

LONDON, SATURDAY, MARCH 30, 1867.

THE MARQUIS OF DALHOUSIE LODGE  
(No. 1,049).

In our present number we give the conclusion of the proceedings of the consecration of this lodge, with the oration of Bro. Binckes, which is in itself a most interesting document; but the establishment of this lodge affords grounds for congratulation beyond the mere fact of another shoot springing forth in health and vigour from an ancient and stately tree. If there is a point upon which we, as Masons, feel a just and laudable pride it is the complete universality of our Institution, for, as has been well said by Bro. Dame, the G.M. of Massachusetts, in his annual address to the members of that province, "Wherever civilisation has extended there is the banner of Freemasonry seen moving in the breeze—whether it is in the farthest confines of India; in the flowery empire of China, in Japan, the Sandwich Islands, the shores of the Pacific, Cape Horn, the banks of the Nile, the shores of the Barbary States, or the borders of the Arctic Ocean, there is to be heard the sound of the gavel calling the Craftsmen to labour." These are most gratifying results, and endear to us the institution whose ramifications extend over the entire civilised globe, and nothing can more truly exemplify the truth of Masonic teaching than the observations of Bro. Dadubhai Naorojic, who bore his testimony, from a long experience in his native country, "that the gulf and barrier of prejudice, which at one time existed between Parsees and Mahomedans, had been broken through quietly and satisfactorily, that a complete bond of brotherhood existed between distant races, and by the goodness of God and the influence of Freemasonry the holy bond would soon be complete." Need we seek for higher or nobler achievements to adorn our Masonic profession than such results as these. It is indeed a state of things to be proud of, and never could there have been a more fitting seal to be set to such testimony—to the evidence of one bringing such welcome tidings—than the appointment of himself, a Parsee, to the office of Secretary of one of the most influential lodges established in the very capital of the British empire.

In a society claiming for itself an unfathomably antiquity—as having existed from time immemorial—there can be few occasions of greater interest

to its members than those when brethren are assembled together for the purpose of assisting in the erection of a suitable structure, in which, and by means of which new—it may be, improved opportunities shall be afforded for the propagation of our solemn rites and ceremonies, and for the practice of the manifold duties peculiarly incumbent upon us in our distinctive positions as Freemasons.

In the great and busy world, in the midst of which "we live, and move, and have our being," rent and divided as it is by conflicting creeds, views, feelings, and opinions, all seem agreed on one point—viz., that of celebrating in a becoming manner the founding and the opening of edifices, whether devoted to the worship, under some form or other, of the G.A.O.T.U.—to the relief of distress—the solace of affliction—the spread of commerce—the refining amusements of life—or the promotion of social enjoyment. Surely, then, it is not inappropriate in us to celebrate in a fitting manner the foundation of a new mystic Masonic temple, which, well laid—as it is hoped—this evening shall be perfect in all its parts—honourable to the builders, and destined—under discreet rule and judicious management—to advance—and that materially, regard being had to the advantages derivable from the circumstances which have led to its establishment—the best and the highest interests of our ancient Order.

The origin of that peculiar system of morality, veiled in allegory, and illustrated by symbols, which we know as Freemasonry is too remote, and therefore doubtful to allow of dogmatising thereon, and time, on an occasion such as this, will not permit a discussion of the various theories which have been propounded on the subject. The two most generally received, I believe, are these:—

1. Claiming a descent from the "Eleusinian Mysteries of the Greeks (B.C. 1356), or from ages more remote through the Egyptian mysteries of Isis and Osiris, or through the Patriarch Moses, "versed in all the learning of the Egyptians"—as we read in the sacred story—in either case it being indisputable that from the earliest ages there has always existed an organisation, the object of which has been jealously to preserve knowledge to the select few, admitting to a participation those only well recommended and approved, who, after some trials and tests, were "initiated," and gradually "passed," through the various

successive degrees, until at length found worthy to be "raised" to the supreme seat in the Council.

2. That tracing our descent from the earliest builders—some enthusiasts claiming the erection of the Tower of Babel as a Masonic work—(a boast I cannot recognise, seeing that its purpose was to defy the Most High)—others, more moderate in their pretensions, deducing our origin from the "Diosyniacs of Asia Minor," who, we are told by an anti-Masonic writer, though himself a Mason, "were, undoubtedly, an association of architects and engineers, who had the exclusive privilege of building temples, stadia, and theatres, under the mysterious tutelage of Bacchus, and were distinguished from the uninitiated or profane inhabitants by the science which they possessed, and by many private signs and tokens by which they recognised each other." "This association," we are further told, "came into Ionia from Syria, into which country it had come from Persia, along with that style of architecture that we call Grecian. We are also certain that there was a similar trading association during the dark ages in Christian Europe, which monopolised the building of great churches and castles, working under the patronage and protection of the sovereigns and princes of Europe, and possessing many privileges. Circumstances, which it would be tedious to enumerate and discuss, continued this association later in Britain than on the Continent." There is undoubted evidence of this association maintaining an active existence in 1648, in which year the Antiquary, Elias Ashmole, was initiated in a lodge at Warrington, and equally authentic evidence of its existence in 1717, in which year four lodges in London united in forming that Grand Lodge from which the present Grand Lodge of England most unquestionably descend, and which must, therefore, be taken as adopting this second—denominated the "Guild Theory"—as the origin of that system, to assist in perpetuating the teaching and practice of which this lodge is to-day consecrated.

Whether this latter theory or that to which less prominent allusion has been made, be the most correct—of this there can be no doubt—on this there can be no question—we are no longer engaged in that Masonry which is "the art of hewing, squaring, and moulding stones, and fitting and setting them together by the aid of cement, or clamps of metal, so as to form buildings adapted for habitation, instruction, amusement, worship,

and various other uses; requiring for its exercise a knowledge of mathematics and geometry."

Equally without doubt or question is it, that having doffed the garb of the Operative and Free, and having donned the badge of the Accepted Mason, we are called upon, and that emphatically, to make *our* moral works as conspicuous as did they of old *their* material works. *They* erected temples to God, and castles for the maintenance of authority and the preservation of life and property (too often it must be confessed perverted to other and contrary uses), and were fostered and cherished on account of the produce of the labour of their hands.

The tools, instruments, and terms in use in operative Masonry have been taken and applied by us as emblems and illustrations of the various duties and lessons inculcated and taught in speculative Masonry, which, more justly than the former, may be denominated a science, inasmuch it not only requires in its members a knowledge of the liberal arts and sciences, but the practice of every social and moral virtue."

We devote ourselves to works of as great nobleness and usefulness—the mental adornment of temples not made with hands—the cultivation of youth, the support of age. In the pursuit of these works social amenities are not forgotten; and a certain amount of regulated convivial enjoyment is both enjoined and practised. And for this, those who know us not seek grounds of accusation and cause for reviling, and by them we are neither cherished nor honoured. Repudiate their censure, and they inquire, "What is Freemasonry?" Let us give a few moments to a consideration of this question, and I am not sure that its elucidation will not best be found by stating "What Freemasonry is not." It is not a merely convivial society! It is not a benefit society! It is not a merely secret society! And yet, paradoxical as it may appear, Freemasonry is a society social, charitable, and secret. It eminently cultivates the social virtues, and affords ample opportunities for their exercise in the hours of relaxation and refreshment. I care not for the taunts of those not of our Order, who are opposed to—nor have I any sympathy with those within our pale who would dispense with—the social enjoyments attached to our meetings, which, agreeable in themselves, tend, by the amenities they encourage, to reconcile animosities and smooth asperities which may have arisen, and which I

fear are inseparable from every society, however exclusive, owing to the innate frailty and weakness of our poor humanity. It is certainly not a benefit society, as the qualifications required in its members at once militate against any such idea; and yet its charities are noble and munificent to a degree. It is a secret society only in regard to the means by which its members are bound one to another for the purpose of recognition, and the prevention of fraud and imposture. Its influence is widely extended, its usefulness co-extensive with civilisation, its sympathy and aid cordially extended and cheerfully rendered wherever misery and distress are to be found. To such an Institution as that thus imperfectly described it may be thought no objections could be urged. Unfortunately the reverse is the case. Time fails me to enter at length into a consideration of the sentiments adverse to our Order. Two, however, prominently offer themselves; one,—I state it with regret,—comes from within; the other, from without. The first has reference to what are considered by some the unmeaning forms used in our rites, and the want of intrinsic importance in our ceremonies. Those who entertain this opinion regard as highly ridiculous and unnecessary the greater portion of our ritualistic observances. On this hand I would simply point to the most ancient religion of which we have a record, in which forms and ordinances were carried to an extent unknown with us; and that under the express injunctions of the Most High, and ask you to agree with me that it is not so much in the outward and visible form, as in the thing signified or symbolised, that the value of a rite or ceremony depends; and that if the apostolic maxim, "Do all things decently and in order" is to be respected, it can, in an Institution like ours, be so only through the medium of a properly-conducted and dignified ceremonial. The second objection is urged by those of the outer world, who gauge the value of Freemasonry by the conduct and practice of Freemasons; singling out this or that deviation from the strict path of rectitude as a triumphant justification of their unrighteous estimate. But surely this is an altogether untenable objection. Every sect of religion, every form of faith, every society, constituted for whatever purpose, is equally open to the same objection, and must equally fail in maintaining its position if subjected to an equally crucial test. No matter what may be our creed, no matter what obligations may be imposed upon us,

or voluntarily taken by us, conscience, that faithful monitor, tells too truly how few of us there are who "walk worthily in the vocation wherewith we are called;" and it is manifestly unjust that Masonry should be judged by a test which would prove fatal to any religion or organisation if similarly applied. The articles of that Church to which the majority of us belong tell us that the unworthiness of a minister hinders not the efficiency of the rite administered; and surely the unworthiness of a *professor* ought not to prejudice the worth and value of a *profession*.

In the exercise of the prerogative of the M.W. Grand Master, the government of this lodge has been entrusted to three distinguished and influential brethren, who have this day entered on their duties as W. Master, Senior and Junior Warden, I would draw a parallel between these three principal officers, and the great luminary of creation in the three principal stages of his diurnal career; these further typifying the three principal stages of human life.

"The W.M. opens the lodge at sunrise with solemn prayers; the J.W. calls the brethren from labour to refreshment when the sun attains his meridian height; and the S.W. closes the lodge with prayers at sunset when the labours of our ancient brethren are ended. The great luminary of Creation rises in the east to open and enliven the day with a mild but genial influence, and all nature rejoices in the appearance of his beams. He gains his meridian lustre in the south invigorating all things with the perfection of his ripening qualities, and with declining strength he sets in the west, leaving mankind at rest from their labours."

"This is a type of the three most prominent stages of human life—infancy, manhood, old age. The first, characterised by the blush of innocence, is pure as the tint which gilds the eastern portals of the sky; the heart rejoices in the unsuspecting integrity of its own unblemished motives—nor fears deceit because it knows no guile; manhood succeeds—the ripening intellect arrives at the maturity of its powers;—and at the approach of old age man's strength decays—his sun is setting in the west—enfeebled by sickness and bodily infirmities, he lingers on until death closes his eventful day, and happy is he if the setting splendours of a well-spent virtuous life gild his departing moments with the gentle tint of hope,

closing his short career in peace, harmony, and brotherly love!"

On an occasion such as this it is permitted only to glance at a few of the many interesting topics suggested by a study of the history and constitution of our ancient Craft, and, I trust, if by some I may be considered as having wandered somewhat from the beaten track, the by-paths we have been traversing together during the last few minutes may not be considered as altogether barren, desolate, or unattractive. My desire has been to suggest subjects for enquiry and reflection, even at the risk of being discursive, rather than to present a connected common-place oration, or to argue out premises to a legitimate conclusion.

The Institution of which we are members is described as universal, there being scarcely a nation, people, or tongue, within the area of civilisation in which some trace of it is not to be found, and instances are not wanting to prove that even among savage tribes it exists under forms, if not similar, at all events analagous, to those in use amongst ourselves. That Freemasonry is daily making progress and extending its ramifications, we have constant proofs. At the commencement of this paper something was said as to the origin of Masonry. *However, whenever, or wherever* it originated, its primal source must have been small.

It may be likened, in its then condition, to the grain of mustard seed—it may be compared, in its present state, to the giant of the forest. With outstretched arms it embraces, as it were, the whole family of man—its shelter is afforded equally to all nations, creeds, and climes—under its spreading leaves is found protection for the weak—succour for the distressed—nourishment for the hungry and thirsty—solace for the afflicted—sympathy for the weary and heavy-laden. Its massive stem has risen proudly upward—its roots have struck deep downwards. But, like trees of ordinary growth, it has been subject to blight and decay, and the pruning-knife has occasionally been applied to cut away unsound and useless boughs. But a very few years since a large number of such boughs were lopped away, the operation leaving the parent stem not only in the possession of all its original vitality, but seemingly imparting added vigour, for more numerous and more healthy branches have appeared, flinging out a foliage more luxuriant and abundant than ever previously

graced and adorned this unique and stately trunk.

In plainer language, four years since 302 lodges were erased from our calendar—the number previous to such erasure having been 1276, leaving 974 working in a healthy and efficient condition. To-day we consecrate the lodge for which a warrant was latest granted—the number being "1,159," thus showing a state of prosperity marvellous and unprecedented.

