

LONDON, SATURDAY, OCTOBER 13, 1860.

ROYAL BENEVOLENT INSTITUTION FOR
AGED MASONS AND THEIR WIDOWS.

As a rule we abstain from noticing the proceedings of the Committees alike of our Charitable Institutions, and of the Governing bodies of the Craft, considering that these proceedings do not become public property, and therefore properly under the notice of the Journalist, until brought before the general body for their confirmation or rejection. Exceptions will, however, occasionally arise to the rule, and such an exception we last week brought under the attention of our readers, in a notice of motion of Bro. Joseph Smith, for granting a pension to Bro. Farnfield, on his retiring from the office of Secretary of the Benevolent Institution—he never having tendered his resignation.

Looking at the motion in connection with rumours which had long been current, we felt it to be our duty to speak somewhat strongly and unreservedly on the subject, feeling that it was an undue attempt, though brought forward in a spirit of good feeling to an old servant, to unnecessarily add to the expenditure of an institution which is only just now beginning to take its proper position amongst our charities. And having so spoken, it now becomes our pleasureable duty to announce that on Wednesday last, at the largest and most influential meeting of the Committee which we ever remember to have seen, the motion was unanimously condemned as premature, and an amendment carried, that the Committee, being satisfied with the manner in which Bro. Farnfield discharged his duties as Secretary of the Institution, saw no reason for making any change for the present. We are the more gratified at this, because very properly all extraneous questions were excluded from the discussion, leaving them to be dealt with in their proper place when they come, should they ever do so, in a regular form before the craft; and now that the Committee have declared their opinion, we trust the unpleasant rumours, to which we have alluded, will be allowed to drop into oblivion.

Having brought Bro. Clarke's name somewhat prominently before our readers in connection with this matter, we should be doing an injustice to that brother were we not to mention that, though present, he abstained from taking any part in the discussion; and we are sure will—now that he has had an opportunity of witnessing how decided is the opinion of the Committee—do all in his power, rather to strengthen than to weaken the hands of the Secretary of the institution, in the prosperity of which we believe he takes a deep interest.

In this belief, and because when a satisfactory decision has been arrived at upon any subject in issue, we consider it best for all parties that by-gones should be

by-gones, we abstain from publishing several letters we have received on the subject, some of them reflecting rather severely on Bro. Clarke, who, much as we disagree with him on many points, we have every reason to believe at all times endeavours to discharge his duties most honestly and conscientiously to the craft.

We have now only to remind the brethren that the M. W. G. M. has appointed the last Wednesday in January for the next annual festival, and that it only wants a little exertion throughout the country to, not only enable us to boast that every candidate for the Annuity is sure to receive it within a reasonable time, but to add to those already granted so that they shall in reality become what they are intended to be, a stay and provision for our aged brethren and their widows in their declining years. West Yorkshire, we hear, will send six stewards, and we trust other provinces, each according to its extent, will emulate the example thus nobly set them.

CLASSICAL THEOLOGY.—XXXV.

IX.—DIANA AND NOVEMBER.

Some ascribe the first celebration of the Pythian games, which took place near Delphi, to Amphictyon the son of Deucalion, or to the council of the Amphictyones. Others accord their origin to Agamemnon (*Etymologici, Auctor, Phavorinus; Pausanias, Corinthiacis*), and to Diomedes, the son of Tydeus. But the most uniform opinion is, that Apollo himself established them to commemorate his victory over the serpent Python by which, was perhaps personified some tyrannical and cruel oppressor. Thus Ovid (*Metam.* 1), translated by Dryden,

"Then to preserve the fame of such a deed,
For Python slain, he Pythian games decreed."

It was then that the sons of the gods themselves contended for the *Ποια Παρνασσας*, (the victor's wreath of the red-berried Delphic laurel which luxuriated on the poetic heights of Mount Parnassus), and for the reward of the sacred apples. At the commencement of these festive solemnities, in accordance with the number of the Muses that came with presents to congratulate Apollo after his victory, they took place once in nine, or, as other say, once in five years. Castor gained the prize at horse racing, Pollux at boxing, Calais at running, Zetes at combating in armour, Peleus at casting the discus, Telamon at wrestling, Hercules at the *pancratium*, excelling in feats of activity. Strabo and Pausanias tell us that at their primal organisation, these games consisted solely in musical contests, at which he whose hymn in praise of Apollo was adjudged to be best received from that god himself the gold or silver prizes, for which reason the games were called *αγῶνος ἀργύρας*; garlands were afterwards substituted, whence they were denominated *αγῶνος φουλλίνας*. The first child of song who, by his superior minstrelsy, achieved this distinction was Chrysothemis, who purified Apollo after he had destroyed the Python; the second was Philamon; the next, his son, Thamyras, who vainly contended with the Heliconiades, and in consequence lost his sight. Among others Arion may be noted as remarkable for his lyrical acquirements, and the riches he gained by his art. Eleutheros is mentioned as a conqueror entirely on account of the melody of his voice, his song having been composed by another; whereas it is said Hesiod was

repulsed because all the competitors were required to play upon the harp, which he was unable to do. Orpheus and Amphion having, by the greatness of their art and their knowledge of the mysteries of religion and the ceremonies of civilisation, raised themselves to pre-eminence almost equal to the proficient gods (and Musæus who followed close in their steps), thought it beneath the dignity, and indeed inconsistent with the sacred character they bore, and the high position assigned them, to enter into the contest. But although with these we should include Homer (and the greatest religious, moral, and mental teachers, have ever been, and will ever be the poets), we must still yield the preference to Ovid's account of the ordaining of these Pythian festivities,—

“His juvenum quicumque, manu, pedibusve, rotare
Vicerat.—”

“Here noble youths for mastery did strive
To box, to run, and steeds and chariots drive.”

We believe they probably consisted both of trials of minstrelsy and feats of arms; each answering the same intent—the praise and exaltation of Apollo. Doubtless there was the performance of the *πυθικός χορός*, or song dance, at which were conjointly sung and represented all the exploits of Apollo in his combat with the Python.

Caryum, in Laconia, gave the surname of Caryatis to Diana. In this place the *Καρυα*, or *Καρυαίς*, a festival called after and in honour of the goddess, was instituted. At its celebration it was a custom of the Carian virgins to join in a dance which they named out of compliment to themselves and to their divine lady the *Caryatheia*; which was according to Lucanus, invented by Castor and Pollux. But at the time of the invasion of Xerxes it is recorded that the Laconians in the greatest tribulation and panic at the approach of the enemy, fled to secret places to hide in. Meanwhile in their superstitious apprehension of the goddess's displeasure (in case they should omit this hilarious solemnity), the neighbouring rustics, especially herdsmen, to propitiate the favour of the goddess congregated at the usual time and place, and arranged a concert of pastorals, named *Βουκολισμοί* from *Βουκόλιος*, *bucolus*, or neatherd, whence, it is supposed, the songs called Bucolics had their commencement.

We read in the Bible of some classification of musicians, and of the heathen gods. Thus, from 1 Chron. xxv., we select a few verses:—

“Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals. . . . Of the sons of Asaph: Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king. Of Jeduthun: the sons of Jeduthun—Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the Lord. Of Heman: the sons of Heman—Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romantiezor, Joshebekashah, Mallothi, Hothir, and Mahazioth. All these were the sons of Heman the king's seer, in the words of God, to lift up the horn. . . . All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps.” These were all chosen by the casting of lots, which were twenty-four, each numbering twelve, as, ‘Now the first lot came forth for Asaph to Joseph; the second to Gedaliah, who, with his brethren and sons, were twelve.’

In reference to the classification of duties we find 2 Kings, xvii., the following passage:—

“Howbeit every nation made gods of their own, and put

them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima. And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.”

Many learned and pious men have supposed that at these shrines and in this pagan worship, there was acquired a communication with the unholy invisible world, both physically and spiritually. Also in Daniel v. we again gain some knowledge of the heathen and his gods, from the account of Belshazzar's feast:—

“They drank wine and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand and wrote over against the candlestick upon the plaister of the wall of the king's palace; and the king saw the part of the hand that wrote. . . . Now the queen, by reason of the words of the king and his lords, came into the banquet house; and the queen spake and said, O king live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom in whom is the spirit of the holy Gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him, whom the King Nebuchadnezzar, thy father—the king, I say, thy father—made master of the magicians, astrologers, Chaldeans, and soothsayers.”

To contemplate the heathen gods by this light and understanding, would be to divest them of fable, yet nevertheless the wisdom in question would still instruct us to comprehend them as they are represented and declared to be in holy scripture. “Where are the gods of Hamath and of Arpad?” inquired the proudly boastful and idolatrous king of Assyria, by the yet more devilish tongue of his prime servant, Rab-shakel, “where are the gods of Sepharvaim, Hena, and Ivah—have they delivered Samaria out of mine hand? Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand? And it came to pass,” (we pass on to the next chapter, 2 Kings, xix), “when King Hezekiah heard it, that he rent his clothes, and covered himself with sack-cloth, and went into the house of the Lord.” Then, after this proof of his devotional trust, we read of his sending to the prophet Isaiah, the son of Amoz, who, speaking by the Holy Spirit, bade the monarch not to be afraid of the words with which the servants of the King of Assyria had blasphemed Him. So Rab-shakel returned to his master, King Sennacherib, who again despatched messengers tauntingly to forewarn Hezekiah, king of Judah, saying, “Let not thy god in whom thou trustest deceive thee. Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rizeph, and the children of Eden which were in Thelasar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?” Hezekiah now knows what he is to do. Having received the letter of the messengers, he goes up into the temple of the living God, “and spread it before the Lord.” In that beautiful prayer commencing: “O Lord God of Israel which dwellest between the cherubims,” (the place of His name on the ark in the Temple) he thus supplicated Jehovah, “Thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thy ear, and hear me; open, Lord, thine eyes, and see me: and hear the words of Sennacherib, which hath sent him to reproach the living God.” Then came the word of God by Isaiah, saying, “That which thou hast prayed to me against Sennacherib, king of Assyria, I have heard.”

The answer to that prayer was full of deep meaning, gloriously complete, and terribly consummated:—

“It came to pass that night that the angel of the Lord went out, and smote in the camp of the Assyrian an hundred fourscore and five thousand.”

“For the angel of death spread his wings on the blast,
And breathed in the face of the foe as he pass'd;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever grew still.”

As we reckon the numbers, the greater part of this Assyrian encampment must have perished; and though Sennacherib was not amongst these heaps of the dead, he was doomed only to return to his palace at Nineveh to suffer the pangs of a more painful and significant death, as is especially manifest in the last verse of the chapter which we have taken in connection with our subject, generally as treating of Diana, who was the Dea Syria particularly. The verse is as follows:—

“And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword.”

In that part of Hezekiah's prayer which describes the vainglorious intolerance inveterately brought about in heathenish worship, he says:—

“Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were not gods, but the work of men's hands, wood and stone; therefore they have destroyed them.”

The same characteristics are found in later times. Thus, we read in Acts xix:—

“A certain man, named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen, whom he called together with the workmen of like occupation, and said: Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying they be no gods which are made with hands. So that not only this our craft is in danger to be set at nought, but also that the temple of the goddess Diana should be despised, and her magnificence should be destroyed whom all Asia and the world worshippeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.”

STRAY THOUGHTS ON THE ORIGIN AND PROGRESS OF THE FINE ARTS.

BY DIAGORAS.

Regarding sculpture as the primogenitor of the fine arts, I will offer a few remarks on the most ancient existing examples. Among the monuments of the ancient Egyptians we have specimens of their rudest, as well as most perfect, workmanship, which would seem to warrant us in coming to the conclusion that we have specimens of their earliest as well as latest productions. The peculiar institutions of the Egyptians were antagonistic to all innovations or improvements, so that for an unknown period, up to the conquest of Egypt by Cambyses, their architecture and sculpture is exceedingly rude and tasteless. The lines forming the general contour of their human figures are entirely destitute of the graceful curves of nature; they are angular and projecting, and the attitudes and positions of the figures stiff and unnatural; in sitting figures the legs are parallel, the feet wedged together, and the arms fastened to the sides; but in female figures the left arm is folded across the breast, the outline of the muscles and bones is barely discernible, the eyebrows are sunk, and the eyes flat and staring, or looking obliquely, cheek bones high, chin

small and pointed, ears placed far higher than in nature, feet large and flat, drapery is almost absent, and the specimens that do sometimes occur only serve to shew the want of skill in the artist who executed it. The existing specimens of Egyptian sculpture consist of colossal statues, groups or single figures, about the natural size, and hieroglyphical and historical *basso-relievos*. The Egyptians not only carefully finished all their productions with the chisel, but also scrupulously polished each and all of them. Even those on the summits of obelisks, which could only be viewed at a great distance, were finished with as much assiduity and care as if they were to be subjected to close inspection; and as their works are generally executed in granite, or basaltic stones, of very close and hard texture, we must admire the patient perseverance of the artists. The numerous colossal statues in ancient Egypt, as recorded in history, would seem incredible, were it not amply proven by existing remains: these enormous works have struck every beholder with wonder and awe. The Egyptians evidently studied quantity in their works, regarding quality as only a secondary consideration; they, with patient toil and a total disregard of time and labour, have left works, which for magnitude and durability have never been equalled. Some of their statues are hewn from the living rock, and left adhering to the natural bed, as the celebrated Sphynx near the Pyramids of Ghizeh; others appear to have been built up of huge blocks of stone, and then hewn into shape; but the majority are formed of one enormous block. Numerous figures of the colossal sphynx seem to have been ranged on opposite sides, forming an approach or avenue to the great temples. The human collosii were isolated, and were probably regarded as objects of worship. The largest statues now known are in a sitting posture; the height of each figure, exclusive of the lower plinth of the throne, is 50 feet, the material red granite, the head in each figure is looking straight forward, the arms are pressed close to the sides, the palms and forearms extended and resting upon the thighs, the lower extremities perpendicular and apart. This posture is characteristic of the entire sculpture of the Egyptians, and conveys no sentiment of grace or ease; yet in these gigantic labours we discover more of the sublime than arises from mere vastness; they are endued with a majestic repose, with a grand and solemn tranquility, which awes without astonishing, and while they exhibit the greatest perfection to which Egyptian art has attained, we are struck by fitful approaches to truth and nature. The surface of many of the ancient Egyptian structures were covered with relievos; it is in these, where variety of action or attitude is required, the Egyptians betray their deficiency in the knowledge of anatomy, mechanics, and geometry. In all these sculptures the king or hero is represented three times larger than any of the other figures. Whatever is the subject—dragging a colossal statue, measuring corn or oil, or taking a town by storm—they show not the smallest idea of perspective, or the magnitude of figures or buildings; figures in motion are destitute of joints and all anatomical form, as well as graceful balance and spring. In some of the historical *bas reliefs*, it is true, there is some approach to the rudiments of higher art, with less conventionalism, and more freedom of imagination. The hero of the piece is always represented in the bloom of youth, and there is something akin to beauty and grandeur of conception in his figure, as represented on some of the monuments, yet these excellencies are completely thrown away by the absurdity of representing him at least double the stature of those surrounding him.

It has been attempted to class Egyptian sculpture into

three periods or epochs. The first is called the ancient epoch; this was the era of original or native sculpture, including the time which elapsed from the origin of the Egyptians to the reign of Cambyses, in the 62nd Olympiad, or 526 years before Christ. The middle epoch, or era of Greco-Egyptian sculpture, embraces the period during which Egypt was under the dominion of the Persians and Greeks. The third or last being the era of imitative sculpture, improperly denominated Egyptian, prevailed about the time of Hadrian. The art of sculpture, like all other arts in Egypt, was subject to strict laws; and all statues, friezes, etc., of a religious nature were subject to the forms and attitudes prescribed by the priesthood. The tenets of the Government were in opposition to innovation and change of every sort, and even the trades of the people were made hereditary in the respective families; such a system as this necessity was of a serious drawback to art, by stultifying the exertion of the inventive genius of the people. The Egyptians employed several species of stone in their labours, one a species of soft sandstone, one a very hard calcareous rock, out of which the sculptured tombs are hewn; another, a species of trap-rock or basalt, of various shades, generally used in their smaller statues; and granite, usually the species named *granites rubescens*, of a reddish hue, with large crystals of felspar, or of a dark red ground with black specks, as in the head in the British Museum, known as the head of Memnon; this species appears to have been rarely used, however. Small figures have been found composed of metal similar to modern bronze, but metals were sparingly used, probably owing to scarcity. The methods employed by the Egyptians in hewing, carving, and polishing their statues etc., are matters of conjecture only. Modern tools make little impression on the porphyry, granite, and basalt, of which their works are formed. When we think of the immense amount of labour required to produce only a few specimens of those gigantic forms, our ideas are apt to become confused, and we can only realise the fact of the existence of such monuments of persevering industry, without being able to obtain a clue as to the mode of their production. The great proof adduced in favor of the antiquity of the Egyptian sculpture over that of Asia, is its uniform and primitive simplicity; the grand lines of composition are few, and accessories are sparingly introduced, and, when they are made use of, they have the same sober, massive character. While many of the nations once inhabiting the finest regions of Asia have left scarcely a single memorial of their ancient greatness, and while a mass of shapeless ruins remains the sole testimony of their proudest works, the monuments of Egypt stand in stern majesty, bidding defiance to time, and knowing no change, are destined to be in ages yet to come, lasting examples of the industry and perseverance of an extraordinary people.

BABY HEDGEHOGS.—The baby hedgehogs are the funniest little things possible; they are born covered with tiny spines, which are quite soft, almost like hair. If touched their natural instinct prompts them to curl up. This they cannot do, as the beautiful yet complicated set of muscles whereby they are enabled to perform this operation are not developed till the spines acquire some degree of hardness. A female hedgehog was bought from a boy, a few weeks ago, in the neighbourhood of Oxford, and placed in a basket; in a short time four baby hedgehogs made their appearance; but the cruel mamma devoured all her progeny, leaving not a bone or bristle. It appears, however, that her meal disagreed with her, for she shortly afterwards died herself, her children not agreeing with her parental stomach.—*Bachman's Curiosities of Natural History.*

MUSIC AND THE BIBLE.

We think that we are not far wrong in our opinion that our readers, especially our musical brethren, will thank us for a sketch of a lecture "On the Origin and Development of Music and its Instruments, as Chronicled in the Sacred Scriptures." The lecture was delivered at the Edmonton Grammar School by Bro. the Rev. Dr. Margoliouth. Bro. Matthew Cooke presided at the piano, and illustrated certain parts of the lecture by pieces of traditional Hebrew music.

Our Reverend Brother, by way of introduction, began his discourse by stating that there is no other book which gives so intelligible an account of the birth and parentage of the celestial offspring—Music, as does the Bible. He contrasted the accounts we have of that divine art in classic lore with those in the Holy law; he examined the claims of Pan, Marsyas, and Apollo, and amply justified his position that, if we wish to cherish all the beautiful things which have been said of music, we must associate it with its annals in the inspired chronicles.

