

LONDON, SATURDAY, SEPTEMBER 5, 1863.

GRAND LODGE.

The length of our report of the quarterly communication of Grand Lodge, and other interesting matter prevents us fully reviewing the proceedings in our present number,—indeed, we have in them materials for more than one article. We congratulate the brethren on the settlement of the question with regard to the Grand Lodge Property, and trust that the buildings will forthwith be proceeded with.

With regard to the appeal from the decision of the Provincial Grand Master of Quebec, relative to the right of visitors to be present at Masonic trials, we altogether dissent from the dictum of the Grand Registrar. Luckily, we have no such scandals as trials in the lodges in England proper, and must, therefore, look for our law to those countries where they are unfortunately too common; and where, we are convinced, prying curiosity, or the love of slander, is not allowed to prevail over decorum.

On the next question which came before Grand Lodge, that of the right of P. Wardens under other Constitutions to become Masters in English lodges, we hold with the ruling of the Grand Master, that they must pass the Warden's Chair in an English lodge, even though, as Bro. Stebbing contends, it may give rise to some inconvenience in the colonies.

The decision on the appeal of Bro. Lowry, of the South Yarra Lodge, is about as contradictory as it is possible to make it; but what then? it does not hurt the dignity of an over zealous official, though the remarks of the Grand Master and other members of Grand Lodge are as condemnatory of his conduct as they well could be.

We approve of the appointment of the Committee to consider the Constitution of the Board of Benevolence; but upon this, and the other subjects touched upon, we shall have something more to say hereafter.

THE MYSTICAL PRINCIPLES OF ISLAMISM; OR, A LECTURE ON THE DERVICHES.

By Bro. JOHN P. BROWN, CONSTANTINOPLE.

During a recent visit to Smyrna, where I was received in a very flattering manner by my Masonic brethren, the D. Prov. G.M. was pleased to make allusion to the attention which I had given to the subject of the Orders of Derviches, and their mystical rites, and expressed the desire that I should favour the Craft with some account of my researches.

With much pleasure I comply with what I may consider as a request from so high a source, especially as what I have to relate will enable my brethren to judge how far, if at all, there be a connection with, or similarity between, the various Orders of the Derviches and Freemasonry. At the same time, I hope that whatever I may have been able to collect on the

subject, or can be comprised in so small a space as a lecture, will be regarded as a commencement, to be followed up and improved upon by others, possessing facilities superior to my own. The subject is quite a new one, especially in the point of view proposed in the present lecture; and I therefore must crave the friendly indulgence of the brethren for its imperfections.

I have repeatedly heard it reported at Constantinople, and even seen it so stated in the books of some writers on the East, that there were Masons, and Masonic lodges, in this country among the Mussulman part of the population. A Masonic brother told me that he had seen a Mussulman vessel at anchor in the port of Jeddah, in the Red Sea, bearing a flag which contained a Masonic emblem. A few years ago, a worthy English brother, then in this city (Constantinople), told me that he was assured by a Mussulman officer, who had visited Europe, that there were Mussulman Masons, with lodges, in various parts of Turkey; that there was a Grand Lodge at Scutari, a lodge in Salonica, and another in Adrianople; and that there were several lodges in this city, maintained in great secrecy, their external forms being those of private residences, so as to avoid attention; and that, in place of the term "Frank Masons" (a term not popular here), they were called by the name of Mellamyoons. But the most remarkable assertion made by this person was, that there actually exists in a village on the Sea or Lake of Tiberias, in Palestine, strictly secret, a Grand Lodge, taken there at some remote period, during one of the cruel persecutions of the Jews.

From a respectable source I, some time ago, learned that there was a lodge at Belgrade, on the Danube. The name of this lodge, and that of the Worshipful Master, were given me, and I was particularly requested by a brother to ascertain, if possible, the correctness of this assertion, and to open a correspondence with the Master. In this view, I addressed a letter to a foreign resident of this place (since deceased), begging him, if practicable, to ascertain the truth of this report, and let me know the result. He was so good as to do this, and informed me of the existence, at Belgrade, of a Tekkeh of the Bektash Derviches, bearing the same name which had been given to me, and the Sheik was also known by the title I have heard. He added that he believed this Order did not hold any affinity with, or resemblance to, Freemasonry, and that it was not based upon principles of fraternal benevolence, or, to use his own words, "that the benevolence of each member commenced with his own pockets, and also terminated there." Not long after receiving this letter, I learned that the Sheik of this Tekkeh had come to Constantinople, and, at my request, a brother Mason who knew him was so good as to accompany him to see me. I had an interesting conversation with him, and ascertained that the information received from Belgrade, regarding the Order of the Tekkeh, and his own name, was entirely correct. He had, some years previously, visited Vienna and Berlin, and, at one of these cities, been initiated as an Apprentice Mason; in evidence of which he showed me his diploma, and gave me the G. and S. of that degree. He evinced a strong desire to fraternise with me as a Mason, and thought there were many points of resemblance be-

tween Freemasonry and the Order of Bektash; but when I asked him whether I could become a member of his Order, and how, he replied that I must be a believer in Hazretti Aali (the 4th direct Caliph), or, in other words, become a Mussulman of the Sheen, or, as called here, the "heterodox" rite. I regret to have to add that this interesting Sheik, who had come to Constantinople partly on private business, and partly to obtain permission from the Government, and the means, to establish a Tekkeh here of his Order, has since died, without having been able to accomplish the latter object. I have also been told that he designed, likewise, establishing a lodge of Freemasons at Constantinople.

I may here add, in connection with the supposed existence of Freemasonry at Constantinople among Mussulmans, a singular occurrence which has been related to me, viz., that, during the reign of Sultan Selim, a Tekkeh was erected, temporarily, near to the Mosque of Eyoub, by a Mussulman traveller of high rank from India, similar to one said to be still existing at Hyderabad, called a Feramoosh-khanehr. Sultan Selim, it is said, was initiated in it, and it then ceased to exist under that name. It is still known here as the Sirr Tekkehsee, or "Secret Lodge," and is occupied, at the present time, by a Sheik of the Nakshibend Order.

At the period of the visit of the late Sheik from Belgrade, I was little acquainted with the principles of his Order, and those of the Derviches generally. Few persons have done more than describe the forms of their worship, as seen at their performances. Writers on the Mohammedan religion have failed to touch upon the various rites of the Derviches; and one would suppose that these were totally distinct from Islamism. No one has thought it worth his trouble to ascertain their origin, and connection with each other; and few, if any, have regarded them as in any way resembling Freemasonry. I have, since then, endeavoured to collect materials from the books of the Derviches, and from other sources, for the compilation of a work exclusively on the subject. So little, as first said, has as yet been published about the Derviches, except meagre descriptions by travellers of their forms of worship, mostly of the Mevleves, or so called "Turning Derviches," and the Ruffaees, or "Howling Derviches," that I have laboured under considerable difficulties, and been compelled to translate from the originals of the Ressalays, or "Rituals," and some other works on the subject; and, as there is much in these that is of a mystical nature, and, therefore, difficult to be understood by those who have not made such writings a peculiar study, I required the aid of one well versed in them (who has recently become a Freemason) to obtain a correct interpretation of their meaning.

The preceding remarks will serve as a preface to the information which I shall now proceed to give on the subject of the Derviches, and fear I shall greatly tax your patience whilst I detail their origin, much of which is connected with the earlier times of Mussulmanism (it most probably even precedes them); the descent which they trace down to the present period; to the mystical principles which are common to nearly all of their Orders; to their dress, consisting of their caps, girdle, and mantle; to their peculiar forms of worship; and finally to their initiation. I

have already mentioned their place of meeting by its common name of Tekkeh, a Persian word which may be interpreted by "convent" or "lodge"—more correctly the latter, for the Derviches are not monks, nor indeed is there anything monastic in Mohamedanism. The chief of a Tekkeh is commonly called a Sheik, or "Elder;" but his proper title is Murchid, or "Spiritual Director," and his deputy, if he has one, is called Naib, or Khalifeh, "Proxy," and "Successor." The latter title is often conferred honorarily, and these become Sheiks *in partibus*, as they possess no Tekkehs of their own. All the members of a Tekkeh are called Murids, or those who seek to learn, and strive to obey the supreme will or commands of the Murchid. Beyond these there are generally no other officers in a Tekkeh. The Bektach Order possessed twelve nominal offices, representing the twelve Imaams. An Order is called a Tarik or "Path," and its founder is called a Peer. I may also add that the oldest Tekkeh in a city, of the same denomination, is called the Asitan, or the "Court," and superintends the others by right only of seniority.

Regarding their origin, I may state that a learned Mussulman gentleman, now filling a high office in this Government, some time since informed me that he believed the real origin of the mystical rites of the Derviches could be found in the theology or Pantheism of the ancient Greek philosophers, many of whose writings have existed in the Arabic language. This I can believe to be at least highly probable, and that their rites are connected with those of the most remote of the secret mystical societies of the East—the birthplace of man, and the scene of his wanderings from the worship of the Creator, to that of Creation. The subject is, therefore, worthy of the most careful and thorough investigation. I have no doubt that the Pantheic sophistry of the Greeks is the basis of the Sufaim of the earlier Tariks, or Paths, followed by the partizans of the two founders of the spiritual religion of the Moslems—that is, of the Caliphs Aba Bekir and Aali; and that it was known among the people of Arabia before the advent of their great Prophet. It may have been well known to their talented and wonderful reformer, and so entered into the Koran, either in confirmation of what he sanctioned, or in condemnation of what he deemed inconsistent with his purer worship of the Creator.

Whatever cannot be traced to this source in Islamism is, I believe, chiefly of Hebrew origin, there being nothing in it that is Christian in point of principle—though, indeed, to a Dervich, Christ may readily appear as a Peer, or founder of a new Tarik; His twelve disciples as so many Murids; and the history of John the Baptist, with his singular costume, resemble even modern Fakirs. It may be added that some of the rites of the mystical Orders seem to have been borrowed from India; but it would be inopportune at this time to dilate further on the subject.

Islamism, as is well known, is based upon the principle of the Oneness, or Unity of Allah, or God, to whom it commands a perfect submission. "Submission to God" is the meaning of the Arabic word Islam.* It is the chief principle of the Koran, or

* From this come the words Moslem, Mussulman, Musslemeen, and Moslemeh. The former is the singular, the second the dual, the third the plural, and the fourth the jenim—"believers in Islamism."

"Book," containing the commands of God as conveyed by the angel Gabriel to the last of His prophets, Mahommed. All the Orders or Paths of the Derviches have their origin in the peculiar interpretations made by their Peers, or "Founders," of particular ayets or verses of that very mystical work. They endeavour to form by these whatever in their peculiar belief is not clearly visible in its ordinary readings, and say that they have a secret, hidden, or spiritual meaning, as well as an external signification. They mostly believe that God is not only the Creator of all things, but also that He exists in all things, and especially in His creatures; that humanity came from Him, was vivified by His breath, and will finally return to Him. This principle is purely the Pantheism of the Greek philosophers. On account of its license, many of the more rigid Mussulmans, who do not belong to any of the Orders of the Derviches, think lightly of them; and, though they hold them to be Mussulmans, call them "Free thinkers." They all consider the power of Allah, or God, to be boundless; even regard His holy name as possessing superhuman power, and that through it mortals may, and do, actually perform deeds of a miraculous character. To attain to this faculty, it is necessary to mention or call upon his name with a devout frequency of repetition, which is called performing the Zikir; and it may be done in mental silence (as the Mevleves, or Turning Derviches, who repeat the name of Allah to themselves as they wheel round), or audibly (as the Ruffaes, or Howling Derviches, and many others). God has, with them, many other names than that of Allah, some ninety-nine in number; and these form the heads of the Mussulman chaplet or Tesbik—an Arabic name meaning "to praise." The Zikir, or mention of the name of Allah, is an important feature of the religious practices of all of the Dervich Orders. In connection with this usage, one frequently mentioned in the Old Testament, I may allude to a tradition among the Jews, which I have somewhere read, that any one who could pronounce the name of Jehovah correctly, could, by its invocation, perform miracles; but it is added that the correct pronunciation of the word had been lost to mankind.

The Derviches say, and believe, that they find in the Koran that though the breath of man, or the principle of human existence, emanated from Allah (*vide* Genesis ii. 7), yet, from his sinful nature, it can only become efficacious for miraculous or superhuman purposes by a frequent and devout, silent, or audible invocation of His holy name; and thus the breath of the pious Sheiks (Murchids), and others, who are supposed to be engaged in constant practices of prayer, and calling upon God, can cure diseases, or bless objects, through the power of His name.

Just as the Mussulman world is divided into two great parties, the Scheâ and the Simnee (orthodox and heterodox), so are the Derviches separated into two distinct classes of a similar nature.

Although it is generally known, I would here add that the question of the succession to the Prophet, or as it is called, the Caliph, or, more correctly, the Khalifeh, caused the schism still existing among Mussulmen and the Derviches. The Scheas of Persia hold that the Prophet designed his nephew and son-in-law, Aâli, to succeed him as the head of the Islam world; and though, he ultimately was elected as the

fourth direct Caliph, his opponents caused his death and that of his two sons, Hassan and Hussain, and several of his grandsons. His lamentable fate has endeared his cause and memory to all those who believe in its injustice. They have elevated his character almost to an equality with that of the Prophet—I might say, to a superiority; and by some he is called *Aâli illâhee*, or "Aâli the Divine." Aâli is shown by all of his biographers to have been most faithful to the Prophet, and was the hero, *par excellence*, of Islamism, and a man of the noblest and most elevated qualities, as well as an erudite scholar and elegant penman. Those who believe him to have possessed Divine powers say that he put to death an eminent person of his times, named Nussayree, and afterwards restored him to life. Aâli is said to have killed him for having told him that he was God; and so it cannot be said that he himself countenanced this blasphemy. He is said to have been thoroughly conversant and familiar with the mystical belief of the Arabs, before alluded to as existing prior to the advent of the Prophet, and which forms an important feature in Islamism. Differences subsequently occurred regarding the various points of faith attributed to Aâli, and many of the Dervich Tariks or Paths, otherwise Orders, have their origin directly to his teachings. If his partizans were unable to perpetuate his dynasty by lineal descent, many of the Derviches have succeeded in tracing their mystical succession to him, and those to whom he left his cap, called the Tadjî, or "Crown"; his mantle, called the Khirka; and his belt or girdle, called the Kemer, still worn in memory of him by the modern Derviches of our own times, as symbols of their respective Orders.

To the other branch of Mussulmans, called the Sunnees, or, as they call themselves, the "orthodox," most of the population of the Ottoman Empire belong. A few of the Tariks or Paths of Derviches are of this branch, and trace their origin to the first direct Caliph, Abu Bekr. They deny that the Prophet had any design of establishing a lineal succession of Caliphs, and believe that these were to be chosen by the Moslems themselves. The subject, even now, creates much animosity between the various Orders, the majority of which, I believe, are Aâlyides; and there are so many sayings, called Hadis, of the Prophet, quoted in favour of Aâli, all showing the great love which he bore for him, many of a very mystical nature, that they seem to have much justice on their side.

I need not extend farther my remarks on the points of difference existing between the Scheas and the Sunnees, but proceed to what I believe to be the mystical principles of faith which form the basis of the Tariks or Orders of the Derviches. It is proper that I should state what any of you may hereafter find to be a fact, viz., that very few of the Derviches know any more of these principles than what they see in the external performance of the forms of worship established by the Peers or Founders of their respective Orders; that they are quite illiterate and ignorant, and that the better informed are rarely disposed to discuss the nature of their principles with those who are not also Mussulmans. This aversion, or indisposition to discussion, I have not found to be based upon reasons of a secret nature, for there are really but few secret rites in any of the many Orders of

Derviches; but simply on account of their supposed holiness and spirituality, and because none of them teach the doctrines of benevolence towards mankind generally, as children of one common Creator. For this reason, I believe that Freemasonry, when properly understood by Derviches and Mussulmans generally, will have a salutary influence, and offer a common neutral ground on which the Christian, the Moslem, and the Hebrew may meet as brothers, without the existence of any apprehension that either will be called upon to sacrifice any of the peculiar preferences which he may entertain in favour of his own creed.

