

LONDON, SATURDAY, FEBRUARY 24, 1866.

ON THE PROBABLE ORIGIN OF FREEMASONRY.

By Bro. the Rev. SALEM TOWN, of New York.
(Continued from page 123.)

In the year 626, King Athelstan convoked all brethren of the kingdom to a general convention; he issued a decree, and established a Grand Lodge that has continued to exist up to the present day. From thence is derived the origin of the ancient York Masons. Under the ægis of such high patronage many noblemen joined the Craft.

In 690, King Edgar became the illustrious protector of the Order. In the year 826, King Alfred the Great, having been expelled from his kingdom by the Danes, became a zealous and sincere friend of Masonry. He was so much attached to the Order, that he appropriated one-seventh part of his income towards the propagation of the Institution.

In the year 1066, the erection of Westminster Palace and London Bridge was commenced under the joint patronage of the Bishop of Rochester and the Earl of Shrewsbury, both Masons of distinction. During the reigns of Henry I. and of Stephen, the Order was liberally protected by the Crown, and Westminster Chapel, the House of Commons, and many other buildings of equal magnificence were erected. When Edward III. was king, the lodges became more numerous, and Masonry enjoyed full honour and protection. Richard II., Henry IV., Henry V., and Henry VI. were very active in, and devoted much time to, the promotion of the welfare and the development of the Craft; for though King Henry VI. was very hostile to it during the first years of his reign. Having once overcome his prejudices, he became initiated in 1442, and from that time he was as conspicuous for his attachment as he had previously been for his hostility to the Order.

James I. of Scotland honoured the lodges with his attendance; he presided over them several times, and decreed that the annual income of an English nobleman should be paid to every Scottish Master Mason.

On the 24th of June, 1502, Henry VII. assembled a Grand Lodge in his palace, proceeded with great pomp to the extreme east of Westminster Abbey, and with his own hand laid the foundation stone of that truly splendid and magnificent edifice.

During the reign of James I. of Great Britain, literary men flocked from all countries of Europe to England, to attend the proceedings of the lodges as a school for instruction in science and art.

King Charles I., the successor of James I., assembled all the brethren and laid himself the foundation stone of St. Paul's Cathedral, with unusual solemnity.

Sir Christopher Wren was prominent for his indefatigable zeal in promoting the diffusion of Masonry.

Subsequent to the great conflagration of London in 1666, abundant work was supplied to Masons who were skilled in their art and equal to the task that was laid before them.

We find, therefore, that in all probability Masonry has existed in England ever since the time of the Druids, who received their first instruction from Pythagoras, about 500 A.C.; and irrespectively of all that has taken place in modern times, we find that from the expulsion of King Alfred the Great by the Danes in 896 down to the reign of William III. in 1688, there were commenced and finished, rebuilt and restored, under the auspices and the direct superintendence of the Masonic Order, upwards of one hundred public edifices, being all the most important colleges, chapels, towers, palaces, cathedrals, convents, churches, abbeys, bridges, as well as the Houses of Parliament.

After the Great Fire of London in 1666, Sir Christopher Wren was entrusted with the design of the plan for the building of the new City, and he then became Grand Master of England. The plan proposed by that eminent Mason for the reconstruction of the City, though admirable from the points of view of salubrity, elegance, and comfort, was disgracefully rejected by the citizens who insisted with a kind of enthusiastic superstition on the preservation of the former arrangement of the roads and localities. Thus, the most favourable opportunity of making the finest ornament of the world of this ancient capital was lost for ever.

This account will suffice to show in what manner and by what men Masonry was promoted in England. Its most active and zealous adherents were at all times those occupying the highest ranks in Church and State. The kings vied with their vassals in doing honour to the Order, and true wisdom was taught by philosophers in all the lodges. The proudest and mightiest mon-

archs became convinced under the influence of the teachings of Masonry, that they were not higher than their fellow-men, and resigned Masonic dignities in favour of more experienced workmen, submitting themselves to their directions without grumbling.

Since the reign of King William III., the Institution in general has maintained itself in a flourishing state in the Island of Great Britain. In many other countries of Europe, the Order has enjoyed similar prosperity and equal protection.

Freemasonry was introduced into the United States soon after the establishment of the Order in Europe. In 1733, the Grand Lodge of England granted a charter to certain brethren resident at Boston, Mass., with the power to open Masonic lodges throughout America, according as opportunities might occur. By virtue of this charter, lodges were established in various parts of the American colonies, the Canadas, and some parts of the West Indies. In 1773, a decree was issued by the Grand Lodge of Scotland, appointing the Rev. Bro. Joseph Warren, of Boston, Grand Master of all Masons of the Continent of America. When hostilities broke out between the American colonies and the mother country, the progress of Freemasonry was in a certain measure hemmed in until the re-establishment of peace; but ever since that epoch our Institution has continued to develop itself, and acquired high distinction and celebrity. We need not dwell any further on the history of Freemasonry in the United States, the subject being sufficiently familiar to all well-informed brethren. Still, we owe it to the reader to state here that the great, the immortal Washington was a firm, zealous, and most active protector of the Institution; that those statesmen of whom the country is most justly proud, have been, and are still, members of the Craft; and that many preachers of Holy Writ, prominent for their piety, heartily adhere to the tenets of Freemasonry.

In this sketch we have endeavoured to lay before the reader a concise and truthful history of the origin of our Order; it will tend to convince him of its great antiquity and of its rapid diffusion throughout the globe. Of the many conclusions to which this brief abstract may lead us, we will speak only of the one which is most important in a social point of view, viz., that this institution has been, during the very darkest ages of the world, a medium for the teaching of the arts and trans-

mission of the same to posterity. In those ages in which barbarism triumphed over civilisation, Masonry rescued that knowledge without which mankind would have been entirely incapacitated for all further progress. Every one of the adherents endeavoured to conserve that noble science, which has contributed so much to the welfare and the felicity of the human race. When Christianity dawned, and the extravagant enthusiasm of ancient superstition was quelled, Freemasonry commenced to propound its doctrines, and joined Christianity with a view to the realisation of that important and wholesome change which then took place in society. In this respect the coincidence of the effects is the most convincing proof of the coincidence of the principles. This coincidence appears most remarkably in the Saxon Heptarchy. At the very time when those petty kings were converted to Christianity they embraced and patronised Masonry. The combined effects of Christianity and Freemasonry in all its purity always produce effects beneficial to society. Even the savage of the wilderness who has received his degrees regards as a brother the civilised Mason. In Freemasonry, all distinctions of nationality, creed, or colour are happily forgotten, and the grand object in the attainment of which all concur, is the welfare and happiness of mankind.

It follows that an immense field is open to the assiduous labours of the Craft. The world is the grand theatre in which Masons are called upon to show the benevolence of their hearts, and practice works of charity in favour of the human race. If we discharge faithfully and in full sincerity our great and important duties to God, to our neighbours, and ourselves, we shall pave the way to a New Jerusalem, which will be the everlasting and indestructible reward of the just. — *Espejo Masonico*.

THE POPE AND FREEMASONRY.

We now give the third of the series of letters upon the subject, by our able and much respected Bro. the Rev. J. Milner, B.A., Chaplain, R.N.

SIR—I have not been able to procure any books which will aid me in replying fully and satisfactorily to Mr. King's assertion that Freemasons have borrowed their symbols from the Gnostics, so I must do the best I can without assistance, and fulfil my promise to the best of my ability in this my last letter on what to me is a most interesting subject of study.

For most ordinary and unprejudiced readers it would be sufficient to ask, how, on Mr. King's hypothesis, we are to account for the singular fact that, if Freemasonry dates from the time of Sir Christopher Wren, they contrived, without making ludicrous mistakes, to hit upon marks and symbols used by any of those ancient heretics, seeing that in those days, with the exception of some of their peculiar *doctrines*, little (if indeed, anything) was known of the symbolism they had been in the habit of adopting. The very supposition carries its own refutation with it. Had Mr. King known *anything* of Freemasonry—above all, that it was certainly older than Gnosticism—and had he on that account maintained that they had both borrowed from some older source still, there would have been some sense in his idea. Amongst other illustrations he gives a set of regular Mason's marks, copied by Ouseley from the ashlar of the old Palace of Saaditalat, near Ispahan, in the belief that they were the letters of an ancient, unknown language. He may see similar Mason's marks in Gloucester Cathedral, of the date A.D. 1089-1100, in the nave, on the first Norman pillar from the west end on north side of nave, and in fact all over the interior of the Cathedral. Some of these are identical with a set of Hindoo marks which he also gives. How can he account for the similarity—or rather identity—of Mason's marks in Gloucester and Ispahan, on the supposition that Masonry is very modern, and for the identity of both with the very ancient Hindoo marks? How could Masons in England and Ispahan combine together to adopt the same distinguishing marks, and both hit upon those in use at a most remote period of time? Certainly not by *accident*.

It is quite amusing to see the ridiculous mistakes made even by clever men who know nothing of Freemasonry, or of the ancient mysteries. Mr. Piazza Smith, Astronomer of Scotland, went out to photograph the interior of the Great Pyramid. He fancied that a certain coffin-shaped vessel in the middle chamber was the depository of the standard of measure of the Egyptians! Freemasons know perfectly well that the Pyramids were merely spurious Masonic lodges, in which aspirants were initiated into the mysteries.

Even Mr. King, who could not possibly ignore the mysteries of Eleusis or Bacchus, seems to be quite ignorant of the fact that not merely the primitive Indian *Mystæ*—in his idea the parent society—but the followers of Odin in Scandinavia,

the ancient Druids in England, and similar societies in all parts of the world, taught the same doctrines and used the same symbols. He traces everything connected with the symbolism of the Gnostics, of the followers of Basilides and other heretics, to the Brahmins and Buddhists of India. But where did the Buddhists get theirs from? What more reasonable than to suppose that *all* (including the Indian) were derived from one common source, dating back from a time when the world was but thinly inhabited, and a general intercourse was maintained between all the families of the earth? That common source is not difficult to trace. Seeing that the ark was a symbol common to all the mysteries, and that the incidents connected with the deluge were promulgated and taught in every one of these spurious lodges, what more natural than to refer them to one primitive, pure system in use on the plains of Shinar before the dispersion took place? Warburton (*Divine Legation of Moses*, vol. i., p. 172), says, that "it was an universal opinion that the *heathen mysteries were instituted pure*." As the people spread over the face of the earth, they took with them the mysteries, but whilst retaining the leading *facts* symbolised, they gradually perverted them, till little more than the old symbols remained. Yet, strange to say, without any assistance from revelation, they continued to teach a trinity in unity, the immortality of the soul, the promise of a Mediator, and a final state of rewards and punishments. The Druids of England in Caesar's time (as I have before mentioned), besides all this, taught that the world, having been once destroyed by a deluge, would next be destroyed by fire.

India—to which country Mr. King refers all the symbols—according to its own annals, was derived from seven Rishis or penitents. Who these were we can have little doubt after reading the following extract from the Indian Records, given by Maurice, "*Hist. Hind.*" vol. ii, p. 45; "It is related in the Padma-Pooraun that Satyavrata, whose miraculous preservation from a general deluge is told at large in the Matsya, had three sons, the eldest of whom was named Jyapeti, or Lord of the Earth; the others were Charma and Sharma; which last words are in the vulgar dialects usually pronounced Cham and Shama, as we frequently hear Kishn, for Chrishna. The royal Patriarch, for such is his character in the Pooraun, was particularly fond of Jyapeti, to

whom he gave all the regions to the north of Himalaya, or the snowy mountains, which extend from sea to sea, and of which Caucasus is a part; to Sharma he allotted the countries to the south of those mountains; but he cursed Charma, because when the old monarch was accidentally inebriated with strong liquor made of fermented rice, Charma laughed; and it was in consequence of his father's execration that he became a slave to the slaves of his brothers." It is more than probable, however, that the seven Rishis were the seven persons who were preserved with Noah in the ark, and not the seven sons of Japhet. If Mr. King, then, will trace back his Indian friends to their source, he may find a satisfactory reason for the strange similarity of all his ancient symbols. The sacred rites instituted—if they did not previously exist—in all their purity immediately after the deluge, were propagated in all directions at the dispersion. It is admitted by scholars who have written on the mysteries, that they must have had one common origin, and I know of no other possible solution than the one I have given. It is certainly more reasonable than to suppose that their similarity all over the world, in the most distant countries, was the result of a mere accident or of some extraordinary instinct. Mr. King commits himself to many strange mistakes in the maintenance of his theory that everything in the shape of symbolism came from India. "The Colleges of Essenes and Megabizee at Ephesus, the Orphics of Thrace, the Curetes of Crete are (he says) all merely branches of one antique and common religion, and that originally Asiatic." True that they had a common origin, but not in the way he conjectures. "The seeds of the Gnosis were originally of Indian growth, and carried westward by the influence of that vast Buddhist movement, which in the fifth century before our era, had overspread all the East from Thibet to Ceylon." Similar principles were held in countries which never heard of Buddhism, and had been held both by Buddhists and them in common for centuries before the time Mr. King speaks of. But the most extraordinary mistake he has made is in supposing that the Essenes, who preserved the rites of what is now called Masonry in all their purity, were "Buddhist monks in every particular, established on the shores of the Dead Sea for thousands of ages before Pliny's time!" It is true that Pliny (lib. 15) mentions the fact of their having lived there "for

thousands of ages," but they were no more Buddhists than Mr. King himself. Josephus is much more likely to know who and what they were, and he says distinctly that they were "Jews by birth," (Wars, ii., viii., 2). I have already quoted long extracts from his writings to prove that the Essenes were Freemasons. My Masonic brethren will not be surprised to learn that Josephus says, "these men live the same kind of life as do those whom the Greeks call Pythagoreans," (Antiq. x., 4). But then the Essenes did not borrow from Pythagoras, but *vice versa*; they were not Buddhists, but the latter (being spurious Freemasons, and holding many things in common with genuine Masonry), had, of course, many points of resemblance with the Essenes. Even those who had been initiated into the Eleusinian mysteries had something corresponding to the "Masonic grip," as may be read in "Epiphanius." The passage is a curious one, and shows that the writer knew nothing of the "grip," but only guessed, as many a modern has done since his time. "In holding out the hand (he says) under pretence of saluting each other, they feel and tickle it in a particular manner underneath the palm, and so discover if the new comer belongs to the same sect."

