

LONDON, SATURDAY, NOVEMBER 11, 1865.

NEW MASONIC HALL AND TAVERN.

The disproportion between the expectations entertained by the Craft and the show hitherto made by the new buildings is due mainly to the obstruction (so difficult to estimate beforehand) arising from the necessities of the Tavern business, which has been carried on with as little hindrance as possible throughout the course of the work. In the first place, it has been, as was originally announced, necessary to carry out the work in several sections. But, besides this, there have been, and will yet be, in each section minor obstructions, caused by various conveniences which could not be removed until they had been provided elsewhere. The first section, which has now been in use for six months, is known to the Craft, and needs no description. It must be understood, however, that a greatly improved effect may be expected when the painting shall have been done. This must, of course, be deferred until the whole of the work is thoroughly dry.

The second section is now in progress, and will be completed early in next year. It consists of the *façade* and a series of rooms between it, and the present Tavern and new staircase. The entrance will be in the centre, and will lead directly to the entrance hall and grand staircase. On the right hand on entering will be a reading room, and on the left a coffee room (with access for service from the Tavern) for the use of the Craft. Above the coffee room, on the first and second floors, will be dining rooms corresponding to the old dining and Cambridge rooms; these will be used for Masonic banquets only. Above the reading room, on the first floor, will be the Grand Master's and Grand Officers' robing rooms, which will be reached from the staircase. On the second floor will be a lodge room and ante room. Thus there will be in all five lodge rooms, besides two or three smaller rooms for committees, furniture, &c. The third floor will be used as bed rooms for the Grand Tyler and servants, and for the Tavern.

The *façade*, which is 88ft. long, will be divided into three compartments by rusticated piers rising from the plinth to the level of the second floor windows, and surmounted by seated figures representing four Masonic attributes, namely, Wisdom, Fidelity, Charity, and Unity. The

entrance door, as before stated, will be in the centre, and has a polished granite moulded architrave, and a second architrave or style of carved laurel leaves, and is surmounted by a group of boys bearing a shield with the Masonic emblem.

The ground floor is broad and simple, with deeply recessed windows. On the first floor is a range of detached columns of the Corinthian order, divided by the rusticated piers into three divisions of three bays each. These columns are already in their place.

Between the caps of the columns, and forming with them a continuous frieze from end to end, will be sags of small flowers, with shields or discs bearing heads which represent the sun, the moon, and the five stars. The order will have a low entablature bearing a balustrade, which forms a balcony to the second floor windows. On the level of the second floor, a large arch springing from the level of the top of the rusticated piers will embrace the whole of the centre compartment. Its archivolt will be decorated with signs of the zodiac, and there will be a carved shield over the keystone. The whole will be surmounted by a deep cornice, with consols rising into a pediment over the centre compartment.

The parapet, behind which the edge of the curb roof will be visible, is to be broken up into a rich line of scroll-work. The whole front will be of Portland stone.

The Tavern will be built in two sections, the first of which was begun in August last. It will occupy the site of the old Masonic offices and the temple, which are still standing, and are at present used by the Tavern. It will also embrace the site of the workshops which formerly stood in Middle Yard. It will consist of a large hall, 43ft. wide, adjoining, and parallel with the old hall, than which it will be some 14ft. longer. The hall will have a richly decorated ceiling, and columns and caryatides at the ends; these, however, will in no way obstruct the space. It will be lighted from above. The new lobby, which forms the entrance to the present hall, will be continued along the ends of the two halls, but there will be a partition with a large doorway and glass in the upper part, and separating the Masonic buildings from the Tavern. Opposite to the entrance to the new Hall will be a circular lobby, with eight columns and adorned ceiling, from which the first flight of a staircase will lead

to an ante room and large dining room in the front portion of the building. These, with the hall and lobbies, will form a suite of great extent. The upper flights of the staircase will lead to a large lobby or landing, and from thence on one side to the ladies' gallery, and on the other to a very large and lofty dining room, 43ft. by 45ft., in the front portion of the building.

The entrance to the Tavern will be by a handsome doorway adjoining the end of the Masonic *façade*, and leading by a flight of steps and a short corridor to the lobbies and the great hall. On the left hand of the entrance will be a dining room and ante room, and on the right the present Tavern bar and staircase. The kitchen, which will be under the great hall, and will be reached from Middle Yard, will be, perhaps, the largest kitchen in London, and the whole of the basement, with the exception of one large room in the front, will be devoted to the service of the Tavern; and it is hoped that it will more than amply meet every requirement of a large business.

The *façade* of the Tavern will be of red brick with Portland stone dressings, and a different design from the Masonic portion, though the main lines and the windows will range with it. It is intended that the whole shall be completed by the end of next year.

THE PLATFORM OF THE GERMAN MASONIC REFORMERS.

In our account of the Congress of German Masons held at Eisenach on the 12th and 13th of August last,* we alluded to the New Platform (*Grundgesetz*) of the Order submitted to the meeting by Bros. Dr. Rudolf Seydel and J. G. Findel, who had remodelled it upon the project originally started by Bros. Schauberg and Trentowsky, and Bro. Bluntschli's "Theses of Masonry." This Platform, embodying the views of the more advanced "fraction" of our radical brethren in Germany, was only tabled at Eisenach, and is to be started again at the Worms meeting next year. It has since been published in the *Bauhütte*, and in reproducing it we reserve to ourselves to give our own opinion upon this document in a future number of the FREEMASONS' MAGAZINE.

PLATFORM OF THE ORDER OF FREEMASONRY.

I.—Object of the Order.

§ 1. The Order of Freemasonry has for its ob-

* See FREEMASONS' MAGAZINE, No. 325, Sept. 23, 1865.

ject to form a medium of intimate relations for free men of good name, irrespective of their social standing, nationality, persuasion, or political or other theoretical opinions, with a view to the cultivation and fostering of harmonious instruction of the individual, and the mutual aspiration towards all that is divine, *i.e.*, the true, the beautiful, the good.

§ 2. Freemasonry, therefore, aspires to be the Union of all Unions, the most extensive of all communities of men, excluding but those who exclude themselves for want of binding love and effective participation in the above-named objects, but inviting to mutual labour all those who, in sincere love, seek intercourse with those of equal mind and equal tendency.

II. Means of attaining the Object.

§ 3. The Order endeavours to attain this object—

(a). By enabling, through social communication, all those of equal mind and tendency (*as pr.* §§ 1 and 2) to become conscious of their affinity, and strengthen each other by mutual support.

§ 4. Consequently every free man of good name, who declares his intention of adhering to the object of the Order, may be admitted, if once it be proved that such declaration on his part was made in earnestness and sincerity, and that he is possessed of the capacity requisite for the advancement of the objects of the Order.

§ 5. To belong to the province of the special legislation of the individual divisions of the Craft (lodges): the determination of *criteria* for obtaining such proofs; regulations as to favours to be granted in this respect to sons of Masons, as to the required age of the applicants, the admission of women, the subscription and admission fees, conditions for the resigning and motives for excluding members. Every admission, however, to be preceded by an appropriate term of instruction, a thorough and forcible examination and a conscientious enquiry into the antecedents, especially amongst the lodges of the district, as well as the former and present place of residence of the applicant, with a view to maintain the welfare and reputation of the Order.

Whosoever has been initiated in any lodge is to be recognised as a Freemason generally, and admitted at all Masonic meetings accessible to every brother.

§ 6. The consciousness of affinity (*Zusammengehörigkeit*) can only be created by giving a lively

expression to the unity of the Order in juxtaposition to the local and legislative separation of its divisions.

Such expression is to be found in associations of lodges, in Congresses, convoked by the same, and in their leading Committees; more particularly in an universal (international) association of lodges to be aimed at, with general Congresses under the leadership of a general Committee. (*Vide* sect. III. on Constitution.)

§ 7. The objects of the Order are served furthermore.

(b) By the exercise of an edifying and instructing influence upon its members, by means of a species of cult, of æsthetic proceedings borrowed from the symbolic of the brotherhood of Stonemasons, (rituals) or by means of discourses and lectures calculated to strengthen and foster unselfish love conducive to the creation of mutuality and a consequent aspiration towards the divine, and to lead such aspirations to the fertile ground of practical exercise :

§ 8. The selection of these instructive and edifying measures, the ritual arrangements, and subjects of discourses are to be left to the discretion of each lodge, upon the following conditions.

1st. That the neutrality of the Order be maintained. It is therefore entirely illicit to bring within the scope of the lodge labours, topics relating to ecclesiastical or political party questions, apart from subjects of religious edification and instruction, and politico-moral education.

2nd. That the character of the Order of Freemasonry, as established on historical grounds, be maintained by the symbolical system of instruction. (See clauses 7 and 15.)

§ 9. The institution of several grades or degrees of initiation, as well as their number and significance within the common object of the Order to be optional also. The distinction of grades, however, is in no way to affect Masonic rights, the exercise of which is practicable, without the knowledge of the special character of higher grades (see § 3).

§ 10. The majority of Masonic meetings (labours) to be such as allow of the participation thereof of brethren of all grades.

§ 11. The Order itself, its history, its principles and objects shall be no mystery.

The Masonic secrecy to which the brethren are pledged has no other object but mutual recognition, protection of confidential utterance of opinions

within the precincts of the lodge, and moral education to be practised by the lodge.

No mystery, however, is to be preserved towards the Civil authorities, in order that they may be enabled to take cognisance of all that is taking place under the protection of the laws of the country.

§ 12. Lastly, the Order aspires towards its object—

(c). Through external actions in the exercise of their ordinary avocations, which may be considered as emanations of the fundamental Masonic ideas specified in clause 2, within the limits established outside the political and religious party struggles. These actions comprise chiefly charity, establishing and furthering benevolent and useful institutions, and support of scientific and other civilising enterprises.

§ 13. The following are the duties of all members of lodges and of the Order :—

1st. Conscientious labour towards the advancement of the object of the Order, and the interests of the lodge and the Craft.

2nd. Sympathy and activity for the welfare of mankind.

3rd. Respect for every sincere belief and every honest persuasion.

4th. Respect for the laws, and rational obedience to those entrusted by the Craft with the carrying out of the same.

5th. Secrecy as to all private affairs of the lodge and personal circumstances.

6th. Advancement of Masonic knowledge and intelligence, no ennobling cultivation of the individual or of the Craft being possible without them.

7th. Observance and maintenance of legal proceedings in the lodge.

8th. Payment of such annual monetary contributions as are requisite for the maintenance of the institution.

§ 14. In conformity with universal Masonic freedom, every Mason enjoys the following rights :—

1st. To follow his own convictions insofar as they do not interfere with the object of the association and encroach upon the rights of the members, he is therefore entitled to rescind his connection with the lodge and the Order if actuated by his convictions or by external circumstances; however, every seceding member is under the obligation of stating the motives of his withdrawal,

giving in his resignation, and previously discharging his financial liabilities.

2nd. To propose alterations and amendments and claim that the proper motives for rejection should be put forward. Blind faith, and blind obedience clash with the essence of *free* Masonry and the dignity of its adherents.

3rd. To demand convincing proofs for the propriety and legality of existing laws and regulations.

4th. To be present at all meetings and consultations of the Craft for general purposes.

5th. To take cognisance of the appropriation of the subscriptions, and criticise the same.

6th. To freely utter his opinions on matters Masonic in writing or by word of mouth, and hold consultations thereon with other Masons.

III. *Constitution of the Order.*

§ 15. Every union of Freemasons that adheres to the present platform, and models thereupon its entire character, is to be considered as a legally constituted division of the Order of Freemasonry, *i.e.*, as a just and perfect lodge, as soon as another lodge, or the committee of an association of lodges, has examined its principles, laws, and rituals, and certified their admissibility from a Masonic point of view.

§ 16. The legislation of each lodge to take place by the *plenum* of its members. In all divisions the opinion of the majority to prevail. Every member to have the right of active participation in the discussions, as well as in the election of delegates to the meetings of the association of lodges.

§ 17. No isolated lodges are to exist; every lodge to stand part, *eo ipso*, of the aggregate association of the lodges (*Gesamtlogenverband*) of the whole globe, or Universal Grand Lodge, to be properly represented by universal (international) Masonic meetings, as per clause 6.

(b.) The national association of lodges, or National Grand Lodge, limited by the distinction of tongues only, to be constituted by periodical Masonic conventions, consisting of delegates from all lodges of the respective association.

§ 18. Within the precincts of the National Lodge Association, individual lodges are at liberty to either remain independent (isolated) or else form confederations amongst themselves, by adhering to or forming some Grand Orient or a local or provincial union of lodges, and appointing

leading committees to be renewed from time to time.

§ 19. Every association of lodges to be entitled to assume a constitution, and administer it *ad libitum*, insofar as it does not encroach on the province of the general platform.

§ 20. Every association of lodges (Grand Lodge or union of lodges) to receive a special legislation from its assembly of delegates to be held from time to time.

The determination of the number of delegates, of the mode of electing them, as well as everything relating to the appointment of officials and the standing orders of such assemblies of delegates to belong to the province of the special legislation of each individual association.

§ 21. The National Grand Lodge (National Masonic Convention), to be formed by representatives of all lodges of its province, every individual lodge deputing one delegate.

