

LONDON, SATURDAY, MARCH 3, 1860.

## OUR ARCHITECTURAL CHAPTER.

IN our Architectural Chapter of December 24th, we briefly sketched a plan upon which we imagined the proposition of giving assistance to country Lodges in the building of halls, from the funds of Grand Lodge, might be advantageously carried out. We have now the scheme of the Board of General Purposes before us, and we must confess that it is as liberal, if not, with one or two exceptions, more so, than that which we laid down. In the first instance it is proposed that the sum to be advanced to Lodges in the country shall not exceed two thousand pounds in all, until experience shall be had of the working of the scheme; a wise and judicious arrangement, as we do not suppose that, excepting in any large town, on the average, a larger sum than from two to three hundred pounds will ever be required for one hall; and should the scheme prove successful, there will be no difficulty in Grand Lodge extending it according to the funds at its disposal.

In the second clause of the scheme, it is proposed that not more than one half of the cost of the building shall be advanced from Grand Lodge—we have already expressed an opinion, and we still adhere to it, that one third would be the better proportion.

On the third proposition, that the advance shall be made on the security of the whole property; and the fourth, that the money shall only be advanced on the completion of the building, we have little to observe, excepting that we believe, without disadvantage, the money might in some instances be advanced, under proper supervision, as the work proceeded, and thereby enable it to be more economically completed than will be the case if the builder has to give credit until the completion of the building, and then have to depend on the Grand Superintendent of Works, (as proposed by Article 11), certifying as to the value of the building.

To article 5, "That it (the loan) shall be advanced in the names of Bros. Samuel Tomkins, Francis Roxburgh, William Gray Clarke, and John Havers, to two or more brethren, by whom and to whom respectively the security is to be given and received," we would suggest, as an amendment, the using of the words "the Grand Treasurer, Grand Registrar, Grand Secretary, and President of the Board of General Purposes for the time being," and thereby avoiding the difficulty which might arise from the death or retirement from Masonry of one or more of the brethren named above; although we are perfectly aware that in the legal documents the brethren must be identified by their names and not their offices, Freemasonry not being an incorporated body, in the legal sense of the words.

The sixth clause, "That Lodges or brethren obtaining loans, and not complying with the conditions under which they are advanced, shall be subject to the same penalties as those which attach to the nonpayment of Grand Lodge dues"—is so manifestly founded in justice that we need not discuss it.

The seventh, eighth, and ninth clauses we will take together.

"7. That interest, at the rate of £4 per cent. per annum, be paid on loans.

"8. That special agreements may be made as to the terms of repayment of the principal, but in no case shall a less sum than £7 per cent. thereof be paid off per annum. The first payment shall not be compulsory until the expiration of eighteen months from the time when the loan was made.

"9. That the payment of interest and the repayment of principal shall be made twice in each year, namely, on the 25th March and 29th September."

Four per cent. on mortgage is reasonable interest enough, and we do not think it would have been unfair to have asked five; but we would like to know whether it is intended that the four per cent. on the whole amount of loan is to be charged throughout the entire period during which the repayments of seven per cent. per annum are running; because,

if so, the actual charge will be something more than eight per cent.—or whether the interest is to be reduced year by year as the principal is repaid? If the latter be the intention, and we presume it is, we would respectfully suggest that the proposition which we made in December last—that (the term of years having been determined upon within which the principal and interest should be returned) a fixed sum per annum should be paid throughout the whole term—would be much more simple and satisfactory. It is true that we argued for ten years, but whether it be for ten, fifteen, or twenty, the principle is just the same, and will be found in its working the most equitable and easy withal.

The other sections of the scheme are so simple, and at the same time so just, that we do not think it necessary particularly to advert to them, though we should indeed be sorry were any tribunal to be established for lending money without the control of Grand Lodge; and we rejoice that suburban Lodges, without a reasonable distance from Freemasons' Hall, are not to be debarred from the advantages of the proposed scheme.

We had hoped, before this, the Board of General Purposes would have been prepared to lay before the Craft a full and well digested scheme for the future management and bestowal of our property in Great Queen-street, the outward appearance of which is, at present, anything but creditable to the Craft, and we trust that we shall not be allowed to go beyond June next without such a scheme being produced.

Whilst on the subject of halls, we cannot do otherwise than express our gratification at finding that the Leicester brethren, having secured their hall, are about to do honour to their most excellent Provincial Grand Master, our noble Bro. Earl Howe, by decorating it with his portrait. Were all Provincial Grand Masters like Earl Howe—and all possessed such excellent and energetic Deputies as Bro. Kelly—there would be no want of Masonic halls in the country, or of able, energetic, and zealous Masons to fill them.

We regret to hear that considerable difficulties have arisen with regard to the proposed new hall for the Lodge La Césarée, in Jersey, owing to the want of sufficient security to the purchasers of real property in the Channel Islands. Upon this subject our correspondent writes:—

"It is proposed to hold another meeting of this Lodge next week in reference to the Masonic Hall. I very much fear that this will drop through, not from lack of desire on the part of the brethren, or from want of funds (for the money to purchase the land—several hundred pounds—is raised) but from the iniquitous laws here as to the tenure of property, which make it unsafe. Hundreds of persons have been ruined, having purchased property, and, after a lapse of years, creditors of the party from whom it was bought, or who had previously possessed it, have come down on the present holder, and seized and appropriated it for their own benefit. A commission has been sitting for nearly a year, appointed by the English Government, to inquire into this and other abuses, but officials of that sort are in no hurry, and it is very uncertain whether anything will be done, and still more doubtful when. Delay in a matter of this sort makes its supporters lukewarm, very naturally, and such is the case here in this instance. As you kindly mentioned the project of the members of La Césarée several times in the *Magazine*, it is right to let you know what obstacles have to be encountered. Progress of all kinds in the island is impeded by these laws. Were the restrictions removed, English capital would flow in abundantly, and bring with it extraordinary prosperity. A flagrant instance occurred recently, in which the most acute Jersey lawyers were duped, and suffered great pecuniary losses. Excuse my troubling you with these matters, but it is well you should know the reason that nothing is done."

ENERGY AND SUCCESS.—The Scotch are a singular people. They are found everywhere and engaged in every occupation, and, more strange, they almost always succeed. It was said once, with reference to the highest law officer of the kingdom, by a facetious friend, "I believe Joek would have succeeded as an opera dancer. I don't mean to say that he would have been the best dancer, but he would have got the largest salary." There is more truth in this than at first sight appears.

## ANCIENT SYMBOLISM ILLUSTRATED.

BY BRO. ROBERT MARTIN, F.R.C.S., PAST D. PROV. GRAND MASTER OF SUFFOLK; AND P.E. COM. OF KNIGHTS TEMPLAR, ETC.

As Masons, we are members of a society which professes to adopt "a peculiar system of morality veiled in allegory and illustrated by symbols." There is, perhaps, scarcely a brother of our Craft who would not consider it an offence to have his knowledge of this fact doubted, but from many causes, and foremost among them want of opportunity, few of us extend our inquiry into the origin, the interpretation, or the actual value of these symbols, which, even according to our own admission, form the language of our Order. Impressed and satisfied with the conviction that brotherly love, relief and truth constitute its three grand principles, a routine of Masonic work as practised by our ancient brethren has been considered the *ne plus ultra* of necessary exertion; and consequently we have, while receiving from our predecessors and handing down to our successors certain forms, observances, and symbols, placed ourselves in a situation resembling that of men at a fire—receiving buckets with one hand and passing them on with the other, thinking only of their destination, while of their source and contents we remain in ignorance. The inquiring spirit of the age in all other sciences disdains the trammels of the olden times, and Masonry, whose benign influence is universally acknowledged, must not be permitted to rest in the shadow of obscurity, while other institutions are, by industry and inquiry, enlightened in the paths of virtue and science. Every step connected with Masonry is symbolical; our signs, our ceremonies, our badges, jewels, movable and immovable, all are symbols; nor are they a chance assemblage of emblems, but have been assorted and arranged with ingenuity and skill unintelligible to the "popular world," not being Masons, but furnishing the means of communion, by night as well as by day, between those who have been initiated into the secrets and mysteries of our Order.

Where, as in the case of some of our rites, ceremonies and observances, many ages have passed, each adding to the obscurity of their origin and primary signification, considerable difficulty will attend their clear illustration; but a thoughtful perusal of the notes I have thrown together, assures me that, although the task is difficult, it is not insurmountable, and that there is no symbol, or observance of our Order, which may not be traced to its earliest institution. Thus a connecting chain can be established between ourselves in the nineteenth century of the Christian era and the first inhabitants of this sublunary world. I shall commence with an elucidation of the causes for the origin and nature of symbols in general, and in continuation of the subject, will bring before your notice as future opportunity may permit, the several emblems and observances of the Craft of Antient Free and Accepted Masons. But as Masonry is that grand and universal science which comprises all others, it will be impossible to treat of it without occasionally touching on its collateral sciences, more especially astronomy, which, as at a future occasion I hope to make apparent, was, is, and ever must be, intimately connected with our mysteries.

No custom, now or in any former age practised by man, can boast such high authority for its adoption, such antiquity of establishment, or such perpetual observance, as the employment of signs and symbols—they having been instituted by the Creator in the first hour of man's existence, and made by him the means of holding communication with his creature. For, although we read of intercourse between the Great Architect of all and our progenitor Adam, we are assured that no man hath "seen God at any time," (St. John iv.), except through symbols. The first visible symbol of which we read bears the date of man's first disobedience. It was manifested at the gate or entrance to the garden of Eden, to guard the Tree of Life, in the semblance of a sword like a pointed flame; consequently fire was the

first visible symbol, and it was one subsequently chosen by the Deity to represent Himself. "The Lord thy God," says Moses, "is a consuming fire." He, the great I AM, appeared to Moses in the "burning bush"—to Isaiah, Ezekiel, and St. John in the midst of fire—in this form he rested on the heads of the apostles on the day of Pentecost, and Isaiah tells us, "Behold the Lord will come with fire!" In the first instance on record, the sword pointed flame of fire was placed between the cherubims, or glorious angels (according to the Hebrew interpretation), and thereby furnished the archetype of the Shekinah first seen in the Tabernacle of the Wilderness, and afterwards glorifying the temple of our Master, Solomon, communicating a peculiar sanctity to the place, and entitling it to the appellation of "Holy of Holies," where it remained as a symbol of Divine presence till the destruction of Jerusalem by the Chaldeans, and where, on the same hallowed spot, it again manifested itself in an awful manner about the three hundred and sixty-fourth year of the Christian era as a symbol of the dread presence of an insulted Deity.

For the sins of the Jewish nation the temple of Solomon had been overthrown; the temple of Zerubbabel (magnificently repaired by Herod), had been, in the fulfilment of prophecy, levelled with the ground; not one stone was left upon another; the plough had passed over the site of the glory of the Hebrews, and the Christians were firmly persuaded that a sentence of everlasting destruction had been pronounced against the whole of the fabric of the Mosaic law. Constantius, the Christian Emperor of Rome, had been gathered to his fathers, and his successor Julian, the apostate from the Christian faith, desirous to reestablish the worship of the pagans, craftily imagined that could he controvert the prophecies respecting the temple and the Israelitish nation, he should overcome the greatest obstacle in his way, namely—the rising importance of the Christian sect. He determined to rebuild the temple on Mount Moriah in all its pristine glory. The desire of rebuilding the temple has in every age been the ruling passion of the children of Israel; and as in the time of Zerubbabel, when those whom he congratulated on their noble ancestry and recognized as brethren of the first tribes and families, "declared that to be employed in any department of the house would by them be deemed an honour," so at the call of their great deliverer Julian, the Jews, from all the provinces of the empire, assembled on the holy mountain of their fathers. In this propitious moment the men forgot their avarice, and became prodigal of their wealth, for they caused spades and pickaxes of silver to be made for the rebuilding of the temple; even the women, regardless of the delicacy of their constitutions, laboured with the men, and carried away the rubbish in mantles of silk and purple! Every purse was opened in liberal contributions, every hand claimed a share in the pious labour, while the commands of a great monarch were executed by the enthusiasm of an excited people.

But the joint evils of power and enthusiasm avail but little against the decrees of Him who rides upon the whirlwind; and despite of their united efforts, the ground on which had stood the Jewish temple continued to exhibit the same edifying spectacle of ruin and desolation. The awful event, with a host of authorities, is detailed in the following words of Gibbon's decline and fall of the Roman Empire:

"Whilst Alyppus, by order of Julian, assisted by the governor of the province, urged with vigour and diligence the execution of the work, terrible balls of fire, breaking out near the foundations with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen, till the undertaking was at length abandoned in despair."

Fire having been by Divine appointment received as a symbol of the Deity, the ceremonials of burnt offerings or sacrifices in which the offerings were made to God through the medium of His symbol were next instituted. It is

thought that by the second exhibition of this symbol, the Lord accepted the offering of Abel. Theophrastus and Eusebius place the custom of keeping continued fires in the temples as a symbol of the presence of the Deity, among the most ancient practices of religion. Aben-Ezra speaks of portable chapels or temples in honour of fire, and the learned Dr. Hyde states, that so highly venerated was this element as the symbol of Deity by the infatuated fire worshippers of Persia, that it was a crime punished by death to spit into the fire, and they were forbidden to throw water into it even if the metropolis were in flames; so far did they carry this superstition, that the ministering priests could not approach this fire without a linen cloth before their mouths, lest their breath should pollute it. Herodotus and Strabo mention *pyraia*, which were temples consecrated to the sun, wherein perpetual fires were kept. The Guebers or worshippers of fire in Persia and India have them to this day, in evident reference to the Shekinah vouchsafed to Moses and Solomon.

Stanley states, in his book *On the Manners and Customs of the Persians*, that they perform their devotions and say their prayers towards the sun or fire, but asserts that they do not adore them but as symbols of the Deity; and by some strange chance some of the symbols of the old Persian fire worship were adopted, and have been preserved, in our church. The mitres of the bishop and the verger (one of which has lately been presented to St. Mary-Tower, Ipswich) are both symbols allusive to fire worship, representing forks or tongues of flame, and were originally worn by the priests in honour of fire. Ezekiel (viii. 16) speaking of these idolaters says, "They stood with their backs towards the temple of the Lord, and their faces towards the east." An observance of this kind exists with us. In the Tabernacle of Moses and the temple of Solomon, the Holy of Holies, or temple of the Lord, was in the west; but we place our altars in the east, and when repeating the articles of our faith are directed to face that quarter. Innumerable instances from holy writ could be adduced to prove the divine origin of symbols; and foremost among them is the placing his bow in the heavens, by the grand Geometrician of the universe, as a symbol of his mercy. The observances of all religions throughout the globe teem with signs and symbols, nor are they less abundant in that professed by ourselves.

In the eucharist bread and wine are the symbols of the body and blood of Christ, and in baptism water is the symbol of inward purification. The highest authority, extreme antiquity, and the universality of its adoption, alike hallow the custom of which we treat.

Symbols, however, were by no means confined by man to the purposes of religion; at the earliest formation of the world, man was created a new being, possessed of a living soul, endowed with faculties suited to his state of existence, and inspired by his Maker with power to comprehend his law. His future destiny rendered it necessary for him to cultivate the faculties with which he was entrusted, more especially in aftertime, those which enabled him to communicate with his fellow man. To this end the senses of hearing, and of sight, together with the faculty of articulation, were made subservient; and thus, in this early stage of the creation, three kinds of symbols became necessary to man; first, phonetic symbols, or symbols of sound, and directed to the ear; secondly, symbols of gesticulation or signs; and thirdly, pictorial or idiographic symbols, the two latter directed to the eye: and I propose to consider them in this order:—

#### PHONETIC SYMBOLS, OR SYMBOLS OF SOUND.

As Adam was capable of speech, it is probable he was enabled to use that capacity by affixing to certain sounds which expressed natural wants, those determinate ideas which ever after (when those wants recurred) would prompt him to utter those same vocal sounds. His number of vocal sounds was much increased when, by his Maker's command, he gave names to all the creatures of the earth, and this may justly be considered to have been the first extensive lesson in lan-

guage, the effect of which would be that, whenever afterwards he meant to call or denote any particular animal, he might employ the sounds corresponding with its voice. So do his posterity to this day, and among the first means used to forward children in their speech (who, be it remembered, always acquire words before they learn letters), is, the directing them to imitate the sounds of animals and to recognize the animals by these sounds. All languages have in them so much of this, that grammarians have, in their language, adopted a Greek word to express it (*Ονομασθη*).

The beneficent Lord of the creation has given various inflexions of the voice even to birds and beasts, as well as to man; a hen will call her chickens when she finds grain for food; she also warns them of danger, but by differently sounding notes. The barking of a dog when he sees his master is widely different to the sound he employs on seeing a stranger. Cows, sheep, lions, tigers, employ very different inflexions of voice to express their passions, fear, or anger.

Vitruvius asserts that the first men continued long like beasts, making themselves understood by actions, postures, and ill articulated voices, till by habitually signifying the same thing by the same sounds they accustomed themselves to speak, and struck out a systematic series of phonetic symbols, which constituted a language. Psammeticus, king of Egypt, adopting this theory, says Herodotus, was curious to know what nation was the original. He took two new born infants, and had them brought up separately, with express caution that no one should speak to them; he believed that the language the children might speak would be the natural and primitive language of man, and that he might hence infer the people who still spoke it were the oldest upon earth. When the children were of age to talk, the shepherd who had the care of them observed that as often as he saw them they cried out to him, "Beccos;" upon inquiry it was found that among the Phrygians *Beccos* meant bread, whereupon it was concluded that the Phrygians were the most ancient people in the world.

In discussing the question, What was the language which God taught Adam? several difficulties arise; the generality believe that this primitive language was the ancient Hebrew; others say the Syriac, the Chaldee, the Ethiopic, or the Armenian. There is scarcely an eastern language which has not pretended to this honour, but their reasoning is on many accounts erroneous. If there were any language natural to man, all men would have a propensity to speak it, and many traces of it would remain among the different peoples of the world: children who have been abandoned and exposed, or deaf, would speak this language, which is contrary to experience; we must conclude, therefore, that there is no natural language peculiar to man. Man has, indeed, certain natural sounds, gesticulations, and signs to express his passions, joy, pleasure, grief, desire, but no speech, or series of articulate signs or symbols, whereby to manifest his thoughts. Oral or spoken language, therefore, originated in an attempt to imitate the human voice, those different sounds which nature in her animate and inanimate forms is constantly presenting to our ears. By his powers of articulation, man could recall to the minds of those around him the notion of those absent objects, and past actions with which the sounds were connected; from the necessity for such invention originated language.\*

\* Our words and passwords are phonetic symbols, which, conveyed to the ear, assure us of a "lawful brother," and instantly, by association, direct the mind to those degrees of which they are especial symbols.

(To be continued).

DEPUTY MASTER.—No Worshipful Master, under the Constitutions of England, except he be a prince of the blood royal, is allowed to appoint a deputy; and in case of the demise of the principal, such deputy is entitled to the office of Worshipful Master until the next election. It has been customary for the Grand Master to elevate such a deputy, as a reward for his two years service in that capacity, to the purple. In 1845 this custom was passed over in the case of a brother who had been deputy to H. R. H. the Grand Master.—*Oliver*.

