

LONDON, SATURDAY, APRIL 4, 1863.

CLASSICAL THEOLOGY.

XI.—JUNO AND JANUARY.

The Indian Monarchs proceeded and were all chosen from the second class, which, as formerly stated, was entrusted with the administration of the government and the management of the army; but among their subjects they there was no order of Hindoos in confraternity, so conscious of their sanctity, as the ministers of religion, and of their supremacy as the teachers of wisdom, who by their own laws, the laws of the land (lest they should expect favour and honour from kings) condemned themselves to degradation and pollution, to partake of the same food with their sovereigns, and as a duty compelled them to receive their admonition and censure with reverence and submission; while, on the other hand, the contumacious arrogance and bigoted intolerance of the Calephs, and all rigorous Mussulmans, towards the whole human race, who declined accepting Mahomet, or Mahomed, as the Prophet and Lord of the only true faith, with the like pre-pollent zealotry and fanaticism, staining with blood their darkness, may account for the inveterate rancour with which Mahmud and Tamerlane, or Timur, overwhelmed Hindostan, and still more increase the brightness of that tolerant spirit displayed in the acts of the magnanimous Soldan Akber, and of all such mildly firm administrators, whose spirits shine with the light of immortal loving kindness and fraternal magnanimity on all men.

With what clemency Akber ruled his subjects, and the impression his merciful government made upon the Hindoos will be sufficiently comprehended in the remarkable sentiments of Jesswant Sing, Rajah of Joudpore, contained in a letter (which has been styled beautiful), to Aurengzebe Saltuun, his fiercely zealous and persecuting successor, which we extract as translated from Ormes' *Indian Fragments*, n.p., xvii. :—

"Your royal ancestor, Akber, whose throne is now in Heaven, conducted the affairs of this empire in equity and firm security for the space of fifty-two years, preserving every tribe of men in ease and happiness, whether they were followers of Jesus, or of Moses, of David, or of Mahomed; were they Brahmins, were they of the sect of Dharians, which denies the eternity of matter, or of that which ascribes the existence of the world to chance, they all equally enjoyed his countenance and favour; inasmuch that his people, in gratitude for the indiscriminate protection which he afforded them, distinguished him by the appellation of *Juggot Grow, Guardian of mankind*. If your Majesty places any faith in those books, by distinction called Divine, you will then be instructed that God is the God of all mankind, not the God of the Mahomedans alone. The Pagan and the Mussulman are equal in His presence. Distinctions of colours are of His ordination. It is he who gives existence in your temples, to His name, the voice is raised in prayer; in a house of images, where the bell is shaken, still He is the object of adoration. To vilify the religion and customs of other men, is to set at naught the pleasure of the Almighty. When we

deface a picture we naturally incur the resentment of the painter, and justly has the poet said, 'Presume not to arraign or to scrutinise the various works of Power Divine.' When we say that two armies might be contending for victory in some field or plain of Hindostan, and hard by it was not uncommon for peasants to be at work, taking no offensive notice, and quite fearless of being disturbed, it is evident that both forces and the peasants were guided by the same humane laws and highly civilised policy. If there are to be wars and rumours of wars, we should like such times as we 'have just been mentioning' to return. But we trust to see the occurrence of an event at no distant day, that will crush warfare in itself and turn the use of arms solely to the protection and welfare of the nations to which they belong. Our subject is theology, and we do not diverge from it in our variformed discourse."

There is more Christian preception in Jesswant Sing's epistle than might be expected, or found generally allowed; it has been practised in the Church until of late it has met with many followers. But what is the religion of the Brahmins? Their orthodoxy is seen to coincide with the doctrine of the stoics, from which, indeed, the latter was theoretically derived, that is in supposing the Deity to be a vivifying principle *anima animatis intelligentia* or the universal Creator diffused through and animating every part of creation, intelligent nature being subdivided portions of this same one vast spirit, passing in a long succession of transmigrations through different animal bodies, until thoroughly purified and rendered sufficiently intellectual and refined, it came to be re-united, like a breath exhaled upon the air, with the divine essence or ethereality in which it had originated; in fine, the similar doctrine of the Pythagoreans, and the *anima mundi* of Plato. Still the chief and choice tenets of the *Stoici*, or philosophers of the sect of Zeno, were fatal necessity, mental freedom, quiescence of temper, and, in a word, the complete immobility of the passions. But the deep learning of the Hindoo hierarchy endowed them with a theology distinct and far superior to the popular superstition they encouraged, studiously concealing the cause and course of their own sanctifical truths. The religious institutions established throughout India, uniformly present a regular and entire system of superstition, maintained by every species of excitement that can promote the awe, and attach the reverence of the multitude. The temples consecrated to their supposed divinities, are of imposing grandeur, adorned with costly offerings, and the most attractive works of painting and sculpture that their most celebrated artists could devise and execute. The solemnities and ceremonies of their worship, equally renowned for their pomp and splendour, essentially mingle with their performance the most cherished, joyful, and important transactions that form the gay gatherings and common life stirrings of a people. As ministers of its sacred rites, and elevated above the order of man by an origin deemed to be divine, the Brahmins possess an absolute dominion over the minds, spiritually and morally, of the whole community over which they preside, from the wealthy devotee to the poorest votary; and the better to secure authority and subordination in their own

order, they have carefully established a regular hierarchal gradation of ranks and degrees amongst themselves. Like the sacerdotalists of Greece, the Brahmins of India organised a stately scheme of studied artifice and deceit, distorting truth for the mammon of unrighteousness, enriching the shrines of innumerable deities, exhorting a people to an extreme state of inoffensive and harmless humanity, fanatically to be immolated by funereal fire, or the rolling car of some triumphant image-god. But the march of knowledge has accomplished many victories in the cause of reformation, illustrative of that refulgent spirit, "the true Light," the Light of the World and of Life, brightly reflected in the admonitive letter of the Prince of Joudpore to Aurengzebe, divinely shining in the exhortive epistle of St. Paul to the Romans, whereof it is held in view, "Be kindly affectionate one to another with brotherly love, in honour preferring one another. Bless them which persecute you, bless and curse not. Recompense no man evil for evil. Provide things honest in the sight of all men. If it be possible, so much as lieth in you, live peaceably with all men. Avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good."

ODD WORDS.

From ugly surnames, about which so much has been said lately—the impropriety of changing them, notwithstanding the precedents among the upper ten thousand for doing so, as in the case of the Percies late Smithsons, the desirability of making such unfortunate cognomens honourably distinguished above better-sounding names, as in the case of the numerous Bacons and Jones's—the transition of stringing odd words in common use is irresistible. We have many words in everyday wear that appear to have no connexion, either by derivation or association, with the objects they represent. Some of these have been formed from derivations that are forgotten; others from associations of idea that are now unknown. Before running over a few odd words used especially in relation to architectural subjects, we will mention others of a general nature to illustrate our meaning in a wider range. We have all dealings with an individual represented by the word *cordwainer*. How can we connect this name with his trade of boot-making? It might apply satisfactorily to a rope-maker (from the French root *cord*); but how comes it to represent a bootmaker? This is a word sprung from a remote association of ideas. Boots or shoes were once most esteemed when made of goat skins from Cordova, in Andalusia, in Spain. Cordovan leather is the source from which the term *Cordwainer* has come into use. In the Stuart period this leather was used for gloves, and discarded as a material for boots; the word must, therefore, have been formed at a still earlier date. *Grocer* is another eccentric word. The French term for the same trade is *épicer*. This we can understand, because the goods dealt in are spices: but whence *grocer*? It appears this was the name given in early English times to all wholesale merchants, that is, all dealers in vendable merchandise in the *gross*; but as commerce developed the term was assigned to one of the twelve chief companies of London. Whence, too, the term *hawkers*? This has a most far-fetched significance. *Hawkers* are supposed from the earliest times to have

been deceitful dealers, ever ready, like the birds of that name, to prey upon their fellows, going to and fro for this purpose. It is almost like framing a conundrum to ask by what transmutation of terms a necktie has come to be called a *cravat*. The answer comes laden with the dignity of antiquity: *cravats* were a kind of neck-cloth worn by the *Croats*. The word *gooseberry* is another of the hundreds that require explanation to make them comprehensible to the etymologist. This fruit was in old times used as a sauce to *green geese*. At the beginning of last century it was as well known among country people by the words *feabs* and *fea-berries*.

The names of localities are sometimes far fetched: to give one example only,—what stood upon the site of Crooked or Crutched Friars? Doubtless a Friary; and then we recollect the connection between *couch* and *cross*, so antiquaries will say the names from the word *cruciferi* (cross-bearers).

Referring to words used in the building trades, we know *mason* to be of French derivation (*maçon*); *plumber* of Latin derivation (*plumbum*); *glazier*, of Saxon derivation (*glas*); *smith*, of Saxon derivation; *painter*, of French derivation (*peindre*); but whence *slates* and *slaters*, to say nothing of their curious names for different sized slates—ladies, countesses, duchesses? Why *éclater* is French for "to split," so here we get near it. *Carvers* (from *ceorfan*) and *gilders* (from *gildan*), are of Saxon origin; *carpenters* are of French connection (*charpentier*); and *bricklayers* are of Dutch nomenclature. *Painters* (*peindre*) and their brushes (*brosse*) are of French derivation. Building operations being of antediluvian antiquity, we would naturally look into the very early languages for their names; but we should look in vain. To *build* takes us to the source of to establish and make firm; to bore (*borian*), and to dig (*dic*), have Saxon parentage. The names of tools in every-day use are derived from many languages: tool (*tol*), hammer (*hamer*), awl (*ale*), axe (*acse*), file (*feol*), are Saxon; saw comes from the Danish *sawe*; plane from the French; but whence *bradawl* and *gimlet*? The Saxons named our streets (*stræt*), lanes (*lana*), and lands. Alleys, roads, places, terraces, entries, and passages are French introductions. *Rotten-row* is thought to be a corruption of *Route au roi*, the king's road; and it may not be difficult to guess how we get *Amen-corner*, near St. Paul's.

Other words, again, are most oddly prolific in their sorts and elastic in their adaptation. Take two words in constant use—circle and cross. There are at least a dozen distinct circles and at least a dozen different crosses. We speak of a wedding-ring as of a magic circle. Then there is the geometrical circle. Besides these there are circles of declination (on the globe), on which the declination or distance from the equator of any planet or star is counted in circles of longitude, which pass through the star and the pole of the ecliptic where they determine the star's longitude; circles of position, where the horizon and meridian bisect one another; the circle of inclination, a great circle of about the sun in the sphere of the fixed stars; the circle of the equant, described on the centre of the equant, the use of which is to find the variation of the first inequality: then further varieties of astronomical circles—the circle of perpetual apparition, the circle of perpetual occultation, circles of altitude, and the circles of the empire, being the ten provinces into which Germany is divided.

The perplexities of crosses arise principally from their heraldic differences. These are of the greatest importance in reality, and therefore not to be confused with one another. There are, besides the plain cross, the cross avellane, the ends of which are like the husk of a filbert; the cross fitchee, so called from being, as it were, fixed in the coat with a sharp end; the cross fleury, a fleur-de-lys at each end; the cross fourchet, forked; the cross milrine, the ends being treated like the milrine of a mill-stone; the cross patee, whose ends are broad and open; and the cross potent, the ends of which are

like a crutch. Of compound crosses there is scarcely any end—cross batteries, cross bar shot, crossbills, cross-bites, only leading the count-up to cross marriages and a long vista of other crosses too numerous to mention. Box, for another example, suggests dozens of things, from a coat to a cuff on the car.

Referring again to names, though this time to Christian names, we have certainly cause for congratulation, and scope for augury in the baptismal names of the Prince of Wales. The first, Albert, England will evermore associate with every virtue; and the second, Edward, has been already borne by nine English kings, most of whom have been worthy of the title. It signifies "happy keeper."

ON ARCHITECTURAL ART.

An address was delivered on Tuesday week, at the theatre of the South Kensington Museum, on "The Condition and Prosperity of Architectural Art," by Mr. A. J. S. Beresford Hope, M.A., D.C.L., President of the society. He said, that it had heretofore been the practice to commence the session of the Architectural Museum by an evening devoted to conversation and to the distribution of prizes. On that occasion they would deviate from that custom, without, however, ceasing to uphold architectural art in the various forms in which the Museum existed to promote it. They were met at a time of considerable interest in the architectural world. Last year was a kind of saturnalia of art, with its great Exhibition held in that neighbourhood and its little exhibition held in the building in which they were assembled. They had had an autumn to collect their senses, and were now, he hoped, wiser and better instructed than before. The present was a year of unusual interest, but there was nothing like a crisis in art to be apprehended. They were long warned against the prophet who cried, "Peace! peace!" where there was no peace; and they should eb also on their guard against the equally false prophets who cried, "Crisis! crisis!" when there was no crisis. Everything with respect to the Museum and to architectural art was going on as heretofore, but with the greatest impulsion which it had received. He selected the term "architectural art" not without due consideration, but with a special view to the functions of the Architectural Museum. Architectural art was not architecture. Architecture might be an art, it might be a science, or it might be a business. It was a business in many senses; it was a science so far as it dealt with obscure and naked rules of mechanics. To set things on end, so that they would not tumble down, was the first and simple function of architecture; but it became an art when it dealt with the consideration of how to make things so set up on end, beautiful, without the elaboration of their beauty interfering with their stability. If it did so interfere, it might be an art, but it was not architecture. The museum did not deal with architecture as an art,—it dealt with architectural art. The difference between architecture as an art, and architectural art was very simple. The former dealt with the mass—the outline, the skyline, the vista, the relation of one apartment to another; it dealt with proportion; in fact, with the building as a whole; and for the development of architecture as an art, many societies were in existence. Architectural art however,—of which the museum took special charge,—consisted in the fringing, the flouncing, if he might so say, of architecture as an art; it dealt with delicate details, with the manipulation of form,—the carvings, the colourings, and all the other accessories which are to architecture what the glazing, which painters apply as a finishing to their works, is to the picture. That was the special work of the museum, and it was right that such a body should exist, in order to supplement that which might be forgotten in the grand scramble for big effect. They existed,

as he had specially defined it, for architectural art, which was something more minute than architecture itself as an art. How did they exist for that? There had been of late years a great improvement in this country, in respect to what were called "Schools of Design,"—schools that should teach people the art of drawing, and of elementary forms. Was the museum a school of design? No, for they had no systematic teaching. What then were its functions? He would give them a very practical answer. Such of them as had mixed in public life knew that there were no such useful people as those who filled offices to which no assignable line of duty could be allotted, for it was universally found that there were a great many things which fell out of the category of cut-and-dried official duties, but which must be done, and of course required somebody to do them, and these duties were fulfilled by the people to whom he alluded. The persons who filled those offices were the odd men of the administration. There was a deal of odd work to be done, and somebody must do it, and odd men were found to do it. The architectural museum was the odd man of the architectural and artistic world, and did a great deal more than was a return in money's worth for the money invested. If their income reckoned by thousands as it reckoned by hundreds—if they had a grand palace of their own, and had a subsidy guaranteed by Parliament, they might effect a good deal more than the odd man's work; but with their limited income their exertions were also limited, but they had a very hearty zeal, and a determination to do their best within their own limits. Under other circumstances they might do more; but, standing in the position they occupied, they fulfilled a very useful function in the artistic movement of the day. In the first place, they had collected a museum of specimens, which, to say the least, exemplified many phases of Gothic art of the thirteenth, fourteenth, and fifteenth centuries; these they distributed, of which he would say more hereafter; and they gave a course of lectures, of which they commenced the session that evening. These lectures were not and could not be intended as a systematic teaching. The idea of systematic teaching by lectures was a fallacy. The lecturer might generalise truths, and might set folks a-thinking; and in that way lectures possessed a marked value; but beyond this they did not pretend to go. The Society then provided a museum for people to study in; for the art-workmen to copy the best models that could be provided; for the architect quietly to work out those details which he had already conceived, but to complete which it was necessary for him to resort to ancient models. Those whom he addressed had not attended that evening to support the Government institution in which they were assembled, and to which they owed a great debt of gratitude. They were not assembled to support one of those many excellent schools of design which now existed in various parts of the country; but they were come to take part in an association which existed for itself and by itself, and with a view to supplement certain great elements that were found to be wanting, and which, until they were supplied, would leave the machinery of art defective. Before he came to speak of architectural art he would dwell for a moment on architecture as an art. Without being exclusively or bigotedly, they had been always consistently, supporters of the Gothic rather than the classical side of the architectural movement. Had they been worshippers of a past antiquity—had they been archæologists purely and simply—had they been looking to the thirteenth century as an Elysian age, as a kind of millennium, which began and ended in that century? Far from it. They, of course, respected antiquity, for without it they would remain perpetual children in art; but he appealed to all who had taken an intelligent part in the operations of the society to testify whether they had not, with one united and strong voice, declared that they had taken up the Gothic movement most practical for the material, and the social,

