

LONDON, SATURDAY, OCTOBER 10, 1863.

CLASSICAL THEOLOGY.—LIX.

JUNO AND JANUARY.

The regulations for the government of the Established Churches of England and Russia are much more in accord than those existing between the constitutions of the Grecian and Roman Catholic Church. Spain still enforces interdictions and executions, to the dishonour not only of Christendom, but in defiance of the strong arm and majesty of all denominations of united Protestantism. Russia, in the service of her faith, manifests the spirit of that sacred wisdom which is Christian toleration, mercy, redemption, and grace, with a devout adherence to and belief in the sevenfold gifts of miracles as developed in the doctrine of the primitive Church. All classes throughout Russia, alike in their fervour and trust in the efficacy of devotion, flock, with one accord, to their places of worship, and through their interiors; all standing—there being no description of seats—each officiating minister, or presiding priest, mingles with the first comers, high and low, and forms the centre of their vast congregations. In celebrating the Holy Communion, they commence by offering their praises to God in singing psalms, and by reading from the Bible some appointed texts. The priest, “the servant of Christ,” following the example of his Master, blessing and giving thanks to the Father of All for His merciful kindness, especially by His only begotten Son as the deliverer of all, relying on redemption through that omniscient sacrifice.

The offering, by devout thanksgiving, and by the invocation of the Holy Ghost, so solemnly sanctified, the priest partakes himself of “both the signs,” and then distributes them to all communicants. They condemn as superstitious, and in presumptuous opposition to the teaching of the Lord, the pontifical withholding of the sacramental cup from the people, and the substitution of the unleavened wafers. They hold that salvation does not depend upon reverential forms and ceremonies, but they admit of veneration and usefulness,—practically not at variance with apostolical simplicity; they say that the richness of their robes, their golden candlesticks, their jewelled, enframed paintings, their begemmed sculptures, the lighted candles in their churches, the perfuming censers, the signings of the cross, and the consecrated waters, exhibit a dignity, irrespective of cost, comfortable with the service of God, and all significant of evangelical concordances. For example, the consecrated water commemorates the baptism of the Lord, as well as their own; and their holy days are held in remembrance of the miracles of Christ, the acts of the Apostles, and the saints, to inculcate faith,

and to induce an emulation to godliness, and Christian goodness and forbearance.

The Russian cathedrals and principal churches, not only at St. Petersburg, as the St. Izak, and at Moscow, as that of the Holy Kremlin tower, are rich in architectural grandeur, with graceful domes and taperal spires, terminated by crosses, all plated with pure gold or silver, which shine in the sun like globes and pinnacles of glittering fires. Long before the Moskwa gave a name to the Russian capital (Moskow), the Chinese, or Mongols, about A.D. 1239, subjugated Russia, whose seat of government had then been removed from Kier (Kiou) to Vladimir. In their subjection under the Tatars, or Tartars, their Christian religion, which united them strongly in that faith to which they owe their present greatness, was strengthened by their having the advantage of the Bible translated into their own dialect, by which all could understand; as, while it was in the Greek, it was to the multitude scarcely intelligible. This momentous event, with respect to Russia, was arranged by St. Yaroslau, the son of St. Vladimir the Great, about A.D. 1035, and carried out by the Archbishop Cyril; and since that time the Church Service has been performed in the Russian, or what is called the Slavonic language.

The Church government established in Russia, although dominantly Greek, derived from the most ancient Grecian Christian records, is as tolerant as the English Established Church. All denominations of Christians are left free to the enjoyment of their own opinions, and even all forms of religion meet with unrestricted sufferance. The ecclesiastics are also unstintingly encouraged, and possess important immunities and privileges. Their sacred celebrations, particularly those of the festivals, are extremely splendid, sumptuous, and imposing.

STRASBURG CATHEDRAL.

(From the Builder.)

Erwin von Steinbach has all the credit popularly of Strasburg Cathedral, the loftiest building in the world, and deserves a great deal of that credit. Several other men, however, co-operated in producing the present pile, which, notwithstanding certain discrepancies in the proportions of the various parts, produces astonishment and admiration in all who look upon it with the mind. In the year 1028, a cathedral here, on the site probably of a still older building, was roofed in. It experienced vicissitudes, and in 1140 a tower belonging to it was destroyed by fire. Erwin von Steinbach comes on the scene in the latter half of the thirteenth century, when great part of the then existing building was taken down; and in 1275, under the direction of Bishop Conrad, he had nearly finished a new nave. Attention was then directed to the western façade and the towers, and “A.D. 1277 *in die beati Urbani* [25th of May] *hoc gloriosum opus inchoavit magister Erwinus de Steinbach.*” Erwin died in 1318, and left a family of artists, one of whom, John, succeeded him at the cathedral, and died in 1339. By 1365, the two towers at the west end were finished. Fire destroyed the interior of all but the

choir in 1384. In 1429, John Hültz, of Cologne, was called in, and in 1439 he completed the spire on the north tower, laying the last stone exactly 162 years after Conrad had placed the first stone of the tower. That Erwin designed the spire is not likely: certain ancient drawings exist, and are pointed to as Erwin's, but the authorship is doubtful. During the Revolution of 1793, one Teteral, a Jacobin, proposed to demolish the spire because its height, exceeding that of ordinary houses, insulted the principle of equality! Fortunately his fellows were wiser.

There is no view in the interior so fine as that of the east end, where the semi-circular arch prevails, and which belongs to a period earlier than that of Steinbach. Some of the stained glass, ranging in date from the fourteenth century, is very beautiful. The sculptured figures which surround the upper part of a column in the south transept, and are ascribed to Erwin's daughter Sabina, are more striking as a whole, than beautiful singly. The well-known curious astronomical clock close by, which puts all kinds of figures in motion at stated times, and notes all sorts of periodic events, a modern work improved from an ancient model, still gathers its crowd of country folks and foreigners at twelve o'clock in the day, when the cock crows, Death strikes his dart, and the twelve Apostles pass before the figure of Christ. It was finished in 1842. Its external aspect is sufficiently ugly. Using this word, we have before us a miserable cabin, built for the custodian on the top of the unfinished southern tower of the cathedral. This is a great eye-sore from below and around, and should be made to take a different shape.

The stonework of the cathedral is in a very good state. Masons' marks abound both within and without.

It is worth noting that the Masons at Strasburg Cathedral still form a "lodge," the origin of which is said to go back to the time of Erwin de Steinbach. At any rate, writes a local historian, it is certain that in very early times the Masons of this cathedral formed themselves into a body, not receiving others into it excepting under conditions, and that they had signs for recognition amongst themselves. The lodge became the mother of others in Germany. Dotzinger, the successor of Hültz as architect of the cathedral, united them in one corporation. An assembly of the heads of the different lodges, held in 1459, at Ratisbon, arranged laws, and adopted as Grand Master the architect of Strasburg Cathedral. Maximilian I., it is stated, confirmed the incorporation on the 3rd of October, 1498. At the commencement of the eighteenth century, however, the principal lodge (*Hauptthütte*) was transferred from Strasburg to Mayence.

In an old building near the Minster, called the *Frauenhaus*, where lives M. Klotz, the present architect to the cathedral lay authorities, and which building, as many of our readers will remember, is used as a sort of museum, there is a very elegant Gothic winding staircase, from the top of the house to the bottom, all the stones of which bear marks similar in general character to those on the parapet of the platform at foot of the spire-tower. In the *Frauenhaus* we were shown part of Erwin's tomb, formerly in the cathedral, where he was buried. Why it should be here and not there still, affectionately preserved, we are not able to say.

CONSTITUTION OF ITALIAN FREEMASONRY.

(Concluded from page 255.)

ART. 23.

For the execution of the preparatory labours for the general meetings, and the fulfilment of its decisions, the Grand Council has to divide itself into three sections, viz., the rites, the financial, and that for correspondence.

The section Rites is formed by the First Assistant Grand Master, the First Inspector in Chief, the Grand Master of the Ceremonies, the Chief Expert (*sic*), the Assistant Secretary in Chief, and the Chief Banner Bearer.

The section Finance consists of the Second Assistant Grand Master, the Second Inspector in Chief, the Treasurer, the Almoner in Chief, and the Architect Controller in Chief.

The section for Correspondence is formed by the Chief Orator, the Chief Secretary, the Keeper of the Great Seal, the Keeper of the Records, and the Assistant Orator in Chief.

ART. 24.

The Grand Master is the head of the Order, its representative to foreign Masonic Orders, and its official organ in its political and civic relations.

He gives the yearly and half-yearly passwords.

ART. 25.

All the acts of the Grand Orient are done in his name.

The Grand Orient has—within the bounds of the Constitution, and the other decrees of the meeting—to explain, according to the absolute majority of voices of the members present, of whom there must at least be five—

The rules and general ritual of the Order.

To erect lodges in the manner directed by the Constitutions and rules, and likewise to certify to suspend or abolish them.

To decide all disputes which may arise between lodge and lodge, or between the lodges and the M. v. St., and also all cases of appeal against the decisions of the various lodges.

To watch, so far as may be possible, over the general interests of the Order and the observance of the Constitutions, of the rules, the rituals, and decrees of the meeting.

ART. 26.

All matters belonging to the jurisdiction of the Grand Orient will be discussed, with the consent of the Grand Master, in that one of the three sections to which the subject belongs by its nature, and in the opinion of the Grand Master, and is then to be submitted to the whole of the Grand Council by the foreman of the section.

ART. 27.

The Grand Master shall at all times possess the right to direct the attendance of the Chief Secretary and the Chief Orator at the sittings of the Sections of Rites and of Finance. They will, not, however, possess any right of voting in those sections.

ART. 28.

Should the necessity arise of proceeding in a penal case, a tribunal will be formed of five of the members of the Grand Council, who are to be designated by the brethren of lodge accused; or, if they fail to do so, shall be named by the Grand Master.

The Chief Orator and his assistant represent the accuser in such instances, and have no vote.

The other formalities of the process are to be according to the rules.

ART. 29.

The Grand Orient may take into its bosom, either as honorary members or visitors, such other Masters whom it may believe calculated to enlighten its members or forward their progress.

None of these persons will have, however, any voice in the affairs of the Grand Orient.

ART. 30.

No member of the Grand Orient shall derive any pecuniary advantage from the fulfilment of its functions. Money may, however, be voted for the remuneration of the Secretary and the Keeper of the Records.

ART. 31.

The Grand Orient has the right to raise from the lodges the sums necessary for the expenses of house-rent, the Chancery (*i.e.*, the Secretary's Office), the cost of representation, and all connected with the general interests, thus :—

A fixed yearly contribution of fifty lire from each lodge.

A yearly contribution of one lire for every member belonging to these lodges.

Fifty lire for every charter granted to a lodge.

A sum of four lire for every Master's diploma issued by this lodge.

In addition to this, every lodge must pay on demand the cost price of books, forms for diplomas and certificates, and other Masonic objects.

In order to ensure uniformity, the forms of diplomas and certificates will be distributed among the whole of the lodges.

ART. 32.

The financial year, as affecting the payment of contributions, &c., as well as concerning the closing of accounts of the Grand Orient and the lodges, ends with the February of each year.

The contributions of the lodges are to be paid half-yearly, and the second Semester will be sent to the lodge, with a report on its activity, during the first fortnight in March.

CAP. III.

DUTIES AND PENALTIES.

ART. 33.

All lodges and each individual Mason are bound to obey the Constitutions, Rules, and Rituals of the Order, the decisions of the meetings, and decrees of the Grand Orient.

ART. 34.

All Freemasons are bound to observe the strictest secrecy, in every sense of the word, concerning everything done, transacted, or communicated either in the Grand Orient or any of the lodges. The same as to the names of the brethren.

ART. 35.

All lodges and all Freemasons must treat the officials with respect, and show them all the honour and obedience which their functions justify them to expect.

ART. 36.

All Freemasons are bound to afford to each other such instruction as they are able to assist each other under all circumstances, even when they may risk their lives in doing so, and mutually support each other in all their relations, either within or without the lodge.

ART. 37.

All Freemasons are bound by their exemplary behaviour, and all the means at their disposal, to forward the well-being of the Order and its development.

ART. 38.

The offences of the Freemasons resolve themselves into two classes, simple faults, and offences. And these again into offences against morality, or such as are dishonourable.

ART. 39.

A simple fault may be punished either with a reprimand from the M. v. St., which may be entered on the minutes, or a slight fine may be imposed, which falls to the poor-box.

ART. 40.

Moral offences are punished by suspension, and, if more serious, expulsion from the Order.

ART. 41.

All dishonourable offences are punished in all cases by expulsion.

The decree by which a Freemason is sentenced to expulsion from the Order will be communicated, invariably, to all the lodges by the Grand Orient, and read in each of them in a meeting of the first grade.

ART. 42.

The decisions where a milder degree of punishment is awarded than that of expulsion will be made known in a meeting of the first grade of the lodge to which the accused belongs by the M. v. St. of the lodge, during the absence of the offending brother.

ART. 43.

A lodge may be suspended or suppressed—

If the number of members has fallen below seven.

If the state of the lodge is such as to render the performance of Masonic labours either physically or morally impossible.

If a lodge shall neglect the observance of the Constitutions, rules, and rituals, and be regardless of the decrees and decisions of the Grand Orient.

ART. 44.

The Grand Master can inquire into the affairs of any of the lodges, and preside at its meetings at will.

The highest honours must be shown to him on his arrival, and when he departs.

The Grand Orient may depute one of its members for the duty of visiting the lodges, who is to be received with the highest honours, and who may also preside in the meetings, if he wishes to do so.

ART. 45.

Any lodge may dissolve itself, or demand its separation from the Grand Orient; but either the absence or opposition of seven of its members renders this impossible.

ART. 46.

Any Freemason may be a member of several lodges, which lodges may be independent as regards mutual affiliation.* Further, he may retire from one lodge to join another that may be willing to receive him, the rights of all the lodges concerning the yearly contributions being reserved.

ART. 47.

Every Mason may also retire entirely from the Order, but his oath of secrecy remains binding.

CAP. IV.

PROVISIONAL ORDERS.

ART. 48.

All lodges now dependent on the Grand Orient of Italy, which are not already in possession of a regular charter, must demand one within three months.

The cost of such a charter will continue, as before, 30 lire.

* By this is meant the union which may exist between two or more lodges.

ART. 49.

The first Grand Orient which shall be elected according to the scheme of this Constitution, shall project a general Reglement (*sic*) and a universal Ritual of the Order, until the publication of which each lodge shall continue the use of such rules and rituals as they may have used hitherto, or may now determine to use, and to be guided in their proceedings in all events as may not have been provided for, by the customs of Freemasonry in general.

The Orient Turin, the first day of the eleventh month of the true Light, 5861 (January 1, 1862).

ART AND HEALTH AT THE RECENT GHENT CONGRESS.

(From the *Builder*.)

In the section of "Art and Literature," the following question was proposed by M. Ulback:—"Has material progress been injurious to thought and feeling in the arts?"

M. Eugène Dognée said the question was as interesting to refined and philosophical minds as it was to practical men. What, he said, was now wanted, was a search after the beautiful and useful; and it was important to combat, as far as possible, the vulgar results produced as much by a desire of a good market as by the abolition of corporations. M. Dognée suggested the following plans for instilling artistic ideas into workmen:—That the principles of artistic teaching, aided by museums carefully selected, should be carried out in all primary schools; that central industrial schools of art should be established, with necessary models, specialising the arts indicated previously by the nature of the soil, the productions of local industry, or of ancient tradition still extant; that in associations for the encouragement of art, room should be appropriated for industrial artists by the side of artists. He clearly showed the benefits which would arise from artistic teaching, and what material advantage could be added to our luxuries by the search after noble and refined enjoyments.