The National Masonic Convention (Grand Lodge) to elect its own officials, and determine freely on its standing orders; in questions of special legislation and the working of the lodges or Unions of its province, it is endowed only with a deliberative but no executive vote, save in cases when the maintenance of the general law of the Order is at stake. For the latter purpose the Grand Lodge forms a tribunal, whose duty it is to appropriately reprimand transgressions of the law on the part of lodges or unions, or inflict punishment by rescinding the Masonic rights and privileges of such bodies. Such rescission is to take its practical effect throughout the province of the National Grand Lodge. The latter also forms a Court of Appeal in cases of litigation between individual lodges.

§ 22. The National Masonic Convention is to elect from amongst its members delegates for the Universal or International Congress of Masons, to be held every five or seven years; the latter, in its turn, freely elects its officials, and determines on its standing orders; it deliberates and votes resolutions as to questions of special legislation and legitimate Masonic labour, and forms a tribunal for the maintenance of the general law of the Order, and is endowed with the same authority over the National Grand Lodges as the latter are over the individual divisions of the Order of their province.

§ 23. Each of the above-named Conventions of Delegates is to be used also a medium for the communication of and deliberation upon Masonic

proceedings, motions for reform, undertakings of a more general character, insofar as distinctions of grades do not preclude such activity. Special affairs of grades, both in small and more extensive unions of lodges, should be transacted in private conferences of the Congress, and the resolutions of these should not obviously counteract the general legislation of either the respective lodge or union of lodges.

IV.—*Position in face of the Civil Authority.*

§ 24. Every Mason is bound to conform himself in every respect to the laws of his State; every division of the Order working in any country is, *eo ipso*, subject to the laws on secret societies or associations in force in such country.

PUBLIC CHARITIES.

One of the most estimable virtues with which mankind is adorned and enriched is the quality which instigates those who are prosperous to render aid to their less fortunate fellow-men. Our countrymen, and especially those who belong to the Craft, have ever had the credit of possessing charitable feelings nowhere to be excelled, and not often paralleled. It is almost a work of supererogation to quote instances in support of this statement, as the slightest attention to the matter will at once call up remembrances of an infinity of cases where extraordinary exertions have been made, not by a few individuals, but by the nation at large, to assist those who, in times of famine or other calamities, the weight of which falls chiefly upon that class in which the daily food is earned by daily labour, failing when employment ceases—without such timely aid must have been reduced to starvation.

In order to obtain the greatest amount of good from public charities, not only is it necessary to carefully collect the most ample funds available, but also to see that they are properly administered when collected. This latter point is certainly neglected in many instances, and the result is that institutions intended for the relief of the poor are not nearly so useful as they should be for the money expended upon them. The enormous extension of unaided poverty in the metropolis, accompanied as it is by vice and disease, might, we think, be more effectually mitigated by a reform in the administration of existing charities than by an attempt to establish new ones. Ordinary work-houses we shall not allude to, as generally their management is so notoriously bad as to be sufficiently obvious to all who take the least interest in the topics of the day, and we cannot hope for much improvement so long as they are ruled according to the present system, which, notwithstanding its faults, appears to be intimately asso-

ciated with the liberty of the subject (that is to say the subject who has ample means of living), and therefore considered as one of its supports. The real effect of this branch of local self-government consists in giving each parish the power of oppressing its own poor.

But to our immediate object—the consideration of those charitable institutions which are supported by voluntary contributions. There, at all events, it appears probable that the management might be so improved as to allow of a great extension of their usefulness, but the difficulty is how to set about such improvement, for the only class by which it is likely to be effected is that of which the members are usually too much occupied with their own businesses to be able to give more than their money towards the relief of the poor or sick; hence the organisation of the establishments on which that money is expended must of necessity fall into the hands of paid agents, or if not nominally so, it will generally so result practically; hence the work of administration, instead of being, as it should be, if the system were perfect, a labour of love, becomes a matter of doing a certain amount of work for a certain amount of money.

In making this remark we must not be misunderstood. We in no way intend to cast any ungenerous reflection upon those who undertake the management of hospitals and asylums, for they undoubtedly do their part as well as it is possible, according to the established *modus operandi*. The fault rests, then, not in those who manage the machinery of these undertakings, but in the system itself, and that is what constitutes the great difficulty militating against a reform of the kind to which we allude.

An examination of the expenditure and number of patients relieved at various hospitals will show that the former is very excessive, and this is due to the complexity of the means of affording such relief. This matter has more than once been brought before those who should be interested in the affair, but up to the present time scarcely any improvement has been made—nor, indeed, can it be expected that it will, until those who supply the funds themselves insist upon their being so applied as to yield the greatest good to the greatest number.

Let us consider the usual routine of getting up and applying a subscription for the relief of poverty in England. First, it is discovered that a certain class of people are destitute, or that some appalling misfortune has suddenly overwhelmed a particular district. A subscription is at once set on foot and money flows in apace, the wealthy vieing with each other in munificence. Then probably the press is overrun with suggestions from correspondents as to the best mode of applying the funds; but this part of the business ends by a committee of management being appointed, and after that all is quiet again until some other object of charity rises upon the social horizon. In the

mean time very few trouble themselves about the proceedings of the "committee," and according to their knowledge of the matters with which they are called upon to deal, and the spirit of co-operation existing amongst them will be the success of their efforts. In one case immediate results of a very satisfactory nature may ensue, whereas in another the proceedings may issue in waste of money and disastrous delays.

Passing to the consideration of our national asylums, we may instance Greenwich Hospital as exhibiting most glaring defects of administration, defects arising almost entirely from the intricacy of the system of Government therein adopted. In 1859, the income of the hospital was not far short of £150,000, out of which nearly £100,000 were expended, being almost equally divided between these two items—the establishment and the pensioners. To be precise, the amount expended that year on each pensioner was £30 for nourishment, while he cost for administration £28. That this egregious disproportion is due to the improvements (?) introduced into the establishment during the previous fifty-four years, is sufficiently evident from the fact that in 1805 each pensioner cost £28 for nourishment, and only about £9 for administration.

Both the naval and civil staffs in the hospital have been undoubtedly too large—the former latterly consisting of twenty officers, receiving salaries amounting in the aggregate to £8,700 per annum, in addition to house accommodation. The result is that the constitution of the hospital has been altered, and many of its late occupants are dispersed over the country, subsisting upon out-door relief given to them in lieu of their residence in the building, although it certainly cannot be called an equivalent.

In conclusion we would observe that while we pay all honour and respect to the noble generosity of the supporters of our charities, we would strongly urge upon those who have leisure the paramount importance of diligently ascertaining the amount of good resulting from their donations: thus will they be enabled to benefit their suffering and distressed brethren, even beyond what may appear possible from the monetary means at their disposal.

GENESIS AND GEOLOGY HAND IN HAND.

CHAOS, SO-CALLED.

That the world was in a state of chaos seems an idea generally received by many who both respect the Bible and have also read heathen mythology. Many allude to a biblical chaos as if it were as fully authorised as it is generally received. Let us analyse the compound term, and divide strictly between the truth of the Bible and the untruth of mythology, or the assertions of ancient philosophy. But first let us remember that Englishmen may be prepared to accept as truth the existence of chaos.

Does not Milton allude to it in his immortal "Paradise Lost?" Do we not honour and reverence the genius and the virtue of John Milton, the poet, the statesman, the philosopher—the glory of English literature, the champion and the martyr of English liberty? But we must remember that Milton's grand poems are not the Bible, though in some degree they may be scriptural. We have no authority for those assertions of his which are unbiblical, and while we may admire the poetry and the wondrous genius of the poet, we must not accept all as Bible truth. It is one thing to be enraptured with the poem as a whole, and quite another matter to say that all written by Milton is taught or even suggested by the Bible.

Milton has imagined and poetically portrayed a space surrounding our globe, and he has described it as "chaos" in book ii.

* * * * "A dark
Illimitable ocean, without bound,
Without dimension; where length, breadth, and
height,
And time, and place, are lost; where eldest Night
And Chaos, ancestors of Nature, hold
Eternal anarchy, amidst the noise
Of endless wars, and by confusion stand.
For hot, cold, moist, and dry, four champions fierce,
Strive here for mastery, and to battle bring
Their embryon atoms. * * * *
* * * * To whom these most adhere,
He reads a moment; Chaos umpire sits,
And by decision more embroils the fray
By which he reigns: next him high arbiter
Chance governs all. Into this wild abyss,
The womb of nature, and perhaps her grave,
Of neither sea, nor shore, nor air, nor fire,
But all these in their pregnant causes mixed
Confusedly, and which thus must ever fight,
Unless th' Almighty Maker them ordain
His dark materials to create more worlds.
Into this wild abyss the wary fiend
Stood on the brink of hell and looked awhile,
Pond'ring his voyage; for no narrow frith
He had to cross."

Alluding to the supposed ascent of Satan from hell to earth. And again in book vi., describing the fall of the rebel angels, he alludes to their falling for nine days from heaven through chaos to hell.

* * * * "Headlong themselves they throw
Down from the verge of heaven; eternal wrath
Burnt after them to the bottomless pit.
Hell heard th' unsufferable noise—hell saw
Heaven running from heaven, and would have fled
Affright'd; but strict Fate had cast too deep
Her dark foundations, and too fast had bound.
Nine days they fell; confounded Chaos roar'd,
And felt tenfold confusion in their fall
Through his wild anarchy, so huge a rout
Encumbered him with ruin. Hell at last,
Yawning, receiv'd them whole, and on them clos'd:
Hell, their fit habitation, fraught with fire
Unquenchable, the house of woe and pain.
Disburden'd heaven rejoiced, and soon repaired
Her mural breach, returning whence it rolled."

But poetic allusion affords no authority for chaos. Let us not be surprised to hear that there is no such chaos described in the Bible. There

can be no space in God's universe where heat, cold, moist, or dry can be irregularly striving for the mastery, for God's creation is all of order, harmony, and beauty. Neither are the suppositions of heathen mythology any grounds for proof of the existence of chaos. All heathen nations of antiquity believed in chaos as a rude and shapeless mass of heterogeneous matter, a confused assemblage of active and inactive elements. This theory was first taught by Hesiod, 900 B.C., copied from the annals of Sanchoniathon, 1274 B.C., supposed to be obscurely drawn from the Mosaic cosmogony. There is no such chaos in the Bible, for there can be no chaos, as such, in God's works, for the work of God, being in perfection, harmony, beauty, and design, could neither be in confusion nor be capable of being annihilated or ruined. The only biblical description is simply Genesis i. 2, "And the earth was without form and void." That is, I., the existence of the earth, "The earth was;" and, II., the state of the earth, that it was "without form and void." I. That the earth was—*i.e.*, was in existence—must be believed, for "in the beginning God" had "created the heavens and the earth," "and" (or more literally) "now the earth was," but was not in a state fit for animal or human habitation, "for darkness was over the deep," and the deep—*i.e.*, the waters—were over the earth, for "the spirit of God moved" (over all) "upon the face of the waters."

It is clearly to be understood that the earth was in existence, and, excepting the surface and changes from internal convulsions, exactly in the same state in which we have it now to enjoy, for its upper surface shows evidence of formation within the last 6,000 years.

Under the surface of the earth God had laid up for man—water, coal, metals. *Water*, for the earth in its depths is its only safe reservoir, as it is also the only purifying filter in the creation, at least within the reach of man. The sea being such a mass, under the influence of the sun, requires to be salt, to keep it always fresh; the clouds, being watery vapour, condensing as required for the cleansing of the atmosphere, for the washing down the electrical effects—impurities for man to breathe and bringing those particles or states of atmospheric decompositions down to the ground to refresh it, and to top-dress it. *Coal*, for it is to be believed—that is, accepted from clear and certain proof—that every particle of coal we find, or burn, was in existence exactly as we have it, it may be, countless ages before Adam.

It affords man—directly, warmth and light; indirectly, health and strength—an evidence of God's goodness in laying up his fore-appointed store for man's economy and welfare. He laid up the heat and the light, if not the sunshine, which gladdened the face of the earth ages before the time of Adam. He laid them up to increase our store, and in such a perfect and portable manner that we can receive both heat and light exactly

where we most need them, and when we receive least from the sun direct. He laid up for centuries of man's life the warmth and heat of the preceding ages.

And as to *metals*, we require to suggest an idea which we cannot realise, even the want of metals, to offer the Creator heartfelt thanks for them, for unless he had given us dust of gold, veins of silver, stores of copper, and stones of iron, we know not *humanly speaking*, how we should have been provided for to meet all the multifarious requirements for the very existence, or, at least, continuance, of human nature.

These things being in order and harmony prove the goodness and the design of the Great Creator and loving Architect of the universe.

But coal, in its very composition, proves previous existence of forests and plants; they must have been destroyed, but such destruction is not ruin, for it is only a designed change into a form in which they keep without loss of depreciation. Nothing of God's creation could ever fall into ruin—*i.e.*, uselessness or disorder—or be destroyed—*i.e.*, be annihilated.

II. The Bible tells us, Genesis i. 2. that the earth was "without form and void."

To understand the meaning of this expression we must analyse it. The words are *Thohu va-vohu*, the literal meaning of which is "desolate and empty." In the Septuagint version of the scriptures the words are rendered "invisible and unfurnished," which perhaps as clearly might be "waste and uninhabited." The words may, therefore, be understood to describe the state the earth showed after some convulsion, intended of God, and suffered by nature, being *the one*, or one of a series, which it was necessary the earth should experience before it could become the healthy and provident habitation of mankind, and the support of the lower animals, which were to exist contemporaneously with man.