The first mention we have of music is in the First Book of the Pentateuch (Gen. iv., 21)—"Jubal: he was the father of all such as handle the harp and the organ." Our brethren will have no difficulty in accounting to themselves for the early connection between music and Masonry, if they will only recollect who was the father of Jubal. If they do not take the hint, we recommend them to peruse Gen. iv., 19-22. The very name Jubal has become incorporated in the languages of all civilised nations as a word expressive of ecstatic gladness. Jubal is the father of all that is happy, joyous, and glorious. Hence the favourite term jubilee. The instruments mentioned in connection with Jubal describe the two great classes of the earliest musical instruments, viz., stringed and wind. Their preservation, in spite of the flood, the lecturer accounted for either by the means of the pillars mentioned in Josephus, or by *viva voce* instruction afforded by the survivors of the deluge. There can be no doubt that music, in its several departments, was cultivated after the flood, though no mention is made of any inventor or discoverer of new instruments. On the contrary, we find the same instruments in vogue 500 years after Noah and his family had left the ark. Laban thus expostulates with Jacob: "Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp." Here we have a third instrument—the tabret or tambourine, which represents the third class of musical instruments, namely, percussion. Laban's remonstrance makes palpable another fact: that is, an alliance—a very natural one—was thus early formed between poetry and music, an union which has become indissoluble by the universal admiration of every tongue, nation, and kindred; an union which exists in the orchestra and minstrelsy of Heaven, Rev. v., 8-10.

Jacob and his sons, though no direct mention is made of the fact, cultivated the enchanting art of music. The ancient celebrated painting which was discovered in Central Egypt, in the Temple of Beni Hassan, representing the arrival of the patriarch and his family into Egypt, proves that the progenitors of the Hebrew race possessed musical instruments peculiar to themselves. The incidental allusion which we have to music in the book which bears the name of one of Jacob's remarkable grandsons, even Job,* proves that there was a fair knowledge of music in the family. Thus does the afflicted brother apostrophise the prosperous wicked: "They take the timbrel and harp, and rejoice at the sound of the organ." Egypt's dire oppression did not altogether quench the genius of music in the breasts of the Hebrews. No one can read the triumphal song at the Red Sea, without perceiving that there was a vast amount of musical knowledge, both amongst Hebrew men and Hebrew women even at that early age. Handel thought so too, as his magnificent oratorio "Israel in Egypt" testifies. The lecturer traced to the memorable events connected with the miraculous passage across the Red Sea, the origin of war

* The polygamy and brotherhood in the mystic Craft of the patient patriarch has been discussed by Bro. Dr. Margoliouth in a lecture entitled, "Vestiges of Genuine Freemasonry," &c., pp. 22-24.

songs and triumphal odes. The introduction of harsher musical instruments was also pointed out and accounted for. "The book of Jasher," which caused such a copious outpouring of ink in eloquent nonsense as to its import, Bro. M. contended meant "the book of war songs and triumphal odes." Deborah and Barak were then brought in bold relief before the audience, and that magnificent ode sang by them, as recorded in the fifth chapter of the seventh book in the Bible, minutely analysed. Gideon and Jephtha were then passed under review. The hymn composed by the gentle and pious Hannah was next brought under notice, which introduced her son Samuel.

With the accession of Samuel to the government of Israel as prophet and judge, a new era began in the history of Israel, and, therefore, in that of music. Our lecturer contended that the "School of the Prophets" mentioned in the Bible meant a musical seminary which Samuel had organised. He entered into rather a lengthy disquisition on the question (we regret that our limited space will not allow us to indulge in the wish which we feel to give it here). It is not at all improbable that Samuel had something to do with the cultivation of music in the soul of him who eventually obtained the distinguished title of "the Sweet Psalmist of Israel." The solace which David derived from his harp during his great season of trial when Saul persecuted him, was dwelt upon. The effect which "the sweet power of music" had upon the savage king, was also pointed out. During David's wanderings from the envy of Saul, many are the psalms which the anointed fugitive composed, and divers are the instruments by which he accompanied his compositions, no doubt intended by Providence to fit him for the organisation of the services of the Almighty to be solemnised in the "exceeding magnificent Temple" which his son was to build.

The golden age of Hebrew music may be said to have commenced when David, according to God's appointment was made king not only in word, but in deed. Solomon inherited his father's musical talents and improved them. There can be no doubt that both sire and son bequeathed to their successors written treatises on the art and science of music, (see 2nd Chronicles, xxxv. 3, 4.) The great conflagration of the celebrated Alexandrian Library may have swallowed up in its flames those precious records. It is an interesting fact that we do not find much about the music of the sanctuary, in the earlier part of David's reign. It was when that king was at perfect peace that he reduced the art to a scientific system. The most imposing orchestra in the annals of music was undoubtedly the one which was connected with the worship of the Almighty, in Jerusalem's Temple when in its glory. The orchestra consisted of four thousand choristers; two hundred and eighty-eight accomplished and well educated musicians acted as fugal men. These received their cue from twenty-four directors; and they were presided over by three grand conductors. All this will be found plainly set forth in 1 Chronicles, xxii. xxiii. xxv. Such an arrangement constrains us to admit that the music of the Temple was carried out on scientific principles. The lecturer then submitted analyses of several Psalms, in order to prove that the structure of them were intended for grand performances, something in the style of modern oratorios. The effect of the musical services of the Temple upon the worshippers, is pithily told in 2 Chronicles, v. 12, 14.

The art declined ominously after the death of the wisest of men. Rehoboam's wickedness proved detrimental to music; his irreligion and impiety incurred God's wrath. The incessant invasions destroyed peace and happiness, and where neither of those can be found, we seek in vain for music. The art revived under pious kings, such as Jehosaphat, Hezekiah, and Josiah. The reign of Hezekiah must have been a glorious epoch for sacred music. We can never forget the great bard of the period, whose compositions were sung by Cherubim and Seraphim. Those who are acquainted with Handel's "Messiah," will readily perceive that great Master's opinion of Isaiah's muse and music. But all the revivals, after Solomon's death were but temporary and transitory. The fatal day arrived. Zedekiah and the officers of the Temple were carried captives into Babylon. It was that catastrophe which left on record the matchless grandeur of Hebrew music, as a perusal of Psalm cxxxvii. proves.

Imagine the magnates of Babylon, whose ears were accustomed to the sounds of cornets, harps, flutes, sackbuts, psalteries, dulcimers, and all kinds of music, asking the poor emaciated captives of Judea, "Sing us one of the songs of Zion!" How voluminous is this simple episode respecting the great superiority of the music of the ancient Hebrews to the national music of all their contemporaries.

It is not uninteresting to note, that whilst the children of Judah were captives at Babylon, that Pythagoras was making his grand tour, in the course of which he visited Babylon, where he remained for some time.

The Babylonish captivity did not prove beneficial to the growth of music amongst the captive Israelites. Great was the decrease of Hebrew musicians after the Jews returned from Babylon. How sadly does Ezra record the melancholy fact that there were only, among the returned captives, "two hundred singing men and singing women." However, they soon increased in numbers, under the guidance and assiduous instruction of Ezra and Nehemiah; and the worship of the sanctuary assumed some resemblance to that of olden times and better days.

Music was also cultivated for secular purposes. The Hebrews of old, like modern civilised nations, indulged frequently in the delectable enjoyment. When David invited the octagenarian Barzillai to accompany him to Jerusalem, the venerable Gileadite excused himself on account of his old age, saying "Can I hear any more the voice of singing men and singing women?" When Solomon discovered that the whole world was a stage, and everything sublunary was "vanity of vanities," he thus catalogued music in his categorical second chapter of Ecclesiastes, "I gat men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts." Both Isaiah and Amos, complain of the excess to which secular music was carried. The former thus deplores, (chap. v.) Judah's frivolity:—"And the harp and the viol, the tabret and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands." The latter thus satirizes, (chap. vi,) the easy going people of Zion:—"Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music like David." The Hebrews had also ballads for harvest time, to which allusion is plainly made in Isaiah xvi. 10. They had also songs of a very serious character, which they used to sing on their way to Jerusalem, on the three grand festivals, with the double view of beguiling the monotony of the tedious journey, as well as to cheer each other, not to be apprehensive of any disaster at their homesteads during their absence. The Lecturer adduced several other instances in illustration of Hebrew secular music.

Brother Margoliouth then proceeded to furnish his audience with a bird's-eye view of the history of music from the dispersion of Israel to the present day. It need hardly be told that the immediate result of the destruction of Jerusalem was the temporary prostration and paralysis of the mental powers of the house of Jacob. However, Israel's youngest, fairest, and loveliest daughter Christianity, the early Church in the midst of the great persecution which assailed her—in spite of the scorn which was heaped upon her—gloried in a light heart and indomitable soul. The Hebrew Christians, sang their hymns, notwithstanding that the sword hung over their heads. So whilst the moaning captive refused to be comforted, the young beauty, though poor, friendless, lighted, and contemned—listened to the soothing whisperings of the great Comforter, who pointed her soul heavenward, where her bridegroom sat, at the right hand of Almighty Majesty. Her mind, thus filled with celestial harmony, overflowed in gushing exuberance in holy strains of music divine. Thus it came to pass that the finest Hebrew music found its way imperceptibly into the Gentile Christian Church, the foster daughter of the house of Israel.

The Lecturer then reviewed the disputes which took place amongst the Christian fathers, when the Church became utterly gentilized, about the introduction of instrumental

music into the service of the Church. Some strongly opposed it, simply because the ancient Jews patronised it. When the Church decided upon the introduction, the Jews retaliated upon the Christians, and ordained that instrumental music was unlawful in the service of the synagogue, simply because its use existed in the Church. The Jews, however, cultivated vocal music in their services, and endeavoured, as much as possible, to keep close to the traditional music of the Temple. In some cases they carried their vocal music to so high a pitch, that it cost them now and then a synagogue.*

* Margoliouth's *History of the Jews in Great Britain*. Vol I., chap. xxi.

In addition to the old traditional prayers, magnates of the Jewish synagogues of the middle ages composed elegies on the destruction of Jerusalem, and touching other calamities which overtook the nation, set to traditional plaintive airs.

The reformation proved the spirit which breathed upon Judah's harp, so long "neglected, broken, and unstrung." The Bible became accessible to all, and he who had but a spark of music in his soul, had an opportunity of fanning it and causing it to kindle into a sacred flame, and making it to blaze forth with Heaven's effulgent fervour. Ever since that time universal homage has been paid to Hebrew music. For the writings of the Jewish Patriarchs and Prophets cry aloud, "We are penned for music." The lecturer here quoted a passage from Disraeli's "Coningsby," in illustration of his statement.

Brother Dr. Margoliouth then gave the peculiar characteristics of Judæo-Polish musicians, and contended that there was a striking affinity in their style of singing and the peculiar styles of the compositions of Handel, Haydn, Beethoven, Mozart, Mendelssohn, &c. "Music," our Brother observed, "was always, from time immemorial, recommended for the cultivation of Freemasons; and no wonder, considering that two of the great Grand Masters, David and Solomon, were the greatest patrons of the Heaven-born gift." Every good and worthy brother, who takes heed to attend to all the divine laws of our mystic and ancient order, will appreciate our Brother's last remark.

The lecture, which lasted nearly two hours, concluded with the spirited "Hebrew Passover Hymn," sung by the juvenile choir improvised for the occasion. Indeed that juvenile choir deserves a more prominent place than at the rag end of our meagre report. However, "better late than never," is a good adage. We chronicle the following circumstance for the encouragement of some of our readers, who may be now and then deterred from a praiseworthy undertaking by apparent difficulties and seeming impossibilities. An accomplished young lady—whose name we regret to say we are proscribed stating—has in less than a fortnight, instructed six poor girls, and as many poor young boys, from St. James's School, Edmonton, to sing six Hebrew pieces, with an accuracy and accent perfectly surprising. Brother Cooke—who is always ready to oblige—played the Hebrew music, and the juveniles performed the singing department most creditably. A vote of thanks was heartily tendered to Brothers Margoliouth and Cooke for their valuable services, and the audience began to disperse slowly, as if still lingering to listen to some echoes of the notes of the piano, and of the youthful Hebrew voices.

The brethren will be glad to hear that the lecture is about to be published for general circulation.

A THREEFOLD CORD.

The following we extract from an address delivered before the Grand Lodge of Rhode Island, on June 25th ult., by Rev. Bro. Augustus Woodbury. We bespeak for it a most careful and attentive perusal:—

"In our intercourse with one another, the principles which are the substance of our Life may also be comprised under three general heads. 1, Justice; 2, Benevolence; 3, Mutual Help, combining to produce that complete brotherhood which is the realisation of the ideal of social life. Impartial justice between man and man is the rule of all true life, and puts an end, when practised, to all the wrongs and passions which disfigure human civilisation. Our Institution knows no distinctions, but those of character. Rich and poor, the lofty and the lowly, meet upon the same level. The highest in rank can claim no privilege which the humblest cannot

share. In one place, at least, all meet and all part upon an equal footing, for we are all journeying upon a common pilgrimage unto a common destination. What even the Christian Church cannot do in this respect, our Institution succeeds in accomplishing. Joined by this mystic tie, each one stands the peer of his fellow. Carry this principle out to its legitimate results, and the triumph of civilization is assured!

"To Justice follows Benevolence. 'To relieve the distressed' is one of the first duties of our life; and this not from the coercion of an imposed rule, but from the spirit of good-will, which is the source of all true love. Whenever the call comes, it is our duty to obey. In the language of one of the first tenets: 'To soothe the unhappy, to sympathise with their misfortunes, to compassionate their miseries and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships and establish our connections.' Here is the recognition of a duty which is too often neglected in the world. It cannot be neglected by us. It is imperative. It is inevitable. The sufferer cannot ask relief in vain. The very conditions of entrance lay upon us the obligation. If there be not in the heart the sentiment of Benevolence, leading to generous and self-denying labour in behalf of the unfortunate, the very exercises in which we engage tend to create it; while, if it exist, they tend to develop it into healthy and increasing action. Our work never is complete without the performance of this duty. Our time is misspent if it does not train us to fidelity in this. Learn we then the lesson of Benevolence—the corner-stone of our foundation-wall. Learn we then that generosity of spirit which bids us work for other's good, which makes us

"Still to a stricken brother true,
Whatever clime hath nurtured him,
As stooped to heal the wounded Jew,
The worshipper of Geizim."

"Mutual help succeeds Benevolence by natural sequence. Still keeping in mind the illustration with which I first claimed your attention, let me say that, as the different parts of a building support and strengthen one another, so must this Institution be strengthened by the mutual support of its members. To help one another is the law of Masonic life. This means, not only to relieve the distresses of one another, but also to aid, to encourage, to inspire and embolden one another in every worthy and right action; even to restrain and rebuke one another, if there should be need; and to lead the wanderer back from his error into the path of duty. Who that has ever felt, in hours of discouragement and weakness, the need of sympathy, of the cheering words of friendship, or of the aid of a brother's arm; who that has ever felt in some hour of temptation, that the voice of one who sought to give him aid, was potent for his rescue; who that has ever welcomed, in some hour of impending danger, the coming of an unexpected succour, but will bear willing testimony to the value and strength of this principle of life? When we teach it, and when we profess it, it should not be as an empty word upon our lips, but as an active principle in our souls. Help one another! How simple to the duty! How powerful the results!"

GARIBALDI.

A correspondent sends me a curious paragraph cut from the *Perseveranza*: it seems to give Garibaldi a very respectable ancestry. "In the church of St. Antony of Portari, in a little village called Prato dei Garibaldi, near the town of Garibaldo, in the province of Chiavari, in Genoa, is found the following inscription relative to the first head of the Garibaldi family:—

GARIBALDO GRIMOALDI REGIS FILIO
A PERTARITO AVUNCULO PATRE TRONO EXPULSO
AB ARIPERTA MATRE
GARIBALDI PRIMI BAVARIE DUCIS ABNEPTE
IN HAC ARCE BUXETE RECONDITO
ANNO SALUTIS 673
SOLO TUISQUE NOMINE RELICTO
JOANNES ABNEPOS
750
MONUMENTUM
POSUIT.

(To Garibaldas, son of King Grimaldus, who, having been expelled by Pertaritus, his uncle, from the throne of Pavia, was received by Ariperta, his mother, grand-daughter of Garibaldus I, Duke of Bavaria, in this stronghold of Busseta, A.D. 673, where he left his name to the place and to his clan. John, his grandson, erected this monument in 750.)

This first Garibaldi had been expelled from the throne of Pavia in 671, and took refuge in this castle of Busseta. His own castle in Pavia was destroyed by Luitprand on the 1st of September, 712, as appears by the memoirs left by Dr. Carlo Garibaldi.

ARCHITECTURE AND ARCHÆOLOGY.

THE SCHOOL FOR THE INFANT DEAF AND DUMB, MANCHESTER.

The foundation-stone of which was laid on the 8th of August, 1859, was opened with due ceremony, on Wednesday week. The situation is at Old Trafford, adjoining the Botanic Gardens, in the rear of the main institution, abutting beyond the left wing, so that the front of the edifice is visible from the road, forming a detached addition, connected by a covered way. The structure is assimilated in the exterior, as nearly as possible to the Tudor style, of the time of Henry VIII., which was adopted for the main building. The façade is of "summit" stone, simple, substantial, and plain. It covers an area of 577 yards, although, from the form of the site, a frontage of 60 feet only could be obtained. It comprises sheltered play-grounds, in the lower story, over which is a school-room 40ft. by 25ft.; dining-hall, 29ft. by 20ft.; boys' dormitory, 40ft. by 25ft.; girls' dormitory, 48ft. 6in. by 20ft.; sick ward, lavatories, committee-room, nurse's-rooms (divided from the infants by a glass partition), apartments for the housekeeper, domestic servants, &c. The principal rooms are upon piers, as recommended in hospital construction; the staircases are fireproof, and especial attention has been paid to ventilation—the dormitories (with open-timbered roof), giving 800 cubic feet of space to each bed. The dining-hall and school-room have low pressure hot-water circulation, in addition to fireplaces and dwarf wainscoting; in the latter room the panels are formed of slate, upon which the children are taught their lessons. The walls are of seconds brick painted in the dining-hall and school-room, and limewashed in the dormitories. The woodwork (including exposed carpentry, beams, joists, bridging, spars, boarding, and principals) is of pine, stained and varnished.

GENERAL ARCHITECTURAL INTELLIGENCE.

The chief stone of the Church of St. Michael, Brighton, situate in the Montpelier Road, opposite the Temple, has been laid by the Vicar. The founders of this church are two ladies, who have contributed £1500. The edifice is of brick, and will have 550 sittings, 350 free. The site cost the sum of £1250.

