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CLASSICAL THEOLOGY.—LXXX.

JUNO AND JANUARY.

It may be a matter of interest to consider whether or not spirit-manifestation may be a new signification of divination or magic. We are told that the eastern division of the world was always peculiarly illustrative of the *ars magica*. When Moses compiled his laws, this profession had long been held in high estimation and important practice in Egypt and the adjacent countries. Under severe penalties, the Israelites were forbidden to consult wizards, diviners, and the like. They were to be stoned who professed to having a familiar spirit, or a spirit of divination, by which is meant a voice of an invisible thing—in fact, a ghost, speaking in the ear or from the breast, called a prophesying demon; that is to say, those persons were *Δαιμονοληπτοὶ* (*Daimovoleptoi*), possessed with demons; or *Ἐγαστριμοῦθοι* (*Eggastrimouthoi*), &c., which names also appertained to demons. Thus we read (Lev. xix. 31), “Regard not them that hath familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God.” And the true Spirit of prophecy, infinitely greater, was promised. Thus, for instance (Deut. xviii. 9, 10, &c.), “When thou hast come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners; but as for thee the Lord thy God hath not suffered thee to do so. The Lord thy God will raise up unto thee a prophet from the midst of thee; of thy brethren, like unto me; unto him ye shall hearken, according to all that thou desiredst of the Lord thy God in Horeb. . . . And will put my words in his mouth. . . . And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require of him. But the prophet

which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follows not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.”

Herein it is observable, that this injunction appertained exclusively to the Hebrews. Ancient history proves that the oracles of the heathens often predicted coming events and tidences of the future that did afterwards occur. With respect to the tripod placed at the mouth of the Parnassian Cavern, there are various opinions, as we have elsewhere stated. Some say it was a brazen pot, or, more likely as called, *Ολμύς* (*Olmus*), a mortar of stone filled with pebbles, or containing a serpent, through which the divining or prophetic afflatus passed into the virgin Pythia, and thence in words out of her lips. But there was an old certain diviner named Olmus; and Zenodotus, among others, refers to an extremely ancient superstitious custom of persons sleeping in the Olmoi when desirous of obtaining prophetic dreams. Be these things as they may, it has been asserted that the damsel we read of in the Holy Acts, c. xvi., was temulentated with gasic vapours, or with nocive drugs, by her masters, to whom she brought “much gain by her sooth-saying.” This is untrue. Both the Pythia and the damsel were possessed of the spirit of divination, or, in other words and phrase, were fortune-tellers or future-tellers of the familiar spirit-kind, as of each it may be written, *vatinantium mulierum antestis*, namely, in its heathenish sense, “the principal of the prophetesses.” This subject meaning, subjoined to such Greek words as the following, may, we think, go far to elucidate and solve the prophetic mysteries which the Holy Scriptures will not admit to sanction, or allow to be reliable, for the expressed ordinance they have established, as exemplified in the verse above (Deut. xviii.):—

Νεκρομαντεία (*Necromanteia*) was a divination in which the manes, the shades of the dead, or the ghost of a deceased person, gave answers. *Ἄηρομαντεία* (*Aëromanteia*) was a divination in which certain spectres or spirits of the air were evoked.

Ψαομαντεία (*Psaomanteia*) was another system of invocation by which the aerial forms of the dead

were brought to respond, and even in some cases raised up unto renewed life the dead.

There were many more orders of natural divination, amongst which there were those after their fashion, similar to such as we read of in the Sacred Volume; particularly so when it is borne in mind that Abraham had thought, "Surely the fear of God is not in this place"—viz., Gerar, a city of the Philistines. For example, in the twentieth chapter of Genesis it is written, "God came to Abimelech (or the King of Gerar) in a dream by night, and said to him, Behold thou art but a dead man, for the woman which thou hast taken Now, therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live; and if thou restore her not, know then that thou shalt surely die, thou and all that art thine." Therefore, Abimelech and all his house became sore afraid. The king besought Abraham, and "took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife. . . . So Abraham prayed unto God. . . . And God healed Abimelech, and his wife, and his maid-servants." For the Lord, because of the abduction of Abraham's wife, had smitten them with barrenness.

This unfruitful infliction may have been, perhaps, due to the enchantments of the Magi, but we cannot positively so determine it, although we do not doubt of its performance. *χρηματισμος* (*Crematismus*) was of that division of divinations by dreams when the gods themselves, or spirits in their own shapes, or under assumed forms, conversed with persons in sleep. Thus we are told in the second Iliad of the God of Dreams in the form of Nestor, advising Agamemnon to give battle to the Trojans. It is also related by Pausanias, that in a dream Proserpine appeared to Pindar to complain of his neglect towards her. "Thou hast honoured," she said, "in thine hymns all the other deities, but me thou hast not mentioned. When thou cometh into my dominions thou shalt also celebrate my praise." The poet, not many days after, died; and in a few more days afterwards appeared to an old female relation of his who used to employ much of her leisure time in reading or singing his verses, and submitted to her memory a hymn composed by him in honour of Proserpine.

It is asserted, by some, of Jupiter that he was the first author of all dreams and other divinations; but as Homer says, such mean offices being be-

neath the dignity of Jupiter, he bestowed them, as the case might be, upon inferior divinities. Thence Ovid is not slow to confer upon them such names as Morpheus, Phobetor, or Icelos, and Phantasus. The first, we are told, assumes the forms of men, the second the likeness of brutes, the third the representation of inanimate things. The ghost of Petroclus desires Achilles to have his body interred. Furthermore, we are told that "the earth brought forth nocturnal spectres;" and we read of "that dark cell inhabited with dreams;" also of infernal ghosts, the deities that bring—

"Into the upper worlds fantastic dreams."

Or, as Virgil has it—

"Two gates the silent house of sleep adorn,
Of polish'd ivory this, that of transparent horn,
True visions through transparent horn arise,
Through polished ivory pass deluding lies."

These divinations by dreams, let it be understood, were, however, signified by other words, as, for example, *θεωρημαντικός* (*Theoremanticos*), and *Ονειρος* (*Onciros*), &c.

GENERAL CHARGES.

(Extracted from a Manuscript of Ancient Date by Bro. JAMES FREDERICK SPURR, P.M.)

Every man that is a Mason take right good heed to the following charges, and if any man find himself guilty in any of them, that he ought to pray to God for His grace to amend; and especially you that are to be charged, take heed that you may keep these charges right well, for it is a great peril for a man to forswear himself upon a book.

The first charge is,—That no Master or fellow shall take upon him any Lord's work, nor any other man's work, unless he know himself able and sufficient of skill and ability to perform the same, so that the Craft have no slander or disworship thereby, but that the Lord may be well and truly served.

2. That no Master take no work, but that he take it reasonable, so that the Lord may be well served with his own good, and the Master to live honestly and to pay his fellows.

3. That no Master nor fellow shall supplant any other of their work in hand, or else stand Master of the Lord's work; he shall not put him out except he be incapable to finish the same.

4. That no Master nor fellow take an apprentice but for the term of seven years, and that the

apprentice be able of birth, that is to say, free born, and whole of limbs as a man ought to be.

5. That no Master nor fellow take allowance from any to be made Masons, without the assent and council of his fellows, and that he take him for no less than five or seven years; and that he who is to be made a Mason be able in all manner of degrees, that is to say, free born, of good kindred, true, and no bondsman, and also that he have his limbs sound and strong.

6. That no Master take any apprentice unless he have sufficient occupation to set him on, or to set three of his fellows, or two of them, at the least, on work.

7. That no Master nor fellow shall take no man's work to task that was desirous to go a journey.

8. That every Master shall pay to his fellows but as they deserve, so that he be not deceived by false workmen.

9. That no Mason slander another behind his back, to make him lose his good name or his worldly goods.

10. That no fellow within the lodge, or without, misanswer another ungodly or reproachfully without a reasonable cause.

11. That every Mason shall reverence his elder, and put him to worship.

12. That no Mason shall be a common player at hazard, or at dice, or at any other unlawful plays whereby the Craft may be slandered.

13. That no Mason shall use litchery, nor be a pander or bawd, &c., whereby the Craft may be slandered.

14. That no Mason shall be a thief, or thief's fellow, or conceal any such unjust action, so far as he may will or know.

15. That you shall call Masons your fellows or brothers, and no foul name.

16. You shall not take a brother or fellow's wife in villainy, nor desire ungodly his daughter, nor his servant, nor put him to any disworship.

17. That you pay truly for your meat and drink where you go to board.

18. That you shall keep all the counsels of your fellows truly, be it in lodge or elsewhere, and all other councils that ought to be kept by way of brotherhood.

19. That you be true to one another, that is to say, to every Mason of the Craft of Masonry, that be Masons proved and allowed: you shall do unto them as you would they should do unto you.

20. That no fellow go into the town in the night time, except he have a fellow with him that may bear him witness that he was in company.

21. That every Master and fellow that have trespassed against the Craft, shall stand to the award of the Masters and fellows, to make them accorded if they can; and if they may not accord them, then to go to the common law.

22. That you shall be true men to God and the holy church, and that you use no error or heresy by your understanding or discretion, but be you wise discreet men, or wise men in each thing.

23. That you shall be liegemen to the king, without treason or any other falsehood, and that you know no treason or treachery, but you amend privily, if you may, or else warn the king or his council thereof.

24. That no Master or fellow make, mould, square, nor rule to no leyer, nor set no leyer within the lodge nor without, to hew or mould stones.

25. That every Mason receive and cherish strange fellows, when they come from other countries, and set them to work, if they will, as the manner is, that is to say, if they have mould stones in their place, or else he shall refresh him with money unto the next lodge.

26. That every Mason shall truly serve the Lord for his pay, and every Master truly to make an end of his work, be it task or journey, if he have his demand and all that he ought to have.

[From the cautious I have now recited may be perceived what kind of men Freemasons ought to be, and this alone one would think sufficient to silence the clamour of the envious, credulous, and ill-natured against our ancient and honourable society. But such is the present flourishing state of Masonry that nothing can harm us, if we are followers of that which is good, and adorn our lives and conversation with the beauty of holiness, if we promote virtue, discourage vice, and pursue with diligence and honesty the different callings and ways of life in which by the providence of God we are placed.—J. F. S.]

WHAT AN EDUCATED MAN OUGHT TO KNOW.—Ruskin says:—An educated man ought to know three things, first, where he is, that is to say, what sort of world he has got into; how large it is; what kind of creatures live in it, and how; what it is made of, and what may be made of it. Secondly, where he is going to, that is to say, what chances or reports there are of any other world besides this; what seems to be the nature of that other world. Thirdly, what he had best do under the circumstances, that is to say, what kind of faculty he possesses; what are the present state and wants of mankind; what are the readiest means in his power of attaining happiness and diffusing it. The man who knows these things, and who has his will so subdued, in the learning of them, that he is ready to do what he knows he ought, is an educated man; and the man who knows them not is uneducated, though he could talk all the tongues of Babel.

THE GREEK LODGE ARETE AT CONSTANTINOPLE.

As some statements have been made about the motives which induced the members of the recently-formed Greek Lodge Areté, at Constantinople, to place themselves under the jurisdiction of the Grand Lodge of England, we think the following translation of an address delivered by the J.W., Bro. Scouloudi—a very influential and talented brother—will serve to throw some light on the subject, and remove any misapprehension which may have arisen in consequence of the un-Masonic proceedings of the brethren of some of the foreign lodges of Constantinople, who unhappily do not always act in the fairest way towards their English brethren. We are happy in being able to state that the Areté has made such progress in the few weeks that it has been at work, that it is intended to make application to the Grand Lodge for a second Greek lodge. The Armenians, also, intend shortly to forward an application for another:—

Brethren,—We feel bound to give a reason for having called you at the present meeting, convinced that on hearing our object you will give your full approval.

Since the foundation of the existing Masonic lodges in this capital, and the number of Greek brethren began to increase, one idea sprang up simultaneously in the minds of all, and this was the establishment of a Greek lodge.

This idea was not the result of pride or national ambition, but rather an idea of general Masonic interest, as will appear from the sequel.

Of the Greek brethren here, some belong to Italian, some to French, and some to English and German lodges. And here we may ask, what is the practical utility of these Masons to the aforesaid lodges, or to the Craft in general?

From what we have heard and judged from our own experience, the utility in question is very trifling—if, indeed, any at all. Everywhere the Greek brethren are only a few, and consequently reduce themselves to a minority, in which they do not perhaps even participate. We have been obliged to hear everywhere Masonic doctrines and their humane principles in a language not our own, and hence we naturally feel to be living in a *strange atmosphere, ever seeking our native one.*

We feel particularly the hard position of strangers as often as we see Masonic privileges and assistance partially directed and under the guidance of undue national selfishness, instead of being bestowed without distinction or partiality to suffering humanity at large. Our object is not to give rise to questions of nationality in Masonry by making such inappropriate claims; but when others do so, and, what is still more, carry them into effect, our further silence on the subject would be blameable; and as we cannot lift our voice, being that of the weak, we are bound to adopt such measures as will enable us in future to spread the blessings of Masonry independently on our own people, by alleviating suffering among them, giving our brotherly hand to the most virtuous, and diffusing the light we possess more amply among our nation.

We repeat that the energy of the Greeks belonging to the Masonic lodges in this place is perfectly useless. The compass and the square remain idle in our hands. Who among us, brethren, would propose other Masons

to the building when everyone of us is in the habit of considering himself a stranger in the work?

So far as I am concerned, I do not hesitate to state the simple truth, that ever since I put on the workman's apron I never thought of drawing any of our brethren into a strange lodge, but my constant aim has been how to succeed in establishing a Greek one.

Dispersed as we have been until now among the several lodges, anything of Masonic usefulness done among us was either not observed or passed perhaps without any effect, hushed by the noise and hammerings of so many foreign Masons. No advantage has thus accrued to Masonry or to any community. But as soon as the Greek brethren succeed in concentrating their means of action in one, they will then be sure that their usefulness would be comparatively great, and the effect everywhere felt, not only among the Craft, but among mankind in general.

By establishing a Greek lodge the number of Greek Masons will, in a short time, be such as will happily go beyond the nucleus of it, and thus extend the basis of the two pillars of the Temple in silent and quiet harmony, so as to have the laws of the Great Architect accomplished according to our ancestral Masonic traditions.