## FREEMASONRY AND ITS INSTITUTES.—IV.

*(Continued from page 124).*

In the life of every man, no matter what his station, or how circumscribed his sphere of action, there is some one event which causes an indelible impression on his mind; and as with men so it is with nations, the old mythologies, says Hugh Miller, are filled with shadowy traditions of this kind—shadows of the world's grey fathers—which, like those shadows seen reflected on clouds by travellers who ascend lofty mountains, are exaggerated into the most gigantic proportions, and bear radiant glories around their heads. The tradition which seems universal and more deeply impressed upon mankind than any other, is that of the Deluge. Humboldt says, "The belief in a great deluge is not confined to one nation singly, it makes part of a system of historical tradition. When the Tamanacs are asked how the human race survived this great deluge, the age of water of the Mexicans, they say a man and woman saved themselves on a high mountain called Tamanacu, situated on the banks of the Asivern, and casting behind them, over their heads, the fruit of the Mauritia palm tree, they saw the seeds contained in these fruits produce men and women who re-peopled the earth. Thus," he adds, "we find in all simplicity among nations now in a savage state, a tradition which the Greeks embellished with all the charms of imagination." In all parts of the known world there are certain records and traditions of the flood; we find that the Americans have the tradition of it, the Chinese acknowledge it, who are the most distant nation of Asia; several nations of Africa tell various stories about it; the story of the flood of Deucalion is coincident with that of Noah. So that, says Stackhouse, we may trace the deluge quite round the globe; and what is more remarkable still, every one of these people has a tale to tell, some one way, some another, concerning the restoration of mankind. Part of the ceremony in most of the ancient mysteries consisted in carrying about a kind of ship or boat, which related to the Deluge and the Ark. The Ark, says Bryant, (note to *Herod.* 2 cxlv.,) according to the tradition of the Gentile world, was prophetic, and was looked upon as a kind of temple or place of residence of the Deity. In the compass of eight persons is comprehended all mankind, who were thought so highly favoured by heaven that they were looked up to by their posterity with such reverence that they were ultimately reputed deities. Hence, in the ancient mythology of Egypt, there were precisely eight gods. This ship of Isis was called Bavis, which is very remarkable, as it is, according to Nicolas Damascenus, the very name of the mountain on which Noah's ark rested. The resemblance between the Egyptian, the Indians, and the Chinese, in many points is most striking, not only in respect to religion, but also in manners and customs. The early settlement of Egypt, before the tribes of men were widely separated, was probably the reason why the Egyptians had so much in common with the Indians, who are not supposed to have been the children of Ham. Among both, for example, prevailed the same permanence of manners, they were alike remarkable for the respect entertained by children to their parents, they were averse to war, they were divided into castes, in the most ancient times they used hieroglyphics, the Egyptians had a solemn festival called the feast of lights, the Chinese have their feast of lanterns, and the Greeks also had their λαμπάδηφορία, or torch bearing, as Herodotus calls it; the origin of these games must be sought in the worship of the Titan Prometheus. The action of carrying an unextinguished torch from the Ceramicus to the Acropolis is a lively symbol of the benefit conferred by the Titan upon man, when he bore fire from the habitation of the gods and bestowed it upon man. At first, however, it appears, says Smith (*Dict. Gr. and Rom. Ant.*), to have been a symbolic representation in honour of the gods who gave and taught men the use of material moulding fire

Other writers, in their anxiety to get a common signification for all the times and modes of the *Lampadeforia*, have endeavoured to prove that all who were honoured by it were connected with the heavenly bodies; others that it always had an inner signification, alluding to the inward fire by which Prometheus put life into man. The real fact, however, seems to be that it was both commemorative and symbolical, as indeed were all the ceremonies practised in the ancient mysteries, the commemorative being for the exoteric, the symbolical for the esoteric portion of the worshippers, their true signification being confined only to the esoteric or initiated. M. Bailly has, from a review of the manners, customs, and religions of the Indians, Persians, Chinese, Chaldeans and Egyptians, discovered many similarities between all these nations, and has thence formed the conclusion that the knowledge common to the whole of those nations has been derived from the same original source. The custom of libation was common to the Tartars and Chinese, as well as the Greeks and Romans. The tradition of the deluge is common to them all. All the Asiatic nations had festivals of the nature of the Roman Saturnalia. They all placed their temples fronting the east, to receive the first rays of the sun which they worshipped; their system of astronomy was the same; the long measure of the ancient nations had all one common origin. Purity in design and accuracy in execution seem to characterize the genius of all the oriental nations. Dr. Russell, in his *History of Ancient Europe*, i. 117, says, "The genius of the Egyptians was acute and steady, rather than liberal and elevated. They prosecuted works of expense and ingenuity with singular perseverance and upon principles purely mathematical; but they were totally destitute of taste, and never acquired a distinguished rank among the cultivators of the fine arts. Their architecture attempted to supply greatness of design by immensity of fabric, substituting altitude for sublimity, and ponderous solidity for stability. Their statuary, like their architecture, delighted in huge masses of stone nicely chiselled, but displaying neither elegance of figure, animation of expression, nor grace in altitude. Their painting, if we except brilliancy and durability of colouring, was devoid of every excellency belonging to that captivating art. They were totally ignorant of the magical effects of light and shade."

In this picture we cannot but recognize the Indian, as well as the Egyptian genius, and also that of the Chinese at the present day; and if the stupendous monuments of antiquity seen at Flora, in the caves of Elephanta and Salsette, as well as the modern pagodas of Chillambrum and Seringham, be compared with the ruins of Thebes, of Nineveh, the Sphinx, and other celebrated monuments and marbles of ancient Egypt, the resemblance between the nations will appear most striking. It appears then that the religion and mysteries were essentially the same among all nations, although perhaps in some, from difference of climate and situation, they slightly differed in some minute particulars. Among them all the ceremony of initiation was practised; all these ceremonies were of a funereal character, they celebrated the death and resurrection of some cherished being, either the object of esteem as a hero and benefactor, or of devotion as a god. The candidates for initiation were not only expected to be of a clear unblemished character, but their future lives were to be examples of piety and virtue. "Remain afar off, ye workers of iniquity," was the cry of the herald priest when the ceremony was about to be conferred. The degrees were subordinate and the candidate subjected to trials and probation proportionate to each; the rites were practised in gloom and darkness, in caves and forests, on the summits of mountains and in the depths of valleys; and the supreme knowledge was not attained until the aspirant, after years of patient trial and preparation, had reached the place of wisdom and light.

The system of idolatry was founded upon the belief both of present and future rewards and punishments as dispensed

by the false gods whom it upheld: all the ancient nations attributed their prosperity—as well national as individual, their success or failure in war or commerce, and even the blessings of nature—the rains of heaven and the fertility of the earth—to the influence of their false gods. The mysteries owed their origin to the desire, on the part of the priests, of establishing an esoteric philosophy, in which should be taught the sublime truths which they had derived (though they themselves had forgotten the source) from God himself through the patriarchs; for, says Epiphanius, “Ab Adam usque ad Noa et liberos ejus hairesis omnis et idolatria ignota fuit. Nondum erat alia opinio, non gens ulla religione varians, non nomen hairesis, neque simulacrorum cultus.” Only by a confinement of this knowledge to a secret system, guarded by the most rigid rites, could they hope to preserve them from the innovations and superstitious corruptions of the then world. “The distinguished few,” says Dr. Oliver (*Hist. Init.*), “who retained their fidelity uncontaminated by the contagion of evil example, would soon be able to estimate the superior benefits of an isolated institution which afforded the advantage of a select society, and kept at an unapproachable distance the profane scoffer whose presence might pollute their pure devotions and social converse by contumacious language or unholy mirth.” Doubtless, therefore, the desire to preserve these grand truths and to prevent intrusion, originated the ceremony of initiation, by which means the esoteric were known to each other, and the uninitiated excluded.

The purity of the Jewish religion corresponded with the grandeur of its origin; the heathen divinities were slaves to the same passions as their votaries, but the Jehovah, whose worship was proposed to the Hebrews, is invariably represented as a being not less holy than powerful, the perpetual enemy of vice and the constant friend of virtue. The antediluvians had the promise of a future deliverer; the Star of Promise was mercifully placed in the heavens which sin had obscured, a brilliant point amidst surrounding gloom, shining in celestial radiance and animating the souls of the faithful and believing of the human race.

In the Book of Job we find the patriarchal religion delineated; it makes us cognizant of the faith and practice of the pious, from the deluge to the giving of the law on Mount Sinai. The doctrines of creation and providence, of depravity, sacrifice, the necessity of holiness and obedience, of rewards and punishments, of a Redeemer, and of the resurrection, were the great objects of the patriarchal religion, from Adam to Moses. Judaism existed from Moses to Christ, and was substantially the same as patriarchism as to its doctrines, principles, and moral precepts, but it added to it a system of rites and ordinances. “Patriarchism,” says Jones (*Chron. Bib.*), “was the gospel in the form of a promise and of a few rites; so was Judaism the gospel in the form of the same promise and of multifarious types and shadows, all of which presignified in some respect or other the seed of the woman, the promised Redeemer in his person, work and offices; and if its sublime doctrines were not much more fully developed by express words, nevertheless they were exhibited for the investigation of the serious and reflecting mind, in a system of the most expressive symbols.”

At a period when the world abounded in idolatry, the Mosaic law was promulgated, teaching the great principles of religion, the self existence, perfections, unity, and providence of Jehovah; reprobating all false gods, all idolatry, and all the absurdities and profanations of polytheism. “The Jewish law taught,” says Dr. Graves, “the great principles of moral duty in the Decalogue; it enjoined love to God and man; impressed the deepest conviction that God required not merely external observances but heartfelt piety, well regulated desires, and active benevolence; it taught that sacrifice would not pardon without repentance, nor repentance without reformation and restitution; it described circumcision, and therefore, every legal rite as designed to typify and inculcate

internal holiness; it represented the love of God as the practical principle stimulating to the cultivation of purity, mercy, and truth, and it enforced all by sanctions most likely to act on the minds of such people as the Israelites were.” Indeed let any one read the Book of Deuteronomy, and he will see that the Pentateuch teaches men piety towards God, justice and humanity towards men, and purity as to themselves. The resemblance between the true religion of the Jews and the false religion of the heathens is excessive; but the false priests of the latter, from being more imperfectly instructed, and as from lapse of time innovations and abuses crept in, so they began to worship the creature for the Creator and to adore the one true God under various forms derived from his attributes. The pure spirit of both was the same—to teach a system of sound morality, which was veiled in allegory and illustrated by symbols. The east has always been considered peculiarly sacred; in the Egyptian rites, and those of Adonis, the sun was the object of adoration; the spot, therefore, whence his first rays were perceived, was esteemed as his birthplace, and duly honoured. The east in the morning draws all eyes thitherward, and the twilight of the evening presents shadows that soon obscure the face of things; but the gradually receding gloom, as the first beams of morn appear, has the poetical effect of hope and anticipation; the heart sympathises with the gaiety of nature, and the fears and phantoms which made the night dismal, flee like the shadows that every brightening object seems to pursue.

The emblems of most of the ancient temples of which the ruins remain, point to sun worship, and are emblems of time, of planetary bodies, their motions and relations. The Jews also had a reverence for the east. Moses placed the camp of Judah in the east as a mark of distinction; the Tabernacle in the Wilderness was placed due east and west, and King Solomon's temple was built in like manner; this practice has been continued in the erection of sacred edifices to the present day; our churches are built east and west, and the steeples are conical, or emblems of flame; and again the bishop's mitres are emblematical of flame, “the cloven tongues of fire” which on the day of Pentecost descended upon the apostles (Acts ii. 2, 3). Hence, too, the primitive Christians always turned to east at public prayer, “Because,” says St. Augustine (*de Serm. Dom. in Monte, c. 5*), “the east is the most honourable part of the world, being the region of light, whence the glorious sun arises.” Another reason for venerating the east is, that originally all nations sprung from the east, and all wisdom and learning emanated thence. In the rubric, for the order of morning and evening prayer, we find that among other “ornaments of the church,” were two lights enjoined by the injunctions of King Edward the Sixth, to be set upon the altar as a significant ceremony to represent the light which Christ's gospel brought into the world; and those lights used time out of mind in the church are still continued in most cathedral and collegiate churches and chapels. These lights were set up there unlighted by day, in memory that once, in time of persecution, Christians were forced to use them lighted by night (*Vossius*.)

We will now briefly turn our attention to the superstitions of the “hardy sons of the north;” gloomy and cheerless countries will generally give a corresponding hue to the character and religion of their inhabitants; thus, that of the Scythians, Cimbri, and Germani, was more fierce and savage than that of the natives of the east. Whilst the bright sunny eastern clime tended to wrap the minds of the inhabitants in a delicious dreamy reverie, the rough scenery and stormy frigid seasons of the north contributed to give a harsh and gloomy cast to their minds, and the influence of religion was used to impel the people to rapine and carnage. Druidism is the term usually employed to designate the primitive religion and learning of Gallia Antiqua, which then embraced the countries now called France, Lombardy, the Netherlands, Germany, and the Alpine regions, and also

of Great Britain, Ireland and the adjacent islands. The Celte, a great nation who came from the eastern to the western world, were the first that peopled this quarter of the globe. They carried their religion from the east, and had their priests, the Druids (who were the first or chief order among them); these were their legislators, philosophers, and instructors of youth. The Druids divided their religion into the mysteries and the popular; they asserted the immortality of the soul, which doctrine they publicly taught, that they might inspire the people with contempt of death; they taught good morals and salutary precepts. The primitive ideas taught by the Druids were the same as those taught by the Brahmins, that "God is the soul and animates the whole body of nature." Julius Cæsar is one of the greatest authorities on Druidism, but his account refers more to that of the continent than that of the British Isles, referring to accounts of Druidism, in the latter and more especially in Ireland. "It is wonderful," says Michelet, "the analogy which the names of the gods of Ireland—Axire, Axceavas, Coismaol, Cabur—bear to those of the Cabiri of Phœnicia and Samothrace—Axicors, Axiokersos, Casmeilos, Cabeiros. Baal occurs as the supreme god in Phœnicia, and alike in Ireland. The analogy with the Egyptian and Etruscan gods is not less striking. Æsar, god, in Etruscan (whence Cæsar), is in Ireland the god who kindles fire; according to Bullet, "Lar" in Celtic signifies fire; in old Irish "Lar" means the floor of a house, the ground, or the family, in Latin, "Lares"; "Lere," all powerful; Ioun, Iauna, in Basque, God (Janus, Diana), in Irish, "Anu," "Ana," mother of the gods. Lighted fire is Moloch. The Irish "Axiere," water, earth, might. Moon is likewise called "Ith," (pronounced Iz like Isis), Anu, Mathar, Ops, and Sithol, like Magna Mater, Ops, and Cybele." The Druids of Gaul, however, "corrupted what had been taught them of British Druidism, blending with it heterogeneous principles; by which means they lost it." R. B. W.

(To be continued.)

#### THE JEWISH TEMPLE AND PRIESTHOOD.

From an old and scarce work upon ancient mythology, heraldry, symbolism, and kindred subjects, we extract the following in its original guise. We think it cannot but interest some of our Brethren and Companions.

"The Egyptians folded up their learning in the dark texture of hieroglyphicks; the Greeks wrap'd up theirs in the gloomy vesture of emblems; and the Romans lodg'd it behind the cloudy traverse of allegorical allusions, pourtrai'd in those mysterious signatures that adorn'd the reverse of their coin, either consular or imperial.

"But before I wade further in this discourse, I shall unveil the mythology of the Jews, and before I enter into the temple, I shall stop and take a survey of the Jewish priests, and disrobe those mysteries that were wrap'd up either in their institution or habit; and first, if we reflect upon their institution and designment, we shall discover that they were to be perfect for generation, by which it signified that the faculties of their souls should be fitted and adapted for spiritual procreations, that religion might be improved, and the church multiplied by those supernatural productions. Secondly, they were not to be blind or imperfect in their eyes, by which was denoted, that they should not obscure or blind the light of reason with those fogs that ascend from a corrupted understanding, the clouds of prejudice or prepossession which are the mists of the soul, nor make dim or blemish its spiritual beams with the fumes of secular interest. Thirdly, they were not to be crooked, rampel'd, or bunched back'd; that is, they were to secure their lives from all visible and scandalous crimes, and external pollutions, which are as so many spiritual excrescences and gibbositics, so that the regularity of their souls should be adequate and correspondent to the uniformity of their bodies. Fourthly, they were not to be infested with the itch, or scabs, or buried in a crust of leprosie; by which was intimated that they should not itch after novel opinions, which when they are entertained and assented to and incorporated into the belief, appear like scabs upon the body ecclesiastick; nor should they suffer themselves to be invaded with the leprosie, either of sin or heresie. Fifthly, they were to have no lameness in their hands

or feet; by which was suggested that they should have Urim and Thummin, soundness of doctrine and integrity of life; that they should not only preach sermons, but live sermons, and build up by example, as well as erect or establish by precept. Indeed the will and practical understanding, are the hands and feet of the soul, which should not take up any heterodox doctrines, or wander into the irregular by-paths of error or schism; for liberty of will may be stiled the hand and fingers of the soul, by which it picks and chuses, and if it gathers flowers, it weaves to itself a garland of immortality. Sixthly, they were not to be flat nosed, that signature being not only amongst the antient Gentiles, but the Jews likewise, the symbol of folly, imprudence, stupidity, or dullness of spirit, and flatness of parts. Seventhly, the priests under the law were not to be broken either in their feet or hands, to insinuate that they were obliged neither to walk or work by halves, or halt between two opinions, that is, between God and Baal.

"The high priest's girdle in general denoted truth, the white in it signified innocency, the blew typified heavenliness, the scarlet persecution, the purple a holy majesty of spirit, as that was an imperial colour. A girdle demonstrates activity and promptness in business, and so is a type of strength. It is likewise an emblem of constancy and perseverance; and because it rescues the garments from looseness, it is a symbol of warmth, of zeal, and of stability in piety; for sin and error by laying men open, and making them naked, exposes them to cheapness and contempt. And lastly, it is a representation of ornament and beauty. The high priest, when he went into the holy of holies, disrobed himself of all his gorgeous equipage and pompous habiliments, and reinvested himself with them when he came out, to discover that humility is the best basis whereon to erect and establish the superstructure of a future glory.

"Having taken a summary view of the Jewish priests, I shall now make some concise remarks on the Jewish temple, and its interior utensils, and the mythology that may be spun out from them both, and so proceed. The porch of the temple was open to intimate the free access of our addresses and applications to heaven. Its elevation being one hundred and twenty cubits denoted the sublimity of divine contemplation: its steps the growth of piety in its several gradations and improvements. The western gate of the temple antiently lead to Solomon's palace, to insinuate that magistracy and ministry are so complicated and wound up together, that like Hippocrates' twins they laugh and mourn, and live and die together. Villalpandus makes the Jewish temple a typical similitude of Christ's body upon the cross, with his arms stretched out, and his legs conjoined in such a manner together, as that his head should possess the sanctuary, his breast the altar, his feet the eastern gate, his two hands the north and south sides of the temple; so that as the passage or way to the sanctuary or altar lay open through those three principal gates, in like manner should the path to the true sanctuary be made plain and easie thorough the holes and wounds of his feet and hands.

"The brazen altar in the Jewish temple was the emblem of a broken and a contrite heart; the fire typified holy zeal; the sacrificing instrument the two edged sword of the Spirit; the beasts to be slain are our various lusts, which we are to drag before the altar by holy confession, to mortifie by a constant hatred, and then to offer them up in a renewed conversation. The goat to be slain, and the scape goat some affirm represented Christ's humanity and divinity; others assert they typified his passion and resurrection.

