

LONDON, SATURDAY, JULY 12, 1862.

THE SUPREME GRAND COUNCIL OF
FRANCE AND MARSHAL MAGNAN.

Our readers are well acquainted with the unfortunate position of Freemasonry in France consequent on the quarrel between Princes Napoleon and Lucien Murat. The Emperor stepped in and appointed Marshal Magnan Grand Master, and he, imagining the appointment gave him authority over all other rites, has endeavoured to suppress the Rites Ecossais, with what success will be best seen from a summary of the whole case which we have condensed from our contemporary *Le Monde Maçonnique*, the acknowledged organ of Freemasonry in France, of more than forty years' standing.

On the 30th of April, Marshal Magnan, having not long previously been made a Mason, by order of the Emperor, and appointed Grand Master by the same, issued a proclamation to all the lodges in France, signed by himself, and Bro. Heullant, D.G.M., to the following effect:—He stated that, until that time there had been, what he was pleased to term, a schism in French Masonry, but on that day, and, as he said, "for the first time, French Masonry had been so honoured," by order of one high in authority, the direction of all the lodges, and rites in France, had been placed under him.

His manifesto expatiated on the beauty and value of Masonic unity, and urged that the success of Masonry in France, depended upon one chief centre, and reckoning that centre to be himself; stated that he hoped to govern as Grand Master, without employing means repugnant to his feelings, resting assured French Masons were too enlightened for him to need any other language of appeal to them than that of persuasion. He also expressed his confidence that all Masons would rally round, and support him by their good wishes, and, significantly added, that the Supreme Grand Council did not mistake what it had heard of his power, for in him, the Grand Orient of France asserted its supremacy; and if those who held under the Supreme Grand Council, really loved Masonry, they would attach themselves to that body, and become reconciled to that state of things without passion, having no other desire but the glory and splendour of the Order. To those under the Grand Orient he addressed himself, reminding them that they had felt the inconveniences of different Masonic jurisdictions, and that he expected them to set an example, as by their aid, he especially hoped to realise that Masonic unity which was so important to all. He also invited them to give in their adhesion

to the Grand Orient, to state their desires, and present their views, informing them that he, as their Grand Master, was always accessible and willing to hear and consider all propositions submitted to him.

Such was the gist of the first manifesto issued by the Emperor's nominee, which has raised a perfect hurricane of indignation amongst the French Masons. They contend that the document is, in effect, a reproduction of the rivalry that has, for forty years been lost sight of. It is asked how Masons who prefer an allegiance to the Supreme Grand Council, in preference to the Grand Orient, could render it necessary for this call to union, seeing that they have in no way interfered with each other. The disunion is clearly set on foot by this manifesto, which without forewarning gives to an old decree, an interpretation not to have been looked for at the present day.

In issuing the mandate it appears that the new Grand Master has acted with a total disregard of the advice of his Grand Officers, who were opposed to this arbitrary change. Moreover, with a want of courtesy almost unprecedented, he promulgated his commands without condescending to make the Supreme Grand Council acquainted in his intentions, thereby involving the Masters of lodges, who might come in under the proclamation, with a breach of their obligation, and fealty to their mother lodges, as well as repudiating the good offices of the Supreme Grand Council, who they have hitherto looked upon as their recognized head, and have made them Masons, a character of which no state law, or edict can ever deprive them.

Some lodges under the Supreme Grand Council have, in deference to authority, gone over to the Grand Orient, and, perhaps, this course may have been a prudent one in a country like France, but the majority have remained true to their allegiance in the general interest of the Order and their own.

The astonishment has been great amongst all classes of Masons by the Grand Master's statement that disunion existed; they deny it, and the members of the Grand Orient lodges declare they have always been received with delight by the lodges holding under the Rite Ecossais. Both the general regulations of the Grand Orient and the statutes of the Supreme Grand Council are equally known to the civil authorities, which, without having officially sanctioned them, has, by a long experience, been assured that they could not be a cause of trouble to the state. The same spirit animated the brethren under both rites, and no one, during the last twenty years, has perceived any signs of the want of unity alluded to in the Grand Master's decree.

Enquiries are made as to the crime of those who will not declare their adhesion to the Grand Orient. With what pains and penalties are they to be visited?

And what are the means to be employed "so repugnant to the feelings of the Grand Master?" If it is by force that these things are to effected, what will be the price when the Rite Ecossias lodges are entirely suppressed, for the same blow which strikes the one will resound fearfully in the lodges of the Grand Orient, and bring ruin on Freemasonry in France, rendering it but the blind puppet of the state.

(To be continued.)

MASONIC FICTIONS.

I. THE UNIVERSALITY OF FREEMASONRY.

The very excellent series of papers appearing from time to time in the pages of the FREEMASONS' MAGAZINE, under the title of Masonic Facts, have suggested to the present writer that there are also a considerable number of "waifs and estrays" floating about the Masonic world, upheld by brethren, whose names have a certain repute in the Craft, which may with propriety be denominated "Masonic Fictions."

The first of these in importance from its daily reiteration is the oft-repeated assertion of the Universality of Masonry, a dictum strenuously maintained by many in the Craft which, if even cursorily examined, will be found to be nothing more than a figure of speech—a "Masonic Fiction."

All fictions have a substratum of truth as their basis, and this one—the Universality of Freemasonry—stands in the like position. It is not the purpose of the writer to decry the extent of the Craft, but to show that what is understood by the Universality of Masonry, as spoken of amongst us, cannot exist.

Arguing from analogy, we often hear of the Catholicity of Christianity, yet more than one-half of the population of the globe are not Christians; and amongst those that are, there are churches and sects innumerable. Freemasonry is in exactly a similar position. Slaves cannot be Masons; yet in Asia, Africa, and a large portion of America, slavery or bondage is the rule and not the exception. The Blue Masons of England indignantly repudiate all brethren who belong to rites not acknowledged by their Grand Lodge. In these instances the parallelism is complete; they are both fictions—mere figures of speech. Catholicity is not Catholic, and Freemasonry is not universal.

If we examine the grounds upon which Masonry is said to be universal, we shall find the fiction to contain the single grain of truth. Travelling over the whole surface of the globe we believe we shall meet with brethren in almost every clime and race. Good. But are they such Masons as our ritual and

lectures teach us? No. They have certain signs in common with us, and reciprocate brotherly acts founded on their own religions, customs, and laws, but to assert that their Freemasonry is founded on a universality of principle (actuating all the brotherhood alike) is a fiction—a mere figure of speech.

The order admits to its bosom all men—irrespective of religious creed—who own the supremacy of a Creator and God. It does not enquire what phase a man's opinions take; and yet, strange to say, brethren are to be found, one in particular whose reputation as a teacher of Masonry is loudly proclaimed, who assert the Universality of Masonry.

If we look a little deeper, we shall arrive at the fiction. Because signs and tokens are recognised as brotherhood over a great portion of the globe, it proves that a part only of Freemasonry is universal, not in the sense in which our teachers would have us to believe, that even the change of a sentence in the lectures, such as we give, "is Masonic schism, and tending to weaken the universality of the science,"

It is the dogma that what we do must be universal, that contains the fiction. That dogma is inculcated daily and the brethren are taught to believe that "Masonry is the same all over the world." As well might they be told that man is the same when we know, by ethnology, that though made in one form, there are as many differences between the races of inhabitants of the earth as there are to be found amongst the species of the inferior animals.

The fiction is demonstrable from our ceremonies and lectures. Universality cannot be pleaded where it is necessary to obligate candidates on the Old Testament, the Holy Bible (*i.e.* the Old and New Testaments), the Alcoran, the Vedas of the Hindoo, or the Zendavesta of the Fire Worshipers. All these sacred books, and many others, render the obligations separate and distinct, even if it be administered upon them.

A lodge is made "just" under certain provisions here; but if Masonry, as taught us, is universal, then it cannot be "just," under some of the circumstances alluded to above.

The vicious habits of slavery are not confined to one portion of the world. In Asia and Africa slavery and bondage are the rule, and in America, slaves outnumber all others. The Freemason must be a free man, and here we have nearly three-quarters of the globe ineligible, and yet Masonry is said to be universal.

Taking the mass of mankind in the aggregate, the millions of souls who never heard of King Solomon, or his Temple, treble, and nearly quadruple, those who have. How then can Masonry be universal, when the principal event, which is the foundation of the Order,

is confined to the knowledge of a small section of the human family?

Granted that lodges are scattered over the whole habitable world, that will not constitute universality. Churches are in the same category, and, with this advantage on their side, they are open, they require no introduction, claim no vows which are indelible, and even with this in their favour, the nations, the tongues, and the peoples, are not catholic any more than the inhabitants are Masons where lodges exist.

Numberless examples will occur to every bright Mason, where the teaching of the lodge is at variance with the universal theory, and the sooner we give over the delusion, that is forced upon us, and recognize the truth the better. We are searchers after truth. It is one of the ends of the Order, and can never be rendered more attractive by its being clothed in the language of fiction—a mere figure of speech—such as the asserted Universality of Freemasonry.

PERFECT ASSILAR.

KABBALISM, OR THE RELIGIOUS PHILOSOPHY OF THE HEBREWS.

(Continued.)

From this latter book we learn that all things existed before the creation, in idea—an ideal creation preceded the actual. Nay, there is even an ideal conception of God Himself, a description of whom is given in the third part. This description is evidently borrowed from that of 'The Ancient of Days' in Daniel, only with Oriental exaggerations and extravagances. Thus: 'The white light of His head illuminates four hundred thousand worlds. These four hundred thousand worlds produced by that white light, become the inheritance of the saints in the world to come. Each day sees to come to light from His brain thirteen thousand myriads of worlds, which receive from Him their subsistence, and of which He supports the weight. From His head He shakes off a dew, which awakens the dead, and gives them a new life. . . . The length of His face is three hundred and seventy times ten thousand worlds, &c. &c.' 'The forehead, the eyes, the brain, the hair, the head, the whole face, are invested with some mystical meaning. Of these the 'long face' and the 'short face' contain most important mysteries. The 'long face' is identical with the 'Sephiroth' (splendours), which hold such a remarkable place in Kabbalism. These Sephiroth answer to the ten names of God. In Zohar we read, 'When any one addresses himself in prayer to God, let him invoke equally the holy names of God, Eli, Jah, Jehovah, Elohim, El, El-Hai-Zadik, Jehovah-Zabaoth, Elohi-Zabaoth, Shaddai, Adonai; which answer to the ten Sephiroth—viz., the Crown, Wisdom, Intelligence, Power or Severity, Mercy or Magnificence, Beauty, Victory or Eternity, Glory, the Foundation, the Kingdom.' These Sephiroth are generally represented in the form of ten concentric circles, the outermost being 'The Crown,' the innermost 'The Kingdom.' They further connected these to each other by canals; in which case the Sephiroth were represented by ten separate circles, viz. two surrounded by eight joined to each other by canals. By this system the Kabbalists intended to instruct their disciples in the knowledge of all the Divine perfections, on which depend the creation and government of the

world. Thus in Jetzirah we are told that the world could not be governed by mercy alone, nor by grace, therefore God has been obliged to add to it power. It was then necessary to join the two, in order to put everything in a natural order and proportion. This is the reason that beauty holds the central place, and reconciles justice with mercy, without which order the universe could not subsist. From mercy, which pardons our sins, goes a canal ending in victory or eternity. Lastly, the canals which flow from mercy and power, and which discharge themselves into beauty, are filled with a great number of angels. There are thirty-five in the canal of mercy, who reward and crown the virtues of the saints; an equal number in that of power, who chastise sinners. These Sephiroth are all emanations from the Eu-soph (the infinite), as rays of light from the sun. Through them was the world created, and by them it is sustained.

Another sort of mystery belonged to these Sephiroth, that drawn from the letters which compose the words; thus, the 'Kingdom' is the last of them, to it is attached the word *Koh*, i.e. *so*. Whenever this word occurs in Scripture then the mystery of the 'Kingdom' is hid; the 'Kingdom' itself is called *Koh*, because of the twenty-five gates on the right side, and the twenty-five on the left. This *Koh* is the gate of mysteries; by it the prophets were admitted to the prophetic sphere; it is also the Gate of Prayer. From this it is said that Abraham obtained a son; for when God led him out to look at the stars of Heaven, He said to him, 'So (*Koh*) shall thy seed be.' i.e. by passing through that gate thou shalt reach the source of generation; 'So shall thy seed be.' Again, this Gate of Benedictions was committed to the priests, for it is said in Numbers, 'on this wise (*Koh*) shall ye bless the children of Israel.' We might multiply examples without end of such-like Kabbalistic interpretations of Scripture, by which everything and anything might be made of the word of God: it was to a further development of this, as we shall show presently, that S. Paul refers when he warns S. Timothy against those who 'consent not to the wholesome words of our Lord Jesus Christ, and to the doctrine which is according to godliness;' of such, he says, He is proud (*κεύφαται*, he is wrapped in clouds of conceit and folly—*Liddell and Scott*), knowing nothing, but doting (*νοσῶν*, being diseased, applied to mind as well as body—*Liddell and Scott* about questions and strifes of words (logomachies).'

Again, 'of these ten Sephiroth there is no limit, not in the past, nor for the future, not in goodness nor evil, not in height nor in depth, nor in the east, west, south, or north;' for the Sephiroth contain all these. Though different, they are not separate; they are like the fingers on the hands, both as being united by the hand, and also as being five against five; i.e., each one has its opposite.

Again, there is another way by which they may be regarded: 'The first of the Sephiroth is the Spirit of the living God; . . . the Spirit, the Voice, the Word; this is the Holy Spirit. The second is the-breath which comes from the Spirit: in it are graven and sculptured the twenty-two letters, which form only, however, our sole breath. The third is the water which comes from the breath or the air; in the water were the darkness and the void, from whence was formed the earth. The fourth is the fire which proceeded from the water, and with which He has formed the throne of His glory, the celestial wheel [an allusion to Ezek. i.], the Seraphim and ministering angels: as it is written, 'He maketh of the winds his messengers, and of the flames of fire His ministers.' The six remaining Sephiroth represent the different extremities of the world—viz., the four cardinal points, together with height and depth.* These ex-

* It is probably in allusion to these that S. Paul uses the otherwise inexplicable, Rom. viii. 39, "Nor height, nor depth, nor any other creature." His use of the word *κτίσις* is very remarkable: perhaps it is a protest against the doctrine of emanations.

tremities have also as emblems, the different combinations of the four letters of the word Jehovah.

These emanations, it appears, become more and more material the further they extend from the En-soph: apparently, in the end becoming actually matter. The nearer they are, the more spiritual they are: thus, the first, as we have seen, is the 'Voice' and the 'Word'; the second is the 'Breath of the Spirit,' attached to which are the letters of the alphabet; in other words, the verbal inspiration of the Bible. This seems to be that trinity of which Philo speaks, the En-soph, the *Λόγος*, the *Πνεῦμα*: still more remarkably manifested in the Targum of Onkelos, where the 'word' is so frequently used as a sort of mediator between God and man. Besides this, there are notices of a belief in a male and female principle as pervading the Deity; the 'long face' was male, the 'short face' was female; in some instances it seems that the Shekinah is spoken of as female: so also the three elements, water, air, and fire (earth is included in water, being supposed to be water condensed), are called, in the formation of the world, the *Genetrixes*. There can be little doubt that the idea of a male and female principle was borrowed from the Egyptian mysteries through the Alexandrian school; though the system of emanation is Persian, or perhaps Indian. We have also some curious speculations about being and non-being in the Deity. The latter is spoken of as having three heads, 'the one in the other, and the one above the other: above the first head is the Ancient of Days; then comes the head which rules all the others: what it incloses no one knows nor can know: for it is equally beyond our knowledge and our ignorance. This is why the Ancient of Days is called the non-being.' Thus there is a unity in the being, and a trinity in the intellectual manifestations. 'Thought is the beginning of all existence, but it is at first ignorant and shut up in itself: when thought begins to expand itself it arrives at that point where it becomes spirit; then it takes the name of intelligence, and is no longer shut up in itself. The Spirit in its turn develops; itself in the midst of mysteries with which it is surrounded, and it utters a voice which is the combination of all the heavenly choirs. . . . This thought allies itself to the non-being, and is never separated; such is the meaning of the words, 'Jehovah is one, and His name is one.'"