M. Alexandre Weill submitted the examination of the following question to the meeting:—"Is it necessary that a man's life should be on a par with his works, even if he be a man of genius, to enable him to exercise a salutary influence on his age?" He affirmed that contemporary literature, and its masters especially, were responsible for the debasement, the disorder, and uncertainty of our times.

M. Ulbach said, that men of genius were humanity itself, with its troubles, its anguish, its revolts, its doubts expressed in attractive and immortal words. If their ideas were only submitted with sincerity and talent, they could have no bad influence on our consciences.

Mdlle. Royer and M. Foucher de Carreill both asked for men of genius a calm appreciation, and gratitude for the benefits they conferred. They asserted that if a man possessed one talent, he ought not to be expected to have all; nor ought he to be condemned if his life were not as perfect as his writings.

M. Weill persisted in asserting that great men who led a life of evil were the intellectual malefactors of their age. He passed in review many well-known and admired names. He was particularly severe on the works of the present age, and concluded by saying, that if they seemed to him to be confused and wanting in morality, it was because their authors were guided by no fixed rules, no solid and absolute principles.

On the question,—“Has material progress been injurious to thought or feeling in art?” one orator only, Mr. Urlijn, replied, and maintained that material advancement must neces-

sarily be in harmony with intellectual advancement. Almost every example, he said, proved that men who laboured the most usefully at material progress, were also those whose intellectual aspirations were of the highest order. Why then, he inquired, separate the real from the ideal? Is there not in the telegraph a sympathetic feeling which conveys our hopes and fears to the farthest extremities of the globe? These are the discoveries in material order which have aided the development of our ideas. It was by the invention of printing that the riches of the mind, formerly hidden away in a few manuscripts, have become the patrimony of all humanity, and have been made free to millions of understandings. Material and intellectual progress are the two great wheels turning the steam-vessel which bears us towards that goal which humanity ought to unite.

The last question examined by the Assembly was one by M. Pascal Duprat:—"Should art in its various manifestations be a mental pleasure or an instruction?" He passed in review some of the most beautiful works in art and literature; proving, for example, from the lovely songs of the *Æneid*, from the monuments of architecture and Hôtels de Ville in the city, that artists and writers have been especially great when they have divined the popular idea, and at the same time expressed the nobility of their age and country.

This section entered into the examination of the following question:—"On the influence of administrative centralisation upon the development of art and literature." MM. Foucher de Careill, Pelletan, and Dognée considered centralisation to be specially fatal and dangerous. M. Foucher de Careill also sought to prove from the examples of Athens and Florence that great artists have always developed themselves to more advantage where the hand of Government neither fettered nor directed their actions.

Mr. Pelletan opposed administrative centralisation in art, as it reduced bureaucracy, school prejudices, routines, and the exigencies of authority. The freedom of art was injured by excessive Government interference, as well as the liberty of the artist, whose conscience was menaced by favours, those state premiums which extinguish free inspiration instead of giving birth to it.

M. Wagener supported the idea that individual efforts did not suffice for the encouragement of science and art. He cited, also, the great artistic movements of Athens, Florence, and Rome, and showed that in them could be traced the fruitful intervention of a powerful centralisation. In his opinion the communes, to whom, it had been suggested, the right of interference with and encouragement of art ought to be entrusted, was restricted in its influence: it was a centralisation—a state. If a commune were allowed the privilege, surely so ought that great commune, the Government, which is the nation, be permitted to assist in giving birth to those great compositions which individuals would not be able to command, and which are so invaluable for the instruction of the people.

In the section "Benevolence and Public Health," the following question was selected for discussion:—

I. How ought sanitary measures of relief in the country to be organised?

A great number of orators were unanimous in their opinion that the organisation of relief was necessary, with the exception of M. Burggraave. There were nearly as many orators as there were systems. One thought it necessary to establish dispensaries; another thought the plan of domiciliary visits better; a third that emoluments ought to be fixed by law;—it was but right that the man entrusted with the physical health of the community should be remunerated, as well as he who was en-

trusted with their moral health; a fourth demanded cantonal doctors; a fifth thought medical instruction diffused among the country people would be enough. All agreed, however, in the need for the organisation, and seemed convinced of its efficacy.

The section examined the question,—What improvements have taken place in working men's dwellings during the past year, and in what manner can those improvements be propagated?

M. Kayser, after describing the present miserable dwellings of many of the poor, said he thought it was incumbent on the Government to modify this state of things by aiding in every way possible those who sought the solution of the problem,—How to lodge a workman suitably, and at a moderate cost. He thought it might possibly stimulate capitalists to action.

M. Jacquemyns considered that kind of encouragement would not take effect. What caused the high price of dwellings was, that the proprietor not only saw that his property was uncared for by those who dwelt in it, but that it was also often much injured by them; and to obtain compensation he exacted a high rent. It was, then, the workman himself who must have developed in him a sufficient love of order and justice to teach him that payment of his rent was a sacred thing. This end obtained, and proprietors, assured of the safety of their property and that the rent would be paid, would become more tractable. He advised the plan adopted at Ghent to be everywhere carried out; viz., to inspect the dwellings of the workmen. Since these inspections have been in force, the proprietors, seeing that their property was kept in better condition, have constructed new houses; and now the workman has a much better house, and for the same price he formerly paid for the dilapidated one.

M. Van Waes did not want working men's cities. It was, in his opinion, a bad plan. For many reasons workmen ought not to be separated from the other citizens.

M. Eerevisse proposed, as a remedy to the present state of things, that societies should be established for the advancement of capital to workmen for the construction of working men's dwellings.

M. Favre said he had well studied the example of the working population of Paris and Mulhouse, and he found that, above all, it was necessary for the well-being of the workmen that a *consensus* be obtained—that is to say, that he accepts and acquiesces. Once engaged in social progress, the workman is brought to an intimate progression with its organisation, which increases his susceptibility to receive impressions from the unfavourable surroundings to which he would remain subjected.

M. Burggraave spoke very feelingly on the subject, as Ghent still contains many horrible little hovels, without air and light, where epidemics make frightful havoc. What was desirable in Ghent was desirable elsewhere, and he advised demolition *en masse*.

M. Dumont closed the debate by insisting upon the necessity of the working-men's dwellings being better ventilated.

We have pleasure in drawing attention to the circumstance that the *Social Science Review* gives, in a number devoted to the subject, a report of all the proceedings during the week.

What the Church party of Ghent think of these philanthropic inquiries is shown by the following announcement in the *Bien Public* of that city:—

"A solemn mass will be celebrated in the Church of Saint-Jacques, on the 23rd and two following days, at seven in the morning, as an act of reparation for the blasphemy and impiety uttered in the sittings of the Congress of Social Science, which has just been held at Ghent. The holy sacrifice will be offered, in order to appease the Divine anger, and obtain the mercy of God for the inhabitants, so that they may preserve the precious deposit of the Faith!"

MASONIC NOTES AND QUERIES.

HOW TO TREAT AN EXPELLED MASON'S FAMILY.

Lodge No. 73 having expelled a member, propounded to the Grand Lodge of Illinois, the following question:—"What relation does the wife and children of an expelled Mason bear to the fraternity; or, what are the obligations of the fraternity to them?" To which the Committee on Masonic Law and Usage replied:—"The wife and children of an expelled Mason sustain the same relationship to the organised Masonic fraternity that the wife and children of any other man do, who never was a Mason. Should any good Mason find a woman and her children in distress, he will be prompted by the charitable impulses of his heart, to relieve them; to feed them if hungry, to clothe them if naked; but he will not do it any the sooner because the husband of the woman and the father of the children was an expelled Mason."—LEX MASONICA.

AMERICAN EXTRACTS.

I send you some more of the cuttings as promised.—
EX. EX.

Unpardonable Prejudice.

There is more rank prejudice against Masonry and Masons yet extant than the superficial reader will observe. As an evidence of this, in a recent publication styled "The American Biographical Dictionary, by William Alden, D.D., 3d ed., 1862," under the head of William Morgan, the following most astounding evidences, of a prejudice as unchristian as it is unhistorical, appear:—

"The writer of this article published the following article a quarter of a century ago:—'Whether the institution of Masonry—with its false pretensions to antiquity, its mummeries, its ridiculous secrets, its horrible oaths and shocking blasphemies, all exposed to full light and red with the blood of its victim—can yet sustain itself in this land of law, and of morals, and of Christianity, assailed by 230 newspapers, established for the special purpose of overthrowing the institution, and with ten thousands of intelligent, patriotic, and indignant men frowning upon it, remains to be seen. In the result the institution has disappeared; but recent attempts have been made to revive it.'"

Now, if the Rev. W. Alden, D.D., supposes that a body of 200,000 members is going to suffer such falsehoods as these to pass down to history unquestioned, he is quite in error; nor need his publishers wonder that no man who desires a *correct* work of this sort, will purchase "The American Biographical Dictionary, by William Alden, D.D.," while such a specimen of unadulterated prejudice and misstatement forms a part of it.

Masonic Purchase of Mount Vernon.

The *Richmond Dispatch* supplies us with the following interesting information:—"We understand that one or more of the Masonic lodges of this city have originated a plan for the purchase of Mount Vernon, which, if taken hold of in earnest by the 'brothers of the mystic tie' throughout the Union, cannot fail of success. The plan proposed is to get subordinate lodges to contribute one dollar for each member. The price asked for the Mount Vernon estate is 200,000 dollars, and the Masonic statistics show that the Order numbers three hundred thousand; so that, if all the lodges in the Union accede to the proposition—and the probability is that they will—the purchase of Mount Vernon may be looked upon as a fixed fact. But the suggestion, as given out, does not stop here.

"When the land which contains the last mortal remains of the immortal Washington is possessed by the Masons, they propose to present it to the State of Virginia, only reserving to their Order the right to meet around the tomb of their deceased brother once every year, to celebrate his imperishable deeds and to keep alive his great name. We have strong faith in the pa-

triotic plan for the purchase of Mount Vernon, knowing as we do, that the Order, from which it emanates, are ever ready for good deeds, and never look back when they put their hands to the plough. Let every true Mason feel that the tomb of Washington can only be preserved from decay by his efforts, and but a few short months will roll by ere it will be the property of that State which gave him birth, and to whose keeping alone his ashes should be intrusted."

Knights Templar Circular.

The following copy of a "Circular" was issued by the Grand Master of Knights Templar of the United States of America, before the war commenced:—

"Office of the Grand Master of Knights Templar of the United States of America.

"Benjamin Brown French, Grand Master of Knights Templar of the United States of America.

"To all true and patriotic Templars, brotherly Love, Peace, Honour.

"An awful fratricidal conflict seems to be impending. He alone who rules the destinies of nations can prevent it. He works through human instruments. I implore every Templar Knight on the Continent of America, after humbly seeking strength and aid from on High, to exert all the means at his command to avert the dread calamity, which, to human vision, seems inevitable.

"Let each Templar to whom this may come remember how often we have stood at each other's side, and raised our voices in prayer for the prosperity of a common country and a common cause. Let all call to mind how the Knights of Virginia, mingling in fraternal brotherhood with those of Massachusetts, pledged themselves to each other, on Bunker Hill, only a few years ago; and when another year had passed away, the same noble bands stood together in the city of Richmond, in the State of Virginia, the birthplace of Washington, and with mutual vows bound their souls in an everlasting covenant! Let them remember these things, and with hearts on fire with love for each other, and for their countrymen, go forth among those countrymen and implore the arbitrament of peace, instead of that of the sword.

"I ask no one to surrender a principle that has become dear to his heart; but I ask every one to labour and to pray that such counsels may take place between the contending parties, who have for so many years acted with a common impulse, as to restore harmony and kind feeling, and avoid the curse of having fraternal blood crying to Heaven from the ground, and bringing down its maledictions on our children's children through all future time! Labour and pray that hostilities may be suspended until the mild counsels of peace can be appealed to, and that the appeal may not be in vain.

"Casting aside every political feeling, every political aspiration, and asking every Templar to do the same, let us, as one man, unite in one grand effort to prevent the shedding of fraternal blood, and to inaugurate here that blessed result which our Lord and Master initiated, 'Peace on earth, and good will to men.'

"Templars! you count, in this land, by tens of thousands. Each one has his influence in the circle about him. Never, no never was there an opportunity to exert that influence in a more holy cause, or to a more sublime purpose. Forward, then, to the rescue of your country from fratricidal war!

"But if war must come—which dread calamity may God, in His infinite mercy, avert—then I call on every Knight Templar to perform that sacred duty, which so well becomes our Order, of binding up the wounds of the afflicted and comforting those who mourn.

"Dated at the City of Washington, on this eighteenth day of April, in the year of our Lord, 1861, and in the year of our Order, 733.

"B. B. FRENCH,
"Grand Master."

Clashing of Interests.

In the conflicts of public and business life, we often find ourselves apparently opposed to those whose interest we are bound by the most solemn obligations to protect and serve. In such cases, but one rule should influence our actions. We should never attempt to receive benefits for ourselves at the expense, directly or indirectly, of injury to our brother.

Practical applications of this beneficent Masonic precept oftentimes furnish severe trials to our virtue and rectitude as men and Masons, and bring into operation all the great cardinal doctrines of our Order.

The companion whose heart and mind has been thoroughly imbued with the principles and precepts of Masonry, on all such occasions will promptly call them to his aid, and with these on his side, virtue and truth have an easy victory over falsehood and vice. Thus guided, he is ever ready to hold his hands from the just rights of his brother, and never prone to grasp after what may not justly be his own. He is ever ready to diffuse knowledge, light, and information, to those whose benighted condition may need the same. He extends to an erring brother that charity taught him by Masonic precepts, and endeared to him by Masonic examples; and he seeks the safest and readiest means of personal happiness and aggrandisement, by practising with the fullest faith the divine assurance, that it is he who humblyteth himself that shall be exalted.

Masonry thus planted in the heart, governing the affections and guiding the life of its possessor, forms the most beautiful spectacle of the influence of charity, benevolence, and wisdom, applied to human conduct. The standard is lofty and pure, set up for our guidance, as we are taught, by the wisest of men. Let us endeavour to attain it, that we may leave a pure and unsullied reputation, which shall live long in the hearts of those who shall follow after we shall have been removed from the scene of our earthly labour.

Money looked upon as Dangerous.

The income of the Grand Lodge of Pennsylvania for six months, ending with the 1st July of the present year, was 23,189 dollars. A Grand Lodge with such an income can scarcely be called *Masonically* prosperous. The management of so large a fund is apt to divert it from the management of Masonry. It is a dangerous experiment for a Masonic body to become a financial one.

A Chunk of Rock well Trimmed.

Our well-known gravity was once put most grievously to the test at witnessing the slivering process performed on a man "who wanted to become a Mason." The individual had occupied high office in one of the modern societies; had worn scarlet and gold; had swelled and panted in the rearward of a grand procession, and, as a natural consequence, had imbibed the impression that he was emphatically S.P. or a P.B.

Having thus, Daniel Lambert-like, filled all the chairs, and got as near to heaven by that route as possible, he suddenly conceived the desire of becoming a Mason. He petitioned, was elected, initiated, passed, and raised, and speedily entered himself an aspirant for office. This was in 1849. Every December 27th since he has been in nomination, and the result is, that in December last he attained the honourable post of—what do you think?—Assistant Secretary of his lodge. This was a chunk of rock well trimmed. Every Entered Apprentice in the lodge had taken a peck at him; the Fellow-Crafts had chiselled him; and by the time the Master Masons got their eyes on him, and pondered what part of the walls he was fit for, there was scarcely a crevice so small that he could fill it up.

Masonic Statistics.

