

LONDON, SATURDAY, AUGUST 8, 1863.

GRAND CHAPTER.

The time-honoured farce called the Quarterly Convocation of the Supreme Grand Chapter of Royal Arch Masons was again enacted in the Theatre Royal Temple, Great Queen-street, on Wednesday, and, much as we had to condemn the performance on the last occasion, it was infinitely worse on the present, there not being one of the principal actors that knew anything about the character he was called upon, evidently at the shortest notice, to fill. Comp. Lord Sherborne, an amateur from the country, where he bears a tolerable reputation for his careful representation of Provincial Grand Master, and who made his debut on the London boards as Joshua on the last representation of this farce, was on the present occasion called upon to assume the principal *role*, being supported by Comps. Potter and Gole, two old utility actors, as H. and J., but not one of the three appeared to have even studied their cues; and the latter two, in the absence of the regular prompter, Comp. Wilson, who did not arrive till the performance was nearly over, undertook to prompt their principal, and, after some admirable gagging, which would do great credit to younger actors, they managed to open the chapter in the name of the "Holy St. John of Jerusalem." Hear that, ye Masons universal! Did these actors ever take part in the favourite entertainment called the Knights Templar? The opening scenes having been got through, the principal portion of the performance devolved on Comps. Clarke, E., and Jennings, N., and passed off with its accustomed regularity and tameness. The other actors were then called upon to proceed with the close of the performance, which, if possible, was worse than the opening, Comp. Nutt, P. Soj., being the only one up in his part; and the chapter was finally closed in the name of Higgleddy Piggledy, or some equally occult being, amidst the scarcely-suppressed laughter of the supers.

Seriously speaking, it is time that Grand Chapter should altogether cease, if no better performance of the business can be arranged than have disgraced the meetings of late. The Grand Chapter is all but useless, and, as at present conducted, is only calculated to bring Royal Arch Masonry into contempt. We do not suppose that the Grand Z. can always attend (indeed he would

only be wasting his time to do so), but we do think we have a right to expect that the executive should make such arrangements as would ensure the proceedings being conducted with something like order and decorum, which a five minutes' rehearsal with any one knowing the business would be ample to ensure.

The General Committee have deputed to them the revisal of the laws, and we would suggest that amongst others they should limit the meetings of Grand Chapter to one, or at most two, a year, which would be ample for the business; and perhaps they might be so arranged as to ensure the attendance of companions competent to perform the duties.

MOTHER KILWINNING.

By D. MURRAY LYON, K.T., PROV. J.G.W.,
OF AYRSHIRE.

No. II.

A glance at the records of many of our modern lodges, written under circumstances infinitely more favourable for the preservation of what might be valuable to future historiographers of the Craft, in depicting the esoteric features of the Order, will tend very much to modify our feeling of wonder and disappointment at the meagre amount of information regarding the doings of the brethren discoverable in the few lodge minutes which have been preserved of a date anterior to the establishment of either of the Grand Lodges at present guiding Masonic affairs within the united kingdom. Making due allowance for the secrecy which must necessarily envelope certain ceremonies of the Order, there are matters pertaining to the laws and customs, discipline and socialities, obtaining among Speculative Masons, which, in the hands of intelligent brethren, charged with the penning of their records, might be so framed as to render the delineation of the Masonic landmarks a task comparatively easy many generations hence, and serve to guide our successors on the tessellated floor to a tolerably correct estimate of the everyday life of the Fraternity of the 19th century.

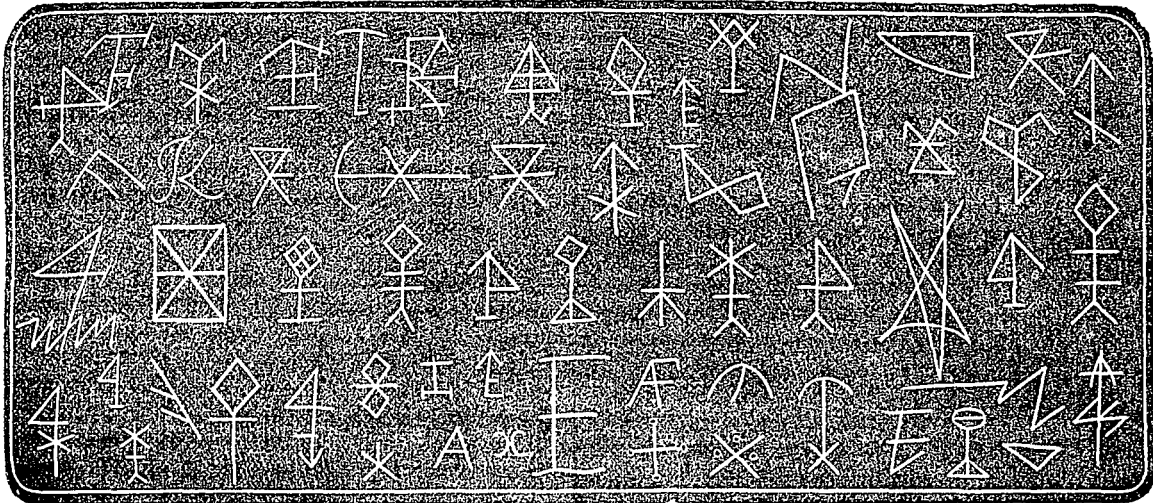
The records of the Mother Lodge, extending backward for a period of two hundred and twenty-one years, are contained in four volumes, all of which are in a good state of preservation, although the ink in which the first volume is written is in some parts very much faded. What now exists of the correspondence of the lodge throws some little light upon certain of its minutes; but it is much to be regretted that the Masonic archives at Kilwinning should contain so few MSS. bearing upon the business of the lodge, as, had these been preserved of a date coeval with its oldest minuted records, the research after Masonic lore might have been greatly facilitated, and a key supplied for the better understanding of the true position of the Order as an institution of the country. It can well be conceived how easily loose manuscripts may be lost; but when we state that the

contents of the record-chest of Mother Kilwinning have repeatedly been subjected to purification by fire, and other vicissitudes, little astonishment will be felt that the oldest letter extant addressed to the lodge, and still preserved in its archives, should bear the comparatively modern date of 1728. From these and other causes, then, much of Masonic history, which a few strokes of the pen might have satisfactorily settled, is left to speculation.

The first volume of records opens with the minutes of a meeting "convenit of ye Massoun Craft in ye Ludge of Kilwyning," on the 20th December, 1642, —the only business done being the payment of certain dues to "ye boxe," and a formal submission of the members "to the Ludge, and to the Actis and Statutis thereof." The signatures with the marks of about forty members of the lodge are adhibited to

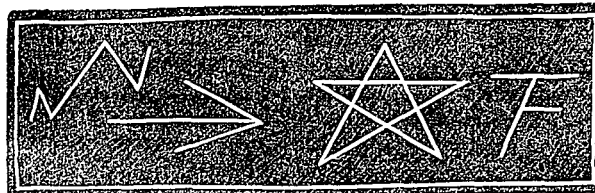
There are doubtless many more Masons' marks to be found engraved by the ancient brethren of Kilwinning on the stones of which the southern gable is built: it is about ninety feet in height, pierced with three lancelated and one circular window, and has every appearance of possessing strength enough to withstand the action of the elements for centuries to come.

No mention is made of the place in Kilwinning at which the first recorded meeting was held; but as the royal ordinance of 1598, alluded to in a former communication, authorizes Mother Kilwinning as the heid and second ludge to hold their annual meetings within the kirk of Kilwinning, we are justified in the supposition that in 1642 the lodge met within that part of the ruins of the beautiful Abbey which at the reformation had been converted into and was long after used as the parish church, but which in 1775

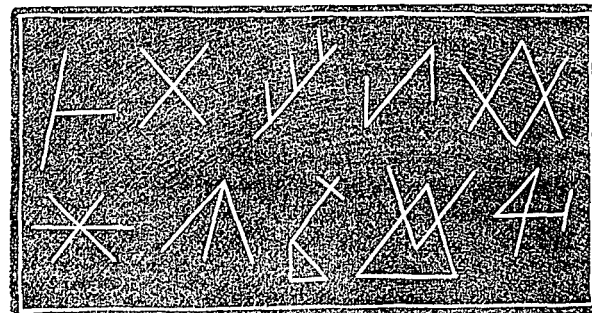


MARKS TAKEN FROM MINUTE-BOOK OF MOTHER KILWINNING, 1642-43.

the minute, a few others being added—those of apprentices, we presume, from their not having the mark attached. As Lawrie's *History* does not contain among the fac-similes of Masonic marks therein given, any either from the Lodge or Abbey of Kilwinning, and as a recent edition of Mackey's *Masonic Lexicon*, printed in Glasgow, and edited by a resident in that city, himself an affiliated member of the Mother Lodge, makes a statement to the effect that "now, not a vestige of the building is to be found, nor can its exact site be ascertained with any precision," we here introduce a few of the marks appended to the signatures of Craftsmen in lodge assembled at Kilwinning in the "Zeir of God 1642," also a few taken a short time since from the south gable of the transept, and from what remains of the gothic arch forming the western entrance to the Abbey.



MARKS FROM THE SOUTH GABLE OF TRANSEPT OF KILWINNING ABBEY, 1140.



MARKS FROM GOTHIC ARCH, WESTERN ENTRANCE, KILWINNING ABBEY.

was torn down to make room for that now erected on its site, under the shade of the ruins of the sacred edifice reared by the original members of the venerable Mother Lodge.

The next minute records under date 20th December of the following year, the business transacted at a meeting of "ye Court of ye Ludge of Kilwyning holdin in the upper chamber of the dwelling hous of Hew Smithe, at the Croce of Kilwyning, be Johne Barclay, Maissonne Burges of Irwin, deacone of ye Maissonnes wthin the hail boundis, and remanent brethren maisteris of wark and vtheris." The circumstances which caused the "heid ludge" of the Craft to hold their annual "court" in an "upper chamber" of an ordinary dwelling cannot we fear be with certainty condescended upon; but we are inclined to think that the deep religious feeling pervading the

public mind in covenanting times would have something to do with the exclusion of the Mason Craft from transacting secular business within the house of God; and this once effected, the privilege of the Mason court of Kilwinning convening in the parish kirk, at first granted by royalty itself, and confirmed at a subsequent period by the same authority, was in their case never afterwards conceded, and for twenty-two consecutive years from December, 1643, did the Mother Lodge constitute their annual court within the coomceiled walls of Hew Smithe's upper chamber, till in 1665 the use of the Court-house was granted them. The "suittis callit," and "ye court law" confirmed," the minute of '43 proceeds as follows:—

"Item. Commissioun be given and allowit be us the foirnamit subscrivirs as Wardene, Deaconnes, and fellows of Craft of the Ludge of Kilwyning, the antient Ludge of Scotland, to seclude away put furthe of thair antient Cumpanie all disobedient persones that is not willing to keip and fulfill the antient statuttis set down of befor be our worthie forefaithers of worthie memorie.

Item. That na fellow of Craft nor maister be ressavit nor admittet wtout the number of sex maisteris and twa enterit prenteiss; the Wardene of the said Ludge being one of the sex, and that the day of the ressaiving of the said fellow of Craft or maister be orderly bukit, and his name and mark be insert in the said buik, with the names of the sex admitteris and enterit prenteis, and the names of the intenderis that shall be chosen to every personne to be also insert thairinto—provyding always, that na man be admittit wtout an essay and sufficient tryall of his skill and worthiness in his vocation and Craft."

These "items," it will be observed, are in substance but a recapitulation of part of the "statuttis and ordinances" of 1598, which have already appeared in these pages.

The meeting then proceeded to the election of the deacon and warden of the lodge, and the appointment of one "quartermaster" and one "officer" for each of the districts of Carrick, Hyle, Cunningham, and Renfrew; and thereafter agreed upon sundry rules which were to be observed by the Ludge at future meetings—such as the payments each member was to make to "the boxe," the penalties to be incurred for non-payment of dues, and the fixing the time and place of certain district meetings. During the next thirty years, there is little else recorded than the annual election of office-bearers, and the fining of members that were absent from such meetings. It will serve to show the length to which the Craftsmen of Mother Kilwinning were expected, nay bound, to extend their C. T. when we mention that a MS. copy of the Charges supposed to have been at this period in use in the lodge contains the following clause:—"And also, that every Maister and Fellow sall come to the assembly gif it be within fifty miles about him, if he have warning."

In January, 1656, the Mason Court of Kilwinning met in Ayr, and held a sort of Provincial Grand Lodge, at which there appeared in addition to the deacon and warden twelve "delegates" representing Ayr, Maybole, Kilmaurs, Irvine, Kilmarnock, Mauchline, and Renfrew: the business of this Court was the imposition of fines and uplifting of dues. At this epoch of the Mother Lodge's history, the fees for admission were, Prentice 20s., Fellowes of Craft

40s. Scots, with 4s. additional paid for the mark: fines for non-attendance were of frequent occurrence, ranging in amount from one to ten groats: along with the names of brethren present at lodge courts, those of the absentees are invariably inserted, some of whom appear to have been in this respect from two to six years in default.

In the early part of the 17th century district meetings were at intervals of a few years held at Ayr, till upon the 20th of December, 1659, "the Ludge appointed that a meeting of the Deacon and Warden, and two Fellowes of Craft, and one entered Prentice out of ilk quarter, viz. two out of Cunningham, two out of Kyle, two out of Carrick, and two out of Renfrew, should be held at Ayr yearly, upon the Wednesday before Candlemasday, to take ordours with the Transgressors of the actis of Court in the Mason Court buiks of the Ludge of Kilwinning,—and that reports of such meetings be given to the Kilwinning Ludge yearly, upon the 29th of December."

We are inclined to think that the appointment of these stated meetings at Ayr was brought out by the disaffection of the Squaremen (Masons, Wrights, Slaters, and Glaziers) of that town, who, claiming the privileges granted to the Craftsmen of Scotland by the charter of Queen Mary in 1564, declined paying into the Kilwinning treasury, especially as they had a "box" of their own, or to be regulated in the management of trade affairs by the statutes of the Mason Court of Kilwinning; and this opinion is strengthened by the fact of the Deacon of the Masons and Wrights of Ayr having independently of the Kilwinning Lodge joined with the Edinburgh and other lodges in constituting by charter, in 1628-30, St. Clair of Roslin, his heirs and successors, to be the perpetual "patrons, protectors, and overseers" of the Scottish Craft.

Although an old MS. which we found among the papers of the Mother Lodge states that the noble families of Eglinton and Buchan had for very many generations previously given to be members of the Lodge of Kilwinning some of the most distinguished of their sons, the first non-professional architects or builders we have been able from the records to recognise as being a member of the Kilwinning fraternity is the "king" of Carrick, John Kennedie, Earl of Cassillis,—the husband of the heroine of the popular old ballad entitled "Johny Faa"—who in 1672 was elected Deacon. The same document asserts that at a remote era of the lodge's history a third son of Robert II. (Earl of Buchan), who contributed largely to the building of the Monastery, was Deacon of the Mason Lodge of Kilwinning. The election of the Earl of Cassillis to the like post seems to have necessitated the appointment of a *Depute* Deacon, who should personally discharge the functions of the office; so long as that should be held by a brother lacking the practical skill in Masonic matters necessary to a proper discharge of its duties—a precedent which is perhaps too frequently followed in the conduct of lodges in the present day; although like our ancient brethren we may be excused for waiving the application of certain understood rules of the Craft, when these would prevent the admission to high office brethren whose ancient and honourable lineage and dignified social position would tend to secure for the Order not only the favourable consideration of *covens*, but an extended membership in a field whence is drawn much

of the corn, wine, and oil so necessary to the development of those charities which a living belief in the benign principles of Freemasonry has suggested should be established among us, and which in the case of thousands have been pre-eminently instrumental in assuaging the trials of the grief-stricken widow, and affording a generous shelter to the homeless orphan.

It is somewhat singular to note that while the Earl of Cassillis was in 1672 chosen as the head of the lodge, a twelvemonth elapses before he is, along with Cunninghame of Corsehill, "entered a fellow of Craft." The last-named brother, who in 1672 was by Charles II. created a baronet of Nova Scotia, held the post of deacon during 1673. In 1674 Alexander, eighth Earl of Eglintoune, appears in the sederunt of the annual meeting as a F.C.; and three years after he is elected Principal Deacon—his Warden being also it may be supposed a "gentleman Mason," from his having a depute appointed, who, like that of the noble deacon, should relieve the principal from the literal discharge of Masonic duty. This brother succeeded to the earldom in 1669. He entered early into the principles which led to the Revolution, and enjoyed the confidence of King William. On his second marriage he became the fourth husband of a lady then in her 90th year. At and long after this period it seems to have been the custom for the deacons and wardens, on their election to office to present donations of money to the box, and the disbursement in charity of such funds is noted, but no notice whatever is taken of the brethren engaging in "refreshment."