"The Jewish priest's lot or proportion in the offering or sacrifice was the cheek, to intimate that his lips should preserve knowledge, and that he ought to be eloquent and learned in the laws of God. Secondly, the right shoulder, to denote that he should perform good works with dexterity, strength, and expedition. Thirdly, the breast, by which he was admonished to lodge no other inmates in his bosom but pure thoughts, knowledge of the law, and truth in his assertions. And lastly the maw, to suggest his abstinence from luxurie, and all manner of excess and intemperance.

"The doors of the sanctuary were composed of firre and olive; that of the oracle only of olive, to discover that our peace on earth is mixed with imperfections; but is only made compleat when we enter into glory; which door had two leaves, which might be the symbols of faith and hope.

"The procerity and tall stature of the cedar and fir tree that were employed in framing the sanctuary did typifie the successive growth of piety and Christianity, until they shoot up into glory. The floor of the sanctuary, which was laid with planks of fir, overlaid with boards of cedar, and plated with gold, did signify the eminency, excellency, and splendor of that metal was still annexed to humility. Gold being a principal ingredient in the

composition of the sanctuary, did mystically demonstrate the preciousness, the purity, the luster, and the tried and experienced excellency of the graces of religion. The precious stones which adorned the sanctuary were the impenetrable diamond, which represented the courage and constancy of pious men; the saphyre their celestial love; the ruby their persecution; the flaming carbuncle their ardent zeal; the crystal their unspotted innocency, the prominency or bunching out of their refulgent jems did declare the visibility, the exemplariness and radiancy of their virtues.

"The Urim inserted into the high priest's pectoral signified light, and the Thummim denoted truth. A late learned man hath asserted that the Urim ingrafted into the high priest's *rationale* was an *incunula* or little image representing some angel or cherubim, from whose mouth after a precedent irradiation of the circumambient jems God delivered those infallible dictates, by which the Jews were to conduct and steer themselves in affairs of the most difficult and perplexed emergency.

"Proportionate to this were the Teraphim amongst the ancient Jews, which were little images either devoted and dedicated to the honour of angels, or else moulded and cast into the figure and form of the angels themselves (as the learned Ludovics de Dieu asserts), from whose oraculous responses upon their application to those angelical pourtraictures they managed those important concerns that had an aspect either on peace or war. But I have too much digrest; I now return.

"The windows of the sanctuary did typifie divine illumination, which must not be darkened with the impurer mire of terrestrial cares, the dust of vain glory, the mists or umbrages of sorrow, nor with the smoaky exhalations of anger.

"The golden candlesticks in the Jewish temple did intimate the infused habits of divine knowledge residing in the soul; the golden snuffers did denote afflictions, which, as they do induce a chastisement, so they superinduce a subsequent eminency and splendour.

"The palm trees and cherubims which were insculp'd on the door of the holy of holies, did suggest that pious men that supported their afflictions with patience (of which the palm was an emblem) should, after their depression, have an emergency out of all their troubles, and dwell in the mansions of cherubims.

"The two angels that stood by the ark had their wings stretched out, and their faces looking downwards on it, to declare their readiness and posture to be employed in divine ministrations; the cherubims on the ark looked towards one another, to intimate their mutual love, intuitive knowledge, concord and harmony.

"The imputrable wood of Shittim of which the ark was composed, signified Christ's humanity; the gold, with which it was covered, typified his divinity; as likewise did the manna which was imputrable, globulous or circular, to denote his eternal divinity; or, if you please, the manna within the vail was the type of Christ essential, as the shew-bread without the vail was the symbol of Christ doctrinal. The incense that was on the top of the cakes of shew-bread was to be burned on the Sabbath, to signify that prayer should be still combined or united with the word.

"The rod of Aaron was abstracted from an almond tree, that soonest blossoms, to insinuate to us the early fertility of religion under pious discipline; now a rod amongst the antients was the symbol of ease, of government, of defence, of doctrine and instruction, and of discipline and correction; the blossoms of Aaron's rod had a whiteness tinged with red, to intimate that purity and zeal were the best characters and evidences of piety and religion."

THE BISHOP AND THE BEGUM.—On November 15th, 1835, when the bishop opened his letters, he found one, containing inclosures which seemed to give him the greatest joy. He waved two long thin strips of paper above his head, and challenged inquiry as to their signification. They proved to be bank bills; one for a lac of rupees, and the other for half a lac, sent down from the Begum Sumroo as a gift for the church and the poor. The Begum Sumroo held an independent jaghire, near Meerut, in the Upper Provinces. Celebrated alike for beauty and talents, she had risen from a simple nautch girl to be a native princess. In early life her character had been bad; in maturity it was tinged with harshness and cruelty; in extreme age it was benevolent and quiet, though capricious. She was a Roman Catholic. Her revenue exceeded £120,000 per annum, half of which she saved. Her court and palace were at Sirdhana; she maintained three thousand troops, kept an establishment of seven hundred female attendants, frequented the Roman Catholic church every Sunday, wore a turban, smoked a hookah, was small of stature, fond of show, imperious in manner, and ranked amongst the notabilities of India. At her death, which took place in 1836, when she was eighty-seven years of age, her estates lapsed to the East India Company; but her immense savings were bequeathed to Mr. Dyce Sombre, the son of her adoption, who was afterwards too well known in England.—*Bateman's Life of Bishop Wilson.*

## ARCHÆOLOGY.

## THE DEFORMED SKULLS AT WROXETER.

At the meeting of the Ethnological Society on Wednesday week, these skulls were laid before the meeting by Mr. Wright, who gave an account at some length of the circumstances under which they were discovered. They lay, evidently buried, but in appearance hastily, under a shallow covering (one to two and a half feet) of fine light loamy soil, near the Severn, but on an elevation of from thirty to forty feet above the level of the river. A long discussion took place, in which it appeared to be the general opinion that the deformation of the skulls had taken place after death. Dr. Knox, who made some interesting remarks upon the deformities of the skull in general, and who stated that the skulls of the ancient Peruvians were generally deformed in a manner similar to these skulls, thought that in the present case the deformity had been produced by some outward cause, immediately before or immediately after death. Mr. Cull made some remarks on the presence of earth in these skulls, and stated that in general character they differed entirely from Celtic skulls. Mr. Busk believed the deformity to be wholly due to the effect of long continued posthumous pressure, and explained how, in his opinion, this had taken place. He thought that the character of the crania pointed to a people coming from the north of Europe. A letter was communicated from Professor Owen, who was unexpectedly prevented from attending, and who also considered that the cause of the deformity was posthumous, and that it arose from a gradual pressure under a very heavy weight during a great number of years. He cited as an analogous fact the crushed state of many of the skulls of the lower animals, as found in a fossil condition. Various other explanations were offered of the manner in which the change of form of the skulls had taken place posthumously, but all more or less at variance with the undoubted circumstances under which they lay. Nevertheless, although one or two speakers pointed out the difficulties which lay in the way of these explanations, the general opinion appeared to be that there had been a posthumous change of form. On the whole, this interesting question can hardly be said to have been raised by this discussion out of the mystery which enveloped it.

## THE PRESENT AND FUTURE OF BRITISH ART.

THE question, What will be the probable future condition of British Art—which possesses so much general interest, and which by association awakens a feeling almost personal in its most favourable solution—cannot, perhaps, be with more propriety considered than at the commencement of a New Year. It is the period when in every varied condition of life we review the past; when our impressions of the space traversed are the most vivid; when reason disenthralled from momentary passions, is less partial; and we trace the results of action, even as they who recall the memory of the dead, with feelings of pride chastened by regret, and of regret mitigated by hope. Now the law which governs men in their individual character is applicable also to their social: we examine our own career, we scrutinize national progress for the same end—the means may be different, but the purpose is identical—moral good. In one case observation is exercised towards the formation of character; in the other it is directed towards the general condition of mental pursuit; in both the design is to ensure advancement. So great is the tendency of the mind, however, to individualize its action, that in extensive views of human life the process of inquiry becomes inducted upon principles strictly analogous to persons. Hence it is, that narrow, limited zeal is engendered, which writes the history of civilization with the spirit of party; and that events are commented upon, not as the results of general causes, but as particular incidents. Apart, however, from these considerations, the knowledge of our comparative national condition, as regards intellectual qualities, competing power, commercial greatness, social advantage or disparity, is, of all destined to the public service, the most important. No great state can exist without it: even China has felt its influence, and we doubt not it has power at Timbuctoo. But not to any nation is this knowledge of so much importance as our own. An insular people are apt too devoutly to worship that wisdom which never goes abroad. Their government, their schools, their arts, their modes of sale and barter, may be all good, they are inclined too fondly to revere them as the best. If wealthy, they purchase the excellence they want; if poor, they despise it; if trading, they estimate it not according to its intrinsic qualities, but their market. Now, the evil consequences of this system we have felt. Relying upon the excellence of our institutions, we neglected education; treating the productions of art as simple articles of

commerce, we have left them like hay, straw, bricks and cotton, to find a market where they could; and, proud of mechanical power, we have used it like a brute force, separated from invention, unconnected with design. Thus, like Frankenstein, we have been punished by the demon of our own creation. To place this subject more clearly before our readers, we have in former numbers sketched the progress of British art, and shall now consider its present condition, and possible future state.

The progress of art upon the continent, and in England, is the result of very different causes. Christian art arose in Italy from the religion which placed that favoured land at the head of modern civilization. As that religion spread, art was honoured, kings were its patrons, mighty princes its protectors. With the people it became a religious feeling. Not dissimilar was its condition in Germany and France. But in England, art, at least, "for the million," was ever an alien. Religion withdrew its support, the State never gave it; and from the Heptarchy to George IV., only three kings owned its influence. For centuries it was but the pride and the property of the court and the nobility. To what cause, then, are we to ascribe its recent importance? Not, as some would induce us to believe, to the increase of luxury, but the extension of education. Art is a property now inherited by the rich, and worked for by the poor; appreciated as a source of recreation, and acknowledged as a power of commercial prosperity. Still, we cannot regard its present condition with unmixed satisfaction. It bears the fruit of rapid and peculiar culture, and shows the consequence of its neglect by religion and the state. Let us consider it under two great divisions—*Æsthetic*, or the fine Arts; and Art Decorative and Ornamental. And, first, as to History and Portraits.

Historical painting in England is a melancholy subject to consider. One would naturally suppose that, among an educated and refined class, the higher branches of art would be cherished. Yet it is not so. Whether this may be ascribed to the increasing energy of theological discussion, to the keen excitement of politics, or the all-absorbing worship of fashion, we know not; but this much is evident—the public are too much occupied to spare one moment for the more serious and important branches of art. Were it otherwise, there can exist no doubt but that talent could be found to meet the demand. The exhibition at Westminster Hall in 1848 proved this. The pictures of "Rienzi Haranguing," and "Luther Listening to one of his Hymns," with others, might be cited to refute opinions uttered not from knowledge, but hazarded to put a gloss upon neglect. But how, after the efforts unsuccessfully made to produce and establish historic painting, can we expect their continuance whilst memory recalls Haydon perishing from disappointment, and when we saw five pictures by a living artist rescued from the neglect of England by the zeal of the Scottish Academy—pictures which would do honour to any age, and which now grace the walls of the Edinburgh Royal Institution?

Portrait painting, once so preeminent, is now failing in its importance. Rising artists too often paint portraits, but not pictures, since no portrait can be considered as a valuable tribute to art, unless, without any reference to resemblance, it is in itself a fine transcript of human nature. Since the days of Sir Joshua Reynolds, England has been unapproached in pictures of this description, combining that which is endeared unto friends, and most valuable to every mind to which the fine arts are a feeling. Few things, indeed, can be more important in art than the development of mental expression; and still fewer are those objects upon which the mind so willingly lingers as upon those breathing representations of men whose attainments have improved, gratified, or enriched mankind. Yet, if regression be manifest here, is the artist only to be blamed? We think not. He is, like all other men, subject to the humour of the times; and now, as every one will have a likeness, and one to order, and at as cheap a rate as possible, and with the least possible delay, can it be matter of surprise that, thus "cabined, cribbed, confined," and left without a choice, the painter should be slight, rapid, and dexterous?

Landscap painting, in oil and water, has been long eminent in England, both for its truth and poetic merit; and there are examples of the latter which probably are equal to any ever produced at any period of art. Nor is theirs a limited expression; the sublime, the terrific, the enchanting aspect of nature, the solitude of waste, and each domestic rural scene, are all reproduced with a refined success. Their technical treatment is equal to their conceptive feeling; their chiar'oscuro is unrivalled; for these works require only to be seen, through the medium of engravings taken from them, to prove how perfect they are by thus rendering the effect in black and white. We refer particu-

larly to Turner, whose greater works have connected the English school with the storied honours of the past—evincing as these do the fidelity which recalls, the poetic spirit which enhances, local scenery, combined with that historic and natural interest which gives a picture a place at once in refined enjoyments and in human life. Whatever, however, the ability of the artist, it must, more or less, be affected by the condition of public taste. Actuated by this, if not derived, painting should give a stimulus to moral, religious, and political improvement, and tend to promote the virtues by consecrating the great examples of mankind.

But is this its destiny? Has it been so? Do we not too often find a well painted cabinet, a piece of china, or a chair, call forth more admiration than subjects important to social welfare? It is not that this class of art is bad: on the contrary, it has great merit; and if perfect execution be carried throughout a work, with fine colour, expression, and true perspective, the result must be valuable. Here, however, the failure unfortunately generally is, that everything is painted better than the figures and the flesh, so that the manual often completely supersedes the intellectual. Light pictures are also too much esteemed for their mere quality of whiteness, without any consideration of tone, colour or general effect; for, if the objects be presented to the eye but in a tolerably faithful degree, the spectator rarely inquires further. High distinction is attainable in this style, although it never can be the first; and even that must be purchased by effort pushed to the utmost and a great outlay of time. And will the public, as it thinks now, repay the artist for such long and laborious exertion? In the saddest spirit of truth we reply, we believe not. Nevertheless, that art at the present time is degenerating, we deny; its tendency is to a familiar, lowering style, in which the dexterity for painting mechanical objects is held of more value than the precious results obtained by highly cultivated mental intelligence. This we think may be received as a just view of the present condition of art in its higher branches; the possible future advance we may consider hereafter, and now proceed to examine the state of art and prospects as applied to decorative and ornamental purposes.

One would naturally suppose that a people so devoutly commercial as the English, would seek not alone its extension, would desire not only to create a market in every spot inhabited by man, but to hold the command of that market by every means within their power. This gratifying fact, however, is disproved by every document. Our commerce, indeed, seems to ebb from civilization, and to flow with greater force the more it streams towards savage life. In European countries it declines; with the swarth African, the Chinese, and Hindoo, it increases. This applies chiefly to articles of clothing. For notwithstanding our resources, the enormous capital employed, our great power in machinery, the enterprise of our merchants, the skill and unceasing industry of our artisans, it was urgently asserted that our manufacturers were excluded from the continent by their inferiority in the arts of design, and overcome by the pressure of foreign goods, introduced into the United Kingdom solely from that cause. This created alarm; the Board of Trade became excited, even Downing Street was moved. A committee of the House of Commons was appointed in 1836, which amply justified whatever a frightened interest expressed. Mr. Martin, the celebrated painter, complained of the want of correct design in the china trade; Mr. Papworth of its absence in the interior decorative architecture of houses, and in furniture; and Mr. Cockerell, of the adoption of bad styles of architecture arising from a similar want of educated information. Nor was this all. It was shown that all ideas of originality were abandoned by our manufacturers; that, whatever the article of trade, its design was either a direct piracy, or to be pirated at the shortest notice; that to blend, imitate, or distort the productions of others, was a prevailing rule. It was their bread, of which they buttered both sides. Nor can it be said they were entirely to blame. Whatever the manufacture, however liberal the manufacturer's expenditure for designs from the best artists (of which, excepting in the higher branches of trade, as goldsmiths, &c., there were but few), they had no protection for capital thus employed. If Rundell and Bridge engaged Flaxman, Baily, Howard, or Stothard, at an outlay of £1,000 per annum, within one month the design was copied with but slight alterations, by the meanest competitor. In decorative ironwork, in all branches of the silk trade, calico printing, paper-hanging, the practice was the same. Thus no man felt disposed to secure talent the profit upon which he could never call his own. And such was the state of the law then—that it recognized no property in design! This was, perhaps, natural, the state never having considered the arts of design worth a statesman's notice. But it was not less ruinous. There were also other

reasons. Except in cases where the first artists were employed, none existed who could supply the manufacturers with original patterns. Such as were produced were generally those of men employed on the premises, or half raw boys, the sons of some foreman engaged, unacquainted with all but the merest elements of drawing, devoid of all educated taste, uninstructed by any examples but those common in the trade: ignorant of proportion, perspective, form, and continuity of outline, beauty of colour, and unblest with any, even the slightest knowledge of it as a question of science. At the best, the designer was left to grope on unassisted, and his work was the mere result of talent unguided by knowledge.

With respect to the state of trade, nothing could be worse. One artist of great eminence showed that chasing was at quite as low an ebb as it was some forty years ago; another stated upon complaining that a design by Stothard was spoiled by the artisan, he was answered, "Sir, in this country we can never get beyond a teapot!" while in the case of drawings from such works as the Elgin marbles, to be afterwards executed as a frieze upon paper, Mr. Crabb, a decorator, excellently explained the difficulties in his way, and proved the great superiority of the French in all details of this business, and his requisite reliance upon them. It signified very little who was examined, the evidence was throughout the same. We could manufacture, but we could not design. The east and west of London, Spitalfields, Coventry, Manchester, Birmingham, all were represented, and this truth was manifest, that although we might compete, and did, with the French in material, in particular colours, and other details, yet that our goods, particularly silk, and fancy articles of commerce, were either universally copied from the French, or were otherwise avowedly inferior.

Thus the spectacle was exhibited of a nation enabled to produce a better article as regards material, yet unable to compete, and even excluded from competition, with the foreign artist, and that upon their own land, by a want of knowledge in design! Nay, more; it was the patron of that artist, to the acknowledged detriment of its own trade. Indeed, the whole affair was a scramble; patterns imported from France were manufactured off-hand; the sole desire was to get possession of the market, even for one day, and to sell at the cheapest rate, at the lowest expenditure. Every one admitted the evil; all, even to the humblest workman, felt its deplorable effects. Now, what was the cause? The want of a school of design. We were as men endowed with every attribute of physical power, yet unendowed with reason to give that power effect: like the barbaric chiefs of old, in whose domains the precious metals abounded, but who suffered them to pass into the possession of every trader, from inability to use them properly themselves. This evil was so clearly established, not only by the report of the Committee of Arts and Manufactures, by one subsequently made to the Board of Trade by Mr. Dyce, and the concurrent testimony of the best informed men, that the government resolved upon the foundation of a permanent school for the education of men, principally for the application of art to manufactures and the higher branches of trade and professions.

The importance of the connection between manufactures and arts has always been admitted. In Greece great artists arose from the manufacturing districts: it is apparent from all their works that those artists who had failed in the higher branches applied themselves to the lower; and, we have admirable works of a minute and minor kind, which were executed by men who had been employed upon a much larger scale, and attempted higher things. Schools of design were first introduced into France by Colbert, under the auspices of Louis XIV., and from that period have been widely diffused. In Germany and Bavaria similar establishments have been formed, the efficacy of which has been greatly increased by their several "Industrial Associations." Yet for us—a peculiarly manufacturing nation, to whom the connexion between art and manufactures is most important, and whom it behoves, were it only from motives of mercantile interest, to encourage art for the protection and the promotion of commercial industry—no such institution had existed.