By division our usefulness comes to nothing; by concentration much can be effected. Myriads of solar rays can hardly warm a wintry atmosphere, but a few of them only concentrated can generate fire, nay, even a conflagration. Let our focus be the Greek lodge. By our concentration we shall kindle a fire, the warmth of which shall reach all our tempest-tossed brethren.

Hence the idea of establishing a Greek lodge cannot be considered as emanating from selfishness, but rather out of general Masonic interest. Such an idea, from being daily fostered and strengthened, will by degrees become a necessity, and once so, our hope is that it shall not be long before it is carried into effect.

Actuated by such a feeling, several of the members of the Craft, nine in number, have met together for mature consideration, but finding the number was small it was resolved that all the Greek Masons now in Constantinople should be called at another meeting, so that their co-operation might have a still greater effect.

The charge for said convocation has been given to Bros. Sehinias, Rodocanachi, and Scouloudi, through the annexed document.

[Here follows the document and signatures.]

Thus it is, brethren, that by virtue of this invitation we have the pleasure of seeing you herein assembled.

Fellow Masons, our mission might be considered so far fulfilled; but, however, with your permission, we shall enlarge a little more on the subject, so as to consider beforehand the principal questions which must inevitably arise soon after our first steps are taken.

We deem it advisable, lest these questions might startle some, to endeavour to divest them from all fear, and before we are prevailed upon to neutralise their import. Thus modelling beforehand the plan before us, like truly intelligent and provident Masons, we shall be more easily enabled to convert the otherwise shapeless mass into a corner-stone.

Be it, therefore, known to all that a Greek lodge is to be established; and this we no longer hesitate to consider as a certainty. Your presence within these precincts is a sufficient proof. Hence we dare not suppose that there is any among the brethren here present opposed to the lodge, whether through unwillingness to stand its trifling expense, or wishing to serve foreign interests. Else, should there unfortunately be any, we believe that a logical and mild debate, without exasperation or ill-judged Masonic zeal, would soon enlighten the so-disposed brother, and bring him to the light of the majority.

A Greek Masonic lodge will, therefore, be established; and the brethren are aware that seven regular Masons are sufficient for its foundation. But before the day comes for obtaining a warrant, it is necessary that

we should place our lodge under the protection of a foreign Grand Lodge. And here lies one of our principal objects for inquiry, although rather a formal one.

We are aware that representatives of several foreign lodges have already begun to counteract our own, or have endeavoured, at least, to make ours dependent upon theirs. It would be really unadvisable for us safely to handle a point whereon some strangers wish to create a sore. Persuaded, however, that the body of our Greek brotherhood is nowhere vulnerable, and counting on the sound-mindedness and prevailing concord of the brethren here present, we can point out distinctly, and invite all foreigners to see, that the Greek Mason is in the enjoyment of full health, and that he is strong both in mind and heart.

Three protections are extant for our choice, the Italian, the French, and the English—all of them are excellent. All these three Easts profess Masonic virtues, and we might be disposed to accept any one of them indiscriminately, respecting them as we do alike, did the interests of our lodge not require, firstly, to enjoy as much independence as possible, while under tutelage; and, secondly, a powerful protection before the local government. To these two requisites we now wish to draw the attention of the brethren, so as to vote for the one we may deem most able to grant them the desired protection.

This is the interest of the Greek lodge, and none else. The object of the Greek Masons is not to meddle with political factions and be divided into ministerial organs, or for an opposition, as is just now somewhere the case, nor subject themselves, as it happens elsewhere, to the anxious inspection of a military government, which allows sometimes the free action of the legs of the compass while it holds it by the head. Such is by no means our purpose; it is only the instilling of virtuous principles, the enlightenment of those that are in darkness, and the alleviation of suffering that they are looking after.

These are, we repeat, our main objects. They are so beyond doubt, I am happy to say. Now, without any reference to governments, the Masons in Europe, although they form one particular class, they form, nevertheless, part of the uninitiated community among which they live. It is from such they draw their inspirations, and reflect its necessities, and by partaking of its sympathies and antipathies forget how their work follows, ever and anon, the tendencies of that very community by which they are surrounded.

From among the European Masons there are those who are dreaming of revolutions, others consorting bright theories, and thus each is working according to the bent of the community to which he belongs, and no doubt imposes the same course to those under him; but as for ourselves, we feel bound to work for the wants of our nation, which are not those of the European communities. We by no means intend to meddle with political enterprises.

It may be that some of our brethren here present disapprove our speaking so frankly about Masonry as practised now-a-days in Europe. They may have a reason, but we beg to assure them that on no other occasion would our remarks have been allowed to overstep the bounds of our private circle. In view, however, of what we are witnessing about us, we are bound not to forget the maxim—

Amicus Plato, sed magis amica veritas.

And here we repeat, for the third time, that our object is purely Masonic; it is only the propagation and enforcement of virtuous manners and saving knowledge.

To effect this, we must exercise our powers of action as independently as possible, and equally uninfluenced by foreign interests.

You are now, brethren, requested to pronounce under what East we are likely to find protection, free of political or governing influence, and such as will give us the independence required. This question once settled,

there remains the financial part to be discussed. At the first outset but few expenses are required. Should we become attached to the French, we are required to pay about £20 for the warrant; if to the English, £7 are sufficient; and by adding £20 more for other extras (which, by the bye, are not inevitable), we may, by a capital of £40, meet all the first necessary expenses of our lodge.

The house, furniture, and the like will not force upon us an immediate outlay, since the European lodges in this place, on hearing of the contemplated opening of the Greek, have already offered us very kindly their fraternal hospitality. We see no reason why we should not accept their kind offer for the time being, until, by the increase of our funds, we may be able to have a temple and furniture of our own.

We have shown to you, brethren, that in order to begin our work the funds required are only £30 or £40, and these, we feel confident, the Greek Masons will unhesitatingly contribute on considering the moral good to be effected by their so doing.

The third point will be the election of the Worshipful Master, whose duty, besides that of the opening of the lodge, will be to cause it to be recognised by the adopted East, and obtain its requisite licence.

The fourth, and last, question is the formation of the by-laws of the lodge, which are to be very elaborate, and adequate to the spirit of the brotherhood, so as to avoid every unforeseen omission that might at some future period impede its internal progress.

In conclusion, we beg to say that what we have so far advanced has not been with a view of imposing our own ideas, aware, as we are, that there are many brethren here at present able to give many profound and clever suggestions on the subject of this our present meeting.

Begging to be excused for the length of this statement, we submit to your decision the following propositions, by way of recapitulation:—

- 1st. To establish a Greek Lodge in Constantinople.
- 2nd. To place it under the English Constitution, as the best adapted to our purposes.
- 3rd. To elect the Worshipful Master by ballot.
- 4th. To appoint a committee of three members, for the purpose of compiling the by-laws of the lodge, and submit them to the final approval of a future meeting.

THE SEPULCHRE OF CHRIST.

Mr. Fergusson has delivered a lecture at the Royal Institution, with a view to show that the building in the sacred enclosure at Jerusalem, called by Europeans, the "Mosque of Omar" (but by the Mussulmans the "Dome of the Rock"), and supposed by some to have been built by Omar over the site of the altar of the Jewish Temple, is really the Church of the Resurrection," built by Constantine over the rock which he believed to contain the sepulchre of Christ. In his former lecture, in March, 1862, on the same subject, he had argued the Christian and Constantinian origin of the "Dome of the Rock" mainly from the architecture of that building. No refutation of his arguments having been put forward, he said, and his own recent visit to the spot having confirmed him in his former views, he took this opportunity of re-enforcing them. This he did by the reverse process of argument to that formerly employed, viz., by describing the dimensions of the successive temples of the Jews. "If I can convince you that the rock which is situated in the centre of the

building popularly known as the Mosque of Omar is, and always was known to be, outside the temple area, you will be forced to admit that it was not built by the Moslems—the only reason ever advanced by any one for assigning the building of it to them being that on that rock stood the Holy of Holies, or the altar of the Jews. If it was not built by the Moslems, it was by the Christians; and if by them, it could not be other than the church which Constantine erected over what he believed to be the cave in which the body of our Lord was laid. The architecture is of his age, and neither he nor any other Christian ever built a church in Jerusalem, or any where else, the whole floor of which was occupied by a great rock with a cave in it, but that which Eusebius describes as the one erected by that emperor.”

He commenced with the Tabernacle, which was the model for Solomon's Temple. He showed that the apparent anomalies in the dimensions given in Exodus, which had hitherto so sorely encumbered restorers of the Tabernacle, vanished directly it was assumed that the Tabernacle had a “ridge.” “It was a tent; and like every tent from before the time of Moses to the present day, it had a ridge. When once this is suggested, the whole becomes clear. Thus, every dimension of the Tabernacle is a multiple of 5, except the curtains, which are 14, because they were measured along the slope. There were only four pillars in the interior, but five in the porch, as there must be if there was a ridge; and the same number necessitated an unequal number of boards (nine) behind. In fact, the moment you assume the ridge, which was indispensable as a protection against the weather, all the difficulties disappear, and every part of the Bible description becomes intelligible.

“When the Tabernacle came to be superseded by a more permanent structure, it was copied literally in plan and arrangement, with this marked distinction, that in the edifice of the Temple, every dimension of the Tabernacle was exactly doubled. Thus, the Holy of Holies in the Tabernacle was a cube of 10 cubits; in the Temple of 20. The Holy place in the Tabernacle was a double cube of 10; in the Temple, of 20 cubits. The porch of the Tabernacle was 5 cubits by 10; of the Temple, 10 by 20. The verandah of the Tabernacle was 5 cubits wide, the chambers that surrounded the Temple measured 10. But perhaps the most remarkable coincidence is that the angle of the roof made the Tabernacle 15 cubits in height, and consequently the Temple was raised by a false roof, or upper chamber, till its height was 30 cubits.”

The dimensions of the court are not given either in the Bible or Josephus, but it may safely be inferred that, like the edifice, they were double those of the Tabernacle; and that the court therefore measured 100 cubits by 200, or 150ft. by 300ft. This is the more probable because the courts of Ezekiel's Temple were of that size. In the edifice

itself the only difference between Ezekiel's dimensions and those of Solomon arises from the introduction of a range of chambers between the Temple court and the north court.

The Temple of Zerubbabel followed the measurements of Solomon and of Ezekiel, as appears by comparing the notices of Esdras, Josephus, and Hecataeus of Abdera.

So far the pre-Christian temples. The Temple of Herod is much more important, because its foundations can still be traced out, and it thus becomes the turning-point of all topographical inquiries at Jerusalem. The authorities for restoring it are Josephus and the book *Middoth* in the Talmud. The house itself was only repaired. It was still standing as rebuilt by Zerubbabel when Herod took it in hand, and the dimensions were not altered; the only difference between it and Solomon's being that it retained the passage between the external chambers of Ezekiel, making the width 60 instead of 40 cubits. Two wings were also added to the façade, each 20 cubits square, so that the whole building measured 100 cubits long and 100 cubits wide. It is evident that a building 100 cubits wide could not stand in a courtyard of the same dimensions, and allow a passage round it. We consequently find the breadth of the court increased to 135 cubits, or 202ft. 6in., and the length between the porticoes 187 cubits, or 280ft., leaving 20ft. for the cloisters and the thickness of the walls. The court was strongly fortified, having three gates on the north and three on the south side, and one, the most magnificent of all, towards the east. What had been the outer court, or Court of the Gentiles, was cut in two, and appropriated to the women; its breadth was also 135 cubits. Its extent east and west can be fixed with very tolerable accuracy by the protraction of the outer court. It must have been as nearly as possible 40 cubits, or 60ft. The important and characteristic addition which Herod made was the great Court of the Gentiles, with its “Royal Porch,” 600ft. long and 100ft. wide, supported by 162 Corinthian columns, which divided it into three aisles, of which the centre one was 100ft. high. The Court of the Gentiles surrounded the whole of the other courts, and formed a square, as Josephus expressly states, of which the external measurement was one stadium, or 600ft., on each side.

Having obtained these general dimensions, the lecturer next proceeded to apply them to the existing remains. All agree that the south-western angle of the Harem enclosure is one of the angles of the Temple area. For 600ft. eastwards from this angle along the south wall all is practically solid. But at that point a range of vaults is reached, unequally spaced, badly constructed, and not only of much more modern age, but too weak to have supported the Temple. So far, therefore, did the Temple extend, and in this direction the

history and the topography are agreed. Returning to the south-west angle, and measuring 600ft. north, we come to a second bridge or causeway. Up to that point the great "bevilled" masonry of Herod extends, but there it ceases. On this side, again, the history and topography are at one, and thus two sides of the quadrangle are obtained. The other two, lying within the sacred inclosure, have not yet been investigated. The position of the great rock-cut reservoir in front of the Aksah, the watercourses, as far as they have been examined, all accord with the indications of Josephus and the Talmud. Everything tends to show that the Temple of Herod was, as Josephus tells us, 600ft. square, and was situated in the south-western angle of the present Harem area. *The rock, therefore, which now stands under the Dome of the Rock was certainly outside the area of the Temple, at a distance of 150 feet from its northern wall.* A few words were devoted to showing that the supposition that the altar in the Temple was placed upon a rock is unsupported by any evidence or implication of the Bible, Josephus, or the Talmud, and is, in fact, a mere Mohammedan tradition.

The remainder of the lecture was devoted to an examination of the post-Christian evidence. The lecturer said that he had Sir H. Rawlinson's Arabic library examined by a competent Arabic scholar, who had extracted and translated all passages bearing on Jerusalem, the result being that, down to the time of Abd-el-Malik, and later, the limits of the Temple were well known to the Mohammedans, and that they neither built nor pretended to have built the structure now called the "Mosque of Omar."

"If, then," concluded Mr. Fergusson, "the Dome of the Rock was not built by the Saracens, it must have been built by the Christians: there is no third party in the field who could have done it. In that case, I would ask, 'What church did Constantine or any other Christian priest or monarch build in Jerusalem over a great rock with one cave in it but the Church of the Holy Sepulchre?' Till this question is answered—and no attempt has yet been made to reply to it, or to supply its place with any reasonable suggestion—the arguments of my opponents halt. As I began let me conclude. I first took up the question on architectural grounds; I then examined it historically; and lastly, I investigated it on the topographical ground I have this evening laid before you. Whichever path I attempted to pursue, I always came back to the same point. I do not mean to say that the question is without difficulties, or the road without its ruts and roughnesses; but I do assert that, so far as I can judge, an immense preponderance of evidence, from whatever point it is viewed, is in favour of the conclusion that the building at Jerusalem known as the Dome of the Rock is the identical church which Constantine built over what he believed to be the Sepulchre of Christ."