Twenty seems to have been the average number attending the recorded meetings of the Craft at Kilwinning—classified as the deacourie, wardenrie (those who had served the lodge in the capacity of deacon or warden, or who were eligible for election as such), quartermasters, and officers, fellows, and apprentices. When divisions occurred in the election of office-bearers, the state of the vote is indicated by strokes, not figures, and this primitive mode of arithmetic seems to have obtained for many years. Three candidates were in 1676 proposed for the office of deacon—Cunninghame of Corsehill, Lord Eglintoune, and Cunninghame of Robertland; three strokes drawn opposite the name of the first-named brother shows his having had as many votes given in his favour,—against the second seven strokes appear,—and the third having eight strokes marked against his name is declared to have been by a "pluralitie of vottis" elected to the office of deacon.

While the bounds over which by appointment of the Warden General in 1598 the authority of the deken of Kilwinning was to extend, embraced the "Nether Ward of Cliddisdail, Glasgow, Air, and boundis of Carrick," he seems during the greater part of the 17th century to have confined himself to a supervision of the Masons in Renfrewshire and the three districts of Ayrshire. If ever the Mason Court of Kilwinning exercised any influence over the Craft in Glasgow, which place was at the time of its being Masonically put under the charge of an Ayrshire Lodge, a town of less commercial importance than Ayr, the rapid growth of that city during the next fifty years, must have placed its Masonic fraternity beyond the supervision of the deacon of a lodge holding its head court in an upper chamber in a small country village. Under date 1674 mention is made of "sex poundis" being sent to "the box" at Kil-

winning, from fellows of Craft in Glasgow, members no doubt of the Mother Lodge; but further than this casual reference to Glasgow, there is not in the old minute-book the slightest notice taken of any other place out of Ayrshire, saving Renfrew, until in 1677 *Edinburgh* is introduced in connection with the first recorded acknowledgment of Mother Kilwinning's power to charter new lodges further of her prescribed bounds.

Canongate Kilwinning, No. 2, is the oldest as it is also one of the most honourable and famed of the existing daughter lodges of Mother Kilwinning; it is said, on the authority of Laurie, to claim "a sort of traditionary existence since the year 1677," but the ancient Masonic records at Kilwinning furnish evidence of the erection of the Canongate Kilwinning lodge superior to any traditional history which may point to that event, and quite conclusive as to the date of its constitution; and here let the records speak for themselves:—"Upon the 20th December, 1677, the Lodge of Kilwinning, considering the love and favour shown to them by the rest of the brethren of the Canongate of Edinburgh, gave and granted power and liberty to them to enter, receive, and pass any qualified persons that they thought fit, in name and behalf of the Lodge of Kilwinning, and to pay their entry and booking money due to the said lodge as they did themselves, and to send an account of their number yearly to the same lodge, and they to do the like to them if need be."

This minute is entered in the 76th page of the book, and records what seems to be all that was granted by the Kilwinning Lodge to the Canongate of Edinburgh in lieu of a regularly drawn charter. The duplicate of this document, with which the Canongate brethren would in all probability be furnished, having been lost, when the question of the institution of the Grand Lodge of Scotland began to be agitated, anxious no doubt to secure and maintain an honourable position among the other lodges, the Canongate brethren addressed the following petition—

"To the Right Worshipful Master and Worthy Brethren of the Ancient Lodge of and at Kilwinning:

"We, the Master and brethren of the Lodge of the Canongate of Edinburgh, the eldest daughter of your ancient lodge, Do humbly represent to you that the Lodge of the Canongate, authorised by your ancient lodge by Act of your Mason Court, dated the 20th December, 1677, to meet together in a lawful lodge, and to enter and pass any qualified persons as Free and Accepted Masons in the name and behalf, and as a part of your ancient lodge of Kilwinning, and to receive the entry moneys due from such qualified persons as should be passed by the said Lodge of the Canongate; and our predecessors in the said lodge did bind themselves and us their successors to maintain and defend the rights and privileges of Kilwinning Lodge, and never to do anything prejudicial thereto. Now, we have faithfully observed our part by maintaining as far as in us lay the rights of your ancient lodge, and being desirous to renew from time to time our engagements to, and with your ancient lodge, which is our Mother Lodge, We send these presents, requesting that we may be acknowledged, as we truly are, the eldest daughter of Kilwinning Lodge, promising anew on our part for ourselves and our successors the same reverence as

formerly to yours which is our Mother Lodge. We, the Masters and Wardens of your Daughter Lodge of the Canongate have subscribed this by order of our lodge, and are, Right Worshipful Master and worthy brethren, your most affectionate brethren,

George Frazer, Master.

David Home, S.W.

Richd. Cooper, D.J.W.

"Canongate Lodge, 16th February, 1736,
Year of M. 5736."

"P.S. On our promising continuance in our duty to you our Mother Lodge, we hope you'll be so good as to confirm your grants to us by signing and transmitting a ratification thereof."

This petition, which is beautifully written upon a sheet of gilt-edged foolscap paper, was enclosed in a letter addressed by a member of the Canongate Lodge named Sandilands to Patrick Montgomery of Bourtreehill, with whom he seems to have been on intimate terms; and as showing the eccentricity of the postal arrangements of those days, letters for Kilwinning or its neighbourhood sent from Edinburgh were usually addressed "to the care of the Postmaster of Glasgow," a functionary living at a distance of nearly thirty miles from the destination of such letters. Our allusion to the minute authorising such letters of the Canongate Lodge having led us into somewhat of a digression, we may as well follow up our remarks on this point by stating that the petition received the most favourable consideration of a committee of the Mother Lodge to whom it was remitted to be reported upon, and the 24th of June following its receipt was thus disposed of by the lodge:—"The Master presented to the meeting the charter appointed to be drawn at the meeting in March last in favour of the Kilwinning Canongate Lodge, which after reading was approved of and signed by the Worshipful Master and the other members present; and it was appointed to hand the said charter about to them that are absent, that they may sign the same. The scroll of it was also appointed to be put in the box, together with the letters desiring the charter. The meeting also desired the Secretary to the lodge to pay the expense to next meeting." Leaving a description of this charter to be given by those writing the sketch of the Canongate, Kilwinning, we thus abruptly conclude our second contribution of these hastily prepared Notes on Mother Lodge.

FREEMASONRY IN CEYLON.

(From the *Colombo Times*, May 22.)

It would be difficult to name any Institution better calculated for such a state of society as is found in the Colonies than that of Freemasonry. It brings together where there is a constant tendency to disperse, it cements where there are elements calculated to disunite. It creates friendship and fellowship, where these are most needed, in a distant land, removed from our natural ties and connections.

In this, doubtless, lies the secret of the rapid progress made by Freemasonry in our limited community during the last eighteen months. Whilst everything else around us fails to preserve its original vitality, Freemasonry lives and thrives in increasing vigour and freshness.

The noble and mystic science existing as it has done

since the days of King Solomon, one of its first craftsmen, has numbered in its ranks the highest born of the earth. It would be difficult to travel through the world without finding in every clime and country numbers of this most ancient brotherhood. There can be but few of our readers who have not, at some period of their lives, heard of cast-away voyagers being saved from starvation and helped on their way; of men overtaken by misfortune and poverty being provided with means for a fresh start in life; or of the widow and the orphan being comforted and cheered in their sorrow; and all these for the sake of the brotherhood of Masonry.

It cannot be a body other than worthy of its royal founder which permits no good member to seek in vain for aid from the Craft. This, no doubt, and the lofty code of religious morals and obedience to the laws which it inculcates, have made the body as universal as it is, and doubtless it will be so to the end.

In the early days of the Dutch rule in Ceylon, Masonry was represented by at least one Lodge at Colombo, which continued to exist after the English took possession of the maritime Provinces at the end of the last century. We are not aware if any other than military lodges were held in Ceylon after that period, up to the institution of St. John's Lodge of Colombo, No. 665, subsequently removed to Kandy; but the facts with which we now desire to deal, refer to a still later period, viz. 1860. At this time the Military Lodge, No. 58, attached to the 50th Queen's Own, included many civil residents of Colombo. The head-quarters of the regiment being, at the period to which we allude, removed to Kandy, the non-military members petitioned the Grand Lodge of Ireland, to which No. 58 belongs, for a Warrant of Constitution for a new lodge for Colombo. This prayer was granted, and early in the following year a warrant under the Grand Seal of Ireland was received, constituting the Sphinx Lodge, No. 107. In April of 1861, the new lodge was regularly and formally constituted, and the first master and other officers installed at Kandy, at a meeting of the lodge No. 58.

The first year of the new lodge passed smoothly under the guidance of its first Master, Bro. Arthur Hansbrow.

The second year, 1862, saw a considerable accession to its members, under the careful and zealous working of Bro. Henry Thompson, notwithstanding that at its commencement the very existence of the lodge was in danger. By the sudden removal of brethren from the island, the number of resident members was reduced to eight, and frequently it would have been impossible to hold a lodge without the assistance of several brethren of No. 58, who kindly came to the rescue. At one time it was in serious contemplation to return the warrant to Grand Lodge, but better counsel prevailed, until applications for admission became so numerous, as to compel the holding of more frequent meetings, and ere the year was out there were forty-two members on the books, besides several proposals. A ball in commemoration of St. John's day, in which the "Sphinx" took a prominent part, closed the second year of this young and prosperous lodge.

The progress of Masonry in connection with No. 107 has been still more marked during the current year, thanks to the unwearied labours of the Worshipful Master, Bro. Colonel Maydwell, who has

during the past four months, held weekly lodges. Already the "Sphinx" counts more than seventy names admitted and proposed, and we see every reason for believing that the number of members will scarcely fall short of that of the lodge, ere the current year be expired.

The general reader will be prepared to admit the excellent nature and character of Masonry, when it be known, that men whose time is fully occupied during the heat of the day do not hesitate to leave their houses at night, week after week, to attend the lodge meetings, when no other cause could induce them to quit the ease and quiet of their own homes. The enervating agency of a tropical climate fails in its effect on the spirit of Masonry. Were it otherwise we should not perhaps have to record the marked success which has attended the working of the lodge under notice.

It is now in contemplation amongst the brethren to petition for the institution of the more exalted Order of a Chapter of a Royal Arch, for which we believe there are a sufficient number in the island; and at no distant date we hope to see the number of lodges multiplied until there are enough to induce Grand Lodge to appoint a Provincial Grand Master. We note these proceedings as not without interest to the general public, whilst Masons, whether in Europe or the East, will be glad to learn the progress of the Craft in "India's utmost isle."

MASONIC NOTES AND QUERIES.

DRUIDISM AND FREEMASONRY.

[A valued correspondent has asked for some good account of Druidism to compare it with the rites of Freemasonry, in order that he may judge of the similarity between them; and, although the extract is a long one, and extends through three numbers of the old FREEMASONS MAGAZINE for 1793, yet we presume it will be welcome to many of our readers besides our correspondent in question.]

An Account of Druidism. From Mr. Polywhele's "Historical Views of Devonshire."

It appears that the British Druids, like the Indian Gymnosophists, or the Persian Magi, had two sets of doctrines; the first, for the initiated; the second, for the people. That there is one God, the creator of heaven and earth, was a secret doctrine of the Brachmans. And the nature and perfection of the deity were among the Druidical arcana.* Pomponius Mela confirms this account of Cæsar: *Druidas terre mundique magnitudinem et formam, notus cæli et siderum, et quid Dii velint scire se profiteri.* And Lucan: *Solis nosse Deos, et cæli numina vobis.* That these ideas were derived from Noah,† I

* Seldon (on Drayton's Polyolbion) observes, "Although you may truly say with Origen, that before our Saviour's time Britain acknowledged not one true God, yet it comes as near to what they should have done, or, rather, nearer than most of others, either Greek or Roman, as Cæsar, Strabo, Lucan, and other authors might convince us. For, although Apollo, Mars, and Mercury were worshipped among the vulgar Gauls, yet it appears that the Druid's invocation was to one all-healing and all-saving Power!"

† A Chaldean inscription was discovered some centuries ago in Sicily, on a block of white marble. A bishop of Lucera, who wrote on the subject, asserts, that the city of Palermo was founded by the Chaldeans in the earliest ages of the world. The literal translation of this inscription is as follows; "During the time that Isaac, the son of Abraham, reigned in the valley of Damascus, and Esau, the son of Isaac, in Idumea, a great multitude of Hebrews, accompanied by many of the people of Damascus, and many Phenicians, coming into this triangular island, took up their habitation in this most beautiful place, to which they gave the name of Panormus." The

have scarcely a doubt; they were brought into this island by the immediate descendants of those holy men, to whom only the secrets of Noah were communicated; and who, as consecrated to religion, were thus entrusted with the secrets of Heaven. The imperishable nature of the soul was another doctrine of the Druids, which, in its genuine purity, perhaps, was incommunicable to the vulgar. But the soul's immortality, connected with many sensitive ideas, was generally preached to the people. It was with unvarying firmness that the Druids asserted the immortality of the soul. And the universal influence of this doctrine on their conduct excited the surprise of the Greeks and Romans. It was this which inspired the soldier with courage in the day of battle; which animated the slave to die with his master, and the wife to share the fate of her husband; which urged the old and the feeble to precipitate themselves from rocks, and the victim to become a willing sacrifice; and, hence, the creditor postponed his debts till the next life, and the merchant threw letters for his correspondents into the funeral fires, to be thence remitted into the world of spirits! The Druids believed also that the soul, having left one earthly habitation, entered into another; that from one body, decayed and turned to clay, it passed into another fresh and lively, and fit to perform all the functions of animal life. This was the doctrine of transmigration, maintained in common by the Druids and the Brachmans.* Sir William Jones describes a great empire, the empire of Iram, the religion of which was Sabian, so called from the word *Sabu*, that signifies a host, or more properly, *the host of Heaven*, in the worship of which the Sabian ritual consisted. *Mahabeli* was the first monarch of Iram: his religion he was said to have received from the Creator, as well as the orders established throughout his monarchy, religious, military, mercantile, and servile. These regulations were said to be written in the language of the gods.† The tenets of this religion were, that there is but one God, pure and good; that the soul was immortal, and an emanation from the Deity; that it was for a season separated from the Supreme Being, and confined to the earth to inhabit human bodies, but would return to the Divine Essence again. The purer sectaries of this religion maintained that the worship of fire was merely popular, and that they appeared only to venerate that sun upon whose exalted orb they fixed their eyes, whilst they really humbled themselves before the Supreme God. They were assiduous observers of the motions of the luminaries, and established artificial cycles, with distinct names, to communicate the periods in which the fixed stars appeared to revolve. They are also said to have known the *secret powers of nature*, and thence have acquired the reputation of magicians. Sects of these still remain in India, called Sufi, clad in woollen garments or mantles. In ancient times every priesthood among the eastern nations had several species of sacred characters, which they used in their hiero-grammatic writings to render their religion more mysterious, whilst they preserved its written doctrines and precepts in such characters as none but their

Bishop translates another Chaldean inscription, which is over one of the old gates of the city. This is extremely curious,—"*There is no other God but one God. There is no other power but this same God. There is no other conqueror but this same God, whom we adore.*" The commander of this tower is Saphu, the son of Eliphas, the son of Esau, brother of Jacob, son of Isaac, son of Abraham. The name of the tower is Beyeh, and the name of the neighbouring tower is Pharat."

* That the Druids believed in the immortality of the soul, and in its transmigration from one body to another, is not only affirmed by Cæsar, but by many ancient writers. *Aphapius tas Ψυχας λ γαρ*—says Strabo; and Lucan:

Vobis Antoribus, umbrae
Non tacitas crebi sedes, ditisque profundis
Pallida regna petunt—regit idem spiritus artus.
Orbe alio longæ, canitis si cognita vitæ.

See also Val. Maximus, and Diodorus.

† All the sculptures of Persepolis are purely Sabian.

own order could understand. These sacred characters have been often noticed by antiquaries under the denomination of *Ogham*.* The Ogham characters were used by the priests of India and Persia, the Egyptians and Phenicians, and the Druids of the British Isles. Sir William Jones tells us, that the writings at Persepolis bear a strong resemblance to the Ogham; that the unknown inscriptions in the Palace of Jemschid are in the same characters, and are, probably, sacerdotal and secret, or a sacerdotal cypher; and that the word *Ogham* is Sanscrit, and means "mysterious knowledge." That similar inscriptions are to be found in Ireland is abundantly proved by Colonel Vallancy. But the most extraordinary circumstance is, that the word *Ogham* still continues among the people of Indostan, Persia, and Ireland, with the same sacred meaning annexed to it! The Druids not only concealed, in this manner, their sacred tenets from the knowledge of the people, but they often instructed their pupils by symbolical representations, with the same view of involving their doctrines in mystery, and rendering them too dark for the vulgar apprehension. This mode of instruction was truly oriental; and, to prove that the Druids were even refined in their allegories, the picture of Hercules Ogmios, as described by Lucian, need only be produced.† There is another evidence of the symbolical learning of the Druids in *basso relievo*, discovered, some time since, over the door of the temple of Montmorillon, in Poitou. It is a lively representation of the several stages of life at which the Druid disciples were gradually admitted into the mysteries of the Druid system.