. . . The name which means "I am" indicates to us the union of all that exists. . . . When we intend to describe the Genetrix having in her bosom all things, and about to reveal the great name, then God speaking of it, says, "I am that I am."*

Besides answering to the name of God, the Sephiroth answered likewise to the hierarchies of angels, the heavens, and planets, the parts of the human frame, and the Ten Commandments. To the nine hierarchies of angels is added that of the human soul, to make the tenth. The heavens and the planets are as follows:—The empyrean, the *primum mobile*, the firmament, Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon. The ten parts of the human frame are the brain, the lungs, the heart, the stomach, the liver, the gall, the spleen, the reins, the membrum virile, the matrix.†

* This system of the Kabbalists, as M. Franck observes, is similar to that which Germany regards as the grand discovery of our day, viz. —the absolute identity of thought and of existence, or of the ideal and the real; so that the world could only be the expression of the absolute ideas and forms of intelligence. "Everything," says Hegel, "commences with pure being, *reine Seyn*, which is nothing more than thought, entirely indeterminate, simple, and immediate, for true beginning can be nothing else. . . . But pure being is only the purest abstraction; it is a term absolutely negative, which can thus, if we conceive it in a manner mediate, be only non-being." Verily, there is nothing new under the sun.—*Encyclopædia of the Philosophic Sciences*, §§ 86, 87.

† It will be easily seen from this, how astrology allied itself with medicine in imagining that particular planets ruled over parts of the human frame; and how, also, the Ten Commandments were used as charms in certain diseases. The great physicians of the middle ages were, most of them, astrologers, who learnt their science from the Jews, and who, while they possessed a vast amount of real knowledge, yet, from their entire faith in the Kabbala, were led away into astrology and magic. It is also worthy of notice, that the reference to the two latter parts of the human frame, to Mercury and Luna, is clearly borrowed from heathen sources.

As there was an image of God, so also there was one, or rather two of man; a macrocosm and a microcosm: the macrocosm, or Adam Kadmon, is an ideal image with the parts of a human frame, each containing some profound mystery. Thus: wisdom is the skull; intelligence is the right ear; prudence, the left; on the diaphragm is a spot of condensed light, from which is communicated the power of producing other worlds. In man there is a sort of trinity: first, the spirit, the highest part; secondly, the soul, the seat of good and evil, of desire, and of all the moral attributes of man; thirdly, life, immediately connected with the body, the seat of all animal instincts and actions. Sometimes these three are comprehended under one common name of the soul; this soul descends from heaven at the moment of conception to unite itself to the body. 'At the moment when is accomplished the union with the earthly body, the Lord sends down a form which is the likeness of the man, and having the stamp of the Divine seal. . . .; if the eye could see what then takes place, it would perceive above its head an image in every way resembling a human face, the image of that in which we are afterwards formed.' This is the 'image of God,' and is the microcosm—a term often applied to man, even by Christian philosophers; it is developed with us, and grows with our growth. All souls are pre-existent, having been created on the first day, immediately after the light; they are sent down to earth for the purpose of being disciplined for a higher state of existence. Metempsychosis became a necessary doctrine, in order that this education might be complete: it was apparently the general doctrine of the Kabbalists, while at the same time some of them held that of the resurrection of the body; two doctrines seemingly incompatible. In each soul was the male and female principle, for, indeed, it is said, 'every form which contains not the male and female principle is not a form superior and complete: . . . blessings do not descend when this union does not exist; as we learn from the words, "He blessed them, and called their name Adam, in the day when they were created." Again: 'each soul and each spirit is composed of a man and a woman united in one being; in descending on earth, these two halves are separated, and go to animate different bodies.' Marriage is the union of these two; happy marriages are those in which these souls have found each other; unhappy, when they are united to others. There is much in this that reminds us of Plato's *androgynes*: perhaps it was borrowed from him through the Alexandrian school.* By adopting the doctrine of metempsychosis, by which souls, passing through different bodies, completed their discipline, and were at last joined to their proper halves, they solved the difficulty attending on the fact of divorce, separation, and unhappy unions. At night, during sleep, each soul went up to heaven to render an account of those things done during the day.

Opinions on the origin of matter, as well as that of evil, are various; and they are frequently confounded. According to the theory of emanations, matter is the extremity of the emanation of spirit; the nearer to the En-soph it is the more purely spiritual, the further its extension the grosser it becomes, till at last it degenerates into matter. In following out this opinion, we can see how easily the parallel of sin would be imagined, so that while, in the one case, distance from pure spirit thickened the emanation till it became matter; so, by the like process, would be produced sin, sin being extreme distance from God morally, as matter is physically; sin becoming, as it were, an opposite magnetic pole. In accordance with this notion the worlds were created, or rather produced, by the immediate action of the Sephiroth; thus, when it is written, 'The Lord by wisdom hath founded the earth; by understanding He hath established the heavens; by His knowledge the depths are broken up,' &c., the Kab-

* We are reminded here of the question put to our Lord of the woman who had seven husbands; in the Resurrection, "whose wife will she be of the seven?" If the Kabbalistic doctrine was one commonly held, we can well understand the difficulty of its solution.

balists understood the terms to describe the action of the Sephiroth. It will be remembered that the Targum of Onkelos constantly interposes the 'Word' as the immediate agent in God's action and providence, which word is identical with the Sephirah 'Wisdom,' and is the immediate agent in creation.

According to this system, there are several heavens and several worlds. Different writers differ much in their description, both of their numbers and kind; though they generally agree as to there being three superior heavens: the heaven of heavens, the heaven, and the firmament. Then come in the seven spheres of the planets; these latter are generally attached to the second heaven. We have, next, sometimes seven worlds, but generally four; of which the first, Aziluth, is the home and birth-place of light and life; the second, Briath, is the world of souls; the third, Jetzirah, is that of angels; the fourth, Asiah, is that of body and of matter. Sometimes they are distinguished into fire; the world we inhabit; man, who is a microcosm himself; that of the planets; that of angels.

(To be continued.)

AN ORATION,

DELIVERED IN THE GRAND LODGE, CHARLESTON, SOUTH CAROLINA, ON THE 23RD OF SEPTEMBER, 1801, 5801, A.L.,
BY BRO. FREDERICK DALCHO, M.D., COMMUNICATED BY
BRO. I. T. ARCHER, P.G., S.P.Z., No. 25 ENGLAND, AND
H.P. No. 3, CHAPTER IRELAND.

(Continued from page 504.)

In many of the ancient nations of the East, their religious rites were enveloped by the Priests in allegories, emblems, hieroglyphics, and mystic devices, which none could understand, but those of their own order. From these ancient examples, the mysteries of the Craft have been wisely concealed from the vulgar, and, under cover of various well-adapted symbols, is conveyed to the enlightened Mason, an uniform and well connected system of morality.

I am of opinion that the ancient society of Free and Accepted Masons was never a body of Architects, that is, they were not originally embodied for the purpose of building, but were associated for moral and religious purposes. It must be evident to every Mason, particularly to those brethren who have received the Sublime Degrees, that the situation of the lodge and its several parts are copied from the Tabernacle and Temple, and represents the Universe as the Temple in which the Deity is every where present. Our manner of teaching the principles of our mystic profession is derived from the Druids, who worshipped one supreme God, immense and infinite; our maxims of morality from Pythagoras, who taught the duties we owe to God as our Creator, and to man as our fellow-creature; many of our emblems are originally from Egypt, the science of Abrat, and the characters of those emanations of the Deity, which we have adopted are derived from Basilides.

The word Mason is derived from the Greek, and literally means a member of a religious sect, or one who is professedly devoted to the worship of the Deity. The reason of the term Free being prefixed, is probably derived from the Crusades, in which every man engaged must have been born free. The term Accepted is derived from the indulgences granted by the Pope, to all those who would confess their sins and join in the enterprise for the recovery of the Holy Land. It is well known that immense numbers of Freemasons were engaged in the Holy wars, and that their gallant and enterprising conduct gained them the esteem of the leaders of the army, who solicited

initiation into the mysteries of the Order. This subject is well understood by those brethren who have received the twentieth degree.

That Freemasons were considered as a set of architects most probably took its rise from this circumstance. When Moses ordained the erection of the Sanctuary, and afterwards when Solomon was about to build a temple at Jerusalem, for the worship of the only true and living God, they chose from among the people those whose wisdom and zeal for the true faith, attached them to the worship of the Most High, and committed to them the erection of those works of piety. It was on those great occasions that our predecessors appeared to the world as architects.

To cultivate peace and good will towards men, to improve the general condition of mankind, and to worship the only true and living God in fervency and truth, are among the indispensable obligations of Freemasons. A firm belief and acknowledgement of the Supreme Being, The Grand Architect and Ruler of nature, forms the first essential of a Mason, who ought cheerfully to submit to His divine commands, and to rely on his Almighty protection, whose wisdom cannot mistake his happiness, whose goodness cannot contradict it, as humanity ever springs from true religion, every religious sect which acknowledges the Supreme Being, is equally respected by the Order. Religious disputes are banished from our societies, as tending to sap the foundations of friendship, and to undermine the basis of the best institutions. The great book of nature is revealed to our eyes, and the universal religion of her God is what we profess as Freemasons.

The duty we owe to our country is another important obligation on a Mason. To pay due obedience to the laws, and to respect the government of the country in which we live, is a debt of gratitude we owe for the protection of our lives, our liberty, and our property.

The faithful discharge of the duties which we owe to each other, and to the great family of mankind in general, will enhance the brethren in the eyes of the world, and support the reputation and utility of the Craft, against the cavillings of ignorant or malicious men. It is not sufficient that we know those obligations, but it is our indispensable duty, both as gentlemen and as Masons, to practise them.

The behaviour of a Mason is of considerable importance, both in private society and in his intercourse with mankind generally, not merely as it effects his own character, but as it oftentimes brings on the order unfavourable reflections. From these considerations my brethren, I hope you will indulge me with a few minutes attention, while I point out to you those failings which sink us in the estimation of the world, and render us less acceptable to the society of our friends.

The first thing necessary in all societies is to render ourselves agreeable to those with whom we associate. As urbanity of manners is indicative of a polished mind, so is a rough harsh demeanour the natural attendant on ignorance and brutality.

The greatest mark of incivility is to pay no attention to what is agreeable or unpleasant to the feelings of those whom we converse with. To give unbounded sway to our own humours, without reflecting how much it may interfere with the ease and social rights of others, is a breach of good breeding, of which none would be guilty, but those who place no value on their own character, or on that of the company they are in.

Treat no person with contempt; it is repugnant to good manners, and militates against the principles of our institution. Pity the weakness of human nature and cover the failings of a brother with the mantle of fraternal love. Turn no one into ridicule, though under the specious pretext of innocent amusement, and decorated with the flashes of mistaken wit. The subject of your raillery will feel the keen wound, you would embitter those hours with pain which he had dedicated to festive gaiety, and social recreation, and you will make

an enemy where you before had a friend. Although the rest of the company may smile at your efforts to please them, yet it will not be the smile of satisfaction; they will feel an irksome restraint in your pressure, lest they should inadvertently give you some trifling cause to turn them into ridicule, in the next company you go into. In this manner you will lose your friends, your acquaintances will shun you, and you will feel yourself alone in the midst of society. To conceal from the world the failings of our friend is charitable, to speak of his virtues noble, but to flatter him to his face, to revile him behind his back, and point him out as an object of ridicule, befits only the character of an assassin.

The sweetest consolation and pleasure we receive from society, is the enjoyment of friendship, it smooths the rugged paths of life, and dissipates corroding care from our brow when our bodies are writhing with pain, and our minds tortured with anguish, friendship—sacred friendship—pours into the wounds the sweet balm of sympathy, alleviates pain and makes sorrow smile. Friendship extends through every branch of the great family of mankind, its influence is as unbounded as the horizon, it unites men of different religions and countries, and of opposite political sentiments, in the firm bond of fraternal affection. The wandering Arab and the native American, the rigid observers of the Mosaic law, the followers of Mahomet and the professors of Christianity, are all cemented by the mystic union. How valuable is an institution founded on sentiments like these—how infinitely pleasing must it be to Him, who is seated on a throne of everlasting mercy? To that God who is no respecter of persons.

Be not elated with the pride of birth, as merit alone can give value to distinction. Intrinsic worth lifts a man above the genealogy of ancestors, and the pageantry of sounding titles; value not yourselves upon your honours, they may for a time be objects of envy and jealousy, but will crumble with the dust, and “leave not a wrack behind.” Least of all pride not yourselves upon your riches, they are insufficient to gratify the numerous wants they create, they may be treasured up by the miser, but the man of benevolence cannot esteem them, but as they afford him the means of doing good to his fellow creatures. Rational equality, as it is the most natural state, so is it the most pleasing and desirable.

Love the whole human species, but particularly those who are united to you by the mystic union. When the deep sighs of poverty assail your ear, stretch forth the hand of relief, and chase necessity and want from a brother's door. If afflicted by misfortune, comfort their souls, and soothe them to tranquility, and if they are exposed to danger, give them your assistance. It is this sympathy with the pleasures and pains, with the happiness and misfortunes of our fellow men, which distinguishes us from other animals, and is the source of all our virtues.

The key stone of our mystical fabric is charity. This amiable virtue, glorious as the beams of morning, in whose beauty thousands rejoice, is the vital principle of our Society. It should form the basis of all our dealings with each other, and be as a square to regulate our actions with all mankind. The wants of a brother particularly interest us, but merit and virtue in distress, wherever they meet us, will always claim the pointed attention of a true Mason. Our own circumstances are to be the criterion of our beneficence. The rich bestow with liberal hands the gifts of fortune, the poor their consolation, advice, and protection. This is, oftentimes, a source of relief, they frequently stand in want of a friend to make known their distress, and to interest in their favour, those whose benevolent hearts rejoice in the opportunity of relieving the wants of a fellow creature.

Honest industrious men, borne down in the world by the pressure of misfortune, not attributable to any misconduct on their part, but by the acts of an overruling Providence, engulfed in ruin, the lonely and disconsolate

widow, the sad relict of a faithful friend, an affectionate husband, whose cheerful labours had yielded her the comforts of life, now thrown for protection and support on the bosom of benevolence. The orphan in tender years cast naked and helpless on the world, and the aged, whose spirits were exhausted in the toils of youth, whose shrivelled sinews now unbraced by time, are unable to procure a scanty pittance for their subsistence. These my brethren are the true objects of charity; to relieve such will be showing your gratitude to that beneficent Being who is the “husband of the widow, and the father of the orphan.”

The subject of charity has been so pathetically described by an elegant writer, in language so superior to mine, that I cannot do better than transcribe it.

“He whose bosom is locked up against compassion is a barbarian—his manners are brutal, his mind gloomy and morose, and his passions as savage as the beasts of the forest.

“What kind of man is he who, full of opulence, and in whose hand abundance overflows, can look upon virtue in distress, and merit in misery, without pity; who can behold without tears the desolate and forlorn estate of the widow who, in early life, brought up in the bosom of a tender mother, without knowing care and without tasting of necessity, was not befitted for adversity, whose soul is pure as innocence, and full of honour, whose mind had been brightened by erudition, under an indulgent father, whose youth, untutored in the school of sorrow, had been flattered with the prospect of days of prosperity and plenty,—one, who at length, by the cruel adversity of winds and seas, with her dying husband, is wrecked in total destruction and beggary—driven by ill-fortune from peace and plenty, and from the bed of ease, changes her lot to the damp dunghill for relief of her weariness and pains, grown meagre with necessity, and sick with woe, at her bosom hanging her famished infant, draining off the dregs of parental life for sustenance bestowed from maternal love, yielding existence to support the babe. Hard-hearted covetousness and proud titles, can you behold such an object dry-eyed? Can avarice grasp the mite which should sustain such virtue? Can high life lift its supercilious brow above such scenes in human life, above such miseries sustained by a fellow-creature? Perhaps the fatal hour is at hand when consolation is required to close the last moments of this unfortunate one's life. Can the man absorbed in pleasure roll his chariot wheels past the scene of sorrow without compassion, and without pity see the last convulsions, and the deadly gaze which paint misery upon the features of an expiring saint—if angels weep in heaven, they weep for such. If they can know contempt, they feel it for the wealthy, who bestow not of their superfluities, and snatch not from their vices what would gladden souls sunk in the woes of worldly adversity.

“The eyes of cherubims view with delight the exercise of such benevolence as forms the character of the good Samaritan, and saints touch their lyres, to hymn humanity's fair history in the realms of bliss.

“What should that human wretch be called, who with premeditated cruelty and avarice, devises mischief, while he is conscious of his neighbour's honesty, on whose exerted labour an affectionate wife and healthy children, crowding his narrow hearth with naked feet, depend for sustenance, whilst he sees him with fatigued sinews lengthen out the toil of industry, from morn to night with unremitting ardour, singing to elude repining, and smoothing his anxieties and pain with hope, that he shall reward his weariness by the overflowings of his wife's cheerful heart, and with the smiles of his feeding infants.