The School of Design at Somerset House was consequently opened; and, considering its great importance, we shall now detail the objects it had in view. First, it proceeded upon a principle well established in relation to every direction of the mind—that to elicit genius, or make it the power it may become, you must educate it. The rule applicable to law, to medical science, from the commonest to the lowest pursuits, is still as stringently applicable to Art. Every great artist of the past went through a rigid course of study; every book upon the subject proves this; every aberration from the system attests its necessity. Who designed in the middle ages? Raphael. From whom sprung even

the debased system called the style of Louis XIV., more correctly that of his successor? From the examples of ornamental art, executed by the Greeks, Romans, and Italians, long accredited as the offspring of high and cultivated taste, as practised by Michael Angelo and Benvenuto Cellini, as designed by Le Pautre, and given in valuable documents by Piranesi. The style of Louis XIV. was the Roman style, with a more sumptuous expression.

It was by such men, then, that of old the ornaments of palaces, the works to be produced in the loom, in silver, bronze, iron, and wood, were designed. It is to raise up men—if possible such men—at all events men trained in the discipline of such examples—that the directors of these schools labour. A rigid course of instruction is adopted; the pupils are taught to draw ornament and the figure; the best works and the purest models are supplied; the classic style is adopted as the best; only the most beautiful forms are placed before them; the power of light and shade, the use of chalk, the laws of chiaroscuro, and of colour in all its details, are made a daily study, and the most assiduous practice. The education of all is essentially the same, but as they acquire a knowledge of drawing they have copies placed before them, and their attention is directed to the class of ornament and its application most likely to be conducive to their several future occupations. What that occupation may be, is not, however, incumbent on the School to decide. Their mission is the cultivation of taste, the communication of knowledge, the training of the mind by the discipline of great examples. It is the genius of the pupil, and the wants of the manufacturer, that must determine the employment of the knowledge here obtained. This is well known; and not to derive the advantages this School affords to the capitalist, because it does not supply the practised workman, is not only in the way of all improvement, but of all sane reasoning. In France, where many artists are employed, it happens, particularly with reference to the loom, that they also are generally the *metteurs en carte*, but this has never been the case here; and whatever advantage may be derived from this practice, time doubtless will secure. Still less can it be expected that artists can at once be reared; but this School can, nay, does, rear excellent workmen as ornamentists, and numbers of practical designers have derived great advantage from their study of art within its walls. The Queen's summer-house has been painted by one pupil in a style far exceeding the work of any foreign artist employed in this country; others are engaged as ornamentists, or as teachers in local schools, where the head masters are always, where it is possible, artists of the higher class. Of the silent, gradual influence of this system upon the formation of public taste there can be no doubt. Fashion may counteract its efficacy, and will; but "a breath can make this, as a breath has made." The generation for whose dresses Kent designed the five orders of architecture, has been succeeded by another whose silks and cottons are made far more attractive by designs from these schools, of a more becoming—more artistic, and less ambitious character. Let not, therefore, those who make, or those who sell, lay the flattering unction to their souls, that the public has no taste, and that there is no wisdom in the manufacture of any article of design, and that the old pattern, the time-worn system—is the best.

Such opinions may suit the warehouse or the counter—are in accordance with the limited capacity of those to whom the present gain is the be-all and the end-all here; but, *eppure si muore*, opinion advances; and such men will be found, in the dim and dusty waste of their own silent, desolate premises, the becoming memorials of a system they had not the genius to break through, and hardly the cunning to make profitable to their own ends.

Turn we now to the future of British art. Like every human prospect, it is one of mingled hopes and fears. Yet assuredly it has more of hope. The gloom that has hung over and accompanied the course of British art, like mists which gather round the sun, and which seldom fails as it advances to make more palpable the beauty of that luminary whose glory they cannot wholly hide, is now far spent. Religion has become more tolerant of her productions, the state more anxious to promote and protect them, the people more impressed by their humanising influence, more anxious to extend it, to make art a companion of their pleasure, the enlivener of their homes, and an additional power for the furtherance of honourable ambition. Our artists have proved they are equal to national undertakings, and anxious to redeem the past. The schools of France and England seem to evince more original talent than other countries, more novelty in style and conception, although not always equal in execution. The schools in the other parts of Europe fluctuate between Albert Durer and Raphael, without the originality of the one, or the beauty and completeness of the other. The evil consequent upon the present state of opinion, the future of British art will assuredly correct.

The demand for works of small value, and at a very low price—the besetting public sin of the present day—will become exhausted from the higher calls for monumental works which we think await the artist; for, as ripple expands into ripple, so from circle to circle does the influence of example, and from the throne to the cottage we are convinced there is now a higher conception and a more generous appreciation of the object and purposes of art than have ever heretofore existed. Of the advantage of combining industry with education in the mechanical arts, as now so ably conducted at the schools of design, none can doubt: it must produce refinements the most liberal; nor can one be carried to perfection without being accompanied in a great degree by the other. “The spirit of the age,” says Beattie, “affects all the arts; and the minds of men being once roused from their lethargy, and put into a fermentation, turn themselves on all sides and carry improvements throughout all branches of mental pursuit. The more the arts advance, the more sociable do men become. As they extend, the political condition of a people becomes more assured, factions are less inveterate, controversy less hateful, revolutions less tragical, authority less severe, and seditions less frequent.

“A taste for the fine arts,” says Lord Kames, “goes hand in hand with the moral sense, to which indeed, it is nearly allied: both of them discover what is right, and what is wrong; fashion, temper, and education may vitiate both, or preserve them pure and untainted: neither of them are arbitrary or local, being rooted in human nature, and common to all men.” A diligent study of the classics might teach us that Rome was vitiated by her arts, and not by her Asiatic luxuries; but a diligent study of human nature will assure us the arts created by the intellect will advance with the intellectual destiny of man. That destiny is progress. No age can transmit to its successors the heritage of the human mind in the condition it was received. Thought, which creates opinion, refines as it progresses; becomes more enlarged in its conceptions, better founded and more diffused from the social union of men, from their daily habitual intercourse, a gradual progression of manners and opinions originates, which nothing can retard. In the general history of civilization it will be found that it is the silent gradual succession of causes, rather than the fear of powerful influences, which has largely affected the condition of a people. If we review the past, who can doubt society has advanced? If we consider our own powers, who can doubt we must continue to advance? We have hope, we have confidence in the times to be; in the future of social condition, of government, literature, science, and the future of British art.—*Universal Decorator*.

#### THE SPIRITUAL NATURE.

We are all travelling to that bourne from whence no traveller returns. Our sojourn on earth is but a brief space of time, so brief that it is impossible for us to perform the mission for which we were created. God evidently had some purpose for man to fulfil in creating him after His likeness. How very little is man capable of doing during his life on earth, and particularly in perfecting his nature, or in developing his faculties. Indeed, no faculty of man is developed clearly in this life. He attains the full stature of a man it is true, but that is only the growth of the animal. The moral and the intellectual perceptions of the best of men are but imperfectly developed, and the spiritual less so. Indeed, there are comparatively but few men who have given any serious thoughts as to the purpose and design of God in creating man, and what He intended him to be, and but a very small proportion of these have devoted themselves towards attaining that degree of perfection they were capable of. There is no doubt but that there is much more inquiry on this subject at the present time than ever before, and the popular mind is being more actively engaged in investigating the philosophy of man. There are but few at the present day who do not believe in a future existence. The very imperfect development of our nature in this life, would be sufficient to establish the necessity of a life hereafter. If that were not the case, then God in relation to His highest creation, would be inconsistent with Himself. All of God's works are perfect, then why not man? If the perfection of man is his ultimate destiny, than it is evident that man in another life will have to complete the work for which he had not the time in this life. And this self-evident proposition leads to the conclusion that as man in this life neglects to unfold his faculties, is indifferent to his spiritual advancement, instead of progressing onward and higher and higher, retrogrades by debasing himself, and yielding to the impulses of his animal nature and self-gratification, that he will have to undo all the work of his misspent life, before he can be in a position to advance in the right direc-

tion towards becoming a perfect man. The unfolding of the inner man, the development of our spiritual nature, is evidently the purpose of man's creation, otherwise he would be no more than an animal, subject to greater sufferings, and pains, and responsibilities, and with keener perceptions. The subject is an important one for man's consideration, as he is mortal, and must after his probation on earth pass away, as all who have lived before him, to join the “innumerable throng.” The impulses of our animal nature are strong. Our passions and appetites are difficult to control. Self will be gratified, and will brook no repulse. It is for man to stand erect in his majesty and might, and claim the right of the living soul within him to govern his inferior nature, to subject to it his passions and appetites. The work must be commenced at some period of his existence—an existence to which there is no end. The time, then, is now for each man to commence the work of self-reformation, of unfolding his spiritual nature, and progressing onwards to that perfection to which the soul—the real man—is ultimately destined.—*American Mirror and Keystone*.

#### THE LAW OF KINDNESS.

It is within the province of every man to be kind to his brother. Kindness is the province of love. If we are kind to our brother, we obey the commands of the Creator. If we love our brother man we love God, and manifest our love to God in the best manner we are capable of. This forms the basis of Masonic teachings, and the true Freemason will love his brother because he loves God. The great Lawgiver, in exemplifying the law of kindness, says, “If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.” “If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him.”—Ex. xxiii. 4 and 5.

It is a duty incumbent upon Freemasons, according to the intent and spirit of Masonic teachings, to be kind upon all occasions to their fellow men, especially so to their brethren of the mystic tie. The law of kindness is imperative upon all Freemasons to observe, and he who hateth his brother, wrongs him, is unkind to him, or does in any wise forbear to do him a kind act when within his power, is no true Freemason. In the manifestation of kindness to our brother, we evince our love to God, and our regard for our Masonic obligations. Freemasonry without a practical observance of the law of kindness is a myth. There can be no such thing as Freemasonry without manifesting kindness to our brother. This kindness must not be of a negative character, or the mere profession of the lips, but it must be shown by acts and deeds. Let us all as Freemasons, prove the sincerity of our profession by being kind to our brother, and doing him all the good we can. If we do this, we lay the foundation for an inheritance which will be of incalculable value to us in the future, in addition to the joy and blessings which we will, as a natural consequence, receive in this life by being kind to our brother.—*American Mirror and Keystone*.

#### MASONIC NOTES AND QUERIES.

MOORE'S FREEMASONS MAGAZINE.

HAS any brother a copy of Moore's *Freemasons Magazine*, published in America? If so, would he let an inquiring brother see it?—T. C. E.

BRO. J. R. STEBBING AND THE DUKE OF WELLINGTON.

At page 184 of the last volume of the *Freemasons Magazine*, Bro. J. Rankin Stebbing, W.M., No. 1087, states that the Duke of Wellington was a Freemason, and throughout that volume of your issue he is proved to be so. I am not about to dispute the fact, but I, amongst others, am very anxious to see the two notes addressed by his grace to Bro. Stebbing, in print. At the page cited, the latter states, “the notes are carefully put away, and I cannot find them at this moment, but, when I do, you shall have copies.” May I ask, if the copies have been received, and are withheld by you?—GALEN.—[We have not yet received the copies promised, and presume it must have escaped Bro. Stebbing's memory. Perhaps our correspondent's inquiry may act as a refresher.]

THE DUKE OF WELLINGTON.

The *London Journal* of this day, says:—

“Davenport Crosthwaite sends us the following:—‘Sir,—The *London Journal*, No. 768, vol. xxx., October 29th, having come into my hands, my attention was arrested by a communication from Hyde Clarke, as to whether the late Duke of Wellington was a Mason.’ He says:—‘In the absence of records showing the time of initiation of the Duke of Wellington, it will be gratifying to obtain secondary evidence.’ If you

will allow me, I will furnish you with the facts of his initiation into our ancient Craft. I have now before me the old Lodge book of Lodge No. 494, in which I see the autograph of this distinguished Irish brother. It was in this Lodge he was initiated when Colonel of the 33rd Foot. The warrant was at that time held in Castle Dangan, County Neath, and Lord Mornington, his grace's father, presided on the occasion as Worshipful Master. I find that the following brethren (a goodly array of eminent names) were present, whose autograph signatures are in the book, viz., Sir J. Somerville, Sir Benjamin Chapman, Ham Gorges, Delvin, Earl of Westmeath, Robert Uniacke, Richard Boyle, John Pomeroy, William Forster, George Lowther, Lord Mornington, the Marquis of Wellesley, F. North, Earl of Guildford, Robert Percival, Robert Waller, Richard Lesley, and the hero signed as A. Wesley. In the same book is to be found the signature of Lord Mornington the elder, his grace's grandfather, and many other names embalmed in historical memories. This warrant is now worked under in Dublin.—*Freemasons' Hall, Dublin.*

[The communication of Bro. Hyde Clarke, above referred to, originally appeared in the *Freemasons' Magazine*, and was copied into the *London Journal* without acknowledgment—our contemporary frequently making use of our Notes and Queries in the same manner.]

## WESTMINSTER AND KEY STONE LODGE.

What was the original number of the Westminster and Key Stone Lodge?—J. H. J.—[Originally, at the date of the warrant, it was No. 7. In 1740, it became No. 6; in 1756, No. 5. Its first name was the Tyrean, which, in 1792, was changed to the Westminster and Key Stone. At the union, in 1813, it became No. 10 on the registry of Grand Lodge.]

## THE WASHINGTON BIBLE.

Is it true, that the Bible on which Washington was obligated is in England?—NEW YORK.—[The Lodge, No. 227, held in Her Majesty's 46th Foot, was in possession of the above Bible. For a detailed account respecting it, see the Rev. Dr. Margoliouth's *Vestiges of Genuine Freemasonry.*]

## KNIGHTS HOSPITALIERS AND KNIGHTS TEMPLAR.

Were these two Orders founded at the same time, or which takes precedence in antiquity?—MILITES.—[When Bernard, the monk, visited Palestine, he found the Hospitaliers established, in the valley of Jehosaphat, in the year 870. The Knights Templar were established in 1120.]

## X. A. V.—SCRIPTURAL PASSAGES.

I would refer this correspondent to Dr. Oliver's "Book of the Lodge," in which (not having it by me just now) I think he will find what he wishes to know. I would further refer him, and you too, Mr. Editor, to the twentieth chapter of the first book of Kings, and especially to the concluding portion thereof. Perhaps you will give your opinion in your next number as to whether this part of the Bible has or has not some reference to Masonry.—V. A. X.

## FIRST GRAND MASTER OF IRELAND.

Who was the First Grand Master of Ireland?—HIBERNICUS.—[In Bro. Entick's edition of *Anderson's Book of Constitutions*, 4to., Lond., 1767, p. 123, under "Masonry in Ireland," it is thus stated: "At last the Antient Fraternity of the Free and Accepted Masons in Ireland, being duly assembled in Grand Lodge at Dublin, chose a noble Grand Master, in imitation of their brethren of England, in the third year of his present Majesty King George II., A.D., 1730, even our noble brother James King, Lord Viscount Kingston, the very next year after his lordship had, with great reputation, been the Grand Master of England, who has introduced the same constitutions and ancient usages which are recorded in this book."]

## DR. ASHE.

In Dr. Ashe's work, *The Masonic Manual*, published in 1825, the author declares himself of "the sacred profession," and concludes with "their truly obedient servant, friend, and brother, Jonathan Ashe, D.D., M.M.," the same being dated from Bristol in November, 1813.—I should be obliged to any brother who would supply me with an account of Dr. Ashe's clerical preferences.—CLERICUS ANGLICANÆ.

## MASONIC MEDALS.

Occasionally there are displayed, particularly by foreign brethren, some very interesting medals which in their signification are totally unknown to me; will any brother kindly send a description of those he may have seen and so place upon record what they are like and to the degrees they belong?—P. BOND.—[We should be obliged to any of our correspondents if they will give us the result of their experience in the above query, and at the same time we should advise "P. Bond" to consult the *Nunotheca Numismatica*

*Latomorum*, published at Dresden, in 1840-46, by Ernst Zacharias, in which there are numerous well executed engravings of the medals of almost every grade in Masonry.]

## THE RITUAL.

[Again we must state that questions of this sort cannot be answered in these columns.—If you want to know so much, go to a Lodge of Instruction, and there you will learn what you desire. For the future all improper queries shall be consigned to the flames, and the writers remain unanswered. If the inquirer who asks about "The Ritual," in the present instance, had sent his name and address, we should have remonstrated with him, if found to be a brother, by letter; but we are too old to be caught napping by an anonymous querist.]

## BATH LODGES.

In reply to "T. B. A.," who asks if the number of the Lodge I was inquiring for in December is correct, I am sorry to say that I have mislaid the reference, but, if it is not troubling my brother too far, perhaps he will furnish the information respecting No. 246.—A.

## OLD WARRANTS.

Will the Secretary of any of the early Lodges on the register tell me what the old warrant of his Lodge empowers it to hold? I have been informed that in some of the old warrants the right of holding Chapters and Encampments are conceded; if this be correct, it is important to be known, and is so easily tested, that it is hoped the few minutes occupied in looking over such a warrant would not be considered unprofitably spent by the Secretary of a Lodge when its object is to inform—A BROTHER.

## SALE OF MASONIC DOCUMENTS IN PARIS.

The following was yesterday put into my hands:—*Catalogue d'une précieuse Collection de Livres Anciens Manuscrits et Imprimés de Documents Originaux, &c., sur les Francs-Maçons, la Rose Croix, Le Mesmerisme, la Magie, l'Alchimie, les Sciences Occultes, les Prophetes, les Miracles, &c.*, which appear to have been the property, and were the *Archives G. du Rit. Ecoss. Phque.*, and were submitted to public auction on the 23rd of February last, in a sale extending over six days. Skimming over the catalogue, I saw several very important works, both MS. and printed, and thought that our Grand Lodge library would have been benefited by the addition of some of them. Can you inform me if there was any one present to secure some of these valuables for our collection?—† †.

## BRO. THE REV. JAMES WRIGHT.

Bro. the Rev. James Wright, Minister of Maybole, delivered an address to the Mason brethren of Scotland, at the church of St. Andrew, Edinburgh, on November 30th, 1786, which sermon and address, for the latter appears to have followed the former, was delivered before the Grand Lodge of Scotland, the brethren all standing during the time it was spoken. What is known of the Minister of Maybole?—T. ALLEN.

## MASONIC RELIEF TO A PRISONER OF WAR.

In the minutes of the proceedings of the Grand Lodge of May 5th, 1757, appears the following entry:—

"A letter to the Grand Master elect, dated the 22nd of April, from Brother N. De Court, late commander of the French merchant ship, *St. James*, captured the 29th of October last, by H.M.S. *Windsor*, and now a prisoner of war, on his parole, at Launceston, in Cornwall, wishing his lordship could procure his liberty to return to Bourdeaux, and promising all good offices to brethren prisoners in France, and praying relief, was read, and spoke to; when it being observed that no *cartel* was as yet settled with the French king, it might not be possible to relieve our brother otherwise than by money: Ordered,—that the Treasurer do pay twenty guineas to the order of Bro. William Pye, Esq., Prov. G.M. for Cornwall, to be applied for the relief of Bro. De Court, in case, on enquiry, he shall find him worthy of assistance."

Was the brother found worthy, and the money applied to his use?—E. A. L., Devon.

## FREEMASONS' ANTHEM.

In the prologue to a play, spoken at Exeter, January 7th, 1771, there are some lines, which I quote, said to be closely imitated from the Freemasons' beautiful and well known anthem:—

"There faithful friendship smiles in every face.  
The Lodge the social virtues fondly love;  
There wisdom's rules we trace, and so improve.

\* \* \* \* \*  
Whilst sceptred reason, from her steady throne,  
Well pleased surveys us all, and makes us one.