May the brethren now about to be formed into a regular lodge, under the title of the "Marquis of Dalhousie, No. 1,159," recognise their responsibilities and act up to the mission with which they are charged; may peace, harmony, and brotherly love ever characterise the proceedings of the lodge; above all, may the pleadings of the still small voice of charity never be unheeded; may its members through all time be distinguished by a strict observance of the principles they profess—by a constitutional obedience to the laws of the Order,—and by the pursuit, acquisition, and cultivation of all those arts and accomplishments, the exercise of which lends a charm to social intercourse, and renders man useful and serviceable to man.

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#### ADDRESS TO THE OFFICERS AND BRETHREN OF THE LODGE OF ANTIQUITY, MONTREAL.

*By Bro. J. C. FRANCK, W.M. of the lodge, P.D.G.M., P.G.Z. of the Grand Chapter of Canada, &c.*

*(Continued from page 225.)*

It is with the deepest regret I consider it my duty to allude to the fact, that the immediate Past Master of this lodge has never attended any of our meetings, and that the Inner Guard has only attended twice during the present year. Both these officers are young Masons. Brethren, let me remind you of the closing portion of our address to the newly-initiated: "If in the circle of your friends you find a man who desires to be introduced into Freemasonry, be particularly careful not to recommend him unless you are certain he will conform to our rules, that the honour, dignity, and respectability of the Order may be fully established, and the world at large satisfied of its good results." Remember, also, that you are never to persuade a man to become a Mason. He must come to us of his own free will and accord, unbiassed by the improper solicitations of friends,

uninfluenced by mercenary or other unworthy motives, but solely from a favourable opinion preconceived of the Order, a desire for knowledge, and a sincere wish of making himself more generally useful to his fellow-man; if so he comes, he will find what he seeks; he will find that our doctrines, far from interfering with his social, his moral, or his religious duties, tend, on the contrary, to strengthen and improve them; if after he has received from us the three degrees; if after, still further, he has the honour of being appointed to office and accepts that appointment; if even beyond that he has become a ruler in the Craft, and then is ashamed to profess in public what he considers praiseworthy in private, and abandons the Order without new cause or provocation, he must be a man of no stamina or strength of character, a man who receives our favours under false pretences, a Mason only in name. Tell these men that Masonry is a lowly handmaiden to all religion, is founded upon the Word, is a beautiful system of morality, and that the height of all Masonic knowledge is the knowledge of the Supreme Architect of the Universe, and the conviction that the soul is immortal.

During the year some old members, who had felt compelled to withdraw from this lodge, have returned to us; old Masons for many years unconnected with the Order have joined us;—all which speaks volumes for our present position. We have rejected various applicants, and our increase by way of initiations has been small but steady, and of men who will prove an ornament to the Craft. We have not, to my knowledge, made a single mistake by admissions; and I may safely say that this lodge may now be as proud of its members as the members may well be proud of their lodge. The newly-initiated now receives from the lodge his Apron in a case bearing his name. Thus the brethren all appear dressed alike. He also receives a copy of the Constitution and of the By-laws, which at once instruct him in the duties he owes to the Craft and to the lodge. All the brethren entitled to their Grand Lodge certificate have received the same during the year.

The lodge, at the invitation of the Elgin Lodge, R.S., attended the funeral of the late Bro. Doughty, who was buried with Masonic honours.

The R.W., the D.D.G.M., having with that zeal which always characterises all the Masonic acts of that distinguished member of the Craft, arranged

for Masonic lectures in the various lodges working in this city under the jurisdiction of the Grand Lodge of Canada. This lodge was favoured on the 1st of March by an instructive lecture from the Rev. Bro. Gay, and a very interesting address from M.W. Bro. Bernard. Four hundred invitations were issued to members of the Craft in this city, and the lodge enjoyed a large attendance. Shortly after I had the pleasure of delivering a lecture in Zetland Lodge.

The lodge is indebted to many valued members of other lodges for their very pleasing and fraternal visits, and still more so to their Worshipful Masters, for assistance kindly rendered during the year.

The thanks of the lodge have already been tendered to the R.W. the D.D.G.M. for a presentation to the Craft in Montreal, through this lodge, of a rough and perfect ashlar presented on the 5th day of April, and which are now before you.

The lodge has strongly condemned the unnecessary and extravagant expenditure of former years, and has endeavoured by strict economy to improve the finances.

The lodge has had occasion to suspend a number of members for non-payment of dues: hard as this duty appears it is nevertheless necessary. Aside of paying Grand Lodge dues for members who do not contribute, although able to do so, no society can flourish unless it is self-sustaining; to nourish the fruit-growing branches of a tree seems natural, but to lop off those which have become a burden and a hindrance is essentially necessary.

Various charges have likewise been investigated and disposed of by the lodge; one only was sent for adjudication to the R.W. the D.D.G.M., who suspended the accused brother. An appeal taken from this decision is still in abeyance before the Board of General Purposes of Grand Lodge.

We have to thank the R.W. the D.D.G.M. for an official visit on the 31st of May, when he was pleased to inspect our work and to declare himself highly satisfied therewith, and more especially with the work of our able Secretary. On the same evening we had the pleasure of entertaining R.W. Bro. Bull, and his D.G. Sec., Bro. Murray, at a banquet given by the brethren without assistance from the funds of the lodge, and I may be permitted to say, that a more pleasant Masonic re-union is not often enjoyed. On this occasion, free tickets were issued to all visitors, amongst whom we were pleased to notice a number

of officers and mariners of Her Majesty's ship the *Pylades*, then in port. The Worshipful Masters of other lodges favoured as upon my private invitation.

Since my appointment to the Masonic Board of Relief, I have attended every meeting but one, and gladly bear testimony to the importance and great usefulness of the Board, which relieves both lodges and members from the investigations of numerous cases of distress adjusted by the Board. Thanks to valuable services of Bro. Milton, the President, and Bro. Stearns, the Treasurer, the Board had in many instances only to admire and approve their action during recess.

The Grand Lodge met in this city on the second Wednesday of July. Their proceedings are before you. This lodge paid its proportion of expenses for the proper reception of Grand Lodge, and for incidentals incurred by the meeting, but steadily refused to contribute from their funds towards a large and expensive banquet for various reasons—first: that the funds have never been contributed or intended for the purpose of refreshments; second—that we must be just before we are generous, and being thus far unable to pay our debts, should not enter into unnecessary expenditure; and last, because it is a bad precedent, as lodges in smaller places, where Grand Lodge might meet, would wish to follow our example, without perhaps, being able to afford it; and the Lodge of Antiquity together with four other lodges, felt at liberty to take the initiative in saving their funds for the purposes for which they were entrusted to the lodge. Nevertheless, an annual reunion of the representatives of the Craft in Canada, at a social board is both pleasing and desirable, but the expense thereof should fall upon the whole Craft, not upon the one or the few lodges where Grand Lodge happens to meet; and since it seems inexpedient to take the funds for an annual banquet from the Grand Lodge funds, I have given notice of motion for the next regular communication of Grand Lodge, that each lodge shall annually contribute the sum of five dollars towards a Masonic banquet to be given during the session of Grand Lodge, which would produce the amount of nearly one thousand dollars, and thus apportion the expenses to all the lodges, partakers at their own pleasure of the benefits thereof.

At this meeting, our distinguished honorary member, R.W. Bro. Bull, was unanimously re-elected D.D.G.M., and our popular Senior Warden, V.W. Bro. William Dalton, was appointed Assistant Grand Organist.

I will here insert a few questions on Masonic law, which during the year have been offered for my consideration. It is an established fact that the Master is the proper exponent of the law to his lodge, although subject to higher authority. The very raps

of the Master's gavel bear a symbolical allusion to the indelible words—"Ask, and it shall be given to you seek, and ye shall find; knock, and it shall be opened unto you." The Master is, as already remarked, subject to higher authority; but it is not to be forgotten that the highest officer holding the highest authority, whose decisions during his term of office are the law, namely, the Most Worshipful the Grand Master, is chosen from among the Masters and Past Masters of lodges; thus should it be the pride of every Master, by diligent study of the Masonic law, to fit himself for the high position which may, by possibility, become his proud lot.

Without mentioning minor and unimportant questions, I will at once proceed to more difficult ones, questions without direct precedent, which, nevertheless, required decision; and first, Can a brother be proposed, seconded, and at the same meeting balloted or voted for as an honorary member? I give the following reasons for deciding in the negative. It is unfair to members to introduce among them a candidate, a joining or a honorary member, whose presence they or either of them do not desire; hence the wholesome rule, that a proposition must be laid before the lodge at one meeting to be acted upon after certain preliminaries, at the next: the principal one of these preliminaries being, that every member of the lodge must be notified in the summons, for the last mentioned meeting, of the proposed ballot, in order that every member may be at liberty to record his vote on the occasion, and thus preserve that peace and harmony which could not otherwise reasonably exist. The only possible objection to this ruling may be taken from the Constitution, sect. 1, of honorary members, which says: "A brother, who may have rendered any service to the Craft in general, or to any particular lodge, may, by a vote of the lodge, be elected an honorary member to such lodge;" but the Constitution fails to say how such vote is to be taken. If, therefore, we construe the law by the word, one would be compelled to suppose that a majority vote is sufficient to elect an honorary member, setting at defiance the wishes of the minority, no matter how large; that minority may perchance be an actual majority of all the members of the lodge, the absentees having no knowledge whatever of the intended proposition; to avoid such construction, we are compelled to look into the spirit of the law, by adding to the foregoing section, one following shortly after, namely sect. 1, "Proposing members," in these words: "No brother shall be admitted a member of a lodge without a proposition in open lodge, at a regular meeting, nor until his name, occupation, and place of abode, as well as the name and number of the lodge of which he is or was last a member, or in which he was initiated, shall

have been sent to all the members in the summons for the next stated lodge meeting, and the decision of the brethren ascertained by ballot." It would have been easy to insert, honorary members excepted, had the framers of the Constitution so intended. Having disposed of this point to the best of my knowledge, the next question concerns the minutes. If at any meeting of a lodge any brother or brethren not entitled to vote or ballot in that lodge, have by accident or mistake voted or balloted, it is proper to move at the next meeting that the minutes of the former one, as to the subject matter of such vote or ballot; be not confirmed. In reply, I hold that, as a general rule, the confirmation of the minutes is merely acknowledging the fact that they correctly relate what has transpired; otherwise, any motion adopted by a number present at one meeting could be constantly upset by those present at the next, thus rendering legislation if not impossible, at any rate, very troublesome; but I hold that there is one exception to this rule, and that is where by accident or oversight, an illegal or unconstitutional action has transpired; and I must here insert, that the voting or balloting by a brother not entitled to vote or ballot is an unconstitutional act, in such case the motion of non-confirmation of minutes as to such illegal vote or ballot, is not only in order, but indeed almost superfluous, since it becomes the Master's duty, as soon as he is apprised of the illegality, to order such unconstitutional portion to be erased from the minutes, and the act henceforth become void, as if it had never transpired.

I am pleased to say that these my views are fully sustained by a number of learned Masters and Past Masters in this city whom I have consulted on the subject.

The most difficult question which came before me concerns the rights and privileges of Deputy Grand Master, and I approach the subject with much hesitation and diffidence, having grave doubts on my mind concerning the premises. I am gratified indeed that I was not called upon for a positive decision, and in inserting my views, it is with a sincere wish that the question may be taken up and finally decided in higher quarters. Should a Deputy Grand Master, desiring to visit and preside over a private lodge, express his wish and assume position on or shortly after entering the lodge, or can he, unless at the Grand Master's special instance at any moment, no matter the work in which the lodge may be engaged, displace the Master and assume his control. The Grand Master of Masons has certain inherent rights, his position is the fourth landmark of the Order.

(To be continued.)

## THE NEMESIS: A TALE OF THE DAYS OF TRAJAN.

By BRO. A. ONEAL HAYE, K.M., K. Cal., Corresponding Member of the German Society, Leipzig; Knight Templar, Sect.; Author of "The History of the Knights Templars;" "Vava Querer;" "Gatherings in Wanderings;" "Songs and Ballads;" "Poemata;" "Legends of Edinburgh." &c., &c., &c.; Poet Laureate of the Canongate, Kilwinning; P.M. St. Stephens; P.P.Z. of St. Andrews, R.A. Chap.; &c.; &c.

(Continued from page 228.)

### CHAPTER XXVII.

#### THE FIRST STROKE OF THE KNELL.

Misfortune hath a long shadow, which darkeneth the path which it purposeth to travel. Man calleth this shadow a presentiment.—*Old Pamphlet.*

From the bath Murtius and his guests betook themselves to the dining hall. A gloom seemed to hover over the banquet, for Adrian's words rang in the ear of Murtius. Lais mused upon the issue of her last letter, an indescribable feeling of impending danger hung over Balbus; Adrian and Myra were silent, only Caius and Phryne kept up a whispering talk. Yet it was with difficulty Phryne could speak, something at her heart rang there, proclaiming a coming woe. To deepen the gloom the night became stormy, and they could hear the rain and hail rattling against the walls. It was a night ominous of evil. An incident which happened to Balbus during the repast gave a ghostly turn to a conversation which then sprung up. Balbus, in helping himself to salt, let some of it fall upon the table, an omen of considerable importance in Rome. All noticed it, some with a shudder. In spite of his hardihood Balbus was moved considerably by it.

"I trust that the omen may be *dexter*," said Balbus, "and that its *sinistra* may pass away with the spilt salt."

"The season for the birds to sing is past," answered Murtius, "still I like not the spilling of the salt."