“What must he be who sees such a man deprived by fire or by water of all his substance, the habitation of his infants lost, and nothing left but nakedness and tears, and seeing this, affords the sufferer no relief? Surely in nature few such wretches do exist. But if such be,

It is not vain presumption to proclaim that, like accursed Cain, they are distinguished as the outcasts of God's mercies, and are left on earth to live a life of punishment.

"Contrast this picture with the man of benevolence who views the sufferings of humanity with an eye of pity, whose heart sympathises with the distress of his fellow-creatures, who seeks for them in the deep recesses of misery, and in the retired hovels of poverty and woe."

As the various tools and instruments which we use in lodge are all emblematical of the conduct which Masons should pursue in their intercourse with society, I shall endeavour to explain to you such of them as belong to the symbolic degrees. Those of the Sublime and Ineffable Lodge, and of the higher councils, cannot be touched upon here, for reasons which must be evident to all.

In a symbolic lodge of Blue Masons, the first object which deserves attention is the Masonic floor on which we tread. It is intended to convey to our minds the vicissitudes of human affairs, chequered with a strange contrariety of events—to-day elated with the smiles of prosperity, to-morrow depressed by the frowns of misfortune. The precariousness of our situation in this world should teach us humility, to walk uprightly and firmly upon the broad basis of virtue and religion, and to give assistance to our unfortunate fellow-creatures who are in distress, lest on some capricious turn of fortune's wheel we may become dependants on those who before looked up to us as their benefactors.

The two emblematical pillars erected in front of the porch of the Temple, independent of the beauty which they added to the building, conveyed to the minds of those who entered a knowledge of the attributes of that Being to whom it was dedicated. The literal translation of the left pillar is, "In Thee is strength," and that of the right, "It shall be established," which, as a learned author observes, may very naturally be transposed in this manner:—"O, Lord, thou art mighty and thy power is established from everlasting to everlasting." The name of one of the pillars, as relating to a person, may give a different translation, which I shall point out to you on some other occasion.

The next object which demands attention is the Holy Bible with the square and compasses thereon. As these instruments remind us to keep our actions within the bounds of propriety, and to square them with all mankind, the sacred volume on which they lay contains the unerring guide for our conduct through life, as it relates to our worship of the Supreme Master of the World and our conduct to each other. For these reasons this Book of the Divine Law is never closed in our lodges. "It is open to every eye, and comprehensible to every mind."

The letter G which ornaments the Masters' Lodge is not only expressive of the name of the Grand Architect of the Universe, but also denotes the science of geometry, so necessary to artists. But the adoption of it by Masons implies no more than their respect for those inventions which demonstrate to the world the power, the wisdom and beneficence of the Almighty Builder in the works of the creation.

The blazing star is the emblem of prudence, which is one of the emanations of the Deity, agreeable to the system of "Basilides." It points out to Masons the path which leads to happiness, and is the sure source of self-approbation. It enlightens us through the dark and rugged paths of life, and enables us to shun the many obstacles which would impede our progress and embitter our journey with pain.

The three great luminaries allude to the three Masonic degrees in the symbolic lodge, and at the same time are emblematical of that effulgence which should illumine the mind of a Mason, and which he can alone receive from a perfect understanding of the principles of the Order.

The white apron and gloves are also emblematical. They are worn, not merely as insignia of the Order, but as badges of that innate innocence and purity of soul which Masons should always possess; and in this point of view they are more honourable distinctions than any order of knighthood which can be conferred. On being invested with these badges of innocence and humility, a Mason should firmly resolve to support that purity and integrity of heart of which he outwardly wears the emblem.

The rule, the line, the plumb-line, the square, com-

passes, &c., are all emblematical of the conduct we should pursue in society. To observe punctuality in all our engagements, faithfully and religiously to discharge those important obligations which we owe God and our neighbour; to be upright in all our dealings; to hold the scale of justice in equal poise; to square our actions by the unerring rule of God's sacred word; to keep within compass and bounds with all mankind, particularly with a brother; to govern our expenses by our incomes; to curb our sensual appetites; to keep within bounds those unruly passions which oftentimes interfere with the enjoyments of society, and degrade both the man and the Mason; to recall to our minds that, in the great scale of existence, the whole family of mankind are upon a level with each other, and the only question of preference among Masons should be, who is most wise, who is most good. For the time will come, and none of us know how soon, when death, the great leveller of all human greatness, will rob us of our distinctions and bring us to a level with the dust.

Agreeable to the tenets of our order, the fair sex are excluded from associating with us in our mystic profession, not because they are deemed unworthy of the secret, "nor because the mechanical tools of the Craft are too ponderous for them to wield," but from a consciousness of our own weakness. Should they be permitted to enter the lodge, love would oftentimes enter with them; jealousy would probably rankle in the hearts of the brethren, and fraternal affection be perverted into rivalry. Although the most amiable and lovely part of nature's works are excluded from our meetings, yet our order protects them from the attacks of the vicious and unprincipled men. It forbids us to sacrifice the ease and peace of families for a momentary gratification; and it forbids us to undermine and take away that transcendent happiness from those whose hearts are united by the bonds of sincere affection.

The feelings of women are more exquisitely fine, and their generous sympathy is more easily awakened by the misfortunes of their fellow-creatures, than the stronger sex. The soft tear of pity bedews their cheek at the tale of woe, and their gentle bosoms heave with tender emotions at the sight of human wretchedness. They require not the adventitious aid of mystic institutions to urge them to acts of charity and benevolence, nor the use of symbols to lead them to virtue. Their own hearts are the lodges in which virtue presides, and the dictates of her will is their only incentive to action.

Although the Society of Freemasons is venerable for its antiquity, and in all ages has been respectable for its good conduct, yet it has, through falsehood and gross misrepresentations, groundlessly awakened the jealousy of some of the European states, and the obloquy of malicious tongues. Have they not been accused of being leagued together for the destruction of religion and government? Have they not been called Atheists and blasphemers, and ridiculed as the dupes of nonsense. But while we discharge the duties and principles of our profession with integrity and truth, the envenomed shafts of malice will fall harmless at our feet, and our minds will feel that ease and safety which alone results from conscious virtue.

An institution which recommends submission to the laws of our country, adoration to the Supreme God of nature, universal benevolence, and every virtue which can endear us to each other, which conveys instruction to the mind, and expels rancour, hatred, envy, and every unruly passion, and binds all its followers in the bond of good-will, is certainly worthy of praise and encouragement.

SUCH IS THE SOCIETY OF FREE AND ACCEPTED FREEMASONS.

TO REPRESS a harsh answer, to confess a fault, or to stop (right or wrong) in the midst of self-defence in gentle submission, sometimes requires a struggle almost like life and death; but these three efforts are the golden threads with which domestic happiness is interwoven; once begin the fabric with this wool, and trials shall not break, or sorrow tarnish it.

"I NEVER knew any man," says an old author, "who could not bear another's misfortunes perfectly like a Christian;" which reminds us of the old lady who thought every calamity that happened to herself a trial, and every one that happened to her friends a judgment.

MASONIC SAYINGS AND DOINGS ABROAD.

A fête for the benefit of Masonic orphans was held at the lac Saint-Fargeau, Rue de Paris, on the 29th of May (Ascension-day.) The programme included military and vocal music, aquatic sports, a vaudeville, a grand ball at 9 o'clock, concluding with a display of fireworks at midnight.

The Grand Lodge Aux Trois Globes, Berlin, recently solemnised the funeral obsequies of Bro. Schmückert, member of the Supreme Grand Council, Representative of the Grand Lodge of the Netherlands at the Grand Lodge Aux Trois Globes, and Director-General of the Prussian Post-Office, in the Masonic Temple attached to the Grand Lodge. A large number of brethren from Berlin and the neighbouring cities attended, and His Majesty the King of Prussia, in person, presided, and pronounced an oration on the lives of Bro. Schmückert and other brethren deceased during the last year. His Majesty in very eulogistic terms dwelt on the virtues of the deceased, and was ably followed by the Grand Orator whose speech was extremely eloquent.

Bro. Prince Oscar, of Sweden, on his return from this country visited Nice and was there in the Lodge Philanthropie, Ligurienne, admitted to the Ancient and Accepted Rite,

In Fortress Munroe (Dis-United States) the First New York Zouaves established a lodge under the name of the National Zouave Lodge, and it appears its first occupation was to bury Liet.-Col. Edler, a new-made Mason.

St. John's Lodge, Newark, (No. 1), State of New Jersey celebrated its centenary anniversary on St. John's Day in December last, and the brethren went to church where, after a prayer by the Minister, Bro. Judge Waugh gave, instead of a sermon, a history of the lodge from its foundation in 1761, and mentioned that in that lodge Washington presided when Lafayette was installed Master.

Died, in Paris, in March last, at the age of 82, Bro. Ragon, well known all over the world for his Masonic publications, which he had just completed by issuing a collection of the various rituals of the order, a work of untiring research and perseverance. He was born at Bray-sur-Seine on the 25th of February, 1781, and initiated at Bruges in 1803, where he was paymaster-general. In 1814 he was chief clerk to the minister of the interior. In 1818 he was engaged on the journal *L'Hermès*, which existed two years, and founded the lodge and chapter Trinosophes, of which he was the first W.M. His principal works are *Cours Philosophique et Interpretatif des Initiations Anciennes et Modernes*, 8vo, Paris, 1841, 2nd edition, 8vo, Nancy, 1843; *La Messe dans Ses Rapports avec Les Mysteres de l'Antiquité*, 8vo, Nancy, 1842, 2nd edition, Paris, 1846; *L'Orthodoxie Maconnique*, 8vo, Paris, 1853; and *La Maconnerie Occulte*, 8vo, Paris, 1853.

At a large Masonic gathering in New York, one of the speakers divulged to his attentive listeners the magic word which opens the doors of the lodge-rooms of the order. It was done in this way:—"Now, would you like to know the Masonic pass-word to-night? Listen [deep silence] while I tell you [wrapt attention] that the

pass-word that will admit you [slowly] to a Masonic [very slowly] lodge-room is—[a pin distinctly heard to drop] never to be spoken outside of a Masonic lodge-room."—[Prolonged laughter and applause.]

In the last number of the *Latonia*, a quarterly Masonic review, published in Leipzig, are three articles, which have created quite a sensation amongst our brethren on the continent, they are on the "Historical age of Masonry," "The Mission of Masonry in actual Society," and "The Principles of Masonry opposed to the Grand Mastership and Patronage of Princes, Kings, &c."

The first anniversary of the Apollo Lodge, at Leipzig, was celebrated in April last, under the Mastership of Bro. Dr. Zille, Editor and Author of many Masonic works.

Dr. Thierry de Maugras, who has for some years presided over the lodge at Letif, in Algeria, upon being called professionally to transfer his medical services to Phillipville, was presented by his lodge with some very chaste and interesting souvenirs.

A centenary anniversary of the lodge of the Three Compasses at Stettin, in Prussia, was held on the third and fourth of April. The W.M., in his address on its history, stated that it was originated by certain brethren who were officers in the Austrian service, and prisoners at the close of the seven years' war. The ceremonies were very interesting, and the centenary was attended by more than six hundred Prussian brethren, and two hundred and fifty-four strangers from sister Grand and subordinate lodges.

The following song was sung by a member of the Sussex Lodge, at Brockville, C. W., at which several brethren from Ogdensburg, N. Y., and other American lodges were present. It shows a kindly and generous spirit, and proves the true charity of Masonry:—

Ho, brother, I'm a Britisher,
A chip of "heart of oak,"
That wouldn't warp or swerve, or stir
From what I thought or spoke.
And you, a blunt and honest man,
Straightforward, kind, and true—
I tell you, Brother Jonathan,
That you're a Briton, too.

I know your heart an honest heart—
I read your mind and will,
A greyhound ever on the start,
To run for honour still.
And shrewd to scheme a likely plan,
And stout to see it done—
I tell you, Brother Jonathan,
That you and I are one.

"God Save the Queen" delights you still,
And "British Grenadiers,"
The good old strains your heart strings thrill,
And catch you by the ears;
And we, O, hate us if you can,
For we are proud of you—
We like you, Brother Jonathan,
And "Yankee Doodle" too!

What more, I touch not holier things,
A loftier strain to win,
Nor glance at prophets, priests, and kings,
Or heavenly kith or kin—
As friend with friend, and man with man,
O, let our hearts be thus—
As David's love to Jonathan,
Be Jonathan's to us!

Brooklyn Standard.

MASONIC NOTES AND QUERIES.

THE EARL OF KILMARNOCK.

The memory of a noble brother, who suffered death for his adherence to "Bonny Prince Charlie," has been revived by the discovery of a relic of the Earls of Kilmarnock—to wit, the arms of that ancient family, which adorned their aisle in the old parish church of St. Marnock prior to the middle of last century. The relic, which is probably not less than 300 years old, and in a good state of preservation, was discovered by Bro. Archibald McKay, Poet Laureate of the Kilmarnock St. John's Kilwinning Lodge, No. 22, and is described as being carved in oak, and measures about two and a half feet in length by about two feet in breadth. The various figures are well executed in bas relief. The two supporters are squirrels—the fess cheque, the helmet, the coronet, or lucken dexterhand, and the other ornamental carvings being still bold and sharp. Neither motto nor inscription was found upon it, but such may originally have been painted on it. The coat of arms was removed from the old church about the year 1740, when the building was in course of being taken down for the purpose of being rebuilt. The body servant of the Jacobite Earl became possessed of the escutcheon, and retained it as a relic of his unfortunate master, and after his death it was carefully preserved in the family as a memento of both master and servant. Brother the Earl of Kilmarnock, who was beheaded at London for the part he took in the rebellion of 1745, was a member of Mother Kilwinning, and for two years held the chair of that lodge, and during his occupancy of it in 1742, succeeded the Earl of Leven as Grand Master Mason of Scotland. Under date 20th December, 1742, we find in the minute book of the mother lodge the following entry:—"Our late Most Worshipful Master, the Earl of Kilmarnock, being this year elected Grand Master for Scotland was necessarily absent at Edinburgh; on that account it was therefore moved that the lodge should proceed to the election of a new Master, and they unanimously agreed upon the Right Hon. Alexander, Earl of Eglington, who was proclaimed and acknowledged accordingly." This, the tenth Earl of Eglington, had on the 20th January of the same year received the rite of initiation from the hands of Lord Kilmarnock, and being also passed and raised on the same day, in the words of the record of that meeting, "His Lordship of Eglington paid five guineas into the box for the poor, besides the expense of the day which he also cleared, and obliges himself by subscription hereto annexed to abide by the rules of the lodge." His Lordship was afterwards, in 1750, raised to the dignity of Grand Master Mason of Scotland, and continued to take an active interest in the affairs of the Craft until 1769, when he was mortally wounded by a poacher whom he attempted to disarm, and being carried to Eglington Castle, shortly afterwards expired. We may conclude this *pot pourri* paragraph by stating that (speaking of the brother whose oaken coat of arms has been again brought to the light) a scion of one of the branches of the family to which Bro. E. H. J. Crauford, *M.P.*, belongs, attended the unfortunate Earl of Kilmarnock to the scaffold and held a corner of the cloth to receive his head as it fell from the block, for performing which office of friendship Crauford of Craufurdland was disgraced by being put to the bottom of the army list. He however regained his position in the army, and distinguished himself in the battles of Dettigen and Fontenoy.—D. M. L.

BRETHREN OF THE MYSTIC TIE.

When was the term "brethren of the mystic tie" first applied to Masons? I know it is used in Burns's farewell to his lodge, but suspect its having been in use before.—H. E.

CAPESTONE OR COPESTONE.

Which is correct, Capestone or Copestone, and why?—S. C.

THE BATTERY.

A foreign brother said to me, speaking of the reception of a name of a distinguished brother, "the vivas were great at the battery." What did he mean?—M. W.

RED OIL.

The same brother also used another expression which has greatly perplexed me. In describing a lodge festival he said "there was mooch, ver mooch, red oil,"—for what?—M. W.—[Wine is called red oil in lodges of Adoption, water, white oil. These lodges have a nomenclature peculiar to themselves. See Clavel or Ragon for further information.]

ST. THOMAS'S HOSPITAL.