The Grand Lodge of Illinois records having made by

her daughter lodges 1763 persons in the year, of which they are classified thus:—

Five hundred and twenty-nine are farmers.
 Four hundred and thirty-eight are mechanics.
 Three hundred and twelve are merchants, traders, and druggists.
 Thirty-four are ministers of the gospel.
 Twenty-six are attorneys-at-law.
 Sixty-nine are physicians and dentists.
 Twenty-five hold county, city, and judiciary offices.
 Twenty are teachers of music or schools.
 Six are editors of newspapers.
 Sixty-six are railroad men.
 Twenty-five are hotel-keepers.
 Eleven are bankers and brokers.
 Eighteen are engineers.
 One hundred and seven are clerks and accountants.
 Seventy-five follow various other avocations.

MASONIC DEGREES.

I trust my Masonry has taught me better than to retort upon "Ebor" in the scurrilous manner he has abused me. In the words of a disciple of Confucius, "Benevolence is the heart, and justice the way; it is the duty of a student to seek his lost heart."

Does "Ebor" believe that Masons are so deficient in reasoning powers, that his *ipse dixit* will convince them that the Entered Apprentice and Fellow Craft degrees of the very impartial papers of Bro. D. M. Lyon are identical with our present Masonic degrees. What has Bro. Lyon proved? Anything beyond the identity of his system with that of the Constitutions supposed to have been used by our own operative lodges to those with their recent admission of a Master's degree into this system? So far as has yet been proved, we have operative Masonry:—1st. The Entering Apprentices as detailed in those Constitutions. 2nd. A Fellow of Craft degree conferring a mark. Against the mystical Masonry of the Essenes, the Templars of the Middle Ages, the Rosicrucians, and the Persian sects, viz.:—1st. Our present Apprentice degree, including certain operative symbolism. 2nd. The third degree, considered by the Essenes as a type of the lion of the tribe of Judah—a mystery evidently identical with that of the corrupt worshippers of the Sun, who, when they had lamented, we are informed, over an image of Osiris, on a symbolical revival, exclaimed, "Trust ye in God, for out of pain salvation is come unto us." If "Ebor" is sincerely desirous of benefitting his own rite, let him put together proof that the Fellow Craft degree of the operative rite was a similar ceremony to our present third degree; for I admit there is something to make us think that such was the case. Let him also prove, for we are yet entirely deficient in such proof, that there could be any Freemasonic builders before 1100 or 1200, up to which period the monks are supposed to have erected their own churches; and here again he has the advantage of the fact that Hiram (not Hiram Abiff, for he was not so styled until after 1726), has superseded a before-mentioned Jewish type. When he proves these things a most ample retraction shall be forthcoming from "Δ," who will hail with sincere pleasure the labours of "Ebor," and forget his abuse. The whole question between us narrows itself into this:—Is "Ebor," his disciples, or the founders of his school, to be allowed to dictate to us (what they cannot possibly have any proper or legitimate knowledge of), what is Masonry and what is not Masonry? Is all Masonic inquiry to be debarred from us of which they do not approve? Let us know this, so that we may know what course to adopt. To my brethren, Craft or High Grade, I say, read carefully all that has appeared since 1717; judge for yourselves; and henceforth, unassailed, I assail none.—Δ.

KNIGHTS OF DEATH.

This degree is conferred in Scotland in connection with the Early Grand Encampment of Knights Templars, the

chief sect of which is in Ayrshire. Before one can be received as a "Knight of Death," he must have been admitted into the Priestly Order, between which and the Knights of Death there are seven other degrees, viz., "Jacob's Wrestle," "White Cross," "Black Cross," "Royal Mariner," "Master Architect," "The Mother World," and "Knights of Patmos." The degree in question can be given by one to another, and has words, grips, and signs attached to it. "B." can also be admitted into the "unrecognised Order of High Priesthood" through the Early Grand Encampment, who practise it under the name of "The White Band," which degree can only be given in presence of seven Knight Templars. It follows the "Princely Order of Red Cross."—D. MURRAY LYON.

HIGH PRIESTHOOD.

"B. * * * * " is informed that the degree he mentions has, from time immemorial, been conferred in Lancashire, and is yet given at Rochdale, but mixed up with degrees with which it is probably unconnected. As they now require candidates to be Knight Templars, and to take the Red Cross of Babylon along with the Priesthood degree, I may observe that by old Templar rules a Knight Companion could not be a Priest, or a Priest a Knight; yet Grand Priors and Masters, having the power of absolving, must have been both, so that one form of the degree may have been the installation ceremony of E.C. A Manchester Encampment is in possession of a Bible with the following inscription, "Fox Lodge, Manchester, No. 99," surrounded with Masonic emblems. On the fly-leaf, "The gift of Bro. William Jennings to the Fox Lodge, A.D. 1768;" on the following page, "This Bible formerly belonged to the Lodge of Fortitude, No. 87, and for the future is ordered that it shall belong to the Tabernacle of the Priestly Order, for the use of the same and the first pillar." A member of the encampment, some time ago, promised the writer a copy of the certificate of the degree, which, if received, should have been sent to "B. * * * * " The other degree inquired about will be one mentioned by Dr. Oliver as the "Kadosh Prince of Death." In connection with ancient Masonry it is unfortunate that, in Lancashire, no minutes of the High Grades were ever kept. The jewel of the Priestly degree is said to be a cross and serpent.—Δ.

HIGH PRIESTHOOD.

In answer, your correspondent "B. * * * *," by coming to (that remote and out of the way place) the Masonic Hall, Todmorden, he can be consecrated and made a Sir Knight Priest of the Holy Band of Brotherhood (No. 3).—JOSEPH GREENWOOD, P. High Priest.

THE TEMPLE AT PARIS.

Recently, reading Bro. Lamartine's "Pictures of the First French Revolution," there is the following description of the temple at Paris—since, I believe, pulled down:—

"The Temple was a gloomy and antique fortress, built by the monastic Order of the Templars at a time when these sacerdotal and military theocracies, uniting against princes and tyrannising over the people, built strong castles for their monasteries, and marched to dominion with the double power of the sword and the cross. After their fall, the fortified dwelling they had constructed remained standing, as a relic of the olden time, neglected and forgotten by the present. The chateau of the Temple, which was situated near the Faubourg St. Antoine, and not far from the Bastille, covered a vast space with its buildings, its palaces, its towers, and gardens, where silence and solitude reigned in the midst of a densely-populated quarter. The principal building was the Priory of the Order, a dilapidated residence which the Count d'Artois occasionally occupied, when he came to Paris from Versailles. The apartments contained nothing but a few articles of old fashioned furniture, with some beds and linen for the service of the Prince's

retinue. No one resided there permanently except the porter and his family; and the surrounding garden was empty and desolate as the interior. A few paces from this dwelling rose the abrupt dark mass of the ancient fortified prison of the Temple, consisting of two square towers, one larger than the other, but bound together like a bundle of walls. These were flanked by small turrets, and the whole had, in former times, been crowned by battlements. A few lower and more modern buildings were grouped around, but they were lost in the shadow of the central mass, and only served, by contrast, to heighten its apparent altitude. This gloomy prison was built of large cut Paris stone, excoriated and cicatrised on the surface, so that the walls seemed marbled with livid yellow spots upon that black ground, produced by smoke and rain, which disfigures the public buildings of the north of France. The large tower, almost as lofty as that of a cathedral, rose to the height of sixty feet from the base to the summit, and enclosed between its four walls a space of thirty feet square. The interior was divided into four stories, each consisting of large vaulted chambers, used as guard rooms, which communicated with smaller apartments, niched in the turrets at the angles.

"The ascent to the top was by a spiral staircase, and every apartment to which it led was defended by double oaken doors—one studded with large nails, the other sheathed with iron, and fortified by bars of the same metal. The walls of the edifice were nine feet thick, pierced at rare intervals with windows opening wide to the interior, but leaving scarcely sufficient orifice outside for the transmission of light and air, which was further impeded by massive iron gratings. Seven successive wickets, or seven massive doors, closed with locks and bolts, defended the spiral staircase from story to story, and a sentinel and jailor stood guard at each. An exterior gallery, extending ten paces on each side, ran round the summit of the fortress, where the wind howled constantly like a tempest, and drowned the tumultuous echoes of the city beneath. From this gallery the view, ranging over the low roofs of the Quartier St. Antoine and the Rue du Temple, commanded the dome of the Pantheon, the towers of the Cathedral, and the roofs of the Pavilion of the Tuileries, or rested on the green hill of Issy and Choisy le Roi, sloping down with their villages, parks, and meadows, towards the banks of the Seine.

"The little tower, which immediately adjoined the larger, was divided in the same way, from stage to stage, with locked and guarded doors, and had like it two turrets at each angle; but no interior communication existed between these two contiguous buildings; each was entered by a separate staircase. On the summit of the little tower, as on that of the donjon, was a platform open to the sky. The first story contained an antechamber, a dining-room, and a library of musty old books belonging to the ancient priors of the Temple, to which were added those which the Count d'Artois had discarded from his own. The second, third, and fourth stories presented the same arrangement of apartments, the same bare walls, desolate aspect, and dilapidated furniture. The wind whistled, and the rain penetrated through the broken window panes; the swallows flew in and out with the perfect security of long and undisturbed possession. There were neither beds nor tables, couches nor curtains; one or two benches for the assistant jailors, a few rush-bottomed chairs, and some earthenware in a deserted kitchen, formed the entire furniture of this place. Two low, arched doors, surmounted by a broken escutcheon of the Templars, gave admittance to the vestibules of these two towers.

"Large paved alleys, separated by wooden barriers, surrounded the fortress. The garden was overrun with rank weeds, and blocked up here and there by masses of rubbish, the accumulated deposit of ages of ruin; while the high gloomy wall, like that of a cloister, which

surrounded it, only opening through a long bare avenue to the Rue du Temple, added to the aspect of sombre desolation.

"Such was the exterior and interior of this residence, at which the royal owners of the Tuileries, Versailles, and Fontainebleau arrived at nightfall. No guest had entered these deserted halls since the Templars quitted them to attend the funeral pile of Jacques Molay. And these lofty towers, silent, cold, and empty for so many ages, resembled less the residence of living men than the chambers of a pyramid in the sepulchre of some Pharaoh of the West."

A little further on Lamartine writes:—

"Next morning, after breakfast, which was served with some appearance of luxury, in the dining-room of the first floor, the king visited the adjoining turret, where he examined with interest the old Latin books heaped up in this corner of the edifice by the archivists of the Order of the Templars: volumes which had been sleeping quietly for ages beneath the dust. There he found a Horace, the poet of voluptuous ease, forgotten there as if in irony of fallen majesty, buried youth, and discrowned beauty; and Cicero, in whose great soul serene philosophy towered above the vicissitudes of politics, and in whose pages genius and virtue, struggling with adversity, offer lessons of heroism to all whose destiny it is to battle against fortune.

"Some religious books he also discovered, which his piety, strengthened and exalted by misfortune, made him welcome as gifts from Heaven; an old breviary, in which the portions of the psalms marked out for daily use, seemed to utter forth all the plaints of humanity; and 'The Initiation of Christ,' that overflowing cup of Christian sorrow, wherein tears are changed by resignation into a healing medicine for the soul and a foretaste of divine immortality. He carried them to his own apartment, and placed them carefully in the closet which adjoined it; intending not only to fortify his soul by these treasures, but to employ them for the instruction of his son in the Latin language."

Is this latter passage a fact or an embellishment of the gifted author's? If a fact, what were the archives so discovered by the king, and what was their ultimate fate? A question of deep interest to every Knight Templar as well as—M. C. G. O.

DEE'S CRYSTAL.

It is a somewhat hazardous experiment for me to make any inquiry here on the above subject, because, as I have been accused of wishing to subvert Masonry, which I revere, so I may next be accused of wishing to substitute conjuring and fortune-telling in its place. However, what I want to know is, whether there is any solid evidence that Dee had such a crystal as is attributed to him, and also where he obtained it; and if he really used it for purposes recently insinuated, or kept it as a curiosity; and, lastly, whether there are articles so constructed that objects may be brought into them by refraction? There can be no doubt that they have come down to us from a very remote period, and were probably used as emblems of initiation, in a similar manner to a certain cube. I make these inquiries because Dee, in his fragmentary Six Books of Mysteries, dated at Mortlach, and which were transcribed by Ashmole, figuratively employs such a crystal to allegorise the means, and point out the degrees to sources from whence he obtained his Rosicrucian knowledge; and in one of the books he professes to see himself knighted by the Angels of the Crystal by a blow on the head. So, also, the seven chambers of the "Chymical Nuptials of Christian Rosy Cross" would appear to allude allegorically to the seven degrees of the rite; and in the book we find mention of two pillars, a wound on the forehead, certain arch symbolism; and he is finally created a "Knight of the Golden Stone,"—the stone of the philosopher who sought for light by the Rose—the stone which the builders rejected,

or a Knight of Christ. I do not put the foregoing forward as instruction to others, but with the desire of obtaining instruction, as I have not had much opportunity of comparing books on the subject.—△.

CORRESPONDENCE.

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

WANT OF CHARITY.

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

DEAR SIR AND BROTHER,—Having been absent from home during the whole of the last fortnight, I have only to-day seen your MAGAZINE of the 26th ult., which contains a letter headed as above; and I have no doubt that my lodge is the one referred to. The resolution that no part of our lodge funds should be given to the brother in question was arrived at very unwillingly after a long and painful discussion; and, personally, I fully coincided in it. Your foot-note to the letter points out the proper course for the brother to pursue, and I trust that the Board of General Purposes will have an opportunity of pronouncing their opinion of our conduct.

I am, Dear Sir and Brother, yours fraternally,
THE W.M. of 581, LATE 847.
Manchester, October 6th, 1863.

CAN A WARDEN INITIATE, &c.

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

DEAR SIR AND BROTHER,—Can a Warden initiate? Certainly not. The genius of Masonry, the letter and spirit of the "Book of Constitutions," equally forbid such a thing.

Complaint has been made that too many O.B.'s are taken in the Order. A careful student will, however, observe that each O.B. has a distinct character—the pledge in each is specific and applies strictly to its special degree. There is no rite without its special O.B., no secret without its attendant pledge.

A Warden is appointed without a concomitant ceremony; he is placed in his chair without a pledge. Is it so with the W.M. elect? He must pledge himself to a strict performance of his duties before he can receive from his predecessors the benefit of installation. What are some of those duties, the importance of which requires a pledge, which was not exacted from him, or even alluded to when he was made a Warden? Read the "Summary of the Antient Charges and Regulations to be read by the Secretary to the Master elect, prior to his Installation into the Chair of a Lodge," and then read Rule 2, "Masters and Wardens of Lodges." Can it be supposed that anyone may initiate, pass, and raise until he has solemnly given those pledges? Can anyone explain to me how the "landmarks of the Order, its antient usages, and established customs," can be violated other than by meddling with our ceremonies, and the intervening time before granting a higher degree. Then, if a Warden may perform the ceremonies, why wait for the pledge until he shall be made W.M. elect? It is palpable that only those who have taken the O.B. of an installed Master can make, pass, or raise.

Those who contend that "a Warden can initiate," rely solely upon Rule 9, "Private Lodges," Rule 6, "Masters and Wardens," and Rule 1, "Removal of Lodges." These rules prove the fact that a "Warden cannot initiate."

The "Book of Constitutions" is divided into several chapters, which at the beginning of the Book are called "Table of Contents." These chapters are subdivided into sections, which are numbered. The chapter on "Private Lodges" treats solely as to how the lodge shall be internally governed, the management of its pecuniary affairs, its duties and responsibilities to the Grand Lodge,

and its dealings with the Craft in general; and No. 12 emphatically states that brethren must consult another chapter as to "making, passing, and raising."

In Chapter "Of the Masters and Wardens of Lodges," the social duties and behaviour of these officers are mainly alluded to, and a provision made in case of the lodge being deprived of its Acting Master by a dispensation of Providence.

