

LONDON, SATURDAY, AUGUST 15, 1863.

FREEMASONS AND THEIR DOINGS.

(From the Daily Telegraph.)

Partly with a sensation of satisfaction, and partly with one of humiliation, will English Society remember the parliamentary session of 1863, in connection with the Chancellor of the Exchequer's famous speech on Charities. What a marvellous exercitation it was! As a feat of memory, the recitation of the Homeric catalogue of ships, or a genealogy from Genesis, may be no child's play; but what were such tasks in comparison with the glib enumeration of all the provisions made for centuries past by well-meaning but sometimes narrow-minded Dives, for the benefit of dead and gone Lazarus? Long will the admirers of fluent rhetoric recall with pride how the inexhaustible financier discussed the perennial quartern loaves bequeathed by old Brown, and the perpetual endowment of poor widows with flannel petticoats by old Smith. Nor was the egotism of Jones who founded a charity less to benefit his species than to glorify himself, or the short-sightedness of Robinson, who pauperised a whole district by limiting the locality of the objects of his bounty in any way forgotten. Mr. Gladstone spared none. He showed how hospital governors ate up patients at gormandising dinners; how the pot of ointment had been sold for a hundred pence, and how the pence had *not* been given to the poor; how deans and chapters had thriven while almsmen grew pinched, and grammar-school boys fell into ignorance; how the Pharisee's horn had been exalted, while the beggar's wallet had been emptied. The Chancellor, indeed, read his countrymen a very sharp lecture on the occasional futility of kind actions, when unaccompanied by sound discretion and common-sense. He gave a novel, a forcible, and a not very comfortable application to the dictum which teaches us that "charity covereth a multitude of sins;" for he showed beyond dispute how, under its cloak, innumerable mean, base, and cruel sins had been fostered. Until the world comes to an end there will be people, we apprehend, eager to compound for their faults, and to make a tardy atonement for the parsimony of their youth, by flinging away their wealth in unconsidered benevolence.

In a very few instances did the great censor modify his wrath. We are not aware, however, that Mr. Gladstone had anything in particular to say against the Freemasons. Whether he be himself a brother we have no means of judging; but the safest hypothesis to adopt is that the Masons were omitted from this formidable philippic for the simple and sufficient reason that there was nothing to be said against them. An eminently charitable body, they have nothing to

do with Mr. Tidd Pratt, or with the Charity Commission. Let the galled jade wince; the withers of the free and accepted brotherhood are unwrung. They are not ambitious of the dignity of being dissected in a blue-book. They don't ask for any Act of Parliament to regulate their concerns. They have their own Masonic parliament, and Grand Lodge is quite competent to settle Masonic affairs in an amicable and businesslike spirit. They are given, we believe, to occasional dining and supping together, and to the promotion of innocent hilarity and temperate conviviality; but we never heard the brethren accused of "eating up" their pensioners, or of serving up their school-girls in turtle soup, or of devouring their school-boys in the guise of pine apples and early peaches. They have a curious way of appropriating their revenues to the precise purposes for which those revenues are designed, and an eccentric habit of keeping their working expenses so low that, with the indispensable exception of the secretariat of the Grand Lodge, Masonic officials, who have a vast deal more to do than the outer world imagines, are purely honorary functionaries. Somehow, without windy appeals to the public at large, without begging-letters, without paid agents, without blowing the trumpet or infesting the doors of churches and chapels with yawning plates, the Masons contrive to bring to their periodical rendezvous a highly gratifying number of money-bags of the most portly dimensions. Somehow it is found that the donors of these said money-bags belong to every class and grade in the land—from princes, and nobles, and dignitaries of the church, to farmers, mechanics, and private soldiers. Somehow it turns out ultimately that the funds collected have not been wasted in printing, salaries, and tavern bills—for Masons have a whimsical custom of setting down what they give to others and what they spend on themselves—but are bestowed without any "cookery" of accounts or spiriting away of balances, in most laudable purposes of mercy and beneficence—in smoothing the pillows of poor, broken-down brethren, and in bringing up young children to the habits of honesty and industry, to fear God and honour the Queen.

He certainly must have been a sour cynic who could find anything to cavil at in our report of the ceremonies held and the festivities observed at the recent laying of the first stone of the new Masonic School for Boys. It is, in the first place, most gratifying to reflect that the school at Wood-green is no new affair, while the untiring liberality of the brethren has necessitated continual improvements and augmentations. And be it remembered, the educational charity of the Freemasons is not confined to this institution. They have had for a long period, in full and satisfactory operation at Wandsworth, a

capital establishment for the education and maintenance of female children—one which almost defies rivalry for its display of buxom, chubby, well-fed, and well-clothed little lasses. The brethren do not do things by halves. It is their noble task to succour the orphan—we will not say the friendless, for the orphan of a mason *must* have friends—but they accompany their benevolence with no galling and degrading restrictions. The leather breeches, pewter badge, and mob cap code of charity finds no favour in their eyes. They look upon their children, not as the offspring of want and misery, who are to be screwed down to a certain level and rigorously kept there, but as sacred charges left them by deceased brothers—charges to whom they are bound to act a brother's part, and to strive their utmost to train upwards instead of downwards. For this reason is it that Masonic charity does not rear little vagabonds and little mendicants, but healthy, well-nurtured boys and girls, stoutly armed to fight the battle of life. It was in consonance with the frank and generous spirit of a fraternity which recognises the nobility of labour, and what a man can *do* much more than the advantages of rank and what a man *is*, that the solemnities of the inaugural ceremonies, the occult mysteries of *Grand Lodge*, and the stateliness of a Masonic banquet should have been combined with a frolicsome entertainment for the children, with boyish sports and games, with conjurors' tricks, and music and dancing. Masonry, indeed, puts all free men on an equality; and none but the initiated could tell, when aprons and badges were discarded after the inaugural ceremony on Saturday, how high or how low the mystic bond of union ascended or descended. Professional sneerers, or persons alien to the Craft, are very apt to decry it as purposeless, if, indeed, they do not denounce it as mischievous. The Masons answer both scoffers and censors with a good-humoured smile. They make no such parade of their ceremonies as to render them vulgar or ridiculous. Their signs and secrets are kept religiously to themselves, but they may be shared in by all who are held worthy of admission to the ranks of their Order. If their organisation be only to perpetuate a myth or a delusion, the myth finds disciples all over the world, the delusion has been shared for ages by the greatest, noblest, and wisest of mankind. They seek to gain no proselytes, but they repel no accession of new blood when it is pure, honest and free. Their duties towards themselves they practice in secrecy and calm; their duties toward the State, as subjects of the *Sovereign and citizens of the common-wealth*, no man has yet been bold enough to accuse them of forgetting. What they may be to themselves is their own business, and according to their works, we suppose, they will be rewarded; but to the outside world the Free and Accepted Masons are loyal men who reverence the Church, obey the law, and abound in charitable works.

LECTURE ON THE FIRST DEGREE.

By BRO. WILLIAM H. HOFF, PROVINCIAL GRAND SECRETARY, BENGAL.

On the 6th May, 1861, in Lodge Humility with Fortitude (No. 279), Calcutta, Bro. W. H. Hoff, after initiating Mr. W. Bishop, read the following lecture:—

“It has often occurred to me that Freemasonry would derive great advantages if, whenever the ceremony of initiation is performed, the newly-made brother were to be furnished with a key to the lessons to be drawn from the mysteries through which he has passed. Instances have come under my observation, in which, for want of such explanation, Entered Apprentices, believing the ceremony to be meaningless, have despised it. It is with a view to supply this defect on the present occasion, that I propose to offer a few remarks for the special instruction of our newly-made brother. Freemasonry is, what its ancient name shows it to be, a system of Lux, and the object which Freemasons, the ‘Sons of Light,’ propose to themselves, is to seek for light, and to build themselves into fitting temples for its reception. The word light, in its metaphorical sense, is frequently used in the volume of the Sacred Law, and in other books, where we find such expressions as ‘the body being full of Light,’ conscience being ‘the candle of the Lord,’ the Gentiles being turned ‘from Darkness to Light,’ &c. The first thing which strikes us in the ceremony of initiation, is the testimony which Freemasonry bears against the assumption of infidelity that we are sufficient unto ourselves for discerning and acquiring light. The rationalist and the spiritualist, giving expression to the pride inherent in human nature, will declare that man possesses the intuitive power of discovering truth. The very illustration they have used is, that there is a connection between God and the soul as ‘between light and the eye.’ Masonry on the other hand, teaches us that man is naturally in a state of darkness, that he must clothe himself in humility, and come literally as a beggar to receive a gift, without money and without price. Unless we thus prepare ourselves with self-renunciation and humble-mindedness, we may take into ourselves that which we may fancy to be light, but which will, in reality, be darkness, regardless of the warning that we should ‘take heed that the light which is in us be not darkness.’ But if man be naturally in a state of darkness, how is he to proceed, which way is he to turn, since he is not able to perceive the path in which he should go? He has simply to put his trust in God, and to remember that ‘God leadeth the blind by a way they know not of.’ The blindness with which St. Paul was struck was emblematic of the darkness which enveloped his heart. It was not until he had been led by the hand to Damascus, and had there received light into his heart, that the scales fell from his eyes. He was thus significantly taught that the learning which he had acquired at the feet of Gamaliel was but darkness, and that in persecuting the Christians, in his zeal for religion, he had been acting like a blind man. Man, therefore, must place his trust in God, and surrender himself entirely to His guidance, banishing at once the sceptical doubts which prompt him, in his gloomy journey, to turn back faintly, as well as the presumption and self-confidence which

suggest the thought that he can step forward independently. His wanderings cease when he reaches the volume of the Sacred Law, which, however, he does not immediately perceive. No; although he may be guided to the repository of truth, yet will it be to him a sealed book, and its corruscations will by him be unperceived. He will be in the position of the eunuch who was reading the book of Isaiah without understanding it, when he was met by the Apostle Philip. Then it will be to him to examine himself and ascertain whether, above every other wish, he has the wish to see the flashings of the light. Such a wish, not mere hypocritical professions, is an indispensable condition; but it is not easily formed, in consequence of the influence which the affections exercise over the understanding. It has been truly remarked that, 'where the things to be believed are things which a man would naturally and strongly wish to disbelieve, there is a great probability that the heart will operate injuriously on the head.' The inclination, it is most true, plays an important part, and a moral revolution must be effected ere we shall be able to see wondrous things out of the law. This He alone who made the heart can accomplish, and it is to Him that we must look, as David did when he exclaimed, 'Open thou mine eyes, that I may behold wondrous things out of Thy Law.' It is remarkable that even some of the heathen philosophers, who lived under the glimmering light of natural religion, admitted the necessity of supernatural influence for the removal of the mist which obscures our visions. Plato, for instance, represents Socrates as saying, in his discourse with Alcibiades: 'Methinks that Minerva removed the mist from the eyes of Diomed in order that he might well distinguish God from man. So it is needful that He (the heavenly Teacher), first removing from thy soul the mist which is now present, should then impart means by which thou shalt know good and evil; for now thou dost not appear to me capable of this.' Justin Martyr, who lived in the second century, relates how, with an ardent desire of knowing God, he went successfully to the Stoic, the Peripatetic, the Pythagorean, and the Platonic philosophers, and how they failed to satisfy his mind. He was then wandering in the dark, in the manner described above. At last he fell in with a venerable man, who cured him of his ignorant admiration of Plato and Pythagoras, and gradually led him to some view of the nature and evidences of Christianity, adding, "Above all things pray that the gates of light may be opened to you; for they are not discernible, nor to be understood by any one, except God and his Christ enable a man to understand.* The mist weaved by the evil passions of man having been removed, he may exclaim, in the words of a Masonic Song,—

'The terrors of darkness encompass'd me round;
But light, truth, and friendship, I speedily found;
No longer in darkness I now grope my way,
Illumed by the glory and beauty of day;
The dense mist of error that clouded my sight
Are dispersed and destroyed by the Science of Light!

But it is not sufficient to discover truth, to enlist in its cause, and to wear its badge. If a man is to be

* *Milner*, vol. I., p. 188, ed. 1810:—"To pray for entrance into the 'gates of light,' is to carry out the injunction, 'Knock and it shall be opened unto you.'"

guided by its rays, he must incorporate it with himself, preparing his mind and body as a temple in which the light may burn. And in setting about the building of the temple, he must be careful to keep it free from pollution, like the Jewish altars; for, said the Lord, "It thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.* Or like the Temple of Solomon, the stones of which were hewn in the quarry, and there carved, marked, and numbered. The timber likewise was felled in Lebanon, and there carved, marked, and numbered, and then floated down to Joppa, whence it was conveyed on wooden carriages to Mount Moriah, and there set up with wooden mauls. Thus, in the words of Bishop Heber—

'No hammer fell, no ponderous axes rung,
Like some tall palm the mystic fabric sprung.'

'Know ye not,' says the Apostle Paul, 'that ye are the temple of God, and that the spirit of God dwelleth in you. If any man defile the temple, him shall God destroy; for the temple of God is holy, which temple ye are.' Lord Shaftesbury has observed that St. Paul accommodated himself to the tastes of the Ephesians, who were extremely fond of architecture, by frequent allusions to building. But it has not been uncommon to compare the body or the mind to a temple. Philo, Plato, and others, represent a virtuous mind as the temple of God, and several heathens speak in the strongest terms of the obligation men are under to keep his temples inviolate and unpolluted.† I will conclude with St. Paul's exhortation that we should not rest satisfied with the attainments already made. To an Entered Apprentice the advice is peculiarly appropriate. After speaking of the necessity for pressing after further attainments, the Apostle says (according to Doddridge's paraphrase), 'Let as many of us, therefore, as are perfect in any degree, that is, all who are sincere Christians, and initiated, if I may so express it, into the holy mysteries of our religion, attend to this as our great business and aim: and if any of you are otherwise effected, if any be unhappily fallen into a remiss and indolent frame, God shall reveal even this unto you.'"

MASONIC NOTES AND QUERIES.

THOMAS WOLSON.

In a sort of commentary on the Abbé Barruel's work is the subjoined passage:—"Such are the laws to be found in Thomas Wolson and William Preston, the one full of contempt, the other full of zeal for English Masonry." Is not Thomas Wolson a mistake, and if not, what did he write against Masonry, and who was he?—PANKRIDGE.

TEMPLAR CHURCHES.

Are any of the round churches built by the Knights Templar distinguished by Masonic symbols?—R. A.— [They are, one and all, overflowing with them. So greatly does Masonic symbolism pervade every one of these structures, that there is no point in Freemasonry which is not symbolised in their architecture. It must be obvious to our companion "R. A.," that we cannot give the elucidations in print, but can assure him so fully is it carried out that the interior of the columns are filled with Ma-

* Exodus, xx, 24, 25.

† Doddridge.

sonic symbols. Their arrangement strictly show how lodges are opened and closed. The crypts are the most perfect lodge-rooms ever arranged, and if we could meet "R. A." for ten minutes in the Temple Church, we would undertake to demonstrate to him, in half that time, that Freemasonry of the old York rite, was a lower grade of Templary.]

THE FREE MASONS, A POEM.

Would there be any objection to reprint in your columns, *The Free-Masons, a Hudibrastick Poem*, published about 1723, I am told it is very scarce.—A. M.—[We could not do as you desire, because the poem itself is totally opposed to all our ideas of decency, and it really is not worth type and paper. The only imitation of Hudibras in the matter is its coarseness, and even in that it lacks Butler's master-hand. Perhaps a specimen of the unobjectionable matter will better explain its worth, and we therefore present one:—

"But there's another billet-deux,
Which in times past was much in use,
It paper was, all over writ on,
By Spaniard, Swede, or Dane, or Briton;
In antient language, and each rover,
All Masons could the sense discover;
But as where paper has no writing,
So when 'tis of these men's inditing,
None but their mighty selves could read,
Of mysteries known of Mason's trade;
And dashes, and no scribbling, mean
The self-same thing as paper clean,
To him who knows not one or t'other,
Is not installed a Mason's brother."

ST. JOHN THE EVANGELIST A GRAND MASTER.

Where is there any authority to be found for a statement in the Craft lectures, now generally omitted, that "St. John the Evangelist, who was at that time Bishop of Ephesus," was requested and accepted the office of Grand Master, "and thus drew the second line parallel," When was this legend discontinued?—Ex. Ex.

THE MARKS OF MARK MASONS.

In common with many Mark Masons, I was told that in choosing a mark it ought to be one which should present an odd number of ends or points. The reason for the dictum was not communicated to me, nor have I ever heard of its being so to others. In the example (p. 94 of the FREEMASONS' MAGAZINE), given by Bro. D. Murray Lyon, from the "minute-book of Mother Kilwinning Lodge, 1642-43," out of a total of fifty-seven marks, as I reckon them, there twenty-nine with even points, twenty-three with odd points, and five without a point. Perhaps I may have erred in selecting that example as an authority, for it does not appear, by the context, that the holders of those marks were such as we understand to be brethren of the mark degree. From what I gather they seem to have been a purely operative guild, and in all guilds it was usual for each member to have his mark whatever was the craft, art, or mystery, he was employed in. This latter portion it is not my intention to enquire into, but what I am desirous of knowing, not from conjecture, but reliable evidence, is—should a Mark Mason's mark have an odd, even, or no number of points, and why?—TESSERÆ.