What anthem is meant?—C. C. P.

## NOTES ON LITERATURE, SCIENCE, AND ART.

THE University of London has published regulations for the degrees in science, bachelor and doctor. The candidates must first matriculate, and then pass two examinations. But bachelors of arts need only pass the second of the special examinations. The candidate for the doctorship must be a bachelor of science of two years' standing. It thus appears that the Senate of the University of London do not consider the full education for a degree in arts necessary for either of their degrees in science; and we hope that the young aspirants themselves will show more sense than their guides, and will make their B.A. degree their road to the B.Sc. There is quite enough of science in the second examination, and they will do well.

Mr. Redding, whose "History and Description of Modern Wines" of all nations is well known, is about to publish "France and its Vinous Productions."

At the council meeting of the Society of Arts, last week, the guarantee deed for raising a sum of not less than £250,000, on behalf of the Exhibition of 1862, was approved. The Earl Granville, lord president of the council; the Marquis of Chandos, chairman of the London and North Western Railway; Thomas Baring, Esq., M.P., and C. Wentworth Dilke, Esq., commissioners of the Exhibition of 1851; and Thomas Fairbairn, Esq., chairman of the Executive Committee of the Manchester Art-Treasures Exhibition, were named as trustees of the fund.

Another and concluding volume of scarce and valuable economical tracts has lately been printed at the expense of Lord Overstone for distribution among his friends. Like the two former issues, it is edited by Mr. McCulloch.

By an overwhelming majority of votes, the people of Birmingham have adopted a resolution to found a free library in that town, to be supported by a local rate.

The *Illustrated London News* says—"It is a curious coincidence that at the very moment when the literary world is shocked by the exposure of an unparalleled series of fabrications in connection with the life and times of Shakspeare, some legal documents of unimpeachable authenticity relating to the poet's family and property have been brought to light. The precise nature and interest of those papers we are not in a position to unfold. All that we at present know is that such documents have been discovered during the recent repairs of the Rolls Chapel, and that, by direction of the Right Honourable the Master of the Rolls, the duty of making them public has been entrusted to Mr. Staunton, who is well known to be now engaged on an edition of Shakspeare's works."

The King of Bavaria has offered a prize of 2,000 florins for a Manual of German Antiquities up to the time of Charlemagne; a prize of 10,000 florins for an erudite Manual of German History, from the first beginning of historical knowledge down to the nineteenth century—or, if a smaller compass should be preferred, to the fifteenth century, in which case the prize should be reduced to 5,000 florins; a prize of 3,000 florins for the Biography of a Distinguished German, and one of equal amount for the Biography of a Celebrated Bavarian. The competition works for the first prize must be delivered at the Academy of Sciences at Munich, on the 1st of January, 1863; those for the last two prizes on the 31st of March, 1861. The Manual of German History, in its first part at least, up to the fifteenth century, must be delivered on the 1st of January, 1865.

On the 14th instant, the Syro-Egyptian Society's meeting was presided over by Dr. J. Lee. On this occasion Mr. Bonomi exhibited a drawing taken from an Egyptian funereal tablet sculptured during the reign of Rameses the Second, B.C. 1250. In the centre of this tablet was a rude female foreign divinity, Chium, having in her right hand the well known Egyptian divinity, Khem, to whom she presents a nosegay of lotus flowers, emblem of life and pleasure; and on her left, a rarely occurring divinity, also of foreign extraction, to whom she presents two serpents, emblems of pain and death. Mr. Bonomi demonstrated that these figures were identical with Chium, mentioned in Amos, and with Remphan, substituted for Chium in the Septuagint version, and whose image and quality had not hitherto been determined by commentators. From the relative position of these foreign divinities, and from their association with Khem, it was inferred that Remphan was merely an impersonation of the attribute of Chium's left hand, or Death. Mr. Bonomi argued that Remphan was substituted for Chium by the Seventy as being the attribute of that deity most extensively propitiated, and as more closely connected with the particular superstitious practices of the Jews at the period alluded to by Amos. Mr. Sharpe made a communication to the effect that he had discovered on the mummy cases in the British Museum, the figures of the Phœnician gods, the Cabeiri,

who were worshipped at Memphis. They hold in their hands swords, snakes, and lizards, as instruments of torture to the wicked after death. Their name in Coptic means the "Punishers," and from the same root is derived the name of the dog Cerberus, who, in the original pictures, is a hippopotamus, and who acts as accuser of the deceased before the judge Orisis. With the figures of the Cabeiri are usually placed the lake of fire, into which the wicked were to be thrown, and the pigny god Pthah, whom Herodotus describes as the father of the Cabeiri. Sometimes there is a fish with them, who may be the Dagon of the Phœnicians, so named from the Coptic, Tako, "to destroy." The mother of the Cabeiri, would seem to be the "foreign Venus" of Memphis, also mentioned by Herodotus. On other tablets she is called Chium, from the Coptic, Koun, "shame." With the Cabeiri also is the Vulture, named Thmei, Justice, whence the Greeks took the name of Themis, the Goddess of Justice.

The Geographical Society met on the 13th of February, the chair being taken by Sir Roderick Impey Murchison, V.P. Several gentlemen were elected fellows of the Society, and T. H. Brooking and E. O. Smith, Esqs., on the part of the Council, and the Rev. Dr. Worthington and T. Lee, Esq., on the part of the Society, were elected auditors for the year. The paper read was, "China: Notes of a Cruise in the Gulf of Pe-che-li and Leo-tung, in 1859," by Mr. Mickie. The author commences with a description of the country on the coasts of Shan-tung and Leo-tung, on opposite sides of the Yellow Sea, mountainous in character, and in a measure connected by the Maitas chain of islands, which extend, with short intervals, from Leo-tung promontory to Tang-chu-fu. The coast line of both provinces is high and bold, and some eight or ten miles inland, beyond the range of hills that form it, fine valleys exist, which, after the rains of June and July, are pretty and picturesque. Near Che-fu fresh water is scarce, but before the end of June, peas, Indian corn, and millet are sown. The hill sides are cultivated in terraces, and, a fortnight after the rains, look green, and the valleys rich in fertility. In Leo-tung the improvement is more striking still. The supply of water in Shan-tung is tolerably plentiful throughout the year, but in Nu-chwang, during the dry season, it is precarious. The town of Nu-chwang is on a mud flat, destitute of fresh water, the river on which it is situated being salt for a long distance beyond it. Generally the roads are rugged, and adapted only for mules and donkeys. The Chi-le province, near the Peiho, is flat, but where it borders with Leo-tung, near the terminus of the great wall, the land is elevated and sparsely wooded. The climate during spring and summer is good, the heat never oppressive. In the gulf the spring is changeable, and at times very cold, even in May. The greatest heat is experienced off Peiho in July. In winter the cold is intense, necessitating fires under the beds. The buildings in these parts are substantial, but without ornament; the streets clean and comparatively wide. The inhabitants appear strong and hardy, and simple in their habits. Good bread is made in Yeu-tai, Fu-chu, and Leo-tung, but in Nu-chwang of an inferior quality. No foreigner had landed at Tung-tu-ku before. At first the natives were alarmed and suspicious, but soon became friendly, visiting the ship for provisions. Agriculture and fishing are their chief support, and they keep large flocks of goats, and are decidedly industrious in their habits. Yeu-tai is becoming more a place of trade, which is carried on also on the south and west side of the Shan-tung promontory. There are several rivers to the westward of Hai-chow, and on one of them, He-tsin, the greatest coal producing place in these waters is situated. The author furnishes a list of the different trading places, and concludes with a notice of the weather, navigation, and supply of provisions.

The National Portrait Gallery has acquired a very effective portrait of Sir William Herschel, the famous astronomer to George the Third, and father of the present distinguished Sir John. It is one of the best and most spirited productions of Abbot, who is chiefly known as the painter of Lord Nelson. He is represented in a reddish brown coat, and powdered wig, looking upwards with a somewhat strained or theatrical expression. The background is very dark. The painting is free and simple, little beyond sketching on a near view; but at a little distance it acquires remarkable completeness, and a vividness of character. The picture was found in a house at Bath.

VACATING THE CHAIR.—If a Worshipful Master who has been regularly installed should be rendered incapable of attending in his place to execute the duties of the office, by cause unavoidable, such an involuntary absence would not disqualify him from enjoying the privileges of a Past Master on his return; for his rank is so far permanent. But if he spontaneously resign the office by leaving the chair unoccupied before the expiration of his term, he will forfeit those rights.—*Oliver.*

## Poetry.

SELECTIONS FROM POETRY OF THE SEVENTEENTH CENTURY.

## ST. VALENTINE'S DAY.

BY DRAYTON.

MUSE bid the morn awake,  
Sad winter now declines;  
Each bird doth choose a mate,  
This day 's St. Valentine's.  
For that good bishop's sake,  
Get up and let us see  
What beauty it shall be,  
That fortune us assigns.

But lo! in happy hour  
The place wherein she lies,  
In yonder climbing tower  
Gilt by the glittering rise;  
O, Jove! that in a shower  
As once that thund'rer did  
When he in drops lay hid—  
That I could her surprise.

Her canopy I'll draw,  
With spangled plumes bedight,  
No mortal ever saw  
So ravishing a sight,  
That it the gods might awe  
And powerfully transpierce  
The globy universe,  
Outshooting ev'ry light.

My lips I'll softly lay  
Upon her heav'nly cheek,  
Dyed like the dawning day,  
As polished ivory sleek;  
And in her ear I'll say  
O, thou bright morning star  
'Tis I that come so far  
My Valentine to seek.

Each little bird this tide  
Doth choose her loved pheer,  
Which constantly abide  
In wedlock all the year;  
As Nature is their guide,  
So may we two be true,  
This year nor change for new  
As turtles coupled were.

The sparrow, swan, the dove,  
Tho' Venus' birds they be;  
Yet are they not for love  
So absolute as we;  
For reason us doth move;  
They but by billing woo,  
Then try what we can do,  
To whom each sense is free.

Whilst we have more than they  
By livelier organs sway'd;  
Our appetite each way  
More by our sense obeyed,  
Our passions to display  
This season us doth fit,  
Then let us follow it,  
As Nature us doth lead.

Let's laugh at them that choose  
Their Valentines by lot;  
To wear their names that use,  
Whom idly they have got.  
Such poor choice we refuse,  
Saint Valentine befriend  
We thus this morn may spend,  
Else, Muse, awake her not.

FRIENDLY COUNSEL.—I have an anecdote from a descendant of Principal Robertson, of an address made to him, which showed the real importance attached to all that concerned the system of drinking in his day. The Principal had been invited to spend some days in a country house, and the minister of the parish (a jovial character) had been asked to meet him. Before dinner, he went up to Dr. Robertson and addressed him confidentially, "Doctor, I understand ye are brother of my gude friend Peter Robertson, of Edinburgh, therefore I'll gie ye a piece of advice—Bend weel to the Madeira at dinner, for here ye'll get little o't after."—Dean Ramsay.

## CORRESPONDENCE.

[THE EDITOR does not hold himself responsible for any opinions entertained by Correspondents.]

## GRAND LODGE OF IRELAND.

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

DEAR SIR AND BROTHER,—I regret having again to intrude upon your columns, and that the subject this time is not of a more pleasing nature than to give a short passing notice to an anonymous letter—intended, doubtless, to be very telling and galling to me, but which I, and those to whom I have shown it, consider a most silly production—appearing in your valuable *Magazine* of the 25th instant, signed "A Lover of Fair Play," who portentously dates, "House of Commons;" and having first given himself the foregoing misnomer, tries, like the "hired bravocs" we read of in Italian lore, by muffling himself in obscurity, to stab in the dark—a proceeding as contemptible as can be well imagined in any one professing to be a brother. And, so far as I am concerned, in darkness and obscurity let him lie, as I shall not condescend to answer any of his unfraternal insinuations, which I hold at the value they deserve; but I would strongly recommend him to blush for himself first, as he says he did for his country, and then to take a dose of his own prescription—"forbearance and brotherly love"—before he rushes into print and exposes his own thorough ignorance on a matter respecting which Bro. Cooke had long ago frankly acknowledged his error, and which was therefore set at rest till this "Commoner" thought fit to revive it.

Your editorial remark on this person's letter is of the same kind and conciliatory tone as others I have seen from your pen; the only question being—is it not too much so?

Should your anonymous correspondent think fit to indulge in any further remarks, I shall not consider myself bound to take any notice of them.

I am, dear Sir and Brother, very fraternally yours,

+ JOHN H. GODDARD.

Representative Prov. Grand Lodge, Portugal,  
at the Grand Lodge, Ireland,

15, Nelson-street, Dublin,  
February 28th, 1860.

## BRO. DISTIN.

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

DEAR SIR AND BROTHER,—I am sorry to inform you I am still very unwell, otherwise I certainly should have called to see you. The doctor who is attending me advises a change of abode, and I shall do so in a little time if possible. Under these circumstances, I should wish those brethren who may feel kindly disposed to assist me in my present difficulties (for independent of the debts incurred through the concert at the Crystal Palace, there remain those of Exeter Hall, which I grieve to state I have not the means of liquidating), to remit all through you. I am induced to mention this, from having seen the notice you so kindly inserted in the last number of the *Magazine*. Since my last letter to you, I have received a very kind note from Lord Leigh, with a donation of two pounds. I hope I shall be better in a few days and able to come out, when I shall do myself the pleasure to call and personally thank you for your very great kindness to me.

I remain, Sir and Brother, yours very truly and fraternally,  
2, Chapter Terrace, Newington, S. JOHN DISTIN, SEN.

A LINK WITH THE PAST.—At eight years of age I was consigned to the care of my grand uncle, who died, at the age of ninety-one, in 1806. He was born in 1715, so that I could have derived impressions from him of events one hundred and twenty-five years ago or upwards from the present time. Then take his traditionary and personal communication, and he could tell of a man and of what a man told him who had himself witnessed the execution of Charles I. This at first sight seems somewhat startling, but it will be quite evident on a moment's reflection. My uncle, at the age of fifteen, being then a younger son, was placed in a mercantile house in London; that being in the year 1730, and one of the partners being an aged man, eighty-nine years of age, would easily allow him to have been eight years old when his father took him to witness that fearful scene at Whitehall in 1649. He could have told my uncle, therefore, from personal recollection, minutiae of details which would easily escape the pen of the historian.

## THE MASONIC MIRROR.

### MASONIC MEMS.

THE Board of General Purposes has just issued a form, to be filled up by the various Lodges with the names and addresses of the members, to be returned to the clerk of the peace (in accordance with the law) prior to the 25th March; and we trust our brethren will see that the law is rigidly adhered to, as by such means only can we put down the spurious Lodges which are being established here by foreigners for political purposes. As the friends of order, all good Freemasons will do their utmost to sustain the law.

THE M.W.G.M. has granted a warrant for a new Lodge, to be called "The New Concord," which will be registered in the books of the Grand Lodge as No. 1115. Bro. Emmens, P.M., Secretary, and senior member of the Old Concord Lodge, has the merit of being the originator of this application, and will be the first Master. Bro. John Bertram, of the Crystal Palace Lodge, is to be appointed S.W.; and Bro. Swincock, of the Old Concord, J.W. Upwards of one hundred pounds has already been subscribed for the furniture and regalia.

A PETITION to the M.W. Grand Master is in course of signature at Bombay, praying that he will constitute Western India a Masonic province, and appoint Bro. Lieut.-Colonel Henry Forster, Bombay Artillery (W.M., Lodge Orion, in the West, No. 598, and P.M. Orthes, No. 445, and several other Lodges), Prov. Grand Master. The petition has already been signed by the officers and members of three English Lodges.

THE Anniversary Festival of the Mount Sinai Chapter of Instruction, No. 49, will be celebrated at the Western Masonic Hall, Old Bond Street, on Saturday, March 31st.

### GRAND LODGE.

The following is the business to be transacted in Grand Lodge, on Wednesday next, 7th instant:—

The regulations for the government of Grand Lodge during the time of public business, to be read.

The minutes of the Quarterly Communication, 7th December, for confirmation.

The election of M.W. Grand Master.

The election of Grand Treasurer.

To elect a member for the Colonial Board, in place of Bro. George Wilkinson, deceased.

The report of the Board of Benevolence for the last quarter, in which are recommendations for the following grants:—

- |  |     |
|--|-----|
| Bro. Joseph S. R. Clarke, of Lodge of Fortitude and Old Cumberland, No. 12, London ..... | £50 |
| The widow of the late Bro. Frederick Tritton, of the Gihon Lodge, No. 57, London.....    | £30 |
| Bro. Samuel Goodman, of the Royal Clarence Lodge, No. 338, Brighton.....                 | £50 |

The report of the Annual Audit of Grand Lodge Accounts.

The report of the Auditor of the Grand Lodge Accounts.

### REPORT OF THE BOARD OF GENERAL PURPOSES.

The Board of General Purposes beg to report that they have received and adjudicated upon the following complaints:—

1. By the Lodge of Benevolence against the Yarborough Lodge, No. 812, London, for having certified to the petition of a widow, that her late husband had been a regular contributing member for the space of six years and three quarters, whereas Grand Lodge dues had only been paid for five years and three quarters. It appearing, upon investigation, that dues received by the Lodge for one year and a quarter had been omitted to be paid to Grand Lodge, and that little or no care had been taken on the part of the Lodge to ascertain the correctness of its certificate, the Lodge was ordered to pay the dues for one year and a quarter, was subjected to a fine of two guineas to the Fund of Benevolence, and the W. Master and officers were admonished to be more careful for the future.

2. Against the Lodge of Sincerity, No. 203, London, for having granted a certificate to a brother, recommending him to all Masons throughout the universe. The Board having heard the explanation of the W. Master, and being satisfied that he had not intentionally erred, reminded him of Article 7, pages 88, 89, of the Constitutions, which expressly forbids the issue of such certificates, and admonished him to be more cautious for the future.

3. Against the Polish National Lodge, No. 778, London, for not having paid dues to Grand Lodge for the first half of the year 1855, which

dues had been received by them from a member now deceased. It appears that the Lodge, in 1859, gave a certificate for the admission of a child as candidate for the Girls School, in which certificate it was stated that the deceased parent of the child had been a subscribing member to December, 1855. The books of Grand Lodge showing that dues had only been paid to December, 1854; the certificate was refused. The W. Master of the Lodge then tendered payment of the half year's dues, necessary to render the child eligible, which dues the Grand Secretary refused to receive without a sufficient explanation why they had not been paid at the time. It appeared upon investigation that the dues had really been paid by the deceased brother, and had been omitted to be returned to Grand Lodge through an unintentional error on the part of the Secretary of the Lodge, but had been included and paid in the general return for 1859. The Board admonished the W. Master and officers to be more careful for the future.

4. By the Lodge of Benevolence against the W. Master of the Lodge of Israel, No. 247, London, for omitting on two consecutive meetings to attend in support of a petition recommended by the Lodge. The Board having heard the explanations offered, admonished the W. Master to be more careful for the future.

5. By certain members of the Lodge of Temperance, No. 198, Rotherhithe, against the W. Master, alleging certain irregularities to have taken place in the last election of W. Master of that Lodge.

The Board having heard at great length the parties who appeared in support of the complaint and defence, decided that, although the by-laws of the Lodge required that they should be read previous to the election of the Worshipful Master, and although it is the duty of the Worshipful Master to see that the by-laws of the Lodge are enforced, yet, considering that it was acknowledged by both parties that it has not been the custom of the Lodge for many years past to comply with the clause requiring the reading of the by-laws, that the omission to read them on the occasion of the last election for Worshipful Master, did not render such election null and void. It appeared that it had been customary in the Lodge to take the election of Worshipful Master after the chief business of the evening was disposed of, but, on the occasion in question, the Lodge being summoned for half-past five o'clock, and there being all the degrees to be conferred, as well as other business before the Lodge, that on the arrival of certain brethren before six o'clock, the Worshipful Master for the ensuing year had been unanimously elected by only seven members who were present.