"It is an ancient augury," said Caius, "and was much thought of in ancient days, although we have ceased to believe in these old wives' tales. See, here has the lady Phryne spilt some also, so that both of you pull in the same bank."

"Since the Emperors have become augurs," said Adrian, "we never dispute the truth of omens, but it seems to me that three have spilt wine upon their dresses, our host, the lady Lais, and Caius. It only proves how unsteady all your hands are, nothing more."

"You do not believe in omens?" said Murtius,

giving a shudder as he noticed the wine on his robe.

"I do not believe in omens of that kind. When I hear the thunder I may pretty safely augur that some oak will be struck by lightning, when I see a hurricane chafe the sea I may reasonably prognosticate that some vessel will be lost, and when I notice a drunken man, it does not require much divination to tell how he came into that state."

"I love not such omens at the table," said Murtius; "the gods warn us by them of a coming blow."

"Faith then, I am in with you," said Adrian, carelessly tossing some salt on the table, and spilling a few drops of wine on his dress. "I cannot understand such absurdities."

"I read long ago, where, I forget," said Balbus, "something to this effect—'In thoughts, upon my bed, from the visions of the night, when the sleep falleth upon man, fear came upon me, and trembling which did make to quake all my bones. Then a spirit passed before my face, the hair upon my flesh stood up; it stood still, but I could not discern the form thereof; an image was before mine eyes, there was silence, and I heard a voice saying—Shall mortal man be more just than God? shall a man be more pure than his Creator? Behold he puts no trust in his servants, and his messengers he changed with folly. How much less in them that dwelt in houses of clay, whose foundation is in the dust, which are crushed before the moth? They are destroyed from morning to evening, they perish for ever without any regarding it. Doth not their excellency which is in them go away? They die even without wisdom.'"

"The idea is very fine, some eastern work, I daresay," said Adrian, "they are before us in their grand conceptions. Still that passage cannot prove the truth of omens. It is true we die without wisdom; we are in the world, and we cannot be wise. But when we die, then we shall have wisdom."

"You do not believe in presentiments, those secret feelings which forerun disaster?"

"That is a different thing, for the wind, ever active and insatiable, may have such sympathies that warn us of approaching danger. Take for example that vision you spoke of—the man was asleep, the animal passive, and no longer curbing the action of the soul. Then he might have seen visions, why not? We cannot tell what becomes

of the soul when we sleep, where it flies—no more than we can tell what becomes of it after death."

"You believe then that the body acts upon the soul, and not the soul upon the body?"

"Nay, that is a different matter. I may confine a potent spirit within a cask, which will eat away the wood till it finds escape, or remove the stopper and it will evaporate. On the other hand the wood may be stronger than the spirit, and resist its action. We are all barrels of finer or coarser construction, filled with purer or impurer essence. The pure spirit, in a pure form, may reach heaven in sleep, while the impure spirit in the impure body will only revel in the doings of the day. Still as the body is susceptible of heat and cold, so is the soul susceptible of spiritual influences. I doubt omens, but I believe in the existence of oracles. A man may prophecy from the action of the spirit, not by the conjunction of planets, the flight or singing of birds, or the spilling of salt and wine."

"Yet circumstances arise where misfortune has followed on such omens."

"How often, once in a million? It is the exception, not the rule. You might as well forswear war because men are killed in them, your bed, because men have died in theirs, the sea because men have been drowned, food because men have died after eating. Absurd. All such omens are childish, unworthy of thought."

"Let us change the subject, and Myra will sing to us," said Murtius, whose spirits had not recovered. Myra sang in a low tone, the following verses:—

"I ask not, friend, for lordly tomb,  
For epitaph, nor lying scroll;  
My rest, the grave's congenial gloom,  
My dirge, the autumn winds' sad roll.

I only ask from thee a tear,  
One dropt upon my charnal's lid;  
A moment on thy cheek it wear,  
Then in my grave let it be hid.

'Twill spring from earth a lovely flower,  
When comes the vernal time of year;  
'Thou'lt know it by its shivering cover  
Before the blast thy buried tear."

"Worse and worse," said Lais, with a laugh, "from omens we are now at the grave. The death's-head gains over the banquet, and we are as merry as victors before the funeral feast. You have made us as dull as burnt out-torches, Balbus; re-light our mirth with a song."

"I am in no singing humour, I have a weight at the heart which I cannot get rid of. But let us hear you sing."

"Come, then, 'twill be Anacreon, the good old chirrupper. I could swear that he is a grasshopper, the king of grasshoppers, cricketing among the groves of Teos."

"Bacchus did not treat him well," said Adrian, with a laugh, "it was cruel to allow his best worshipper to choke with a grape stone. I should augur from that circumstance that he has become a frog, and croaks."

A laugh circled the table at this joke, and Lais broke out into—

"Nature has given to every creature  
A special and peculiar feature.  
The bull which thunders on the ground,  
With horns of adamant she crowned.  
With hoofs she formed the fiery steed,  
To roam the plain with matchless speed.  
She formed the timid hare for flight,  
And armed the lion's teeth for fight.  
Power to the finny tribe she gave  
To sport within their native wave.  
And to the warblers for their share,  
To float on pinions through the air.  
And unto man a soul she gave,  
That scorns the thralldom of the grave.  
But unto woman—what was left?  
Was she of every charm bereft?  
No! Matchless beauty was her lot,  
The mightiest weapon ever wrought.  
She needs no spear to strike her foes,  
No buckler to avert the blows:  
Her beauty conquers steel and fire,  
And makes her very foes admire."

And so the melancholy evening drove on till the hour of parting arrived. The guests have departed, the inmates retired to rest, all to sleep, save the ill-fated Phryne. From her eyelids sleep fled. She tossed and turned upon her bed, while her sister Myra lay buried beside her in peaceful slumber. The words of Caius still rang in her ears, and banished repose. She rose, and sitting by a window gazed forth upon the night.

"I cannot sleep," she sighed, "my temples throb with fire, my heart burns in my breast, and the voices of old days cry loudly in mine ears. I creep in terror from Myra's side, her peaceful slumbers horrify me, for she sleeps the calm and gentle sleep of youth and innocence. No sin has lain its hideous fold beneath her pure virgin paps; whilst mine—oh horrible, and the poor girl shuddered as she remembered a past and awful deed, which time could not obliterate from her memory, nor scar the wound that dropped great tears of blood from her heart.

"And must I marry Caius, too?" she continued, "marry him, and taint the limpid current of his

blood with mine? Yet who can tell him, in Rome, the story of my awful shame, save Lais, she, who tutored me in infancy, after casting me blindfolded over the precipice of dishonour? She dare not, for we know each other well, and I could relate some pretty tales of her. I hate her—all—myself—my father most! in hurrying me a load of shame into the world, nor curbed the wanton devil in my blood, who sold me for a purse of beastly gold. I thought without remorse to marry Caius, until his words set fire unto my soul, and now I stand like Tantalus in hell. But let me view the course. In the one case I marry him. I love him, oh good heavens, I fear too well. I bring to him a dower of guilt. Who knows of that? he? no! then all is well, unless some meddling devil comes to mar my joy; for I will be to him a true and loving wife, will temper me unto his every mood, and make his life ecstatic. On the other hand, I still stay here, condemned to listen to the daily taunts of Lais, and my father's obscene jests flung at me, at me whom he has made the tainted thing I am, and he can gibe? No crimson spot reddens Myra's brow. Her very presence yields a holy calm, and peace comes with her to my soul. Thank Zeus for that. A wicked mother can, although loaded with a hecatomb of sin, still preserve her daughter sinless and pure. Alas, that fathers cannot feel such tender ties, but coldly barter to the highest purse their daughter's honour and peace of mind. To marry Caius I am resolved upon. What one knows not of the loss, one cannot lose."

"O heavens, how weary seems all life, how cold and sinking my heart, how sad I am, how very sad, no joy, no peace on earth, but woe. Woe in the past, woe in the present, and within that dark and gloomy future, may come upon me a wave of woe which will end my joys for ever."

Balbus parted from Adrian and Caius near to the Pantheon, and took his way homewards. The rain was pouring with fury, and the hail rebounded from the ground. Amid the lulls of the storm, he could hear the Tiber roaring down between its banks, swollen by the rise of mountain torrents. The swish, swish of the rain, and the hoarse patter of the hail rang ominously in his ears, and although he drew his cloak tightly about him, it was merely mechanical, for hot drops of sweat stood upon his brow.

"There is some strange charm upon me," he thought, as he hurried along, "a charm in Lais's

smile that tells me it is dangerous. Fool that I was not to leave Rome when the warning came, I might now have been beyond danger."

He paused beneath a portico, for the blast grew wilder and wilder. His thoughts became gloomier.

"Supposing they have searched my house in my absence, that they are waiting for me there? What a disaster. Had I not better leave the city at once. Fool that I am, as if the guards would not have instructions to arrest me whenever I appeared. No, homewards must be my cry, and if the worst comes to the worst, man must die sometime."

He emerged from the portico, and came in sight of his house. All was quiet, and the stillness reassured him. He advanced to the door and knocked; it was opened to him, and the next moment he was a prisoner. He did not struggle, he felt as if a load had been taken off his heart, he was ready for the worst. They led him to the chamber where Sempronia lay, and he shuddered as he saw his victim lying dead before him, shuddered when he saw the brother pale and stern as Nemesis sitting at the head, and on either hand Dentatus and Trajan. It was for an instant only, the next he was impassable as marble.

Sempronius rose upon his entrance, and gazed steadily at him with a look of terrible hatred in his eyes. Gradually his hand sought his sword hilt, and he approached Balbus. Not a word escaped either. Save the glowing eyes, they might, as they stood opposite each other have been taken for images of stone. But gradually the bright blade slipped from its sheath, till it gleamed bluey in the torches' lights. Still no stroke. Sempronius leaned upon it and never relaxed his eyes for a moment from the face of his foe. And now at length that blade which had never been drawn in a private quarrel, but always in defence of Rome, is reared aloft. Balbus's eyes follow its course, backwards it is thrown, but ere it can whistle through the air on its errand of death, the arm is seized, and the Emperor says:—

"Not so shall he die, not by a gallant warrior's blade. No. Let him expiate his crimes in the Forum before the faces of Rome. By sticks, and not by a sword, shall life be driven forth, and then let him be crucified, and hung aloft in the sight of all, a warning of the fate that will befall all who deal in treachery and crime. Away with him."

And now they raise Sempronia's bier, for she had been prepared for burial. The wind has lulled, and they carry her forth to the grave. No

hosts of freedmen, no slaves, few mourners, but two relatives accompany her corpse to its last resting place. Even the pyre is not to be hers. The grave has been prepared, and her frail and perishing body is laid in it, to wait the coming of that thunder blast which will wake the dead to life again, and open the world's eyes to another and a better.

Sempronius was perfectly impassable, a stormy expression was in his eyes, and his lips were firmly closed over his iron locked jaws. He knelt down and kissed the ground, and then rose and accompanied the Emperor to the Palatine. He had only one desire left now, to see his sister's destroyer in turn destroyed, and then for the wars again, to win a soldier's grave.

(To be continued.)

[The Author reserves the right of reproduction and translation.]

#### MASONIC NOTES AND QUERIES.

##### THE LETTER OF "BRO. ANDREW COX."

That portion of the letter of Bro. Andrew Cox, reproduced in the number of the FREEMASONS' MAGAZINE for March 16th, for which the interpretation is sought by a brother in the west of England, is written in one of the simplest kinds of cipher, and conveys the following meaning, viz.: "*As to what request, was made February 16th. Raised on the first Tuesday in March.—If you can give me a little instruction in the working since the union, I should be much obliged to you, for it appears that all the work is altered from the old way. I should be lost at it now.*"

The hand points to the vessel from which a few drops are falling; this is probably meant to symbolise "the cup of poverty drained to its *last drops.*" The hieroglyphics following the name probably imply the *urgent* necessity of assistance, to enable the writer to recover himself from his position of *reverse*.—P.M. Nos. 201 and 998, P.G.S.W. North Wales and Shropshire.

N.B.



dsg dszg blf &c.  
wht what you (rebuclid?)

nzwv, &c., &c.

made Feb'y 16th raised (raised) the first in March if you can give me a letle (little) instructions of the working since the union I should be much oblidoe tu (obliged to) you for it appairs (appears) that all the work im aeter-d (is altered) the whay (thereby) I should be lost at it now.

Give my love to all the Brn.

Greet them for me,

Andw Cox, Ra &c., P.M.

NB direct for me to the sign of the Angel (to be left for Mr. Castle) Rotherhithe Stairs.

THE CARBONARISTS. THE PHILADELPHIANS.

The Carbonarists.—To a correspondent's first question, the following passage taken from an anonymous work, published at Paris in 1835, affords the answer, "Cette société (Carbonari) politique et secrète, dont l'origine date de l'époque de la dissolution des nouvelles, républiques Italiennes, s'était d'abord formée sur le plan des *Philadelphes*. Elle avait le même-but, eteü avant adopté le mode d'initiation. Elle était pour le Midi de l'Europe ce qui le *Tugendbund* était pour le Nord. Les Carbonari furent peu nombreux tant que dura l'Empire. L'opinion les confondait avec les Franc-maçons, et cette erreur les sauva. Si le véritable but de leur association, essentiellement politique, eût été soupçonné, nul doute qu'ils n'eussent pu échapper au sort des *Philadelphes*. Le nom qu'ils avaient adopté ne pouvait les compromettre; c'était celui d'une Société Maçonnique fort répandue en France et spécialement, en Franche-Comté."