DRUIDISM AND FREEMASONRY.

(Continued from page 100.)

But after the Phœnician colonies had mixed with the primeval Britons, this degenerated priesthood seem to have delighted in human blood; and their victims, though sometimes beasts, were oftener men; and not only criminals and captives, but their very disciples were inhumanly sacrificed on their altars; whilst some transfixed by arrows, others crucified in their temples, some instantly stabbed to the heart, and others impaled in honour of the gods, bespoke, amidst variety of death, the most horrid proficiency in the science of murder. But the Druid holo-caust, that monstrous image of straw, connected and shaped by wicker work, and promiscuously

crowded with wild beasts and human victims, was doubtless the most infernal sacrifice that was ever invented by the human imagination. These cruelties were certainly not attached to primitive Druidism; they are to be ascribed to the Phœnician colonists of a subsequent period. Among the Druidish ceremonies, may be reckoned also the *turnings* of the body during the times of worship. The numerous *round monuments* in Danmonium were formed for the purpose of this mysterious rite. In several of the Scottish Isles, at this day, the vulgar never approach "the fire hallowed karne," without walking three times round it from east to west, according to the course of the sun. The Druids probably turned sun-ways in order to bless and worship their gods; and the contrary way, when they intended to curse and destroy their enemies. The first kind of turning has been called the *deisol*; the second the *tuaphol*. Tacitus alludes to the latter in a very remarkable passage:—*Druidæque circum preces divas, sublatis ad caelum manibus, fundentes, novitate aspectus perculere milites.* The Roman soldiers, we see, were terrified by the novelty of this rite—a plain proof that it was unknown in those countries which had been subjected to the Roman yoke. The holy fires of the Druids may also deserve our notice; we have, at this day, traces of the fire-worship of the Druids in several customs, both of the Devonians and the Cornish; but, in Ireland, we may still see the holy fires in all their solemnity. The Irish call the month of May *bel-time*, or fire of Belus; and the first of May *la-bel-time*, or the day of Belus's fire. In an old Irish Glossary it is mentioned that the Druids of Ireland used to light two solemn fires every year; through which all four-footed beasts were driven, as a preservative against all contagious distempers. The Irish have this custom at the present moment; they kindle the fire in the milking-yard—men, women, and children pass through or leap over it; and the cattle are driven through the flames of the burning straw on the first of May; and in the month of November, they have also their fire feasts; when, according to the custom of the Danmonian as well as the Irish Druids, the hills were enveloped in flame. Previously to this solemnity (on the eve of November) the fire in every private house was extinguished; hither, then, the people were obliged to resort in order to rekindle it. The ancient Persians named the month of November *Adur*, or *fire*. *Adur*, according to Richardson, was the angel presiding over that element; in consequence of which, on the ninth, his name-day, the country blazed all round with flaming piles, whilst the magi, by the injunction of Zoroaster, visited with great solemnity all the temples of fire throughout the empire; which, on this occasion, were adorned and illuminated in a most splendid manner. Hence our British illuminations in November had probably their origin. It was at that *Baal Samham* called the souls to judgment, which, according to their deserts, were designed to enter the bodies of men or brutes, and to be happy or miserable during their next abode on the earth. But the punishment of the wicked, the Druids taught, might be obliterated by sacrifices to Baal. The sacrifices of the black sheep, therefore, was offered up for the souls of the departed, and various species of charms* exhibited. *Baal-Shamham*, a Phœnician appellation of the God of Baal, signifies the planet of the sun. *Meni* is an appellation of

* The primitive Christians, attached to their pagan ceremonies, placed the feast of All Souls on the La Samon, or the second day of November. Even now the peasants in Ireland assemble on the vigil of La Samon with sticks and clubs, going from house to house, collecting money, bread-cakes, butter, cheese, eggs, &c., for the feast; repeating verses, in honour of the solemnity, and calling for the black sheep. Candles are sent from house to house and lighted up on the Samon (the next day). Every house abounds in the best viands the master can afford; apples and nuts are eaten in great plenty, the nutshells are burnt, and from the ashes many strange things are foretold. Hempseed is sown by the maidens, who believe that, if they look back, they shall see the apparition of their intended husbands. The girls make various efforts to read their destiny; they hang a smock before

the same deity. "Ye are they that forgot my holy mountain (says Isaiah), that prepare a table for Gad, and furnish the drink offering unto Meni." According to Jerom and several others, God signifies *fortune*, or good fortune, and in this sense is used in the 11th verse of the 30th Chapter of Genesis. Those passages in Jeremiah, where the prophet marks the superstition of the Jews in *making cakes for the queen of heaven*, are very similar to this of Isaiah. At this very day we discover vestiges of the festival of the sun on the *eve of All-Souls*. As, at this festival, the Pagans "are the sacrifices of the dead"—so our villages, on the eve of All-Souls, burn nuts and shells for *fortune*, and pour out libations of ale to *Meni*. The Druids, who were the Magi of the Britons, had an infinite number of rites in common with the Persians. One of the chief functions of the Eastern Magi was divination; and Pomponius Mela tells us, that our Druids possessed the same art. There was a solemn rite of divination among the Druids from the fall of the victim and convulsion of his limbs, or the nature and position of his entrails. But the British priests had various kinds of divination. By the number of criminal causes, and by

the fire at the close of the feast, and sit up all night concealed in a corner of the room, expecting the apparition of the lover to come down the chimney and turn the smock; they throw a ball of yarn out of the window and wind it on the reel within, convinced that if they repeat the paternoster backwards, and look at the ball of yarn without, they shall then also see his apparition. Those who celebrate this feast have numerous other rites, derived from the Pagans. They dip for apples in a tub of water, and endeavour to bring up one in their mouths; they catch at an apple when stuck on one end of a kind of hanging beam, at the other extremity of which is fixed a lighted candle, and that with their mouths only, whilst it is in a circular motion, having their hands tied behind their backs. A learned correspondent thus writes from Ireland: "There is no sort of doubt but that Baal and fire was a principal object of the ceremonies and adoration of the Druids. The principal seasons of these, and of their feasts in honour of Baal, were New-Year's day, when the sun began visibly to return towards us; this custom is not yet at an end, the country people still burning out the old year and welcoming the new by fires lighted on the top of hills, and other high places. The next season was the month of May, when the fruits of the earth begun, in the Eastern countries, to be gathered, and the first fruits of them consecrated to Baal, or to the sun, whose benign influence had ripened them; and I am almost persuaded that the dance round the May-pole in that month is a faint image of the rites observed on such occasions. The next great festival was on the 21st of June, when the sun, being in Cancer, first appears to go backwards and leave us. On this occasion the Baalim used to call the people together, and to light fires on high places, and to cause their sons, and their daughters, and their cattle to pass through the fire, calling upon Baal to bless them and not to forsake them. This is still the general practice in Ireland; nor, indeed, in any country, are there more Cromlechs, or proofs of the worship of Baal or the sun, than in that kingdom; concerning which I give you a tolerable account, having been myself an eye-witness of this great festival in June. But I must first bring to your recollection the various places in Ireland which still derive their names from Baal, such as Ballyshannon, Bal-ting-las, Belfast, and many more. Next I must premise that there are in Ireland a great number of towers, which are called fire-towers, of the most remote antiquity, concerning which there is no certain history, their construction being of a date prior to any account of the country. Being at a gentleman's house about thirty miles west of Dublin, to pass a day or two, he told us, on the 21st of June we should see an odd sight at midnight; accordingly at that hour he conducted us out upon the top of his house, where, in a few minutes, to our great astonishment, we saw fires lighted on all the high places round, some nearer and some more distant. We had a pretty extensive view, and, I should suppose, might see near fifteen miles each way. There were many heights in this extent, and on every height was a fire: I counted not less than forty. We amused ourselves with watching them, and with betting which hill would be lighted first. Not long after, on a more attentive view, I discovered shadows of people near the fire, and round it, and every now and then they quite darkened it. I enquired the reason of this, and what they were about, and was immediately told that they were not only dancing round, but passing through the fire; for that it was the custom of the country, on that day, to make their families, their sons, and their daughters, and their cattle, pass through the fire, without which they could expect no success in their dairies, nor in the crops that year. I bowed, and recognised the god *Baal*. This custom is chiefly preserved among the Roman Catholics, whose bigotry, credulity, and ignorance, have made them adopt it from the ancient Irish, as a tenet of the Christian religion. The Protestants do not observe it, but it was the universal custom in Ireland before Christianity."

the increase or diminution of their own order, they predicted fertility or scarceness. From the neighing or prancing of white horses, harnessed to a consecrated chariot—from the turnings or windings of a hare let loose from the bosom of the diviner (with a variety of other ominous appearance or exhibitions), they pretended to determine the events of futurity.* Of all creatures, however, the serpent exercised in the most curious manner the invention of the Druids. To the famous *Anguinum* they attributed high virtues. The *Anguinum*, or serpent's egg, was a congeries of small snakes rolled together, and incrustated with a shell, formed by the saliva or viscous gum or froth of the mother serpent. This egg, it seems, was tossed into the air by the hissings of its dam, and before it fell again to the earth (where it would be defiled), it was to be received in the sagus or sacred vestment. The person who caught the egg was to make his escape on horseback, since the serpent pursues the ravisher of its young, even to the brink of the next river. Pliny,† from whom this account is taken, proceeds with an enumeration of other absurdities relating to the *Anguinum*. This *Anguinum* is in British called *Glain-neider*, or the serpent of glass; and the same superstitious reverence which the *Dammonii* universally paid to the *Anguinum*, is still discoverable in some parts of Cornwall. Mr. Lihuyd‡ informs us, that "the Cornish retain variety of charms, and have still, towards the Land's-end, the amulets of *Maen-Magal* and *Glain-neider*, which latter they call a *Melpreu*, and have a charm for the snake to make it, when they have found one asleep, and stuck a hazel wand in the centre of her spiræ." Camden tells us, that "in most parts of Wales, and throughout all Scotland and Cornwall, it is an opinion of the vulgar, that about Midsummer-eve (though in the time they do not all agree), the snakes meet in companies, and that by joining heads together and hissing, a kind of bubble is formed, which the rest, by continual hissing blow on till it passes quite through the body, when it immediately hardens, and resembles a glass ring, which whoever finds shall prosper in all his undertakings. The rings thus generated are called *Gleimu-nadroeth*, or snake stones. They are small glass amulets, commonly about half as wide as our finger-rings, but much thicker, of a green colour usually, though sometimes blue, and waved with red and white." Carew says, "that the country people in Cornwall have a persuasion that the snakes breathing upon a hazel wand produce a stone ring of blue colour, in which there appears the yellow figure of a snake, and that beasts bit and envenomed, being given some water to drink wherein this stone has been infused, will perfectly recover of the poison."§

From the animal the Druids passed to the vegetable world; and there also displayed their powers, whilst by the charms of the misletoe, the selago, and the samolus, they prevented or repelled disease, and every species of misfortune. They made all nature, indeed, subservient to their magical art, and rendered even the rivers and the rocks prophetic. From the undulation or bubbling of water stirred by an oak branch, or magic wand, they foretold events that were to come. This superstition of the Druids is even now retained in the western counties. To this day the Cornish have been accustomed to consult their famous well at *Madern*, or rather the *spirit* of the well, respecting their future destiny. "Hither," says Borlase, "come the uneasy, impatient, and superstitious,

* Mr. Polwhele might also have told us, that it is even now considered as ominous in Devonshire and Cornwall, if a hare crosses a person on the road. W.

† *Lib.* 29, c. 3.

‡ In his letter to Rowland, 1701.

§ See Carew's *Survey of Cornwall*, p. 22. Mr. Carew had a stone-ring of this kind in his possession, and the person who gave it him avowed, that "he himself saw a part of the stick sticking to it, but "*penes authorem sit fides*," says Mr. Carew.

and by dropping pins* or pebbles into the water, and by shaking the ground around the spring, so as to raise bubbles from the bottom, at a certain time of the year, moon, and day, endeavour to remove their uneasiness; yet the supposed responses serve equally to increase the gloom of the melancholy, the suspicions of the jealous, and the passion of the enamoured. The Castalian fountain, and many others among the Grecians, were supposed to be of a prophetic nature. By dipping a fair mirror into a well, the Patræans of Greece received, as they supposed, some notice of ensuing sickness or health from the various figures portrayed upon the surface. The people of Laconia cast into a pool sacred to Juno, cakes of bread corn; if the cakes sunk, good was portended; if they swam something dreadful was to ensue. Sometimes the superstitious threw three stones into the water and formed their conclusions from the several turns they made in sinking." The Druids were likewise able to communicate, by consecration, the most portentous virtues to rocks and stones, which could determine the succession of princes or the fate of empires. To the Rocking, or Logan-stone,† in particular, they had recourse to confirm their authority, even as prophets or judges, pretending that its motion was miraculous.

In what consecrated places or temples these religious rites were celebrated, seems to be the next inquiry; and it appears that they were, for the most part, celebrated in the midst of groves. The mysterious silence of an ancient wood diffuses even a shade of horror over minds that are yet superior to superstitious credulity. The majestic gloom, therefore, of their consecrated oaks, must have impressed the less informed multitude with every sensation of awe that might be necessary to the support of their religion and the dignity of the priesthood. The religious wood was generally situated on the top of a hill or a mountain, where the Druids erected their fanes and their altars. The temple was seldom any other than a rude circle of rock perpendicularly raised. An artificial pile of large flat stone in general composed the altar; and the whole religious mountain was usually enclosed by a low mound, to prevent the intrusion of the profane. Among the primæval people of the east, altars were enclosed by groves of trees, and these groves consisted of plantations of oak. Abram passed through the land unto the place of Sichem—unto the oak of Moreh; and the Lord appeared unto Abram; and there he builded an altar unto the Lord, who appeared unto him beside the oak of Moreh.‡ That particular places and temples in Danmonium were appropriated to particular deities is an unquestionable fact. Borlase tells us, that the old British appellation of the Cassiterides, or Scilly Islands, was *Sulleb* or *Sylleb*, which signifies *rocks consecrated to the sun*.§ This answers to the temples of Iran, which were dedicated to the sun and the planets; and the sacred ceremonies of Iran are represented by sculptures in the ruined city of Jemschid ||; and a number of places

* The same superstition prevails still in various parts of Devonshire. W.

† Of these Logan-stones we have several yet remaining in Devonshire.

‡ In Babylon the oak was sacred to Baal.

§ Of these islands the British name was *Sulleb*, signifying *flat rocks dedicated to the sun*. Thus *St. Michael's Mount* was originally called *Dinsul*, or *the hill dedicated to the sun*; and the vast flat rocks common in the Scilly Isles, particularly at *Peninis*, *Karuleh*, *Penleh*, *Karn-wavel*, but, above all, the enormous rock on *Salakee Downs*, formerly the floor of a great temple, are no improbable arguments that they might have had the same dedication, and so have given name to these islands. Nor is it an unprecedented thing to find an island in this climate dedicated to the sun. Diodorus Siculus, p. 3, speaking of a northern island over against the Celts, says, "It was dedicated to Apollo, who frequently conversed with the inhabitants; and they had a large grove and temple of a round form, to which the priests resorted to sing the praises of Apollo." And there can be no doubt but this was one of the British islands, and the priests Druids. See Borlase's *Ancient and Present State of the Isles of Scilly*, p. 59, 60. See also his *Antiquities of Cornwall*, p. 2, c. 17.

|| Cooke, in his *Enquiry into the Patriarchal and Druidical Religion*, says, "Not to lay any greater stress than needs upon the evidence of the affinity of words with the Hebrew and Phenician,

in Danmonium still preserve, in their names, the lasting memorials of the British deities. In *Tresadarn* we have the town or house of Saturn, in *Nausadarn*, the valley of Saturn; and many of the enormous rocks which rise with peculiar grandeur in those wild places, were undoubtedly appropriated to the fire-worship of the god. We have also places in Danmonium which retain the names of Mars and of Mercury, as *Tremar*, the town of Mars, and *Gan Mar'r* and *Kelli Mar'r*, the Downs and the Grove of Mercury. It was in the Phenician age, the corrupted age of Druidism, that temples were erected to *Belisama*, or *the queen of heaven*, both in the metropolis of the island*, and in the chief city of Danmonium †; that a temple was consecrated to *Onca* at Bath ‡, and that sacred buildings were probably frequented at the *Start-point* by the votaries of *Astarte*, and at the promontory of *Herkland*, by the worshippers of Hercules.