MASONIC NOTES AND QUERIES.

BIBLIOGRAPHICAL QUERIES.

Some writers have favoured us with the titles of the following works. The dates of publication are of vast importance, and, in order that there may be no mistake about them, instead of inserting them in figures I have done so in words:—

1. *A Short Analysis of the Unchanged Rites and Ceremonies of the Free-Masons.* London, 8vo. Printed for Steph. Dilly. SIXTEEN-HUNDRED AND SEVENTY-SIX.

2. *Observations and Inquiries relating to the Brotherhood of the Free-Masons,* by Simeon Townshend. 8vo., London. SEVENTEEN-HUNDRED AND TWELVE.

3. *The Constitutions of the Fraternity of Free-and-Accepted-Masonry.* No size, no place of publication mentioned, but dates given thus:—SIXTEEN-HUNDRED AND EIGHTY-NINE; SIXTEEN-HUNDRED AND NINETY; SEVENTEEN-HUNDRED AND ONE; SEVENTEEN-HUNDRED AND TWENTY-THREE; SEVENTEEN-HUNDRED AND TWENTY-FIVE.

Watt, Lowndes, Bagford, the Bodleian, and British Museum Catalogues have been carefully searched, but not a vestige of any one of these titles can be found. Nicholls's, Grainger, and the various dictionaries of authors and printers have been most thoroughly examined, but no traces have been found of a Simeon Townshend or a Stephen Dilly. Thory, in his introduction to his *Acta Latomorum* expresses his doubt of the existence of such books. We already know that, in the instance of the "Certayne Questions" and the, so-called John Locke's, letter on them, said to be copied from the Bodleian, and printed *ad nauseum* in every history of Masonry, that some brother did forge a document which deceived Preston, but that there never has been—so the librarians say—any such letter or MS. in the Bodleian library. I grant it is much easier to impose on persons, not used to old documents, by the fabrication of a manuscript, but what I am treating of are *printed books*—books that are said to be printed before the formation—or reconstruction—or any other term the reader may choose—of the *Grand Lodge* in 1717. Nor must the present, or Anderson's, *Book of Constitutions*, be confounded with that quoted above—although both are dated in the year 1723, when an edition of Desagulier's or Anderson—they both claimed it, and signed the preface—was printed, and is lying before me at this moment, and entitled, *The Constitutions of the Freemasons. Containing the History, Charges, Regulations, &c., of that most Ancient and Right Worshipful Fraternity. For the Use of the Lodges.* So the identity of year of publication, although remarkable, cannot be said to refer to one and the same book.

My query shall be a terse one. Has any brother ever seen, and if so where, a copy of the printed books I have numbered 1, 2, 3? Because it does not seem credible to me that every sheet of them should vanish and leave no trace behind. We swallow quite enough nonsense in the lectures, but historical truth and accuracy demand a more correct version of the existence of those books which have, hitherto, escaped the inquiries of—MATTHEW COOKE.

THE OLD MASONIC ARMS.

In the plates—after the “Addenda” of Bro. Noor-thouck’s *History of London*, 4to. 1773, I find on plate ii., amongst the “Arms of the City Companies,” those of the Masons, established in 1677, which are, azure, on a cheveron, between three towers argent, a pair of compasses, extended, of the first. Crest: A tower, argent. Motto; “In the Lord is all our trust.” This is no doubt the operative guild builders’ arms. On plate iv., are the arms of “Free and Accepted Masons.” No date is assigned as to their establishment. The arms given are gules; on a cheveron, between three towers argent, a pair of compasses, extended, proper. Crest, an eagle, close. Supporters, two otters, proper. Motto “Relief and truth.” The level, square, and plumb-rule are introduced as accessories outside the shield. Bro. Noor-thouck was a Freemason. That is patent to all, because he edited, for the Grand Lodge, an edition of *The Book of Constitutions*. What I am desirous of knowing is where did he derive the latter coat from? Why was the crest an eagle? And what have Free and Accepted Masons to do with otters?—MATTHEW COOKE.

A GRAND MASTER’S LABOURS.

The ancient usage demanded “Grand Visitations” as a regular portion of the duties of the officers of the Grand Lodge. This was right. The more power confided to men, the more duties are imposed upon them. The theory of the Grand Mastership gives that official almost despotic powers; his honours, his exemptions, his privileges are autocratic. How much, then, should be expected of him in return? But how poorly this theory of duty is sustained let the record of subordinate lodges almost everywhere throughout the land show. How few lodges ever see their Grand Master. Yet it was intended that Grand Masters should stand face to face, at least once a-year, with their brethren, to answer their inquiries, settle their difficulties, criticise their work, and dispense the countless benefits flowing out of an intimate relationship between the head and the body; and when we get back to old-fashioned notions they will do so.—A CONSERVATIVE REFORMER.

THE COMING HISTORY OF FREEMASONRY.

It is time that a true history of Freemasonry was written. We say a true history, for of apocryphal ones we have an abundance, but of these we are getting tired. We have had enough of assumptions without basis, of statements without evidence, of assertions without authority, of narratives without date. In 1721, Anderson’s claims for a Grand Mastership for Moses, and Grand Wardenships for Aholiab and Bezaleel, might pass unquestioned; for there were few Masonic readers, and nobody outside of Masonry took any interest in the question. But we venture to assert that the historical part of the *Book of Constitutions*, if now published for the first time, would meet rather with sneers than commendation.

But Freemasonry has now assumed a higher tone among the intellectual pursuits of men; it has a profound science, a pure and truthful philosophy, an interesting literature, which are attracting the attention of the world. Its elevated position and its popularity are giving it an influence, within and without its own precincts, that make men begin to enquire,

“What is it, and whence did it come?” And the answer to these questions will consist in a plain, documentary history of the Order. The intelligent Mason, as well as the inquisitive profane, will now require in such a history authenticated dates and unquestionable authority for every portion of the narrative. Dreams and fantasies, and wild imaginative speculations, will now excite nothing but ridicule. If a legend is selected, it must be related for what it is worth, and not as a fact. And as nine-tenths of our legends are altogether symbolical, like the mythology of the ancients, they must, to attract attention or command respect, be always accompanied by their symbolical interpretation.

A deceased brother of eminence once commented in terms, by no means too severe, on the looseness of Masonic writers as to dates and authorities. We listened, and were compelled, with reluctance, to admit the justice of the eloquent speaker’s denunciation, for we had but lately tested its truth by experience. Once instituting an inquiry on a point of Masonic chronology, we found such confusion of dates, such contradiction of statements, such a mixture of facts and suppositions, and such general incoherence in the narrative, that our patience was well-nigh exhausted in the almost futile effort to extract light out of this darkened chaos.

Now this sort of writing will no longer be tolerated. We want a history of Freemasonry that shall be a history of dates and facts; not a history of theories and suppositions. We want a history that will bear, like a truthful witness, a severe cross-examination; and whoever undertakes to write such a history must begin by remembering Aristotle’s critical maxim, that “incredulity is the foundation of all wisdom.” In the preparation of his materials he must take nothing for granted, but must “prove all things,” and the proofs by which his own doubts have been removed will also remove those of his readers.

And what an accession would such a history so written—truthful, authentic, precise, authoritative—be to the library of the scholar; what light would it throw on the religious, the philosophical, and the architectural history of the world; what glory would it secure to the Order, what reputation to its author! Such a history “would present the Masonic institution to the fraternity and to the world in its true and rightful colours as the conservator of the arts of peace; as the champion of progress and intellectual freedom; as the firm supporter of law and order in human governments; as the herald amongst mankind of brotherly love, relief, and truth; as the patron of industry, integrity, and sobriety; as the almoner of bounty to the distressed, the widow, and the fatherless, and as the bulwark of religious truth.”—AMERICAN MASONIC PAPER.

MASONIC LITERATURE.

The day has come when Masonry can no longer be a laggard in the paths of literary pre-eminence. If, but two or three hundred years ago her members were the builders of all those magnificent piles which fill the minds of observers in these days with wonder and astonishment, and wrap the soul in solemn awe, as we stand within and beneath their grand and lofty domes, how shall we, in the great change wrought in the institution by the silent hand of time, place ourselves side by side with our glorious ancestry, in

works whose fame shall be handed down to their latest posterity? We are not builders of cathedrals, or temples, or palaces, or abbeys, nor any of the grand old monuments whose towering forms and mossy walls, hoary with age, are the living exemplifications of that scientific pre-eminence which marked the footsteps of the Masonic institution, to be found in every part of the world, and nowhere more frequently than in England. Masonry cannot enter, as a society, the commercial world, and contend with the shipper and manufacturer; with him who brings spices from the east, furs from the north, the delightful fruits of the earth from the south, bearing in exchange, to every part of the wide world, some useful thing to barter with our fellow-man for that which nature has devised to a different climate. Gain is not her vocation. War, that dread scourge of the earth, has few to advocate its claims to honour among the civilised part of mankind. The profession of arms is for us not a delight, but a stern duty. The destruction of his fellow-man, desolating the home of his brother, burning, ravaging, and destroying all that is beautiful, cannot, for a moment, win us to its consideration, when we are seeking employment for a society whose members have ever delighted in the name of peacemakers. Masonry can never gain a single laurel on the tented field, or in the wild havoc of war, save to shield and protect the fallen, and to comfort the wounded and miserable.

Equally denied to us, as a society, are those great vocations to whose pursuit so many great minds of the world are engaged. Though, as individuals, we may become famous as statesmen, by guarding and preserving the liberties of our countrymen, and guiding humanity in the possession of those great rights of life, liberty, and the pursuit of happiness, along the paths of peace and prosperity, for ever dashing back the waves of anarchy and ruin; though, as divines, learned in all the wisdom of the sacred writings, gentle and loving as a St. John the Evangelist, we may win man from error's path by the cords of love; or, as a St. John the Baptist, may forbid by stern, unbending integrity and love of truth, the commission of crime—yet, as a society, we cannot enter into these fields, for the universality of Masonry takes within its embrace every free man who is good and true, or no matter what political opinions he may hold, or at what altar he may kneel, so that he believes in the Great Artificer of the Universe, who rules in the armies of heaven and governs the counsels of the inhabitants of the earth.

Where, then, shall we look for that pursuit which we may follow, and, gaining the end sought, mark upon it, Masonic? I can turn to nothing worthy of the great truths which you profess to teach, worthy of the deeds of your departed ancestry, worthy of the age and country in which you live, save the building up of a Masonic literature. In this work there will be no conflict with any principle which the society has ever held. There is no conflict with the world, there is no conflict with truth and charity—the objects of our sincerest devotion. The intellectual pursuits to which it invites us, harmonise with all the teachings of Masonry. They will be handmaids to assist us in the study of our peculiar forms and ceremonies. Instead of being forbidden, the lectures of a degree in Masonry especially recommend such

studies to our favourable consideration. More than all, such an attachment will be the death-knell to slothfulness and idleness among the officers of a lodge if, unhappily, any are tempted to tread such dangerous paths.

A heathen poet tells us that idleness is the prolific parent of all vice—on the other hand, perseverance is always successful; for that failure which is attributed to misfortune may often be the effect of imprudence or inattention. How frequently do we hear from indolent men that their time is so fully occupied in providing for the necessities of their families that they have no leisure for speculative pursuits, when, in fact, there are more hours wasted in frivolities, by such men, than would serve to make them masters of all the arts and sciences, if properly applied. When Philip, king of Macedon, invited Dionysius the younger to dine with him at Corinth, he felt an inclination to deride the father of his royal guest, because he had blended the character of prince and poet, and had employed his leisure in writing odes and tragedies. "How could the king find leisure," said Philip, "to write these trifles?" Dionysius answered, "In those hours which you and I spend in drunkenness and debauchery."

A well-known Masonic writer says: "The times in which we live are peculiarly characterised by a deep research into the causes of things, and bold speculations for the improvement of science. Whilst so many powers are earnestly engaged in a contention for superiority, Freemasonry must not pause upon the threshold, while the world runs on in an uninterrupted course of improvement. Freemasonry must not stand still; for if she hesitate ever so little, time will pass, and she will be distanced in the race. We appear to be on the eve of some great organic changes; whether for good or evil, the Great Architect of the Universe can alone determine. But it behoves Freemasonry to take such steps in the great drama of life as to secure, if it be possible, the predominance of good. She ought to occupy the foremost rank in the work of amelioration, to watch over the best interests of society, and endeavour to prevent the inconsiderate and unwary from being misled by the false glitter of unsound theories on the one hand, and hollow professions on the other, which are sure to terminate in disappointment, and perhaps in consequences of a more serious nature."

In advancing these views, I do not pretend to desire that any "ancient landmark" of the Order should be even so much as touched by the pen, which will add to our delight and knowledge, by furnishing us with Masonic history, Masonic essays or treatises upon philosophy, or burning lines filled with the poetry of Masonry. Surely I need not stop to argue that these things will not invade with rude hands the secrets of the Order, or do aught but add to its glory and usefulness.—S. A. M. WOOD (U.S.)

MASONIC RULES.

Never let it be known how you vote upon an application for admission to the Order, either directly or indirectly.

Never be afraid to do your duty when you believe a candidate is not worthy to be received in membership with us.

Never speak of lodge matters in unseemly or improper places.

Never indulge in practices which may bring reproach on the Institution.

Never forget you are a Freemason—a link in the chain of universal brotherhood.

Never be absent from the meetings of your lodge if you can help it.

Never forget a Freemason is your brother, and treat him accordingly.

Never fail to admonish a brother if you see him going astray.

Never repel the approach of a brother because he is poor.

A Mason must be a "peaceable subject to the civil power where he resides or works."

He must never be concerned in plots or conspiracies against the peace and welfare of the nation.

He must be cautious in his words and carriage.

He must act as become a moral and wise man.

He must consult his health by not continuing too long from home after lodge hours.

He must avoid gluttony and drunkenness, so that his family be not neglected or injured, nor be disabled from working.

He must relieve a brother, if he can, when he is in want.

He is to avoid all wrangling and quarrelling; all back-biting and slander.—*American Mirror*.

EXTRA VERSE OF ENTERED APPRENTICE.

"How great was my maze when I first saw the blaze
When struck with mystical occasion,
What knowledge I gained, when the lodge was explained
Of a free and accepted Mason."