The Board observed with pain that technical difficulties had been thrown in the way of the brethren desirous of protesting against the legality of the election, and were of opinion that the Worshipful Master, in departing from the usual custom of the Lodge, and in hurrying over the election before the brethren generally had arrived, had unworthily exercised the power vested in him, had thereby excited much angry feeling, and they severely censured him for his conduct.

The Board beg further to report that they have given much consideration to the regulations necessary to be laid down in respect to the advance of money on loan from the funds of Grand Lodge to Provincial Lodges, to assist them in building Masonic halls or Lodge rooms, and they beg to submit the following:—

1. That loans shall be made from the fund appropriated to General Purposes, and that until experience has been obtained of the working of the scheme, not more than £2000 in the aggregate shall be out on loan at any one time.
2. That not more than one half of the certified value of the property shall be advanced on loan.
3. That such loan shall be made on the security of the whole property.
4. That it shall be advanced only on the completion of the work.
5. That it shall be advanced in the names of Bros. Samuel Tomkins, Francis Roxburgh, William Gray Clarke, and John Havers, to two or more brethren, by whom and to whom respectively the security is to be given and received.
6. That Lodges or brethren obtaining loans, and failing to comply with the conditions, be subject to the same Masonic penalties as those provided for in the case of nonpayment of the regular dues of Grand Lodge.
7. That interest, at the rate of £4 per cent. per annum, be paid on loans.
8. That special agreement may be made as to the terms of repayment of the principal, but in no case shall a less sum than £7 per cent. thereof be paid off per annum. The first payment shall not be compulsory until the expiration of eighteen months from the time when the loan was made.
9. That the payment of interest and the repayment of principal shall be made twice in each year, namely, on the 25th March and 29th September.
10. That all expenses shall be borne by the borrowers.
11. That the Grand Superintendent of Works, or some other competent person, shall be deputed by the Board to examine and certify as to the value of the property proposed as security.
12. That all applications for loans shall be made to the Board of General Purposes, who shall examine and report thereon to Grand Lodge.
13. That the sanction and approval of the Grand Lodge shall in every instance be required before a loan can be granted.
14. That loans shall only be made to Provincial Lodges in England and Wales, or to such suburban Lodges as are distant not less than five miles from Freemasons' Hall.

The Board subjoin a statement of the Cash Account.

(Signed) JOHN HAVERS, President.

Freemasons' Hall, February 22nd, 1860.

A Statement of the Grand Lodge Accounts up to the last meeting of the Finance Committee is annexed to the report, showing that at that date there was a balance in the hands of the Grand Treasurer of £2,105 12s.; in the hands of the Grand Secretary, for petty cash, £50. Of these sums there belongs to the Fund of Benevolence £889 5s. 4d.; to the Fund of General Purposes £752 14s. 7d.; and there is in the unappropriated Account £513 12s. 1d.

#### THE REPORT OF THE COLONIAL BOARD.

1. The Colonial Board beg to report that in the latter part of last year it came to their knowledge that serious differences existed amongst the members of the Harmonic Lodge, No. 458, St. Thomas'; complaints were, at the same time, preferred by the Worshipful Master of the Lodge, on the one hand, against some of the members for refractory behaviour; and on the other, by members of the Lodge against the Worshipful Master for having closed the Lodge, and put a stop to the meetings thereof.

The Board being of opinion that it would scarcely be possible to properly investigate the case through the medium of correspondence, and, moreover, that great loss of time would of necessity be incurred before replies could be received on points on which the Board required further information to enable them to deal with the case as a whole, and, acting on a suggestion thrown out by some of the Past Masters of No. 458, they respectfully requested the M.W. Grand Master to direct Bro. Daniel Hart, Prov. Grand Master for Trinidad (who had expressed his willingness to undertake the investigation), to inquire into, and, if possible, adjust the differences in the Harmonic Lodge.

The Board have now the satisfaction to report to Grand Lodge that a communication has been received from the R.W. Bro. Hart, from which it appears that, although on his arrival at St. Thomas' he found party feeling raging amongst the brethren to an extent that not only threw a gloom over the affairs of the Lodge, but, through acts committed, tended to compromise the character of our institution itself in the eyes of the uninitiated, yet, after several meetings with the members of the Lodge, No. 458, he, Bro. Hart, was able to report that all differences had been happily settled, and peace and harmony restored. The Board are sure that Grand Lodge will be of opinion that great credit is due to the R.W. Bro. Hart for his exertions in this matter, and for the judgment he has shewn in thus bringing to a satisfactory conclusion differences that appeared at one time likely to break up the Harmonic Lodge altogether.

2. The Board have also to report that a letter having been received from Bro. Col. Forster, a Past Master of the Lodge Orion in the West, No. 598, Bombay Artillery, stating that the Lodge in question, after having been closed for several years in consequence of the members being scattered about the presidency, has recently been reopened, but involving a complaint in reference to certain property alleged to have formerly belonged to the said Lodge, and to have been irregularly obtained possession of by a Scotch Lodge, St. Andrew's in the East. The Board, after careful consideration of the case, resolved that the information in the letter of Bro. Col. Forster was insufficient to lead the Board to any conclusion, and so informed Bro. Forster. They have now the satisfaction to state that a communication has been received from Bro. Forster, that all misunderstandings and disputes have been satisfactorily terminated.

(Signed) JOHN LEWELLYN EVANS, President.

Freemasons' Hall, February 22nd, 1860.

#### METROPOLITAN.

LODGE OF PROSPERITY (No. 78).—At the annual meeting of this old established Lodge, held on Wednesday, February 22nd, at the White Hart Hotel, Bishopsgate-street, there was a good attendance of members and visitors. The Lodge was opened by Bro. J. H. Goodwin, W.M., who initiated Mr. Donald Gumm into Masonry, and Bros. Jones and Davey were afterwards raised to the third degree, by Bro. Alfred Day, P.M., who then resumed the Lodge in the second degree, and Bro. F. J. Prescott, the W.M. elect, having been presented, he was installed, proclaimed and saluted; the performance of the ceremony of installation and the delivery of the addresses was gone through by Bro. Day in a manner that elicited the approbation of all present. There were twelve Past Masters present at the installation; among the visitors were Bros. John Purdy, W.M., No. 53; Joseph Smith, P.M., No. 63; and R. Colard, P.M., No. 168. The W.M. then appointed and invested as his officers: Bros. Alfred Valentine, S.W.; E. S. Cornwall, J.W.; H. J. Thompson, Sec.; E. Arnold, S.D.; Krepple, J.D.; W. H. Palmer, P.M., Dir. of Cers.; and McLean, I.G. Bro. Alfred Day, P.M., who had been elected Treasurer, and Bro. Speight, the Tyler, were also invested. The large amount of business which was delayed through nonattendance of the candidates at the proper time, having been ended, the brethren were called off and adjourned to dinner. After duly honouring the usual loyal and Masonic toasts, the W.M. in responding to that of his own name, said, he hoped he should be able to fill the office he had undertaken with credit to himself and to the satisfaction of the Lodge; and Bro. Goodwin, in replying for the Past Masters, referred to the great services he had received during the past year from Bro. Day, and tendered his thanks to the brethren generally for their support. The

auditors reported the flourishing state of the Lodge funds. A collection was made in the course of the evening to relieve the distress of Bro. Hills, the late aged Tyler, to whom the Lodge also voted a small annual pension. The usual jewel was voted to Bro. Goodwin, the immediate Past Master.

FITZROY LODGE (No. 830).—At a regular meeting, held at the head quarters of the Hon. Artillery Company, on Friday, the 24th of February, Bro. J. William Long, W.M., presiding, Bro. Benjamin Higgs, of the second company, was initiated, and Bro. Walter Thompson was raised to the third degree. Bros. James Wallace, No. 227; and Henry Adams, No. 93; were admitted joining members. The excellent way in which Bro. Long went through the ceremonies elicited some complimentary remarks from Bro. Peter Matthews, P.M. and Treas. There were several visitors, and among them Bros. Alfred Pratt, John Webber, J. How, and Nappi. After the close of business the brethren partook of a good dinner.

ROYAL ALFRED LODGE (No. 1,082).—This Lodge held an emergency meeting at the Star and Garter, Kew Bridge, on Friday, the 24th of February, being the anniversary of its consecration; Bro. Joseph Smith, G. Purs., the W.M., presiding, when five gentlemen were initiated into the Order, and the ceremonies of passing and raising two other brethren were correctly worked, the Worshipful Master being ably assisted by the several officers, who were most efficient in their respective duties. This Lodge now numbers upwards of thirty members, and promises to be a favourite Lodge in the far west of the metropolis. Amongst the visitors were Bros. Stephen Barton Wilson, P.J.G.D.; Patten, P.G.S.B.; J. Smith, P.M. No. 63; Rev. D. Shaboe, S.W. No. 812; and Bros. Snow, Elms, P.M., and Lancefield of No. 206. After nearly four hours' labour, the brethren adjourned to a dinner prepared by Bro. Rackstraw in his usual style of excellence and abundance. The dinner being over, the Worshipful Master gave the first toast, "The Queen," which was drunk with enthusiasm, and Bros. Parkins and H. Jones sang the national anthem with great taste. "The health of the Grand Master" was likewise given and responded to with due honours. The Worshipful Master then gave "The Deputy Grand Master and the rest of the Grand Officers," coupling with that toast the name of Bro. S. B. Wilson, P.J.G.D. In responding, Bro. S. B. Wilson said that the Deputy Grand Master paid great care and assiduity to the duties of his high office, and to all Masonic matters brought under his notice, and the Craft must be proud indeed at having so excellent and talented a nobleman to occupy the Deputy Grand Master's chair. "The healths of the Initiates" was then given by the Worshipful Master, who expressed his gratification at seeing so many highly respectable gentlemen select the Royal Alfred Lodge as their Masonic parent; this was briefly responded to by Bro. Strange, one of the initiates. The Worshipful Master next proposed "The health of the Visitors." Bro. S. B. Wilson said, that having already spoken in reply to a previous toast, he would have some other of the visitors to respond to this, but he must observe that he was very much delighted and gratified to see the efficient manner in which the Lodge was worked; he had seen everything to admire and nothing to condemn; indeed the brethren must be proud of their W.M., than whom there was not a better or more useful member of the Craft. In private Lodges or at Boards or Committees of Grand Lodge, he was the same persevering, energetic, and consistent man and Mason, always endeavouring to extend his sphere of usefulness. He (Bro. Wilson) was happy to meet him in that young and flourishing Lodge, where it could be seen he was so highly esteemed. Bros. Snow and J. Smith (No. 63) briefly responded for the visitors. Bro. Watson proposed "The health of the W.M.," who in reply expressed his thanks for the great assistance Bro. Wilson had been to him (the W.M.) in establishing this Lodge. The W.M. then gave "The P.M.s.," members of the Lodge, who had so well supported him: viz., Bro. Rackstraw, whose ability as a working Mason, and exertions as a caterer of good cheer was unrivalled; Bro. Watson, so well known in the Craft; Bro. Potter whose fund of good humour was never exhausted; and Bro. Buss, the worthy Secretary—all good and true P.M.s. This was responded to by Bro. Potter, who assured the W.M. that if he did not come up to the same Masonic standard of the other P.M.s. with whom his name had been associated, no one could wish, or would endeavour to do more than himself for the prosperity and welfare of the Royal Alfred Lodge. The W.M. then gave "Bros. Osborne and Fry, the S.W. and J.W., and the rest of the officers"—complimenting each for the way in which they discharged their respective duties. Bro. Osborne replied on behalf of himself and brother officers, and the brethren dispersed.

#### INSTRUCTION.

GLOBE LODGE (No. 23).—This old Lodge of Instruction, being the only one attached to a red apron Lodge, and having been in abeyance some years, met at Bro. Gurton's, the Western Masonic Hall, Old Bond Street, on Thursday, when the following officers were present:—Bros. C. Jackson, W.M.; Sedgwick, S.W.; Num, J.W.; Daintree, S.D.; Barnshaw, J.D.; Larcombe, I.G.; and Reilly, P.M. Among the members, were Bros. Allen, Gurton, Newall, Simpson, Thoms, Stacey, Walkley, and others. Visitors: Bros. J. F. Starkie, Royal Sussex, Bath, No. 61; H. E. Francis, St. James's Union, No. 211; W. Exall, Prudent Brethren, No. 169. The business transacted was as follows: Lodge was opened in the first degree, and the minutes read and confirmed, after which the Lodge was raised to the second and third degrees, and lowered

again to the first, when Bro. Starkie was ably taken through the ceremony of initiation. The fourth section of the first lecture followed, at the end of which the brethren were called from labour to refreshment, and on business being resumed, the fifth, sixth, and seventh sections of the same lecture were excellently worked. The visiting brethren were elected members, subject to the ballot and confirmation at next meeting, and the Lodge was closed shortly after ten o'clock. The resuscitation of the above Lodge of Instruction is mainly due to the exertions of Bro. Hewlett, the Treasurer, well seconded by the indefatigable exertions of Bro. Newall, the Secretary, and it now bids fair to become one of the most influential Lodges of Instruction in the Craft, numbering as it does, some of the foremost brethren who are good Masonic workmen.

## PROVINCIAL.

### DEVONSHIRE.

**STONEHOUSE.**—*Lodge of Sincerity* (No. 224).—At a regular meeting, held pursuant to notice, at St. George's Hall, on Monday, 13th instant, at seven o'clock, Bro. Rodd, W.M., in the chair; present, Bros. Knowling, S.W.; Cane, J.W.; C. Spence Bate, Sec.; Rae, S.D.; Barton, J.D.; Walker, I.G.; Risk, Chaplain; Ellis Batten Narracott, P.M.; Down, P.M.; and several visiting brethren, the Lodge having been opened in the first degree, one of the ancient charges was read, and the minutes of the preceding meeting were confirmed. Bro. Whitmore, Chaplain of H.M.S. *Impregnable*, was balloted for and elected a joining member. Bro. Thomas having been duly examined was passed to the second degree. Bro. Knowling explained the working tools, and a lecture of the tracing board was given by the W.M. The Lodge was then worked down to the first degree, when the Secretary read the report of the General Purposes Committee, and was adopted. The Lodge then closed in peace and harmony at half-past nine o'clock.

## ROYAL ARCH.

### METROPOLITAN.

**St. JAMES'S UNION CHAPTER** (No. 211).—The Companions of the above Chapter assembled at Freemasons' Tavern, on Tuesday last, the officers being punctual in their attendance on their various duties, as follows:—Comps. John Gorton, M.E.Z.; Stacey, H.; Woodstock, J.; Walkley, Scribe E.; Sedgwick, Scribe N.; Cockerat, P. Soj.; Jackson and Smith, Asst. Sojs.; and Hammett, Janitor. The business of the evening principally consisted in exalting Bro. Jeffs to this sublime degree, which was worked with great care by every officer, all being emulous of doing their duty with zeal and ability. After the exaltation the M.E.Z. rose to propose that their esteemed Companion William Watson, who had laboured hard in the formation of the Chapter, and had proposed its being granted in Grand Chapter, and who was not present at the consecration, should, as a mark of respect from the Companions, be elected an honorary member, which being seconded by Comp. Stacey, was carried unanimously. The M.E.Z. then proposed a like honour to Comp. Matthew Cooke, which was seconded by Comp. Stacey, and also carried unanimously. Comps. Watson and Cooke severally returned thanks. The appointments of the Chapter showed to great advantage in the "Sussex," where it was held, and the Companions who could now inspect them closer than at the consecration, were unanimous in praising Comp. Platt's execution. The next meeting, in May, is likely to be very fully attended, as there is a long list of candidates for exaltation.

## PROVINCIAL.

**BAILDON.**—*Chapter of Moravia* (No. 543).—At a regular meeting of the above Chapter, on the 23rd ult., Companions Henry Smith, M.E.Z.; Jno. Walker, H. and P.Z.; J. Walker, as J., and others—the accounts of the Chapter were examined, and Comp. Wainman Holmes congratulated on their clearness, and the balance, although small, still progressing. Comp. W. Wand being absent, at an Encampment, he was unable to present his draft of new by-laws, the consideration of them was therefore postponed; after working a short time the business was closed, and the Companions retired to refreshments, on a frugal scale, at nine o'clock.

**MAIDSTONE.**—*Belvidere Chapter* (No. 741).—On Wednesday, the annual convocation of this Chapter was held at the Star Hotel, Maidstone, when the impressive ceremony of installing the officers for the ensuing year took place. Comp. Keddell, P.Z., one of the most eminent Masons in Kent, was the celebrant, and the proceedings might be said to make this a red letter day in the local Masonic annals. The principal officers installed were Companions Cooke, Z.; Sargeant, H.; and Cruttenden, jun., J. The following Companions were then invested: Pearson, Scribe E.; Day, sen., Scribe N.; Day, jun., Asst. Soj. The newly installed First Principal then said that the first duty which devolved upon him in the exalted position to which the favour and regard of the Companions had elevated him was one of a most agreeable nature. It was, in their name, to present to his immediate predecessor, Comp. Cruttenden, sen., a valuable P.Z.s. jewel with a gold chain, as a mark of esteem for him as a man and a Mason. Many years ago, when the Belvidere Lodge was established, three brethren took an active and dis-

tinguished part in the work. They were Bros. Whittaker, Pike, and Cruttenden, sen.; and those three brethren, in rotation, were the first three Masters of the Lodge. The expenditure of time, money, and mental exertion which they had lavished upon the Lodge had won for them the highest respect and esteem of the brethren; and so when three years ago the cope stone was, as it might be said, put upon their good work by the establishment of a Chapter, those brethren became naturally and properly the three Principals. The same earnest devotion they had originally bestowed upon the duties of the Lodge followed them to the Chapter; and it was no small honour to them to say that they had each fulfilled every duty devolving upon the offices they held. Age had its privileges as well as its honours; but it was most gratifying to the Chapter to find that although the snows of the winter of life had begun to shed their soft and feathery showers upon Comp. Cruttenden, he did not shelter himself under the privileges of advancing years. He devoted himself to the duties of his position, and the manner in which he had ruled the Chapter, and the impressive and perfect way in which he gave "the mystical position" had won the admiration of the Chapter, and proved how good and true a Mason he was. This presentation jewel was then no formal compliment, but a simple and heartfelt recognition of Masonic and manly virtues which they were proud to render, and which he (Comp. Cruttenden) might be happy to receive. The excellent First Principal concluded by praying the Most High to continue the blessings of health to Comp. Cruttenden for many years, that he might enjoy the tribute of affection and esteem which the Companions now begged him to accept and wear for their sakes. The address of the M.E.Z. was received with loud applause, and having placed the gold chain around Comp. Cruttenden's neck, that much loved Companion returned thanks in language which showed how much this testimony of regard of the Chapter affected him. The Chapter was soon afterwards closed, and the Companions sat down to an excellent dinner served by Comp. Pine, the worthy host. Amongst the guests were the chief officers above enumerated; Comp. Whittaker, a magistrate of the county, and the first Z. of the Chapter at its opening; Comp. Pike, the second Z.; Comp. Cruttenden, sen., the third Z.; Comp. Keddell, P.Z., and a large party of Companions. A most interesting evening was spent, the only drawback to the enjoyments of the evening being the cloud which at the present moment appears to lower over the chief officers of the province, and which it was fervently hoped might soon pass away. We are glad to find that this Chapter, although so young, not only has in it an abundance of Arch Masons fully qualified to conduct all the ceremonies, but that it is not embarrassed by debt, although the furniture and paraphernalia of the Chapter are of a suitable, we ought to say of a superior, character.