From all those views of the Druid religion, I have no doubt but it derived its origin immediately from Asia. Dr. Borlase has drawn a long and elaborate parallel between the Druids and Persians; where he has plainly proved that they resemble each other, as strictly as possible, in every particular of religion. It was the sublime doctrine of the primitive Druids of Danmonium, that the Deity was not to be imaged by any human figure; and the Magi of Persia, before and long after Zoroaster, admitted no statues into their temples. The Druids worshipped, indeed, the whole expanse of heaven; which they represented by their circular temples: and the Persians held, that the whole round of heaven was their jupiter. From all their monuments that remain, it appears, that the Druids never admitted of covered temples for the worship of their gods; and the ancient Persians performed all the offices of their religion in the open air. Both the Druids and the Persians worshipped their gods on the tops of the mountains. The Persians worshipped the serpent, as the symbol of their god Mithras, or the Sun: and from their veneration for the Anguinum, and other circumstances, we may conclude that the Druids paid divine honours to the serpent. The Persians maintained, that their god Mithras was born of a rock; beside other absurdities of this nature: and the rock-worship of the Druids is sufficiently known. The Druids maintained the transmigration of the soul; and the Persians held the same doctrine. As to the priesthood, and the ceremonials of religion, the Druids, and the Persian Magi, were of the noblest order in the state: the Druids were ranked with the British kings; and the Magi with the kings of Persia. The Druid priest was clothed in white; the holy vesture, called the *Sagus*, was white; the sacrificial bull was white; the oracular horses were white. In like manner the Persian Magus was clothed in white; the horses of the Magi were white; the king's robes were white; and so were the trappings of his horses. The Druids wore sandals; so also did the Persians. The Druids sacrificed human victims; so did the Persians. Ritual washings and purifications were alike common to the Druids and Persians. The Druids had their festal fires, of which we have still instances in these western parts of the island: and the Persians had also their festal fires, at the winter solstice and on the 9th of March. The holy fires were alike familiar to the Druids and the Persians. The Druids used the holy fire as an antidote against the plague, or the murrain in cattle; and the Persians placed their sick before the holy fire, as of great and healing virtue. In Britain, the people were obliged to rekindle the fires in their own houses, from the holy fires of the Druids; and the same custom actually exists at this day in Persia. The day after their feast, which is kept on the 24th of April, the

the multitude of altars and pillars, or temples, throughout England, Ireland, Scotland, and the Islands, from a conclusive argument that an oriental colony must have been very early introduced."

* The temple of Diana, where St. Paul's now stands.

† At Exeter was found a few years since a lamp, which evidently belonged to a temple of Diana.

‡ Bath-onca, *Badonica*.

Persians extinguish all their domestic fires, and, to rekindle them, go to the houses of their priests, and their light their tapers. To divination the Druids and Persians were both equally attached: and they had both the same modes of divining. Pliny tells us, that our Druids so far exceeded the Persians in magic, that he should conceive the latter to have learnt the art in Britain. The Druids foretold future events, from the neighing of their white oracular horses. Cyrus, king of Persia, had also his white and sacred horses; and, not long after Cyrus, the succession to the imperial throne was determined by the neighing of a horse. The Druids regarded their mistletoe as a general antidote against all poisons: and they preserved their selago as a charm against all misfortunes. And the Persians had the same confidence in the efficacy of several herbs, and used them in a similar manner. The Druids cut their *mistletoe* with a golden hook; and the Persians cut the twigs of *ghez* or *hauhm*, called *bursam*, with a peculiar sort of consecrated knife. The candidates for the vacant British throne had recourse to the *fatal stone*, to determine their pretensions; and, on similar occasions, the Persians recurred to their *artizoe*.

Dr. Borlase has pointed out other resemblances: but I have enumerated only the most striking. It is of consequence to observe that Dr. Borlase has formed the curious parallel without any view to an hypothesis. Every particular is related with caution and scrupulousness; no forced resemblances are attempted; but plain facts are brought together, sometimes indeed reluctantly, though the doctor seldom struggled against the truth. His mind was too candid and ingenuous for such a resistance. In the mean time, a systematical collector of facts is always animated by his subject. Every circumstance that seems to strengthen his theory, imparts a briskness to his circulation. From the ardour of his spirits his expressions acquire new energy—his portraits on such an enlivening glow; his narrative is tame, his manner is frigid. And, what is truly unfortunate, after he has presented us with all these accumulated facts, he is at a loss in what manner to dispose of them. He sees, indeed—he is startled at the discovery that they make against his own and the common opinion; he perceives that they might be brought in evidence against himself. A faint glimmering of the *secret history of the world* seems to shoot across his mind, but he is lost again in darkness. Such is his distressing situation. Observe how he labours to get clear from the difficulties in which he has involved himself. The Druids, he had maintained, were a sect which had its rise among the Britons. Here, we see, he owned the independency of our Druids on the Druids of the continent; though his supposition that Druidism absolutely originated in Britain is evidently absurd. At this juncture it is a supposition that involves him in greater perplexity. It evidently cuts off all resources in the continent of Europe: however puzzled the doctor may be, he cannot look to the Gauls or the Germans for the solution of the difficulties he had started. He cannot say that we received Druidism from the East (as is commonly said), through the medium of Germany and Gaul: and hence account for those various similarities—since he traces the birth of Druidism on this island itself! He has undoubtedly simplified the question; and he points out views through a very narrow vista to the East, or rather to Persia alone. He seems indeed to have insulated himself, and to have rejected the common succours. To account for these resemblances he might have recurred, had he not fixed the origin of Druidism in Britain to the continental tribes, whom he might have represented as bringing Druidism pure and uncorrupted from Asia over Europe, into this remote island; he would in this case, have followed the beaten track.

Dr. Borlase, indeed, seems to be sensible that this beaten track ought to be abandoned. If he had followed it he would have wandered far from the truth: in the

present case he is as near the truth as he possibly could have been, without reaching it. But see his poor, his wretched conclusion—after such a noble accumulation of facts—such a weight of circumstantial evidence as seems irresistible—see his miserable subterfuge: “It has been hinted before, that the Druids were, probably, obliged to Pythagoras for the doctrine of the transmigration, and other particulars; and there is no doubt but he was learned in all the Magian religion; it was with this Magian religion that the Druids maintained so great a uniformity. ’Tis not improbable, then, that the Druids might have drawn by his hands out of the Persian fountains.” What can be more improbable than this? That a single man, who, by travelling through a foreign country, had acquired some knowledge of its religion, should have been able, on his return from travel, to persuade a whole priesthood, whose tenets were fixed, to embrace the doctrines and adopt the rites he recommended, is purely a most ridiculous position. Besides, were this admitted, would it account for the strength and exactness of these resemblances? If Pythagoras introduced any of the Druidical secrets into Britain, it was, I suppose, through his friend Abaris—for it does not appear that this sage ever travelled into Britain himself. “Abaris,” the doctor slyly hints, “was very intimate with Pythagoras—so intimate, indeed, that he did not scruple to communicate to him freely the real sentiments of his heart.” And Abaris, it seems, paid a visit to the Danmonians. Here then all is light. Pythagoras was fortunate enough, in a remote country, to dive into the hidden things of its inhabitants—to expiscate the profoundest of all secrets, the mysteries of religion. These arcanæ, it seems, he imparted to Abaris, his bosom friend; and Abaris very civilly communicated the whole to our Devonshire and Cornish priests. And our Devonshire and Cornish priests, with a versatility that showed their sense of his politeness, new-modelled their religion on his plan. Hence the resemblance of the Druids and the Persians in a thousand different points.

Dr. Borlase, however, is by no means satisfied with this argument; but, too timid to divest himself of the opinions which he had long taken upon trust, he makes still a nother effort to account for a likeness so embarrassing. Whence, says he, “this surprising conformity in their priests, doctrines, worship, and temples, between two such distant nations as the Persians and Britons proceeded, it is difficult to say. There never appears to have been the least migration—any accidental or meditated intercourse betwixt them, after the one people was settled in Persia and the other in Britain.” This strict agreement was too obvious to escape the notice of the judicious Peloutier. Dr. Borlase attempts a solution of the difficulty in the following manner: “The Phœnicians were very conversant with the Persians for the sake of eastern trade; and nothing is more likely than that the Phœnicians, and after them the Greeks, finding the Druids devoted beyond all others to superstition, should make their court to that powerful order, by bringing them continual notices of oriental superstitions, in order to promote and engross the lucrative trade which they carried on in Britain for so many ages. And the same channel that imported the Persian, might also introduce some Jewish and Ægyptian rites. The Phœnicians traded with Ægypt, and had Judea at their own doors; and from the Phœnicians the Druids might learn some few Ægyptian and Jewish rites, and interweave them among their own.” That the Phœnician merchants should have taught our Druids the Persian, Jewish, and Ægyptian religion is too absurd a supposition to require a formal refutation. Admitting that these merchants were in the habit of retailing religion, and bartering it with the Britons for tin; can we think that these religious tenets and ceremonies could be imported in such excellent preservation as we find them in this island; or, if so imported, would be, at once, honoured by our Druids with a distinguished place among their old religious posses-

sions? It is singular that Dr. Borlase, who was so near the truth, should have wandered from it, immediately on the point of approaching it. Dr. Borlase, however, is remarkable for his fairness in stating every question; though the conclusions he draws from his premises are not always the most obvious. Others have attempted to get rid of the question in a more general way. To account for this similarity in the opinions and institutions of our Druids, and all the oriental priests, it is said that they were derived from one common fountain—from Noah himself, who set apart an order of men for the purpose of preserving those doctrines, through successive ages, and in various countries, wherever this order might be dispersed. But the descendants of those who travelled West from Mount Ararat are not supposed to have reached Britain, by travelling overland, till after many generations. Their progress must have been necessarily slow, and discontinuous, and variously interrupted. In this case they must have lost the character of their original country, before they could have settled in Britain. And the spirit of their religion must have evaporated in the same proportion: we should expect, therefore, to find fainter traces of it the further we pursued it from its fountain-head. We have observed, however, the contrary in this Island. If the Druids had been Celtic priests, they would have spread with the several divisions of the Celts. They would have been eminent among the Germans; they would have been conspicuous, though less visible, among the Gauls. But in Germany there were no Druids; and Gaul had none till she imported them from Britain. In short, we need not hesitate to declare, that the Druidism of Britain was Asiatic.

The Danmonii, transplanted into the British Isles, retained those eastern modes, which seemed little accordant with their new situation. And was not their worship of the sun so unnatural in the dreary climates of the North, their doctrine as to the stars, so little regarded for scientific purposes by the European nations, their *sublime tenets* concerning the *origin of nature* and of the *heavens*—were not all these strongly contrasted with the religion of the continent? Were not all these absolutely unknown to the Europeans, and deemed, as soon as discovered, the objects of curiosity and veneration? Were not all these new to Cæsar? In fact, the British Druids knew more of the true origin of the mythology adopted by the Greeks and Romans, than the Greeks and Romans probably did themselves: and I cannot but observe, that every part of Cæsar's account of their religious tenets merits a dissertation; for they refer to the first ages of mankind. Does Cæsar anywhere speak thus of the Belgæ—those fugitive Germans, driven by their stronger neighbours over the Rhine into Gaul, and afterwards, perhaps, driven from Gaul to take shelter on the sea-coast of Britain? Does he anywhere speak thus of one tribe or state on the continent?—I believe no where. The doctrines of the British Druids were peculiar to themselves in Europe—full of deep knowledge and high antiquity. Mr. Whitaker himself exclaims, in a style truly oriental: "There was something in the Druidical species of heathenism that was peculiarly calculated to arrest the attention and impress the mind. The rudely majestic circle of stones in their temples, the enormous Cromlech, the massy Logan, the huge Carnedde, and the magnificent amphitheatres of woods, would all very strongly lay hold upon that religious thoughtfulness of soul, which has been ever so natural to man, amid all the wrecks of humanity—the monument of his former perfection!" That Druidism then, as originally existing in Devonshire and Cornwall, was immediately transported, in all its purity and perfection, from the East, seems to me extremely probable.

But we have seen that this religion is not entirely consistent with itself—that though wisdom and benevolence are sometimes exhibited as its commanding features, yet the grossest folly an inhumanity are no less prominent on other representations of it. The Phenicians, however, introducing their corrupt doctrines and degenerated

rites, will account at once for these incongruities: and we have already observed the intermixture of the Phenician with the aboriginal doctrines and ceremonies. If a Phenician colony, subsequent to the first peopling of the island, settled here about the time of Joshua, there is no doubt but they disseminated in Danmonium a vast variety of superstitious notions. At this juncture their religion was stained with manifold impurities. But, as I have hinted above, it would be impossible to separate all the superstitions which were countenanced as popular tenets by the Druids before the arrival of the Phenician colony, from the superstitions which this colony introduced. I shall not, therefore, in this place, attempt to discriminate the Phenician from the primitive Danmonian religion. For the Grecian colony, they were surely not inactive in spreading their religious tenets where they settled; though there is more of fancy than of real truth in the accounts which are pretended to have been transmitted through the line of history, respecting their deities or their temples in this country. The authorities on which such traditions rest are very doubtful, if not palpably spurious; and yet our chronicles had a certain *πρὸς ἡσασαι*; though when they got footing on a simple fact, they so embellished it by poetical fictions, that many are led to suspect the whole to be false because they are convinced that the greatest part is so. That the Grecian colony built a temple at the *Κοῖς μεταπον*, or incorporating with the Danmonii, erected a temple at Exeter, I will not presume to assert; but, if the existence of the colony be granted, we need not doubt but they had buildings appropriated to religious worship. The Belgæ, invading our coasts, drove the Britons of Danmonium into the central parts, and thus contributed to spread the Druid religion over the rest of the island. With respect, however, to the religion of the Belgæ, and of the other continental tribes, I shall not attempt to characterise it; certain it is, that before the time of Cæsar the Gauls were in possession of Druidism, though in a very imperfect state. Their religion could have ill-resembled the Druidism of Danmonium, whilst they blindly adopted those corrupt notions and impure ceremonies which prevailed in the greater part of Europe. But, amidst these tokens of degeneracy, they still displayed some proof both of wisdom and of diffidence, whilst, conscious of their religious inferiority, and not ashamed to avow it, they frequently recurred for instruction to the Aborigines of Britain.

Obituary.

BRO. THE VENERABLE RICHARD LANE FREER, D.D., F.S.A.; ARCHDEACON OF HEREFORD, AND D. PROV. G.M. OF HEREFORDSHIRE.

We have to record the decease of the Venerable the Archdeacon of Hereford, which event took place at his rectory of Bishopstone, near Hereford, on the 11th instant.

Our reverend brother took his degree of B.A., at Christ Church, Oxford, in 1828, and that of B.D. and D.D., in 1839. He was appointed to the rectory of Bishopstone in 1830, and was collated to the prebendal stall of Gorwall and Overbury, in Hereford Cathedral, in 1847, and was appointed to the Archdeaconry of Hereford in 1852. He published some sermons, devotional works, and several Archidiaconal charges.

He was very much respected in Hereford and its vicinity, and his death, though not altogether unexpected, has thrown a gloom over the whole diocese with which he was connected.

Bro. Freer's Masonic career commenced in the Apollo University Lodge, Oxford, in which he was initiated on the 8th of November, 1826, and joined the Palladium Lodge (No. 141), Hereford, on the 2nd of November, 1858, shortly after which he was appointed D. Prov. G.M., under Bro. the Rev. Dr. Bowles, who, as he stated on that occasion, considered it a personal honour to himself that one, his superior in the church, should accept an inferior office in Freemasonry.

The Venerable Archdeacon will be greatly missed by a large number of poor persons, to whom he was a benevolent supporter.

THE MASONIC MIRROR.

MASONIC MEM.

The fifteen sections will be worked on Thursday, the 20th of August at the Royal Oak Lodge of Instruction, held at the Royal Oak Tavern, High-street, Deptford, at seven o'clock p.m.; Bro. Joshua Howes, P.M., in the chair.

THE BOYS' SCHOOL.

The rapid progress which has been made in the Boys' School of late years, and the growing favour in which it stands, has naturally led to an increase in the requirements of increase in the accommodation, and hence the ceremony of Saturday last, when the foundation-stone was laid, somewhat in our opinion, prematurely, as we have already expressed, of a new building to accommodate 100 boys or more—we hope the design will allow it to be extended to 200 without unnecessary expenditure.

It would be useless here for us to go into the details connected with the establishment and progress of the charity, which has graced the columns of the general press, though we could trace the mind which dictated, if not the hand that wrote them, and we shall, therefore, at once proceed to business.