To "A Correspondent's" second question I can give no answer, except that it has been often said, and often written, that the Emperor Napoleon III., was a Carbonarist in his young, republican days.

The Philadelphians.—Respecting the famous Secret Society, the Philadelphians, mentioned in the foregoing extract, it is my intention, on a future occasion, in compliance with the request made some time ago by another correspondent, to communicate a few lines to the FREEMASONS' MAGAZINE.—CHARLES PURTON COOPER.

THE TELESCOPE.

Brother . . . The telescope unmistakeably shows the Great Architect of the Universe in the starry heavens. Whose wilful blindness, then, is the greatest? That of the ancient Atheist, who knew not this wonderful instrument, or that of the modern Atheist who uses it?—CHARLES PURTON COOPER.

CORRESPONDENCE.

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

SHAKESPEARE AND FREEMASONRY.

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

DEAR SIR AND BROTHER.—I am not going again to ask the question—Was Shakespeare a Freemason? a question which has already been replied to in your columns by myself, when I gave it as my conviction that he was not an initiated member of the Craft. Notwithstanding that expressed conviction, however, (which, in my mind, has not been shaken), I forward you the following passages from that beautiful play, "Antony and Cleopatra," and shall leave it to the judgment of others as to whether they lead to an inference that the great bard was a Mason. Certain it is that he was cognisant of some of the terms used by the brethren. At the same time, I do not wish it to be understood that I consider that the passages which follow have a direct bearing upon the principles or practice of Mason.

The triple pillar of the world,  
In Nature's infinite book of secrecy  
A little I can read.

The fear of us  
May cement their divisions.

Read not my blemishes in the world's report;  
I have not kept my square; but that to come,  
Shall all be done by the rule.

Let not the piece of virtue which is set  
Between us, as the cement of our love,  
To keep it builded, be the ram to batter  
The fortress of it.

No practice had  
In the brave squares of war.  
Mine honesty and I begin to square.

[Enter two Soldiers.]

Brother, good night.—  
Heard you of nothing strange about the street?  
Nothing! what news?  
Belike 'tis but a rumour. Good night to you.  
Well, sir, good night.

The time of universal peace is near.  
Prove this a prosperous day, the three-nooked  
world  
Shall bear the olive freely.

Young boys and girls  
Are level now with men.  
Aprons, rules, and hammers.

O, eastern star.

Doncaster.

G. B.

HOW PAPISTS ESTIMATE FREEMASONRY.—There is now an Italian lodge at Salonike, called the Macedonia, consisting of about forty members, against which a systematic persecution is carried on by the Jesuits. Lately the lodge got up a theatrical representation for the benefit of the charities of the city, and tendered a portion of the proceeds to the Roman Catholic sisters of charity. The Bishop however, told them to refuse it, and not take the "devils money."—MYSTIC STAR.

THE PRESENT HOUSE OF COMMONS.—We learn from Debrett's recently published "House of Commons," edited by Robert H. Mair, Esq., that 169 members were educated at Eton, 81 at Harrow, 32 at Rugby, 29 at Westminster, 18 at Winchester, 11 at the Charterhouse, 2 at Merchant Taylors', 1 at St. Paul's, 19 at Military or Naval Schools, 7 at King's College, London, 4 at University College, London, and 42 by private tutors; the remainder being *alumni* of grammar or private schools. One hundred and sixty-nine graduated at the University of Oxford, 124 at Cambridge, 28 at Dublin, 15 at Edinburgh, 4 at Glasgow, 1 at St. Andrew's, and 7 at the London University. The legal profession is represented by 128 members, 95 of whom have been called to the English bar, 18 to the bar in Ireland, and 6 to the Scottish bar; while 9 are, or have been, in practice as attorneys. Five are Sergeants at Law, and 30 are Queen's Counsel. Forty-seven were Students at the Inner Temple, 36 at Lincoln's Inn, 9 at the Middle Temple, and 3 at Gray's Inn. Commissions in the Army are, or have been, held by 112 members, in the Navy by 13, in the Yeomanry by 65, in the Volunteers by 68, and in the Militia by 63. Fifty members are Privy Councillors, 3 are Irish Peers, 70 are Baronets, 10 are Knights, 16 are Lords-Lieutenants of counties, 38 are heirs apparent to Peers, and 9 to Baronets, 65 are younger sons of Peers, and 15 of Baronets; 11 are heirs presumptive to Peerages, and 2 to Baronetries; 97 have held, or are holding, official Government appointments, 8 are sons of members, 81 are authors or editors, 128 are directors of public companies, 109 are bankers, manufacturers, merchants, or in business, 3 are, or have been, medical practitioners, 93 have served the office of High Sheriff, 487 are Justices of the Peace, 363 are Deputy Lieutenants, 117 have changed their constituencies, and 40 have changed, or added to, their patronymics. The eldest member is Sir William Verner, born 1782, and the youngest, Lord Newport, born 1845. Fifty-three members were born in the last century, and 25 have been born since the year 1810. In the years 1805 and 1815, 21 members in each year were born, and in 1813 and 1825, 23 were born in each year. The next most prolific years were 1809, 1816, and 1817, when 19 members in each year were born, and 1811, 1812, and 1826, when 18 members were born in each year.

## THE MASONIC MIRROR.

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

### MASONIC MEMS.

THISTLE MARK LODGE (No. 8) will be held on Friday, April 5th, at 14, Bedford-row, Holborn, about six p.m.

SOUTHWARK MARK LODGE (No. 22) will be held on Monday, April 1st, at the Green Man Tavern, Tooley-street, Southwark, at 6.30 p.m. punctual.

SAMSON AND LION MARK LODGE (No. 86) will be held on Wednesday, April 3rd, at 14, Bedford-row, Holborn, at six p.m.

### METROPOLITAN.

PYTHAGOREAN LODGE (No. 79).—This old-established lodge was held at the Lecture Hall, Greenwich, on Monday, the 25th inst. Bro. R. A. Trill, W.M., presided, and there were present—Bros. J. H. H. Doughney, S.W.; R. Bonay, J.W.; W. C. Penny, P.M., Treas.; J. C. Peekham, P.M., Sec.; T. Penidge, S.D.; Burls, J.D.; Nash, I.G.; J. Hasler, P.M.; H. A. Collington, P.M.; Dorling, P.M., and other members. Two candidates were ably initiated into ancient Freemasonry in an efficient manner. Ten guineas were unanimously voted to the Girls' School. Five guineas were unanimously voted to the Boys' School, and ordered by the W.M. to be placed on the list of Bro. H. A. Collington, P.M., who had stood Steward for that charity at the festival held on March 13th last. The fees for initiation and joining were raised, for the former eight, and the latter four guineas. It was arranged to support all the Masonic charities in future by a well-developed plan of taking certain fees from every source of revenue. The lodge was duly closed. The usual banquet followed at Bro. J. Moore's, Globe Tavern, Royal-hill, Greenwich. The visitors were—Bros. A. H. Tattershall, W.M. 13, S.W. 140; F. Walters, P.M. 73, 147, Sec., Dir. of Cers. 871; E. J. B. Bunstead, P.M., Sec. 548; J. W. T. Barrett, I.G. 871, and others.

St. GEORGE'S LODGE (No. 140).—This old, prosperous lodge, met, as usual, at the Lecture Hall, Greenwich, on Wednesday, the 20th inst. Bro. W. Noak, W.M., presided, assisted by Bros. A. H. Tattershall, S.W.; E. W. Pook, J.W.; H. A. Collington, P.M., Sec.; Hudson, S.D.; Johnson, J.D.; Webster, I.G.; F. Walters, P.M. 73, as P.M. at the opening of the lodge. One brother was raised to the third degree in an able and efficient manner. Ten guineas were voted to the Boys' School. The lodge was closed. The brethren adjourned to Bro. J. Moore's, Globe Tavern, Royal-hill, Greenwich, where an excellent repast was prepared for them.

LODGE OF TEMPERANCE (No. 169).—On Thursday, the 21st inst., at the White Swan Tavern, High-street, Deptford, this old lodge met. Bro. Payne, W.M., presided, and there were present—Bros. J. T. Moss, S.W.; R. Moore, P.M., as J.W.; G. Brown, P.M., Treas.; J. Tibbals, P.M., Sec.; A. Pulley, S.D.; Att, J.D.; Woodland, I.G.; G. Bolton, P.M.; J. Searle, P.M.; N. Wingfield, P.M.; J. Barrett, P.M.; Nowlan, P.M., and many members. One brother was raised, two brethren passed, and a candidate initiated; all ceremonies being well done. Two gentlemen were proposed for initiation. The lodge was closed. The usual refreshment followed. Visitors—Bros. F. Walters, P.M. 73; J. Lightfoot, P.M., Treas. 147; E. J. B. Bunstead, P.M., Sec. 578, and several others.

NELSON LODGE (No. 700).—At the Freemasons' Hall, William-street, Woolwich, this flourishing lodge was held. The work done was one raising, one passing, and four initiations, all of which were ably done, and reflected great credit on the W.M., Bro. F. J. Dawson. The lodge was closed. Visitors—J. Graydon, P.M. 13; F. Walters, P.M. 73; J. Percival, J.D. 147, and several others.

DEKIC LODGE OF INSTRUCTION (No. 933).—On Friday, the 22nd inst., a numerous gathering of the East-end brethren met at Bro. Scurr's, the Three Cranes Tavern, Mile-end-road, for the purpose of assisting in the working of the fifteen sections. Bro. Scurr having opened the lodge, proceeded to work the sections, in which he was assisted by the following brethren:

The first section of the first lecture by Bro. Saqui, the second by Bro. Yetton, the third by Bro. Austin, the fourth by Bro. Stevens, the fifth by Bro. Saqui, the sixth by Bro. Gotheil, and the seventh by Bro. Barnes; the first section of the second lecture by Bro. Stevens, the second by Bro. Bowron, the third by Bro. Saqui, the fourth by Bro. Barnes, and the fifth by Bro. Bowron; the first section of the third lecture by Bro. Yetton, the second by Bro. Stevens, and the third by Bro. Barnes. The way in which the answers were given by all the brethren proved the attention and zeal they had given to the lectures, and evinced a desire to become perfect in the beautiful languages embodied in Freemasonry, indeed, special reference should be made to the perfect and faultless manner in which Bro. Barnes gave the long illustrations, and also to Bros. Yetton and Austin, both of whom are very young Masons. A cordial vote of thanks to Bro. Scurr was accorded to him for the able and efficient manner in which he performed the duties of the chair, and the lodge was closed at ten o'clock. The fifteen sections are worked in this Lodge of Instruction every three months. Many brethren will, no doubt, be glad to hear this, and it is to be hoped that all those brethren who live in the locality will avail themselves of this lodge of instruction, and particularly those who seek to obtain high honours, so that when they shall be called upon they may be able to perform their duties in a proper manner.

### PROVINCIAL.

#### DURHAM.

HARTLEPOOL.—*St. Helen's Lodge* (No. 531).—On the 21st inst., a Master's lodge was holden at the Masonic Hall, Regent's-square, when the following brethren were present: Bros. J. Sivewright, W.M.; Emra Holmes Acting S.W.; J. J. Armstrong, S.D., Acting J.W.; A. Nathan, I.P.M.; G. Carter, Sec.; Stonier Leigh, R. Corner, J.D., &c., &c., and visiting brother C. Jacobson, St. George's Lodge, 431. The lodge having been opened in ancient form and with solemn prayer, it was raised to the second degree, and Bro. J. Marshall, a candidate for the third having been examined, and proving himself duly qualified, he was entrusted, and the lodge being previously raised to the third degree, he was initiated into the mysteries of the sublime degree of M.M. The beautiful ceremony was ably conducted by the W.M., and at its conclusion, there being no other business, lodge was closed, and the brethren retired to refreshment. The usual loyal and Masonic toasts were given and responded to with true Masonic ardour, and the toast of the evening, "Our Visiting Brother," was proffered by some happy and very well chosen remarks on the subject of Masonic hospitality, by the worthy and worshipful brother, who so ably presided. The brethren separated at a late hour.

#### LANCASHIRE (WEST).

WARRINGTON.—*Lodge of Lights* (No. 148).—The regular monthly meeting of this lodge was held on Monday the 25th inst., at the Masonic Rooms, Sankey-street, at 6.30 p.m. The W.M., Bro. Robert Stevenson, presided, and was supported by Bros. W. Smith, as S.W.; David Finney, J.W.; H. B. White, P.M., &c.: John Bowes, P.M., &c.; Joseph Maxfield, P.M.; W. Mossop, S.D.; W. Richardson, J.D.; Horatio Syred, Arthur Waring, E. Talbot, Philip Smith, Henry Cunningham, John Laithwaite, Thomas Jones, Jos. Robinson, W. Savage, Christop Ekkert, Org.; Thomas Domville, Robert Richardson, Jabez Plinston, John Pierpoint, W. Woods, B. P. Coxon, C.E.; Geo. Blackhurst, P. Pearse, Jos. Robinson, I.G.; James Johnson, Tyler. Visitor, Bro. Dr. Cooper, 758. The lodge was opened in due form, when the minutes of the previous meeting were declared to be correctly recorded. The ballot was then taken for a joining member, who was duly elected; also for a gentleman proposed for initiation, who was rejected. Bro. John Laithwaite being a candidate for promotion, and having proved his claim, was entrusted, and retired. The lodge was opened in the second degree. Bro. Laithwaite re-admitted, and passed by the W.M. Bros. P. Smith, Jos. Robinson, and Robert Richardson now claimed preferment, and having sustained their claim, were entrusted. The lodge was opened in the third degree, the three brethren re-admitted, and raised by the W.M., assisted by Bros. Bowes and H. B. White. The lodge was closed down to the first degree. Grand Lodge certificates were delivered to, and duly signed by, Bros. Talbot and Domville. Two gentlemen were proposed for initiation. Notice of motion was given as to raising the initiation fee. There being no

further business, the lodge was closed with the usual solemnities.