and the political, and the religious needs of this progressive and agitated century. He did not speak of what architecture might be in 1963; but this he did say, that whatever it might be, it would have drawn more of its life from the principles which they upheld, than from those of the antagonistic school of classicists. The architecture of which they claimed to be advocates had been triumphant. It was called, to be sure, Gothic, and they adopted the term. Was it because they had any special respect for the Goths or the Vandals, or for the Huns either? Was it because they looked upon the Pointed Arch as the only line of beauty, as if they did not see any beauty at all in the semicircular line, or in the horizontal beam of the Greeks? No. But it was because Gothic was a term of reproach that they had adopted it. He had stated that their principles were triumphant; and it needed but a morning's stroll through the metropolis to prove that they were so. Look at the improvement in street architecture. Look at the points that had been gained since the Exhibition of 1851. Formerly the ideas that existed in the mind of the London builder were cement mouldings run and capitals cast; now, however, materials were changed. Colouring was introduced not only into public buildings, but into private dwellings. Carved stone was used for shop-fronts, sometimes grotesquely, more often beautifully. He could point, as an instance of the great advance that had been made, to the Renaissance house in Upper Brook-street, in the occupation of the well-known jeweller, Mr. Emanuel; to the Grosvenor Hotel; to the London Bridge Hotel; to the gigantic structure of a similar class about to be erected in Lanham-place; and to many others. Not that these were Gothic buildings, but they were equal evidences of their victory in the reality of the materials, the carefulness of the carving, and above all in the sky-line. What they had always insisted on was the pre-eminent necessity of the sky-line not being forgotten. That was a point which the London architect ten years ago did not care about—did not understand or if he did, repudiated. There was no design, no taste; but now the necessity for attending to the sky-line had been recognised, the pyramiding of the sky-line now formed a constant element of artistic conception. That showed the growth of educated feeling in architectural art. He would avoid speaking on that occasion of ecclesiastical architecture, although in that, also, there were triumphs to be recorded—triumphs of composition—of materials—of form—on which he might dilate, but the field was too wide; he should content himself with pointing to the advances which had been made, and the victories that had been achieved in secular architecture, as a proof of the success of the principles for which they had contended. What was now the special function of architectural art in the sense in which the Museum applied it—he meant the art specially of the stone-carver, the wood-carver, the decorative painter, and the manufacturer of indestructible coloured material in tiles? The Museum started some ten years ago, when the condition and position of the workman had begun to excite the attention of those who had emancipated themselves from the trammels of pedantic architecture. Up to that time the workman was looked upon as little better than an intelligent machine. Certain forms were put before him for the purpose of following. Those he had to hew out, but there was no invention developed in what he did. The carefulness of his works was little considered. There was a rough conventionality which was required of him, and which he had to comply with, but more was not expected. Invention was nowhere. It was not necessary for him to have a knowledge of art; of the play of the human figure; of the expression of the human face, and of those various forms into which animal and vegetable nature throw themselves, and that are producible by a plastic art. These were beyond his scope. They were not thought of much by any one, but with the development of free art the necessity of a wider field of decoration came to be recognised on all sides. The architect had seldom time to compare, and still less time to superintend the elaboration of his designs, and so the responsibility fell upon the operative class—the art-workmen—to whom the details of the structure were confided. This was a wholesome thing; it taught these people the dignity of their own vocation, that they were not merely executives of certain pre-existing diagrams, but ministers of beauty and gracefulness,

active contributors to the whole artistic effect of the structure on which they were engaged. It was only by bringing this home to them that anything like a real artistic movement in the people could be consummated, and accordingly the Architectural Museum was established. It was not, however, set up to teach men anything, but for the purpose of furnishing examples in the shape of models and casts, to which those who had been elsewhere taught might resort with a view to carry out the spirit of their teaching. For that reason the Museum had been brought together; but it had not been so without forethought; for, true and wholesome as the doctrine he had stated was, the art-workman ought not to be enslaved by example, but encouraged to cultivate originality; to take the flower of the field as it grows; the human face as he found it; the passing animal as he saw it, and to draw his inspiration from them. True and wholesome as the doctrine to which he had alluded was, as to giving the workman an idea of the dignity of his position, and that he was not a mere machine, incapable of thought, yet, like all other doctrines, it had its vicious side; and the greater the success that was attained, the more that was seen of the good fruits which it produced, the more they ought to avoid that vicious development which would lead to the springing up of a crop of weeds around the goodly plants. The whole system of mere bookwork, mere imitation of a model without feeling thrown into the details, without originality evidenced in the lines and curves, was deadening, and might lead to a rapid recoil from free invention on the part of the art-workman. But, on the other hand, was it true that mere instinct was sufficient to develope the principle of free invention? Was it sufficient to set before the art-workman a group of animals or a bouquet of wild flowers, and to tell him to imitate them, and take them as his model? Could a man, in short, imitate without education? He could not. In art, as in politics and religion, the doctrine of the perfectibility of the human animal was at fault. There must be training and education. There might be the germs of the beautiful in human nature; but he did not believe in its instructive existence, for any practical purpose, without training. It was one thing to feel, it was a totally different thing to reproduce. The principle of putting the art-workman in possession of ability to copy nature as it is should be adopted only on the condition that that workman had received such instruction as made it possible for him to analyze beforehand, to follow out and to combine those elements of beauty which lay veiled in the material forms before him. They should not run wild after originality, with the idea that the human animal is capable of unknown degrees of perfection. The principle of turning the art-workmen loose, and giving him full scope at his work, was good, but if carried too far it was dangerous. Originality should be kept within due bounds. First-rate imitation was far better than second-rate originality. The Architectural Museum held up examples to be copied, and it also distributed prizes. How far had these prizes carried out its principles? It might be said that they gave the rein too much to invention, and led to a sort of feeble originality. He did not think there was any ground for such apprehension. In last year's exhibition, the wood carvings were of a high order of merit. Carvings in stone came next. The other work, he was sorry to say, disappointed them all. This year they had thrown their strength upon wood-carving. They had offered few prizes, but these were of considerable value and a long year had been given for the completion of the works intended for competition. They did so thanking those who co-operated with them in other branches, and acknowledging great merits in the works sent in; but they thought that a higher degree of merit was now required. They wanted, in short, to abolish the art-workman, and to create instead the working artist. He might be a man who only carved foliage or mouldings: but he might rise higher, add carve the human form. He should, however, work in the spirit of an entire conception of the work on which he was engaged as an artist. Much might be taken out of books; for the scholarly work of a working artist would involve more or less of originality, and more or less of copying. There was another branch of architectural art of which he should say a word. He alluded to the movement in the matter of colouring. It was in a state of transition; but it should go on and become much more extensively developed. The craving of the eye for beauty of colour in our buildings was increasing. True they had to contend against an adverse and malignant climate,—an atmosphere overcharged with smoke and with

gases which greatly deteriorated and interfered with the effect of colouring. What was required was something that would give outlines of beauty in colours, and which would at the same time resist the atmosphere and the smoke. And had they not that in the vitreous materials which retained the colours which were imprinted on them, under any circumstances of fog or haze, in March winds and November clouds, and whose service only required the pelting shower to cleanse it again and restore its beauty. They should make use of the opportunity thus afforded, and grasp at the growing appreciation of the truth, that colour, no less than form, was one of God's good gifts. The world of colour was co-extensive with the world of form. Great study should be devoted to the working out of detail. The day was going when strips of colour stuck up and down at hap-hazard were considered sufficient. Something bolder—something bigger—something more constructional, was now required. Architecture in burnt earth should be as completely architectural art, as architecture in carved stone. Here also originality and copying should go hand-in-hand. The materials might be original, but the principles of design were old and immutable. So it was, also, with architecture in iron, in which there was great scope for the exercise of invention and originality, but in which much might be acquired by existing precedents. It might be thought that he had spoken more against than for the purposes of the museum, for, as he had stated, the museum had no systematic teaching of its own; it had no classes; it had merely its collection of casts and models; but it was in the consciousness that these materials would work together for good that they had adopted that line of action. They held strong convictions—prejudices some might consider them,—but they proclaimed what they believed to be the truth in art, leaving all others to fight their own way, and knowing that truth was great and would prevail. They believed in reality of materials, playing with the sky-line, attention to symmetry of form, and infinite variety in dealing with wood and stone, and now with pottery and iron. They believed that architecture had produced its most glorious development in the Gothic of the thirteenth and fourteenth centuries. Much had been light and beautiful in the centuries since. Many mechanical inventions had been produced; many new forms of beauty and infinite resources in design had been developed; a new world with its flora and fauna had been thrown in; the revival of classical art, which seemed to deal a death-blow to the Gothic, but which, if properly handled, would have been the font of its regeneration; all these were consistent with the free architecture of Europe. We have everything the thirteenth and fourteenth centuries could give to us, together with all that is our own and all the invention of printing and the spread of literature have opened up. Art is in a transitional state; the minds of men are in a transitional state; politics are in a transitional state; we live in a century that some years since we used glibly to say was an uneventful age, but it has, on the contrary, proved to be a century of revolutions—of which even the sixteenth or seventeenth century no similitude. Empires are crushing, new worlds are forming—the strong are being made weak, and the weak are becoming unexpectedly strong. And in the midst of all this zeal and turmoil, there is the grand figure of Christian, progressive, European, and especially English art, rising higher and higher from the dark and surging waves of the ocean; and we shall in the future be noted with a good or bad mark according as we perform well or ill our sworn service to that good majestic mistress of ours.

EXPRESSION IN ART.

At the ordinary meeting of the Bristol Society of Architects, on the 9th ult., Mr. Ponton read a paper on "Expression in Art."

Mr. Ponton said that he held expression in art to be that power which the artist possesses of conveying ideas through his art. It might be of two kinds—the one definite and certain, the other conventional and capricious. The former was dependent upon natural principles, the latter upon association of ideas. It was desirable to separate these two kinds of expression, and to confine attention more especially to that which is dependent upon natural principles, in order to ascertain how these can be best applied to the noble art of architecture. It might be convenient, however, in the first place, briefly to illustrate the expression which is due to association of ideas. For

example—an Englishman who has opportunities from childhood of worshipping in a Gothic cathedral, would probably be more religiously impressed with the cathedral at Cologne, than with St. Peter's at Rome; while, on the other hand, a Roman, who frequented St. Peter's would not be so religiously impressed with the cathedral at Cologne. This difference between the Roman and Englishman was owing entirely to association of ideas. The different power of expression of the two buildings upon these two individuals was accidental, yet there was that, both in the cathedral of Cologne and of St. Peter's at Rome, which tended to produce an expression consonant with religious idea; and it was this latter expression which he found to be dependent upon natural principles. The principles and laws of expression could be discovered only by observation and experiment; by observation, in searching through nature, and trying to ascertain upon what the expression of ideas conveyed by natural objects depended; by experiment, in trying to imitate, in art, expressions similar to those which were found in nature, using the means which observation of nature pointed out as being the most likely to succeed. Mr. Ponton then proceeded to enumerate and enlarge upon the principles of volume, form, colour, stability, uniformity and symmetry, variety, equal spaced repetition, proportion, general harmony, fitness or means to an end, contrast and gradation, and distinct view. Speaking of the principle of form, he said; Form, like volume, is common to all material objects. In nature there are two different characters of form expressive of different qualities, namely, angular forms and curvilinear forms—the first expressive of hardness, strength or durability; the second of softness, delicacy, or fragility. By one writer forms have been divided into five classes—1st, the rectilinear and rectangular; 2nd, rectilinear, but obliquely angled; 3rd, curvilinear forms without contrary flexure; 4th, curvilinear forms with geometrical contrary flexure; and 5th, curvilinear forms with natural contrary flexures. In most objects we find several of these classes of forms, and it is only by a process of comparison between a great number of natural objects—as for example, the rocky mountains, the roaring torrents, the rugged oak, the rough rhinoceros with the swelling hill, the smooth lake, the slender lily, the slight gazelle—that we are able to discover the means by which natural expression is given to objects. The great difference between the two classes of objects above enumerated, certainly consists in the prevalence of angularity of form in the first class, and of curvilinear form in the second; and the expression of the one is hardness, strength, or durability, and of the other, softness, delicacy, or fragility. We imitate this principle of form for the purpose of giving expression in architecture, when we employ rectangular and rectilinear forms, for the structural features of the building, as cubes for large masses, horizontal or vertical lines for principal divisions in a building. It is this principal which would suggest the Greek type of form, as we find it in the Parthenon (which is almost exclusively rectangular and rectilinear in its structural parts) to express sublimity. It would also suggest the Italian semicircular arched opening type of form, to express playfulness and delicacy. With regard to colour this was also used largely in nature as a means of expression. The best results were obtained in a building by using a light coloured stone, but not too dazzling in whiteness, but with a warm orange tint. For those those buildings in which form can be made the essential feature—as for example, the triumphal arch, the Greek temple, the Gothic cathedral, the historical monument—it appeared to him one material ought to be used, having a fair even tint, for the sake of giving value to the form, and preventing the spectator from being confused between two different impressions. In such cases, colour might be employed externally for the mere purpose of heightening the ornamental decorative features, and increasing distinct views of the parts, but not in such masses as would destroy or even approach to balance the pervading colour of the material. In the interior, colour was better adapted to give expression, partly from the modified light, which prevents or excludes the beauty arising from strongly contrasted light and shade, and partly owing to the materials best suited to carry out the requirements of convenience, needing paint either to preserve them, or conceal their natural colours, which are too sombre. In interiors, he would be more inclined to make form subservient to colour, as was done in the Alhambra. In London, the smoke nuisance was destructive of any attempt to introduce buildings dependent upon fine form for expression. The smoke rendered the stone so dark, that the effect, which ought to be produced by light and shade, was almost obliterated, or so modified as to destroy beauty. If we could not get rid of the smoke

nuisance, he believed we must resort to different coloured materials, for the sake of getting that expression, which we were debarred from obtaining through form, though such an application could not be made to excel structures dependent on form for their beauty, and he should consider it more in the light of a compensation, for one means of expression being denied to the artist from accident, than a practice commendable from merely its own intrinsic value. Mr. Ponton then briefly reviewed the principles of stability and uniformity, and went on to show that the two principles of unity and variety required in an architectural structure to be nicely balanced. He quoted Dr. Hutchinson with regard to mere formal beauty, "that where the uniformity is equal, the beauty of forms is in proportion to their variety; and where their variety is equal, their beauty is in proportion to their uniformity." Or he believed we might thus express the proposition:—"For every new variety we introduce into a composition, we ought to introduce a new feature of uniformity." He pointed out an example of variety as frequently seen in the tracery of Gothic windows, which differ in design. On this account he argued, the windows, in order to be pleasing, ought to be uniform in size, or uniform in the moulded section of the tracery, or to have some other point of resemblance introduced. Harmony was established between different objects, by means of an analogy of size, of colour, of form, or by means of symmetrical position, or repetition of the same form, the same colour, or of the same or analogous objects. It was essential in architecture to give an unity of expression, and the means of doing so was the subordinating all the different parts of the structure, and the introduction of affinities between the forms of the structural and ornamental parts of a building. It was this principal which stamped one style of ornament as most suited for Gothic structures, another style for Greek, and another for Italian. It would be a breach of harmony to introduce the Doric fret, or the Ionic anthemion, as ornaments in Gothic work, or to introduce a Gothic finial to crown the pediment of the Parthenon. Speaking of the principles of distinct view, Mr. Ponton said this principle was very necessary in architecture. It regulated the disposition of the parts in a composition; so that all the portions intended to be exhibited, should present themselves without confusion, and in the simplest manner. Large masses should not be laboured in treatment; and it was well to accentuate the boundaries of a building, so that the eye could readily discover the dimensions of the whole. This was done by making the angles important, as illustrated in King's College Chapel, Cambridge. A breach of the principles of distinct view was very apparent in the treatment of St. Peter's at Rome. From the Piazza, whence a distinct view was essential, the dome did not appear to be well placed upon the building. The Greeks worked upon this principle when they introduced subtle curves, instead of straight lines, for the division of their compositions into vertical and horizontal masses; curves, the sole object of which was to correct optical illusions produced by the association of contrasted forms. Mr. Ponton said: If, as some suppose, architecture is a mere technic art, if its only aim is convenience and economy, then it is no fine art, and it is not dependent upon those principles which I have mentioned for its expression, but on mere accident. I must, however, combat this opinion. Of the three material arts, I believe architecture to be the greatest, whether we consider it as displaying power of thought or power of execution, whether we consider the influence it exerts on our fellows or on posterity. As its power of expression is the greatest among the material, so, in like manner, is it the most difficult in which to excel. The painter and sculptor have to copy and translate but one phase of nature; the architect has to copy nature's principles and translate a universe. Listen to what Quatremere de Quincy says on this point:—"The architect imitates nature, not in a given object, but in transporting into his works the laws which nature follows in hers. He does not copy nor repeat any work; he imitates the worker and is regulated by Him. He imitates Him, not as the painter does his model, but as the pupil, who seizes the manner of his master; not by copying that which is represented, but by doing as nature does." If we were to exclude this species of imitation, would it be possible for the genius of man to create a Parthenon? Could he, unaided, so far have developed his art, that even now we are lost in wonder at its perfection? Certainly not. Though, from the analogy between the mind of man and that of his Creator, there would naturally be an analogy between the works of man and those of God, still, this must have been seen, this

must have been felt. The imitation of nature's principles must have been the aim, when such perfection was attained. Intuition and the aggregation of experiences were sufficient to ensure a development of the art, but I firmly believe that in time these would lead the Greek artists to perceive the strong analogy existing between their own productions and those of nature, and that when such was discovered they would take every possible pains to heighten and increase it. The art would then be on a sure and firm basis. A reason, founded on nature, could be given for every form introduced, and the theory of the art would elevate the practice, till the three Greek Orders, which are the most eclectic productions of architecture, were established. Mr. Ponton then pointed out the distinguishing expressions of the Doric and Corinthian; the masculine strength and dignity of the Doric column produced by its plain capital, its angular fluting, and the absence of a base, or footing, and said that in the Doric and Corinthian orders there was such a wonderful harmony of the parts, produced by working upon the analogy of nature, that it would be as great a breach of good taste to place a Corinthian capital upon a Doric column, as it would be to place the head of a Venus upon the shoulders of a Hercules. The violation of the natural principles of harmony and proportion would be the same in both cases. On reference to the "new styles" of architecture, Mr. Ponton expressed a hope that, in progress of time, we may attain to the eclectic in architecture. He believed that to reach this we must again subordinate the sister arts of sculpture and painting to architecture, and that we must change our process of study. If, as Victor Hugo had remarked in his *Nobre Dame de Paris*, architecture was the supreme, the universal art; if architecture was the great book of human nature in which man conveyed his thoughts and ideas to his fellow men, from the earliest epoch up to the fifteenth century; if it was the chief vehicle through which science, religion, and history were conveyed to posterity, we could not deny that much of this expressive force was owing to the sculpture and painting, to the hieroglyphics and incised tablets that adorned those edifices. We were unfortunately debarred from the use of these sister arts. It was heresy to introduce painting and sculpture into our religious edifices, notwithstanding the fact that these might be made powerful instruments of conveying instruction to the uneducated. Again, in this country, we dared hardly introduce sculpture, because we were aware that instead of embellishing our works, the artizan who carved the figures could do no more than give us a caricature of nature. However brilliant might be our imagination, unless we have at our disposal the power to execute our conceptions, our art could not progress. It was therefore necessary that we should have a class of artizans not only capable of carving the human form, but also possessing that artistic skill which would enable them to stamp expressions in their sculpture, suitable and in unison with the expression of the architecture; and it was also necessary that artizans with sufficient power to decorate our interiors, either by frescoes or mosaics, be again placed at our disposal. Though we had been robbed of much power by the separation of the sister arts, yet we must change, as he said before, our course of study, to render ourselves capable of using those means of expressing rightly in our art.