From these mysteries of the Druids let us pass on to their popular doctrines. Amidst the sublimer tenets of this priesthood, we have everywhere proofs of their polytheism; and the grossness of their religious ideas, as represented by some writers, is very inconsistent with that divine philosophy which we have considered as a part of their character. These, however, were popular divinities which the Druids ostensibly worship, and popular notions which they ostensibly adopted, in conformity with the prejudices of the vulgar mind. The Druids well knew that the common people were no philosophers. There is reason, also, to think that the great part of the idolatries I am about to mention were not originally sanctioned by the Druids, but afterwards introduced by the Phenician colony. But it would be impossible to say how far the primitive Druids accommodated themselves to vulgar superstition, or to separate their exterior doctrines and ceremonies from the fables and absurd rites of subsequent times. Cæsar thus recounts the popular divinities:—"Deum maxime Mercurium colunt. Hujus sunt plurima simulacra. Hunc omnium artium inventorem ferunt; hunc viarum atque itinerum ducem; hunc ad questas pecunæ mercaturasque habere vim maximam arbitrantur.—Post hunc, Apollinem et Martem, et Jovem, et Minervam. De his eandem fere quam reliquæ gentes habent opinionem—Apollinem morbes

* In ancient Punic Ogham signifies wisdom.

† Hercules was there exhibited and known by his usual ornaments; but, instead of the gigantic body and fierce countenance given him by others, the Druids painted him, to Lucian's great surprise, aged, bald, decrepid; and to his tongue were fastened chains of gold and amber, which drew along a multitude of persons, whose ears appeared to be fixed to the other end of those chains. And one of the Druid philosophers thus explains the picture to Lucian: "We do not agree with the Greeks in making Mercury the God of Eloquence. According to our system this honour is due only to Hercules, because he so far surpasses Mercury in power. We paint him advanced in age, because eloquence exerts not all her most animated powers but in the mouths of the aged. The link there is between the tongue of the eloquent and the ears of the aged, justifies the rest of the representation. By understanding his history in this sense we neither dishonour Hercules nor depart from the truth; for we hold it indisputably true, that he succeeded in all his noble enterprizes, captivated every heart, and subdued every brutal passion; not by the strength of his arms (for that was impossible) but by the powers of wisdom, and the sweetness of his persuasion."—Borlase's *Antiquities*, p. 100.

depellere—Minervam operum atque artificiorum initia transdere—Jovem imperium celestium tenere—Martem bella regere." The origin of the British gods has been generally attributed to the Phenicians or Canaanites. The god whom the Romans compared to Jupiter was worshipped by the name of *Taram*, or *Taramis*, and of *Thor*—both which names signify the *Thunderer* in Phenician. The god whom the Romans compared to Mercury was worshipped under the name of *Tentates*, or *Thentates*, or *Taantos*, or *Thoth*—the Phenician name for the son of *Misor*. The god whom the Romans compare to Mars, was worshipped under the name of *Hizus*, or *Hesus*, and also the name of *Chan*, or *Canu*, or *Camo*,—called by the Romans *Camulus*. He was also called *Hues*, which is another name for *Bacchus* or *Barchus*—that is, the son of *Chus*. The Greeks adopted the *Hues* in the rites or orgies of Bacchus. It is of Phenician origin, and signifies *Fire*; and, as such, Bacchus was worshipped! The god whom the Romans compared to Apollo was worshipped by the name of *Bel-oin*; or, as the Romans called him, *Belinus*. He was also called *Bel-atre-cadus*, from the Phenician *Bel-atur-cares*, signifying *Sol Assyrie Deus*. The god whom the Romans compared to Diana, was *Belisama*: it is a Phenician word signifying the *Queen of Heaven*. The god whom the Romans compared to Minerva, was worshipped by the name of *Onca*, *Onva*, or *Onvana*, the Phenician word for that goddess. The god whom the Romans compared to Venus, was worshipped by the name of *Andastre*—the *Astaste* of the Phenicians. The other gods of the Britons were the *Pluto*, *Proserpine*, *Ceres*, and *Hercules*, of the Romans. Of these divinities the Druids had symbolical representations: a cube was the symbol of Mercury, and the oak of Jupiter.* But it would be a vain attempt to enumerate their gods: in the eye of the vulgar they deified every object around them. They worshipped the spirits of the mountains, the valleys, and the rivers. Every rock and every spring were either the instruments or the objects of adoration. The moon-light valleys of Danmonium were filled with the fairy people, and its numerous rivers were the resort of Genii. The fiction of fairies is supposed to have been brought, with other extravagancies of a like nature, from the eastern nations, whilst the European Christians were engaged in the holy war: such, at least, is the notion of an ingenious writer, who thus expresses himself: "Nor were the monstrous embellishments of enchantments the invention of romancers, but formed upon eastern tales, brought thence by travellers from their crusades and pilgrimages, which, indeed, have a cast peculiar to the wild imagination of the eastern people."† That fairies, in particular, came from the East, we are assured by that learned orientalist, M. Herbelot, who tells us that the Persians called the fairies *Peri*, and the Arabs *Genies*; that, according to the eastern fiction, there is a certain country inhabited by fairies, called *Ginnistian*, which answers to our *Fairy-land*; and that the ancient romances of Persia are full of *Peri*, or fairies.‡ Mr. Warton,|| in his *Observations on Spenser's Faery Queen*, is decided in his opinion that the fairies came from the East; but he justly remarks, that they were introduced into this country long before the period of the crusades. The race of fairies, he informs us, were established in Europe in very early times, but "*not universally*," says Mr. Warton. The fairies were confined to the north of Europe—to the *ultima Thule*—to the *British Isles*—to the *divis orbe Britannis*. They were unknown at this remote æra to the Gauls or the Germans; and they were, probably,

* Their affected veneration for the oak, and even the oak-mistletoe, is well known.

† Suppl. to the Trans. Pref. to Jarvis's *Don Quixote*.

‡ Herbelot tells us, that there is an Arabian book entitled, "*Pieces de corail amassees sur ce qui regarde le Ginnès, ou Genies.*" But, above all, see the Arabian Nights' Entertainments.

|| See Mr. Warton's *Observations on Spenser*, Vol. I. p. 64.

familiar to the vallies of Scotland and Danmonium, when Gaul and Germany were yet unpeopled either by real or imaginary beings. The belief, indeed, of such invisible agents, assigned to different parts of nature, prevails at this very day in Scotland, and in Devonshire and Cornwall, regularly transmitted from the remotest antiquity to the present times, and totally unconnected with the spurious romance of the Crusader or the Pilgrim. Hence those superstitious notions now existing in our western villages, where the *Spriggian** are still believed to delude benighted travellers, to discover hidden treasures, to influence the weather, and to rule the winds. "This, then," says our excellent critic, in the most decisive manner—"this," says Warton, "strengthens the hypothesis of the northern parts of Europe being peopled by colonies from the East!" The inhabitants of Shetland and the isles pour libations of milk or beer through a holed stone, in honour to the spirit *Browne*, and I doubt not but the Danmonii were accustomed to sacrifice to the same spirit, since the Cornish, and the Devonians on the borders of Cornwall, invoke, to this day, the spirit *Brown*, on the swarming of their bees. With respect to rivers, it is a certain fact that the primitive Britons paid them divine honours; even now, in many parts of Devonshire and Cornwall, the vulgar may be said to worship brooks and wells, to which they resort at stated periods, performing various ceremonies in honour of those consecrated waters: and the Highlanders, to this day, talk with great respect of the Genius of the Sea; never bathe in a fountain, lest the elegant spirit that resides in it should be offended and remove; and mention not the water of rivers without prefixing to it the name of *excellent*†; and in one of the western islands the inhabitants retained the custom, to the close of the last century, of making an annual sacrifice to the Genius of the Ocean. That at this day the inhabitants of India deify their principal rivers is a well-known fact; the waters of the Ganges possess an uncommon sanctity; and the modern Arabians, like the Ishmaelites of old, concur with the Danmonii in their reverence of springs and fountains. Even the names of the Arabian and Danmonian wells have a striking correspondence. We have the *singing-well*, or the *white-fountain*, and there are springs with similar names in the deserts of Arabia. Perhaps the veneration of the Danmonii for fountains and rivers may be accepted as no trivial proof, to be thrown into the mass of circumstantial evidence, in favour of their eastern original. That the Arabs, in their thirsty deserts, should even adore their "wells of springing water," need not excite our surprise; but we may justly wonder at the inhabitants of Devonshire and Cornwall thus worshipping the gods of numerous rivers and never-failing brooks, familiar to every part of Danmonium.

The Druid rites come next to be considered. The principal times of devotion among the Druids were either mid-day or midnight. The officiating Druid was clothed in a white garment that swept the ground; on his head he wore the tiara: he had the anguinum or serpent's egg, as the ensign of his order; his temples were encircled with a wreath of oak-leaves, and he waved in his hand the magic rod. As to the Druid sacrifice, we have various and contradictory representations. It is certain, however, that the Druids offered human victims to their gods. And there was an awful mysteriousness in the original Druid sacrifice. Having descanted on the human sacrifices of various countries, Mr. Bryant informs us, that

* "That the Druids worshipped rocks, stones, and fountains, and imagined them inhabited, and actuated by divine intelligences of a lower rank, may be plainly inferred from their stone monuments. These inferior deities the Cornish call *Spriggian*, or spirits, which answer to *Genii* or *Faeries*: and the vulgar in Cornwall still discourse of their *Spriggian*, as of real beings, and pay them a kind of veneration." Borlase, p. 107.

† See Macpherson's *Introduction to the History of Great Britain and Ireland*, pp. 163, 164.

among the nations of Canaan the victims were chosen in a peculiar manner; their own children, and whatsoever was nearest and dearest to them, were thought the most worthy offerings to their gods! The Carthaginians, who were a colony from Tyre, carried with them the religion of their mother country, and instituted the same worship in the parts where they settled. It consisted in the adoration of several deities, but particularly of *Kronus*, to whom they offered human sacrifices, the most beautiful victims they could. Parents offered up their own children as dearest to themselves, and therefore the more acceptable to the deity: they sacrificed "the fruit of their body for the sin of their soul." *Kronus* was an oriental divinity—the god of light and fire; and, therefore, worshipped with some reference to that element. He was the *Moloch* of the Tyrians and Canaanites, and the *Melech* of the East. *Philo-Biblus* tells us, that in some of these sacrifices there was a particular mystery, in consequence of an example which had been set these people by the god *Kronos*, who, at a time of distress, offered up his only son to his father *Dyonisos*. When a person of distinction brought an only son to the altar, and slaughtered him by way of atonement, to avert any evil from the people—his was properly the mystical sacrifice, imitated from *Kronos*, or from Abraham offering up his only son Isaac. Mr. Bryant is of opinion, that this mystical sacrifice was a typical representation of the great vicarious sacrifice that was to come. At first, there is no doubt but the Druids offered up their human victims with the same sublime views. The Druids maintained, *quod pro vita hominis tisi vita hominis reddatur, non posse aliter deorum immortalium numen placare*.* This mysterious doctrine is not of men, but of God! It evidently points out THE ONE GREAT SACRIFICE FOR THE SINS OF THE WHOLE WORLD!

(To be continued.)

THE MASONIC PRESS THROUGHOUT THE WORLD.

One of the New York papers, under the above heading, offers the following information:—

England.—The FREEMASONS MAGAZINE AND MASONIC MIRROR, edited weekly, by Bro. H. G. Warren, London.

France.—Le Monde Maçonnique, edited by Franc Favre and L. Ulbach, Paris.

Holland.—Maçonniek Weekblad, edited by Bro. Andriessen, Utrecht.

Germany.—Die Freimaurer Zeitung, weekly, by Bro. Moritz Zille, Leipsic.

Die Bauhütte, weekly, by Bro. J. G. Findel, Leipsic.
Latomia, quarterly, by Bros. Merzdorf and Schletter, Leipsic.

United States.—The Freemason's Monthly Magazine, by Bro. Charles W. Moore, Boston.

The Masonic Review, monthly, by Bro. Cornelius Moore, Cincinnati.

The Voice of Masonry, monthly, by Bro. Rob. Morris. Chicago (now defunct.)

The Trowel, monthly, by Bro. H. G. Reynolds, Springfield, Ill.

Der Triangle, semi-monthly, by Bro. Ed. Roehr, Brooklyn, L.I.

The New York Sunday Despatch, the New York Saturday Evening Courier, and the New York Era, each contain several columns devoted to a Masonic Department.

"The New Testament translated into Englysshe, by John Wycliffe, with a Rule and Kalendar of pistles and gospels after ye use of Salisburie," a very elegant manuscript on vellum, in a very clear hand, with capitals illuminated in gold and colours, sæc. xx., has been sold during the week, among other interesting varieties, by Messrs. Sotheby and Wilkinson, at £350. It was purchased by Mr. Henry Stevens, after a severe contest with Mr. Boone.

* Cesar, p. 124.

THE MASONIC MIRROR.

MASONIC MEM.

The Grand Lodge of Ireland have voted the sum of £20 towards the relief of the family of the late Rev. John Carroll. One of his orphan children, though somewhat over age, has been likewise unanimously admitted as an inmate of the admirable orphan school supported by this ancient fraternity. —*Irish Times.*

VISIT OF THE CHILDREN OF THE FREEMASONS GIRLS' AND BOYS' SCHOOL TO BRIGHTON.

It is now five years since (1863) the Committee of the Girls' School accepted an invitation, emanating from the Royal York Lodge, (then No. 394, now No. 315,) for the children to visit Brighton, the "Queen of Watering Places." At that time we dwelt fully upon the untiring efforts of our sea-side brethren to secure the happiness of our youthful friends, and the success, beyond expectation, which attended the same. Not a child, we venture to state, now in the school, looks back with other than joyous feelings to such a visit, and the prospect of another, which by this time they have been made acquainted with. Five years tells tales,—old pupils gone—new ones accepted,—so that a diminution of pleasure cannot reasonably be anticipated.

From the official notice and programme which has been forwarded to us, we gather that the day selected is Friday, August 14th. We earnestly hope to be enabled in our next issue to record fineness of weather upon the occasion. The invitation, it is gratifying to state, for the coming visit, has been made by the whole of the Brighton Lodges (4), represented by a committee of 24; and further, a like invitation has been extended to, and accepted by, the Committee of the *Boys' School*. This unselfishness is truly gladdening, and speaks volumes for the interest displayed (apart from the noble subscriptions from time to time) for our schools and *protégées*. The children are expected to reach Brighton about 11.30 a.m., and will (accompanied by the Committee) proceed immediately to the Royal Pavilion, where luncheon will be in readiness for them. This accomplished they will inspect the Pavilion, and amuse themselves until 2 o'clock upon the lawns, when they will dine in the music room. After dinner the children will proceed to the parades, cliffs, pier, &c., and return to the Pavilion between four and five o'clock. At four o'clock the Brighton and visiting brethren, and friends, will partake of a cold collation in the banquetting room (tickets for which must be secured by the 11th inst., of Bro. Challen, 65, King's-road, Brighton, Hon. Sec.), under the presidency of the esteemed V.W. the D. Prov. G.M. The children having sung grace will adjourn to tea at five o'clock. Tea concluded, further amusement will be permitted, and each child, we believe, will carry away with her, or him, a souvenir to record the visit to Brighton of 1863. Not the least pleasing feature of the day, and innocent enjoyment created thereby, will be the attendance (by kind permission of Colonel Drysdale, C.B.), of the band of the 9th Lancers throughout the festival.

METROPOLITAN.

THE PRINCE FREDERICK WILLIAM LODGE (No. 1055).—The installation meeting of the above lodge took place at Bro. Stiles's, the Knights of St. John's Hotel, St. John's Wood, on Wednesday, the 22nd ult. The brethren present on that occasion were Bros. Miles Stapylton, W.M.; J. L. Syms, S.W.

Williams, J.W.; Caulcher, P.M. and Treas.; Stacey, P.M. and Sec.; F. G. Baker, S.D.; Key-Harvey, J.D.; Wuest, I.G.; and W. Watson, Steward. The P.M.'s, the whole of whom from the formation of the lodge were present, Bros. Caulcher, J. J. Harvey, E. J. Fraser, Thos. Robinson, and Thos. Alex. Adams, P. G. Purst. Other members, Bros. Brittain, Walton, Woods, Eckford, Cubit, Bailey, Mullins, Austen, Stiles, Sutton, and Pierce. The visitors were Bros. Joseph, W.M. 1166; E. H. Smith, 194; Matthew Cooke, Sec. 23; W. Platt, P.M. 168; Simpson, P.M. 211; Sedgwick, S.W. 211; Gilbert, 211; Dunphy, S.W. 202; W. B. Ford, 211; T. Dennis, 704; and D. Nelson. The business of the evening consisted in certain passings, initiations, and the installation of the S.W. as W.M., which ceremony was most ably performed by the out-going W.M., who afterwards had a very neat, and handsome P.M.'s jewel presented to him by the lodge. The new officers were as follows:—Bros. J. L. Syms, W.M.; Hugh Williams, S.W.; F. G. Baker, J.W.; J. D. Caulcher, re-invested Treas.; H. A. Stacey, re-invested Sec.; Key-Harvey, S.D.; G. Wuest, J.D.; Woods, I.G.; and W. Watson, Steward. The prospects of the lodge are of the best. Increased prosperity is a strong characteristic, and perfect harmony amongst its members speaks greatly in their favour. After the lodge was closed some two or three and thirty brethren sat down to a very elegant banquet, which gave universal satisfaction, and the evening passed off with great *éclat*.