The above is not printed in the copy of the Entered Apprentice's song attached to our Pocket-books, and yet a country brother tells me it was common in his lodge when a young man. Is it a discarded verse of the old song?—BRISTOLIENSIS.—[It is spurious—unmeaning. How can a person be "struck with mystical occasion?" Totally devoid of rhythm, and was not written by Bro. M. Birkhead.]

THE STEWARD'S JEWEL.

In some old lodges the jewel worn by the brother who acts as Wine Steward is a fish. Is this emblematical of drinking?—††.

TRIPLETS.

The head of a Masonic document has the following letters thus disposed. T T T . P P P . T T T . E E E . et T T T . I I I . F F F . dots and all. What does it mean?—V.

CORRESPONDENCE.

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

FREEMASONRY IN CHINA.

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

DEAR SIR AND BROTHER,—I have perused with much pleasure the interesting articles in your numbers of 25th February and 11th March, entitled "Freemasonry in China," as they contain a very truthful account of the position in which the Freemasons of Shanghai are placed, by being so far distant from the seat of provincial government. I can bear personal testimony to the inconvenience to

which the Shanghai brethren are often subjected in consequence.

In your article of 11th March, you state the Zetland Lodge as the first working in China under the warrant of the Grand Lodge of England. On referring to the "Freemasons' Calendar," you will find this lodge was not formed until 1846—the first lodge in China being the Royal Sussex, established in Canton in 1844. When the foreign settlement at this port was destroyed in 1856, the brethren became dispersed; and it was towards the latter part of 1862, or early in 1863, that some zealous Masons prayed the P.G. Master to grant that the warrant of the Royal Sussex Lodge, which had so long remained in abeyance, might be transferred to Shanghai; and no sooner was it transplanted to that port, than this lodge once more became prosperous: and why? Simply because the Masons in Shanghai had become so numerous, owing to the careful and earnest manner in which the principal tenets of our Order were disseminated by the officers and brethren of the Northern Lodge of China (No. 570), that although lodges of emergency were continually being held, the work became almost overwhelming, and so made it a matter of necessity for the establishment of a second lodge in Shanghai. This induced our esteemed and zealous P. Prov. G.M., Bro. Rawson, to recommend the P.G.M., Bro. Mercer, to grant the removal of the Royal Sussex Lodge. Shanghai has now become the home of the lodge, for which the first warrant for China was granted. Last year a warrant was obtained for the Tuscan Lodge (No. 1027), and owing to the exertions of the P. Prov. G.M., Bro. Rawson, a chapter and encampment have been formed under English constitutions. Our Scotch and American brethren have worked with us until the past year, when finding their Masonic body daily becoming enlarged, they have obtained warrants, and formed lodges under their respective constitutions, and now most harmoniously carry on their labours. It will thus be seen that Freemasonry in Shanghai flourishes in an eminent degree, and its influence has been felt in Yokohama, Japan. The brethren of that port, anxious for a lodge, have asked the assistance of their Shanghai brethren, by recommending the petition to the Grand Lodge of England for a warrant. Yet, with all this, Shanghai is not privileged to possess a Provincial Grand Lodge, whilst Hong Kong, which from 1856 to 1864 boasted of only one lodge under English constitutions, retains the Provincial Grand Lodge of China. The Victoria Lodge (No. 1026) was established at that port towards the end of last year, so that it now has two lodges, whilst Shanghai boasts of three lodges under English rule.

I would not ask that Hong Kong lose its Provincial Grand Lodge; but I think you will agree with me that the time has now arrived for our M.W.G.M., the Earl of Zetland, to take the claims of the Masons in Japan and the northern ports of China into his most favourable consideration, by granting them a warrant for a District Provincial Grand Lodge, to be held at Shanghai, to enable them to advance more fully the interests of the Fraternity, and, at the same time, encourage them to continue with energy the work they have so long and zealously carried on.

Yours fraternally,

C. THORNE, P.M. No. 570.

THE MASONIC MIRROR.

MASONIC MEMS.

The Supreme Grand Council of France have just conferred upon our distinguished Bro. Hyde Clarke the rank of Sovereign Grand Inspector-General of 33°, and the appointment was duly proclaimed at the last meeting of the Grand Central Lodge.

At the meeting of the Lodge of Benevolence, on Wednesday last, Bro. John Udall, P.G.D., in the chair, twenty petitioners were relieved with various sums, amounting in the aggregate to £244.

THE BOYS' SCHOOL.

By an accidental omission of the close of our report in our number of the 11th inst., we failed to state the result of the collection at the dinner, which amounted to £4,500—the largest ever made for any of the Masonic charities, and which has only been excelled in one or two instances by other charities, and then only for large and important hospitals.

By this collection the votes of the Boys' School will be much increased; and we again solicit the assistance of the brethren in endeavouring to secure the election of two boys who have already gone to poll seven times without success, evidently from the want of some brother taking up their cause. The following are the cases as extracted from the balloting paper issued at the last election:—

CRABTREE, BENJAMIN TOWNSHEND. Born 6th March, 1853. His mother, Mrs. Alice Crabtree, is the widow of the late Samuel Crabtree, who met with his death, 3rd Jan., 1861, from an accident, while following his occupation of a builder, at the Victoria Railway Station, Pimlico, leaving five children, three of whom are entirely dependent upon the widow for support.

WILSON, ROBERT CHRISTOPHER. Born 5th October, 1852. His father, Bro. Joseph Wilson, aged 58, was formerly a chemist and druggist, of Kendal, but is now in poor circumstances, suffering from a diseased knee joint of 32 years' standing, accompanied with popliteal aneurism. Has a wife and six children, three of whom depend upon him for support.

In the seven ballots already taken, Crabtree has polled 143 votes, and Wilson 72, whilst something more than 500 each will be required to ensure success. We, therefore, urgently call upon the brethren who have not pledged their votes to any particular candidates to forward us their balloting papers; and we remind them that the balloting papers for any of our charities will be acceptable, as they can all be used to ensure the return of these friendless boys.

We subjoin a conclusion to the report of the 11th, and which was accidentally omitted:—

After the toast of the evening had been drunk,

Bro. BINCKES presented two boys to receive the prizes at his Grace's hands. In doing so he said he was discharging a duty which was to him a pleasure. One of the boys, Thomas Jesse Weaver, was the best boy of the year. He had taken no less than six prizes at the last school examination; he was first in the English class, first in the French class, and he bore away many other distinctions; he had been found proficient in the various branches of study; he had displayed uniformly most meritorious conduct, and had become entitled not only to those prizes which were granted by the Institution, but had earned for himself the proud distinction of bearing away the gold and silver medals, which would be presented him by the Chairman. That distinction alone carried with it the possession of the prize of five guineas annually; and, without making invidious

comparisons, he (the Secretary) did not think any boy ever stood in a prouder position than Thomas Jesse Weaver now did to receive at his Grace's hands those rewards. He next presented William Hobbs Adams, who had been elected by his schoolfellows—and had received fifty-eight votes out of sixty-seven—as the boy they most esteemed, to receive the prize of £5 given by Bro. Cox, of Canonbury Lodge, and called the "Canonbury Prize."

The CHAIRMAN presented the different prizes, and as either candidate received them he was most cordially cheered. An admirable chorus was then sung by the whole school.

Bro. BINCKES then read the list of subscriptions, amounting in the whole to about £4,500.

The following toasts were afterwards given:—"The Vice-Presidents, Trustees, General Committee, House Committee and Auditors of Accounts," responded to by Bro. Hopwood; "The Royal Freemasons' Girls' School, and the Benevolent Annuity Funds," responded to by Bro. Patten; "The Ladies," and "The Board of Stewards," Bros. Stevens and May returning thanks.

The musical arrangements were under the direction of Bro. Wilhelm Ganz, supported by Bros. Donald King and Wallworth, Madame Parepa, Misses Arabella Smyth and Julia Elton.

PROVINCIAL.

DERBYSHIRE.

BELPER.—*Beaureper Lodge*, (No. 787).—On Thursday, the 9th inst., the Beaureper Lodge (No. 787), held at Bro. Watson's, the New Inn, Belper, was consecrated by Bro. H. C. Okeover, D. Prov. G.M., of Derbyshire, assisted by several of the Prov. G. Officers. The arrangements were all that could be desired, and the interesting ceremony was very beautifully and impressively performed, during which Bro. B. Mandale, Prov. G. C., delivered an excellent oration on the general tenets of Freemasonry. Bro. E. Birch, of the Derwent Lodge (No. 884), ably presided at the harmonium, and the vocal parts of the musical arrangements were well rendered by several resident and visiting brethren. Bro. Butel, P. Prov. S.G.W., officiated as Dir. of Cers. There was a large attendance of brethren, amongst whom were Bros. C. R. Colville, P. Prov. D.G.M. of Derbyshire; John Gamble, P. Prov. S.G.W.; Thomas Cox, P.S.G.W., and P.M. 253; S. Collinson, P. Prov. S.G.W.; J. Crossley, P.M. 253; S. D. Waddy, 96; I. Bowmer, P.M. 884; Joseph Stone, W.M. 884; J. North, 884; J. W. Lee 884; B. Street, 884; J. Kinder, J.W. 884; G. C. Hall, W.M. 1028; Thomas Horsley, S.W. 1028; W. Wilson, J.W. 1028; and the following brethren of the Beaureper Lodge:—S. Pratt, W.M.; S. Stone, S.W.; J. Pym, Sec.; H. Topham, J.D.; J. Pegg, I.G.; R. D. Cooke, W. Webster, W. E. Sowray, W. Horsley, W. Haslam, H. Burns, J. Stockall, W. Adsetts, G. J. Smith, W. G. Moran, W. C. Haslam, W. M. Ingle, W. Watson, &c., &c. After the ceremony about forty of the brethren sat down to a sumptuous repast, under the presidency of Bro. S. Pratt, W.M. The usual loyal and Masonic toasts were duly honoured, Bro. Waddy (barrister of the Midland and Northern Circuit) responding in a most eloquent speech on behalf of the visitors. The enjoyment of the evening was greatly augmented by the vocal harmony of several of the brethren. The catering of Bro. Watson, as usual, gave great satisfaction.

DEVONSHIRE.

MORICE TOWN, DEVONPORT.—*Lodge St. Aubyn* (No. 954).—The monthly meeting of this lodge was held on Tuesday, the 16th inst. A ballot was taken for three candidates for initiation, and also for two joining members. The lodge was then passed to the second degree, and the brethren initiated at the last regular lodge were introduced and received the degree of F.C. No candidates for the third degree being present, the lodge resumed to the first degree, and the gentlemen who were balloted for were then introduced and admitted into the mysteries and privileges of Freemasonry. Some important matters of

interest to the lodge having been disposed of, and a gentleman named for initiation at the next meeting, the lodge was closed in ancient form.

DURHAM.

HARTLEPOOL.—*St. Helen's Lodge* (No. 531).—The Masonic Hall, occupied by this lodge, has been undergoing certain repairs and renovations, such as painting, paperhanging, and laying down matting in the lodge-room, anterooms, &c., which was very much needed. The decorations, which are simple and chaste, yet display considerable taste, and above all are strictly Masonic; at the same time great attention has been paid to the comfort and convenience of the brethren. On Thursday, 16th inst., a postponed meeting of the regular lodge was held, when there were present—Bros. D. Moore, W.M.; James Groves, I.P.M.; A. Nathan, S.W.; W. J. Siveright, J.W.; L. M. Hill, S.D.; W. Stockill, J.D.; S. Armstrong, P.M., Treas.; Stonier Leigh, Sec.; Emra Holmes, M.C.; J. J. Armstrong, I.G.; Mowbray, Tyler; Verrill, Irvine, Austin, Sale, Maguinness, Tose, Watt, Forbes, Taylor, Windross; and visitors, Bros. G. Kirk, W.M.; R. B. Harpley, S.W., Farrar and Birnie, Harbour of Refuge Lodge (764). The lodge was opened in due form with solemn prayer, and the minutes of the two preceding lodges read and confirmed. The lodge was then opened to the second degree, and Bros. Taylor, Tose, and Forbes, being candidates for the third degree, were examined as to their proficiency in the former, which proving satisfactory, they retired, and the lodge was opened to the third degree. The three candidates were then severally introduced and raised to the sublime degree of M.M. by the W.M., assisted by the immediate P.M., who gave the usual illustration of the tracing board, and explained the working tools. The lodge was resumed by the W.M. successively in the second and first degrees, and a brother was proposed by the W.M. as a joining member. The lodge was finally closed in love and harmony, when the brethren retired for a short time to refreshment.

SEAHAM.—*Fawcett Lodge* (No. 661).—On Monday, the 13th inst., the installation of Bro. John Richardson, as W.M., was performed with the usual solemnity, at the lodge-room, Seaham Harbour, by Bro. B. Levy, Prov. G. Dir. of Cers. The following brethren were appointed officers for the ensuing year:—Bros. R. Candler, P.M.; H. B. Wright, S.W.; T. G. Shaw, J.W.; W. Atkinson, Treas.; S. J. Ditchfield, Sec.; M. Reed, S.D.; J. Crawford, J.D.; J. Service, I.G.; W. Laws, Tyler. After the ceremony of installation, and the appointment of officers had been gone through, the pleasing duty of presenting to Bro. James Ayre, one of the Past Masters of the lodge, a life governorship of the Royal Freemasons' School for Female Children, was performed by Bro. J. Crossby, Prov. S.G.W. The Fawcett lodge have conferred this appropriate and substantial mark of favour on Bro. Ayre as a token in consideration of the valuable services he has rendered the lodge from the time of its commencement. After the business of the lodge was concluded, the members dined together at Bro. Taylor's, Lord Seaham Inn.

LANCASHIRE (WEST).