The *Thohu va-vohu* of Moses, inspired of God, may mean "Invisible and unfurnished." *Invisible*, both because the ocean covered the present land, and also darkness was upon the face of the deep, and *unfurnished* or uninhabited, because as yet no land nature, either man or animal, as now on the earth, had been called into existence. This is the meaning of the oldest Jewish writers understood from the words, and Rosenmuller remarks that it is wonderful how the idea of chaos could be associated with *Thohu va-vohu*. If we follow the association of the term we may learn a confirmation of its meaning from its occurrence elsewhere. There are two passages in the Hebrew Scriptures where the compound term *Thohu va-vohu* occurs.

1, Genesis, 1, 2, "and the earth was without form and void."

2, Jeremiah, 4, 23, "I beheld the earth, and, lo, it was without form and void," where the Prophet is fortelling the desolation of the land of Judah,

which, with the verses 27 and 28, might be said to be an enlarged description of Genesis 1, 2.

But the words also occur separately. The word *Thohu* or *Tohhoo* occurs nineteen times in the Hebrew Scriptures, including the above. The most remarkable passages by which we can learn its meaning are the seven following, where the words in italics are its translations:

1.—Deut., xxxii., 10. *And in the waste howling wilderness.*

2.—Job vi., 18. They go to *nothing* and perish.

3.—Job xii., 24. Causeth them to wander *in a wilderness.*

4.—Job xxvi., 7. *Out the north over the empty place.*

5.—Isaiah, xxix., 21. Turn aside the just, *for a thing of nought.*

6.—Isaiah xli., 19. Seek ye me *in vain.*

7.—Isaiah lix., 4. They trust *in vanity.*

The word *Thohu* or *Bohhoo*, occurs only once besides the above.

1.—Isaiah, xxxiv., 11. The stones of *emptiness.*

These passages, therefore, give us ample authority to understand the term as a state into which the subject has changed, perhaps fallen, and not the original nature of the subject itself.

On the whole, therefore, there is no evidence whatsoever to be deduced either from the teachings of Revelation, or the lessons of nature, that the earth has ever been in a state corresponding to the common idea of a chaos. On the other hand, there is strong proof that there never was any disorder, ruin, or confusion, because there is as full evidence that the present laws of nature were never suspended, but rather that they were always in operation as they are at present. They may have varied in their strength, or they may have proved that the higher organic laws were not then exercised, because there was no higher organic nature to work in or with.

But this must be evident that no suspensions of present existing laws ever happened, for even great changes often prove the regular continuance of the same laws. Certainly this is clear and sure, that the action, or inaction, or counteraction of any of the laws of God never allowed the elements to mingle into a chaotic mixed confusion of wild antagonistic irregularity, a mass without order, or materials without design, but only "without form and void."

It would be a spiritual blessing if the religion derived from the Bible was purified of the corrupted idea of a chaos, alike untrue, as also dishonourable to the High and Holy Creator, who is resplendent in the perfection, order, beauty, and harmony of His works. Therefore, Genesis and Geology practically agree, in spite of bad philosophy and mistaken theology, to exclude chaos from the works of God.

But this idea of emptiness reminds one of the "empty, swept, and garnished" state of that hu-

man soul which may have felt that the evil spirit of false religion has left, but who prepares for worse by not being willing that God should re-create his nature afresh, and renew it by His holy spirit, and fully occupy it by Him who is the word of God, and in whom would be secured his life and all good, and without whom nothing good could be granted.

He being left "empty" by the evil spirit of unbelief, but also void of living and earnest truth, is "swept" by the civilising impressions of religion and "garnished" by the formalities of hypocrisy, till the utter want of real faith and purifying spirituality has prepared him to receive again, and this time willingly, the former spirit of evil doubt, and his rationalistic soul-destroying companions.

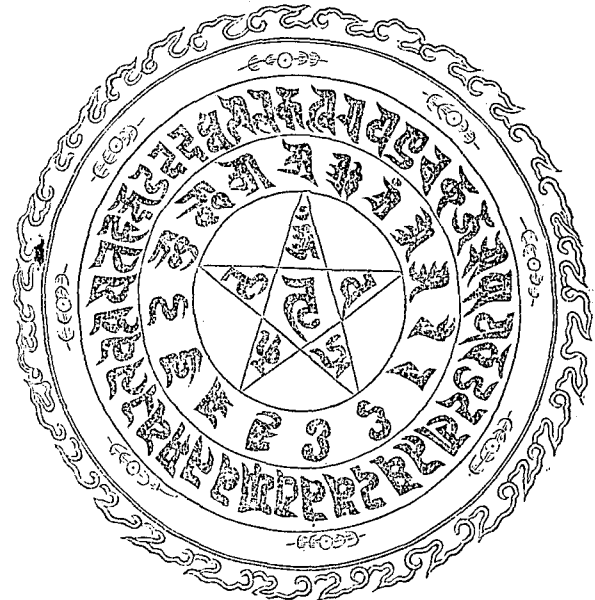
The next paper will be upon Light in connection with the Darkness, Genesis, 1, 2.

THE PEN-AND-INK SKETCHES OF ONE FANG.

(Continued from page 371.)

No. 5.

幢金
輪剛



THE WHEEL OF VOTIVE STREAMERS TO THE GOLDEN GOD (KIN KANG).

Look not mournfully into the past—it cannot return; wisely improve the present—it is thine; go forth to meet the shadowy future without fear, and with a manly heart.

THE INTELLECTUAL AND MORAL CULTURE OF MANKIND.

To those who keep in view the advancement of civilisation and the general amelioration, intellectually and morally, of the human race, but few researches can prove more interesting than such as tend to explain and exhibit the constitution of man's mental element, and the effect of experience upon it, for from careful consideration of the past progress of the world we may deduce some criteria whereby to judge more accurately than heretofore, of the permanent results of our present mode of life upon succeeding generations.

Travelling back mentally through the space of nearly 6,000 years to the infancy of the world, of necessity we meet with vague and perplexing statements, statements showing in the earliest ages all the dimness and uncertainty attaching to the traditional mode of imparting knowledge and transmitting in history facts, for on the observer of those facts alone would they strike with the force due to their reality, and each succeeding narrator would probably innocently enough remould the history in accordance with his perception or the peculiar idiosyncrasy of his mind. Then, later, is to be observed the mystic code prevalent among the Orientals, wrapping all teaching in a mantle of allegory, or setting it forth in the guise of a parable or fable. The cause and utility of these modes of procedure it is not necessary just at present to discuss, as we shall subsequently have some occasion to refer to them.

The difficulties barring access to the sanctuary of truth should not discourage us in our endeavours to attain it, but rather call forth increased energy for the search; and it is most important to consider, in the first place, the probable nature of the obstacles to be surmounted before anything approaching even to a tolerably clear glimpse of the facts can be obtained.

In all matters of natural knowledge the earliest writers were vague, principally, perhaps, upon account of the limited state of their own knowledge of those matters which they endeavoured, to the best of their ability, to explain for the benefit of their children. Thus they often ventured upon the description of occurrences which must ever be taken upon faith. Such, for instance, as the account of certain parts of the creation itself. Thus, in setting forth the origin of the sun, amongst the other works of the Grand Architect of the Universe, although the very mode of statement itself calls up at once in the mind the idea of Omnipotence, no more clear account can be had than the modern poetical one:—

Let there be light! said God,
And forthwith light
Ethereal, first of things, quintessence pure,
Sprung from the deep, and from her native east,
To journey thro' the airy gloom began,
For yet the sun was not;
He in a cloudy tabernacle, sojourned the while.

Taking, as we have already said, upon faith the creation of those objects which appeal to our senses as the work of the Omnipotent, the next task consists in ascertaining the progress of observation and generalisation upon natural phenomena; but here various accounts, apparently in many points very conflicting, must be examined, and their discrepancies obviated. When, at the building of the Tower of Babel, the various nations were dispersed *each with their own tongue*, it would naturally follow that from that period each colony would have its own account of those matters which occurred on and in sight of the earth; hence arose differences, not only in the modes of reasoning adopted, but, in some cases, in the statement of observed facts, and much delay arose in reconciling these differences, on account of the late period at which the interpretation of some of the hieroglyphic and cuneiform languages was effected.

Even at the present time, it must be admitted that both in the Hebrew and other manuscripts of the earlier ages there is much uncertainty as to numbers, and even as to dates, the latter being, perhaps, the most important, as the occurrence of anachronisms gave rise, most probably, to the confusion of individuals; thus, amongst some philosophers, Moschus the Sidonian has been supposed to be identical with Moses; but, judging by their writings, we think it highly improbable that such was the case, as Moschus was evidently far more advanced in the knowledge of the natural sciences than was Moses, though very possibly he may be identical with the Mochus spoken of by Flavius Josephus as an authority on matters of antiquity.

Again, if another instance is wanted, the earlier writers have evidently confounded Seth, the son of Adam, with (Seth) Sesostris, the ruler of Egypt, some of them hastily attributing to the former intentions and arts which now clearly appear to have originated with the latter, although it seemed almost absurd to imagine that Seth (the son of Adam) should so soon after the creation have made the discoveries the honour of which they would give him.

After the dispersion of those who had been forty years building the Tower of Babel it is certain that at least three distinct divisions of the human race were established, which spreading over large tracts of territory, subsequently became separated into more numerous subdivisions. The three principal divisions are, first, the people inhabiting the northern parts of Europe, and Asia; second, those occupying Judæa and the east; and third, the Egyptians, Philistines and aborigines of Africa. The only one of these three classes of which we have a really clear and reliable history is the second, and our religious tenets being based upon that history, it is accordingly customary to value all other ancient documents as truthful, according to their coincidence with its statements, rejecting

such as are contrary, but availing ourselves of such as may be neutral to it.

Amongst the Jews (originally a pastoral people) we do not find much progress made in natural nor in metaphysical philosophy, their chief studies being religion and the laws, which in their code were very nearly associated. Accustomed as they were to consider themselves the principal, nay almost the only care of the Supreme Being, they guided their conduct by commandments coming direct from Him or from His inspired prophets, and thus we find that many of those things which are now regarded as rules of health were, in the Mosaic writings, set forth as divine injunctions. Of this nature were the restrictions relating to the food to be eaten, and also instructions as to cleanliness. The necessity of enforcing, by such means, a healthful system among a people who certainly possessed but little knowledge of physical science or physiology is sufficiently evident, and supposing even that Moses was himself acquainted with the real meaning of such laws, he evinced great wisdom in the course he adopted; for had he endeavoured on merely rational principles to introduce among the Jews a sanitary system, doubtless much opposition would have arisen, whereas in the light in which he placed the matter, the laws were received by them as being in accordance with the will of Jehovah, their God and King, and therefore were received without question. As to Moses's own understanding of the reasons, there appears to be good ground for believing that he was acquainted with them, for he was "learned in all the knowledge of the Egyptians," and Egypt may be fairly regarded as the birthplace of the sciences, both natural and occult. Taking it as granted that these instructions really were based upon reason, it is obvious that it would in no way have been politic to have given them as such, for the Jews were scarcely likely to think that any good thing could come out of the land of bondage. Let us not be understood in any way as debating the origin of those laws and commandments which are distinctly stated as divine, for such is not our object, nor do we intend touching more upon any polemical points than is absolutely necessary to maintain the continuity of our arguments.

It is impossible to separate entirely from each other the subjects of intellectual and religious progress at that early period when they were linked together not only by the ties naturally existing even now between them, but also by a species of superstition which existed long after the causes from which it sprung had ceased. This superstition assumes the existence either *in esse* or *in posse* of a series of events intermediate, to the senses, between the entirely spiritual universe and the material world, that is, the occurrence of appearances of material aspect, but with no material existence. It is reasonable to suppose, as well as in accordance with our faith to believe, that the first inhabitants of the earth were not created with

all the *experience* necessary even for their immediate use, but that they from time to time received from the First Great Cause the seeds of that education which were destined to develop thereafter, not only in their own brains, but in the minds of succeeding generations, into the various ramifications of knowledge; and here is the striking distinction between religious and philosophical knowledge—the former arises at once complete and incomprehensible, except to the Omniscient Being who is its Author. It is to be received in faith, whereas philosophy is capable of development in the human mind so long as it is restrained within its proper bounds, that is, while it is confined to the solution of questions which arise in connection with natural phenomena.

In the first imparting of the elements of knowledge and wisdom, there must have been actual communication between spiritual and material elements and individuals, and this having once been admitted, it is not possible to say when such a state of things ceased; and, as is well known, even in our own times there are many who firmly and honestly believe in the occurrence of supernatural phenomena. The maintenance of such a faith amongst the more ignorant part of the people was undoubtedly in the early ages, as subsequently, greatly to the interest of certain priesthoods, not that the Jews availed themselves of it, but rather the religious officers of the so-called heathen nations, as it gave them an enormous power over the minds of their disciples.

It is a peculiar fact that those who first seceded from the primal religion appear to have made the most rapid progress in improving the arts and sciences, and, indeed, among certain classes the natural sciences have but too often been brought forward in antagonism to those doctrines which date from the earliest epoch of which we have any record.

(To be continued.)

PUBLIC PROCESSIONS.

It is curious to observe how trifling a matter will draw together a crowd in or about the neighbourhood of the metropolis, the reason doubtless being traceable to the great number of idlers and people "of no settled occupation" infesting London and its suburbs, and who are as pleasantly and usefully engaged standing for a few hours on the edge of the pavement, as in any of their ordinary avocations. But setting these aside, let us inquire into the motives which bring those who belong to the industrial classes to see such pageants, as, for instance, the Lord Mayor's Show. Certainly, in itself it is about as feeble an attempt at pomposity as can well be imagined, and totally unworthy of the august civic authorities in whose honour we presume it is got up.