Now that the removal of St. Thomas's Hospital is determined, the following extract from Entick's *Constitutions*, 4to., London, 1767, may be worthy of a place in "Notes and Queries." At p. 176, he tells us:—"Particular lodges were not so frequent and mostly occasional in the south, except in or near the places where great works were carried on. Thus Sir Robert Clayton, Lord Mayor of London, got an occasional lodge of his brother Masters to meet at St. Thomas's Hospital, Southwark, A.D. 1693, and to advise the Governors about the best design of re-building that hospital, as it now stands most beautiful, near which a stated lodge continued long afterwards."—Ex. Ex.—[It is to be hoped, looking at the utter confusion which the Masons are now in with regard to the Grand Lodge Property, that the present governors of the Hospital will not get another occasional lodge to consult Masons, however exalted in the Order, now that they have again to re-build their Hospital, for if they do, the poor will be utterly deprived of its advantages, as it would be impossible for any twenty Masons of the present day to argue upon any plan, however bad, in less than a dozen years.—Ed.]

BRO. DR. RAWLINSON,

It has been questioned whether Bro. Dr. Rawlinson was a Mason. To prove that he was, one need only turn to the list of Grand Stewards for the Grand Feast on March 30th, 1734, and the seventh on the list is "Richard Rawlinson, *L.L.D.* and *F.R.S.*"—*Δ*.

THE GRAND TREASURER'S STAFF.

In the early accounts of Grand Lodge the Grand Treasurer's Staff was his symbol of office. What was it like?—WARD.

ATHOL MASONS.

Why were the sect of Ancient Masons called Athol Masons?—F.—[Because the Duke of Athol was elected their Grand Master in 1776, and continued so until 1813, a period of thirty-seven years, and it was a convenient method of distinguishing between the ancient and modern fraternities, the former of which were not a sect, but genuine Masons, who seceded from the Grand Lodge in 1739, on account of certain things they disliked in the management of the order.]

A CRUISING PROV. G.M.

Amongst the curiosities of a hundred years since, there was the rarity of a Prov. G.M., whose address must have been at sea, for in 1762 one Bro. "John Bluvit, Commander of the *Admiral Watson*, Indianman, appointed Prov. G.M. for East India, where no other provincial is to be found." Query? Is there any nearer connection between the *Admiral Watson* and the admirable William Watson than is to be found in the difference of the words preceding each name?—EX. EX.

MASONIC BENEFIT FUND.

Is the Masonic Benefit Fund, established in 1798, open to the younger members of the Craft?—K.—[It has long since been dissolved. Masonry is not a Benefit Society.]

MASONIC SASH.

I have seen a sash of broad ribbon composed of four colours, viz., yellow, purple, blue, and scarlet. I am told it is Masonic; if so, when, and by whom, is such a sash worn?—A. E.

ESOTERIC AND EXOTERIC MASONRY.

I frequently hear of Esoteric and Exoteric Masons. What is the difference between them, and which am I who am a Master Mason, and a companion of the Royal Arch?—B—E.—[The ancient philosophers divided their followers into two schools, termed *ἐξωτερικός*, exoteric or exterior, and *ἐσωτερικός*, esoteric or interior. The exoteric school was held in public places, and its disciples or pupils were taught the elements of physical and moral science, whilst the esoteric disciples were assembled in the masters' dwelling, and there received the benefit of a philosophical training, in which the allegorical meaning was defined, such being supposed to be too abstruse for dissemination *ad populum*. An exoteric Mason is one who is content with such knowledge as he can acquire in his lodge, or at a lodge of instruction. When he is initiated he becomes an exterior Mason, because he is a recipient of that which is common to all Masons. After going through his degrees, rising to the highest honours of lodge or chapter, and being an expert brother mastering every ceremony, and having every portion of the ritual by heart, he may, and very frequently does, descend to his last resting place an exoteric Mason. But where a brother has the attainments to unravel the philosophy of Masonry, to grapple with the hidden mysteries, and elucidate the more subtle reasonings that the rituals present, as well as to seek higher light than he can attain to in lodge or chapter, then he becomes an esoteric or interior Mason. From our querist's description of himself, we have no hesitation in classing him with the former, who, however lip perfect, are content to remain within the entrance of the Temple, forgetting that in every such place there is an arcana whose mysteries are only open to the diligent student, content to labour in pursuit of truth, and find that Masonry has two entire and distinct aspects—one *ad populum* and the other *ad clerum*, or, in other words, one common to all Masons and Exoteric, and one confined but to few and select, or Esoteric.]

EXHIBITION OF MÆDÆVAL ART AT THE SOUTH KENSINGTON MUSEUM.

(From the Building News.)

THE CERAMIC WARES.

A wish to afford to foreigners of every class, who are now visiting London in such great numbers, an opportunity of seeing some of the art treasures which adorn the private collections of this country, led to the project of forming a London Exhibition somewhat upon the plan of that which was recently so successful at Manchester. A great number of our most eminent collectors have, on the present occasion, contributed the very choicest gems of their respective cabinets; and but for the absence of pictures and sculpture, which did not come within the legitimate scope of an exhibition of industrial art, the display may be fairly said to exceed that of Manchester, both in the number and excellence of its examples. It is, however, at present overshadowed by the all-absorbing attractions of the great International display, a few hundred yards further on; and yet, as a collection of objects of the highest class of industrial art (quite independent of its mediæval character), it is fully on a par, in point of excellence, with the more vast display of the International Exhibition; and, if not so extensive, the number and variety of objects are yet so exceedingly great, and so far exceed, both in number and quality, any single display of mediæval works of a high class, that it may be fairly

said to surpass any collection of the kind that has ever been assembled at a public exhibition in London. The present Exhibition is, in fact, of such extent and excellence, that it is impossible in a single visit to do more than take a hasty general view, leaving to future explorations the task of examining each class of work with the care that the beauty of the specimens demands.

The four or five distinct classes of pottery and porcelain wares, which are each abundantly represented, teach the student what immense variety may be achieved within the strictest boundaries of any well-defined style, without introducing any heterogeneous features, or in any way trenching upon the ground of other styles. In the present collection there is, first, a most luxurious display of exquisite specimens of Palissy ware, with its raised natural objects, in their natural colours; or, with its raised conventional ornaments, with their own conventional colouring. There is an equally fine display of Limoges ware, with its noble designs delicately tinted with their pearly greys, defining themselves sharply on the deep neutral tone of subdued purple, or modified black of the ground—the sparing introduction of gold and colour heightening rather than changing the decisively marked character which the rich grey tones give to this exquisite style of work. Thirdly, there is the "Henri Deux" ware; another distinct style, both in the form of the objects, the tone of the colouring, and the style and treatment of the ornamentation. It is in the manner of the ornamentation that this last-named style is most distinct; the fine chequer-work and threadly patterns that fill up the spaces between the medallion subjects and other ornaments giving a certain laciness of aspect that is not found in any other school of decorative porcelain work. Fourthly, there is the well-known Majolica or Urbino ware, with its spirited outline pictures and bold ornament, richly and variously, and, as one may say, daringly coloured. Fifthly, there is the Della Robbia ware, as distinct in its character as any of the preceding styles of work. In this work we have glazed earthenware of a class especially fitted to, and, in fact, originally designed for, architectural purposes. The figures and ornaments in high relief (often nearly detached) exhibit a sculptural freedom and excellence of design worthy of the greatest masters of the chisel and even merit reproduction in Carrara marble, if their existence in that beautiful material could give them extra value, or mark more highly the appreciation in which their beauties are held by all true lovers of art.

I will, on the present occasion, briefly notice a few specimens of each of the five styles referred to. First of the Palissy ware. There are several grand plateaux of the ordinary style, but of unusually fine design, which merit a close examination, not only for the wonderfully natural representations, in coloured relief, of fish and other objects, but for the rich intermixture of fine ornament, which is less common in this kind of work. There is also a pair of small plates entirely composed of ornament (numbered 141 and 142), which show the capacity of this style for architectural features, when the introduction of colour on the exterior of our buildings shall be better understood. The ornament in these plates is, *à jour*, as the French have it, that is, with the interstices between the ornaments pierced out. It is evident that with this feature, combined with the rich colouring which Palissy ware always displays, architectural ornamentation might be produced, in that school of glazed earthenware, which would be very effective and very beautiful; and, moreover, highly calculated to resist the permanent deposition of the dark London soot which so soon disfigures the stone or marble of our fast-improving street architecture. There are many remarkable specimens of Palissy ware of other kinds which I may notice on a future opportunity, but have no space to allude to on the present occasion. I must, however, even now stop to notice an exquisite ewer, of extreme richness and much grandeur of form, though not of great size, and which belonged to the original Soulages collection, being still numbered as in that collection 144. And I cannot pass over in silence a pair of very magnificent plates, numbered 3803, which are ornamented with spirited mask-like heads of remarkably bold and characteristic execution.

Of the Henri Deux ware, the specimens in the present collection are of the highest character; especially a pair of taper stands of most exquisite design, lent by Baron L. Rothschild, along with several other as fine, if not finer, examples of this beautiful ware from his splendid collection. A nearly complete table service might be made up from the specimens in this style in the present Exhibition, all and each of them remarkable as works displaying the highest artistic talent, both in the general

form and the details of the pictorial decoration with which the effect of the various undulations of form is heightened. It is perhaps in bold and intricate varieties of form that this remarkable ware exhibits its highest degree of excellence; and in that respect, with the sole exception of the figure work of the Della Robbia ware, it surpasses all other kinds of mediæval work of its class.

The enamel ware of Limoges is splendidly represented by a number of examples, all of them of the first class. Among them I may mention the strikingly elegant ewer and plateau, with dove grey figures and ornaments upon a black ground. Both figures and ornaments are slightly heightened in their effect by the introduction of transparent tints of one or two other colours, the flesh of the figures having a glow of a delicate salmon tint, and some of the draperies being almost imperceptibly toned with a film of azure, while the whole is delicately and sparingly pencilled, in suitable places, with gold, or a golden brown, which gives the requisite warmth to the grey tones, that might otherwise have an over-cool effect that would detract from their beauty. These objects are really exquisite works and should be seriously studied by the members of the well-appointed *ateliers* of our Mintons and Copelands. There is also a very elegant tablet in this ware, numbered 2. 39, the subject of which is the Virgin and Child, forming an enamel picture that occupies the whole of the surface, without any extraneous ornamentation. The pictorial effects are produced by the usual shadowings of delicate grey, heightened slightly with tints of other subdued colours. The drapery of the child, for instance, is slightly flushed with violet; the dress of the Virgin is tinted with a pinkish lilac, while the hair has a slight tone of brown; the picture being relieved, in the borders of the draperies and other suitable places, with sparkling touches of gold. One can imagine panelling of this kind, on a large scale, used very effectively in the internal lining of great halls, &c.

The candlesticks, exhibited by the Rothschild family, in the beautiful Limoges enamel, are extremely fine, and perhaps even more attractive than those in the Henri Deux ware, though less elaborate in form. Another example of Limoges ware, seemingly the cover of a dyptich, exhibits striking effects of ornament, which, on a larger scale,—in pilasters, for instance,—in either external or internal architecture, would produce a very exquisite effect of subdued colour. There is no doubt that the introduction of colour to architecture must be, at first, gentle; and the employment of masses of glazed ware appears likely to form the first serious step towards polychrome building. If, in these first attempts, the subdued effects of Limoges ware be employed, there can be but little doubt of its success. One can easily imagine the soft and exquisite effect which might be produced by pilasters enriched with ornament, of a cinque cento character, in such colours as those exquisitely soft greys and purples, heightened with gold. There is a large Limoges tazza, the sole ornament of which is a figure of Iacoon, shaded in pearl greys on a black ground, the effect of which is very striking; and one may easily conceive that a series of medallions of similar character, and on a sufficient scale, might be made to form very noble features of architectural ornament.

The Majorlica works of the Urbino school, exhibit decidedly more variety and brilliancy of colour than any other glazed ware. The bold Raffaellesque pictures, produced simply by a strong outline, enriched with washes of the most brilliant primitive colours, softened and blended by more subdued tones, produce a most lively and sunny effect, while the effective pencilling of the subjects and their subservient ornaments impart a freedom and boldness not reached by any other kind of mediæval ceramic art. The specimens in the present display are numerous and splendid; among them must be noticed (though perhaps finer works are passed over), a rich plateau, the centre of which instead of consisting of a spirited figure subject, as is the more usual fashion, is formed by an elegant arabesque design, composed partly of pure ornament, and partly of figures terminating in foliage, the entire design being white, upon a blue ground. The border is very rich, and of the more usual style. This handsome example is one of several remarkably fine specimens lent by the Queen, the royal collection of mediæval art being extremely rich in remarkable specimens of Majorlica. There are two large vases of the beautiful ware which are of singularly ornamental and picturesque character. The handles, formed of twisted snakes, are equal in truthful modelling and colouring to the best Palissy ware, and the pictorial decoration with which the rest of the vase is entirely covered, is rich, light, and sweetly

harmonious in the colouring, the yellow and the blue tones slightly predominating, as in most of the best works of the chief factories of this ware. This remarkable pair of vases is of the very highest class of true Urbino ware, and is, indeed, thought to be the work either of Orazio, or Guido Fontana, of Urbino, who rank among the greatest masters of their art. Other works of this class in the present collection exhibit the iridescent glazes said to have been the invention of the Maestro Giorgio. These works are much prized by collectors, but the true artist will come to the conclusion that fine designs are often vulgarised by the addition of the meretricious glare of this nacreous varnish. Of the large plateau class, such as the immense salvers of this ware intended to supersede those of gold or silver, and supposed to be made more precious than works in either of those metals by their exquisite workmanship, there are none, of the very largest dimensions, in this collection; but of secondary size there are many exquisite specimens. It was in the large plateau or salver, termed by the Italians the *piatto di pompa*, or dish of state, that the greatest degree of ingenuity and artistic labour was lavished by the principal artists of Urbino, some examples being truly magnificent specimens of art manufacture.

The Della Robbia ware is perhaps more splendidly represented than either the Palissy, the Henri Deux, or the Limoges ware. Some of the specimens may, indeed, be ranked among the masterpieces of that really great master of artistic design, Luca della Robbia. It is not only in excellence of workmanship, or in the technical success of his processes, complete as they are, that Della Robbia proves himself, in his works, a really great master of his beautiful art; his success being still more remarkable in the high artistic merit of his modelling. His figures are, indeed, superior in design and execution to those of any sculptors of his day, except those occupying the very highest rank; their grace and their excellence of general handling are, indeed, so great, that it has been thought he was indebted to his friend Raffael for the designs of some of his most exquisite Madonnas. There cannot, however, be much ground for this surmise, seeing that the peculiar grace, and general style, which characterise the modelling of his best figures are stamped with an individuality that marks them fairly as his own. With the pencil he was as great an adept as with the modelling tool; and unless the works passing under his name, which are decorated with paintings, instead of the raised sculpture-like work of the modelling tool, be all assigned to the hand of a brother, who worked with him (for which attribution there is no good ground) he must be assigned the rank of one of the greatest of porcelain painters, in addition to his unrivalled position as the only truly great master of glazed terra cotta, for such is the actual nature of the works upon which his fame is based. He, himself, called them terra invetriata, or vitrified earthenware, which is, in fact, no other than glazed terra cotta.

I have been led to remark, especially, upon his skill as a painter on glazed earthenware or porcelain, by a careful examination of the noble series of painted medallions from the Campagna Collection, which are nearly the only specimens from that wonderful aggregation of art treasures that this country has managed to secure; and if the whole of the collection was equal to its specimens of Della Robbia ware, the lost opportunity must ever remain a national regret. These medallions are large plateaux of rich blue, with a broad white border. On the central mass of blue, the design is boldly painted in dark purple. The subjects are the occupations of the months, as we see them represented in the illuminated calendars of the richly decorated missals of the middle ages; only, there is more of really high art about them than in the illuminated calendar of any missal I could point out, not even excepting the celebrated one of Anne of Britany, in the Imperial Library of Paris. The designs of Della Robbia are, however, far more simple than those of the best illuminated missals, and are deprived of that charm of richly varied colour which we generally meet with in illuminated MSS. Nevertheless, though these designs are only in two shades of blue, heightened with a few touches of gold, their treatment is so bold and masterly, combining, at the same time, that indescribable Italian grace of the period, that one does not perceive the absence of varied colour; and the works appear complete, as they are. The principal touches of gold consist in a symbol of the sun, in the form of a face, from which golden rays are emanating; the face being placed in the zodiacal sign of the respective months, which are very artistically treated. The chief attraction consists, however, in the design of the large single figure nearly filling the entire central space, just as a high

relief would fill a sculptured medallion. In the November subject, a finely drawn figure sits boldly astride the branch of a fruit tree, in the act of gathering fruit. In December, a spirited figure is in the act of digging the soil to prepare it for the spring seed. Other subjects are, sowing, reaping, &c.,—all treated with extraordinary freedom, the facility evidently arising from spontaneous genius of the highest class. These medallions form, in fact, a truly noble series of Della Robbian art, of a kind far less known than his sculptural relief; and one regrets that they are not placed in a better and lighter situation. The fine effects that might be produced in coloured architecture by medallions of this class is evident, but the full value and beauty of a future school of architecture embellished with works of this nature is inconceivable till some really artistic steps in the new direction shall have developed a few of the secrets of the new and almost untried power of colour.