As the most mystical of the Dervich Orders have originated in Persia and Bokara, and their Peers or Founders have all brought, or sent their principles by their successors, into this Empire, it is necessary to give here some account of the peculiar principles of what is known in the Eastern languages as Suffeism; which I hold, as aforesaid, to be founded on the sophistry of the ancient Greek philosophers, or to have grown out of it, and is, more or less, common to all the Orders of Derviches. In the Turkish language this is called the "Ilm Tesauft," or the "Science of Mysticism or Contemplation." Its advocates seem to have drawn their mystical rites from Greece, India, and the Jews; and, as they date back to a very early period in Mahomedan history, it is not improbable, as before-mentioned, that even in the time of the Prophet they were already practised among the more learned of the Arabs. This Ilm, or "Science" may, therefore, prove a fruitful field in which to search for the origin of much of what is contained in the Koran, now ascribed by Christian critics to other sources. In support of this assertion, I may state that the Prophet's theory of Paradise (which is an Arabic word used by us in the plural form only, *Ferdus* being the singular, and *Feradis*, Paradise, being the plural) is certainly that of Ptolemy, and that the Prophet adopted his system of the Seven Heavens. This was common also in India and among the Jews. It is worthy of note, that whilst the mystical doctrines of the Derviches strive to lead to a spiritual state of purity, and an approach to, as well as a re-absorption by, the Divine Essence, free from all human passions, this Paradise of the Koran is so eminently a sensual one. The more enlightened Moslems, however, now regard it as an allegory. I may also add that the number of the prayers, seven, which the Prophet commanded for each day, is of Jewish origin.

I have not found that there is any proper system of mutual aid, or fraternal benevolence, existing in the Dervich Orders. Some of their *Tekkehs* are supported by pious donations, called *Nâkuffs*, or receive aid directly from the Sovereign. Some of their *Sheiks* are quite wealthy, and are, therefore, enabled to assist the poorer members of their own *Tekkeh*, and others are very hospitable; but, in general, the members are dependent upon their own scanty resources, and follow various trades for a support. Some reside in the *Tekkehs*, and take their meals there; but the majority are outside members. Some few of the Orders allow of mendicity; and, so far as I have been able to learn, there is no fund among them devoted to supply the wants of distressed brethren generally.

(To be continued.)

THE LIGHT OF THE WORLD.

A SERMON PREACHED BY THE REV. BRO. JOHN CHOLMELEY, PROV. G. CHAP., AT ST. PETER'S MANCROFT, NORWICH, BEFORE THE PROV. GRAND LODGE OF NORFOLK, AUG. 21, 1863.

"Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven."—St. Matt. v. 16.

Hitherto the Jewish nation had been the "city set on an hill," the light of the world; but their flame was now burning so low, and giving so dim and uncertain a light, that the time had come when God would again interpose on behalf of His own glory, and for the spread of pure religion throughout the world. The fulness of time had come, when the prophecy should be fulfilled—"Arise, shine, for thy light has come;" and the Sun of Righteousness had arisen who should be a "Light to lighten the Gentiles, and the glory of His people Israel." This light should no longer be confined to one people, or within the limits of one country, but must be spread over the whole world—and how? Not as, in the beginning, when God said, "Let there be light, and there was light;" but by means of human agents who should receive light from Him, and reflect that light and show it forth unto mankind. Not to angels, then, but to humble men who were learning to know and to love Him, were the words spoken—"Ye are the light of the world." And His words are living words, spoken not to one generation only, but to every generation, and therefore to you and to me, and to every one who, conscious of his darkness by nature, desires to be taught of God. To them He will give light, and they are to be His light-bearers amidst the darkness around them. The promise to such is, "Christ shall give thee light." Our text teaches us that, when once given, it is given for use. They who have received it are to be known and seen, according to the measure given,—some as great lights, some as lesser ones; some as the sun and moon, some as the stars only. And thus it was in the early days of Christianity,—“The Lord gave the word, and great was the company of preachers;” and they were burning and shining lights as “sons of God . . . holding forth the word of life” (Phil. ii. 15, 16). But is it so now? It is true that in our Christian land the darkness may not be quite so dense as it was in those days; but is it not also too true, that the *light* is not so bright? Is there not amongst professing Christians a sort of twilight in which the darkness and the light are so blended, that we can scarcely, at times, distinguish them? A sad twilight, by which we are reminded of that awful message to the Church of Laodicea,—“I know thy works, that thou art neither hot nor cold” (Rev. iii. 15, 16); or of that to the Church of Sardis,—“I know thy works, that thou hast a name; that thou livest and art dead;” or, still more, we are reminded of the warning words of our Saviour himself,—“If the light that is in thee be darkness, how great is that darkness;” all which words seem to say that it would be better to have no light at all, than, having it, to hide it so that it cannot be seen, or have any influence upon others around us. Of a surety, nothing has and nothing does so hinder the spread of Christianity, nothing does so much harm to the cause of Christ, as the lukewarmness and timidity of professing Christians, the dimness of their light, and the uncertain sound of their voice, in their daily intercourse with the world.

Oh, may God preserve us from being easy-going, lukewarm, twilight Christians! trying to serve God and Mammon at the same time; but let our light so shine before men that they may see our good works, and glorify our Father which is in heaven.

My brethren of the Craft, you will have no difficulty in applying this subject to yourselves. I am thankful that, when addressing a body of Freemasons, from this place, I need not swerve one single step from my duty as a minister in the Church of Christ. As such I am

bound, wherever I go and whomsoever I address, to preach the Gospel,—“Yea, woe is me if I preach not the Gospel.” I do not hesitate to declare my belief that the *doctrines* or *principles* of Freemasonry and the principles of Christianity are identical; and that, when I exhort you to live and act up to your principles as Masons, I can faithfully do so in the language of the Bible. Of all the degrees in Masonry Christianity is the substance and sum. However ancient Masonry may be (and, surely, the fact of all our tests of merit and passwords consisting of expressions taken from the Hebrew Scriptures prove both its antiquity and even holiness)—however ancient it may be, it is evident that the third degree has been introduced during the Christian era, though the allegory in which it is veiled is taken from an earlier period. Our system has been preserved to this day by the instrumentality of orthodox Christians, and every authentic and valuable work which we possess in this country on the subject is from the pen of a sound and pious Christian.

Masonry is endowed with charms to which no other human order can lay claim. Our doctrines are faultless (to use the language of an apostle): “Whatsoever things are honest, whatsoever things are just . . . good report, if there be any virtue, if there be any praise, think of these things”—they are all to be found in the principles of Freemasonry. I can say, therefore, think of these things, and “let your light shine before men.”

My brethren, these words will naturally lead you to call to mind the ceremony of your initiation. You will remember how, from being in a state of darkness, confessing your need of the blessing of light, you had that blessing given to you, and you were admitted as children of light. And what was the exhortation given you? I will not repeat it. Was it not a beautiful paraphrase of the words, “Search the Scriptures,” and “Let your light shine before men;” or, again, of those words forming a portion of our Saviour’s Sermon on the Mount (Matt. v. 22–26).

Now, to pass from precept to example, I would remind you of some of those bright lights whom we look upon as having been, in old time, Masters and Grand Masters of our Order. Men whose names are written in heaven. Men who, while on earth, proved themselves fellow-workers, and even master builders with Almighty God himself. Men of whom the Apostle St. Paul thus speaks: “These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect” (Heb. x. 39, 40).

And who are they? Moses, “the meekest of men,” whose meekness every brother is exhorted to imitate, and who ever promoted on earth peace and goodwill towards men; David, “the man after God’s own heart;” Solomon, the wisest of men; St. John, “the beloved disciple.” Of course I do not mean to assert that Masonry was the same in their days as in ours, but the principles of it were the same. And while we acknowledge these and many others to have been our *fathers* in the Craft, we profess to follow their steps. Hear, then, the words of St. Paul, following those I have just quoted. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race which is set before us. Looking unto”—whom? to these and other like bright examples of men of good report? Yes, truly; but not to them alone, but to Jesus Christ, “the Author and Finisher of our faith;” the true light which lighteth every man that cometh into the world; the Author and Finisher of your Masonic faith as well as of the Christian faith.

Brethren, “I speak as to wise men: judge ye what I say.” I stand here not merely to tell you your duty as Masons; that, I presume, you are taught in your respective lodges. My object is to preach Christ to you, and to show you that the principles of your Order are the

principles of Christianity; that the man who is a true Christian is virtually a Mason, and he that is a true Mason may be a true Christian. I would have you, brethren, consider your responsibilities as far greater than those of the uninitiated; that, you are, as it were, doubly bound by the vows you have taken upon you, to do your duty towards God and your neighbour. I would have you look upon Masonry not only as a “beautiful system of morality, but also as a peculiar system of revealed religion, veiled in allegory and illustrated by symbols.”* I would have you bear continually in mind, that as God, at the first, did separate the light from the darkness, so the fundamental principle of genuine Freemasonry is a separation from darkness and all deeds of darkness; that, as revelation began when the *promise* was made to our first parents, of a victory over sin and Satan, a victory of light over darkness (the seed of the woman shall bruise the serpent’s head); and closes with the promise that the earth should be rebuilt and become once more a fit abode for God and man (Rev. xxi. 3, 4), so Masonry is a building up; it is, in principle, a system to restore the world of ours to its pristine purity and stability; that it comprises in itself the angelic anthem which rang through the heavens at the birth of Christ, “Glory to God, glory to God, and on earth peace, and goodwill towards men.”

Brethren, I would have you look upon your Order in a far higher and holier light than perhaps you have been in the habit of doing. I would have you ever bear in mind the solemn vow and profession made by you, of *your own free will and accord*, when you desired to be admitted into the mysteries of our Order. I would warn you against mocking Almighty God, by carelessly regarding the solemn language of our exhortations and prayers as mere words to fill up a form. I would warn you against giving the uninitiated the smallest handle for reproach, but pray you, rather, let your light shine before them. If you walk worthy of your vocation, and yet you are reproached for your name and profession, happy are ye; for (to use the language of St. Peter, but slightly altered) “The spirit of glory and of God resteth upon you. On their part He may be evil spoken of, but on your part He is glorified; but let none of you suffer as a murderer. . . . Yet, if any man suffer as a Mason, let him not be ashamed, but let him glorify God on this behalf” (1 Peter, iv. 15, 16).

Finally, my brethren, remember, “Ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God,” and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are built together for an habitation of God through the Spirit.” Therefore, let your light shine before men—not as Masons only, but as fellow workers with God himself.

CRICKET.—The *County Chronicle* of the 1st inst. contains an interesting account of a cricket match, played on Thursday, the 29th ult., between a selected eleven from the 43rd Middlesex (Hampstead) Rifle Corps, and sixteen lads, members of the Juvenile Bushey Cricket Club, assisted by Bros. J. R. Sheen and W. Hammond. The province of these brethren seems to have been principally bowling; and the veteran cricketer, Bro. S. Sheen, evidently exhibited much of the talent of “lang syne;” but in the second innings, as in the case of the boys’ fielding, great improvement was perceptible in Mr. Hammond’s bowling. The juveniles, who consisted *per se* exclusively of the pupils of the Hampton Commercial School, lost the match by 29 runs, having in the two innings scored 100 against 129 on the side of the corps. The match gave rise to an agreement for an annual friendly contest.

* For a further development of this truth the reader is referred to a lecture, entitled, “Genuine Freemasonry indissolubly connected with Revelation,” delivered by the Rev. M. Margoliouth, at Manchester, in 1852.

MASONIC NOTES AND QUERIES.

OXFORD UNIVERSITY, THE BIBLE SOCIETY, AND FREEMASONRY IN 1811.

The information which has reached the brother who lately wrote from Brazenose is substantially correct. When a guest of the Apollo Lodge, a few months before leaving England, I mentioned two movements amongst the undergraduates in 1811, the first year of my residence, the one to procure subscriptions to the British and Foreign Bible Society; the other to establish a Freemasons' Lodge. Both movements were displeasing to our governors, and consequently the undergraduates, the most active in them respectively, received communications from the heads of their colleges, which effectually prevented any further exhibition of zeal for biblical distribution and Masonic increase within the precincts of the University. One of those undergraduates was soon after a candidate for a scholarship in his college. He was not elected; and as, in 1814, after accompanying the allied armies in their march upon Paris, he took a double first, his friends, rightly or wrongly, ascribed his failure to the participation in one of the above movements rather than to the lack of learning.—CHARLES PURTON COOPER.

MARKS OF MARK MASONS.

If "Tesseræ" had "applied to the proper quarter," and he was entitled to the information he desires, he would not have had the necessity of "applying to the brethren at large." "Tesseræ" should remember how his "fidelity" must be exemplified ("by never seeking to obtain") &c. If "Tesseræ" be a Mark Master, he cannot have forgotten how he was instructed to proceed before the Registrar; and hence the impropriety of raising the question in the columns of THE MAGAZINE. If he be not, he has no right to the information he seeks. Let him wait patiently, and he will find in the contemplated print that no invisible or anonymous brother, but a real, visible, tangible, and good creature, with full name and titles, *cum multis aliis*, has for a long period devoted himself zealously to set forth the meaning of the marks alluded to. There ever was, and it is supposed ever will be, stubborn sceptics towards every exposition of lost arts or sciences, condemning everything they do not understand, and cannot avoid the mode offensive in their remarks on kindly offered suggestions, and "R. E. X." fears "Tesseræ" is afflicted with the same disease. If "Tesseræ" will only bide the time, he, with many others, may find the results of the laborious well established, neither conjectural or illusory, combining sound information and explanation, but not to be understood by any who are not privileged as Mark Master Masons. "Tesseræ" should recollect that Mark Masonry and Freemasonry are not identical, and that Mark Masonry is as distinct from Freemasonry as the latter is from Royal Arch Masonry or any other of the degrees beyond it.—30th August, 1863.—R. E. X.—[We do not agree with "R. E. X." in his estimate of Mark Masonry conveyed in the last few lines.]

REVENUE OF THE GRAND LODGE OF IRELAND.

An Irish brother says that the Grand Lodge of Ireland is very rich. Has it so many lodges on its roll, or how does it raise the money?—PHILO.—[It numbers about 350 lodges; but the Grand Lodge of Ireland acknowledges the high grade Freemasons, and draws a very good revenue from them alone, as every brother advanced to the higher orders pays for each step not less than ten shillings to the Grand Lodge funds.]

MASONIC BIBLIOGRAPHY.

Where is a list to be found of the most popular Masonic books in print?—K. F.—[Get a copy of Bro. Spencer's catalogues, and consult Bro. Dr. Hyde Clarke's *Notes on Masonic Biography*, which appeared at pages 307 and 341 of THE FREEMASONS' MAGAZINE, vol. vi., 1859.]

INIGO JONES.

What is known of Inigo Jones's life?—F. M. M.—[A life of this celebrated architect will be found in Chalmers's *Biographical Dictionary*. A new fact has also been recently disclosed about him, viz., that during the civil war he buried his money and valuables in Lambeth Marsh, *i.e.*, the ground which extends, on the Surrey side of the Thames, from Westminster to Blackfriars' Bridges. His will may be seen at Doctors' Commons.]

MITCHELL'S HISTORY OF FREEMASONRY AND DIGEST OF MASONIC LAW.

A work under the above title was published in the United States in 1859 or 1860, and a laudatory press notice thus speaks of it:—

"The above is the title of two large and beautifully-bound volumes, just placed upon our table. On first thought, one would be inclined to think that the history of Freemasonry is a subject of too little interest to the reading public to warrant a publisher in issuing a work of such magnitude; but that idea must be a merely fleeting one when we take into consideration the fact that the Masonic Order, in the United States alone, numbers over three hundred thousand members; whose intelligence, social position and moral worth will compare favourably with an equal number of any of our fellow-citizens any where in the Union. That institution, which numbered among its votaries the beloved Washington—who, in one of his letters, states that 'the object of Freemasonry is to promote the happiness of the human race'—and Franklin, and Lafayette, and Clinton, and others of the leading men of the nation down to, and including Buchanan—whose principles are those of charity and brotherly love, and whose mystic chain encircles the whole civilised world—is not only entitled to a place in the history of the times, but to a history of its own.