LIVERPOOL.—On Friday, the 17th inst., a meeting of the brethren of this province was held at the Temple, 22, Hope-street, for the purpose of presenting to Bro. James Hamer, Provincial Grand Treasurer, a portrait of himself as a testimony of the esteem and regard in which he is held by them. Bro. C. J. Banister, P.G.S.B. of England presided, and in feeling terms alluded to the untiring zeal, disinterested devotion, and active services in the cause of Freemasonry of Bro. Hamer. Whenever there was a lodge to be founded, a question of Masonic jurisdiction to be arranged, a lecture required, a widow or orphan to be provided for, or a charitable object to be supported, in any part of the province, Bro. Hamer was at the post of duty, executing those talents with which God has blessed him, both to His glory and the welfare of his fellow creatures. Whether by affording instruction, correction, relief, or reproof, his hand is always guided by justice, and his heart expanded by benevolence. In short, he (Bro. Banister) felt his own inability to do justice to his feelings on this occasion, but trusted to the fact of the brethren having determined to mark their sense of Bro. Hamer's virtues, by presenting him with the beautiful painting that now adorns the walls of this room. Bro. Banister, in continuation, said, in the name of the subscribers I now present to you, Bro. Hamer, this portrait, believing that you will regard

it, not so much for its merits as a work of art, but as a memento of the kind love and esteem of your brethren, and may you long be spared with us to assist and instruct us in our labours here below; and when you are summoned from this sublunary abode may you be admitted to the Grand Lodge above, where the world's Great Architect lives and reigns for ever. Bro. Hamer, in reply, said that he felt deeply grateful to Bro. Banister for his kind eulogium, and to the brethren for this manifestation of their good-will and esteem. He could not deny that he was passionately devoted to Masonry; and having leisure to attend to its duties, it at all times afforded him great pleasure to instruct and improve the brethren in the inferior degrees wherever and whenever he could. With respect to the picture, it was his intention to present it to the Provincial Grand Lodge, which he hoped would meet with the approval of the brethren, inasmuch as it was subscribed for by the province, and as a portrait of him in his official capacity as Prov. G. Treasurer; moreover, he having no family to bequeath it to (as Masons), he thought it would be better preserved, and the brethren pleased to see it where it now was placed. The presiding officer proposed that the thanks of the brethren be accorded to Bro. John Pepper, P. Prov. G. Dir. of Cers., who had borne the heat and burden of the day as Secretary and Treasurer to the committee, for to him must be given the palm of conducting to a successful issue the proceedings of the day. He had had the whole of the arrangements on his own shoulders, and thus they well knew that whatever he did was sure to be done well. Bro. Pepper, in responding, observed that he had long noticed Bro. Hamer's abilities, and his willingness at all times to make a sacrifice on the altar of Freemasonry—that the province had profited by his example and had been improved by his labours, and that a debt of gratitude was due to him. The artist selected was Mr. W. Daniels of this town, and as a work of art and a likeness is not to be surpassed.

MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge* (No. 382).—The installation meeting of this lodge was held on Monday, the 20th inst., at Bro. Lines, the Chequers Hotel, Uxbridge. There were present—Bros. Coombes, W.M.; Charles Herring, S.W.; Cheg-widden, J.W.; Hickes, J.D.; Newall, Carter, Watson, Chobham, and Weedon, P.M.'s; with Bros. Besant, Gedge, Codner, Line, Butler, Glaisher, Glastin, Jordan, Mills, Colton, Hoffman, Wirtzfeld, Exall, and many others. The visitors were—Bros. Worthington, 517; Sharman, 180; Simpson, P.M. 180; T. Allen, 733, &c. The report of the Audit Committee showed a balance of more than twenty-five pounds to the credit of the lodge. The business consisted of four raisings, installation, and two initiations. The raisings were performed by Bro. Coombes with his accustomed skill. Bro. Newall, P.M., and S.G.D. of Herts, being ably installed, Bro. Charles Herring, in a board of twelve Installed Masters, and the new W.M., most creditably initiated the candidates. The officers appointed were—Bros. Cheg-widden, S.W.; Claisen, J.W.; Coombes, I.P.M., Treas.; Gawthrop, Sec.; Wirtzfeld, S.D.; Besant, J.D.; Glaisher, I.G.; and Drew, Tyler. The lodge was then called off and the brethren proceeded to discuss one of Bro. Lines' famous banquets. After the cloth had been cleared, the W.M. very tersely gave the usual loyal and Masonic toasts. He next proposed that of the visiting brethren, which was responded to individually. Bro. Coombes, I.P.M., said they could all judge from the way the new W.M. had done his work, as well as from his previous connection with the lodge, how he would carry out the duties of his high office. For himself he could say that Bro. Herring, as his S.W., had given him great satisfaction, and he (Bro. Coombes) was equally sure that in the new role of W.M. he would give equal satisfaction to the lodge. The W.M.'s health was then given and warmly received. The new W.M. had to thank them all for their kindness. He believed he had attended punctually, tried to do his work creditably, and in consequence had succeeded to the chair, for which he was grateful, and would strive to do his duty in it. He then gave the health of the initiates, Bros. Smith and Hrabga, for which they each briefly responded. The next toast was that of the P.M.'s of the lodge, the W.M. incidentally remarking that Bro. Coombes had endeavoured to make them all comfortable during his term of office. Bro. Newall had not only made them comfortable, but the success of the lodge was mainly owing to his zealous endeavours on its behalf. He had also installed the W.M. that day, and added another to them all. Bro. G. T. Carter

was always ready with his best advice and a delightful song. Bro. Chobham was useful and kind as ever. Bro. Weeden, the father of the lodge, was respected by all. The W.M. then gave Bro. Coombes a P.M.'s jewel, bearing the following inscription—“Presented by the brethren of the Royal Union Lodge (No. 382) to Bro. Wm. Coombes, P.M., in testimony of their high appreciation of the great zeal, ability, and courtesy displayed by him during the year he presided as Worshipful Master. 1865”—Wishing that he might always wear, and look upon it as a token of their respect and esteem. Bro. Coombes, I.P.M., had tried to do his best since he had been connected with the lodge. It was very gratifying to him to receive that mark of their approbation and esteem, and although he had then passed the chair he should not lessen his zeal in the cause. Bro. Newall, P.M., could not help contrasting the lodge as it was when he first knew it and at the present time. He believed it was planted in a good soil, and brought forth fruit abundantly. He was sure that if brethren tried to make a Master comfortable he would, in return, endeavour to do the same with them, and in his own case he knew the value of such reciprocity of good offices. The more he met them the more he liked them, and that caused him to feel a warm attachment to the lodge for which he had exerted himself to the utmost, and not for self-interested motives, but for the good of the lodge. Bros. Carter and Chobham each followed with thanks, and Bro. Weeden said he was proud to have been called the father of the lodge. He had been a Mason thirty-four years, and was still a member of that, his mother, lodge. He was glad to have lived so long to see its prosperity, and hoped to share it for some years to come. The health of the officers followed, which was replied to *seriatim*. To the memory of Bro. Theodore Claisen, drank in solemn silence. The Treasurer and Secretary, the latter being presented with a Bible by the lodge, and sundry other toasts, speeches, and songs. After all of which the lodge was finally closed and the meeting adjourned.

SURREY.

REGATE.—*Surrey Lodge* (No. 416).—The regular meeting of this lodge was held on the evening of Saturday, the 18th inst., when there were present—Bros. C. J. Smith, W.M.; Lainsou, S.W.; Sargant, J.W.; J. Llewellyn Evans, President of the Board of General Purposes; Lees, Sisson, Holman, and Carruthers, P.M.'s; Thompson, S.D.; Foot, J.D.; Last, I.G.; Kelsey, Dir. of Cers.; Hart, Sec.; Morrison, Treas.; Rev. J. C. Wyater, Chaplain. Visitors—Wood, 90; Newman and Wren, and other brethren of the lodge. The duties, after the usual confirmation of the minutes, were to ballot for three joining members, Bros. Hon. Monson, Rev. Hough, and Capt Ker. To ballot for Mr. J. Watney, Mr. A. G. Hall, and Dr. Chessall, for initiation. The ballot having been taken and proved satisfactory, the gentlemen named in the summonses were elected as joining members and for initiation. The W.M. then passed Bros. Pym and Down to the degree of F.C., and afterwards in his usual impressive manner duly initiated Messrs. Watney, Hall, and Chessall, into Masonry. The Masonic work to be done was certainly more than usual in this county lodge, and we cannot but congratulate the W.M. on the flourishing state of Masonry in the Surrey Lodge, a larger number of brethren being present, and for his untiring efforts and energies to promote Masonry and Masonic feeling in the province. The brethren adjourned to an excellent banquet provided by Bro. Steed, when the usual Masonic toasts were given, and the brethren separated at an early hour having spent a profitable and pleasant evening.

YORKSHIRE (NORTH AND EAST).

SCARBOROUGH.—*Old Globe Lodge* (No. 200).—On Wednesday, the 15th inst., the usual monthly meeting of this lodge took place under the superintendence of Bro. W. B. Stewart, W.M., assisted by Past Masters William Bean, James F. Spurr, W. F. Rooke, H. C. Martin, Sec.; John W. Woodall, Treas.; H. A. Williamson, S.W.; J. Hargreaves, J.W.; William Peacock, S.D.; S. Gibson, J.D.; R. H. Peacock, I.G.; D. Ash, Tyler. Fifteen other members of this lodge were present; also Bro. Thorne, of Lodge No. 94, Sunderland, and Bro. Croft, of Lodge No. 123, Richmond. The lodge was opened in due form, and the minutes having been read and confirmed, one brother was proposed a joining member. Two gentlemen were proposed candidates for the mysteries of Freemasonry. The

lodge was then opened in the second degree, when Bros. Baillie, Heselton, and Fleet, passed a very satisfactory examination, after which the lodge was opened in the third degree, and Bros. Baillie, Heselton, and Fleet, were separately raised to the sublime degree of Master Masons. The lodge was then closed in the several degrees with prayer. The brethren afterwards regaled themselves. The usual Masonic toasts (including the Secretary's toast) were given, and the brethren parted in good fellowship.

KNIGHTS TEMPLAR.

YORKSHIRE (NORTH AND EAST).

HULL.—*Ancient York Conclave of Redemption*.—This conclave was opened in the Masonic Hall, Prince-street, on Friday, the 17th inst, by the E.C. Sir Knt. Walter Reynolds, assisted by Sir Knts. M. C. Peck, 1st Capt.; J. F. Holden, as 2nd Capt.; Thos. Walton, as Prelate; J. N. Schevlin, Expert; F. Jackson, Capt. of Lines. There were also present Sir Knts. C. Wells, J. H. Peart, Thos. Dale, &c. The conclave having been opened in due form, the minutes of the last meeting were read and confirmed. The ballot was then taken for Comp. R. V. Allison, of the Old Globe Chapter, Scarbro', who was unanimously accepted, and who, being in attendance, was admitted and installed a Sir Knt. of the Order by the E.C. This being the meeting for the election of E.C. for the ensuing year, the E.C. called upon the Sir Knts. present to make their choice, when Sir Knt. Gilbert Wilkinson, 2nd Capt., was unanimously elected. Sir Knt. Holden then moved a vote of thanks to the retiring E.C., which was carried by acclamation. One candidate for installation in this beautiful degree having been proposed, the conclave was closed in due form, and the Sir Knts. adjourned to the banquet hall, and spent the remainder of the evening in harmony.

AMERICA.

LODGE OF SORROW.—The late Bro. J. J. J. Gourgass was made a Mason early in the present century, in L'Union Française Lodge (No. 71), of this city, and has long been borne on its roll as an honorary member. His sudden death prevented the brethren from rendering to his remains the public honours due to one who has so long wrought in our quarries, and they propose to supply the omission, so far as can be done, by a Lodge of Sorrow.—*New York Dispatch*.

NEW ZEALAND.

TARANAKI.

LAYING THE FOUNDATION PILE OF THE FREEMASONS' HALL.

St. John's Day, 1864, was a busy day with the Freemasons of the Mount Egmont Lodge (No. 670, E.C.) According to ancient usage, the brethren met at high noon at the lodge-room, Devon-street, on Tuesday, the 27th Dec. (the anniversary of St. John the Evangelist) to instal the W.M. for the ensuing year, and to transact the usual annual business. At 11.30 there was a large attendance of the brethren at the opening of the lodge. The usual Board of Past Masters having been constituted, Bro. W. Carrington (who had been elected to the W.M.'s chair for the ensuing year) was installed in the usual manner, Bro. Black, P.M., being installing Master. The W.M. then appointed his officers, who were invested with their collars and jewels by Bro. Black, and appropriate addresses delivered by him to each, viz., Bros. F. L. Webster, S.W.; H. W. Brewer, J.W.; Lang, Sec.; Hammerton, S.D.; Aaronson, J.D.; Skinner, I.G.; and Howell, Tyler. Bro. Knight, having been elected Treasurer by the lodge, was also re-invested with the Treasurer's collar and jewel. At the termination of the business, the brethren formed in procession, and, preceded by the band of the 70th Regiment, playing the “Entered Apprentice's Song” arranged as a march—which had been kindly allowed to take a part in the day's festivities by Col. Mulock—attended Divine Service at St. Mary's Church, where their Chaplain, Bro. the Rev. H. H. Brown, preached an excellent sermon from the 5th verse of the 22nd chapter of the Revelations—

“And there shall be no night there; and they need no

candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever."

During the service the choir of St. Mary's church, who had kindly attended, sang the chants and anthems in their usual excellent style, led by Bro. Morshead on the harmonium. At the conclusion of the service the brethren (the band again playing the Entered Apprentice's Song) proceeded to the site of the Freemason's Hall, to lay the foundation pile of that building. A numerous assemblage of ladies and the inhabitants of the town were present, an awing for the use of the ladies having been put up by the builders. On arriving at the foundation pile at the north-east corner of the lodge, which was suspended over the hole in which it was to be placed, the brethren formed around it; the W.M. standing in the east, the S.W. in the west, and the J.W. in the south; on each side of the W.M. stood the P.M.'s of the lodge, Bro. Woon, P.M., with the corn, Bro. Black, P.M., with the oil, and Bro. Newland, P.M. with the wine, which they carried in silver vessels. The ceremony commenced by the Chaplain, Bro. Brown, offering up the following prayer (the band having first played a selection of solemn music):—

"Almighty and ever glorious Lord God, Creator of all things, and the Governor of everything thou hast made, mercifully look upon thy servants, now assembled in thy name and in thy presence, and bless and prosper 'all our works begun, continued, and ended in thee.' Graciously bestow upon us wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony and holiness in all our communications and work. Let faith be the foundation of our hope, and charity the fruit of our obedience to thy revealed will. O thou preserver of men, graciously enable us now to dedicate this building to the honour and glory of thy name, and mercifully be pleased to accept this service at our hands. May all who shall be lawfully appointed to rule in it according to our constitutions be under thy special guidance and protection, and faithfully observe and fulfil all their obligations to thee and to the lodge. May all who come within this building have but one heart and one mind, to love, to honour, to fear, and to obey thee, as thy majesty and unbounded goodness claim; and to love one another as thou hast loved us. May every discordant passion be here banished from our bosoms. May we here meet in thy presence as a band of brethren who were created by the same Almighty parent, are daily sustained by the same beneficent hand, and are travelling the same road to the gates of death. May we have thy Holy Word always present to our minds, and may religion and virtue, love, harmony, and peaceful joy reign triumphant in our hearts. May all the proper work of our institution that may be done in this building be such as thy wisdom may approve, and thy goodness prosper. And, finally, graciously be pleased, O thou Sovereign Architect of the Universe, to bless the Craft wheresoever dispersed, and make them true and faithful to thee, to their neighbours and to themselves. And when the time of our labour is drawing near to an end, and the pillar of our strength is declining to the ground, graciously enable us to pass through 'the valley of the shadow of death,' supported by 'thy rod and thy staff,' to those mansions beyond the skies, where love, and peace, and joy, for ever reign before thy throne. Amen."