Mr. Atkinson said that the question before them was one of the most important, extensive, and difficult subjects which could have been introduced. He thought the word "expression" was primarily taken from the various phases of the human countenance as developed by the muscles acting under the power of the passions. There were infinite expressions to be found in the face of man, in the numberless shades of anger, remorse, love, &c. In landscape, the expression was of a different kind. There was the massive building up of mountains and rocks, which resulted in majesty and grandeur, and then there were the rustic, the rural, and the sylvan, with the winding river, the waving forest, the shady valley, and the sunny hill—all expressing tranquillity, gentleness, content, and happiness. As landscape differed from the human, so architecture differed from both in its expression. In architecture there were no features indicative of the passionate, and little to bring it into the province of the naturalistic. Its expression was more technic and artificial, and though capable of an infinite variety, he would confine himself to the two chief expressions, grandeur and beauty. Mr. Atkinson then pointed out the elements of grandeur, as strength, large masses, simplicity, breadth, dark broad shadows, and overhanging and impending summits. He regarded architectural beauty as the result of detail, grace of

line, softness of shadow, and a general breaking up of the masses and shadows. Expression in architecture was intention, thought, language; and without these, any man's work was worthless.

Mr. Godwin said Mr. Ponton had advised, as a means of expression, different coloured materials for smoky towns. He wished to guard them against this, and pointed out the new churches of St. Alban's, London, as an instance of the uselessness of coloured materials, unless they were polished or glazed. With regard to preserving uniformity in Gothic windows when the tracery differed, he thought this was altogether a question of position, and if the windows were over one another he saw no advantage in uniformity, but on the contrary he found in the best towers the windows in proportion, and detail varied according to position. He agreed that a regular series of windows in a facade should be treated with uniformity equal to the variety. Mr. Godwin objected to a fret being called Doric or anything else; it was a common form with all nations, but a form of the most elementary kind, and liable to great abuse; and he thought the ancient Celt had as much right to it as the Athenian; and Irish antiquities show that the Celt played with it as charmingly as such an ugly thing deserved. He thought it by no means enhanced the expression of a building for the eye readily to "discover the dimensions of the whole;" he was sorry King's College Chapel, Cambridge, had been quoted as an example worth following; for himself, he must confess that he had hitherto failed to discover its glories; on the other hand, the dignity, size, and general expression of Westminster Abbey were all considerably enhanced by the parish church of St. Margaret, which serves, as a scale, to render appreciable the importance of the greater building. He thought, with reference to the Doric column, that a pillar without a base was not to be admired on account of the omission, seeing that not only the Greeks, but every nation since had given special attention to this feature, and as the Doric and Corinthian had been compared to Hercules and Venus, he might observe that the god as well as the goddess was provided with feet. Mr. Godwin referred the lack of art-workmen to architects and their clients: there was no demand for figure sculpture, save for a few exceptional cases, and these were not sufficient to create a supply; besides, architects as a rule knew so little about the arts that they discouraged the sculptors who have ever had chances. As an instance, he would quote a new hospital at Bath, situated in a narrow street, and where the architect has cruelly confined the sculptor to the tympanium of a high-lifted pediment, for an alto-relievo of the Good Samaritan, in which all that can be seen is the belly of the ass.

Mr. Fripp desired to break a lance with his friend, Mr. Godwin, and spoke in defence of the Doric and its absence of base. He enlarged upon the expression which may be thrown into common objects, especially shop fronts, which he thought offered a vaster field for study than anything which came under the cognizance of the architect. By expression and by casting aside copyism, we could render, he said, the simplest doorway a work of art, and suggested the Norman architecture as a fine study for the architect.

MASONIC NOTES AND QUERIES.

GRAND MARSHAL.

In the Grand Lodge of New York they have an officer called a Grand Marshal, who ranks immediately after the Grand Chaplains, will some one conversant with American Masonry define his duties for—W.G.

THE WORTHINESS OF CANDIDATES.

A well known and popular Mason of some years standing, stated that in the course of his membership, some fifteen years or more, he had never proposed more than four gentlemen for initiation; but he knew of a lodge where the boast was, not how many good men they made, but what number each given Master had made during his year of office, one reckoning no less than fifty-three as coming to his share. Such wholesale Masonry surely must treat as very unimportant that most important of all duties—the worthiness of candidates. Has anything been written or said on this subject worthy of it?—VIGILANS.—[It has often been deplored both at home and

abroad, that the examination of candidates is seldom enquired into. The subjoined extract from *Le Regulateur du Maçon*, will show how our brethren abroad look at the matter.

"Freemasonry is an association of honourable men, whose aim it is to live together upon terms of perfect equality under the name of brothers, to be closely united by the bands of mutual esteem, confidence, and friendship, and to instigate each other to the practice of every moral and social virtue.

"It consequently behoves all lodges to be careful not to admit to a participation in the mysteries, any but those who are unquestionably worthy of such distinction, who are qualified to accomplish the ends proposed, and who will never give the brethren reason to blush for them as associates. Therefore, when the admission of any one to the privileges of the Order is under consideration, the members of the lodge to which he is presented ought seriously to bear in mind that they are not only about to make an addition to the Masonic body collectively, but are also about to give a brother to each member individually, and that when the candidate shall have been admitted, all Masons throughout the universe, of whatever degree, quality, or condition, are bound to recognise him as such. Hence it is desirable, both for the credit of that particular lodge, and for the honour of the Order at large, that the candidate be worthy of being welcomed by all Masons, as an upright man and a brother, invested with a claim upon their warmest friendship—the lodge which initiates him, offering by that act a moral guarantee that he is endowed with the qualities desirable in a member of their ancient and honourable society."

To this you may add the protest inserted in Northouck's edition of the *Book of Constitutions* (1784), p. 392 which is too long to insert here.].

THE MASONIC CONGRESS.

What is known of the proceedings of the Masonic Congress?—COSMOPOLITAN.—[We extract the following from the Rev. Salem Town's address to the Grand Chapter of New York, in February, 1857, as giving a very fair account of a much-to-be-desired reality which bore no fruit.]

"But the most conclusive evidence which the nature of the case admits, in full proof of Masonic tendencies to fraternal mankind, is found in what was appropriately denominated 'The Universal Masonic Congress,' assembled in Paris, June 7th, 1855.

"While the great powers of Europe were involved in the most sanguinary warfare, and their hostile armies struggling in deadly combat, here were the sons of peace and friendship, gathered from different nations on the continent, mingling their fraternal congratulations in each other's welfare, somewhat like brothers of one common family. Actuated by the true spirit of enlarged Masonic intercourse, Prince Lucien Murat, Grand Master of Masons in France, in February preceding issued a fraternal invitation to the several Masonic grand bodies on both continents, to meet in general convention in Paris, under the name of a 'Universal Masonic Congress,' then and there, as men of different countries, nations, and languages, to consult on the interests of the institution at large, and give a living demonstration that Freemasons, the world over, hold themselves, in point of fact, as well as by profession, to be brothers in common. To this invitation, eighteen Grand Lodges in Europe and America responded, nine were represented, and delegates from several failed to reach Paris in due season.

"It would seem, by the transactions of that illustrious body, that one important measure contemplated was, to form an unbroken chain of Masonic intercourse round the entire globe, thereby giving to the world an open exemplification of the universality of those bonds of fellowship, which in all lands characterise the Craft alike. It is believed that no human institution ever combined influences of such universality in their direct tendencies to a general association of all nationalities, in common brotherhood, as that of the Masonic in the present case. This is now seen and recorded of the Convention at Paris, where the highest possible point of fraternity to which our philanthropic principles lead, has been triumphantly gained. The transactions of that congress of nations has brought out the true spirit of Masonry on this point more prominently before the world than it ever has been, or ever could have been by the several grand bodies in each country, acting individually and solely within their own jurisdictions. Herein is again presented

a clear and unmistakable demonstration of the fraternising influences of the Masonic Order, irrespective of kindred, country, or language. A triumph of pure principles, overlooking all distinctions save that of common manhood. History, with her ample pages, records no instance of the interchange of such mutual cordiality, at the first meeting of personal strangers by blood and birth, as pervaded this assembly on the very first interview. The reason is obvious—they were all Masons.

"It is believed that the Masonic fraternity has herein given the very first example to the world, where men have thus convened, under the openly avowed appellation of brothers.

"It is an event, too, which I cannot doubt will constitute a memorable era in the Masonic world, to which the Craft in all coming time will point, as the crowning achievement of their highest aspirations.

"At this meeting, commissioners were appointed to designate the time and place for holding the next general congress, and to give due notice of the same. No enterprise, in my judgment, more promising in its ultimate results as favouring friendly intercourse among nations, has ever been entered upon by the great body of the fraternity; and so far as the influence of example is felt, it is a movement that would seem to suggest to every mind the desirableness of national peace, on the ground of common humanity. The greater the number of true-hearted Masons in any country, mingling with the citizens, and influencing public opinion, both by precept and example, in such fraternal intercourse as the above, the less danger would exist of national hostilities.

"Indeed, we might venture the assertion, and I think the brethren will bear me out in the opinion, that if all civil power were in the hands of Masons, actuated solely by the pure principles of the Order in all their international policy with each other, hostile collisions would seldom if ever occur.

"Agencies thus favouring friendly relations among mankind, and on so broad a scale, go far in confirmation of what the Craft has always maintained, 'That Masonry was the handmaid of religion, and strictly accorded with the principles of Divine revelation in bringing a men under the universal reign of the Prince of Peace.'

"There can be no question, therefore, as to the importance of sustaining, encouraging, and perpetuating the meetings of this universal Masonic Congress, not only for enlarging the sphere of fraternal intercourse among Masons of all nationalities, but as the clearest exemplification of good will towards all mankind.

"On the announcement of the next congress, it is hoped every Grand Lodge in every country may be duly represented. Such a gathering of Masonic nationalities would be the most august assembly ever convened on the acknowledged platform of universal brotherhood the world ever witnessed. It would, indeed, be a most perfect demonstration of the unity of the Order among all nations, and an open acknowledgment the world over, of all those great moral truths and relative duties embodied in our system, and hereby pronounced equally binding on the entire race.

"In relation to the Grand Lodges of this country, there is at present, a serious embarrassment, which it is hoped may be speedily removed. Each State, having an independent Grand Lodge, must of course be represented by one of its own members, or by uniting with others on a proxy. In the former case, the expense would be too onerous; and, in the latter, the proxy would lack much desirable information, in relation to many of the bodies he represented. But, by constituting a General Grand Lodge, composed of the Grand Officers of the State Grand Lodges, there would be brought to the same point such an amount of knowledge of the several grand bodies collectively as would furnish its representatives sufficiently for their high mission. The delegates from a General Grand Lodge of such dignity as this would be, constituted by the officials of some thirty State Grand Lodges, would entitle them to high respect, and from their numerous constituency in detail give them a standing in the counsels of the congress worthy of our Masonic nationality. Other weighty considerations for such an organisation might be urged, were this the proper place.

"In this noble movement of the Masonic world it would, moreover, seem highly important that all the symbolic materials, thus separately wrought from different national quarries, should here be joined in symmetrical order, for the completion of this central, overshadowing, Masonic temple. Hence it is hoped that the commissioners (one of whom is an American), who are to designate the time and place for holding the next

universal congress, will extend the invitation to the several Grand Chapters, provided the difference in the mere organisation in Europe and America should present no serious obstacle; and especially should it include the orders of Knighthood. I think I can see results in prospective, directly flowing from such a world-wide gathering of all orders of Masons, and one in which so great an accumulation of influences would be brought to bear on the friendly relations of mankind at large, as could not be surpassed, in their fraternising tendencies, by any other agencies whatever, except the pure religion of the Bible itself. How could it be otherwise, when from this full fountain swelled, by commingling streams, flowing in, harmoniously, from both hemispheres, and thence returning to their original sources, conveying the friendly salutation of a body composed of all nationalities, sent forth to greet each and every member of the Order the world over? We repeat it, how could such intercommunications fail to inspire every Masonic heart with the pure spirit of universal philanthropy? Truly we live in an age of unprecedented progress in every department of human perfectibility; encompassed by various societies, devising measures, accumulating means, and putting forth their mightiest efforts in behalf of the moral and social, the intellectual, physical, and religious condition of the world. And while other associations are thus engaged, it certainly behoves our fraternity to stand forth in the full panoply of her professional mission, as the untiring advocates of those moral virtues that adorn society; that expansive benevolence which desires the well being of man, and that genuine spirit of brotherly love which disregards all distinctions in name or nationality. Masonry was never destined to move in the rear rank of any humane or benevolent association; nor be second to any in efforts to do good, save the pure religion of the cross. She stands confessedly on high vantage ground, inasmuch as she now has an arm that encompasses the globe, and an all-pervading spirit of fraternity capable of putting forth a moral power co-extensive with the sphere in which she moves.

"Thus we see that, from recent movements, the world is becoming our field; and, according to the inspired oracles of revealed truths, all its inhabitants are destined, at some future day, to acknowledge a common brotherhood. In this great enterprise, Masonry, according to her ability, has ever been engaged; and as her facilities for co-operating multiply, it is hoped her efforts may never be second to any others, except those of pure Christianity."

MONKS MEMBERS OF THE OLD FRENCH LODGES.

A Roman Catholic, having very strange notions of our institution, with whom I travelled in a South Eastern Railway carriage from London to Canterbury, in the summer of 1859, requests me to communicate to THE FREEMASONS' MAGAZINE, which he is so fortunate as to see at the house of a distinguished brother, the particulars of a statement which I then made to him, that Monks were members of the old French Lodges. The ensuing is the detail of what I said on the occasion, my memory now, however, being slightly aided by a diary kept by me at one period of my life. "In the autumn of 1831, whilst on a visit of importance to the 'domaine' of La Faveé, near the village of St. Eusèbe des Bois, in Burgundy, then belonging to myself, but now belonging to my grandson, Arthur, Viscount Delaguérvière, I became acquainted with an octogenarian lady, the Countess De G—, owner of another 'domaine' in the neighbourhood. The Countess, finding that I was a Mason, spoke with singular delight of her '*reception au grade d'apprenti*' in a Paris Lodge about 1780, and regretted that a sudden and lasting change of residence—France to Italy—had prevented her proceeding to a higher degree. Her early days had been spent with her mother and grandmother, at Dijon, both of whom had been members of lodges there—one of the Lodge *La Concorde*, the other of the Lodge *Les Arts réunis*. There was an Abbey of Benedictines in Dijon before the Revolution, and the Countess had often heard her grandmother say that when the lodges were first established several of the Monks were initiated, and became zealous and active brothers." Neither memory nor diary affords anything more on this subject, except that in the margin of the latter are two notes—the one that there were

lodges in Burgundy prior to the rule of Pope Clement XII., condemning our Order (1738); the other note is an *on dit* (whence derived I do not recollect) that in the early continental lodges Capuchin Monks were numerous.—CHARLES PURTON COOPER, Chateau Frampas.

THE SQUARE v. THE EQUILATERAL TRIANGLE.

In Mr. Gilbert Scott's most interesting work, *Gleanings from Westminster Abbey*, page 19, occurs the following passage:—"I have somewhere heard that in an old work of the Freemasons it is said that good proportions may be obtained from the square, but better from the equilateral triangle: I have little doubt that it is true." Can any brother oblige me with a reference to the work? I have an impression myself that I have met somewhere with a like statement.—A. F. A. WOODFORD.

OPERATIVE FREEMASONRY.

The Harleian MS., 1942, f. 1, gives the original of the regulations referred to by "Delta," and transcribed by Preston. There, under the heading "The new articles," No. 26, is in these words:—"Noe person (of what degree soever) bee accepted a free Mason, unless hee shall have a lodge of five free Masons at least, whereof one to bee a master, or warden, of that limit, or division, wherein such lodge shall bee kept, and another of the trade of Freemasonry."

No. 30 is also to this effect:—"That for the future the sayd society, company, and fraternity of Freemasons, shall bee regulated and governed by one Master and assembly, and Wardens, as ye said company shall think fit to choose, at every yearely generall assembly."

This MS. authority places the authenticity of these regulations *per se* beyond cavil; while it would seem to give to them a superior antiquity than even the G. assembly of 1663. What "Delta" means by the observation about "the parade of the operative constitutions by Dr. Plot and others," "a mere blind to deceive the authorities," is really impossible to understand, and hopeless, therefore, to seek to explain.

That the Masonic Guilds existed is undoubted. See the testimony of Dr. Leeson on this head, page 96, FREEMASONS' MAGAZINE, August 2, 1862; that the operative constitutions existed, is undoubted too, for of them there are no less than six MS. copies in the British Museum, and one printed copy; besides, there are known to be other MS. copies extant in private lodges.