LODGE OF FINSBURY (No. 861, late 1163).—This young and flourishing lodge met at Bro. Wicken's Prince of Wales, Banner-street, St. Luke's, on July 30th, Bro. James Bond, W.M.—the second emergency meeting since the installation in May last, viz., June 19th, to initiate Mr. John Kitchen, Mr. George Roberts, and Mr. George Manning; and on July 30th, Mr. B. Hayden, Mr. Hames, and Mr. R. W. Southey, into the mysteries of ancient Freemasonry. The lodge was opened in form, the ballot being declared in favour of the last three gentlemen. The initiations and passings were ably performed by the W.M. and officers, Bros. G. Lach, S.W.; Mackey, J.W.; T. E. Pardy, S.D.; G. L. Walker, J.D.; C. Excell and J. McLean, P.M.'s; J. Poody, Sec.; and G. Tutill, Treas. There was a strong muster of the members, and a goodly number of visitors, viz., Bros. E. Farthing, P.M. 101; Thos. Pickering, P.M. 33; W. J. Ward, 1235; E. Legg, 101; G. L. Walker, 429; F. McCulloch, 11; H. J. Thompson, 78; Bro. H. Buckland, of St. Paul's Cathedral, very kindly and ably presided at the harmonium. The W.M. read some communications from Grand Lodge, one particularly referring to the alteration of the number of the lodge 861, late 1163. The brethren having voted, at a previous lodge, a P.M.'s jewel to Bro. McLean, P.M., the W.M. had the pleasing duty of presenting it. It was manufactured by Bro. H. J. Thompson, Little Britain, with his usual good taste. Bro. McLean acknowledged this token of esteem in an able, neat, and appropriate speech. Bro. Farthing, P.M. 101, one of the House Committee for the Boys' School, most energetically appealed to the brethren for subscriptions on behalf of that charity (which met with good response), for the festival on the 8th inst. This not being a banquet night, the brethren numbered between thirty and forty, which speaks well for Freemasonry, and this lodge in particular. All business being ended, the lodge was closed. The brethren expressed themselves pleased with such a happy meeting, and separated at 10 o'clock in harmony and brotherly love. The summer banquet will take place on Thursday, 11th inst., at Bro. Baringfield's, Crown Tavern, Broxbourne, Herts.

MAYBURY LODGE (No. 1271).—The consecration of the above lodge took place at the Freemasons Tavern, Great Queen-street, on Wednesday, the 29th inst. Bro. S. B. Wilson, assisted by Bro. Binckes, as Chaplain and Orator, performed the ceremony. At the opening of the lodge, Bro. S. B. Wilson assumed the chair of W.M., Bro. Patten that of S.W., and Bro. A. Duff, that of J.W. After the consecration of the lodge a Board of Installed Masters was formed, and Bro. Benjamin Webster, P.J.G.W., P.G.S., and P.M. No. 183, was installed as the first W.M. of the new lodge. He was pleased to appoint and invest, in accordance with the warrant, the following brethren as his officers, viz.:—Bros. Richard Churchill, S.W.; George Penny, W.M. of 200, J.W.; John Reddish, P.M. 183, Treas.; Thomas John Jerwood, P.G.S., P.M. 183, Sec.; David Bolton Rawe, S.D.; Thomas Williams, J.D.; Edward Canton,

M.D., I.G. Collars were also reserved for the Rev. Edward Moore, P.G. Chap., as Chaplain, and Bro. Thomas Bacon of No. 108, as Steward. The other members present were Bros. A. J. Duff, *Tiler*, P.M. 275 and 955; G. Borlase Childs, P.M. 113; J. Lavender, P.M. 183; H. Mahomed, P.M. 183, and J. Smith 578. The visitors on the occasion were—Bros. S. B. Wilson and Patten, P.G.D.'s; F. Binckes, P.M. 10; W. Watson, P.G.S.; and Matthew Cooke, Sec. 23. Amongst other rules of the new lodge one is worthy of mention, it being to give five guineas annually to the boy and girl who gain the silver medal, in each of the respective Masonic schools, for the purpose of being applied by the children's friends to find them what they most need when leaving those institutions. The lodge having been closed, the brethren adjourned to one of the best banquets ever served in the Freemason's Tavern. After dinner, Bro. Benjamin Webster, the W.M., than whom a better chairman cannot be found, rose and said, loyalty was the foundation-stone of Freemasonry, and it was needless to endeavour to enlist their loyalty, because it was already enlisted in every Mason's heart, both for the best of Queens, and in strong sympathy for her loss. He then proposed "The Queen and the Craft." Before he proposed the next toast he desired to say a good word for himself. His associations prevented a regular attendance, and he might not be able to carry out his duties as he could wish, but if he erred it was human, and he hoped they would exercise the divine prerogative and forgive. He might say he was now making an excursion into Freemasonry, such as he had not made for a long time, and therefore he besought their indulgence. They had drunk the toast of the head of the nation, and now they came to that of the head of the Craft, to whom, as a nobleman and a gentleman, they all wished a long life. The health of the M.W.G.M., the Earl of Zetland, followed.—Bro. Webster then proposed the D.G.M. and Grand Officers, coupled with Bro. Patten's name, who returned thanks.—The W.M. requested particular attention and good bumpers to the next toast. They owed a debt of deep gratitude to Bro. S. B. Wilson, who had honoured them by performing the ceremony of consecrating their lodge. When men of eminence gave their minds to such services, it was only to be deplored that they were not more frequently called upon to perform them. He felt the difficulty of his position, for it was not only his gratitude for the services Bro. Wilson had rendered to the lodge, but it was a high honour to himself personally, as its first W.M.; therefore, on his own behalf, and in the name of the members of the Maybury Lodge, he hoped to convey their feelings of gratitude, and he called upon them to drink the health of Bro. S. B. Wilson, P.G.D.—Bro. S. B. Wilson replied, thanking them for the toast, and expressing the pleasure he had felt in consecrating their lodge.—Bro. REDDISH, Treas., said it was a pleasure to him to propose the next toast. For a great many years he had been acquainted with their W.M., Bro. Webster, who was well known as forwarding all charities, and in connection with that of the Royal Dramatic College, the Maybury Lodge had been formed. The W.M. had received him into Masonry, and he supposed that was why he had invested him as Treasurer, although he hated to be troubled with other peoples' money; yet, as he was also the representative of another institution, he thought he could not do better than connect it with Masonry, so he would give them the health of Bro. Webster, their W.M., than whom a better man did not exist, one who took a liking to people and stuck to them, and in whose praise it was impossible to speak too highly. The toast was loudly cheered. Bro. Webster, W.M., was very much obliged to Bro. Reddish for the proposal of his health. He supposed that from their long friendship he was disposed to overlook many faults, but he knew, for himself, that no good and true man was amongst those who never had a fault. He had seen numerous changes, vicissitudes, and difficulties. In his early career he had suffered deep distress, but had always maintained that honesty was the best policy—honour the better road—and by it arriving at a better crown than by any indirect means. He had arrived at a crown that day. He deemed no position more eminent than that of being W.M. of the Maybury Lodge, and he thanked them all for their presence, for not only was it that they were in the Maybury Lodge, but they were also encouraging the Royal Dramatic College, from whence it sprung, and which would give a home to poor old actors. It was supported by the Queen, the late Prince Consort did all he could for its welfare, and it would rise to a position in Britain, and stand alone in the world. The lodge, he hoped, would ever be connected with the College, and arrive at that honourable position in the Craft which it ought to take. For the reception

of his health as their first W.M., he was pleased and grateful. The W.M. next proposed the Masonic Charities, admitting that there was essentially a bend in their inclinations towards the girls. When they walked round the Hall on their festival, who could look upon them with an unshed tear, and remember that they had been lifted into pure life by that charity. Of the boys he might say the same, and he was glad that the Maybury Lodge had determined to give to each boy and girl, annually, being holders of the silver medal, five guineas when they left their school. He coupled the toast with the names of Bros. Patten and Binckes. Bro. Patten could not think of urging the claims of the girls just at the time Bro. Binckes was about to commence a new era in his school, and therefore, left the reply in Bro. Binckes's hands. Bro. Binckes said the aged had passed through life and left the young as the most interesting of their charges. He could not refuse to admit to place the girls first, as most needful to be protected against the shoals and quicksands of life, but he must appeal to them on behalf of the Boys' School; and he did so to a lodge that had its existence from charity, because that institution was, similar to their Dramatic College, busily engaged in providing a home for more inmates. Bro. Binckes wound up by alluding to the "newspapers and organs of the day," as showing what had been the success of the last festival, but not one word was mentioned as to THE FREEMASONS' MAGAZINE which has aided the charities more than all the newspaper press put together. The W.M. gave a toast of friendship—the Secretary. He had taken upon himself a laborious duty, and none knew better how to perform it. The long private friendship that had existed between himself, the W.M., and the Secretary, was very pleasing to both. Bro. Jerwood was a lawyer; and though they were such old friends he, the W.M., had never employed him, for he feared that law and friendship, even between attorney and client, seldom conducted to each other. Bro. Jerwood deserved the friendship of them all. He was a good man, a good brother Mason, a good supporter of the college, and a good fellow in every shape—friendly, socially, morally, and charitably.—Bro. JERWOOD was at a loss to know how to return thanks. The W.M. had kindly introduced his name, and has he had been more or less acquainted with the majority of the brethren present for some years, and had taken a warm interest in the formation of that lodge, he hoped to be Secretary for many years to come. The lodge had arisen out of a noble charity, and he thought the Craft was greatly indebted to them for the baby born that day. He was very happy that the good precedent had come from that lodge at its birth, to give to both boy and girl when they left the school a sum of five guineas annually; and as they had originated the plan and would only give to one boy and girl, whereas many left each year, they would not be at all jealous if other lodges would follow their lead towards the other children, for he thought there were many things useful to both children that only wanted a little money to purchase, and the best plan was to let them have the money and buy what they wanted for themselves.—The W.M. said he was still harping on the same string—his next toast was "The Officers of the Maybury Lodge." It was their first meeting, so he would be charitable, and suppose them all more perfect than he was—which was very easy—and as they were all personal friends of his own, he was sorry to have to use such language, but it was true, better men it had never been his lot to meet. He would not more particularly allude to bowie knives and revolvers, because the J.W. was a very amiable man. The S.W. had given the ground on which the Dramatic College was built, and with what gratifying result was known to them all. He concluded by proposing the Officers of the lodge.—Bro. CHURCHILL, S.W., said the W.M. had thanked him for all sorts of things, but that was not just. It was entirely owing to Bro. Jerwood that he had given the ground for the College, and because of his great esteem for him.—The J.W., Bro. PENNY, was yet untried, but he was heart and soul, waking and sleeping, deeply interested in Freemasonry, and should do his best.—The S.D. Bro. RAWE, was very happy to have been so highly honoured, and would study to deserve it.—Bro. WILLIAMS, J.D., was proud at the position it gave him, and should try to do his duty perfectly.—Bro. Dr. CANTON, I.G., was truly grateful for the toast. His office was one of minor importance, but it was his first position in Freemasonry; he felt how it was due to the W.M., and he hoped to do his duty in that station of Freemasonry to which it had pleased the W.M. to call him. Several other toasts were given, and the meeting broke up.

PROVINCIAL.

CHANNEL ISLES.

JERSEY.—*St. Aubin's Lodge* (No. 958, late 1260).—At the regular monthly meeting held at the Masonic-rooms, on Tuesday, July 28th, the lodge was opened in the first degree soon after half-past six, by Bro. Dr. Hopkins, W.M., assisted by his Wardens, Bros. E. C. M. De Carteret and Orange. The Secretary read the circular convening the brethren, also the minutes of the last two meetings, which were confirmed. A ballot was taken for the admission of Bro. Ph. Le Gallais, Jurat of the Royal Court, as a joining member, which was unanimous in his favour. On the proposition of the W.M., seconded by the S.W., it was resolved that an alteration be made in the first by-law, with a view to change the day of meeting from the last to the third Tuesday in each month. Bro. Holt was advanced to the pedestal, and having passed a satisfactory examination and been entrusted, retired from the lodge. The W.M. read a letter from the St. Brelade's Parochial School Committee, conveying a vote of thanks to the St. Aubin's Lodge, for a donation of £7 12s. 6d., to the National and Infant Schools of the town. A circular from the Grand Secretary was also read, announcing a change in the number of the lodge, from 1260 to 958, and another circular inviting the W.M. and Officers to be present at the laying of the first stone of the Boys' Schools, on August 8th. The S.W. was requested to represent St. Aubin's Lodge on the occasion. The report of the last quarterly communication of Grand Lodge was also laid before the meeting, when Bros. Stevens and Surguy were examined as to their proficiency, and afterwards raised to the sublime degree of M.M. by the W.M. Bro. Holt was passed to the degree of F.C. On the motion of Bro. Watson, seconded by the Chaplain, a candidate was proposed for initiation. The W.M. proposed, and the S.W. seconded, the admission at the next meeting of Bro. J. Hamon, of the Royal Sussex Lodge, as a joining member. The lodge was closed at a quarter-past nine in perfect harmony, and the brethren adjourned to the banquetting-room for refreshment. Several visitors were present, among them—Bros. Ainslie, W.M. of the Yarborough Lodge; Du Jardin, P.M.; Ph. Le Sneur, J.W. of La Césarée, and Bro. Hadol, a distinguished French Mason. The usual Masonic toasts were duly given and responded to, one in honour and affectionate remembrance of Bro. Capt. Smith, who had just started on a long voyage, and whose absence is a matter of regret, from his Masonic zeal and his valuable assistance in the formation of the lodge. The Chaplain returned thanks on his behalf, as having been himself introduced to Freemasonry, and been led to understand and appreciate the value of the Institution by Bro. Smith, at the same time embracing the opportunity to make some apposite remarks on Masonic union and harmony, as especially exemplified in St. Aubin's Lodge. The brethren separated soon after ten.

Lodge La Césarée (No. 590, late 860).—The monthly meeting was held on Thursday, July 30th, at the Masonic Rooms. The brethren assembled at seven o'clock, when, the lodge having been opened in the first degree, the minutes of the last regular, and also of an emergency, meeting were read and confirmed. Bro. Philip Baudains, jun., passed a satisfactory examination as an Apprentice, and passed to the degree of Fellow Craft by the W.M., who also gave the explanation of the tracing board. Ample testimony having been afforded as to the fitness of the candidate for the privileges of Freemasonry, the ballot for Mr. James Nicolle was unanimous in his favour. With him was associated Mr. H. le Bas, who had been previously balloted for. These gentlemen were then introduced, and received the benefit of initiation, followed by the customary charge. A letter from the Prov. G.M. was read, in which he stated that he was commissioned on behalf of Bro. Hodins, W.M. of the "Loge de Bienfaisance" at St. Malo, to present to Lodge La Césarée a copy of M. Chamski's work entitled "L'Univers dévoilé." Bros. Binet, P.M. and the Rev. F. de la Mare described the splendid reception which the St. Malo brethren had given to the few Jersey Masons who had accepted an invitation to attend a re-union of the Brittany Lodges, and their regret that so small a number had availed themselves of it, which resulted in an unanimous vote of thanks to Bro. Hodins, for both these acts of kindness and fraternal feeling. Circulars from the Grand Secretary were read, mentioning the change in the number of Lodge La Césarée from 860 to 590, and announcing the appointment of August 8 as the day for laying the foundation-stone of the Masonic Boys' School at Tottenham. Printed papers from the FREEMASONS' MAGAZINE were laid before the

meeting relative to the formation of a company for carrying it on, which resulted in a proposition, moved by Bro. Dr. Hopkins, and seconded by the S.W., that the lodge take five shares. This being a financial question which requires due notice, the consideration of it was deferred till the next meeting. Notice of motion was given by Bro. the Rev. de La Mare, having for its object the abolition of refreshments at emergency meetings of the lodge, and another by Bro. Alavoine, to provide for the selection of a brother by the W.M. at each meeting to give a discourse on some Masonic subject. No other business being brought forward, the lodge was closed at a quarter to ten. About 50 brethren had been present, of whom the greater part remained for refreshment, notwithstanding the lateness of the hour, owing to the length of the proceedings.