To which the brethren answered aloud,

"Glory to God on high, and on earth, peace, good-will towards men."

The pile was here lowered into its final position to solemn music, after which, having been examined by the Worshipful Master and Wardens with their respective implements of office, the following dialogue took place:—

Bro. Black, as officiating Master.—Worshipful Master, what is the proper jewel of your office?

A.—The square, Worshipful Sir.

Bro. Black.—Has the square been applied to the corners of the pile, which ought to be square?

A.—It has, Worshipful Sir, and I find them correct.

Bro. Black.—Brother Senior Warden, what is the proper jewel of your office.

A.—The level, Worshipful Sir.

Bro. Black.—Has the level been applied to this pile?

A.—It has, Worshipful Sir, and I find it correct.

Bro. Black.—Brother Junior Warden, what is the proper jewel of your office?

A.—The plumb rule, Worshipful Sir.

Bro. Black.—Has the plumb rule been applied to this pile?
A.—It has, Worshipful Sir, and I find it perfect.

Bro. Black.—Having full confidence in your skill in the royal art, it now remains that the work be finished.

Here Bro. Black handed the gavel to Bro. Newland, P.M., who gave three blows on the pile, and declared it well and truly laid.

Bro. Black.—And it is laid accordingly, and this undertaking having thus begun in order, may it now progress in peace and be finished in harmony. So mote it be.

Bro. Black here took the oil, and addressed the audience, saying—

"When Jacob, the son of Isaac the son of Abraham, fled from the face of his brother Esau, and going from Beersheba to Haran he tarried all night in a certain place, and slept on the cold ground with a stone for his pillow in great discomfort. Here he had a vision of the gates of Heaven, and when he arose in the morning he anointed the stone on which he slept with oil, and called the place Bethel, or the House of God. In like manner I anoint this foundation with pure oil, praying that in the house thereon erected none but good men may enter and men that fear God. 'Then may it truly be said, 'Beloved, how good and joyful a thing it is for brethren to dwell together in unity. It is like the precious ointment on the head which ran down to the beard, even into Aaron's beard, and went down to the skirts of his clothing, like as the dew of Hermon which fell on the hill of Sion, for there the Lord promised his blessing and life for evermore.'"

The Master Builder then produced the plans of the intended building, which were handed round to the brethren, and being approved of were returned to the builder (Mr. T. Kelly) with the following remarks by Bro. Black:—

"May the Most High give you wisdom, strength, and ability to execute this work according to the plans herein laid down."

The Past Masters then scattered the grains of corn, and poured the wine and oil on the pile, one of them saying—

"Invoking the blessing and favour of the all-merciful and gracious Creator, of whose free and universal bounty this corn, wine, and oil are the significant emblems, I consecrate this lodge to Freemasonry, to Religion, Virtue, Science, and Universal Benevolence. Amen. So mote it be."

To which the brethren responded—

"The Lord is gracious, and His mercy endureth for ever. Amen. So mote it be."

In a place prepared for their reception, copies of the local papers, the current coins of the realm, and the following engrossed on vellum, were deposited:—

In the Reign of Her Most Gracious

Majesty Victoria,

The foundation stone of the
FREEMASONS' HALL

Was laid with Masonic honours by the
W.M., P.M., Wardens, and Brethren
of the Mount Egmont Lodge
(No. 670, E.C.),

On Tuesday, the 27th day of December,

A.D. 1864—A.L. 5864,

Being the Festival of St. John the Evangelist.

Sir George Grey, K.C.B., Governor

F. A. Weld, Colonial Secretary

W. Fitzherbert, Colonial Treasurer

M. Richardson, Postmaster-General

H. Sewell, Attorney-General

H. A. Atkinson, Minister for Colonial Defence

W. B. Mantell, Native Minister.

Officers of Mount Egmont Lodge

(No. 670, E.C.)

W. Carrington, W.M.

F. L. Webster, S.W.

G. W. Woon, P.M.

H. W. Brewer, J.W.

W. Black, P.M.

J. Knight, Treasurer

John Newland, P.M.

E. B. Laing, Secretary

John Bell, P.M.

K. C. Hammerton, S.D.

W. Perceval, P.M.

S. Aaronson, J.D.

W. Skinner, I.G.

This Building was erected by the Brethren of the Mount Egmont Lodge, with money raised by shares of £2 each.

Messrs. Watson and Brown, Architects.

Messrs. Kelly and Burton, Builders.

The Old Hundredth Psalm was then sung by the brethren, which closed the proceedings.

At the conclusion of the ceremony Bro. Brown, Chap., addressed the audience as follows:—"Would that the task of addressing you had devolved on some brother more deeply versed than myself in that secret knowledge which is veiled under the mysteries of Masonry! I am, as you know, but a younger brother of our Order; nor have I, during the brief period which has elapsed since my initiation, had the leisure to pursue, so far as I could wish, those studies which would have better qualified me for dilating on the excellences of the knowledge of the brotherhood of which I have the honour of being an unworthy member. I have, however, learned enough to enable me to perceive that Masonry is an opening to hidden wisdom; and that initiation into its secrets is the portal to a hall of knowledge—such knowledge as probably transcends the notions of the uninitiated. Shakespeare has put into the mouth of one of his characters these remarkable words:—

'There are more things in heaven and earth, Horatio,
Than are dreamed of in your philosophy.'

Now, I am not certain that Shakespeare was a brother, or that he belonged to any of those other brotherhoods which have from age to age preserved traces of a secret learning not divulged to the bulk of mankind. But that such brotherhoods existed—this is a fact which none will gainsay; and that they retained, with more or less of correctness, the relics of a primitive enlightenment—this I think more than probable. Of course none but the initiated can be acquainted with the mysterious knowledge of any order; but that these societies did really hold the keys of great secrets is a fact almost indisputable. From the priesthood of ancient Egypt, and from the Chaldeans of the East down to the Rosicrucians, and perhaps some branches of the mystics of later days, there has been a long train—indeed almost a succession—of parties who professed a secret learning which was veiled from vulgar eyes. That this learning was in many cases only 'science, falsely so called,' is not unlikely; and that the secret societies were in some cases a cloak for vice, is only too plain, from the revelations about the mysteries of Bacchus at Rome, and from rumours of orgies among certain negro societies. But it is an old maxim that the abuse of a thing does not warrant us in condemning the use of it; and if Cabbalists or Alchemists sometimes perverted the truth, or if other abuses have taken place, the world must not hastily condemn all mysterious knowledge or all secret societies. There is, or at least has been, more knowledge in the world, than the world at large dreams of even in these days of boasted enlightenment. My firm belief is, that sages in ancient days were possessed of secrets which we puny moderns are only slowly re-discovering. I believe that the discoveries of modern science are in many cases only partial lifting up of the veil which hides secrets long since well known to giant intellects of three thousand years ago. It was not for nothing that God caused it to be written that—'Solomon's wisdom exceeded the wisdom of all the children of the east country, and all the wisdom of Egypt.' That wisdom of all the children of the east country, and that wisdom of Egypt could not have been trifling, if they could bear comparison with the wisdom of that man to whom 'God had given wisdom and understanding exceeding much; and largeness of heart even as the sand which is on the sea-shore.' Whether all their learning has come down to us seems to be more than doubtful. Young as I am in the mysteries of Masonry, I dare not presume to say what may yet be revealed to me or to others by more experienced brethren of our Craft; but I am disposed to think that neither in our own brotherhood, nor yet in any other body of men on earth, is there now to be found more than a few fragments, the mere ruins of that splendid edifice of knowledge which once existed in the world. There has, indeed, been somewhat of a disposition to sneer at the learning of those ancient sages. The discoveries of modern science have been so dazzling as to hinder us from looking steadfastly at the deep learning which unquestionably existed in those countries which are commonly called 'the East;' indeed, we scarcely possess the materials for a comparison. Those ancient sages—for wise reasons, doubtless—veiled their learning from the eyes of the vulgar. Indeed, there were in those days no facilities for the dissemination of ideas, no steam printing presses, no penny posts, no daily journals or monthly reviews. What was written had to be carved on hard granite or moulded on the clay tablets and

cylinders of ancient Nineveh; compared with these even the manuscript was as great a stride as it was from manuscript to printing. With those scanty means of registering ideas, it is no wonder that the teaching of ancient sages was chiefly oral, or that that teaching was committed almost exclusively to the ears of privileged disciples. Why should a deep-thinking philosopher proclaim the results of his deep researches aloud to ears which did not care to listen? Ay, and it may be that some of their discoveries were such as it was not wise to entrust indiscriminately to the unthinking multitude. It was in wisdom, doubtless, that they reserved their esoteric doctrines for the ears of a favoured few, who, after a course of discipline, had been prepared, or had shown themselves worthy of the communication of the traditional or carefully elaborated ideas; all that was heard by the outside world was a few sentences which, as they have been echoed down to us, sound little better than unintelligible jargon. Such is the account of the Gnostic doctrines as they have been handed down to us by the early fathers of the Christian Church. Yet, while I have been reading what Irenæus or Tertullian have had to tell us about those doctrines, I have sometimes thought that I could discern traces of a true knowledge, that those apparently senseless names and æons were but, as it were, the crumbs of knowledge which philosophers chose to fling to the crowd outside, while the invited guests within feasted on the more substantial truths which were taught in their philosophy. In other cases the wise men have diverted the public with tricks; or less worthy parties, assuming their names, have palmed off as genuine what was at best but a meretricious acquaintance with the secrets of nature. The very name 'magician,' for instance, is connected in our minds with some satanic influence, some improper connection with the spiritual world; and it is to be regretted that in our translation of the Bible the word 'magician,' has been applied to those adherents of Pharaoh who performed 'lying wonders,' in opposition to those mighty wonders which Moses was empowered to perform. This unhappy translation has tended to perpetuate an error greatly to the detriment of the character of the true magi. Yet that these true magi were good and holy men is certain from the fact, that of them were those wise men from the East, who, as at this season, were guided by a star to the house at Bethlehem, where lay that divine infant, that son of God, whom they had come so far to honour with their gifts and with their worship. Yet, even if vulgar error has falsely imputed improper practices to the professors of hidden learning—or, even if false professors have in some cases grounds for such imputations, nevertheless there has for thousands of years been a deep acquaintance with truth, which has had an effect, second only to that of revelation itself, in moulding the ideas and in advancing the welfare of the human race. It was not for nothing that Pythagoras travelled into Egypt and the East. Great, it is believed, was the wisdom which he brought back thence to be communicated to his initiated disciples. Nor was it on a mere journey of curiosity that Plato visited some of those same countries, and there became imbued with notions which he taught in the Academy, and which have coloured all the learning of Greece and Rome. No, from the sages of Egypt and of the East there were deep secrets to be learned. What measure of these secrets is dealt out in the teaching of Masonry, this can be known to those brethren alone who have made greater progress than I have in their acquaintance with its mysteries. Unhappily, the very word 'mystery' grates harshly on the ears of the modern public. Nothing is acceptable in these days but what is published abroad to all, even to the undiscerning public. Yet, before they condemn the word 'mystery,' let them recollect that even Christianity itself has its mysteries; Christianity, intended to be the religion of the whole world, has its mysteries—mysteries which are unintelligible to those unenlightened by that great Hierophant, the Holy Spirit. There are spiritual truths which, as it is written, can only be 'spiritually discerned.' Our Saviour himself spake of the mysteries of the kingdom of heaven which it was given to his own disciples to understand, but not to others. Elsewhere the disciples are called 'stewards of the mysteries of God.' Paul also writes, 'Great is the mystery of godliness, God manifest in the flesh,' that great mystery which at this season the Christian world commemorates. If then even Christianity itself has its mysteries, let not Christians think suspiciously of us because we have our mysteries; rather let them think highly of that hidden knowledge which is

veiled under the mysteries of our Craft. It is a knowledge which finds expression in the practice of every social virtue—loyalty to our sovereign, love to our brethren, peace, hospitality, and charity. It is a knowledge which fits us to be good parents and good neighbours, rejoicing in truth, justice, and fidelity. May the Great Architect of the Universe grant that these virtues may indeed be practised by the brethren who shall hereafter assemble within the walls of this lodge, of which we now lay the foundation.”

At the conclusion of this excellent address the band played a selection, after which the assemblage dispersed, and the brethren marched back to their lodge.

At 6.30 the brethren sat down to dinner at the Masonic Hotel. The brethren to the number of forty-two sat down, and while partaking of a repast served up in Mr. George's usual liberal style (the tables literally groaning under the good things of the season), were treated with some selections admirably played by the band. The following toasts were given during the evening:—The Queen and the Craft; Prince of Wales, Princess of Wales, and the Royal Family; The R. W. the Grand Masters of England, Ireland, and Scotland; The Provincial Grand Master of New Zealand; Retiring Master and Officers of the Mount Egmont Lodge; The Master and Officers of the Lodge; The Past Masters; Visiting Brothers; Wives, Sisters, and Sweethearts; Army and Navy; Militia and Volunteers; General Cameron, *K.C.B.*; Colonel Warre, *C.B.*; and several other toasts were drunk and responded to, and appropriate airs played by the band after each. We must not omit to mention one toast, Col. Mulock and the officers of the 70th Regiment, to which was added a vote of thanks for their kindness in lending the brethren their fine band, which had contributed so much to the enjoyment of the day and evening. Several songs were sung by the brethren, and the “Entered Apprentice's Song” was not forgotten. The brethren separated at a late hour, terminating an evening which had been heartily enjoyed by all present.