Dr. Plot's evidence is very simple and straightforward. He had evidently seen one of these MS. rolls; indeed, he says so distinctly, and comments upon it. He was answered, partly, in Dr. Knipe's letter to the publisher of "Ashmole's Life," in the *Biographia Britannica*, in 1748, and in the *Pocket Companion and History of Freemasonry*, in 1759.

Whom does "Delta" mean, then, by *others*, as seemingly, too, contemporaneous with Dr. Plot? One should be glad to know.

Upon a former occasion, Aubrey's evidence was brought forward by "Delta" to prove that Sir Christopher Wren was only made a speculative Mason in 1691, though he was claimed as an officer of the operative assembly considerably before that time. Aubrey's evidence, as quoted by Mr. Halliwell, professes to be contemporary; and unless Aubrey could be shown to be inaccurate in his dates, or altogether mistaken in the matter, some error has crept in in our received chronology. But there is evidence sufficient to warrant a belief that Aubrey has made some very great mistake in the statement, as we have it now before us.

The Lodge of Antiquity has in its possession three candlesticks, presented by Sir Christopher Wren, in 1688, to the Lodge of St. Pauls, of which the Lodge of Antiquity is the successor. Aubrey must then have made some mistake. Elmes, in his *Life of Sir Christopher Wren*, and according to the authoritative MS. in the Lansdowne MSS., shows us that he was made a Doctor of Civil Law, September 12th, 1660, at Oxford, when in

his 29th year; that in 1666 he was made "Architectus et ædiles" of all the parish churches and public buildings in London, after the fatal fire; and that in 1669 he was made, by Letters Patent, "Præfectus" of all royal buildings in England. According, however, to Elmes, so far back as 1661 Wren was sent for from Oxford to assist Sir John Denham, who held the office of Surveyor-General of his Majesty's Works. It is true that Elmes does not mention Sir Christopher Wren's connexion with the Order previous to 1666, but his appointment as Deputy Grand Master then would imply a previous admission.

There is nothing then, in truth, improbable in the statement of the author of *Mulla Paucis*, that in the Grand Assembly of 1661 Henry Jermyn, Earl of St. Albans, was Grand Master, Sir John Denham his Deputy Grand Master, Sir Christopher Wren and John Webb Grand Wardens. On the contrary, all the known facts of Sir Christopher Wren's life tally exactly with those of our Masonic writers in this respect.

In the Sloane MSS., 3329, f. 137, "Delta" will find enough to convince him that his reiterated statement that "the 3rd degree was not originally part of the 'system,'" is, in truth, altogether a delusion. He is, however, not singular in his theory. Dr. Oliver, in his last work, the *Freemason's Treasury*, endorses the same view, with his reverend authority, but quotes as his proof Sloane MS. 3848. (See *Masonic Treasury*, page 284.)

Previously to this, in an article called "Primordia et Recentiora vera," published in the *Freemason's Quarterly Magazine* for 1853, page 651, the writer, who signs himself "William Bell, Phil. D.," alludes to a personal search of his in the British Museum, and quotes the same MS., Soane, 3848, as his authority for a like statement. But Dr. Oliver and Dr. William Bell have made some mistake, for Sloane M.S., 3848, is only a copy of the *Masonic Constitution*, with this endorsement at the close:—

"Finis per me,
Edwardus Sankey,
Decimo sexto die Octæbris.
1646."

Indeed, the MS. is a copy, with very slight variations, of the Lansdowne MS. 98, f. 78.

There is a MS. among the Sloane MSS., 3329, f. 137, to which it is probable, by some mistake of reference, both Dr. Oliver and Dr. W. Bell allude, but which is most decisive as *against* their theory and statement.

Let "Delta" peruse it himself carefully, and with all due allowances, as an expert Mason, and he will concur, I feel certain, in my last observation.—EBOR.

CORRESPONDENCE.

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

FREEMASONRY IN FRANCE.

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

DEAR SIR AND BROTHER,—In your edition of the 28th inst., under the head of "Intolerance of the Romish Priesthood," wherein you mention their refusal to celebrate the rites of the Church on the occasion of the funeral of Bro. Victor Lejeune, I may state that such proceedings on the part of the Romish Priesthood are very frequent. To my own knowledge a similar case happened a few years ago in Alexandria, Egypt.

But you are, perhaps, not aware that the French police actually interfere in such matters. On the 11th December, 1862, I visited in Paris, the Lodge Mars et les Arts, at the Grand Orient de France, 16, Rue Cadet. The business that evening was the drawing up and signing of a protest (to be forwarded to the G.M.), against the scandalous behaviour on the part of the police, on the occasion of the funeral of a brother of that lodge. It appears that the deceased brother was buried on the 8th or 9th December, and that, as it is customary in France, his Masonic decorations were displayed on the top of the

coffin, which was being followed to the grave by all the brethren of the deceased's lodge, headed by the W.M., Bro. Leon Richer. All on a sudden, however, the procession came to a standstill, and it was ascertained that the police had violently and without previous notice, torn these decorations from the coffin, and would not allow it to proceed to the grave if they were replaced. An altercation ensued between the officers of the lodge and those of the police, but the latter had the best of it.

If the display of Masonic decorations on the top of a coffin is dangerous in the eyes of the French police, I am at a loss to understand why they did not object to similar decorations being worn by scores of brethren, who accompanied the coffin to the grave; and who were permitted to retain them unmolested.

To mark the sense of my indignation as to the shameful conduct on the part of the police, I requested the W.M. to be allowed to attach my signature for myself as well as in the name of the foreign lodges, to the protest in question, and which was most courteously acceded to.

To the credit of Bro. Leon Richer, I must state that the protest was couched in most energetic language, and that he has done all that lay in his power under these painful circumstances.

What the result was, or what redress they have obtained, I have been unable to ascertain, as I left Paris shortly afterwards, but should be much gratified to know more about it, perhaps through the courtesy of some of our French brethren.

I enclose my card and beg to remain,

Dear Sir and brother, yours fraternally,
London, March 30th, 1863. M. B.

RIGHTS OF VISITORS.

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

DEAR SIR AND BROTHER,—As a difference of opinion has arisen among the fraternity here in relation to the position of visitors, your valuable authority in the matter is invoked. It is considered, as a matter of course, that the W.M. can, at any time, if he thinks the business to be brought before his lodge is of a nature to require it, restrict the meeting to the presence only of the members of his lodge, and this without assigning any reason, or referring to any authority for doing so.

Considerable dissatisfaction, however, arose upon a recent occasion when this was done, the business being the trial of a member of the lodge under peculiar circumstances, having reference to the ballot. The discontents, members of a Scotch lodge, maintained that brethren, in good standing, have a right to be present at all meetings of the Craft, except in such cases as is laid down by Dr. Oliver, at page 128, of his *Masonic Jurisprudence*, "when any business of a private nature, such as a discussion on the state of the funds, or any other topic which cannot be interesting to strangers, occupies the attention of the brethren," and that the trial of a brother, being a matter in which the entire Craft were concerned was not one of them. They even go further, and contend that the moment a brother is initiated and becomes a member of a lodge, the rights to visit is at once conferred upon him. On the other hand it is alleged that the rule laid down by Grand Lodge at its quarterly communication, "that none shall be present but members, except by permission of the Grand Master," extends to private lodges; and that our M.W.G.M., the Earl of Zetland, having ruled (I forget the particular occasion), that the proceedings of the Craft are identical with those of the House of Commons, visitors in our lodges are precisely upon the same footing as "strangers" are in that body, namely, "on sufferance," and can be excluded from our lodges, without demur or question, as the galleries of the House of Commons are cleared of strangers, without debate, upon the request of any member.

Of course, as a universal rule, visitors are always welcomed in our lodges, under ordinary circumstances; their presence, upon such occasions, being as unquestioned as the admission of the light of day into a dark room, and were the W.M. then to refuse admission to an intending visitor, without sufficient cause assigned, the proceeding would be a most extraordinary and unjustifiable one. And with reference to the particular occasion of the exclusion of visitors at the meeting, above referred to, the authority of Mackey's *Masonic Jurisprudence*, a work endorsed by Dr. Oliver, is quoted, where at page 562 is affirmed, "As a general and excellent rule that no visitors shall be present at a trial."

Your attention to the above will oblige.

Fraternally yours,

Quebec, Canada, 16th March, 1863. W.M. 17, R.E.

[A trial in lodge is, so far as we are aware, unknown in England; but writers on the right of trial certainly give it as their opinion that visitors ought not to be present. We consider the Master has always the power to request visitors to withdraw if he thinks it desirable.]

COMPETITION FOR MASONIC BUILDINGS.

TO THE EDITOR OF THE "BUILDING NEWS."

SIR,—On reading the letters which have appeared in your paper on the competition for the Masonic buildings in Great Queen-street, there is something so anomalous in the whole affair as to make some explanation desirable. I should, therefore, wish to be informed if the Grand Superintendent of Works therein referred to, will be permitted to compete for that building. If so, it would be most irregular for him to advise upon the designs submitted in competition; but if his duty, in his official capacity, is to advise the society, he is consequently excluded from competing.

In what position then, would that Masonic officer be, in regard to this contemplated Masonic building, if the chairman's view be correct? Certainly not a very consistent or enviable one; for his appointment as architect to the society precludes him from having anything whatever to do with their building, the supervision and direction of which must surely be the object in the appointment of such an officer. If he competes with other architects, he cannot honourably advise upon the competing plans; and if he does not compete, he has no chance of being in any way connected with the building. I should, therefore, very much doubt if the society of Freemasons, so true to their brotherhood, would be so discourteous, as not only to ignore their own officer's appointment, but deprive him of even the opportunity of submitting a design for their buildings.

Your obedient servant,

AN INTENDED COMPETITOR.

[The Grand Superintendent of Works may compete, but if he does, he will of course decline to give any advice to the Committee, who must seek it elsewhere.—Ed.]

THE GRAND SUPT. OF WORKS.

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

DEAR SIR AND BROTHER,—In reference to various letters which have appeared in THE MASONIC MIRROR, respecting the competition now going on for the new Masonic buildings in Great Queen-street, and the position and powers of the Grand Supt. of Works in relation thereto, I beg to inform you that the appointment of Grand Supt. of Works (like other offices in Masonry) is an annual one—is in the hands of the Grand Master—and will cease and determine this year on the 29th inst.; and that for the purpose of avoiding any question or embarrassment, the Grand Master, the Earl of Zetland, has, upon my recommendation to that effect, declared his intention not to appoint any brother to that office, until the result of the competition is known.

I am, yours fraternally,

April 1st.

S. W. DAUKES, G.S.W.

THE MASONIC MIRROR.

MASONIC MEMS.

The fifteen sections will be worked at the Percy Lodge of Instruction, held at Bro. Ireland's, The Falcon, Fetter-lane, on Saturday, April 4th, at 7 p.m., Bro. Bradley in the chair.

The fifteen sections will also be worked at the Whittington Lodge of Instruction, Old Kent Tavern, Brownlow-street, Holborn, on Thursday, April 9th, at 7 o'clock, Bro. S. B. Wilson in the chair.

METROPOLITAN.

LODGE OF TEMPERANCE (No. 198).—On the 21st inst. the Committee appointed by the brethren to carry out their views, presented Bro. Tibbals, P.M., with a gold watch, subscribed for privately by the members of the lodge, as a mark of the high estimation in which he is held, for his urbane, courteous, and upright conduct as Honorary Secretary to the lodge, wishing him many years of health and prosperity to wear it.

ROYAL OAK LODGE (No. 1173).—This lodge held its usual monthly meeting on Wednesday, March 25, at Bro. J. Stevens's, Royal Oak Tavern, High-street, Deptford, under the presidency of Bro. George Wilton, W.M., who was most ably supported by his officers, Bros. C. Stahr, H. A. Collington, J. Stevens, F. Walters, J. H. Pembroke, R. Mills, G. S. Hodgson, and J. S. Blomeley, together with a large assemblage of the members of the lodge. The lodge was opened at six o'clock, and having confirmed the minutes of the previous meeting, a ballot was taken for Bro. W. Andrews, Lodge of Justice, 172, to become a joining member, which was unanimous in favour of his admission. The next business was raising Bros. L. L. Sahlqvist, W. Jeffery, and C. A. Beesley to the sublime degree of M.M. They were each introduced separately, and the entire ceremony was gone through, including the working of the Tracing Board. Bro. Jacob Gjertsen was afterwards passed to the degree of F.C. The candidates for initiation did not attend. The whole of the ceremonies were most beautifully and correctly rendered, and we congratulate the W.M. on his proficiency, and feel certain his year of office will be a prosperous one. This being the first night since the installation, we were glad to see the lodge business carried out in the same happy manner as has attended this lodge since its establishment. One brother tendered his resignation, which was received. Business being ended, the brethren separated. Visitors, Bros. A. H. Tattersall, 13, 164; L. L. Sahlqvist, 65; H. Denyer, 87; J. Patte, 172; P. A. Neilson, 640 (I.C.)

THE TOWER HAMLETS ENGINEERS' LODGE (No. 1204).—The installation meeting of this lodge was held at the Ship and Turtle, Leadenhall-street, on Monday, February 23rd, when there was a large muster of the brethren. Lodge was opened by the W.M., Bro. Lieut. W. Wigginton, P. Prov. G. Dir. of Cers. of Warwickshire, who passed Bro. Capt. Dawson to the degree of Fellow Craft. The ballot was then taken for Mr. Robt. Nicholson, Mr. Charles S. Bakewell, and Mr. John Cann, for each of whom it was unanimous. Mr. Nicholson and Mr. Cann being in attendandance the W.M. initiated them in his usual correct, impressive, and excellent manner. Bro. Grumbridge, S.W. and P.M. 63, the W.M. elect, was then presented to the W.M., who gave the charge, &c., and then vacated the chair for Bro. Scotcher, P.M. 63, Sec., by whom the remaining portion of the ceremony was performed. Lodge having been closed to the first degree, the new W.M. re-invested Bro. J. D. Tripe, M.D., as Treas., and Bro. Grant as Tyler, and afterwards appointed and invested the following brethren as officers:—Bros. J. Compton, W.M. 63, S.W.; Dr. Tripe (Hon. Assistant Surgeon to the Tower Hamlets Engineer Corps), J. W. Lieut. Bringes, S.D.; Lieutenant Coffee, S.D.; Lieutenant Fraser, M.C.; Serjeant Bond, Steward, and Quarter-master Serjeant Poynter, I.G. The balance sheet having been submitted by the Treasurer, and approved, and some routine business transacted, lodge was closed with solemn prayer, and the brethren adjourned to celebrate the Festival of St. John, the banquet being served up by Bro. Paynter in his well known and excellent style.—After the cloth was drawn, the W.M. gave the usual loyal and Masonic toasts, Bro. S. B. WILSON, P.G.D., in replying

to the toast of the D.G.M. and Officers of Grand Lodge, gave a *resumé* of the Masonic building transactions, expressing his hope that the result of the labours of the Committee and Grand Lodge would be an edifice worthy of the Craft.—The W.M. then rose to discharge the pleasing duty of presenting to Bro. Wigginton the handsome P.M.'s jewel voted by the lodge at the previous meeting. He congratulated the brethren on having been presided over for the past year by so worthy a brother, and having selected him as their first W.M.,—bearing witness to the excellence of his working, which had promoted the prosperity of the lodge, and to his uniform courtesy while discharging the duties of W.M. He concluded by placing the jewel upon the breast of Bro. Wigginton, with the hope that he might live long to wear it. The jewel bears the following inscription:—"Presented by the Tower Hamlets Engineers, Lodge, No. 1204, to Bro. Wm. Wigginton, P. Prov. G.D.C. Worcestershire, Founder and First Worshipful Master, as a token of respect for the courteous and efficient manner in which he presided during the year 1862."—Bro. CANN having followed up the W.M.'s speech by an excellent song, Bro. WIGGINTON said,—Words entirely fail me to express my deep sense of the honour you have done me in the presentation of the very handsome jewel so cordially voted at our last meeting. I feel that during the past year there have been many shortcomings on my part (No, no)—that the duties might have been better discharged (No, no); but you have kindly overlooked them, giving me credit for the desire so to work the lodge that it might be prosperous and flourishing, extending to me that charity which is the bond of brotherhood, and the characteristic feature in every Freemason's heart, and thank you sincerely for this, the more so, as many of you—I mean my Masonic children—are not aware of the difficulties which cause care, anxiety, and work, unknown to the M.W. of a well-established lodge. Our lodge has been no exception to this rule; on the contrary, we have had difficulties which have not fallen to the lot of many others—but thanks to your hearty co-operations and manly forbearance—these have been surmounted, and the Tower Hamlets Engineer's Lodge is now flourishing and prosperous. I hope for the future we shall be as well banded together, and that the outside world and brethren of other lodges may have cause to exclaim,—see how these brethren support each other. In this lodge I hope always to see good and correct working—officers not only well up to their duty, but thoroughly impressed with those glorious principles which adorn and shine out from every word of our beautiful ritual. To the meetings for instruction, too, I look for great things, not only for a parrot-like correctness of working, but as to a training school where the why and wherefores of all our emblems and symbols may be properly explained—a school, in fact, where the brethren may be made acquainted with all our mysteries. Allow me, again, to thank you, as far as my feeble words will permit, for your very handsome present. Believe me that I shall esteem it very highly, inasmuch as it is the badge of a fellowship, and a bond of a friendship which will, I trust, always exist between us. It will be prized too, coupled as it must necessarily be, with the favourable remark of our W.M., Bro. Grumbridge. I hope to be spared many years to join you in your working, and pardon me for praying fervently that when separated by our last great arch enemy, we may finally rise from the tomb of transgression, and meet together in that Grand Lodge above, where the world's Great Architect lives and reigns for ever.—Bro. WIGGINTON rose to propose the health of the W.M., Bro. Grumbridge, and warmly congratulated the brethren in having so good a Mason to preside over them for the ensuing year, and one who was so well qualified to discharge the duties of the office, being an old P.M. of 63, and a Lecture Master at his Lodge of Instruction.—Bro. GRUMBRIDGE briefly but courteously responded to the toast, proposed the initiates, responded to by Bro. Cann in a short, pithy, and stirring speech. The Officers, and other toasts having been given, the brethren separated, love and harmony having reigned supreme. The evening was enlivened by songs, well sung, by some of the musical brethren.