ST. MALO.—A very interesting meeting was held at St. Malo on Saturday, July 18th, consisting of a reunion of the Brittany Lodges. An invitation had been sent to the Jersey Brethren to attend, but few, however, were able to accept it, owing to want of means to return without the loss of three days. The Prov. G.M., and about ten others, represented the English Craft on the occasion, and had a great treat, since no effort had been spared to pay them respect and give them a hearty reception. Those who had not previously witnessed the French method of working, were much interested in the ceremonies, the form of which differs much from that adopted in England, though, of course, the landmarks are all identical. The Jersey Masons were highly delighted to meet their esteemed and distinguished friend and Brother Advocate Rutier, who, of course, gave them an opportunity of again hearing one of his stirring orations. All business having been finished, including two invitations, the party adjourned to the Hotel de la Paix, where a banquet had been prepared on a grand scale. On the next morning, about forty Brethren, among whom, of course, were the Jersey Masons, partook of the hospitality of Bro. Hodins, W.M. of the "Loge de Bienfaisance" of St. Malo. Doubtless a return visit will be paid on occasion of the consecration of the Temple at St. Helier, in the course of the autumn.

CORNWALL.

PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge was held on Thursday, the 30th July, at Truro, when there was an unusually large attendance of brethren from every part of the province, as well as of many of the brethren from the southern towns in the province of Devon. Additional interest was felt in this meeting from its being generally known that Bro. Augustus Smith, M.P. for Truro, of Tresco, the lord of the Scilly Isles, would be installed as the Grand Master of the Province of Cornwall, in the room of Sir Charles Lemon, Bart., whose great age and increasing infirmities had induced him to resign an office the duties of which he could no longer perform with satisfaction to himself. This office the hon. baronet of Carlew had held ever since the death of Sir John St. Aubyn—a period of about twenty-five years.

There are sixteen lodges in Cornwall, and brethren were present from all of them. The railway companies had facilitated their travel by liberally granting tickets to the brethren to enable them to go and return from Truro at a single fare.

The R.W.D. Prov. G.M. of Devon, the Rev. John Huyshe, M.A., Grand Chaplain of England, attended, as did also the Prov. G. Secretary of Devon, W. Denis Moore, and there were a great number of the officers and brethren of the Three Towns.

At ten o'clock the brethren began to assemble in the Grand Lodge, which was held in the Council Chamber at the Town Hall, which had been kindly granted by the Town Council for that purpose. At half-past ten the R.W.G.M. of Cornwall, Bro. Augustus Smith, ascended the throne, and, having opened the lodge in due form, stated that there was a communication to be made to them from the Grand Master of England, the Earl of Zetland, during which it would be his duty to retire.

The G.M. then withdrew along with several of the officers.

The D. Prov. G.M. of Devon then ascended the throne, and produced a warrant for the installation of Bro. Augustus Smith, the D. Prov. G.M., as their future Grand Master.

This warrant was duly read by the Grand Registrar of the Province, Bro. T. Chirgwin, of Truro, after which the Lodge was re-opened, and the imposing ceremonial of the installation of the Grand Master was proceeded with.

The R.W. the GRAND MASTER having entered the Lodge, accompanied by the attendant officials, walked to the front of

the throne, and having knelt down, proceeded to take the oath of office, which was administered with great solemnity by the Deputy Provincial Grand Master of Devon, and sealed on the volume of the Sacred Law.

This done the Dep. Prov. G.M. of Devon, amidst loud cheers, placed around the neck of the Grand Master of Cornwall the gold collar of his high office. He then resigned the throne to the newly elected Grand Master, and having taking a position on his right, the brethren standing in order as Masons, the R.W. D. Prov. G.M. of Devon proceeded to congratulate Bro. Smith on his elevation to the highest dignity that could be conferred upon him in the province, and remarked that it would be a work of supererogation on his part to address him at any length on the performance of his duties, inasmuch as through the very great age and infirmities of the late Grand Master of Cornwall (Sir Charles Lemon) he had, as Deputy Provincial Grand Master, performed for the last eight years all the duties that appertained to the high office which he was now himself called upon to fill. The duties of the office would not therefore be new to him, and they would no doubt be as efficiently performed in future and with the same zeal as during the time that he had performed them as deputy. The Right Worshipful Master of Devon concluded an excellent address by expressing a hope that the Grand Master of Cornwall might live for many years and enjoy a large share of health to fulfil the duties which now devolved upon him. (Loud applause.)

The D. PROV. G. MASTER OF DEVON then proposed a Masonic salute, the brethren taking time from him. The honour was accorded with great enthusiasm, and in excellent time.

The R.W. the G. MASTER OF CORNWALL then acknowledged the high honour which had been accorded to him, remarking that he felt so deeply the honour that had been paid to him that he found it difficult to give expression to the emotions by which he was influenced. He trusted that he should carry out the duties that devolved upon him with satisfaction to the brethren of the province, and to the benefit of the Order generally. It had been his fortune to work for many years under the excellent instructions and assistance of the late lamented Earl Fortescue, and their brother now present, the Grand Chaplain of England. He had also had the benefit of the advice of their late excellent Grand Master, who, when he found himself unable to perform the active duties of his office, had expressed a desire to resign, but had been induced to retain his office to the present time. Sir Charles Lemon had, as long as his health would permit, fulfilled all his Masonic duties, as he had those of every other of the numerous positions that he had held, with marked ability and earnestness, and in that respect was a bright example and pattern to himself. The R.W. Grand Master concluded a brief and excellent speech by a reiteration of thanks for the honour conferred upon him.

The business of the installation being concluded, the brethren proceeded to form in procession, headed by a volunteer band, and bearing the banners of the different lodges, wended its way along Boscawen-street, up King-street, through the Cross to the western end of the church, where the brethren deployed left and right, in order to allow the R.W. Prov. G.M. and his staff, preceded by his banner and sword bearer, to pass up the centre to the church. The town in all its main thoroughfares was crowded with people, and the interest that the inhabitants took in the affair was manifested by the large number of flags that were suspended from the houses, and which gave to the clean and beautiful town of Truro all the gaiety of a holiday jubilation. The assembly of the brethren, numbering fully two hundred, a large number of whom were Provincial Grand Past and present officers, was the largest that had been seen in any town in Cornwall for many a year.

The sermon was preached by the Rev. W. H. Wright, Past Prov. G. Chap. for Staffordshire and Cornwall, and P.M. of the Merituran and Cornubian Lodges, of Trejumbo, Marazion. The rev. brother took for his text the subject of Jacob's ladder, in Genesis xxviii. 12: "And he (Jacob) dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven, and behold the angels of God ascending and descending upon it." The preacher commenced by remarking on the character of Jacob, contrasting it with that of Esau his brother, and showing that for some time he groped in the dark, although he exhibited a Christian reverence for the promises made by the God of his fathers, which Esau put from him with a sceptical contempt. Esau was in fact a Deist; he did not deny that there was a God, but he supposed that He was too much occupied to interest Himself in the personal concerns of His creature

man. Following up the subject, and showing the covenant that was established between God and Jacob, he called attention to three especial points in the vision of Jacob: First, whereon the ladder rests; second, whereunto it reaches; third, the steps of which it is composed. Without following the preacher through all his discourse, it may be interesting to a large number to be able quietly to read what he says in reply to the criticisms of Bishop Colenso on the historical veracity of the Bible. After remarking that it required but little knowledge of the world at large, or of our own hearts, to pronounce that the need of a revelation is universal, he thus proceeded—We need not remind you that the opposite to this doctrine is the leading tenet of Rationalism, or of the stir and excitement which since our last meeting have prevailed throughout the country in consequence of the avowed advocacy of deistical or rationalistic opinions by an unhappy and misguided Bishop of our Church. He publishes a book against the Pentateuch—a book whose preface is that of a Pharisee, and whose substance and argument are those of the Sadducee, in which book, with just sufficient knowledge of Hebrew to spell out the words in the original text, he proceeds with his task of demolition, wresting that and other portions of Scripture to his own destruction. He works out upon his slate a number of arithmetical calculations to demonstrate the errors of the Bible, which any Hebrew boy would tell him were his own mistakes, and he argues by a system of metaphysics which admits of no axioms, and at the same time of an indefinite number of postulates that the whole Bible history is a forgery—as if the forger who should first attempt to palm off the original documents upon his countrymen should be so recklessly indifferent as to the common plausibility of the tale that he should make choice of improbable numbers which would only hinder the imposture, when numbers which would at least have a semblance of truth were equally open to his selection. But it is not our province or present purpose to consider those objections. We have only to glance at the Bishop's system of ethics as conflicting with the example recorded in the text. We deem, as we have already stated, that man needs a revelation; that the ladder—i.e., the means of access to God—rests upon the Bible. Not, so, however, the Bishop of Natal. He tells us that "our belief in the living God remains as sure, though not the Pentateuch only but the whole Bible were removed," and that certain passages of Scripture which he condescends to approve of are "naturally written upon men's hearts by the finger of God as surely as by the hand of the Apostle in the Bible." Making every allowance for the poetical character of the expression—"written on the heart"—we distinctly deny that there is in every man naturally the same sense of moral rectitude; so that the writing on the heart, if sure (which is at the best doubtful), is certainly not as sure as the "line upon line and precept upon precept," contained in God's word. But if by the expression "surely" we are to understand sureness both as rule and motive, we contend that to take away the Bible is to take away all that motive to self-denying obedience of moral laws which is drawn from the revelation of the transcendent love of God to man. No; we join in the loving utterance of the Psalmist, "The entrance of thy word giveth light, it giveth understanding to the simple." Even if we suppose certain natural ideas of rectitude still graven on the heart, man by nature is like the ship laid up in ordinary; but receiving God's word, with its motives for obedience, he is like that same ship when her orders have arrived to fit out and sail—a motive is imparted, and the change is like one from death to life as she prepares to give her breast to the billows and walk forth upon her majestic march. But we have to notice the cool comfort which the Bishop proposes to those who will give up the instruction of God's word, which it is his avowed object in his publications to recommend them to do. After lamenting the evils necessarily concomitant upon the indulgence or liberty or license (call it which you will) of his proposed new system, and stating in as many words that "he who is unclean will be unclean still," especially after he, the Bishop, has removed all motive for cleanliness—as if it were a matter of indifference that the man of sin should be emancipated, or the lost and erring sought out and saved—he then proceeds with the grim consolation to believers who are to consent to infidelity, telling them that "the light of God's love did not shine less truly on pious minds when 'Enoch walked with God' of old, though then there was no Bible in existence, than it does now." We do not doubt so specious a proposition. Observe the words "than it does now." Now at this present time there is a parallel between living believers—whom the Bishop designates as

meek, lowly, loving souls—and Enoch the example quoted Enoch living near Adam was not in ignorance; if the Bible was not written, nor writing itself invented in his day, still he was equally instructed in a revelation by the Adamic traditions of his time, which traditions, it is not hard to imagine, are incorporated now in the written words of God. But the parallel would not hold good between a believer now renouncing the word of his God and Enoch holding steadfastly and faithfully to the holy traditions of the purest patriarchal religion. But still, granting, for the sake of argument, this postulate of the Bishop, we suppose in our hearts that he never intended to delude, but, as a piece of reasoning, it is a fair example of the absurd. The Bishop seems to say—"Believer, fling away your Bible, and you will then find comfort in the example of Enoch, who did without one." Well, suppose it is done, and that I then go to the Bishop of Natal to comfort my soul by the application of the example of Enoch; his reply is, that Enoch being nowhere named in the Bible, and that as I have consented to throw away the Bible as false, it follows that there never was such a man as Enoch to derive comfort from. It is true that an educated and faithful people like our countrymen do but smile at the Bishop's conceits; but religion wounded in the house of her friends, and sighing over the waste mission-fields of Africa might weep in effigy like "Rachel weeping for her children." O! the writer of that rash book hath need indeed of the prayers of the Church that he fall not away for ever like the first Bishop who fell; that God would guide him into truth, and deliver him from the false lights of self-canonical doubts, which leave the soul stranded and a wreck upon the quicksands of infidelity and despair. Observe, again, the ladder rests upon the volume of the sacred law as an inspired word; but the question arises, "What are we to understand by inspiration?" Are we to accept the ridiculous definition which the Bishop is pleased to attribute to us as a fair representation of prevalent belief upon this point. I will read his definition, and your own heart will answer nay. The prevalent belief is that "every verse of the Bible, every word of it, every syllable of it (where are we to stop?), every letter of it, is the direct utterance of the Most High." "Such," says the Bishop, "was the creed of the school in which I was educated. God is my witness what hours of wretchedness I have spent in reading the Bible devoutly from day to day." If such were the Bishop's creed, we marvel not that his mind should undergo so violent, so indignant a reaction; but we entirely deny his premises. Who ever was guilty of such an idolatry of a single letter even in the Bible, who ever approached a comma with the profound veneration described, or prostrated his whole soul before the mystery of a semicolon? We deny the charge. No church ever gave such an extravagant definition of inspiration, and, what is more, the Bible does not claim such a kind of inspiration for itself. Such a notion of inspiration supposes every word and letter in the book to have been written by God's finger, in our own modern language, and on an imperishable material, and that we gaze upon the very copy so composed. The truth is, that from the very nature of the case such a primary inspiration is scarcely, if at all, compatible with any book written by man. And so there is no other claim in the Bible than the claim to gradational inspiration. It was primary inspiration when God spake on Sinai—spake to a prophet or spake by his son; it was secondary inspiration which heard his word. The mind of man could not from its imperfection receive a perfect reflection of God's mind any more than the troubled or rippling surface of the lake could receive a perfect image of the sun. And again, when that hearer of God's spoken word commits the same to writing, it becomes tertiary inspiration—inpiration, *i.e.*, in a lower degree—for a man cannot communicate to others in speech or writing the conceived word, or thought, or fact, exactly as he conceives it himself: it becomes, in fact, the reflection of a reflection. And then again, in the Bible history we come down to quartary inspiration. That history may speak of the Lord's battles, or the Lord's deliverances of His people, or the Lord's doings—God may be said in this case to speak by action rather than by word, and the recorder of the action, inspired with a full love of truth in seeking to learn the fact and express it correctly, has to express it according to his own words, and his own peculiar method of thought and judgment. And, lastly, I think you must go on even to quinary inspiration if you take into your account the records of past events anterior to the writer—nay, even anterior to writing—and which the writer has received as the most holy, the most

cherished, the most venerated traditions of his fathers; and which, although apparently guarded with the sweet rhythm of sacred song, are yet liable to be coloured, however slightly, with the impressions belonging of necessity to the different minds by which they were reverently transmitted: like the slightly discrepant and yet harmonizing version of the traditions of our own wide-spread craft. You may agree with me, or you may differ from me, in this opinion of gradational inspiration offered to you as humbly as it is reverently entertained; but, nevertheless, we think that the minutely literal inspiration with which we are charged by the Bishop of Natal is certainly not the kind of inspiration which God's word challenges to itself. Its spirit, its essence, its very life, is its Divine inspiration. The prophet and the priest, the fisherman and the shepherd, the king and the Lawgiver, are the varied persons who, with varied tongues, and varied habits of thought, speak therein of God; but amidst this variety we recognise one voice of God which permeates the whole like one sweet strain of harmony from many instruments of diverse forms and construction. Can we learn more of God from records and traditions that from unaided nature? I unhesitatingly reply—We can! as the geographer or the traveller learns from his predecessors in research. Besides we can put no other book in competition with God's word. The Bishop seems to propose as substitutes a passage from the Koran, a quotation from Cicero, and a hymn in honour of the Hindoo idol Ram. No, we reply, the Koran is nothing but a clumsy imitation of the Bible; the Bible was the very standard of sublime sentiment long before Cicero wrote; and as to the Idol Ram, the word of God shall stand firm long after Ram and other idols shall have been "given to the moles and to the bats." We go to the Bible, not to ascertain the precise ratio of increase in Israel, contented, as we are, to know that they did increase in accordance with the promise; not to learn how many people could stand at once in the court of the Tabernacle; not to learn the extent of the multitude which Joshua could address at one time; not to know the kind of tents in which the migrating shepherds dwelt in the wilderness; not to know how their cattle could be fed in the wilderness whilst themselves were being fed by miracle; not to enquire whether the High Priest carried the sacrifices beyond the camp in waggons like those used ages before in Egypt, or whether he employed the whole tribe of Levites, his appointed assistants, in the inferior ministrations of his office. We do not study God's Word to enquire whether the Israelites departing from Egypt were armed with swords or only with staves and other ready weapons;—we go not to that word, in short, to study any of those small niceties of criticism, as captious as unprofitable, which the Bishop brings before us; but we go to the Bible to meditate upon God, if, peradventure, our character, like a flower of the field, may take tint and freshness from gazing upon the sun. We cannot follow out the preacher any further, but after much more argument and illustration he concluded by an appeal to the Brethren in behalf of the funds of the County Infirmary. A collection was made, and the amount realized—£10 18s. 6d.—was at once handed over to increase the funds of that valuable institution.