At one o'clock a special Grand Lodge was opened, when Bros. Algernon Perkins, P.G.W. acted as Grand Master; Rev. J. E. Cox, P.G. Chap. as D.G.M.; Udall, P.G.D. as S.G.W.; Giraud, P.G.D. as G.J.W.; J. Laughlin, as G. Chap.; Scott, P.G.D. as G. Reg.; J. Ll. Evans, President of the Board of General Purposes; John Hervey, P.G.D. as G. Treas.; G. Clarke, G. Sec.; Head and Locoek Webb, S.G.D.s; Bellamy Webb and Creaton, P.G.D.s as J.G.D.s; Albert Woods, G. Dir. of Cers.; Nutt, G. Assist. Dir. of Cers.; Empson, P.G.S.B. as G.S.B.; Farnfield, G. Assist. Sec.; Dickie, G. Purst.; Farmer, A.G. Assist. Purst.; Payne, G.T. There were also present Bros. Hopwood, S. B. Wilson, P.G.D.s; Pocock, Patten, and Walmisley, P.G.S.B.s; Rule, P.G. Purst., and a large number of other brethren.

Grand Lodge having been opened in due form, and the authority for laying the foundation-stone read, the brethren formed in procession and proceeded to the site of the new building, where the foundation-stone was to be laid.

The processioa was headed by the band of the 40th Middlesex (Enfield) Central London Rangers, and closed with the band of the First Life Guards—the children of the Girls' School being drawn up at one side of the platform where the ceremony was to be performed, and of the Boys' School on the other.

It would be needless for us to give the order of the Masonic procession as its features are so well-known.

On arriving at the site of the foundation stone, the National Anthem was sung by the ladies and gentlemen of the Sacred Harmonic Society, assisted by the children of the Boy's and Girl's Schools.

Bro. J. E. Cox, acting G. Chap., then said, The glorious majesty of the Lord our God be upon us! Prosper Thou the work of our hands upon us! O prosper Thou our handiwork! *Let us pray.*

Prevent us, Great Architect of the Universe, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy name; and finally, by Thy mercy, obtain everlasting life. *So mote it be.*

This was followed by Psalm cvii., concluding with the chorus, the "Heaven's are telling." Psalms cxvii and lxvii were next

read, and the Hundreth Psalm, old version, sung. The Grand Chaplain then said:—

O Lord, Most High, look down, we beseech Thee, and sanctify this our work. Bless this school begun in Thy name, and grant that all who assist in raising it to Thy honour may receive Thy heavenly benediction; and that they who shall be taught within these walls may be educated by Thee in the great principles of Thy holy truth, to the honour and praise of Thy name. So mote it be.

An inscription on parchment, a copy of the printed list of subscribers for the current year, and of the last annual statement, the newspapers of the day, and a collection of coins, was next deposited in a cavity of the stone. The following is the inscription:—

"In the name of the Great Architect of the Universe, this corner-stone of a new building for the Royal Masonic Institution for Boys (originally founded in the year 1798) was laid with full Masonic honours by the Right Worshipful Algernon Perkins, Past Grand Warden, acting as Grand Master, assisted by the officers and members of the Craft, on Saturday, 8th August, A.L. 5863, A.D. 1863, in the twenty-seventh year of the reign of her Majesty Queen Victoria. Patron, her Most Gracious Majesty the Queen. President, the Right Hon. the Earl of Zetland, K.T., M.W.G.M. Committee—Mr. J. S. S. Hopwood (chairman), Mr. John Udall, V.P., Captain J. Creaton, V.P., Mr. Benjamin Head, V.P., Mr. William Paas, Mr. A. H. Hewlett, Mr. William Young, Mr. Henry Cowlard, Mr. W. Pulteney Scott, Mr. H. J. Thompson, Mr. John Inglis, Mr. Charles Beaumont, Mr. Edmund Farthing, Mr. Frederick Binckes, Secretary, and Mr. Albert W. Woods, Grand Director of ceremonies."

The choir of the Sacred Harmonic Society, with the children of the Schools, then sang the following anthem, adapted to the tune of "Sound the loud Timbrel."

Hear us, O heavenly Architect, now,
As Masons before Thee in meekness we bow.
This building we raise, may it be as a token
That Thou, only Thou, in our temple shall reign,
As strong as our love, as our faith as unbroken,
Oh, may it for ages and ages remain!
Raise we our voices in honour and praise
Of Him to whose glory this structure we raise.
Hear us, O Lord, in Thy goodness increase
The work that our Craft now in order and peace
Begin. May it be for the sons of the worthy
A home when the hour of affliction is nigh;
Where they may learn to love, praise, and adore Thee
And worship Thy power, Jehovah on high!
Raise we our voices in honour and praise
Of him to whose glory this structure we raise.

A plate bearing a copy of the inscription was next bedded down over the cavity, and the acting Grand Master having smoothed the mortar with a silver trowel, the stone was lowered into its place, the acting Grand Master gave it three blows with the mallet, tried it with the square, level, and plumb-line, and declared it fairly laid. He then scattered corn on it, as a sign of plenty and poured on it oil and wine, in token of joy and peace. A number of purses was then presented by ladies, amounting, we believe, to about £400. Mahrajah Dulip Singh, P.G.W., also presented £25.

The Grand Chaplain then said:—

O Lord Most High, who as taught us in Thy holy word that except Thou build the house their labour is but lost that build it, grant Thy blessing, we beseech Thee, and prosper the work of our hands upon us! Give heavenly wisdom to all who are

engaged in conducting it; comfort, support, and sanctify all who maintain it. Increase continually the number of those who abound in works of love, and grant that all who assist in this pious work may find by happy experience that it is more blessed to give than to receive.

The ceremony was concluded with the "Hallelujah Chorus."

The brethren then returned in procession, and Grand Lodge being closed in due form, the brethren divested themselves of their clothing, and mixed with the other visitors as simple citizens.

At four o'clock a number of the brethren and their ladies sat down to an elegant cold collation, provided by Bros. Elkington and Shrewsbury, and ably presided over by Bro. Perkins, supported by the brethren, whose names we have already given.

The toast of "Queen and Craft" was proposed and drank with many cheers; then followed "The health of the Prince and Princess of Wales and the rest of the royal family; the company next drank to "The Health of the R.W. the G.M., the Earl of Zetland;" and "The D.G.M., the Earl de Grey and Ripon."

The Rev. Bro. Cox returned thanks, and expressed his deep regret at the absence of these high officers of the Craft, and said that if high office were worth holding, its holders ought not to be unmindful of the duties which devolved upon them. Not only was the G.M. and his deputy absent, but neither of the Grand Chaplains were present, and it was owing to their absence that he had been called upon to return thanks. Bro. Cox proposed "Success to the Masonic Schools," and hoped their success would show that there was truth in Masonry as well as brotherly love, and that they had accomplished the great object of making their children worthy of the Craft, and useful and honourable members of society. He was proud of the position which the Boys school had attained, but should never feel satisfied until they had founded for their boys exhibitions both at Cambridge and Oxford. (Cheers.)

Bro. Horwood, P.G.D., as one of the members of the House Committee, returned thanks on behalf of the institution, and proposed to the Masonic Charities, to which

Bro. BINCRES replied in an able and telling speech, calling upon all the brethren to do their part in making this institution what it ought to be—second to none in the kingdom. He said they had laid the foundation, but he hoped the school would yet become the proudest edifice that England could boast.

The health of the ladies and other toasts having been drank, the company adjourned to the grounds, where games and sports of various kinds, for both old and young, had been provided. Amongst others, Bros. J. L. Toole and P. Bedford were there, and had volunteered their valuable services at the Paul-y-Tooley-Technec Institution, accompanied by the New Zealand chief from his native town of Old Kent-road. The result of their labours was not, however, to add so largely to the funds of the charity as could be wished, either by the shillings paid for admission, or the coppers which the New Zealander could not swallow owing to their having been polluted by contact with silver through the overliberality of some friends, who, contrary to the lecturer's directions, put shillings in the hats; but although the feat was not performed, and although Professor Pepper's threat to fine the exhibitor and the audience £200 each if the ghost, on account of its being patented, made its appearance, the audience were highly amused, and would no doubt gladly hear Bro. Toole and Mr. Paul Bedford's lecture again on astronomy and the fine arts, especially architecture, which was certainly delineated as of the rustic or tuscan order—as drawn by *Punch*—his boy.

The other amusements were performing dogs and cats, legerdemain, athletic sports, and *Punch and Judy*, unfortunately not

the *Punch and Judy* of former days, but one with many innovations, but not improvements. The whole concluded with a display of fireworks by Bro. Mottram.

[We trust that the adage of "all's well that ends well" may be fairly carried out, though we cannot congratulate the committee on the success of their preliminary proceedings, which were too crude and hurried.—ED.]

PROVINCIAL.

CUMBERLAND AND WESTMORLAND.

PROVINCIAL GRAND LODGE.

On Wednesday, the 5th inst., the brethren of Cumberland and Westmorland held their annual festival in Carlisle, when occasion was taken to install Bro. F. L. B. Dykes, of Dovenby Hall, as the R.W. Prov. G.M., in the room of the late Sir James Graham, who, up to the time of his death, filled that office. The ceremony of installation was intended to have taken place on a previous occasion, but the state of Bro. Dykes' health prevented his attendance, and it was therefore postponed until the present meeting. The members of the various lodges in the province were invited by advertisement, at the instance of the D. Prov. G.M., W. T. Greaves, to attend at Carlisle for the above purpose, and about 120 responded to the call.

According to announcement, the Union Lodge of Carlisle was opened by the W.M., Bro. T. Blacklock, and the Provincial Grand Lodge by Bro. W. P. Greaves, D. Prov. G.M., at twelve o'clock, in the Athenæum Assembly Room, the Union Lodge room being too small to accommodate the number of brethren who had assembled. The Provincial Grand Lodge having been opened with due solemnity, Bro. Greaves, D. Prov. G.M., then ascended the dais at the head of the hall, and commanded the Secretary, Bro. MacNauton, W.M., to read the minutes of the previous meeting, which having been dutifully performed, the Provincial Grand Officers, the Senior and Junior Wardens, Bros. Capt. Spencer and Lemon, presented Bro. Dykes to the Deputy with Masonic etiquette and honour. The Secretary then read aloud the warrant or deed of appointment of Bro. Dykes, signed and sealed by the Earl of Zetland, G.M. to the high and honourable office of Prov. G.M. Bro. Dykes thereupon took upon himself the obligation of Prov. G.M., and being universally admitted to be such, ascended the throne and expressed the pride and satisfaction it afforded him to have been thus selected for so distinguished an honour. He regretted that the installation had been deferred a day by the indisposition under which he had been suffering; at the same time he heartily welcomed his brethren, being an old Mason, initiated under the auspices of a very great and very good brother, Sir Sidney Smith, and congratulated them upon the rising prosperity and widely-extending influence of the Order. Rejoicing, as he did, in his acquisition of so great an honour, he could not, at the same time, refrain from emotions of sorrow at the thought of having gained it in the death of that great and good man and brother, Sir James Graham. He had taken a life-long interest in the high principles of Masonry, and that interest was increased tenfold by the responsibility which had been imposed upon him that day. The brethren with one voice pronounced their unanimous accord with this sentiment.

The W.M. then proceeded to appoint his officers for the ensuing year, as follows:—Bros. Davies, Prov. G.S.W.; Gibson, Prov. G.J.W.; Revs. Simson and Cockett, Prov. G. Chap.; W. Pearson, Prov. G. Reg.; Thompson, Prov. G. Treas.; Rowland, Prov. G. Sec.; Robert Forster, Assist. G. Sec.; Lindsay, Prov. G.S.D.; Towerson, Prov. G.J.D.; W. Wood, Prov. G. Supt. of Works; Blacklock, Prov. G. Dir. of Cers.; Hendrie, Prov. G. Assist. Dir. of Cers.; Irving, Prov. G.S.B.; Kenworthy, Prov. G.S.B.; Cooper, Prov. G. Org.; Morton, Prov. G. Fur.; H. Fisher, Howe, T. Johnston, Jos. Lucock, W. Little, J. Martin, Prov. G. Stewards.

Bro. Hayward, P.G. Dir. of Cers., here announced that the solemn hour was due when the lodge was required to attend divine service at the ancient cathedral, in this city, and a procession was thereupon formed, and moved towards the sacred

edifice, preceded by mounted heralds, the brethren walking four abreast, decorated with masonic badges, and carrying the insignia of the Order, giving precedent to the grand officers, with the Prov. G.M. at their head. The curious but uninitiated multitude outside, which had anxiously awaited the appearance of the procession, looked on in respectful attitude, a portion of them accompanying it as far as the gates of the cathedral in Castle-street. It had been contemplated to permit Bro. Cockett to preach the inaugural sermon to the Craft, but some subtlety in dean and chapter arrangements—some absence of body or mind, or of both, on the part of the capitular fraternity, frustrated the pious purposes of the chaplain and his brethren, who reluctantly contented themselves with the ordinary daily service, and declined to trouble the Chancellor for a discourse, notwithstanding the precedent of a dean having been permitted to address them from the same pulpit on a previous occasion.

After service the procession re-formed, and in the order described above they returned to the Athenæum, from whence they adjourned to the Coffee House Hotel, where dinner was provided by Bro. McGowan.

After dinner the chair was taken by the Prov. G.M., supported on the right by D. Prov. G.M., Bro. Greaves, the Rev. W. Cockett, C. J. Bannister, Grand Sword-bearer; and on his left Bros. the Rev. Simpson, Capt. Spencer, and Capt. James, R.E. The vice-chairmen were Bros. Gibson, Whitehaven, and Davis, of Kendal.

The usual loyal toasts having been duly honoured,

The CHAIRMAN proposed "The Health of the Earl of Zetland, Grand Master of England," remarking that his lordship's health had not been so good as they could wish, but he hoped the next intimation they had would be that he had recovered. He was a zealous Mason, and took great interest in the progress of Masonry.

The toast was drunk with Masonic honours.

The next toast was "The Health of Earl de Grey and Ripon, the D.G.M. of England, and the rest of the Grand Officers."

Bro. BANNISTER responded, and in the course of his speech entered into a detailed account of the charities in connection with the Order, and gave a vast amount of interesting information on that head with which many of the members had not previously been familiar.

The "Health of the Prov. G.M." was next proposed and drunk with great enthusiasm.

The Prov. G. MASTER in reply, said—about 21 years ago he was present at a meeting in that very room, and at that time the whole number of members present was about 60. He expressed the pleasure it gave him to see such an improvement as had been made, and for this he gave a good deal of credit to the D. Prov. G.M. Alluding to the delicate state of his health, which had delayed his installation, he was happy to inform them that he was recovering, and would in future do all in his power to promote the objects of the Order. (Cheers.)

The Prov. G. MASTER proposed "The D. Prov. G.M., and the rest of the Grand Officers of the Province," which was responded to by Bro. Greaves.

The other lodges in the province having been duly toasted, Bro. BANNISTER proposed "The Health of Bro. the Rev. W. Cockett."

Bro. COCKETT, in reply, delivered an appropriate address, laying down the principles of the Order, and exhorting the brethren to practice them in all their transactions. The rev. gentleman's remarks were received with much cheering.

The intervals between the speeches were filled up by several songs by various members, and the after-dinner proceedings were concluded about half-past eight.

In the evening a *soirée* took place, and after tea there were several addresses, a capital one from Bro. Bannister, explaining that the whole mystery of Freemasonry was true charity, and as an evidence of this in one only of its innumerable details he instanced the fact that out of 700 orphan girls educated in the Masonic schools not one of them was ever known to depart from the paths of virtue. He called upon the brethren to make personal sacrifices, as he had done, in order to promote and extend this useful branch of the goodly tree. The speaking over, Bro. Bannister led off the dance with Miss Thomlinson, of Carlisle, and a very pleasant night was spent, the strangers admitting that whatever mystery there might be in Freemasonry, the brethren possessed the art of enjoying themselves, and infusing good feeling and social pleasure around them. Bro. McGowan won golden opinions from the brotherhood by his adeptness in his own particular craft.

LANCASHIRE (WEST).

EVERTON.—*Everton Lodge* (No. 823, late 1125).—The installation meeting of the above lodge took place at the Clarence Hotel, Everton Road, on Friday, the 31st ultimo, when there was a large attendance of the members, and amongst many visitors were the following:—Bros. J. Hamer, Prov. G. Trens., West Lancashire; J. Pepper, Prov. G. A.D.C., W.L., J. B. Lambert, P. Prov. G.S.D., East Lancashire, &c. The lodge having been duly opened, and the minutes of the last regular meeting confirmed, the W.M. Bro. Dr. J. S. Taylor proceeded in his usual effective and impressive manner, to instal Bro. J. R. Gospel, S.W. as W.M., for the ensuing year. After the appointment of officers, and the usual routine business, the brethren adjourned to the pleasant village of Roby, to partake of a sumptuous banquet, prepared at the Stanley Arms Hotel. The loyal toasts having been disposed of, the W.M. proposed the healths of the Grand Officers, and also the Provincial Grand Officers, which was duly responded to by Bro. Pepper. Bro. Dr. Taylor, P.M., then proposed the health of the W.M., and took occasion to congratulate the members on the continued success and prosperity of the lodge since its formation. The W.M. duly responded, and then in a very neat speech proposed the health of the immediate P.M., Bro. Dr. Taylor, and took the opportunity of presenting him with a splendid P.M.'s Jewel, which had been subscribed for by the brethren, to mark their appreciation of the excellent manner in which he conducted the duties of the lodge during the past year. Bro. Dr. Taylor responded in a very eloquent and feeling speech, and which was listened to by the brethren with great attention. The remaining toasts being disposed of, the brethren separated, and returned to town at an early hour, having spent a very pleasant evening, which was much enlivened by several excellent songs sung by Bros. Cooper, Hendle, and others.