Of course, the mob will cheer and work itself up into a state of furious excitement at the time, and the business of pocket picking will proceed as briskly as can be wished by its most energetic promoters. One

other trade (and the only honest one that is) may be benefited, which is that of the public houses. As to the actual merits of the show itself, ask any person of common sense who has got a glimpse of it, and the same reply is always returned year after year, "Oh, its very poor, about the same as usual."

The most noticeable effect of this "ancient institution" consists in the hindrance it is to business; the carriageways being stopped during part of the day, and the footways almost impassable from the throng which early accumulates upon them. Thus the obstruction occurs during the most useful part of the day, from about half-past ten in the morning till half-past three in the afternoon. We should not raise such objections as this if there were any utility in the exhibition, but there really is not, and it certainly seems a great pity that, when the water procession was done away with, that which obstructs the main thoroughfares of the City and West End was not also abolished.

Scarcely any one will be hardy enough to assert that this exhibition, ridiculous in itself, can add anything to the magnificence or dignity of the civic body. Hence, as it must be contemptible in the eyes of such as have arrived at the years of maturity (though, by the way, some folks never do that, no matter to what age they attain) in regard to intellectual ability and judgment, the only argument that can be brought forward in support of it is, that it may be amusing to children, though we ourselves do not believe that it even with them leads to anything but disappointment; but even if we grant that it does afford them some entertainment, yet surely with all the popular amusements now available, it is not necessary for the Lord Mayor and Aldermen to trouble themselves to produce such an end.

MASONIC NOTES AND QUERIES.

RELIGION OF FREEMASONRY AS A UNIVERSAL INSTITUTION.

A brother, member of an old London lodge, terminates a long letter, discussing a subject utterly improper for the pages of the FREEMASONS' MAGAZINE (I purposely avoid the mention of it), by asking "What is the religion of Freemasonry as a universal institution?" Very few words will convey my answer to this question. There is a religion formed by man, with no assistance but that reason which distinguishes man from the brute. It is described in the treatises of natural theology and ethics, which abound in the languages of all civilised nations, both ancient and modern, and which, in substance, are much the same. This is the religion of Freemasonry as a universal institution.—CHARLES PURTON COOPER.

CORRESPONDENCE.

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

FREEMASONRY IN JERSEY.

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

DEAR SIR AND BROTHER,—As the writer of the letter signed "P.M." which you inserted on September 30th, I am bound to notice the reply in your number of October 28th. On perusal, I was sur-

prised at the confusion of ideas, the misapprehension of facts, the absence of logical arrangement and deductions, and the disobedience and insubordination on the part of the Junior Warden of an English lodge of Freemasons which it exhibited. I cannot but regard him as I do clergymen holding Romish opinions and yearning to place themselves under the dominion of the weak minded Pope, who has lately served our cause so signally by his anathemas against us, while they cling to the loaves and fishes by retaining their livings in the Church of England. On sitting down to write this, thirty-six hours after reading "J.W.'s" effusion, I naturally run through the list of Junior Wardens in Jersey, when I fancy I have no difficulty in tracing the authorship with the help of others, and my astonishment ceases.

With a view to elucidate my previous remarks, which have been so criticised, I shall now lay down a few propositions, and afterwards make a running commentary on some of "J.W.'s" observations.

1st. Though, perhaps, there is no absolute agreement between the various Grand Lodges throughout the world, still, Masonic custom and courtesy forbid the invasion of a country where a Grand Lodge exists, by the issue of warrants on the part of the Masonic authorities of another country.

2nd. The issue of a warrant for Jersey, which is under English Constitution, by a French authority, is a violation of this acknowledged custom, and forms a very dangerous precedent; therefore the lodge formed under [it, though recognised in France and elsewhere, must still be deemed irregular among English Masons.

3rd. Members of this French lodge cannot therefore be admitted into English lodges, as they have been suspended from their privileges by the Prov. Grand Master, whose act was confirmed by the Grand Lodge of England.

4th. The Prov. Grand Master, and through him the Grand Lodge of England, having taken this course, and issued threats of pains and penalties thereupon, are bound to follow up their acts by further steps in case of continued contumacy, or by the omission to do so are liable to a charge of inconsistency and want of power to enforce their decrees. Moreover, by winking at open violations of their orders, and allowing them to pass unnoticed, they encourage insubordination, weaken their own power, and commit a manifest injustice towards those who are more scrupulous, and are faithful in allegiance to the constituted authorities.

5th. The Provincial Grand Master and Grand Lodge of England, while exercising a legitimate control over the internal policy of lodges under their authority, have no power by the "Book of Constitutions" to forbid members of English lodges to frequent any society they please, and thus English Masons ought to be allowed to visit the French lodge, and to wear their clothing in any place other than "any funeral or public procession." The veto which has been exercised is thus a questionable assumption of power, especially as it is not carried out, since the irregularity consists not in a denial that the members of Les

Amis de l'Avenir are legitimate Masons, for they are directly acknowledged as such by authorities which we recognise, as, for instance, the Grand Lodge of Ireland, but merely on a matter of internal regulation. The 13th article of the ancient charges should not in such a case be interpreted too literally.

6th. Notwithstanding this, as the English authorities have thought fit to forbid such intercourse, loyalty to our constitution should induce English Masons to abstain from visiting the French lodge, until the question of right to interfere with it has been discussed and settled.

7th. In the Grand Lodge of England there are representatives of most of the Grand Lodges in the world, through whom any questions, such as the one under discussion, can be mutually arranged; but there is no such representative from France, because in that country there are two Grand Lodges concurrently existing, one of which only can be recognised in England as the supreme authority. Let the French Masons settle which it shall be, and all difficulties as to a mutual understanding will vanish. It may be added, that the warrant for the French lodge in Jersey emanates from the least numerous and influential of the two.

Now to make a few remarks on "J.W.'s" letter. I do abstain from meeting in Masonry with the suspended brethren, not for fear I "might be forced to give them a friendly shake of the hand," which I am as willing to do now as ever I was, but because I am bound to obey our recognised authorities in this respect, and do not envy "J.W." his boasted defiance of them; doubtless he relies on their supineness for exemption from unpleasant consequences, and this very want of energy in many respects, which I have condemned, is one of the grounds on which I am accused of being "dissatisfied with everything and everybody." Unfortunately, however, in this province there are too many solid grounds for dissatisfaction, and I am by no means singular in this feeling. Had our provincial authority in the first instance acted judiciously and vigorously, it is the opinion of many that the lodge Les Amis de l'Avenir would not have been formed. "J.W." says that "P.M." does not even acknowledge them worth a nod in the public streets. I do not hesitate to say that this is an untruth, and that I have never met one of them without a friendly recognition, for I can confidently appeal to several of the French brethren whether they have not so treated me, and in all cases I have taken the first opportunity personally to inquire the cause with a view to remove it by any explanation in my power. I have not allowed, nor will I allow, differences of opinion in Masonry, to interfere with the amenities of society and a friendly feeling, unless in cases where want of honour and principle have been exhibited. "J.W." is not correct in saying that "the Grand Lodge of England could not possibly satisfy" the "wish to have laws written in a language they could understand," for lodge La Césarée, working in French, was established fourteen years ago on this very account; the point is, that the Grand Lodge of England cannot allow by-laws not in accordance with its constitutions, and it was the defeat of the attempt to introduce such, on the part of the founders of "Les Amis de l'Avenir," which led to their secession from us. The reference to the desire of "P.M." to visit the French lodge in Jersey,

in order "to satisfy a vain curiosity," is simply ridiculous in regard to one who has repeatedly visited lodges in France at intervals within the last ten or twelve years, and before he was acquainted with this island.

"Why does not 'P.M.' do as I do?" triumphantly exclaims "J.W." who, as he acknowledges, is "Warden of an English lodge in Jersey." I answer for two reasons; first, because if my conjecture be correct, I should be sorry to follow the example of one whose conduct on this and other subjects I cannot admire; and secondly, because, even when differing in opinion from our constituted authorities, I think it my duty to obey them, and if they had any pluck, they would make "J.W." know that he ought to do so too. This does not prevent me from taking what means I can to alter their decisions. I beg to inform "J.W."; in reply to another charge he makes, that I have never denounced the suspended brethren as "unworthy of the name of Masons." His statement that I "wish to associate with them" is hardly reconcilable with his former one, which I have said is untrue, that I do "not acknowledge them worth a friendly nod in the streets." What I have stated is enough to show that "J.W.'s" letter is full of inconsistencies, and I need not pursue the subject further. I fancy that his comprehension and charity are too limited to enable him to understand that a man may deem it necessary to act upon a principle, without displaying unkindness, persecution, or want of personal friendly feeling. Believing that I have now been sufficiently explicit to exhaust the subject, so far as I am concerned, I do not contemplate any further communication respecting it, nor indeed would I have sent my first letter had I imagined that my motives could be so misunderstood and misrepresented.

Yours fraternally,

Jersey, October 30th, 1865.

P.M.

TRAVELLING BEGGARS.

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

DEAR SIR AND BROTHER, — I have been rather surprised that no brother of experience has offered a reply to the letter of the "W.M. of 1051," in your issue of October 14th, as I am sure the subject of his communication demands our attention; and a better system than at present prevails in the provinces is really required to prevent frauds, which are far too prevalent. I have been for two years an examiner for Lodge 979 of applicants for relief in the town of Crewe, which, according to the calendar, has two other lodges—Nos. 321 and 616. The latter has not worked for six years, and is now erased, and I am the only resident member of No. 321, as it meets only four times in the year. The members of No. 979, therefore, have been pretty well patronised by "travelling Masons," and if other towns have had the same proportion, the sooner some arrangement is made for our protection the better. A recent instance has brought this matter very prominently before my notice, and reveals a state of affairs far from creditable to us, and which should have been exposed before; but I fear the "unworthy and suspicious" are too often dismissed with a "small silver coin," as the easiest manner of getting rid of them, but this is only the Quakers' plan of "casting the snails into your neighbour's garden." A letter of inquiry would often reveal the truth; and there can

be nothing "un-Masonic" in exposing the "fraudulent and untruthful," for "truth" is one of our grand principles, as well as "relief," and surely we should put our benevolent brethren on their guard when necessary. If that excellent Masonic Relief Committee of Lancashire were to send you the names of the unworthy, it would greatly enhance their usefulness, and help to rid the Craft of what many a young Mason (and Masons' wives, too,) consider a blot, for the newly-initiated and new lodges are generally the first favoured. Out of at least fifty that I have fully questioned, not more than ten have been really worthy of relief, and the forty, I feel pretty certain, have been making a trade of it. A common excuse is to ask for a railway fare to some town about fifty miles off. I remember one, quite an old gentleman in appearance, had just arrived from America, who got £1 here to pay his fare to London, although he had let off all the Liverpool brethren, no doubt, (?) scot free. I did not see him for a minute, as I was just leaving by train, else I would have known more about him. I never now examine or relieve without the production of a Grand Lodge certificate, and at least one-third have lost theirs by "fire, land, or water." The case to which I have before referred occurred very recently, and proves clearly that some change is imperatively demanded for our own credit's sake. The following are the full particulars:—John Parker, of the (Old) Kingscourt Lodge, Co. Cavan, P.M., Royal Arch, presents a slip of paper with these particulars, asking for the second time only in his life for assistance to pay his and family's fare to Shrewsbury, where he has relations doing well. He referred to a friend of mine who relieved him at Northwich, and was quite familiar with my name. At my request he produced his certificate, which was dated July 9th, 1864, with the word "duplicate" written on the Ionic or middle column, and at the bottom, "registered 1833," the 33 being clearly substituted, after a clumsy erasure, for some other two figures. These suspicious appearances led me to cross-question him very fully, when he stated that he got this duplicate through a Scotch lodge, and produced a receipt for 2s. 8d., and the envelope addressed to him bearing the Irish Grand Lodge seal. The word "duplicate" was written in a totally different hand to the rest. He signed his name, which was something similar to the original signature, and I gave him an order on our Almoner for 2s., and told him that I should write for full particulars to the Grand Lodge of Ireland. He was sadly annoyed at my doubting him, and never referred to the "Sheffield flood" or the "duplicate." He asked when leaving for my address, that he might write to me.

The following is the reply to my letter to the Grand Secretary:—

"Grand Secretary's Office, Freemasons' Hall, Dublin, Oct. 27th, 1865.

"Sir and Brother,—In reply to yours of the 23rd relative to John Parker, I quite agree with you that the circumstances connected with the whole transaction appear most suspicious. John Parker is registered in 451, Kingscourt, and a certificate issued to him on the 18th July, 1833. A duplicate was issued to him by order of the Board on 1st October, 1857, and a triplicate so marked on the middle column on 9th July, 1864. This last was issued on

the express understanding that he and his family were leaving for America on the 15th of that month (July), he stating in his application that he had lost all his effects by the flood at Sheffield on the 11th of March. I have compared his letter applying for this certificate with a letter asking for a duplicate certificate for a Thomas Kinna, who is also registered in the same Lodge 451 about the same time, and I have no doubt they have been written by the same party, and that we have been deceived in the whole matter. The certificate for Kinna was refused; but a party purporting to be Kinna has been recently begging in England, and holds a certificate issued in 1856. Lodge 451 has been cancelled, so both the parties are suspended Masons. Yours fraternally,

"J. Bullock, Esq., Crewe. S. B. OLDHAM."