The chancel of the new Church of St. Mark, Wrexham, has lately been decorated in polychrome. The prevailing tone is murrey. The central panel over the altar, on a light green ground, presents the sacramental emblems, the corn and vine, in a cruciform arrangement, encircling a white cross, interlaced with the sacred monogram, on a crimson ground, diapered in gold. On the right of the central panel are the Creed and the Lord's Prayer; on the left the two tables of the Law in old church text, emblazoned in gold and colours, and surrounded by borders. Above these in gold medallions, are the emblems of the four evangelists in panels, which contain also representations of the lily, surrounded by a border of light grey.

The church of Ashby Magna, near Lutterworth, has been restored and re-opened. In the present year a public subscription, amounting to something like £400, having been raised, it was determined to restore the church as far as the funds would allow. The windows on the south side have been altered, and a new one inserted in the place of the southern porch. The gallery has also been taken down, and open deal varnished seats have been substituted for the pews. The church will now accommodate nearly 300 persons. Something has also been done to the walls, columns, and arches, the whitewash having been scraped off, and the original stonework exposed to view. A carved pulpit of Bath-stone has been erected, and a font of similar design, together with a new vestry adjoining the chancel.

The work of church restoration, now so busily carried on in Derbyshire, has been brought to its completion as far as Horsley is concerned. The old church, dedicated to St. Clement, has undergone a thorough renovation, and been formerly re-opened for Divine worship. The total cost of renovation has been about £2000. The vicar has been engaged in carrying out the architectural details. The principal portion of the cost of the work has been defrayed

by Miss Eliza Sitwell and other members of the Sitwell family.

The new church recently erected at Nordon, near Rochdale, has been opened for Divine service. The church is a plain structure, with a spire, a nave, and a north aisle separated from the nave by arches. The seats are open stalls, and will accommodate 600 people. The cost has been between £2000 and £3000. Mr. Shaw, of Saddleworth, was the architect. A small stained glass window, at the north end of the church, in which are inserted the names of the chief promoters of the undertaking was presented by him.

The new cattle-market for Dartford, has just been completed and opened for business. Mr. Bray the landlord of the Bull, obtained plans from his father, which were submitted to a committee; and, being approved by them, the works were accordingly determined upon. The new building will accommodate about 300 oxen and 1500 sheep. The market is so arranged that the beasts are placed round, the sheep being in the centre in iron pens, constructed by Mr. Howe, agricultural implement maker. The total cost of the erection was over £600.

The south aisle of St. Matthew's Church, Ipswich, was, at the commencement of the present year, extended as far as the east end of the chancel, and the latter restored and benched, the new part being also filled with open seats. The old part of the church is of a Late Perpendicular date, and the additions are carried out in the same style. The roof of the new part of the south aisles is of a low pitch, with moulded tie-beams, supported by corbels carried by angels. Pierced tracery fills in the space above the tie-beams, and carved bosses are placed at the intersection of the intermediate timbers. The mouldings are ornamented throughout with four-leaved pateras and other carving. More funds were collected than required for these works, and it has now been decided to bench the nave and north aisle with square-headed benches, and to build a new south porch. The total cost of the works will amount to between £1,100 and £1,200, and the increased accommodation will exceed 200 sittings.

The new market-place at Midsomer-Norton, has been opened, and a monthly market inaugurated. The market-house, which has been erected in the centre of the town, has two fronts, one towards "the Island," and the other towards the road to Stratton. It is Italian in character, and built of the yellow lias stone of the neighbourhood, with freestone dressings, and band courses of Pennant stone. The doors and windows have arched heads; the upper windows being in ranges, and supported by freestone columns, with carved capitals. The market-place occupies the whole of the ground-floor; and a public-room, committee-room, and clerk's office, are on the first floor over it. A separate entrance on the Stratton-street side leads, by a flight of stone steps, to the public-room, which is calculated to accommodate about 300 persons. It has a coved ceiling.

Rapid progress is being made with extensive additions to Salford Town-hall, but in the rear of the building. There will be a frontage of more than 200ft. to West Market-street, of two stories high. Outside, the building will be plain: inside, some care will be bestowed on decoration. The new building will provide offices for the town-clerk, the surveyor, committee-rooms, large room for the Court of Record, with retiring-rooms, &c., and a new council chamber, 52ft. by 28ft., and about 22ft. high.

The foundation-stone of the new Corn Exchange, in Albert-street, Derby, has been laid by the mayor. The new building will stand about fifty yards from the Royal Hotel, in Albert-street at the junction of Albert-street, with Princess street, having its greatest frontage in Albert-street, leading to the Morledge. At the junction of the two streets is the principal entrance. The ground plan consists of a circular vestibule, 26ft. in diameter in the clear, having three large entrances from the two streets already named, and all verging to one centre. From the central vestibule are entered the various offices; the telegraph-office, ante or cloak-rooms, the large concert-room, and the principal staircase to the rooms above. On the Albert-street frontage, owing to an irregularity in the site, various offices are obtained, together with cloak-rooms and entrances to the large hall. A private entrance for reserved seats is also obtained, having cloak-

rooms on each side of it, and possessing separate entrances from thence into the large hall. These front offices are only proposed to be one story in height, with a lead flat roof and stone parapet, so that windows are obtained in the hall above them. There will be two news-rooms, one circular, 26ft. in diameter, lighted by three stone windows, and communicating through sliding doors with another room, 20ft. by 17ft. The dimensions of the large hall are 110ft. by 55ft. The committee decided upon adopting designs recommended by Mr. Wilson, for the interior, at an increased cost of upwards of £300. This will now form a concert-room, as well as a room for the Corn Exchange, and other purposes, there being in this case a double instead of a single roof, a ceiling divided into compartments, which are again sub-divided into domes, the flat surface at the top being filled with glass, and the sides covered and divided into ornamental panels, starting from a moulded plaster soffit, which is supported by ornamented plaster corbels sprung from the sides of the hall. The gallery runs up the two sides parallel with the walls, but the end opposite the orchestra is semi-circular, and it is capable of seating about 400 persons. The exterior will be erected with bricks and stone dressings, in the Italian style of architecture.

MASONIC NOTES AND QUERIES.

RELIGIOUS BEGEBENHEITEN.

On reading "H. B.'s" query it immediately struck me that these two words were a mis-print for "Religious Begebenheiten," which would be pure German if used as the heading of a column in a daily or weekly journal, or as the title of a magazine, and would then mean "occurrences connected with religion," a heading eminently appropriate and expressive for a journal professing not to favour either of the three forms of religion prevalent in Germany, viz., the Romish, the Lutheran, and the Calvinist, but which wished to chronicle passing events in each and all. I have since seen a copy of Robinson's "Proofs of a Conspiracy," third edition, London, 1798, and find my surmise correct. "Religious Begebenheiten" is quoted as being a periodical of which he obtained a good many back numbers of the years 1779, 1785 and 1786. It would be very difficult, I should think, to obtain any copy of such a work out of Germany, but have no doubt it is to be found in many German public libraries. It would seem, from what Robinson says, to contain "Mems." and matter of intense interest to the craft, and I should be equally obliged with "H. B." to any one who could tell us where it is to be found.—G. W. W. INGRAM.

ARMED BROTHERS.

Does not the injunction to appear "unarmed" allude to the sword worn as part of a court dress? In the Lodges holding under one of the Constitutions existing in Germany, M. M.'s all wear swords, and address one another as "Ritter Bruder" (Brother Knight). I think it is the "Eclectic" constitution, but am not sure; would the *Bauhütte* enlighten me on the subject? Members of Masonic Orders of Knighthood wear swords in England and elsewhere.—G. W. W. INGRAM.

THE DRUSES.

I copy the following from *Once a Week* :—

"Whenever a Druse dies in Syria they believe that his soul is immediately born again in China, in which country they believe are numberless Druses, who one day or other will issue forth, conquer the whole world, re-establish the true faith throughout the world, and punish all unbelievers. . . . But a still more extraordinary belief exists among the Druses of the Mountain—namely, that there are many Akkals (initiated) of their creed in the hills of Scotland, who, on account of the dominant religion, are obliged to profess Christianity outwardly, but who amongst themselves are as pure Druses of the initiated class as any that exist in Lebanon. After learning that I was a Scotchman, Druses have often questioned me as to whether I was aware that members of their creed existed in that country; this tradition appears to have been handed down to the present generation from the days of the Crusaders, and to have got mixed up with the fact that the Templars existed formerly in certain parts of Europe for certain ceremonies, which

the Syrian Druses say are practised by their Scottish brethren, bear a close resemblance to those of the old Knights Templars. But it is more likely still—and this is probably one of the reasons of their supposed affinity with the Chinese, that amongst the Druses, as among other semi-civilised nations, certain affiliations, signs of Freemasonry have crept in, and they have formed the idea that wherever traces of the same society exist the people hold the same religious creed."—M. L. MEASON.

This tradition, of course, applies to the Freemasons. Is there any grounds to believe such a tradition exists, of the antiquity assigned, viz., the time of the crusades? Secondly, is any thing known as to whether the *inner rites and ceremonies* of this singular people at all resemble Freemasonry?—they would seem to think so. And, lastly, is there any proofs that the Druses existed as a tribe and practised their mysteries before the time of the Ishmaelians or assassins? △

Literature.

REVIEWS.

The Book of Vagabonds and Beggars. With a Vocabulary of their Language. Edited by MARTIN LUTHER in the year 1528. Now first translated into English, with Introduction and Notes. By JOHN CAMDEN HOTTEN. London: J. C. Hotten.

We plead guilty to a love of antiquarian literature. But when antiquity is joined to a curious subject, and special feature, we must confess to a strong predilection in its favour. The *Liber Vagatorum* is a curious book, however little known to the generality of readers; but when that work was edited by the great German Reformer an increased interest is attached to it. The original is not only a curious, but a rare work, and is seldom to be found on the shelves of private individuals boasting large libraries, it is rather to be seen amongst the curiosities which book-worms, who revel in early editions, out of the way volumes, and are fond of collecting specimens of mediæval typography. The public then are doubly indebted to Mr. J. Camden Hotten for this work, because he has, in the first place, disinterred a scarce, quaint, and original work by Martin Luther, and secondly he has done it good service by presenting the same in a translation. This book goes far to prove the old adage of their being "nothing new under the sun," for we find in its pages that the vagabond population of Central Europe, in the pre-reformation period, and at the present time are, in their habits, mode of life, and the deceits they practice, almost identical. In the exceedingly valuable, and very interesting introduction to the work, Mr. Hotten points out that "it is remarkable that many of the tricks and manœuvres to obtain money from the unthinking but benevolent people of Luther's time should have been practised in this country at an early date, and that they should still be found amongst the arts to deceive thoughtless persons adopted by rogues and tramps at the present day."

As in Luther's time, so in the present day, we find the conjurers, ring-droppers, card-sharppers, the impoverished gentleman, begging-letter writers, sellers of various wares (mendicants under a trading cover), the shivering Jimmies, the child borrowers who are apt to enlist the sympathy of the good natured by the "clean dodge" and a host of juveniles hired at so much *per day*. All these, and many more, are depicted here. They certainly do not figure under the same designation, but they pursue the same line of business, even to the gentry we see falling into sham fits, and foaming at the mouth, through the same agency of a secreted piece of soap.

The preface is brief, quaint, and expressive, and Mr. Hotten thus translates Luther's words :—

"This little book about the knaveries of beggars was first printed by one who called himself *Expertus in Truffis*, that is, a fellow right expert in rognery,—which the work very well proves, even though he had not given himself such a name.

"But I have thought it a good thing that such a book should not only be printed, but that it should become known everywhere, in order that men may see and understand how mightily the devil rules in this world; and I have also thought how such a book may

help mankind to be wise, and on the look out for him, viz., the devil. Truly, such beggars' cant has come from the Jews, for many Hebrew words occur in the vocabulary, as any one who understands that language may perceive.

"But the right understanding and the true meaning of the book is, after all, this, viz., that princes, lords, counsellors of state, and everybody should be prudent and cautious in dealing with beggars, and learn that, whereas people will not give and help honest paupers and needy neighbours, as ordained by God, they give, by the persuasion of the devil, and contrary to God's judgment, ten times as much to vagabonds and desperate rogues,—in like manner as we have hitherto done to monasteries, cloisters, churches, chapels, and mendicant friars, forsaking all the time the truly poor.

"For this reason every town and village should know their own paupers, as written down in the register, and assist them. But as to outlandish and strange beggars, they ought not to be borne with, unless they have proper letters and certificates; for all the great rogueries mentioned in this book are done by these. If each town would only keep an eye upon their paupers, such knaveries would soon be at an end. I have myself of late years been cheated and befooled by such tramps and liars more than I wish to confess. Therefore, whosoever hear these words let him be warned, and do good to his neighbour in all Christian charity, according to the teaching of the commandment.

So help us God! Amen."

As we have spoken of those who sham fits, and foam at the mouth, we append an extract in which that trick, and many others, are spoken of:—

"OF THE GRANTNERS, OR KNAYES WITH THE FALLING SICKNESS.

"The vijth chapter is about the GRANTNERS. These are the beggars who say in the farm-houses (HANSEN-BOSS):—'Oh, dear friend, look at me, I am afflicted with the falling-sickness of St. Valentine, or St. Kurinus, or St. Vitas, or St. Antonius, and have offered myself to the Holy Saint (*ut supra*) with vj pounds of wax, with an altar cloth, with a silver salver (*etcetera*), and must bring these together from pious people's offerings and help; therefore I beg you to contribute a heller, a spindleful of flax, a ribbon, or some linen yarn for the altar, that God and the Holy Saint may protect you from misery and disease and the falling sickness.' *Nota*: A false (LOE) trick.

"*Item*, some fall down before the churches, or in other places with a piece of soap in their mouths, whereby the foam rises as big as a fist, and they prick their nostrils with a straw, causing them to bleed, as though they had the falling-sickness. *Nota*: this is utter knavery. These are villanous vagrants that infest all countries. *Item*, there are many who speak (BARLEN) thus:—'Listen to me, dear friends, I am a butcher's son, a tradesman. And it happened some time since that a vagrant came to my father's house and begged for St. Valentine's sake; and my father gave me a penny to give to him. I said, 'father, it is a knavery.' My father told me to give it to him, but I gave it him not. And since that hour I have been afflicted with the falling-sickness, and I have made a vow to St. Valentine of iij pounds of wax and a High Mass, and I beg and pray pious folks to help me, because I have made this vow; otherwise I should have substance enough for myself. Therefore I ask of you an offering and help that the dear Holy St. Valentine may guard and protect you evermore.' *Nota*: what he says is all lies. *Item*, he has been more than xx years collecting for his iij pounds of wax and the mass, and has been gambling (VERJONEN), bibbling (VERSCHOCHERN), and roiting (VERBOLEN) with it. And there are many that use other and more subtle words than those given in this book. *Item*, some have a written testimony (BSAFFOT) that it is all true.

"*Conclusio*: If any of the GRANTNERS cometh before thine house, and simply beggeth for God's sake, and speaketh not many, nor flowery words, to them thou shalt give, for there are many men who have been afflicted with the sickness by the Saints; but as to those GRANTNERS who use many words, speak of great wonders, tell you that they have made vows, and can altogether skilfully use their tongues—these are signs that they have followed this business for a long time, and, I doubt not, they are false and not to be trusted. As to him who believes them, they take a nut off his tree. Take care of such, and give them nothing.

There are many of the *genius* vagabond still extant which Luther describes; the card sharpers, for instance, and travelling tinkers, of whom he discourses thus:—

"*Item*, beware of the JONERS (gamblers) who practice BESEFLERY with the BRIEF (cheating at cards), who deal falsely and cut one for the other, cheat with LOGLEIN and SPIES, pick one BRIEF (card) from the ground, and another from a cupboard; they cheat also with the BEGERS (dice); with hearts, the chest, in taking off and laying on, with METZES, STAES, GUMNES, PRISSING, with the four knaves; they use LOE MESS (bad coins), or LOE STETTINGERS (bad

florins), and make use of many other rogueries, such as *drawing out*, the *rot*, the *stake*, &c., which I had better not explain, for your own good.

"And these same knaves eat and drink always at such houses as are called the *Stick*, which means they never pay the landlord what they owe him, but when they leave there "sticks" mostly something to them which commonly departs with them.

"*Item*, there is yet another sort among the landstrollers. These are the *tinkers* who travel about the country. They have women (WEIBER) who go before them and sing and play; some go about full of mischief, and if thou givest them nothing, one of them mayhap will break a hole in thy kettle with a stick or a knife to give work to a multitude of others."

We are also cautioned, and told how to rid ourselves of beggars who are suffering from pretended diseases, but as the advice given savours somewhat strongly of muscular christianity, we forbear to quote the method, leaving our readers to seek it in Mr. Hotten's book. However there were then, as no doubt there are now, many really deserving objects of sympathy and aid. Individuals who, from various causes, are driven, as a last recourse, to solicit alms, and such Luther pities and advises that they be relieved. He says:—

"OF THE BREGERS, OR BEGGARS.

"The first chapter is about BREGERS. These are beggars who have neither the signs of the saints about them, nor other good qualities, but they come plainly and simply to people and ask an alms for God's or the Holy Virgin's sake. Perchance honest paupers with young children, who are known in the town or village wherein they beg, and who would, I doubt not, leave off begging if they could only thrive by their handicraft or other honest means, for there is many a godly man who begs unwillingly, and feels ashamed before those who knew him formerly when he was better off, and before he was compelled to beg. Could he but proceed without he would soon leave begging behind him.

"*Conclusio*: To these beggars it is proper to give, for such alms are well laid out."

We cannot part from this work without acknowledging the very excellent translation of Mr. Hotten. In reprinting *The Book of Vagabonds and Beggars*, the editor has chosen a subject which, of an antiquated style, is yet among the unsolved problems of every nation. If it were only on this account, Mr. Hotten deserves our thanks, but where so much pains has been taken to make the same worthy of our acceptance, and in reproducing so scarce a work, we should not be doing that gentleman justice if we did not close this notice by stating that the contribution to the manners and customs of the mendicant fraternity, some three hundred years since, have considerable interest for our own day, and that the translator has adhered, as closely as possible, to a literal rendering of the great Reformer's language.

Three Hundred Sonnets. By MARTIN F. TUPPER, D.C.L., F.R.S., &c. Hall and Virtue.