STAFFORDSHIRE.

LEEK.—*Consecration of St. Edward's Lodge* (No. 966, granted as 1268).—A warrant having been granted by the M.W. Grand Master, the Earl of Zetland, to Bros. Robert Dalgleish, W.M., Robert Gaunt, S.W., John Baker, J.W., and their associates, proceeded to form and open a lodge at Leek, under the above title. The D. Prov. G.M., Bro. Dr. Burton, in the absence of the Prov. G.M., Lieut.-Col. Vernon, fixed Thursday, the 30th of July, as the day for its formal and regular consecration, and the installation of the W.M. and officers. Accordingly, with a lovely and propitious day, this quiet "metropolis of the Moorlands" was started from her propriety by an unusual arrival of gentlemen similarly dressed in black. The time announced for the meeting was observed with punctuality, and at one p.m. a procession of the brethren entered the lodge-room from an adjacent and convenient apartment to the sound of a rich harmony on the harmonium, performed by Bro. Chanting, Prov. G. Org. The order of procession was as follows, superintended by Bro. S. Hill, Prov. G. Dir. of Cers.—The Tyler, Brethren two and two, Wardens and W.M. nominated in the warrant, Lodge Board (being borne by two P.M.'s, Prov. G. Officers), veiled in white satin, having deposited on it the usual symbols. Visitors, according to rank, two and two; Prov. G. Visitors ditto; Provincial Lodge of Staffordshire ditto; Prov. S.G.W., with vase containing oil; Prov. J.G.W., with vase containing wine; D. Prov. G.M. with cornucopia; Vol. of Sac. L., borne by Prov. G. Reg.; Chaplain with censer; D. Prov. G.M., Tyler. Amongst those present were—Bros. John Burton, M.D., P.M. 530, D. Prov. G.M. Staffordshire; Thos. Ward, P.M., Prov. G.M.; Frank James, P. Prov. J.W.; W. Dulton, P. Prov. S.G.W. Staffordshire; Rev. J. Armstrong, D.D., W.M. 115, Prov. G. Chap.; Horton Yates, Prov. S.G.W. 460; E. L. Bullock, Prov. G.J.W.; W. Cartwright, P. Prov. G.R., P.M.; Thomas Chanting, Prov. G. Org. 115, 418; J. Smith, P. Prov. G. Purst., Cheshire; W. K. Harvey, P. Prov. S.G.W.; S. Hill, Prov. G. Dir. of Cers.; John Hallen, P. Prov. G.S.D.; D. Wright, Prov. G.S.B.; W. H. Fulkes, Prov. G. Reg.; J. Butterworth, P. Prov. S.G.D.; S. Wagstaff, W.M. 450; W. Bradbury, P.M. 573; J. C. Handcock, P.M. 820; C. Turner, W.M. 418; W. I. Pearson, P.M. 660; W. Hyatt, W.M. 460; W. Smith, P.M. 372; S. H. Gosling, P.M. 777; G. Garnham, 546; J. Smith, W.M. 546; A. Patterson, P.M. 546; Charles Hottom, P.M. 460; George Sergeant, P. Prov. G. Reg.; William Hall, 880; Charles Turner, 511; Luke Smith, 670; W. H. Hales, 418; Edward Taylor, 418; Charles Simpson, 418; C. G. Weere, 418; Samuel Salt, 460; F. Britton, 850; John Hancock, 920; F. V. Thomas, 418; W. J. Palmer, 418; H.

Brambles, 830; George Outram, P.M. 920; R. Capper, 115; John Jones, 115; G. Lander, 115; W. R. Blair, 546; J. H. Hawley, 546; W. Arnold, 1152; R. J. Kerratt, 546; L. Barrell, 546; Samuel Bray, 407; D. Oswald, 418; D. Hampson, 546; J. T. Smith, 115; John Webberley, 546; Charles Keay, 460; H. Baggaley, 460; John Soans, 450; James Miller, 460; W. Glydon, 88; J. A. Baker, 696; John Watkins, 115; R. Smith, 920; G. Reynolds, 418; J. B. Swindell, 850; W. Astle, 334; A. Dix, 606; W. M. Askew, 115; W. Baker, 88; J. A. Hodson, 115; J. W. Timmes, 115; G. Bradford, 418; W. A. Adderley, 546; J. Johnson, 920; John Bragg, 1041. The procession moved round the lodge-room until the D. Prov. G.M. and Wardens were duly in their chairs, the lodge board being deposited in the centre of the room, and the brethren of St. Edwards forming a semicircle round it, with the W.M. at the head at the N. nearest the E., and the brethren at large filing off at their seats. An Inner Guard having been posted, and silence obtained, the R.W. Presiding Officer opened the lodge in the three degrees, and announced briefly the reason why the brethren had assembled under an authority whose substitute for the occasion he was, and called upon the Prov. G. Sec. to state in detail what was required at his hands. This having been done formally, the petition, warrant, dispensation, and minutes of the new lodge were ordered to be read by the same Prov. G. Officer. The brethren having approved of the W.M. and Wardens nominated in the warrant, and these brethren having professed loyalty and obedience to the Grand Lodge of England and its laws, the D. Prov. G.M. expressed his satisfaction and willingness to proceed with the ceremonial. The Prov. G. Chaplain then delivered the following oration.—Right Worshipful Master and Brethren,—In compliance with the traditions of our ancient customs, and at the command of the R.W. D. Prov. G.M., it falls to my share of the solemn, though gratifying labours of this auspicious day, to address a few remarks to you, naturally suggested by the work in which we are now so happily engaged. It would be manifestly unjust to any here (seeing that all have attained the sublime degree of Master Mason), to suppose that it is needful for me to dilate upon the nature and design of our ancient institution, and perhaps it might be by some deemed not very complimentary to their intelligence and attainments, were I to trespass upon your time by any lengthened dissertation upon the several rites and allegories which veil our moral and Masonic mysteries. Nevertheless it may not be amiss upon this impressive occasion, to call your attention to some of the distinguishing features of our Masonic system of philosophy. This I will do briefly. First, Let me lay before you the proposition, that Freemasonry in its universality embraces all the known parts of the globe, and thus all mankind are our brethren. Second, Let me beg of you to view Freemasonry as a temple, and the Great Jehovah as its Sovereign Master and Architect. Lastly, Let me assert that Freemasonry is a great moral engine, when rightly used an instrument for good to ourselves, our Masonic brethren, and the whole human family. And, moreover, that we, in making a profession of the principles of Freemasonry, become by that act bound and responsible for the proper spread of its influences and good works. So that, in its universality we deal with our fellow-men truly as our brethren. In its second aspect, looking up to that temple and its Omnipotent Architect and High Priest in all our successes, with thanksgiving and daily praise—in all our reverses and trials, as the source of help to maintain us, and at the close of our appointed labours, as our harbour of eternal and peaceful refuge, to be hoped for and attained by the grace of the benevolent and merciful Father of all things; after a holy life spent in the practice of virtue and obedience to his declared will and laws. It must not be, however, supposed that any of us by nature favoured with so signal an exemption from the passions, desires, and general frailty of mortality and fortitude, as to be able to do this, or in other words, to become good Freemasons in very deed as well as in speculative theory. No, my brethren, each of us by his own experience is compelled alas to echo "No." But my dear brethren, all of us (with a proper dependence upon the grace and merciful help of our everlasting and Omnipotent Grand Master, and thus helped in obedience to and in conformity with our several Masonic obligations and precepts); all of us I say, can try to be what we ought to be, by carefully practising out of our lodges those Masonic precepts taught in them, we have presented to us daily opportunities of being reminded of those duties which we have to perform towards our Creator, our neighbour, and ourselves. In fine, Masonry teaches us the practice of Charity, that own crowning and culminating virtue which compresses within its

own comprehensive entirety all moral duties. Let us then practice charity to all mankind and to ourselves. To all mankind by restraining our minds from all harsh and hasty constructions of the motive and actions of our brethren; at all times avoiding proneness and promptitude to give or take offence. First regulating our own actions by principles of justice, honour, and virtue; whilst second, we respect in our brethren those differences in opinions and acts which, although perhaps not acquiring our approbation, may nevertheless be the result of principle and conscientious conviction in them—by daily exercising ourselves in the practice of benevolence and relief to the necessitous—by drying the widows' and orphans' tears—by succouring the friendless and oppressed, and by affording hospitality to the stranger. To ourselves—by such a well regulated course of discipline—as may serve, at the same time, to keep in subjection our own evil tendencies and encourage the development of the better principles of our nature; and by such a discreet and temperate mode of life, as may be best suited to preserve our mental and temporal faculties in their highest state of culture and efficiency. In short, by viewing charity in its full sense and meaning, and by so practising it, that in correctly fulfilling that one duty we comprehend the effectual performance of others, as it was well said by Rev. and V.W. Bro. Franklin in addressing the Provincial Grand Lodge of Worcester: "Even faith and hope, though essential to everyone during his mortal pilgrimage, will have no place in the realms of bliss. Then face to face we shall no longer want the evidence of faith. The first step being passed, hope will be for ever be done away. Then we shall possess the things we now long for; we shall no more need the support of hope. But when faith and hope shall have had their perfect consummation—charity will still remain. The third step penetrates the highest heaven and can never be destroyed. And when the darkness of death is passed and we are admitted into the Grand Lodge above—the region of eternal light!—the bright beams of charity will enlighten our souls, and we shall make one glorious company with angels and archangels. All will unite in perfect harmony to adore him who sits upon the throne, mutually rejoicing in each other's happiness; there will be no hearts to relieve; no distress to commiserate; no tears to wipe away. This then is the system of charity taught in the Freemasons' lodge. Is it necessary to enquire whether you feel proud of a science from which purity flows, from which such blessings are conveyed. Deprived of charity—pleasure with all its allurements; learning with all its privileges; wealth with all its splendour of enjoyment; authority with all its gilded pomps, are but a solemn mockery. Let me then urge upon you, my dear brethren, the duty, nay the privilege of cultivating, not only in tyled lodge, but in your commerce with the world, this most excellent grace." Ever remembering, my dear brethren, that, in the expressive language of the Apostle, "God is not unrighteous to forget your works," and, moreover, that "here we have no abiding city." But to that Grand Lodge above; tenanted by the spirits of just men made perfect, "whose tyler is death, and whose portal is the grave," and where the infinite presides over eternity, we are called on to direct our course, and running the race set before us with patient endurance and fidelity, we may hope finally to be received as partakers of the felicity appropriate only to the perfect servants of their Lord, who are ruled over by the great "I am," author and disposer of all things to whose holy name be everlasting praise, honour, and glory. An appropriate Ode was then beautifully performed and sung by Bros. James A. Baker, J. Bragg, Baker, sen., and Glydon. from Birmingham, who were kind enough to render their services, at much inconvenience to some of them, without further consideration for their services than their expenses paid. The music, as well as parts for the band, were composed by Bro. James A. Baker, of Birmingham, and lent for the occasion without professional charge, an instance of liberality, not by any means the first for which the Craft is indebted to that worthy brother and talented musician. The Grand Chaplain having invoked the blessing of the Father of all—the chorus "Glory be to Thee O Lord" was finely sung by the above brethren. The Grand Chaplain then read from I Kings I. xi.—xiv., and pronounced the invocation. Chant in response harmoniously rendered. The Lodge Board was now unveiled, and Bro. Chanting, Prov. G. Org., filled the room with a volume of low, solemn, sweet harmony. The Prov. G. Org. commenced the consecration prayer. The P.D. Prov. G.M., with cornucopia, gave his appropriate Scripture reading and did his part of the duties. The D. Prov. G.M. solemnly dedicated this lodge to Masonry. The Prov. S.G.W., with wine, and his proper Scripture readings, next did

his duty; the D. Prov. G.M. dedicated the lodge to virtue. The Prov. G.J.W., with oil, and proper Scripture readings, then performed his duty, and the D. Prov. G.M. dedicated the lodge to universal benevolence, thus completing the rounds of the lodge board, and at each dedication the Prov. G. Org. played appropriate music, and at the conclusion a response and the anthem, "Glory to God," &c., was effectively sung by the choir. The Prov. G. Chaplain now, with his censor, to the same volume of sweet sound elicited by the Prov. G. Org., proceeded with his appropriate Scripture readings, to perform his duties, and the D. Prov. G.M. finished the consecration of the lodge to the Most High, Protector of widow and orphan, Friend of the friendless, by dedicating all to his holy purposes, and invoked His blessing upon the solemn rite. Grand honours, led by the Prov. G. Dir. of Cers., were now given by the whole assembled brethren, and the Prov. G. Chap. offered up a beseeching prayer for prosperity to the new undertaking, strength to its officers, and beauty and harmony in all their relations. The anthem,

"Glory to God on high,
Let heaven and earth reply," &c.,

having been skilfully performed by the musical brethren, the D. Prov. G.M. pronounced the final dedication and constitution of the brethren and lodge, and craved the protection, guardianship, and blessing of the Most High upon the W.M. and brethren in all their undertakings. The ceremony was concluded with the recitation, air, duet, and chorus, give in the most impressive style, the selection of the words being by Dr. Burton, and the music composed gratuitously and expressly for the ceremony by Bro. Jas. O. Baker. Too much praise cannot be offered to this musical finale—the recitation and air by Bro. Bingly, the duet by Bros. J. Baker and Bragg, and the grand Hallelujah, rendered by the whole musical force, was very fine indeed, and appropriately concluded one of the most beautiful and striking ceremonies of consecration ever seen in this province. The installation was then commenced by the D. Prov. G.M., and a board of installed masters formed, which numbered 31, and the P. Prov. G.J.W. and Grand Secretary, Bro. Frank James, were kind enough to relieve the D. Prov. G.M. of the remainder of the installation ceremony, which in his skilful hands, assumed the quiet, and perfect character for which he is justly well known and admired by his brethren. The lodge was then called off for refreshment, and the brethren, clothed with badges, led by the new lodge, walked through several streets in procession to the Red Lion, where they were fed, we use the term advisedly, because under no acceptance of the term can they be said to have dined. Really the liberties taken by these uninitiated publicans with the vitals of the brethren, is something really awful to contemplate, and such men ought to be made to feel that they have no profit in niggardliness or disregard to the comfort of their guests. About 120 brethren attended the meeting, and some 75 or 80 dined together. The usual loyal and fraternal toasts and sentiments followed, and the stern demand of the rail thinned the party very early, all separating about nine o'clock. This day will be long remembered by all the brethren, as one to be marked with a bright star in their calendar, and the establishment of a lodge under good conduct and auspices at Leek, the *ultima thule* of Staffordshire, is an event to be noted, not only by the brethren in North Staffordshire, but also among their neighbours of Cheshire. Long may St. Edward's prosper, and prove the wisdom of those who contributed to its foundation.

WALES (SOUTH), EASTERN DIVISION.

CARDIFF.—*Royal Glamorgan Lodge* (No. 36, late 43).—The regular stated lodge was held at the Masonic Hall, St. Mary-street, on Tuesday, 11th inst. There was a very numerous attendance of the brethren, the lodge being officered as follow:—Bro. John Grierson, W.M.; Bro. T. G. South, P.M.; Bro. F. Ware, S.W., (*pro tem.*); Bro. Robinson, J.W.; Bro. N. Markes, S.D.; Bro. R. Watkins, J.D.; Bro. D. Roberts, Treasurer and Secretary; Bro. F. W. Armstrong, J.G. Lodge was opened at 7-30, p.m., and the minutes of the last lodge read and confirmed. A ballot was taken for Mr. J. Emerson Williams, Mr. E. Ewans, and Mr. John Lord, and the two latter gentlemen being in attendance, were properly prepared and regularly initiated into the E.A. degree. Bros. Morris, Donnelly, and O'Rourke, having undergone a satisfactory examination, were passed to the F.C. degree in due form. Both ceremonies were admirably performed by the W.M., and the charges most impressively delivered by the efficient Dir. of Cers., Bro. W. J. Gaskell, P.M., the musical portions of the ceremonies being very effectively rendered by

Bro. Wilkes, organist of Llandaff Cathedral. The lodge having closed down to the first degree, some private business was transacted, and the W.M. announced that a meeting of the Provincial Grand Lodge would be held at Aberavon, on Thursday, 20th inst., and invited the attendance of all his officers and as many of the brethren as possible, as this being the senior lodge in the province, the duty of opening the lodge would devolve upon himself and his officers. A letter was read from the Grand Secretary, stating that upon the new registering of the lodges, the Glamorgan stood 36 instead of 43, as formerly. A brother having been proposed as a joining member, the lodge was closed in perfect harmony at 10 o'clock.