"Various attempts have been made in the past 150 years to sketch the history of Freemasonry. Anderson devoted, in 1723, 48 pages of an old fashioned quarto to it. Preston, towards the end of that century, wrote an extension of Anderson's; Laurie, of Edinburgh, wrote, in 1804, a history of Freemasonry, which, though the best up to his time, was in point of fact little more than the proceedings of the Grand Lodge of Scotland. Oliver, in 1841, wrote a continuation of Preston's history, but all these related to Masonry in England; Webb, in his Monitor, also imitated Preston, and gave some few facts wrapped up in a great deal of error, concerning the introduction of Freemasonry into the North American colonies; Cross copied Webb's errors and extended them. The early records of many of the first lodges in the country were lost or destroyed during the anti-Masonic excitement of 1826 to 1836; and thus the history of Freemasonry in the United States was in a deplorable condition. To gather together the records that did exist, to collect such items of interest on this subject as were preserved in the archives of the Order throughout the older States—to examine the traditions upon which to found a history where no record appeared, to separate what was genuine from the mass of rubbish in which it was all but lost, and to present the whole to the world in the shape of a history, was a most difficult task—one which a few, very few men of the Order, were competent satisfactorily to perform. For five and twenty years previous to his commencing to write a line on the subject, the Hon. J. W. S. Mitchell, of Kentucky, subsequently of St. Louis, Missouri, devoted himself to a thorough examination of the subject; and prepared himself for the important task he had undertaken to execute. In 1848 he commenced to write his history of Freemasonry, and in the fall of 1858 he finished it, stereotyped the work, and published a large edition. So favourably was it received, especially in the South, that two thousand copies—four thousand volumes—were entirely sold in four months, and another large edition called for by a demand co-extensive with the whole United States. The work was revised, many corrections made, a history of the Hon. Mrs. Aldworth's initiation into and connection with Freemasonry added, and now a second edition is upon our table. It would be impossible, in the space at our command, to review this gigantic work; we can but briefly notice it. It is the first and only complete history of Freemasonry ever published; and some idea may be had of the elaborate manner in which it treats the subject, when the reader recollects that 1448 pages of closely-printed matter are devoted to it. It gives a correct history of the introduction of Freemasonry into every State in the Union, of the formation of

every Grand Lodge in the world, and of all the incidents bearing directly or collaterally on the subject. It gives also a thorough digest of Masonic law and usage, enabling the reader to form correct views on any question that may arise in the jurisprudence of Masonry; a dictionary of Masonic terms is added, also description of Masonic regalia, jewels, and so forth, of Grand and subordinate Lodges. To the whole is prefixed a complete analytical index, which will enable the reader to put his finger upon any point he wants to refer to without difficulty or loss of time. This edition is dedicated to Judge Lawrence, of Marietta, Georgia—the polished and accomplished editor of the *Signet and Journal*—who is referred to in the figurative language of Freemasonry, as ‘the pillar of beauty of the Order in the South.’”

Is anything known of this book in England, or will any brother say where it can be seen?—INQUIRER.

A LODGE HINT.

It was a source of pleasure to me to be present at a lodge meeting, a few evenings ago, under an intelligent W.M. The able manner in which he discharged all the duties of his office, the attention that his manner of discharging those duties commanded from the brethren, the earnest desire of every brother present to hear each word that fell from his lips, the readiness with which his decisions were bowed to, and the satisfaction they gave the brethren, all went to convince me that our Worshipful Brother was indeed Master of his lodge. One feature I noticed especially, and it particularly pleased me: the regular business of the lodge was over, there was no work; and, instead of closing his lodge as most W.M.'s do under such circumstances, he said, “Brethren, we can now spend half an hour profitably in a Masonic conversation; is there any subject on which any brother requires light? or has any brother any suggestion to make that may benefit us all as Masons? Let us have a regular family talk over Masonic matters generally.” A Masonic family talk followed that interested all the brethren present—I know it interested me. There was no subtle discussion; no effort at display; no attempt at getting a personal triumph. The eliciting of knowledge only seemed to be the object of every one present. How many W.M.'s might follow this excellent example, and have their Masonic conversations, their talk over Masonic matters, with profit and satisfaction to themselves and their brethren generally!—FIDES.

NAME OF HIRAM ABIFF.

In the number for July 8th of the present year are two communications on the name of Hiram Abiff; the first, signed “Δ,” being remarkable for its good sense and erudition, whilst the latter seems calculated to mislead from its want of the previously mentioned good qualities. The latter article is signed “R. E. X.,” and to this my attention was drawn in looking over the monthly part. Being away from all but a few books, it is not easy to produce quotations, but it is imperatively necessary to correct false analogies and impressions being circulated under the cloak of special knowledge. The writer of the article in question refers to Brown's *Dictionary* (of what he does not state), where, he says, Abi or Ab is supposed to signify “father.” Now Brown is either an authority on derivations or he is not, just which ever way the writer chooses, for in either case those who do not know Brown's *Dictionary* will be content to rank him; but it does appear singular that the author of a dictionary, all the compilers of which kind of book borrow so largely from each other, should only suppose what the majority of works assert to be well understood. Either Brown is an original etymologist, or he is nothing.

Donaldson's *Freemasons' Companion* is also cited as proving what Brown only supposed, but Donaldson himself is a myth, for in no list of Masonic writers does any such author occur.

“R. E. X.” says, “in Oliver's *Dictionary of Symbolical Masonry* he is called Hiram the Builder (quotation from

Mackey's work).” This statement is so deliciously involved that it is puzzling to know whether Oliver is quoting from Mackey, and also from what work of his; or if Mackey is quoting from Oliver? Mackey has written, perhaps it may be said, speaking within a compass, a score of books on Masonry; but which of these is intended by the writer must be pure guesswork.

Bro. How is also called upon to furnish his definition; but “R. E. X.,” though “calling spirits from the vasty deep,” does not know what to do with them when they obey, and so he makes nothing of Bro. How.

A pamphlet is referred to as being in the Bodleian Library, Oxon, entitled, so says the writer, *Hurim and Thummim*. Here “R. E. X.” evidently trips in his latinity. Oxon. is an abbreviation for a proper name, Oxoniensis, and not for the city or shire of Oxford. As for Hurim and Thummim, that is sheer nonsense, neither Hebrew or Latin, but gibberish.

How the tracing-boards of the Apollo University Lodge are to command respect and settle a disputed point 3000 years old, or of what service the incorrect Hebrew quoted from them is to the author of that communication, appears nowhere on the surface of it.

And now permit me to show, from learned authors of repute, what they have understood of Abif. The Rev. Alfred Jones, in his *Proper Names of the Old and New Testament Scriptures Expounded and Illustrated*, gives the word and its etymology in the following manner:—

“אַבִּי, *Abhiy*, אָבִי, *Abi*, “Father,” אָבִי, *abhi*, construct of אָב, *abh*, father, a primitive noun common to all the Phœnicio-Shemetic languages. It is used also of ancestor, founder of a nation, of an author, a teacher, especially the chief counsellor of a king, as Haman was called *dēvros mārīp* of Artaxerxes, and in modern times called Vizier.—Gen. x. 21; xxviii. 13; xlv. 8; Judges xvii. 10; Job, xxix. 16; xxxviii. 28.

“The mother of Hezekiah, King of Judah, and daughter of Zechariah. Occurs 2 Kings, xviii. 2.

“In the parallel place, 2 Chron. xxix. 1, it is more fully and correctly written אָבִיָּה *Abhiyah*, Abijah, ‘father of the Lord;’ and Gesenius says, that in some copies this is also the reading in Kings.”

And Dr. Kitto, in his *Cyclopædia of Biblical Literature*, sub voce Hiram, or Hiram, says:—

“He was son of a widow of the tribe of Dan, and of a Tyrian father. He was sent by the King of the same name to execute the principal works of the interior of the Temple, and the various utensils required for the sacred services. We recognise in the enumeration of this man's talents by the King of Tyre a character common in the industrial history of the ancients, viz., a skilful artificer, knowing all the arts, or at least many of those arts which we practice, in their different branches. It is probable that he was selected for this purpose by the King from among others equally gifted, in the notion that his half Hebrew blood would render him the more acceptable at Jerusalem.”

—HEREFORD.

THE THUGS NOT MASONS.

Miss Corner, in her *India, Pictorial, Descriptive, and Historical*, whilst discoursing of the Thugs, says:—“The proceedings of the Thugs are facilitated by the use of a peculiar language, called Moor, known only to themselves, and by a code of Masonic signs, by which they are enabled to recognise a member of the fraternity wherever they may meet.” And the lady then proceeds to give several of their signs, none of which bear the faintest resemblance to any in use amongst us. It is too bad to be branded in this way, as allied to murderers, and all because persons, when writing, choose to express their notions of secrecy by likening such things to a secret society, of which they have heard much but know nothing.—H. B.

ELEVEN TO MAKE A LODGE.

When was it that it required eleven brethren to be present in order to make a lodge?—†††.

CORRESPONDENCE.

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

VISITING BRETHREN.

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

SIR AND BROTHER,—In the report of the proceedings of the Board of General Purposes, just issued, I find a London brother making a complaint against a country lodge for refusing him admission to the lodge. It appeared that he was not acquainted with any one in the town, but, having his certificate, he imagined that would be sufficient. The lodge, however, did not think so, and he was called upon to make a declaration, which he declined doing, and, consequently, was not admitted.

The answer to the complaint was that it was the invariable practice of the lodge to require and have such declaration from every strange brother, notwithstanding the production of the certificate. The board considered the answer satisfactory, and commended the lodge for its caution. So far, so good; but there was something else the Board ought to have done, which was to have informed the complaining brother that there was such a thing as a sojourner's obligation, and which used to be frequently practised. Why it has become out of use I know not, but I well recollect hearing it, say twenty years ago; and I imagine it would be well if some of the old Masons who know it would reintroduce it to our Lodges of Instruction, so that it might be fully disseminated. Considering the facility of transit, and, consequently, the almost perpetual movement of the brethren, it would be the means of preventing any inconvenience in future, and avoiding comparatively trivial complaints, as also the inconvenience and expense attending a lodge being required to come to London to explain and defend its conduct. As very few of the brethren know anything about the proceedings of Grand Lodge Board of General Purposes, &c., must be my apology for inflicting upon you this long letter.

For the information of a brother who was inquiring a few months since about the *Book of Constitutions*, there will be a re-issue almost immediately, in two sizes, price 1s. 6d. each.

I remain, Sir and Brother,

Yours fraternally,

August 31, 1863.

P. McC.

MASONIC CHARITY.

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

DEAR SIR AND BROTHER,—Having heard some remarks made on the balance account of a country lodge (No. 600) which appeared in your last impression, showing amounts for various years devoted to *charity*, I have looked almost in vain for the name of that lodge as contributing to any of the Masonic Charities; and as the absence of such token, in contrast with the *puff* in your paper, is a strange anomaly, perhaps you may get enlightened as to the appropriation of the amounts so paraded, which I fear will turn out to bear little of a *Masonic* character, and if not, appears in your paper under a false colour. Whether we are Freemasons or popular world, let us be what we seem.

I am, very truly and fraternally yours,

London, Sept. 1, 1863.

INVESTIGATOR.

[We regret we have not kept the copy of the table; but perhaps some brother will send us another. In the meantime we can assure "Investigator" that, if the lodge in question is not a subscriber to either of our Charities directs, it makes provision for the education of the children of Masons of both sexes, and also for aged brethren and their widows. We scorn to lend ourselves to any puff, and, if we are favoured with another copy of the table, it shall be published in full.—ED.]

MASONIC HALLS.

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

DEAR SIR AND BROTHER,—Permit me to call your attention to the fact, for the information of your correspondent "I.C.U.," as well as to refresh your own memory, that we have a Masonic Hall here, being the first specially erected as a Masonic building in the province, and I believe in the county; and which was consecrated and dedicated, and the Provincial Grand Lodge holden therein, on the 5th day of June, 1862, a report of the proceedings appearing in your MAGAZINE of (I think) the 13th of the same month.

I at one time purposed writing to you, on seeing your report of the ceremony of laying the foundation stone of the proposed Masonic Hall in Manchester; for, if I mistake not, the impression conveyed by such report was that that would be the first building of the kind in the province.

There is no doubt but that the Manchester brethren will erect a Masonic Temple worthy of their city and of themselves, and of course of much greater pretensions than ours is, or indeed could be expected to be; but some of the brethren, above alluded to, will most likely recollect that the R.W. Prov. G.M., Bro. Stephen Blair (who, as well as the D. Prov. G.M., A. H. Royds, I am happy to say, is a shareholder in our building), on the occasion above mentioned, complimented us, not only on erecting the first building of the kind in the province, but upon the manner in which the project had been carried out.

Yours fraternally,

P.M.

Masonic Hall, Todmorden, Sept. 1st, 1863.

REVIEWS.

Latonia, a Masonic Quarterly Journal, Nos. 1 and 2. Leipzig : 1863.

This journal, familiar already, doubtless, to many of our readers, is still comparatively little known to the Craft in England. This is to be regretted, for there is probably no Masonic publication that shows us so well the possibility of carrying into Masonic literature that spirit of close inquiry, of exact examination, and minute description, which seems to be all but peculiar to the German literary world. Indeed, the laborious research of which we find evidence in several of the articles contained in these two numbers of the *Latonia* is but too frequently wanting in the literature of the Craft. It is, however, scarcely to be desired that this should assume in England the proportions that we have sometimes seen it do in Germany.

These remarks are not, however, in any way applicable to the valuable paper contained in No. 1 of the *Latonia*, "On the Communities of Asiatic Brethren in Berlin and Vienna" (Die Asiatischen Brüder in Berlin und Wien)—which, setting aside its merit as a faithful account of a remarkable instance of the credulity of mankind, is a really important contribution to the history of one of those wonderful secret societies of the last century, concerning which so much has been written, and of whose real history so very little has hitherto been made public. The principal authority which the author has had we must describe in his own words:—"Rather more than twenty years since, I made the acquaintance of Nicholas Smollnitz.* He was then blind, and more than eighty years of age, and dependent entirely upon charity for means of existence. But his dimmed eyes grew bright again when he spoke of Freemasonry and its followers, and it is to him that I am chiefly indebted for the facts contained in this memoir."

These "Asiatic Knights," or "Asiatic Knights and Brethren

* A long account of Smollnitz is given, and the writer's reasons for believing his account to be true.

of St. John the Evangelist," knew how to hide their mysteries under a thick veil from the eyes of the profane. The arm of justice was always much too clumsy when it was stretched out towards any of the real heads of the society.

The brethren had, as such, nothing in common with Freemasonry. Their object was not to obtain that protection under the liberal government of the Emperor Joseph II., and which had already been extended to the Freemasons of the Empire.

The last-named could lay but little claim to the title of a secret society, for their existence was known by all. The Asiatic Brethren differed from them widely. Their object was to found a society that should be in the full sense of the word secret, that should, above all, remain unknown to the authorities, and the Masonic forms of which should but serve to prevent them from exciting the suspicions of those authorities.

How well they succeeded in keeping their secret is best seen from the fact that in all the numerous publications which issued from the Masonic presses in Austria during this period, scarce any mention of the society occurs.

The real founder of this extraordinary society seems to have been one Hans Heinrich Freiherr von Ecker, who as Rosenkreutzer (Rosicrucian) and spendthrift had wasted his inheritance, and saw himself compelled to apply to the head of the Rosenkreutzer superiors for a loan from the funds of the society. The refusal which he met with, doubtless, induced him to write his notorious rather than celebrated *Der Rosenkreutzer in seiner Blöße*, which, perhaps, was the chief cause of the downfall of the *effete* society of which he had so long been a principal member. He now proceeded at once to the foundation of a society which he intended should enable him to pay his most urgent creditors, and supply him with means to continue his dissolute pursuits. The Jews, tempted by the prospect of being permitted to join the Masonic brotherhood, from which they had hitherto been rigorously excluded, now hastened to associate themselves with a man whose position in society alone seemed a sufficient guarantee of the success of the undertaking. Ecker received, as representative of the unknown head of the Order, large sums of money as entrance fees, and, with his companions, ruled with sovereign authority. Discontented Freemasons and members of the old Rosenkreutzer Order hastened to pay homage to the rising sun. In Berlin it was well known that the heir to the throne had been induced by the persuasions of his mistress to join the ranks of the new Order, and, seeing himself advanced without loss of time to the highest grades, was highly gratified. Ecker, there is no doubt, was also well pleased at the opportunity offered of carrying on his intrigues with the above-mentioned lady, who afterwards became the Countess of Lichtenau.