The sculptural raised work of Della Robbia's true *terra incuitrata* is better known than his pencil work, and is of a higher class than any other known work of the class. The very finest modern productions of Messrs. Minton, Copeland, or others, do not at present approach the excellence of the best works of Della Robbia. In all that depends on the technical management of the material, the furnace, the glazes, the colours, and often in the general conception of the design (founded of course, more or less, on mediæval models), the modern wares, of the Della Robbia kind, of our enterprising manufacturers tread closely on the heels of the great Italian producers of the Leonian age; but, in the purely artistic touch, either in the modelled or painted details, they are, as yet, far behind their mediæval masters; yet the progress now making is very rapid, and its direction seems the right one. The finest example of the vitrified clay-sculpture of Della Robbia in the present Exhibition is the large "Virgin and Child," surrounded by a border of exquisitely modelled fruits, and no doubt originally executed as an altar piece. The two figures are without colour (as are most of the figure subjects of Della Robbia), being pure white, upon a rich blue ground. The design and modelling of this fine work are truly exquisite, and the application of the glaze is so skilful, that but little, if any, of the sculptural sharpness of the original model is lost. The modelling of the hands in the best works of Della Robbia is always full of elegance and refinement, and the playful grace of the children quite as remarkable; in fact, the principal figures in this class of Della Robbia work do not require to be regarded merely as decorative productions, or to be looked at only for their general and ornamental effect; they may be criticised as works of the highest class of sculpture (if we may use the term) only needs a truly artistic development of its powers to rival, in many respects, that of marble, and even to surpass it in others. There is an "Annunciation" by this great artist, treated in a somewhat similar manner to the work just described; the subject being, however, composed of full, instead of half figures, and the framework being of a more architectural character, composed of pilasters, enriched with exquisitely-modelled ornaments of the *cinque cento* character (white on a coloured ground), from which springs an arch, completing the framework of the subject. There is also a small altar piece representing the Adoration of the Magi, and a "Last Supper," both of which, as church ornaments, are very effective. There are two other Madonnas, each very excellent, though not quite equal to the subjects first described. There are also other specimens of Della Robbia work in the building, forming part of the permanent collection, which are well worthy of careful study.

In speaking of terra-cotta modelling, protected by a vitreous glaze, and of other classes of decorative earthenware in the light of features to be introduced in coloured architecture, I might also have dwelt upon the capacities of Wedgwood ware; of which the present Exhibition contains some exquisite specimens. But I must leave that for some future occasion, only remarking that where a bright glaze might be objectionable, the freedom from gloss of the Wedgwood ware would precisely meet the requirement, and yet produce an analogous effect; possessing at the same time, in nearly the same degree, the power of permanent resistance to atmospheric injury.

I ought also to call attention to a fine architectural medallion, of the Della Robbia class of work, which appears to have been executed in England; but the art seems to have been lost with us soon after, and not effectively revived till within the last quarter of a century, by Messrs. Minton and others. The work I allude to is a large and striking head, in bold relief. The head is entirely white, as in the Della Robbia ware, with the

exception of some gold ornaments, which have a chaste and good effect. It appears to have been the work of an Italian, established in England, one Benedetto di Rovizzano, who flourished between 1480 and 1550.*

NOTES ON LITERATURE, SCIENCE, AND ART.

The Premier has just conferred a pension of £100 a year from the civil list on Mr. Leitch Ritchie, who has been incapacitated from his calling by ill health. Mr. Ritchie is known for several graceful poems and tales, and he was for some time editor of *Chamber's Journal*.

Admirers of the writings of Mr. J. Critchley Prince, the basket-maker, will regret to learn that he has been overtaken by poverty and distress.

The idea of procuring a duplicate of Mr. Foley's Lord Hardinge is now revived, as we (*Athenæum*) made known, last week, with a better prospect of success. This work, the finest equestrian monument produced by an English sculptor, is to be seen, by a cast, in the south central court of the International Exhibition. Examiners will find it worthy of the remarkable honour of repetition in the capitals of England and India.

Mr. Guinness, whose spirited and in some respects successful restoration of St. Patrick's Cathedral, Dublin, is progressing, has determined to fill the south transept light, a triplet, with stained glass representing the ascension.

Sir Thomas Phillips, F.G.S., Vice President of the Society of Arts, has been unanimously elected Chairman for the current year.

Three original editions of the last volume of "*Les Misérables*," by Victor Hugo, are being printed at the same time—one at Paris, one at Brussels, and one at Leipsic. The number of copies struck for the Paris edition, up to this time, is 23,000; for the Brussels edition, 13,000; and the Leipsic one 3500.

NOTES ON MUSIC AND THE DRAMA.

Musical amateurs who may be visiting the Exhibition will shortly have an opportunity of hearing the private band of the Viceroy of Egypt. It is to perform at stated intervals in the Egyptian court.

The time is rapidly approaching (say the *Sunday Times*) when the anniversary festival of the Dramatic College will, in due course, be celebrated at the Crystal Palace. Already preparations for the forthcoming Fancy Bazar are being made in a wide circle, and on an extensive scale.

Mr. A. Sullivan is engaged in the composition of an opera.

A new cantata, by Mr. Balfe, is to be produced at Exeter Hall on the occasion of Mr. Sims Reeve's benefit concert.

Mr. Henri Leslie's cantata was performed at Oxford on the wedding day of the Princess Alice.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

CRYSTAL PALACE BANQUETS.

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

SIR AND BROTHER,—As a visitor to the Globe Lodge Summer Banquet at the Crystal Palace, will you allow me to ask where Bro. Strange buys his wine? The 13s. per dozen claret is nectar in comparison to that placed before me—drink it I did not.

Yours fraternally,

A DINER OUT.

* Some of the specimens referred to in this notice form portions of the permanent museum at South Kensington; but it has been found convenient to refer to them, as additionally illustrating the subject.

THE MASONIC MIRROR.

MASONIC MEMS.

The Provincial Grand Lodge of Devon will be held at Dartmouth on or about the 30th July.

A correspondent writes: "A movement is on foot in the province of Devon, by which the brethren hope to perpetuate the name of their late highly respected Prov. Grand Master, Earl Fortescue. He himself some time since endeavoured, we believe, to organize an educational scheme for the children of Freemasons in the province, and some sums of money were collected in furtherance of the object, but doubtless owing to the untimely death of its promoter it has been abandoned. From its ashes some zealous brothers are now working with an earnestness that cannot be too highly commended to obtain a fund, as a basis for the commencement of a Memorial Annuity Fund for the assistance of aged and distressed Freemasons of the Province of Devon, prefixed by the name of the noble brother, "Fortescue." The various lodges are now actively engaged in voting such sums of money from the lodge funds as they deem prudent, and the Masters and Secretaries are in many instances canvassing brothers for subscriptions; such continued exertions cannot fail to be successful. A report is to be brought before the Prov. G. Lodge at the ensuing meeting."—[We would suggest that the brethren of Devon might carry out their desire more effectually, and economically by the establishment of "Fortescue Annuities," in connection with the Royal Benevolent Institution for Aged Freemasons and their Widows, as the expense of management would thereby be saved Ed.]

METROPOLITAN.

WOOLWICH.—*Florence Nightingale Lodge* (No. 1008).—The Installation meeting of this lodge was held on Friday, the 28th ult., at the Masonic Hall, William-street, Woolwich, and amongst the brethren present, were Bros. Kincaid, W.M.; Thompson, S.W.; Col. Clerk, W. Carter, Dr. Hinxman, Hassall, and Hay, P. M.s.; also Capt. King, Major Field, Major Davis, Dr. Little, Matthew Cooke, Lyons, Thompson, and many others. The minutes, so far as they related to the election, having been read and confirmed, Bro. Carter, P.M., presented Bro. Thompson, S.W., for installation, and a board of Installed Masters having been formed, that Bro. was inducted into the chair of K.S. in ancient form. He was then pleased to appoint, and invest, his officers as follows:—Bros. Major Davis, S.W.; Dr. Little, J.W.; P. Laird, re-elected Treas.; Boddy, re-appointed Sec.; P. Laird, S.D.; Major Field, J.D.; and Kaye, I.G. P.M. Col. Clerk, very ably gave the addresses to the W.M., wardens and brethren. A distressed brother applied for relief, and was vouched for by Dr. Hinxman, when the immediate P.M. proposed five shillings should be given to him, but Col. Clerk moved, as an amendment, that it should be one pound, which was carried unanimously. The lodge having been closed, the brethren adjourned to the banquet at Bro. De Grey's, where after having done justice to his provision, the cloth was cleared, grace said, and the usual loyal and Masonic toasts given.—Bro. KINCAID, proposed the health of the new W.M., who he believed would do great credit to the lodge.—Bro. THOMPSON, W.M., felt deeply sensible of the honour he had arrived at by their kindness, and although he had aimed to attain that position ever since he became a Mason, he hoped to do his duty to the satisfaction of the lodge, and that his brother officers would look upon his advancement to that chair, as an incentive to go on in the way they had done, and be rewarded in the way he had been.—The W.M. then proposed the health of the visiting brethren. Invitations had been sent to the officers of the other

Woolwich lodges, and to those who had attended the lodge, was much indebted for their presence. He coupled the toast with the name of Bro. Thompson, P.M. of the Lion and Lamb Lodge (No. 227).—Bro. THOMPSON, P.M. 227, on behalf of the visitors, who were deeply grateful for the honour, returned thanks. He said it was his first appearance at the Florence Nightingale Lodge, and he was sure that lodge must shine forth amongst those of the neighbourhood. He had visited Woolwich on many occasions, and met many of the brethren then present, and he had always seen the utmost good fellowship in their Masonic meetings. He was pleased to have been there that day, and he hoped he might say the same on behalf of his brother visitors in whose name he begged to express their thanks for the toast.—The W.M. then proposed the health of the officers. He assured them that their duties would require a good deal of thought, but he felt they would each, individually, do their duty ably, and if any of them wanted instruction, or assistance, they had only to come to him and ask it, as a matter of right, and he would cheerfully aid them.—Bro. MAJOR DAVIS, S.W., rose to return thanks for the toast and its reception, and was sure that the officers appointed, would each one do his duty to the best of his ability.—The W.M. gave the health of the P.M.s of the lodge, feeling well assured that by their able assistance he should be enabled to go through his year of office creditably.—Bro. KINCAID returned thanks. The Tylers' toast and the FREEMASONS' MAGAZINE were both given, and the brethren separated well-pleased with their lodge, its P.M.s, W.M., Officers, Visitors, and banquet.

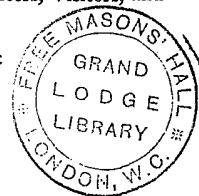
PROVINCIAL.

DEVON.

PLYMOUTH.—*Lodge Brunswick* (No. 185).—An emergency meeting was held at the hall of the above-named lodge on the evening of the 23rd of June last, for the purpose of initiating Mr. Peters. He having been previously elected, the ceremony was on the opening of the lodge, immediately proceeded with by Bro. Elliott, W.M. At the conclusion the lodge adjourned to the refreshment room, where a very pleasant hour was spent in the usual interchange of Masonic sentiments. On the 2nd inst. the regular monthly meeting assembled to pass two brothers who had already taken the primary degree; one of the brothers was unavoidably absent. On the conclusion of the evening, the topic of contributing towards the Fortescue Memorial Annuity Fund was introduced by Bro. Spry; the question was afterwards ably followed up by Bros. Chapple, Close, and Harfoot. It was after some discussion agreed that the sum of £5 be subscribed yearly. A proposition was entered on the minutes on the motion of the S.W., that at the next regular meeting the question of paying fees of honor by the future officers be discussed. Other little matters of business having been disposed of, the brethren adjourned for refreshment. On the loyal and Masonic toasts having been duly honoured, the matter of the fund was again impressed on the brethren individually, as well as on the lodge, by Bros. Chapple, P.M., and Bro. Close, P.M., who invited all the brethren to attend on the next evening, at the Royal Hotel, where the matter would be fully entered upon. The brethren shortly afterwards adjourned.

DURHAM.

HARTLEPOOL.—*St. Helen's Lodge* (No. 774).—There was a meeting of this lodge in the Masonic Hall, Hartlepool, on Thursday last, the 3rd inst., when there were present Bros. James Groves, W.M.; D. Cuninghame, J.W.; J. Emra Holmes, Sec., Acting S.W.; A. Nathan, S.D., Acting S.W.; O. Kramer, Acting S.D.; W. Hall, Acting I.G., and Bro. S. Armstrong, P.M., who arrived late. Lodge being opened in due form and with solemn prayer, the Secretary proceeded to read the minutes of last regular lodge, which were confirmed. Mr. G. Yeaman, Master Mariner, was then balloted for and unanimously elected as a fit and proper person to be made a Mason. Bro. Inglis, who was a candidate for the third degree, was then examined, and satisfied the W.M. as to his proficiency. Bro. Nathan who, at the command of the W.M. had filled the chair and acted as S.W., now left that seat of honour to fulfil his duties



as S.D., and Bro. Holmes was appointed to act as S.W. during the ceremony of raising Bro. Inglis, which was conducted with all solemnity. The lodge was then closed down to the first degree, when, business being concluded, it was finally closed in due form, and the brethren retired for refreshment. After the usual loyal and Masonic toasts had been given and responded to with becoming fervour, and our newly raised brother had been duly honoured, some of the "merrie companie" increased the harmony of the evening by the melodies they sung, and so a pleasant hour was passed away by the brethren of the ancient Craft.

WEST HARTLEPOOL.—*Harbour of Refuge Lodge* (No. 1066).—The regular monthly meeting of this lodge was held on the 8th inst., at the Royal Hotel, at seven p.m. There were present Bro. Geo. Kirk, the new W.M.; W. Kitching, S.W.; Rank, J.W.; V. Rickinson, Treas.; W. W. Brunton, Sec.; C. Price, S.D.; Bird, J.D.; and a fair muster of the members of the lodge. Visitor Bro. James Groves, W.M., St. Helen's 774, Hartlepool. The lodge was opened in the usual manner, and the minutes of the preceding meeting read and confirmed. Bro. Harpley was passed to the second degree, or that of F.C., the ceremony being performed by Bro. Groves, ably assisted by the officers of the lodge. The most important business of the evening was the consideration of the following motion, of which notice had been given at the last meeting; proposed by Bro. Stephenson, and seconded by Bro. Rank, J.W., viz.:—"That a jewel of not less value than £10 10s., be provided out of the funds of the lodge, and presented to Bro. John Sutcliffe, P.M., Prov. S.G.D., in acknowledgment of his zealous and unremitting services to the lodge." The mover, seconder, and several other members spoke in highly eulogistic terms of Bro. Sutcliffe's zeal in the cause of Freemasonry in general, and of the Harbour of Refuge Lodge in particular. The motion was then put from the chair and carried unanimously, and a committee appointed to select a jewel, and carry out the object in view. There being no other business, the lodge was closed in harmony at about nine o'clock.

LANCASHIRE (WEST).

LIVERPOOL.—*Mariners Lodge* (No. 310).—The brethren of this lodge assembled at the Masonic Temple at 2 P.M., on July 3rd, when, after the usual preliminaries, the W.M. elect, Bro. Allen Green, was presented for installation, and he consenting to abide by and support the ancient charges, the installing Master, Bro. Pepper, P.M., Prov. G.A. Dir. of Cers., assisted by Bros. Hamer, Prov. G. Treas., Youngusband, P.M. 294; Bulley, P.M. 782, P. Prov. G.D., Cheshire; Lewin, P.M. 701; McCorman, W.M. 294, and Bros. Lamb and Swift, of 310, duly installed Bro. Green to the chair of K.S. The brethren were then called off, and proceeded by rail and road to the Stanley Arms Hotel, Roby, where Bro. Houlston had provided a banquet which was everything that could possibly please the eye or satisfy the taste, and it was done ample justice to by about sixty of the brethren. The usual toasts were proposed and heartily responded to, including "The West Lancashire Masonic Institution for the Education and Advancement in Life of Children of Distressed Freemasons." The musical arrangements were under the able direction of Bro. Atherton, Bro. C. Wilberforce presiding at the piano-forte. At ten o'clock the J.W. did his duty, and the lodge was duly closed, and the brethren, well pleased with themselves and each other, returned home.