ROYAL ARCH.

METROPOLITAN.

UNITED PILGRIMS CHAPTER (No. 507).—This flourishing chapter held its usual quarterly meeting on Tuesday, August 4th, at the Horns Tavern, Kennington. There were two brethren exalted, and Comp. F. Walters was unanimously admitted as a joining member. This being election night, the following officers were elected, *viz.*—Comps. Garrard, re-elected Z.; Lilly, H.; C. H. Murr, J.; J. Thomas, P.Z., re-elected Treas.; C. Stuart, re-elected E.; J. W. Halsey, N.; Lascelles, P.S. The Janitor was re-elected. After business, the companions sat down to an excellent banquet. There were several visitors.

SCOTLAND.

THE GENERAL GRAND CHAPTER.

A special general meeting of the above grand body took place at St. Mark's Masonic Hall, Glasgow, on Wednesday afternoon, the 12th of August. Present: M.E. Comp. Donald Campbell, Depute Grand Z. in the chair, supported by M.E. Comps. H. Campbell and David Sutherland, Acting Grand Principals H. and J. The Acting Grand Sojs. were Comps. Henry Marshall, A. G. Simpson, and J. K. Donald. Amongst those present were M.E. Comps. R. Clugston, James Cousins, John Laurie, R. Wallace, Grand Recorder, David Ramsay, &c.

The General Grand Chapter having been opened, M.E. Comp. Donald Campbell explained the object for which the meeting had been called, and instructed the Mareschal and his Depute to conduct Comp. Sir Archibald Alison, *Bart., D.C.L., LL.D.*, Provincial Grand Master for the Province of Glasgow, to the altar, for installation as First Grand Principal Z. for Scotland and the Colonies. Comp. Donald Campbell, assisted by his Acting Grand Principals, impressively administered the installation ceremonial, amid the most enthusiastic plaudits of the companions, who loudly cheered their new First Grand Principal as he took his seat upon the throne.

M.E. Comp. Sir ARCHIBALD ALISON, Grand Z., then returned thanks for the honour conferred upon him, assuring the companions that no Masonic honours could be conferred upon any one who was so much alive to the interests of the Order, although from his overwhelming avocations he had not hitherto been enabled to devote so much time as he could have wished to an Order the very essence of which was distinguished by that sacred brotherly love and truth so characteristic of the companions of the Order. This he had found to be the case in the Craft degree, where he had been more in connection with the brethren, but in the degree of the Royal Arch it was still more exalted. In concluding an eloquent address, he assured the companions that every endeavour would be made on his part to promote the interests, not only of the Order itself, but the grand body over which he had been called upon to preside throughout both Scotland and the Colonies. Regretting that through the serious and protracted indisposition with which he had been afflicted during the earlier part of the year, had so far retarded the success of the great object in view.

The General Grand Chapter was then closed in ample form, when the companions retired and partook of an excellent and most refreshing banquet, where the sparkling champagne rapidly circled around the hall.

SHANGHAI.

ZION CHAPTER (No. 832).—The usual quarterly meeting of this chapter took place at the Masonic Hall on the 2nd June, when Comps. Murray, Birdseye, and Gould, principals elect, were duly installed by Comp. Rawson, Prov. Grand Supt. Present—Comps. C. Thorne, P.Z.; Underwood, Scribe N.; Jackson; Parker; Gibb, Ewing, and Grose.

COLONIAL.

CAPE OF GOOD HOPE.

CAPE TOWN.—*British Lodge* (No. 419).—The installation of officers of this lodge took place on St. John's Day, June 24th at 3 p.m., when Bro. J. S. Rowa was installed W.M., who then appointed the following brethren as officers, investing them with their respective collars:—Bros. A. Sharp, P.M.; Russell, S.W.; R. R. Robinson, J.W.; T. Inglesby, Treas.; J. Hopkirk, Sec.; Traviss, S.D.; Dolman, J.D.; J. J. Haynes, I.G.; Brandt, Organist; and Bro. Gangel, Tyler. The lodge was afterwards adjourned till half past 6 p.m., when the brethren dined together in the banquet room of the lodge, the R.W. Prov. G.M., Bro. Southey, and the R.W. D. Prov. G.M. of the Netherlands, Bro. Sir Christopher Brand, being present. After dinner, during which the Bavarian Band played some excellent pieces, the following toasts were proposed and drank, each being succeeded by appropriate music:—"The Queen and the Craft;" "The Prince and Princess of Wales;" "The Earl of Zetland, Grand Master of England;" in proposing the last named the W.M. announced that the noble Earl had again been unanimously elected Grand Master for another year by Grand Lodge, (Immense cheering and applause). Bro. Southey, Prov. G.M., having returned thanks, the "Health of the Grand Masters all over the World" was proposed by the Bro. S.W., to which, after a hearty response thereto by the brethren, the R.W. D. Prov. G.M. of the Netherlands replied, as follows:—Right Worshipful Sir, Worshipful Sir, and brethren,—In rising to return thanks for the toast you have just so warmly received, believe me, when I state that I esteem it a special pleasure to meet you again at this festive board; being a member of the British lodge, I have always taken the deepest interest in its welfare, having watched its progress, I may say, from the very birth; most heartily do I appreciate the reception given me at all times within its walls, as also within those of the lodge under the Scotch constitution in this colony; I allude to the "Southern Cross" where, when on a similar occasion to this, I last had the felicity of being present at their banquet, a like toast to that you have just drank was proposed by the W.M. and cordially responded to by the brethren, since which, in a portion of my Masonic correspondence with H.R.H. the Grand Master of the Netherlands, I made allusion to the occasion, quoting my reply on his behalf, in answer to which I have received this letter which, with the permission of the W.M., I will read to the brethren in accordance with the wish therein expressed. The letter, which thanked the D. Prov. G.M. for the able expression of the writer's sentiments on the occasion alluded to, and contained a genuine assurance of the interest taken by His Royal Highness in the welfare of the Order was here read, and at its conclusion was received with prolonged cheering. The speaker then thanked the brethren with much sincerity for the reception given the toast of the Grand Masters all over the world. (Cheers.) "The Earl de Grey and Ripon" was the next toast brought forward by the W.M. and cordially responded to. The D. Prov. G.M. of the Netherlands then, in suitable terms, tendering his best services to Bro. Southey, proposed "The Health of the Prov. G.M. of England, lately appointed for this colony." This toast was received with a most unmistakable expressions of satisfaction at the announcement. The Prov. G.M. replied in a short but appropriate speech, assuring the brethren of his full appreciation of the honour conferred upon him, and of his unceasing efforts to render the appointment as beneficial to the Craft, and to the constitution he represented, as many of the brethren seemed to anticipate, and he hoped that with the fraternal advice and assistance of his worthy Bro. the D. Prov. G.M. of the Netherlands, and the co-operation of the W.M. and officers of the various lodges those sanguine expectations might be fully realised. (Cheers.) The Prov. G.M. then proposed "The Health of the D. Prov. G.M. of the Netherlands," to which a hearty response was given; for this toast the D. Prov. G.M. returned thanks, when that, "To the outgoing Officers" was given, drank, and suitably acknowledged. A few other Masonic toasts being disposed of, the in-coming W.M. and officers closed the lodge in due form and harmony. The brethren departed at high twelve in peace, love, and harmony.

BRITISH COLUMBIA.

The following is the copy of an address from the brethren of British Columbia, through the Union Lodge (No. 1201), at New Westminster, to His Royal Highness the Prince of Wales, on his attaining his majority, which was presented through the kindness of the much esteemed and honoured brother, the Right Honourable the Earl of Lincoln:—

To His Royal Highness the Prince of Wales, &c. &c.

SIR AND BROTHER,—The W.M., officers, and brethren of Union Lodge (No. 1201), of Free and Accepted Masons, New Westminster, British Columbia, beg leave most respectfully to greet your Royal Highness, on this the day of your birth and of your majority; and although amongst us are numbered the representatives of many nations to whose governments they still owe their fealty, they heartily join their brethren of British origin in that profound respect and fraternal love with which your Royal Highness has so happily inspired all classes of the subjects of Her Most Gracious Majesty.

Long may you continue to walk in the sunbeam smiles of that mystic light, unmingled with darkness, directed by the all-seeing eye of the Grand Architect of the Universe. May you have strength to support you in the discharge of the important duties assigned to your exalted station, wisdom to direct your steps, and the beauty of holiness to adorn your labours, when by our Supreme Grand Master's word you will be raised to that blissful lodge which, to those worthy of admittance, will remain open during the boundless ages of eternity. So may it be.

We have the honour to remain,

Sir and Brother,

Your Royal Highness's humble servants,

On behalf of the brethren,

H. HOLBROOK, W.M.

J. VERNON SEDDALL, S.W.

VALENTINE HALL, J.W.

George Fry, Secretary.

Reply to Address.

Buckingham Palace, 24th Feb. 1863.

Lieut. General Knollys has had the honour of laying before the Prince of Wales the address from the officers and brethren of the Union Lodge (No. 1201) of Freemasons at New Westminster, British Columbia, and he has been commanded to express the great gratification His Royal Highness has experienced in perusing the sentiments contained in it.

MAURITIUS.

PORT LOUIS.—*Military Lodge* (No. 235).—Wednesday, the 24th of June, being St. John the Baptist's Day, the Freemasons of Mauritius celebrated the occasion in their usual manner. At the invitation of the Military Lodge (No. 235), of the Grand Lodge of Ireland, the brethren of the British Lodge (No. 1038), and of the Lodge of Harmony (No. 1143), of the Grand Lodge of England, and the brethren of the Lodges La Paix and La Triple Espérance, of the Grand Orient of France, and many visiting brethren assembled at the Temple in Government-street, and thence, headed by the excellent band of the 13th Regiment, went in Masonic costume and Masonic procession to St. James's Cathedral, for the purpose of divine worship. The number of Freemasons attending was more than usually large, and it was a pleasurable and suggestive fact to notice, that in this public procession of men, banded together for an unquestionably holy purpose, the rich and influential were to be found, side by side, with their poorer and humbler fellow-creatures, thus, in open day, practically demonstrating two of the well-known principles of Freemasonry, viz., natural equality and mutual dependence. A large concourse of people lined the route of the procession, but, by the active exertions of the police, the utmost order and decorum prevailed. After the performance of the Evening Service, in which the choir assisted in a very satisfactory manner, the P.M., the Rev. M. C. Odell, Chaplain to the British and Military Lodges, ascended the pulpit, and delivered to the brethren a very remarkable and excellent sermon. The rev. brother took as his text, Malachi, chapter 4, verses 5 and 6. Throughout the sermon could be remarked the deep-seated piety of the preacher, and his loving anxiety for the spiritual blessing of the assembled brethren. His clear and logical deductions from the text were embellished by most apt quotations, and the beautiful parallel drawn by the rev. brother between the Prophets Elijah and John the Baptist, in which he pointed out to the congregation the similarity of their missions, the near identity of their characters, and the qualities of truthfulness, boldness, and patience as displayed by

both in an equal degree, left nothing to be desired as to beauty of language, or what is of more importance, convincing and consistent argument. The rev. brother reminded the brethren of the necessity of a strict adherence to the grand principles of Freemasonry, in which the very qualities of truthfulness, boldness, and patience, which characterised the Patron Saint of the Order, entered in so large a degree. He protested against the erroneous idea, entertained by some of the uninitiated, that Freemasonry was subversive or substitutive of the religion of scripture; and, in a masterly manner, the rev. brother indicated how eminently Freemasonry served as the preparative and auxiliary to that revealed religion which is essential to the happiness and well-being of the human race. He entreated the brethren to recal to their minds the great fundamental truths of natural religion, to remark how their importance and obligation on all mankind prepared them for the reception of the additional light imparted by revelation; and, finally, he warned them against neglect of the high duties common to all mankind, which would prove so great a hindrance to their reception of divine truth in all its integrity, and unfit them to derive the full benefit from the bright radiance of revelation. The rev. brother then exhorted the brethren so to act up to the teachings of Freemasonry as to win for the Order the praise and respect of the truly worthy, and by the exhibition in their lives of all public, social, and domestic virtues, overcome the prejudice against the institution still felt by a few, and charged them to conduct themselves so harmlessly and unblameably to correct the wrong judgment of those who attribute to the fraternity lax and unholy notions of revealed religion. At the conclusion of the sermon, which was listened to with wrapped attention on the part of the congregation, the brethren re-formed in procession, and returned to the temple in Government-street. Immediately on its arrival there the Military Lodge was resumed, and the installation of Bro. Luke Richard Castray, as its W.M. for the ensuing six months, was ably performed by the P.M. Henry J. Jourdain, assisted by Bro. Jules Icey, Venerable of the Lodge La Paix, Bro. M. C. Odell, P.M., and Bro. J. I. C. de Lissa, W.M. of the British Lodge, and Bro. A. Povah Ambrose, W.M. of the Lodge of Harmony. After Bro. Castray had been proclaimed according to ancient form, and the brethren had paid the usual homage, he proceeded to the investiture of his officers as follows:—Bros. Drs. Roch and Trousdell as Wardens; H. R. Bell, Treas.; Thos. Graves, Sec.; John Kyshe, Dir. of Cers.; Crofton, Steward; and Smith, I.G.; Bros. Read and Gagen, who had been elected Deacons, were unavoidably absent. All the brethren present partook of the banquet in the room below. The band of the 13th Regiment favoured the company with a good selection of music during the evening. The assembly separated shortly after eleven o'clock.

INDIA.

(From the Indian Freemasons' Friend.)

CALCUTTA.

LODGE EXCELSIOR (No. 825, late 1127).—The third anniversary festival was held at the Freemasons' Hall, Calcutta, on Tuesday, the 19th of May. The following brethren were present:—Bros. W. H. Abbott, W.M.; John William Brown, P.M. of Lodge No. 715, as P.M.; A. F. Peach, J.W., as S.W.; Farr, Secretary, as J.W.; the Assistant Officers, and other members of the lodge; and visiting brethren. The following were among the guests:—Bros. F. Jennings, D. Prov. G.M., Officiating Prov. G.M.; W. Clark, C.E., Prov. J.G.W.; J. B. Roberts, P. Prov. S.G.W.; W. H. Hoff, Prov. G. Sec.; W. Bourne, C.E., Prov. G. Supt. of Works; J. Bennett, Prov. G. Sword Bearer; Dr. W. Bourne, C. K. Dove, Capt. B. S. B. Parby, W. G. Baxter, and T. A. Rambart, Prov. G. Stewards; Dr. F. Powell, W.M. of Lodge St. John; and others. The Grand Officers appeared in official clothing. After the lodge had been opened, the W.M. stated that it had been his desire to receive Bro. Jennings, Officiating Prov. G.M., in the manner suited to his high position in the Craft, but that that brother had declined the compliment. He would, however, call upon the brethren to salute him. This was accordingly done, and was acknowledged by Bro. Jennings. After some ordinary business, the lodge was closed, and the brethren proceeded down stairs, and partook of a costly banquet, which had been provided by the Great Eastern Hotel Company Limited. An admirable

selection of music was played by the town band during dinner. After dinner the W.M. proposed several toasts, with brief but pertinent remarks, the band following up each toast with an appropriate air. Among the brethren whose healths were drunk, and who were specially named, were Bros. Sandeman, Prov. G.M.; Jennings, Officiating Prov. G.M.; J. B. Roberts and W. Clark, C.E.; and W. H. Hoff; and a deviation was made from the programme by a graceful compliment to Bro. J. J. L. Hoff. Bro. Jennings remarked that this was the first occasion on which he had received a public recognition of the position he then filled. In naming Bro. John W. Brown, the W.M. heartily acknowledged the assistance he had on many occasions received from that worthy brother in working the lodge. The W.M. stated that, at such a gathering, he could not help expressing the deep interest and the honest pride which he felt in his lodge, which had been called "Abbott's Lodge," although "baptized by Jones." Bro. W. H. Hoff stated, with reference to the allusion made to him by the W.M., that, so far as he was himself concerned, he would rather remain in the back ground when compliments were being distributed; but that he felt much gratified when he received any notice for the sake of him who but lately occupied a prominent place in active Masonry, but who was now under affliction. The W.M. observed that it always afforded him pleasure to see Bro. Hoff in his lodge, both for his own sake as well as for the sake of the name he bore. Bros. Chardon, Peach, and Riseley entertained the company with some excellent music, the last named brother being at the piano. Bro. Chardon's violin and jolly face were as welcome as ever. Bro. Peach brought the evening to a close with Bro. Abbott's version of "Hard times come no more."