The brethren then re-formed in reverse order, and headed by one band, and brought up by a second, the whole party proceeded along King-street, Kenwyn-street, Calenick-street, up to the Infirmary, thence down Lemon-street, and to the Town Hall, where the Lodge was again opened, and proceeded to transact the annual business. The Prov. G. Treas., Bro. E. T. Carlyon, brought up his report for the past year, which showed a balance, after paying the current expenses, of £168 0s. 2d.

Bro. REGINALD ROGERS, Prov. G. Sec., stated that the progress of Freemasonry in the province was very satisfactory. There were 468 members, being an increase of 54 on the former year. Two new lodges had been formed, and a third was about to be opened at Fowey. Several amendments to the rules were considered, after which the following appointments of officers for the ensuing year were made:—

Bro. Aug. Smith, <i>M.P.</i>	Prov. G. Master.
" Reginald Rogers	D. Prov. G. Master.
" W. H. Jenkins	Prov. G.S. Warden.
" Capt. Colville	Prov. G.J. Warden.
" Thos. Mills	Prov. G. Treasurer.
" E. T. Carlyon	Prov. G. Secretary.
" J. O. Mayne	Prov. G. Assist. Secretary.
" Rev. W. J. Cooper	Prov. G. Chaplains.
" Rev. W. H. Wright	

Bro J. A. Meredith	Prov. G. Registrar.
„ Chas. Ellis	Prov. G.S. Deacon.
„ S. Danby	Prov. G.J. Deacon.
„ T. H. Lanyon	Prov. G. Dir. of Cers.
„ J. Bray	Prov. G. Assis. Dir. of Cers.
„ Robert Bray	Prov. G. Sup. of Works.
„ Samuel Harvey	Prov. G. Pursuivant.
„ — Ninness	Prov. G. Organist.
„ Capt. Sleeman	Prov. G. Swordbearer.
„ — Wroth	Stewards.
„ A. Williams	
„ Israel Levin	
„ W. E. Tucker	
„ Henry Rinden	
„ G. Clyma	Prov. G.I. Guard.
„ — Miller	
„ W. Rooke	
	Prov. G. Tyler.

THE DINNER.

After the business of the day had terminated, the brethren adjourned to the Assembly Rooms, where there was an abundant cold dinner awaiting them. It was supplied by Bro. Tedder, of the Royal Hotel. The Prov. G.M. of Cornwall presided, and was supported on the right by the D. Prov. G.M. of Devon, the Rev. John Huyshe, and most of the magnates of the two provinces who had been present at the other business of the day. A band was stationed in the gallery, and played a number of lively tunes after the repast, between the speeches. As soon as the dinner was over a large number of ladies were admitted into the galleries, and added to the brilliancy of the scene. The Prov. G.M., in proposing the health of the Queen, eulogised her for her virtue and her talents, and said that if she were not a Queen but a King, she would be entitled to be a Mason. This toast was drunk with all the honours. The Prov. G.M. then gave "The Health of the Duke of Cornwall, the Princess of Wales, and the rest of the Royal Family." The next toast was, "Our Visiting Brethren, who have done us the honour of coming to our meeting to day." (Loud cheers.)—Bro. W. DEXIS MOORE, Prov. G. Sec. of Devon, in an able speech, responded on behalf of the visiting brethren. In a humorous address, which kept the house in a roar of laughter, the Prov. G.M. next proposed "The Health of the Ladies," on whose beauty, virtue, and loveliness he poured forth a volume of praise. The brethren hailed with a species of wild delight the announcement of this toast, and again and again were the cheers so loudly repeated, that you would not have thought there could have been an unhappy Benedict or an old bachelor in the room.—Bros. Boyns and Johns responded, and this closing the open addresses, the ladies were by some extraordinary means induced to withdraw. The following were the toasts:—"Earl of Zetland, G.M. of England;" "Earl de Grey and Ripon, D.G.M. of England;" "The Prov. G.M. of Cornwall;" "P. Prov. G.M. of Cornwall, Sir C. Lemon;" "D. Prov. G.M. of Cornwall, and rest of the other Provincial Officers;" "D. Prov. G.M. of Devon;" "Secretary and Provincial Officers of Devon;" "The Masters and Wardens of Lodges, &c."

DEVONSHIRE.

PROVINCIAL GRAND LODGE.

The meeting of the Provincial Grand Lodge of Devon was held at Honiton, on Tuesday, July 28th, when there was a very numerous attendance of Freemasons from all parts of the province. Amongst those present was Bro. Augustus Smith, M.P. for Truro, the Prov. G.M. of the Province of Cornwall. There was also a full attendance of the officers of the province of Devon, and a large number of brethren from the lodges of Plymouth, Devonport, and Stonehouse. There was a larger number of Past Provincial Officers present than had been seen for many years.

The brethren assembled in the Town Hall about twelve o'clock, and there the Provincial Grand Lodge was opened in due form by the D. Prov. G.M., the Rev. J. Huyshe, M.A., G. Chap. of England. The ordinary business of the province was postponed till after the service at the church, and the brethren proceeded to form in the ordinary procession.

The procession was headed by a Volunteer Band, and the brethren, clothed in Masonic costume, and carrying the banners of several of the lodges, looked very picturesque as they passed along the high street, which was lined on both sides by the inhabitants of Honiton. The procession, on arriving at church, opened to the right and left, facing inwards, and moved into

church in inverted order, the D. Prov. G.M. leading the way, followed by the Prov. G. Officers. The attendance of the inhabitants at the church was very scanty. The afternoon service was performed, including the lessons of the day, after which the Prov. G. Chap., Bro. the Rev. Erskine J. Risk, of St. Andrew's, Plymouth, preached the sermon.

The Rev. gentlemen took for his text Acts xx., 35, "I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'" "These words, which are the last recorded of the farewell address of St. Paul at Miletus, are calculated to give no little weight to the impressive exhortation which they bring to a close. This they do by the clear proof which they afford that the Apostle was one who practised the sublime principles of love and universal brotherhood which it was the delight of his life to teach. There are some who would fain tell us that it is enough if our minds are rightly informed, and our hearts duly impressed, as to the great facts of faith and duty which it is the saving interest of our immortal destinies to know and acknowledge. Leave details, they would say, to the working of the individual heart. Interfere not with it as to the peculiar way in which one man or another may wish to give vent and outlet to his private or his public sympathies. He is appealed to as a Christian; let him show his love like Christ his Lord, and find out for himself the peculiar way in which that love may best be expressed to his fellow-man, and through his fellow-man to God. He is appealed to as a Freemason, these philanthropists would tell you; embarrass him not with publicly prescribed methods of expressing his love and charity to his brother Masons and fellow-men; let his Masonic sympathies 'wander at their own sweet will,' resting only where his fancy may suggest, and untrammelled in their exercise by any authoritative declaration as to where his Masonic charities may best be expended for the common weal. Such are the thoughts respecting charity in general which, as you must know, brothers are too frequently to be discovered floating in the minds of many, even when not openly expressed. But such, too, you must be aware, is neither the teaching of the text nor is it in accordance with the time-honoured principles of the ancient Order of which I appear before you to-day as the accredited teacher. If there be one thing more than another in regard to charity respecting which the experience alike of the teachers of religion and of the true disciples of Freemasonry is found most painfully to impress them, it is with respect to the injurious influence of indiscriminate almsgiving or unsystematic benevolence. Let me first show you how fully the text bears us out as Christians in the apprehension of this truth. Let me then make it as unmistakably evident how completely the principles of our Order are an echo of the teachings of Christianity on this point. And first, as to the principles of duty which the Apostle here enjoins on all truly Christian men. The common lot of all, he takes it for granted, is labour—labour with their own hands, or labour personally performed. But, there is a two-fold object with which that labour should be done—a two-fold object which I fear is only for the most part but imperfectly kept in view. By his own labour St. Paul had ministered to his own necessities, and the necessities of those who were with him. But he adds to the representatives of the Church of Ephesus: 'By so labouring, ye, too, ought to support the weak, who cannot now labour for their own maintenance.' There is something, as I take it, remarkable in the way in which St. Paul applies the teaching of his own example to the Church of Ephesus. With respect to the ministering to their own necessities, he need say nothing further than merely refer to his own example, but it is when enforcing the duty of ministering to the infirm that he considers it right distinctly to repeat the lesson which his teaching and example were so fitted to convey. He deems it best to drive the arrow of conviction home by citing the commonly reported saying of the blessed Lord, whose whole life and whose sacrificial death were but one continuous illustration of that centre truth of Christianity—'It is more blessed to give than to receive.' Nor is it less, my brethren, the all-essential principle and guiding star of Masonry. 'Brotherly love, relief, and truth,' constitute the ancient landmarks of our Order. When 'poor and penniless' you were admitted to some participation in the knowledge of its mysteries, it was upon the important principles of right giving that your worthiness of so great an honour was tested and approved." The preacher then spoke of the importance of a discriminating charity, and having enlarged upon this, he said that they had

determined as Freemasons to leave some memento of their visit by appropriating the collection to the Honiton Dispensary—a most useful institution, whose funds greatly required replenishing, and which must be in a great degree dependent upon voluntary contributions for its support. The rev. gentleman then proceeded to say—"But apart from your general duties as Christian men and true and faithful Masons, there is yet another reason peculiar to this day, which leads me to enjoin upon you the heaven-descended duty of true charity with all the urgency in my power. To day a new lodge will be consecrated in Honiton; another building will be dedicated to the performance of the Masonic rites. The lodge so to be set apart has been thought worthy of a remarkable distinction in the province. It is from henceforth to bear the honoured name of the much revered Grand Master of this Province, who has so recently been called from presiding over a Grand Lodge below to take his place among the celestial occupants of the Grand Lodge above. There they shall go no more out; the Supreme Grand Master himself shall guide him and them beside the living fountains of waters, and none shall say—I am sick, for the tears shall be wiped away from all eyes and faces. To the brethren of the Order who knew the departed Grand Master and his manner of conversation, his acknowledged worth, and his many and discriminating charities, I trust I need say but little to induce them on the present occasion to follow his bright example. Already in this Province, and particularly in the south of it, from which I come, I know that example has been appreciated and most worthily commemorated. There may have been some who might have preferred the erection of a monolith or monumental fame to our departed brother. I can imagine no more magnificent or abiding memorial than that which has already been raised in his honour. 'The Fortescue Annuity Fund' is one which, to my mind, is all the more striking, because it does not seek, like most memorials, to perpetuate the image of the departed brother's body, but rather is intended to hand down to distant generations the faithful reflection of his spirit. Already, owing to the enthusiastic liberality of the brethren, three poor decayed Masons have become annuitants on the fund at £26 a year each, or 10s. a week. Beholding a commemoration of the departed such as this, we may well say of the late Prov. G.M., 'He being dead yet speaketh, and though he rests from his labours in the Grand Lodge above, his works yet do follow him.' But there is still another motive which with most Masons—for very many are by faith Christians—must come home with even greater force than any which I can draw from the example of the mere sons of men. He who hath Himself declared 'it is more blessed to give than to receive' has, as we believe, given Himself for us. He hath given Himself, even as the Father hath given Him up, to the death for us all, and in that great gift we have the blessed assurance of all lesser necessary gifts. And, Christian, what hast thou to offer? Thyself, is thy reply. But what is there implied in that sacrifice? Is it not at least the surrender of all which thou canst spare which can benefit thy poor or sickly neighbour? If thy life be His who saved thee, shall not thy superfluities at least be shared with those for whom, as well as for thee, He has died? But I know that I speak both to good Masons and faithful Christian men. The cause for which I plead is one which on every ground is well deserving of your attention as Christians and Freemasons. This Grand Lodge here to-day assembled from every quarter of the province of Devon will give us one proof more, if such be needed, that our Order is no mere benefit club, as some have falsely asserted, but one of the most successful of institutions for carrying out in practice our great watchwords—Brotherly love, relief, and truth. I cannot better close my present appeal than by calling the attention of the brethren present to the following beautiful lines of a distinguished prelate of the Ancient Eastern Church:—

"Those eternal bowers
Man hath never trod,
Those unfading flowers
Round the throne of God.
Who may hope to gain them
After weary fight?
Who at length attain them,
Clad in robes of white?"

He who gladly barter
All on earthly ground,
He, who like the martyrs,
Says, "I will be crowned!"

He whose one oblation
Is a life of love;
Clinging to the nation
Of the blest above.

While I do my duty
Struggling thro' the tide
Whisper thou of beauty
On the other side!
Tell who will the story
Of our new distress:
Oh! the future glory!
Oh! the loveliness!"

A subscription was then made, and the Benediction brought the service to a close.

On leaving the church, they again formed in procession, and proceeded to the large room of the Lodge, which, it was arranged, should be consecrated on this occasion. The ceremonial, which was a very impressive and interesting one, was conducted by the Prov. G.M., who was assisted by the officers of the lodge, and the brethren present. This ceremonial having been interpreted, the brethren re-formed and returned to the Town Hall, where the business of the Grand Lodge was gone through. After the Grand Lodge had been formally opened, the Prov. G. Secretary, Bro. W. Denis Moore, read the minutes of the last meeting, and those were duly confirmed. The Prov. G. Treasurer, Bro. James Rowe, brought up an account of the finances, which showed disposable balance of more than £70, being the largest balance that the Grand Lodge had had for many a year, and that notwithstanding the enlarged liberality to the various Masonic Charities during the past year. The Prov. G. Secretary read several reports, detailing the business of the province during the past year, and it was agreed to vote £20 to the Orphan Fund, and £20 to the General Annuitant Fund.

A letter from the Earl Fortescue to the Grand Master was read, in which his lordship acknowledged in terms expressive of his warmest feelings of satisfaction the successful efforts made by the Freemasons of the province to perpetuate the memory of his late revered father, by erecting a living memento so consonant with his late father's views, and so expressive of the native goodness of his heart. Every member of his family looked upon the establishment of the institution as a mark of distinguished respect to themselves, as well as to the late lamented head of their house, and the Fortescue Memorial Annuity Fund would ever receive their kindest wishes and warm support. The R.W. D. Prov. G.M. was frequently interrupted in the reading of the letter by the loud and enthusiastic applause of the brethren.

On announcing the balance-sheet for the year, a well-merited eulogium was passed on the V.W. Bro. James Rowe, Prov. G. Treas., for the zeal and ability with which he had discharged the duties of his office.

The following gentlemen were appointed officers for the ensuing year:—

Bro. Alex. Riagway	Prov. G. S. Warden.
" L. P. Metham	Prov. G. J. Warden.
" Rev. J. Bowden	Prov. G. Chaplains.
" William Foord Crocker	
" T. Harfoot	Prov. G. Treasurer.
" R. Rodda	Prov. G. Registrar.
" W. D. Moore	Prov. G. Secretary.
" J. S. Gundry	Prov. G. S. Deacon.
" W. Derry	Prov. G. J. Deacon.
" Robinson Ridley	Prov. G. Supt. of Works.
" H. L. Brewster	Prov. G. Dir. of Cers.
" R. Mortimore	Prov. G. Assist. Ditto.
" Edward Murch	Prov. G. Organist.
" Capt. Bewes	Prov. G. Sword-bearer.
" John Merrifield	Prov. G. Pursuivant.
" J. C. Radford	Prov. G. Stewards.
" J. Hodge	
" J. Bellerby	
" J. Chapman	
" W. J. H. Johns	Prov. G. Tyler.
" J. M. Mackay	
" James Gregory	
" John Rogers	

The D. Prov. G.M., in awarding the respective collars to the new officials, made some complimentary remarks. In giving the collar to Bro. Harfoot, he said he was glad the Grand Lodge had elected him to the office, because he had been very energetic

n assisting the charities of the Order. To Bro. Rodda, the W.M. of Lodge Fortitude, he remarked that it afforded him very great pleasure to bestow on him the collar of Prov. G. Reg.; and that although he was young in Masonry, he seemed to possess every attribute that should distinguish a good Mason; and to him was to be mainly attributed the success of the great scheme of which so much had been said that day—the Fortescue Memorial Fund. He further remarked that Bro. Rodda had spared neither time nor expense in promoting the interest of the institution, and well merited the honour that he had the greatest pleasure in the world to bestow upon him. Passing on to Bro. Moore, the Prov. G.M. remarked—I have thought it right to make these remarks to Bro. Rodda, but what can I say to you, Bro. Moore? I best discharge my duty by being silent; your zeal and the goodness of your heart are so well known in this province, that it would be a work of supererogation in me to endeavour to expatiate upon them. It affords me great pleasure to have such a coadjutor. (Loud applause, to which Bro. Moore bowed his acknowledgments.) In awarding the collar to Bro. Ridley, the D. Prov. G.M. complimented him upon his constant attention to his duties.

This closed the business, and the Provincial Grand Lodge was adjourned.

The brethren then adjourned to the Assembly Rooms, where a very splendid banquet was served up by Bro. Bamfield, of the Dolphin Hotel. The D. Prov. G.M. presided, supported by the Prov. G.M. of the province of Cornwall, Bro. Augustus Smith, M.P., W. D. Moore, Prov. G.S.W., and many other distinguished brethren. The usual loyal and Masonic toasts were eloquently given by the excellent chairman, in his usual bland and pleasing manner, and suitably responded to; the proceedings were brought to a close about seven o'clock, p.m., the brethren separating highly delighted with the business of the day.