The last meeting of this lodge was held on Monday, the 23rd ult., at the Ship and Turtle. Lodge was opened by Bro. Lieut. Wigginton, P.M., the W.M., Bro. Grumbridge, being compelled to leave soon after his arrival, through indisposition. Lodge having been opened in the three degrees, Bro. Capt. Dawson was raised by Bro. Wigginton to the sublime degree of M.M. Bros. Nicholson and Cann were passed by the P.M. to the degree of Fellow-craft. Mr. John James Rygate was balloted

for, and unanimously elected as a candidate for initiation, this ceremony being performed by Bro. John Compton, the S.W. (W.M. 63). Lodge having been closed, the brethren adjourned to the supper room, where a couple of hours were well spent in well-earned "pleasure and relaxation."

INSTRUCTION.

WHITTINGTON LODGE (No. 1164).—We lately had the pleasure of attending this flourishing Lodge of Instruction, held at the Old Kent Hotel, Brownlow-street, Holborn, every Thursday evening, at eight o'clock, and were agreeably surprised at the unusually large attendance; we attend many lodges of Instruction but do not know that we were ever more gratified than witnessing the excellent working of this lodge. Well may brethren who are anxious and striving for office attend this Lodge of Instruction, to learn the duties of the several offices, also the lectures, where they can receive the benefit of wisdom from those able and well skilled members of the Craft. Bros. Stephen Barton Wilson, J. Brett, Francis, and Terry, who are invariably present, and many other brethren who feel the greatest pleasure in communicating Masonic knowledge to those desirous of learning can hardly speak too highly of this Lodge of Instruction, and strongly commend it to the brethren generally of the Craft, also to Provincial brethren visiting London. We learn with pleasure that since the establishing of this Lodge of Instruction in May last, the whole of the furniture, &c. (which is very good), has been paid for, that the lodge is out of debt, and a good sum of money in hand, which we hope to hear has been given to one of the Masonic charities. The lodge-room is all that can be desired, every comfort being afforded. We have also to congratulate the founders of this Lodge of Instruction (nearly 120 brethren having become members), that by their energy and perseverance, they have succeeded in making the lodge second to none in the Craft. On Thursday next, the 9th inst., we are informed that the whole of the fifteen sections will be worked under the able assistance of Bro. S. B. Wilson, who will preside as W.M., and all brethren who can attend, are particularly invited to do so, as our excellent and esteemed brother will, we are confident, feel much honoured by a large number being present on that occasion.

PROVINCIAL.

CHANNEL ISLES.

(From the Jersey Morning Express.)

Rarely does it become the duty of a local journalist to record a series of successes so great as those manifested by the body of Freemasons during the past year. Notwithstanding the limited population of St. Helier, we are given to understand that the number of lodges in full work equals that in English towns containing from five to ten times the number of its inhabitants; nor are these bodies deficient in members, for we understand that La Césarée contains more than a hundred, or about double the average, while the others not only fully maintain their position, but are steadily increasing. No doubt an impetus has been given to the Craft by the erection of a temple to be devoted exclusively to its use, the laying of the first stone of which was attended by an impressive ceremonial, joined in by all the authorities of the island, civil and military, as was recorded in our pages of December last. The nature of the proceedings was such as to dissipate the prejudices of those who are in the habit of decrying what they do not, or will not take the trouble to understand, for secret as we know the work of Freemasons is, we had on that occasion ample proof that its objects are good, and that it is at least worthy of our respect, even if the nature of its constitution prevents some scrupulous persons from joining its ranks.

Slow as many matters proverbially are in Jersey, we must exempt the Freemasons from this charge, and they seem to have infused some of their energy into the contractors for the erection of the temple, which is now rapidly progressing. Those who visit the spot occasionally are surprised at the change effected in a week or two. The lower rooms are now completely formed, so far as the

masonry is concerned, the joists for the first floor are laid, above which the walls have been raised some feet; and as the most tedious and heavy portion is done, we may expect advancement to be still more rapid.

But little more than a year has passed since we mentioned the formation of a new lodge, the Royal Alfred. On Wednesday, March 25th, the brethren assembled to instal Dr. Kitchener as Master for the ensuing year, the ceremony being performed by the Provincial Grand Master, whose term of office in the lodge as its ruler has just expired. Though not ourselves having the privilege of *entrée* on such occasions, we are informed that this lodge has developed itself much more rapidly than could have been anticipated, and has attained a high position in point both of numbers and of influence. It is usual on these annual occasions of change of officers to celebrate the event by a banquet, to which this proved no exception. The brethren dined together at the British Hotel, nor were the numbers present any disgrace to the character of the Craft for want of energy in whatever they undertake. The host, Mr. Green, seemed fully aware of the class with which he had to deal, and therefore exerted himself to make his share in the proceedings of the day a success, nor did he fail in this. The evening was spent, after the cloth was drawn, in expressions of gratitude for favours received, of acknowledgments and the outpouring of reciprocal sentiments on the part of those who had conferred benefits, in interchange of kindly feelings between members of the "Royal Alfred Lodge" and their visitors from other lodges, in mutual congratulations on their present prosperity and future prospects, in incitements to further progress and more extended usefulness.

Of the latter, proof was given by the favour with which an announcement was received that preparations are in a forward state for carrying the advantages of the Order into another district of the island, by the formation of a lodge at St. Aubin's, which, we hear, was the original place where the mysteries of the Craft were carried on, and where doubtless they will again flourish, under the Mastership of a gentlemen well known in our columns, supported by officers, whose high social position and ability are a guarantee for energetic support and co-operation. We cordially wish them every success.

JERSEY.—*Royal Alfred Lodge*, (No. 1179).—A meeting of this lodge was held on Wednesday, March 25th, at four p.m. The W.M., Bro. J. J. Hammond, P.G.M., assisted by the S.W., Bro. Dr. Kitchener, and by Bro. Dr. Hopkins, P.M., acting as J.W., opened the lodge in the first degree. The minutes of the last regular, and also of an emergency meeting, were read and confirmed, after which Bro. Advocate Gibaut arrived, and took his chair as J.W. The lodge was opened in the second degree. Bro. Crosse, D. Prov. G.M., then presented the W.M. elect, Bro. Dr. Kitchener, to receive the benefit of installation at the hands of the R.W. Prov. G.M. as the retiring W.M. The ancient charges were read by the Secretary, and assented to. The other customary preliminaries having been gone through, the brethren who had not passed the chair left the lodge, and a strong board of Installed Masters was formed by the W.M.'s and P.M.'s who had come as visitors from other lodges to assist at the first anniversary of the Royal Alfred Lodge, a compliment significant of a good state of feeling in the province, and of the position which this young lodge has attained. In their presence the W.M. elect was duly installed in the chair of K.S., and subsequently saluted and proclaimed. The Board of Installed Masters was then closed. Bro. Charles Johnson, P.M., officiated at the harmonium. The different grades of the brethren were recalled in rotation, by each of whom the W.M. was saluted, the Installing Master gave the usual proclamations, and the remainder of the ceremony was gone through, after which the following officers were appointed, and, with one exception, installed and invested:—Bros. J. J. Hammond, Prov. G.M., P.M.; Advocate Gibaut, S.W.; Francis Godfray, J.W.; E. C. Mallet de Carteret, S.D.; Dr. le Crouier, Treas.; Advocate Westaway, Sec.; Stratton and Bellew, Stewards. The lodge was closed at half-past five. At half-past six the brethren re-assembled at the British Hotel to partake of a banquet, the arrangements for which did great credit to the Dir. of Cers. and Stewards of the

Royal Alfred Lodge, as well as to Bro. Green, the host. The members assembled in good number, and, with their visitors, made up a party of about forty. Among the latter were Bro. Col. Redmond, and several officers of the 61st regiment, Bro. Manuel, the effective Prov. Dir. of Cers., Dunell, W.M. of the Mechanics' Lodge, E. D. le Couteur, P.M. of the Royal Sussex Lodge, Dr. Hopkins, P.M., P. Prov. G.S.W. for Warwickshire, and W.M. elect of a new lodge, which it is proposed to form in the town of St. Aubin, Jersey. An apology for absence was offered on the part of Bro. John Durell, who was at the time presiding as W.M. over an important emergency meeting of Lodge la Césaire. After the cloth was drawn, due honours were paid in toasts to the Queen and the Craft, the Prince and Princess of Wales, the M.W. the Earl of Zetland, Grand Master of England; the M.W. the Earl de Grey and Ripon, D.G.M.; the R.W. Prov. G.M., Bro. J. J. Hammond; Bro. Crosse, D. Prov. G.M., and officers of Prov. Grand Lodge; Bro. Dr. Kitchener, the newly installed W.M.; the officers and past officers of the Royal Alfred Lodge; the W.M.'s of the other lodges of the province, the Army, the Visitors, with whom the name of Bro. Dr. Hopkins was associated, &c., &c. In the course of the evening, in reply to these compliments, addresses were delivered by the Prov. G.M.; Bro. Dr. Kitchener, W.M.; Bro. Advocate Gibaut, S.W.; Bros. Gallichan and Dunell, W.M.'s of other lodges; Bro. Hine on behalf of the Past Officers; Bro. Col. Redmond; Bro. Advocate Westaway on behalf of the officers of No. 1179; Bro. Dr. Hopkins on behalf of the visitors; and others. A most pleasant evening was spent, and well might harmony and kindly feeling prevail, when there was so much reason for congratulation on the success which has attended a lodge but little more than a year old, and on its friendly relations with the other lodges in the province; the more so, as there is every prospect of a still more flourishing condition, now that the difficulties attendant upon the inexperience of officers in the working have been to a great extent overcome.

LODGE LA CÉSAREE (No. 860).—An emergency meeting was held on Wednesday, March 25th, at 7.30 p.m. The lodge was opened in the first degree, about forty members being present. The business was restricted to the final consideration of the by-laws, which have been the subject of frequent discussions, owing to the introduction of many unusual provisions, a large number of which were expunged at this, the last revision. The lodge was not closed till after ten o'clock. The regular monthly meeting was held on Thursday, March 26th, at 7 p.m. The lodge was opened in the first degree by Bro. Durell, W.M., assisted by Bro. Binet, P.M., acting as S.W., and Bro. C. Le Sueur, J.W. In the course of half an hour Bro. Ph. Le Sueur, took his chair of S.W. Upwards of fifty brethren were present. The minutes as the last regular meeting and of three emergency meetings were read and confirmed. The ballot was taken for three candidates for initiation, which was, in each case, unanimously favourable, but, owing to unavoidable circumstances which prevented their attendance, the ceremony was postponed. The name of one candidate was withdrawn. A letter was read by the W.M. from Bro. Dr. Hopkins, P.M., praying the lodge to authorise its officers to sign a recommendation for the formation of a new lodge at the town of St. Aubin, Jersey, of which he was the W.M. elect, stating the grounds for such a step, and the prospects of success. On the proposition of Bro. Schmitt, P.M., seconded by Bro. E. D. Le Couteur, P.M., the requisite authority was given, and the document was signed by the W.M., Wardens, and Secretary in open lodge. Bros. De Gruchy, Le Gros, De La Haye and Valpy were then introduced and passed to the degree of Fellow Craft by the W.M. The lodge was closed in the second degree. Bros. Binet and Ph. Le Sueur proposed and seconded the admission of Bro. François de Gruchy as a joining member of the lodge. Three candidates for initiation were proposed and seconded, respectively, by Bros. Capt. Smith and Catley, Bros. Capt. Smith and Leigh, Bros. Oatley and Goupillot. After waiting some time for one of the gentlemen who were to have been initiated, who, however, did not come, the lodge was finally closed at half-past nine, and the brethren joined in the usual light refreshment.

MIDDLESEX.

HOUNSLOW.—*Dalhousie Lodge* (No. 1167).—An emergency meeting of this lodge took place at the Town Hall, Hounslow, on Tuesday, the 24th inst. The lodge was opened at half-past six p.m. precisely, by the W.M., Bro. George James Gilbard. There were present the following members of the lodge, viz.,

Bros. Hartley, P.M.; Stacey, P.M. and Sec.; Willett, S.W.; Frost, J.W.; Richards, S.D.; Hocknell, J.D.; and Thompson, Dir. of Cers.; also Bros. Dr. Harcourt, Prov. G.S. of Surrey; Colonel Murray, Pellatt, Walmisley, Bohn, Hopwood, Hedges, Baker, Smith, and several other brethren. There were likewise present the following visitors: Bros. Gammon, John Pitt, Kennedy, Morris, Norris, Henry Jupp, and others. A ballot having been taken in the usual manner, the following gentlemen were duly elected members of the lodge, and initiated into the mysteries and privileges of Freemasonry—Charles Mackinnon Walmisley, Richard L. Lloyd Price, Henry Alexander Kennedy, Charles Arthur Raynsford, and William Hayes. In each case the interesting ceremony of initiation was done by the W.M., Bro. Gilbard, in a very able and impressive manner. A splendid and valuable jewel, manufactured by Bro. Richard Spencer, of Great Queen-street—unanimously voted by the lodge in May last, but the presentation of which had been delayed for some time in consequence of the unavoidable absence of the W.M. on military duty—was presented by Bro. Dr. Harcourt, in a suitable speech, in the name and on behalf of all the members of the lodge, to Bro. Hardey, the first P.M., as a token of their esteem for his valuable services during his year of office. Bro. Hardey returned thanks in a suitable manner. After all Masonic business was concluded, and the lodge closed, the brethren at 8 p.m. adjourned to the Red Lion Hotel, where they were provided with refreshments, after which the usual loyal and Masonic toasts were drunk, and after passing about two hours in a very pleasant and convivial manner, at 9.45 precisely, the brethren separated, in order to enable those going to London, or in that direction, to catch the last up train from Hounslow, at 10 p.m.—all the brethren appearing greatly pleased with their entertainment.

WEST INDIES.

TRINIDAD.

PROVINCIAL GRAND LODGE.

At a regular meeting of the Provincial Grand Lodge, held at Mount Zion, present, Bros. Daniel Hart, R.W. Prov. G.M.; John O'Brien, D. Prov. G.M.; Robert Guppy, P.D. Prov. G.M.; J.R. Llanos, Prov. G.S.W.; L. Bath, Prov. J.G.W.; W.T. Brereton, Prov. G. Treas.; S.W. Gould, Prov. G. Sec.; R.L. Gibbs, Prov. G.S.D.; A. M. Cook, Prov. G.J.D.; A. G. Julia, Prov. G. Purst. D. Hart, Jr., Prov. G.S.B.; C. Sicard, Prov. G. Steward, and J. F. Stone of Royal Philanthropic Lodge (No. 585).

The Provincial Grand Lodge was opened in due form. The minutes of the quarterly meeting of 2nd December, and the meetings of emergency of 22nd December, 1862, and 1st January, 1863, were read and confirmed.

The R.W. Prov. G.M. addressed the brethren as follows:—

By the blessing of Divine Providence, we are again permitted to assemble in this first regular meeting of the year; for this, and for all His mercies, we should offer up our thanksgiving. The Prov. Grand Secretary will lay before you several documents, and which I am sure will have your careful attention. The Prov. Grand Treasurer will also lay before you a statement of his accounts. You will perceive that, limited as the funds have been, yet relief has been extended in due proportion to the same. I regret to state that Lodges 585 and 755 have neglected to make their annual returns and payments. As far as regards 755, it is my duty to state that this is the first time that lodge has been remiss in this particular duty. And I feel confident that the recent unfortunate disturbances in St. Vincent have had much to do with the apparent neglect, knowing as I do, that the W.M. of that Lodge has been engaged at the head of his regiment. As regards No. 585, I am unable to account for the non receipt of its returns; and I am the more surprised, from the fact of that lodge being presided over by a brother holding the highest position in Prov. G. Lodge. You will find the return of No. 458 defective, inasmuch as sec. 5, page 67 of the Constitutions has not been complied with; this, together with the non receipt of the returns from the lodges already stated, demand immediate action being taken thereon, as to allow such neglect to go unnoticed, would cast a stigma on Prov. Grand Lodge, whilst I am sure you will agree with me that it is of every importance that we should be in possession of the most accurate information of every lodge in the Province. I therefore, respectfully recommend mandatory Legislation touching this important subject. It was my intention to have

made out a tabular statement and a general report enriched with data of interest and historic importance of the six lodges of the province, but which I have been prevented from doing in consequence of the reasons already given. There is one particular feature that seems to prevail in the lodges of the province in this island, and that is, the slim attendance at their meetings; this does not appear to arise from want of Masonic knowledge on the part of the officers or members, but the want of a will. I however, trust that the brethren presiding over those lodges will exert themselves in stimulating their members to a more attentive discharge of the duties incumbent on them in order to obviate similar remarks on any future occasion. The bye-laws of some of the lodges are bad, and conflict with the Constitutions. I have accordingly called the attention of the proper authorities to the same. The increase of new lodges with the province and in this Island in particular, is disproportioned to the increase of members. The cold arm of death has removed from us, since our first regular meeting of last year, two valuable members. Let us, however, hope that by the assistance of the theological ladder, they have reached that Grand Lodge above, not made with hands, eternal in the Heavens. Official duty has also deprived us of the able assistance of our worthy and most respected member, the Prov. J.G.W., and whose truly Masonic virtues, I feel convinced, were greatly appreciated by every member under my jurisdiction who had the felicity of knowing him. Some of the lodges in our province have been somewhat impeded during the past year in their usual alms giving—owing to the depressed state of their financial affairs—and which has been occasioned by members not paying their lodge dues with that punctuality which should ever demonstrate the Mason true to his lodge. I have again to call attention of Prov. Grand Officers, to the paramount necessity of their providing themselves with their proper regalia. It is source of gratification to me, that but one case of difficulty has presented itself for action, and which is now being enquired into by the lodge immediately connected with the matter. The revising of the bye-laws of the Prov. Grand Lodge will also occupy your attention on the present occasion. They having been already read once, will leave, as I trust, little to be done beyond their being passed, and which is desirable in order to enable me to comply with the circular despatch of the Grand Secretary. I am able to congratulate the fraternity of my province upon one fact, and it is, that Masonry is guarded with that watchfulness which as always characterized the true disciples of the fraternity under my jurisdiction, and I am proud in being further able to state that a very harmonious and peaceful state of feeling prevails generally throughout the fraternity of the province; whilst every member thereof has given signal proof of his determination to uphold and defend the true ancient landmarks of our order, and who live in accordance with the letter and spirit of our time-honoured institution. With feelings of pride and with pleasure, I am able to make known that the working of all the lodges in the province is uniform, and that the members are fully acquainted with the same. In accordance with the powers vested in me under the 11th section, page 62 of the Constitutions, I have permitted Lodges Prince of Wales and Phoenix, to have the word Royal to precede their respective names. In conclusion, I respectfully and most fraternally offer my warmest thanks to the Grand Officers and members of the lodges of my province, for the able and indefatigable assistance I have received at their hands.