THE sonnet, as a form of poetry, has its graces, although, at the present day, it is clearly unfashionable to write. Still we have the authority of Wordsworth, whose injunction to the critic "not to scorn the sonnet," renders it necessary to look upon that style of versification with respect. We know of many very beautiful sonnets, abounding with rich imagery, but it was reserved for Dr. Tupper to find us a novel metaphor. He says that the sonnet was a "key" to Shakespeare, and a "pipe" to Tasso. It was "a gay myrtle-wreath" in the cypress-crown of Dante—"a glow-worm" to Spenser, and a "trumpet" in the hands of Milton. Our readers will be glad, no doubt, after finding it so charming-like, to know what shape it assumes under Dr. Tupper's treatment. Well, here is No. I of the *three hundred*, entitled—

THOUGHT CRYSTALS.

Plunged in my brain, fermenting thick and warm,
 Summer deep thoughts; and shape themselves apace,
 So soon as Quiet for a little space
 Gives life a rest, and lulls its petty storm:
 Then, in some tranquil solitary place,
 Where silence is my music, choice and good,
 They shoot out crystallous, in measured form,
 Magnetic harmoniser:—O Solitude!
 O Blessed Silence! how most dear to me
 Are the sweet soothing of your double grace:

The calm clear heaven wherein my spirit soars,
Then lures its inmate upward, blythe and free,
Like the glad lark that to the Sun outpours,
Higher and higher, floods of minstrelsy."

In this there is a good deal to be admired and quite as much to be deplored. We have enough matter-of-fact rhyme and an equally large share of mystic word-spinning, in this unpoetic age, without Dr. Tupper's adding to our store a semi-scientific process of turning his brain into crystals by aid of a seething crucible situated in the regions of the cranium. Nor can we admire the other portion of his smile, where he compares himself to a lark, and tells us that he is an habitual inmate of the higher heavens!

Taking another specimen of our author's muse, we will first present it to our readers, and then offer a few comments upon it. We select one which he calls—

MY NAMESAKE,

Luther Eleutheros! thou lion-heart,
Called by a name predestined to be Free,
Nobly thou didst the Christian warrior's part,—
Paul and Ignatius fought again in thee:
My glorious namesake; what a praise to me,
By nation, name, and nature too, thou art,
Martin Eleutheros, my Saxon chief!
I, too, would scorn to bend a slavish knee,
Or bate one tittle of my firm belief,
Or seem some other than I boast to be—
No human master's servant; in thy strength,
The Rock of Ages, is my spirit strong;
And resolutely will I lead along,
Like thee, for truth, and good, and God at length.

We have no fault to find with Dr. Tupper's good intents, as set forth in the foregoing; they are worthy of him and of every well-meaning man, but we must object to the very thin covering of a sonnet which should, instead of being named "My Namesake," have been "My Name." The half-formed pun upon Luther's name, too, strikes us as anything but witty, and the whole idea is built upon such a very slight foundation, the resemblance of the name of Martin, as if there were no other Martins in the world than Martin Luther and Martin Tupper.

Every one has heard, or read, of the miseries, heart-burnings, and bickerings of authors, and it is usually considered to be a very harassing, even when occasionally well paid, kind of life. Now Dr. Tupper revels in it, and apostrophises himself in a sonnet entitled—

AUTHORSHIP.

Ay: blest indeed above the mass of men,
And rich in joys that reach the true sublime!
For that the frequent droppings of my pen
Have comforted the Good in every clime.
And helped the Right—(O solace beyond time!)
Therefore my soul is glad: judge me, my friends,
Is there not happier treasure in such joys
Than all the world can win from all its toys?
And as the poet's dynasty extends
To children's children, reigning in the mind,
Is he not crown'd a king among his kind?
Ah me! not so: this thought of pride destroys:
Give God the praise: His blessing sends this store
Of unseen friends by thousands evermore!

There is no doubt Dr. Tupper has "comforted the good in every clime," and it is a source of gratification to every right-thinking man when he can look back upon such events. But we cannot help questioning the taste that proclaims it. Admitting that Dr. Tupper did produce a very excellent work, "Proverbial Philosophy," for which he was vastly over-rated at the time, and now as unjustly under-rated, yet we do not think self-glorification becoming in any man, much less an author. No doubt Dr. Tupper, having taken the world by storm, and been for a time the literary idol, and having a ready and fluent pen, he is apt to consider all he writes as sure to be popular. The above specimens are fair average selections, and we should hail with pleasure something more sterling from the same author, but we fear that Tupperism is a mannerism, essentially the writer's own, and one he is unwilling to discontinue, however much it spoils many good thoughts and worthy aspirations of a really good man.

NOTES ON LITERATURE, SCIENCE, AND ART.

Dr. Arthur S. Thompson, in his newly published "Story of New Zealand, Past and Present, Savage and Civilised," relates the following anecdote of the greed of a drunken skipper:—"Commercial intercourse could not continue between Europeans and New Zealanders, two races so opposite in their manners and customs, without occasional evil, and two events occurred in 1830 which exhibit the low morality of some of the Europeans engaged in this trade. Preserved native heads were then in high estimation in European museums, and flax traders purchased these articles for this market. According to the laws of commerce, the supply increased with the demand. Formerly the head of a chief was preserved as a matter of honour; but when it was found a gun could be got for one, a custom arose of preserving those of enemies for sale, and of killing slaves for the sake of their heads. It is impossible to conjecture to what extent this trade might have been carried, had not the following circumstance rendered it illegal and disgraceful. The people of the Bay of Islands, were defeated with considerable loss at Touranga, in the year 1830, and the conquerors dried the heads of the slain, and sold them to the master of a schooner called the *Prince of Denmark*, bound for Sydney, but intending to touch at the Bay of Islands. On the arrival of the vessel at the latter place, a number of natives came on board to trade. The master of the ship, in a state of tipsy jollity, brought up a sack, containing twelve heads, and rolled them out on the deck. Some of the New Zealanders on board recognised their father's heads, others those of their brothers and friends. Appalling weeping and lamentations rent the air, and the natives fled precipitately from the ship. The master, seeing his dangerous position, put to sea before the news of his cargo spread on shore. Fortunately, the scene now described was reported to Governor Darling, of New South Wales, who issued a proclamation against this degrading trade, and called upon all who had bought heads from the *Prince of Denmark* to deliver them up, for the purpose of having them restored to the relatives of the deceased parties, to whom those heads belonged." Who can say what mischief is done by one unprincipled European like the brutal captain of the *Prince of Denmark* in retarding the civilization of savage tribes?

"Were we to draw even upon our own reminiscences of geological excursions extending over the last twenty years," says the editor of the *Athenæum*, "we believe we might record sundry moving incidents by flood and field, as well as recollections of men and manners not always in the highest circles of society. To form a thorough acquaintance with the lowest order of open-air labourers, there is nothing like a week or two in the quarries, and a working-day or two in railway cuttings. The warning—

Ah! me, what perils do environ
The man who meddles with cold iron,

might sometimes be transferred to the man who meddles with cold clay and stones. Menaced and murderously attacked by 'navvies' were we, on one occasion, when we attempted to remove a crocodile's head, which we had discovered in the London clay. Our own head, indeed, was not broken, though threatened, but, unhappily, the crocodile's was; and great were our difficulties—not to say dangers—before the said sundered head reposed grimly upon our table.

There is hardly a strange or mysterious object or calling which has not been attributed to us in our earlier journeys, when geology was far less known than at present. We have been suspected of being a lunatic, a treasure hunter, a resurrection man, when we inquired for bones—a miner, a jeweller, a juggler, a strolling-player, and a disappointed lover. We have sometimes endeavoured to explain the true state of the case, but in remoter districts never with success. On one occasion when a foreign friend accompanied us and called at a cottage door for a glass of water, before he could utter a word, the inmate exclaimed: 'No no! nothing to-day—we don't want nothing to-day!' It should be added that our friend carried the bag of fossils. Our only comfort was that things were somewhat worse abroad. 'Here,'

says M. Boué, 'is a learned Prussian arrested in his researches by an absurd *gendarme* of his own country; elsewhere geologists have been taken for refractory *conscripts*, placed in prison, and dragged, chained to thieves, for neglecting a certain *visa*. M. Hugi was taken up in Entlebach for a vagabond, and, in answer to his complaints, was beaten with a stick by a fat *gendarme*. The Mayor of Montpezat caused me to be arrested in Vivarais, mistaking my barometer for a musket, my specimens for *cartouches*, and my book of memoranda for incendiary proclamations.'

M. de Sanley, the eminent French archeologist, boldly asserts that the so-called Nineveh collection of Sculpture in the British Museum has belonged to some Syro-Egyptian colony, and never formed any portion of the city of Sennacherib; therefore a warm contention may be expected in antiquarian circles.

West Rounton Church, near Northallerton, which possesses a fine Norman chancel arch and doorway, has just been restored under the superintendence of Mr Pritchett.

Mr James Blackwood has the following works in preparation:— "The Bishop's Daughter, a story of the Dark Ages," by the author of "Squires and Parsons." "The Adventures of an Ambiguous Law and Articled Clerk, being Notes and Sketches founded upon facts." And "Enoch, or the Sons of God and the Sons of Men," by Professor Robertson, of Dublin.

Mr Henry Heavisides, of Stockton-on-Tees, who recently issued a third edition of his "Pleasures of Home, and other Poems," has just sent forth a neat little volume on "The Minstrelsy of Britain," uniting in his own person the various occupations of author, printer, and publisher.

A translation of the late Mr. Alexander Mackay's has recently appeared at Leipzig, where the well-known publisher, Tauchnitz, has begun the issue of a new copyright series of English works, intended exclusively for the use of the young. The two volumes actually published comprise "Kenneth, or the Rear-guard of the Grand Army," by the author of "The Heir of Redclyffe;" and "Ruth and her Friends; a Story for Girls."

The fifth volume of the "Correspondence of Napoleon the First" has just appeared at M. Henri Plon's, Paris. It contains letters, orders of the day, proclamations, &c., from the 22nd of September 1798, to the 15th of October 1799, thus including the whole Egyptian expedition.

It is flattering to English pride to perceive that of two volumes of *Biographies of famous inventors of modern times* (*Biographien berühmter Erfinder, &c., der Neuzeit*), just published at Stuttgart, both are devoted to English worthies—James Watt and George Stephenson.

By the will of the late Louis Fould, a sum of 20,000 francs has been placed at the disposal of the Académie des Inscriptions et Belles Lettres, to be awarded to the author of the best history of the arts of design, their origin, progress, and transmission amongst the different populations of antiquity up to the time of Pericles. By the arts of design is meant to be understood all that concerns painting, engraving, architecture, and sculpture, as well as the industrial arts appertaining thereto. The work to be proclaimed at the annual *séance* of the Académie of the year 1863.

De la Roche's pictures, the famous "Cromwell" and equally famous "Napoleon," that are preserved in the Town Museum at Leipsic, have been seriously damaged by a hailstorm, which, on the 27th ultimo, broke all the western windows, and injured the first-named picture in twelve places, the latter in sixteen. Some of the hailstones weighed from 2½ oz. to 5 oz.

The engraver Herr Jacobi, of Berlin, has left for Rome, in order to finish his drawing after the "School of Athens." The undertaking is supported by Government.

The total amount for which the objects of art left by the late Alexander von Humboldt were sold by auction is 10,000 thalers. Humboldt's scientific instruments, and the large gold and silver coins of considerable value, were not included in the sale.

CORRESPONDENCE.

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

BRAHMIN MASONS.

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

DEAR SIR AND BROTHER,—I was much grieved on reading "An Enquirer's" letter in your number of the 8th inst., to find that an act of the Meridian Lodge (No. 1045), has been "the cause of some discussion between some of the brethren of our order." Especially as from "An Enquirer's" italics, I fear the discussion has assumed a tone always to be deprecated, but most particularly so amongst Masons.

The brethren of the "Meridian" are now with the Expeditionary Force in China, and it consequently must be very long ere an answer from its W.M. can arrive, I therefore, as an honorary member of it, and an old fellow-worker with Bro. Gould, when he was W.M. of No. 178, and of most of its present members—beg to thank you for your editorial answer, and at the same time to amplify that answer, and clear up the remnant of doubt left by your use of the word "if."

The very ground-work of the Brahmin faith is the belief in "One Grand Superintending Being."

Sir William Jones says, "It must be remembered that the learned Indians, as they are instructed by their books, in truth acknowledge One Supreme Being." (*Vide Asiatic Researches; or, Journal of the Bengal Asiatic Society. Vol. I., p. 242.*)

The great book of Brahmin Laws, professing to be the address of Menu, the son of Brahma, to the sages who consulted him on the formation of the universe begins thus:—"This world was all darkness, undiscernible, undistinguishable, altogether as in a profound sleep; till the *self-existent invisible God*, making it manifest with five elements and other glorious forms, perfectly dispelled the gloom." (*Sir William Jones's Asiatic Researches. Vol. I., p. 244.*)

The "Bhāgavat" or sacred verses, supposed to have been pronounced by the Supreme Being to Brahma, begin:—"Even I was even at first, not any other thing, that, which exists, unperceived, Supreme: Afterwards I am that which is; and he, who must remain, am I." (P. 245.)

This Supreme Being is worshipped by the Brahmins under the unutterable name *OM* or *O'M*, as a triune deity, the three letters *A. U. M.*, representing respectively Vishnu, Siva, and Brahma, and denoting severally the All-Creating, All-Preserving, and All-Disposing attributes of the "Great One" whom they adore as T.G.A.O.T.U. And all the great writers on the Hindū or Brahmin religion, seem to agree that although outwardly a great number of idols are worshipped, yet these all are intended as representations, or symbols of the various powers and attributes of, and emanations from the One Supreme Being, their Hierarchy openly stating that by such *symbols* the vulgar mind is more easily operated upon, than by the enunciation of abstract theories. This is very like the *apparent* worship of images and pictures of saints by the Roman Catholics; nay, without any very extraordinary flight of fancy, one might imagine some over scrupulously pious Brahmin, so far misunderstanding our use of symbols, when first shown the three great lights, as to accuse us of paying adoration to them. Having, I think, thus shown beyond a doubt that there can be no objection made to the reception of a Brahmin into our institution on the score of his being a *heathen*, "An Enquirer's" second query demands no further reply, but as regards the question of time between the several degrees, I would beg to inform him that Grand Lodge has made certain provisions for conferring a higher degree, in some cases of emergency, in less time than one month.*

I am, yours faithfully and fraternally,

G. W. W. INGRAM, P.M. 345, Treas. 178,
Prov. S.G.W. Andalusia, Hon. Mem. 1045.
Gibraltar, Sept. 27, 1860.

* We are not aware of their having done so—though Grand Chapter has made provision for conferring the Royal Arch in the Colonies, at an earlier period than allowed by the Royal Arch regulations.—ED.

THE OAKLEY LODGE.

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

DEAR SIR AND BROTHER,—In your impression of the 29th ult., there is an article under the head "Masonic Rambles," in which a glaring error is put forth; it is made in preferring a complaint against our good brethren and neighbours of the *Oakley Lodge* of Basingstoke. Your correspondent describes his visit to this lodge, in the course of his ramble, and says it appears that this lodge, is without tracing boards and candlesticks. I was present at a meeting of the *Oakley Lodge*, on the 1st October instant, and curiously enough I had just been admiring the three tracing boards there openly displayed, when the article in the *MAGAZINE* was shown me by another visiting Brother. On inquiry, I was told that the lodge had had these tracing boards ever since it was constituted, in 1857. The three candlesticks were also in their place, and lit up. In reference to the arms emblazoned on the W.M.'s pedestal, they were put there not exactly as a personal compliment to Bro. Beach, but the lodge being named *The Oakley Lodge*, the *Oakley Arms* were adopted merely as significant of its title.

I am Dear Sir and Brother, yours fraternally,
 Winchester, Oct. 9, 1860. HENRY HUGGINS.

PROVINCE OF KENT.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—From some imperfection in the Bookseller's measures, no number of your serial has reached me since I left England, now several months ago, with the exception of those specified, in two letters, with which I ventured to trouble you, early in August, namely, the thirteen numbers for May, June and July. But some "Extracts" from a proposed essay, which I have just received from a member of the Grand Lodge of France, commenting with much disapprobation upon a statement said to have been published by me, to the effect that "*our different charities are the great characteristic of British Masonry, and the principal sources of satisfaction and delight;*" show that you have found a place for the two letters, as in them only have I, of late, written anything respecting the Craft.

The contents of the two letters were of a kind that, as you have admitted them, no objection will, I presume, be made to my communicating through your columns with the Kentish Brethren, during the few weeks of life, that possibly may be yet accorded me. Permit me then first thus to assure the brethren, that the "Extracts" mentioned above, have not in the slightest degree affected the opinions long entertained by me in relation to our charities; next to repeat the wish already recorded in those two letters, that the law touching their charity fund may remain unchanged, until there shall have been given to every lodge in the Province, during its existence, the advantages of a life governorship of all the charities.

The installation of Viscount Holmesdale is, I learn to take place towards the end of the present month. His Lordship will I trust, be able always to preside at the Grand Lodges and the preparatory meetings, and moreover, to visit from time to time the different lodges. Should nothing prevent the performance of these important duties, the progress which Masonry has made in Kent during the last seven years will, I am persuaded, be as naught, in comparison to that which it will make under his government.

Brother Dobson, of Gravesend, is, I hear, D. Prov. G.M. Some of the brethren must be aware, that this appointment is necessarily looked upon by myself, at least, as an exceedingly good beginning.

CHAS. PURTON COOPER.
 Chateau Frampton, Montreuil, Champagne, October 9, 1860.

Mr. Panizzi recently stated, that wishing to ascertain if the galleries of the British Museum containing works of Art or natural productions were most visited by the public, he had the numbers of persons present in each section counted at the same moment. This was done for four weeks, and the result was, that there were more persons in the first than the last named collections. The increase of attendance on Saturday in consequence of the early-closing movement has been very slight. Mr. Panizzi thought the public were not generally aware that that day is a public day at the British Museum.

THE MASONIC MIRROR.

MASONIC MEMS.

The Prov. Grand Lodge of Suffolk is to be held at Lowestoft, and not Ipswich, as stated last week.

The Brethren are reminded that the election of pupils for the Boys' School will take place on Monday next, at one o'clock.

CAUTION.

A Liverpool correspondent referring to our caution last week, sends us the following, extracted from the *Liverpool Albion* of the 17th inst.:

"A respectable-looking and plausible individual, who has been residing in this town some months as Mr. Henry Somerville, but whose real name appears to be Walmisley, and whose profession is the stage, has been victimizing the public by means of a petition in favour of a Mr. Briggs, represented as having been wardroom steward on board H.M.S. Marlboro, during the recent Crimean war, but living in Liverpool, in distressed circumstances and seriously ill. Having succeeded in raising a large sum of money by small donations, he cleverly killed poor Briggs, and continued his efforts on behalf of the imaginary widow. We should not allude to this matter, except by way of warning, had the fellow not gained confidence by proclaiming himself as connected with this journal. When taxed with the misrepresentation, he asserted that he was our "outdoor correspondent" and a confidential writer. We need scarcely say that no such person has been employed by us in any capacity. We fear some of the Masonic brethren have fallen into his clutches, as we learn that he unfortunately obtained admission into their order some years ago, in the county of Kent. We should have thought that he would have readily earned a living in his own profession, as a man must be a clever actor who can dupe upwards of two hundred people, in three months, out of various sums up to a pound, especially as a large proportion of the signatures to his petition are those of men of business."