In Chapter "Removal of Lodges," no argument can be drawn as to the privilege of making, passing, or raising.

To violate the above chapters is not a violation of the "Antient landmarks and established customs of the Order." Any departure from the tenets contained in these will entail peril; but they all are subject to modification, and have been modified by Grand Lodge in modern times, and, therefore, cannot be called "antient and established."

I think it is very plain that the Chapters "Private Lodges," "Masters and Wardens of Lodges," and "Removal of Lodges" have nothing whatever to do as to making, passing, and raising.

We now come to the Chapter "Of proposing Members—Making, Passing, and Raising," and here we are met with a most solemn warning and a stringent foot-note. Is it not as plain as the noonday sun that making, passing, and raising can only be given in strict accordance with the rules laid down in this chapter? No dispensation can be granted to do anything contrary, for it would be a dispensation to violate the antient landmarks of the Order. And, pray, where in this chapter is the authority for a Warden to take upon himself the duties of the Master's chair? The word "Warden" is only once mentioned in the chapter, and then not specially, but in common with the rest of the members. If the "Constitutions" had contemplated allowing the Warden to act in the absence of the W.M. and the P.M.'s, it would have been so expressed in this chapter, and other instructions given. As the "Constitutions" stand, a Warden, daring to perform a ceremony, subjects himself and his lodge to the penalty contained in the exordium to this chapter.

There is much restlessness in the Masonic world at the present time—an itching to make innovations in the landmarks of the Order. The Grand Lodge must be watchful, or the ancient rite and established customs will become so modernised, as to change altogether the character of Masonry, and the ceremonies will become unmeaning and indefinite; for, if the ceremonies are to be dispensed by those who have taken no O.B., to preserve them inviolate, what confusion may not follow! Each Warden may do that which is right in his own eyes, and our antient landmarks and established customs ultimately fade away.

I am, Sir, yours fraternally,

W. BLACKBURN, P.M. Crystal Palace Lodge
(No. 742); Sec. Dobie Lodge, Kingston
(No. 889); Prov. G.S.B., Surrey.

Surbiton, Surrey, S.W.

ON THE CHRISTIANITY OF FREEMASONRY.

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

"Him who denies me before men, him will I deny before my Father which is in heaven."

DEAR SIR AND BROTHER,—The Mosaic writings might with equal justice be assailed as anti-Christian as Craft Masonry: both prepare the way for the higher revelation shadowed forth by the great Hebrew prophets and poets. Blue and Red Masonry are but dramatic representations of two important epochs in the history of the Jewish people—the building of the first and the commencement of laying the foundation of the second temple; but, in Masonic language, the drama is but a picture of the struggle of human nature to emancipate itself from the trammels of sin and ignorance, and the human mind is

taught to feel its own utter insignificance and impotence unless strengthened by the precepts of the purest morality, accompanied at all times with most earnest supplications for that aid which can only be vouchsafed to us from above.

Great alterations were made in the Ritual at the time of the Union, for, prior to that period, Masonry bore a much stronger Christian character than it does at present. There can be no doubt that the alterations were made with the best intentions; but it appears to me very questionable whether the result has proved so beneficial to the true interests of our Order as the zealous and learned brethren who suggested those alterations most sincerely trusted they would become.

It is true that Craft Masonry requires only in the candidates for initiation into its mysteries a belief in the existence of one Supreme and Divine Being; but it is an error to suppose that it denies the doctrine of the Trinity. On the contrary, its two principal symbols, borrowed from the ancients, are emblematic of the triune essence of the Deity, which was a prominent part of every heathen creed. The triple tau is as old or older than Confucius, and is seen upon ancient Chinese incense burners and sacred vessels; the equilateral triangle of the Persians, Hindoos, and Egyptians was also symbolical of the Trinity, and it bore the same meaning amongst the old Jewish Rabbi, by whom it was considered emblematical of Jehovah, the ineffable name of God, spoken by the High Priest only, and by him but once a year, and on the pronunciation of which, the Cabalists said, all nature trembled.

In the Chaldean oracles of Zoroaster, the Almighty is described as God, Father, Spirit; Monad, Duad, Triad; containing all things in the one summit of his own hyparæis; he himself subsists wholly beyond; measuring and bounding all things; and again, all things are governed in the bosom of this Triad. The No. 9 also is divine, receiving completion from three Triads, and preserving the summits of theology according to Chaldean philosophy.

The Trinitarian principle, indeed, pervades throughout: thus, there are three principal officers, three great and three lesser lights; and a triangle was formerly formed by the three great lights in the centre of the lodge. There are three degrees, E.A.P., F.C., and M.M. There are three steps in the first degree; the principal rounds in the theological ladder are Faith, Hope, and Charity; and the motto of the Order is threefold, Brotherly Love, Relief, and Truth.

Before the Union, all lodges were dedicated to St. John the Evangelist. The Bible upon the Master's pedestal was opened in the Gospel according to St. John; and the candidates swore to be true to God and his holy Church, the cope-stone of the Royal Arch also forming part of the ceremonies in the Mark degree; one of the oldest and most authentic, and, therefore, consistently ignored by Grand Lodge, is the same stone the builders rejected, but which has since become the head of the corner.

Modern Freemasons are unfaithful even to their own traditions, which contain proofs of Christian origin. If, as we are taught to believe, the Crusaders were all Masons, they cannot have been Jews; for the Holy War was not undertaken for the purpose of rebuilding the Temple of Solomon, but for the recovery of the Holy City and Sepulchre of our Lord Jesus Christ, and no Christian warrior in those days would have touched a Jew except with the point of the sword; and if the travelling Masonic Lodges, who are said to have built our cathedrals, had any real existence, they must at least have professed the outward tenets of Christianity. It has been observed that the Masons, and particularly the Templars, always held their lodges or chapters in the crypts of cathedrals, (Higgins's "Anacalipsis," vol. i., p. 718.) There is a tradition that, in the vault or crypt under the choir of York Cathedral, King Edwin held his infant lodge (Hargrove's "History of York," vol. ii, p. 477); and the

earliest lodge in Canterbury was established under the patronage of the Archbishop.

The Ritual is full of passages identical with the customs of Christian chivalry. The questions first propounded to the novice in the first degree are almost *verbatim* the same put to the candidate for the honour of Knighthood. He must be freeborn, 21 years of age, and if he entered the Order from any temporal view, he was judged guilty of simony; and to attempt the honour of any lady or mistress in private or social life was the most capital crime against the oath of knighthood. (Pallavi's "Memoir of Ancient Chivalry;") and the Sovereign of the Order, during the investiture of a Knight of Malta, deduced religious and moral truths from the knightly Arms, Cross, and Mantle, in the same manner as the Worshipful Master still draws them from the working tools during the initiation of a Freemason (Fuller's "Holy Warre," Cambridge, 1659).

The ladder is taken from the Rose Croix and Kadosh degrees. Celsus says, "Stoop not down, for a precipice lies below on the earth, drawing through the ladder with seven steps, beneath which is the Throne of dreadful Necessity;" but it was originally derived from the Mythic ladder of seven steps or landings; upon each landing were gates of the seven then known metals, gold, silver, nickel, iron, brass, tin, and lead, which, among the alchymists, also bore allusion to the seven planets, the Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn. The point within a circle is a Druidical symbol, but, like all obelisks, is emblematical of the Phallic worship. Our illustration in the M.M. degree is derived from Hermes Trismegistus. God is a circle whose centre is everywhere, but whose circumference is nowhere to be found. See also Zoroaster—"The centre from which all lines, which way soever, are equal."

The darkening the lodge in the third degree is derived from the evening service of the Holy Week, which the Roman Catholic Church performs on Wednesday, Thursday, and Friday before Easter, called Tenebræ ("Ex Bibliotheca,") F. F. Min., Angl., Londini, 8vo., 1760. The name is given to the service from the custom of extinguishing the candles during the course of it, till at last all is finished in total darkness, to teach us that the Jews were totally deprived of the light of faith when they put our Saviour to death. But the fifteenth candle, that represents the light of the world, Jesus Christ, is only hidden for a time under the altar, and afterwards brought out again still burning, to signify that though Christ, according to His humanity, died and was laid in the sepulchre, yet He was always alive, according to His divinity, by which He raised His body again to life. Here, for the present, I must conclude; but it is difficult to discover what we have gained by these innovations, except having laid ourselves open to the strictures so unsparingly inflicted upon us by our opponents, and, by rendering the Christian faith subservient to the Jewish element, naturally alienated our Roman Catholic brethren. Still, the idea of establishing one universal bond of brotherhood throughout the world was grand, and worthy of our noble and ancient society; and, in my next letter, I will endeavour to show how, at the time of the Union, Grand Lodge prepared a way by which the announcement of the Divine scheme of man's redemption, and the inestimable benefits we have obtained by our Saviour's death and passion, might be grafted upon the sound moral basis laid down by the teaching of the Craft.

I remain, dear Sir and brother,

Yours fraternally,

ROSA CRUCIS.

AFFECTION, like spring flowers, breaks through the most frozen ground at last: and the heart which seeks but for another heart to make it happy, will never seek in vain.

THE MASONIC MIRROR.

MASONIC MEM.

ANCIENT AND ACCEPTED RITE.—A meeting of the Supreme Grand Council will be held at the London Coffee House on Tuesday next; and on the following day there will be a Grand Council of the Illustrious Knights K.H., 30°, for the reception of candidates, of whom there are nine on the list for advancement.

FREEMASONS' GIRLS' SCHOOL.

A Quarterly Court was held on Thursday, Bro. John Udall, V.P., in the chair.

Cheques were ordered to be drawn for £339 3s. 5d., to pay the expenditure of the past quarter.

The minutes of the various committees were passed, by which the salary of the gardener was raised from £40 to £50 a year, and that of the cook from £18 to £20.

Florence Fabian having left the school in consequence of epileptic fits, it was resolved to elect eleven pupils, instead of ten as originally proposed, from the list of twenty-six approved candidates. The following was the result of the poll:—

Atkinson, Charlotte Susanna	4540
Tetley, Betsy Elliuor	4287
Saunders, Elizabeth Sarah	4129
Baxter, Isabella Mary	3646
Turner, Emily	3576
Parsons, Florence	3477
Armstrong, Caroline Sarah	2956
Gregory, Hannah Frances	2373
Henderson, Elizabeth	2278
Briggs, Kate	1638
Hodgson, Mary Ann.....	1608
Foster, Elizabeth	1520
Rees, Marion	1410
Browning, Emma	1406
Parsons, Mary Ann	1288
Butterworth, Jessie Nelson L.	774
Holland, Ellen	622
Feast, Frances Mary.....	563
Mensor, Elizabeth Adelaide.....	435
Williams, Louisa	246
Palot, Mary Jane	160
Smith, Alice Adelaide	151
Dyer, Ellen Ann	63
Carter, Annie Maria	61
Stansfield, Clara	40
Fleck, Selina Jane	0

The eleven first were elected.

Votes of thanks to the Chairman and Scrutineers closed the proceedings.

ROYAL MASONIC INSTITUTION FOR BOYS.

The Tenders for the foundations, including the walls 1ft. 6in. above the ground line, and the rain-water tank, were opened by a special committee on Friday, the 2nd of October, and were as follow:—

1. Turner and Son	£1919
2. Patrick and Son	1868
3. Humphreys and Son	1850
4. Piper and Wheeler	1797

5. Patman and Fotheringham.....	1790
6. Brass, William	1695
7. Lawrence and Sons	1668
8. Hill, Keddell, and Robinson	1664
9. Matthews, James.....	1659
10. Scott, J. A.	1644
11. Parker, Walter	1640
12. Myers and Sons*	1589

The Superintending Architect's Estimate was £1770.

The design for the new building has been remodelled by Bro. Stephen Barton Wilson, to suit the modified elevations of the selected competitive design, "Knowledge is Power," of Mr. Edwin Pearce; and Mr. Pearce and Bro. Wilson and Son have been appointed joint architects by the Committee, Bro. S. B. Wilson being the superintending architect. The whole of the foundations are to be put in by Christmas next, and there can be no doubt that, with the arrangements which have been made, the interests of the Schools will be properly attended to, and that the building will prove in every way satisfactory.

METROPOLITAN.

EGYPTIAN LODGE (No. 27, late 29).—The regular meeting of this old and flourishing lodge was held at Anderton's Hotel, Fleet-street, on Thursday, the 1st inst. The lodge was opened by the W.M., Bro. Jacobs, assisted by his Wardens. Two brethren were then passed and two raised, the ceremonies being rendered in a very effective manner by the W.M. The Secretary read a communication from Bro. Farnfield, requesting a Steward for the Festival of the Royal Benevolent Institution for Aged Freemasons and their Widows, appointed to take place on the 27th of January next, which appeal was responded to by Bro. Todd announcing that his eldest daughter would serve as a Lady Steward upon that occasion. The sum of three guineas was voted from the funds of the lodge to Mrs. Barton (the widow of the late G. Tyler, a P.M. of the lodge), who was an unsuccessful candidate at the last election for widows, and it was resolved to support her case at the next election. The lodge having been duly closed, the brethren adjourned to banquet, and, on the cloth being drawn, the usual loyal and Masonic toasts were given, Bro. FARNFIELD responding to that of the "D.G.M., and the rest of the G. Officers." He observed that Earl de Grey's heart was with the Craft, as was evidenced by the readiness with which his lordship attended to the behests of the Grand Master, notwithstanding the onerous duties he had to perform as one of her Majesty's ministers.—Bro. J. SMITH, P.G. Purst., and W.M. of the Rose of Denmark Lodge (No. 975), returned thanks for the visitors.—Bro. TODD, P.M. and Treas., then rose, and said that a very pleasing office had devolved upon him through the kindness of the W.M., who had, doubtless, confided it to him because he (Bro. Todd) and the brother whom they intended to honour that evening had been long united by the ties of intimate friendship, as well as by the bond of Freemasonry. He need hardly expatiate to the Egyptian Lodge upon the merits of Bro. Buss, their Secretary; those who knew him longest appreciated him the most, but all were convinced of his sterling worth, and of the value of the services he had rendered to the Craft in general, and to the Egyptian Lodge more particularly. He (Bro. Todd) had been delegated by the brethren to present Bro. Buss, P.M. and Sec., with a tribute of respect in the shape of a gold watch, which he trusted Bro. Buss might long live to carry in his pocket, and that the lodge would be favoured with his presence for many years to come. Bro. Todd concluded, amidst loud applause, by presenting Bro. Buss with the case containing a gold watch of the value of thirty guineas, bearing the following inscription:— "Presented by the brethren of the Egyptian Lodge (No. 27), to Bro. Henry G. Buss, P.M. and Secretary, as a mark of esteem,

* Accepted, subject to the confirmation of the Quarterly Court on the 19th inst.

and in acknowledgment of the unwearied attention to his duties, and valuable services rendered to the lodge, 1863."—Bro. Buss, on rising, was greeted with enthusiasm. He said that he felt placed in a very difficult position, as it was impossible for him to express his sense of the honour conferred upon him, and of the kindly feeling ever evinced towards him by the lodge. If, in the performance of his duties as Secretary, he had happily combined the *suaviter in modo* with the *fortiter in re*, it was more than sufficient reward to obtain the meed of praise from the brethren; but he really felt quite overwhelmed at receiving such a magnificent token of their esteem. He had certainly endeavoured upon all occasions to advocate the claims of the Masonic Charities, and the lodge had always warmly supported him. It was the glory and the boast of the Order that such Institutions existed to alleviate the distress of the widow and orphan, and to afford a shelter to poverty and old age. None could tell, however joyous and prosperous now, how soon the bitter blasts of adversity might sweep across his path; and it ought, therefore, to be the pleasure, as it was certainly the duty of every Freemason, to assist in the noble work of charity. Bro. Buss again expressed his thanks to the brethren for their beautiful present, and could only echo the hope of Bro. Todd, that he might long be spared to enjoy the goodfellowship of the Egyptian Lodge. On resuming his seat, the worthy brother was again warmly applauded. The visitors on this interesting occasion were:—Bros. W. Farnfield, Assist. G. Sec.; J. Smith, P. G. Purst.; W. J. C. Moutrie, W.M. No. 11; C. T. Sutton, P.M. No. 780; R. W. Little, S.W. No. 975; J. Draper, W.M. 243; and T. Evans, 243. The Tyler's toast brought the proceedings of the evening to an end, and the brethren separated in love, peace, and harmony.