One portion of Mr. King's hallucinations I must leave to some abler brother to refute who may have got the requisite materials for the purpose. "It is curious (he says) to observe how the Freemasons have retained many of the Gnostic figures and insignia. There we at once recognise the erect serpent, the hemispherical bowl, the inscribed columns, Solomon's seal, and the suspended G is, in all likelihood, nothing more than the famous Delphic E (or E) misunderstood (!) St. John is their patron, whom the ancient mystics claimed as their especial Apostle. All these emblems may yet be seen publicly paraded, presided over by the sun, moon, and planets, and combined in a fashion irresistibly reminding one of a Basilidan diagram." Mr. King may rest assured that whatever Freemasons may have in common with the old Gnostics and Basilidans, they had in common with the ancient mysteries, which were flourishing to such an extent at the time when those sects took their rise that no person of any note was uninitiated. No doubt many of the initiated embraced Christianity, and, like the Gnostics, endeavoured to combine their former "knowledge" with the new doctrines. This is quite sufficient to account for their symbols, and for

their similarity to those of the Buddhists and of the still more ancient Society of Freemasons.

And now, Mr. Editor, I will conclude before I have quite exhausted the patience of yourself and your readers. To my Masonic brethren I must apologise for my very inadequate defence of our ancient society; but I shall be quite satisfied if I have succeeded in persuading the uninitiated that Freemasonry is, at any rate, a very respectable society, and that the "brethren of the mystic tie" do something more than "eat and drink and make merry."

I must not omit to mention that I am greatly indebted to Dr. Oliver's able "History of Initiation," which is a work of immense learning and value.

P.S.—I may mention that when in Cork the other day I met a gentleman, a very high Mason, who informed me that in consequence of my letters he had been induced to brush up his classics, and that he thought he had detected some reference to the old mysteries in the accounts given of the Argonautic expedition. He will be glad to find on a reference to *Apollonius Rhodius*, that he is not far wrong in his conjecture, for before setting out the Argonauts were initiated at Samothrace (where the mysteries had been introduced by Eumolpus or Dardanus), in order to procure a propitious voyage.

WHERE THE LAUGH COMES IN.

We beg to be understood as by no means intending a joke. We have no desire to waste time, patience, ink and paper, for the sorry purpose of demonstrating a pun. On the contrary, we were never more serious; and if we assert that there is a point at which the risible faculties may be indulged it is because we see things which, enacted in all dignity, and supposed by their perpetrators to be producing the most serious and praiseworthy effects, are in reality of such an irresistibly comic nature, have in them so much cachinnatory powder, that one must be more or less human to refuse a guffaw, even though it be that silent merriment which unfolds the wrinkles of the soul and brings tears to the eyes, while it makes no outward nor visible sign.

For instance, Bro. Walkit is a member of our lodge; he is a gentleman of lively imagination, of persevering industry; whole-souled, generous and unsuspecting. He looks upon Masonry in

general as the greatest institution the world has ever known, except our lodge, which, in his opinion, is one point above everything else on this mundane sphere, and he is determined to make it the envy of all Masons. Now, among his weak points—for he is not perfect—is that of taking every man he meets, with genteel exterior and plausible address, for a good fellow; whom he at once becomes anxious to do a good turn, and whom he as soon as possible proposes to become a Mason in our lodge. His enthusiasm in the matter communicates itself to his friend, who is not only willing but anxious to enter the charmed circle and participate in the labours of the Craft. Indeed, the more he thinks of it the greater is his hurry, and he anxiously inquires of Walkit if there is no way of getting along without the awkward delay of a whole calendar month. If he were only in, he could at once begin to make himself useful; he knows a whole grist of fellows whom he would propose, and then, too, he reflects that he is obliged to go east, or west, or south, as the case may be, to attend to some business affairs likely to occupy his attention for another month. Two months' delay is "tolerable and not to be endured." Can't the thing be shortened somehow! O, yes, to oblige a friend, of course; we can get a dispensation; cost you a little more; but then you can be put through at once. With this understanding Walkit calls on the Grand Master, states that a case of emergency has arisen, and asks for a dispensation to confer the three degrees forthwith on a gentleman who will undoubtedly prove a great acquisition to the Fraternity. What is the special cause of emergency, asks the Grand Master. Oh, he is going on a journey, and wants to get the degrees before he starts! Is he a resident? Yes, lived among us all his life—first-rate man. Well, how is it, then, that he has never before made application? This question of course nonplusses Walkit, and the upshot of the interview is that the coveted dispensation is refused. Walkit retires in high dudgeon, and at the next regular communication rises in his place to state his grievance and pour forth a torrent of eloquent denunciation on the head of the Grand Master, in which laudable purpose, however, he is cut short by the sound of the gavel in the east, and he subsides. At this point, the right-thinking Mason, the Mason who wishes the prosperity of his lodge to be gauged by the excellence of its material rather than the multi-

tude of its blocks; the Mason who believes in treating all alike and requiring all to make suitable proficiency before advancement, in fact as well as theory; the Mason who believes that Masonry is a serious undertaking, to be upheld and carried forward by serious men; who feels that there is a greater gain to his lodge in the *making* of one just and true man than in the reception of a dozen candidates who have no higher conception of the institution than that it confers the privilege of wearing a certain badge and knowing a great secret; "whose vision of the ancient Landmarks is never dimmed by the recollection of a depleted treasury;" who believes that Masonry is never in a hurry, and that whatever is worth doing at all is worth doing well; who shrinks instinctively from the surging tide of neophytes rushing past the gates of the temple and pushing their way to the very holy of holies, with the dust of the world upon their shoes, which, in their haste, they have not laid aside—at this point, we repeat, plain, old-fashioned, methodical, painstaking, earnest Masons may laugh—we always do. Not in sorrow, nor yet in anger, but with a hearty rejoicing that one leak is stopped; one breach in the wall through which so many have tumbled into the fold built up; one more warning given against marrying in haste to repent at leisure; one more safeguard set up which, like the burning pharos, shall warn the heedless of shoals and quicksands, to venture upon which is fatal.

We laugh—quietly, as Leatherstocking practiced it—when we see a young man, with his Masonic wings just fledged, busily engaged in revising Masonry in general, and especially that part of it which he deems to be most important, to wit, the ritual. His proposals to modernise the phraseology, to improve the grammar, to throw in a new part in one place and cut out an old one in another; his supreme contempt for the musty old fogyism of our regulations; his virtuous indignation at the autocratical tyranny of the Master are immoderately funny.

We laugh—not noisily, but judiciously—when we come across an old fellow who is constantly telling every one who will listen that he has been "forty years a Mason"—and never thinking it worth his while to mention that for thirty-eight years of the forty he has never been inside of a lodge, nor contributed one cent toward maintain-

ing the Craft or giving aid to its distressed members, their widows and orphans.

We laugh—not hilariously, but with quiet enjoyment—when we see a lodge committee, after looking at a package of greasy papers and listening to the one hundred and seventieth rehearsal of a well-conned story, return to the lodge and recommend a donation to the worthy brother who makes more money by fleecing them than they do by honest labor.

We laugh—not in sonorous numbers, but euphoniously—when we see the members of the Ancient and Accepted Rite, born and educated to be gentlemen, honored and respected by service and station in Ancient Craft Masonry, beloved for social amenities and charitable deeds, when mounted on the Scottish hobby, degenerating into common scolds and abusing each other like the veriest drabs.

We laugh—not exultingly, but at low breath—when we hear a brother declaiming against Masonic publications because they let the world into our secrets (*sic.*) and make the general public acquainted with the principles and ideas of Masonry; all of which they hold should be locked and barred in the most impenetrable recesses of inviolable secrecy, while we daily witness the good effects proceeding from the vast moral power of the press when discreetly used.

We laugh—not vociferously, but with mild humor—when we see a brother charging another with a specified offence, and then on the trial attempting to prove an entirely different one; of course breaking down, getting the whole thing reversed, inveighing against everything and everybody concerned, and making a *Judy* of himself generally.

We enjoy a full sense of jocund satisfaction when we come across a lodge more anxious to do a little square work than an immense quantity which is neither oblong nor square; more anxious to comfort the distressed, to visit the sick, to bury the dead, to minister to the wants of the widow and the fatherless in their affliction, than to make senseless displays, full of sound and signifying nothing; more willing to learn than to teach, more willing to act than to talk; ever ready to do a good deed, and never anxious to boast of it, quietly pursuing the even tenor of their way, and gradually laying up a store which neither moth nor rust shall consume, which thieves cannot steal, and which shall afford a quiet satisfaction

the world can "neither give nor take away"—and here, too, the reader may perchance agree with us, "the laugh come in."

FREEMASONRY DURING THE LATE WAR IN AMERICA.

Throughout the whole length and breadth of our Southern land, treason, like an oriental plague, was *infesting the atmosphere with its moral and political corruption*, and carrying its blighting influence into almost every homestead. Treason was the topic of all social converse—treason was the subject of every editorial article—treason was the theme of every sermon. The friendly visit was expended in details of Yankee atrocity—editors and politicians wrote of naught else save Yankee infamy, and the clergy preached only of Yankee crime. A bitterness of feeling of which you can scarcely entertain an approximate idea, everywhere prevailed, and the Union men were isolated from all social gatherings, from all perusal of the public journals, from all attendance on the churches, lest their hearts should be made to burn with indignation at the abuse of their country and their cause.

But there was one place where the bond of our common humanity was not altogether forgotten, where the duties of man to man still continued to be recognized. In the Masonic Lodges secession lost its bitterness, and Union men who were "sons of light" could visit these sacred retreats without fear of insult or reproach.

As a Mason holding a not altogether obscure position in the Order, I have, in the course of my life, written and said much about its excellence and beauty. I know that it teaches fraternal love. I know that it inculcates kindness to the destitute and sympathy for the sorrowing. I know its pretensions to be a science of morality, and a development in one direction of the religious sentiment. But until this war came upon us in all its hideousness of want and suffering, of demoniac hate and inhuman passion, I did not know how successfully theory and practice could be mingled in the teachings of the Order and the actions of its disciples. I did not know how surely and steadfastly its rays of light could dispel the gloom of this dark night of our national history.

When the first struggles of our infant rebellion began to threaten the gigantic future of ruin and desolation, which it subsequently too successfully achieved, all the other social, moral, and religious societies of the country preserved a death-like silence. No voice of warning, no accent of entreaty, no prayer or suggestion for forbearance came from any section of the land, already upheaving with the throes of a parricidal conflict. The church, where peace on

earth and good-will toward men should have been at all times, but then more especially, the constant theme, was dumb as the very grave. The dark, funereal pall of war was closing around the land, and there were none to raise its gathering folds and let in one solitary ray of peace, or hope, or love.

Masonry alone, mindful of its divine mission on earth, then spoke out with persuasive tongue of exhortation that men and brethren should abstain from this cruel conflict. That it thus spoke is a noble incident of its history. And although its voice was then unheeded, none shall henceforth, for ever, rob it of the glory of the attempt.

Scarcely six days had elapsed after the first shot had been fired at Fort Sumter when, from the national capital, the true-hearted Grand Master of the Templars of the United States issued a memorable address to the knights of his command, who were scattered over both sections of our discordant country, in which he "implored each one, after humbly seeking strength and aid from on High, to exert all means at his command to avert the dreadful calamity and prevent the shedding of fraternal blood."

Not a month had passed ere the officers of the Grand Lodge of Tennessee made a similar invocation for peace, and in tones of entreaty that ought to have been heard, "as Masons—as members of a common brotherhood—as brethren bound together by fraternal ties not to be broken, save by the hand of death," they appealed for a cessation of the unnatural strife.

And when a few weeks later, the Grand Masters of Kentucky, of Ohio, and of Indiana, united in a similar work of attempted reconciliation, and crying out from the very depth of their hearts,—*"Is there no balm for the bleeding wounds of our nation? Is there no hand to hold out the olive branch? No Saviour to still the troubled waters?"*—they concluded their earnest appeal by inviting a Masonic convention, which should recommend some plan to heal the woes of the country. Had the acerbity of political strife and the cunning of political corruption, which were then overbearing the deluded people with their pressure, permitted the holding of such a convention, who can tell what blessed results might not have been brought forth from the communion of men who had seen the need of mutual kindness and of mutual forbearance at the same sacred altar and in the same mystical language.

And then came, with like counsels, the gentle voice of Cyril Pearl, from his far off home on the very borders of our land. He lived to see the culmination of the war which he deprecated. Before its decline he was called from his earthly labours of love. Masonry can ill spare such noble-hearted men.

And when at last the clouds of war had not only

gathered all over the land, but had burst forth in a storm of carnage—when there was no more hope of peace until the discordant passions of men should be diluted with the flow of blood,—the Grand Master of South Carolina, whose heart, strongly beating with Union sympathies, has long since been quelled in death, addressed an encyclical letter to his brethren, in which he charged, in the name of our Supreme and Universal Master, “to suffer not the disputes and broils of men to impair the harmony which has existed, and will exist, throughout the fraternity. Let us not,” he said in his emphatic language, “let us not hear amongst us that there is war; that strife and dissension prevail. As Masons, it concerns us not.”

And I rejoice in my heart that these teachings were not unheeded. If there was war without, there was always peace within our lodges.

Will you not bear with me while I say of my native jurisdiction, where I think I have had some Masonic influence, that in South Carolina, reproached, as I fear she justly is, as being the cradle of the rebellion, if not indeed its birth-place, the benignant principles of Freemasonry were never for a moment forgotten. In its capital city, the only place, I fear, on the whole continent where the same deed of love was enacted, prisoners of war who were Masons were relieved on their parole by the officer of the guard, himself a Mason, and carried from the prison to the lodge-room, to relieve the weariness of the captivity by witnessing and participating in the secret services of the Order.

And I can solemnly aver that I never approached a Mason, or a Lodge in Charleston, with a petition for the relief of a destitute, suffering prisoner of war, without receiving the kindest response and the most liberal donation.

Throughout the length and breadth of our land, at the north and south, the east and west, wherever there was the sin of strife, there too was the atoning peace of Masonry. It went into the prison and gave comfort to the captive. It went into the hospital and gave balm to the wounded. It went into the battle-field and gave rescue of life to the conquered.

Let none henceforth speak with scorn of its unknown mysteries, or swear at its pretended merits. Let its adversaries be silent before the magnitude of its achievements, and when the history of this unnatural war is written, while all honour is bestowed upon the hero and patriot, let it not be forgotten, but let it rather be inscribed in characters of living light, for ever indestructable, that when war was beginning to whet its beak—while all other associations were indifferent and dumb, while the Churches themselves gave no sign of Christian life—Masonry alone sought to avert the impending evil; and when the full tide of conflict had rolled in upon our shores, and blood

was soaking into the ground, Masonry again came forth, a ministering angel, to clothe in some measure the stain of our nation's fratricidal contest with a tent of cheering light, and to give the black cloud of war a silver lining.

MASONIC NOTES AND QUERIES.

ELECTION OF WORSHIPFUL MASTER.