I am pretty certain that the word "duplicate," and not "triplicate," as stated by the Grand Secretary, was on the middle column of the certificate I saw, but not in the same hand or anything like a clerk's handwriting. This, no doubt, accounts for the erasure, and the third certificate is now doing duty, perhaps, in America or elsewhere. I would, therefore, suggest the following as a modification of the plan proposed by the W.M. of 1051:—That full particulars be taken down of each applicant, and a letter of inquiry be sent to ascertain his truthfulness, and that the names of all those who give false ones be printed in your MAGAZINE as a warning to Almoners. That no one be examined who is not in possession of his Grand Lodge certificate, and that the amount of relief be written, with date and place, on the back. That no brother give relief to strangers except the Almoner who should receive an order from the examiner. That the names at the end of each quarter be copied from your MAGAZINE into the Grand Lodge quarterly returns, so that every lodge may have the list.

The waste of money is not the least item of which to complain; there is the waste of time and the annoyance in being so frequently called out of your business. I know a banker now who will not be Treasurer for his lodge another year through this very thing.

One of the results of a reform will be that real cases of necessity will be relieved according to their need, and our Boys' and Girls' Schools, and other standing Charities, be better supported by the country lodges, for all must suffer through this "indiscriminate charity." To make a beginning, therefore, I hope you will print the following as a warning to Almoners and the Craft in general, and I trust that other examiners will do the same in all similar cases, and that this correspondence may lead to some reform:—

"John Parker (Old) Kingscourt Lodge (No. 451), Co. Cavan. Certificate from Grand Lodge of Ireland, dated July 9th, 1864. Registered July, 1833, the 33 being substituted for an erasure."

"—Kinna, also of Kingscourt (No. 451). Irish Grand Lodge certificate, issued 1856."

My apology, Bro. Editor, for the length of this must be its importance.

I am, Yours fraternally,

WM. JOHN BULLOCK, W.M. 979.

P.S. I thought several times of retaining Parker's certificate. Should I have been justified in doing so, until I had received a reply from the Grand Lodge of Ireland?

THE MASONIC MIRROR.

* * * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

METROPOLITAN.

LODGE OF FINSBURY (No. 861).—The first meeting for the season of this very prosperous lodge was held at the Prince of Wales Tavern, Banner-street, St. Luke's, on the 3rd inst. Present—Bros. Mackey, W.M.; Purdy, S.W.; R. Leach, J.W.; W. Alfred Day, P.M., Treasurer; W. Bond, P.M., Sec.; and many other officers and members. Messrs. E. Elliott, J. Weeks, and E. Benjamin, were initiated in the usual effective manner of this lodge. The visitors were Bros. Muggeridge, Steele, Shipper, Goodesham, and Brustlin. An address of condolence to the family of the late respected Bro. Wickens (of the Prince of Wales Tavern), was unanimously voted by the brethren, with whom he was most deservedly a much esteemed brother. After business the brethren adjourned to a capital banquet, where the usual loyal and Masonic toasts were heartily responded to by the various brethren, on whom devolved the duty of returning thanks Bro. Muggeridge delivered an affectionate address advocating the cause of the Masonic Charities. Bro. Brustlin returned thanks for the visitors, and after an unusually happy evening, the brethren dispersed at an early hour.

PROVINCIAL.

CHESHIRE.

CREWE.—*Lodge of the Four Cardinal Virtues (No. 979).*—The monthly meeting was held on Wednesday, the 1st Nov., at the Crewe Arms Hotel, this being the first lodge since the removal from the Town Hall. The lodge was opened by the W.M. Bro. Bullock, with Bros. Whale and Eardley as Wardens, Doyle and Ratcliffe as Deacons, Reade, P.M.; Davies, I.G.; Gibson, Organist, and several other members. The minutes being confirmed, the W.M. passed Bro. Dobson to the 2nd degree, when the lodge was closed to the 1st, and Bro. Bullock initiated Mr. Bagshaw into the mysteries of the Masonic art. This ceremony was beautifully worked, with appropriate vocal and instrumental music, and had the proper effect on the candidate. Bro. Eardley, the J.W., delivered the charge with great precision. Bro. Bullock then congratulated the lodge on the beneficial change from the dreary Town Hall rooms to the beautifully furnished and magnificent lodge rooms, which Bro. Halsey had provided during the recent extensive alterations in his hotel for this lodge, the 321. He was sure that it would add greatly to their comfort, convenience, and enjoyment, and be very little, if any, extra expense to the lodge or the brethren. The lodge was now in good financial position, and would continue to prosper in such comfortable and elegant apartments. The lodge was then closed, and the brethren adjourned to a substantial supper, served magnificently, which all enjoyed. After the repast the brethren returned to the lodge room, where the only toast was "The New Member," and the remaining part of the evening was spent in intellectual enjoyment. This lodge meets on the first Wednesday in each month, and will give a hearty welcome to any brother who may be within "Cable Tow," as the hotel adjoins the station. A lodge of instruction is contemplated during the winter months.

CUMBERLAND.

CARLISLE.—*Union Lodge (No. 310).*—The regular monthly meeting of this lodge was held on Tuesday evening, the 31st Oct., at the Masonic-rooms, Barwise Court, English-street. The chair of K.S. was occupied by Bro. W. Murray, W.M., and supported by Bros. Rev. William Crockett, Chaplain, as S.W.; George Goddard Hayward, J.W.; F. W. Hayward, P.M.; Walter Irwin, S.D.; J. Slack, J.D.; George Somerville, Sec.; John Higgins, I.G.; John Howe, P.M.; John Sherrington, P.M.; Thos. D. Wheatley, Arthur Woodhouse, and visitor, Bro. J. Thompson 654, &c. The lodge was opened in due form, and the minutes confirmed. The ballot was taken for Mr. George Brough, mariner, and proving unanimous in his favour, was

admitted and initiated into the mysteries of Freemasonry by Bro. F. W. Hayward, P.M., at the request of the W.M.; after which there was a committee formed of the brethren present, to carry out the decorations of the new Masonic Hall, which will be shortly opened. A gentleman was also proposed as a candidate for the mysteries and privileges of the Order. The lodge was then closed with solemn prayer, and the brethren parted after a little refreshment.

DURHAM.

WEST HARTLEPOOL.—*St. Helen's Lodge (No. 531).*—This lodge held its regular meeting on Thursday, the 2nd inst., in the Masonic Hall, when about twenty of the brethren assembled. The W.M. Bro. George Moore, M.D., P. Prov. J.G.W., presided, assisted by Bros. J. Groves, P.M. Prov. S.G.D.; S. Armstrong, P.M.; A. Natham, S.W.; and W. J. Siveright, J.W. The business of the evening, after the confirmation of the minutes of two previous lodges, consisted in a raising and an initiation, which were regularly performed, and the election of W.M., Treasurer, Tyler, and four members to serve on the lodge committee for the ensuing year. The by-laws, which should have been read on the occasion, were postponed until next regular lodge. On a ballot being taken for the W. Mastership, it resulted in the almost unanimous election of Bro. A. Natham, S.W. Bro. Thos. Forbes was proposed and elected Treasurer, and Bro. Jas. Mowbray, after a well-deserved and high encomium from the W.M., was re-elected, for the ninth time, Tyler. After the election of four members of the committee, the lodge was closed in due form and with solemn prayer.

GLOUCESTERSHIRE.

TEWKESBURY.—*St. George's Lodge (No. 900).*—The monthly meeting of this flourishing lodge was held at the Town-hall on Friday, the 3rd inst. Present—Bros. N. Treasure, W.M.; S. P. Brookes, S.W.; F. H. Harvey, J.W.; T. W. Swinburne, P.M.; W. Brydges, Treas.; E. Gillman, Sec. and Org.; W. H. James, S.D.; F. Moore, J.D.; D. Chandler, I.G.; W. J. Higginson, P.M. and P.S.G.D.; J. R. Yorke, Esq., M.P.; Dr. Devereux, H. Browett, &c. The lodge was opened precisely at seven o'clock with solemn prayer. The minutes of the previous lodge were read and confirmed. William Allard, Esq., Mayor of Tewkesbury, was then balloted for, which proving unanimous, he was duly and impressively initiated into the mysteries and privileges of the Order. The silence which prevailed during the entire ceremony added to its solemnity. Bro. T. W. Swinburne, by permission of the W.M., moved the adoption by the lodge of an address of condolence to Mrs. Trotman and her family. He said it was his painful duty, as the immediate Past Master of the lodge, to move a vote of condolence to Mrs. Trotman and her family under the bereavement they had so lately experienced in the death of their Bro. Trotman. He was sure they would naturally all sympathise with the widow and family in their great loss of so kind a father and loving a husband. Bro. Nathaniel Treasure, W.M., said he, too, had a melancholy satisfaction in seconding the motion to one so universally respected and lamented, and he hoped the widow and family would bear up against their bereavement with christian fortitude, and prosper. The business of the evening being ended, the brethren repaired to refreshment. The cloth having been removed, the W.M. introduced the first toast as one requiring no preface, namely, "The Queen and the Craft." The W.M. in next proposing "The Health of the Earl of Zetland," coupled with it the name of the D.G.M. the Earl de Grey and Ripon, than whom a more devoted member of the Craft could not be. The W.M. then gave "The Health of the Right Worshipful Provincial Grand Master, Lord Sherborne, and the rest of the Grand Officers," whom he said he was looking forward to with a deal of pleasure of meeting in this lodge, which his lordship had announced should take place on Friday, the 24th inst. Bro. T. W. Swinburne, P.M., having requested the use of the Master's gavel, charged the brethren to fill a bumper, for he was sure the toast he was permitted to propose was one that would be drank by every brother who was present that evening, and had heard the delightful manner in which the business of the evening had been performed by their worthy W.M., Bro. Treasure. He eulogised the ability and firmness with which he governed the lodge, and paid a well-deserved compliment to the courtesy which every brother met from him in the discharge of his Masonic duties. Bro. Treasure, in responding, thanked the brethren for the cordial and truly Masonic manner in which his health had been received, and expressed the pleasure it afforded him to find his labours and

endeavours to discharge the duties of his high office in the lodge had met with their approval. "The Health of the Newly-Initiate" was then given. In responding, the newly-elected brother thanked those present for the honour conferred upon him, and expressed his astonishment at the amount of information he had received on his initiation. He was quite sure the W.M. must have paid great attention to the ceremony of his initiation, but not more than he felt would be his duty with his and the brethren's assistance. The W.M. then announced that Lord Sherborne, the Prov. G.M., would hold his lodge at the Town-hall on Friday, the 24th inst., after which the brethren separated.

LANCASHIRE (EAST).

MANCHESTER.—*Robert Burns Lodge* (No. 999).—This lodge held its usual monthly meeting on Monday Oct. 23rd, at the Freemason's Hall. Several visiting brethren were present, and amongst the number were—Bros. Stephen Blair, R.W. Prov. G.M.; J. L. Hine, Prov. G. Treas.; the Rev. J. L. Figgins, Prov. G. Chap.; T. G. Gibbons, Prov. G. Dir. of Cers.; Austin Shellard, Assist. Prov. G. Dir. of Cers.; W. Romaine Callender, jun., P. Prov. S.G.W.; J. H. P. Lesresche, Prov. G. Reg.; W. H. Wright, P. Prov. J.G.W.; Stephen Smith, P. Prov. G. Supt. of Works. The lodge was opened at five o'clock by Bros. J. G. Holden, W.M.; J. H. Stephenson, S.W.; and George Brett J.W. Mr. Makin was initiated by the W.M., and Bro. Biddolph was raised to the sublime degree of a M.M. by Bro. Henry Thomas Baldwin P.M., The W.M. on behalf of himself and the lodge presented Bro. J. M. Wyke, with an album containing a resolution, signed by all the members of the lodge as a token of their esteem, and Bro. Charles Affleck, P.M., P. Prov. J.G.D., with a very handsome timepiece, as a mark of their appreciation of his valuable services as founder and first Worshipful Master of the Robert Burns Lodge. Bro. W. Romaine Callender, jun., P. Prov. S.G.W. (by permission of the W.M.) took the opportunity of bearing his testimony to Bro. Affleck's valuable services as a Mason. He had worked with him in and out of lodge, and had no hesitation in saying, that a more indefatigable brother he did not know. It was unnecessary to allude to the great sacrifice he made of his own valuable time during the erection of the noble hall in which he now stood, a home worthy of Masons. He (Bro. Callender) hoped that Bro. Affleck might long be spared to Masonry, and the large circle of friends by whom he was so highly esteemed. At a banquet after the lodge, the Master having proposed the usual loyal toasts, called upon the brethren to charge their glasses. He then proposed "The Health of Bro. Stephen Blair, R.W. Prov. G.M.," and called attention to the courtesy and ability of Bro. Blair in working the large province over which he presided. Bro. Stephen Blair, Prov. G.M., replied in a very able speech, and alluded especially to the presentation made to Bro. Affleck, whom he had known and respected for many years. Bro. the Rev. Dr. Cranswick proposed Bro. Affleck's health, and bore testimony to his truly Masonic conduct, especially in the cause of charity. With respect to the Robert Burns Lodge, he need say little; its present position was a sure proof that Bro. Affleck had worked hard and well. Bro. Cranswick concluded a very eloquent speech, by wishing Bro. Affleck long life and happiness. (This toast was drunk with great enthusiasm.) Bro. Isaac W. Petty, P.M., and several other brethren bore testimony to Bro. Affleck's many good qualities. The brethren retired about half-past ten o'clock, having enjoyed a very pleasant evening. The choir was under the able direction of Bro. Whittington, Organist, assisted by Bro. Moss Dumvill, and others.