Our correspondent adds:—"He stated himself to be a member of 741 and 184, J.W. 20 and P. Prov. G. Steward for Kent, and extensively victimised the Lancashire and some of the Cheshire brethren."—[When at the Globe Lodge of Instruction, Walmisley stated that he was initiated in the Belvidere Lodge (741), Maidstone. We find he was initiated in 184, in the name of Somerville, and afterwards joined the other lodges.]

METROPOLITAN.

EGYPTIAN LODGE, (No. 29).—This old established lodge held its first regular meeting for the season, on Thursday, the 4th instant, at the George and Blue Bear, Holborn. The business before the lodge consisted of passing two brothers and initiating two gentlemen, those ceremonies being ably performed by Bro. Buss, P. M. and Sec. to the lodge. The lodge of St. John's (196), meeting at the Holly Bush, Hampstead, being desirous of opening a Royal Arch Chapter, to be attached to No. 29, the petition to Grand Chapter, was unanimously adopted and signed by all the officers and R.A. Masons of the Lodge, and which petition it is hoped, will be granted. There being no further business the lodge proceeded to the banquet, where the usual loyal and masonic toasts were given and duly received with becoming honours, and the members separated, at a reasonable hour, well pleased with each other, but more particularly with the kindness, and good will of Bro. Buss, the ever-ready and excellent secretary.

STRONG MAN LODGE (No. 53).—This flourishing lodge held its opening meeting on Thursday the 4th inst. at Bro. Ireland's, Falcon Tavern, Fetter Lane, and was numerously attended. Bro. Dickie, W.M., presided; Harrison, S.W.; Ditchman, J.W. The P. M.'s were Bros. Moss, Lewis, Codner, Lundy, and Wickenden. Visitors: Bro. Watson, P.M. 25, and one or two others. The lodge having been opened in the first degree, Bro. Jacob answered the usual questions satisfactorily. The lodge was opened in the second degree, when Bro. Jacob was passed to the degree of a F.C. The lodge then resumed to the first degree, when Bros. Punt and Colley were regularly initiated into Freemasonry; both of the ceremonies were rendered by the W. M. in a most impressive manner. All Masonic business being ended, the brethren (between thirty and forty) adjourned to refreshment. The usual loyal and

Masonic toasts were given. Bro. Watson returned thanks on behalf of the visitors, and bore testimony to the excellent working of the W. M. Bros. Lewis, Laundy, Punt, and others, added to the pleasures of the evening with some excellent songs; and a truly harmonious evening finished by eleven o'clock.

EASTERN STAR LODGE (No. 112).—The first lodge of the season was held on Wednesday, October 10, at the Rose and Crown Tavern, Bromley, near Stratford. Bro. E. W. Davis, W.M., presided. Bros. Middlemist and Hammond were passed to the second degrees. A gentleman was proposed for initiation at the next meeting. The lodge was closed, and twenty brethren, including as visitors, Bro. S. B. Wilson, P.S.G.D.; Bro. Motion, Prov. J.G.W., Essex; Bro. Howe, Prov., G.D.C., Herts; Bro. T. E. Davis, P.M., 812 and 830; and Bro. Blackburn, P.M. 25, assembled at the festive board, around the W.M. The dinner ended, the W.M. proposed the usual toasts, and in giving that of Lord Pannure, and the rest of the Grand Officers, especially Bro. Wilson, whose wide-world fame as a teacher of the Craft, needed no eulogy from him (the W.M.), introduced the brethren. Bro. WILSON said he often had to acknowledge the toast; that for himself he had little to say, beyond tendering his thanks for the kind and hospitable reception given to him, but as it included the name of their distinguished D.G.M., he must add the great interest he took in all matters connected with the order entitled him to the gratitude of the Craft. For himself he would say a word or two. They were told to travel to the east to seek instruction; and but for an accident he should have been present at the opening of the lodge. However, he was glad to have arrived in time to witness the passing of one of the brethren to the second degree, and with regard to that ceremony he could only say, would that every lodge possessed such a Master. Referring to the complimentary remarks of Bro. Davis, he must say that his position as Lecture Master was rendered pleasurable by such attentive working brethren as their W.M. He was so much gratified by his visit that day, that he should take an early opportunity of being among them again. The W.M. next proposed the visitors. The health of the W.M. was given by Bro. Marriott, P.M.; and Bro. DAVIS, in acknowledgment alluded to the kind remarks of Bro. Wilson, said that he had given his best endeavours to discharge the duty devolved on him as Master, with honour to himself and credit to the lodge, but it was due to Bro. Wilson's excellent teaching and his own regular attendance at the Emulation Lodge of Instruction, that he had attained any approach to the perfection, necessary for every one filling the chair, and he recommended every one aspiring to that high office to follow his example. The services of the P.M.'s were duly recognised, and then that of the Officers, among whom the Senior Warden's attainments and attention to his duties were especially noticed. To this Bro. Sharp made a suitable reply, and the Tyler's toast ended a pleasant evening at 10 p.m.

DOMATIC LODGE (No. 206).—The usual monthly meeting of this lodge was held on Monday, at the Masonic Hall, Fetter Lane. Bro. M. Haydon, W.M., presided, supported by the following officers:—Bro. Moore, S.W.; Russen, J.W.; Wilson, S.D.; H. Thompson, I.G.; and P.M.'s Baker, Smith, Adams, Garrod, Carpenter, and Brett. The lodge having been opened in the first and second degrees, Bros. Teal, Field, and Swanborough were questioned as to their progress in the science, and their answers being satisfactory, they withdrew and the lodge was opened in the third degree, when they were severally raised to the sublime degree of M.M. The lodge then resumed to the first degree when Messrs. Josiah Simpson, Henry Bargent, Joseph William Last, William Slater, and Thomas Wavell, were severally introduced and initiated into the privileges and mysteries of ancient Freemasonry. Some other business as to the regulation of the lodge having been disposed of, the lodge was closed in due form, and the brethren adjourned for refreshment. The cloth having been drawn, the W.M. gave the usual loyal and Masonic toasts, Bro. T. A. Adams, Assist. Grand Pursuivant, returning thanks for the toast of Lord Pannure, Deputy Grand Master, and the rest of the Grand Officers. The W.M. then gave "The health of their newly-elected brethren," and said from what he had observed of them he had no doubt that they would become worthy members of the Craft. Bro. WAVELL returned thanks on behalf of himself and his brother initiates, and said they felt highly honoured in being admitted as members of the ancient and honourable order of Freemasonry. The W.M. said the next toast was one at all times pleasing to the W. M. of the Domatic Lodge to propose, it was the health of their visiting brethren, to whom they always gave a hearty welcome. He concluded by giving them the health of Bro. Stubbs, of the Old Concord Lodge. Bro. STUBBS returned thanks for the honour conferred upon him, and bore his testimony to the value of Freemasonry in all the social relations of life, which touched the heart, and contained in it the real principles of true religion. The W. M. proposed "The health of the P. M.'s

of the lodge." Bro. CARPENTER returned thanks on behalf of his brother P. M.'s Smith, Garrod, Adams, and Brett, in one of his characteristic speeches, which was received with roars of laughter, and was highly applauded. Bro. BAKER, P. M., then proposed the health of their W. M., and referred to the most efficient way in which he had gone through the business of that evening. The W. M. acknowledged the toast, and said he felt greatly indebted to the P. M.'s of the lodge, who were always ready to render any assistance in their power. "The Officers of the Lodge," was then given by the W. M., the toast being responded to by Bros. Moore and H. Thompson. Some other toasts were given, and the proceedings were brought to a close in a most harmonious manner, the pleasures of the evening being greatly enhanced by some excellent singing by Bros. Beckett, Everett, Garrod, and other brethren.

ST. JOHN'S LODGE (No. 196).—The last meeting of this lodge for the season took place at the Holly Bush Tavern, Hampstead, on Tuesday week. The business consisted of the initiation of Messrs. Cooper and Connell, and the installation of W.M. for the ensuing year. The lodge was opened at half-past two o'clock, and the initiates received and admitted into the order. At half-past four, the board of installed masters was opened, composed of Bros. T. A. Adams, the installing M. with P.M.'s Hamilton, Shury, Adlard, Gale, Johnson, Patten, Cornick, and Aldrich, Hon. Sec. On the re-admission of the members, the newly installed W. M., Bro. George Hart, proceeded to appoint and invest his officers as follows:—Bros. Pritchard, S. W.; John Douglas, J. W.; W. Collins, S. D.; W. Rippon, J. D.; J. Ware, I. G., and Bro. Adlard, D. of Cers. Bro. Cornick, was unanimously re-elected and re-invested Treas., and Bro. Aldrich, was re-appointed and re-invested, Hon. Sec., amid the plaudits of the lodge. The visitors present were Bros. Patten, P.G. S. B.; Walker, No. 7., Gale, W. M. 19; Matthew Cooke, J. D. 29; Muggerridge, P.M. 227; Harris, P.M., 742; Fry, S.W., 1082; Bros. Jones and Sheridan, P.Ms. The foregoing, with about thirty-eight members of the lodge, were present at the closing, and at half past six proceeded to the banquet. After ample justice had been done to the good things on table, and the cloth was cleared, the W.M. gave the "Queen and the Craft," which was followed by Bro. Jones's singing the National Anthem. The M.W.G.M., the Earl of Zetland was next given and heartily received, and was followed by the toast of Lord Pannure, D.G.M., and the rest of the Grand Officers, coupled with the names of Bros. T. A. Adams and Patten. Bro. ADAMS, G. PURST, in reply, said, on behalf of Lord Pannure and the Grand Officers, past and present, they had his best thanks. He always considered the toast as a mark of honour to the Grand Officers, and so long as they did their duty he hoped they would always be honoured in the same way. In that lodge they had ever been acknowledged as doing this duty, and although it was no slight responsibility to be a Grand Officer, yet he hoped to live to see some of the St. John's members occupying that position in the Craft. The W.M. in brief terms, then proposed the Initiates. Bro. CONNOR, on behalf of his new Brother and himself, returned thanks for the kind manner in which they had been greeted. He did not understand the proper form and therefore might fall short of that he should say but he would undertake to try and carry out those principles in which he had been instructed that day. The W.M., next proposed of the visitors coupling the same with the health name of Bro. Johnson. After a long pause Bro. PATTEN, said, although he was not called upon to return thanks, as Bro. Johnson did not seem disposed to accede to the W.M.'s wishes, and the other visitors too well knew the virtue of Masonic obedience to speak when they should be silent—still someone must reply for it should never be said that when their healths were proposed, no one chose to acknowledge the compliment, and as the senior present he had taken up the cue. He, and his brother visitors, were gratified by their reception amongst the brethren of the St. John's Lodge, and he was particularly pleased with the able manner in which Bro. T. A. Adams had performed his duties, and Bro. Aldrich his. He felt bound to state that he never saw work better performed, he never saw hospitality more freely offered, nor visitors more cordially welcomed, than they had been that day by the members of the St. John's Lodge, and in the name of those visitors, and his own, he begged to tender his thanks for their kind reception. Bro. SHURY, P.M., rose with great pleasure to propose the next toast. Their W.M. knew his own deficiency, owing to his hearing not being good; therefore he was brief in what he said, but he (Bro. Shury), felt assured since they had elected Bro. Hart, their W.M., they would show him every attention and be lenient to the misfortune of a worthy brother, whose health he called upon them to drink (hear hear). The W.M., in reply, said he was obliged for the honour paid him. Five years since he never expected to be W.M. of the lodge, but since he had now attained that position he hoped to perform both the business of the lodge and the table. He felt anxious to see every member at the Lodge of Instruction, and hoping they would excuse his short comings returned thanks for their kindness in drinking his health. The

W. M., then gave the P. M.'s of the Lodge, Bros. Aldrich, Shury, Johnson, Hamilton, Cornick, and others. P. M. HAMILTON hoped the P. M.'s would always continue to deserve the kind recognition they met with from the members of the lodge. On the part of the P. M.'s he tendered his best thanks. He had a more pleasurable duty to perform. It had commenced with Bro. T. A. Adams and had been since continued, on every occasion, when a W. M. had passed the chair. He considered the principle a good one, and in no case was it more deserved than by Bro. Cornick, who in or out of lodge, was a type of every moral and social virtue. An occasion like the one before them had good effects on the junior members of a lodge; for, as the great Napoleon had said, "every soldier carried a field marshal's baton in his knapsack," so it might be said every Mason held a P. M.'s jewel within his grasp. The jewel he held in his hand was of gold, but it was not for the value of the metal that it would be prized, it was because gold was an emblem of wisdom, and preferable, in that sense, to riches. Under such an understanding it gave him great pleasure to be the mouthpiece of the lodge and to present that jewel to their P. M. Cornick, who he hoped would never forget, in wearing that honour, that it would enable him to go to Grand Lodge as one of the representatives of this lodge, where he hoped Bro. Cornick would espouse the cause of this lodge, if it needed him, and plead for every poor Mason who might stand in want of an advocate; and, in presenting the jewel in the name of the lodge he begged to assure Bro. Cornick that the brethren felt it would never disgrace their P. M., and on the other hand, that he would never disgrace their gift. (Hear, hear.) P. M. CORNICK said, Bro. Hamilton had used very high words in his praise. All he felt he had done was to endeavour to give them satisfaction, and show how proud he was of the trust which they had reposed in him. For their valuable gift he thanked them, and hoped to be spared to wear it for many years to come. The W. M. then gave the officers of the lodge. Bro. ALDRICH said they were thankful for the good opinion the members of 196 entertained of them. They trusted to continue in a similar course of approval, and so long as they held office it would be their duty and their pleasure to continue in that course. The W. M. next gave the Masonic Charities, coupling the same with Bro. Adlard's name. Bro. ADLARD said he had that day been at the girls audit committee and told them that £1300 had been funded. He said, Bro. Muncey of that lodge had just given him his name to serve as Steward for the boys' and girls' schools on the next occasions. He thought it was a great credit to the lodge to send them, and he hoped they would make strenuous exertions to support the Steward for the boys' school. There had been 25 boys taken in the last year and there were now 70 in the establishment, which required great support, and he should class their relative merits to the consideration of the brethren as first, and most important, the boys' school, then the annuity fund for aged masons, and their widows, and after that came the girls' school. The Tylers' toast closed the meeting, and the brethren dispersed until next spring.

ST. JAMES'S UNION LODGE (No. 211).—This lodge met at the Freemasons' Tavern, on Tuesday, October 9th. Bros. Hartley and Adeock were raised to the degree of Master Masons. Bro. Stone was added to the degree of Fellow Craft, and Messrs. Campbell and Brown were initiated into Masonry. The brethren proceeded from labour to refreshment, and the pleasures of the evening were greatly increased by the admirable singing of Bro. Ford, formerly of the Christy's Minstrels. The visitors were Bro. Watson, of the Grand Steward's Lodge; Bro. Risson, 722; Bro. Clark, 755; and Bro. Durrant, 752.

INSTRUCTION.

CONFIDENCE LODGE (No. 228).—This lodge, which holds its weekly meetings at the Bengal Arms, Birchin Lane, City, was very numerously attended on the 3rd instant, Bro. Bradley, of Lodge 264, W.M., when the whole of the fifteen sections were worked in a very satisfactory manner. The W. M. was ably supported by Bro. Brett as P. M., Bros. Hawkins and Kerby as S.W. and J. W., also Bros. S. B. Wilson, Haydon, Anslow, J. R. Warren, &c. The sections of the first lecture were worked by Bros. Robertson, Warne, Reed, Robbins, Brett, Hawkins, and Church; the second lecture by Bros. W. Southall, Rogers, Stewart, Robertson, and J. R. Warren; and the last by Bros. Moss, Anslow, and S. B. Wilson. The sections being over, Bro. Brett rose to propose that a vote of thanks should be recorded on the minutes of the lodge to the W. M., who had so ably fulfilled the duties of the chair, it being the first time he had undertaken such a task; and it must be a source of gratification to the brethren present that so young a member of the Craft had proved himself so well able to carry out that which he had undertaken: for himself, he could say he had seldom heard the questions put more correctly. The proposition met unanimous approval. Bro. Bradley, in returning thanks, said he was only too happy to see that his conduct in the chair that

evening had met with such approbation. The only return he could make to those who were ever ready to instruct was to make himself as efficient as attention and assiduity could render. He should still persevere, and hoped the next time he filled the chair on such an occasion, he would prove himself more worthy of the honour, and work with greater satisfaction to himself.

PROVINCIAL.

HAMPSHIRE.

BASINGSTOKE.—*Oakley Lodge* (No. 995).—This lodge held their regular meeting on the 1st inst. The W.M. Bro. W. W. Beach, M.P., presiding, attended by Bro. Wyndham S. Portal, as *pro tem.*, S.W.; the Rev. Charles Pettat as J.W.; the Rev. G. R. Portal, Prov. G.Ch.; Bro. Sherry, P.M., 90; Bro. H. E. Astley, Prov. G.S.W. Berks and Bucks; Bro. E. S. Cossens, G.S., Berks and Bucks; Bros. Williams, May, Hulbert, Ford, How, &c. During the evening the W.M. read a circular communication from Bro. J. Rankin Stebbin, of Southampton, being an application for support towards the intended memorial to Bro. Firmin, the late lamented Grand Provincial Secretary, a most zealous mason. It is intended to make a complimentary presentation to the widow. The W.M. suggested that a subscription of two guineas be applied from the lodge funds, which was unanimously agreed to. It was proposed, seconded and carried, that an address of sympathy should be presented to the S.W. of the Lodge under his present domestic affliction. A committee was appointed to provide the lodge with three appropriate chairs for the principal officers, and the lodge was closed.

HEREFORDSHIRE.

PROVINCIAL GRAND LODGE.