LEICESTERSHIRE.

ASHBY-DE-LA-ZOUCH.—*Ferrers and Ivanhoe Lodge* (No. 779, late 1081).—On Monday evening, July 6. this lodge was opened in due form by the W.M. (the Rev. J. Deulon). There were present T. H. Bobart, P.M., acting as S.W., W. M. Bobart, J.W., F. Haeup, S.D., W. C. Crofts, J.D., Rev. S. Smith, D.D. Chaplain, Dr. Perry Dicken, Secretary, and a fair muster of brethren. The lodge was opened in the 3rd degree, and the W.M. raised Bro. Edward Frederick Mammall to the sublime degree of a Master Mason. On the lodge being resumed in the 1st degree, the W.M. initiated Mr. Edward Radford, of Stanton House, into the mysteries of the order. Several proposals for new members were recorded, and the lodge was closed in due form and with solemn prayer. The succeeding monthly meeting of the lodge was held on Monday, Aug. 3. Bro. Rev. J. Denlin, W.M., Bro. Henry Etherington Smith, S.W., Bro. William Matthew Bobart, J.W., Bro. Francis Hamp, S.D., Bro. William Carrick Crofts, J.D., Bro. Geo. F. Brown, Treasurer, Bro. T. H. Bobart, P.M., Bro. John Redfern, P.M., Bro. Dr. Perry Dicken, Secretary, Bro. Jonathan Adlington as I.G., Brethren T. Love, E. A. Cockin, J. H. Snelson, E. Radford, &c. Visitors—W. Bowley, P.M., W. Upton, P.M., Abbey Lodge, Burton-on-Trent, and J. Ison, P.M., Arboretum Lodge, Derby. The minutes of the last meeting and of a lodge of emergency were read and confirmed. The W.M. announced to the brethren that he had received a notification from Grand Lodge stating that the number of the lodge had been changed from 1081 to 779. The ballot was then taken for the following candidates for initiation:—Frederick Gassiot, Esq., of London, John Beard, Esq., of Linton House, Edward Ridgway, Esq., of Walton, and Mr. Edward Ison, of Ashby-de-la-Zouch; all these having been approved unanimously, the W.M. (Bro. Rev. J. Denton) performed the impressive ceremony of initiation on Messrs. Beard, Ridgway, and Ison, and to render it the more solemn, each person was initiated separately. The lodge was closed after three hours working according to ancient form, and with solemn prayer. Upwards of twenty brethren sat down at the banquet after the lodge business. The usual loyal and Masonic toasts, together with those of visitors, the newly initiated brethren, and the W.M. (Bro. Denton), were given, and heartily received and acknowledged.

NORFOLK.

NORWICH.—*Cabell Lodge* (No. 807, late 1109).—The monthly meeting of this distinguished lodge was held at Freemasons' Hall, St. Stephen's, Norwich, on Thursday, July 30th. In the unavoidable absence of the W.M., Bro. H. J. Mason, P.M., opened the lodge in the three degrees, and then proceeded to

raise Bro. J. B. Blackburn to the sublime degree of a Master Mason; after which the lodge was closed down to the first degree, when Bro. James Taylor, J.W. of the lodge, was requested by the brethren to initiate Mr. Quintin in the first degree of the Order, he having been previously elected. The ceremony was ably performed in the presence of upwards of forty brethren, many of whom were visitors of various lodges of the province. The lodge was then closed. Bro. Henry Underwood, one of the founders of the lodge, then invited the brethren and visitors, forty-six in number, to supper, which was provided in the large ball room by Bro. Woods. After the usual loyal and Masonic toasts, the health of Bro. Underwood was proposed by Bro. T. Ballard, W.M., who called the attention of the brethren to the many services and great kindness rendered by Bro. Underwood in the formation of the lodge. Bro. Underwood returned thanks in a neat speech. During the evening many excellent glees were sung by Bros. Furse, Love, and Baldry. The brethren retired at 11 o'clock, after having spent a happy and satisfactory meeting.

NOTTINGHAMSHIRE.

NOTTINGHAM.—*Newstead Lodge*, (No. 47, late 55).—A very interesting ceremonial lately took place on the celebration of the centenary of the Newstead Lodge. The brethren assembled at the lodge room, Assembly Rooms, Low-pavement, at an early hour. Among those present were Bros. John G. Woodward, W.M.; T. W. Robinson, P.M.; S. R. Parr Shilton, P.M.; W. Richards, P.M.; Clarke, P.M.; Martin, P.M.; Henry Hadley, P.M., (Birmingham); C. Pearce, P.M.; Jeffrys, P.M.; Vowles, P.M. 594; E. M. Kidd, 594; Hack, Lewis, Attenborough, Parr, T. Hall, Froggatt, Brown, Page, W. Richards, jun., &c. The lodge having been opened in proper form, Bro. John George Woodward, W.M., addressed the brethren on the important era which the lodge had attained, and expressed his happiness in presiding over the lodge on that day—it having been established one hundred years. He then called upon the Secretary, Bro. Attenborough, to read the warrant of constitution issued in 1763 by Bro. Earl of Kelly, then Grand Master for England. Bro. Pearce, P.M., read a copy of the petition to the Grand Lodge, asking permission of G.M. Earl of Zetland for a centenary jewel to be struck to commemorate the event, and worn by the brethren. Bro. Attenborough then read the warrant of the G.M., granting permission to all subscribing members to wear the jewel according to the pattern in the margin of the warrant. The W.M. having presented the brethren with their jewels, Bro. W. Richards, P.M., addressed the brethren. He took a retrospective glance at the history of Masonry in the province of Nottinghamshire since he was initiated in the Newstead Lodge in 1827. He enlarged upon the advantages and principles the lodge possessed from its ancient constitution, and entreated the brethren ever to preserve the landmark of the order, without any interpolation. Bro. Shilton, P.M., said that he had been recently engaged in another centenary (that of the Horticultural Society); but the present one, the centenary of the Newstead Lodge, was an important event for Nottingham. He spoke with the greatest veneration and brotherly love on the subject, feeling as he did that the greatest benefit resulted to the community at large by the practice of Masonic virtues. After alluding in eloquent terms to the ancient institution of Masonry, which must have existed long before Moses wrote the Pentateuch, he concluded a very interesting address by wishing prosperity to the Newstead Lodge. A special vote of thanks was proposed to Bro. Richards, P.M., for his able and untiring services to the lodge. The lodge was then closed, and the brethren proceeded by special train to Hoveringham, where a *fête champêtre* was held. A large number of ladies accompanied the brethren on their trip, and out-door amusements were provided for all, and boats, with attendant rowers, were dancing on the silvery Trent. The assembly room adjoining the inn was beautifully decorated with banners, flags, and Masonic emblems, and at one end was hung the banner of the Newstead Lodge, under which was an illuminated card containing "Success to the Newstead Lodge." On each side of the Newstead banner was raised the banners of the Commercial and Royal Sussex Lodges. The banner of the M. R. A. was placed in a conspicuous position on the south wall, and immediately opposite was an equilateral triangle formed of the swords of the Templars. A beautiful stand of calceolaries, cineraries, and other plants contributed greatly to the pleasing effect of the scene. At five o'clock the company sat down to a splendid

cold collation provided by Host Baines. Amongst the visitors were Bro. Percy, D.G.M., and Miss Percy, Bro. Lory Marsh and Mrs. Marsh and party. Redgate's quadrille band was in attendance, and played a choice selection of music. At the conclusion of the repast the Deputy Provincial Grand Master rose and said (holding in his hand one of the centenary jewels), he did not wish to detain them with a long speech, but he must say a few words on that occasion. He held in his hand a jewel—and a most beautiful jewel it was—which by the permission of the G.M. of England the brethren of the Newstead Lodge were entitled to wear on their left breast. The Grand Lodge was always chary of granting honours, and would not do so without the brethren were fully entitled to them. He wished he was entitled to wear it, but not belonging to the lodge, he could not do so. He congratulated the W.M. of the Newstead Lodge upon that important era in its history—to commemorate which they were assembled together—the lodge having attained its one hundredth anniversary on that day. He was pleased to see so much vitality in the "old lodge," and would, in conclusion say, in the words on the wall behind him, "Prosperity to the Newstead Lodge." The company then adjourned for a short time to the open air, some wandering along the banks of the Trent, and others amusing themselves with various games. After the room had been cleared, dancing commenced to the strains of Redgate's band; quadrille, waltz, and polka, following in rapid succession. A sumptuous champagne supper closed the evening festivities, the party returning by special train to Nottingham, soon after twelve o'clock. The decorations reflected great credit on the taste of the committee, the whole being under the superintendence of Bro. T. W. Robinson. [The jewel consists of a star of frosted silver encircling a shield (within a garter), on which is emblazoned the "all seeing eye" and the square and compasses, whilst on the garter are the words "Newstead Lodge Centenary," in German text. The jewel was manufactured by Messrs. Bragg, of Birmingham, from a design by Bro. Robinson, P.M. of the lodge.]

ROYAL ARCH.

GRAND CHAPTER.

The Quarterly Convocation of Grand Chapter was held on Wednesday last, Comp. Lord Sherborne presiding as Z.; Comps. Potter, P.G.D.C., as H.; Gole, P.G.S.B., as J.; Jennings, N.; Clarke, E.; Nutt, G.D.C., as P. Soj.; Leigh, M.P., Asst. Soj.; Walmisley, P.G.S.B., as Asst. Soj.; Head, S.B. There were also present, Comps. Wilson, P.G.S.B.; Bradford, P.G.D.C., and about a dozen other Companions.

Grand Chapter having been opened, the minutes of the last meeting were read and confirmed.

The report of the Committee of General Purposes was taken as read. A Charter was granted to be attached to the South Yarra Lodge (No. 930); South Yarra, near Melbourne, Victoria, to be called the South Yarra Chapter; St. John Chapter (No. 628), Secunderabad, erased by Grand Chapter in August, 1861, for having neglected to make returns, was reinstated in its former position, the returns having been made; and the name of Comp. Thos. Routledge, P.Z., was ordered to be substituted in the Charter for that of Comp. Key, as the first principal of the Sun, Square, and Compasses (Chapter No. 119), Whitehaven, Comp. Key residing in London, and being unable to attend.

Comp. JENNINGS then called attention to the Memorial from the Chapter of Beauty (No. 344), Radclyffe Bridge, relative to holding Chapter meetings on a Sunday, and moved that the decision of Grand Chapter that such meetings were illegal, be confirmed—which, after a short conversation, was agreed to.

It was also resolved that the spirit of the following resolution of the General Committee be communicated to the Grand Chapter of Scotland:—

The Committee beg also to report that, in pursuance of a resolution passed at the last Convocation of the Grand Chapter, they have made enquiries as to the existence of any official relations with the Grand Chapter of Scotland, and finding that no such relations do exist between the Supreme Grand Chapter of England and the Supreme Grand Royal Arch Chapter of Scotland, and seeing that the Grand Lodge of Scotland does not acknowledge the Grand Chapter of that country, and does not appear to have taken any steps with regard to the position, as Craft Freemasons, of the Companions said to have been excluded from their privileges as Royal Arch Masons,—but who claim to

have themselves seceded from the Supreme Grand Royal Arch Chapter of Scotland,—this Committee, while deeply regretting that any differences should arise between members of any constituted body of Freemasons, are of opinion that the Grand Chapter of England are not in a position to take any steps with regard to the dispute.

DEVONSHIRE.

STONEHOUSE.—*Chapter of Sincerity* (No. 224).—The regular quarterly convocation of this chapter was held in the Freemasons' Lodge-room, St. George's Hall, Stonehouse, on the evening of Friday, the 17th inst., the business being to ballot for Bros. Turner and Hill, of No. 224. The ballot being quite unanimous they were duly introduced and exalted to this supreme degree. The ceremony was performed in the usual impressive manner by the E.C. Douse. On the conclusion of the ceremony the names of three brethren were handed in for exaltation at the next quarterly convocation. Visiting companions Comps. Chaple, Scribe N. 230, and Spry, 202.

KNIGHTS TEMPLAR.

YORKSHIRE (WEST).

SHEFFIELD.—*De Furnival Encampment*.—At a meeting of this encampment, held at 5 p.m., on Saturday, the 11th inst., in the Freemasons' Hall, Surrey-street, Comp. John Oxley, of Rotherbrune, of the Chapter of Paradise (No. 162), was ably and impressively installed a Knight of this distinguished order. Sir Knt. E. Drury, E.C., occupied the throne, and was assisted by Sir Knts. W. White, P.E.C., 1st Capt.; G. Stuart, P.E.C.; W. Roberts, P.E.C.; John Knight, P.E.C.; H. Webster, Prelate; H. J. Garnett, 2nd Capt.; J. C. Thomson, Rev. Peter Browne, &c.

ANCIENT AND ACCEPTED RITE.

YORKSHIRE (WEST).

SHEFFIELD.—*Talbot Chapter of Sovereign Princes Rose Croix*.—A meeting of this flourishing chapter was held in the Freemasons' Hall, Surrey-street, at 2 p.m., on Saturday, the 11th inst. The Ill. Bro. White, jun., 30°, M.W.S. presided, and was assisted by the Ex. and Perf. Princes J. Rodgers, Prelate; Hy. Webster, 1st General; G. Stuart, 2nd General; Wm. Roberts, Raphael; John Knight, Grand Marshal; J. C. Thomson, Capt. of the Guard, &c. A petition for perfection having been forwarded to the chapter, and favourably received, Bro. the Rev. Peter Browne, M.A., rector of Ahascragh, and Bro. T. Rhodes, of Fulwood, were duly introduced and perfected in this most beautiful degree, the whole ceremonies being admirably worked by the M.W.S. and his officers. A series of bye-laws were framed, and a number of certificates presented to the Ill. brethren who had been admitted at the previous meeting, after which the chapter was solemnly closed.

MARK MASONRY.

LANCASHIRE (EAST).

MANCHESTER.—*Union Lodge* (No. 46 E. C.)—The Lodge opened at the Masonic Rooms at six o'clock, on July 27th. Present—Brothers J. C. Peatson, W.M.; H. T. Baldwin, S.W.; Jos. Eltoft, J.W.; G. C. Thorpe, S.D.; A. Shellard, M.O.; R. Seed, Organist; Lyons Wright, P.M.; Isaac W. Petty, and several other members. Visitors—Bros. Binckes, P.M., and Secretary of the Grand Lodge of M. Ms.; J. Tarker, P.M.; Charles Affleck, J. L. Hine, and J. H. P. Leresche. Bros. Thomas Rawson, Caledonian (No. 204), and John Blair, 1117, were duly elected, admitted, and advanced by Bro. Binckes. The ballot was then taken for the officers for the ensuing year, when Bro. H. T. Baldwin, was elected W.M.; J. C. Peatson, Treas., and Brother Roger Fogg, Tyler. Bro. H. T. Baldwin proposed for advancement Bros. Capt. Chas. Gibson, S. P. Bidder, and S. P. Kendall. Bro. Tarker proposed, hearty good wishes. The Lodge closed in peace and harmony at half-past seven o'clock. The brethren adjourned for refreshment. The usual loyal and masonic toasts having been given, Bro. Lyons Wright, P.M., proposed the health of the W.M. elect, in a very flattering manner, expressing a strong belief that Bro. Baldwin would place the Union Lodge of Mark Masters (No. 46) in a very high position. Bro. Baldwin briefly replied. Bro. Binckes, P.M., in proposing the health of the W.M., Bro. J. C. Peatson, said he

felt quite certain, that whatever might be the expectations formed by brethren of the W.M. elect, all would heartily join with him in thanking the present Master for what he had done. Bro. J. C. Peatson thanked Bro. Binckes for proposing his health, and the brethren for the hearty manner in which they had responded. Bro. J. L. Hine proposed the health of the founder of the Lodge, Bro. Lyons Wright, P.M., which was received with continued applause. He said his masonic and private connection with Bro. Wright (which extended over many years) had proved his value, not only as a mason, but a private friend, he could not sit down without calling attention to the great services Bro. W. had rendered in the establishment and conducting of the Masonic Lodge Rooms, the parent of the building, now fairly started as their future home, he alluded to the Freemasons' Hall in Cooper-street. Bro. Wright returned thanks, and said, although his professional duties compelled him to leave Manchester, his heart was with them, and that it always gave him pleasure to hear of the success of masonry in that city.

COLONIAL.

TRINIDAD.

ADDRESS TO THE QUEEN.

We have been requested to publish the following correspondence.

Trinidad, May 6th, 1863.

MY LORD,—I have the honour herewith to enclose an address to our Gracious Sovereign Her Majesty the Queen, and respectfully to request that you will be pleased to forward the same to her Majesty's principal Secretary of State for the Colonies, to be by him laid before her Majesty.

I have the honour to be,

Your Lordship's most obedient and humble servant,

DANIEL HART,

To the Right Hon. the Earl of Zetland, Prov. Grand Master.
Most Worshipful Grand Master.