The Prov. G. Sec. read the following documents: returns from Lodge Harmonic (No. 458), St. Thomas; Trinity Lodge (No. 857), San Fernando; Royal Prince of Wales Lodge (No. 1169), and Royal Phoenix (No. 1213), of the Port of Spain. Return of office bearers of Trinity Lodge (No. 857), for 1863. Return of office bearers of Royal Victoria Lodge (No. 755), for 1863. A letter from the Grand Secretary dated the 31st December, 1862, embodying resolution, passed by the Grand Lodge on the 3rd December, 1862. The report for Grand Lodge as drawn up by the Committee appointed for that purpose. Five letters from the Secretary of Trinity Lodge (No. 837), to the Prov. G. Sec. The reply of Bro. G. W. W. Ingram to the address presented to him on his departure.

The R.W. the Dep. Prov. G.M. moved, that the annual return of Harmonic Lodge (No. 458), being incorrectly filled up; that it be returned by the Prov. G. Sec. to the Worshipful Master of the lodge, with a letter respectfully requesting that the same be made up in conformity with the Constitutions and

forward without delay to the Prov. G. Sec., which was seconded by Bro. Prov. J.G.W., and carried unanimously.

The R.W. the D. Prov. G.M., stated that as it was then past ten o'clock, and as it would be impossible to go into the revival of the bye-laws, he would move—"That the Provincial Grand Lodge do meet on the first Tuesdays of the months of April and May, so as to get through them, and also to dispose of all other business for the quarterly meeting of June," which was seconded by Bro. Chas. Sicard, Prov. G. Steward, and carried unanimously.

Bro. Llanos, Prov. J.G.W., moved, that Bro. E. Martin be elected Prov. G. Treas. for the ensuing year, which was seconded by Bro. Charles Sicard, Prov. G.S., and carried unanimously. The R.W. the Prov. G.M., appointed the following Prov. Grand Officers for the ensuing year, all of whom, with the exception of Bros. Black, Philip, Martin, and Ramsay, who were unavoidably absent, were duly invested:—

J. Black, 585,.....	Prov. S.G.W.
J. R. Llanos, 1213,.....	Prov. J.G.W.
M. M. Philip, 585,.....	Prov. G. Reg.
S. W. Gould, 1169,.....	Prov. G. Sec.
J. Ramsay, 585,.....	Prov. S.G.D.
A. M. Cook, 585,.....	Prov. J.G.D.
L. Bath, 585,.....	Prov. G. Supt of W.
R. L. Gibbs, 585,.....	Prov. G. Dir. of Cers.
A. G. Julia, 1213,.....	Prov. G.S.B.
J. H. Brown, 755,.....	Assist. Prov. G. Sec.
J. F. Stone, 585,.....	Prov. G. Purst.
D. Hart, Jun., 1169,.....	Prov. G. Standard B.
J. Fraser, 1169,.....	Prov. G. Bard.
W. T. Brereton, 1169,.....	
C. Sicard, 585,.....	} Prov. G. Stewards,
A. Mathieu, 585,.....	
R. Gillies, 837,.....	
J. Roland, 585,.....	

The Provincial Grand Lodge was closed in due form.

INDIA.

(From the *Indian Freemasons' Friend*.)

INDIAN MASONIC MEMS.

Several brethren of the 42nd Royal Highlanders at Dugshate are desirous of reviving Lodge Triune Brotherhood (No. 984), and of removing its warrant from the neighbouring Hill Station at Kussowlie.

The warrants of Lodge True Brothers, Dinapore, and Lodge Stability, Gonda, have been forwarded to the Provincial Grand Master for deposit.

CALCUTTA.

LODGE COURAGE WITH HUMANITY.—A regular meeting of this lodge was held on the 8th January. Present:—Bros. Linton, W.M.; John William Brown, Honorary P.M.; Rambart, S.W.; Williams, J.W.; Manuel, Sec., and others. Bro. Pogose, P.M. of Lodge Good Hope (No. 1058), holding at Dacca, was elected a joining member by acclamation; Bro. Lowe, officer of the ship *Agamemon*, a Fellow Craft, late of the Royal Sussex Lodge of Hospitality (No. 221), Bristol, was raised to the M.M. degree by Bro. Brown; Bro. Thomas was passed to the second degree by the W.M. of the lodge; Bros. Henry Madge and Benjamin Jacob were invested with the collar and jewel of their offices, the former as Organist, and the latter as Tyler.

LODGE SAINT JOHN.—A regular meeting of this lodge was held on Friday, the 23rd January. Present: Doctor Frank Powell, W.M.; Bros. John William Brown, P.M.; Pittar S.W.; Torrens, as J.W.; W. G. Baxter, Treasurer and Secretary; Newman, S.D.; the Honorable Captain Fraser, J.D.; Pinto, I.G.; Daniel, Tyler; besides members and visitors. We rejoiced to see among us Bro. Torrens, the nephew of the late R.W. Bro. Henry Torrens, the originator and founder of Lodge St. John. Bro. Torrens is on the eve of departure for Europe. A letter was received from Mrs. John Wm. Browne, acknowledging the present of her husband's portrait, made to her by the members of Nos. 126 and 715. The letter was ordered to be set out on the minutes and suitably acknowledged.

LODGE SAINT LUKE.—A regular meeting of this lodge was held on Wednesday, the 7th January. Present: Bros. Captain Fenwick, W.M.; John Wm. Brown, Hon. P.M.; Bick, S.W.; Pritchard, J.W.; Dr. Frank Powell, Treas.; the Rev. Dr.

Lindstedt, Sec.; Messrs. Manners and Rosamond, &c. M. C. Ross, having been accepted by ballot, was initiated by the W.M.; Bro. Moseley was passed to the second degree by the W.M.; and Bro. Galbraith was raised to the M.M. degree by the Hon. Past Master, Bro. Brown. Bro. W. H. Abbott, W.M., of Lodge Excelsior, was elected a joining member by acclamation; Bros. Simpson and Baker were elected joining members.

At a regular meeting, convened on the 4th February: present at the opening of the lodge—Bros. Capt. Fenwick, W.M.; Bick, S.W.; Pritchard, J.W.; Dr. Frank Powell, Treas.; Rev. Dr. Lindstedt, Sec.; Manners, S.D.; Short, J.D.; Hon. Capt. James Hay Fraser, I.G.; besides members and visitors. It had been noted in the summons, that the R.W. Prov. G.M. would pay an official visit to the lodge. After the lodge had been duly opened, a deputation waited on the Prov. G.M., and preceded him into the lodge. The Prov. G.M. was attended by Bro. Henry Howe, P.D. Prov. G.M., and Bro. John William Brown, Prov. J.G.W. The W.M. received the Prov. G.M. in the centre of the lodge, and surrendered the H. to him. The Prov. G.M., in returning the H. to the W.M., observed that he was much pleased with the appearance of the lodge room and the completeness of its arrangements, and that he desired to witness the performance of the work before the lodge. The Prov. G.M. having been conducted to his chair, at the right hand of the W.M., on a call from the E., the congregated brethren saluted the Prov. G.M. with the R.S. The salute was returned by the Prov. G.M. Bro. Ross was passed to the second degree. Before the lodge was closed, the W.M. directed the Secretary to place on record an expression of the pleasure which he and the lodge had experienced from the visit of the Prov. G.M., and of a hope that the lodge might, during the year, have the happiness of a visit from the brother in his non-official character. The Prov. G.M. stated that, before the lodge was opened, he had examined the books of the lodge, and was satisfied with the excellent manner in which they were kept. He had not considered it necessary, however, to look into the books of the treasurer.

BENGAL.

THE PROVINCIAL GRAND MASTER'S BANQUET.

The officers of the District Grand Lodge of Bengal and the Masters of lodges were entertained at dinner on Friday, the 30th January, by the Prov. G.M., R.W. Bro. Sandeman, at his residence, No. 25, Theatre-road.

Each guest, on entering, after clothing himself in the ante-room, where the Grand Tyler had been stationed, proceeded to the drawing-room upstairs, where the worthy host and hostess (the latter wearing a Royal Arch sash) were waiting to receive the company. We were formally introduced to "Miss Sandeman," an interesting young lady of the mature age of two years (we assure the brethren confidentially that that is *really* her age), who, as she sat beside her mamma, most graciously extended her little hand to those presented to her.

When all had been assembled, the Prov. G.M. and his officers, with the sisters who were present, went down to the dining room in regular order of precedence. The tables were arranged in the shape of the letter T, and were tastefully decorated.

When the courses had all been exhausted, and our "Aryan brethren" (the kidnutgars) had left the room, the Prov. G.M. intimated that it was his wish to propose two or three toasts. He accordingly, after drinking to the health of the Queen, asked the brethren, in a speech overflowing with humour, to respond to the toast of the sisters. A voice from behind the shelter of a huge bouquet ventured to nominate Bro. Dr. John Smith, Master of Lodge Industry and Perseverance, as a fit and proper person to undertake the pleasing duty. Bro. Smith protested that he did not possess all the qualifications mentioned by the Prov. G.M.; for although he was most probably the oldest bachelor in the room, he was, begging the pardon of the ladies, by no means a miserable bachelor. However, whether fully qualified or only partially so, it was an honour to be selected for such a duty; and he therefore, in a neat speech, delivered in his native Doric, returned thanks for the sisters, whose presence lent a lustre to the occasion.

The audible satisfaction with which the last toast was received had scarcely glided into the low murmur of conversation, when Bro. Howe, P.D. Prov. G.M., having contrived to secure the Hiram, requested the brethren to join him in drinking the health of the Prov. G.M. and Mrs. Sandeman. We need scarcely say that this proposal was received with a hearty demonstration, which, if the brethren had been in their own hall, unrestrained

by the presence of that sex for whom Masons cherish the deepest feelings of respect, might have risen to a storm of enthusiasm. We do not mean to compliment the Prov. G.M. when we say this. It must be borne in mind that his name had been associated with that of Mrs. Sandeman, and it is to that circumstance chiefly that we refer the feelings evoked by the toast.

The Prov. G.M., without manifesting the least spark of envy, but, on the contrary, with much good humour, rose and returned cordial thanks. Although he declared that it was his wish to avoid a preamble, and to come straight to the point, he somehow got into a perfect labyrinth of preambles, through the convolutions and circumvolutions of which we watched him without the slightest feeling of nervousness, as he went through them with a facility peculiar to him.

After the ladies, headed by the hostess, had deserted the room, the brethren did not linger long over their champagne and dessert; but, previously to rejoicing them, the Provincial Grand Master took the opportunity to acknowledge the aid rendered to him by the more immediate supporters of his Hiram, by proposing the health of Bros. Clark (Dep. Prov. G.M.), Howe, Anderson, Roberts, Jennings, John W. Brown, and W. Hoff; and in order that he might not be in a state of single blessedness in drinking to the toast, he begged the rest of the members of the District Grand Lodge to keep him in countenance by rising with him.

After the Dep. Prov. G.M. had returned thanks on behalf of himself and the others named by the Prov. G.M., the brethren proceeded upstairs to the drawing room, where the evening concluded pleasantly with singing and piano playing.

If royalty itself had honoured the Prov. G.M. with a visit, we feel sure he could not have been more delighted than he was while performing the duties of a hospitable Amphytrion to his Masonic guests. He seemed to be moving in an atmosphere of joy! But what we particularly noticed with pleasure was, the perfect sympathy of one near and dear to him in his Masonic aims, ambitions, and pursuits. The delight which a man takes in Masonry is greatly enhanced when there is not only an *entente cordiale* between him and his wife on the subject, but she becomes such a fast ally that she cordially aids him in carrying out his plans, and when the man so situated is the head of the Craft, his "better half" is entitled to a proportionate share of our respectful homage and gratitude!

CAWNPORE.

LODGE HARMONY (No. 641).—This lodge was in abeyance for a considerable time, until the arrival amongst us of a real "Craftsman" in August 1861, who set to work in good earnest—gathered the few remaining together—raised funds—sent up a petition duly signed by the perfect number,—and, in the month of March, 1862, we were a lodge, just, perfect, and regular, working away with a zeal and perseverance which would surprise you, with Bro. E. Mackintosh at the helm Bros. F. J. Jordan, S.W.; S. Allen, J.W.; J. Thomas, S.D. C. R. Brooks, J.D.; G. Blake, Sec.; P. Griffiths, I.G.; H' Abbey, Tyler. Since then 22 gentlemen have been initiated; 22 passed; 17 raised; and 9 have joined the lodge. The new Masonic year has been commenced more favourably than the old, with Bro. F. J. Jordan at the helm. The officers for the present year installed by Bro. F. J. Jordan, W.M., on St. John's Day last, are: Bros. Captain S. Allen, S.W.; Lieut. B. Edmunds, J.W.; C. Speke, S.D.; G. Blake, J.D.; R. Little Sec.; Ensigns R. Morrow, I.G.; H. Abbey, Tyler; Dr. G. M. Fagan and Ensign P. Clark, Stewards, with 23 other brethren belonging to the lodge—in all 33 Sons of Lights. The lodge met on Wednesday, January 7th. The minutes of the previous meeting having been read and unanimously confirmed, two gentlemen, Messrs. Patterson and Thom, were introduced in due form and received the first step in Freemasonry, the whole of the ceremonies being perfectly rendered by the W.M., who was ably assisted by the officers. The brethren of the lodge gave a grand ball and supper on 31st December. The gathering of the brethren was numerous; the W.M., officers, and brethren appeared in full Masonic costume, with any number of jewels, &c.; there were a great number of military guests also present, whose bright uniforms added much to the scene; but, above all, the splendid forms of the many fair ladies who graced the assembly, attracted the attention of the spectator, whether Craftsman or Cowan, and made all forget for the time, the realities of the outer world. The ball-room was most tastefully fitted up with banners, flags, and ornaments belonging to Masonry, and the whole presented a scene not often met with in India, and when

once seen, not easily forgotten. About 9 o'clock, the band of H.M. 46th Regiment struck up the "Merry Masons," and soon after the dancing commenced, which was continued with spirit until New Year's Day was announced, when the W.M., assisted by the stewards and brethren, led the ladies and guests to the supper table. Then commenced such a tune with knives and forks, drawing of corks, compliments of the season, &c., which showed that all were employed in looking after the creature comforts so necessary on such occasions. The gavel at length was put in requisition, and the assembly called to order. The W.M. proposed "The Queen and the Craft," with an observation that no body of men were more loyal than Freemasons were to her Majesty, who was the daughter of a Mason and the niece of several Masons, and that he had every reason to believe that we shall soon see some of her children made Masons. After one or two other toasts, the Steward gave the final toast, "All poor and Distressed Masons;" after which the dancing again commenced with renewed vigour, and was continued till about four a.m., when the ladies and brethren, tired out by the continued dancing and merriment, became scarcer and scarcer, and as the "continued dropping of water wears away a stone," so the continued dropping off of the fair and their gallant partners soon left the ball-room tenantless, and by half-past four the last of the gay people had fled to seek that peace and refreshment only to be obtained in India—under the mosquito curtains. The whole was, as is usual with the Brethren of Harmony, a most successful party, and reflects the greatest credit on all the brethren entrusted with the management of the Masons' ball at Cawnpore.

LAHORE.