#### YORKSHIRE (NORTH AND EAST).

SCARBOROUGH.—*Old Globe Lodge* (No. 200).—The usual monthly meeting of this lodge was held on Wednesday, the 20th inst., at seven o'clock in the evening precisely. Bro. Henry A. Williamson, W.M., sounded the gavel. Present—Bros. William Foster Rooke; James Frederick Spurr, P.M.; J. W. Woodall, P.M., Treas.; H. C. Martin, P.M., Hon. Sec.; Harcourt Johnstone, S.W.; Wm. Peacock, J.W.; Richard H. Peacock, S.D.; J. Raper, J.D.; D. Fletcher, I.G.; Sanders and Ash, Tylers, and a goodly muster of the brethren. The lodge was opened in the first degree, and the minutes read and confirmed. Mr. Henry McKinley and Mr. Thomas Taylor were duly elected and initiated into the arcana of Freemasonry. The W.M. was assisted in the ceremony by Bro. Rooke, I.P.M., and Bro. Fletcher gave the charge. The lodge was opened in the second degree, when the F.C.'s were admitted. Bro. W. Jackson was examined and received a test of merit, and retired, whilst the lodge was opened in the third degree, when he was admitted and made a M.M. The lodge was reduced to the first degree, when a committee of nine was appointed to revise the by-laws and frame a new code for approval at the next regular meeting. An animated discussion ensued with regard to a certain lodge in the very north of England having initiated an unqualified candidate, residing at Scarborough, without making inquiry of this lodge as to his moral character, &c. A courteous and explanatory letter from the W.M. of that lodge was read in vindication of the course they had pursued, but this lodge deemed the matter of such vital importance to the interests of the Craft that further inquiries will be made, and the matter stands over for consideration, as to the propriety of taking the opinion of the Grand Lodge upon the subject. The lodge was closed in peace, love, and harmony at ten o'clock, and the brethren adjourned to refreshment, during which the newly-initiated brethren were instructed in the test questions.

#### DRIFFIELD.—*Sykes Lodge* (No. 1,040).

This comparatively young lodge has just sustained a severe loss in the death of Bro. David Hornby, B.L., its Immediate Past Master, and on Wednesday, the 20th inst., his funeral took place, amidst the profound regret of the brethren, to whom he was well known and respected. The brethren assembled at the lodge-room, and the lodge was opened and advanced to the third degree amidst those emblems which, upon such an occasion, have a deep and significant meaning. The ceremonies were conducted by Bro. M. E. Peck, Prov. G. Sec. The proceedings were opened by a scripture reading from Job xvii., 11, which was followed by prayer.

A procession was then formed of the brethren, headed by the W.M., and as they moved slowly round the cenotaph of the deceased they scattered herbs and flowers upon it, while singing the following hymn:—

What is it that the vault intends—  
Dim grave or mounded heap—  
What means the sculptured tomb, O friends,  
But that our brothers sleep.

No, if it hate the sin, the shame,  
True to its birth of fire,  
The Soul, with its enshrining frame,  
Shall to the stars aspire.

What though each mould'ring relic waste,  
As Time itself grows old;  
And but a little dust be trac'd,  
An infant's hand might hold.

E'en now the solemn hour is near,  
God shall each hope fulfil;  
Earth open, let the dead appear—  
It is thy Maker's will.

W.M.: Almighty Father! into thy hands we commend the soul of our brother.

Brethren: The will of God be accomplished. So mote it be. So mote it be. So mote it be.

The W.M. then delivered the following oration, which was listened to with the deepest attention:—

Brethren of the Sykes Lodge,—We are here assembled to render a tribute of affectionate respect to the memory of our

departed friend and brother, so lately your presiding officer. When we look around this lodge, and regard that empty chair, we cannot forget the many happy hours of labour and refreshment we have spent in the company of him who is now taken from us.

How his kindness of heart, and amiability of disposition, endeared him to all, I need not detail; how earnestly he had devoted himself to those laborious studies requisite for the learned profession which he had adopted, is testified by the high position he attained in the University; and at his request it was that I was first induced to plant the Masonic Institution in this place. How he looked forward to the prosperity of this lodge, and anticipated the many happy hours he trusted to enjoy here, it were but a mournful tale to tell; but I fervently trust you, who are his survivors and successors, will give to the lodge that attention and support which it now requires, in being deprived of his assistance, and I promise that the study of the Craft will amply repay all the pains you may bestow upon it.

Cut off in the prime of his life, at thirty-three years of age, after a short illness—his race soon run—that head, lately so full of plans, of schemes, of business, is now at rest for ever! Those cherished hopes of future earthly happiness unfulfilled—those purposes all broken off. Ah, my brethren, what a warning does this teach us—"In the midst of life we are in death." Let none of us think he is too strong, too full of life, too young to die; for death cometh swiftly, as a thief in the night, and, stealing on us unawares, suddenly snatches us from the company of our fellow-men. God grant that this opportunity of reflection may be blessed to us, and induce us to prepare for the awful day of His coming.

He who once presided in our mystic east has gone to the silent tomb, and we, too, must soon sit down in that Grand Lodge where the Almighty Jehovah Himself presides! Soon we must, like him, lay down our working tools for other hands to wield, and pass that mysterious veil through the ever open door.

Let those who have departed, and may depart, as they near the spirit land, "look back upon this house with love, and bear with them the peace offering from all their fellows." Thus let them wait at the threshold of the Invisible and Eternal, undisturbed by harsh utterances of discord, while the spirit is tuning its harmonies to the far-off harps of the seraphim, the echo of whose sounds, like—

A solemn murmur in the soul,  
Tells of the world to be,  
As travellers hear the billows roll,  
Before they reach the sea.

We are born to die. We follow our friends to the brink of the grave, and, standing on the shore of a vast ocean, we gaze with fearful anxiety till the last dread struggle is over, and see them sink in the unfathomable abyss. We feel our own feet slide from the precarious bank on which we stand, and but a few suns more we ourselves shall be swallowed up by Death's awful waves. The lips which now repeat the sentiments of sorrowful regret, the heart that now beats with fraternal affection, must soon be stilled in the cold mansions of the dead. Another generation will arise to occupy our places in life. The sun will rise and set, the earth revolve—strangers will walk over our sepulchres without knowing that we ever existed. A few sorrowing relatives may remember us and mourn, but these few will soon follow us to the land of silence. No one here will concern himself with our past joys or sorrows, while we shall be conversant with the amazing realities of another world.

We have seen that, as the lightning writes its fiery path on the dark cloud and expires, so the race of men, walking amidst the surrounding shades of mortality, glitters a moment through the darksome gloom, then vanishes from our sight for ever. We shall rest in the cold shades—there the earth will cover us, and darkness and silence reign around our melancholy abode.

But is this the end of man, and the expiring hope of faithful Masons? No; blessed be God! We pause not at our first or second step, but, true to our principle, we look forward for greater light. When the embers of mortal life are feebly glimmering in the socket of existence, our religion removes the dark shroud, draws aside the sable curtains of the tomb, and bids hope and joy to rouse, sustain, and cheer the departing spirit. She points beyond the limit of the grave to the breaking light of a resurrection morn, and bids us turn the eye of faith and confidence on the opening scenes of eternity. She teaches us to advance onward, and seek more light, that at the Grand

Master's word we shall be raised to that blissful Lodge which time can never change. There light shall reign unbroken and perpetual. There, under the smiles of immutable love, and beneath the benignant ray of the All-seeing Eye, we cherish the hope that we shall meet again—meet to part no more.

The whole concluded with the following prayer:—

Almighty and Most Merciful Father! we adore Thee as the God of time and of eternity. As it has pleased Thee to take from the light of our abode one dear to our hearts, we beseech Thee to bless and sanctify to us this dispensation of Thy providence. Inspire our hearts with wisdom from on high, that we may glorify Thee in all our ways, and when our toils on earth shall have ceased, may we be raised to fadeless light and immortal life in that kingdom, where faith and hope shall end, and love and joy prevail through eternal ages. And Thine, O Righteous Father, shall be the glory for ever. Amen. Amen. So mote it be.

And now, beloved brother, farewell, friend of our hearts, rest in peace. Raised by the Grand Master's Word, mayest thou share the blessings of immortal life and unfolding glory.

#### YORKSHIRE (WEST).

**BRADFORD.**—*Lodge of Hope* (No. 302).—This lodge met at the Masonic Hall on the 18th inst., and was properly opened in the first degree at seven p.m. The W.M., Bro. J. Gaunt, was supported by P.M.'s Mathews, Mawson, H. O. Mawson, M. Rhodes, C. H. Taylor, Thomas Hill, James Lumb, A. Hunter, M. Rogerson, J. Schaeppi, H. Butterworth, and forty-two other brethren. Mr. F. Mawson having signed the declaration, was initiated into the mysteries of Freemasonry by the W.M. Bro. Timperley having repeated his oath and obligation, and answered the necessary questions, the brethren approved of his examination, and voted he should be passed to the degree of F.C. The lodge was then duly opened in the second degree, and Bro. Timperley was passed to the degree of F.C. by the W.M., assisted by Bro. M. Rhodes, P.M. Bro. John Savage having satisfactorily repeated his oath and obligation, and answered the necessary questions in the second degree, it was voted he should be raised to the sublime degree of M.M. The lodge was then duly and properly opened in the third degree, and Bro. John Savage was raised to the sublime degree of M.M. by the W.M., who gave the ritualistic and historical portions in a manner that was worthy of the most experienced Mason. The lodge was then lowered to the second, and from that to the first degree, in due form. The Secretary then read a letter from the Right Hon. the Earl de Grey and Ripon, D.G.M. of all England, and R.V. Prov. G.M. of West Yorkshire, expressing his great pleasure in having been elected a honorary member of the Lodge of Hope—a lodge which had so distinguished itself by its zeal to our Masonic charities. After the proposition of a candidate the lodge was closed according to ancient custom, and in perfect harmony, at 9.30 p.m.

#### CHANNEL ISLANDS.

##### GUERNSEY.

**LOYALTY LODGE** (No. 243).—The regular monthly meeting held on Wednesday, March 20th, at the Masonic Rooms, was attended by only eight of the members and three visitors, namely, Bros. Dr. Hopkins, P.M., 43 and 958, &c.; Nigris and Sarchet. The lodge was opened at twenty minutes to eight by Bro. Le Page, P.M., acting as W.M., assisted by Bro. Brouard, I.P.M., Bro. Wakley, S.W., and Bro. Le Page, jun., acting as J.W. The Secretary was called upon to read the minutes of the previous meeting, when Bro. Wakley suggested that as on that occasion visitors had been requested to retire during the discussion on certain points connected with the internal arrangements of the lodge, it was equally desirable that the same course should be adopted on this occasion while the minutes were being read. Bros. Le Page and Brouard having expressed their concurrence, the visitors, at the request of the W.M., withdrew. On their re-admission, Bro. Dr. Hopkins, by permission of the W.M., observed that in common courtesy he had complied with the wish of the lodge on this as on the previous evening, but he thought it was an open question whether he might not have acted otherwise by resisting the proposition, as he doubted whether such a requirement was in accordance with Masonic practice. Anticipating the possibility of such an occurrence, it

had been his intention to be prepared before presenting himself at the lodge, but full occupation had prevented it. Admitting the desirability of dismissing visitors during private discussions, he considered that the minutes when passed were to a certain extent public property, and that the step which had been taken was a violation of Masonic propriety and custom on the part of the lodge; in fact, he had come with the especial hope to hear those minutes, as embodying the result of the former discussion on an important point, which affected the province generally, and from which he had been excluded. This view was combated by Bros. Le Page and Brouard, who said that the lodge could at any time form itself into committee on any private matter not affecting any others than its members. Bro. Dr. Hopkins contended that the reading of the minutes was not a private matter, that no such formal course had been taken, and that, even if it had been, Masonic custom would sanction it only after the reading of the minutes, in case a discussion should arise thereon. In consequence of the resignation of membership by the W.M. and S.W. of the lodge, two vacancies in the Audit Committee arose, and their places were supplied by Bro. Armstrong, P.M., and Bro. Le Page, jun. Several circulars were read, and no other business presenting itself, the lodge was closed at a quarter to nine.

**NOTE.**—The correspondent of the MAGAZINE desires to put before its readers the question mooted in the above report, and to ask for a solution of it by those who by Masonic rank, authority, and experience, are competent to form an opinion. Let it be distinctly understood, as admitted, that the members of a lodge have an undoubted right (not according to the Book of Constitutions, for the question is not there referred to, but by Masonic custom and propriety) to request visitors to retire during discussion on matters which affect no others than themselves. The point is this—whether the custom extends to exclusion during the reading of the minutes, it being maintained that it should have been required only during any discussion which might arise thereon.