## FRANCE.

### PARIS.

The bibliography and literature of Freemasonry has received a great impetus by the sale of a large collection of books and manuscripts, about one thousand, relating to Ancient Freemasonry, the Red Cross Knights, Mesmerism, Occult Sciences, &c. The greater part of them are dated towards the end of the former and the commencement of the present century, and throw a great light, as a whole, on the state of secret societies, over that interesting period, in which assistance is rendered by works published in England, France, Germany, Holland, Italy, and elsewhere.

## GERMANY.

### HAMBURGH.

A letter from this city states that at the last election of Grand Master, Bro. Buck, of the Grand Lodge of Hamburgh, was reelected for the next three years. He nominated in the place of Bro. Dr. Asher, who was necessitated to resign office, Bro. Grapengiesser, as his D.G.M., the other chief officers being allowed to continue as before.

The Lodge Brotherly Chain, has lately suffered the loss of one of its most valuable members after a severe and lingering illness, viz., late Master, Bro. Jacob H. Sauder. The present Master, Bro. Buttmann, and associates, who were long attached to the deceased from an intimate knowledge of his good qualities as a Mason, took every precaution to testify their respect by a magnificent funeral, which feeling was participated in by the society. Amicitia and Fidelitas, of which the deceased was for many years Vice President and Associate. Seven of the brethren of the Lodge preceded by the Worshipful Master, Bro. Buttmann, and his Deputy, Bro. Blum, bore the coffin to the grave, where—after the funeral rites were performed with much solemnity, and which made a profound impression on the assembled brethren, the excellent qualities of the deceased having been portrayed in a very forcible manner—the whole of the brethren at the command of the Master, surrounded the grave in a circle, and sung a funeral requiem for the soul of the deceased. "Honour be to the memory of the deceased and peace be to his ashes."

On the 1st of February, the Lodge of Fraternal Chain paid homage to the funeral of the late Master, Bro. Joach. H. Sauder, which was attended by a numerous concourse of visitors, on whom the solemn words of the ritual seemed to make a great impression. Our most worthy Master and Bro. Buttmann dwelt on the unshaken faith of the deceased

in immortality, which was blessed by a happy death in the midst of his brethren. The most worthy lecturer, and Bro. Dr. Brünner read the necrology of the deceased, which had been prepared by Bro. H. Brünner, the Secretary, as a prelude to some testimonial. The performance was very solemn, and was accompanied by singing of the assembled brethren.

## LEIPZIG.

On the 28th of January last, the late Bro. Lechner, one of the members of the Lodge Balduin, was interred with much solemnity. It is stated that his excellence of character and utility would be long remembered by the whole of the brotherhood of that city more particularly.

The spirited proprietor of the *Bauhütte*, Bro. I. G. Findel has just received a very complimentary letter from his serene highness and Bro. Ernest, the 2nd Prince of Saxe-Coburg-Gotha, through his private secretary, the learned Bro. Langbein, and as it will no doubt be read with pleasure by the general body of Masons, we give a translation of it, as follows:—

"His Royal Highness begs to express his approval of the principles of the *Bauhütte*, and his pleasure at seeing so many diligent brethren contributing to its circulation.

"His Royal Highness more particularly alludes to the well directed efforts of the proprietor, to which the cause of Freemasonry is so much indebted, and hopes they will be well supported by the brethren in Germany."

On the 14th inst., the Lodge Apollo, the fiftieth year of jubilee of Bro. G. H. Költz, merchant in Eilenburg (born 1786, accepted Mason 1810). Bros. Lucius and Hartung complimented the jubilar, and addressed the brethren of the Lodge.

## QUEDLINGBURG.

Some time ago the Master of the Lodge Golden Balance of the above town, Bro. Koch, celebrated his fiftieth anniversary in connection with Freemasonry.

## SLEIDRECHT.

On the 9th ult., at the drawing of the lottery for readymade articles of clothing, on the part of the benevolent society of Masons called the Aurora, the Most Worshipful Grand Master of the Netherlands, Bro. Prince Frederick, to prove his attachment to the object of the society, ordered the distribution of fifty tickets amongst the poor of the neighbourhood.

## INDIA.

## KNIGHTS TEMPLAR.

POONA.—*Ascalon Encampment*.—A meeting of this Encampment took place on Wednesday, January 4th, at the Masonic Hall. Present—Sir Knts. R. F. Gould, E.C.; J. K. Mountain, 1st Capt.; J. Hunt, 2nd Capt.; G. A. Summers, Registrar; W. Willis, Hospitaller; J. Dracup, Expert; J. W. Clabby, 1st Banner Bearer; J. Bannister 2nd Banner Bearer; J. Gordon, Almoner; F. C. Sherren, Warder; J. King, Sword Bearer; P. Donohoe, 1st Herald; J. O. Randall, Equerry; and T. W. Clarke. Letters were read by the Registrar from the members who were absent, and the reasons for non-attendance were in each instance allowed to be sufficient. The following candidates having been duly approved of, were admitted and installed. Companions R. Bythell, 56th Regt.; W. E. Adams, 31st Regt.; R. Walker, J. D. Swiney, Bombay, Engineers; A. F. Dawson, Inniskilling Dragoons; G. S. Morris, 15th Regt., N.T.; and J. S. Stirling, Royal Artillery. The interior of the Encampment presented a most orthodox appearance, a quantity of banners, &c., having been provided since the last meeting by the indefatigable Chancellor, Sir Knt. 2nd Capt. Hunt, who received in consequence a liberal measure of praise, besides being highly gratified at the evident surprise and satisfaction depicted on all countenances.

The dinner was numerously attended, and the utmost harmony prevailed; the Sir Knts. separating at a late hour, well pleased with the evening's amusement, and looking forward to an early reassembly.

## CHINA.

HONG KONG.—*Zeland Lodge* (No. 768).—A meeting of this flourishing Lodge was held at Freemasons' Hall, on St. John's day, 27th December, 1859, for the installation of the W.M. for the ensuing year. Bro. C. St. G. Cleverley, who appointed and invested as his officers:—Bros. Dr. W. M. Richards, S.W.; W. H. Foster, jun., J.W.; F. J. Hazeland, S.D.; E. H. Hogg, J.D.; H. Kingsmill, Sec.; A. Grandpré, Dir. of Cera.; R. H. Baldwin, I.G.; G. R. Laurence was reelected Treas.; and B. Hoey, Tyler. The much esteemed Bro. the Hon. Wm. T. Mercer, Prov. G.M., gave the charges in a most impressive manner. At the completion of the ceremonies the hall was thrown open, where a most sumptuous repast was spread, and upwards of eighty brethren sat down to dinner. Amongst the visitors were Bro. his excellency Sir Hercules Robinson, and the Hon. Acting Chief Justice Adams. The usual toasts were then proposed and duly responded to, and after spending a most agreeable evening the brethren separated, "Sorry to part, but happy to meet again."

## AMERICA.

## AMERICAN MEMS.

THE G. G. Chapter of the United States, at its late session in Chicago, decided that the proper clothing for a R. A. Mason is a white lamb skin apron, edged with scarlet; on the flap a triple tau within a triangle, and the latter surrounded by a circle. Scarfs are entirely dispensed with. For officers, a scarlet collar, coming to a point in the front, edged with gold lace.

A Masonic Historical Society has recently been organized in Ohio, with Bro. W. B. Thrall, president, and Cornelius Moore, of Cincinnati, secretary. A similar society exists in Collinsville, Ohio.

On Dec. 29th, a new Masonic hall, for Meridian Splendour Lodge, Newport, was dedicated by the Grand Lodge of Maine; and on Dec. 28th, Pond Lodge at Hartland was constituted, consecrated, and its officers installed in ample form.

The members of Rubicon Lodge, No. 237, Toledo, Ohio, recently presented their Master, Bro. Hezekiah L. Hosmer, now Deputy Grand Master of Ohio, an elegant ebony cane with a golden head. Upon the top is an engraving of the square and compass, enclosing the letter G.

Bro. Henry Ruggles, W.M. of the Lodge at Poultney, Vermont, having served the Lodge from its organization, has been presented with a beautiful gold watch key, with appropriate Masonic emblems inscribed on it.

A ball was given by the Masons of New Bedford, Mass., complimentary to Sir Knight Timothy Ingraham, on the evening of Dec. 6th, said to be a grand success.

Cambridge Lodge, Illinois, held high festival on the 8th of December last, at which time their officers elect were duly installed by P.G.M. Thomas Picketts, of Rock Island. One of the most interesting features was a presentation by the wives of the brethren of a splendid copy of the Holy Scriptures.

A dispensation for a Lodge at Orange has just been granted by the Grand Master of Massachusetts. It starts with sixteen members, good men and true.

The brethren of St. Albans, Vermont, have just completed their new hall, and used it for the first time at their annual officer election. It is considered the most convenient and inviting room of its kind to be found in that region of country.

On the 27th of December, the Lodges of Cincinnati, Ohio, met together for the purpose of installing their officers and enjoying a social reunion. The meeting was held in the Verandah, and a large company of the brethren were present. Bro. E. T. Carson presided, assisted by Bros. Chas. Brown and John D. Caldwell.

During the session of the Grand Encampment, at Cornersville, Indiana, a grand banquet was given at Masonic Hall. It came off on the evening of December 8th, and was a most happy occasion. Eloquent speeches were made, and toasts given; all present feeling that it was good to be there.

## MASONIC FESTIVITIES.

## TEMPLE LODGE BALL.

This brilliant affair took place at Radley's Hotel, on Tuesday, the 14th instant. The ball-room was tastefully decorated by Bro. Tutill, a member of the Lodge. Bro. Adams's band was, as usual, first rate. An excellently arranged programme, unlimited refreshments of the best quality, a numerous attendance, not only of the brethren in full Masonic Craft costume, but also of ladies, the services of Bro. Taylor as M.C., together with the untiring efforts of the stewards, made it decidedly one of the best balls of the season. Dancing commenced about nine, was carried on with great spirit until twelve, when, the first part of the programme being finished, the company adjourned to the supper-room, where a splendid repast awaited them. Bro. Wymc, P.M., occupied the chair in the absence of the W.M.; Bro. Farthing, S.W.; Bro. Beard, J.W. After the usual loyal toasts, Bro. Farthing rose and said, by the kind permission of the W.M., he had the pleasure of proposing the next toast; he felt quite certain, when named, it would be received with acclamation—"The Ladies."

"No mortal could more the ladies adore  
Than a free and accepted Mason."

(Hear, hear, and cheers). In the cause of charity and benevolence they were met that night, and while enjoying themselves they were by their presence contributing to the comfort and happiness of others; the whole of the proceeds, after paying the necessary expenses, were devoted to the Masonic charities; they strove to help those who were incapable of helping themselves, namely, aged and infirm Freemasons, their widows and orphans. He appealed with confidence to the ladies present to say, were not their husbands better men since they became Masons. To the single ladies he would say—accept no one for a husband until he had promised to become a Mason; and to show the world that the word brother amongst the fraternity meant something more than a name. After which dancing was resumed, and continued until five o'clock the

following morning, Roger de Coverly bringing the programme to a close; the company then parted. "Happy to meet, happy to part, and happy to meet again."

#### THE LATE MASONIC BALL AT LIVERPOOL.

It will be very gratifying to those brethren who take an interest in Masonic charities to learn that so very successful has been the result of the Masonic ball held in this town, on the 10th January last, that Bro. Mawdesley, the Treasurer to the ball fund, has been enabled to hand over the handsome sum of £180 17s.—being the net proceeds—to Bro. Samuel B. Brabner, Treasurer to the West Lancashire Masonic Educational Institution, for the education and advancement in life of the children of deceased and distressed Freemasons, in aid of whose funds the ball was held.

#### Obituary.

##### BRO. GEO. JAS. STEBBING.

DIED, on Friday, the 24th February, after a brief illness, at his residence, Pimlico, Bro. Geo. Jas. Stebbing, of the Meteorological Department of the Board of Trade, aged fifty-eight; he was one of the Past Masters of the Portsmouth Lodge, No. 717, Portsmouth, and its first Worshipful Master, as well as one of the founders. The deceased brother was a well informed Mason and eldest son of the late Geo. Stebbing, of Portsmouth, an ardent and energetic supporter of the Phoenix Lodge of that town for more than forty years; some other sons and members of his family continue to take an interest in the ancient and honourable fraternity with which their forefathers have been associated for more than two hundred years.

##### BRO. JOHN ASPLET.

THIS brother, known as "The Quaker," because he refused to serve in the militia, to take oaths, &c., died at St. Peter's, Jersey, on the twenty-first inst., at the age of seventy-two years. He was buried on Monday afternoon with all the honours of Masonry, of which Craft he was a veteran member. The *Chronique*, a French local paper, says:—

"We have to announce the death of Mr. John Asplet, a respectable old man, whose whole life has furnished a striking example of fidelity to conscientious convictions. He was a member of the society of Quakers, and among those who in all periods have been persecuted for their refusal to bear arms and to do military service, he is conspicuous, as having suffered from measures of extreme severity on the part of the government. Not being able to overcome his opposition, which was based on the opinions generally entertained by members of the body to which he belonged, and most scrupulously by himself, the royal court condemned him, after repeated fines, to be banished from his native island for a year. He did not sink under this rigorous sentence, but quietly submitted to the decree. After a long and honourable life, bearing poverty with resignation, and faithful to his convictions, he died yesterday morning in the parish of St. Peter. Mr. Asplet was seventy-two years of age, was the oldest member of the Masonic fraternity in this island, and was universally loved and respected by the brotherhood. He had but one earthly ambition on the near approach of death—that of being buried with full Masonic honours, by the side of his late attached Bro. Dr. Cuquemelle. The wishes of the venerable old man will be respected and carried out." Bro. Asplet was a native of Jersey, and followed the occupation of a plasterer until the last two years. During the early portion of his life, in common with all natives and others obtaining a livelihood in the island, he was obliged to serve as a soldier, and was a member of the artillery corps. The exact date of his joining the Society of Friends is not known, but it appears to have been about forty years ago, nor can the circumstances by which he was induced to take this step be ascertained, but it probably arose from his repugnance to war, and possibly by a chance acquaintance with some Quakers who visited Jersey, to whom he made known his sentiments. No members of this body reside in the island; hence the singularity, in the eyes of the inhabitants, of his opinions and of his dress, and his usual soubriquet of "The Quaker." In default of attendance at drill on the part of himself and his sons, the authorities seized his goods and sold them by public auction, on his refusal to pay the fines. The papers, of which there are several, bear the dates of 1827 and 1828. Other documents of the latter date are signed by Hugh Godfray and Francis Godfray, in their official capacity, being summonses, at the instance of the Procureur Général, to appear before the royal court to answer for his persistent neglect of military duty, and contempt of the laws of his country. He obeyed this order, and, according to another document, signed by Francis Godfray as Greffier, was tried on the 13th of September, 1828, and sentenced to be banished from the island, an interval of a month being allowed him to arrange his affairs; he was also forbidden to return until he should be disposed to conform to the law. He arrived at Guernsey, in compliance with the terms of his sentence, on the 18th of November, 1828, where he obtained employment in his trade, and after a residence there of sixty-three days, returned to Jersey. As there is an interval of nearly two months between the period of the condemnation and the arrival of John Asplet at Guernsey, he must have been imprisoned for his offence, since there is a certificate from the governor of the prison, to the effect that he suffered confinement in the criminal

cell from September 13th, to October 27th, 1828. After his return there is nothing to show that he subsequently suffered molestation, as he paid the fines for exemption. Bro. John Asplet was initiated into Freemasonry in the year 1810 in the Lodge of Fortitude, which does not now exist. On the establishment of the Lodge La Césarée a few years ago, he was of course one of the first members, as he was thus enabled to join in the ceremonies with zest, the French language being adopted in the working, for he had but slight acquaintance with English. He here filled the office of Director of Ceremonies, and none who have been in the habit of visiting the Lodge can forget his cheerful smile, his ready attention and promptness in the performance of his duties, and especially his courtesy to all with whom he was associated in the Craft. He continued punctual in his attendance till within a few months of his death. Though a member of the Society of Friends, of whom but few belong to our Order, John Asplet was warmly attached to it, and when on his death bed, was delighted to receive visits from his brethren, of whom he saw several every day. His last words at the close of any interview were, generally, "Come again;" but the writer of this account was struck, on the Sunday previous to his death, at the change in his parting expression. It was, then, "Farewell, brother; my time is short; I am happy." He died on Tuesday, February 21st, peacefully and without a struggle—a fit commentary on his life. His conscientious scruples, or rather his rigid adherence to what he conceived to be right, had obtained for him a certain notoriety; but he appears to have been known, beloved, and respected by all classes from the highest to the lowest. His resistance to lawful authority had, however, the natural effect at the time of causing an estrangement on the part of some of his friends. A short time before his decease he expressed to the R.W. the Prov. Grand Master, who often visited him, his wish to be buried with Masonic honours; that his body should be conveyed from the Lodge, after the customary rites of the Craft had been performed, to the parish church of St. Helier, for the funeral service to be read by the P. Prov. Grand Chaplain, Bro. the Rev. Charles Maret, M.A., Rector of St. Clement, and thence to the central cemetery, to be deposited by the side of the remains of Bro. Dr. Cuquemelle, to whom he was much attached, and who had similar respect paid to him by the fraternity at this time last year, as recorded in our number of March 30th, 1859. The cemetery being, however, unconsecrated, the arrangements and regulations of the Church of England are such that one of the three requests cannot be complied with. It was therefore determined to omit the third. The funeral service, both in the Lodge and at the grave, was to be conducted by the Prov. Grand Master.

#### THE WEEK.

THE COURT.—On Saturday last the Queen, accompanied by the Prince Consort and Prince Arthur, visited Lincoln's Inn Hall, to view the new fresco paintings there. The Prince Consort this week has visited the Royal Patriotic Schools at Wandsworth, and has presided at meetings of the British Association, and the Council of the Duchy of Cornwall. On Tuesday the royal midshipman, Prince Alfred, arrived at Buckingham Palace, on leave from the *Euryalus*. In the evening the Queen, the Prince Consort, and Princess Alice went to the Haymarket Theatre. The *Court Journal*, which sometimes picks up a fact among the tittle-tattle which it prints, says, that the Prince of Wales is going to Canada, which we hope is true, and we are sure that his mother's son will receive a warm welcome if he does go. Our brilliant contemporary says:—"His royal highness will take his departure at the latter end of May or the beginning of June. The names of the suite that will attend him and the details of his visit have not yet been settled, though we hear the *Renown*, 91 guns, has been fixed upon to convey the prince.