ST. JOHN'S DAY.—The lodge was opened at sunrise. Mr. W. Wilson initiated; after which Bro. Hall made over the Hiram to Bro. Boddam, who appointed his officers as follows:—Bros. T. Jones, S.W.; J. Field, J.V.; W. F. Sheehan, S.D.; A. Stewart, J.D.; and H. H. Birch, I.G. St. John's Box passed round for the contributions of the members. Lodge called off from labour to refreshment. The brethren assembled again at 10.45, and marched, in Craft costume, to divine service at the Anarkulle church, where an excellent sermon was preached by the Rev. J. E. Hadow. At the conclusion of the service, the usual donation of 100 rupees was made to the station poor box. Labour was resumed at sun-down, when the lodge was closed, and the brethren adjourned to a banquet. W.M. Welby Wroughton Boddam presided, with the P.M. William Ball, on his right. After the cloth was removed, the first toast of obligation was proposed by the W.M., "The Queen and the Craft." It was received with enthusiasm, and the usual Masonic honours. The second and third toasts were also proposed by the W.M., "The Right Worshipful Grand Master, the Earl of Zetland, and all officers of the Grand Lodge of England," and "The Provincial Grand Master of Bengal and all officers of the Grand Lodge, not forgetting W. Bro. Sandeman, the founder and first Master of Lodge Hope and Perseverance; and retiring Master Brother Ball." The fourth toast of "The Army," was proposed by Bro. T. H. Thornton. He observed that the society of Freemasons was a society whose objects were essentially of a peaceful kind,—development of charity and brotherly love. At the same time, Freemasons, like other sensible people, are of opinion that the best security for the maintenance of peace and the development of peaceful arts, was the maintenance of a well-disciplined army. They therefore hailed with perfect satisfaction the presence of so many military brethren, and they felt proud in numbering amongst them so distinguished an officer as Major-General Cunyngame; with his name, therefore, he begged to couple the toast. W. Bro. Cunyngame returned thanks as follows:—Gentlemen and Brother Masons,—I cannot pretend to such eloquence, in returning thanks for the honour you have done to the noble profession to which I belong and myself, as the brother who has proposed it; but I desire to thank you as a soldier. From the moment that I took command of this division, I have received at the hands of the residents of Lahore nothing but kindness and attention; this gives me sincere pleasure, claiming as I do the anxious desire that the civil branches of the community and the military should be united in the closest bonds of friendship; this has been my study, and most zealously has this been seconded by you all. When I look around me and reflect that scarce fifteen years has this noble province been annexed to the empire, gained by the valour of our soldiers, administered by the talents and wisdom of our civil management; when I re-

fect upon the advances made in this province during this time, and traversing each separate portion of the divisions of this country as I do on my inspection, and observing contentment and prosperity on all sides, it assures me that the guiding hand possesses no mean genius, and that his example is not carelessly followed or his precepts unattended to—it makes me, moreover, reflect upon the justice and good management of your rule, as deeply as you have been pleased to allude to the valour of our arms. And now, gentlemen and brothers, when I look around me and see so many who, although civilians, yet, in the hour of danger, ready at the call of our country, nobly took a military position, and so worthily sustained their adopted military character—when I reflect that this province was saved from the disasters of the rest of India, even if it did not by its noble example become the saviour of this noble empire itself, I feel proud, indeed, that I now stand in the position of so high a command in this province. But there are many no doubt here present enrolled in the honourable band of volunteers, who are the truest emblems for the security of the peace so justly extolled by the eloquent proposer of this toast—those who have voluntarily bestowed their services, not for aggression but purely for defence, to secure the integrity of their hearths and houses. Perhaps there is not one movement which has gained us so high a name in the annals of our history as the volunteer movement. After the long and glorious wars of our ancestors, we sought an honourable repose and showed a disinclination for the horrors of war; this was mistaken, in too many instances by our foreign neighbours, for a servile disposition, an unwarlike degeneracy. But when danger appeared to advance, the country, like one man, arose, and unlike the hireling bands of a despotic monarch, England showed that she could produce tens of thousands of voluntary soldiers. That movement has been worthily followed in this country, and in none more successfully than in the Punjab, the head and directing authority taking a real interest in all that conduces to the welfare of the province, and bestowing his paternal care and encouragement; and worthily has he been responded to. For my part, as I told you at first, it is my desire to assist you by every means in my power; and now that I have been honoured by the intimation that in a few days hence his honour the Lieut. Governor will attend my Christmas review, I trust that I shall receive the volunteers of this province, not only to witness the manœuvre, but to take a part in them. Brothers, one other distinguishing feature in this province I beg to allude to. On the other side of the globe, in the New World, a horrible fratricidal war is raging. Now that we are enjoying the festivities of this hospitable board, it is indeed dreadful to think that, by this unnatural war, many of our ill-fated brothers are pressed by want at home. It is then pleasurable to think of the exertions which have been made in this province for their relief,—exertions, however, which should be more unremitting in their energy. Gentlemen and brothers, allow me to thank you collectively and individually for the honour you have done us. Collectively for my profession; it is our duty and our pleasure at all times to cultivate each bond of union with our civil brothers, feeling assured that this is the true key-stone of our military success. Individually, for the kindly feelings that I have met with from each and every branch of this community, so eminently endowed with loyal and true British feelings. And while we are sitting round this handsomely furnished board, one thought of our native isle still struggling, at this festive period, in our minds, bringing thus practically before us the generous festivity which so many that are dear to us are now enjoying in our much loved distant land, let me remark how truly satisfactory it is to reflect that, wherever we are, and whatever strange and distant lands we inhabit, but one feeling animates us,—that feeling of honour for our Queen and country. Gentlemen and brethren, accept at my hands my expressions of gratitude in the name of my brother officers and myself, for the honour you have done us. The W.M. next proposed the health of P.M. Ball. The toast was received with acclamation, which was renewed after the accomplished Craftsman had addressed the brethren in reply. The seventh toast was proposed by Bro. C. M.W. Mercer, who said:—Gentlemen, it has fallen to my lot to propose one of the toasts this evening, which fortunately requires no preface, but carries its own recommendation with it. I cannot pretend to the eloquence of Mr. Thornton, or of Major-General Cunyngame; and the prominent position given by the latter to the glorious deeds performed by members of the Civil Service during the disturbances of 57-58, cuts from under my feet that part of my subject which, in proposing the health of

the civilians, I should have been so glad to have dilated on. Nothing remains for me, then, but to recall the splendid services they have performed in their own legitimate line for more than one hundred—aye, for nearly two hundred years, which have resulted in giving to the world such men, to go some years back, as Lord Metcalfe, who rose to be Governor General of Canada, and, to come to our own times, John Laurence and our present revered Lieut. Governor. In performing the task set me, I consider it an honour that I have to do it in the capital of the Punjab, which, in Civil Government, is the model province of India. Gentlemen, I ask you to drink the health of the Civil Service, and with the toast, I am happy to be allowed to couple the name of Mr. Thornton, the more so as we can hail him as a Brother Mason." In replying to the toast for the "Civil Service," Bro. Thornton said: "He thanked both the proposer and Major-General Cunynghame for the very kind manner in which they had alluded to the military service of the members of his service during the late mutiny; if they had performed any such services, it was to a great extent owing to the noble example set them by their military brethren. Mr. Thornton then proceeded to say that he considered that one great advantage possessed by the Punjab and other similarly organized and non-regulation provinces, was the fact that in them the civil and military services are not kept entirely distinct, but harmoniously worked in the administrative duties; he believed that both parties received mutual benefit from the system, and he trusted that the cordiality which existed between the two services would long continue to flourish. The seventh toast was proposed by Bro. Jennings, P.M., in very eloquent terms. It was the health of the new Master of the lodge. Bro. Boddam returned thanks. The eighth toast, "Our Guests," was proposed by Bro. Field. Bro. Jennings again rose and expressed himself to the following effect:—He said he had the gratification to propose "The Press," the Fourth estate of that glorious constitution which is our boast and glory, and at the head of which is our gracious Queen. Honour has to-night been done to our Army; but when have they opened the way and planted that famed old flag, that the Press has not accompanied them, to the delight of every Englishman; for where is there one who would not feel he wanted "something" if he had not his newspaper on his breakfast table? In all countries we regarded the Press as one of our dearest rights,—the palladium of liberty, the advocate of free opinion, the chronicler of the deeds of our statesmen and heroes, and our other great and good men. To us, it is what history will be to posterity, and to which history is so much indebted for truth. In proposing the Press, I beg to couple with it the name of its able representative in the Punjab, our esteemed friend Bro. Gordon. Bro. Gordon returned thanks for the Press with his usual eloquence, though, with the modesty and humility for which he is so distinguished, he has requested us not to report it—a loss which the reader will doubtless deplore. The tenth toast was proposed by Bro. Major General Cunynghame, "The Members of Lodge Hope and Perseverance," coupling with it the name of the senior member of that lodge. Bro. Ball, as the oldest member of the lodge, returned thanks. During the evening many glees were sung, and songs also, in a style which elicited the highest applause.

COLOMBO.

MASONIC HALL.—A ball was given on the 26th December by the Colombo Lodges and other Masonic brethren, and came off in the council chamber with the most complete success. Not only was it the best festive gathering that has taken place in Colombo for some years, but we are justified in saying that the decorations, the supper, and other arrangements, were such as to leave nothing further to desire. Above two hundred guests assembled on this occasion, of whom a third were of the gentler sex. The council room was tastefully and appropriately decorated with Masonic emblems and inscriptions, embodying the principles inculcated by this most ancient Craft. Prominent amongst these, we may mention a beautifully executed transparency of "Jacob's Ladder," which, placed over the centre of the staircase, produced a remarkably good effect. We need scarcely say that the bands of both regiments, under the direction of their respective bandmasters, performed their parts most effectually. At the usual hour, the guests sat down to an excellent supper, the places of honour being taken by Bro. Col. Waddy, of H.M.'s 50th Regt., the Master elect of Lodge No. 58, the Queen's Own, and Bro. Henry Thompson, Master of the

Sphinx Lodge, No. 107, assisted by Bro. Col. Maydwell, Master elect of No. 107. At the supper, after the usual toasts, Bro. O'Brien rose and said:—Although in olden times Masons have been most unjustly accused of witchcraft, to which they have no pretensions, still I think that I would not be guilty of it were I to divine the thought which has been in the minds of most of the uninitiated this evening. It is, "What is all this about?" "What is Masonry?" I will tell you—Masonry is the word which unites the prince with the peasant. It inculcates the practice of every moral and social virtue, and has been aptly termed "a beautiful system of morality, veiled in allegory and illustrated by symbols." For, ladies and gentlemen, scoff not at the badges, devices, and ceremonies you see about. They all have a meaning, to "point a moral or adorn a tale." It is well known that, at the building of King Solomon's Temple, workmen from all quarters were collected. What more natural than that they should, in those days when there was no education, typify, by means of the implements of their art, the various moral rules adapted for their government, or that they should seize on this means of conveying through their art the sentiments by which they were actuated. It was thus that, by means of these guilds, afterwards scattered through the world, we see in noble edifices in the east and west, be they of the Greeks or Romans, or the glorious cathedrals of the gothic era, the same symbols employed. The sentiment, however, which I would propose, is one older still than Masonry, as it takes its rise from the next act after the creation of man—the moment he felt the softening companionship of woman—it is a sentiment honoured by all, and above all by Masons. I would beg to draw your attention to the transparency over the stairs, called the tracing board of the entered apprentice. On it you see the pillars of the various Orders, the Doric, the Ionic, and Corinthian. These are seen in every lodge, and convey sentiments which should guide every Masonic art—they signify to us, wisdom, strength, and beauty. Wisdom to conceive, strength to execute, and beauty to adorn. And have they been neglected by us to-night? No! Looking round and seeing so many of the society of Colombo about me, I cannot pay them so had a compliment as to say they would be guilty of a wilful act of folly, or would patronise us when committing one. This time last year, it was the wish of many of us, myself included, to have asked you, as to-night, to participate in celebrating the festival of our patron saint; but we lacked one Masonic element—strength to execute; we did not number enough. This, however, through the exertions of the W.M.'s, who took for their motto one that must be dear to at least one of them, *vires acquirit eundo*, has now been rectified, and we number sufficient to welcome you to-night. Beauty, the Corinthian pillar of our structure. I may, perhaps, be permitted on such an occasion, to commit a piracy on the well known epitaph of Sir Christopher Wren, and say, *Si argumentum requiritur circumspice*. Yes, gentlemen, look round, and I am sure no one will say that we have not beauty to adorn. One and all, let us drink the health of "The Ladies." The Queen's Advocate said that he had been requested to return thanks for the ladies. He felt how unworthy he was of such a high duty, but he was only the deputy of a gentleman unhappily absent that evening, a perfect representative of the fair sex—a Bayard, *sans peur et sans reproche*. He was, however, consoled by the thought that there never was, is not now, and never will be, a man, intellectually, physically, or morally, wholly fit to return thanks for the ladies! Independent of the intrinsic claim that the ladies had to be toasted, the ceremonies of that evening showed that they were peculiarly identified with Masonry. The gallant Major had said that Masonry dated from Adam; but plainly he placed that historical fact a *little too early*—it must at least have dated from Eve—as it was necessary that there should be two persons in the world, that one might keep the Masonic secret. And how could Adam give a Masonic ball, an essential mystery of Masonry, until he had a lady for a partner in Eden. In the interests of the ladies, he would convey to the Masonic gentlemen the thanks of the ladies in the manner that those thanks had been entrusted to him—in the first person: "We ladies, beg to thank the gentlemen of the lodges for a very pleasant ball, and a very nice supper, and further beg to exercise our female constitutional privilege of giving advice, and advise you, gentlemen of the lodges, to repeat the favour at the earliest convenient opportunity." Dancing was resumed after supper, and kept up until four o'clock, and the company separated well pleased with the hospitality of the brethren of Lodges Nos. 58 and 107, and those who worked with them.—*Ceylon Times*.

ALLAHABAD.

MASONIC BALL.—Under a dispensation from the Prov. G.M., Bro. A. W. Spence and the other brethren at Allahabad gave a Masonic Ball at the Assembly Rooms, on Monday the 29th December, which went off very successfully. There were about 200 persons present; and among the guests were Colonel and Mrs. Kaye. The band of H.M.'s 77th attended on the occasion, and played on the stage used for theatrical purposes. The supper was in Mr. Oehme's best style; and the dancing was kept up till morning. Bro. Callan, P. Prov. G. Reg., and three of his late fellow passengers on the *Nemesis*, have joined the lodge. Bro. Callan writes very favourably of the manner in which the work is conducted, and of the zeal which animates the Allahabad brethren, and takes them from great distances to the lodge meetings.

RANGOON.

Bro. Nanabhoj Burjoree has been elected Master of Lodge Star of Burmah, and has appointed the following officers:—Bros. George Bullock, S.W.; R. Berrill, J.W.; George O'Donnell, S.D.; Edward Richardson, J.D.; Chas. Pascal, Sec.; James Dickie is the Treas. On St. John's Day, the brethren of the lodge, accompanied by those of Lodge of Victoria, walked in procession to church, where a Sermon was preached and a collection made for local benevolent purposes. After service, the brethren marched to the site of their proposed Masonic Hall, and the foundation stone of the building was laid by Bro Dickinson.

THAYETMYO.

Bro. Leonard Bolden (of H.M. 68th) has been elected Master of Lodge Astaa. The following are the officers of the lodge:—Bros. Peter Burton Roe, S.W.; Decimus Flower Lonsdale, J.W. and Treas.; William Davis, Sec.; Josiah Benjamin Chapman, S.D.; B. Bell Forsyth, J.D.; A. Fellowes Forsyth, I.G.; Henry William Bird, Tyler.

AKYAB.

The brethren gave an evening party, on St. John's Day, at the house of the W.M., Bro. Ripley, the lodge bungalow not having sufficient accommodation for the purpose. The party went off well, and was kept up till 12 o'clock, it being Saturday.

MAULMAIN.

The brethren marched on St. John's Day to St. Matthew's Church, where Divine Service was performed, and a sermon was preached by the Rev. C. G. P. Parish. A collection was made after the sermon on behalf of the Maulmain Church of England Orphanage.

ROYAL ARCH.

ALLAHABAD.—*Chapter Hope* (No. 126).—A convocation of this chapter was held on the 21st January. Present: F. Jennings, M.E.Z.; Doctor John Smith, M.E.Z. of the Scottish chapter; John William Brown, Pl. H.; C. J. Evans, as J. The following Master Masons were exalted: C. Kelvey, 265; R. N. Burgess, 284; W. R. Patterson, 80; W. H. Taylor, 265; J. Gilbert, 265; W. G. Probyn, 1127; Geo. Chisholm, 126; C. Lazarus, 279; and L. J. Ewert. The lectures were delivered by the First Principal and by V.E. Comp. Brown. The following were the officers elected for the year:—John William Brown, 1st Principal; William Clark, C.E., 2nd Principal; James G. Bowerman, 3rd Principal; Doctor Frank Powell, Principal Soj.; Thos. Dickson, re-elected Scribe E. and Treas.; W. G. Baxter, re-elected Scribe N.; Daniel, Janitor.

MARK MASONRY.

NEWCASTLE-ON-TYNE.—*Northumberland and Berwick-on-Tweed Lodge.*—A meeting was held at the Freemasons' Hall, Newgate Street, Newcastle-on-Tyne, on March 25th. In the absence of the R.W.M., the lodge was opened by P.M. Bro. H. G. Ludwig, as R.W.M., assisted by Bros. E. J. Banister, S.W.; Laneter, J.W.; A. Loades, Sec.; Reed, S.D., and the rest of the members. The minutes of last lodge were read and confirmed. The business of the lodge over, it was closed at 8 o'clock, and the brethren enjoyed a social hour, which is appreciated by all who attend these meetings. Bro. Banister invited the brethren to come and assist at the consecration of the new Mark Lodge at Carlisle, which would shortly take place, and hoped they would honour him, being appointed the first Master.

Obituary.

BRO. WILLIAM HUTCHESON.