PUBLIC AMUSEMENTS.

DRURY LANE THEATRE.

The representation of the tragedy of “Romeo and Juliet,” with Miss Helen Faucit as *Juliet*, on Monday night extended the list of those Shakesperian revivals which have so creditably distinguished the present management. It would be too much to affirm that Miss Helen Faucit remains in full possession of all the qualifications for the character which gave such a charm to her performance on the old stage of Covent Garden when Mr. James Anderson was a juvenile *Romeo*, and Mr. Macready did not disdain to become the adviser of the youthful couple, in the garb of their sententious monitor, *Friar Lawrence*; but time has dealt gently with the actress, and her fair face and slim figure would afford but an indifferent clue to past dates in the theatrical calendar. As an apologetic circular was issued claiming the indulgence of the audience for the lady, who, though suffering from a severe cold, had preferred a personal disadvantage to a public disappointment, it would be ungracious to refer to physical deficiencies which were plainly attributable to the effects of indisposition. Notwithstanding a drawback of this kind, the actress exerted herself to an extent which could hardly have been expected under the circumstances, and the chamber scene in the fourth act was rendered with considerable energy, the fullest expression being given to the horrors suggested in the soliloquy which precedes the swallowing of the potion. The love passages in the play receive from Miss Helen Faucit a thoroughly poetical treatment, and the impression left upon the spectator

at the end is too agreeable to be disturbed by any consideration how much is due to art rather than nature. On the termination of the overture, Miss Helen Faucit gracefully delivered the few lines which form the original prologue, and in which, as the programme truthfully states, “the argument of the play is happily epitomised.” Mr. Walter Montgomery was the *Romeo* of the evening, thus resuming a character which had elsewhere obtained for him some popularity; and on Mr. Walter Lacy as *Mercurio*, Mr. Henry Marston as *Friar Lawrence*, and Mr. G. Belmore as the *Apothecary*, the audience bestowed the remainder of their commendations.

LITERARY EXTRACTS.

OYSTER FARMING—GREEN OYSTERS.—One of the most lucrative branches of this foreign oyster farming may be now described, *i.e.*, the production of the celebrated green oysters. The greening of oysters—many of which are brought from the Isle of Ré parks—is extensively carried on at Marennes on both sides of the river Seudre, and this particular branch of oyster industry has some features that are quite distinct from those we have been considering, as the green oyster is of considerably more value than the common white oyster. The peculiar colour and taste of the green oyster are imparted to it by the vegetable substances which grow in the beds where it is cultivated. This statement however, is scarcely an answer to the question “why,” or rather “how do oysters become green?” Some people maintain that the oyster green is a disease of the liver-complaint kind, while there are others who attribute the green colour to the presence of a parasite which overgrows the mollusc. But we think the peculiar culture is in itself a very sufficient answer to the question. The industry carried on at Marennes consists chiefly of the fattening in claires, and the oysters are at one period of their lives as white as those of any other place; indeed it is only after being kept for a year or two in the muddy ponds of the river Seudre, that they attain the much-prized green hue. The enclosed ponds for the growth of these oysters, which according to all epicurean authority, is “the oyster *par excellence*,” require to be water-tight, for they are not submerged by the sea, except during very high tides. The walls for retaining the water require, therefore, to be very strong; they are composed of low but broad banks of earth, five or six yards thick at their base, and about three feet in height. The flood-gates for the admission of the tide require also to be thoroughly water-tight, and to fit with great precision, as the stock of oysters must always be kept covered with water. A trench or ditch is cut in the inside of each pond for the better collection of the green slime left at each flow of the tide, and many tidal inundations are necessary before the claire is ready for the reception of the stock. When all these matters of construction and slime collecting have been attended to, the oysters are then scattered over it and left to fatten. When placed in these claires, they are usually from twelve to sixteen months old, and they must remain in them for a period of two years at least before they can be properly greened, and if left a year longer they are all the better; for we maintain that an oyster should be at least four years old before sent to table. Great attention must be devoted to the oysters while they are in the greening pond, and they must be occasionally shifted from one pond to another to ensure perfect success. Many of the oyster farmers of Marennes have two or three claires suitable for this purpose of transfer. The trade in these green oysters is very large.—*Cornhill Magazine*.

THE WEEK.

THE COURT.—Her Majesty and the younger branches of the Royal family are still at Windsor, where the Prince and Princess of Wales, and Prince Alfred who has just returned from Germany, have been on a visit.—By command of the Queen a *levée* was held on Wednesday, at St. James's Palace, by his Royal Highness the Prince of Wales. Presentations to his Royal Highness at this Court are considered, by the Queen's pleasure, as equivalent to presentations to her Majesty. The attendance was very numerous.—On Monday, a deputation from the Corporation of London, headed by Mr. Alderman Rose, M.P., had an interview with the Prince and Princess of Wales at Marlborough House, when they presented to their Royal Highnesses the medal that had been struck in honour of the public entrance of the Princess into London on the 7th of March, 1863. The deputation was graciously received, and their Royal Highnesses expressed their admiration of the medal, both as a work of art and as a pleasing remembrance of a memorable day.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS, on Thursday, the 16th instant, several bills were advanced a stage, including the bill for the annexation of Kaffraria to the Cape Colony, which was read a third time and passed.—In reply to some remarks from Lord Stratford de Redcliffe, Lord Russell said he had reason to believe that the long-pending question as to the Turco-Persian boundary would be shortly settled.—Lord Granville, in answer to a question from Lord Harrowby, said no change had been made in the Privy Council regulations as to the public grants for the education of children under six years of age, the passage in the regulations of February 8, 1865, which had given rise to some misapprehension on this point being "the result of a clerical error."—On Friday, the bill protecting the inventions shown at industrial exhibitions passed through Committee.—On Monday, Lord Clarendon, in answer to an appeal from Lord Derby, consented to postpone the second reading of the Public Schools Bill until Monday week. It was intimated that no opposition would be offered to the measure at that stage of its progress.—A conversation took place on the proposed site of the new courts of justice, and the Industrial Exhibitions Bill was read a third time and passed.—On Tuesday there was no business worthy of notice.—In the HOUSE OF COMMONS, on Thursday, the 16th, Mr. C. Forster, as Chairman of the Committee on Public Petitions, presented a report in which it was stated that in the petitions presented on behalf of Sir Fitzroy Kelly's client, Prince Azeem Jah, many of the signatures were forgeries, whilst others were fictitious. The report was ordered to lie on the table.—The Marquis of Hartington stated, in reply to a question from Mr. O'Reilly, that an examination of official records from the year 1819 down to the present time showed that in that period no orders had been issued directing recruiting officers not to enlist Irishmen or Roman Catholics for the Guards, the Artillery, or any other branch of Her Majesty's service.—Mr. Treherne and Mr. Newdegate made speeches, in which they lamented the havoc which as they alleged, the French treaty had caused in the ribbon trade of Coventry; but Mr. Milner Gibson and Mr. White submitted that the distress of Coventry arose out of circumstances which neither the Executive nor the Legislature could control. Mr. Milner Gibson also stated that in a short time the French import duty on ribbons would be reduced.—In reply to a question from Mr. Darby Griffith, Lord Palmerston said he believed that forced labour was no longer employed on the Suez Canal works.—Several other questions to members of the Government having been answered, Lord Hartington made the

usual statement in moving the first vote of the army estimates, and after a long discussion the committee reported progress without coming to any vote.—On Friday, Mr. Goschen gave notice of a bill for the abolition of tests in the University of Oxford.—Mr. Hennessy moved a resolution affirming that the Czar, by the breach of his treaty engagements, had forfeited his sovereignty in Poland, and also all right to any further payment by this country of the Russo-Dutch loan. After some remarks from Sir H. Verney and Mr. Cave, Lord Palmerston reminded the House of the diplomatic action which the Government had already taken with reference to the case of Poland, and of the complete failure of their exertions. He further pointed out that the House of Commons could neither make nor unmake a treaty, and that the Russo-Dutch loan was not entered into under the Treaty of Vienna, nor had it any connection whatever with the relations between Russia and Poland. After some remarks from Mr. Butler-Johnstone, the motion was withdrawn. A discussion took place on the manner in which the Foreign Office and the Board of Trade discharged their functions in reference to the commerce of England with foreign nations; in the course of which Mr. Layard warmly defended his own department. He stated that a "commercial division" had been organised at the Foreign Office, and that it would be the duty of the new department, which would be under the immediate control of the Parliamentary Under Secretary, to carry on all correspondence on commercial matters with the Ministers abroad, the Board of Trade, chambers of commerce and private individuals.—On Monday, Sir Charles Wood, in reply to a question from Mr. Watkin, said he was at present unable to state when he should be in a position to make his annual statement on the finances of India, as the Indian accounts had not yet reached him.—In answer to a question from Mr. Gregory, Mr. Layard was understood to say that Mr. Burnley had been instructed to look after the interests of such British subjects as might lay claim to cotton which had been transferred from the Confederate States to New York by the Federal authorities.—Mr. Childers announced that a bill would shortly be introduced proposing various reforms in the administration of Greenwich Hospital.—Mr. Henry Berkeley "called attention to the probability of a war with America," and urged that our harbours and dockyards were in an almost defenceless condition. Mr. Peacocke and Mr. Baillie followed in a similar strain, while Sir H. Willoughby and Mr. Forster condemned the use of irritating language towards the United States. Lord Hartington said our forts were armed with 110-pounder Armstrong and the old 68-pounder guns, which could resist the attack of a wooden fleet. As regarded iron-plated ships, our own iron-clads could look after them if it became necessary to do so; and next year the Government hoped to be in a better position for deciding upon the gun to be adopted for general use. Sir F. Smith said the plans for the fortification of Quebec and Montreal were "very simple and very complete," but he must urge the Admiralty to place a flotilla of gunboats on the Canadian lakes. After some further conversation the subject dropped.—On Tuesday Mr. Layard, in answer to a question from Mr. Baines, said he hoped to be able to lay the commercial reports of our consuls and secretaries of legation on the table every month, instead of at the long intervals at which they have hitherto been produced.—Sir George Grey said he had communicated with the High Sheriff of Durham on the subject of the horrible scene at the execution of Atkinson, the pitman, and had requested greater care to be taken in future in carrying out sentences of death.—Mr. Augustus Smith moved for a Select Committee to inquire into the Office of Works, and the Office of Woods, Forests, and Land Revenues. He affirmed that the grossest abuses prevailed

in those departments, and insisted that a "revolutionary reform" was required. Mr. Neate seconded the motion, which was opposed by Mr. F. Peel, and negatived without a division.—Mr. Monsell obtained leave to bring in a bill for the abolition of "obnoxious oaths"—a subject upon which something like an "agitation" has been got up among the Roman Catholics of Ireland.—Mr. H. B. Sheridan moved a resolution declaring it to be "expedient that the reduction of the fire insurance duty be extended to houses, household goods, and all descriptions of insurable property." Mr. Gladstone moved the previous question; but on a division the Government was defeated by a majority of 72 in a House of 202. The House soon afterwards adjourned.—On Wednesday, on the motion of Sir H. Cairns, the Small Benefices (Ireland) Act (1860) Amendment Bill was read a second time.—On the motion of Mr. Longfield, the Married Woman's Property (Ireland) Bill was read a second time.—Sir C. O'Loughlen moved the second reading of the Railway Travelling (Ireland) Bill. Its object was to secure the privilege of travelling on Irish railways on Sundays, and to put third-class passengers on the same footing as in England. After some discussion, the bill was rejected by 42 votes to 39.—In committee of ways and means a sum of £15,000,000 was voted from the Consolidated Fund on account of the public service.

GENERAL HOME NEWS.—The rate of mortality in London and nine other principal towns fell last week from 29 to 28 in the thousand; but the Registrar General neglects to tell us this week, as he did before, of the rate of mortality in each town. The whole number of deaths was 2,982; the births, 4,368. Of these, 2,310 were born, and 1,538 died in London. The mortality in the metropolis is 39 in excess of the ten years' average.—The return of pauperism in the cotton manufacturing unions for the second week of March is the most satisfactory that has been issued for some time past. Of the 28 unions included in Mr. Purdy's report, it appears that one only (Preston) showed any increase. Four experienced no change, and the remaining 23 decreased in the aggregate by 3,730. Ashton-under-Lyne had 370 sewer paupers; Blackburn, 470; Bolton, 130; Chorley, 180; Fylde, 220; Glossop, 370; Manchester, 400; Oldham, 170; Saddleworth, 130; and Rochdale, 440. At the same time the adult able-bodied decreased 1,250. The Guardians spent £5,909 in outdoor relief, or £271 less than in the week immediately preceding the last.—The balance sheet presented at the meeting of the creditors of Attwood's bank showed liabilities amounting, in round numbers, to £960,000, of which £718,000 is due to depositors. The assets are estimated at £618,000, and the creditors look forward to a dividend of something like 12s. in pound. A resolution was passed in favour of taking the bank out of the Bankruptcy Court, and of winding up the concern by private arrangement. A committee was also appointed to receive tenders for the transfer of the business and estates.—The *Gazette* contains the names of the commissioners appointed to inquire into the state and working of the marriage laws in the three kingdoms and the colonies. Lord Chelmsford is at its head; and the rest of the list appears to be fairly composed of men selected for their knowledge of the marriage law in England, Scotland, and Ireland, and who are likely to secure the confidence of the different classes of religionists interested in the present laws.—The authorities at the War Office have given their consent to the Easter volunteer review being held at Brighton, and have issued a request that the commanding officers of regiments that mean to take part in the proceedings should apply as early as possible through the lords lieutenant of their respective counties.—The *Owl* states that Parliament will positively be dissolved in