#### TURKEY.

##### CONSTANTINOPLE.

The report of the late celebration of the St. John's Festival, at Constantinople, and the installation of Bro. G. R. Wanen, of the Oriental Lodge, which, it appears, was transmitted by the Austrian post from the Ottoman capital, never reached us, and we are therefore ignorant of what caused our correspondent's letter to be stopped in Austria, where, as it is well known, Masonry continues to be under the law of the authorities. We are glad to be able to announce the continued progress of the Oriental Lodge (No. 687), under the zealous and enlightened presidency of Bro. G. R. Wanen, one of the most indefatigable Masons in Turkey. Since his accession to the chair, the lodge, which during the last year was in rather a stationary, if not declining state, has once more assumed a healthy tone of improvement, additional members having been added to its roll, and, with the judicious efforts of Bro. Mountain, P.M. and Treas., the finances of the lodge have been placed in a most satisfactory position, and there is now a handsome sum well invested in Imperial Ottoman Bank Shares. Bro. Wanen has been very fortunate in the selection of Bros. Newbolt and Arnold as S. and J.W.'s, whose devotedness to the Craft, and general efficiency, promises well for their future services. Although thus properly praising the much-respected Treasurer and Wardens, it is but fair to the other officers of the lodge to state that they do their best in their respective positions. At the meeting of the lodge held on the 15th ult., Bro. W. W. Evans, P.M., and one of the founders, was presented with a very handsome P.M.'s jewel, this not being the first time that this worthy brother has had his eminent services recognised by the Craft in Turkey. On the same occasion, the veteran Tyler, Bro. Cipcioti, was decorated with a Tyler's jewel, as a mark of esteem and recognition of his services during the ten years which has elapsed since the foundation of the lodge.

In the Leinster Lodge (No. 166) meeting, at Buyunkdéré, on the Bosphorus, Bro. R. A. Carleton has succeeded Bro. G. R. Wanen as W.M., with Bros. Orenden and Costello as Wardens.

On the 26th ult., the Annual Masonic Charity Ball was held at the French Theatre, Pera, under the auspices of the lodges of the capital. In consequence of the gravity of events with the Greek brethren did not co-operate this year in the

ball; but, notwithstanding this, the affair came off very brilliantly, and the attendance was good—sufficient to leave a disposable sum for the local charities.

A very important movement has been inaugurated by the Italia Lodge of Constantinople which is likely, in course of time, to bring about the formation of a Grand Lodge for Turkey—an event much to be desired. In order to make provision for the better support of a gratuitous school, founded by the Italia Lodge, a meeting of the W.M.'s of all the lodges in the Ottoman capital was convened, and they were then formed into a committee for the purpose of carrying this object out, and considering what further objects could be worked in common with all the lodges.

#### SMYRNA.

The annual Masonic ball of the Smyrna lodges was held on the 25th ult., and was well attended by the Craft, and all the Turkish functionaries, including the Governor and suite. After defraying all expenses, a sum of one hundred pounds remained for distribution among the local charities. Bro. O'Connor, W.M. of the Homer Lodge, is rendering good service to Masonry in the Asiatic city; and causing, not only the lodge over which he so ably presides to prosper, but, by force of example, has infused vigour into the other lodges of the place.

Very unsatisfactory accounts have been received from Egypt of the gross irregularities that are being practised there by the lodges under English jurisdiction, a great mistake having been made in creating more lodges than either there was a necessity for or actually sufficient efficient members to work. It is to be hoped that something may be done by Grand Lodge to put an end to a state of things which, if reports received are to be relied on—and they come from trustworthy sources—are not only unconstitutional, but in other respects injurious to the interests of the Order.

A rumour is current that the R.W. Bro. Sir H. J. Bulwer, G.C.B., has resigned the District Grand Mastership of Turkey, in consequence of his having left the country, and that it is the M.W.G.M., the Earl of Zetland's intention to appoint that eminent Oriental scholar and able Mason, Bro. John Porter Brown, of Constantinople, to the post. A better selection could not have been made.

#### ROYAL ARCH.

##### DURHAM.

DURHAM.—*Chapter of Concord* (No. 124).—On Tuesday, the 26th inst., a convocation of this chapter was held in the Freemasons' Hall, Old Elvet. Present: Comps. W. Wignell, Prov. G.R., M.E.Z.; J. Nicholson Fitzgerald J.; Stoker and Jones, P.Z.'s; W. Robson, S.E., &c., &c. Visitors: Comps. R. J. Banning, M.D., P.Z., No. 48; and B. Levy, P.Z., No. 97, and Prov. G.J. The chapter was opened in due form, and the minutes of the last convocation read and confirmed. A conclave of installed 1st Principals was held, and Comp. R. J. Banning having assumed the chair, Comp. Nicholson was installed in the 1st Principal's chair, after which Comp. Fitzgerald was installed in the 2nd Principal's chair, and Comp. Jones, P.Z., in the 3rd chair. The following officers were then invested: Comps. Hearon, S.E.; W. C. Blackett, S.N.; Malcolm, P.S., &c. Comp. Brignall having taken the 1st chair, and Com. Banning the 3rd, Bros. Henry Robson and H. A. Peckle, jun. were regularly introduced, and exalted into Royal Arch Masonry, the ceremony being well rendered by the various officers. A vote of thanks having been accorded to Comp. Banning, P.Z., for his valuable services, and the impressive manner in which he rendered the several portions of the various ceremonies, the chapter was duly closed until the fourth Tuesday in September next, unless summoned in the meantime.

#### MARK MASONRY.

##### CORNWALL.

TRURO.—*Fortitude Lodge* (No. 78).—The members of this lodge of Mark Masters (the largest in the county, and the parent of two other lodges) met on Thursday evening, the 21st inst., for business, Bro. Thomas Chirgwin, W.M., in the chair. The lodge having been opened in form, and the minutes of the last lodge confirmed, the W.M. called upon the P.M., Bro.

W. J. Hughan, G.O., to take the chair, and advance the two candidates who were awaiting promotion. The ceremony was impressively rendered, and the newly-made Mark Masters testified their approval of the degree by signifying their desire to become subscribing members. After two or three propositions, and the observance of the ancient custom, the lodge was closed in peace and harmony until the next meeting, to be held in May. [We congratulate the Craft in Cornwall in having so strongly and energetically responded to the appeal of the promoters of Mark Masonry in the county, and we trust that the present rapid strides made by the various new lodges under the Grand Lodge of Mark Masters for England and Wales, may be permanent, and a knowledge of the Rite extensively diffused thereby.]

#### Obituary.

##### BRO. JAMES ARNOLD.

On Thursday, the 14th inst., the sympathy of a very large body of the inhabitants of Sherborne was manifested by closing their shops on the occasion of the funeral of Bro. James Arnold, an old Mason of that town, but the lodge to which he belonged has fallen into abeyance. The worthy brother was highly respected, and the Freemasons of the district attended the funeral. After the ceremony for the burial of the dead was gone through, the Masonic rites were performed, and sprigs of acacia were thrown into the grave.

##### THE LATE BRO. ELIHU MATHER, OF COLDWATER, MICHIGAN.

It is with much pleasure we present to our readers an eulogy on the life and character of our late Bro. Elihu Mather, of Coldwater, Michigan, by Bro. the Hon. S. C. Coffinberry, Grand Master of Michigan, at Chicago, for which we are indebted to the *Chicago Mystic Star*. It is one of those surpassing bursts of eloquence which come home truly to the heart, and especially so when the subject of it is a member of our noble Order. We shall not attempt the work of supererogation of pointing out any of its beauties, but give it entire, and leave our brethren to enjoy and appreciate for themselves the rich and rare literary banquet set before them:—

Sir Knights, Companions, and Brethren,—It is not until death has extended his meagre hand, and with his pale, cold fingers closed the eyes and sealed the lips of his victim, that mankind can truly appreciate the merits of the departed, and award to them the deep and heartfelt meed which is due to distinguished worth. It is not until we come to gaze upon fallen manhood, stripped of its vital dignity, robbed of its human majesty, draped in the snowy habiliments of the tomb, with upturned features and pallid lips, silently, yet piteously pleading for charity, that the deep fountains of our better natures are opened and gush with the sweet waters of benevolence, bearing upon their surface a palliation for every foible—a cloak for every fault—washing away from our minds the memory of every error, and presenting in clear relief the recollection of every merit and every virtue of the fallen one, surrounded by a brilliant halo.

Thus it is, that by a law of our nature, the good deeds of the departed are kept constantly before our eyes as bright examples for our imitation. These good deeds, like guiding stars, induce us to constantly turn our eyes upwards to that sacred summit, that pre-eminent and celestial heaven where virtue, truth, and wisdom reign. It is then, while our souls are penetrated with the higher and more divine attributes of our nature, that we are ready to find an apology for every fault, and are enabled to perceive a more brilliant lustre encircling every virtue.

We learn from the history of past generations, that it has been a custom, from the remotest ages, to commemorate the virtues and illustrious qualities of those who, by a life of usefulness and greatness, had en-

deared themselves to their contemporaries. They were by the ancient Pantheists deified, and their memories were preserved by placing their names among those of their gods, and by ascribing to them the Divine attributes. By more modern and, perhaps more rational devotees, their statues, in enduring marble, were assigned conspicuous niches in their temples of worship, and their names a place in the calendar of saints. But, since the light of the present age has opened a new era to the human mind, and since reason, like the morning sun, has dawned upon the human understanding, and has rapidly and steadfastly ascended towards the zenith, the monumental marble and the towering column have pointed out the resting-place of the illustrious dead; and, as they stand the guardians over the silent ashes, whisper in set phrases and measured numbers the story of their greatness, or the excellency of their virtues. But, alas! the cold marble cannot feel nor appreciate the importance of the message of which it is the bearer from a past to a future age. It cannot tell of the tear-drops which moistened the flowers at the foot of its pedestal. It is insensible to the fond affection which trained the twining flowers around its columns. Like the pale and silent ghost of departed greatness, it responds not to our inquiries, but unfeelingly points with unerring certainty to the tomb, and mournfully whispers of the winding-sheet and the worm; while the dust beneath is alike indifferent to the message and the messenger—its origin and its destiny.

In all ages it has been a custom to perpetuate their memory by enumerating their virtues, while yet blooming fresh in the memory of their survivors, that they may be the better treasured and embalmed in living hearts, where they may become the sacred landmarks of human rectitude, instead of consigning them to the doubtful custody of the cold and reckless marble, where they may moulder into ashes, without leaving a single trace in the bosoms of the generations for which they were designed. It has also been a custom on such occasions, to investigate and to weigh well the leading characteristics of the departed one, in order to present a model for imitation; to glance at the leading events of his life, in order to present encouragement to those who are travelling the same path which he has gone.

Every age has had its heroes and sages—its great and its good men; yet many great and good men have arisen like bright stars in the eastern horizon, have ascended to the meridian of life's firmament, have declined and sunk unobserved in the west, without a monument to leave to posterity the history of their greatness, a marble slab to perpetuate the story of their goodness, or an orator to pronounce an eulogy upon their virtues.

It is in the capacity of an eulogist I now appear before you. It is to call to your minds, and to point out to your observation, the leading beauties in the character of a man who, a little while ago, mingled with you as a neighbour and a friend, but who now occupies a narrow house in the lone churchyard; to recur to the leading incidents in the life of one who, for nearly a century, mingled in the active struggles of life, and then, at peace with his God and mankind, quietly laid down his weary head, to rest for ever.

Elihu Mather, the subject of this address, was born in Marlboro, Vermont, on the 26th day of July, 1782. He was of the Puritan blood, and a lineal descendant of the Rev. Cotton Mather, so renowned in the history of New England. His maternal line, the family of the Taylors, traces back through honourable ancestors to the original founders of the colony of Massachusetts Bay. Early in life he was deeply imbued with a respect for the Order of Freemasonry, which, in after years, as its beautiful mysteries were unfolded to his comprehension, and its genial influences penetrated his heart, grew into an earnest veneration. Before he had attained his majority his petition was presented, praying for initia-

tion into its mystic rites. In August, 1803, less than a month after he had attained his majority, he was admitted to the sacred light of our time-honoured Order, in a lodge in his native State. A pure and well-directed conduct, an open, earnest, and upright walk, and a lofty and well-tried integrity, are the only offerings that a youth so young can lay upon the Masonic altar to commend him to the brotherhood, and to admit him to a full participation in their rites and benefits, and to an affectionate affiliation in the sacred bond. These he must have possessed in an eminent degree to secure the confidence of an Order, which has been ever jealous of its sacred trust. Soon after he became a member of the Masonic Order, he made a profession of the Christian religion, and connected himself with the Presbyterian Church. Whatever opinion the uninformed may entertain of Freemasonry, this good man always held that it signally guided him, by its pure light, to the sacred source of divine truth.