GARSTON.—*Lodge of Harmony* (No. 237).—This lodge was opened in due form on Monday, 7th July, at the Welling Hotel, Garston, by the W.M., Bro. James Hamer, Prov. G. Treas., assisted by the officers of the lodge. The minutes of last regular meeting were read and confirmed. The ballot was taken for Mr. Henry Edwd. Seymour, and being unanimous, he was presented and initiated into the mysteries of the Order, by the W.M. Bro. Jno. Pepper, P.G.A.D.C., acting as J.D. After the lodge was opened to the second degree, the W.M., elect Bro. J. E. Thompson, S.W., was presented by P.M. Bro. Jno. Pepper, and P.M. Bro. Chas. Aldrich, to the W.M. for installation. The ancient charges were read by P.M. Bro. C. J. Banister, Prov. G.D.C., and P. Prov. G.S.D., Durham, Secretary of the lodge, to all the W.W. elect gave his consent, and in due time placed in the chair of K.S., according to ancient custom, by the Installing Master, assisted by P.M.s Bros. Pierpoint, Langley, Aldrich, Pepper, and Banister, proclaimed and saluted. The W.M. Bro. Thompson, then invested the following brethren:—Bro. James

Hamer, P.G. Treas., Installing Master, P.M. Bro. Chas. Leadham, S.W.; Bro. Thomas H. Williams, J.W.; P.M. Bro. E. Pierpoint, Treas.; P.M. Bro. C. Banister, Sec.; Bro. Jno. Wilmer, S.D.; Bro. Kobt. Johnson, J.D.; Bro. J. Wood, Organist; Bro. Peter Pilkington, I.G.; Bro. Wm. Robinson, Tyler. All were addressed in suitable terms by the Installing Masters, who made a beautiful oration to all brethren present, upon the duties of which was listened to with great attention, Bro. Hamer being the father of the lodge and preceptor to all the brethren. Business of the lodge being over, it was closed in due form and with solemn prayer. At refreshment the usual loyal and Masonic toasts were done justice to.—Bro. PEPPER returning thanks for the Prov. G.M., Deputy, and P.G. Officers, Bro. LANGLEY for the P.G.M. and Officers of Cheshire and East Lancashire, Bro. MARSH for the Visitors, Bro. HAMER for the W. L. Masonic Educational Institution, and his own health as Treasurer of that excellent institution, which now have property to nearly £1,000, and educate about twenty children from the interest and annual contributions of the brethren, finishing a very able speech by proposing "The health of the W.M.," which was responded to in appropriate terms.—Bro. C. J. BANISTER returned thanks for the Masonic charities, promising his assistance to any brother who would take the office of Steward for any of those valuable institutions; and hoped that at the meeting of P.G. Lodge, which would be held at Preston during the guild week in September, he should have the name of a brother to serve the office of Steward for each of them, so that West Lancashire should prove to other provinces that they did not only think of themselves. "The health of the Host and Hostess" being proposed and duly honoured, and the last toast also, brought the evening to a close, which was spent in a truly fraternal spirit, the pleasures of the evening being greatly enhanced by the songs of Bro. Aldrich, Thompson, Pepper, Willmer, Edwards, &c.

LEICESTERSHIRE.

HINCKLEY.—*Knights of Malta Lodge* (No. 58).—The annual festival of this, the mother lodge of the province, was held at the Town Hall, on Wednesday, the 2nd inst., when amongst the brethren present were the D. Prov. G.M., Bro. Kelly; the Worshipful Master, Bro. J. Atkins; and Past Masters Cotman and Harrold. The visitors were:—Bros. Pratt, P. Prov. S.G.W.; Pettifor, P. Prov. S.G.W.; Bithrey, P. Prov. G. Org.; Green, J.D., and Bolton, I.G. 766, Leicester, and Nason, P. Prov. G.D., Warwickshire. The chair was taken during the business by the D. Prov. G.M., and the lodge having been opened in the first degree, and the minutes of the election of W.M. confirmed, a Fellow Craft's lodge was opened, and Bro. Thomas Goadby was presented and duly installed into the chair of K.S., after which he was saluted in the three degrees. The following brethren were appointed and invested as the officers for the ensuing year:—Bro. Goude, S.W.; Clarke, J.W.; Davis, S.D.; Homer, J.D.; S. Preston, I.G.; Clarke, Tyler. The lodge was then closed, after a vote of thanks to the late officers, and the brethren adjourned to the banquet, after which the loving cup, presented to the lodge by the worthy Prov. G.M., Earl Howe, when W.M., was passed round, and the usual loyal and Masonic toasts, interspersed with songs, closed the proceedings of the day.

NORTHUMBERLAND.

NEWCASTLE.—*Newcastle-on-Tyne Lodge* (No. 24).—Thursday, July 3rd, being the regular night of meeting, the Lodge was opened in the Freemasons' Hall, in due form, by the W.M., Bro. Loades, assisted by his officers. The minutes of the last meeting were read and confirmed. No candidates appearing to take degrees, although there are several due, the Lodge was closed in due form, after prayer from the Rev. Chaplain. There were several visitors, including Bro. H. A. Hammerbom, P. Prov. Dir. of Cers. for this Province of Durham.

WALES (SOUTH).

CARDIFF.—*Glamorgan Lodge* (No. 43).—A lodge was held at the lodge-room, St. Mary-street, on Tuesday, 24th June, when Bro. Evan J. Thomas, was duly installed as W.M. for the ensuing year by Bro. R. F. Langley, Prov. G. S.W. and P.M. 43. The W.M., having been duly saluted, thanked the brethren for the high honour conferred on him, and appointed his officers as

follows:—Bros. J. Grierson, S.W.; D. Roberts, J.W.; the Rev. M. A. Pierpoint, Chap.; Robinson, Sec.; F. Roche, S.D.; N. Marks, J.D., and J. Lewis, I.G. Bro. N. B. Calder, P.M. 43, was then unanimously elected Treasurer, and the brethren adjourned to a banquet at the Angel Hotel, which was served in Bro. Cousins' best style. The customary toasts were given and responded to, and a most agreeable evening was spent.

SCOTLAND.

MOTHER KILWINNING.—The resident members of this venerable lodge will recognise, in the report of the ball given at Oxford last week by the Apollo University, No. 460, the names of two of their brethren by affiliation among the stewards, under whose direction the arrangements of that gay assembly were carried out. Bro. Viscount Ingestre was affiliated into Mother Kilwinning in October, 1859, and acted as D. Prov. G.M. of Ayrshire at the inauguration of the monument erected in Ayr to the memory of the gallant General Neill. Little more than a year ago we had the pleasure, while holding the Junior Warden's chair at Kilwinning, of assisting at the affiliation of Bro. the Hon. Lord W. North, and spent a very pleasant evening in his company. Our Prov. G.M., Bro. Sir James Fergusson, M.P., also hails from the Apollo University, and was affiliated into the Mother Lodge some three or four years ago. Seeing the great interest these distinguished brethren continue to take in the prosperity of their Mother Lodge, our Oxford brethren will not grudge old Mother Kilwinning the pleasure of an occasional visit from the sons of the Apollo University.

AYR.—Bro. George Bryce Brown, of St. James's, Edinburgh, No. 97, has been appointed to a seat in the Grand Lodge of Scotland as Proxy Master of Ayr Kilwinning, No. 124. Bro. Brown, who is well recommended, is by profession an architect, and nephew of the Grand Architect, Bro. Bryce.

INDIA.

(From the *Indian Freemasons' Friend*.)

CAWNPORE.—*Lodge of Harmony* (No. 641).—A meeting of this lodge took place on Wednesday, the 2nd April, at the Freemasons' Hall. The brethren being assembled, the lodge was opened in *antient form* at half-past seven P.M.:—Bros. E. Mackintosh, W.M.; F. J. Jordan, S.W.; S. Allen, J.W. The minutes of last meeting having been read and confirmed in the usual manner, the written applications of Messrs. Leslie, Fagan, Haworth, and Clerk (who, at the previous meeting, had been regularly proposed and seconded), were balloted for, and being approved, were prepared in form and regularly initiated into the mysteries of Freemasonry by Bro. Mackintosh, ably assisted by his Wardens. The candidates having been brought to light, instructed in the mysteries, and the working tools explained to them, were permitted to retire, while the rest of the brethren were called from labour to refreshment, for a few minutes. Lodge being again called to labour, the *antient charges* were ably delivered to the young craftsmen. The ceremony of initiation being concluded, the usual business of the lodge was resumed.

CALCUTTA.—*Lodge Star in the East* (No. 80), met on the 23rd April, when Mr. Thomas Muir, of Lodge No. 126, was elected to membership, and Mr. Herman Rhodius was initiated.

LODGE INDUSTRY AND PERSEVERANCE (No. 156) met on the 16th April, instead of on its regular night, which was Good Friday. Relief was granted to the widow of a Scotch Mason. The lodge met again on the 2nd May, when an application for relief, made by the Howrah Lodge (No. 284), on behalf of the widow of a Mason, was read and referred to the Permanent Committee.

LODGE HUMILITY AND FORTITUDE (No. 279) met on the 21st April, to initiate Mr. Flindell, Superintendent Telegraph Department, E. I. Railway, and to elect to membership Bro. Wm. Haselden Cowley, of the Gihon Lodge (No. 57), London, and Bro. Henry Blumhardt Greaves, of the Peninsular and Oriental steamer *Nubia*. This seems a favourite lodge for persons in the Peninsular and Oriental Company's service. Bro. Cowley was also raised to the third Degree. The lodge met again on the 5th May, when three candidates were initiated, and a donation

of sixty-four rupees was given to the widow of a Mason, on the recommendation of the Lodgent Howrah.

LODGE MARINE (No. 282), gave an entertainment last month, at which several of the Provincial Grand Officers were present. The D. Prov. G.M. was not well enough to attend. The lodge met again on the 12th May, for the purpose of passing and raising two brethren, and of taking into consideration a recommendation of its Permanent Committee to increase the quarterly payments of its members, and a communication from the Provincial Grand Treasurer regarding the contributions of lodges or their representatives to the Grand Officers' Banqueting Fund.

LODGE COURAGE WITH HUMANITY (No. 551), met on the 24th April, to elect to membership Bro. Fenwick, of the Euphrates Lodge (No. 257) London, and to initiate three candidates; and again on the 8th May, for two initiations.

LODGE ST. JOHN (No. 715), met on the 11th April, when Bro. Burkett, C.S., was passed to the second degree by the Past Master, Bro. Jno. W. Brown; and Bro. P. P. John was invested with the collar of Senior Deacon.

DUX-DUX.—*Lodge St. Luke* (No. 1150), met on the 7th May, when Bro. C. T. Davis, Master of lodge No. 126, was elected to membership by acclamation, and certain alterations in bye-laws.

CALCUTTA.—*Chapter Holy Zion* (No. 551).—A convocation of this chapter was holden on the 12th April, when Comp. R. M. Wibrow, of Chapter Hope, was ballotted for and accepted as a joining member. Bros. Beatson, Rambart, Saxton, Bremner, Smits, Harrison, and Brookes, being candidates for Royal Arch, were also ballotted for, and duly exalted to that sublime degree, V.E. Comp. Jno. Wm. Brown assisting in the ceremony as usual. Comp. Linton then proposed that, for the very frequent and able assistance Comp. Brown had rendered to the Chapter, he be elected an honorary Principal of Holy Zion, which, being seconded by Comp. Harris, was put to the vote and carried unanimously by acclamation. Comp. Linton also proposed Comp. C. J. Davis as a joining member, and as this Companion was a ruler in the Craft, being the Worshipful Master of the lodge Industry and Perseverance, he suggested that the Chapter might elect by acclamation, which was carried unanimously. Comp. Hales proposed Comp. Lindsay as a joining member, seconded by Comp. Linton, and directed to be circulated in the precepts for the next convocation of the Chapter. Comp. Hamilton having resigned the office of Principal H., Comp. Linton was elected by acclamation as his successor. Comp. W. B. Collins was likewise elected to the 3rd chair, and Comp. C. J. Evans as Principal Sojourner, Comp. I. L. Taylor, as Scribe N., the Janitor, Comp. D. J. Daniel, being re-appointed to continue in the office, the duties of which he had so long and so ably performed to the satisfaction of the Chapter. Grand Chapter Certificates were delivered to Comps. H. B. Weston, J. H. Linton, O. B. Andrews, and E. J. Hasken.

KNIGHTS TEMPLAR.

NEWCASTLE-ON-TYNE.—*Royal Kent Encampment.*—This ancient Conclave was opened on the 4th July, by the E.C., Sir Knight C. J. Ganister. Pr. 1st Grand Aide of the Grand Encampment, assisted by P.E.C. Sir Knt. H. G. Ludwig; P.E.C. Sir Knt. H. Hotham; Sir Knt. Rev. Samuel Atherton, 1st Captain; Sir Knt. H. A. Hammerbom, Registrar; Sir Knt. Rosenberg, Expert; Sir Knt. E. Shotten, Captain of Lines and the rest of the Officers. The minutes of last meeting were read and confirmed. The 1st captain proposed a candidate for installation which was duly seconded, and the business over, it was closed in solemn form.

MASONIC FESTIVITIES.

GLOBE LODGE (No. 23).—*Summer Banquet.*—The members of this red apron lodge met at the Crystal Palace, Sydenham, on Tuesday, the first instant, for their regular summer banquet, The W.M. Bro. F. J. Hill, and about thirty of the members were present in addition to the following visitors, viz.:—Bros. Exall, 169; John Lane, 219; I. King, 447; George Randle, 437; T. G. Dickie, Asst. G. Purst.; R. Comins, late of 23; F. Cant, 1164; W. H. Warr, 281; Isimbiel, 1122; Palmer, Thompson, and Handford, 1044. After the cloth had been

removed Bro. Hill, W.M., gave the toasts of "The Queen and the Craft," "The Prince of Wales and Royal Family," "The M.W.G.M. the Earl of Zetland, and the R.W. D.G.M. the Earl De Grey and Ripon," who he thought was the right man in the right place, and "The Present and Past Grand Officers," coupling the same with the names of Bros. Dickie, and John Gurton, their own G. Steward—Bro. DICKIE, Asst. G. Purst. returned thanks on behalf of the Grand Officers.—Bro. GURTON, G. Steward of the lodge, had but little to say, but so long as he was a Grand Steward from the lodge he should take an active part in all that concerned the Craft and the welfare of No. 23. He was as fond of Masonry as ever and had, upon principle, taken great interest in it for some years, and whatever influence he possessed they should have the benefit of. (Hear, hear.) He was ever ready to attend to his duties in Grand Lodge, and should always carry them out. For the mention of his name he was much obliged and hoped to meet the members of the Globe Lodge regularly for many years, to come.—The W.M. said that, having met as Masons they were glad to exercise the Masonic duty of hospitality to those visitors who had honoured them that day with their presence and, in the name of the lodge, he was proud to say he was happy to see all of them, and tender the thanks of the lodge to them for their visit. With the toast he should couple the name of Bro. Comins, who, twenty-one years since, had been S.W. of the lodge—Bro. COMINS had, since he was last in the Globe Lodge, travelled some 26,000 miles. During his progress he had been often reminded of his mother lodge, and in distant lands he had wished to see it again. He realised that day how quickly time flew, for there was not one face he knew when he was a member. On behalf of the visiting brethren he was greatly obliged to the W.M. for his kindness in giving them such a hearty welcome, and for himself he hoped to see them again and again as a re-joining member of his old and respected mother lodge. (Cheers).—Bro. W. WATSON rose to propose "The health of Bro. Hill, W.M." In him the Globe Lodge had an excellent W.M., whose year of office had been so far prosperous, and he felt certain would continue so. Bro. Hill was popular in the lodge, and had gained the good opinion of its members, for he had been zealous and efficient from the day in which he was initiated. Bro. Watson concluded by proposing "The health of the Worshipful Master.—Bro. HILL, W.M., was obliged for the kindness shown him in that lodge. He attained his present position through one, who had a greater right to it, allowing him priority. He had been offered the chair in another lodge, but having given his word to attend 23, he could do no less, seeing it was his mother lodge. He was deeply indebted to the Past Masters of the lodge for their forbearance, and returned his thanks to all the brethren for the favourable manner in which they had received the mention of his name.—The WORSHIPFUL MASTER next gave our "Past Masters." The Globe Lodge now stood in great prosperity owing to their exertions. For fourteen years it had been heavily in debt, but last year Bro. T. A. Adams, P.G. Purst, when he left the chair, turned over a balance in hand; and he hoped, nay, he felt sure, to be able to do the same to his successor. The Past Masters had seen it both in adversity and prosperity, and he wished they might long watch its continued success.—Bro. G. S. BRANDON, P.M., as the father of the Past Masters, returned thanks for the toast. It was pleasant to see the children progressing so favourably; and if it was any encouragement to them he could give them the character of being very good boys. It was gratifying to call to memory those who had served them in days past, and the Past Masters were obliged for the compliment, and trusted long to see such a happy state of things in No. 23.—The WORSHIPFUL MASTER could not pass over the next toast in silence, for the duties of the chair were most materially lightened when they had good officers. Their Treasurer, Bro. Hewlett, was invaluable, and without a treasurer no lodge could go on. Although last year he wished to retire, they would not accept any such resignation, for no better Treasurer could be found; and on his own part he, the Worshipful Master, felt he must tender Bro. Hewlett, their P.M. and Treas., his best thanks. Then Bro. Matthew Cooke was their Secretary, and without a good Secretary, such as they had, their meetings could not go on, nor the business be conducted with regularity. The S.W., Bro. R. M. Smith, was absent; but the Worshipful Master could not forget that he it was who introduced him into Masonry in that lodge, allowed him to step over his head, and become his instructor. To him, therefore, he returned his own personal thanks, and to the junior officers for their diligence and punctuality he was much obliged.—Bro. HEWLETT, P.M. and

Treas., rose to return thanks for the kind way in which the Worshipful Master had proposed the healths of the officers. For himself he was but one, but as the Worshipful Master had said not an unimportant one. For years the lodge had been his debtor, now they were his bankers. They could spend their own money, and he was proud that it was so. He was pleased at being a member, for the lodge stood independent of everything and everybody.—Bro. MATTHEW COOKE, Sec., and Bro. GIBBON, J.W., each returned thanks, and the brethren, after a pleasant chat, returned to town.