The manner of proceeding to the election of W.M. varies in different lodges. In some lodges a nomination of one or more brethren for the office is made prior to the ballot being taken. In others the brethren at once proceed to the ballot without any open announcement, but with a private understanding amongst themselves as to the brother to be elected to office. Which is the more usual cause? The “Book of Constitutions” says only that “Every lodge shall annually elect its master and treasurer by ballot.” The former mode of proceeding appears to possess greater advantages than the latter in bringing those eligible for the office more openly before the lodge.—P.M.

ELECTION OF PROVINCIAL GRAND TREASURER.

Is it essential that the election of the P.G. Treasurer should take place by ballot, or is a show of hands sufficient? As regards the Treasurer of a private lodge, it is clear that a ballot is necessary—(see “Book of Const. ed. 1858, p. 59)—but as regards the P.G. Treasurer, it is only provided that “the Provincial Grand Lodge shall elect a treasurer annually,” (*Ibid*, p. 53), the word “ballot” not being mentioned as in the former case.

Now, as the proceedings of provincial grand lodges are to be regulated by the practice in Grand Lodge, in the absence of any express rules to the contrary, and, as I believe, the Grand Treasurer is elected by a show of hands, and not by ballot, it is to be presumed that the P.G. Treasurer is to be also elected in like manner. Am I right in this conclusion?—A P.G. OFFICER.

THE CHARITY JEWEL.

No mention of this honorary distinction is to be found in the “Book of Constitutions.” When was it instituted? What are the qualifications of the brethren entitled to wear it? And by whom is it conferred?—INQUIRER.

AHAB AND BEN-HADAD.

A brother directs our attention to a certain passage of the Scriptures, I. Kings, xx. 30 and *sqq.*, recording what took place after the defeat and annihilation of the army of Ben-hadad, King of Syria, by Ahab, King of Israel:—

And Ben-hadad fled, and came into the City, into an inner chamber. And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings; let us, I pray thee, put sack-cloth on our loins, and ropes upon our heads, and go out to the king of Israel; peradventure he will save thy life. So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant, Ben-hadad, saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

In the symbols of sackcloth and ropes, as well as the reply of King Ahab, the inquirer scents a Masonic

meaning. In our opinion he is greatly mistaken. We should caution him against the wide-spread mania of identifying ALL symbols with those of Freemasonry, and making a juxtaposition between the images resorted to by a vanquished foe in craving mercy, and the ideal, spiritual symbols, pertaining to our art. Sackcloth and ashes were emblems of humiliation and submission amongst all Eastern nations of Antiquity (*vide* Jonah, iii. 5), just as the Hellenes used to tender water and earth in surrendering to the victor; and as to the rope, it is a symbol that modern civilised society has faithfully preserved (though slung round the neck, instead of being placed on the head of the delinquent); a similar symbol is the well-known silk cord with which the Padishah of the Ottoman Empire will from time to time present his faithful Premier. As to King Ahab's utterance, "Is he still alive? he is my brother," we are astonished that the inquirer should have gone "by four roads" to ascribe a Masonic meaning to this passage. Even in the present day, the crowned heads and anointed of the Lord will apply the designation, "Brother," (*Monsieur mon Frère*) to each other, and no doubt the same nugatory custom has existed at all times amongst them. From the passage alluded to, we can therefore infer only that Ahab, having received a token of unconditional surrender of his adversary, expressed to the deputation his intention of forgiving the unprovoked aggression and reclaiming Ben-hadad as his equal, or brother.

KNOWLEDGE.

Our knowledge, as in other things, so in this, has a great conformity with our sight, that it is *neither wholly necessary, nor wholly voluntary*. If our knowledge were altogether necessary, all men's knowledge would not only be alike, but every man would know all that is knowable; and if it were wholly voluntary, some men so little regard or value it that they would have extremely little, or none at all. Men that have senses cannot choose, but receive some ideas by them, and if they have memory they cannot but retain some of them, and if they have any distinguishing faculty cannot but perceive the agreement or disagreement of some of them one with another; as he that has eyes if he will open them by day cannot but see some objects and perceive a difference in them. But though a man with his eyes open in the light cannot but see, yet there are certain objects which he may choose if he will turn his eyes to. There may be in his reach a book containing pictures and discourses, capable to delight and instruct him, which yet he may never have a will to open, never take the pains to look into. There is also another thing in a man's power, and that is, though he turns his eyes sometimes towards an object, yet he may choose whether he will curiously survey it, and with an intent application, endeavour to observe accurately all that is visible in it. But yet, what he does see, he cannot see otherwise than he does. It depends not on his will to see that red which appears purple, nor to persuade himself that what actually scalds him, feels cold. The earth will not appear painted with flowers, nor the fields covered with verdure whenever he has a mind to it. In the cold winter he cannot but see it white and hoary if he will look abroad. Just this is it with our understanding, all that is voluntary in our knowledge, is the employ-

ing or withholding any of our faculties from this or that sort of object, and a more or less accurate survey of them, but they being employed, our will hath no power to determine the knowledge of the mind one way or other, that is done only by the objects themselves as far as they are clearly discovered, and therefore, as far as men's senses are conversant about external objects the mind cannot but receive those ideas which are presented by them, and be informed of the existence of things without. And so far as men's thoughts converse with their own determined ideas, they cannot but in some measure observe the agreement and disagreement that is to be found amongst some of them, which is, so far, knowledge. And if they have names for those ideas which they have thus considered, they must needs be assured of the truth of those propositions, which express that agreement or disagreement they perceive in them, and be undoubtedly convinced of those truths. For what a man sees he cannot but see, and what he perceives he cannot but know that he perceives.

Thus, he that has got the ideas of numbers and hath taken the pains to compare one, two, and three, to six cannot choose but know that they are equal. He that hath got the idea of a triangle, and found the ways to measure its angles and their magnitudes, is certain, that its three angles are equal to two right ones, and can as little doubt of that as of this truth, that it is impossible for the same thing to be, and not to be.

He also that hath the idea of an intelligent but frail and weak being, made by, and depending on another, who is eternal, omnipotent, perfectly wise and good, will as certainly know that man is to honour, fear, and obey God, as that the sun shines when he sees it; for if he hath but the ideas of two such beings in his mind, and will turn his thoughts that way and consider them, he will as certainly find that the inferior finite and dependent is under an obligation to obey the supreme and infinite, as he is certain to find that three, four, and seven are less than fifteen, if he will consider and compute those numbers; nor can he be surer in a clear morning that the sun has risen, if he will but open his eyes and turn them that way. But yet these truths being never so certain, never so clear, he may be ignorant of either, or all of them, who will never take the pains to employ his faculties as he should to inform himself about them.—JAMES FREDERICK SPURR.

LIFE.—A modern philosopher has apportioned man's full existence as follows:—

Seven years in childhood's sport and play— 7
 Seven years in school from day to day—14
 Seven years at a trade or college life—21
 Seven years to find a place and a wife—28
 Seven years to pleasure's follies given—35
 Seven years by business hardly driven—42
 Seven years for some a wild goose chase—49
 Seven years for wealth, a bootless race—56
 Seven years for hoarding for your heir—63
 Seven years in weakness spent and care—70
 Then die and go—you should know where!

WITH a double vigilance should we watch our actions, when we reflect that good and bad ones are never childless; and that in both cases, the offspring goes beyond the parent—every good begetting a better, every bad a worse.

CALAMITY never leaves us where it finds us; it either softens or hardens the heart of its victim.

CORRESPONDENCE.

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

THE BOYS' SCHOOL.

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

DEAR SIR AND BROTHER,—I was glad to see the letter of a "Country P.M.," and trust it may call attention to this important question. As charity stewards are few and far between in the provinces, there, of course, must be some thousands of Masons who are never even asked to contribute towards the four great Masonic charities. To show what can be done even by shillings only, I met an energetic brother recently who had collected 1,000 shillings for the Boys' School at the coming festival. Many of your readers would not, I am sure, refuse me a personal application for so small a sum to such a noble cause. The liberality of the Craft to "travelling brethren" convinces me that there is a mine of wealth yet untouched for the Masonic charities. Surely the education and care of our "orphan Lewises" have far stronger claim than the appeal of those who have, in most instances, been the cause of their own misfortune. Allow me, therefore, to appeal to the sympathies of those who have never yet subscribed to the Royal Masonic Boys' School, and ask for the small sum of twelve postage stamps from each. All will be "thankfully received and faithfully applied," and, if necessary, acknowledged in your columns, with your permission. I will also keep the total amount received from this source as a separate item in my list at the coming festival. I may also state that Bro. Moody, Sec. 979, the obliging manager of the book stall, Crewe Railway Station, has a collecting card from me, and will be happy to receive any small sums from the many hundred brethren who will be passing through the station between now and March 14th. The lodge 979, which I represent, is only three years old, and situated in not the most wealthy or fashionable part of Cheshire. We cannot, therefore, do much of ourselves, but I sincerely trust that the success of this appeal will equal at least our own endeavours. If I devote the total amount received in postages to the liquidation of the debt on the new building, I hope I shall give satisfaction to every donor.

Trusting that you will pardon my intrusion on your space,

I am, dear Sir and Brother,

Yours truly and fraternally,

WM. JOHN BULLOCK, P.M. and W.M. 979,

Steward for the Boys' School, 1866.

Carlton Villa, Crewe, Feb. 13th, 1866.

CHARITY STEWARDS.

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

DEAR SIR AND BROTHER,—I am anxious to correct without delay one error in the comparative analysis of qualifications in the three Masonic Charities, contained in the letter of "Another Country P.M." in your publication of Saturday last. Your correspondent states, "In the Boys' ten guineas must be paid in one sum." On whose or what authority this statement is put forth I am at a loss to imagine. It must be obvious that as we have a permanent five guineas qualification, it may be increased at pleasure. The addition of a second five guineas paid at any time—no matter how long subsequent to the first, constitutes a Life Governorship with all the rights and privileges thereto belonging. The same facility is now afforded with reference to the Vice-Presidentship, all sums of *not less than five guineas*, no matter when paid, accumulate for that qualification, which is gained the moment the sum of fifty guineas is accomplished.

I leave the question of accumulation of qualifications in the three Charities to be discussed by others, merely observing that experience proves the popularity and success of the regulations in operation in this institution, and I trust they may never undergo any attempts at alteration.

The Charity jewel is the badge as it were of an "order of merit," founded by the late Duke of Sussex when Grand Master, to be worn only by those brethren who had served the office of Steward at the anniversary festival of each of the Schools, *qualifying at the same time as Life Governor*. This institution has in some instances been lost sight of, but inquiry will prove the correctness of my statement. The festivals in behalf of the third Charity, that of aged Freemasons and their widows, have been organised since the establishment of the "order of merit," and some few years since a regulation was adopted in Grand Lodge, that every brother serving the office of Steward at the anniversary festival of the latter institution, who had previously served the Stewardship of the two older Charities, might wear a distinctive bar recording such service on the ribbon of the Charity jewel.

This I trust will satisfactory answer the queries of your correspondent on this point.

I am, dear Sir and Brother, yours fraternally,

FREDERICK BINCKES.

Secretary Royal Masonic Institution for Boys.

How good and beautiful would it be, if our tastes, impulses, and inclinations were so pure that we might live freely and naturally, as the birds or the flowers, trusting without misgiving to our spontaneous sympathies and movements.

THE MASONIC MIRROR.

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

METROPOLITAN.

ENOCH LODGE (No. 11).—The usual monthly meeting of this lodge was held on the 14th inst., at the Freemasons' Tavern, when Bro. John Dale, W.M., and his officers were present, and passed Bro. G.A. Thomas to the degree of F.C. Bro. Swan, I.P.M., in a most able manner raised Bro. H. Whittaker to the third degree. Other Masonic business being concluded, the brethren retired to banquet, over which the W.M. presided, supported by Bros. Ferguson and Wallace, Senior and Junior Wardens, and H. Potter, I. Bird, P. Matthews, C. Watson, Frederic Ledger, W. J. Ruel, W. Greaves, &c., Past Masters. A very pleasant evening was passed, the vocal and instrumental abilities of Bro. John Baptiste Ciabatta adding not a little to the same, seconded with the assistance of Bros. C. Watson, P. Matthews, and Greaves. The visitors were Bros. H. Patten, Prov. G.S.B., G. Bird, Smith, (Domestic), and Laforest.

LODGE OF JUSTICE (No. 147).—This lodge met on the 14th inst., at the White Swan, Deptford. In the absence of Bro. J. Lightfoot, W.M., through illness, Bro. J. Bavin, I.P.M., opened the lodge, and afterwards raised four brethren. Bro. G. Bolton then took the chair, raised one brother, and passed another. He then initiated one gentleman into Freemasonry. All the ceremonies were most efficiently performed. Amongst the officers and brethren present were Bros. Chapman, S.W.; Patte, J.W.; Bolton, P.M., Treas.; Davis, P.M., Sec.; Andrews, S.D.; Batt, J.D.; Sinclair, I.G.; Bavin, P.M.; Cavell, P.M.; Walters, P.M.; Clothier, P.M.; Avery, P.M.; Moore, P.M.; Wingfield, and Goodman. A large number of visitors graced the lodge. Three gentlemen were proposed for initiation at next meeting. The lodge was then closed.

WESTBOURNE LODGE (No. 733).—This highly prosperous lodge held its meeting at Bro. Davison's, the New Inn, Edgware-road, on the 15th inst., under the auspices of Bro. Thomas Carter, W.M.; Oberdoerffer, S.W.; and H. H. Davis, as J.W. *pro tem*. There were nine brethren raised, four passed, and two initiated (Messrs. Bott and Levin). Besides this formidable list, there was the ceremony of installation to be performed, which was done by Bro. C. A. Cottebrune, P.M., in an impressive manner. Bro. H. A. Stacey, P.M., upon taking the chair, wound up the business of the lodge; after which the brethren, numbering between seventy and eighty, sat down to an excellent dinner, which was provided by Bro. Davison, to whom great credit is due for the tasteful way in which the tables were laid out, and the accommodation provided. After the usual toasts the W.M. gave "The Initiates," to which Bro. Bott responded. "The Visitors" came next, amongst whom we noticed Bros. Goring, P.M. 23, &c.; Thoms, P.M. 186; Charles Sinclair, P.M. 226; Cobham, P.M. of the Union Lodge, Uxbridge; Armitage, of the Royal Arch Lodge, Glasgow; and others. Bro. Goring thanked the W.M. and brethren on behalf of the visitors, and congratulated the lodge upon the success which it had attained under the I.P.M., Bro. Carter. The W.M. then, in the name of the lodge, presented Bro. Carter with a ten guinea jewel, stating that during the two years Bro. Carter had been in the chair he had initiated 75 gentlemen, and ten brethren had joined the lodge. The lodge had been able to purchase an harmonium, and last, but not least, had been enabled, through Bro. Carter's exertions, to give twenty guineas to the Boys' School. Bro. Carter, P.M., returned thanks, and in doing so said that he had only been six months a Mason, out of which period he had served the offices of Secretary, S.W., and two years W.M., and he attributed his rapid progress in the Craft to the great assistance and personal attention of the present W.M., Bro. Stacey. Bro. Carter, P.M., then proposed "The W.M.'s good health," and congratulated the members upon having so able a Master. Bro. Stacey having briefly thanked the lodge, proposed "The P.M.'s," which was suitably acknowledged by Bros. Loewenstarke, C. A. Cottebrune, Dietrich, and Harrison. "The health of the Offi-

cers," was then given, Bros. Grunehann, Quinton, and others responding. After spending a delightful evening the members separated, but we must not forget the efficient services of Bro. Braid, Organist, both in lodge and at the banquet. The pleasures of the evening were enhanced by the vocal abilities of Bros. C. Sinclair, P.M.; E. Hart, Finch, and others.