Bro. Dr. William Hutcheson, formerly head medical officer in the Glasgow Lunatic Asylum, died at Ayr on the 24th ult., in the 56th year of his age. Mr. Hutcheson was a native of Edinburgh, and completed his professional education in that city, at the Royal College of Surgeons, and at the University. He attained to great eminence among his professional brethren in his treatment of the insane; and in civil and criminal trials he was a high authority, and often examined. Mr. Hutcheson was one of the medical gentlemen who gave evidence in support of the plea of insanity set up for Macnaughten, the murderer of Mr. Drummond, the private secretary of the late Sir Robert Peel. One who knew Bro. Hutcheson well thus speaks of him:—"As a friend and acquaintance it was impossible to have one more pleasant or instructive than Dr. Hutcheson. His sometimes silent and abstracted manner proceeded neither from distance nor reserve; for no one was ever more frank and open, and few had more entertaining and valuable stores of information at command. A thorough classical scholar, with all manner of curious book-lore on all manner of subjects; conversation with him was most imposing, and one could not be half an hour in his society without learning something worth knowing and being better for the humour, approaching at times to drollery, with which, when the topic admitted, he could set it off so well." Towards the end of last autumn, Dr. Hutcheson accompanied his only son (a brother of the Mother Kilwinning Lodge), who was about to embark for China, as far as London, and on his return caught a cold, from the effects of which he never recovered. Calmly he fell asleep in the tranquil assurance of that religion whose blessed offices his whole life, from birth, had been spent in illustrating.

THE WEEK.

THE COURT.—The Prince and Princess of Wales went down on Saturday to their estate at Sandringham Hall, Norfolk. The former visits of the Prince to this newly-purchased property were of a private nature, and he was, therefore, allowed to pass up and down much as any private gentleman might do; but on this, the first time he was accompanied by his bride, the occasion was treated as a public one, and the welcome given him all down the line was of a very warm and cordial nature. The Royal party left the Eastern Counties station at one o'clock, and reached Wolverton about half-past four. At all the intermediate stations (Cambridge, Ely, Lynn, &c.) the inhabitants turned out in great numbers, and welcomed their arrival. Between Wolverton station and the lodge gates at Sandringham a triumphal arch had been erected, and the population of all the country round were here assembled. There was a continued outburst of cheering all along the road. The Prince has received the Grand Cross of the Legion of Honour from the Emperor of the French. Prince Alfred arrived at Windsor, having having travelled by easy stages from Malta, on Tuesday, and was met at the station by her Majesty and the young Princesses. The Prince, although he appears thin, was in excellent spirits, and in much better health than could have been expected after his recent illness, and he appears to have grown nearly as tall as the Prince of Wales.

IMPERIAL PARLIAMENT.—On Thursday, the 26th March, in the HOUSE OF LORDS, the Tobacco Duties bill was read a second time, and, the standing orders being suspended, it went through committee, was read a third time, and passed.—The Lord Chancellor, in calling the attention of the House to the nomination and presentation to the crown livings vested in the Lord Chancellor, observed that, although these livings were very numerous, many were of very small value and in remote districts, and showed by their neglected condition the want of an interested supervision of landed proprietors holding the advowsons. What he proposed to do in the bill he presented was to ask for power to sell the advowsons of 320 of the smallest livings, and to employ the proceeds for the benefit and augmentation of other livings. The advantages which would accrue from this scheme were the improved conditions of the parishes, by transferring the advowsons to landed proprietors, who would take a pride in maintaining the parish church and schools. He intended to ask their lordships to refer the bill to a select committee. The bill was read a first time.—On

Friday, several measures, including the Union Relief Aid Continuance Bill, and the Tobacco Duties Bill, received the royal assent by commission; and after a short conversation, Lord Westbury's bill for augmenting the value of the Crown livings in the gift of the Lord Chancellor, was read a second time. In the House of Commons on Thursday, March 26, Mr. Dodson called attention to the charges of the Diplomatic Service, entering into various details and adducing examples to show the complication in which the diplomatic expenditure was involved, and moved a resolution, "That all sums required to defray the expenses of the Diplomatic Service ought to be annually voted by Parliament, and that estimates of all such sums ought to be submitted in a form that will admit of their effectual supervision and control by this House."—Mr. Layard said no doubt what had been stated by Mr. Dodson was to some extent true, but the system had hitherto worked well, and he opposed the resolution on two grounds—economy and the efficiency of the public service. If the diplomatic charges were annually submitted to the House, he had no doubt (for reasons which he explained) they would be considerably increased, while the service would be less efficient than it was.—The Chancellor of the Exchequer confessed that all his prejudices and prepossessions were in favour of the resolution. But he had no hesitation in saying that, practically, he preferred the arrangement as it stood to that proposed in the resolution, which he hoped the House would not adopt. The resolution was negatived by 136 to 65.—The House then went into a committee of supply on the Civil Service Estimates, and votes for Revenue Departments and certain classes of Civil Service Estimates, were agreed to, without much discussion. On the vote of £25,273, usually known as the "Regium Donum," for dissenting ministers in Ireland, Mr. Williams objected to the vote. On a division, the vote was carried by 53 votes to 26. On Friday, the Chancellor of the Exchequer, in reply to a question from Mr. Henry Seymour, stated that he had heard that a proposal was likely to be made to the Government with respect to purchasing for some public object the Exhibition building; but he did not think the proposal was one that could be entertained. In answer to Lord John Manners, Sir George Grey said the Inspector of Factories in Lancashire had reported that steps were being taken to adapt the machinery in the mills to the use of Indian and other descriptions of cotton. Mr. Hennessy made another appeal on behalf of Poland; and Mr. W. E. Forster raised a discussion on the fitting out of war vessels in this country for the Confederate States. The Solicitor-General warmly defended the conduct of the Government with respect to the fitting out of the Alabama, and retorted that the American government had not always respected our neutrality when their own interests were concerned. The recent disturbances at Staleybridge was brought before the House by Col. Wilson Patten, who was anxious to know whether the Home Secretary entertained any apprehensions as to the future.—Sir George Grey, in answer to this appeal, expressed a strong opinion on the "extremely injudicious" course taken by the Mansion House Committee, in practically censuring the local Relief Committee, by a grant of £500 in money for that district, but the right hon. Baronet had no fear whatever with regard to these riots, as the civil and military authorities were quite prepared to meet any attempt to renew the disturbances.

GENERAL HOME NEWS.—The Corporation of the City of London have voted 250 guineas for the gold casket in which the freedom of the City is soon to be presented to H.R.H. the Prince of Wales. Out of thirteen competing designs for this casket, one in the cinque-cento style, sent in by Mr. Benson, was selected on Saturday, and the work ordered to be completed forthwith. The casket is not to be, as heretofore, a mere lump of precious metal, but will be an exquisite specimen of enamel and jewelled work, miniature coronets of the Prince and Princess carefully jewelled, in perfect imitation of the originals, surmounting the top of this costly little coffer.—The table of the revenue for the last quarter and for the financial year has just been published. The important result is that upon the whole year there is an increase over last year of £929,082. The quarter shows a decrease of £392,868. The great decrease is on the Excise, which falls short on the quarter by £379,000, and on the year by £1,177,000. The great increase is under that not very intelligible head the miscellaneous, which shows an increase on the quarter of £391,598, and on the year of £1,006,027. The property tax fell off half a million on the quarter; but there is an increase of £232,000 on the year. The Customs show an increase of £360,000, of £140,000 on the

twelve months. The only item besides the Excise on which there is a decrease over the whole year is the taxes, which fall off to the extent of £10,000.—Lord Palmerston was, on Monday, installed as Lord Rector of the University of Glasgow. In consequence of the eager throng of the citizens, to whom the sensation of a remarkable stranger coming among them is at all times as welcome as it is rarely gratified, the ceremony was removed from the old College Hall to the neighbouring church of St. John's, which was filled from an early hour by an excited throng of students and ticket-holders, who whiled away the tedious hours of waiting by strains of melody of a character rather different from those which are wont to rise within those walls. On the appearance of Lord Palmerston he was loudly cheered. After thanking the students for the honour they had conferred on him in electing him to the office of Lord Rector, he proceeded to exercise one of its privileges by lecturing the young men on their studies, and urging them to strain after excellence in all to which they devoted their attention. In the evening there was a grand banquet, at which about a thousand persons were present. In responding to the toast of his health, the noble Lord congratulated the country on the satisfactory state of the revenue, and while making due allowance for the irritation produced both in the Northern and Southern States of America by our strict neutrality in the civil war, he assured his audience that our relations with foreign governments were altogether on a most friendly footing. By ten o'clock on Tuesday morning, his lordship was again afoot, the object of admiration to an excited crowd that lined the streets through which he drove to the Broomielaw, where he embarked on board the *Wolf*, steamer, for a trip down the Clyde. He landed at Greenock, where he was splendidly feted, and returning to Glasgow he addressed a crowded meeting, principally of the working classes, who held a *soirée* in his honour in the City Hall. Before leaving Glasgow, on Wednesday morning, his lordship was made a member of the Garter Club. After that ceremony he proceeded to Edinburgh, where, in the afternoon, the freedom of the city was conferred upon him. In acknowledging the compliment, his lordship spoke strongly of the advantages arising from municipal institutions, in the preservation of the liberties of the people, and in the education of men to take part in the larger affairs of the nation. Subsequently, at the university, his lordship received the degree of *LL.D.*—The Duke of Grafton died on Thursday, March 26th. The title and estates descend to his eldest son, Lord Euston, whose accession to the peerage causes a vacancy in the representation of Thetford. Lord Augustus Fitzroy, a brother of the present Duke, and one of the Queen's equerries, will, it is stated, become a candidate for Thetford,—a pocket borough returning two members, in which the Fitzroys and Barings are all powerful.—An interesting meeting took place on Saturday at the Working Men's Club, Clare-market, to carry out a plan which had been formed for providing refreshments at moderate charges to the working classes. The company sat down to a substantial dinner, which, it was stated, could be furnished, and was proposed to be furnished, to working men at 4½d. per head. The Rev. Joseph Irving, M.A., presided, and the meeting was afterwards addressed by several clergymen and others who take an interest in the well-being of the working classes.—The designs for the Albert memorial, in London, are about to be exhibited at Westminster. It is semi-officially announced that no decision has yet been arrived at with respect to the precise form of the memorial, but it appears to be taken for granted that the amount subscribed, £60,000, will be insufficient to meet the cost of a befitting record of the nation's sense of the private worth and public services of the deceased Prince, and that an appeal for a grant of money from Parliament will be necessary.—The Staleybridge operatives have accepted the compromise offered by the Local Relief Committee—that the relief should be distributed half in money and half in tickets. An announcement to this effect was made at a meeting of the Committee, on Saturday, by a deputation representing the various schools in the town. The operatives now plead for a weekly holiday to enable them to go in search of employment; but as a general revision of the occupation of the scholars is contemplated, the Committee decline at present to grant the request. At the same assizes, Duncan M'Phail and George Woods were sentenced to death, for the murder of Mrs. Walne, at Ribchester. The jury added to their verdict a recommendation to mercy, but the learned judge told the doomed convicts that he could hold them out no hope that, in their case, the prerogative

tive of the Crown would be exercised. A man named Carr was committed along with McPhail and Woods, but he died suddenly on the morning of trial.—On Wednesday morning an artilleryman named Alfred Holden, stationed at Chatham, sent his wife out on an errand, and immediately killed his infant child, by nearly severing its head from its body. He was shortly taken into custody, and admitted the crime, adding that he had done it to be hung, in order that he might escape from the tyranny of his sergeant.—Two murderers were, on Friday week, executed at Dorchester, while two others were sentenced to death—Levi Taylor, at the Liverpool assizes, and William Hope, at the Hereford assizes. Taylor, it will be remembered, cut his wife's throat in a beerhouse in Shudehill. He was strongly recommended to mercy by the jury, and after sentence was passed upon him, he was carried from the dock in a state of insensibility.—The Bishop of Oxford has issued a pastoral letter to his clergy, in which he states that as Bishop Colenso has not consented to "reconsider his views or to resign," the "great majority" of the prelates of the Church deem it their duty "to guard their dioceses from the ministry of one who is, in their judgment, disqualified for the exercise of any spiritual function in the Church of England." Dr. Wilberforce, coinciding in this view, forbids the Bishop of Natal to "minister in the word and sacraments" within the limits of his see.—A young man named Carter shot his sweetheart, a girl named Hinckley, in Birmingham, on the 4th of December last. He was tried on Saturday, when the crime was clearly proved. The jury, moved by his youth, and probably also by the pitiable spectacle of remorse and mental and bodily prostration exhibited by the prisoner in the course of the trial, recommended him to mercy. Mr. Justice Willes promised to forward the recommendation to the proper quarter, but warned the prisoner against relying on its effect, and, in the meantime, sentenced him to death.

FOREIGN INTELLIGENCE.—The French Government has deemed it expedient to make an official or semi-official declaration that M. Fould will not quit the ministry. There seems, however, to be good ground to suppose that M. Fould tendered his resignation, in consequence of an article—said to have been furnished by M. Magne, who was M. Fould's predecessor in the Ministry of Finance—which appeared in two of the Paris papers, and which by implication censured M. Fould's attempt to limit the imperial expenditure by abolishing the power of opening "extraordinary credits" by a mere decree of the Emperor. Some satisfaction has no doubt been given to the complaints of M. Fould, who is said strongly to desire economy, but who probably has no very great desire to resign the pleasures and profits of office. M. Magne, who was also in the Ministry, has resigned, and his resignation accepted, his retirement being soothed by a friendly letter from the Emperor and an appointment as member of the Privy Council. The Emperor states that he accepts the resignation because "an incident" has rendered "more apparent the difference of opinion which exists between M. Fould and yourself on financial questions." The "incident" was no doubt the insertion of the *communiqué* in the newspapers to which M. Fould took exception. *La France* says that the place of M. Magne will not be filled up.—Greece has at last got a king, unless some unexpected and malignant fate should again interpose. Telegrams received in London, at the Greek Consulate, announce that the National Assembly of Athens have agreed to an unanimous vote on Tuesday, proclaiming Prince William George of Denmark King of the Greeks, under the title of George the First. The successors of the Prince, says the telegram, will profess the orthodox religion. Three deputies are to come to Copenhagen for the purpose of offering the crown to the Sovereign elect. This is promptitude indeed. Only the other day the plan was first thought of, and now, if the King of Denmark or envious fate do not unexpectedly interpose, the whole affair is settled, and the throne of Greece has found an occupant.—The Vienna journals announce that, in a conference held by Count Rechberg and the English and French Ambassadors, it has been agreed that the Austrian, French, and British cabinets shall simultaneously address to the Russian Government identical notes recommending the establishment of "seasonable reforms" in Poland.—Paris and Vienna journals publish despatches affirming that there have been fresh collisions between the Christian and Mahometans in Syria, that some of the Druses have attacked a detachment of Turkish troops, and that the European consuls have demanded the adoption of precautions against the possible

occurrence of fresh massacres. It must, however, be observed that the French newspapers are ever inclined to magnify any appearance of disorder in Syria, and that the Syrian Christians themselves, mindful of the Damascus massacres, are naturally filled with alarm by the slightest manifestation of Moslem fanaticism.

AMERICA.—The chief intelligence brought by the Arabia, is the announcement that the Federal squadron on the Lower Mississippi, under Admiral Farragut's command, had sustained a severe repulse at Port Hudson. No Northern accounts of the engagement had been received; but from the report published by the *Richmond Whig*, it appears that the bombardment of Port Hudson was commenced at two o'clock on the 14th inst. At midnight the Federal squadron endeavoured to run past the Confederate batteries under cover of the darkness; but the attempt was disastrously unsuccessful. The Federal war steamship Mississippi, was burned to the water's edge, and thirty-six of her crew were captured by the Confederates. A second vessel was "completely riddled," a third was "badly crippled," Admiral Farragut's flagship was "disabled," and the other Federal steamers—with the exception of a single gunboat, which, "in a damaged condition," passed the batteries—were driven back down the stream. According to the latest telegrams from New York, "none of the reported Federal successes or captures in the Yazoo river are yet confirmed;" and, indeed, a comparison of date shows that there was not any foundation for the reports, and at the date of the latest accounts, we are told the Federals were 150 miles from Yazoo city, the place where, as it was alleged, the twenty-six transports and 7,000 prisoners had been captured by the Federals. On the 17th inst., the Federals made an unsuccessful attack on the Confederate intrenchments at Franklin, on the Blackwater river; and on the 13th inst., the Confederates, under General D. H. Hill, were repulsed in an attempt to take Newbern; but nothing is said of the probable losses sustained on either side in either of these engagements. There has been a sharp skirmish between some Federal horse, who had crossed the Rappahannock at Kelly's Ford, and a body of Confederate cavalry, under General Fitzhugh Lee; and the Federals, who captured some twenty-five prisoners, compelled their adversaries to retreat.—By the City of Baltimore we have news from New York to the morning of the 21st of March. A Federal attack upon St. Helena, twenty-four miles in the rear of Port Hudson, had commenced, and it was supposed that a simultaneous attack was also made on Port Hudson in front. An unsuccessful attack had been made on Galveston. Although the town was set on fire in some places the Federal fleet had to draw off. General Hunter had made no advance in South Carolina, on the contrary his positions were threatened. Great preparations were made to defend Charleston, and the Confederates were said to have a number of gunboats nearly ready. No reliable news had been received, of the attack on Charleston having commenced. From Vicksburg it was reported that a considerable corps of Grant's army had been compelled to re-embark and go up the river, and it was even said that the whole expedition was on the point of being abandoned, and that, in consequence, Rosecrans's position would be much endangered. Some fears were entertained for the safety of the negro corps which, under white officers, had ascended Mary's River, in Florida; but reports of their capture, and the probable shooting of the officers, were discredited by later news which represented the expedition as having made considerable captures.

TO CORRESPONDENTS.

J. S.—The *Book of Constitutions* is published at the Grand Secretary's office.

NEMO.—Yes; in America.

P. M.—We never heard of the work alluded to.

A YOUNG MASON should seek the information required from some members of his lodge.

PETER may rest assured that we are not going to interfere in quarrels with which we have no concern. His article has been consigned to its proper receptacle—the waste paper basket.

Owing to Good Friday falling in the present week, and the consequent necessity of going to press earlier than usual, several communications are unavoidably omitted.