LANCASHIRE (WEST).

WARRINGTON.—*Lodge of Lights* (No. 148).—An emergency meeting of this lodge was held on Monday night last at the Masonic Rooms, Sankey-street. In the unavoidable absence of the W.M., Bro. Gilbert Greenall, M.P., Prov. S.G.W., the chair was occupied by Bro. Bowes, P.M., Prov. G. Dir. of Cers., who was supported by Bros. Shaw Thewlis, P.M., Prov. S.G.D. (mayor elect); H. B. White, P.M., Prov. G. Steward; John Pilling, P.M.; John Holloway, Geo. J. Higginbottom, Dr. Spinks, John Pierpoint, S.D.; Rev. J. N. Porter, W. Woods, William Ahern, I.G.; Joseph Robinson, Colonel Greenall, William Smith, J.W.; W. H. Spring, W. Richardson, David Finney, George Woolf, Percival Pearse, William Oakden, James Johnson, Tyler. Visitor: Bro. Hull, W.M. 86. The lodge was

opened in due form when the ballot was taken for Mr. Christopher Ekkert and Mr. John Pilling as candidates for the mysteries. The ballot proving unanimous in favour in each case, they were introduced, and initiated into the Order by the acting W.M., the charge being given by Bro. H. B. White, P.M. An animated conversation then took place, having reference to the Centenary Festival, which was celebrated on Wednesday and Thursday, and of which we hope to give a full report in our next issue. The lodge was closed in due form, and the brethren separated in harmony.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—The usual monthly meeting of the members of this lodge took place on the 1st inst., Bro. R. B. Evans, P.M., presiding in the absence of the W.M. Bro. Price and Thomas were passed to the degree of F.C., and two gentlemen, Mr. Henry Sheppard of Newport, and Mr. Richard Clarke of Cwmbran were initiated. Four other gentlemen were proposed as candidates for the next meeting, when the W.M. for the next year, Treasurer, and Tyler will, we hear, be elected. There were nearly sixty brethren present at this meeting, and many attended (we are told) out of compliment to Bro. Sheppard, who is very popular in the town.

YORKSHIRE (WEST).

BAILDON, NEAR LEEDS.—*Divedale Lodge* (No. 387).—This lodge held its usual meeting on Wednesday evening, November 1st, at seven o'clock precisely, Bro. Horatio Butterworth, W.M., presiding, assisted by Bros. Priestley, S.W.; William Holmes, P.M., as J.D.; Joseph Denby, P.M.; Henry Smith, P.M., S.D.; Jesse Denby, P.M., I.G.; Murgatroyd, J.D.; Wainman Holmes, P.M., Sec.; Nicholas Walker, P.M., Treas.; John Mann, O.G. The lodge being opened in the first degree, the minutes of last meeting were read and confirmed, and the proposition for the removal of the lodge to Shipley was thus disposed of for some time to come. The W.M. then proceeded to initiate a candidate into the mysteries and privileges of the Order, which ceremony was conducted in a very satisfactory manner, the Past Masters assisting. The next duty was that of selecting a Master for the ensuing year, and the unanimous choice fell upon Bro. W. W. Holmes, P.M., who cheerfully accepted the office, feeling that the brethren had carefully considered the matter, and deeming it for the best interests of the lodge, many of those eligible brethren living too far away, or too deeply engaged in business to give sufficient time to the duty of the office. Bros. W. Holmes, Nicholas Walker, and John Mann, were re-elected respectively to the offices of Secretary, Treasurer, and Tyler. Bro. H. Smith took the opportunity of naming the subject of the Boys' School, and the good fruit our operations in this province had already produced, in the election of two boys on the 16th ult., and it was resolved that a vote of thanks is due and hereby given to Bros. R. R. Nelson and W. Gath, for their services in attending the election. After the lodge was closed the brethren retired to refreshment, and concluded the evening in a most agreeable manner.

BRADFORD.—*Lodge of Hope* (No. 302).—This lodge held its usual meeting on Monday, the 6th inst., at which the D. Prov. G.M., Bro. Bentley Shaw, was present, together with a large number of visitors from Lodge of Harmony (No. 275), Huddersfield. We hope to be able to give a full report of this large and interesting meeting next week.

WAKEFIELD.—*Lodge of Unanimity* (No. 154).—The monthly meeting of this lodge was held on Monday evening, the 6th inst., at the Masonic Hall, Zetland-street, Wakefield. Present: Bros. the Rev. C. E. Camidge, M.A., W.M.; E. P. Shaw, S.W.; R. Childe, as J.W.; J. L. Fernandes, jun., Sec. Besides the other officers there were present Bros. M. E. Naylor, P.M.; John Gill, P.M. 495; and John Wordsworth, 1019. The lodge was opened in the first degree only, there being no business of any great importance. A discussion took place on the subject of celebrating a special festival on the 13th of February, 1866, that day being the centenary of the foundation of this lodge, and a resolution in favour of holding the same was unanimously adopted. An excellent supper was afterwards served in the banqueting hall at nine o'clock, to which the brethren did ample justice, after which the usual Masonic toasts were given and responded to. The pleasure of the evening was greatly enhanced by the presence of Bro. M. E. Naylor (now the oldest member of the lodge), who had recently entered into the holy state of matrimony, and the time-honoured custom always observed on such occasions in this lodge was duly

carried out, viz., that of drinking a bumper to the healths of the bride and bridegroom from a splendid old decanter, containing six bottles of wine, beautifully embossed with gilt devices, and on which is inscribed the words "Fratri donum." The brethren retired shortly before eleven, having spent a most convivial and delightful evening.

WARWICKSHIRE.

PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge of Warwickshire was held at the Court House, Warwick, on Tuesday, Oct. 31st., by invitation of the Unity Lodge.

The lodge having been opened in due form by Bro. D. Malins, W.M., the Provincial Grand Lodge were admitted, and Lord Leigh, Prov. G.M., assumed the chair. The usual official business was then proceeded with.

A letter was read from Bro. C. W. Blkington, of Birmingham, resigning the office of D. Prov. G.M., in consequence of continued ill-health. The Prov. G.M. and others spoke in high terms of the ability and zeal which Bro. Blkington had evinced as a member of the Craft, and expressed great regret that he was obliged to relinquish the honourable office to which his merits justly entitled him, and more especially as the cause of his doing so was one which they must all sincerely deplore.

Bro. Major Machen, of Leamington, was then appointed D. Prov. G.M.; Bro. H. Weiss, Prov. S.G.W.; and Bro. S. Lloyd Foster, Prov. J.G.W.; and the other officers were also selected.

The members of the Provincial Grand Lodge then walked in procession, wearing the insignia of the Craft, to St. Mary's Church, where an appropriate sermon was preached by the Rev. J. Lucy, P. Prov. G. Chap., who selected as his text 1st Corinthians, viii. 1, "Charity edifieth." In the passage having special reference to Masonry, he said that the Craft had justly been described as one of the most sublime and perfect of human institutions ever formed for the advancement of the happiness and the general good of mankind. The best, the bravest, and most illustrious had sprung from its ranks, and the arts and sciences had been nurtured under its fostering care; whilst in connection with it benevolent charities had been established for the relief of the widow and the orphan. It was an institution wherein true patriotism and christian charity were exemplified, and a series of transactions recorded which time could never efface. How innocuous then was the slander of that potentate, who chanced to be the successor of St. Peter, when he hurled his recent anathemas at the members of the Craft.

At the close of the service, which was full choral, a collection was made on behalf of the Masonic Charities.

The brethren then marched back to the Court House, where the lodge was closed in due form, with solemn prayer.

In the evening the Provincial Grand Master, with his officers, together with upwards of a hundred and twenty of the principal Masons of Warwickshire, dined together in the County Hall, by invitation of the Unity Lodge. Amongst the toasts proposed were "The Queen and the Craft," "The Prince of Wales, the Princess of Wales, and the rest of the Royal Family;" "The Army, Navy, and Volunteers;" "The Earl of Zetland, the Most Worshipful Grand Master;" "The Earl de Grey and Ripon, Deputy Grand Master, and the Grand Lodge of England;" "Lord Leigh, Provincial Grand Master;" and "The Deputy Provincial Grand Master." Amongst those who attended the meeting of the Provincial Grand Lodge were, Bros. E. Greaves, P.M. 284; J. Darwen, P.M. 567; T. J. Roberts, J.W. 567; E. C. Apps, S.D. 567; J. Davis, I.G. 567; Charles Read, P.G.S.D. 254; P. Solomon, W.M. 254; C. Ratcliff, P.M. 501; the Revs. J. Lucy, J. Ray, and W. B. Smith, P. Prov. G. Chaps.; T. B. Dickens and H. B. Faulkner; the Hon. and Rev. J. W. Leigh, Prov. G. Chap.; and the Rev. H. G. Layton, Chap. 925; J. S. Phillips, P.M. 725; H. Turner (Birmingham), 501; J. Y. Robbins, P. Prov. S.G.W.; G. T. Robinson, W.M. 284; J. Watkin, P.M. 395; J. Machen, P.M. 284; D. Malins, jun., Prov. G. Purst., &c.

ROYAL ARCH.

DURHAM.

GATESHEAD.—Chapter de *Burgh* (No. 424).—The annual convocation of this chapter was held on the 26th ult., at the Assembly-rooms, Grey Horse Inn, at four o'clock, and was

opened by Comps. R. J. Banning, Z.; P. S. Gillies, H.; and H. Hotham, as J. There was a good attendance of the members, including several Past Principals of the chapter. M.E. Comp. P. S. Gillies was installed as Z.; W. Bridon, as H.; and R. J. Banning, M.D., P.Z., as J. The ceremony was performed by Comp. R. J. Banning, P.Z. The other officers invested were Comps. Anthony Clapham, P.Z., Treas.; Heaward, E.; G. A. Allan, N.; B. Hugill, P.S.; and Joshua Curry, Janitor. The chapter was reported to be in a flourishing condition. One new joining member was then elected by ballot. After the chapter had been duly closed, the companions adjourned to a sumptuous banquet when the usual loyal and Arch Masonic toasts were given and drunk in an enthusiastic manner, and the companions separated, after spending a very pleasant evening.

YORKSHIRE (NORTH AND EAST).

SCARBOROUGH.—*Old Globe Chapter* (No. 200).—The companions of this chapter assembled on Wednesday evening, the 1st inst., when the M.E. Comps. W. Lawton, P.Z. (York), in the absence of Comp. W. E. Richardson, Z., who from illness was unable to attend, W. Bean, H.; and Jas. F. Spur, J., presided, and opened the chapter in due form. There were also present Comps. H. C. Martin, Scribe E.; T. B. Farthing, Scribe N.; G. Symons, Prin. Soj.; E. Brown, S.S.; Oliver Sarony, J.S.; John Chapman, Janitor; H. W. Garnett, W. B. Stewart, W. F. Rooke, &c. The minutes of the previous chapter having been passed and signed by the three Principals, three Master Masons were balloted for and unanimously approved as candidates for the Royal Arch degree, and afterwards received as companions of that august assembly or council, viz., the Rev. D. Legard Alexander, M.A., Colonel B. B. Haworth, and R. H. Peacock. The M.E.Z. gave the mystic, the M.E.H. the symbolic, and the M.E.J. the historic explanations appertaining to the H.R.A. of J. The labours of the evening then being ended, the chapter was closed, and the companions adjourned to refreshment.

KNIGHTS TEMPLAR.

NOTTINGHAMSHIRE.

NOTTINGHAM.—*Abley Chapter Encampment*.—A meeting of this ancient encampment of Knights Templars, Knight of the Mediterranean Pass, Knights of Malta, and Knights of the Red Cross was held at the Assembly-rooms, on Thursday, the 2nd inst., for the installation of the knights of the respective orders. The business of the encampment being closed, the Sir Kts. adjourned to an elegant banquet, when, after the usual royal toasts, the health of his grace the Duke of Newcastle, the very high and eminent Provincial Grand Commander for the province of Nottingham, was drunk with the usual honours, followed by the health of S. R. P. Shilton, the Deputy Provincial Grand Commander, which was also drunk and responded to by him, after which much useful and historical information was afforded, and all departed with that satisfaction christian Masonry can alone supply.

MARK MASONRY.

CUMBERLAND.

CARLISLE.—*Cumberland Lodge* (No. 60).—This flourishing and prosperous lodge held its regular meeting on Tuesday, the 7th inst., at the Masonic-rooms, Barwise-court, English-street, Carlisle. The R.W.M., Bro. W. Murray, occupied the chair, and opened the lodge in due form, when, after the minutes were read and confirmed, the ballot box was taken round for Bros. G. G. Boulton, of lodges 339, Penrith, 1073 Keswick, and 111 Darlington; W. B. Arnison, 339; Rev. James Losh, 872; and Capt. G. Wilson, 310, which proved unanimous in their favour. The two former being present, were duly prepared, admitted, and advanced by Bro. G. G. Hayward, J.W., at the request of the R.W.M., supported by Bros. F. W. Hayward, P.M., as S.W.; J. T. Milbourne, M.O.; W. Irwin, S.O.; W. Carrick, J.O.; W. Cockett, Chap.; M. Fisher, Reg.; A. Woodhouse, Sec.; J. A. Wheatley, S.D.; W. Pratchett, J.D.; L. Hall, I.G.; Thos. D. Wheatley, J. Rodney, and Busher, 129, who proposed (seconded by Bro. the Rev. W. Cockett) that Bro. J. Simpson, of 129, become a Mark Master of this lodge. The lodge was closed by R.W.M. Bro. W. Murray, with solemn prayer, and the brethren repaired to the refreshment room, where they spent an hour agreeably, and parted in harmony.