DORIC LODGE (No. 933).—The installation meeting of this hard-working lodge was held on the 14th instant, at the Eglinton Arms, Coborn-road, Bow, and from the nature of the proceedings, the day will doubtless be remembered for years to come by every Metropolitan Doric Brother as a red letter day in the chronicles of No. 933. The brethren having mustered in considerable strength, the chair of K.S. was taken by Bro. D. Scurr, supported by Bros. Gilchrist, S.W.; Robottom, S.D.; Barnes, J.D.; Bowron, I.G.; Taylor, Secretary; and Grant, Tyler. Previously to the installation of the W.M. elect (Bro. Gilchrist) one brother was passed to the F.C. degree, and two brethren were raised to the sublime degree of M.M. The ceremony of installing Bro. Gilchrist into the chair of K.S. as W.M. of the Doric Lodge for the ensuing year was conducted in a manner reflecting the greatest credit on the P.M.'s, Bros. Hamilton and Hudson (554), who assisted at this imposing and solemn ceremonial. Bro. Gilchrist having been duly installed into the chair of K.S., appointed the following brethren as his officers for the ensuing year:—Robottom, S.W.; Barnes (sen.), J.W.; Bowron, S.D.; Taylor, J.D.; Barnes (jun.), I.G.; Scurr, P.M., Treas.; Stokes, W.S.; Grant, Tyler. The ceremony of initiating a candidate into the Order was then performed by Bro. Gilchrist, the W.M., in a most able and impressive manner. Votes of money from the funds of the lodge in aid of our charities having been passed, and it having been announced that Bro. Robottom, the newly appointed S.W., had undertaken to represent the Doric Lodge at the forthcoming festival of the Boys' School.* Bro. Barnes, sen., moved that £5 5s. be voted for a P.M.'s jewel to be presented to Bro. Scurr, the retiring W.M. It was with great pleasure he rose to propose this, as he was of opinion that if ever a retiring W.M. was entitled to such a mark of respect and esteem, and in appreciation of his unbounded zeal and attention to all appertaining to the welfare of the lodge during his term of office, then indeed that brother was their highly respected I.P.M., Bro. Scurr, and he felt assured that when he said this he was expressing the views of all the members. The motion was seconded by the S.W., and carried unanimously by acclamation, after a very warm eulogium being passed upon Bro. Scurr by his successor in office. It was then proposed by Bro. Barnes, sen., and seconded by the W.M., that Bro. Saqui be elected an honorary member of this lodge. The motion was carried unanimously, after a very justly earned compliment had been paid by several of the brethren to the veteran brother, to whom, as the instructor to the Doric Lodge since its formation, they were so deeply indebted, and Bro. Saqui's services during upwards of forty years in the Craft as a most zealous Mason, gave him additional claims upon their consideration. Bro. Saqui having thanked the brethren in very feeling terms for the high honour they had conferred upon him, two gentlemen were then proposed for the ballot at the next meeting for initiation into the Order. Bro. Stevens, of the Yarboro' Lodge, was proposed to be balloted for at the next meeting to become a joining member of this lodge. The lodge business being finished, the brethren adjourned to banquet. Grace having been said, and the cloth drawn, the usual loyal and Masonic toasts were given, and, as is customary among the Craft, heartily responded to. The I.P.M., Bro. Scurr, then proposed the health of the W.M. in most cordial and appropriate terms, and dilated upon the many qualities which rendered Bro. Gilchrist so admirably adapted to preside over this lodge. Due honour having been paid to the toast, Bro. Gilchrist responded in a most feeling manner to the honour which he considered had been conferred upon him by being called upon to preside over this lodge. He, indeed, was this night a happy man, for he had attained the goal towards which he had been aspiring, and for which he had been working during seven years of an active Masonic career; and he could say it with satisfaction that he had filled every office in a lodge, and he had ever made it a rule to make himself thoroughly competent in one office before he would accept the next higher, feeling convinced that no brother should take

* The announcement of this is given in our advertisement sheets herewith.

the chair as W.M. until he was able to go through all the intermediate offices, so as to be thoroughly competent to ensure upon his taking the chair accurate and careful working upon the part of his several officers; and as long as he was permitted to remain amongst them he would do all in his power to maintain and carry out the good rule in the Doric Lodge that promotion should go by merit. He assured the brethren in conclusion that nothing should be wanting on his part to promote the welfare and interest of the lodge by every means that lay in his power. The W. Master then called upon the brethren to drink "The Health of their retiring Worshipful Master, Bro. Scurr." He (Bro. Gilchrist) had no inconsiderable knowledge of active and indefatigable members of the Craft, but he must say that he did not know of any instance in which a brother had done so much in the cause of Masonry, and had made himself, by dint of continued perseverance, so efficient a Mason as their I.P.M., Bro. Scurr, who was only now in the fourth year of his career as a Mason. The difficulties which Bro. Scurr had to encounter in taking the chair from which he had this evening just retired were well known to the brethren present, and how hard had he striven to remove these. He had succeeded in doing in his year of office what few, even the most sanguine, would have thought it possible to accomplish: for himself, he (Bro. Gilchrist) would say that his esteem for their retiring W.M. was so great that he felt it to be quite equal to that he could feel for a brother of his own flesh and blood, whom he could not more respect. The W.M. then proceeded to place upon the breast of Bro. Scurr the P.M.'s jewel, which had been voted to him, and he regretted he could not find terms in which to express the gratification it afforded him to execute that duty. Bro. Scurr returned thanks most appropriately and with marked emotion. He assured the brethren of his high appreciation of their token of respect and esteem, which he would always most dearly cherish and hand down as an heirloom to his family. In leaving the chair it was a matter of the greatest satisfaction to him to feel that the brethren considered he had done his duty. He trusted the Doric Lodge would flourish till time shall be no more. "The Health of the Initiates," "The Visiting Brethren," and other toasts having been given and responded to, the Tyler's toast brought the evening's proceedings to a timely conclusion. Several visitors were present at the meeting, amongst whom were Bros. Hudson and Stevens, 554; Dyer, Strong Man Lodge; Wren, W.M. Victoria Lodge; Morley, 742; Stevenson, of the FREEMASONS' MAGAZINE, and others.

YARBOROUGH LODGE (No. 554).—On the 1st inst. the regular monthly meeting of this lodge was held at Bro. Walters, Green Dragon, Stepney. At six o'clock the W.M. Bro. W. G. Clarke, assisted by his officers, opened the lodge in the first degree. Bro. Josiah Green, Secretary, read the minutes of the last lodge meeting, and they were confirmed. The ballot was taken for Messrs. Hopwood, and William Henry Ellis, and declared unanimous. Bros. Henry Jones and George Bland then answered the usual questions qualifying them for a superior degree, and withdrew. The lodge was then opened in the second degree, and Bros. Edward Norris and Thomas Pitcher answered the necessary questions entitling them to the benefits of the third degree, and retired. The lodge was then opened in that degree, and Bros. Norris and Pitcher were very ably raised to the sublime degree of M.M.'s. The lodge was then resumed to the second degree, and Bros. Jones and Bland passed to the degree of F.C. The lodge was then resumed to the first degree, and Messrs. Lucy Hopwood and William Henry Ellis were initiated into the mysteries of ancient Freemasonry. On the rising of the W.M. for the first time, it was proposed by Bro. Stevens, and seconded by Bro. Hudson, that the sum of £3 be voted to the widow of a deceased brother. It was then proposed by Bro. Josiah Green, and seconded by Bro. Stevens, that the sum of ten guineas be voted to the Girls' School, and the brethren were invited to rally around Bro. P.M. Hamilton, who had kindly consented to act as steward at the annual festival for the Girls' School.

Messrs. Adkins and Samplough were proposed as candidates for initiation into the mysteries of ancient Freemasonry. The following officers, Bros. Kindred, Hamilton, and Hudson, P.M.'s; Stevens, J.W.; Vaughan, Chaplain; and H. Preece, J.D.; and visitors, Thomas Holmes, 229; Lacy, 174; Allsop, 317; and J. R. West, 673, were present. All Masonic business being ended, the lodge was closed at nine o'clock. There was no banquet.

PROVINCIAL.

BERKS AND BUCKS.

WINDSOR.—*Castle Lodge* (No. 771).—The members of the Craft who assembled at the beautiful little temple of the Castle Lodge, Windsor, on Tuesday, the 13th February, will not soon forget the perfect manner in which the duties of the lodge were carried out, under the auspices of Bro. Devereux, P.M., and P.G. Sec. for the Province of Berks and Bucks, acting W.M. and Installing Master. The occasion being the annual meeting of the lodge, the brethren met at two p.m. for the purpose of installing, for the ensuing year, their W.M. elect, Bro. Charles James Palmer, of Denny Court, J.P. and D.L. for the county of Bucks. The lodge being opened in due form, the Chaplain, the Rev. R. J. Simpson, offered up the ancient prayer in a solemn and devout manner. Three candidates having been initiated, Bro. Devereux proceeded to instal Bro. Palmer, W.M. of the Castle Lodge, who, after the usual charges and salutations, appointed his officers as follows:—Bros. Dempster, S.W.; Martin, J.W.; Gape, S.D.; Holmes, J.D.; Tolley, I.G.; Wiggington, Treas.; Holden, Sec.; and Rev. R. T. Simpson, Chap. In addition to the musical service peculiar to this lodge, two beautiful anthems, sung at the opening and closing, were composed for the occasion by Bro. Tolley, P.G. Org. Berks and Bucks, who presided at the organ, and most ably assisted by Bros. Marriott and Whitehouse, of the Castle Lodge, and Bro. W. A. Barrett, of the Alfred Lodge, Oxon. Great praise is also due to Bro. Tolley for his arrangement of the music adapted to the ceremonials. The Castle Lodge is particularly fortunate in numbering amongst its members so zealous and expert a Mason as Bro. Devereux, who, since the formation of the lodge, has devoted both his time and talents to elevate the character of our beautiful Masonic ritual, and to render it complete in its various degrees. After the business of the lodge was concluded, the brethren adjourned to the Castle Hotel, where a very elegant banquet was provided by our esteemed townsman, Bro. Pycroft.

DURHAM.

HARTLEPOOL.—*St. Helen's Lodge*, (No. 531).—On Thursday evening, the 15th inst., a Master's Lodge was held in the Masonic Hall, under the presidency of the W.M. Bro. A. Nathan, assisted by Bros. J. J. Armstrong, as S.W.; L. M. Hill, J.W.; Thos. Forbes, Treas.; W. Stockill, S.D.; H. Sale, as J.D.; Atkinson, as J.G.; and Mowbray, Tyler. The lodge was opened in due form to the third degree, and Bro. Robert Corner, who had previously given proofs of his proficiency, was introduced and raised with all the solemnities to the sublime degree of M.M. No further business presenting itself, hearty good wishes were proposed, and the lodge was closed with solemn prayer in the third, second, and first degrees successively, the brethren adjourning for a short time to refreshment.

STOCKTON-ON-TEES.—*Lodge of Philanthropy* (No. 940).—On Thursday, the 15th inst., the annual meeting of the lodge was held at the Masonic Court, Stockton-on-Tees, by permission of the W.M. of the Tees Lodge, when Bro. T. Bowron was installed W.M. for the ensuing year. The interesting and impressive ceremony was conducted by Bro. Knowles, P.M., P. Prov. S.G.D., who acted as Installing Master for Bro. Joseph Dodds, W.M., P. Prov. S.G.W. Bro. Pearson was raised to the high degree, and the following brethren were selected and invested by the W.M. as his officers:—Bros. J. Dodds, I.P.M.; R. Welch, S.W.; R. Tinkler, J.M.; J. H. Jackson, S.D.; E. Cass, J.D.; Pearson, I.G.; W. Cuthbert, Tyler; Joseph Walker, Org.; W. Graham, Treas.; J. H. Hart, Sec. During the ceremony of installation the following anthems were sung:—"To the Powers divine;" "May that great power;" "Hail, mystic light." Bro. Jewson, Organist at St. Thomas's, presiding at the harmonium. P.M.'s Best, Kirk, P. Prov. G.J.W.; Knowles, P. Prov. S.G.D.; J. Dodds, P. Prov. S.G.W.; Settle, P. Prov. S.G.W.; and Settle, P. Prov. S.G.W.; James Groves, P. Prov. S.G.D.; and Bros. A. J. Deane, Emma Holmes, 18° and K.T. were amongst those present. After the lodge had been closed down with solemn prayer, the brethren adjourned to the Black Lion Hotel, when a magnificent banquet was spread being every way worthy of mine host and of the brethren assembled. On the removal of the cloth, the following toasts were proposed from the chair:—"The Queen and the Craft;" "The Right Worshipful the Earl of Zetland, Grand Master of England;" "The Right Worshipful the Earl de Grey and Ripon, Deputy Grand Master of England;" "The Right Worshipful John Fawcett, Esq., Provincial Grand Master of

Durham;” “The Right Worshipful Henry Fenwick, M.P., Lord of the Admiralty, Deputy Provincial Grand Master of Durham, and the other Provincial Grand Officers.” Bro. Best then proposed in a eulogistic speech, “The Past Master, Bro. Dodds,” who responded with much grace and feeling, and then proposed with great good taste, “The Installing Grand Master, Bro. Knowles, Past Provincial Senior Grand Deacon;” the Worshipful Master of the Tees Lodge, and the Officers of the Lodge, were next proposed, and then Bro. Dodds, in an eloquent speech, proposed “The Visiting Brethren,” coupling with it the names of Bro. Dale, of the Lodge of Affability (No. 317), who had now been fifty and sixty years a Mason; Bro. Ferry, of Sunderland, who had delighted them with his great abilities during the evening; and Bro. Emra Holmes, of the St. Helen’s Lodge, Hartlepool. “One of the great principles of harmony was its universality,” he said; “we are all members of one Grand Lodge below, as we hope we shall be members of one Grand Lodge above.” Bro. Dodd’s speech was truly Masonic, and we should have liked to have transcribed the whole of it, but neither time nor space are at our disposal. Bro. Emra Holmes, in responding, begged to thank Bro. Dodd for the flattering way in which his name had been mentioned, and the brethren for the kind way in which they had received it, but would venture to demur to being included amongst the visitors, as he happened to be a member of both the Lodge of Philanthropy and the Tees Lodge, Stockton, as well as St. Helen’s, Hartlepool. Various other toasts were proposed and responded to, and the harmony of the evening was contributed to by Bros. Ferry, Emra Holmes, Jordison, Settle, and Hart, who sang some of the best known and popular songs of the day, Bro. Jewson accompanying on the piano with his usual affability and ability. Bro. Ferry rendered “The three ages of love,” and “The Village Blacksmith,” in splendid style. His singing of “Simon the Cellarer,” was also very effective. The brethren separated at a late hour.

ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—At a recent meeting of this lodge, held at the George Hotel, Bro. Captain Boyce, W.M., proposed, and Bro. Quartermaster Anderson, S.W., seconded, and the proposition was carried unanimously by the brethren present—that a subscription be set on foot for the purpose of purchasing a testimonial for presentation to Bro. F. Early, for some years secretary of the lodge, in acknowledgment of the very able and efficient manner in which he discharged his duties. An amount was immediately raised, with which a silver tea and coffee-pot were purchased, and suitably inscribed. The articles were on view at the Lodge Room at the meeting of the lodge, on the 12th ultimo, and the following day were forwarded to Bro. Early, at present stationed in Glasgow, with a letter signed by the W.M. *pro tem.*, Bro. Carnegie, P.M., and Bro. Wolverson, Secretary, requesting Bro. Early would be pleased to receive the articles from their hands, on behalf of the lodge, and ever look upon them as a token of the affection of the brethren with whom he so long and successfully laboured, also conveying the earnest desire of the *United Lodge* that Bro. Early, his wife and family might live many, many years, to look with commendable pride on the mementoes of brethren who loved, and were loved by him. Bro. Carnegie, P.M., has since received a letter from Bro. Early, an extract of which is as follows:—

“Glasgow, 26th January, 1866.

“W. Sir and Brother,—I beg to acknowledge the receipt of your letter, giving cover to an extract from the minutes of a lodge meeting, on which occasion the thanks of the lodge had been awarded me for my past services as secretary. Not having the least idea that such an honour had been contemplated, as well as the testimonial therein mentioned, makes me doubly appreciate the kindness manifested for my poor but willing services given to the lodge. The articles received will recall in after days the many social meetings I have had with the brethren of the *United Lodge* (No. 697), and I trust that the Craft in general, but the *United Lodge* in particular, will prosper and flourish through her members. I therefore beg of you to convey to the brethren of the lodge my best thanks for their kindness, and promise you that I will take the first opportunity of doing so personally.

“(Signed) F. EARLY, late Secretary Lodge 697.”

LANCASHIRE (WEST).

ST. HELEN’S.—*Lodge of Loyalty* (No. 897).—The monthly meeting of this lodge was held on Tuesday, the 30th January,

at the Masonic Lodge Room, Fleece Hotel, at the usual hour, six o’clock. The lodge was regularly opened according to ancient custom by Bros. Wignall, W.M.; James Morris, S.W.; Marsh, P.M., J.W. (*pro tem.*); W. C. Seddon, S.D.; P. Robinson, J.D.; W. Butler, I.G.; Jos. Robinson, Secretary; Rev. H. J. Alcock; W. Harrison, &c. Visitors:—Bros. Hamer, Prov. G. Treas., and Swift, St. Prescott. The minutes of the last meeting were read and confirmed. The ballot was taken for Bro. the Rev. W. A. Mocatto, of Lodge No. 613, Southport, as joining member, and proved unanimously in his favour. Captain J. G. Smyth Willcocks was announced as a candidate for the mysteries of ancient Freemasonry, and was regularly initiated by Bro. Hamer, Prov. G. Treas., in his usual impressive manner. None of the brethren for promotion being in attendance, and no further business on hand, the lodge was duly closed.

SUFFOLK.

NEW MASONIC HALL, IPSWICH.

Agreeably to promise in our issue of the 10th, we now give the description of the buildings, which occupy about 95ft. in length of the land purchased by the promoters, and abut upon St. Stephen’s-passage, nearest the Church, away from the noise and bustle of the public streets. With the exception of the grand entrance, the external building is of the simplest kind, the brethren desiring to direct all their efforts to the ornamentation of the internal building, and more especially the lodge room.

The hall is entered by a noble doorway, of the Grecian-Doric order, supported by two massive granite columns, caps, and bases. The architrave, which is of Portland stone, bears the following inscription:—“Masonic Hall,” and underneath “Erected A.D. 5865, A.D. 1865.—Col. R. S. Adair, Prov. G.M.” Within the pediment are the arms of the P.G. Master, wrought in stone. A flight of stone steps lead to the inner door, over which is the head stone, bearing the words “Quærite et Invenitis.” Over the same steps is placed a handsome bronze globe lamp, and an ornamental moulding decorates the roof above. On opening the folding doors, which are fitted with ground glass, bearing Masonic emblems, the scene presented is exceedingly effective. The entrance hall, which measures 22ft. 6in. long, 7ft. wide, and 10ft. high, is paved with Mintorn’s patent encaustic tiles of buff and black, with a handsome coloured border in blue, white, and gold, bearing tastefully designed drawings of the wheat, vine, and olive, in white upon a blue ground, being emblematical of corn, wine, and oil. In the centre of the pavement is a diamond-shaped stone, bearing in illuminated letters the names of the donors. The entrance hall is lighted with handsome bronze bracket burners. This elegantly designed entrance to the hall is the generous gift of the R.W. Prov. G.M. of Suffolk, Bro. Colonel Adair. The mouldings of the ceiling of the entrance hall give an ornamental finish to the whole, the oak leaf and fruit pattern in plaster being cleverly arranged.

On the right, and nearest the main entrance, is the banquetting room, 45ft. long by 17ft. wide, and 11ft. in height—a fine-proportioned and well-ventilated apartment, lighted by the patent sun light, which acts as an admirable ventilator, and ceiling lights of ground glass. The chimney piece is of Portland stone, the keystone bearing Masonic emblems, and the trusses the monogram of the donor. With the exception of the lodge room, the whole of the chimney pieces are of Portland stone—embellished with Masonic emblems and monograms of the brethren by whom they were presented. The pattern of the carpet is most appropriate, and the furniture quite in keeping with the arrangements of the room. It is intended as soon as the walls permit, to paper this room with crimson flock paper of a similar pattern to that now in the committee and other rooms.

Next in order, on the right, is the lodge room, and here the brethren seem to have concentrated all their taste, as shown in their appropriate style of decoration and ornamentation. When properly completed, we doubt much if any provincial town will boast of such a nobly proportioned room as that within the walls of the New Masonic Hall. The length of this room is 45 feet by 20ft. wide and 17ft. high. Commencing at the eastern end we find an elegantly designed apse or alcove, consisting of two Doric columns of Parian marble, supporting an elaborately enriched arch, cleverly devised with pomegranates, lilies, and emblems pertaining to the various degrees of Masonry, keyed in with a Masonic stone, in which is sculptured the All-seeing

Eye, the radiations of which will, when finished, be enriched with gold. The canopy of the alcove is studded with stars, which will be gilt, on a ground of cerulean blue. The ornaments upon the span of the arch will also be in gold, and will, when finished, form one of the most beautiful objects in this noble room. A dais will be erected, on which will sit, beneath the canopy, the W.M. of the lodge and brethren who have qualified themselves to occupy that exalted position.

The lofty ceiling is divided into three compartments, the two outer ones and the centre being formed with four panels. In the middle of the centre compartment is placed a large sunlight, which throws a subdued but sufficient light upon the crimson carpet which lines the floor beneath. The sunlight itself is enriched with a circlet composed of water lilies and foliage, standing out in bold relief. The means of lighting the room by day is by two large margin ceiling lights, with Masonic mouldings and fluted and coloured glass. The effect of this is exceedingly good, especially by daylight. Around these are ornamental *guilloche* enrichments, wrought within an effective plaster moulding. The angles and centres on either side are ornamented with Masonic emblems which, it is intended, should be faced with gold. This style of decoration is continued round the room, forming the upper portion of a carved cornice of about 3ft. 6in. in girth, finished at the base with a deeply sunk egg and dart moulding. The ceiling is further ornamented with handsomely designed shields, bearing the monograms of the various donors to the decorations of the new hall, which gives an elegant effect and finish to this beautifully arranged room.

At the western end is what may be termed the organ gallery. In front of this is a handsome ornamental cast iron balustrade in purple and gold, which renders it most effective when viewed from the opposite end of the room. This is supported by a massive base moulding, above which, at the sides, are heavy ornamental trusses in plaster, of appropriate design. In the centre of the gallery stands the organ, built expressly for the hall by Bro. George Green, of St. Peter's-street, and is the generous gift of one of its chief promoters. It contains seven stops—*principal, open diapason, stop diapason, claribella, dulciana, fifteenth, and Bourdon*. The range will be from double C to F; $1\frac{1}{2}$ octave Bourdon pipes; 16ft. tone. A neat wainscot case encloses the whole. The front presents a very imposing appearance. The pipes, which are gilt, are studded with Masonic emblems in crimson, blue, and gold; the work of Mr. Day, of Northgate-street. The tone is very fine and powerful, and the instrument is pronounced by Messrs. Norman and Lindley Nunn to be the best and most perfect ever built by Mr. Green.

In the centre of the western arch is the gilt figure of an angel, holding a white scroll, on which is inscribed the words, "O! First and sole Foundation."

Under the organ gallery is a handsome clock, also a gift of one of the brethren.

On the south wall of the room is a memorial tablet of Sienna marble, in the form of a shield, designed by Bro. J. Chinnock, of the firm of Tovell, Chinnock, and Co. It bears the following inscription:—

"This Masonic Hall was erected by the members of Lodge Prince of Wales (No. 959), Ipswich. Foundation stone laid May 1, 1865. Building finished and consecrated January 22, 1866."

Directly opposite the stone is a handsome massive French red marble chimney piece, with a keystone of pure Carrara marble, bearing the crest of the donor.

The carpet, which shows much good taste in selection, is of crimson and black, of fleur de lis pattern, and the chairs, which are elegant in design, are of first class workmanship and material. They are of solid mahogany, covered with crimson Utrecht velvet. At the back, wrought in the framework, is cleverly introduced the square and compasses. Under the apex is placed a panelled oak chair, with twisted columns. At the back is a Masonic Prince of Wales plume, in gold, with a ribbon of blue beneath. Above the crown of the chair are gilt Masonic emblems, cleverly devised. On either side of the centre seat are two beautiful chairs of the Louis Quatorz style, covered with crimson Utrecht velvet, the woodwork being of white and gold. At the back of each is a Prince of Wales plume in gold. The contrast of colour is exceedingly appropriate. The style of both carpets and chairs give a handsome finish to the room. The whole of the upholstery has been supplied by Bro. Joseph Williams, of Market-street, Ipswich, and we cannot speak in too

high terms of the manner in which he has carried out the important task assigned to him, showing great good taste and careful selection.

The whole of the Masonic emblems and many of the floral devices in the lodge room and entrance hall were designed by Bro. C. T. Townsend. The plaster mouldings, ornamental decorations, and work in Parian cement have been ably carried out by Mr. William Adkins, of Torry-street, Norwich. We cannot speak too highly of Mr. Adkin as an artistic and skilful modeller in plaster. He possesses excellent taste, and no better specimens of decorative work can be found than those he executed for the lodge room of the New Masonic Hall.

The door furniture of lodge room and banqueting room is of amber coloured cut glass inside, and ebony outside. This style applies to all the principal doors in the building.

A handsome brass tablet will cover the foundation stone, which bears the following inscription:—"Foundation stone laid 1st May, 1865, by Bro. John Head P. Prov. J.G.W., and the first W.M. of the Lodge Prince of Wales." A very beautifully engraved plume heads the tablet, having on either side No. 595.

There are two doors at the western end of the lodge room—one called the principal entrance and the other leading to what is termed the ante room, which will be used exclusively for Masonic purposes. This room, which is tastefully arranged, is 14ft. long, 13ft. wide, and 10ft. high, and has a door communicating with the entrance hall.

The next room in order on the lower floor is the robing room, which is on the immediate left of the grand entrance. This apartment is most commodious for the purpose for which it is intended, and is tastefully arranged. It is 12ft. long, by 14ft. 6in. wide, and 10ft. in height. Adjoining this is a Steward's closet, 14ft. long, 4ft. wide, and 10ft. in height. This is conveniently situate nearly opposite the banqueting room.

The staircase leading from the entrance hall is covered with Brussels carpet of gold and blue, with *fleur de lis* in centre, and the landings with *Kamptulicon* of the Mosaic pattern, with Maltese cross enclosed within a square. The stairs are supported by a handsome ornamental iron balustrade, with mahogany hand rail. At the top of the flight of stairs we come to the committee room. This is probably one of the most valuable rooms in the whole building, being admirably adapted for holding lodges of instruction, committee meetings, &c. It is 22ft. long, 17ft. wide, and 11ft. high, is well lighted by three windows next the church passage, and fitted also with patent sunlight. The ceiling is coved, and the quiet, simple moulding of white and gold gives it a very pretty effect. The carpet, paper, and furniture are quite in keeping with the rest of the decorations.

It will be seen that the true Masonic colours—crimson, purple, and sky blue—have been observed in all the decorations throughout the building.

Near the committee room is the entrance to the organ loft.

Descending again to the ground floor, we must not omit to mention the staircase hall, which is 14ft. 6in. long, 6ft. wide, and 10ft. high. At the end of this we come to the spacious kitchen, fitted up with patent range, steam and hot water apparatus, and every appliance for cooking, arranged under the direction of Bro. Peckham, of Lewisham. This apartment is 14ft. long, 17ft. wide, and 10ft. high. It is well lighted and ventilated. Attached are the scullery, offices, &c.

Beneath the floor are good roomy beer, wine, and coal cellars.