Soon after the close of the war of 1812, Mr. Mather removed to the State of New York, and settled at Sackett's Harbour, where he entered actively into business. During his residence at this place he was exalted to the degree of Royal Arch Mason; the sublime light of this degree shone on our departed companion on the 20th day of May, 1820. In the State of New York, in different locations, for many years he continued in useful activity among his fellow-men, and faithfully and zealously laboured in our mystic art. He filled many places of honour and trust, as a member of society and the civil government, and always acquitted himself with credit. As a Mason, he was ever ready to discharge any duty assigned him by the the Order, or imposed upon him by the demands of humanity. Wherever the wail of human suffering was heard, there he was seen, like the good Samaritan, pouring in the oil and wine of consolation. As a husband, a father, and lord of the household, he was kind, amiable, and lenient; as a Christian, he was meek, devout, trustful, and hopeful; as a member of the Order of Freemasonry, he was diligent, benevolent, and charitable; as a citizen, he was patriotic, conservative, and ever ready to sacrifice personal benefits to the common weal of his country; as a member of society, he was kind and affable to all, while his manners were marked by an affectionate amenity, which elicited for him a response of homage and profound veneration. What a beautiful example for our imitation is presented in the life of this good old man! In Masonry he saw more than the mere symbols; his vision penetrated beyond these, to those sacred fountains of divine truth which they represent. These he struggled to attain; after he had entered the symbolic outer portals of its temple, he penetrated to the Holy of Holies, and there, from sacred vessels, drank deeply of the sweet waters of moral truth—there he solemnly bowed his head and worshipped—there, in his pure devotion, he felt his manhood, and in it he recognised his brotherhood to angels; and there, in that relation, we love to contemplate him and honour his memory—the pure Mason, the true friend, the noble citizen, the good man.

As a rule, in the history of human life, the best of men are subjected to afflictions, harassing vexations, and consuming anxieties, and sometimes to premeditated and vindictive persecutions. Our departed friend and brother was not an exception to this rule of history. At the time that that fanatical madness, known as the Anti-Masonic Excitement, swept, like a parching blight, from New England to the Gulf of Mexico—withering friendships by its virulent breath—breaking domestic bonds, and severing the most sacred ties by its poisonous influence—dissolving the most intimate political relations, and arousing the most discordant partizan animosities—our departed friend, on account of his extensive influence as an irreproachable man, and on account of his attachment to Masonry, was regarded as an obstacle

in the way of the successful progress of the designing political fanatics and madmen who were urging their hypothetical assumptions into a political mania. He fell a victim to their persecutions. He was charged with having participated in the abduction of the notorious William Morgan. A suit was instituted against him; this suit, attended with great expense, agitating anxieties, and deep mortifications, hung like a dark cloud over his head, through several courts, until it was finally determined in his favour and to his honour, in a tribunal of the last resort in the State of New York. A report of this trial, and its decision, may be found in 3rd Wendel's New York Reports. This was but one of ordeals by which the pure gold was tried. How deep and profound must have been the mortifying sensations of that noble heart when arraigned as a criminal at the bar of justice, still thrilling with the consciousness of its own innocence! And how that heart leaped with joy when the blessed words were pronounced which absolved him from all reproach and restored to him his well-earned good name, we may never know. We may fancy, and we may speculate, however. We may fancy that the currents of life sprang along his veins like a long-pent-up fountain at once released, thrilling to the very innermost recesses of his soul, as his eyes dimmed with tears of thankfulness, his head bowed in gratitude, and his heart whispered: "Man is still just to man, for the justice of heaven still inspires humanity!"

In the spring of 1851, Mr. Mather became a resident of this city, where, united with the family of his stepson, Dr. Beech (whose mother he had formerly married, being his third wife), he continued to reside until the day of his decease. His venerable lady still survives to mourn his loss, to honour his memory, and to claim that meed of homage which, but a few days ago, she shared with her lamented companion, and our honoured friend.

In August, 1851, our departed companion became a member of Tyre Lodge (No. 18) of Free and Accepted Masons. To his zeal in its humanitarian labours, his assiduous care in all that tended to promote and further its philanthropic engagements with mankind, to his carrying into active practice its pure principles, and to his own lofty moral example, Masonry, in this region of our State, is much indebted for that peaceful and harmonising influence which it has and still is exerting upon the conflicting elements of society. He was one of the Charter, Members of Temple Chapter (No. 21), of Royal Arch Masons, which was established here in 1858. He filled several offices in this chapter with satisfaction to the body. He received the Council degrees in Mount Moriah Council (No. 6), in December, 1859, and was knighted in Jacob's Commandry (No. 10) of Knights Templars, on the 25th day of May, 1860. He was constant in his attendance upon the conventions and communications of these several Masonic Orders, even after he was dependent upon younger members to aid his tottering footsteps from their walls to his own domicile. He was ever ready to labour in the good cause of the Order in any capacity, be it ever so humble. But, alas! the true, the trusty, the valiant knight has sheathed his sword for ever! The cunning workman has laid aside his gavel, and its sound is heard no more within our Masonic walls. He has been summoned to the presence of the Grand Council above, there to be given to eat of the hidden manna, to receive a crown of glory, and to receive the white stone with a new name written thereon, which no man knoweth save him that receiveth it. To these he has entitled himself as a reward for his fidelity, skill, and ability as a humble labourer on that moral superstructure, that celestial Temple, whose corner-stone is laid on earth, and whose sacred dome is bathed in the light of eternal morn. For twenty years our departed brother was a deacon and a ruling elder in his Church, and in his religious and Masonic

professions and duties he found no incongruities, no antagonisms.

On the 29th day of January, 1866, Sir Knt. Elihu Mather rested for ever from his labour—the ripened sheaf was gathered and borne away up to the garner of his Heavenly Father. His remains were deposited by the Sir Knts. of Jacob's Commandry with the appropriate funeral honours of the Order, the chapter and lodge of which he was a member attending, and participating as far as practicable in this solemn duty. "Peace to his ashes!"

What, it may be asked, do we find in the character of this man, whose memory we love to honour, that ought to command our admiration? What reminiscences of his life can claim the honour of an eulogy. He has won no victories on the battle-field—he has achieved no military conquests—he has added nothing to the military glory of his country, while, turn your eyes where you will, they are dazzled by the glory of military chieftains and heroes fresh from the field where Law and Order grappled with Treason and Rebellion.

It is not deeds of war, bravery on the field, cool courage in the hour of danger, nor yet patriotism and wounds, that claim the highest honour and most distinguished admiration. Men are entitled to a higher meed of praise for that which they make themselves, than what circumstances of life and conditions of fortune make of them. There is a greater glory to achieve than ever blazed amid the heat of a battle-field—a higher honour than that which glitters in the emblematic laurel that encircles the conqueror's brow—a purer homage than that which is won by glittering steel and deeds of blood—a nobler greatness than that which attends the cannon's roar and human slaughter. There is a wreath of fame, a crown of glory, compared with which the insignia of war, the gifts of monarchs, and imperial stars, are but vain, glittering baubles.

Turn to the pure and spotless life and the unsullied integrity of our departed brother; see him by his own conduct rise superior to the circumstances of his condition of life, and ask, What was that higher honour? See him without pretension mingle with his neighbours, and earnestly take part in the humblest duties of everyday life, cordially and cheerfully discharging every great and every minute social obligation, and ask, What was that purer homage? See him wending his way to the church of which he was so long a member, greeting his brethren with an affectionate smile, kneeling at its altar, meekly, yet trustfully, raising his eyes above, as he sued for that blessing which his life of purity might almost authorise him to command, and ask, What was that nobler greatness? See the tear-drops trace his time-worn cheek as his heart benevolently expanded, and his soul responded to the call of want, the moan of distress, or the wail of human suffering, and ask, What is that unfading wreath, that crown of eternal glory which shames the diadems of kings and beclouds the trophies of war? It was here, in the capacity of an unpretending citizen, a quiet and peace-loving neighbour, a true and devoted friend, a sincere and devout Christian, that he won a moral conquest which secured to him this higher honour, this purer homage, this brighter glory, and this unfading crown.

There was a time when heroic deeds, when military feats of human slaughter, when the victorious conqueror, crowned with laurels and attended by the trumpet's clangor, commanded the highest admiration and the greatest glory of mankind. But this was a misdirection of the human mind. It was this misdirection which awarded the highest honours to Jephtha, Joshua, and Judas Maccabeus, Achilles, Titus, and Alexander. Mankind, for ages, in contemplating the brilliancy of these military chieftains, overlooked the merits of unpretending worth and virtue which were gently breathed in the glowing numbers of Isaiah, Ezekiel, and Hosea.

But the time is passed when the highest honours wait upon military deeds, and the greatest glory is awarded to the heroic conqueror. Mankind can fully comprehend that beautiful message from heaven by the lips of an angel, "On earth peace, good will among men."

It was his appreciation of the philosophy contained in this divine message, that induced our departed brother to seek those flowers of peace which bloom along the quiet walks of private life—which adorn the crown of man's true glory. These cannot flourish in the blood-stained path of war. This induced him to seek, by a life of rectitude, self-abnegation, and doing good to others, that heartfelt consolation to which military and public honours are a vain mockery. Here, in your midst, he sought peace, he sought true honour, he sought true greatness; and here found them. Here he struggled for that great fame which is won without arms, earned without blood, and awarded without the trumpet's clang or military display; and here it was awarded to him, written in tears of gratitude on the diploma of the hearts of his neighbours and friends. Here, then, on the scene of his glory, the field of his moral trophies, may his dust for ever in peace!

It was to promote this divine message to man, and to effectively carry into practice its pure and genial influences, that he penetrated the profoundest mysteries and the most secret arcana of our mystic Order. In the lodge, the chapter, the council, and the orders of Christian knight-hood, he found those efficient auxiliaries in doing good unto all which elsewhere he sought in vain. Here he was constantly reminded of man's dependence on man in all the relations of life, and this important truth he treasured away in his heart as a sacred trust. Here he was taught the vanity of riches and the fallacy of worldly wealth and honours, and he bowed his head in humble submission as this universal truth sank deep into his bosom. Here he was taught that moral truth which places the high and the low, the rich and the poor, upon one common level of equality. Here he discerned that it is the qualities of the heart which constitute the true standard of moral worth and of human elevation. Here it was that he supported the Entered Apprentice by words of encouragement and his own high example, in his researches after those precious gems of moral truth which give dignity to the man and character to the Mason, while he encouraged the Templar in supporting his cross, by pointing to the glorious crown which awaits the valiant defender of virtue and innocence. Here he found an unerring channel through which to dispense his charities; to whisper words of consolation in the ear of the mourner, and to lift up the heart-stricken and wipe away their tears without letting the "left hand know what the right doeth." Is it not strange that the philanthropist, finding such aids to his mission of mercy to man, feels his heart to swell and enlarge with thankfulness to that mysterious Order which affords them. This was the secret of his patient labours as a Mason, and his veneration of the Order to the day of his summons to the Grand Lodge above.

We do not claim perfection for the subject of our eulogy. No man was ever perfect, and he was but a man. But we do claim for him a sincerity and a candor that elevated his soul above the concealment of his greatest faults. He carried his foibles in his hand as some men do their virtues, and hid away his most excellent attributes in the deep recesses of his heart. It was not everyone that was permitted to scan the secrets of that good man's bosom, which concealed the richest treasures and the brightest gems of virtue and benevolence. But we have laid the frail form which tabernacled so many excellencies, away out of our sight for ever. It was time he should go. He had done all he could for mankind, and he had done all well. It was meet that he should ascend to the enjoyment of a higher and a better world, a purer and a holier life, and there reap the reward of his many virtues. He had laboured long, and it was time that he should rest. He had waited long and patiently for his crown of glory, and it was time that he should be taken triumphantly to his celestial coronation. Let us not, then, lament our friend and brother stricken down, but rejoice with the conqueror crowned and glorified. Bid the grave to send forth shouts of victory; bid death to inscribe upon his urn a song of rejoicing, and to trace there a conqueror's diadem.

Sir Knights, Companions, and Brethren,—You, who knew

our departed friend the best—who were the best acquainted with the secret workings of his heart—the many models of excellence which lay there concealed, which, when discovered and brought to light, shone so resplendently in his character as a man and a Mason—feel the most deeply of any others, perhaps, the loss which we have sustained in the call of our companion and brother from labour on earth to refreshment in heaven. No more will he kneel with us around our sacred altar, and mingle his voice with ours in that beautiful petition which was taught to man by Divine lips, which commanded the whole family of man, from the youngest Entered Apprentice to the High Priest in the centre of the Grand Council, to say, "Our Father, which art in heaven, hallowed be Thy name." Our companion has ceased to labour among us in our earthly temple, and has gone to exhibit specimens of his work in the Grand Council above to be accepted in that "temple not made with hands, eternal in the heavens." Full well we know that he carried with him to the tomb that first veil which separates earth from heaven, the passport of friendship which endeared him to his companions here, and will work his entrance above. That we may there, through fervency and zeal in doing good unto others, and through our rectitude of life and conduct, again unite with our friend, companion, and brother in hosannahs to the Omnipotent Being who there for ever presides, for ever reigns, is my earnest prayer. Amen.

## Poetry.

### A TRIBUTE TO THE MEMORY OF BRO. J. STEWART, PROV. G.M. FOR DUMFRIESSHIRE.

Brethren, mourn, our Master's fallen,  
Levelled by Death's ruthless hand;  
He is gone, past our recalling—  
Gone into the silent land.

He has entered o'er the threshold  
Of the Temple of *Light*;  
He has passed from out the mazes  
Of Time's dark and stormy night.

He has passed from friends and friendship—  
Passed from loving hearts and fond;  
Passed o'er Life's *Mosaic pavement*,  
To the rest and peace beyond.

He has passed from *work and labour*,  
In our bond of unity;  
Climbing, passed our mystic ladder—  
"Faith and Hope and Charity."

Brethren, let these words of comfort  
Cheer us, in our trying hour,  
Through the merits of his Saviour  
He shall yet be "raised in power."