OLD CONCORD LODGE (No. 172, late 201).—On Tuesday last the members of this lodge, with visiting brethren numbering between 60 and 70, assembled at the Freemasons' Tavern for the first time after their vacation, Bro. Hogg, the W.M., presiding, assisted by his Wardens, Officers, and P.M.'s. The lodge being duly opened, the business of the evening consisted in initiating Mr. Clementson into the mysteries of the Order. The other business of the lodge being only of a formal nature, the lodge was closed, and the brethren adjourned to the banquetting room. Bro. Hogg presided; and, on the removal of the cloth, the usual Masonic toasts were given and duly responded to, after which the health of the initiate was given with all due honours, when he returned thanks, and especially referred to the very impressive and masterly manner in which the W.M. had addressed him; and he felt assured that, with such kind admonitions he had received, he should, he doubted not, render himself worthy of the Craft. The healths of the visitors, P.M.'s, W.M., Officers, &c., were also given and duly acknowledged. The W.M. then drew especial attention to the calamitous visitation which had befallen a brother who had delighted them on several occasions by his exquisitely humorous songs—he alluded to a brother named Hollingsworth, who, he lamented to say, had become suddenly blind; and his being only a young man, with a wife and children to support, rendered the case the more saddening; that he (the W.M.) had prescribed for him, and had also the assistance of several eminent physicians, but he was sorry to say there appeared little or no hope of his recovery. The W.M. urged that this was indeed a deplorable prospect, and bespoke the deepest sympathy and commiseration of the brethren present; and though he was aware the rules of the lodge did not permit the funds to be applied to this case, he was certain his appeal would not be passed over at the banquet table. Bro. Waters, P.M., most cordially and earnestly supported this appeal, and was sure none could have heard the W.M. without feeling the deepest emotion. It is pleasing to add that a subscription was immediately entered into, and no less a sum than five guineas was collected, which was gratefully and appropriately acknowledged by the W.M. The brethren shortly after adjourned, having spent the evening in perfect harmony and good fellowship.

FLORENCE NIGHTINGALE LODGE (No. 706, late 1008).—The first meeting of this lodge after the recess took place at the Masonic Hall, William-street, Woolwich, on the 2nd instant. There were present Bros. Dr. Litle, W.M.; Major Field, S.W.; Hare, J.W.; P. Laird, Treas.; Body, Sec.; J. R. Thompson, P.M.; and some ten or twelve other brethren. Bro. F. Walters, P.M., was the only visitor present. There were two initiations. After the business was over, the brethren adjourned to Bro. De Grey's, the Freemasons' Tavern, where the evening was spent in the most agreeable manner.

PROVINCIAL.

DEVONSHIRE.

PLYMOUTH.—Lodge *Harmony* (No. 156).—This lodge was summoned to meet at the Swan Hotel, for the dispatch of business, at 6 o'clock. The brethren waited until nearly 8 o'clock p.m., when there being no officer present but Bro. Gard, S.D., they were compelled to retire, having other engagements.

Lodge *Meridian* (No. 893).—The brethren of this lodge attended at their rooms, Millbroke, in pursuance of their summons, at 7 o'clock on Monday, the 15th ult. Present:—Bros. E. Worth, W.M.; O'Neil, S.W.; Stevens, J.W.; Blackney, as S.D.; Avery, as J.D.; Bird, Treas. Lodge St. Aubyn, as I.G. Visitors:—Bros. Kent, S.W.; Quance, and Heath,—all of Lodge St. Aubyn (No. 954). The lodge was opened and passed by the W.M., and Bro. Bickford having given proofs of his proficiency, was raised to the sublime degree of a M.M. The W.M. read a letter received by him from Bro. Harris, S.D., informing him that, in consequence of the distance at which he (Bro. Harris) lived from the lodge, it was impossible for him to attend to the duties of his office, and begging to resign his collar to the W.M. The W.M. then invested Bro. Blackney with the collar of S.D., and Bro. Roach as J.D. The lodge was closed in peace and harmony at 9.30. The brethren then adjourned to the refreshment board. After the usual toasts, Bro. E. Worth, W.M., in proposing the health of the visiting brethren, said it gave him great satisfaction to be enabled to reciprocate the kindness which he invariably received whenever he could, conveniently, visit the lodges of Devonport, Stonehouse, and Plymouth. The distance of Lodge Meridian, unfortunately, was frequently a bar to many of their brethren visiting them; and he took it as a personal compliment to himself, as well as an honour to the lodge, to have visitors come from such a distance. Bro. Kent, S.W., in reply, said it gave him great pleasure to be enabled to attend them on that occasion. Whenever time had permitted him he had attended Lodge Meridian, and had been always received heartily and with true fraternal feelings. He (Bro. Kent, S.W.) was always sorry to leave them, and rejoiced when an opportunity offered of assisting them again. (Hear, hear.) He thanked them for the kindness with which himself and the remaining brother of 954 had been received there that night, and trusted that the brethren of Lodge Meridian would give the members of Lodge St. Aubyn the opportunity of reciprocating the kindly and fraternal feelings displayed on that evening by the members of Lodge Meridian. Bro. Stevens, J.W., proposed the health of the W.M. in eulogistic terms, and, in the course of his remarks, adverted to his late visit to the new lodge rooms of Lodge St. Aubyn. He advised those of his brethren who had not as yet had an opportunity of visiting that lodge, to do so on the next regular meeting, which, he believed, would be on Tuesday, the 13th Oct. For his part he could only say he was delighted with the place. The manner of working he thought admirable, and he would wish, if it were possible, to emulate the excellence of the Wardens of Lodge St. Aubyn. The ability and intelligence of Bro. S. Chapple was patent to the Masonic world, and he (Bro. S. Chapple), in conjunction with his Wardens (Bros. Kent and Spry), worked the lodge in a manner that reflected the highest credit to them. In fact, the working of St. Aubyn Lodge was perfection. The W.M., in replying, after thanking the brethren for drinking his health so cordially, said, in addition to the qualities of St. Aubyn Lodge as a working lodge, they were highly noticed for their hospitality and truly Masonic feelings. The W.M. then adverted to the fact of the consecration of Lodge St. Aubyn taking place on the 28th October, and hoped to have the company of as many of the brethren as could make it convenient to attend. The brethren spent a very happy and harmonious evening, regretting that time compelled them to separate at so early an hour.

LANCASHIRE (WEST).

PROVINCIAL GRAND LODGE.

The annual meeting of this Provincial Grand Lodge was held on Tuesday last in the Masonic Temple, 22, Hope-street, Liverpool, which was presided over by Bro. Sir Thomas George Heskeith, Bart., M.P., P.J.G.W., the D. Prov. G.M. of the province. The representatives of 29 out of 32 lodges were present, and they were accompanied by numerous P.M.'s and other members of the various lodges, who, under the presidency of the W.M. of Lodge No. 32 (Liverpool), assisted by the W.M. of Lodge No.

113 (Preston) as S.W., the W.M. of Lodge No. 148 (Warrington) as J.W., and the W.M.'s of the other senior lodges present, in the subordinate offices, opened a Craft lodge in the three degrees.

The Prov. G. Officers having assembled in the Committee-room, and the lodge being ready to receive them, they entered in processional order to solemn music, the Prov. G. Organist, Bro. John Molineux, presiding.

The Provincial Grand Lodge was opened in form by the D. Prov. G.M., as Prov. G.M.; Bro. the Right Hon. Lord Skelmersdale, S.G.W., and P. Prov. S.G.W., acting as D. Prov. G.M.; Bros. S. P. Brabner, Prov. S.G.W.; James Billinge, Prov. J.G.W.; the Rev. John Dunkley, Prov. G. Chap.; James Hamer, Prov. G. Treas.; Joseph Maudesley, Prov. G. Reg.; Thos. Wylie, Prov. G. Sec.; C. Sherlock, Prov. S.G.D.; John Thorley, Prov. G.J.D.; Peter Maddox, Prov. G. Supt. of Works; J. Pepper, Assist. Prov. G. Dir. of Cers.; Horace S. Alpass, Prov. G. Sword-bearer; John Molineux, Prov. G. Org.; W. Alexander, Prov. G. Purst.; and Thos. Armstrong, Prov. G. Standard-bearer, with the Prov. G. Stewards; and there were also the following distinguished brethren present:—Bros. J. Moss, P. Prov. G.J.W. Gloucester and Cheshire; W. Bulley and H. Bulley, P. Prov. G. Deacons, Cheshire; H. R. Edwards, P. Prov. G. Reg.; Geo. Haddock, P. Prov. G. Supt. of Works; Jas. T. Bourne, P. Prov. G. Sword-bearer; Frederick Binckes, Sec. Royal Masonic Institution for Boys; R. Townley Parker, ex-Guild Mayor of Preston; Shaw Thewlis, J.P., Warrington, &c. After prayer, offered up by the Rev. Prov. G. Chap., and an anthem had been sung by the musical brethren (who so kindly attend at all the Provincial Grand Lodge meetings, and give their services gratuitously), thereby rendering the ceremony most impressive.

The business commenced by the Prov. G.M. requesting the Prov. G. Sec. to read the minutes of the last Provincial Grand Lodge and the Provincial Grand Lodges of emergency held during the year, and also the minutes of the meetings of the Committee of the Provincial Grand Lodge Fund of Benevolence, which included votes of several sums of money from the funds of the Provincial Grand Lodge,—one of which was £50, paid to the funds raised for the relief of the distressed operatives in Lancashire and the neighbouring counties; and from the Provincial Fund of Benevolence for the relief of several aged Freemasons, and for the support of widows and orphans of deceased Freemasons in the province,—which were all confirmed.

Letters of apology were read from Bros. Wm. Gray Clarke, G. Sec.; the Rev. John Leighton Figgins, Prov. G. Chap. East Lancashire; E. G. Willoughby, P. Prov. G.W. Cheshire; and the Prov. G. Master, L. G. N. Starkie, the latter enclosing the sum of five pounds as a donation to the West Lancashire Educational Fund.

The Prov. G. TREASURER presented his report of the Funds of the Province and Fund of Benevolence, and his accounts for the past year, when the W.M.'s of Lodges 32, 113, and 148 were appointed auditors, and retired to the Committee-room to examine the accounts and vouchers. Notices of motion having been given at the last annual meeting, a sum of ten guineas was voted towards the support and maintenance of the Masonic Temple, Liverpool; a sum of twenty guineas towards the purchase of a new organ for the Temple; and a sum of ten guineas each to the Aged Freemasons' and Widows' Annuity Fund in London, to be paid in the name of the D. Prov. G.M., to make him a Life Governor; this latter proposal, in the absence of Bro. C. J. Banister, G. Sword-bearer and Prov. G. Dir. of Cers., who was confined to his bed with rheumatic fever, and who, from letters received and read by command of the Prov. G.M., was understood to be dangerously ill, was moved by the Prov. G. Sec., permission having been granted for his so doing; and being warmly seconded by Bro. Billinge, Prov. J.G.W., was carried unanimously.

A notice of motion given by Bro. W. Young, P.M. of Lodge late 255, London, a subscribing brother of Lodge No. 203, was then brought forward; but as it was a motion infringing on the prerogative of the Prov. G.M., in appointing his Prov. G. Officers, the Provincial Grand Lodge decided that it could not be put to the meeting.

The Auditors reported that they had compared the Treasurer's accounts with the vouchers and the returns, and found them correct.

A vote of thanks was unanimously given to Bro. Jas. Hamer for his services as Prov. G. Treas. for the past year, and the accounts were ordered to be printed.

Bro. HAMER was unanimously re-elected Prov. G. Treas., and in a neat speech returned thanks for the honour conferred. The following report was read by the Prov. G. Sec. :—

"In making the annual report of the condition of the lodges and of Freemasonry, in accordance with the usual practice in this province, it affords great pleasure in being able to state that, notwithstanding the extreme suffering and deprivation which have been so long felt and endured by the manufacturing population of this county, consequent on the almost total stoppage of the usual supply of cotton from America, the lodges generally in the province have continued in good working order; and it is a gratifying fact that no cases of complaint from either lodges, or brethren as members of lodges, have been brought under the notice of the Provincial Grand Lodge, nor has any lodge ceased to exist during the past year. A new warrant, or charter, of constitution has been obtained for a lodge to be held at Fleetwood, under the title of the Hesketh Lodge (No. 1252, new number 750), making the total number of lodges 31 now under the control of the Provincial Grand Master.

"The Croxteth Lodge (late No. 1088, new number 786), has removed from West Derby to Liverpool, and the brethren have subsequently applied for and obtained the consent of the Prov. G.M. that the name of the lodge shall in future be designated the Croxteth United Service Lodge (No. 786).

"The W.M.'s of lodges have been individually informed by the G. Sec. of the alteration which has taken place in the distinguishing numbers of their lodges, consequent upon the revision of the numbers of their lodges holding their charter of constitution under the Grand Lodge of England. As this involves an alteration of the numbers by which all the lodges in this province have been formerly distinguished, it is recommended that an especial minute of this alteration be recorded in the books of each of the lodges; and as, in order to facilitate communicating between the various lodges of the province, a list of the old and new numbers of the lodges has been prepared and published by the Prov. G. Sec., it is recommended that this list should be affixed or copied into the minute-book of each lodge, thereby affording ready reference in future, should it be needed in applying to the Charities on behalf of any of its members or their descendants.

"The Provincial Grand Lodge will be gratified to learn that the appeal to the lodges on behalf of the distressed operatives, in this and other neighbouring counties, produced the sum of £351 10s. 6d., including the contribution from the Provincial Grand Lodge Funds; this amount, it will be found, was not what might have been accomplished had all the lodges contributed, and though it may be regretted that some of the lodges did not respond to the call, allusion to them is not made by way of censure, but that those lodges which did contribute may have the more honour.

"Several dispensations have been granted during the year, two to lodges to make serving brothers, and the others principally for meeting in procession, in costume, in places out of the usual lodge room.

"No questions or matters calling for special notice have arisen during the year. The Provincial Charities have been well supported, and it must be taken as a cause of rejoicing that other provinces have been induced to imitate West Lancashire in providing means for educating the children of deceased and decayed Freemasons belonging to the lodges in their own provinces, and for establishing committees in large towns for relieving the deserving poor and distressed who belong to the Craft."

On the conclusion of the report, the Prov. G. Sec., divesting himself of his collar and jewel, addressed the Prov. G.M. in the following terms:—And now, Prov. G.M., nothing remains for me but to place the emblem of my office in your hands for the purpose of enabling you to entrust it to the keeping of some more worthy and skilful brother as my successor. My thanks are specially due to you, sir; most sincerely do I offer them, for the continued kindness I have received at your hands, for your forbearance in overlooking my many shortcomings, for your forgiveness of my numerous errors and failings; in short, for your uniform goodness in all our intercourse, as your medium of communication with the Provincial Grand Lodge and the lodges in the province. In resigning the office of the Prov. G. Sec., I would, with your permission, tender my acknowledgments to the W.M.'s, P.M.'s, and the various members of lodges with whom I have been brought in contact, for the kindness with which I have been received and treated on all occasions, and to my colleagues, the past and present

officers of this Provincial Grand Lodge. I may be allowed to state that I am bound ever to regard them with esteem, for the cordial co-operation and assistance I have received in fulfilling the duties of my office (imperfectly, I admit, I have fulfilled its duties, but without their aid the office would have been worse filled than it has been during the last ten years). To you, sir, I wish prosperity, happiness, and health, to enjoy the exalted rank and station which to you so truly belong. May the G.A.O.T.U. build up and adorn your Provincial Grand Lodge with every blessing now and evermore!