LODGE INDUSTRY AND PERSEVERANCE (No. 126).—A regular meeting was held on Friday, the 6th of June. Present—Bro. John Smith, W.M., presiding; Bro. John Wm. Brown, Honorary P.M.; Dr. Frank Powell, W.M. 715 and member of No. 126; Bro. W. T. Lindsay, S.W.; Bro. Chandler, Treas., as J.W.; Bro. W. G. Baxter, Sec. Bro. Dr. Smith, W.M., informed the brethren that this was the last time he would preside in lodge, having agreed to leave Calcutta by the 23rd current. He greatly regretted that his retirement from business had occurred in the days of his mastership. Bro. Brown, in reviewing the past, spoke feelingly of the sorrow that was experienced by the brethren on the approaching departure of Bro. Smith. He adverted to the time when, as Inner Guard, he had received and announced Messrs. Smith and Stainstreet as candidates seeking admission, and concluded by calling on the brethren to join with him in an expression of grief at the loss the lodge would sustain on the departure of their W.M. On a suggestion made by Bro. Dr. Powell, the W.M. promised that, when in London, he would look after the getting up of the Centenary Medal for the lodge. This matter was first broached in 1861, when Bro. John Martin was W.M.; but up to this time it is *in statu quo*.

LODGE TRUE FRIENDSHIP.—A regular meeting was held on Tuesday, the 12th of May. Present—Bro. Roberts, presiding. Bros. Hill, Humphreys, and Simmons were passed to the second degree. Bro. Awos was raised to the M.M. degree by Bro. John W. Brown.

LODGE HUMILITY WITH FORTITUDE.—The lodge met on Monday, the 4th of May. Bros. Morgan and Orr, of the P. and O. Co.'s Service were raised to the third degree by Bro. Jennings in his usual impressive manner. Bro. F. M'Alpine, late of Lodge Marine (No. 282), was elected a joining member of the lodge. Bros. Robinson and Kelly, the former of Lodge Star of Burmah, Rangoon, and the latter of Lodge Astroca, of Thayetmyo, were proposed as joining members, and Mr. Holmes, of the Oriental Island Steam Navigation Company, was proposed as a candidate for initiation. After labour, the brethren adjourned to the banquet table, and passed a very pleasant evening, with the assistance of several musical brethren. Another meeting was held on the 1st of June; Bro. J. Bowerman, P.M., in the chair. Bros. J. Robinson and W. Kelly were elected as joining members of the lodge; Mr. Thomas Holmes having been accepted by ballot, was duly initiated; and Mr. Homfray was proposed as a candidate for initiation.

LODGE ST. JOHN.—A regular meeting was held on Friday, the 22nd of May; Bro. Dr. Frank Powell, W.M., presiding. Monthly relief for six months (to be renewed if necessary) was voted to the wife of a Freemason who has deserted her and his children. The Scottish Lodge St. David in the East (No. 371), has also contributed to the relief of this lady and her children in their distress. The unnatural husband and parent was a member of No. 371 of Scotland.

LODGE EXCELSIOR (No. 1127).—A regular meeting was holden on Tuesday, the 2nd of June; Bro. John W. Brown, P.M. of Lodge No. 715, presiding. Bro. Francis B. Henslowe, of lodge No. 1103 of England, was elected a joining member.

LODGE SAINT LUKE (No. 848, late 1150).—A regular meeting was held on Wednesday, the 3rd of June; Bro. John W. Brown, Honorary P.M., presiding. Bro. Warren, initiated on the 6th of May, was advanced to the second degree by Bro. John W. Brown.

CHINA.

SHANGHAI.

ROYAL SUSSEX LODGE (No. 735).—At a meeting of this lodge, held on the 20th of May, the following officers were appointed and invested by Bro. H. Murray, W.M.:—Bros. Loureirs, S.W.; Parker, J.W.; O. K. Gordon, S.D.; St. Croix, J.D.; Sidford, I.G. Messrs. Holdsworth, Skeggs, Major, and Dickenson, candidates duly accepted, were admitted into the order, the ceremonial duties of the lodge being performed in a manner arguing most favourably for its future prospects.

INSTRUCTION LODGE OF ASSIDUITY (No. 132).—The regular assembly of this Lodge of Instruction took place on Saturday, the 23rd May. Present—Bros. C. Thorne, preceptor, and R. Gould, P.M.'s; H. Murray, W.M.; Royal Sussex Lodge (No. 735), and the following members as officers for the evening:—Bros. Ewing, D.A.C.G., W.M.; Sidford, S.W.; Parker, J.W.; Maitland, S.D.; Jamieson, J.D.; Johnstone, I.G.; also Bros. Hockley, Dore, Major, Miennot, and Gordon. The ceremony of initiation was correctly gone through, and the working of two first sections of the first lecture by Bros. Gould and Thorne respectively, terminated the proceedings.

PUBLIC AMUSEMENTS.

ROYAL ITALIAN OPERA.

After a campaign of four months, extending from April to August, and including over seventy performances, the Royal Italian Opera closed on Saturday week with a repetition of *La Figlia del Reggimento*, in which Madlle. Adelina Patti again sustained the character of Maria with perfect success. The solo verses of the National Anthem (given after the opera) were likewise sung by her, and at the final fall of the curtain she was honoured with a valedictory ovation, genuine as the enthusiastic applause of the entire house could make it.

That all the promises of the official prospectus for the past season have been strictly kept it cannot be pretended; but then it must be borne in mind that the director did not pledge himself absolutely and unconditionally to fulfilment. What Mr. Gye did say with respect to his programme was, that it would be "adhered to as strictly as possible;" and, judging from the liberality and good faith which have ever characterised that gentleman's management, it can only be inferred either that the decided preference shown by the public for certain operas and performers kept others from the stage, or that insuperable difficulties prevented the production of expected novelties.

No doubt the admirers of Signor Verdi wished to hear his new opera *La Forza del Destino*, and it is equally certain that Mr. Gye intended to bring it out; but then still greater curiosity and interest had been more recently excited by M. Gounod's *Faust*, and so the director of the Royal Italian Opera thought it expedient to substitute the latter for the former work; and it is needless to say how magnificently he put it upon the stage, and how acceptable it proved to the subscribers and the general public.

The success of *Masaniello*, with a comparatively new tenor, M. Naudin—the great and enduring attraction of that familiar opera, produced at the beginning of the season, could scarcely

have been counted upon. It certainly was an incomparably grand, gorgeous, and picturesque spectacle, such as could be witnessed in no other country in the world; but the *Masaniello* of the Royal Italian Opera was already well known. Then the gemine "hit" made by Madlle. Fioretti was perhaps unexpected as her sudden secession from Mr. Gye's establishment. Another disturbing cause was the advent of Madlle. Carlotta Patti (not promised in the programme), whose singing enchanted the public so much as to justify an unusual form of entertainment, consisting of opera and concert. Fortunately, too, Madlle. Antonietta Frizzi contrived to please in the character of Norma; and the opera of that name being short, it could be conveniently performed on the "Carlotta Patti nights."

Then there was the "state visit" occasion, followed by several other attendances of their Royal Highnesses the Prince and Princess of Wales, when the manager could scarcely be expected to select his own programme.

Madlle. Adelina Patti, again *prima donna assoluta*, was constantly before the public from her appearance in *La Sonnambula* (May 7) to the closing night. She played in rapid succession *Amina* (*La Sonnambula*), *Rosina* (*Il Barbiere*), *Zerlmi* (*Don Giovanni*), *Enrichetta* (*Marta*), *Leonora* (*Il Trovatore*), *Ninetta* (*La Gazza Ladra*), *Norina* (*Don Pasquale*), *Adina* (*L'Elisir d'Amore*), and *Maria* (*La Figlia del Reggimento*). The excellences displayed in most of these characters by Madlle. Adelina Patti, with the brilliant success which turned nearly every night of her performance into a *fete*, have been recently described. Those who predicted that this gifted young lady's artistic career would prove ephemeral will not be pleased with the stability of her attraction, as shown again very strikingly by the history of the past season. That she is susceptible of improvement—that she ought to achieve, and probably will achieve (if not rendered indolent by overpraise), much more than she has hitherto accomplished—we are quite sure; but those who have schooled her can never be her teachers.

Madame Miolan-Carvalho's talent was only exhibited in M. Gounod's *Faust*, a character which we think the lady misconceives altogether, although she looks it to the life, and sings the music like a tasteful and well-educated artist, as she is well-known to be. Fortunately, Madame Miolan's reputation in England did not depend upon this one performance. As a success *plein d'avenir*, as our neighbours would say, we may record the *début* of Madlle. Pauline Lucca as *Valentina* in *Les Huguenots*. She should have come earlier in the season, but enough was shown to prove that Mr. Gye has found in her a young, fresh talent, which may hereafter be turned to most valuable account. Madame Didiee maintained creditably throughout the season her old position as principal contralto.

Signor Maria, who had shortly before the reopening of the Royal Italian Opera, been treated in a very rough manner by the Parisian public, was received with open arms by his old English friends and admirers when he reappeared upon the scene of former victories, and sang the music of Count Almaviva. Signor Graziani was heard to the most advantage in the music of Count di Luna (*Il Trovatore*) and Plunkett (*Marta*); but M. Faure was the "favourite" baritone of the season. To him was given the lion's share of the good parts, and both by his singing and acting he justified the preference. A very important event was the reappearance of Signor Ronconi, who, after an absence of two years, occasioned by severe and dangerous illness, came forward once more to delight the London public by the display of his genius. M. Obin, a French basso, enjoying great reputation in Paris, made his *début* on the English stage about the middle of the season as *Roberto* in *Roberto il Diavolo*; but, after two performances, he returned to the Gallic capital,

and his place was supplied by Herr Formes, who met with a very favourable reception in more than one important part. With compliments to Signori Tagliafico, Ciampi, Neri-Baraldi, Polonini, and Lucchesi, for the general efficiency exhibited by them in the various important, though subordinate, parts entrusted to them, we pass to the magnificent band of the Royal Italian Opera, which, under Mr. Costa's masterly direction, has earned a world-wide reputation. The band, we need scarcely say, has been, as in former years, one of the great attractions of the season. The chorus, on the other hand, is susceptible of improvement. Some young, fresh voices added to it would make a wonderful difference. Upon the scenic beauties exhibited in *Masaniello*, *Roberto il Diavolo*, *Le Prophète*, *Les Huguenots*, *Faust*, &c., we need not dilate. Decorated by such artists as Messrs. W. Beverley, Grieve, and Telbin—aided by the co-operation of so able an *régisseur* as Mr. Augustus Harris—how could the stage of Covent-garden fail to present a mass of pictorial loveliness and *tableaux vivans* full of character and poetical expression? The *mise en scène* of all the spectacular operas has been again, indeed, as in former years, quite unapproachable, and never equalled in this country.

On Monday Mr. Alfred Mellon, whose name is identified with the greatest skill in musical direction that an Englishman has ever displayed, commenced his third series of grand vocal and instrumental Promenade Concerts, at the Royal Italian Opera, Covent-garden. The spacious pit of this magnificent building has been boarded over, and raised to a level with the stage, so that the whole interior now forms one magnificent saloon, tastefully decorated and brilliantly illuminated. As the principal vocalist, Mr. Alfred Mellon has secured, for a limited number of nights, the valuable services of Mlle. Carlotta Patti, who will alone be a great attraction. The band, comprising 100 performers, has been, it is hardly necessary to say, selected with great care, and the orchestral solo performers comprise the most eminent names in each respective branch of the Profession. Referring to the full programme for the details of the arrangements, which promise to secure the enjoyment of the public when the fewest means for gratifying their musical taste exist, we must yet specially mention that every Thursday evening will be devoted to the works of the great masters, commencing on Thursday last, with a Mozart night. That the comfort of the public will be studied in every possible way, the name of Mr. Edward Murray, as Acting-Manager, will be a sufficient guarantee. The enormous expenditure attending such an undertaking at this season can only be met by such liberal support as an appreciative public ought to bestow.

HER MAJESTY'S THEATRE.

There will be a grand extra final performance at Her Majesty's Theatre on Monday next for the benefit of the energetic lessee and director, Mr. Mapleson, who has throughout the season displayed a liberality and activity almost unexampled in the midst of the most powerful competition. To testify their appreciation of the kindly manner in which they have been treated during their engagement, the principal *artistes* of the establishment have delayed their departure for the continent, and thus the popular *Il Trovatore* will be enabled to have the powerful cast, including Mlle. Tibi as Leonora, Mlle. Trebelli as Azucena, Signor Giuglini as Manrico, and Mr. Santley as Il Conte di Luna. The programme will be enriched with a variety of other attractions (including the 2nd act of *Faust*), and in grateful remembrance of the spirited manner in which Mr. Mapleson came forward to rescue the oldest of our Italian Opera Houses from oblivion the staunch supporters of Her Majesty's Theatre will no doubt muster in full force on this special occasion.

OLYMPIC THEATRE.

Mr. W. S. Emden's benefit took place on Saturday, the 8th inst., when a variety of attractive entertainments were produced. The patrons of the Olympic Theatre have had abundant opportunities of observing how zealously Mr. Emden caters for their amusement, and how effectively he promotes every arrangement that is calculated to contribute to their comfort and convenience. To the skill, judgment, and good taste which Mr. Emden has displayed for many years past in the management of the Olympic, the high reputation which that establishment has acquired, and the favour it has long enjoyed with the public, are in a great degree to be attributed.

SADLER'S WELLS.

During the past week some of Shakspeare's most popular tragedies have been placed upon the stage of this old-established house, under the management of Mr. R. Dolman, himself sustaining the leading characters, and among others that of *Richard III.*, played on Wednesday, when he was labouring under so severe an attack of hoarseness that we feel it impossible to enter into anything like a criticism of his performance, inasmuch as many of his exclamatory passages, arising no doubt from this cause, gave him essentially the air of a "ranter;" at the same time there were many points in his more placid and subtle soliloquising that were original and most effectively delivered. The cast for this tragedy was one, considering the present available resources, that spoke well of Mr. Dolman's tact in selection. For instance, King Henry was played by Mr. Barrett with a feeling and discretion that earned him some well-deserved acknowledgment; and again, the Duke of Buckingham of Mr. Fitzpatrick, Mr. Robins's Stanley, and Mr. Butler's Catesby were decidedly well sustained. The bill announced Mr. Basil Potter as Richmond, but an apology was made for his unavoidable absence, and Mr. Charles Seyton creditably supported the character in his stead. Miss Atkinson, not alone looked, but played the Queen with the most ladylike bearing, and in the part where she is separated from her children her appeal to Heaven to protect them was a most pathetic piece of reading, which moved the audience to sympathy and tears. The Lady Anne of Miss Marian Jones, was creditable in every respect. Mrs. Barrett also as the Duchess of York ably acquitted herself, especially in her chastisement of Richard. A word of praise is due to Miss Russell, who played the young Prince of Wales, and especially so to Master Boulton, a child certainly not more than three years old, as the Duke of York, who not alone delivered his part with correctness, but "suited the action to the word," which drew forth rounds of applause. The dresses were very superior, and the *mise-en-scene* all that could be desired. Mr. Dolman, though styled in the bills a Provincial actor, is not unknown to the Metropolitan stage, though hitherto he has not taken so prominent a position. His conception is, as a rule, better than his execution of the arduous parts he has assumed; but he has had the disadvantage of playing in a theatre where the audiences have been accustomed for years to see the Shaksperian drama rendered with unusual completeness, and his performances have been consequently judged by a high standard. Mr. Dolman has also appeared as Othello, Macbeth, and Leontes in *The Winter's Tale*.

The performances concluded with *A Nabob for an Hour*, the characters of which were played by Mr. Pugh, Mr. Barrett, Mr. Courtley, and the Misses Marian Jones and Lavine.

CREMORNE.

BENEFIT TO MR. E. T. SMITH.—Cremorne, which has been this season so abundant in its attractions, did on Thursday, the

13th inst., present in combination all those brilliant entertainments that have commanded the admiration of the public, and be rendered further inviting by the appearance of several *artistes* in the concert, the theatres, and the hall, who have kindly offered their services on the occasion. When it is added that that evening Mr. E. T. Smith assigned for his special benefit, and that to this cause was due the vast augmentation of the attraction of the programme, it will be readily understood that in every respect this was the grand *fête* of the season. All the resources of this extensive establishment were brought into play, and amusements extending from noon till midnight kept the succession of visitors gratified by all that can charm the eye and delight the ear. The admission was half-a-crown, which included the privilege of seeing the grand tournament, with all its equestrian and spectacular effects in the Ashburnham Hall.

THE WEEK.

THE COURT.—Her Majesty left Osborne on Monday, for Windsor, where she arrived about mid-day, and proceeded to the Castle. On Tuesday she left for the Continent, embarking at Woolwich. Very stringent orders had been issued throughout Woolwich Dockyard that no notice was to be taken of the Queen as she passed through to embark on board the *Fairy*. All Her Majesty's subjects are aware of and respect her desire for seclusion; but that these offensive orders do not emanate from her, was best proved by the fact that in her route from Vauxhall to Woolwich the blinds of her carriage were up, and she could be plainly seen by all. Her Majesty was accompanied by the Princess Helena, Louisa, and Beatrice, and the Princes Alfred and Leopold. Prince Arthur has gone to Bagshot.—The Prince and Princess of Wales arrived in Edinburg, from Ripon, on Thursday. Their Royal Highnesses resumed their journey northwards on Friday, halting at Perth for the night. In the evening they drove to Scone, the old Royal Palace and crowning place of the Scottish kings; but now under the hereditary keeping of the Earl of Mansfield. On Saturday they set off for the Highlands, and arrived there in the course of the day. The Queen arrived in Brussels on Wednesday evening, and that the Royal party were received by the King of the Belgians and the Duke and Duchess of Brabant.