Obituary.

BRO. CHARLES EDWIN STUBBS.

We have to announce the death of Bro. Charles Edwin Stubbs, of the Mercantile offices, Gresham-street, which occurred on the 2nd inst., a few days after his return from Paris, where he had been busily engaged in the formation of a branch establishment. The early age at which Bro. Stubbs died, the very short period of his illness, and the well-known character which he had gained for energetic and active habits of business, tend to make his loss more sadly felt. His natural disposition of benevolence was constantly and unostentatiously proved by liberal acts of charity, and his kindness to the suffering poor of London during the severe winter of 1860 will not soon be forgotten.

Bro. Stubbs was initiated in the Old Concord Lodge (No. 201), on the 7th February, 1860. He was one of the petitioners for the Whittington Lodge (No. 1164), of which he was W.M. for the present year.

BRO. CHARLES SOUTHALL.

Bro. Charles Southall died at the close of last month. He was initiated in the Temple Lodge (No. 118), on the 2nd December, 1856, and continued a member until his death. He was one of the principal promoters, if not the originator, of the City of London Freemasons' Club, and the first Master of the City of London Lodge (No. 1203). He was exalted in the Domestic Chapter (No. 206), on the 25th April, 1861.

Poetry.

ONE HOUR WITH YOU.

BY ROB MORRIS.

An hour with you, an hour with you,
No care, or doubt, or strife,—
Is worth a weary year of woe
In all that sweetens life.
One hour with you, and you, and you,
Bright links in mystic chain;
Oh, may we oft these joys renew,
And often meet again.
Your eyes with love's own language free,
Your hand-grips strong and true,
Your tongues, your hearts do welcome me,
To spend an hour with you.
One hour with you, and you, and you,
Bright links in mystic chain;
Oh, may we oft these joys renew,
And often meet again.
I come when Eastern skies are bright,
To work my Mason's due;
To labour is my chief delight,
And spend an hour with you.
One hour with you, and you, and you,
Bright links in mystic chain;
Oh, may we oft these joys renew,
And often meet again.
I go when evening gilds the West,
I breathe the fond adieu;
And hope again by fortune blest,
To spend an hour with you.
One hour with you, and you, and you,
Bright links in mystic chain;
Oh, may we oft these joys renew,
And often meet again.

THE NYMPHS' LAMENT FOR THE TITANS.

Might of the earth-born,
 Where art thou fallen?
 Craft of the noblest,
 Why hast thou failed?—
 Fallen the earth-born Titans when all nature
 Moaned in the new supremacy of Zeus!
 And a disdainful Atë-vengeance
 Floated about his halls,
 On to the amber tables
 Of the Elysians,
 Above the cloud-rack!
 But they sat and shuddered;
 Yet she came not
 'Mid the soft-bosomed meadows
 Where the heroes
 Repose eternally!
 First-born of Cronos,
 Thou may'st deck thy Heavens
 In rainbows! Bid the scented Asphodel
 Feign a wan summer, where no winter enters—
 But give us Earth,
 Earth, real, plenteous,
 Imperfect, dying, bounteous,
 Ever renewed!
 Far from the tyrannous all-consuming glory of haughty
 Zeus
 The God-absorbing God,
 Essential and predominant.
 Give us Earth!—Love!
 Love tho' a mortal one, and hand in hand
 We will tread pleasant pastures, and out-myriad
 The stars with tender vows!
 And syllable most fervent oaths
 Fraught with our deepest energy and life—
 That may not last one moon out?
 And our hot kisses
 Shall be as revelations
 Of something which perfection cannot give,
 Earth-savouring, earth-imperfect;
 Yet to us
 Worth all the sameness of a stale Olympus,
 Nothing is eternal but sensation.
 Zeus cannot touch it, elder, more original,
 Than his new generation.
 Look deep into mine eyes; wert thou a God,
 I could not love thee more, my mortal lover.
 Be with me always!
 I ask no more; be with me, 'tis enough.
 We are but notes in destiny,
 Atoms of one transcendent whole,
 Unoriginated! and our joys
 Are to our natures woof and web!
 Endless undistinguishable threadings
 In an interminable
 Maze of being,
 And in the soul of each
 There rests a law,
 Dark yet untransgressible.
 That winds us on the distaff of necessity,
 Or binds us in the whirl-dance of our destiny:—
 While to our thirsty beings,
 Fainting, despondent,
 Love's imperial chalice,
 The deep grace-cup of forever,
 Freshens unfailling.
 Existence ends,
 When love is sped,
 Annihilation waits us!

THE WEEK.

THE COURT.—The *Gazette* of Tuesday contains a notification that Her Majesty has been pleased to direct that her son-in-law, the Prince of Hesse, shall henceforth be addressed as "His Royal Highness." The Prince and Princess have proceeded to the continent. The *Gazette* also contains a touching proof of Her Majesty's kindness and sympathy in the appointment of the Hon. Mrs. Robert Bruce, widow of the late governor to the Prince of Wales, to be extra bed-chamber woman to Her Majesty. It may also be well to remind persons intending to go abroad, that the "certificates of presentation" devised to meet the inconvenience of no levées or drawing rooms being held this summer, will not be issued after the 23rd inst.

IMPERIAL PARLIAMENT.—In the House of Lords on Thursday, July 3rd, the Highways Bill was considered at great length in Committee, and a number of amendments were introduced. Lord Berner's amended bill for the suppression of night poaching was read a second time, and ordered to be referred to a select committee. The principal clause of this measure empowers the police between the hours of sunset and eight in the morning, to search all persons suspected of being in unlawful possession of game or engines for the destruction of game, and to seize any vehicle used for the conveyance of the suspected poachers' spoil or instruments. Several other bills were advanced a stage, and their Lordships adjourned.—On Friday, the desirableness of opening up a convenient route between Canada and British Columbia formed the subject of a conversation, in the course of which the Duke of Newcastle stated that he had no doubt the two colonies would willingly contribute towards the construction of a road, which would connect our Pacific with our Atlantic possessions. This work, it is estimated, would cost about £100,000.—On Monday, an interesting debate took place on the Italian question. The Marquis of Normandy inveighed against the alleged tyranny of the authorities in Southern Italy, asserting that at this moment the Neapolitan prisons were tenanted by no fewer than 16,000 political offenders who were "suffering every kind of misery and wretchedness." He also called attention to the case of Mr. Bishop, who was arrested some time ago, on a charge of conveying treasonable correspondence between Naples and Rome, and who has not yet been brought to trial. Lord Russell said he had received no information from Italy respecting the extensive arrests referred to by Lord Normanby, and expressed his confidence that the noble Marquis would find some difficulty in persuading the people of this country that the rule of Victor Emmanuel at all resembled the detestable régime which it had supplanted. The most favourable accounts had reached him of the improvements which had taken place in Southern Italy under the new order of things; and as regarded the case of Mr. Bishop, that gentleman would be at once brought to trial. In reply to a question from Lord Brougham, the noble Earl stated that although Russia had not yet acknowledged the kingdom of Italy, the government of St. Petersburg had commenced negotiations with a view of doing so, on certain assurances being given by Italy. Prussia had taken a similar course. Lord Ellenborough hoped the Government would, in future, leave the Italians to manage their own affairs, while Lord Harrowby eloquently defended the infant State. Lord Berner's Game Law Bill passed through Committee, with several amendments, one of which extended the operation of the measure to Scotland. A proposal was made to extend it to Ireland also, but this amendment was withdrawn, after the House was cleared for a division.—On Tuesday several measures were advanced a stage, including the bill to enable Her Majesty to carry out the recent treaty with the United States for the suppression of the slave trade—which was read a second time. Lord Derby having referred to the importance of concluding a similar treaty with France, Lord Russell stated that the French government had declined to enter into a treaty; but he believed—so he is rather obscurely reported to have said in the telegraphic summary of the conversation—that they would offer no obstacle to the exercise of its provisions.—The HOUSE OF COMMONS, on Thursday, July 3, held a morning sitting, which was devoted to the Parochial Assessments Bill. Mr. Knight attempted to throw the bill out on the motion for its committal; but, on a division, the Government obtained a majority, and the consideration of the clauses was proceeded with. At the evening sitting, Mr. White gave notice of his intention to move a resolution, declaring it to be the duty of the Government to instruct our officers in China to abstain

from interfering in the civil war, except for the protection of British subjects.—On Friday at the morning sitting, the Mersey, Weaver, and Irwell Protection Bill was, after some opposition on the part of Mr. Brown Westhead, read a second time, and some progress was made in Committee in the consideration of the clauses of the Trade Marks Bill. At the evening sitting, Mr. Layard stated, in reply to Mr. Maguire, that inquiries were about to be made as to the cotton-growing capabilities of the states on the Rio de la Plata. The hon. gentleman also explained, in answer to a question from Mr. J. C. Ewart, that the French blockade of certain Mexican ports would not be strictly enforced in the case of neutral vessels. Mr. Cochrane called attention to the remuneration of our diplomatic servants, and moved a resolution on the subject; but Mr. Layard stated that it was impossible at the present moment to carry into effect the recommendations of the Select Committee which had considered this question. Mr. Ball made another appeal to the Chancellor of the Exchequer to remove the malt duty from the shoulders of the maltsters, but Mr. Gladstone was unable to hold out any hope to the interest of which the hon. gentleman is the special representative. The Thames Embankment bill passed through Committee.—On Monday Lord C. Paget stated, in reply to Mr. H. Herbert, that it was intended to proceed with the works on the steam packet pier at Holyhead. In answer to a question from Mr. J. A. Turner, Mr. Milner Gibson said that when the imports of foreign paper became sufficiently important in quantity they would appear in the usual monthly Board of Trade returns. At present they fluctuated considerably—from 2000 cwt. in one month, to 3800 in another. Sir Charles Wood, in reply to Mr. Smollett, said the Government intended to introduce, gradually, a permanent settlement of the land tax in India. The right hon. Baronet added that he proposed to make his annual statement on the finances of India on Monday next. Another long discussion took place on the national defences question leading to no result.—On Tuesday Lord Palmerston, in reply to a question from Mr. Maguire, repeated the statement made by Lord Russell, on Monday night, that the Russian government had determined to recognise the kingdom of Italy, and that there was reason to believe that Prussia would take a similar step. Lord Elcho moved a resolution in favour of affording aid and encouragement to the practice of systematised gymnastic training in elementary schools, but the motion was opposed by Mr. Lowe, on the ground that the scheme of the noble Lord, if carried into effect, would not only entail upon the country a heavy charge, but would also constitute a precedent for many similar applications. After some remarks from Mr. Adderley, the resolution was negatived without a division. A long debate followed on the question of China, in which the Government defended their policy of giving a moral support to the Chinese Government against the rebels, for the protection of British interests.—On Wednesday the Clergy Relief Bill brought in by Mr. Bouverie, read a second time by the House, referred to a select committee, and by them altered and made milder, came to the final stage, a third reading. No division had taken place upon it before, but Sir L. Palk discovered that it was fraught with danger to the Church, and moved its rejection. The necessity of the measure was manifested by Lord Henley, Mr. Bouverie, and Sir G. Grey; but on a division the third reading was negatived by 98 to 88. Mr. Newdegate moved the second reading of his Church-rate Commutation Bill, offering to refer it to a select committee. The Bill was opposed by Alderman Sidney and Sir G. Grey, and, ultimately, it was withdrawn. The Roman Catholic Prisoners Bill, the second reading of which was moved by Mr. Hennessy, was rejected without a division; and the second reading of the Sale of Beer Bill, introduced by Mr. W. E. Forster, was carried by a majority of three.

GENERAL HOME NEWS.—The Registrar General has issued his return of the mortality of London for the last week, and the last quarter. In both we find the mortality is above the average. On the week the number was 1159, which was the highest rate we had in the month of June. For the quarter the number of deaths was 15,695, which was the highest we have had for the last four years; the next highest being 15,235. The number of children born during the last week was about 70 above the corrected average.—The Crystal Palace presented and animated and interesting sight on Tuesday, in the presence of about 3000 of the charity school children of the metropolis, who were taken there to enjoy a summer holiday. The day was beautifully warm and bright, and the effect both upon the children and the

numerous visitors was in the highest degree enlivening. Ample provision was made for the enjoyment of the young folks, and the musical arrangements in which they took part were most praiseworthy.—A magnificent banquet was given by the Lord Mayor at the Mansion House, on Saturday night, to the Pacha of Egypt. The company was unusually brilliant, and the proceedings were of more interest than is usual at such gatherings. His Royal Highness entered with spirit into the novelties of the scene, pledging the Lord Mayor in the loving cup with great warmth, to the unsuppressed delight of the company. The speeches of Mr. Disraeli, M.M. Chevalier, and his Royal Highness himself will well repay attention. The Pacha has since visited Liverpool and Manchester.—A deputation of the subscribers to Sir John Outram's testimonial waited upon the Indian hero, at his private residence on Friday, to present him with the testimonial that has been raised in memory of his great services. The Duke of Argyll, who headed the deputation, read the address, to which Sir James replied, with that modesty and simplicity which mark his character. We regret that the private manner in which the superb testimonial was presented, was caused by the debilitated state of health to which Sir James's long Indian residence, and his indefatigable activity there, have reduced him.—Lord Palmerston replied to a very numerous deputation which waited upon him, on Saturday, to urge the claims of the Catholic University of Ireland to a charter, that he was wholly opposed to a denominational system of education, such as that contemplated by the promoters of this institution. He could not, therefore, hold out any hope that the government would concede the privilege asked for. The friends of the University do not, however, appear to be disheartened by the result of this interview. They will continue their agitation, and in the course of a few days, the foundation stone of the new college buildings will be laid. With respect to another Irish grievance—the withdrawal of the Galway subsidy—it is stated confidently, by two Irish papers, that there is now every reason to believe that the government will yield to the entreaties of the company and its supporters.—The long agitated question of a new bridge at Blackfriars has at length been settled. There was for a long time a dispute whether the bridge should have three or five arches, and after a decision was made in favour of the larger number, there were no fewer than five designs sent in by as many eminent architects, at an estimated cost varying from £230,000 to £308,000. The Common Council of the City met last week to consider those plans, which appeared all to be so admirable that one of the members jocularly suggested they could not go wrong if they put them all into a hat and drew out one at hap-hazard. A show of hands was taken upon the plans in succession, and eventually the choice of a large majority of the Council fell on the design of Mr. Cubitt, the span of whose centre arch is 189 feet, the side arches 176 feet, with a head-way above high water of 27 feet. The estimated cost is £265,000.—On Friday of last week a large number of peers, members of the House of Commons, &c., accepted the invitation of the Metropolitan Board of Works, who were anxious to afford the members of both Houses of Parliament the opportunity of viewing portions of the main drainage works during their progress, "as they are of an unprecedented character, and cannot be viewed after completion." About 120 gentlemen assembled in the tea-room of the House of Commons, when Mr. Bazalgette, the engineer, described briefly the character of the works. The company then proceeded on board a steamer, which started from Westminster-bridge, and, calling at Blackwall, landed many of the party, who proceeded by train to Bow, where they inspected the works and came on to Barking, where luncheon was provided under a large tent, the weather being singularly unpropitious. The inspection of the northern and southern outfalls afforded unmixed gratification and surprise to all the noblemen and gentlemen who formed the party. The magnitude of the works may be conceived from the fact that they will consume 800,000 cubic yards of concrete, 4,000,000 cubic yards of earthwork, and 300,000,000 of bricks, a large portion of the works being either finished or in a forward state.—The 300-pounder Armstrong gun was again tried at Shoeburyness on Monday, against a target representing a section of the side of the iron-plated frigate *Minotaur*. The first three shots played sad havoc with the target, but at the fourth round the gun gave way at the breech. This is the gun which was said to have been seriously damaged some time ago, when tested with a 90lb. charge of powder. The charge used on Monday was 50lb.—Several very interesting rifle matches were de-