CHINA.

(From our own Correspondent.)

Perhaps there is no place in the East where Freemasonry has made such rapid strides as in Shanghai: a retrospect of its progress may not here be out of place. Early in 1863 there was but one lodge, that one was the Northern Lodge of China, established 1849. By a dispensation granted by the P.G.M. at Hong-Kong, the Royal Sussex Lodge, the oldest in China, was moved from Canton to Shanghai, and re-opened at this latter port in 1863. The American portion of the community during this time were not idle, for in May of 1864 a provincial warrant was received from the Grand Lodge of Massachusetts authorising the establishment of a Masonic lodge. The rule adopted by the Grand Lodge of the United States when granting charters to form lodges is to sanction the working of the lodge for one year prior to its being regularly enrolled on the list of lodges. This was the case with the Ancient Land Mark Lodge. The warrant arrived allowing it to work for one year. The lodge was governed in the most able and efficient manner by Bro. Charles G. Hill, of the Lodge St. John of Boston, Mass., the oldest lodge in America, dating back to 1731, whose zeal for the Craft is well known to all the Masons in Shanghai.

The Land Mark Lodge, by the end of the first year, swelled its numbers to the extent of being one of, if not the strongest, lodges at the port.

This lodge worked its first year, and at the completion, by some unaccountable mischance, the regular warrant had not reached by the time it was due; as may be anticipated, this was a disappointment to all its members, but the inconvenience was only temporary, for since writing thus far I learn that the charter which was confidently looked for in June last, the party entrusted in America with business of forwarding the warrant after it was obtained, the parchment was sent round the Cape, and only came to hand late last month, just in time to enable the officers to arrange for a proper inauguration of the lodge on its regular night of meeting on Tuesday, the 5th of September. Perhaps on this evening the largest number of Freemasons that ever assembled together in Shanghai to witness the ceremony of installing a Master, assembled. Amongst those present were, Bro. Dunlop, P.M.; Tilby, P.M.; Nutt, W.M. Northern Lodge of China; G. E. Hill, M'Grady, Eames, Titus, Mackie, Lewis, Stevens, Burne, Benning, M'Millan, Suits, Hallett, Erickson, Forsyth, Erven, Martin, Groom, Gunther, Budden, Stewart, Cromartre, Hutchison, Muller, Emery, Louis, Canham, Forrester, Stevenson, Forks, Ward, Gardner, Lorrell, M'Laughlin, Simmons, Hall, Farnham, Rodgers, Scott, Harrold, Broadhurst, Anderson, Taylor, De Lander, W. Jackson, Bert, Hertz, G. F. Jackson, Inglis, Scannell, Seamen, Talbot, Pearson, Holdsworth, F. N. Primrose, Birt, Irmand, Haskell, Taylor, Borrodale, Ryder, Ray, Lord, Eckfeldt, Stibbolt, Penrose, Endicott, Hall, Johnston, Winchurst, Nixon, Russell, Smith, Rice, and others.

The lodge was opened at nine p.m., Bro. Dunlop, P.M., taking the chair, with Bros. Nutt, W.M. Northern Lodge, S.W., and Tilby, P.M., J.W. The other officers' chairs were filled by the officers of the youngest lodge at the port, the Tuscan Lodge (No. 1027).

After the opening in the first degree, according to the English ritual, Bro. Nutt, W.M., presented Bro. Charles Eugene Hill as first Worshipful Master appointed by the Grand Lodge of Massachusetts, to preside over and govern during the present year, or until such time as a successor is appointed to the Ancient Land Mark Lodge. The lodge was then opened in the second, and subsequently the third degrees, when all below the rank of Installed Masters having retired, Bro. Hill was placed in the chair of King Solomon, according to ancient form, Bro. Dunlop, P.M., acting as Installing Master.

The board of installed Masters having been closed, all Master Masons were readmitted, and the lodge was successively closed in the third and second degree, Bro. Hill, W.M., being pro-

claimed respectively in the E. W. and S., and receiving the salutations of the various grades.

The W.M. then invested his officers as follows:—

Bro. W. C. Blanchard	S.W.
" I. J. Raymond	J.W.
" I. B. Eames	Treas.
" Thos. L. McCready	Sec.
" Benjamin Titus	S.D.
" Wm. C. Eppes	J.D.
" B. R. Lewis	Sen. Steward.
" J. H. Mackie	Jun. Steward.
" W. Phillips	Tyler.

At the conclusion of these installations R. W. Bro. Dunlop, addressed the newly-installed Master and officers very feelingly and appropriately, the lodge closing for a short time at half-past ten p.m.

The lodge having resumed, with solemn music, amongst other business a resolution was carried, tendering the warm thanks of the Ancient Land Mark Lodge to the Worshipful Past Masters Dunlop, Tilby, and Nutt for their kindness, and for the able manner in which they conducted the installation ceremony; thanks were also voted to the other visiting brethren for their assistance, the Secretary being directed to communicate the same to his colleague Secretaries in the lodges represented.

Bro. Tilby, W.M., on behalf of himself and Bros. Dunlop and Nutt, could not allow the lodge to close without promptly acknowledging the kind words said of them. It had been his good fortune to see the working of the Ancient Land Mark Lodge under Bro. Hill on various occasions, and he congratulated the members of the lodge on their having, for their first Master, one so zealous for the interest and honour of the Craft—one so able and experienced—and one in whom they could but recognise a true and worthy Mason and a brother. In what had been done by the Masons of other lodges that evening, the honour and pleasure were theirs, in being permitted to participate in the ceremonies on such an interesting occasion. It was his earnest hope that the Ancient Land Mark Lodge, now finally inaugurated, might have a long career of Masonic usefulness and success. The lodge finally closed at midnight.

Since the first opening of the Ancient Land Mark Lodge, two other Masonic bodies have been established in Shanghai, the Cosmopolitan Lodge (No. 428), under the Scotch Constitution, and the Tuscan Lodge (No. 1027), under the English.

Yet it may appear strange that at a place where there are five Masonic lodges, a Royal Arch Chapter, a Knight Templar's Encampment, and a chapter conferring the Royal Order of Scotland, the head quarters of English Freemasonry in China should be at Hong Kong, where there are but two lodges and a chapter; yet, though the P.G.M. at Hong Kong has considerably refrained from calling upon the lodges holden under the English Constitutions, to send representatives from this port which might at times be inconvenient, is duly acknowledged, yet the bestowal of every provincial offer upon the members of two lodges but too plainly evidences the necessity apparently existing for the lodges which constitute the Masonic province of China being unrepresented and unrewarded, being too speedily remedied.

On Thursday, the 2nd inst., Bro. H. J. Thompson, of Little Britain, was married at the district church of St. Mary, Hornsey-rise, to the amiable and talented sister of Bro. J. A. Hatch, of the Crouch-end Schools. The interesting bride was elegantly attired in Masonic blue satin, with a very beautiful wreath of orange blossoms and voluminous white veil; the bridesmaids in white tarlatan, trimmed with crimson silk, and very elegant wreaths. The service was most impressively read by the respected incumbent, and the church was numerously attended by respectable parishioners. About eighty of the pupils of Bro. Hatch accompanied the teachers. There were also present many brethren of the Craft. After the usual forms in the vestry, the bridal party (in four carriages) returned to the hospitable mansion of Bro. Hatch, and partook of a most *recherché déjeuner*; and after the usual toasts and kind wishes, the happy pair started for Brighton to spend the honeymoon. In the evening many of the younger portion of the daughters of the neighbouring gentry visited the schools, where they and the pupils were entertained by Bro. Hatch with a ball and supper; every one present appeared to have spent a most delightful day. We must now conclude with sincerely wishing Mr. and Mrs. Thompson every happiness.

THE WEEK.

THE COURT.—The Queen held a council on the 3rd inst. at Windsor Castle at one o'clock, which was attended by the Duke of Somerset, Earl Russell, and the Earl of Clarendon, who had audiences of her Majesty. Their Royal Highnesses the Crown Prince and Princess of Prussia left the Castle on the 4th inst. for Sandringham, on a visit to their Royal Highnesses the Prince and Princess of Wales. Her Majesty the Queen, their Royal Highnesses the Prince and Princess Louis of Hesse, Princess Helena, Princess Louise, Princess Beatrice, and her Serene Highness the Princess Hohenlohe, with the Ladies and Gentlemen in Waiting, attended divine service on Sunday morning in the private chapel. The Very Rev. the Dean of Westminster preached the sermon. The Queen, with their Royal Highnesses the Prince and Princess Louis of Hesse, Princess Helena, and Princess Louise, and attended by the Marchioness of Ely, Lord Charles Fitzroy, and Colonel H. Ponsonby, went to Claremont on Monday afternoon to visit Queen Marie Amélie. Their Royal Highnesses Princess Helena and Princess Louise left the Castle on the 7th inst. for Bishop's Waltham, to be present at the ceremony of uncovering the statue of the Prince Consort, erected there. Their Royal Highnesses afterwards honoured a concert with their presence, given for the benefit of the Bishop's Waltham Infirmary. His Royal Highness Prince Arthur, attended by Major Elphinstone, joined the Princesses at Reading, and accompanied them to Bishop's Waltham.

GENERAL HOME NEWS.—Mr. Gladstone went to Edinburgh on the morning of the 2nd inst. Though a pouring rain fell, thousands of the people turned out to welcome him. In the afternoon he received on behalf of the University of Edinburgh a bust of Prince Alfred, presented by the Lord Provost. On the 3rd he delivered his valedictory address as Rector of the University.—Lord Charles Russell has made a manly speech on Reform. His lordship says he wishes his brother, Earl Russell, nothing better than "That in his advent to power he should be enabled not only to amend his first Reform Act, but to make the necessary logical additions to it, and that his last dying testimony should be another codicil of trust and love to his country. He further pointedly said that if they wished to stand higher than they did they must base themselves on a more extended and popular franchise of the people—On the 2nd inst. Mr. Alderman Phillips, the Lord Mayor elect, was formally presented to the Lord Chancellor. The Recorder made the usual complimentary speech in introducing the new civic potentate, and Lord Craunworth also spoke in flattering terms of the choice which the citizens had made. No doubt can be entertained of Mr. Phillips's popularity.—Another sufferer by the gas explosion at Nine Elms died in St. Thomas's Hospital on the 2nd inst. An inquest has been held on the bodies. The cause of the explosion is not yet known, but it is supposed to have been a leakage in the meter-house.—A singular accident happened at the King's Cross terminus of the Great Northern Railway on the afternoon of the 2nd inst. While a coal train was passing through the Copenhagen tunnel some couplings broke, and the train was severed into two parts. The engine with the first part went on, and was run into the coal depot. The pointsman, thinking that it was the whole of the train, put the line into its usual order. Immediately afterwards the latter part of the coal train, which had got increased momentum in coming down a decline, dashed past and went quite through the terminus. All barriers were broken down and the carriages tumbled over into the St. Pancras-road. Fortunately only one person, a boy,

was hurt, and his injuries are not of a severe character.