The intimacy of the founder of the Order with this lady contributed greatly to its success—not that they made themselves more conspicuous than was found necessary. Still the fabulous prodigality displayed by Ecker could not fail to attract the attention of the police of Berlin.

The hints which they conveyed to the King, in the hope that he would interfere and scatter the society to the winds, seemed, however, for a long time to have been given in vain; for Frederick had other reasons why he should permit them to continue their mysteries. The limits of this article will not permit us to explain here fully why he was not disposed to take from the society the means of doing harm, but we shall say enough to direct the attention of our readers to what his real object was.

To have proceeded vigorously against the Order, he must have permitted the exposure of the not very creditable connections of the Crown Prince; and he hoped that the power of the Order might eventually become a valuable auxiliary in his projected contest with the Illuminati.

It is well known that this Order had long been protected by the Emperor Joseph II., who hoped to derive very material assistance from it in his favourite scheme for the acquisition of Bavaria.

How far Joseph was deceived, how Frederick succeeded in overthrowing the Order of the Illuminati, and thus putting an end to Joseph's project, are matters of history.

The Asiatic Brethren seem to have been permitted to practise their incantations, and raise as many spirits and as much money as they could lay their hands on, until the close of the reign of Frederick, who, having used them in his war with the Illuminati, and found means to introduce the society into Austria, did not hesitate to suppress the Order in Berlin, as quietly and as speedily as he might, having regard to the feelings of the Crown Prince.

Ecker, who had fallen out with the Prince's mistress, disappeared, and, except the particulars contained in the *Latonia* (vol. xx. p. 330) concerning him, little is known of his future career; for the tradition that he formed, afterwards, the soul of the Society of Asiatic Brethren, which, commencing in Hungary, spread itself over the whole of the Austrian provinces, is scarcely worthy of credence.

The brotherhood, thus introduced into Vienna, soon became powerful enough to assume the direction of the various provincial lodges that sprung into existence. The report was circulated that Ecker still governed them from Warsaw, and Leopold Alois Hoffmann estimates their numbers in Vienna alone at 20,000; but this is probably an exaggeration.* But he, in common with the other contemporary pamphleteers, did not venture to pronounce the name of the Asiatic Brethren, but calls them simply "Labourers" (*Laboranten*).

One alone, among the eight Masonic lodges then existing in Vienna, was able to resist the tempting offers which were made to induce them to join this Order, which, coming as it did from Berlin, was able to offer them the privilege of higher grades than any that had, up to this period, been attainable by the Austrian lodges.

This was to be effected through the instrumentality of the Lodge Zur Gekrönten Hoffnung; and the Viennese lodges, with one exception, did not hesitate to avail themselves at once of the chance of getting admission to a grade which, though of somewhat doubtful value, was in their eyes much preferable to the position which they had held up to this time.

But the days of the Society of Asiatic Brethren were numbered; for, strange as it may appear, the accession of large numbers of the respectable Masons to their body had not improved its character; and their proceedings soon became a public scandal, which called loudly for the interference of the Government.

Almost the last meeting which they held took place at the village of Mödling, near Vienna. The meeting had, however, rather a startling termination; for the neighbouring farmers, who had seen with much ill-will several previous meetings in the same place, fell upon them armed with such weapons as they found at hand, and under the direction of one Father Korn, a member of the one lodge which had been able to resist their temptations, thrashed them soundly. The attack took place so unexpectedly that they were surprised in the midst of an incantation for the purpose of raising the soul of the last Grand Master of the Templars, who, they hoped, would give them some information concerning a treasure which they believed was deposited in the neighbourhood. Thoroughly beaten by the peasants, who had no longer any doubt that the Asiatic Brethren were sorcerers and magicians, they hastened back to Vienna as they

* See his "Die zwei Schwestern von P— and W—."

best might. On one other occasion only can they be said to have appeared in public; and the paraphernalia of the Order soon found its way into the hands of the Viennese jewellers and dealers in masquerade costume.

The most important article, perhaps, after all, contained in these two numbers of the *Latomia* is one concerning which we can but say that it is worthy of the earnest consideration of all true and thinking Masons. We allude to the new constitution of the Italian lodges.

The statutes alone consist of forty-nine articles, divided into four chapters, under the headings, "Character and Object of Italian Freemasonry," "Constitution and Administration of Italian Freemasonry," and "Duties and Penalties." In addition to these there are a long list of rules. The device of the Order is green, and members are strictly forbidden to wear Masonic insignia when accompanying, as a deputation, the remains of a departed brother to the grave. Those who, on such occasions, make an oration on the virtues of the departed, are also recommended to be very cautious in their use of Masonic terms and expressions.

The tone of the whole of the statutes and regulations is, of course, French, and the object of the Order is described as being—"Benevolence; the study of universal moral excellence, and the practice of all virtues." The lodges are at present 52 in number, and the head of the Grand Orient of Italy is Fillipo Cordova, late Minister of Commerce.

We must, in conclusion, remark on the careful *résumé* which we have in the *Latomia* of Masonic activity in Germany—and the same may be said of the whole continent—so careful, indeed, that the writer of a memoir of a distinguished Mason, lately deceased in Belgium, describes not only the person and habits of the deceased down to particulars that can only possess an interest to the relatives of the defunct, but, after carefully noting the appearance of his house, adds that, from the breadth of the approach thereto, it was easy to see that he was during life a very popular man. The article is that on the death of a man who has played an important part among us—we allude to M. Verhaegen, the late M.W.G.M. of Brussels.

PRESERVE YOUR CERTIFICATES.

(From the *Indian Freemason's Friend*.)

By the gradual loss of friends, some of whom had died, while others had gone to England, and by the loss of money many years ago, when the mercantile world was stunned with repeated crashes, a lady found herself the other day in great need of help, and thought of applying to the Masons, her father having belonged to the Fraternity; but she could not say of which lodge he had been a member, nor could she produce any certificate, having, in happier days, torn up all his Masonic papers with other "rubbish." Fortunately, some old records enabled a friend to identify the deceased with a brother who had held the office of Prov. G. Sec. of Bengal in the pre-Adamite ages; and there was then no difficulty in obtaining relief for his daughter.

If they would take advice (but that they will not), we would advise ladies to place a higher value on Masonic certificates. They know not when they or their children may require them.

A sea-faring man, who had been the master of many merchant ships, once sought for aid from the Masons. He was a respectable man. He spoke little, but he showed that nothing but actual necessity had compelled him to apply for temporary relief, and that he spared no exertion to obtain employment. He had a Masonic certificate nearly forty years old. He made a very moderate request, and was helped by the Masons to support himself for a time, until he succeeded in obtaining the command of a small vessel, in which he gladly sailed away.

THE MASONIC MIRROR.

GRAND LODGE.

The quarterly communication of Grand Lodge was held on Wednesday last, the Right Hon. the Earl of Zetland, M.W.G.M., presiding, supported by Bros. Fleming, Prov. G.M. for the Isle of Wight, as D.G.M.; Col. Brownrigg, P.G.W., as S.G.W.; G. C. Legh, M.P., J.G.W.; Rev. A. F.A. Woodford, G. Chap.; M'Intyre, G. Reg.; J. Ll. Evans, President of the Board of General Purposes; W. G. Clarke, G. Sec.; Dr. Fearnley and B. Head, S.G.D.'s; Simpson, J.G.D.; A. W. Woods, G. Dir. of Cers.; Banister, G.S.B.; Farnfield, Assist. G. Sec.; Farmer, G. Purst., and Dickie, Assist. G. Purst. There were also present the following P.G. Officers:—Bros. Havers and Paterson, P.G.W.'s; Scott, Creaton, J. N. Tomkins, S. B. Wilson, Gregory, Udall, Potter, and Hopwood, P.G.D.'s; Empson, C. Elkington, Patten, H. Pullen, Bridges, and Pocock, P.G.S.B.'s; J. Smith and T. Adams, P.G. Pursts.; with the Master, P.M.'s, and Wardens of the Grand Steward's Lodge, and of several other lodges.

The Grand Lodge having been opened in ample form, and with solemn prayer,

The G. SECRETARY read the minutes of the quarterly communication of the 2nd of June.

On the question that the minutes be confirmed,

Bro. JOSEPHS wanted to know what the confirmation of the minutes really meant? Was it to sanction them as they were presented, or merely that they should be received?

The G. MASTER said, that when the minutes were received they were adopted by the Grand Lodge; but it was in the power of any member to object to the confirmation of so much of them as referred to a particular subject, but the objection must be taken to the whole of that subject, and not to a portion of it.

Bro. JOSEPHS said he would move the non-confirmation of the minutes, although he only objected to that portion of them which related to the Grand Lodge property. The matter was disposed of at a very late hour at night, when Grand Lodge was very thin, a great number of the members having gone away; and as there was to be a very large expenditure of money he thought the subject should not have been pressed forward at such a late hour at night, and they ought to have had further time for consideration. He, therefore, moved that the minute of the last Grand Lodge be not confirmed.

Bro. MEXMOTT seconded the motion, urging that there was a division amongst the committee themselves as to the plan which had been proposed. It would involve an expenditure of about £50,000, and as they were altogether in the dark as to the extent of the alterations that were to be made. They ought not to confirm the minutes without further information. He did not object to the whole of the minutes, but as they had been informed by the Grand Master that they could not object to a part, he seconded the motion that the minutes be not confirmed.

The G. MASTER said what he had really said was, that they must confirm or not confirm the whole of the minutes relating to the Grand Lodge property, and not a part of them.

Bro. J. R. STEBBING objected to the ruling of the G.M. He believed that it would be perfectly regular to object to even a portion of the minutes relating to the Grand Lodge property.

Bro. HAVERS, P.G.W., believed that the ruling of the G.M. had been misunderstood.

Bro. GREGORY said that the question had been carried by one of the most numerously attended meetings he had ever seen in

Grand Lodge, and by the largest majority he had ever witnessed in that room. The subject of the building had been fully before the committee; Grand Lodge had confirmed the decision of the committee, and their judgment had been approved by two most distinguished architects; therefore, he appealed to the brethren to withdraw the amendment and let the business proceed. He hoped the decision of Grand Lodge would be confirmed without a long discussion.

The G. MASTER put the motion, and the minutes were confirmed, only three or four hands being held up against it.

MINUTES OF SPECIAL GRAND LODGE.

The minutes of a special Grand Lodge, holden at Lordship-lane, Wood-green, Tottenham, to lay the foundation stone of the new Boys' School, on the 8th day of August, were read by the G. Secretary.

The G. MASTER put the question, and the minutes were unanimously confirmed.

GRAND SUPERINTENDENT OF WORKS.

The G. MASTER said, in consequence of Bro. Cockerell having been selected by the Committee on the Grand Lodge Property to superintend the construction of the new building, he had felt it to be his duty to appoint that brother as Grand Superintendent of Works. In so doing, he did not intend to cast the least slur or disrespect on their late Grand Superintendent of Works, Bro. Daukes; but it would be for the convenience of carrying on the great work he had undertaken that Bro. Cockerell should hold that office.

The G. MASTER said he had to inform the Grand Lodge that Lord De Tabley had been appointed representative at the Grand Lodge of Canada. He had further to inform Grand Lodge that Sir T. Hesketh had been appointed to represent the Grand Lodge of the Netherlands. He had also to inform Grand Lodge that Bro. George Pole had been appointed to represent the Grand Lodge of Hayti.

Bro. Cockerell was then called up, and the G. Master invested him with the clothing of Grand Superintendent of Works, and he took his seat upon the dais.

ST. JOHN'S LODGE, QUEBEC.

The next business before the Grand Lodge was an appeal by Bro. James Dunbar, of St. John's Lodge (No. 182), Quebec, against a decision of the Provincial Grand Master of Quebec and the Three Rivers.

The G. SECRETARY read a very voluminous correspondence upon the subject.

Bro. STEBBING said he had listened with attention to the reading of these very voluminous papers, but he must confess that he was utterly unable to understand what they were all about. He should therefore move that the whole of them be printed, and the consideration of them deferred until the next Grand Lodge.

The G. REGISTRAR said, as the subject had been left over from the last Grand Lodge, he did not think they could dispose of it in that way, and he believed he could explain to Bro. Stebbing the facts of the case, without waiting for the printing of the papers. It seems that there was to have been a Masonic trial for some offence by a brother, which was known to the brethren within the province of Quebec and the Three Rivers. The day of the trial was fixed, but when it was to take place several visitors were present. The brother who was accused desired that the visitors should withdraw, but the W.M. said he was the proper judge as to whether these persons ought to remain in the lodge, and afterwards stated that the business to be transacted was not of so private a nature as to require the visitors to be excluded. A brother then moved that they be excluded, but the W.M. refused to put the motion. The matter was brought before the Provincial Grand Master, who held that the business of the lodge was conducted in the same way as that of the House of Commons, to which strangers were admitted, but they were not supposed to be present; and whenever the business was of a private nature, on any member noticing that strangers were present, they were immediately excluded. He (the G. Reg.) opposed the view taken by the Provincial Grand Master, and held that a Mason's lodge was like a Mason's church, and he had a right to remain so long as he conducted himself with decorum, was properly vouched for, and conformed to the by-laws of the lodge. Was the W.M. justified, then, in refusing to put the motion for the exclusion of the visitors from the lodge. He (the G. Reg.) contended that he was right, for he

had the discretion of saying whether they ought to remain or not. He moved that the appeal of Bro. James Dunbar, of St. John's Lodge (No. 182, late 214) Quebec, be allowed, and the decision of the Provincial Grand Master of Quebec and the Three Rivers reversed.

Bro. GREGORY thought they were taking upon themselves a great responsibility, if they, as a Court of Appeal, reversed the decision of their representative in a foreign country, without having the materials before them to enable them to judge whether the appeal should be entertained or not.

Bro. HAYERS remarked that, if Bro. Stebbing or Bro. Gregory were not acquainted with all the facts of the case it was their own fault, as the subject had been brought before the Board of Masters, and the papers had been for four months in the Secretary's office, for any one who chose to make himself acquainted with all the facts; and if Bro. Stebbing and Bro. Gregory had not done so, they were guilty of a gross dereliction of duty. If Bro. Stebbing and Bro. Gregory had not read the papers, they ought to take the ruling of the G. Reg.

Bro. STEBBING said he had only a few words to say. He was not a Master, so that he could not be present at the Board of Masters. Therefore, so much of Bro. Havers's thunder fell harmless upon him; nor did he know that the papers were in the Grand Secretary's office. He was a country member, but, forming one of the Court of Appeal, had a right to be thoroughly informed on the subject. What the G. Reg. proposed was an illegal proposition. As to the power of Masters, they formed a very small proportion of the Masons of England, and if it was to rest with the Master to say whether or not a motion should be put, and he should be supported in that view by the Grand Lodge, there soon would be an end of Masons. He was not saying that visitors must withdraw, but it might be that a man was charged with a repulsive offence, and in such a case visitors might be asked to withdraw, rather than that their ears should be tingled in hearing a complaint, perhaps resting on a mere thread. Would it be right, in such a case, that a man's character should be discussed before persons who went there from mere motives of curiosity? To do so, he held that it would be utterly wrong, that it would be unconstitutional, and too great a power to place in the hands of a single man. He stood up for the thousands of Masons who were not Masters of lodges, for even Masters were not always the wisest people in the world. He had great respect for the G. Reg., but he would not pin his faith upon him, however exalted his position or his talents, and should press his motion that the papers should be printed, and that at the next quarterly communication they should be discussed.

Bro. GREGORY seconded Bro. Stebbing's motion.

The G. REGISTRAR, in reply, said the Master of the lodge was the proper person to say whether a motion was in order or not. He was the responsible custodian of the rights of the lodge, and was the only person who was answerable to the Grand Lodge for properly carrying out his duties. He submitted, in this case, that the W.M. was right, that the appeal should be allowed, and the decision of the Provincial Grand Master of Quebec reserved.

The GRAND MASTER put the question, and the original motion allowing the appeal was carried.

ISLE OF WIGHT.

In the matter of an appeal of Bro. the Rev. A. Wallace, of Newport, Isle of Wight, against the decision of the Provincial Grand Master of the Isle of Wight, in a complaint laid before him on the 19th of February, 1863, it was stated that there was serious illness in the family of Bro. Wallace which prevented his attendance, and the subject was deferred to the next Grand Lodge.