Raised, by the Mighty Master,  
On Time's last and awful day;  
Raised in *Wisdom, Strength, and Beauty*—  
Raised to immortality.

Brethren, mourn, our Master's fallen,  
Levelled by Death's ruthless hand;  
He is gone, past our recalling—  
Gone into the silent land.—S.D.

## THE WEEK.

THE COURT.—The Queen drove out on the afternoon of the 20th inst., accompanied by her Royal Highness Princess Christian. The Queen, accompanied by their Royal Highnesses Princess Christian and Princess Louise, drove out on the afternoon of the 21st inst., in a carriage and four. Her Majesty drove out on the morning of the 22nd inst., accompanied by her Royal Highness Princess Christian. The Queen and their Royal Highnesses Princess Louise, Princess Beatrice, Prince Leopold, and Prince Henry of Prussia left Windsor Castle in the afternoon at twenty-five minutes past three for London.

Her Majesty travelled by special train on the Great Western Railway to Paddington, and drove from thence, accompanied by her Royal Highness Princess Louise, to Marlborough House, and visited the King and Queen of Denmark and the Prince and Princess of Wales. Her Majesty afterwards drove to Buckingham Palace. The Queen, accompanied by her Royal Highness Princess Louise, and attended by the Countess of Caledon, drove out on the morning of the 23rd inst., and visited the King and Queen of Denmark and the Prince and Princess of Wales at Marlborough House. Her Majesty also visited the Prince and Princess Teck. The Queen, accompanied by their Royal Highnesses Princess Louise, Prince Arthur, Prince Leopold, Princess Beatrice, and Prince Henry of Prussia, left the Palace in the afternoon for Windsor Castle at half-past five o'clock. The Queen arrived at Windsor Castle in the evening, at a quarter before seven o'clock, from Buckingham Palace. Her Majesty was accompanied by their Royal Highnesses Princess Louise, Prince Arthur, Prince Leopold, Princess Beatrice, and Prince Henry of Prussia. The Queen, their Royal Highnesses Prince and Princess Christian, Princess Louise, Prince Arthur, Prince Leopold, and Princess Beatrice, and the Ladies and Gentlemen in Waiting, attended Divine Service in the private chapel on the 24th inst. The Queen and Princess Louise rode on ponies on the morning of the 25th inst., in the Home Park. The Queen, accompanied by her Royal Highness Princess Christian, drove out in the afternoon, attended by the Duchess of Roxburghe. Her Majesty, with their Royal Highnesses Prince and Princess Christian, drove out on the morning of the 26th inst., in a carriage and four. Major General Hon. A. N. Hood, Equerry in Waiting, was in attendance upon horseback. The Queen drove out in the afternoon, accompanied by their Royal Highnesses Princess Louise and Princess Beatrice.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS, on the 21st inst., the chief business was the discussion in committee of the Trades' Unions Bill. Eventually the bill passed through committee with amendments.—On the 22nd inst. there was a long and interesting discussion in reference to the position of the colonial bishoprics. Subsequently the Metropolitan Poor Bill passed through committee, and other measures having been advanced a stage, their lordships adjourned at five minutes past seven o'clock.—On the 25th inst. the House had several matters under discussion. One of these was the pension to Young, "the agricultural and historical poet." Lord Dufferin justified himself for signing the memorial for a pension for Young, and Lord Derby declared that, in granting the pension, he had simply acted upon the representations which were made to him. This did not satisfy Lord Stanhope, but the discussion was carried no further. Subsequently the conduct of the Irish police during the late Fenian rising was lauded, and several bills were advanced a stage.—There was no business of importance in the House on the 26th inst.—In the HOUSE OF COMMONS, on the 21st instant, Mr. Adderley replied at great length to a question put by Mr. Buxton in reference to the outrages in Jamaica. The tenor of Mr. Adderley's reply was that the Government had taken every step possible to punish those who, it was alleged, had been guilty of excessive cruelty in putting down the so-called rebellion in Jamaica. One fact came out which had not hitherto been stated. It was, that Ensign Cullen and Dr. Morris had been acquitted by the courts-martial by which they were recently tried.—Mr. Hanbury Tracy called attention to some recent promotions in the navy. Sir John Pakington had promoted young lieutenants to be commanders over the heads of older members of the service. Sir John Pakington's reply to this impeachment was of the *tu quoque* order. True, he had made the appointments complained

of, but the Duke of Somerset had made several quite as bad. A warm discussion followed.—The Government was questioned again, on the 22nd inst., in reference to the Reform Bill, and as to their intentions with respect to Ireland. Sir R. Austreuther is not satisfied with the postponement of the introduction of the Scotch Bill till after Easter, and promises to call attention to the matter. Then there is a very natural curiosity to know whence the increased representation of Scotland is to come. Captain White, seeing that the Chancellor of the Exchequer had said that the improved representation of Scotland is not to be satisfied by the sacrifice of English interests, asked if that meant that the number of Irish representatives was to be diminished. The Chancellor of the Exchequer became a joker in a moment. He had been, he said, at first disposed to think it a friendly intimation to the Government as to the place where the increased representation of Scotland might be obtained, but he could assure the hon. gentleman that the Government had no intention of robbing the sister isle. Then came Captain Speirs, who wanted to know where the new Scotch members were to come from. The answer he got was virtually a piece of advice which has sometimes been given to children. The Scotch members were told to open their mouths and shut their eyes and see what good will be sent to them. They are not very likely to be satisfied, however, with any such answer. Subsequently Mr. Warner asked a question as to the number of ten-pounders who would be enfranchised in the newly-created boroughs, but he got no satisfactory reply.—On the motion to go into committee of supply, Mr. Baxter pleaded that more attention should be given to Scotch business, and urged the appointment of a civil officer to assist the Lord-Advocate. The proposal met with the concurrence of the Scotch members and the approval of Mr. Walpole, who promised to give the matter his best attention. Another and most interesting discussion arose in reference to mines, and the necessity of further legislative measures to secure their better ventilation.—Subsequently the night was practically given up to the discussion of Irish questions. In the course of this discussion satisfactory assurances were given by the Government as to the state of Ireland, and the power of the authorities to deal with any difficulties which might arise there. The propriety of the pension to Mr. Robert Young, "historical and agricultural poet," was called in serious question by Mr. O'Reilly. We ourselves pointed out some months ago the wretched rubbish which had been called poetry by Mr. Robert Young, and Mr. O'Reilly read numerous extracts from Young's works amidst the laughter of the House. Mr. Hunt, for the Government, could only plead that Lord Derby had not bestowed the pension without making full inquiry; but this did not satisfy Sir W. Stirling-Maxwell, who insisted that the pension could not be defended.—On the 26th inst., the arrangements which had been made as to the admission of strangers to the House operated in the prevention of those disorderly scenes in St. Stephen's Hall which have been usual when a great debate was expected. The interest shown was, however, considerable. The House of Commons itself was very full, and the notices and questions and answers were not listened to very attentively. Yet there were some among these which brought silence to the House. First, Lord Elcho gave notice, on behalf of Earl Grosvenor, that in committee on the Reform Bill he would move that the borough franchise be £5 rating, and that personal rating should stop at that point. This is virtually adopting the suggestion made by Mr. Gladstone; so that the Adullamite schism is at an end. Sir E. Dering followed with a notice of another amendment, which is to reduce the county franchise to a £12 rating. Then Mr.

Roebuck gave notice of amendments, the object of which is to reduce the term of residence necessary for qualification from two years to six months, and to introduce a lodger franchise for those who pay at the rate of £10 a year. Subsequently Mr. Bright wished to know whether there was any truth in the rumour that the Government intended to postpone the committee on the bill till after Easter. Mr. Disraeli gave him a flippant reply, but no answer to his question.—On the 26th instant Mr. Walpole gave his reasons for advising the respite of the convict Wager. The right hon. gentleman said he had acted upon a determination which he announced to the House last session, that so long as he held his present office he would carry out the recommendation of the Capital Punishment Commissioners, and not allow the capital penalty to be inflicted where it was not shown there had been premeditation of the murder. He had written to the judge who tried the case, and that judge had replied to him that in his opinion there was no premeditation of murder in the case of Wager, and that he thought the case was not one for the infliction of death.—On the 26th inst. the sitting was mainly taken up with a debate on Mr. McCullagh's Torrens' bill in relation to artisans' and labourers' dwellings. The measure is that which was introduced last year, read a second time, and referred to a select committee. It provides for the demolition of buildings which are unhealthy, and, if necessary, the erection of new buildings by the local authorities. The discussion was very interesting, and eventually the bill was read a second time. The other business had no special interest.

GENERAL HOME NEWS.—The action brought by a gentleman named Winterbottom against Lord Derby for closing an ancient right of way across a field on his lordship's property near Bury has been tried at the Manchester Assizes. The fact that there had been a recognised right of way through the field in question was conclusively proved by the evidence of eight old gentlemen, one of whom had reached the mature age of ninety. Lord Derby's land-agent, who was described by Mr. James as a much greater man in that district than his master, affirmed that he had never known of the right which was sought to be established. The issue, however, appeared to turn upon the question whether Lord Derby, as owner of the property, was bound by a privilege which had been conceded to the public by former occupiers without his knowledge. The jury held that there was a prescriptive right of way to the use of the path which had been closed. They therefore returned a verdict for the plaintiff—damages, four pounds; but there lies an appeal to the Court of Exchequer on the question whether, as the plaintiff has sustained no special damage in his own person, he can obtain compensation in a court of law.—A shipping agent, carrying on business in King William-street, was charged on the 22nd inst. before the Lord Mayor with having unlawfully neglected to finish a contract he had entered into with a poor man named Cotton, a shepherd. It appeared that the complainant and two others in a similarly humble position of life had sold off all they were possessed of to make up the sum necessary to secure berths in a certain vessel which had been advertised by the accused, and that after doing so they were informed that they could not have the berths they had secured. The poor people had to come up to London respecting the matter, and much inconvenience and expense to them was the result. The Lord Mayor considered the case against the shipping agent very bad, and ordered him to pay a fine of £15, half of which his lordship handed over to the complainants, who, he remarked, had been shamefully treated.—There has been a practical joke of a very absurd kind at Newport, Isle of

Wight. A few days since two lads, clerks in the telegraph offices, one at Southampton and the other at Newport, were practising their telegraphing on the wires. The Newport boy asked the Southampton boy if he had any news from Ireland. Southampton, full of mischief, replied Yes; the Fenians had attacked the fortifications of Dublin, and been beaten off with a loss of 2,000 wounded. He added that there was a Fenian fleet off Liverpool, and that an attack on the port was expected. This message was taken as serious by a bystander, who carried it to the clergyman of the parish. He thought it most important and read it out to his congregation, asking their prayers for those in peril. There was quite a scene. Later the truth was discovered.—Application has been made to the magistrates sitting in petty sessions at Market Drayton for a warrant for the apprehension of Mr. Eyre on a charge of being accessory to the murder of Mr. Gordon. The evidence was in most respects the same as that adduced at Bow-street in support of the charge against Colonel Nelson and Lieutenant Brand. The magistrates granted the warrant, and Mr. Eyre's counsel undertook that he should surrender.—An inquest was held on the 25th instant on the bodies of the two young woman who were killed a few days since in Church-street, Camberwell, by the falling on them of a massive ornamental coping-stone from a shop front. The jury after hearing the evidence, returned a verdict of accidental death.—On the 26th inst. the *Great Eastern* sailed from Liverpool for New York. A most unfortunate accident happened at one of the capstans, while the anchor was being got a-weigh. Two men were killed on the spot, and several other men were wounded. Sir James Anderson was hurt, but not severely.—At the Kingston Assizes James Longhurst was tried for the murder of Jane Sax, near Guildford, in June last. The evidence left not a shadow of doubt that the prisoner had cut the girl's throat because she cried out when he wished to take improper liberties with her. The jury found the prisoner guilty, and recommended him to mercy on the ground that the crime was not premeditated. Mr. Baron Martin, in passing sentence of death, said he would forward the recommendation of the jury to the proper quarter.—The Government has resolved to create a batch of new baronets. They are Mr. Lawrence, surgeon-serjeant to the Queen, Mr. Bagge, M.P., Mr. Guinness M.P., and the Right Hon. J. Napier.—Mr. Eyre surrendered on the 27th instant at Market Drayton, and the case against him of being accessory to the murder of Mr. Gordon was gone into. Mr. Fitzjames Stephen opened the case, and spoke for about five hours. When he had concluded the court adjourned.—The engine-drivers' strike has happily had a very brief existence. The men connected with the Brighton station accepted the terms offered by the directors, and returned to their employment. The London men had an interview with the directors of the railways, and an understanding was arrived at. The men are therefore at work again.—The death is announced of Dr. John Campbell, who in his time was one of the foremost members of the Independent denomination. Dr. Campbell was a divine of considerable repute, but he was far better known as a journalist who wielded a trenchant pen. He was one of the successors of George Whitfield, and if he did not rival that distinguished man in pulpit oratory, his pen enabled him to exert a wider influence. He was pre-eminently a controversialist, and therefore gave and received many hard blows, but the personal bitterness which his numerous controversies excited was only ephemeral.

#### TO CORRESPONDENTS.

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

BRO. S.—We sympathise with our brother in the situation in which he is placed, and, as he is a linguist, there can be no doubt that many members of our Craft, now that his case is made known, will be willing to avail themselves of his services.