The Tyler's or hall keeper's residence is most convenient and well arranged. It contains five rooms 12ft. square, and has a very pretty entrance porch, 10ft. high. The house fronts the churchyard, and is exceedingly well lighted and ventilated. The whole is enclosed with neat iron railing, having an entrance next the church lane, near which a standard lamp has been placed, which lights the passage down to Brook-street.

The work has been most efficiently and satisfactorily carried out by Bro. J. A. Pettit, the builder, and the stonework, floors, &c., by Bro. Chinnock, of the firm of Tovell, Chinnock, and Co., who has also most efficiently performed the important duties of clerk of the works. The sunlights, gas standards, glazing, painting, &c., were entrusted to Bro. Lucas, of Orwell-place, who has carried out his work in a most satisfactory manner.

ROYAL ARCH.

METROPOLITAN.

JERUSALEM CHAPTER (No. 185).—The regular convocation of this chapter was held on the 13th inst. The business done was the exaltation of two brethren, and the election of the following comps. as officers for the ensuing year, viz., Goldsworthy, as M.E.Z.; Dyer, as H.; A. D. Loewenstark, as J.; Patten, as Treas.; Sheen, as S.E.; Harris, as S.N.; Stevens, as P.S.; and the Janitor was re-elected. After business the companions partook of a banquet. There were several visitors.

SUFFOLK.

WOODBIDGE.—*Royal York Chapter* (No. 81).—This chapter in connection with the Doric Lodge (No. 81), was convoked on Wednesday last to exalt two brethren to the supreme degree. The mystical, symbolical, and historical lectures were delivered by M.E. Comp. Z. Gissing, E. Comp. H. Troot, and E. Comp. J. Dallerger. E. Comp. Fitzgerald acted as Prin. Sodj. The companions afterwards supped at the Crown Inn, where Comp. T. Grimwood had them served in his usual excellent style.

IRELAND.

FREEMASONRY IN THE ARMY.

CORK.—*Lodge of Unity, Peace, and Concord* (No. 316).—On Tuesday, Feb. 13th, a regular meeting of this lodge was held in the Barracks of the 2nd Batt. 1st Royal Regiment, at Cork. Soon after the opening of the lodge, two presentations were made; one, that of a P.M. jewel, manufactured by Bro. R. Spencer, London, to Bro. B. Wiseman; and the other, a beautiful gold ring with a Masonic device, to Bro. J. Humphreys, P.M. In presenting them, the W.M. Bro. H. J. Clarke, made a suitable speech, mentioning the zeal and ability displayed by each of the recipients in the duties of their several offices in Masonry; for Bro. Humphreys has been five times W.M. of the lodge; and Bro. Wiseman has held almost every office in it. The presents were received with great feeling by the two worthy brethren, and their replies to the W.M., though short, were very *à propos*. On this occasion there were four initiations, three passings, and three raisings. Among the visiting brethren was Bro. Toomey, P.M., who in 1841 was W.M. of this lodge. When the business of the lodge was finished, this old and respected brother complimented the W.M. and officers by telling them that he had ever been proud of his mother lodge, and that his pride in it was strengthened that night by seeing how excellently the work was carried on; and we are happy to say that Bro. Toomey is not the only one who compliments Lodge 316 on its work; every visitor who comes to this lodge, has some praise to bestow on the good working for which it is distinguished.

INDIA.

(From the *Masonic Record of Western India*.)
BOMBAY.

LODGE CONCORD, (No. 757).—An emergency meeting of this lodge was held at the Masonic Hall, near Baboola Tank, on Saturday, 2nd December, 1865:—Present: Bro. Rev. J. J. Farnham, as P.M., as W.M.; Bros. R. Donaldson, S.W.; H. Avron, as J.W.; H. Prescott, Sec.; J. Reynell, as S.D.; C. Burden, as J.D.; H. Gabler, as I.G.; A. McCombie, as Organist; W. Seager, Tyler. Members: Bros. D. Sadler, Rev. D. Williamson, J. Powell, W. F. Lewis, Grant, T. Mills, D. Johnson, J. Fleming, F. Lyle, J. Henderson, W. Colliver, E. Parker, W. Cambridge, J. Jones, L. Lewis, W. C. Barnes, R. Dryhurst, T. Ford, H. E. Gabler, J. Fallas, R. B. Brunton, G. Giffert, G. Eales, J. Weddle, F. Walker, H. James. Visitors: Bros. W. S. Wetherhall, J. Coulter, J. Bedford, H. D. Rowe, and A. Cumming. The lodge having been properly tyled, was opened in the first degree. The notice convening the meeting was read. Messrs. J. Freeman, W. Dickson, and T. Allison being in attendance, were properly prepared and initiated in due and ancient form. Bros. Lyle and Dunlop were called before the pedestal and examined, and having satisfactorily acquitted themselves, were passed out. The lodge was then opened in the second degree, when Bros. Dunlop and Lyle were re-introduced

properly prepared, and duly passed to the second or Fellow Craft Degree. Bro. H. Avron, at the desire of the officiating W.M. and brethren gave a lecture on the tracing board of the second degree. A vote of thanks was given to Bro. Avron, and the lodge was lowered to the first degree, and closed in peace and harmony at 8:45 p.m.

An emergent meeting of Lodge Concord was held on Saturday the 9th December, 1865; Present: Bro. Rev. J. J. Farnham, P.M., as W.M.; Bros. R. Donaldson, S.W.; H. Avron, as J.W.; C. Burden, as Sec.; J. Lockley, S.D.; H. James, J.D.; H. Gabler, I.G.; J. W. Seager, Tyler. Members: Bros. Whitaker, W. Stephen, L. Lewis, J. Borthwick, R. C. Shroff, R. Farrow, G. Giffert, A. Baillie, J. Henderson, F. Haselton, G. Eales, J. Harker, W. T. Lewis, W. C. Barnes, J. Botchell, D. Sadler, D. Young, R. P. Brunton, and J. Hughes. Visitors: Bros. G. Gordon and J. Anderson. The lodge having been properly tyled, was opened in the first degree. The notice convening the meeting was read. The lodge was then opened in the second degree. Dispensation having been granted to raise Bros. Dunlop, Lewis, and Lyle within four weeks of their passing, they being about to leave India, Bros. Lewis, J. Henderson, J. Borthwick, F. Haselton, G. Giffert, and J. Hughes were called before the pedestal and examined, and having satisfactorily acquitted themselves, were passed out. The lodge was then opened in the third degree, when the above-named brethren were re-admitted properly prepared, and raised to the sublime degree of Master Masons in ancient form. The lodge was then lowered to the first degree in rotation. Bro. H. Prescott said that all knew that the time of a clergyman was not his own; he was at all times fully occupied, more especially on Saturdays. Bro. Farnham had very kindly presided at the last emergent meeting, as also at this time the brethren see him at his post, he would therefore propose a vote of thanks to him for his kindness, which was duly seconded and unanimously carried. Bro. Farnham, in a very feeling speech returned thanks, and said it was always his aim to do his duty in the lodge, and so long as he was among the brethren, he would do all in his power for the good of the Craft. There being no other work before the lodge, it was closed in peace and harmony at 8 p.m.

The regular meeting of Lodge Concord was held on Saturday, the 16th December, 1865. Present: Bro. Alfred King, P.M., as W.M.; Bros. R. Donaldson, S.W.; H. Avron, as J.W.; H. Prescott, Sec.; J. Lockley, as S.D.; W. Abraham, as J.D.; J. Thomas, as Org.; J. Powell, as I.G.; J. W. Seager, Tyler.—Members: Bros. J. Rotchell, H. E. Gabler, D. Sadler, C. E. Burden, S. Trenn, R. Farrow, J. Fallas, T. Ford, R. Dryhurst, A. Baillie, W. Whitaker, J. Henderson, L. Lewis, A. Colby, R. P. Brunton, T. Mills, C. Beard, W. C. Barnes, W. T. Lewis, A. E. Heron, W. H. Goode, R. Farrow, H. B. Salisbury, W. G. King, W. D. Colliver, H. James, W. G. Rogers, J. Gleave, H. Freeman, G. Giffert, J. Poyntz, J. Phillips, R. C. Shroff, Casumbhoy Dhurumsey, J. Dwyer, J. Forbes, F. J. Walker, J. M. Fleming, J. Scott, J. Hughes, P. Campbell, F. Potter, W. H. Dwyer, E. Parker, G. Marley, W. Stephen, Rev. D. Williamson, E. W. Flower, J. Weddle, D. Young, F. Haselton, G. Eales, and C. White. Visitors: Bros. Fazulbhoy Noormahomed, H. D. Rowe, J. C. Houghland, A. Cumming, W. Read, D. Byramjee, S. H. Patell, F. Smith, A. Harvey, H. L. Hansen, &c. The lodge having been properly tyled was opened in the first degree. The notice convening the meeting was read. The first business before the lodge was the election of the Worshipful Master, Treasurer, and Tyler for the year 1866; the following brethren being eligible for the eastern chair:—Bros. G. Taylor, Prov. G.M. and P.M.; H. D. Cartwright, P. Prov. G.M. and P.M.; J. Gibbs, D. Prov. G.M. and P.M.; G. S. Judge, D.P. Prov. G.M. and P.M.; H. Wickham, P. Prov. G.W. and P.M.; Rev. J. J. Farnham, P. Prov. G.W. and P.M.; A. King, P.G.W. and P.M.; T. Diver, Prov. J.G.W. and P.M.; E. Parker, P.S.W.; R. Donaldson, P.S.W.; G. Judd, P.J.W.; H. W. Walker, P.S.W. The Secretary said he was in a position to state that owing to numerous engagements Bros. Taylor and Cartwright would not except the office of W.M. if elected, and owing to the absence from the island of Bros. J. Gibbs, G. S. Judge, T. Diver, and G. Judd, they could not be elected for the eastern chair. Bro. A. King then said that he was extremely obliged to the brethren for all the kindness he had received from them. Many of the brethren had asked him to stand for the chair, but he regretted he could not do so as he had a great deal of work in hand, and moreover he was now living out of Bombay; he would therefore hope the brethren would not elect him. Bro. E. Parker then said he had no wish

to stand a candidate for the eastern chair. The following names then went to the ballot:—Bros. Wickham, Rev. J. J. Farnham, Donaldson, and H. W. Walker. The result of the ballot was announced in favour of Bro. H. Wickham. The W.M. said he was glad to see that the brethren had used their best discretion in electing Bro. H. Wickham; it was patent that the interest of the lodge was the predominant feeling of the brethren; they had indeed elected one who had worked hard for the good of Masonry, not only in this lodge, but in all the lodges in Bombay and elsewhere. The brethren had, as a mark of their regard and esteem, elected Bro. Wickham some years back an honorary member of this lodge, they had now elected him as their W.M.; he could only say in conclusion that Bro. Wickham was the right man in the right place. Bro. A. King, Treas., then said that he was obliged for the reasons before stated, to give up the office of Treasurer of the lodge. He would avail himself of this opportunity to thank the Bro. Secretary and the members of the lodge for the help he at all times received from them. He had asked a brother who was at the head of a department to accept the office of Treasurer, he alluded to Bro. John Poyntz, who, he was sure, would give the brethren every satisfaction, but, in accordance with the constitutions, he would propose that the Treasurer be elected by ballot; any member of the lodge, if he were a Master Mason, would be eligible to hold office. The result of the ballot was announced in favour of Bro. Poyntz. Bro. J. W. Seager was then elected the Tyler of the lodge by acclamation. The ballot was then taken for Bro. Duffy, as a re-joining member, and the result was announced favourable. The ballot was then taken for Mr. G. Smith, a candidate for initiation, and the result was announced favourable. Mr. G. Smith being in attendance, was properly prepared and initiated into the secrets of our holy Order in due and ancient form. Bros. F. Potter and John Fleming were then called before the pedestal and examined, and having satisfactorily acquitted themselves were passed out. The lodge was then opened in the second degree when Bros. Potter and Fleming were re-introduced properly prepared, and duly passed to the second or fellow craft degree. The lodge was then lowered to the first degree. Bro. Prescott then read two letters he had received from Bro. Dr. T. Diver, W.M. of the lodge, thanking the brethren for the great kindness he had ever received in Lodge Concord, also thanking the brethren for the letter of sympathy sent to him by their secretary previous to his departure from Bombay, and expressing a hope soon to be with the brethren, and wishing the lodge every prosperity. Bro. Prescott then brought forward the case of Mrs. Joshua Stephens to whom the lodge had granted an allowance of 10 rupees per month, and which allowance ceased this month. Bro. Prescott said the poor widow was almost helpless, and had four children to support, and in a touching appeal asked the lodge to extend the allowance to a further period of six months. Bro. A. King proposed and Bro. J. Lockley seconded, that the allowance be extended for a further period of six months; the proposition was carried. Bro. Prescott then made an appeal for Bro. E. Wild, formerly of Lodge Perseverance, Bombay, and now in London. The appeal having been read, Bro. A. King proposed and Bro. E. Parker seconded, that a donation of 100 rupees be given to Bro. E. Wild from the lodge funds. The proposition having been put to the vote was unanimously carried. Bro. Prescott said he would add one word more; he thanked the brethren for the generous gift, stating that Bro. R. B. Barton had given 100 rupees, and that Lodge Perseverance had also subscribed 100 rupees. Four gentlemen were then proposed as candidates for initiation, and one brother as joining member. There being no other work before the lodge, it was closed in peace and harmony at half-past nine.

An emergency meeting of Lodge Concord was held on Wednesday the 27th December, 1865. Present: Bros. Alfred King, P.G.W., as W.M.; Rev. J. J. Farnham, P.M.; J. Anderson, P.M. Lodge Hope; H. Wickham, W.M. elect; H. Avron, as S.W.; J. Thomas, as J.W.; H. Prescott, Sec.; E. Parker, as S.D.; J. Lockley, J.D.; J. Powell, as I.G.; J. W. Seager, Tyler. Members: Bros. W. Stephen, J. Weddle, W. G. Rogers, J. Fallas, T. Ford, R. Dryhurst, H. E. Gabler, H. Freeman, J. Poyntz, S. Trenn, R. Farrow, W. T. Lewis, J. M. Fleming, C. E. Burden, G. Giffert, Rev. D. Williamson, W. Whitaker, T. Mills, Edward Parker, W. C. Barnes, James Pearce, W. G. King, W. D. Colliver, R. P. Bruntton, W. H. Hoode, R. C. Shroff, F. Walker, John Duffy, &c. Visitors: Bros. J. Williams, J. Burn, W. Maidment, H. L. Hanser, E. Du Boise, &c.