The Prov. G. MASTER then called the following brethren to the dais, and invested them with the insignia of their offices in the Prov. G. Lodge. Bro. Le Gendre N. Starkie, jun., was invested by proxy (Bro. S. P. Brabner being his substitute) Prov. S.G.W.; Bros. Jas. T. Bourne, Prov. J.G.W.; Cornelius Sherlock, Prov. G. Reg.; Joseph Maudesley, Prov. G. Sec.; Shaw Thevlis, Prov. S.G.D.; R. Townley Parker, Prov. J.G.D.; Henry Armstrong, Prov. G. Supt. of Works; Wm. Allender, Prov. G. Dir. of Cers.; George Eastham, Prov. G. Asst. Dir. of Cers.; T. Sanders, Prov. G. Org.; Thomas Armstrong, Prov. G. Purst.; Thos. Goodier, Prov. G. Standard-bearer. The other Prov. G. Officers were reappointed and invested, and the following brethren were invested Prov. G. Stewards:—Bros. W. T. May, J. B. Hughes, N. H. Beazley, John M'Glinchy, J. H. Young-husband, and A. C. Nott.

A vote of thanks passed by Lodge No. 113 (Preston) to Bro. N. H. Beazley, for his exertions in supporting and upholding the dignity of the Craft, on the occasion of laying the foundation stone of the Town Hall in that borough, during the festivities of the celebration of the ancient Guild Carnival, was ordered to be recorded also on the minutes of the Prov. G. Lodge.

A vote of thanks was carried by acclamation to Bro. R. Townley Parker, ex-Guild Mayor of Preston, for his hospitality to the various Grand Lodge Officers and the Grand Lodge generally at Preston at the last annual meeting of the Prov. G. Lodge.

The Court of Governors of the West Lancashire Educational Institutions was then held, when Bro. Maudesley reported that the funded stock of the Institution exceeded £1000; that votes were required to the amount of £285 for the education of 28 children, the number now receiving their education from its funds. The business being concluded, about 100 of the brethren met at the Adelphi Hotel, to partake of the banquet provided under the direction of the Prov. G. Stewards; Sir Thomas George Hesketh, *Bart.*, D. Prov. G.M. in the chair.

After the cloth was drawn, and "Non Nobis Domine" sung by the musical brethren, the usual loyal and Masonic toasts were given. The noble Chairman, in proposing the Masonic Charities, alluded especially to the Royal Masonic Girls' School and the Royal Masonic Institution for Boys, coupling with the toast the name of Bro. Binckes, the Secretary to the latter Institution, which was enthusiastically received, with full Masonic honours, given successfully under the guidance of Bro. W. Allender, the newly-appointed Prov. G. Dir. of Cers.

Bro. BINCKES, in a most able speech, advocated the cause of the Charities, showing the claims they had to the support of the brethren all over the country. These Charities belonged to London in name only, in consequence of their being placed there as a means of concentrating and uniting the efforts of the brethren in the provinces. The exertions made in Yorkshire, East Lancashire, Warwickshire, and other provinces in supporting, extending, and endowing the Royal Masonic Institutions for Boys were worthy of imitation. Bro. Binckes, by his eloquence, secured the co-operation of Bros. Sir Thomas George Hesketh, Lord Skermersdale, and R. Townley Parker as Stewards for the forthcoming festival in March next, and the promise of subscriptions and donations towards its funds.

Bro. J. B. MELLADEW, jun., in a humorous speech, responded to the toast of the ladies, and pathetically hoped the brethren would feel bound to assist in supporting the movement which was now making to ameliorate the condition of females, by opening up fields of labour for their profitable employment.

During the evening the proceedings were enlivened by the musical brethren singing some most beautiful glees, with exquisite skill and perfect harmony, under the direction and leadership of the newly-appointed Prov. G. Org., Bro. Sanders; and the brethren separated, highly gratified with the day's proceedings.

There are no hands upon the clock of eternity; there is no shadow upon its dial. The very hours of heaven will be measured by the sunshine—not by the shadow.

AUSTRALIA.

(From the Melbourne Masonic Journal.)

QUEENSLAND.

BRISBANE.—On the 24th June the brethren of the mystic tie met to commemorate the anniversary of the re-establishment of the Masonic Order at Rhodes, under the auspices of the beloved Apostle St. John. Upwards of fifty of the brethren took part in the ceremony; and the lodge having been duly constituted at high twelve, was adjourned from labour to refreshment, and met again at half-past seven o'clock in the evening. The usual loyal toasts having been satisfactorily and suitably disposed of according to the ancient usage of the Craft, the health of the Provincial Grand Lodge was proposed by Bro. Garrick, W.M., and appropriately responded to. Afterwards the visiting brethren were toasted in form, and the Grand Masters of the English, Irish, and Scotch Constitutions respectively. The festival was conducted in first-class style, and reflected great credit on both the stewards and the caterer. The business was commenced in order, conducted in peace, and closed in harmony. The whole affair was most successful, and proved that Masonry has made great progress in Queensland, and that there are Masons ready and anxious to maintain the ancient landmarks of the Order, and to act up to the excellent principles it inculcates.

ROYAL ARCH.

(Under the English Constitution.)

MELBOURNE.—Victoria Chapter (No. 773).—The regular meeting of this chapter was held in the Chapter Room, St. Patrick's Hall, on Friday, the 3rd. Comps. James, Z.; Brotherton, H.; Bowen, J. The Scribe read the minutes of the last regular meeting, which were confirmed in the usual manner. Comp. Gaan proposed, and the Senior Soj. seconded the appointment of Comps. C. R. Martin as Dir. of Cers.; S. C. Ruck as Organist; and Walter Reid and J. J. Shillinglaw as Stewards—elected unanimously. A brother was proposed as a candidate for exaltation, and the chapter was closed with the usual ceremonies.

SANDHURST.—Royal Golden Chapter of Bendigo (No. 924).—The quarterly meeting of this chapter was held at the Chapter-room, Masonic Hall, on the 2nd July; Comps. Connelly, Z.; Dowling, H.; Vahlund, J. The minutes of former meeting having been read and confirmed, the following brethren were balloted for and unanimously elected:—Bros. F. H. Owen, H. H. Radcliffe, J. C. Robertson, Thomas Tatchell, and Neil M'Kay. Comp. Charles Ross, Chapter 1029, was duly elected an affiliated member of the chapter. Bros. Robertson, Radcliffe, Tatchell, and M'Kay being in attendance, were raised to the supreme degree of Royal Arch Masons. After the routine business of the chapter was disposed of, it was closed in peace, love, and harmony. The companions present then sat down to a banquet, under the presidency of Comp. Connelly, Z.; Comp. Stewart, P.S., filling the vice chair. The usual loyal toasts having been given, and cordially responded to, the "Grand Principals," and the "Provincial Grand Superintendent of the Province," Comp. F. C. Standish, were subsequently given. Several complimentary toasts—"The Royal Golden Chapter of Bendigo (No. 924);" "The Aurora Lodge, Inglewood;" "The Golden Lodge of Bendigo (No. 924);" "Our newly-exalted Companions," &c., were given with Masonic honours and suitably replied to. In responding to the toast of "The Aurora Lodge," Comp. Bradburne, W.M. of that lodge, stated that in a few weeks their new lodge-room would be completed, and on the opening day they hoped to see as many of the Sandhurst brethren as could conveniently attend. The companions of the chapter would be also required, as at the same time they fully expected to be able to open their chapter.

INDIA.

(From the Indian Freemason's Friend.)

SCINDE.

LODGE INDUSTRY (No. 1175).—Our correspondent in Scinde sends us the following account of Masonic doings at Kotree:—Our St. John's banquet (24th June) was rather a success, albeit the weather kept nearly half our guests away. The rain poured steadily all night, at least up to two a.m., as most of us can testify, who had to walk home through it at that wee sma' hour.

The water outside did not affect our spirits within, however; one musical brother, with a splendid voice, volunteered to sing till daylight did appear, not the celebrated and melodious ditty of that name, but endless songs of the comic genus, if we would remain snug in the lodge-room, and not venture out into the driving rain. His offer was declined, however, the W.M. leading the way home with a ghostly will-o'-the-wisp-like railway hand signal lamp, "turned on" green. The lodge has now a very fair roll of members. Two candidates were initiated that evening; but as a visitor said in his speech afterwards, "Numbers don't constitute a lodge," and we pride ourselves rather on our thorough harmony and good Masonic work than on any numerical strength. The lodge meets twice a month, with meetings for instruction, &c., every Wednesday. Taking the hint from the Prov. G.M. (and herein may be seen the benefit of the *Indian Freemason's Friend*, which conveyed the hint to us), we have ordered copies of the "Book of Constitutions" from home, one to be actually presented to every newly made brother at the proper time. The following are the officers of the Lodge of Industry (No. 1175), for the ensuing year:—Bros. W. A. Brunton, W.M.; J. Goulding, S.W. and Treas.; J. Pudan, J.W.; J. J. Moffit, Sec.; E. De'Rossetto, S.D.; Watson Hamilton, J.D.; J. M'Kinlay, I.G.; — Edwards, Tyler.

BENARES.

Lodge Fraternity and Perseverance (No. 760) has become weakened, owing to the departure of brethren from the station. At the beginning of the year there were twenty-six members; the work since then has been six initiations, five passings, and four raisings. There have been ten resignations and one transfer to the absentee list; against which there are nine new members, who have joined or been initiated. There are thus still twenty-five subscribing members, but of these only sixteen are at the station. The Master himself has been obliged to go elsewhere, for the benefit of his health, leaving the lodge in charge of Bro. Major H. R. Bishop, H.A.

DACCA.

Bro. Captain C. S. Lane was elected Master of Lodge Good Hope (No. 1058), Dacca, on the 16th July, in succession to Bro. Dr. Thorp. The following are the new officers of the lodge:—Bros. D. A. Simpson, S.W.; Geo. Bellett, J.W.; N. P. Pogose, Sec. and Treas.; Dr. W. White, S.D.; W. Foley, J.D. The Inner Guard has not yet been appointed.

PESHAWUR.

We are glad to learn that the Khyber Lodge is now in full working order, after having been shut up a considerable time. It was nearly falling into abeyance, when the 7th Hussars, from Umballa, entered the station, and infused life into it. Bro. Major Trevelyan, of that corps, was elected on the 15th May, and has appointed the following officers:—Bros. Shaw, Capt. 7th Hussars, S.W.; Bond, Superintendent of Police, J.W.; Deacon, Sub-Engineer, D.P.W., Officiating Sec. The other officers have not been appointed. Since then eight members have joined, and two brethren have been raised. When the cold weather sets in, and the officers on leave return, the lodge will doubtless become stronger.

SIMLA.

Bro. Thos. Wood, who was re-elected to the E. Chair of Lodge Himalayan Brotherhood in May last, appointed the following officers on the 20th July:—L. Quigley, S.W.; J. Craddock, J.W.; C. Macleod, Sec.; L. Cooke, S.D.; G. Campbell, J.D.; W. Bishop, I.G.; F. Cockburn, Org. Bro. Thos. Graham was re-elected Treasurer. On the same evening four brethren were raised to the 3rd degree. The business of the next meeting (3rd August) was to install Bro. Capt. Adam Ferguson, of the 42nd Highlanders, the master elect of Lodge Triune Brotherhood, Dugshaie, and to pass six brethren, the 2nd degree.

CALCUTTA.

LODGE HUMILITY WITH FORTITUDE.—This lodge met on the 6th July, and though it was a quarterly meeting, some work not on the summons was done. Present: Bros. J. G. Bowerman, P.M., presiding; F. Jennings, P.M.; A. D'Cruz, jun., as S.W.; J. Bruce Gillon, J.W.; J. Walter Beatson, Sec. Bros.

Goodricke, Eades, and Homfray were advanced to the 2nd degree. A donation of 100 rupees was voted to the widow of a Master Mason. Bro. M'Alpin, who has but lately joined the lodge, but who has already shown great interest in it, has been elected Treasurer in the room of Bro. M'Gregor, who is about to proceed to Ceylon. A vote of thanks was offered to the departing Treasurer for the zeal and interest with which he had conducted the duties for two consecutive years. Bro. William Francis Westfield was proposed as a joining member of the lodge.

LODGE COURAGE WITH HUMANITY.—A regular meeting was held on Thursday, the 23rd of July. Present: Bros. Linton, W.M.; John William Brown, H.P.M.; Sagriell, S.W.; Williams, J.W.; Savielle, S.D.; Manuel, Sec.; Syud Ishmael, I.G.; Benjamin Jacob, Tyler. Two candidates were initiated. Two brethren were passed, one of whom had rejoined the lodge that evening. Bro. Captain Ricker and Bro. Cooper were raised by Bro. Brown, who had been invited for the purpose. Within the last twelve months the lodge has sustained severe loss among its elders. Two of the Past Masters have passed to their eternal rest. A third is on the eve of departure for the bright spot, Darjeeling. A fourth lives at a place inconveniently situated to render his attendance punctual to the duties of the lodge. The W.M. proposed a vote of thanks to Bro. Brown for the service rendered to the lodge that evening, adding that it was a continuation of the good work done for the lodge by Bro. Brown in the years that have passed away. The proposition was adopted by the congregated brethren with acclamation.

LODGE ST. JOHN (No. 714).—A regular meeting was held on Friday, the 17th July. Present: Bros. Dr. Frank Powell, W.M. presiding; John William Brown, P.M.; C. T. Davis, P.M.; Dr. John Smith, P.M., as S.W.; D'Cruz, as J.W.; W. G. Baxter, Sec. and Treas.; Piffard, S.D.; Rosamond, J.D.; Captain Holmes, I.G.; Daniel, Tyler. The W.M. appointed the Rev. Bro. Lindstedt as J.W. There was no business set down in the summons convening the meeting. A circular, subsequently issued, had informed the brethren that Bro. the Rev. Dr. Lindstedt would deliver a lecture. Well and learnedly did the Rev. brother discourse on the three established degrees, supporting his exposition by texts from the Sacred Record of God's Holy Word. The lecture was lucid and replete with information, giving data in explanation of such parts of our ancient rites by which we alone are enabled to distinguish each other by night as well as day. A vote of thanks, on the motion of the W.M., was recorded to the rev. and gifted brother. Among the visitors were Bros. Clark and Lane. Several members of Lodge St. Luke (No. 1150), were present.

DUM DUM.

LODGE ST. LUKE.—A meeting of this lodge was held on Wednesday, 5th August. Present: Bros. John Wm. Brown, H.P.M., presiding; Dr. Frank Powell, as P.M.; Dr. Hadow, as S.W.; Pritchard, J.W.; the Rev. Dr. Lindstedt, Sec. Mr. Hadow was initiated by Bro. John Wm. Brown; and Bro. Brooks, H.M.'s 13th Light Infantry, was passed by Bro. Dr. Powell.

ROYAL ARCH.