On Friday the 21st ult. the annual Grand Lodge of the province was held at the Green Dragon Hotel, Hereford. The Grand Lodge was opened at noon, and duly constituted with the customary ceremonies of the Craft by the Provincial Grand Master, the Rev. J. Bowles, L.L.D. There was a large attendance of the brethren of the province—the Palladian, or City Lodge, being well represented—together with members of Lodges in the adjoining and in distant provinces. The purely routine business consisted of the appointment, by the Prov. G. M., of the officers of the Grand Lodge for the ensuing year. The following is the list of the officers of the Grand Lodge for the present year:—Rev. J. Bowles, L.L.D., R. W. Prov. G. M.; the Ven. Archdeacon Lane Freer, D.D.; D. Prov. G. M.; Bros. Chandos Wren Hoskyns, Prov. S. G. W., Captain J. Murray Aynsley, Prov. J. G. W.; Rev. H. Morrish, Prov. G. Chaplain; Rev. Henry Gretten, Prov. D. G. Chaplain; James Williams, Prov. G. Treas.; Frederick Davison, Prov. Grand Reg.; Henry Clarkson, Prov. Grand Sec.; J. Crispin Gregg, Prov. A. G. Sec.; Captain Thomas Peyton, Prov. G. S. Deacon; J. Griffiths Morris, Prov. G. J. Deacon; G. Henry Piper, Prov. G. S. W.; Henry Pitt, Prov. G. D. C.; F. Bodenham, Prov. A. G. D. C.; W. H. Minett, Prov. G. S. B.; John Cheese, Prov. G. Organist; John Skyrme, Prov. G. Purs.; Henry Carless, Vaughan Barker, Alfred Joe Burrows, Prov. G. Stewards. [We published an account of the banquet on the 29th ult.]

ROSS.—*Fibruvian Lodge* (No. 423).—A most interesting meeting of this lodge was held on Monday the 1st inst., at the Athenaeum. This was the first occasion of the assembling of the brethren after the recess. There were two candidates for initiation, and the ceremony was most impressively performed by the W.M. Bro. Luckes, Prov. G. Warden of Gloucestershire, and P.M. 1004. It is very rarely the ceremonies are performed so ably as by Bro. Luckes, and the efficiency of all the officers shows that in Ross Masonry is something more than a name. We must especially notice the admirable working of the Junior Deacon, Bro. W. Minett, the Prov. Grand Sword bearer of Herefordshire; the Rev. Bro. W. Ellison, B.A. officiated as chaplain, and Bro. Ellis presided at the organ, playing with much good taste and feeling. After the ceremony the brethren adjourned to the Royal Hotel, when the evening was spent in that harmony which at all times characterises the gathering of Masons. Many brethren of the Palladian Lodge, Hereford, attended, amongst whom we noticed Bros. Clarkson, Prov. G.S., Bro. Williams, Prov. G. Treas., Bro. Phillips, &c.

HERTFORDSHIRE.

WATFORD.—*Walford Lodge* (No. 580).—At the regular meeting held on Monday, October 5th, in the Freemasons' Hall, there was a full attendance. The W.M. Bro. H. C. Finch presided, and every Officer was in his place at the opening. After the confirmation of the minutes of the preceding lodge, a ballot was taken for

the admission of three gentlemen, William Andrews Rogers, B.A. and M.R.C.S., George Billing York, M.D. and James Neal York. The result being unanimous in their favour, they were admitted and initiated into ancient Freemasonry. Bro. Finch went through the ceremony most admirably, and delivered the charge in a very impressive manner. On the motion of Bro. George Francis, a guinea was voted in aid of the testimonial to Bro. Henley the honorary surgeon of the Asylum at Croydon. There being no other business, the lodge was closed. At five o'clock the brethren assembled around the W.M. at the festive board. The dinner ended and the cloth removed, the usual loyal and Masonic toasts were duly honoured. Bro. Ward, the Deputy G.M. of the province then said it was his duty as it was likewise his pleasure to propose the toast next in order. In Bro. Stuart, they had the happiness of having to preside over the province, not only an excellent Mason, but a most kind and courteous gentleman; he took great interest in the lodge, of which he was a member, and omitted nothing that could further its interests, and was only absent when more important duties required his presence elsewhere. The toast was received with enthusiasm. The W.M. said the next name was a household word at Watford, as being that of what might almost be called the father of Masonry in the province, and who, as deputy Prov. G.M., had been for many years one of the best supporters of the Institution. Bro. Ward's health was warmly received, and in acknowledgment he alluded to the especial pleasure he had in witnessing the initiation of the three gentlemen that evening. Bro. George Francis said, in so well regulated an order as Freemasonry there were necessarily many who by service aspired to high office, and had not the power of memory required by their ceremonies to perform the duties. In their W.M. they were happy, however, in having one who, without disparagement to others, he might say, was eminently fitted for his office. They had seen how admirably Bro. Finch had discharged the duties of the chair that day, and he concluded by asking them to rise and join him in the health of the W.M. The W.M. said it would ill become him, did he not rise spontaneously to acknowledge the compliment paid him, and he assured them that his efforts should be given to render himself perfect in the business of his office. The W.M. then called on the brethren to give a cordial greeting to the newly initiated brethren, which was responded to by Bro. G. B. York. The health of Bro. Howe, the only visitor, having been received and acknowledged, the W.M. then gave, the officers, thanking them for their affection and good service, which was responded to by Bro. C. Davy, S.W. The Tylers' toast concluded a highly satisfactory meeting.

LEICESTERSHIRE.

LEICESTERSHIRE.—*St. John's Lodge* (No. 348).—This Lodge resumed its meetings, after the summer recess, on Wednesday the 3rd inst., at the Freemasons' Hall, when, owing to the Volunteer review at Nottingham, (of which patriotic body many of the Leicester brethren are members), and other causes, the attendance was unusually small. The Worshipful Master and Senior Warden were, unfortunately, absent from severe indisposition. There were present Bros. Kelly, P.M., and D. Prov. G.M. (who presided); Gibson, P.M.; Windram, P.M. as S.W.; Dr. Sloane J.W.; Gill P.M. Sec.; Marris, J.D.; W. Jackson, I.G.; Bembridge, Tyler; visitors Bros. Lloyd and Garnar of 766. The minutes of the last meeting, held on the 2nd May, including the nomination of Bro. the Rev. George Oliver, D.D., as an Honorary Member, under the circumstances reported in our columns (May 12, p. 377), having been read and confirmed, the following interesting letter from the learned and venerable "Historian of Masonry" was read:—

Villa Road, Nottingham, 7th May, 1860.

"My dear Bro. Kelly,—I am rejoiced to hear, once more, from such an old and valued Masonic acquaintance, and the pleasure is enhanced by the exciting subject of your very acceptable letter. At an age bordering upon four score years, the leisure of more than one moiety of which has been devoted to the exemplification and improvement of our noble order, it is matter of high gratification to find that the brethren of the Lodge of St. John, estimate so kindly my humble efforts for that desirable purpose. It is time, my days of active labour are nearly ended, but my mind is still enthusiastic in the cause, and would willingly perform what bodily infirmity will scarcely permit. Bulwer Lytton somewhere says "while a man can work he is never old;" and I not only can work, but am working in the preparation of a series of Lectures on the Masonic *Trainds*, although I do not think they will be published during my lifetime. You will not be surprised, therefore, to hear that I have received your notification with great pleasure; and I beg of you to communicate to the brethren of 348 my grateful thanks for the honorary membership which they have, through you, or courtesy, offered for my acceptance; and inform them that I shall prize it as an honour scarcely to be expected at such an advanced period of life, and consequently of so much the greater value.

"Allow me to thank you also for the copy of the entry of my father's initiation, as I had placed it in my mind at an earlier date. In one of his MSS. now before me, I find the following entry. 'Here follows twelve Masonic Songs, written (one for every Lodge night), between St. John Baptist's day, 1797, and St. John Baptist's day, 1798, and presented to the worthy brethren of St. John's Lodge, Leicester, 471.' At the end of the songs I find this note 'end of the twelve songs; but considering them imperfect without one for the Festival, I have added one for that purpose.' The poetry is passable but not first rate. However, if this original copy of the songs would have any value in the eyes of the present brethren of St. John's Lodge, I shall have much pleasure in requesting their acceptance of it.

"There is no engraved portrait of my father in existence. I am glad to hear that you have erected a Masonic Hall, for it is the only method of promoting the respectability and ensuring the permanence of the lodges; to which the library will form a noble adjunct. I have by me duplicates of a few of my Masonic works, which I shall have much gratification in contributing to it, if you will inform me which of them are already in your possession.

"With fraternal respect to the officers and brethren of St. John's Lodge, believe me to be, my dear Sir, your faithful Brother,

GEO. OLIVER."

A second letter from the learned brother was also read, which accompanied the MSS. songs above alluded to, and thirteen of his own works. The letters having been ordered to be entered on the minutes, a ballot was taken, which, it is unnecessary to state, resulted in the unanimous election of the venerable and worthy brother as an honorary member. The result was ordered to be officially communicated to Dr. Oliver, by the secretary, together with a cordial vote of thanks for his valuable contribution to the Hall Library. A resolution was then passed that a portrait of the newly elected brother be procured, and placed on the walls of the hall, among the collection of portraits of distinguished brethren connected with the province, which is now in course of formation. The D. Prov. G.M. having expressed the regret which he, in common with every brother, felt at the severe indisposition, from which the worthy W.M. and S.W. of the lodge were suffering, and a hope that they would soon be enabled to resume those Masonic duties which they had hitherto so efficiently performed, the lodge was closed, and the brethren adjourned to refreshment.

MONMOUTHSHIRE.

ABERGAVENNY.—*Philanthropic Lodge* (No. 1120).—The regular monthly meeting was held on the 5th inst. when the W.M. Bro. Higginson, passed Bro. the Rev. Allen Steel, and Bro. W. C. Freeman to the second degree; he also initiated Mr. James E. Steel of the Mercantile Marine. The W.M. read a letter from the V.W.D. Prov. G.M. Bro. J. E. Rolls stating that it was the pleasure of Col. C. K. Tynte, the Prov. G.M. to hold his Prov. G. Lodge at Abergavenny, towards the middle of November. The brethren were highly gratified at the intelligence, and appointed a committee to make proper arrangements for so great an honour. It having become known that the hall could now be purchased entirely for Masonic purposes, £250 was at once subscribed by four brethren towards so desirable an object and the S.W. was appointed as a deputation to the Trustees to make terms, &c. The Lodge was closed at half past eight in perfect harmony.

SOMERSETSHIRE.

HIGHBRIDGE, BURNHAM.—*Rural Philanthropic Lodge* (No. 367).—On Friday, September 28th, this Lodge held its monthly meeting at the Masonic Room, Railway Hotel, Highbridge. The minutes of lodge held August 31st were read and confirmed. The ballot was then taken for Messrs. Richard Henry Whitney, Alexander Wilson, Thomas Lewis Davis, and Daniel Spink, who were declared by the W.M. unanimously elected. The W.M. then resigned his chair to Bro. Henry Bridges, P.M. and Sec., who initiated them into the first degree of Freemasonry, and also gave the charge which was delivered in a most impressive manner; the lodge was opened in the second degree, when Bro. Salisbury was examined and found duly qualified to be raised to the third degree; the lodge having been opened as usual in the third degree, Bro. Salisbury was raised to the sublime degree of Master Mason. Bro. E. T. Fernandez, of St. John the Baptist Lodge, No. 46, Exeter, was proposed as a joining member, to be balloted for at the next lodge meeting, to be held the 26th inst. The lodge was then closed in due form, and the brethren adjourned for refreshment, after which they spent the evening together in love and harmony, and separated at their usual early hour.

SUSSEX.

CHICHESTER.—*Lodge of Union*, (No. 45).—This lodge met, for the first time since the summer recess, at the Council Chamber

Chichester, on Thursday evening, the 4th inst. Present, Bros. Elliott, W.M.; Cottell, S.W.; Collins, J.W.; Smith, P.M. and Treasurer; Holmes, Sec.; R. Smith, S.D.; Adams, J.D.; Bond, J.G.; Benford, Tyler; Past Masters: Powell, junr., Pickett, and Gambling, Bros. Jones, and Dawtrey, visitors and officers of H. M. 4th Regiment of Foot: Bro. Bridson, (Unity 889) Wilson and Boyle, (91). The lodge being opened to the 1st degree, Bro. Jeffrey Dawtrey, having given satisfactory proof of his proficiency as an E. A., was duly passed to the degree of a F. C. The W. M. explained to Bro. Dawtrey the working tools, and Bro. P. M. Powel, junr. gave the G. B. of this degree. The lodge was then closed. We congratulate the Brethren on the renewed energy and zeal which appeared to animate them at this their first re-assembly. Rumour says that an endeavour will shortly be made to re-establish the Chapter formerly attached to this old lodge.

WINCHESTER.—*Lodge of Economy* (No. 90).—The usual monthly meeting of this lodge took place at the rooms adjoining the Black Swan Hotel, on the evening of the 26th ult., when there were present Bro. Hasleham as W.M. *pro tem.* P.M.'s Sherry, Jacob, Naish, Russ, Durant, Everett, Oakshot; Bros. Cowen, Adamson, Huggins, Smith, Habbersty, Sheppard. The lodge having been duly opened, and the minutes of the last lodge confirmed, it was agreed, on the motion of Bro. Sherry, that the votes to which the lodge were entitled by their subscriptions for the Boys' Benevolent Institution, should be given in behalf of a child named Ridgeway. The W.M. then read the minutes kept by Bro. Smith, as Secretary of the Lodge of Instruction. Bro. Smith explained that at some meetings the offices had not been filled as pre-arranged, but this was through the non-attendance of parties. Some few of the brethren had been regular attendants, much to their own advantage, and he hoped to see a greater number upon future occasions. Bro. A. R. Wright, civil engineer, was raised from the degree of Fellow Craft to that of Master Mason. In the course of the evening Bro. HASLEHAM, P.M., brought on his motion, of which he had given notice, to the effect that on and after the next annual meeting (St. John's Day) the brethren should not partake of refreshment on lodge nights, the cost of which should be deducted out of the funds. Bro. Hasleham said he believed he had been threatened with opposition by P.M. Everett; but he felt convinced that vast retrenchment was required in their management; their expenditure in the shape of suppers had been most inconsistent. The absence of proper lodge furniture was very apparent, and quite unworthy of the Lodge of Economy. He had thought it a feasible plan to do away with the refreshments supplied from the lodge funds at every meeting, and let the brethren in future pay out of their own pockets what they may individually require. He was strongly opposed to continuing the present plan, but he left the matter in the hands of the lodge. Bro. SHERRY, P.M., had very great pleasure in seconding the motion. It was his opinion that for a long time they had been spending money on un-masonic purposes. If they wished to meet at the supper-table, they could do so, and pay at the time out of their own pockets. It was only comparatively a few lodges now that ate and drank from the common funds. All the funds possible to realise ought to be devoted to the relief of the distressed, and other charitable purposes; and if such had been their custom in past years, they would now have had a handsome sum in hand to devote to charity. Reckoning from the year 1854, he found that their expenditure for refreshment averaged £36 19s 6d a year; and if they had saved what was spent in refreshments from the beginning they would now have in their hands many hundred pounds. The time now occupied in suppers might be devoted to discussing Masonic subjects to the benefit of the fraternity. Bro. NAISH, P.M., argued that it had been laid down by their forefathers that certain customs were good, and he saw no reason for departing from them. It had never been intended that the whole lodge subscription should be spent in relief. They had many special applications for relief, and stood high in the country for the way in which such had been met. They liked to meet, not alone for the sake of eating, but for sociality; and when the heart was warm, and any charitable object was brought forward, how readily the hand dived into the pocket for the relief of distress and woe. He liked to enjoy life, and while paying for their suppers with a portion of their subscribed money, at the same time they could pay specially towards objects of charity. Bro. OAKSHOT, P.M. thought a most serious injury would accrue to the lodge by adopting the motion before them. The English heart was opened by a good dinner, and it was a good English custom; all the great charities of the Metropolis had their dinners. Bro. EVERETT, P.M., said the brethren were not bound to study themselves individually, in reference to the motion. He was as fond of Masonry with as without suppers; but instead of doing away with them altogether perhaps they had better sup once a quarter. He would move that as an amendment. The W. M., *pro tem.* said he felt induced to accept the amendment as a compromise, as it was a step in the

right direction; and withdrew his motion. Bro. SMITH, in reference to the observations of Bro. Oakshot, reminded him that the great London Charities only dined once a year, and then the tickets were a guinea, paid for especially at the time by those who attended. Bro. RUSS, P.M., moved, and Bro. OAKSHOT, P.M., seconded another amendment, to the effect that the arrangements do remain as at present. Some further discussion took place, and the lodge divided on the amendments. That of Bro. Russ was negatived, while Bro. Everett's was carried, and entered on the minutes, for confirmation at the next meeting. The lodge soon afterward closed, and the brethren adjourned for refreshment.

BRIGHTON.—*Royal York Lodge* (No. 394).—The half-yearly meeting and banquet of this lodge, took place on Tuesday, the 2nd inst., at the Old Ship Hotel. Bro. Freeman, the W.M. presided, supported by the whole of his Officers and several visitors, including Bro. Pocock (Prov. G. Sec., P.G.S.B.) Bro. Woodhead (Lodge 654, Captain of the 1st. Sussex Rifles. Bros. Fabian (S.W.) and Booty (338,) Bro. Chelberden (W.M. elect 390), &c. A successful ballot was taken for two gentlemen, and Mr. Wm. Corder was initiated. The brethren then adjourned to banquet, about 40 partaking of an excellent repast. The usual lodge toasts were given, and a most agreeable evening passed, the chief feature being the good feeling existing between the W.M. and his Officers, and the mutual desire to maintain the efficiency of the working of the lodge, now of note, in this respect, in the province.

MARK MASONRY.

METROPOLITAN.

KEYSTONE LODGE (No.3).—This Lodge held its regular meeting on Thursday last the 4th Oct., at the Ship and Turtle Tavern, Leadenhall Street. The V.W. Bro. Burrell, P.J.G.D., Grand Reg., in the chair. In pursuance of a previous arrangement, the meeting was adjourned to the 18th inst. for the despatch of business when the banquet will take place. The meeting was therefore merely one of form.

THISTLE LODGE.—This lodge resumed its meetings on Friday last at Dick's Coffee House, Fleet Street, Bro. F. Binckes, W.M., presiding. Two brethren were advanced. Bro. Figg, S.W., was unanimously elected W.M. for the year ensuing, and Bro. Lee re-elected Treas. The finances were shown to be in a prosperous condition, and the affairs of the lodge generally were reported to be very satisfactory. Seventeen brethren partook of the banquet, and the evening passed very agreeably and harmoniously. In proposing the health of the Grand Master, the W.M. assured the brethren that they had at their head, in the person of the Earl of Carnarvon, a ruler who was actuated by the most sincere desire to do everything in his power to promote the interests of the Order, and who was most anxious to see this beautiful degree occupy the distinguished position to which it was deservedly entitled. In addressing the newly-advanced members, the W.M. congratulated them on their enrolment amongst Mark Masters, and trusted they would ever remember with satisfaction the occasion of their extending their Masonic knowledge by making themselves acquainted with a degree so ancient, so authentic, and so valuable as that into which they had just been admitted. In the course of the evening, and while discoursing on the state of Mark Masonry, earnest hopes were expressed that the other lodges hailing from the same source as that whence the "Thistle" derived its origin would, ere long, follow the example of the latter, and place themselves under the jurisdiction of the "Mark Grand Lodge of England and Wales, &c.," and it was intimated that measures were in progress for bringing about the consummation of so desirable an arrangement.