GRAND LODGE OF IRELAND.

The G. SECRETARY read a letter from the Deputy Grand Secretary of the Grand Lodge of Ireland, with extracts from letters written by the Provincial Grand Secretary of the Provincial Grand Lodge of Victoria under the Irish Constitution, and a resolution passed by the Grand Lodge of Ireland thereon. There was also a communication from the Grand Master of England in reference to these documents.

The documents were very voluminous, but the subject to which they referred arose out of a complaint made by the Provincial Grand Lodge of Victoria acting under the Irish Constitution, that when their members join lodges acting under the English Constitution they are not allowed to be elected as Masters until they had previously served the office of Warden for twelve months in that lodge, although they had already

served that office in the lodge under the Irish Constitution. It was urged that this was a restriction that ought to be removed, as it was an interference with the rights of the brethren, and restricted their choice of a brother to preside over them.

The communication, written at the command of the Grand Master, was to the effect that the *Book of Constitutions* defined upon what conditions a member could be elected to the Master's chair; and that was by having served the office of Warden for one year in a warranted lodge, that being a lodge held under the English Constitution.

The G. MASTER said in the letter he had ordered to be written he had explained his opinions as thoroughly as he could, which he would repeat over and over again, and he hoped that Grand Lodge would concur in the view he had taken.

Bro. STEBBING said it was painful to him to differ with his lordship, but he should like to state his reasons, and appeal to Grand Lodge even against his lordship. This was a grave resolution, as it affected the loyalty of the colonies to them as Masons. It set forth that although a man had served as Warden in a Scotch or Irish Lodge, he was not to be elected as Master of an English lodge, which he considered was not in accordance with their Masonic principles. They admitted members of Irish and Scotch lodges to English lodges, and gave them all the privileges of Masonry by allowing them to be present at their ceremonies, and sometimes taking part in them. Where the officers have been late, he had seen the visitors take part in the proceedings of the lodge and help the working. They had heard from the letter of the G.M. that they allowed P.M.'s of Irish lodges to be present, and gave them the same privileges as their own members, but when they wanted to be elected as W.M. they were told that they could not be elected until they had served as Warden for twelve months in an English lodge. He did not read the *Book of Constitutions* as it had been read by the G.M. It said that the person to be elected as Master must have served the office of Warden for twelve months in a regular warranted lodge, but it did not say that it should be an Irish warranted lodge, a Scotch warranted lodge, or English warranted lodge. It did not say a word that it should be under the Grand Lodge of England, but that had been put in by the G.M. Masonry had two characters—universal and national—the national being the making of rules like those they were making that night, but universal Masonry was very different. He contended that as these members assisted at their installations, they were fit to be elected as Masters, for there was nothing in the *Book of Constitutions* to prevent it. Such unmasonic interpretations would make a rebellion in the colonies, for, by taking such a restrictive reading of it, it would so embarrass the colonies that they would get rid of the Grand Lodge of England and join a Grand Lodge in which such difficulties did not exist. If a Scotch Mason was worthy to be a member of the lodge, and entitled to be present at the installations, having served the office of Warden, he was entitled to be elected as W.M. Such restrictions were most unwise, as he wished to keep the colonies loyal to the throne of English Masonry. He proposed, in conclusion, that the subject be deferred to the next quarterly communication, to allow his lordship to reconsider his opinion, which he believed to be as unwise as it was unmasonic.

The G. MASTER said he took no offence at the observations of Bro. Stebbing, but his opinion remained unaltered by them.

A BROTHER wished to put a question. He wanted to know if Wardens of lodges under the Irish Constitution were not elected for six months only, for, if that were so, it would destroy all reciprocity.

Colonel BROWNIGG, P.G.W., said he could answer the question. Wardens of Irish lodges were only elected for six months. He was invited to become Master of an Irish lodge, but at the same time he was informed that he could not become W.M. until he had served the office of Warden. He had served the office of S.G.D. in the English Grand Lodge, and not wishing to stand in the way of other aspirants, he declined the invitation; but had he wished to have served the office of Master, it was clearly understood that he must first have served the office of Warden in an Irish lodge.

Bro. MASON opposed the view taken by Bro. Stebbing.

Bro. JONES made some observations, but they were irrelevant to the question.

The G. REGISTRAR hoped that the Grand Lodge would express its opinion to this effect:—"That in reference to the letter written to the Grand Lodge of Ireland, this Grand Lodge agrees with the Most Worshipful Grand Master, that no brother

can be elected to the Master's chair unless he has served the office of Warden for one year, under the constitution of the Grand Lodge of England." With regard to the observations of Bro. Stebbing that Masonry was universal, he said there was in Masonry, like other things, the law of nations, and their law was that every lodge should annually elect a Master by ballot, who had served as Warden of a warranted lodge for one year; and the words "warranted lodge" were never used to express any lodge but that holding its power under the constitution of England. If they wanted to know if a lodge was a warranted lodge, they went to the Grand Secretary's office to ascertain whether it was so or not, but they would have no power to ascertain whether it was so of lodges under the constitution of Scotland or Ireland. As regarded universal Masonry, they gave Irish and Scotch members every privilege, and only required them to conform to the laws they had laid down for their government. It seemed to him that the *Book of Constitutions* entirely supported the view taken by the G.M., and that it would be undesirable that any change should take place in elevating a brother to the Master's chair.

Bro. STEBBING replied, and said that the restriction proposed would be destructive to the colonies, and subversive of the universality of Freemasonry.

The G. MASTER put the question, when an affirmation of the principles contained in his letter was agreed to by a large majority.

THE BOARD OF BENEVOLENCE.

The report of the Board of Benevolence was received, and ordered to be entered on the minutes.

THE BOARD OF GENERAL PURPOSES.

This report was also received and adopted.

THE COLONIAL BOARD.

This report having been taken as read,

Bro. HORWOOD, in moving that it be entered on the minutes, alluded to the paragraph in it referring to the St. George's Lodge (No. 440, late 643), Montreal, and thought there must be some mistake in excluding it from the Masonic body of Canada. There had been a mistake in respect to another lodge, on a former occasion, but after investigation the lodge was restored to all its Masonic privileges, and he hoped there would be the same result in this case.

The motion was agreed to.

THE GRAND LODGE PROPERTY.

Bro. HAVERS, in moving that the report of the Committee on the Grand Lodge Property be adopted, said it was desirable the number of trustees should be increased to the original number, which was ten. There were six vacancies occasioned by death, and the four who remained were upwards of 70 years of age. He moved that the following brethren be elected such additional trustees, viz., Bros. the Earl de Grey and Ripon, D.G.M.; John Havers, P.G.W., Chairman of the Committee on Grand Lodge Property; Samuel Tomkins, G. Treas.; Aeneas J. McIntyre, G. Reg.; John Llewellyn Evans, President of the Board of General Purposes, and John S. S. Hopwood, P.G.D., President of the Colonial Board. He said he wished it to be understood that the office of trustee conferred no power whatever, that resting solely in Grand Lodge, who could alone sell or transfer property and grant leases. They were mere ciphers, and only held the property in their names so long as they were required.

Bro. STEBBING seconded the motion, which was carried unanimously.

SOUTH YARRA LODGE, MELBOURNE.

The next business was an appeal by Bro. H. Lowry, of the South Yarra Lodge (No. 930, late 1232), Melbourne, against the ruling of the Provincial Grand Master of Victoria.

This case appeared to have arisen out of an unseemly squabble in the lodge. Bro. Lowry was the W.M. of the lodge, and on the election of a successor the J.W. was appointed, but the minutes not being confirmed, a fresh election took place, which terminated in favour of the S.W., and at the subsequent meeting the minutes were confirmed. On the day of installation Bro. Lowry occupied the chair, and was proceeding with the ceremony, when the W.M. elect declined to be presented, stating that the D. Prov. G.M. was in attendance at his invitation to perform the ceremony of installation. Bro. Lowry declined to surrender the gavel to the D. Prov. G.M., stating that as he had begun the work he ought to complete it, and that it was his

duty to preside in the lodge until his successor was appointed and installed in his stead. The D. Prov. G.M. then directed the Secretary to read the portion of the *Book of Constitutions* in reference to the right of the D. Prov. G.M. to preside in the absence of the G.M., upon which a motion was made and carried that Bro. Lowry do leave the chair. Upon doing so he made some observations upon the conduct of the D. Prov. G.M. in thrusting him out of the chair, upon which a complaint was made by the D. Prov. G.M. to the Prov. G.M. Bro. Lowry said, if he had committed a Masonic offence he was willing to make reparation. This was reported to the Prov. G.M., who ordered Bro. Lowry to attend at the Provincial Grand Lodge, and there make an apology to the D. Prov. G.M.; and he also made use of some very strong language on what he had done. Bro. Lowry attended the Grand Lodge, but refused to make any apology; upon which he was suspended from his Masonic privileges.

The G. REGISTRAR said, as Bro. Lowry was in the chair, it would have been but courteous on the part of the D. Prov. Grand Master to have allowed him to continue the work, and referring to the ancient charges, as he was both able and willing to do it, he might have been allowed to remain. The D. Prov. Grand Master said, as soon as the minutes were confirmed, from that moment the W.M. elect was *de facto* and *de jure* Master of the lodge, and the W.M. in the chair was but his *locum tenens*. From that statement he (the G. Reg.) totally and entirely dissented, for until he was installed in the chair he had no right to rule the lodge, and he had no right to invite the D. Prov. G.M. to the lodge to supplant the W.M., to whom he owed authority. He should propose a resolution which he thought would meet the justice of the case—"That the decision of the Provincial Grand Master be allowed; but inasmuch as Bro. Lowry has been suspended since the month of March, this Grand Lodge is of opinion that he has been sufficiently punished, and now orders that he be restored to his Masonic privileges."

The PRESIDENT OF THE BOARD OF GENERAL PURPOSES seconded the motion, and said that if a Provincial Grand Master acted on this principle he might prevent a W.M. for a whole year from doing any work at all.

The G. MASTER said he thought at some future Grand Lodge they should make an alteration in the law, as the exercise of such a power by a Deputy Provincial Grand Master would be contrary to the ancient charges.

The motion was put and agreed to.

THE ASYLUM.

Bro. JOHN UDALL, P.G.D., moved "That the sum of £50 be given from the Fund of General Purposes to supply the inmates of the Royal Benevolent Institution for Aged Freemasons and their Widows with coals, and that the same be placed in the hands of the Secretary."

The motion was agreed to.

BRO. PERCY MOSS.

Bro. J. RANKIN STEBBING (P.M. No. 130, late 152) moved "That Bro. George Percy Moss's illness continuing, and having assumed a permanent character, a further sum of fifty guineas be paid over to Mrs. Moss, his wife, to enable her to complete her arrangements for supporting herself and family." He said that Bro. Moss was incurably insane, and there was no chance whatever of his being restored to the world. The grant of fifty guineas would enable his wife to furnish a house, and thus to earn her own livelihood.

Bro. HAYERS had great pleasure in seconding the motion, which was carried unanimously.

Bro. J. RANKIN STEBBING (P.M. No. 30 late No. 152), moved, "That a committee of 13 members of Grand Lodge be appointed to consider the constitution, duties, and powers of the Committee or Lodge of Benevolence, and to report if any and what improvement can be made therein, with power to call for all books, papers, and documents connected with the said committee or lodge and its duties." He urged, in support of his motion, that he wished to see a smaller number of members, so as to ensure a greater amount of responsibility, and he would give the board power to vote larger sums than they could do at present without the necessity of coming to Grand Lodge. He also thought the funds might be invested in a manner that should be equally safe with the present mode, and produce a large amount of interest.

After a few words from Bros. Gale and Udall,

The motion was put and carried unanimously.

The Grand Lodge was then closed in ample form with solemn prayer, soon after eleven o'clock.

PROVINCIAL.

NORFOLK.

PROVINCIAL GRAND LODGE.

PRESENTATION TO THE R.W. PROV. G.M.

The annual meeting of the Freemasons of the province of Norfolk, on Friday, the 21st ult., was signalled by an event of great interest to the fraternity—the presentation to Bro. Benj. Bond Cabbell, the Prov. G.M., of his portrait, which has been subscribed for by the brethren of the province. The unbounded zeal which that right worshipful and venerable brother has displayed in behalf of the Order, throughout his Masonic career, and especially his services to the Craft in this province during the few years he has presided over it, could not fail, at some period or other, to have been recognised by the brethren in the shape of some permanent token of their regard; but the particular occasion which immediately led to the presentation was Bro. Cabbell's munificent purchase of the Assembly Rooms, for the sole use of the Order. The brethren of the province, desirous both of showing their gratitude for so liberal a gift, and also of obtaining a memorial of the distinguished donor which should preserve the recollection of his bounty to future generations of Masons who will meet in the new hall, resolved to solicit Bro. Cabbell to sit for his portrait, with the view of having it placed in the lodge-room. A sufficient sum was raised without difficulty in the province, and Bro. Cabbell having consented to sit, Bro. O'Neil, the Royal Academician, was entrusted with the commission. The portrait, which cost 200 guineas, was shown at the last exhibition of the Royal Academy, but has only recently been placed in the lodge-room at the east end, behind the chair occupied by the Prov. G.M. or W.M., and was not uncovered until the 21st ult. The size is a three-quarter length; the right worshipful brother is represented sitting in an arm chair, clothed in the collar and badge of a Provincial Grand Master. But one opinion has been expressed as to the painting—that it is one of the most striking and life-like portraits ever seen.

The brethren assembled at twelve o'clock at Freemasons' Hall, as the building is hereafter to be designated, Bro. Cabbell having, only a few days ago, directed that those words are to be placed above the entrance. All the lodges in the province were represented, and the number present considerably exceeded 100. Among them were Bros. Sir Henry J. Stracey, *Bart.*, M.P., P. Prov. S.G.W.; the Revs. G. Coleby, S. Titlow, P. S. Aldrich, P. Bent, and J. G. Fardell, P. Prov. G. Chaps.; E. H. Stracey; Major Penrice, W.M. 313, and Prov. G. Reg.; W. Hinds Howell; R. P. Morgan; J. C. Smith, Prov. S.G.W.; G. W. Minns, Prov. G. Supt. of Works; G. E. Simpson, W.M. 943, and A. M. F. Morgan, P. Prov. J.G.W.'s; F. T. Keith; W. Norman, Prov. G. Org.; W. S. Boulton, P.M.; George Smith, P. Prov. G.S.B.; H. J. Mason, P. Prov. G.S.B.; R. Baker, P. Prov. S.G.W.; Rev. J. Cholmeley, Prov. G. Chap.; J. Barwell, Prov. G. Treas.; Captain J. A. Holmes; F. W. Ferrier; R. Thorns, W.M.; G. Wilkinson, W.M.; J. Laflin Hanly, Lincoln, &c.

The venerable Prov. G.M., Bro. Cabbell (who is in his 86th year), on entering the lodge with the Provincial Grand Officers, was received with the usual salute, and, on taking the chair, the right worshipful brother proceeded to open the lodge in ancient and solemn form, prayer being offered up by the Chaplain, the Rev. J. Cholmeley.

The report of the Board of Finance, read by Bro. W. Leedes Fox, the Prov. G. Sec., stated that the contributions from the lodges of the province during the year had amounted to £44 14s., and that the balance in hand was £145 7s. They recommended that a donation of £10 should be made to the Freemasons' Benevolent Institution, which was agreed to.

It was also agreed, on the motion of Bro. Mason, that the sum of five guineas should be given to the distressed widow of a brother of the Cabbell Lodge, who had recently died under very painful circumstances.

Bro. J. Barwell was unanimously re-elected Treasurer, on the motion of Sir H. Stracey.