The lodge having been properly tyled, the notice convening the meeting was read, and the minutes of the last regular meeting, so far as related to the W.M. elect, were read and confirmed. Bro. Rev. J. J. Farnham then presented Bro. H. Wickham, the W.M. elect, to the presiding W.M. (Bro. Alfred King,) for installation, as the W.M. of Lodge Concord, 757, for the year 1866. Bro. Alfred King having in a most able manner gone through the necessary preliminaries as required by the ancient and established customs of the order, and the Secretary, Bro. H. Prescott, having read the customary interrogatories according to ancient usage, to which the W.M. elect having signified his adhesion, Bro. Henry Wickham was regularly and constitutionally installed W.M. of Lodge Concord, 757, in the presence of the undermentioned brethren, who constituted the Board of Installed Masters:—Bros. Alfred King, P.G.W., Installing Master; Rev. J. J. Farnham, P.M.; Jos. Anderson, P.M. The brethren who had previously been passed out of the lodge were now re-admitted and the newly installed Master was duly proclaimed and saluted in the three degrees in the usual manner; the lodge being lowered successively to the E.A. degree. Bro. H. Wickham, with great emotion, returned thanks to the Past Masters and the brethren for the honour they had conferred on him; he stated he was indeed very thankful to the brethren for the confidence they had reposed in him; he would indeed do his duty to the best of his ability, but would ask the brethren to assist him in the performance of the lodge work; he would ask the officers whom he was about to appoint to be regular and punctual; he would beg of the brethren to work in lodge with brotherly love and harmony, and to avoid all private quarrels and private piques; above all, he would ask them to be just when balloting for a candidate, and so to use their good sense and judgment as would reflect credit and honour on Lodge Concord instead of a slur. The following brethren were then appointed office-bearers, and those present were invested with the jewel of office:—Bros. E. Parker, S.W.; T. Proud, J.W.; J. Poyntz, Treas.; H. Prescott, Sec.; Freeman, S.D.; W. Abraham, J.D.; J. Thomas, Org.; J. Powell, I.G.; J. W. Seager, Tyler. The W.M. then said he could not sit down without again thanking the brethren, and he would this time ask the brethren not to think themselves slighted because they did not all hold offices in the lodge; they knew well that Concord was a strong lodge, and therefore there were very many brethren competent to hold offices, but as there was a limit in nominating the officers, he hoped that the brethren would, as Masons, support him and those selected as his officers in the discharge of their duties; he only hoped that brotherly love and harmony would at all times pervade in lodge; he would avail himself of this opportunity of thanking the Past Masters of the lodge; they had indeed worked well and supported the lodge in the absence of their most amiable W.M. Bro. Diver; he was sorry indeed that the distinguished brother was absent from the Lodge. Bro. Rev. J. J. Farnham said he was extremely obliged to the W.M. for the compliment paid him; he was glad to be at his post, and, as a past master of the lodge, would at all times support Lodge Concord; but as there was a brother who had really worked in the lodge, he would only return thanks for himself. Bro. Alfred King then rose, and said he was sorry that at this moment Bro. Dr. Diver was absent, he could not do more than gladly officiate for that brother during his short absence; he was obliged to Bro. Wickham for the vote of thanks; he hoped whenever his services were required to be at his post and do his duty. He had, however, at this time to bring before the lodge the services of a very deserving and worthy Mason, a brother of Lodge Concord, who had truly worked well and hard, and of him all could say he had the good of the lodge at heart; indeed there were few brethren who have worked so hard and with so much zeal. Bro. King would speak from his own experience, for the brother he alluded to was the energetic Secretary of the lodge, Bro. Henry Prescott, who had worked very hard with Bro. King, and the opinion of Bro. Diver was, that he would not have known what to do in and out of lodge if he had not such a valuable Secretary as Bro. Prescott. The Secretary was indeed beloved by one and all in the lodge, and he hoped he was not wrong in stating he was a most popular man; he was always at his post, and this was his fourth year; had he been in a higher post, or out of his office, he (Bro. King) would have proposed a substantial token to him, but for the present he would propose, as a slight mark of the brethren's esteem for Bro. Prescott's energy, zeal, and good qualities in the lodge, that a suitable jewel be presented to him out of the lodge funds. The

proposition having been seconded by Bro. E. Parker, was put to the vote and carried. Bro. Prescott rose and said he was taken by surprise at so much praise being bestowed on him by such an able Past Master as Bro. King and the brethren; he hoped he was not out of place by saying that when he took the Secretary's post he did not look for a reward, he merely did his duty, indeed poor were his efforts; however he was grateful to find that those poor efforts gave satisfaction; he was indeed a happy man to have been associated with such amiable and worthy Past Masters as Bros. King and Diver; it was a source of happiness to work with such able Past Masters; he was more than thankful to the brethren for the kind proposition; he had not the heart to say more than that if life, health, and strength were spared him, he would still do his duty as a Mason. It was then resolved that the white letters on the back of the harmonium be removed, and that a brass plate be placed instead, Bro. Rev. J. J. Farnham having very kindly promised to present the brass plate. There being no other work before the lodge, it was closed in peace and harmony at 8 p.m.

ROYAL ARCH.

DISTRICT GRAND CHAPTER OF BENGAL.

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

The annual convocation of the District Grand Chapter of Bengal was held at the Freemasons' Hall, Calcutta, on Thursday, the 2nd November, 1865.

The Grand Superintendent, M.E.C. Hugh D. Sandeman, presided, and the following companions were present:—John B. Roberts, John W. Brown, James B. Knight, James H. Linton, John Besemeres, William Swinhoe, Thomas Dickson, Samuel Fenn, William B. Farr, J. G. Bowerman, David J. Daniel, I. L. Taylor.

The GRAND SUPERINTENDENT addressed the District Grand Chapter. He informed the companions that since the last annual convocation an application for a warrant had been made for a Royal Arch Chapter at Rangoon, to be attached to Lodge Victoria in Burmah (No. 832), and the warrant was expected out immediately, while an attempt was being made to establish a chapter at the station of Fyzabad, in Oude. On the other hand, it was to be regretted that the Chapter of St. John the Baptist at Mussoorie had paid no attention to the calls of the Grand Scribe E., and the principals had been called upon to show immediate cause why their chapter should not be erased, and their charter of constitution recalled. The chapter had not rendered any returns since 1859, so that no charge of harshness could be brought against the District Grand Chapter in taking steps for its erasure.

The list of Royal Arch Chapters working under the District Grand Chapter now stood as follows:—Hope, 109, Calcutta; Holy Zion, 392, Calcutta; Firm Hope, 413, Meerut; Dalhousie, 459, Simla; Mount Zion, 519, Benares (in abeyance); Ramsay, 552, Lucknow; Umballa, 563, Umballa; Border, 582, Peshawur; Morning Star, 614, Rangoon; St. John the Baptist 646, Mussoorie (in abeyance); Punjab, 782, Lahore; Royal Burmah, 832, Rangoon.

It was to be regretted that the chapter at Benares, which had worked well for so many years, had fallen into a state of abeyance, but this was unavoidable, owing to the departure of all its members from the station. The establishment of the new chapter at Rangoon was entirely due to the exertions of Col. Greenlaw, E.C., who had used great and successful endeavours to establish many branches of Freemasonry at that station. As a contrast to some chapters which were in arrears of returns, the Grand Superintendent thought it right to notice prominently the exertions of Comp. Cooke, of the Dalhousie Chapter at Simla, in bringing up all arrears of the chapter, and in preparing and submitting returns to the close of the current year as soon as the chapter was closed for the season. Such punctuality was well worthy of imitation by all Masonic bodies. The Prov. G. Treasurer has been instructed from the beginning of the present year to debit to the District Grand Chapter 20 per cent. of the expenses of the offices of the Grand Secretary and Grand Treasurer, in conformity with a resolution of the District Grand Lodge on the 21st March, 1864. The resolution was unfortunately lost sight of at the last convocation, and the Grand Superintendent now hoped that the members of Grand Chapters should sanction the allowance. It was but fair that the District Grand Chapter should defray a portion of the expenses of the Secretary's office and of that of the Grand Treasurer, the Dis-

trict Grand Lodge still paying 80 per cent., as it had been determined that no such tax should be laid upon the fund of benevolence.

The report of the Finance Committee was read. The disbursements during the year amounted to Rs. 1,755, and the balance in hand to Rs. 80.

The Grand Superintendent's proposition to debit the District Grand Chapter with 20 per cent. of the cost of the offices of the Grand Secretary and Grand Treasurer was adopted.

The following companions were appointed to office for the ensuing twelve months by the Grand Superintendent, each investiture being accompanied by a short address:—

John B. Roberts.....	Prov. G. Prin. H.
James H. Linton.....	Prov. G. Prin. J.
John Besemeres.....	Prov. G. Scribe E.
T. Bruce Lane, C.S.....	Prov. G. Scribe N.
George Chisholme.....	Prov. G. Prin. Soj.
Thomas Alcock.....	Prov. G. 1st Assist. Soj.
Francis W. Baker.....	Prov. G. 2nd Assist. Soj.
Samuel Fenn.....	Prov. G. Registrar.
William Swinhoe.....	Prov. G. Sword Bearer.
William B. Farr.....	Prov. G. Dir. of Cers.
John G. Bowerman.....	Prov. G. Org.
David J. Daniel.....	Prov. G. Janitor.

Comp. T. Dickson was re-elected Prov. G. Treasurer for the ensuing twelve months.

M. E. Comp. Roberts regretted the existence of two chapters at Rangoon. He remembered the time when there was but one chapter in Calcutta, and he thought that Royal Arch Masonry worked better then than now. He hoped sincerely that Rangoon would not suffer from this; but he was inclined to fear that the station was too small for the support of two chapters.

M. E. Comp. BROWN was of opinion that Royal Arch Masonry was working well in Calcutta, and

M. E. BOWERMAN remarked that there were really three chapters in the city, there being one chapter under the Scotch constitution.

The GRAND SUPERINTENDENT made a few remarks on the general question, saying that he preferred a few well-manned lodges or chapters to a multiplicity of weak ones, and explained the circumstances under which a second chapter had been petitioned for in Rangoon. He thought and he hoped that both would work well.

The Grand Superintendent announced that the next meeting of the District Grand Chapter would be held on Thursday, the 1st November, 1866.

There being no further business before the District Grand Chapter, it was closed in due form.

Poetry.

SILENCE KEEP.

If a storm of sudden rage
Meet thee on thy pilgrimage,
Move on calmly 'neath the strife,
Silence keep for death or life,
Silence keep!

Let no words escape thy tongue,
Though bad hearts thy heart would wrong,
Peace! the trial is not long;
Silence keep!

Better be misunderstood,
Though thy cause to thee seem good,
Than to speak in angry mood;
Silence keep!

Of unruly words beware,
Else thy thoughts shall prove thy snare;
Then, till then, has thought a prayer;
Silence keep!

In the field of human deeds,
Flowers may grow as well as weeds,
For their sake sweet Mercy pleads:
Silence keep!

Then, if thou wilt silent be,
Thou shalt hear heaven's minstrelsy,
As sweet Mercy pleads for thee;
Silence keep!

Silent as the flowers that sleep
In a midnight silence deep,
Silent as the tears you weep;
Silence keep.

B. E.

LOVE, RELIEF, AND TRUTH.

From the land of her adoption,
A wearied exile came
To the smiling plains of Judah,
Naomi was her name;
With her a dark-eyed stranger,
Who left her native sod,
To find a home in Israel,
To worship Israel's God.

The waving fields of Boaz
Were bright with golden corn,
And the "Harvest home" was borne aloft
Upon the breath of morn;
And many a sickle flashed
Amid the ripened grain,
While the reapers' voice responded
To the plumaged warblers' strain.

The rich man's gaze is scanning
His broad and fertile fields,
When the stranger girl approaches,
And her timid homage yields.
Her simple tale she's telling
To a kind and listening ear,
And his gentle eye is welling
With Pity's kindred tear.

When evening shades were falling,
And the sun's declining beam
Had pressed his last and lingering kiss
On mountain, dale, and stream,
Naomi's heart was gladdened
By her daughter's cheerful voice,
Who bade the clouds of grief disperse,
And her weary heart rejoice.

The night of gloom had vanished,
And a brighter dawn arose
Upon the widow's lonely lot,
And soothed her many woes.
From the kindness shown by Boaz,
From the sufferings long of Ruth,
Sprung the Mason's ancient landmarks
Of Love, Relief, and Truth.

I. F. Friend.

SCOTUS.

MEETINGS OF THE SCIENTIFIC AND LEARNED SOCIETIES FOR THE WEEK ENDING MARCH 3RD, 1866.

Monday, February 26. ROYAL GEOGRAPHICAL SOCIETY, at 8.30.

Tuesday, February 27. INSTITUTION OF CIVIL ENGINEERS, at 8.

Wednesday, February 28. SOCIETY OF ARTS, at 8.—"A Report by the Secretary on the Results of the Art Workmanship Competition."

THE WEEK.