CALCUTTA.—*Chapter Hope* (No. 126).—At a convocation of Chapter Hope, attached to Lodge No. 126.—Present: Comps. John Wm. Brown, Z.; Wm. Clark, H.; Bowerman, J.; Jennings, P. Pl. Z.; Roberts, P. Pl. H.; John Smith, P. Pl. Z. of the Scottish Chapter Kilwinning in the East (No. 64); W. B. Collins, Pl. H. of Holy Zion (No. 551); Dickson, Scribe E. and Treasurer; W. G. Baxter, Scribe N.; Dr. Frank Powell, Principal Sojourner; Peach and ——— as Assistant Sojourners; Daniel, Janitor,—the following Master Masons were accepted by ballot and exalted: R. Eames, J. Obbard, T. Pachey, M. Rosamond, C. Piffard, H. A. C. Wroughton, Lieutenant 18th Light Infantry; Bros. Ross, Moseley, and Vaughan. Comp. Lane, of the Prince of Wales' Chapter, being unknown as a Royal Arch Mason, was, after examination, admitted and obligated. Comp. Lane is a Past Master of a lodge working in England, and, during his brief stay in Calcutta, has become known to some of the Calcutta lodges. Before closing the chapter, the First Principal addressed a few appropriate words to Comp. Jennings, the immediate Past First Principal of the chapter, on presentation of a testimonial voted to him at the last convocation of the chapter, holden on the 30th March. Comp. Jennings made a suitable response.

SCOTCH MASONRY IN INDIA.

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

In our last issue a correspondent noticed the neglect with which communications from Calcutta are treated by the Grand Secretary in Scotland. It will be satisfactory to him to know that a complaint has been despatched from Bombay to the Duke of Athol, which may lead to the application of a remedy to the evil. His Grace has been informed, that "should the subject not meet with speedy and due attention, and the several lodges receive the diplomas to which their members are fairly entitled, the interests of Freemasonry will suffer much in India." In one instance, a lodge had submitted its return, with a bill for the fees, so long ago as the year 1861, and it has since been ascertained that the bill was duly cashed to Bro. Lawrie; after cashing the bill, however, Bro. Lawrie seems to have relapsed into torpidity, and the consequence is that no diplomas have as yet been sent out. Similar complaints have been made by all the Scotch Lodges in Western India.

A DITCHER AT LAHORE.

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

The following is from a friend at Lahore, dated the 10th of July:—"* * * * I will, oh, I will talk of the weather, for am I not a Briton? From the latter end of April till the beginning of July, I underwent no end of scorching, buring, baking, grilling, roasting, frying, &c., in my own person, till I felt very much like a leg of mutton over-done to a very cinder! In Calcutta one can open out the windows after a hot day and enjoy the look of comfort, even if there should not be a refreshing breeze; but here, if you don't keep your doors and windows closed nearly the whole of the night, the "hot winds" will rush in like a blast from a furnace and roast you, ready for eating in ten minutes. The heat has been something I was not prepared for; though a high Masonic authority did tell me that at some seasons all the clothing one could possibly bear would be a sheet of the *Lahore Chronicle* slung in front and another behind! Fancy, one Sunday evening, my being nearly knocked over by the hot wind as I came out of church—it being cooler in the closed church, with punkahs, than out in the air, at seven o'clock p.m. I went home at high temperature, far above fever heat; could do nothing but saunter about and sit before a thermitidote kept under khus-khus tatties; went to bed at ten o'clock; the sheets were like a toast ready to be buttered; tossed about till one a.m. on Monday morning, when I could endure it no longer, and by way of having something to do, went to the thermometer: it was 95 in my bed-room, and 94 in the garden, at that hour! This place is not intended as a habitation, in hot weather, for human beings; none but salamanders can thrive in the hot winds at Lahore! But the rainy season has come in, and I can breathe again.

"21st July.—I have been obliged to put aside this letter for want of time, and now, having a little leisure, I hope to finish and despatch it. The first news you will naturally look for is Masonic. You have seen the Lodge-rooms at Lahore, I am told, so I need not describe to you how well the building has been adapted for the administration of the Royal Arch Degree, and even the third; what peculiar triangular pedestals stand before the chairs of the Master and Wardens; how cunningly the dais is raised; and how significantly the name of the founder of the Lodge, and of him who laid the foundation stone, our esteemed and honoured Prov. G.M., peeps out from the wall at the north-east corner of the lodge on the foundation-stone itself. It is a very nice compact building, most suitably arranged for the purpose for which it is intended. There was a little delay, arising from unavoidable circumstances, I believe, in my being invited to the lodge. However, the reception, when it came, was very handsomely conducted; and I have had the satisfaction of being elected an honorary member of Lodge Hope and Perseverance (No. 1084), Lahore. I look on this as a very high compliment. Honours are very properly distributed with a sparing hand in this lodge, and are therefore the more highly prized when they are conferred. I believe there is but one other honorary member in the lodge, and that is the Prov. G.M. himself. Tell him, for I am sure he will be pleased to know, that he, not as Prov. G.M., but as Bro. Sandeman, the founder and first master of the lodge, is remembered, every time the lodge meets, in the most affectionate terms. Indeed, I have everything to say in favour of this lodge. There is an

excellent spirit reigning throughout the members, and every man is true, earnest, and sincere. I don't think there are many Masons at Lahore who do not attend lodge, and some of the members come regularly from Meean Meer, a distance of five or six miles, are punctual, and thoroughly enjoy these Masonic re-unions. A stranger reading these last words might be disposed to say with a sneer, 'Oh! no doubt they do! Masonic enjoyment is in a feed and a jovial song afterwards; of course, Masonic re-unions are enjoyed, and people will come a reasonable distance for such enjoyment!' I will not deny that there is a great deal of happiness in the social intercourse which our glorious institution affords. But this happiness is rendered elevated, rational, and refined, in the consciousness that it is associated with worthy deeds and sublime principles. To show the true Masonic spirit of our lodge, for I am proud to identify myself with it, I must tell you that we have no table furniture; each member brings his own plates, spoons, &c. What money can be spared is expended on the lodge, and there is little to spare; and yet, with the funds in this state of attenuation, I was witness to their giving away the other night the sum of 50 rupees to a brother, a stranger to the lodge, whose only recommendation was, that he was in difficulty and distress, passing through Lahore, and wanting that sum to help him on to a near station, where he hoped to obtain employment! P. G."

MARK MASONRY.

METROPOLITAN.

SOUTHWARK LODGE (No. 11, S.C.)—The installation meeting of this lodge was held on Monday, October 5th, at Bro. J. Stevens's, Royal Oak Tavern, High-street, Deptford. Bro. H. A. Collington, P.M. 164, and the R.W.M. elect opened the lodge. The minutes of the previous meeting being confirmed, Bro. F. Walters, W.M. 731, according to ancient custom, placed Bro. H. A. Collington into the chair of K.S. The W.M. appointed the following brethren his officers, viz., Bros. A. D. Loewenstark, D.R.W.M.; C. H. Murr, S.W.; W. Y. Laing, J.V. and Treas.; F. Walters, Sec.; J. C. Gooddy, M.O.; F. Durrant, P.M., S.O.; M. Spier, J.O.; P. Abrahams, S.D.; J. K. Elliott, J.D.; A. D. Steel, T.K.; Aldhouse, Tyler. Three brethren were balloted for, and admitted as joining members, to be advanced at the next meeting. It was determined that the future meetings of this lodge be always held in Southwark. Business being ended, the brethren sat down to a superior banquet and dessert, all served up in Bro. Stevens's first-rate style. No visitors were present.

NOTES ON MUSIC AND THE DRAMA.

La France Musicale has the following on the subject of the mysterious "Africaine," from which it appears that London, and not Paris, will be the first to listen to that opera:—"We understand that the director of Covent Garden has for some time strongly urged Meyerbeer to produce his new opera in London. We do not know if the clever impresario will triumph over the objections of the illustrious composer, but it is certain that on no other stage in Europe would the composer of the "Prophet" find artistes so worthy to interpret the inspirations of his genius. Adelina Patti and Lucca, two stars of the first magnitude, Tamberlik and Naudin, two tenors unrivalled, a wonderful chorus, and an orchestra conducted by Costa, in whom Meyerbeer has long had full confidence, offer conditions that may well be accepted. Let then, our Grand Opera take heed lest this 'African,' after which it has sighed for years, should cross over to London without stopping in Paris."

Mme. dall' Oeca Schoberlachner, who, about 20 years ago, was a leading singer at La Scala and other first-class Italian theatres, has just died at St. Petersburg. Her throne is, for the moment, filled by a French lady, Mme. Lafon.

Mme. La Grange, the cantatrice, has created a *furor* in Spain.

It is said that on two nights 5400 bouquets and 100 doves and canary birds were thrown to her on the stage.

On Monday, the last grand *fête* of the season will be given for the benefit of Mr. Adams, superintendent of Cremorne Gardens during the successive managements of Mr. Simpson and Mr. E. T. Smith. By a new arrangement not only the ordinary tickets will be issued, but likewise "preference tickets," enabling the bearer to see all the amusements on a single payment of 2s. 6d. at the entrance gate without further charge.

The Sacred Harmonic Society (remarks the *Reader*) has issued its announcement as to the approaching season. The most welcome bit of news it embodies is to the effect that the misunderstanding with Mr. Sims Reeves has been arranged. The policy adopted by the society last season in this matter was unwise in regard to its own interests, and it must be said, in justice to the fair claims of artists, entirely unjustifiable in principle. But, as the breach is happily repaired, there is no need to enlarge on the disagreeable topic.

M. Lotto is engaged to play at the Monday Popular Concerts, which begin next month.

Referring to "Cool as a Cucumber," recently translated into French by Mr. Charles Mathews, Mr. Blanchard Jerrold states, "It is entirely original; I wrote it in the year 1851; it was first performed at the Lyceum in that year; and I know of no French farce which in the least particular resembles it. I am fortunate in being an English dramatic author who has made an appearance on the French stage."

The *Sunday Times* says:—"A new nautical drama is in active rehearsal at the Surrey. Mr. Leigh Murray will shortly reappear at the Strand, in a new and original character. The Lyceum is definitely fixed to open on Saturday, October 24."

PUBLIC AMUSEMENTS.

ADELPHI THEATRE.

After three days' recess, for cleaning and painting, this Theatre has re-opened for its winter season with a new five-act drama, founded on Mozenthal's "Deborah," and entitled "Leah," the object being to introduce Miss Bateman, a lady who has obtained considerable reputation as a leading actress in America, in the part of the heroine. Our readers may recollect that, a few years ago, a family, consisting of what was called the Batemen Children, attracted considerable notice in the metropolis from their talented and highly-trained juvenile performances; the Miss Batemen, who made her *debut* on Thursday, is the eldest of the family, who having, since that period, returned to America, and there matured her natural talent in characters of a higher order, and having acquired both dramatic fame and popularity in the United States, has now returned to England, in the hope of having that reputation ratified by a metropolitan verdict. It is so seldom that we see the promises of early youth confirmed in adult age, or find the precocious child a celebrated man or woman, that it is with pleasure we record the fact that in this instance Miss Bateman is an exception to the general rule, the clever girl having been translated into the accomplished actress. Miss Bateman possesses many advantages to insure success in her profession. She has an extremely good figure, a fine intelligent eye, and a face of remarkable beauty, capable of great animation and rapid expression, a grace of motion and an action always dignified, and sometimes imposing. Her voice is unfortunately the least potent of her manifold attractions, being frequently hard, and wanting in that modulated cadence and inflection so necessary in

lengthy declamation. In such purely dramatic creations as "Leah," this peculiarity was of less consequence than it would have been in a character of a more legitimate stamp, and herein Miss Batemen has shown her judgment in selecting such a *role* for her first appearance. That Miss Bateman possesses considerable tragic power, and, what is more, is capable of feeling the most intense emotions, and portraying them with consummate truth, no one who witnessed some of her scenes in "Leah" can for a moment doubt. The part itself is far from a good one, and consists rather of situations than of character; indeed, her first act comprises only a few ejaculations and an attitude, the heroine rushing on near the *finale* to perform the chief figure in the picture; and it was not till the end of the third act that any opportunity was afforded to show what the actress could really effect; then, however, she developed feeling and energy in a manner that at once compensated for the previous flatness, and drew down not only applause, but a vehement recall. In the fourth act, in the curse on the bridegroom in the churchyard, she rose to a height of dramatic excellence that, for intensity of feeling and expression, was the climax of the night. In the fifth act, where she caresses the child of her lost lover, her emotion was beautifully touching and truthful; indeed, throughout the whole of this scene the *artiste* was eminently conspicuous, and perhaps in nothing more so than in her walk during this act; it was the pace of utter mental and physical exhaustion. There is one point in respect to Miss Bateman's acting that we are in justice bound to advert to, and that is a freedom from all exaggeration, noise, or anything approaching to trickery or effect.

The plot of "Leah" is remarkably simple, the scene lying in Styria, and the epoch of the story the eighteenth century, at a time when the persecution of the Jews was carried on with such hatred in many parts of the Germanic empire that it was death for one of the race of Israel to be found in any hamlet or village, the inhabitants hunting them out with religious fury and inhuman barbarity. In a retired valley near a Styrian village, a blind old man and a woman and child, under the guidance of Leah, a beautiful young Jewess, have taken shelter at the opening of the piece here. Dreading to approach the village for succour, and the old people dying of sickness and hunger, they are discovered by Madeline (Miss H. Simms), who, compassionating their distress, secretly supplies them with food, and then importunes her uncle, the village priest, Father Hermann (Mr. Phillips) and Lorrenz (Mr. Stuart), a Magistrate, to take pity on the poor Jews and allow them to remain in the village till the mother with her child is fit to be removed. To this human suggestion they are about to comply, when Bertolf (Mr. A. Stirling), a schoolmaster, and fiery zealot, opposes the measure, and by appealing to the passions of the people, excites them to a pitch of ungovernable rage, in which state they rush out to find and execute vengeance on the accursed tribe, and discovering Leah are about to put her to death, when the priest, raising above her head the symbol of his faith, awes the rabble and saves the girl. Leah, however, has previously found another protector in Rudolf (Mr. Billington), the son of the Magistrate, and the affianced husband of Madeline, who, forgetting his former love, vows eternal devotion to the Jewess. Rudolf, having confessed his love for Leah to his father, the latter, at the instigation of Bertolf (who is in reality a converted Jew, an apostate from worldly motives, and whose hatred against his former people springs from a fear of being recognised), sends a purse of gold to Leah, in the belief that all she wants is money, and that, if well bribed, she will leave the infatuated youth and quit the village, Lorrenz having promised Rudolf that if she refuses the bribe he will no

longer oppose his union with the Jewess. Berdolf takes the gold, and not meeting Leah, gives it to her companion, who eagerly promises to depart; the blind man, however, recognises Berdolf's voice as that of the apostate Nathan, when the schoolmaster—made furious by hearing himself denounced—strangles the Jew, and escapes in a thunderstorm to apprise the father and son that the Jewess has taken the bribe. Rudolf, now disgusted with his former love, throws her off, when she comes to the place of meeting, and, in the revulsion of his feelings, marries Madeline. Leah, unconscious of the cause of Rudolf's estrangement, meets him at the church door, and heaps on him and his a fearful malediction. From this time a lapse of several years takes place, and though her curse has not blighted his happiness, the image of Leah is ever uppermost in his mind. Filled with dark and revengeful passions, the outcast Jewess returns to the scene of her one glimpse of happiness, resolved to execute her meditated vengeance, when overhearing Rudolf's confession to his wife of his love and grief for Leah, she renounces her vindictive intentions, and being recognised, dies in the arms of her first love, not, however, before denouncing the Schoolmaster as a Jew and the murderer of the old man.