*To Her Most Gracious Majesty Victoria by the Grace of God
Queen of the United Kingdom of Great Britain and
Ireland, &c.*

We, her Majesty's most loyal and dutiful subjects, the Freemasons of the Island of Trinidad, holding of the United Grand Lodge of Free and Accepted Masons of England, desire to approach their beloved Sovereign with the expression of their congratulations upon the happy occasion of the marriage of His Royal Highness the Prince of Wales with the Princess Alexandra.

In every portion of her Majesty's vast dominion this auspicious event is hailed with joy, as it is the pride of every British subject to love and revere their queen and all attached to her sacred person.

In participating in the joy of the whole British nation we wish her Majesty length of days and the consummation of all her desires respecting her royal descendants,

Done in Provincial Grand Lodge at Port of Spain this fifth day of May, Anno Luminis, 5863, Anno Domini, 1863.

For and on behalf of the Freemasons of our province,

(Signed)

DANIEL HART, Prov. G.M.

JOHN O'BRIEN, D. Prov. G.M.

M. M. PHILIP, S. Prov. G.W.

W. T. BRERETON, J. Prov. G.W.

Richard L. Gibbs, Prov. G. Secretary.

Downing-street, 13th June, 1863.

MY LORD,—I have had the honour to lay before the Queen the address to Her Majesty, from the Freemasons of Trinidad, on the occasion of the marriage of His Royal Highness the Prince of Wales, which has been forwarded through your lordship.

I have received Her Majesty's commands to request that you will communicate to the gentlemen who signed the address, on the part of the Freemasons of the colony, the satisfaction which Her Majesty has derived from the expression of loyalty and attachment to Her person and Throne which are contained in it.

I have honour to be,

Your Lordship's most obedient servant,

The Earl of Zetland.

NEWCASTLE.

THE WEEK.

THE COURT.—Her Majesty and the younger branches of the royal family have been during the week at Osborne. Preparations have been made at Woolwich for Her Majesty's immediate departure for Germany. The Prince of Wales on Monday proceeded on the announced visit to the north, but the Princess was too unwell to endure the fatigue of travel, it being deemed advisable that she should not undergo unnecessary fatigue at present. On the way to Halifax, where the Prince dined with the mayor, the royal train made a short halt at Wakefield, and the Corporation of that borough presented the Prince with an address. The New Town Hall of Halifax was on Tuesday opened by the Prince of Wales. The people of the district had counted for a certainty upon the bright presence of the Consort of the Heir Apparent, but Her Royal Highness was absent; and to add to this serious disappointment, the weather proved most unfavourable for a loyal demonstration such as that upon which Halifax had resolved. The Prince left Halifax immediately after the ceremony—the royal train on its way to London making a short halt at Leeds, where his Royal Highness received an address from the Mayor and Corporation. On Wednesday the Prince and Princess proceeded to Ripon on a visit to Earl de Grey and Ripon, whence they were to proceed to Scotland by easy stages.

GENERAL HOME NEWS.—The Registrar General has just published his quarterly returns of births and deaths for the summer quarter, and of marriages for the spring quarter of the present year. The two former are above the average, but so also is the last. There have been only two instances within the last ten years where the birth rate throughout the whole country was higher, and during the quarter the natural increase of the population was at the rate of 783 a day. The increase in the death rate is from 2-191 per cent. to 2-313. In this increased rate of mortality both town and country participate. The marriages during the spring quarter amounted to 34,454, which is more than 2000 above the number in the corresponding quarter of the previous year. The increase is greatest in the metropolis but Lancashire also participates in the increase. The unusual number of 87,290 persons emigrated in the quarter, of whom 56,456 went to the United States, and of them at least 40,000 were Irish. The mortality of London still ranges high, and last week the deaths were 66 more than the week before, which on its part was 77 above the week precedent. The exact number for the week is 1514; the corrected ten years' average of the same week is only 1284. The mortality has been most prevalent in very old and very young persons, but more in the former than the latter. The births for the week were 1941, the average for the ten years 1810.—From all parts of the country more or less favourable reports reach us relative to the condition of the crops and the prospect of the harvest.—All that was mortal of the late lamented judge Sir Cresswell Cresswell, has been consigned to earth's last resting place. The funeral ceremony was as strictly private as the burial of one so deeply honoured could be.—The Bishop of London has sent a reply to an address recently presented to him by a number of his clergy who apparently feel greatly alarmed at the growing force of public opinion against "clerical subscription." The Bishop agrees with those whose signatures are appended to the address, that some form of subscription must be insisted upon; but, on the other hand, he holds that the time has arrived for a revision of the declarations at present required to be made by persons in holy orders. He warns his brethren against the "most serious peril" involved in a "cowardly fear" to face boldly any real or alleged defects in our ecclesiastical

system, and he asks them to "consider whether our Church will not be best strengthened by making, after due deliberation and be competent authority, any changes which are proved to be required, and then maintaining what is not changed, no longer in mere dread of innovation, but on grounds of good argument as being right in itself." — It is now a quarter of a century since the London Sailors' Home, near the London Docks, was opened. Its advantages have been increasingly apparent ever since; its apartments are constantly crowded, and scores of seamen are turned away nightly for want of room. The directors resolved on an enlargement of the premises, which it is estimated will cost £10,000. On Tuesday, Lord Palmerston laid the foundation-stone of the proposed enlargement, and in reply to an address which was presented to him, enlarged on the national importance of providing, as this institution did, for the physical and moral well-being of our sailors. The Bishop of London was also present and took part in the proceedings. — The idea of a new street from Charing-cross to the Thames embankment, which was the subject of so much controversy some time ago, is not abandoned. Some members of the Metropolitan Board of Works proposed at their last meeting that plans for the new street should be prepared. A conversation ensued, which ended in the adoption of a suggestion made by the chairman that the whole subject of the approaches to the embankment should be referred to the embankment committee. — The county of Surrey has up to this time been without any other medical or surgical establishment than the metropolitan hospitals of Guy's and St. Thomas's. Advantage was taken of the excitement caused by the death of the Prince Consort to raise subscriptions for a county hospital dedicated to the Prince's memory and bearing his name. The foundation stone was laid on Monday in the neighbourhood of Guildford by the high sheriff of the county, in the presence of a large and influential assembly. — It appears from the report read by the Honorary Secretary at the meeting of the Central Relief Committee, that during the past month, 21 local committees have either suspended operations or given notice of their intention to do so in the course of the present week. There are now 235,827 operatives on full time, 121,718 on short time, and 178,205 out of work, compared with 234,641 in full work, 125,097 on short time, and 180,729 wholly unemployed in the last week of June. There is a further considerable diminution in the number of persons receiving assistance from the guardians and the relief committees, but notwithstanding the gradual improvement which has taken place in this respect, there are still 214,115 persons in receipt of relief. The report states "that wherever out-door employment has been provided by the local committees, the operatives have soon become not only skilled in their new occupation but their physical condition has been greatly improved. — Paymaster Smales, of the Inniskilling Dragoons, who was condemned by the extraordinary court-martial at Mhow, has received a "free pardon." He will not, we presume, be restored to his old regiment, but an opening will, no doubt, be found for him elsewhere in the service. — A curious discovery of gold coins appears to have been made, in the precincts of Westminster Abbey. A labourer has been brought before Mr. Arnold on the charge of having concealed and disposed of a quantity of gold coins which he found hid in the groin of an arch in the cloisters he was employed to pull down. The man appears to have honestly believed he was entitled to keep the coins, and he very generously admitted his fellow-workmen to a share of the profits. It is unfortunate, however, that the coins, which were of great value, should have been dispersed in this way. The only one pro-

duced was a rose noble of Edward IV. in excellent preservation. Mr. Arnold discharged the man, no inquest having been held on the treasure trove as required by law. — In the "Swinfen case," the Master of the Rolls has given judgment against Mr. Kennedy, holding that the learned gentlemen had exercised undue influence over Mrs. Broun (formerly Swinfen). The deed conveying the reversion of the Swinfen estates to Mr. Kennedy has therefore been ordered to be cancelled, the learned defendant to pay all the costs of the case. — Michael Lyons, the Irish schoolmaster who made a fearful attack upon two fellow passengers in a railway train near Bletchley, has been committed for trial. The evidence given before the Newport Pagnell magistrates shows that the struggle was more deadly than report at first represented. It was stated that the prisoner had formerly been confined in a lunatic asylum. — An inquest has been held on a child alleged to have been murdered by her mother in Marylebone-place yesterday. It appeared that she had been seduced by Mr. Chappell, whose name she bore, and that his desire to sever the connection between them was in some measure the cause of the tragedy. The jury returned a verdict of wilful murder against the mother. — We regret to have to report another dreadful railway accident. On Monday night, a train on the Lynn and Hunstanton Railway was approaching the former town, when it ran against a bullock that had strayed upon the line; several carriages were thrown off the rails; six persons were killed, while about twelve others were seriously injured. — The great case of Lord Egmont against Sir Wm. Darrell, which has occupied the attention both of the English and Irish Courts for several months past, has at last been settled by a compromise. The last Lord Egmont, it may be remembered, left his Irish estates, which were then much encumbered, to his agent, the late Sir Edward Tierney, from whom they descended by marriage to the present possessor, Sir William Darrell. After the lapse of several years, the present Lord Egmont, shortly after the death of some intermediate relations made him heir at law to the deceased nobleman, impeached the will as obtained by fraud and misrepresentation. The latest phase of the case was proceeding in the Irish courts before Mr. Justice Keogh, and we now learn that the trial has been stopped in consequence of the parties agreeing to a compromise, the terms of which were understood to be that Lord Egmont was to get the estates on payment to Sir William Darrell of £125,000 and the costs of the suit. — Joseph Howes, who stood charged with the murder of his wife in the Blackfriars-road, a few weeks ago, was yesterday tried for the same at the Surrey Assizes, at Croydon, and found guilty of manslaughter. The judge sentenced him to penal servitude for ten years. It may be remembered that the crime arose out of a drunken quarrel, and that the woman, falling from her husband's blow, struck her head upon the fender, where she lay insensible till she died. — About ten days ago a woman named Berridge was strangled in a house in Pentonville, and the suspicion arose that she had been murdered by a man named Best, with whom she formerly cohabited. The inquest was resumed and brought to a close on Wednesday, and as the evidence adduced tended to show that Best was absent from the house at the time the woman died, and as it was possible she might have taken her own life, the jury returned an open verdict.

FOREIGN INTELLIGENCE. — An anonymous pamphlet from Poland has just made its appearance in Paris. The writer states that France, Austria, and England are thoroughly united on the Polish question, and "the word of France," we are told, "is pledged that serious amelioration shall be effected in the condition of the Poles." Prussia is sternly reminded of "the am-

biguous position" she occupies at the present moment, and she is warned, in language which does not admit of a double meaning, that that position must be abandoned. As for Russia, "if, by some motive difficult to understand, His Majesty the Emperor of Russia should meet with another refusal the moderate demands of the Powers, then we should be compelled once more to leave to the decision of arms, and to the chances of war, what might still be settled by reason and justice."—If we may believe a statement, published by the *Presse*, of Vienna, the negotiations on the Polish question between the three protesting powers, have entered into a somewhat new phase. It is said to have been suggested and accepted as desirable for those Cabine agree at once on a common ulterior line of action to be followed in the event of Russia's persistent refusal to accede to the demands made upon her. An active correspondence

said to be passing on this very important but by no means simple question.—The meeting of the Emperor of Austria and the King of Prussia at Gastein is made to assume as much as possible of a non-political aspect; but the *Presse* of Vienna intimates that, under the appearance of a mere visit of ceremony, the interview will not be without its influence on the question of reform in the German Confederation.—The tone of the Russian press is very warlike, and the *Invalide Russe*, the official organ of the St. Petersburg Government, plainly declares that if the Western Powers persist in the policy of intervention in Poland, they will be responsible for leaving no other issue to the question than the arbitrament of war. At Moscow, where the old Russian party most prevails, the replies of Prince Gortschakoff to the notes of England, France, and Austria have been hailed with intense satisfaction, and the public enthusiasm has found vent in a grand banquet, at which toasts were drunk to the Emperor and his chief Minister, and a despatch was sent to the latter thanking him for the manner in which he had expressed the wishes and thoughts of the nation, and upheld the honour and dignity of the empire.—From St. Petersburg, *via* Berlin, we learn that the two million peasants, who are tenants of the Russian Crown, have been declared free landholders.—The National Government of Poland is stated to have issued a warning to the people of Warsaw against being entrapped into an insurrectionary demonstration which Russian agents were alleged to be getting up for the 9th inst. The National Government will inform the inhabitants when the right time for insurrection shall have arrived.—A band of brigands, composed of Neapolitans, Spaniards, and Bavarians, has been dispersed by the Italian troops near Sors, on the Papal frontier. A number of these "patriots" were captured, but the remainder, as the telegram states, contrived to get back to Rome.—It will be with pleasure that the health of the King of the Belgians (who is now at Ostend) is so far restored as to permit him to pass in review the troops assembled at this busy port and watering-place.

INDIA AND CHINA.—Intelligence has been received of the capture of Nana Sahib. The captors appeared to be confident that they had at length secured the monster of Cawnpore, but in some quarters there were still doubts entertained as to the identity of the prisoner.—The Cotton Frauds Bill—a measure passed by the Legislative Council of Bombay for the purpose of suppressing a species of dishonesty from which the cotton trade in this country has often suffered to a most serious extent—had received the assent of the Governor-General, and now stands part of the law of India.—The capture of Herat by Dost Mahomed appears, by this mail, to be placed beyond doubt; but authentic intelligence is also said to have been received of the Ameer's death.—The news from Japan comes down only to the 27th of May, at which date no hos-

tilities were determined upon, but the prevailing impression was that war was impending. The Chinese rebels had suffered the loss of Quinsan, which had been captured by the Anglo-Chinese contingent under Major Gordon. The Imperial soldiers at the capture of Taitan took seven rebel prisoners, and we have to record the horrid fact that these poor wretches had their clothes saturated in oil, and then were roasted. There are some differences of statement as to the details of this horrid holocaust, but none as to the fact.

AMERICA.—The Asia, Great Eastern, and Jura have arrived from America, bringing several interesting items of intelligence. A sharp cavalry action was fought at a place between Shepherdstown and Martinsburg, in which it appears the Confederates under Stuart inflicted a heavy blow on their opponents, but the Federal journals give no details. The siege of Charleston was continued; the Federals were beaten back to the protection of the gun boats on James Island. On Morris Island, Fort Wagner held out. General Johnstone retreating from the neighbourhood of Vicksburg, threw his army into Jackson, where he held the Federals at bay for more than a week. On the 16th he evacuated the town, and his pursuers gave up further chase of him. General Morgan's daring raid into Ohio has turned out badly. His force was surrounded, and nearly the whole surrendered; the gallant leader, with a force of some 500 broke away, but they do not appear to have reached a place of safety. The retreat of the Confederates has laid several districts open to the Federals, and the journals report a large amount of stores taken from the neighbourhood of Tatchen. Mr. Vallandigham had addressed the citizens of Ohio, accepting the nomination for governor. From his enforced experience in the South he denies the practicability of restoring the Union by war.—Washington dispatches state that General Meade's movements will prevent General Lee getting back to Richmond; but on the other hand it is reported that General Lee has been reinforced with 10,000 men; and at all events an important battle seems imminent, while it is also stated that "the opinion still prevails in some quarters that Lee proposes another invasion of the North." The Confederate states, it will be seen, are making preparations and sacrifices to carry on the war with renewed energy. Admiral Farragut's squadron in the Mississippi is preparing, it is said, for an important expedition. The Federal debt is reported at 197 millions of dollars. In Maryland a "spirited resistance to the draft" is being manifested—so spirited that the barns of two enrolling officers have been burnt, and their residencies attached. Among other items of news it is stated that a Federal expedition has captured and destroyed Wythville, S.E. Virginia, with 100 prisoners, and two pieces of artillery and cutting the Virginia and Tennessee Railroad. By a telegram from Paris we learn that "official intelligence" has been received there from New York, to the effect that the Washington Government "appears to definitively renounce the conscription," which has been declared unconstitutional by a New York judge. It is added that the abandonment of the draft is "to be attributed to the progress of pacific ideas in the North."

TO CORRESPONDENTS.

A JERSEY BROTHER writes:—"In France there appear to be two sources of Masonic authority, whence warrants for the formation of lodges are issued, the one being the Grand Orient of France, the other that known as the Rite Ecossais. Undoubtedly the former is recognised by the Grand Lodge of England. Query—Is the latter so recognised? A definite reply to this question is of much importance to those who hold intercourse with French lodges." [Neither are officially recognised by the Grand Lodge of England, that is to say, we do not exchange representatives with either, it being a rule only to do so with a supreme governing body of a country and not a divided authority. The members of both Constitutions are, however, received and acknowledged as Masons, and even in France the members of the one Constitution visit the lodges of the other.]