GENERAL HOME NEWS.—The mortality of the metropolis at last shows signs of being upon the turn. The deaths last week were 1402, or 112 below the number of the previous week. They are still, however, 150 above the ten years' average. The most prevalent cause of death is diarrhœa, but small-pox still figures prominently, and, indeed, for the last two weeks it has shown a tendency to increase. The births for the week amounted to 1772. The corresponding number the previous ten years was 1797. At the weekly meeting of the Lancashire Central Executive Relief Committee, a discussion ensued on the probable effects of some of the clauses of the Public Works Act. Mr. Farnall said that though the bill was permissive throughout, there was strong reason to believe that the 300 local authorities with whom he and Mr. Rawlinson had conferred would accept the measure in its entirety. Mr. Rawlinson enumerated places which he expected would avail themselves of the provision of the act to borrow an aggregate sum of about £120,000. Mr. Farnall's return showed that there was an increase of 1299 persons receiving parochial relief in the 27 unions composing the cotton manufacturing districts, compared with the returns of the previous week. Since the 6th December the total decrease had been 126,018. On the 1st inst. 135,758 per-

sons were receiving parochial relief, at a cost of £3986, against 49,268 in the corresponding week of 1861, at a cost of £2428. —The elevation to the peerage of Colonel White, of Woodlands, and Mr. Monckton Milnes, is officially announced in the *Gazette*. Colonel White takes the title of Baron Annaby, and Mr. Milnes that of Baron Houghton.—It is announced that Sir James Hudson, who has so ably represented England at the Court of Turin for many years, and through a most critical period for Italy, retires from that post. His successor is to be Mr. Elliott, formerly English Minister at Naples. This is a change which has been contemplated for a considerable time past.—The place of Judge of the Probate and Divorce Court, rendered vacant by the lamented death of Sir Cresswell Cresswell, has been filled up by the appointment of Sir James Wilde, one of the barons of the Exchequer. We believe the appointment meets with the general approbation of the profession. Baron Wilde's seat on the Exchequer remains to be filled up.—The St. George's Rifles, under the command of Colonel Lindsay, were inspected in Hyde Park on Saturday, by Colonel M'Murdo, who expressed himself satisfied with their appearance and efficiency. He stated the volunteers were increasing both in that corps and throughout the kingdom, and illustrated the value of discipline by the fact that at the fall of the platform, when he reviewed the Devonshire volunteers the other day, not a man moved out of the ranks to look after the safety of their friends till he gave them the word of command.—A heavy gloom has been thrown over the Western Circuit by the sudden death of one of its leading and most popular members—Sir Frederick Slade, Bart., Q.C. On Friday the learned counsel was apparently in robust health, and conducted a case in the Nisi Prius Court, at Wells. On Saturday he complained of being somewhat unwell, and at night he was found dead in bed from apoplexy.—Mr. J. W. Gilbert, F.R.S., a gentleman of eminence in connection with banking and finance, and who was long the manager of the London and Westminster Bank, has also just died, aged 69.—A singular story of alleged proselytism, of which we shall probably hear more by-and-by, is told in a letter which appears in the *Times*. A gentleman, named Harrison, states that his son, who was the captain of Westminster School, was taken one day to see the Brompton Oratory. About one o'clock he was introduced to a priest, and eight hours afterwards he was baptised, "for the express purpose of preventing any interposition of parental authority." Mr. Harrison attempted in various ways to assert his position as the natural guardian of his son, but he alleges that he was in every instance foiled by the Oratorians. With the aid and sanction of Mr. Faber, the superior of the establishment, the lad, he says, has "set him completely at defiance, and has continued to reside in the Oratory ever since."—The floating battery *Pervenetz*, which was built for the Russian Government on the Thames, went down to Gravesend on Saturday, and sailed for Cronstadt. The fine Russian frigate the *General Admiral*, has come over to escort her to Cronstadt—an assistance of which she stands in need, as she is in a condition as unfinished as the day she was launched; and the iron plates which are intended to cover her sides are at present stowed away between decks. It is said the reason for thus hurrying off the vessel in a dangerously incomplete state is the fear of her being seized in case of a sudden declaration of war against Russia.—The case of Colonel Waugh has once more come before the public, through an application to-day to Mr. Justice Keating at Chambers. By the decision now given, the colonel must either find bail, as directed by Mr. Commissioner Holroyd, not for his protection, but for his release, or remain in custody until the comple-

tion of his case, and his discharge by operation of law.—The insecurity of railway passengers against the violence of any madman or ruffian with whom it may be their misfortune to be caged up, has received a fresh illustration. On Tuesday week, a Mr. and Mrs. Barrow were travelling on the London and Brighton Railway. Their companions in the carriage were a gentleman, whose name is not stated, and a person, named Finigan. It seems that Finigan, who is described as “an intelligent-looking young man,” insulted Mrs. Barrow, whose husband, of course, resented the scoundrel’s conduct. Upon this Finigan drew a clasp-knife, and attempted to stab Mr. and Mrs. Barrow. The other gentleman in the carriage came to the assistance of the Barrows, and a “frightful struggle ensued,” but Finigan was ultimately overpowered. There were loud cries for assistance from the carriage where this struggle was going on, but, of course, no relief came until the next stopping place was reached. Finigan has been summarily committed by the Sussex magistrates, at Brighton, to two months’ imprisonment. The defence was that Finigan was madly and insensibly drunk; and witnesses were called to show his previous good character. The presiding magistrate dilated on the enormity of the offence, and told the defendant that but for his character he would have been committed for trial.—Several days ago an old man and his daughter, named Davis, were found within the lodge at Richmond-terrace, Parliament-street, lying exhausted on the floor, and both covered with blood. They had attacked each other in a drunken quarrel, one with a table-knife and the other with a fork, and inflicted on each other several severe wounds. They have since been both in the hospital, but on Monday both were brought up, a most miserable spectacle, to the Bow-street police-office, where the father, an old man, nearly 80, refused to make any charge against his daughter, and both were discharged. The old man has, of course, lost his situation, and both were sent to the workhouse for the present.—The inquest into the cause of the calamitous railway accident at Hunstanton, upon the Great Eastern line, by which six persons lost their lives, has been brought to a close. It appeared plain that the statement which was ventured as to the line being well fenced was quite false. The disaster was caused by a bullock straying on to the line, and the evidence shows that in some parts there was no fence at all. The jury returned a verdict of “Accidental Death,” but declaring that it arose from the gross negligence of the company in neglecting the fences, and in the disgraceful state of the carriages employed. They also censured the Government inspector for having certified a line as safe that was so inadequately fenced.—A woman, attending as a monthly nurse, has been burnt to death in the New North-road. The victim incautiously brought a lighted candle near the bed of her mistress, and set it on fire. The mother and baby were severely burnt, and the nurse herself, in her efforts to extinguish the fire, was fatally injured.—A woman Perry, who one night last week stabbed to death the man William Burke, with whom she had cohabited, in the Kingsland-road, has been sent for trial on a charge of manslaughter, founded on the verdict of the coroner’s jury. The crime was committed in a drunken brawl.—A coroner’s inquiry respecting the death of Anne Griffin, who, it was alleged, had been murdered by a man with whom she cohabited in Lambeth, has been held. The jury returned a verdict of manslaughter against George Bagent, for whose apprehension a warrant has been issued.—A coroner’s inquest on the body of the little girl that was found buried in a nursery garden at Islington has been concluded. It will be remembered that a young man named Clarke was in custody for the murder, but

the solicitor appointed by the Treasury to conduct the prosecution before the police magistrate abandoned the charge of murder against him a few days ago, and determined to proceed against him for an indecent assault on other girls. The evidence before the coroner could not be carried farther than that before the magistrate, and the jury, in consequence, returned a verdict of wilful murder against some person unknown.—The agents of the Russian government have commenced a prosecution against a young gentleman who gives the name of Alfred Styles, for recruiting for the Polish army. The defendant and other ex-Garibaldian adventurers seem to have been forming a brigade in London to aid the Poles, and when nearly the whole of a desired number had been enrolled, the measure was discovered by the Russian authorities. The case occupied one of the London police courts nearly the whole of Tuesday, and was not concluded.—One of those crimes which, although of deplorable frequency, are still termed shocking, was perpetrated on Wednesday morning. A man named Dupey, a weaver, living at Bethnal-green, and with his wife and three grown-up children occupying a single room, got up shortly after midnight and cut his wife’s throat with a razor so effectually that death must have been instantaneous. The children raised an alarm, but the murderer had fled. On reaching the Regent’s Canal, he cut his own throat and flung himself in the water, in which his body was a few hours afterwards found. The motive for the double crime is not yet ascertained.—An inquest was held at Birmingham on Tuesday on the body of a man named Jefferson, whose death was recorded the other day, from a blow inflicted with a poker by one of his neighbours. The evidence showed that the deceased man had been drinking, and that he interfered in a quarrel between husband and wife, and was about to strike the husband, who hit him with a poker. The jury returned a verdict of manslaughter against the man, whose name is George Bignell.—A curious trial, and one of some importance to the families of the metropolis, was brought before Mr. Commissioner Kere, at the Sheriff’s Court on Wednesday. A baker named Ryley, summoned the manager of a bread-baking company for wages in consequence of dismissal. The manager pleaded that he spoiled the bread, to which the plaintiff answered that the materials furnished him were bad. The evidence adduced will not sound very pleasant in the ears of our bread-eating population. The jury found a verdict for the plaintiff.

FOREIGN INTELLIGENCE.—The Emperor of the French will hold a grand reception in Paris on Saturday next, that being his *fete* day. It is said, also, that a review on an important scale will be conducted by his Majesty on the following day, in the Champs de Mars.—The notes of the three Powers have been despatched to St. Petersburg. Nothing has yet transpired possessing any claim to reliability in relation to the late French cabinet council. The Paris papers assert that the contents of the three notes are similar in substance, and sometimes even identical in language. The impression, however, grows stronger and stronger that there is no alliance for any but diplomatic purposes, and that there will consequently be no war. The *Moniteur* of Saturday published the full text of Prince Gortschakoff’s late despatch to the Russian ambassador in Paris. The general opinion of the French press appears to be that the second despatch intends to apologise to France for the sharp and ironical tone of the first, but that it does not hold out any hope of compromise with regard to Poland.—A Stettin journal publishes intelligence from Poland to the effect that the conduct of the insurrection is entirely in the hands of the aristocracy. It is further stated that the seat of the *soi-disant* Polish National Government is at Paris, and that Czartoryski is at its head.—A telegram from Cra-

cow asserts that the landed property of Count Zamoyski has been confiscated by General Mouravieff. The Russians, under the command of Baumgarten, have been defeated by Zielinsk and Grzymale's forces, and an official Russian report admits the fact, but accounts for it by stating that the insurgents greatly outnumbered the Imperial troops.—There are symptoms that the relations of Russia and Turkey are again about to become openly unfriendly. From more than one quarter recently it has been reported that unusual concentrations of Russian troops have been formed on the Turkish frontier, and it is now alleged that representations on this subject made by the Porte have not been courteously received or straightforwardly answered. Meantime, a correspondent of the *Times* sends to that journal a statement which, if it be anything like truthful, shows a deliberate determination on the part of the Russian government to break the stipulations in regard to its naval force in the Black Sea laid down in the treaty of Paris.—The King of Prussia is stated to have declined to take any part in the proposed Conference at Frankfort. The other kings of Germany—Hanover, Bavaria, Saxony, and Wurtemberg—have accepted the invitation of Austria. Several of the minor powers—21 in all—have likewise accepted it. The Emperor of Austria's letter suggests as the question for debate at Frankfort, How the constitution of the Germanic Confederation may be so altered as, while preserving its substantial basis, to adapt to it the political requirements of the present age?—It seems that the title selected for the Ruler of Greece is that of "King of the Hellenes." The young king, we are informed by the *Morning Post*, "has become anxious to take formal possession of his crown at the earliest possible moment," and he remains in Denmark only until the arrangement shall have been completed for ceding the Ionian Islands to Greece. The dignitaries of the treaty of Vienna are, it is added, prepared to ratify this measure as soon as the Ionian parliament has passed a vote in favour of the cession.—We learn from Copenhagen that the King of Denmark, who had been invited to assist at the Frankfort Conference, has declined the honour. From Vienna we receive a rumour that Prussia intends to secede from the German Confederation.

AMERICA.—By the *City of London* steamer we are put in possession of New York advices up to the 1st inst.; but they report few events of interest or importance. The armies of Generals Lee and Meade, after their recent marching and counter-marching, have re-occupied the district in which they were established previous to the late Confederate invasion of Maryland; and it was stated that General Meade was desirous of preventing his adversary from obtaining possession of his old position on the heights of Fredericksburg. It is not unlikely, therefore, that an early arrival may bring accounts of some important engagement on or near to the old battle-ground. From the West we hear that General Jackson has received considerable reinforcements from General Bragg, and is making efforts to defend Mobile, against which the Federals are believed to be advancing. The latest advices from Charleston indicate no change in the position of the combatants. Firing continued from day to day, and the Federals were reported to be engaged in the construction of batteries in close proximity to Battery Wagner. On the other hand, according to one telegram, General Gilmore, commanding the Federals, had urgently applied for reinforcements and assistance, which were being sent to him from Fortress Monroe. The Provost Marshal General had ordered the draft in New York to be carried out, and the 3rd was mentioned as the day for its resumption. The Confederate cruiser *Florida* was at Bermuda repairing and taking in coal from a Confederate vessel—a supply of that

article having been refused by the authorities. It was asserted that she had since June 18th destroyed twelve vessels, and that she had transferred 500,000 dollars in silver bars to a steamer bound for Wilmington. By the arrival of the *Nova Scotia* we learn that General Gilmore has abandoned for the present the idea of taking Fort Wagner, but that he is confident his siege guns will reach Fort Sumter. The New York papers make the important statement that 10,000 French troops are expected at Acapulco, from the Gulf of Mexico, and from there they will be despatched to garrison all the Mexican Pacific ports.

MEXICO.—Mexico has been proclaimed an Empire. The Council of Notables declared that the nation chose the Imperial as its form of government, and proclaimed the Archduke Maximilian of Austria Emperor. If, however, the Archduke should decline the proffered honour, then the council request that the Emperor Napoleon will kindly send a fit and proper person of his own choosing. The Empire was solemnly proclaimed on the 10th of July. A deputation of five persons immediately left for Europe, charged to offer the new Imperial Crown to the Archduke Maximilian. It is stated that the Emperor and Empress of the French have already sent their congratulations to the Archduke, who, it is said, will accept the crown. Indeed, *La France* of Wednesday evening has an article which professes to tell the world exactly what is going to happen. The Archduke Maximilian, we learn, will positively accept, if he has not already accepted, the crown. It will then be arranged that the amounts due to France, comprising the costs of the war and the sums due to private creditors, shall be paid by Mexico within six years. France will maintain an army of occupation for a period to be agreed upon at the expense of Mexico. The vote of the Mexican notables will not be submitted for ratification to the universal suffrage of Mexico, but only to the Mexican municipalities.

TO CORRESPONDENTS.

YOURS FRATEERNALLY "or Any Other Man" might ask a question without adopting a slang cognomen. A lodge has the power of voting money to present jewels to two of its officers, if it see fit. The lodge has not the power to relieve an officer other than the Secretary, of the payment of dues. Honorary members are not acknowledged under the *Book of Constitutions*.

A CROSS.—The election rests with the members of the lodge, and although you have acted as Treasurer *pro tem.*, in the absence abroad of that brother, yet, when it is found he will not return, there is no reason you are to succeed him. The brethren cast no slur upon you by electing another; all they do is to exercise their right, and honour any brother they choose by electing him to a by-no-means enviable office.

C. T.—Send a P.O. order, and accompany it with a careful description of what you require, to any Masonic jeweller, and you will be sure to get the emblem made. We cannot recommend one brother in preference to others. Choose who you please to employ.

MANCHESTER.—No; it never reached us.

B. B.—The brother you mention is a Depute Grand Master, not a Deputy Grand Master. The first is Scotch, the second English.

POINT WITHIN A CIRCLE.—Fight your own battle, we have quite enough on our hands without entering into a Provincial Grand Lodge squabble.

ROYAL ARCH.—The two Scribes.

A STRANGER.—If you are known as a Mason, and have been to any lodge, or can prove yourself, there will be no difficulty.

LEO.—The essay is unsuitable, and has been returned with thanks.