The piece was most artistically acted throughout. Mr. Stuart made a genial and worthy Magistrate out of a commonplace part; Mr. Billington was earnest and natural as the lover; Mr. Arthur Stirling, who made his first appearance at this theatre, was highly effective and meritorious as the schoolmaster; Mr. A. Wood was most amusing as a barber-doctor; and the other parts were all commendably filled. Miss Simms, always gentle and truthful, had a part well suited to those powers, and which she rendered particularly interesting. The small and unimportant part of Sarah, the poor Jewish woman, who accepts the gold instead of Leah, was very forcibly given by Mrs. Billington, who played a part far beneath her ability. We must not omit a favourable mention of Mr. Phillips, who rendered the part of the priest with all the earnest gravity becoming to such a character. The success of the piece appeared decided, and the applause from the third act unremitted. Besides two calls before the curtain Miss Batemen was led on at the end of the piece by Mr. Webster to receive a final tribute of approbation. The play has been beautifully put on the stage, and some charming scenery by Messrs. Callcott, James, and Thompson, added much to the success of the play, and greatly to the delight of the audience.

Poetry.

THE PLEASURES OF FREEMASONRY.

By BRO. ROB MORRIS.

TUNE.—*In the Days when we went Gipsying.*

Oh, the pleasures of Freemasonry,
So lovely and so grand,
Its Brethren all united are,
Together hand in hand.
In sweet content their lives are spent,
In love and charity,
While discord, care, and poverty
Before their presence flee.
In Lodge they meet, in concord sweet,
To banish want and woe,
This is and was Freemasonry
A long time ago.

The mystic sons of holy love,
They evermore agree,
A kind and faithful Brotherhood
From party factions free.

Their minds are blissful and serene,
In harmony and mirth,
In honour, truth, and friendship free,
They pass their days on earth.
In Lodge they meet, where true hearts beat,
To scare dull care and co.,
This is and was Freemasonry
A long time ago.

The orphan's cries, the widow's sighs,
All sorrowing, and grief,
Whate'er betide, they soon provide,
A solace and relief.
'Tis theirs the weary heart to cheer,
And comfort spread around.
'Tis this has made Freemasonry
So lovely and renowned.
In Lodge they meet, in union sweet,
Where man ne'er met a foe,
This is and was Freemasonry
A long time ago.

Then here's to famed Freemasonry,
Success attend the cause,
May blessings ever rest upon
Its officers and laws.
And while we meet at friendship's shrine,
Oh may we faithful prove,
And learn the password and the sign
To join the Lodge above.
While here we meet, in friendship sweet,
Let's think of what we owe
To suffering humanity,
And work while here below.

THE WEEK.

THE COURT.—Her Majesty, with the younger members of the Royal family, are still in Scotland, where they have been joined by the Crown Prince and Princess of Prussia. The Prince and Princess of Wales have returned to Buckingham House, where they are entertaining the brother of the Princess, the new King of the Hellenes. Prince Alfred, with one of the younger Princes of Hesse, is to spend the coming winter as a student at the University of Edinburgh. A contemporary contains a statement to the effect that the Princess Helena has "for some time been betrothed" to the Prince of Orange, and that the marriage of their Royal Highnesses has been fixed for the ensuing spring. On the other hand, we find it stated that "the negotiations respecting the marriage of the Prince of Orange with the Princess Fredrica of Hanover have just been concluded."

HOME NEWS.—The mortality last week was considerably above the average. The deaths were 1274—the average, 1159. In this average, however, the deaths from cholera in the corresponding week in 1854 are not included. Scarletina this year appears to be nearly as fatal as the cholera was then. The births during the week amounted to 1935, which was about 200 above the ten years' average. The returns for the last quarter have also been published, from which it appeared that the deaths during the thirteen weeks were 17,105, of whom nearly 10,000 were under twenty years of age. In the quarter also the mortality is considerably in excess of the corresponding quarters for former years.—The revenue returns for the quarter just ended exhibits results of which Mr. Gladstone can have no great reason to complain. As compared with the figures for the corresponding period of last year there is a net decrease of close upon £190,000. This arises, of course, from the reduction of the income tax and the changes which have been effected in our Customs tariff. The Customs receipts show a falling off to the extent of £329,000; while in the items of "property tax" an

"miscellaneous," together, there is a decrease of, in round numbers, £210,000. All the other items show an increase,—the improvement in the Excise revenue amounting to £318,000. As a set-off against the diminution in the quarter's receipts Mr. Gladstone has the satisfaction to know that the revenue for the year ended on Wednesday last was higher by £300,000 than that for the twelve months immediately preceding it.—The returns collected by the Central Relief Committee continue to show an improvement in the condition of the cotton-manufacturing districts. In the last week of September, 267,982 operatives were working full time, and 160,835 short time, whilst 104,198 were wholly unemployed. Comparing these figures with the tables furnished at the close of August, we find that the number out of work has decreased by 14,702, while the number on full time has increased by 25,537. At the last meeting of the committee, it was resolved to make an appeal to the public for donations of clothing, which will be greatly needed during the ensuing winter by the factory operatives who will be employed on works undertaken under the act of last session.—It appears that the Poor-law Board has already received applications for grants under the Public Works Act amounting in the whole to £1,000,000.—The agricultural statistics collected in Ireland in June and July last, reveal several facts of considerable interest. It appears that the extent of land under crops of all kinds this year falls below that of 1862 by 92,431 acres, but notwithstanding this, the Registrar General estimates that this year's harvest will be more valuable than that of last year by "several" millions sterling. There is also a serious falling-off in live stock—the country being poorer in this respect by about a million and a quarter sterling. Our readers will be prepared for the fact that there has been a great increase in the emigration from Ireland during the present year. In the seven months ending the 31st of July, no fewer than 89,506 persons left the sister kingdom for distant lands, an increase of 31,307 as compared with the corresponding period of 1862.—It is officially announced that Sir Roundell Palmer has been appointed Attorney General, and Mr. Collier, M.P., Solicitor General.—The colonelcy of the 2nd Regiment of Life Guards, vacant by the death of Earl Beauchamp, has been conferred on the Marquis of Tweeddale, and General Cameron succeeds to the colonelcy of the 42nd Highlanders, vacated by the marquis.—In a speech at Hitchin, Sir E. B. Lytton spoke of the "startling and sudden changes" which mark the times in which we live. All foreign countries, he said, "while they have gone in one direction against forms of government based on absolute despotism, equally discourage systems that are based on unmitigated democracy;" and he thought it probable that the close of the present century would see constitutional monarchy established throughout the whole of the civilised world. He ridiculed the American notion of persuading "Canada to desert the old union jack for the flag of the stars and stripes, just at the moment when that flag is so torn in two that the stars are gone, and the stripes remain."—About 100 friends of the Confederate States lately met at the Clarence Hotel, Manchester, under the presidency of Lord Wharnclyffe, and resolved upon the amalgamation of two societies which were formed some time ago for the purpose—as we have understood—of influencing public opinion in this country in favour of the immediate recognition of the independence of the Southern Confederacy. Lord Wharnclyffe addressed the meeting at some length, urging in the course of his speech that it now became the duty of "the friends of the South" to endeavour to show that Lord Russell was labouring under a delusion when he stated the other day at Blairgowrie that the sympathies of the majority of En-

glishmen were with the Northern States.—At the last meeting of the Metropolitan Board of Works, the plans of the engineer for the embankment of the north side of the Thames from Waterloo Bridge to the east end of the Temple Gardens was sanctioned, and proposals were directed to be issued for contractors to tender estimates for the work. The western portion of the work had previously been tendered for. The engineer reported on the progress of the main drainage, from which it appeared that the outfall is now connected with some portions of the different levels and is discharging their sewage into the river at Barking; that the middle level, especially towards the east, may be said to be complete, and good progress is being made on the others, with the exception of the northern lower level, which, of course, is dependent on the embankment scheme.—The beautiful weather with which the Dublin people were favoured, and which enabled them in such great numbers to visit the Channel Fleet, came to an end on Wednesday week. A gale from the south-east, accompanied by incessant and heavy rain, set in about midday, effectually putting an end to a ball that had been arranged to be given on board the *Defence*, making it impossible for any steamer to go alongside the ships, and detaining as prisoners about 700 ladies and gentlemen who had gone off to the vessels before the full fury of the gale was felt. Towards midnight, however, the storm abated, and the prisoners were released.—Between three and four o'clock on Tuesday morning, the shock of an earthquake was distinctly felt in many parts of the country. In Manchester, the strange and startling phenomenon was perceptible to an alarming degree, but it would seem that at Liverpool and other places the upheaving was still more marked and violent. At Congleton, for instance, a portion of a chimney was thrown down. Most persons, of course, were in bed when the shock was experienced; and it is, therefore, difficult to get more than a very confused notion of the occurrence—its duration, force, and the direction of the undulations. It was also felt at Newport, Hereford, Wolverhampton, Worcester, Leicester, Windsor, and other places, and was as close to London as Notting-hill.—The garotte season appears to have commenced. A poor labourer was attacked the other night in Chelsea, knocked down, and robbed of his humble earnings; and though one of his assailants was captured, the victim has been terrified by the ruffian's associates into a refusal to prosecute. In Shoreditch a still worse case has occurred, where an itinerant vendor of German sausages was knocked down and robbed, and has since died from the effect of the blows. The murderer, who secured a booty of about 9s., escaped, and there is no clue to him. A case is also recorded where an artist was robbed and brutally ill-treated at Mile-end.—The annual meeting of the Social Science Association was opened at Edinburgh on Wednesday. Lord Brougham, in his inaugural address, reviewed not merely the salient incidents of the year's progress in what may strictly be called social science, but also the more prominent political questions which have been engaging the attention of the world during the past twelve months. The insurrection in Poland, the "unity" movement in Germany, the French intervention in Mexico, the French occupation of Rome, and the war in America were all referred to by the noble Lord. He deplored the atrocities committed by the agents of the Russian government in Poland, but deprecated a resort to foreign intervention in favour of the Poles. France, by the continued presence of her troops in Rome, was guilty of a serious injustice to Italy; and her intervention in Mexico might, "by no remote possibility, lead to an amicable intercourse with the South—not, perhaps, against the North, but in formal recognition of the secession, and in breach of the blockade." This would manifestly tend to pro-

note the continuance of the war between the Federal and Confederate States, and extend its mischiefs. As to the character of that war, he said that "whatever may have been the proximate cause of the contest, its continuance is the result of a national vanity without example and without bounds."

FOREIGN INTELLIGENCE.—On Monday, as we learn from Corfu, the Ionian Parliament passed resolutions accepting the proposal for the annexation of the Septinsular Republic to Greece, and thanking the British Government for making it. —The Austrian Minister of Finance has submitted to the Reichsrath a proposal for "a complete reform of the system of taxation." It appears, however, that "extraordinary taxes" will be imposed for the purpose of defraying "extraordinary expenditure."—The Paris journals have been singularly disconcerted and embarrassed by Earl Russell's speech at Blairgowrie, and his explicit declaration that England will not go to war on behalf of the Poles. They endeavour, however, to draw such comfort as they may from his incidental observation that the Russian title to Poland cannot be regarded as complete if the stipulations of the treaties of Vienna are not observed by the Emperor Alexander; and one journal even ventures on the improbable assertion that England and France have agreed to notify to the Russian Cabinet that "they consider the treaties of Vienna as no longer in force, and consequently have ceased to guarantee the possession of Poland to Russia."—The *Europe* of Frankfort asserts that Earl Russell has proposed to Count Rechberg, that a note by the three Powers be dispatched to Russia, in reference to the Polish question.—The German Diet has almost unanimously approved the proposal made by its Committees, that "Federal execution" shall be ordered in Holstein. The almost certain consequence will be a war between Germany and Denmark, unless Prussia and Austria, prompted by their own prudence, or by England and France, shall restrain their German confederates.—In a note which is dated the 19th July, the Swedish Cabinet declares to the British and French governments that a "Federal execution" in Holstein will probably and justifiably be regarded by Denmark as a declaration of war on the part of the German Diet. A war may ensue if the Western Powers do not protect Denmark; and Sweden "may, perhaps, in such an eventuality, be compelled to take an active part, inasmuch as the subjugation of Denmark would endanger the interests of Sweden."—The Mexican deputation having waited on the Archduke Maximilian to offer him the Crown of Mexico voted to him by the notables, the Duke expressed his willingness to accept it if it was offered him by the vote of the whole nation, and guarantees for support were received from other nations. The *Globe*, in speaking of the "guarantees" which the Archduke Maximilian requires, observes that "it is for the Powers whose support is invited to consider the matter with a view to their own future. We are all anxious to see Mexico prosperous, we are to some extent directly interested in her prosperity, and we doubt not that every reasonable moral encouragement will be given by England to anything that gives a fair prospect of bringing it about. But guarantees should not be given lightly; they may be the germ of serious consequences and of serious trouble to those who give them. The inducements to undertake such grave responsibilities must in some measure depend upon the extent of the co-operation afforded by other nations, by such a general share in the responsibility as to render improbable the necessity of active measures to carry them out. Upon this question, we have no doubt the Great Powers will give the most friendly consideration to the interests of Mexico."—According to intelligence from Japan, conveyed to us by

way of San Francisco and New York, the British fleet, under Admiral Kuper, had sailed from Kanagawa for the West Coast, with the purpose of punishing the refractory Daimios who were hostile to foreigners.

AMERICA.—By the arrival of the *Scotia* important news was received from America. General Rosecranz had been defeated and compelled to retreat to Chattanooga, after two days' fighting. On the morning of the 19th, the Confederates attacked the general; a fierce engagement ensued, lasting till two in the afternoon, when the Federal centre was broken, and a retreat commenced, the Confederates pursuing, but subsequently being checked and driven back. General Davis's (Federal) division was also driven back with great slaughter. The Federal loss in killed, wounded, and prisoners is estimated at 12,000. The siege of Charleston was proceeding slowly. The Confederates were reported to be repairing Fort Sumter. General Lee's and Meade's armies were confronting each other on the Rapidan. The *New York Herald* starts an important rumour—that Vice-President Stephens has gone to Europe with an offer to cede Texas to France in return for French assistance to the Confederate Government. The *Etna* brings news under date of New York to the 26th ult. General Rosecranz reports that the Confederates are in his front in force, and it is thought that if Burnside attempts to reinforce him he will be cut off; and a Confederate column has started to intercept Burnside. The last statement with respect to Rosecranz's defeat is to the effect that he therein lost 10,000 men, killed, wounded, and missing, besides a large amount of material. Among other items more or less favourable to the Confederates we learn that they are threatening the Federal lines in North Carolina; and that 2000 of Burnside's troops have been repulsed in an attack on Zollicoffer in Tennessee. A mail steamer which arrived at Plymouth has brought some news of the Confederate steamer *Alabama*. She has been cruising together with her consort the *Georgia* and her armed prize the *Conrad*, now named the *Tuscaloosa*, in the neighbourhood of the Cape of Good Hope. She had captured the Federal barque *Sea Bride*, in the sight of thousands of spectators, while running into Table Bay. The capture was alleged by the Federal Consul to have been made within British jurisdiction, which he considered to extend to the distance of "an Armstrong cannon shot" from the shore; and he consequently protested. His protest was, however, disallowed by the Governor, who likewise rejected this demand that the *Tuscaloosa*—which he maintained to be an uncondemned prize, and consequently excluded by the Queen's proclamation from British ports—should be delivered up to him for her owners. The Confederate vessels were allowed to make some repairs in the Cape harbours, and it was thought that they might probably cruise very successfully for Federal vessels bound to or from the East Indies and China.

TO CORRESPONDENTS.

- S. L.—We have not seen the publication alluded to.
- B. B.—It is a question for the Board of General Purposes.
- W. M.—The system of voting just adopted for the Boys' School has been long in operation in the Royal St. Ann's Asylum, and other public institutions.
- A. B.—In applying for a warrant for a new Chapter you must have the consent of the Lodge to which it is attached. It does not require any recommendation from another Chapter. We believe that the St. Mark's Lodge of Mark Masters (S.C.) will shortly be reopened.