BERKSHIRE.

NEWBURY.—*Porchester Lodge* (No. 27).—On Friday the 5th inst., Bro. E. S. Cossens, G.S., Prov. G. Reg. Berks and Hants, was duly installed as W.M. by the retiring W.M. (Bro. H. E. Astley,) Prov. J.G.W., Berks and Hants. The W.M. then appointed and duly invested the following Officers: Bro. Astley as P.M.; Bro. R. S. Hulbert, Prov. G.J.D. as S.W.; Bro. W. H. Cave, J.W.; Bro. F. G. Hall, S.D.; Bro. Pinniger being duly re-elected Treasurer, and Bro. F. Thomas, appointed Tyler.

HAMPSHIRE.

BASINGSTOKE.—*Wyndham Lodge* (No. 37).—This lodge was duly constituted in solemn form, on Monday the 1st inst., by the R.W. W. W. Beach, M.P. Prov. G.M., Berks and Hants, at the Black Boy Inn, at Basingstoke, in the presence of upwards of 40 Mark Masters, including the R.W. brethren, the Rev. J. R. Portal, S.W. 51, G. Ch.; H. E. Astley, Prov. G.S.W.; E. S. Cossens, Prov. G. Reg. G.S.; T. Deller, Pro. G.St.; R.S. Halbert, Prov. G.P.D.; the Rev. C. Pettat, J. W.; Lamb, 27; C. Sherry, J.D. 51; H. Huggins, Secretary, 51; Ford, May, Nichols, &c. The Rev. G. R. Portal,

pro tem as S.W.; Rev. C. Pettat, J.W.; E. S. Cossens, S.D. and Reg. The Prov. G. Master commenced the proceedings with an explanatory address, in the course of which he stated that the opening of the Mark Lodge had been in abeyance some time, their warrant being dated as far back as 1858. They had lately had an excellent example set them by the brethren at Winchester, and at last had availed themselves of an opportunity to carry out what had so long been in contemplation. He sincerely hoped the lodge constituted that day would prove an honour to the brethren, and reflect credit upon the province. He held an exalted Masonic degree in the province, and he could but congratulate them upon the further propagation within it of the Mark degree. The brethren around him had taken such a vivid interest in the affair that he could but believe they had the promotion of the degree in their hearts. The proper ceremonies having then been duly worked by the distinguished brother, the W.M. Bro. W. S. Portal was duly installed as the first W.M., the Rev. Charles Pettat, as S.W., and Bro. J. W. Lamb, as J.W.; Bro. Ford, S.D.; Bro. J. May, J.D.; Bro. R. S. Hulbert, D.C.; Bro. Powell, Organist; Bro. How, Sec. and Reg.; Bro. Knight, I.G.; Bro. Hall, O.G.; the W.M., the Prov. G. Master, kindly consenting to act as Treasurer. Bros. Powell, Wilks, and J. Hall (957) were duly advanced to this honourable degree, the latter by dispensation as the Tyler. The W.M. Bro. Portal, on entering upon his new position, made a few appropriate remarks to the assembled lodge, and congratulated the brethren on the presence and assistance afforded by the masonic brother who had just so ably officiated. The W.M. after his installation was obliged, by pressing emergency, to leave, and the ceremony of advancement was most effectively performed by the Prov. G. Master, who delivered the lecture belonging to this degree in the most satisfactory manner. It was the most interesting feature of the meeting. The presiding W.M. proposed a vote of thanks to the brethren of the Porchester Lodge (No. 27), who attended from such a distance to assist in the ceremony, and who had on this occasion provided them with the necessary furniture, the vote was carried with acclamations. Bro. H. E. Astley, as the W.M. 27 responded to the vote in the most encouraging manner as regards this new lodge, and expressed his decided conviction that supported as it was by most of the eminent brethren of the Oakley Lodge, hearty co-operation, and success, would most assuredly attend it. The lodge was properly closed, and after refreshment the brethren retired, delighted with the evening's proceedings.

LANCASHIRE (EAST).

MANCHESTER.—*Union Lodge* (No. 46, E.C.)—This lodge met on Monday, the 17th ult., at the Masonic Rooms, Manchester, when Bro. Lyons Wright was duly installed as W.M. by Bro. Yarker P.M., 31, assisted by Bro. S. P. Leather, W.M., 31. The following Officers were appointed:—Bros. John Bradley, S.W.; J. C. Peatson, J.W.; Baldwin, Chap.; J. H. P. Leresche, Sec.; Charles Afflick, Reg. Mks.; J. F. Poillitt, D. of M.I.C.; Joseph Eltoft, S.D.; Kennedy, J.D.; Allin, I.G.; Hogg, Tyler. Four brethren were then duly advanced to the honourable degree of a Mark Master, several others, who were not in attendance, having been ballotted for and elected. The lodge at present holds its meetings monthly; and, we trust, will have a long and prosperous career. At present there appears no lack of candidates for the degree, if numbers tend to insure it.

ROYAL ARCH.

METROPOLITAN.

MOUNT ZION CHAPTER (No. 169).—The first convocation of the season was held on Monday, October 8, at Radley's Hotel, New Bridge Street. Present E. Comp, Henry Mugeridge, as Z.; J. How as H.; H. Parr, J.; Comps, Partridge, Goodwin, and others. It was resolved that at the next meeting a new code of bye-laws should be taken into consideration. A Brother of the Neptune Lodge was proposed, and after the discharge of the routine business, the chapter was closed in solemn form, and the companions adjourned.

ANCIENT AND ACCEPTED RITE.

SUPREME COUNCIL OF SOVEREIGN GRAND INSPECTORS GENERAL.

This council held a convocation of the order for the purpose of conferring the degree of Grand Elected K.H., on Tuesday, October 9th, at Freemasons Tavern. The members present were:—the Ills. Bro. Dr. H. B. Leeson, Sov. Gd. Commander; the Ill. Bro. H. G. Vigne, G. Treas.-General; the Ill. Bro. John A. D. Cox, G. Sec.-General; the Ill. Bro. H. H. Bowyer, and the Ill. Bro. George B. Cole, G. Inspector-General. The Chapter was opened at five, p.m., the Ill. Bro. Cox performing the ceremony, in which he

was assisted by the Ill. Bro. Cole, as Grand Marshal, the Ill. Bro. Rev. W. Bowyer, (32), as Prelate; the Ill. Bro. Lieut.-Col. H. Clerk, assisting; the Ill. Bro. J. How, was on this occasion appointed Assistant Grand Director of Ceremonies. The names of the following sovereign princes, Rose Croix, were submitted to the brethren for advancement. The Rt. Hon. the Earl of Carnarvon; the Hon. W. H. North; Joseph Braithwaite, Col. Alexander, F. Tulloh, Capt. Henry King, R.N.A.; Capt. Robert Boyle, R.A.; Dr. Stuart Tullock; and J. H. Barney; and, being approved, they were instituted as Knights of the Black and White Eagle, and Knights K.H. There were also present besides those named the Ill. Bros. Dr. Keddell, Dr. Randolph, Dr. W. Jones, Col. Danbury, William Smith, Louis Lemanski, J. W. Figg, and others. The Ill. Bro. Noel Henriquez, (320) of France, was welcomed as a visitor, and acknowledged the pleasure he felt in being thus kindly received. The Ill. Sov. G. Com. at the conclusion of the ceremony addressed the newly admitted brethren on the ineffable degrees in the Ancient and Accepted Rite, tracing its origin and transmission from the rites of early people. He considered it was with the priesthood of Egypt that they had the first trace of the mysteries which had since grown into the Institution of Freemasonry. They adopted a secret mode of writing, by means of which they were enabled to correspond one with another. He referred to a copy of an Hebrew M.S. of the second century, which proved that the Israelitish priests had similar methods of writing. The hieroglyphics on the Egyptian monuments were of this character. From Egypt and Arabia these practices passed into Europe, probably in the time of the Crusades. The Cabalistic mode of writing was a favourite practice with the Jewish Doctors, who had an extensive dictionary for transmuting alphabets which could only be understood by those who possessed the key, and in ancient Masonry the various words of the different degrees were thus formed. These methods were undoubtedly introduced into Europe by these Jewish Cabalists, the truths of revealed religion were to a certain extent concealed, as many words of the Old Testament required the key. From these learned Doctors these mysteries passed to the Rosy Crucians, the earliest Masonic body connected with the Crusades, and the earliest application of the art of printing was to aid the dissemination of secret organisation. The Rosy Crucians were misunderstood, and, whilst engaged in their researches after Divine Truth their members were exposed to the persecution and oppression of the ignorant. For many useful inventions the world was indebted to their patient labours. Many of the early Rosy Crucians were of the medical profession, and they were supposed to be possessed of a medicine to heal all diseases; whilst they were supposed to be in search of the Philosophers Stone they were in reality investigating the truths of Christianity. The *Acla Latomorum* stated that the first Masonic society originated early in the seventeenth century with the Rosy Crucians. He believed it was then that Masonry took its present shape, though in the troubles of the Commonwealth it was for a time suppressed. The rites of the degrees under which they were then assembled continued to be practised, for the degree of Knight K. H. was formally recognised by the Grand Lodge of England, in 1717, under the Grand Mastership of John Duke of Montagu, when "all Lodges were ordered to pay all respect to the authority of the Knights Kadosh." He referred to the constitutions of 1720, which showed that nearly the whole of Masonry was then operative, and with all was Christianity recognised; their documents began,—*"In the name of the Holy and undivided Trinity;"* and this was continued until 1813. He alluded to the fact that from the earliest period of the human race, and among the Brahmans, there was always an anticipation of the coming Messiah. He might refer them to the beautiful monument to John Gower, in St. Saviour's Church, which showed that this, the earliest British poet, was a Rosy Crucian; and on a purple and gold band, with fillets of roses, which encircled his head, were the words, *"Meriec Jha."* The learned brother sketched the history of modern Masonry, and the union of the ancient and modern Masons, and slightly alluded to Templarism, and other rites that had been engrafted on the Masonic Institution; and concluded with passing an eulogium on the degree in which they were then assembled, as containing in allegory the most sublime truths, as well as teaching the great duties of man to God, and his neighbour. The chapter was then closed, and several of the brethren assembled at the banquet. The Ill. Bro. Leeson presided. After removal of the cloth, and the toasts had been duly honoured, Bro. COX said the duty devolved upon him, as a senior member of the Supreme Council, to propose the health of the Grand Commander of the Order. He referred to the untiring energies of Bro. Leeson, and especially alluded to the opportunity they had that day of witnessing the great extent of his learning, and of his devotion to the interest of the Order. Bro. LEESON after acknowledging the compliment, said he had presided over the order for a much longer period than he anticipated. He was amply rewarded, for he never came among them but he was welcomed in the warmest manner. He was proud to say, that foreign countries looked to the

supreme council of England for Masonic light, and each of the councils evinced a desire to unite with theirs. He found it difficult to express his satisfaction in the co-operation of the other members of the council. He was glad to observe there were also other distinguished brethren coming forward to whom he might transfer the high position he held. When he was, as then, in a way dissevered from the council, he was anxious to acknowledge their services, and he more especially alluded to Bros. Cox and Cole, and to the manner in which the proceedings of the day had been conducted, particularly by the first named distinguished brother. Bro. COX, for himself and the other members of the council, tendered their thanks and said they were never better pleased than when they could render service to the order. The GRAND COMMANDER again rose, and, after mentioning the various supreme councils of foreign lands, and the good understanding there was with all those bodies, proposed the "Health of their distinguished visitor Bro. Henriquez, S.P.R.S. of St. Domingo," which was duly acknowledged. He next gave the "Brethren of the 31st Degree, Col. Clerk and Dr. Keddell," which was promptly responded to by the former. The Grand Commander then said it was his pleasing duty to propose the newly-advanced knights, and he trusted that the spirit that animated the elder brethren would not be wanting in their young volunteers. Having referred to the high position, talent, and virtue necessary for those admitted into the degree, he stated that they had that day admitted a distinguished nobleman, in whom, he was led to hope, they should have an active co-operator. The noble lord was, however, not then present, having with some others been compelled to leave. They had, however, remaining amongst them Col. Tulloh, Captains Boyle and King, and Bro. Braithwaite. The greeting was briefly acknowledged by Col. Tulloh, and soon after the party broke up.

METROPOLITAN CHAPTER OF SOVEREIGN PRINCES ROSE CROIX.—A special meeting of this distinguished Chapter was held on Monday, October 8th, at Freemasons' Tavern. Present:—the Ill. Bro. Dr. William Jones, M.W. Sov.; the Ill. Bros. Drs. George Harcourt and J. Keddell Generals; the Ill. Bro. George B. Cole 33°; the Ill. Bro. J. H. D. Cox, 33°; the Ill. Bro. H. H. Bowyer, 33°; the Ill. Bro. Res. Wentworth Bowyer, 32°; the Ill. Bros. W. Smith, C. M. Style, R. Spencer, J. W. Figg, J. B. Behrends, C. B. Daubeny, 30°; also, Bros. Rev. G. R. Portal, L. Lemanski, J. How, J. Braithwaite, H. Thompson, M. Cooke, W. H. North, Brackstone Baker, C. Beaumont, H. S. Barney, and S. L. Abxye. The chapter was opened, and being announced, Bro. How, as Master of Ceremonies, introduced the Ill. Bro. Noël Henriquez, 32°, of St. Domingo, as a visitor, and he was received with honours. The petition of Bro. the R. H. the Earl of Carnarvon, for admission, was received, and he was installed into the order; the Ill. Bros. Cole and Cox, Members of the Supreme Council, conducting the ceremony. The music was conducted by Bro. Edney. After sharing, in concord, the bread and wine, the chapter was closed.

COLONIAL.

GIBRALTAR.

LODGE OF ST. JOHN (No. 132).—An interesting meeting of this ancient lodge took place on Monday evening, 24th September. Present:—Bros. Bueno, Prov., S.G.D., W.M.; Gorham, Prov., J.G.D., W.M., No. 178; Taylor, P.M.; Hereras, P.M., Treas.; Ingram, P.M., 314, Prov., S. G. W.; Viesohn, No. 654; several visitors from No. 325, G.R.J.; a Brother from Norway, whose name we did not catch; and a large assemblage of the subscribing members of the lodge. The lodge was opened in due form by the W. M., in the Spanish language, which is that in which it usually works. Two gentlemen were ballotted for, and unanimously accepted, one an Englishman, Mr. Moore, the other a Neapolitan, Sig. Parrafo; Mr. Moore, having been admitted, was duly initiated by Bro. Taylor, P.M., in English; after which, Bro. Hereras, P.M., taking the oriental chair, and some of the other office-bearers being temporarily relieved by brethren conversant with the Italian language, Signor Parrafo was duly initiated, his native tongue being used; the ceremony being performed by Bro. Hereras in a masterly manner. The W.M. and other actual office-bearers having resumed their respective posts, Bro. Ingram, P.M., 315, Prov. S.G.W. rose and said, that though it was not usual for visitors to address a lodge, unless asked to do so, he could not refrain from craving permission of the W.M. to say a few words of thanks for their invitation, and to express the gratification he felt at being present that evening, and at witnessing the perfect way in which the lodge had been worked in three different languages—Spanish, English and Italian—in each of which more than sufficient brethren were present conversant with the language to form a perfect lodge. It did his heart good to see the sedate Englishman, and the more animated natives of Southern Italy, admitted amongst them at the same meeting with-

out distinction of race or creed; they had come to join a fraternity which boasted of universality, and they would seldom have a more gratifying example of that universality, for, in addition to the three languages used in working the lodge, he had heard French and German, spoken in the anti-room, and there was one Bro. who he feared not had the pleasure of hearing his mother tongue that evening, he alluded to the Brother from Norway. He (Bro. Ingram), was sure they all felt the value of being thus united in one bond of brotherhood. Bro. Gorham, W.M., 178 Prov. J.G.D., addressing the W.M. in Spanish begged to be allowed to chime in with what Bro. Ingram had said. Though he thought Bro. Ingram had omitted one important language—he meant the language of Masonry—that was a language which every one present understood, it was a peculiar language, for it was, as they well knew, not a language of the lips, but of the head, the hand; the heart, and the merest beginner found that it taught one great lesson, viz., DEEDS NOT WORDS. Let us not forget that if united in one bond of brotherhood, we are also all engaged in one great work—let us set to that work with all our might and by mutually aiding and advising one another raise up a structure perfect in all its parts and honourable to the builders. Bro. Gorham hoped to see some of the Bros. of 132, at the next meeting of 178, viz., Monday 1st October. Bro. Taylor P.M. kindly translated Bro. Ingrams' speech for the benefit of the Spanish brethren, and complimented Bro. Gorham on his proficiency in Spanish. Bro. Bueno, W.M., Prov. S.G.D., briefly and appropriately acknowledged the expressions of Bro. Ingram, with regard to the working and the invitation of Bro. Gorham; both the one and the other gave him great pleasure, as they both went to prove that perfect harmony reigned amongst the different lodges in Gibraltar, and he trusted the visit would continue to be reciprocal. The lodge was then closed (in Spanish), and the brethren separated, after partaking of some refreshment, highly pleased with the manner in which the evening had been spent.

Culpean Chapter (No. 345).—At a convocation of this chapter, on 12th Sept. Present: Comps. Swain, M. E. Z., Ingram, H.; Phelps, P. Z., J.; Francis as S. N.; Wilkinson as S. E., Gorham P. S., Ellison, Irwin, Jackman, Bowden, Wurrell, and others. The following companions were duly elected to fill the offices for the ensuing year.—viz.:—Comps. Ingram, Z.; Gorham, H.; Ellison, J.; Wilkinson, S. E.; Jackman, S. N.; Irwin, P. S.; Weir, Treas. (re-elected); Pentabe, Janitor, (re-elected). There was no other business before the council.

INDIA.

DISTRICT GRAND LODGE OF BENGAL.