ecided at Wimbledon on Saturday. There was first the contest between eleven members of the House of Lords and an equal number of members of the House of Commons. The Peers were victorious,—beating their opponents by 62 points. Lord Wharnclyffe made the highest score—47—registered in the match; the next in point of merit being Lord Bury, who made 46. Lord Vernon and Lord Abercorn each scored 45; Lord Ducie, 43; Lord Bolton, 42; the Duke of Marlborough and Lord Somers, 39 each; Lord Airlie, 37; and Lord Londesborough, 33. Among the Commons, Lord Bury was followed by Lord Elcho, who scored 41; the next highest being Mr. W. E. Forster (Bradford), who marked 35. The lowest number of points, 14, appears against the name of Lord Grey de Wilton. In the Public Schools match, Harrow was victorious; the Spencer Cup was won by Lord Eldon (Eton); and the Harold Cup by Michells, 10th Stafford. The principal match shot for on Monday was that between the Oxford and Cambridge Universities. After a keen contest Cambridge proved the victors by a score of 373 over 309 on the part of Oxford. The Queen's Prize on Tuesday was carried off by Mr. Pixley, of the Victoria Rifles.—Another colliery accident has taken place in Wales. The water burst into a pit near Llanelly, while the men were at work. Between forty and fifty of the workmen escaped by taking refuge in a shaft that had been recently sunk in another portion of the workings, but the rush of the water swept away six men, who were drowned.—At Edinburgh, Lord Ardmillan has decided against Mrs. Yelverton in the celebrated marriage case,—giving Major Yelverton his costs. Mrs. Yelverton has, decided to appeal to the Inner House of the Court of Session against this judgment. The appeal in the Irish Courts which involved the question of a new trial, was argued at great length in the Court of Common Pleas some time ago, but judgment was not given until Monday. Mr. Justice Christian and Mr. Justice Keogh were in favour of a new trial, while the Chief Justice and Mr. Justice Bull decided against the defendant. The result is, that for the present the verdict in the case *Thelwall v. Yelverton* stands good. Mrs. Theresa Yelverton is thus made to occupy an embarrassing position. According to Lord Ardmillan, neither the Scotch nor the Irish marriage was valid; while the decision of the Irish jury, that both were legal, remains undisturbed. The whole matter will probably come before the House of Lords.—Some sensation has been produced in Leicestershire, by the mysterious disappearance of Mr. Winstanley, of Braunstone Hall, the high sheriff of that county. He appears to have gone to Folkestone on the 10th of June, to meet his mother and sister, who were expected to arrive from the Continent on the following day. On the 11th he left his hotel to go to the Post-office. He did not return, and since that time nothing has been seen or heard of him, although the most strenuous efforts have been made to unravel the mystery of his disappearance. Mr. Winstanley is about thirty years of age.—The Middlesex magistrates met in session on Tuesday, when a prisoner named Harrison, in whose possession were found a great many watches, the produce of several robberies—most of them at the Epsom races—was put on his trial. His defence was that the watches were brought to him in the way of his trade as a working goldsmith by parties whom he did not know, and into whose character he said it was not the custom of his trade to inquire. The jury, in disregard of his ingenious defence, found him guilty, and he was sentenced to penal servitude for ten years.—The body of another of the supposed victims of the woman Wilson has been exhumed at Boston. It appears that Wilson, who is at present in custody on the charge of poisoning Mrs. Atkinson, of Kirkby Lonsdale, was housekeeper to Mr. Mawer, of Boston, who died in 1854, bequeathing to her the whole of his property. She prepared and handed to him the whole of his food; and it was stated by two of the medical men, at the inquest which was opened on Thursday week, that the symptoms attending his last illness were those which would be observable in a case of poisoning by arsenic. The inquest was adjourned, and in the meantime an examination of the body will be made, and the viscera sent to Professor Taylor for analysis.—There were two trials for murder at the Central Criminal Court on Wednesday—one of Mrs. Vyse for poisoning her children, and the other of James Lawrence for killing his sweetheart at Hendon. In Mrs. Vyse's case the defence set up was insanity, and a number of witnesses were called who proved not only that several members of her family had been insane, but that she had shown symptoms of insanity immediately before poisoning her children. The jury accepted

the defence, and found her not guilty of murder. She will, of course, be confined as a criminal lunatic. In the case of Lawrence, who had in a fit of jealousy cut the throat of his sweetheart, and then endeavoured to commit suicide by shooting himself, the jury found him guilty, but recommended him to mercy. He was sentenced to death, and the judge, while holding out no hope of mercy, promised to forward the recommendation of the jury to the proper quarter. The prisoner had to be supported by two turnkeys while receiving judgment.—A shocking case of murder and suicide startled the neighbourhood of Shadwell on Saturday. A Spaniard, who had come over from Havannah with a good deal of money in his possession, was inveigled into one of the haunts of infamy that abound in the neighbourhood of the shipping wharves. He stayed with an Irish girl for about six weeks, till his money was gone, and then she and the landlady of the house wanted to get rid of him. He became infuriated and drew a dagger, when the girl rushed down stairs, but he followed and stabbed her several times. She fell dead on the stairs. The police were sent for, but the wretched man rushed back into his own room and blew out his brains with a pistol.—Yet another death by the incautious use of firearms. A woman in Salford has been shot by her husband, who, there is every reason to believe, had no intention of doing so, merely pointing at her to frighten her.—A private of the 60th Rifles is in custody at Portsmouth, on suspicion of having attempted on Sunday night last, to assassinate the Colonel or one of the other officers of his regiment.—The Federal corvette *Tuscarora*, which was despatched some time ago to capture the Confederate cruisers *Sumter* and *Nashville*, and which failed to make a prize of either of those daring marauders, made her appearance again at Southampton on Monday. Nothing seems to be known as to the object of her visit. A shocking murder was committed by a lunatic at the village of Preston, near Weymouth, on Tuesday. The doctor who attended the insane man, had incautiously expressed in his hearing an intention to have him removed to the county asylum, when the patient, watching his opportunity, knocked the surgeon, who was an elderly man, down, murdered him, and mutilated his body in a horrible manner. An examination and inquest were made yesterday, and the prisoner committed for trial.—A murder, not surpassed by any that has of late occurred for the barbarity of its details, or the mystery of its perpetration, was committed in Glasgow last week, though it was not known till Monday afternoon. There was only one inmate in the house besides the murdered woman—a gentleman of 87—the rest of the family being at the sea-side; and strange to say, though the old man says he was awakened in the course of Friday night by screams, and, though he was obliged to prepare his own meals on Saturday, Sunday, and Monday, it never occurred to him to make any search, or to complain to the neighbours of the servant's disappearance. On Monday the servant's body was found in her room, frightfully disfigured, with abundant traces of a desperate struggle having taken place, but there is no clue to the murderer.

FOREIGN INTELLIGENCE.—It is stated that deputations from the millowners of Rouen and Lille, have waited upon the Emperor Napoleon for the purpose of representing to him that the dearth of cotton will compel all to close their mills, and some to stop payment, and of urging him to devise some remedy for their distress.—In the Italian Chamber of Deputies on Sunday, Signor Ratazzi emphatically renewed his former denial that the French Cabinet had ever proposed that the Italian Government should take a part in the expedition to Mexico. There was, Signor Ratazzi said, no foundation whatever for the rumours which had been circulated on the subject.—The King of Portugal has formally announced to his ministerial council his approaching marriage with the daughter of the King of Italy. The marriage will take place, it is believed, in the end of September, and the King of Portugal himself will come to Turin for the purpose.—Almost as soon as the Grand Duke Constantine arrived at Warsaw to assume the viceroyalty of Poland an attempt was made to assassinate him. On Thursday week, after the Grand Duke had quitted the theatre, and while he was stepping into his carriage, a man, named Jarozinski, a tailor's apprentice, fired a revolver at him. The ball grazed the Grand Duke's shoulder bone, but the wound was so slight that he was able to transact business on the following day, and his health, according to an official telegram, "continues in the most favourable condition." The assassin was immediately arrested. The Grand Duke, in replying, on Sunday, to an address from the clergy and authorities of Warsaw, declared that he did not attribute the late attempt on his life to

the ill-will of the inhabitants, and added that it would not interfere with the reforms which it was intended to introduce into the administration of Poland.—A Government prosecution of a novel kind is about to take place in Bromberg, East Prussia. Five local judges are to be arraigned as political offenders against the Government. During the late elections circulars were issued by the Minister of Justice to all the functionaries under him claiming their support as electors for the ministerial candidates. The five magistrates alluded to replied to the circular by energetic protests against what they conceived to be an illegitimate interference with their rights as electors and citizens. The Government, it is stated, has had the bad taste to institute criminal proceedings against the authors of the protest.—A Turkish war vessel, destined for Belgrade, has ascended the Danube. The Servian authorities have protested against this as an infraction of the rights of the Principalities. While on this subject it may be remarked that the Ottoman Grand Vizier has issued a circular to all the governors of provinces adjacent to, or connected with Servia, which proclaims a determination to maintain intact all the privileges and rights conceded to Servia; but, as a matter of course, throws all the blame of the recent disturbances upon malignant Servians and evil-minded enemies of public order.—It is reported that Admiral Jurien de La Graviere, who will take the chief command of the French fleet in the Gulf of Mexico, will hoist his flag on board the iron-clad frigate *Normandie*—perhaps with the double purpose of subjecting one of the iron-clad French frigates to the trial of a Transatlantic voyage, and of providing, in some measure, against any contingencies that may arise from the confidence of the Americans in the powers of their iron-clad gunboats. It is said that the French force in Mexico may probably be raised to 20,000 or 25,000 men; but that, unless General Lorencez's position should be very dangerous, none of the reinforcements will be landed at Vera Cruz before the expiration of the unhealthy season.

CHINA.—The intelligence by the Calcutta and China mails contains an announcement that there had been further hostilities between the Chinese rebels in the neighbourhood of Shanghai and the French and English forces. The rebels had been driven out of two towns, which were replaced under the imperial authority; but during the operations the French Admiral Protet was killed. A reinforcement of Sepoys had been solicited from the Indian government, and a cargo of arms and ammunition, probably intended for sale to the rebels, had been seized and confiscated by the allies.

AMERICA.—The *Africa*, from Boston and Halifax, does not bring the announcement of any battle in front of Richmond. President Lincoln had gone to West Point, in order to hold an oral consultation with General Scott. The battle which was fought on the 16th ult. near Charleston, is described as severe, the loss on both sides being said to be exceedingly heavy. The Confederates were reported to have been victorious; but no Northern accounts of the engagement had been received. There was no material change in New Orleans; and General Butler's administration continued to be marked by rigour. He had sent an alderman and the chairman of a relief committee to Fort Jackson, with orders that a ball and chain should be attached to their legs, and that they should be put to hard labour. He was still engaged in quarrels with the foreign consuls, and had refused to answer the inquiries of Mr. Coppel, the acting British consul, respecting an oath tendered to foreign inhabitants—declaring that he would hold no intercourse with Mr. Coppel until his pretensions and credentials should have been recognised by the British and Federal governments. The Tax Bill—including a clause which imposes a tax of half a cent a pound on cotton—had at length been passed by both Houses of the Federal Congress. The Committee of the House of Representatives had amended Secretary Chase's bill for an additional issue of demand notes, by reducing the aggregate amount of the new notes to 100,000,000 dollars, and authorising the Secretary of the Treasury to issue them for sums of less than five dollars. The *Etna* via Queenstown, brings intelligence to July 1st. Generals Fremont, Banks, and McDowell's forces have been consolidated into one army, and General Pope has been assigned to the chief command. It is officially stated that General McClellan has been largely reinforced since the battle of Fair Oaks. General Pope will also operate against Richmond. The steamer *Lempis*, from Nassau, has run the Charleston blockade. Federal accounts state that the Federals attacked James Island, near Charleston, on the 14th inst., and were repulsed after four hours hard fighting, with a loss of 660 killed,

wounding, and missing. The Federals were obliged to retreat under cover of their gunboats. It is stated that the Federal General Benham will be court-martialled for disobedience of General Hunter's orders in attacking the batteries before Charleston. General Fremont asked to be relieved from his command because General Pope had been appointed over him. President Lincoln has acceded to General Fremont's request, and appointed General Rufus King to take his place. Southern papers state that great efforts are being made to hold Vicksburg. President Lincoln has sent to the Senate a treaty, made by the American Minister, loaning to Mexico 11,000,000 dols. At New Orleans the Federal surgeon Biddle, having taken a slave to be his servant, the owner of the slave retook him from Biddle. The owner was thereupon condemned to two years imprisonment, it having been decided that the Federal army must have everything it requires for its use. On the 26th inst. the Confederates, having been reinforced by Stonewall Jackson, attacked the right wing of the Federals before Richmond with heavy force. Severe fighting continued during two days, with heavy loss on both sides. The Federals, by order of General McClellan, receded several miles, hotly pursued by the Confederates. The Federals then made a stand, and held their position. The Federals are stated to have retreated for a strategic purpose. No official intelligence has yet been received. The fighting probably continues. The telegraphic communication has been interrupted. Information obtained from reliable sources leads to the belief that General Burnside was to attack the Confederate defences near Richmond on the 28th inst.—Fresh reports have been received of the late fight before Richmond, according to which General McClellan has contracted his lines, and massed his troops between the Chickahominy and James Rivers. The latter constitutes his base of operations. White House has been abandoned, and the right wing of McClellan's army has been drawn across the Chickahominy. On the 27th inst. the Confederates made an attack on the right wing of the Federals. The division of Stonewall Jackson attacked McClellan's division of reserves on the extreme right. After a fight of three hours Jackson was repulsed. The Confederates then made several attacks on the Federal right wing, and severe fighting ensued. General McClellan then commenced the strategic movements, for which he had been preparing his whole right wing, fell back, and crossed the south side of the Chickahominy, in rear of his left wing. He afterwards made for the James River. The evacuation of White House was completed on Saturday afternoon, the Federals carrying off all their *materiel*. The attack of Vicksburg by the Federal fleet in force is imminent.

INDIA.—The Bombay mail has arrived. Some alarm had been created in the North-west Provinces by rumours of an intended insurrection of the native population. It was said that wheat cakes had been circulated in the same way as before the great mutinies, and that the government had intercepted letters from Mecca written for the purpose of fomenting disaffection among the Mohammedans. Heavy storms in Bengal have caused much injury to the opium crop; and it was estimated that the yield of opium would be diminished by more than 12,000 chests, and that there would, consequently, be a deficiency of more than £1,500,000 in the revenue which Mr. Laing had expected to realise for the current year.

TO CORRESPONDENTS.

EXCELSIOR.—1. The Master of a lodge has no right to vary the regular night for meeting, as provided for in the warrant and bye-laws.

2. He has not the right on his sole authority to direct that a regular monthly meeting shall not be called.

3. We should hold that the majority of the lodge has a right to adjourn over one or more regular monthly meetings without dispensation, if they think it desirable.

4. In the event of the W.M. refusing, or neglecting, to call a regular meeting in accordance with the bye-laws, the S.W. has no authority to issue the summonses.

5. If the members wish the bye-laws to be strictly adhered to, and the W.M. refuses to do so, complaint should be made to the Board of General Purposes of it, if in London, or the Prov. G. Master if in the country.

SURETY.—Our reports of the Prov. Grand Lodge is necessarily postponed, owing to the non receipt of some promised details, such as the appointments &c.