THE COURT.—Her Majesty drove out on the afternoon of the 15th inst. with their Royal Highnesses Princess Helena, Princess Beatrice, and Prince Leopold. The Duke of Argyll arrived from London, and had the honour of dining with her Majesty and the Royal family. The Queen held a Council on the 16th inst. which was at-

tended by the Earl De Grey and Ripon, the Earl of Bessborough, and the Right Hon. Sir C. Wood. Previous to the Council Sir C. Wood had an audience of her Majesty, and resigned the seals as Secretary of State for India. Earl De Grey had also an audience, and resigned the seals as Secretary of State for War. The Marquis of Hartington was introduced, and sworn in a member of the Privy Council. Her Majesty then delivered the seals of the India Department to Earl De Grey and Ripon, and the seals of the War Department to the Marquis of Hartington. Lord Hartington had an audience of the Queen. The Queen went out on the morning of the 17th inst. with Princess Helena, attended by the Duchess of Boxburghe, and in the afternoon with Princess Louise, attended by the Hon. Caroline Cavendish. Earl Granville arrived, and had the honour of dining with her Majesty and the Royal family. Her Majesty the Queen, their Royal Highnesses Princess Helena, Princess Louise, and Princess Beatrice, attended Divine service at Whippingham Church on Sunday morning, where the Rev. G. Prothero officiated. His Royal Highness Prince Alfred, attended by Lieutenant Haig, arrived at Spithead in her Majesty's ship *Raccoon* from Gibraltar on the 19th inst. The Prince came shortly afterwards to Osborne, where his Royal Highness remains. The Prince of Wales went to the House of Lords on the 20th inst. In the evening the Prince and Princess of Wales, attended by the Countess of Macclesfield and Major Teesdale, dined with his Royal Highness the Duke of Cambridge at Gloucester House. Her Majesty the Queen, accompanied by their Royal Highnesses Princess Helena, Princess Louise, Princess Beatrice, Prince Leopold, and her Serene Highness Princess Hohenlohe, left Osborne at half-past two on the 21st inst., and arrived at Windsor Castle soon after six o'clock.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS on Thursday, the 15th inst. Ministers were mainly occupied in answering questions in respect to the cattle plague. Their lordships adjourned at twenty minutes to six o'clock. In the House of Lords on Friday, the 16th inst. Earl Russell stated that, in consequence of a communication received from the Lord Lieutenant of Ireland, urging the suspension of the Habeas Corpus Act in that country, he must ask their lordships to sit this day (Saturday), at four o'clock. On the last occasion that the Habeas Corpus Act was suspended in Ireland the bill was passed through all its stages in one day, and he trusted that, in the present instance also, considering the urgent circumstances of the case, the house would be of opinion that no time should be lost. The Earl of Derby remarked that it would be for her Majesty's Ministers to justify the course which they were about to take, and if the House of Commons thought that the state of things warranted so strong a step, he was sure their lordships would not interpose a moment's delay. The Earl of Malmesbury called attention to the deficiency in the means of saving human life on the coasts of the United Kingdom, and urged upon the Government the duty of providing adequate machinery at the public cost. The Duke of Somerset bore high testimony to the use and value of the National Life-boat Institution, and objected to the Government undertaking a duty which that society had so well discharged. The house adjourned until four o'clock.—In the HOUSE OF COMMONS on Saturday, the 17th inst. on the proposal of the Government to suspend the Habeas Corpus Act, is one not likely soon to be equalled. Sir George Grey made the proposal in a speech of much moderation. He was followed by Mr. Disraeli, who approved the course of the Government, and only regretted that they had followed Acts and clauses of acts to be repealed which would have given them in perpetuity the power they now sought. Mr. Bright followed, and delivered a speech which will stand in the very first rank of oratorical triumphs. He denounced a policy of coercion, and asked would no-

Minister try what statesmanship could do for Ireland. Mr. Roebuck and Mr. Horsman attacked Mr. Bright, and the debate was continued by Mr. Moore, Mr. Dillon, Sir John Gray, Mr. John Stuart Mill, and the O'Donoghue, and brought to a close by the Chancellor of the Exchequer. The O'Donoghue persisted in dividing the House with this result that 364 voted for the bill and six against it. The bill was rapidly put through its other stages, and passed. It was then sent to the House of Lords, where, after short speeches from Earl Russell and the Earl of Derby, it was passed. The House suspended its sittings until eleven o'clock, by which time it was hoped the commission for giving the Royal assent to the measure would have arrived. Owing to delays on the railway, however, the commission did not reach the house till half-past twelve on Sunday morning. The Commons were summoned, the Royal assent to the bill declared, and the measure became law. The House of Commons, after getting through the suspension of the Habeas Corpus Bill, put the Cattle Plague Bill through its remaining stages, and was sent to the House of Lords, there it was read for a first time.—Both Houses of Parliament were on Monday night, the 19th inst., afflicted with the cattle plague. In the House of Lords the bill of the Government to put down the pest was argued in committee, and passed that ordeal after much discussion without much alteration. In the House of Commons Mr. Hunt's bill occupied most of the evening. Almost every clause was subjected to close discussion and comment.—Before the Cattle Plague Bill came on in the House of Commons Mr. Hughes had done good service by calling attention, in the case of one of the metropolitan railway schemes, to the necessity for making better provision for the dwellings of the poor, whose houses may be destroyed by these railways. An interesting discussion followed, and there seems to be some hope that the Lands Clauses Consolidation Act will be amended so as to bring about what is desired. Another matter which occupied the House of Commons for a few minutes early in the evening was a complaint by Mr. Mainwaring that the Queen was not in London on Saturday to give her assent to the Habeas Corpus Suspension Bill. The Chancellor of the Exchequer, amidst the cheers of the House, briefly replied, when Mr. Darby Griffith wished to be informed whether, as the bill did not become law till Sunday morning, acts done under it would be legal. Sir George Grey quieted the fears of the hon. gentleman in this respect by assuring him there was no reason why Parliament should not sit on Sundays.—In the House of Lords, on Tuesday, the 20th inst., the Royal assent was given, by commission, to the Cattle Diseases Bill. The Earl of Derby called attention to the Order in Council with respect to the small-pox amongst sheep in Northamptonshire, and inquired how far that disease had extended.—Earl Granville said that Government had only just heard of the revival of the small-pox amongst sheep in Northamptonshire, and that the Order in Council was at once issued in the hope that it would be as successful as a similar order had been two months ago.—Messages were received from the Queen asking the House to concur with the Commons in making suitable provision for the Princess Helena on her approaching marriage with Prince Christian of Schleswig-Holstein, and for the maintenance of Prince Alfred on his coming of age. These messages were ordered to be taken into consideration on the 20th inst.—The House of Commons sat shortly after twelve o'clock on Thursday, the 21st inst. New writs were issued for Tiverton, Brecknock, North Lancashire, London, Sunderland, Ripon, and Leominster. Some of these vacancies were occasioned by death, others by the recent appointments.—Sir G. Grey, in reply to a question, expressed an opinion that a special service to implore the removal of the cattle plague would be more expedient than the appointment of a day of humiliation.—Sir Colman O'Loghlen moved

the second reading of his Juries in Criminal Cases Bill. After a discussion it was postponed until after the decision in the Winsor case shall have been given.

GENERAL HOME NEWS.—The weekly rate of mortality for the principal towns of the kingdom was last week 23 in the 1,000, the total number of deaths being 3,301. London was the lowest in its mortality, being five below the average. Liverpool was 21 higher than London—that is to say, the deaths were, in proportion to the population, very nearly double to what occurred in the metropolis. The actual number of deaths in London was 1,365, which was 100 under the estimated average. The total number of births was 4,459, of which 2,093 belong to London, an increase, though not a very large one, over the average.—On the evening of the 15th an influential and numerous public meeting was held in Exeter Hall, under the auspices of the Freedmen's Aid Society, to celebrate the passage of the Constitutional Amendment Act in the United States and the consequent legal abolition of slavery. The chair was taken by Mr. Scott, the Chamberlain of London, and speeches appropriate to the occasion were delivered by Mr. Handel Cossham, the Rev. Newman Hall, Dr. Brock, Dr. Sandwith, of Kars, Mr. John Hodgkin, and other gentlemen. It is the intention of the society to open a fund for the relief of the distress in Jamaica. The appeals made by the various speakers on behalf of a close union between England and the United States were warmly applauded. Dr. Holbrook responded in the name of his fellow-countrymen.—At the weekly meeting of the Metropolitan Board of Works held on the 16th inst. several members expressed their dissatisfaction with the proposition that the City was to be exempted from the rating of the metropolis in the Cattle Diseases Bill, and a deputation was appointed to wait on Sir George Grey on the subject. The utilisation of the sewage south of the Thames was then taken up, and it was proposed that fresh advertisements for tenders on this point should be issued. To this an amendment was moved to refer the matter back to the Main Drainage Committee, which was ultimately carried.—The inquest on the body of the young man who was alleged to have died from neglect and insufficient food while one of the crew of the ship *Western Star* was resumed. Several witnesses were examined, and in the end the jury returned a verdict that the deceased died from want of proper nourishment, and censured the "gross neglect" of the captain of the ship.—There is no longer any doubt that Sir Charles Wood is going to the House of Lords. He will take his seat as Viscount Halifax.—It was settled on Saturday, the 18th inst., at a meeting of the Volunteer officers that the usual Easter Monday review should be held this year at Brighton.—On Friday, the 17th inst., Mr. Richard Atkinson, an undergraduate at Cambridge, was rowing on the Cam, when by some means he fell into the water and was drowned. The same day a boat upset in crossing the Yare at Yarmouth, and five men were drowned.—A deputation appointed by a meeting at Glasgow waited upon Earl Russell on the 19th inst. in reference to the subject of Reform. Several members of Parliament and some working men made speeches, insisting that the extension of the franchise should be to a rental and not a rating basis. Earl Russell, in reply, expressed his firm conviction that it was a fallacy to suppose working men could, if they would, live in £10 houses. Any measure that might be introduced would not be founded upon what might have been done in other countries, such as France or the United States. He gave the deputation pretty distinctly to understand that nothing in the way of a redistribution of seats would be attempted, but firmly declined to say further what would be the character of the Government bill.—The Prince of Wales presided the other day at a meeting of the commissioners for the Paris Exhibition.—Mr. Robert Cooper, the proprietor of the *Spiritual Times*, was brought up at the Marylebone

police-court on Monday, the 17th inst., to answer the charge of libelling Mr. Sothern. In the *Spiritual Times* a series of gross and filthy libels on Mr. Sothern were printed, the truth of which Mr. Sothern in the witness-box emphatically denied. Cooper wished to be allowed to apologise and escape punishment, but the magistrate very properly held that to allow such a thing would be to encourage most dastardly conduct. Cooper was therefore committed for trial, but admitted to bail.—

A railway compensation case was tried before the Lord Chief Baron on Tuesday, the 20th inst. A person employed in the Customs was seriously injured by the railway collision at Colney Hatch in August last year, and he is still suffering from debility. It came out in the evidence that the Midland Railway Company, who are responsible for the accident, employed a surgeon to visit the sufferers, who carried a blank cheque-book with him, and settled with the patients as to their compensation, if they were so inclined, on the spot. The plaintiff in this case determined rather to take his chance of the law, and the jury—perhaps to reward his confidence in them—awarded him £800.—A shocking outrage took place on the canal at Paddington, early on Tuesday morning, the 20th inst. Some young men were leaning over the canal bridge when a barge was drawn past. The only persons on board were a man and his wife, who were at the time engaged in a violent quarrel. The young men on the bridge made some remark on the quarrel, on which the bargeman, who was greatly excited, went to the cabin, brought up a gun loaded with shot and discharged it. The contents lodged in the head and face of a lad named Lefter, who is seriously wounded.—

An inquest was also held on the body of a sailor named Groom, who died from scurvy on board the *St. Andrew's Castle*, a vessel which has just arrived from Shanghai. It appears that seven men out of a crew of 13 had been disabled by the same dreadful disease; in addition to which a lady, who, with her two young children, was the only passenger on board, went mad, so that the care of the diseased sailors, the insane lady, and the infant children, fell altogether upon the unfortunate captain. The jury in their verdict praised the conduct of the captain of the vessel.—

The *Gazette* on Tuesday the 20th inst. announces the elevation of Sir Charles Wood to the second order in the peerage. The right hon. baronet takes his seat in the House of Peers as Viscount Halifax. Lord John Hay, a younger son of the Marquis of Tweeddale offers himself for the now vacant seat of Ripon.—We are sorry to announce the dangerous illness of Mr. Fenwick, M.P., the new Junior Lord of the Admiralty.—The conference of the Chambers of Commerce was continued on Wednesday, the 21st inst. The law of patents, tribunals of commerce, the registration of trade marks, and international maritime law, were the subjects discussed. As to the patent laws it was resolved that they require amendment, but that their abolition is not expedient. The establishment of tribunals of commerce was advocated, and the necessity of a registration of trade marks. A resolution was proposed that international law as regarded the rights of neutrals required amendment. It was resolved that this was not a matter which ought to engage the attention of the conference.—

Mr. Sothern appeared on Wednesday, the 21st inst. at the Mansion House to prefer a charge of libel against Mr. Benjamin Coleman, proprietor of the *Spiritual Magazine*, and Mr. Kent, its publisher. In that periodical very nearly the same charges had been made as in the *Spiritual Times*. Mr. Sothern was cross-examined at considerable length. Mr. Kent pleaded that he did not know the contents of the magazine. Both he and Mr. Coleman were committed for trial.

FOREIGN INTELLIGENCE.—General Prim, from his residence in Portugal, has addressed to the Spaniards a long proclamation. It is a document of rather a confused nature, and search would be vainly made in it to find any

political programme of the leader in the last insurrection. It states that Prim is completely detached from Queen Isabella, who had, however, loaded him with favours, and had made him Count de Reuss, Marquis de Castillejos, and a grandee of Spain. He does not say, or even leave room to guess, with what he wishes to replace the daughter of Maria Christina. He, however, declares that he is in favour of revolution, and that the failure of his late attempt has not discouraged him. That passage of the address merits to be quoted. It is as follows:—“Because I have entered Portugal have I terminated my work? Do I acknowledge myself vanquished? No! a thousand times, no! The material obstacles which oblige me to stop will soon disappear. The forces of the revolution remain the same, and a change is just as indispensable as ever. Courage, Spaniards! The day of redemption is approaching. We have on our side strength and right. We have commenced the struggle for the nation and by the nation, which cannot die. Our adversaries cannot count on themselves; they only hope in our weakness. A single victory will lead to our triumph. Liberty, progress, and the national sovereignty for ever! Prim also explains why his undertaking did not succeed; he counted on several regiments, and two only came—those of Calabrava and Baylen. He waited in vain for ten days in the environs of Madrid, expecting the support which had been promised him. Nothing appeared, and he then only decided on withdrawing into Portugal.

AMERICA.—The Massachusetts Anti-Slavery Society, which, if not the oldest association of the kind in the United States, has certainly been the most active, held its annual meeting on the 25th January. The society has now reached its thirty-fifth year of existence, thirty-five years of agitation and boisterous action. It has done very much to keep alive the opposition to slavery which formerly existed in America, and it has seen the triumph of the principles which were advocated by its members by violent and unexpected means. Some of the members of this association believe that its mission is ended, and they would gladly retire from a contest in which for many years they fought courageously against the prejudices of their countrymen with little hope. William Lloyd Garrison, who has been foremost among these agitators, who in his time has borne more abuse and misrepresentation than any man in the United States, is one of those who believe that the object for which he has so long struggled has been attained, and he would fain rest from his labours, and enjoy his remaining years of life in quietness. He advocated the dissolution of the society because it had no work to do. Wendell Phillips, on the contrary, insisted that the continuance of the society was necessary, that the freedmen required assistance and counsel, and that until their just rights as men were fully obtained the society should continue its administrations in their behalf. Between the friends and opponents of dissolution there was a contest, and the latter triumphed. New officers were elected, and the society is to be continued. Mr. Phillips will henceforth be the leading spirit. Mr. Garrison, it may be presumed, will retire from active participation in its affairs.

TO CORRESPONDENTS.

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

We regret to be compelled to request brethren from whom outstanding amounts are due to respond to the above notice. Some of our *Colonial* Subscribers are especially reticent in this respect; and our exchequer is not only impoverished through the non-receipt of amounts overdue, but we have also been put to the trouble and expense of writing and postages without even producing the bare courtesy of a reply. S. L.—We have prepared replies to some of your queries, but are compelled to defer their insertion until our next issue.