July, that Lord Chief Justice Cockburn is to be made a peer, and that the vacant Garter has been given to the Duke of Cleveland.—At the Manchester assizes, Edward Stanier was sentenced to fifteen months' imprisonment for uttering a forged bill of exchange, and William Archer Jenner, a member of the Salford Town Council, was found guilty of perjury—sentence, however, being deferred. Two youths, who were each sentenced to seven years' penal servitude by Mr. Justice Shee, on Tuesday, made their escape from the Assize Courts, in a most daring manner, a few hours after judgment was pronounced against them. After the passing of sentence, they were removed to a cell beneath the court, and from this place they managed, in broad daylight, to get clear away.—Mr. E. W. Pritchard, a Glasgow surgeon, is in custody, pending an examination as to the sudden death of his wife. A *post mortem* examination of the deceased's body was made on Tuesday, and the appearances were such, that it was decided to analyse the contents of the stomach. The result of the analysis will not be made known for a day or two.—An influential meeting of the citizens has been held at the Guildhall to petition for the reduction of the fire insurance duty on all descriptions of property to 1s. 6d. per cent. The Lord Mayor presided, and the meeting was addressed by several gentlemen, members of Parliament, and others, who concurred in the object of the meeting, though some of the latter declined to pledge themselves positively on the subject till they had heard the budget.—The select committee appointed to inquire into the best means of preserving the open spaces round the metropolis met on Tuesday, and took the evidence of Mr. Wingrove Cooke, one of the commissioners. According to that gentleman the Enclosure Act, under which they proceeded, was a very rigid one; in considering the propriety of enclosing a common they had only to consider the interests of the parish in which it was situated—not those of a town of 100,000 or 1,000,000 inhabitants in the immediate neighbourhood. The witness also stated that the rights of the public acquired by custom were gradually encroached upon, and that at present there was no remedy.—The Judicial Committee of the Privy Council have at length given judgment on the appeal of the Bishop of Natal against the sentence of deposition pronounced against him by the Bishop of Capetown. It will be remembered that Dr. Gray disputed the jurisdiction of the Privy Council, and submitted that an appeal could lie only to the Primate. This "protest" their lordships have set aside; they "will humbly report to Her Majesty" "as the head of the Established Church and the depository of ultimate appellate jurisdiction," "their judgment and opinion that the proceedings taken by the Bishop of Capetown and the judgment or sentence pronounced by him against the Bishop of Natal are null and void in law." The decision of their lordships having thus gone against him, Dr. Gray, we presume, will act up to the intimation made by him, through his counsel, that "he shall not appear to any further proceedings" in this case.—The committee of the Court of Aldermen of the City appointed to inquire into the charges of inefficiency against the police in connection with the recent burglaries has made its report. This report thoroughly acquits the police—declares the charges against them to be unfounded, and urges that those who have property in their places of business should take better precautions against robbery.—The prisoners charged with being concerned in the jewel and silk robberies in the City were again brought before the Lord Mayor on Tuesday; but, in consequence of the absence of some material witnesses, the case was not proceeded with, and the case was adjourned. It is said that the witness, whose information led to the apprehension of most of the prisoners, will

be examined on that day.—At the Thames Police Court several seamen were charged with mutinous conduct in that they refused to fulfil their agreement by proceeding to sea in the ship *Magnificent*, whose destination is Melbourne. Two of the prisoners decided upon returning to the vessel, but the others were sentenced to various terms of imprisonment.—Mary Bibby was tried at the Manchester assizes, for the murder of her child. The prisoner some time ago put the child in a box, which she carried to the Victoria Station, and handed to a guard, stating that she had taken a ticket for Preston. The box was placed in the luggage van and carried on to Preston, but as no one claimed it there, it was sent up to London, where it was opened. The body thus brought to light, was examined by medical men, and the appearance seemed to justify that the child had been pressed into the box alive and suffocated. It came out, however, that Bibby was in the habit of giving the child doses of laudanum to “keep it quiet,” and it was urged that having administered a larger dose than the infant could bear, she sought to conceal the result of her carelessness by disposing of the body in the manner we have stated. This view seems to have been adopted by the jury, who returned a verdict of manslaughter. Bibby was sentenced to fifteen months’ hard labour.—On Saturday, William Ambler, an attorney, and Charles Bradbury, his clerk, were convicted of conspiring under false pretences to obtain a sum of money from the wife of a man named Mitchell. The prisoners were each sentenced to four months’ imprisonment.—William Hamilton was sentenced to death for the murder of Taylor Tilley, landlord of the Globe Inn, Birchin-lane, Manchester.—Atkinson, the Spen pitman, has been executed at Durham for the murder of his wife. His crime was attended with circumstances of almost unexampled atrocity, and his death was about as dreadful as a murderer’s could possibly be. When the bolt was drawn the rope broke close by the noose, and the convict fell a distance of about fifteen feet. It was supposed by the on-lookers that the fall must have proved fatal to him; but a new rope was at once attached to the beam, and in about twenty minutes Atkinson reappeared on the scaffold, “apparently none the worse for this terrible fall.” The bolt was again drawn, and the sentence of death was executed.—A man murdered his wife at Newcastle on Saturday. His name is Fox. The couple seem to have lived very unhappily together, chiefly in consequence of their intemperance. They had many and serious quarrels, and one of these on Saturday culminated in Fox striking his wife dead with a heavy pan. He is in custody.—An unusual attempt to take forcible possession of property occurred the other day in the neighbourhood of Leeds. A man persuaded himself that he was heir at law to some house property which was in possession of two brothers, got a few rough fellows to back him, who forced their way into the house in question, violently ejected the inmates, and proceeded to regale on the provisions they found there. The astonished and ejected inmates procured legal aid, and became the assailants in their turn, speedily regaining possession of their property. It ought to be added that, while the usurpers held possession of the premises, valuable property within their reach was afterwards found to be uninjured.—On Sunday afternoon a fire of considerable magnitude broke out on the north quay of the East India Docks. An enormous amount of property was destroyed. The fire is attributed to spontaneous combustion.—A gale, which visited us on Saturday, Sunday, and Monday, proved very destructive at various points. As usual, the Tyne and the harbours on that part of the north coast have had their full proportion of wrecks and loss of life. So high up the River Thames as Blackwall some laden coal barges, to the

number of about sixty, which were anchored in the river waiting to be taken to various wharves above bridge, laboured much, and finally went down at their moorings.—The lock-out in the iron trade still continues. Two firms, however, in the neighbourhood of the town of Wolverhampton, have again opened their works. The men, anticipating a long struggle, are, it is said, organising an emigration movement on a large scale.—A circular memorandum has been issued by the Post-office authorities in reference to the wages of sorters, stampers, and carriers. It contains a table of the pay of the different classes which the Postmaster-General wishes to be understood as forming a permanent arrangement. Further, the men are reminded that the wages do not represent all the benefits which they derive, for that all have medical advice gratis, the carriers a suit of uniform, a fortnight’s holiday every year, and constant work in fixed localities.—A meeting of trades’ delegates was held on Wednesday at the Sussex Hotel, Bouverie-street, to consider the lock-out in the iron trade. Mr. G. Potter again presided. Deputations from North and South Staffordshire and from Gateshead were present. One of the speakers did not hesitate to recommend the North Staffordshire men to go in and thus end the lock-out, submitting at the same time their case to arbitration. A resolution to this effect was carried, so that there is a prospect now of the lock-out being terminated. It was stated that among others Lord Elcho and Lord Stanley had offered their services as arbitrators.—An inquest was held on Wednesday on the body of John Rattenbury, a young man, 19 years of age, who was knocked down by an omnibus on Holborn-hill and killed. A verdict of accidental death was returned. It is surprising that a greater number of accidents do not occur in this dangerous thoroughfare.—An adjourned inquest on the body of Mr. George Drake, of Enfield, was held on Wednesday. The deceased was taken ill at the Gordon Hotel, and was removed thence by the police, who brought him before the magistrate at Bow-street, by whom he was sent to the Strand Union as being insane. Dr. Rogers, of that institution found that he was not insane, but that he was really suffering from congestion of the brain. He died shortly afterwards. There appeared to be some reason to believe that the police had not been very careful with Mr. Drake. The jury, however, returned a verdict that he died from natural causes.—At the Lewes assizes a lady named Grant, the widow of an officer killed in Delhi during the Indian mutiny, was charged with Arson. It was alleged that she had set fire to a house in Brighton which she was just leaving. The case occupied a long time. The jury returned a verdict of not guilty, which was received with a burst of applause.

FOREIGN INTELLIGENCE.—The statement that M. de Sarriges had informed the Pope that the withdrawal of French troops from Rome was to commence forthwith, receives an official contradiction in the columns of the *Moniteur*. The same authority says that his Holiness has expressed his purpose to set about forming the nucleus of an army for the protection of his domains. The deputation from the French Senate on Monday presented to the Emperor the Address in reply to the Speech from the Throne. The Emperor expressed his satisfaction that the acts of his Government were assented to and appreciated by the first body of the state, whose almost unanimous vote on the Address showed the union that existed between the Government and the deliberative assemblies. The Government has communicated to the Parisian public the news of the surrender of Oajaca, Mexico, to Gen. Bazaine. 4,000 prisoners came at discretion into the hands of the French. The *Constitutionnel* of Saturday last published an article, to which some importance

is attached, and which was intended to show that the apprehensions of American aggression in Mexico are wholly unfounded, and that the relations between France and the United States have always been of the most satisfactory character. The *Austrian Gazette* of Vienna states that the negotiations in Washington between the agents of the Emperor Maximilian and Mr. Seward are going on satisfactorily, and that Mr. Lincoln has promised to recognise the Mexican Empire on the termination of the present war.—King Victor Emmanuel arrived in Turin on Tuesday, and was received by the Ministry. A telegram from the same city announces that brigandage has fallen off so much in the southern provinces of the kingdom that it has been found convenient to suppress the military department at Benevento.—Pius IX. has addressed to the Bishop of Orleans a letter thanking him, not only for having circulated and vindicated the Papal Encyclical, but for having “severely reprovved the injurious prohibition by which, leaving to presumptuous and inimical writers licence of discussion, it is sought to deprive the sole legitimate interpreters of our letters, to whom besides they were addressed, of the faculty of publishing and explaining the same.” The Pope’s letter is the more affronting to the Emperor Napoleon’s Government as it further expresses the Pontiff’s gratification, because Bishop Dupanloup has exposed the “wicked and arrogant machinations and frauds” which, as the Pope says, “manifest the intentions of those to whose illustrious guardianship, under the convention of the 15th of September last, it was thought proper to confide the rest of the spoil and sacredness of our rights.”—The Prussian Minister of War, in a sitting of a Committee of the House of Deputies on Saturday, made declarations which are hardly likely to conduce to a settlement of the dispute between the Government and the Lower House of the Legislature. He said that the Ministry would agree to “fix the strength of the army by law,” upon condition that the Government should be authorised to “increase the strength of the military force in times of danger,” and that the House of Deputies should agree to all the other “Government proposals relative to the military re-organisation.” He added that the army must be maintained at its present strength, that an establishment of 180,000 men would be insufficient, and that a limitation of the term of military service to two years, and the acceptance of substitutes for recruits, were equally inadmissible.—The semi-official *Journal de St. Petersbourg* seems to have been instructed to declare that the object of recent conquests in Central Asia was not to “extend,” but to “rectify,” the Russian frontier; but no attempt is made to explain how there is any difference between an “extension” and a “rectification.”—There are several indications in Madrid of opposition to the Government measures. The editors of twenty-two journals have signed a protest against the new press law, and the Democratic Committee have put forward a manifesto demanding a large extension of civil and religious liberty.—From Algeria it is reported that the disturbances in the district of Babor have increased. Owing to the snow the soldiers are not able to get into the district. Advices from St. Petersburg state that legal proceedings have been taken against eighteen members of the Assembly of Nobles in the Government of Pskoff who backed up the request of the nobility of Moscow for a national representation to be granted to Russia. The Tribunal of First Instance has delivered its judgment in the case of the Moscow newspaper which published the address of the nobility in that city. The two editors of the paper have been sentenced to be imprisoned for two months. It is thought likely, however, that the superior court will change this sentence into a fine.—The Duke de Persigny

is about to visit Rome. He goes, it is understood, in order to examine into the political and social condition of the city, and to report thereon to the Emperor.—Intelligence received in Paris from Monte Video up to the 7th February states that the garrison of that city had agreed to capitulate to the Brazilian admiral, and that, therefore, a bloodless occupation would take place.—The Spanish army is to be reduced by 10,000 men.—During the last few days great inundations have taken place in and around Bucharest. One-third of the town itself is under water, which in some places is more than five feet deep. The rivers have overflowed their banks, sweeping away the bridges and destroying the roads. Galatz, Jassy, and other towns have also suffered severely.

AMERICA.—No authentic news respecting the movements of General Sherman had reached New York up to the 8th inst., the date of the sailing of the *China*. There were sundry conflicting rumours respecting his march and position; but all these reports were evidently altogether untrustworthy. A strong body of Federal troops, under General Sheridan, had marched up the Shenandoah Valley from Winchester, on the 27th ult., with the supposed purpose of operating ultimately against the Confederate communications with Lynchburg. Nothing was certainly known regarding General Sheridan’s progress; but on the 6th inst. Secretary Stanton published a report from General Grant, to the effect that Confederate deserters concurred in asserting that General Sheridan had taken Charlottesville, and had completely defeated the Confederate General Early, whom he had captured, together with nearly his whole corps, said to be 18,000 strong. No confirmation of this report had been received up to the date of the *China*’s departure, and the rumour was apparently disbelieved in New York. No movement had been made by General Grant’s army; but it was still asserted that the Confederates were preparing to evacuate Richmond and Petersburg. Georgetown, in South Carolina, had been captured by a Federal expedition under Admiral Dahlgren, whose flagship was destroyed by the explosion of a torpedo, though all her crew were saved. The Federal Senate had confirmed President Lincoln’s appointment of Mr. McCulloch to the secretaryship of the Treasury.—The *Moravian* brings intelligence from New York to the 11th inst. It was reported that Sherman had occupied Fayetteville, and was approaching Raleigh. The Confederates were arming their slaves. Sheridan’s victory is confirmed. It is expected by the Federal Secretary to the Treasury that specie payments will soon be resumed. The Confederation scheme has been adopted by the Canadian Parliament.

TO CORRESPONDENTS.

- S. L.—The Royal Arch is not a part of Craft Masonry, though, by the English “Book of Constitutions” and the ceremony, it is declared to be only a completion of the third degree, with which it has no more connection than with the man in the moon.
- J. B.—We have not the honour of the brother’s acquaintance, and must, therefore, decline to ask him any such question.
- W. W.—Where the Director of Ceremonies places you.
- D. R. W. M.—Salute your visitors according to the degree in which the lodge is opened. If the brethren are present at the opening, immediately afterwards. It is not usual to salute visitors in private lodges, excepting they are very distinguished.
- G. L.—His Royal Highness the Duke of Sussex was elected Grand Master in 1813.