—An inquest has been held at St. George's Workhouse on the body of an aged woman named Mrs. Mary Robinson. The evidence discloses a strange amount of indifference or neglect on the part of certain daughters of the deceased, and the jury in their verdict severely censured their conduct.—An infamous robbery was made the subject of investigation at Bow-street. One Sims, a foreman of works, in the employment of Messrs. Mansfield, the builders, was charged with stealing 500lb. of sheet copper, the property of his employers. It appeared that as the copper was missed from time to time the prisoner imputed the theft to certain of the workmen, who were accordingly dismissed with what promised to be a perpetual stain on their character. Sir Thomas Henry expressed in very strong language his indignation at the dastardly conduct manifested by Sims, and remanded him for further inquiry.—A very important decision has been given by the Master of the Rolls. Lord Henry Seymour, who died in Paris, had left about £70,000 to the "Hospices de Londres." The question which the Master of the Rolls had to determine was what institutions came under this designation. He decided that it did not mean hospitals as we know them here, but institutions which gratuitously received within their walls and provided for persons who were unable to take care of themselves, either from old age combined with poverty, or from infancy combined with neglect or mental incapacity, or by reason of any bodily ailment which was not susceptible of cure. Charities coming under this definition are to apply to him in chambers to be put on the list of institutions which are to participate in the testator's bounty.—The inquest on the bodies of the unfortunate men who were killed by the explosion at the works of the London Gaslight Company was opened on the 3rd inst. The proceedings were merely of a formal character. Mr. Besley, who attended on behalf of the company, said that they would do all they could to facilitate the inquiry, and suggested that there should be an adjournment of five or six days to give time for the completion of a model of the premises. The jury then accompanied the coroner to view the dead bodies and the scene of the disaster.—An extraordinary accident happened to a railway bridge at Hartlepool. The bridge, it appears, crosses the river, and a vessel having unfortunately broke lose it dashed against the bridge and inflicted great injury to the line only a few minutes before a railway train had passed over the metals, and in a quarter of an hour afterwards the said train, while making the return journey, was stopped just in time. Serious inconvenience will arise from the temporary stoppage of railway communication between Hartlepool and West Hartlepool.—At the Clerkenwell Police-court, a lad named Hayes went with his mother to complain that a prostitute had assaulted him. A policeman had arrested on the previous evening a lad called Bagnell, for letting off fireworks in the streets. Bagnell had been admitted to bail. The police constable seeing Hayes in court insisted that he was Bagnell. The lad was put into the dock and charged with letting off fireworks, and naturally protested he had done no such thing. His mother sought to get a hearing, but was told to stand back and not to interfere, and then the magistrate, in a case where the defendant flatly denied the policeman's testimony, and where evidence for the defence had been refused a hearing, treated the defendant's protestations of innocence as an aggravation of the offence, and fined the lad a shilling. As neither he nor his mother could pay the fine, he was locked up in the cells. Later, when the blunder was found out, the policeman said the lad Hayes had told him in court that his name was Bagnell, a story which does not seem very probable. The magistrate gave the

had a shilling for the suffering he underwent. Surely such a case ought to be fully inquired into, and those who are to blame punished. Who were they who refused to allow the mother to say what she knew of her son?—"Black beer." Such is the title of a case in the Shoreditch County Court. In connection with the transfer of a beershop, the plaintiff, Smith, claimed from Jackson, the defendant, the value of the gas and of a cask of "black beer." Well might the judge ask what black beer was; and well may non-tetotalers feel indignant when they learn that it was what beershop-keepers use for "colouring the beer." His Honour only allowed the claim for the gas.—A formidable addition to the Italian navy was made on Saturday last. The Millwall Ironworks and Shipbuilding Company launched from their yard at Millwall an iron-clad frigate, the *Affondatore*. She is fitted with two cupolas on Captain Cowper Coles's plan, and will carry two ten-ton guns. From her bow projects a huge beak, which would be fatal to most ships against which it might be driven. She is beautifully modelled. At a luncheon which followed the launch, a letter was read from the Italian Minister in London, in the course of which he praised very highly the workmanship of the Millwall Company.—A serious accident happened on Friday evening, the 3rd inst., to the goods tunnel of the London and North-Western Railway at Liverpool. This tunnel runs from Edge-hill to Park Lane, and thence to the docks. On the evening in question, about half way between Edge-hill and Park Lane, a sewer burst through the wall of the tunnel, rendering it impassible for twenty or thirty yards. The accident will cause a good deal of trouble in repairing the injury it has done.—The piratical career of the *Shenandoah* is at an end. Most unexpectedly she turned up in the Mersey, and Capt. Waddell surrendered her at once to the captain of the *Donegal*, the guard-ship of the Mersey. It is stated that Waddell professed not to have known until his arrival of the termination of the war in America.—In consequence of the death of Mr. Commissioner Fonblanque the sittings in his court were adjourned on Monday, the 6th inst. The late Mr. Fonblanque had been connected with the administration of bankruptcy law for a period of fifty years. He was also well known as an accomplished journalist.—Monday being Guy Fawkes day, there was the usual juvenile celebration of the event in the streets. Every year the display becomes more tawdry and apparently less profitable to the youngsters, who care more for pence than Protestantism. There were numerous police charges growing out of the too frequent and public use of fireworks.—At Bow-street, on Monday, one Thomas Robertson, a deserter from the Fusilier Guards, was charged with having been in the officers' quarters of St. James's Palace for an unlawful purpose. The prisoner, it appeared, had paid a visit to the bedrooms, and was about to make his exit from the building when he was stopped by a waiter and interrogated. He told two distinct stories, neither of which was true, and Mr. Vaughan sentenced him to three months' hard labour.—On Tuesday the then Lord Mayor presided at the Mansion House over an important meeting in reference to middle class education. The object of the meeting was to take steps to establish middle class schools in the City. The Rev. W. Rogers made an interesting speech on the subject, and pointed out that there were many charitable endowments in the City which did not accomplish the objects for which they were founded, and which, applied for the purpose of middle class education, would enable all to be done that was required. Resolutions in accordance with the object of the meeting were passed.—On Tuesday forenoon the Pneumatic Railway between Holborn-hill and Euston-square was formally opened

The distance is somewhat over two miles, and the time required for the transmission of parcels about seven minutes. The new railway is expected to facilitate greatly the business of the post-office.—There is every reason to believe that Mr. Registrar Winslow will be elevated to the Commissionership of Bankruptcy rendered vacant by the death of Mr. Fonblanque. The final arrangements will not be made until after the funeral of the late Commissioner.—In the Court of Queen's Bench on Tuesday, Mr. Edwin James Q.C., revived the case of *Morgan v. Chetwynd* by moving for a rule *nisi* calling upon the plaintiff to show cause why the verdict should not be reversed or a new trial granted. It will be remembered that in this case Mr. Chetwynd was found liable for goods supplied to his wife. The rule was granted.—At Bow-street on Tuesday, James Murphy was charged with attempting to murder Mary Anne Jennings, in Covent Garden. As the unfortunate young woman has not yet recovered, the prisoner was again remanded.—The Valentin case was in the Court of Exchequer again on Tuesday. Mr. Bovill was showing cause why there should not be a new trial in the case *Bouillon v. Valentin*. He had not concluded his arguments when the court rose, and the case stands over till the next new trial paper day.—Some time ago the clerk to a solicitor at the West-end forged a signature to a cheque for £20. The cheque was paid in Bank of England notes, which the forger changed for gold. He then sailed in a vessel for Lisbon. Fortunately the police found where he had gone to, and telegraphed to Lisbon to have him stopped. This was done, and though he cannot be brought back here, the whole of the money he obtained has been got by the Portuguese police.—An extraordinary case was brought under the notice of the magistrate at Lambeth police-court on Tuesday by Mr. Edward Meade, jun., who holds an appointment in the Bank of England. On the evening of October 8th, Mr. Meade met his wife by appointment in the transept at the Crystal Palace. They were sitting at one of the refreshment tables, when a detective on duty at the Palace came up to them, and charged them with endeavouring to pick pockets. Vainly they denied the charge. They were marched as culprits down the building, and, after being kept for some time in a room, were taken to the police-station. There, after some time had elapsed, the detective declined to press the charge. Mr. Meade demanded that he should publicly apologise, and as he had not done so, Mr. Meade applied for a summons against him for exceeding his duty. The summons was allowed to him.—It appears that Sir Edwin Landseer was a passenger in the express train which got into collision with a goods train on the Manchester, Sheffield, and Lincolnshire Railway on Monday. Sir Edwin received a severe cut over his eye, but he is in no sense dangerously hurt.—A case was tried at the Middlesex sessions which shows the danger of leaving houses in the sole care of young servant girls. A girl named Binks and a woman named Reid were tried, the former for stealing and the latter for receiving, bed linen, clothes, and other property, belonging to Mr. Thomas West. Binks pleaded guilty. She had been left in charge of her master's house while he and Mrs. West were out of town. The woman Reid came to her, and on pretence of telling her fortune induced the girl to lend her several articles of wearing apparel and other things. Of course these articles were never returned; instead, they were pledged. These facts were proved, and Binks was sentenced to three months' imprisonment, while Reid was ordered to be imprisoned with hard labour for two years.—On Tuesday Mr. Payne, the coroner, held four inquests on the bodies of four infant children who had been foully murdered. In neither

case was there any evidence tending to throw light upon the authors of the crime. Infanticide appears to be lamentably on the increase, and the existing means of detection wholly inefficient.—An inquest was held on Wednesday on the body of a Hungarian officer who had committed suicide in London. He seems to have applied to the Prince of Wales, Earl Russell, and other eminent personages for loans of money, and these being refused he was in a state of great poverty. On Thursday, the 2nd inst., he shot himself. The jury found a verdict of temporary insanity.

FOREIGN INTELLIGENCE.—The long-talked-of letter of the Emperor on the Algerian question has at last been published. It has now made its appearance. As to its contents we have as yet nothing, save the concluding paragraph, which a telegram brings. Probably, however, that paragraph summarises the pamphlet and its arguments. The Emperor declares his policy to be firmness and conciliation in dealing with the Arabs; and the fostering of the colonists now in Algeria rather than the encouragement of further emigration. The wisdom of all this is plain enough.—The *Moniteur* says that the importance of the Algerian insurrection has been greatly magnified. All that is certain is that on the 19th October Si Lala made his appearance in the southern districts of Algeria with 2,000 horsemen and 1,400 foot. Ennez had been beaten and was in full retreat.—A semi-official Vienna paper—the *Abendpost*—has an article on the project for a commercial treaty between France and England. As to the desirability of such a treaty we may be all agreed; but the *Abendpost's* reasons for it are not exactly of the best. Austria, we are told, desires the treaty for the extension of her commerce, while England desires a political alliance with Austria.—After all it seems Count Sponeck is to be sacrificed by the King of Greece. M. Bulgaris would not form a ministry unless the count was sent back to Denmark, and M. Deligeorgis, who, failing M. Bulgaris, was next called upon by the king, raised the same difficulty. Something like a compromise has been come to—M. Deligeorgis has formed a ministry and Count Sponeck is to leave Greece in the spring.—The Brazilian mail has arrived bringing with it details of the recapture of Uruguayana by the Imperial troops. The garrison appears to have been reduced to great straits, and the town was in a pestiferous state. This ends the invasion of Rio Grande by Lopez. Diplomatic relations had been re-established between England and Brazil. Mr. Thornton, the new minister, had his first interview with the Emperor at Uruguayana. His speech was couched in wonderfully conciliatory language, and must have somewhat astonished the Brazilians, who have not been accustomed to such “soft sawder” from an English envoy.—There seems to be no doubt that the provisional arrangements for a treaty of commerce between this country and Austria have been completed. The draft of the treaty contains twenty-three articles. It is stated that Count Mensdorff and Baron Wullenstorff are to be the plenipotentiaries for Austria, and Lord Bloomfield for England, in the negotiation of the treaty.—The Federal Diet is troubled about Schleswig. The representatives of Bavaria, Saxony, and Hesse-Darmstadt propose that Austria and Prussia should be asked to consult the wishes of the people of the Duchies as to how they shall be disposed of. Apparently, neither Austria nor Prussia has the remotest intention of doing anything of the kind, and therefore nothing is lost by the Diet postponing for a fortnight decision on the question. It similarly postpones for a fortnight the consideration of another proposal by the same representatives, that steps should be taken to bring about the incorporation of Schleswig into the German Confederation.—There is a Ministerial crisis in Denmark. On Friday the Rigsraad

adopted the report of the committee on the constitution. The result was the Ministers tendered their resignation, which was accepted by the King. Recently it was announced that Count Frysensborg had undertaken to form a Ministry, and it was believed that he would have a list ready next day.—The Roman gendarmes have attacked some brigands in Terracina, and captured Silvestro, the chief of the band.—All the Powers of Europe have accepted the invitation of France for a sanitary conference at Constantinople.—A Brussels telegram states that the Emperor Napoleon has written a letter on the Roman question to King Victor Emmanuel, and that it will be published shortly. The public will be curious to know what his Imperial Majesty has to say on this subject.—The Minister of Public Works in Spain has addressed a circular to the governors of the provinces in reference to the cattle plague. The disease does not seem to have made its appearance in Spain yet, but the governors are urged to exercise the utmost watchfulness in preventing the importation of cattle, hides, or horns which may carry infection.

INDIA, CHINA, &c.—A telegram from New Zealand brings anything but encouraging news. The war was spreading on the east coast, and martial law had been proclaimed. The Opotiki expedition had captured the pah of the Pai Mariri fanatics. The Governor has confiscated land in Taranaki. In the House of Representatives a motion to divide New Zealand into two colonies had been negatived by a majority of fourteen. It was carried in the Legislative Council without a division.—After an extraordinary rapid passage the *China* has arrived, bringing news from New York to the evening of the 26th October. The Georgia State Convention has refused to recognise the rebel debt. Captain Wirtz's trial was concluded, and the finding of the commission had been sent to the President for confirmation. Wendell Phillips, in a speech he had made, recommended the House of Representatives to impeach President Johnson. Gold on the 26th was quoted at 145½.—Bombay advices to the 14th October state that cholera has broken out with much severity in the 106th and 45th Regiments at Musseerabad, and Neemuch. The Viceroy was expected to arrive at Calcutta on the 1st November. The Russians, it was rumoured, had beaten the Bokharians, and were within a short distance of Bokhara. Sir Bartle Frere held a durbar on the 11th of October, on the occasion of the visit of the Sultan of Zanzibar to Bombay. The piece goods market was active on the 14th, and cotton was advancing.—The Cape mail has arrived. The Basutu war had virtually terminated, although it was not finally settled. The Boers were quarreling among themselves, and their President had opened negotiations with Moshesh. That chief was willing to become a subject of the English Government, but was resolute in his determination to refuse to submit to the Dutch. Moshesh had opened communications with the Governor of the Cape Colony.—A telegram from Shanghai states that the Taku forts have been evacuated by the allied garrison. There had been a great hurricane at Manilla. Piracy in the Chinese seas is said to be extending.

TO CORRESPONDENTS.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.
J.S., D.S., & H.—The reports are prepared and ready for the press, but want of space compels us at the eleventh hour to omit these, with some other reports, &c.
R.—1. You had better apply to Bro. R. Spencer, 26, Great Queen-street, opposite the Freemasons' Hall; he will, we feel assured, show you every courtesy. 2. The work to which you refer is merely announced; it is not yet published.