The following officers were then invested for the ensuing year:—

Bro. J. C. Smith.....	Prov. S.G. W.
„ G. E. Simpson, W.M. 943 ...	Prov. J.G. W.
„ Rev. J. Chomeley	Prov. G. Chap.
„ Major Penrice.....	Prov. G. Reg.
„ J. Barwell	Prov. G. Treas.
„ W. Leedes Fox	Prov. G. Sec.
„ W. S. Boulton, P.M.	Prov. S.G. D.
„ R. Wortley	Prov. J.G. D.
„ G. W. Minns, P.M.	Prov. G. Supt. of Works.
„ Samuel Smith.....	Prov. G. Dir. of Cers.
„ Robert Kent, P.M.	Prov. G. Assist. Dir. of Cers.
„ Robert Kidney, P.M.	Prov. G.S.B.
„ W. Norman.....	Prov. G. Org.
„ C. L. Chipperfield	Prov. G. Purst.
„ Thomas Adams	Prov. G. Tyler.
„ S. Carman	} Prov. G. Stewards.
„ F. Colsey	
„ J. Hart, jun.	
„ C. L. Nursey	

With two or three exceptions, the above were all re-appointments.

The ordinary business of the lodge having been transacted,

Bro. Sir HENRY TRACEY, *Bart., M.P.*, rose and said,—Right worshipful sir, officers of the Provincial Grand Lodge, Past Masters, Masters, and brethren all, owing to your kind wishes a duty both gratifying to me and at the same time delicate has been imposed upon me, which I will now fulfil to the best of my ability. It cannot but be gratifying to think or to speak of that which is excellent—of deeds which of their intrinsic worth afford us a good example; and, therefore, the task I have undertaken is a pleasing one. At the same time it is somewhat delicate, for it must be delicate to speak in praise of a person before his face, especially as it too often happens that in compliments, truth, as it is said, falls at the expense of flattery. I believe, however, that when I have done you will acquit me of anything so pitiful, and will admit that I have said nothing but that which is absolutely the truth. No one is more acquainted with the advantages appertaining to and derived from Freemasonry than our Right Worshipful Provincial Grand Master. (Cheers.) Numerous charitable institutions in this country testify to the benevolence of Masons like Bro. Cabbell. (Cheers.) His has been a long life. We are all, I may say, during our lives on our trial before our fellow-men, and the longer our life, the greater is that trial, and the more the credit if we come out of it scatheless; and therefore any man who has lived as long as Bro. Cabbell, and who has gained, to the extent he has done, the esteem of his fellow-men, must have lived a life of honesty and integrity of purpose. (Hear, hear.) Hence it was that those who knew him best—and who knew him better than his brethren in Masonry? (cheers)—felt a desire to show their opinion, that he had passed through his long life and long trial with honour to himself and advantage to his fellow-men. (Cheers.) I have said that I would not utter one word which my conscience did not approve as being strictly truthful. That you, right worshipful Sir, can present to heaven the white flower of a perfectly spotless life, I do not for a moment mean to assert; but I am assured of this—and I know it is the feeling of every brother—that we each can say, “I venerate the man whose heart is warm, whose hands are pure, who exhibits in his life the true feeling of Freemasonry (cheers); and to such a man I tender more than mere respect, whose actions respect themselves.” I think I may say that your actions throughout life have respected themselves. We have been taught that one of the greatest problems in life is to know ourselves. One of our own poets tells us—

“Know, then, thyself; presume not God to scan;
The proper study of mankind is man.”

The Greeks inculcated this in the two words, *Γνωθι σεαυτον*, which simply mean “Know thyself.” We know that this is applied to knowledge of our nature, of our intentions and motives; but if you would allow me to apply it to the person as well as the mind, I think that when the Right Worshipful Master looks on that picture [here the portrait, above Bro. Cabbell’s head, was uncovered, amid enthusiastic cheering, a startling effect being apparently produced by the marvellous resemblance between the “counterfeit presentment” and the living original sitting immediately below it]—I am sure Bro.

Cabbell could not look at it without recognising what an extraordinary likeness it is of himself, and that if it were permitted for the painted image to speak, it might say to him *Γνωθι σεαυτον*. (Loud cheers.) Sir Henry Tracey concluded by begging Bro. Cabbell to accept the portrait as a token of the high respect, esteem, and veneration entertained towards him by the brethren of the province, and their ardent wish to see him always among them, if not bodily, at least in the portrait so wonderfully delineated.

Bro. B. B. CABBELL (who was greeted on rising with a burst of enthusiastic cheering) said,—Bro. Sir Henry Tracey, and brethren, I am sure every brother present will appreciate my difficulty in expressing the feelings I experience on this occasion. It must at all times be a source of great satisfaction to a man, in looking back upon a long life, to find his acts approved by the world at large, but it must be more so in an Order like this, where we have instilled into all our minds principles which tend not only to the good of mankind, but the glory of the Great Architect of the Universe. (Great applause.) Brethren, I have now had the pleasure of belonging to your Order for nearly half a century. (Cheers.) If during that period I have had the satisfaction of forming a character which deserves approbation, I can only say that it has been formed mainly by the principles of our Order, chastened and cemented not only by the exercise of those principles in business, or at the social board, but by the constant observation of all our brethren who have acted upon those principles. Freemasonry teaches us that man is not born for himself; and I can only say, from my own experience, that if a man wishes to pass an even and agreeable course of life, the best way of doing so is to interest himself in and promote the welfare and happiness of others. (Cheers.) On that solid rock everyone may achieve, if not success in this life, at all events happiness in the world that is to come. (Applause.) The Great Creator made man a free agent, and even the worst of mankind have moments when their conscience whispers to them that they are doing wrong. (Cheers.) Brethren, I have to thank you for this token of your approbation, the more so as it is intended to recall me to your recollection, when I shall be removed from this sublunary sphere; and in that sense I accept your present. (Cheers.) I have to thank Bro. Tracey for the kind and affectionate way in which he has spoken, and I assure you that I shall ever retain a lively remembrance of this day, and that I can only offer up a prayer to the Great Architect of the Universe that the short period I have still to live may be deemed equally worthy of your approbation. (Loud applause.)

A vote of thanks was next accorded to Bro. Gunn for a large painting of Bro. Cabbell’s coat of arms, which we believe it is intended to hang up in the vestibule of the hall.

The brethren then adjourned, and re-assembled shortly before two o’clock, when they formed in procession to St. Peter’s Man-croft Church, where divine service was performed. The sermon was preached by the Bro. Rev. J. Chomeley, Prov. G. Chap. from Matthew, chap. v., verse 16—“Let your light shine before men,” &c. The collection amounted to £10 2s., of which £9 was contributed by the Masonic portion of the congregation.

The dinner was held at the Freemasons’ Hall in the evening. It was attended by ninety brethren, Bro. Cabbell being in the chair, and the Prov. Grand Wardens occupying the vice-chairs.

LANCASHIRE (WEST).

WARRINGTON.—*Lodge of Lights* (No. 148, late No. 173).—The regular meeting of this lodge was held at the Masonic Rooms, Sankey-street, on Monday evening last. The following and other brethren were present:—H. B. White, W.M.; James Hamer, Prov. G. Treas. West Lancashire, as S.W.; John Bowes, J.W. and Sec.; Dr. Spinks, S.D.; C. Pettitt, J.D.; W. Woods, I.G.; the Rev. J. W. Porter, Robert Stephenson, Jos. Maxfield, P.M.; R. G. Stringer, P.M., &c. The lodge having been opened in due form, and the minutes read and confirmed, the ballot was taken for Mr. John Tunstal as a candidate for the mysteries and privileges of Freemasonry. The ballot proving unanimous, the candidate was initiated by the W.M. in his usual impressive and correct manner. The charge was delivered by Bro. Bowes, J.W. The receipt of several communications was announced by the W.M. Bro. William Aherin, of Lodge No. 564, Nova Scotia, was proposed as a joining member. All business being completed, the lodge was duly closed with solemn form, and the brethren adjourned for refreshment.

SOUTH WALES (EASTERN DIVISION).

PROVINCIAL GRAND LODGE.

The annual Provincial Grand Lodge was holden on Thursday, 20th ult., at the Walnut Tree Inn, Aberavon. Our obliging correspondent had arranged to prepare a full report for our last publication, but owing to the peculiar custom of this province, for all business to be transacted in a private meeting of Provincial Grand Lodge, instead of in the Craft Lodge nominally convened and opened for that purpose, he was obliged to apply to the Prov. G. Sec. for some little information to ensure accuracy; and, although this was done as courteously as possible, not the slightest notice was taken of his application, and he declines to furnish an incomplete report. The following is from a local paper.

The annual meeting of the Provincial Grand Lodge of the Eastern Division of South Wales was held at Aberavon, on Thursday last, the 27th ult., and was the occasion of an extensive and important gathering of the Freemasons of the district.

The Provincial Grand Lodge was presided over by the Prov. G.M., Colonel Charles K. Kemys Tynte, supported by a goodly number of Prov. Grand Officers, &c.

After the usual preliminary business had been transacted, the Prov. G.M., having referred in graceful and feeling terms to the recent death of the late D. Prov. G.M., Dr. Bird, was pleased to nominate Bro. Theodore Mansel Talbot, of Margam Park, to this important office—an appointment which will be regarded with the greatest satisfaction by the brethren of the province.

The other appointments were as follows:—Bros. South, Prov. S.G.W.; Gaskill, Prov. J.G.W.; E. D. Burrows, Prov. G. Chap.; Robert Eaton, Prov. G. Reg.; George Allen, Prov. G. Sec.; Alex. Williams, Prov. S.G.D.; W. L. Powell, Prov. J.G.D.; J. Rees, Prov. G. Supt. of Works; F. D. Michael, Prov. G. Dir. of Cers.; Richard Ere, Prov. G. Purst.; John Probett, Prov. G. Tyler; Chalinder and Longdon, Prov. G. Stewards; and N. B. Allen was unanimously re-elected Prov. G. Treas.

The Provincial Grand Lodge then visited the Afan Lodge, which was held at the National School's, where the members of the various lodges of the province had assembled, and, after a short address from the Prov. G.M., the brethren proceeded in order to the parish church, to attend divine service, according to ancient custom. The prayers were read by Bro. the Rev. J. Morgan, Chaplain of the Afan Lodge; the lessons for the day by Bro. the Rev. J. D. Davies, Chaplain of the Indefatigable Lodge; and the sermon preached by the Prov. G. Chap., Bro. the Rev. E. D. Burrows, LL.D.

At the conclusion of the service, the brethren returned to the lodge, where the usual collection for charity was made, the report of the charity committee read, &c., and the customary votes taken. At the termination of the business of the Provincial Grand Lodge, the brethren sat down to a well-provided banquet, at which the Prov. G.M. presided.

Among those present, in addition to those already named, we may notice the names of Bros. M. Moggridge, P. Prov. S.G.W.; A. Bassett, P. Prov. S.G.W.; O. G. Williams, P. Prov. J.G.W.; J. G. Hall, P. Prov. J.G.W.; E. J. Morris, P. Prov. J.S.D.; P. H. Rowland, P. Prov. G. Supt. of Works; Grierson, W.M. No. 36 (Cardiff); H. W. Williams, Richards, J. Richardson, Jacob, C. Moore, Daniel, Rogers, and others (Swansea); T. Thomas, H. M. Whittington, and Blunt (Neath); H. Ll. Pritchard, Newman, Jenkins, E. Jones, Tennant, Gillett, M'Owan, Daniel, Smith, and others (Aberavon).

The arrangements generally were most satisfactory, and the Board separated after having enjoyed a most agreeable day.

ANCIENT AND ACCEPTED RITE.

YORKSHIRE (WEST).

SHEFFIELD.—*Talbot Chapter of Sovereign Princes Rose Croix.*—A meeting of this chapter was held in the Freemasons' Hall, Surrey-street, on Saturday, the 29th ult., at five p.m., under the presidency of the Ill. Bro. Wm. White, 3C°, M.W.S., who was assisted by the Ill. Bros. J. Rodgers, Prelate; R. A. Long-Phillips, 30°, First Gen.; J. Eltoft, Second Gen.; W. R. Parker, Raphael; Robert Arnison, G. Marshal; Rev. P. Browne, M.A., Capt. of the Guard; &c. Bros. John Bradley and Edward Parker having forwarded a petition for perfection, which was favourably received by the chapter, were duly introduced and ably perfected in this beautiful degree. Certificates were presented to Bros. Eltoft, Peaton, Thorley, and Arnison, and, after the brethren had partaken of the feast of fraternal affection, the chapter was solemnly closed.

IRELAND.

NORTH MUNSTER.

A select deputation from the Freemasons of North Munster waited on August 25th (at his residence, North Munster Villa, Sydney Parade, Merrion, Dublin), on Bro. Michael Funnell, P. Prov. G.M., Capt. General of the Sup. Coun. of Sov. Gd. Insp. Gen. H.E. 33rd and last degree of the Ancient and Accepted Rite, to present him with a magnificent gold chronometer watch, chain and appendages, together with an address expressive of love and esteem, with the universal regret occasioned by his resignation (in consequence of old age and bodily infirmity), of the chair of the Provincial Grand Lodge, founded by himself, and over whose deliberations he presided for the past twenty years with a sound judgment and discretion, conducting largely to the honour, dignity, and prosperity of the Order universal, and of the district of North Munster especially. This testimonial was designed and manufactured by Bro. H. Sterling, P.M. of the Eden Lodge, Limerick, and it is a signal proof of the refined taste and elaborate skill of that celebrated artist.

CHANNEL ISLANDS.

JERSEY.

ST. AUBIN'S LODGE (No. 958, late No. 1260).—The regular monthly meeting was held on Tuesday, August 25th. The first chair was occupied by the W.M. Bro. Dr. Hopkins; that of Immediate P.M., by Bro. Schmitt; that of S.W., by Bro. Grimmond, P.M.; and that of J.W., by Bro. Capt. Lamb, W.M., in the unavoidable absence of the proper officers. The lodge was opened in the first degree soon after half-past six. The minutes of the previous meeting were read and confirmed. A ballot was taken for Mr. John Le Bas, proposed in July as a candidate for initiation, after some remarks from the W.M., Bro. Watson and others, as to the result of inquiries respecting his eligibility, which was declared to be unanimous in his favour. Bro. Oatley having presented to the lodge a beautiful pair of gavels for the Inner Guard and Tyler, with the emblems of their respective offices carved upon them, and Bro. Le Hardie having offered a box for the reception of the balloting balls, votes of thanks were passed to these brethren for their kindness. The W.M. offered explanations as to the causes of the absence of so many officers of the lodge, arising from illness and absence from Jersey. The W.M. read portions of letters from the esteemed Bro. Capt. Smith, who has recently set out on a long voyage, expressive of kind and fraternal sentiments, and giving proof of his interest in the prosperity of the lodge. On his behalf he proposed as a joining member Bro. Capt. J. P. Hamon, of the ship *Percy Douglas*; the nomination was seconded by Bro. Mannan. A ballot was taken for Bro. John Hamon, of the Royal Sussex Lodge, as a joining member, which was unanimous in his favour. Several accounts were ordered to be paid. The W.M. called the attention of the brethren to the advantageous change which had been made in the pedestals, chairs, &c., by the substitution of those now belonging to, and lent by, the Césaire Lodge for those previously borrowed from the Prov. G.M. He observed that in the prospect of the speedy opening of the Masonic Temple at St. Helier, in which ample provision of furniture would be made for the various lodges assembling there, these articles would probably be available for use elsewhere, and that it would be desirable to secure them for St. Aubin's Lodge. It was therefore resolved, on the proposition of Bro. C. Le Sueur, Treas., seconded by Bro. Mannan, S.D., that the W.M. and Wardens be authorized to make arrangements for the purchase of the pedestals, chairs, &c. of the Césaire Lodge. A letter was read by the W.M., which had been received by him from Bro. Baudains, W.M. elect of the proposed Lodge, *Les Amis de l'Avenir* under warrant granted by the Grand Orient of the Scotch Rite in France, containing an invitation to himself and the brethren of St. Aubin's Lodge to attend the consecration, installation, and banquet on the 1st of September. The W.M. informed the members present that he had been in correspondence with eminent Masons in London on the subject of the legality of the new lodge, and the power on the part of a foreign authority to intrude on territory under recognized Masonic jurisdiction, the result of which was an impression that by lending any sanction to it he should

render himself liable to censure from the Grand Lodge of England for joining in an infringement on its authority and rights, thereby violating a portion of the obligation on his installation, and that consequently it would be unwise to accept such invitation, or to recognize the new lodge in any way, until a decision on the point had been given from head quarters in London, which might very soon be expected. Some discussion thereupon took place, in which Bros. Grimmond, Capt. Lamb, Schmitt, Mannan, John Durell, C. Le Sueur and others took part, and as they concurred in the views of the W.M., he subsequently read a letter he proposed to send as a reply to Bro. Baudain's, which was approved by the brethren. Bro. Holt was properly prepared, and raised to the sublime degree of Master Mason by the W.M., who also gave him the traditional history, and the explanation of the third tracing board. Bros. Jos. Stevens, Surgny, and Holt were placed before the pedestal, and received from the W.M. the lecture on the second tracing board. The W.M. laid before the members the circular announcing the next quarterly communication of Grand Lodge, on Sept. 2nd, with the business to be transacted. Inquiry having been made three several times, and nothing more being brought forward, the lodge was closed at a quarter to nine in perfect harmony, and with solemn prayer. The members of the lodge and many visitors retired to the refreshment room, where a light repast had been provided. After an hour spent in social intercourse, and in paying the usual compliments to the various authorities, which elicited several short but pithy addresses, the brethren separated at a quarter to ten.