A Quarterly Communication of the District Grand Lodge of Bengal, their being present the R. W. John F.L. Hoff, D. Prov. G.M., as Prov. G.M.; William Clark, P. Prov. S.G.W., as D. Prov. G.M.; John B. Roberts, Prov. S.G.W.; Frederick Jennings, Prov. J.G.W.; Duncan Monteith, P. Prov. S.G.W.; William J. Judge, P. Prov. J.G.W.; John G. Llewellyn, P. Prov. J.G.W.; Hugh D. Sandeman, P. Prov. J.G.W.; Thomas Jones, Prov. G. Regr.; Joseph M. Harris, P. Prov. G.R.; William H. Hoff, Prov. G. Sec.; Peter Anderson, (P. Prov. G.S.B.), Prov. S.G.D. *pro tem.*; Thomas E. Carter, Prov. J.G.D., as Prov. G.D. of C.; William Clark, (C.E.), Prov. G.S. of W.; John W. Brown, Prov. G.S.B.; Frederick C. Hoff, assistant Prov. G. Sec.; Charles Kelvey (Lodge 265), Prov. G.O., *pro tem.*; John E. Amory (Prov. G.S.), Prov. G.P., *pro tem.*; Louis A. Emanuel, and James W. Browne, Prov. G. Standard Bearers; David J. Daniel, Prov. G. Tyler; the Provincial Grand Stewards, and the following Lodges were represented:—Star in the East (80.) Industry and Perseverance (26.) True Friendship (265.) Humility with Fortitude (279.) Marine (282.) Anchor and Hope (284.) Courage with Humanity (551.) Saint John's (715.) Good Hope, Dacca (1058.) Excelsior, of Bengal (10).

The District Grand Lodge was opened in form.

The Minutes of the Quarterly Communication held on the 3rd March last, were read and confirmed.

The R. W. Bro. the Rev. T. C. Smyth, D. Prov. G.M. of the Eastern Archipelago, and P. Prov. J.G.W. of Bengal, having written from Singapore that he would probably be in Calcutta by the 4th of June, *en route* to the Upper Provinces, the Officiating Provincial Grand Master stated that, in order to receive that Brother in the District Grand Lodge, he had determined upon holding the Quarterly Communication earlier than the usual time. But the Reverend Brother had not yet arrived; and the Officiating Provincial Grand Master was thus deprived of the pleasure which he had anticipated, of receiving him in the District Grand Lodge with the honours due to his distinguished position in the Craft. The Officiating Provincial Grand Master, however, suggested that whenever Bro. Smyth did arrive, the different Lodges might unite to give him a cordial greeting. The Report of the

Committee appointed to devise a memorial of the late R. W. Bro. John King, was read and approved.

The Report of the Committee appointed to devise a memorial of the late R. W. Bro. John King was read and approved.

The Report of the Finance Committee on the audit of the Provincial Grand Treasurer's accounts, was next read. The following is an abstract:—

SECOND QUARTER OF 1860.	
District Grand Lodge.	
Balance of 1st quarter of 1860	Rupees 2,206 13 11
Receipts during the 2nd quarter of 1860 ..	„ 1,535 1 0
	Rs. 3,742 5 11
Disbursements during the 2nd quarter of 1860 ..	„ 1,500 7 10
	Rs. 2,241 14 1
Fund of Benevolence.	
Balance of 1st quarter of 1860	Rs. 2,560 4 11
Receipts during the 2nd quarter of 1860 ..	„ 594 11 0
	Rs. 3,154 15 11
Disbursements during the 2nd quarter of 1860 ..	„ 603 0 0
	Rs. 2,551 15 11

H. HOWE, President

On a motion made by W. Bro. A. H. Ledlie, P.M. No. 715, seconded by Bro. Boycott, secretary No. 80, the Provincial Grand Treasurer's accounts, as audited, were passed.

The Officiating Provincial Grand Master having referred to the case of Bro. M. R. Crawford, who had been recently convicted in the supreme court of felony, it was proposed by Bro. Roberts, seconded by Bro. Clark, that Bro. Crawford should be expelled from the craft. The motion was unanimously carried, and the sentence of expulsion was formally proclaimed by the Provincial Grand Pursuivant in the East, West, and South.

A correspondence was read with the Master of the Kussowlee Lodge Triune Brotherhood, (984), regarding two ex-members of the lodge, named Delamer and Freeman, who were charged with having been guilty (subsequently to their resignation of the lodge,) of disgraceful conduct, and whose expulsion from Masonry was therefore recommended. These brethren had left the station; but they had been furnished with a statement of the charges against them, for any remarks they might have to offer in defence, for consideration at the next quarterly communication of the District Grand Lodge, which, they were informed, would be held on the 24th of June. V.W. Bro. Harris, seconded by R.W. Bro. Judge, proposed that, as the full time given to Brothers Delamer and Freeman to prepare their defence had not yet expired, this being only the 11th of June, whereas they had been informed that recommendation for their expulsion would be laid before the District Grand Lodge on the 24th of the month, the consideration of their case be postponed till the next quarterly communication. The above motion was carried; and it was further suggested by R.W. Bro. Sandeman, that the Kussowlee Lodge should be requested to submit information as to the circumstances connected with the admission of Brothers Delamer and Freeman into the lodge, and the character previously borne by them.

A correspondence was read with the Master of the late lodge Kilwinning in the East, (740), extending from the 7th July, 1859 to the 11th June 1860. The Officiating Provincial Grand Master observed that, on the extinction of that lodge, he had directed the master, Bro. Douglas, to make over its records to the Provincial Grand Secretary, and to furnish the arrears of its returns; but that this request had not yet been complied with. On the 30th January last, Bro. Douglas had stated that he hoped to be able to furnish the returns in a fortnight; and in his last letter (dated 11th June), he pleaded inability to attend to the requisition, owing to the date of the quarterly communication having been changed from the 24th to the 11th June, and to his public duties being at that moment very pressing.

It was proposed by Bro. Roberts, seconded by R.W. Bro. Sandeman, and resolved, that W. Bro. Douglas be allowed further time, and that the consideration of the above matter be therefore postponed till the next quarterly communication.

A letter was read from the Deputy Provincial Grand Master of the Eastern Archipelago, conveying a caution regarding three Brethren who had been guilty of unmasonic conduct at Singapore, and had subsequently proceeded to Calcutta. The Officiating Provincial Grand Master stated that copies of the Deputy Provincial Grand Master's letter had been sent to all the Lodges in this province.

The Officiating Provincial Grand Master announced the establishment of the following lodges, of which the first had been revived, and the others had been newly founded, and were working

for the present under local warrants:—Anchor and Hope, (284), at Howrah; Stability, (38), of Bengal, at Gonda, in Oude; Light in Ajoodhya, (39) of Bengal, at Fyzabad, in Oude; Excelsior, (40) of Bengal, at Calcutta.

The Officiating Provincial Grand Master further stated that a lodge, designated the Provincial Grand Officers' Lodge, of which Bro. H. Howe was the master, had also been opened in Calcutta, and that efforts were being made to revive the dormant lodges Star of Delhi, at Delhi, and Ramsay, at Rawul Pindee and Murree.

The Officiating Provincial Grand Master stated that he had received reports of the Provincial Grand Lodge of Western India, dated the 2nd February, 1860, and of the Provincial Grand Lodge of Southern India, dated the 30th April, 1860; and with reference to certain parts of the latter, he intimated that the question of jurisdiction arising out of the establishment of a lodge at Rangoon under a dispensation from the Provincial Grand Master of Southern India, had been submitted to the supreme authority in England.

There being no other business, the District Grand Lodge was closed in form.

THE WEEK.

THE COURT.—On the 4th the Queen, with the Prince Consort, their Royal Highnesses the Duke and Duchess of Saxe Coburg Gotha, the Prince and Princess Frederick William of Prussia, Princess Alice, their Serene Highnesses the Prince and Princess of Reuss, and Count and Countess Alexander, Mensdorff-Pouilly, drove to Rosenau, where luncheon was served. After luncheon her Majesty and the rest of the party proceeded to Waltersdorf, whence they walked over the hill to Lauterburg, and returned to the Palace at Coburg at six o'clock. Similar excursions appear to take place almost daily. The Canadian mail, with Quebec dates to the 29th ult., brings the intelligence that the Prince of Wales arrived at St. Louis on the 28th, and met with a most cordial reception.

GENERAL HOME NEWS.—It appears from the Registrar-General's report issued this week that the public health of the metropolis continues in a favourable condition, the deaths for the week being 1075, a slight increase over the previous week, but below the average for past years. During the week there were registered the births of 982 boys and 834 girls—1816 in all. For the City of London the medical officer's report shows a slight increase in the number of deaths during the past week over the proportion for the month previous. Notwithstanding this fact, the numbers, relatively to the average of the corresponding periods for the last five years, prove a decrease in the rate of mortality. The proportion of deaths for the past month is 44; proportion for the past week, 51; for the like period in five years, 53. The births registered during the week were 54, 32 boys and 22 girls.—The Metropolitan Underground Railway Company have just affected a *quid pro quo* with the Marylebone vestry, by which they are to have the enclosure called the Oval, at the north end of Portland-road, for the site of their railway station. In exchange for this the vestry are to receive a portion of land which will enable them to add to the width of the Marylebone-road. Mr. Train has submitted to the vestry a project for an experimental tramway of about four miles in length. Against this, however, there are many opposing interests, as also other schemes for a modification of the American plan. The vestry have, therefore, referred the whole matter to a committee.—Some time ago the commissioners of the river Tyne received a communication from the French Government requiring that all French ships trading to the Tyne should, in terms of the treaty, be put on the same footing, as regards local dues, with Newcastle freemen. This very liberal rendering of the treaty would, if admitted, place French shipping not on an equality with British shipping, but in reality give it a considerable advantage over us. For, as the town clerk of our northern seaport, in answer to this requisition, says, exemption from local dues was a special privilege accorded to their freemen for services rendered to the corporation, and as French shipowners have not rendered any service to the town they cannot lay claim to such special privilege of exemption.—A dreadful storm visited the Coasts, on Monday and Tuesday Week, and caused great loss, not only amongst the shipping, but of life. At the same time it seems to have raged in the Baltic with fourfold fury, strewing the strand with the wreck of many a gallant vessel. Among those whose fate has been ascertained is the Arctic, iron-screw ship, sailing between Hull and St. Petersburg, which was totally wrecked on the coast of Jutland, four of the passengers and two of the crew perishing in their efforts to reach the shore. The amount of her insurance is £50,000. Not fewer than 60 other ships of various descriptions are known to have been lost on these northern shores, and the sacrifice of life is very great.—On Saturday morning three men, who were awaiting their trial at the ensuing sessions, effected their escape from Hull Borough Gaol, under circumstances that must have required much ingenuity and

perseverance. A short time ago the prison, although then considered sufficiently secure, to make assurance doubly sure, was strengthened by the addition of a quantity of extra iron grating. These impediments, however, proved insufficient to restrain the adventurous trio, who succeeding in cutting iron bars asunder, and scaling a wall 27ft. in height, and so getting clear off.—One of them was retaken the same day. A case of poisoning, under somewhat remarkable circumstances is at present undergoing investigation by the coroner for West Suffolk. Mr Nunn, a farmer of Genevieve, has in his service two persons named Hawkins and Curtis, the former in the capacity of farm bailiff, and the other a labourer. It would appear from the evidence that Hawkins had gone, by permission, to a flour-bag in Curtis's house, for the purpose of borrowing some flour. On the following day, a pudding having been made by Curtis's wife of flour from the same bag, all of those who partook of it were taken ill, and one poor boy died soon after. Arsenic was discovered by the surgeon to be the cause of death, and the difficulty to be solved is, how the poison came to be mixed with the flour. An adjournment has taken place, to afford an opportunity of bringing further evidence.—At Wakefield, Emma Stringer has been committed for trial, on the charge of poisoning her mistress, Miss Adams. The evidence was circumstantial, and on the part of the accused it was shown that her mistress had a great regard for her servant Emma, and as great an antipathy to her own brother; and this, it was presumed, was sufficient to account for the deceased wishing to deprive her brother of what property she might possess at her death, and for this purpose to make it over to the accused, who is supposed to have committed the murder to obtain it.—At the Middlesex sessions James Wildsmith, a gunmaker, has been convicted of stealing £115 belonging to James Perkins, a publican, Commercial-road. Emma Perkins, daughter of the prosecutor, a girl 16 years of age, was included in the indictment, she having eloped with Wildsmith, who is a married man. The man was sentenced to two years' hard labour, whilst the girl was discharged on recognizances, to appear when called upon, a lady having undertaken to bring her up to a business, and look after her.—William Rose was convicted of stealing jewellery of the value of £70, the property of Mrs. Wood, residing at Cambridge-place, Hyde Park. The prisoner, who was said to be an architect, had acted in a most ungrateful manner in this case, having been allowed to visit at the prosecutor's house, and had been shown much kindness in consequence of his representations that through his father's cruelty, he was in great difficulties. It was while in the house under these circumstances that he availed himself of the opportunity to perpetrate the robbery. A previous conviction having been proved against him, the prisoner was sentenced to 18 months' hard labour.—Joseph Wertheimer, a commercial traveller, was charged with embezzlement from his master. There was also another indictment against him for larceny. The prosecutor was a cigar and tobacco manufacturer, in Carlisle-st. Soho. Some features of this case were of a very aggravated character, on account of which, the jury finding a verdict of guilty, the prisoner was sentenced to be kept in penal servitude for 5 years.—A servant-girl, named Ann Padfield, who had been several times remanded by Mr Knox, at Worship-street Police-court, has been committed for the murder of her infant child. Evidence was given by the surgeon who performed the *post mortem* examination of the body, and his opinion was that the child had died from strangulation. During the surgeon's evidence the unhappy creature fainted away, and the court had to be cleared.—Joseph Copcutt, a Post-office clerk, has been charged before the magistrates at Bow-street with an act of robbery. He had been employed occasionally to travel in the sorting tender for the purpose of arranging letters on the journey, and several letters being missed, suspicion fell upon him. The customary trap was laid, and into it the prisoner fell. Evidence in support of the charge having been heard, the prisoner was committed for trial.

FOREIGN INTELLIGENCE.—The *Moniteur* informs us that the affairs of Syria have entered a new phase, and that military action will succeed to the moral influence of the French army. As arrests continue to be made of the chiefs of the Druses, which have been succeeded by a kind of panic among them, we may hope that a speedy concession on the part of the Druses may yet render unnecessary the proposed French warlike measures against them.—According to a letter from Damascus the Mussulmans have resumed their misdeeds and have killed twenty Christians. At Latakia the Mussulmans exhibit great fury against the Christians, and have insulted the Russian Consul. The French were preparing to march on Deir-el-Kamar.—The Government of the Hague have brought forward a bill for the abolition of slavery in its East India settlements. The expense of the emancipation is estimated at nearly 14 million florins.—A letter from Copenhagen dated Oct. 1, states that the Legislative Chambers were formally opened on that day. A great number of bills had been prepared to be laid

before the Chambers, and the importance of these measures would cause much debate, rendering the session long and laborious. I also said that the support given to Denmark by the French Cabinet would increase and embitter the difficulties now existing between Denmark on the one side, and Austria and Prussia on the other, acting for the Germanic Confederation.—The day fixed for the arrival of the Emperor of Russia at Warsaw is the 20th inst., when the Emperor of Austria and the Prince Regent of Prussia will meet him on the 22nd. Several of the principal ministers of the three Sovereigns have been instructed to be present.—The Pope, according to the last accounts, has refused a pecuniary indemnity offered to him by the Emperor Napoleon and King Victor Emmanuel, and announced his intention to remain at Rome. As the French troops occupy the chief places in his contracted dominions his holiness will become virtually a prisoner of France. The head of the Greek Church has just tendered his advice to the head of the Latin Church, to the effect that he will not quit Rome, abstain from excommunications, and confine himself to protests. Austria appears to be taking every precaution against an attack. She has concentrated all her ships at Pola, ordered all the lights on the coasts of Istria to be extinguished, and reinforcing her garrisons in those provinces.—A letter from Vienna mentions, under reserve, a statement that England is in negotiation with Austria to obtain from her the cession of one of her isles in the Adriatic to serve as a station for a Greek squadron, and also that a certain general had gone to Greece to organize militarily the exalted Hellenic party, with the view of getting up a revolution in the Ionian Islands, and ultimately delivering the provinces of Turkey from the yoke of the Ottoman Porte, those provinces being occupied for the most part by Greek Christians.—On the 1st of October the Neapolitans, emboldened by their success at Cajazzo, attacked Garibaldi with the view, apparently, of opening their way to the capital, an attempt which was foiled by the bravery of the Garibaldians. The King and his army retreated in disorder to Gaeta, leaving only the Garigliano and the fortress of Capua between them and their pursuers. The conflict was of the most desperate nature, and was hotly contested on both sides. The King commanded in person, and exhibited much bravery. He divided his forces into three columns, each of which he directed on different points of the enemy's position, with the view of breaking his centre while he occupied the attention of both flanks. The plan is allowed by military authorities to have been well devised, and for some time was nearly successful. It required the most heroic efforts of the Garibaldians, animated by the presence and example of their leader, to stem and ultimately repulse the furious onslaught of their assailants. Late in the evening the reserves of Garibaldi came up, and then the doubtful contest ended in the retreat of the Royal forces. The fighting lasted fifteen hours, and out of the 40,000 men engaged 5000 were killed. The Garibaldians made 2000 prisoners. The loss of the Garibaldians in killed and wounded was estimated at 1000. Garibaldi is since said to have solicited the King of Sardinia to go to Naples, and requested 14,000 men to be sent to him as soon as possible. Victor Emmanuel has placed himself at the head of his army, and a telegram informs us that the Sardinian troops entered the Neapolitan territory on the 9th.

TO CORRESPONDENTS.

In our number of June 9. we published an article by Bro. Mackey, of the United States, on the Rights of Freemasons, as Entered Apprentices, Fellow Crafts, and Master Masons, but unfortunately omitted to quote it from the *American Freemasons' Quarterly*, and explain to the brethren that many of the rules laid down in the article, if ever acted upon, had long been obsolete in this country. This, we hear, has led to some misapprehension, and a ballot having been taken in a lodge as to whether a brother should be passed to the second degree was found to be unfavourable to him, and he was consequently refused his degree. In this country it is held that all necessary inquiry has been made prior to a candidate being initiated, and that the lodge which admits him as a brother is about to give him the other degrees without further ballot. Whether this is at all times desirable it is not necessary for us at present to inquire. Suffice it to say such is the law, and the lodge to which we have alluded was, therefore, decidedly wrong in the course it pursued.

R. M.—We decline answering. It would be invidious.

J. J.—The Girls' School is the oldest of the Masonic Charities. It was established in 1788; the Boys' School is ten years later; and the Royal Benevolent Institution only about 18 years since.

J. W.—No; you have no right to take the S. W.'s chair in his absence without you are requested to do so by the W. M.

P. M.—The reunion took place in 1813, but the constitutions of the United Grand Lodge were not published until 1815.

A FOREIGN BROTHER.—The Temple adjoining Freemasons' Hall was not built until 1830.

The report of the Belgrave Lodge and other reports arrived too late for this week.