IMPERIAL PARLIAMENT.—On Monday, in the HOUSE OF LORDS, Lord Teynham gave notice that he would, on the 16th March, move that votes at elections be taken by ballot. Lord Brougham called attention to the sufferings undergone by women and children at bleaching and dyeing manufactories. Children of tender age were sometimes kept eighteen hours at work, and deprived of sleep for several hours together. Lord Granville promised to make inquiries on the subject. The Earl of Hardwicke called the attention of the house to the state of the naval reserves. The Duke of Somerset stated that the Admiralty had adopted the plan of obtaining a supply of men and boys for the navy by means of training-ships at the principal ports. At present the naval reserves numbered between 11,000 and 12,000 men. The Earl of Ellenborough thought that the real reserve lay in the unemployed seamen. On Tuesday Lord Brougham, in presenting a petition, took occasion to explain a misapprehension which had arisen. He had been represented as having said that he wished bribery to be made felony. What he did say was that, until the giving and receiving of bribes was made by law an infamous offence, it would not be finally suppressed.—HOUSE OF COMMONS.—On Monday Lord John Russell replied to Mr. Bentinck that advantages would be conferred on Spanish wine similar to those conferred on French wines. The house went into committee upon the Customs Acts, and the Chancellor of the Exchequer proposed a resolution substituting, in lieu of the present charge, a duty of 3s. per gallon upon the importation of red and white wines until the 31st of March, 1861. In an explanatory statement the right hon. gentleman gave his reasons for the postponement until the 1st of April, of the regulation for the wine duties by alcoholic tests; the chief of these reasons being that

the trade were not prepared for so sudden a change. A uniform duty might have been preferable after the latter period, but it would have interfered with the spirit duties. Mr. Gladstone also said that the subject of English beer, though not mentioned in the official correspondence on the Treaty, formed a portion of the negotiation. The duties imposed on beer in France were lower than the duties imposed in this country on French wines, and even when the change took place we should still continue to levy on all French wines, except the finest sorts, a higher duty than was charged in France on English beer. Mr. Ball thought that the committee should not lose sight of the question of malt. Mr. Henley did not think that a comparatively high duty imposed for the next twelve months, and a lower duty afterwards, would tend to the benefit either of the consumer or the revenue. The arrangement would simply suspend all purchases during the intermediate period. Mr. Milnes moved, by way of amendment, words to the effect that the drawback should be allowed upon such wines as could be proved, to the satisfaction of the Board of Inland Revenue, to have paid duty within two years before the 10th of February instant, but the amendment was negatived by 183 to 72. The resolution, so far as proposed, was then agreed to. On Tuesday Mr. Cobbett brought up the report from the committee, declaring Sir James Graham and Mr. Lawson duly elected, and Mr. Egerton reported that the Weymouth election committee had declared Lord Grey de Wilton and Mr. Brooks to have been duly elected. The Chancellor of the Exchequer, in reply to Mr. Dawson, said that he had fully considered the question of the transmission of printed matter at a halfpenny stamp for the first two ounces in weight, but that he could give no answer until the time came for considering the whole subject. An ineffectual attempt was made by Mr. Milnes to induce Mr. Kinglake to postpone his motion relative to the projected annexation of Savoy and Nice to France. Mr. Kinglake said that time was of vital importance, and that he had no alternative but to persevere with the motion. The hon. member asserted his belief that the engagement for the cession of Savoy was formally made on the evening before the marriage of Prince Napoleon with the Princess Clothilde, and that the document containing this compact bore the signature of Count Walewski. It was true that the Emperor Napoleon had recently declared that he would not attempt this annexation without consulting the great powers of Europe, and the hon. member hoped that on this subject at least, there would be an entire coincidence of opinion between Russia, Prussia, Austria, and England. Sir Robert Peel, in seconding the motion, said that his chief object was to induce ministers to give some satisfactory explanation on a subject of paramount importance. The hon. baronet attacked the commercial treaty between France and England, asking whether it was a "sop to allow France to carry on her schemes of ambition." He earnestly trusted that it was not mixed up with any political considerations bearing upon the question of the annexation, and that ministers would give an assurance to that effect. He reminded the house of annexations accomplished by France in 1792, in 1798, and in 1802. He also denied that the Savoyards desired to transfer their allegiance, and said that if the *status quo* was disturbed, they should be incorporated with the Swiss Confederation. He concluded by telling ministers that they would not receive the support of the House of Commons unless they could show that they used the influence of England to maintain the faith of treaties and to check this attempt at aggrandisement by the French Emperor. Sir G. Grey assented to Mr. Kinglake's motion. Mr. Disraeli said that he would not enter upon the merits of the question, because when the papers were in the hands of honourable members they would no doubt become the subject of grave deliberation. Lord John Russell said that the papers were already printed, and would be published without delay. The noble lord denied that he had shown any reluctance to produce the papers when the public service demanded it. As to the "family compact" referred to by Sir Robert Peel, the government were in possession of no diplomatic information respecting it, and the fact had been repeatedly denied by the governments of France and Sardinia. There was no question that the annexation was still talked of in France, but he did not think the French emperor would adopt a policy so contradictory to the magnificent proclamation he had issued to the people of Italy. It was true that the powers of Europe might give a reluctant consent to this annexation, but it would be the commencement of a long period of distrust and apprehension. Mr. Kinglake's motion was then agreed to. On the motion of Mr. Cowper, a select committee was appointed to consider the best means of effectually cleansing the Serpentine. The house then went into committee on the Customs Acts, and the Chancellor of the Exchequer moved the fourth resolution, containing a long list of articles henceforth to be imported into this country duty free.—On Wednesday Mr. Mackinnon moved the second reading of his bill providing for an equitable settlement of differences between masters and operatives. The object of the bill was to establish in England institutions similar to that of the *Conseils des Prud' hommes*, which the hon. member said had worked well both in France and Belgium. Sir G. C. Lewis opposed the bill, on the ground, that unless the house could pass a measure which, in a time of great excitement, would arm the contending parties with powers to settle their difference, or the Executive Government with power to quell the excitement, it would be better to leave the law as it is. Mr. E. James hoped that the bill would be read a second time. Mr. Henley opposed the bill, and said that, as a magistrate, he would be sorry to have the provisions of the measure thrown upon him, as one of them enabled a magistrate to sentence a person to imprisonment

upon an award which somebody else had made. Many other objections were made to the measure, and Mr. Mackinnon intimated his intention of postponing his motion for a month, when he would ask for a select committee. Mr. Wise then moved that the house do go into committee on the "Adulteration of Food or Drink Bill." The bill was opposed by Mr. Scully, and other hon. members, and the house went into committee. Clause 1 was then put, with an amendment proposed by Mr. Scholefield, and on the motion that the clause as amended stand part of the bill, the house divided, the numbers being 116 for the clause, and 25 against it. Clause 2 was postponed, and clause 3, which appoints analysts to be paid out of the local rates, was passed.

GENERAL HOME NEWS.—The usual weekly Cabinet Councils have been held, and numerous attended; the Budget and the various important subjects for discussion in foreign affairs being no doubt carefully weighed and anxiously deliberated upon.—The weekly return of the Registrar-General states that sickness throughout the metropolitan population continues to develop itself in a high rate of mortality. The deaths registered in London, which rose in the previous week to 1,454, increased in the week which ended last Saturday, when the deaths of 1,500 persons were registered. The births of 977 boys and 987 girls, in all 1,964 children, were registered in London. In the ten corresponding weeks of the years 1850-59 the average number was 1,738.—Sir Francis Head has addressed a letter to Mr. Edwin Chadwick on the subject of military drill in schools. He alludes to the success of Mr. Rarey with horses, and believes that "a system of military drill in our public and private schools will incline the rising generation of boys to do their duty in that station of life into which it shall please God to call them." There can, indeed, be no question that discipline has a hardening and strengthening effect, and Sir Francis Head has furnished one more excellent argument in favour of the volunteer system.—Her Majesty has been graciously pleased to accept the services of the 3rd Regiment Manchester Rifle Volunteers. The regiment is numbered as the 40th Lancashire. Its maximum is to consist of one lieutenant colonel, one major, seven captains, seven lieutenants, seven ensigns, one surgeon, and one assistant surgeon.—A deputation had an interview on Saturday with the Right Hon. W. F. Cowper, Chief Commissioner of Woods and Forests, in reference to the continued bad state of the Serpentine. Sir M. Farquhar inquired whether it would not be possible to stop the present works. Mr. Cowper feared there would be some difficulty in doing so. Mr. Lilwall observed that the difference between the larger amount (£17,000) named for carrying out the filtering process, and the smaller sum (£11,000), which would secure an abundant supply of really fresh water, would surely allow an ample margin to cover the loss attending the quashing of the present most useless works.—The gales of Monday and Tuesday have played sad havoc with the pole lines of telegraph. Not alone in this country but throughout the continent from Berlin to Paris, the lines have been interrupted, partly by posts being blown down, partly by trees falling upon the wires and hurling poles and wires together upon the ground. On Tuesday, in particular, the effect of the storm was severely felt, and several serious accidents occurred. The confusion that prevailed in the river, particularly in the Upper Pool, is difficult to describe. A tier of vessels broke adrift from the moorings, and falling athwart another tier, considerable damage was the result, bulwarks, spars, and booms were smashed, and rigging had to be cut away. The collisions of single vessels were very numerous, and much damage was occasioned—a large lug boat was sunk off Shadwell, and the men escaped with difficulty. At noon the storm assumed the fury of a hurricane; a schooner, the *Mary of Arbroath*, parted from her anchor in Greenwich reach, and went on shore near East Greenwich. Very great anxiety prevails at Lloyd's, as it is feared that the casualties on the west coast will be very numerous. In the metropolis, flying stacks of chimneys and loose tiles kept the wayfarers of the streets in a perpetual but unpleasant state of excitement, and in several instances chimneys, instead of confining themselves to their legitimate duties, descended from their high estate into the garrets and second floors of houses for whose comfort if not embellishment they had been designed. The violence of the wind surpassed anything known in the metropolis within the memory of our ancient friend the "oldest inhabitant", and it is certain that lives have been lost.—On Sunday evening last the Rev. H. D. Northrop, of New York, preached in the Pavilion Theatre, Lords Shaftesbury and Kinnaird conducted the preliminaries of the service.—A fire broke out on Tuesday morning, attended with the destruction of some thousand pounds' worth of property, on the premises belonging to Messrs. Morley, wholesale drapers, 122, Wood-street, Cheapside. Men were in the house doing some repairs to the gas apparatus. The gas by some means escaped, and becoming ignited, the flames shot up to the different floors like lightning. The fire was not entirely extinguished, however, until about nine o'clock in the evening. All the books, money, and documents of commercial importance, are destroyed. Morley and Co. will be serious losers.—The *Derby Mercury* states that the Rev. H. G. Garrett, charged last week, at Chesterfield, with embezzlement, having obtained the necessary bail, has left the town: and that, though a number of writs have been placed in the hands of the police against him, they have been unable to find the offender. The same paper says that there is good reason to believe that Mr. Garrett will not appear to take his trial.—Two gamblinghouse captures have been effected in Manchester. One of the houses, where the capture was made, is situated in Turner-street, the other in Thomas-street. About twenty persons were apprehended, and a considerable

sum of money was found in each room, where the game of hazard was being played.—The House of Commons has passed the resolution of the chancellor of the exchequer, and from that moment the old scale of wine duties ceased, and the new one is now in full operation. Until the first of January, therefore, there will be a uniform duty of 3s. a gallon upon all foreign wines imported into this country; and after that date a graduated scale of duties ranging from 1s. per gallon upon wines containing less than eighteen degrees of proof spirit, 1s. 6d. if less than twenty-six degrees, and 2s. if less than forty degrees.—The aggregate number of patients relieved at the Metropolitan Free Hospital, during the week ending February 25th, was, medical, 917; surgical, 425; total, 1,342, of which 445 were new cases.—On Tuesday, the steamer *Nimrod*, from Liverpool to Cork, was totally lost off St. David's Head, on the coast of Penbrokeshire. It is thought that at least thirty lives are lost, and £50,000.

FOREIGN NEWS.—A rumour reached London on Saturday, that Russia had decided on renewing her old alliance with Austria. It is stated that a treaty is on the eve of being signed, and the provisions are declared to be as follow:—1. The most ample concessions as to all that regards the Holy Places at Jerusalem will be made by Austria to Russia. 2. With a view to eventualities that have every probability of being realized, Austria agrees to conform her policy to that of Russia, as to the Danubian provinces and Servia. 3. In compensation for these concessions in the East and on the Danube, Russia will guarantee to Austria the whole of her territory, including Hungary and Venetia, against insurrection and foreign foes. The *Pays* and *Patrie* of Monday give a denial to the news of an offensive and defensive alliance between Russia and Austria.—In private advices from France it is mentioned that the authorities are deeply impressed with the advantage likely to accrue from the active employment of the population, and that therefore the proposed outlay on public works will be in every way expedited.—In Italy we have to note preparations for war. No one seems to think that the spring can pass away without disturbance, and, among other signs of an approaching storm must be observed a decree of the Neapolitan Minister of War ordering officers on leave to join their regiments on the 1st of March. Another rumour reaches us to the effect that Louis Napoleon has made a resolution that no powerful kingdom shall be established in central Italy. He now proposes that Tuscany shall become an independent state, and choose its own sovereign; that Parma and Modena shall be annexed to Piedmont, with the consent of their inhabitants; and that Sardinia shall be compelled to accept these conditions, under the threat of the withdrawal of the French army.—The Spanish squadron has bombarded Larache and Areilla, causing great destruction in those two places. Some of the Spanish vessels were slightly damaged. The Spanish loss was one man killed. It is said that Rabatt has been also bombarded. We learn from Madrid that the whole of the Spanish press, especially the *Progresista* section, attack England violently. The French Ambassador has presented the Queen with an autograph letter from the Emperor Napoleon.—A telegram dated Singapore, February 21st, says that the war steamer *Onrust*, laying in a narrow creek, about five days steaming above Banjerassing, on the 27th December, was attacked by about 600 men, in a great number of prahus, who suddenly made their appearance from the creeks, so that the crew had not time to fire more than one shot. When the assailants were in possession of the vessel, after murdering all on board (seven officers and fifty men) they ran the vessel aground. If the vessel lost is a vessel of war, it is probable that it is in the service of the King of the Netherlands.—In the American Senate a resolution has been adopted calling for a letter to the French Emperor on the subject of commercial relations and free trade. The Senate has expressed its gratification with the proposal of Paraguay. The bill abolishing the franking privileges has been passed and referred to a select committee. It is stated in democratic circles that if Kansas admitted the Wyandotte constitution, the president would veto the bill. The Treasury balance was last week nine millions subject to reductions for drafts drawn.—On the 26th ult. King Victor Emmanuel received, at Milan, a despatch from M. Thouvenel, informing him that the Emperor would on no account permit the annexation of Tuscany to Piedmont; but that the King might take Parma, Modena, and Romagna in exchange for Savoy. Tuscany is to choose her ruler by universal suffrage. The King of Sardinia is said to have shown great indignation at this proposal.

INDIA; CHINA; JAPAN; AND COLONIES.—We have received by the overland mail, advices and papers from Calcutta to Jan. 24, and from Hong Kong to Jan. 14. The Calcutta papers contain no general intelligence in addition to that brought by the last Bombay mail. Speaking of commercial matters, "Trade (says the *Calcutta Englishman*), continues altogether flat, and with no promise of better improvement. Looking at the prices reported from home, and those quoted here in our *Price Current*, sane men, accustomed to old modes of business, look with wonder upon what is being done here; wonder as to how buyers see hope of return. In these days of enlightened trading, how creditors are to be met is quite besides the question. Money, it will be seen, is less accessible; already the Bombay banks have raised their rates, and Calcutta has followed their example, with prospects of a further advance. The only branch of commerce in which there is any real improvement is in freights, owing to the tonnage taken up for transport of the China expedition, and the rice going forward for Mauritius.—The public history of Hong Kong may be written in a few words. Everything is

quiet, even to the exchange.—The consul general of Japan has written a rather stringent letter with reference to the proceedings of some of our merchants (or their representatives) in that country. The letter you will probably see in some of the Chinese papers. The reprimand has given the greatest satisfaction to every person who wishes to preserve the honour and credit of his countrymen, though some think it too elaborate for the occasion—a short snub would have been more in character with the offence. The United States frigate *Powhattan* has sailed for Japan, on her way to America.—The Cape mails have arrived this week. The vine disease was spreading through every vine-growing district. The martial spirit for enrolling volunteer forces was still very active in the colony. Thefts of cattle by natives were still reported from the frontier districts, but attributed to the hordes of squatters kept on the farms, and the small amount of wages and food given to the farmers' servants. Pretorius, the President of the Transvaal, has also been elected President of the Orange Free State. A large number of the colonists were hostile to this union of the republics, and seemed to think that the home government would interfere to prevent its being carried out, while it would also occupy the attention of those associations that watch the progress of civilization in Southern Africa. At Natal, Mr. Justice Phillips had been suspended from his office by Governor Scott. A criminal had been pardoned by the governor without consulting the judge. The latter, therefore, made some remarks on the bench which the governor thought offensive. Several public meetings had been held in favour of Mr. Phillips. News had been received by the *Lynx* of the Livingstone expedition to the Zambezi River down to the 12th of December, when it was at the mouth of the Kongone. The party had all suffered from the fever, but were recovering. The little steam launch was useless.

#### TO CORRESPONDENTS.

"G. B."—An affirmation may be substituted for the usual form of obligation in the initiation of members of the Society of Friends.

"S. W."—You have no such right. It depends on the members of the Lodge, and if they see fit to elect the J.W., you have no appeal from their decision.

UNIFORMITY OF WORKING: PETER THOMSON.—The speech of Bro. Havers, on the occasion referred to in a recent number, is reported in the *Freemasons' Magazine* of 1851; an oration worthy alike of the deceased brother as of the brother who delivered it. In framing these few lines, therefore, it cannot be my purpose to, improve upon it, but solely to inform the brother who put that question, in case he should not be able to procure that early number of the magazine, that the late Bro. Peter Thomson was a P.S.G.D. of England, P.M. No. 227, P.Z. No. 218—not to speak of the many Lodges of which he was a honorary member—and presided for upwards of thirty years over that Lodge of Instruction which is held under the sanction of the Lodge of Stability. He was a brother beloved and respected by all who knew him, and imparted his Masonic knowledge in the most liberal and disinterested manner to all who wished for it. Bro. Henry Muggeridge, P.M. No. 227, is one of his many pupils, and was elected after the death of Bro. Thomson, by the supporters of that Lodge of Instruction, as its preceptor. The working is that generally understood by "Peter Thomson's," in distinction from that of "Gilkes's."—A COMPANION OF No. 218.

"HIGH DEGREES."—"C. E. T." will find in the *Freemasons' Magazine*, Svo. series, June 16th and 30th, July 14th and 28th, an account of the whole of the degrees under the Antient and Accepted Rite. There are but two practised, the Rose Croix and the Kadosh; of the former there are the Metropolitan Chapter and the Mount Calvary Chapter, in London; the *Invicta* Chapter at Woolwich; the *Vectis* Chapter at Ryde; the Royal Naval Chapter at Portsmouth; the *Palatine* Chapter at Manchester, and the *Vernon* Chapter at Birmingham, under authority of the Supreme Council, which body alone claims the right of conferring the 30th degree, or Knight Kadosh. We have no knowledge of the 19th degree, or Grand Pontiff, being worked.

KNIGHTS HOSPITALIERS.—In the *Freemasons' Magazine* of January 20th, 1850, is a statement of the possessions of the Order, in England, confiscated by Henry VIII. at the dissolution of religious houses.

"POTTER."—The office of Chaplain not being one essential to the working of the Lodge, we do not see any objection to its being held by the Senior Warden.

ADJOURNED LODGES.—There is no direct law against adjourned Lodges, but as no Lodge can be called off excepting for necessary refreshment, after which work is to be renewed, it necessarily follows that the Lodge must be closed on the day on which it is opened. The Grand Master holds this to be the law with regard to Grand Lodge, the practice of which rules private Lodges.