LODGE LA CESAREE (No. 590, late No. 860).—The brethren assembled at six p.m. on Thursday, August 28th, under the presidency of Bro. Durell, W.M., assisted by his Wardens, Bros. Clement and Philip E. Le Sueur. The lodge having been opened in the first degree, the minutes were read and confirmed. Bro. Heymann was examined on his proficiency, the Rev. Bro. Hanan acting as interpreter, the candidate understanding German, his native language, and not English or French. His proofs having been deemed satisfactory, the chair was assumed by Bro. Schmitt, who opened the lodge in the second degree, and passed Bro. Heymann, as a F.C. The W.M. explained the reason that a portion of the furniture in use belonged to another lodge, namely, that in the prospect of the opening of the temple, the chairs and pedestals had been lent to the St. Aubin's Lodge, with a view to the purchase of them. Bro. Binet, P.M., gave notice of a proposition, seconded by Bro. Philip Le Sueur, that these articles of furniture should be offered to the St. Aubin's Lodge for the sum of six guineas. It having been by some thought desirable to remove the lodge at once to another locality, as a temporary arrangement till the completion of the temple, in consequence of the occupation of the rooms during a portion of each day by the Royal Court, Bro. Desmoulins gave notice of motion, seconded by Bro. Binet, to the effect that it is not desirable to make any change at present in the place of meeting. Bro. Nicolle was then brought up as a candidate for the degree of Fellow Craft, and having given evidence of his proficiency in the former, was entrusted and dismissed for preparation. The lodge was again opened in the second degree; the candidate was re-introduced, properly prepared, and received the benefit of the ceremony at the hands of the W.M., the explanation of the working tools and the charge being delivered by the S.W. in such a manner as to elicit the applause of the brethren. The lodge was again resumed in the first degree. The W.M. presented to the lodge a copy of *The History and Articles of Masonry*, by Bro. Cooke; one of the *Masonic Minstrel*; a chart entitled *Code Maconnique*, and other works. The latter was read by the Secretary. On the proposition of Bro. Binet, a resolution was passed, declaring the acceptance of these presents by the lodge, with a vote of thanks to the W.M., and an order for the chart to be framed, as containing a series of Masonic precepts well worthy the study of the brethren. Bro. Dr. Hopkins brought forward the motion of which he had given notice, to the effect that the lodge take five shares in "THE FREEMASONS' MAGAZINE COMPANY LIMITED;" it was seconded by the S.W., and after a few inquiries by several members, and explanations by the mover, it was passed unanimously. Mr. Theodore Jones was introduced and initiated as an Entered Apprentice Freemason by the W.M. As in the former case, the charge was delivered by the S.W., as well as the explanation of the working tools. The W.M. communicated to the brethren a letter announcing the formation of a new lodge in Jersey under French warrant, with an invitation to assist at the consecration, instal-

lation, and banquet. The name of the proposed lodge is "*Les Amis de l'Avenir*," and the authority is derived from the "Grand Orient du Rite Ecossais." On the proposition of the S.W., seconded by Bro. Benest, at the next meeting of the lodge, the propriety of taking twelve more shares in the Masonic Temple, in addition to the twenty-two already paid for, and one presented by Bro. A. Hopkins, will be considered, making a total of 35 shares. Bro. John Le Geyt, an old Mason of more than fifty years' standing, was proposed as a joining member of the lodge, by Bro. John Le Sueur and the S.W. All business having been concluded, the duties were brought to a close at half past nine, and the brethren adjourned to partake of the usual refreshment.

COLONIAL.

JAMAICA.

(From the *Morning Journal*.)

PORT ROYAL.—CONSECRATION OF THE PHENIX LODGE.

Tuesday, the 30th June, being the day appointed for the consecration of the Phoenix Lodge, in Port Royal, Kingston, at an early hour in the morning the members of the Masonic fraternity, then in that ancient town, were actively engaged completing the preliminary arrangements for the ceremony, and from about seven o'clock, until near nine, boats were continually arriving from Kingston with brethren, resident in that city, and elsewhere within the Masonic Province of East Jamaica, until at nine o'clock, the hour appointed for the commencement of the day's proceedings; there was a goodly assemblage of the brethren of the Craft, of all degrees, congregated at the lodge, which is a small but neat and convenient building, appropriately and tastefully fitted up for the purpose to which it has been solemnly dedicated—and is situated at the northern extremity of the town. Shortly after nine o'clock the several lodges in the province, represented by their respective Masters, Wardens, Officers, and such of their members as were in attendance, assembled in the new lodge, clothed in full Masonic costume, while the Grand Lodge met in an adjoining house, the upper part of which was extemporised for the occasion as a Grand Lodge room. Arrangements having been duly made, and all things ready for the day's proceedings, the Grand Lodge marched in procession, from their temporary lodge-room to the Phoenix Lodge, where they were duly received by the assembled lodges, with that honour and respect due from subordinates to their superiors, which Masonry strictly and impressively inculcates.

The members of the Grand Lodge, having assumed their respective appropriate places, the lodge was opened by the Prov. G.M. successively in the three primary degrees in Masonry. Prayer to the Most High and Merciful God for his blessing, which is an essential at the commencement and close of all Masonic proceedings, having been duly offered up in a pious strain and heart touching language by the Rev. Bro. Thomas Robinson. The Prov. G.M. then stated the object of the meeting, and the customary Masonic ceremonies having been duly and impressively gone through, the brethren formed a grand procession in Masonic Order, the junior lodge preceding, and followed by the other lodges according to their Masonic standing, juniors always first. The emblems of consecration being borne by Past Masters, principally of the Army and Navy; but, as we took no notes, we regret we are unable to give the names of the bearers of the several emblems.

Each lodge was accompanied by its respective officers, and the whole body was preceded by Bro. G. Arnaboldi, who acted as Marshal on this occasion. He was mounted on a white charger, richly caparisoned, and ably discharged his duty, by keeping the road clear for the procession to march along. In this order the whole body marched through the principal streets nearly round the town, until they arrived at the north door of the church, when those in front halted, and formed open column of double file, at about twelve feet apart. Each file, as it came up to the spot where its predecessor had stopped, halted, until the Grand Master, who was the last in the procession, passed up the avenue of Masons which had thus been formed, followed by the officer next in rank, and so on, until the whole body entered the church, in exactly the reverse of the order in which they had marched from the lodge—that is, the superior officers and senior lodges first.

The church itself was most tastefully and profusely decorated

with fresh flowers and evergreens, in which display we recognised the delicate and gentle hand of the fair sex, who, though not permitted to enter our lodges, yet unknowingly largely participate in Masonic benefit, and, as we have ever found, are always ready to lend their willing and most acceptable aid in perfecting our work.

For the reasons already assigned, namely, not having taken any notes of the proceedings, writing entirely from memory, and not having been expected to be called upon to give an account of these highly gratifying proceedings, we regret we cannot state the name of the lady—for it was a lady—who kindly officiated at the organ, or a full account of the beautiful anthems which were most musically and touchingly chanted by the choristers, accompanied by the Masonic brethren and many of a large body of the uninitiated, both male and female, who formed the congregation.

On entering the church each lodge took its appropriate place under its own banner, which had previously been hung over the places which the respective lodges should occupy, so that no confusion or delay occurred, but in a shorter period of time than we take to record the fact all were seated and the solemn church service commenced. This service was ably conducted by the Rev. the Rector (himself an old Past Master) and the Chaplain of Her Majesty's ship *Aboukir*, assisted by the Rev. Thomas Robinson, who read the lessons of the day, and preached a most eloquent sermon, replete with Masonic learning, and highly illustrative of the Masonic science, and the principles which ought to characterize all true members of the Craft, selecting for his text the thirty-fifth and four following verses of the twenty-second chapter of the Gospel according to Saint Matthew:—"Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great Commandment in the Law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great Commandment, and the second is like unto it; thou shalt love thy neighbour as thyself. On these two Commandments hang all the Law and the Prophets."

From the text the Rev. Brother delivered a most impressive and thrilling discourse, the beauties of which we are glad it is not necessary for us to mar by any attempt at detail, because, as we have good reason to believe, the sermon will shortly be published in extenso, suffice it for us then to say that while it thrilled the heart of every Mason present, it afforded to the uninitiated a more full explanation of the principles and purposes of Masonry than they are likely to obtain on any other occasion, and while the landmarks of the Order were most carefully guarded, at times the language of the eloquent preacher came so close to an unauthorized exposure of some facts, known only unto Masons, as to make the young members of the Craft stare, and the old to tremble, still all rocks and shoals were safely passed, and all danger carefully avoided. Indeed, the preaching of this sermon can be described by a Mason in no better way than to compare it to a skilful navigator taking a ship into port, with strong current setting in towards a lee shore, the rocks and shoals visible to all on board, the navigator driving awfully near them, and one by one passing them so close as to give them on board a clear view of the sublimity of the scene, and the dangers which surround them, while one by one they are cleared in perfect safety, and at last the vessel itself is safely anchored in port, when those on board, relieved from fear and anxiety, calmly contemplate the sublimity of the scene, the greatness of the danger they have passed through, and the consummate skill of him who has successfully brought them to haven of safety. To the initiated the sermon was a most vivid, though epitomized description of the principles and tenets of the Order, from the lowest to the highest degree, while to the uninitiated it must have afforded a lesson of sound morality and virtue, and have satisfied the sceptics, if any there were present, that Masonry is not a mere illusory form, but a sound and well digested system of religion, morality, and philanthropy based on the principles of faith, in the mercies of God, hope of salvation to the penitent and contrite, love to the brethren, and Charity to all mankind.

The service of the church being finished, the brethren returned to the lodge in the same order in which they had come, only that now the banners were carried before the respective lodges to which they appertained.

The Grand Lodge then retired to its special lodge-room, and after a short interval of time, they again marched in procession

to the Phoenix Lodge, where the several subordinate lodges were assembled.

Here the respective Grand officers took their appropriate places.

The lodge was then duly consecrated by the Prov. G.M., according to the ancient most solemn and impressive rites of the Craft. The W.M. elect of the Phoenix Lodge was installed by G.M., who most clearly and eloquently explained to him the duties of his office, the sacred lessons inculcated, or sought to be inculcated by the several emblems which are used in, and adorn a Masonic lodge, and the true object of Masonry in general and of each lodge in particular.

The several subordinate officers were respectively inducted into their offices by the corresponding Grand Lodge Officers, who each delivered a concise charge, in which he pointed out the duties of the particular office, and admonished the new officer to be diligent in serving his Master and his lodge, and particularly impressed upon him the grand duty of all, namely, reverence and obedience to the Deity, submission to His will, and fervent reliance on His truth and mercy for salvation, to be obtained through earnest prayer and watchfulness. The whole ceremony being as occasion and the order of the proceeding required, accompanied from time to time with prayers supplicatory to God for His blessing on that particular undertaking, and on all Masonic work in general; and addresses admonitory to the brethren, which prayers and addresses were delivered by the most excellent and Rev. Bro. Robinson, in the most fervent and soul-stirring language and tone.

Votes of thanks were recorded to his Honour the Custos, for having granted the use of the Court House for the banquet. To the Rev. the Rector, for the use of the church, and to the clergymen who assisted in the service.

A requisition to the Rev. T. Robinson to print his excellent sermon, was agreed to be sent to that Rev. brother. The lodge was then duly closed in due and ancient form and with prayer, and the Consecration of the Phoenix Lodge was complete.

The ceremony at the lodge having terminated, the brethren separated for a time; and at about four o'clock, they re-assembled at the Court-house, to partake of a rich and bountiful repast, provided by the Phoenix Lodge, to which, after grace had been said by the Acting Grand Chaplain, ample justice was done. The Refreshments which are necessary after labour having been liberally, but discreetly enjoyed, the usual loyal and patriotic toasts were drank with that hearty and enthusiastic good will, which Mason-like, all men who feel that they have faithfully done, and are doing their duty, so well know how to display.

Time will not permit us to detail the toasts, suffice it to say—the first, as of right, was her Majesty the Queen.

The second, the Prince and Princess of Wales and the Royal family.

Then followed: the Governor.

The Council and Assembly of Jamaica.

The Army and Navy.

The Earl of Zetland, and the Grand Lodge of England.

The Dukes of Athol and Leinster, and the Grand Lodges of Scotland and Ireland.

The Grand Master of East Jamaica.

The Clergy, and particularly those who officiated that day.

The W.M. elect of the Phoenix Lodge, and a variety of other toasts, both general and personal, to all of which appropriate responses were made by the brethren, who were peculiarly entitled or required to respond either on their own individual account, or on account of the body to which they were attached, or with which they were connected; and after a most pleasant, and in many respects we hope, instructive day's proceedings, the brethren separated, each to their respective homes, and each, we sincerely hope, fully impressed with the firm conviction that while it is our duty to perform our allotted task here, and cheerfully to submit to the decrees of Providence, and thankfully to enjoy those good gifts which an All-Wise and bountiful Creator has so liberally provided for the sons of earth, we are, amidst all, and above all, to endeavour to make suitable preparation for admission into that Grand Lodge above, not built by hands, Eternal in the Heavens, which is ever opened and where the Most High and Supreme Grand Master ever presides with watchful and benignant kindness over those who have already entered and over every candidate for admission, and is ever ready to receive all who have fitted themselves during their probation in this world for admission there.

The following is the list of the officers appointed to the Phoenix Lodge:—Bros. P. J. Ferron, W.M.; Jacob Alveranga, S.W.; Edward Bolton, J.W.; Henry Darby, Treas.; Edward W. Pursell, Sec.; Theodore De Pass, S.D.; Jacob Hinds, J.D.; David Bamed, I.G.; Jules Desnoes, Tyler.

METROPOLITAN FREE HOSPITAL.—One of the effects of the removal of St. Thomas's Hospital has been to cast a greater amount of work upon the Metropolitan Free Hospital, Devonshire-square, Bishopsgate. During the past year the aggregate number of attendances of patients was 103,983, an increase of nearly 11,000 as compared with the previous year. In the two months immediately succeeding the closing of the establishment at London-bridge, there was an increase in the attendance of patients at the Metropolitan of 3397, being at the rate of upwards of 20,000 per annum. The excellent working staff attached to the hospital are not at all disconcerted by this increase; the only cause for regret is, that the additional burden is not accompanied by corresponding means of support. Heavy liabilities were incurred to provide for the extra pressure, and special appeals made to the public; but these, although in some instances handsomely responded to, have proved insufficient to relieve the hospital of the incubus of a debt amounting to nearly £2000. The hospital differs, as its name implies, from other hospitals in this respect, that no letters of recommendation are necessary; the applicant need but be destitute and sick to ensure obtaining medical or surgical treatment. This promptitude of action is very frequently the means of checking the development of contagious diseases, and thereby preventing an incalculable amount of misery and suffering. The hospital is unendowed, and dependent entirely upon voluntary contributions for its support. Its income is therefore ever fluctuating, and easily influenced by circumstances of an extraordinary character; such, for instance, as the heavy claims upon public benevolence occasioned by the Hartley Colliery accident, and still more recently, the distress in Lancashire. The hospital, situated as it is in one of the most densely populated portions of the City, and contiguous to the overcrowded and notoriously poor parishes of Whitechapel, Bethnal-green, Spitalfields, and Shoreditch, possesses great claims upon the wealth and liberality of the fellow-citizens.

THE WEEK.

THE COURT.—Her Majesty still remains at the Castle of Rosenau, in Germany. The King of Prussia visited the Queen on Tuesday, and on Thursday the Emperor of Austria visited her Majesty. Prince Alfred's visit to Potsdam terminated on Saturday, when his Royal Highness, accompanied by the Prince of Leiningen, returned to the Castle of Rosenau. The Crown Prince and Princess of Prussia saw their Royal relatives off from the Anhalt station. Prince Arthur has been inspecting some military waggons which can at once be converted into boats. at Woolwich. The Prince and Princess of Wales still remain in Scotland. The Queen is expected to return to Windsor on the 10th inst.

GENERAL HOME NEWS.—The mortality of London still continues high, though it is considerably lower than it was a month ago. The deaths last week were 1334; the corrected average for the ten years is 1191, being an increase on the average of 143. The births for the week were 1705; the corrected average is 1859.—The *Gazette* announces that the colonelcy of the Coldstream Guards, vacant by the death of Lord Clyde, has been conferred on Sir William Gomm, and that Major General McPherson has succeeded to the colonelcy of Sir William's old regiment, the 13th Foot.—The report presented by Mr. Farnall to the weekly meeting of the Central Relief Committee presents another important and favourable variation in the number of persons receiving relief in the cotton manufacturing districts. Compared with the previous week, there is the very considerable decrease of 1251 paupers. Since the 6th of De-

cember the decrease is 127,000. The amount of money in the hands of the treasurers of the 27 unions comprising the cotton district is £90,126, and the balance in the bank is £307,297. In the course of the meeting it was stated that £200,000 would probably be required for Manchester under the provisions of the Public Works Act.—According to all accounts the harvest is turning out most satisfactorily. Everywhere the yield of wheat is extraordinarily abundant. In the southern counties the greater part of the crop has been well secured. In the north, however, there is a great deal yet to be done, and the rain which has fallen during the last few days is causing some fear in the minds of the farmers. A few hot dry days would put all to rights, and ensure the ingathering of the crop in fine condition. For root crops the rain is all that could be desired.—Mr. Heygate, M.P., has been strongly recommending the collection of agricultural statistics to the farmers of Leicestershire. He contrasted the condition of England in this respect with that of some of the European states, and of our colonies, and the sister isle. He said that in Ireland statistics were collected from 60,000 holdings, without a dissentient voice, and the system was becoming more popular every day. "It might not be a matter of very great consequence in time of peace, but they might depend upon it that such information would be of vital importance in the event of a war."—The Bristol Association for obtaining an alteration of the Convict System have laid before the Home Secretary a petition, praying that four of the recommendations of the Royal Commission, who have just made their report, may be carried into effect. The recommendations are, that remission of punishment shall only be obtained by strenuous industry; that the treatment shall commence with low diet, separate confinement, and monotonous labour; that when the ticket of leave is granted, there shall be still a supervision until the end of the term; and that such supervision, while it furnishes a refuge against unfounded charges, shall hold the convict to strict responsibility.—The returns of the emigration officials at Liverpool show that, notwithstanding the condition of America, the United States continue to receive a larger number of emigrants than any other country. It is also stated that the total number of emigrants who have left Liverpool during the past eight months is 93,904.—The last of the wooden ships which is ever likely to be added to the British navy was launched at Woolwich on Saturday. The *Wolverine*, of 21 guns, was laid on the slip some years ago, and when the necessity for iron casing became visible her progress was suspended with the view to her conversion. The Admiralty, however, finally determined to finish her as she had been begun, and her launch has taken place. The *Wolverine* is a sister ship to the unfortunate *Orpheus*. On the same day other magnificent launches took place on the river—the *Baroda*, by the Millwall Company, and the *Goleonda*, by the Thames Iron Company. Both of them are beautiful vessels. The three launches of such splendid vessels in the course of one flood tide attracted an unusual number of persons down the river.—One of the two iron steam rams which are being constructed by Messrs. Laird, of Birkenhead, and which led to a petition from the Emancipation Society to Earl Russell, was launched on Saturday, in the presence of a considerable number of spectators. No secret seems to have been made of the event.—A curious case of sudden blindness is recorded as having occurred at Peckham, which, if true, would serve to illustrate the passage of the Psalmist, "The sun shall not smite thee by day, nor the moon by night." Injury from exposure to the moonbeams is not now recorded for the first time.—An inquest has been held on the body of a little boy who was poisoned by mistake. A chemist at Moxley, near Wolverhampton, appears

to have sold laudanum in mistake for tincture of rhubarb, and hence the death. It is an old old tale, but not the less sad.—An extraordinary poisoning case is being investigated by the Hull stipendiary magistrate. A surgeon and an innkeeper are in custody on a charge of administering, or attempting to administer, poison to an illegitimate child; and the evidence of the principal witness for the prosecution details conversations between herself and the prisoners, in which that diabolical object is alleged to have been avowed in the clearest terms.—The inquiry into the death of a little child, daughter of a family in easy circumstances, at Eltham, has been brought to a close after a series of adjournments. The question was whether the mother had ill-used the child or not, and on this point the evidence was very conflicting. The jury returned a verdict of manslaughter, but the mother was admitted to bail.—An inquest has been held on the body of a man who was found lying in a horribly filthy state, much emaciated, and without a bed in his room. His character does not appear to have been good, and his son, a lad of 18, excused the neglect of himself and his mother by that circumstance. The jury returned a verdict of "Death from fever accelerated by neglect."—The inquest on the body of the man Cheenery, found in a house in Wolverhampton about three weeks ago, has been resumed. In order to facilitate the ends of justice one of the most important parts of the evidence—the medical testimony—was withheld till a future day. Sufficient, however, transpired to show that the Coroner, who was no doubt fully aware of the nature of that evidence, considered the deceased had been the victim of a brutal murder, —a fact which was at one time involved in some doubt. As the case proceeds the certainty increases that the woman found dead in an empty house at Dudley was the deceased's murderer, and suspicion of complicity points to a man, named Edwards, with whom the deceased and the woman found at Dudley were acquainted.—It will be remembered that some time ago a man named Gill was convicted of stealing the will of the late Mr. Powell, an extensive colliery proprietor. He was captured while attempting to make terms for its restoration, and mysterious rumours were afloat at the time, as if some member of the family had instigated him to the theft. These rumours are now set at rest. Gill sent for the eldest son of the deceased gentleman to the gaol where he is confined, and confessed that he had entered the house on his own account, with no other motive than plunder; that he carried off some papers at a venture, and on subsequent examination, finding that one of them was the will, he tried to make a profit of its restoration.—An extraordinary trial respecting the burning of Campden House, and involving insurance policies to the extent of £30,000, has terminated in favour of the plaintiff. The case presented some interesting and very peculiar features; but its leading point was, of course, the charge brought by the insurance companies against the plaintiff, that he had been guilty of arson. Of this charge, the verdict, which the jurors delivered without quitting their box for consultation, fully acquits him.—A new fish market is at present being erected in Manchester, and on Saturday afternoon some of the scaffolding used in the erection of the river front gave way, killing one of the workmen, and seriously injuring several others.—Intelligence has been received of the loss of the *Frankfort Hall*, a fine Liverpool trader, in the Chinese seas. Unfortunately, the loss is not confined to the mere vessel and cargo, for telegrams announce that only one man of a crew of 33 has been saved. The vessel belonged to Mr. J. B. Moore, M.P., and was on her way from Cardiff to Shanghai.—A police constable, named Waddington, has been very violently assaulted by three poachers, near Leeds.

His jaw was fractured, five or six of his teeth were broken, and he was rendered insensible. Two of the poachers were taken before the Leeds magistrates, and committed for trial.—A very painful affair has occurred at Newcastle. Ensign M'Cree, a member of one of the local volunteer corps, and a man of good position in the town, has shot a woman. He seems to have ordered her, and other persons with whom she was talking, to go away from his premises. As they did not immediately comply, he brought out his gun. Upon seeing it they moved off, but he shot at them and wounded the woman in the leg. He is in custody.—The South Staffordshire colliers, and operatives engaged in iron works who have not been affected by the late rise given to puddlers, have, during the past few days, agitated for an advance of wages. Before their demands could be made, or even before they could settle among themselves how much they should ask for, their employers have made concessions which it is hoped may bring the question to a settlement. The increased wages which the masters have determined to offer may not probably be as liberal as some of the workpeople desire, but they are quite sufficient to raise the price of both iron and coal, and through this circumstance the trade of South Staffordshire is just now in a very fluctuating condition.—The Manchester City Council have resolved to borrow £68,000 under the provisions of the Public Works Act. This sum will be spent in the following proportions:—Ardwick, for roads and sewerage, £30,000; formation of a new cemetery, £25,000; waterworks, £13,000.

FOREIGN INTELLIGENCE.—A civil process with which her Majesty's name appears in curious conjunction has recently come before the Tribunal of the Seine. An English lady, having for her second husband a French nobleman named the Count de Silly, made her will in October last, and amongst the bequests was one to the Queen of 100,000 francs, to be employed for the London poor. Upon the death of the testatrix her Majesty, having been informed of the fact by Lord Cowley, decided to accept the legacy; but the other legatees required the sign manual to a formal document to that effect, and they proceeded to summon the Queen to appear in person or by procuration. On the trial the question raised was whether the money could be paid over to the ambassador, and it was contended on her Majesty's behalf that it could, as he was recognised by all legal authorities as the representative in everything of his Sovereign. On the other side it was argued that the Queen ought to put her signature at the foot of a special and authentic procuration as the only guarantee the legatees could have that the sum bequeathed had passed into her hands. The Court decided in favour of her Majesty, saying that an ambassador represented his Sovereign in a supreme degree, and that all he said and did was substantially said and done by the Sovereign.—Several of the journals of Paris assert that the Emperor Alexander is about to convert Russia into a constitutional monarchy, with a senate and an elected chamber of 450 deputies. At the same time, we are told, local diets are to be established in all the great provinces; and the kingdom of Poland is to be accorded complete self-government, with the right of sending members to the Imperial Parliament at Moscow. These constitutional institutions will give the Poles even more than the Western Powers have asked for them, and will be represented by the Russian Cabinet as a complete satisfaction of their demands.—The Congress of German Sovereigns at Frankfort terminated on Tuesday; and the final result of its deliberations, we are told, was that only six Princes voted against the Austrian Emperor's scheme of reform. The Sovereigns who declared themselves in favour of the Emperor Francis Joseph's proposals have resolved

to address a collective note to the King of Prussia; and the conference of their Ministers, who are further to consider the Austrian plan, will not be held before a reply to this note shall have been returned.—It is said that the Emperor Francis Joseph, who probably hopes that he has now given sufficient proofs of the sincerity of his desire to reign as a constitutional Sovereign, is about to convoke an assembly of Hungarian “notables” at Pesth for the purpose of discussing with them measures for a “solution of the Hungarian question.”—In a note presented to the German Diet, the Danish Cabinet has declared its willingness to consider the proposals of Germany respecting Holstein and Lauenberg, and its determination to regard a federal execution as falling under the provisions of international law; or, in other words, to offer armed resistance to it. At the same time, we learn that the Swedish Minister for Foreign Affairs has visited Copenhagen for the purpose of conferring with the Danish Ministers.—A dispatch from Copenhagen states that England has protested against the blockade of the Hanse Towns in the event of the Germanic Diet proceeding to Federal execution in Holstein.—A dreadful conflagration has taken place at Monastir, in Turkey, which destroyed the Bazaar and 3000 houses.—A treaty of amity, commerce, and navigation has been concluded between Sweden and Norway and Liberia.—From Mexico we learn that a French *corps d’armée* is marching on San Luis Potosi, which is held by Juarez, with 15,000 men; that Miramon has re-entered Mexican territory with a few thousand adventurers; that an expedition will soon set out for Tampico; and that “the adhesions to the Empire are numerous, but the population would prefer the throne to be occupied by a French prince.”—We have news by the *Oneida*, to the 30th of July from Monte Video and to the 27th from Buenos Ayres, according to which the insurrection in the interior of the latter republic had been suppressed, whilst the Government troops in the former had been defeated.

CHINA AND JAPAN.—By the arrival of the overland mail we have received some interesting intelligence from China and Japan. It appears that the indemnity for the outrage inflicted on British subjects was not handed over to our chargé d’affaires at Yokhama until, with characteristic craft, the Japanese envoys had interposed every possible obstacle and excuse. In the end Colonel Neale, regarding their proceedings as a breach of faith, transferred the business to Admiral Kuper, who thereupon gave public notification of the fact, that at the expiration of eight days he should commence hostilities. The threat was not meant to be an idle one; for active preparations were at once made by the fleet to enforce compliance with our demands. This brought the Japanese to their senses. They sought the good offices of the French Minister to convey to Colonel Neale the information of their readiness to pay the money on the terms originally agreed upon. Admiral Jaurez acceded to the request, when Colonel Neale intimated that as the matter had been suffered to go so far the whole sum of 440,000 dollars must be paid at once, instead of by instalments, and that before seven o’clock next morning. The money, as our readers are aware, was paid accordingly. The murder of Mr. Richardson still remains unavenged, the Prince of Satsuma refusing to deliver up for trial and punishment the guilty parties, who rank amongst his followers. His Highness, will, however, have to render an account to the British Minister, who, in consequence of the inability pleaded by the Tycoon’s Government to coerce Satsuma, will adopt the necessary measures with that object in view. One of Mr. Renter’s telegrams from Suez, since received, asserts that there is a growing affinity between the Tycoon’s government

and Europeans, and that the Tycoon has even chartered British steamers for the conveyance of his troops. Possibly the Tycoon’s ministers may have finally deemed it safer to court European support against the Mikado and the refractory princes than to engage in hostilities with foreigners. There is no news of a political kind from Pekin and the northern ports of China. Profound tranquillity reigned at Hankow. Kiukiang, too, was quiet, but the Taepings were reported in the neighbourhood. During the late attack by the Imperialist troops upon Nankin, some Englishmen who were engaged in an illicit traffic in the creeks were killed or wounded, and others were obliged to fly to Chinkiang, 50 miles to the eastward. Shanghai is not free from rowdyism, and the death of two men who were stabbed at night in the bazaar is reported. The naval and military preparations made by the Imperial Government, with the aid of their European allies, are expected to be most effectual for the reduction of Nankin and the suppression of the Taeping rebellion. An unpleasant affair has taken place at Ningpo. An Englishman, charged with selling arms to the rebels, was tried by court-martial, consisting of four British officers, presided over by a French colonel. The four officers, it is said, were in favour of his acquittal; but the French colonel held a different opinion, and having ordered the man to be sent to the head-quarters of the Franco-Chinese contingent, he was there taken out at night and shot.

AMERICA AND CANADA.—We have some later items from America and Canada. By the *City of Manchester* we learn that the Canadian parliament was opened on the 15th inst. The *Arabia* brings American news up to the 20th inst. It is asserted that General Lee’s army now numbers 150,000 men, he having been heavily reinforced. The draft was proceeding in New York without any disturbance, but the Mayor had refused to sign the municipal appropriation for drafted men. The Federal force at Charleston is considered insufficient, and the Confederates are erecting batteries along the route. The Confederate Generals Bragg and Johnstone have each armies of 25,000 men, and are prepared (as is also General Lee) for offensive operations. An interchange of friendly messages between the Emperor Napoleon and the Confederates is reported. The owners of the *Nord*, a ship destroyed by the *Alabama*, have filed a bill of costs against the British Government. Retaliation is still threatened by the Federal authorities. The American advices brought us by the *Bohemian* are not very important. No considerable movement had apparently been made by either of the hostile armies in Virginia; but it was thought that General Lee contemplated offensive operations. The Federal batteries on Morris Island had opened fire on Fort Sumter, and Confederate accounts admitted that the 200-pound shot produced much effect on the walls. All non-combatants had been urged to leave Charleston, and the Confederates expressed a resolute determination to hold the city to the last extremity. The Federal administration did not expect a speedy success, as the evacuation of Fort Sumter would not necessitate the abandonment of any other Confederate works. Drafting was quietly progressing in New York; but a strong body of Federal troops had been assembled to quell any disturbance.

TO CORRESPONDENTS.

BETA.—We hold that in the absence of the W.M., or a P.M. under the English Constitution, a Warden, not being an installed Master, can perform the ceremonies. Under the Irish he cannot. The Scotch do not recognise P.M.’s, but have a Depute and a Substitute Master.