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FREEMASONRY AND ITS INSTITUTES.—II.

(Continued from page 43).

HAD it been designed by the G.A.O.T.U. that mankind should have remained in one portion of the earth, and only spread themselves as want of room compelled them to do so, there would have been no necessity for a formal division of the earth in the days of Phaleg; but God had not saved the earth from the deluge to remain idle, therefore Noah was ordered to divide the earth among his offspring, which he did; but Nimrod, the son of Ham (the Belus of profane history), persuaded the people to act in opposition of the divine command, and about one hundred and fifty years after the flood, built Babel, or Babylon; all mankind, however, do not appear to have joined in this impiety, as the volume of the sacred law mentions "the children of men" only—a term applied to distinguish the impious and profane from such as professed the true religion, "the sons or children of God;" the Lord, however, having there "confounded the language of all the earth, from thence did scatter them abroad upon the face of all the earth." If this was chance in respect of men, says Bochart (*Phaleg*, lib. i, c. 16), it was not so in respect of God. For He who sealeth up the stars in their places, fixed at first the several companies of men in divers places of the earth; and He who saith to the sea hitherto shalt thou go, and no farther, sets also bounds and limits unto kingdoms. "I have given," says God (Deut. ii. 5), "Mount Seir unto Esau for a possession;" and again, "I have given Ur unto the children of Lot for a possession. And to Israel," saith the Lord, "your God hath given you this land to possess it." Every family now felt the punishment, and found itself separated, by a new speech, from their former friends and companions; for their new languages, though formed from the original and retaining the primary elements, were as various and numerous as there were families. Sir Wm. Jones, in his *Asiatic Researches*, says "The Greek, Latin, and Sanscrit languages bear so great a resemblance to each other, that no philosopher could examine them all three without believing them to have sprung from some common source, which perhaps no longer exists." Indeed the scholar may trace at the present day a similarity of words having the same signification, as "father"; Sanscrit, *piter*; Zend, *paiter*; Persian, *pader*; Greek and Latin, *pater*; Slavonic, *bat*; Gothic, *fadrein*; low German, *fader*; old high German, *vater*; Erse, *athair*; for the dividing of languages was, in fact, the dividing of families, that from each might spring a separate and distinct nation, all inhabiting different lands till the whole earth was peopled. The different families, astounded at this manifestation of the divine power, fled each to his appointed place. Of this, history and the travels of navigators and merchants, from the earliest date till now, bear witness: the hottest climes, the coldest regions, alike have their inhabitants; wherever man can exist, there he is found, here in crowded communities, there sparsely scattered.

In every society some form of government is necessary; the first government was merely the natural right of paternal authority, for there being a necessity of society for the preservation of human nature, and of government for the preservation of society, divine wisdom so ordered it that no one could be born into the world without being subject to a superior; every father having, by nature, the right to govern his children. This right of fathers, or, as Aquinas calls it, "jus paternum" to rule and govern their children and families, was absolute. Plato says that the paternal and regal power differed in nothing but in the number of subjects. Aristotle also (*Polit.*, i. 8) says "The government of the fathers over the children was regal;" and Puffendorf says "Ceterum patres familias qui nondum in civitates successerunt, in domo sua aliquod instar principum gerebant" (*De Offic. Hom. et Civ. Jux. Leg. Nat.*, l. ii., c. 3.), or, the primi-

tive fathers of families, before their uniting into cities and communities, were "as princes in their houses." Every family and tribe then was under the leadership of their chief, who also combined in his person the offices of priest and judge: as judge, he decided their quarrels and adjusted their differences; as patriarch, his duty consisted in instructing all who composed his clan, in the principles of religion and morality, and of performing the rites of religion, especially sacrifice; of this, Abraham and Melchisedec were great examples. Thus, Virgil says:—

"Rex annis rex idem hominum Phœbique Sacerdos."

and hence Thoth, the famous son of Misraim, the great founder of idolatry after the flood, was called *Ter Maximus*, because he was *Philosophus Maximus*, *Sacerdos Maximus*, and *Rex Maximus*. This is the origin of the transition from domestic or patriarchal to something like civil society; and if the sons of a patriarch established themselves in separate habitations, they would each become the chiefs and priests of their immediate followers; hence each tribe or sept on its departure from Shinar carried also its religion with it; in process of time, all learning, laws and religion being handed down orally by tradition, innovations crept in among them, and ceremonies were added or omitted as most conduced to the benefit of the chief.

Among the ancients, as at Sparta and Tarentum, before any written order appeared, the law was promulgated by the poets or wise men, who sang the great deeds of their ancestors and delivered their moral and political lessons in verse, and it is a curious fact that to the present day this custom is still in use among the aborigines of North America. The influence exercised by these men arose in a great measure from the belief that they were divinely inspired—a power ascribed to most of the ancient lawgivers; thus the laws of Minos were said (*Pausan.* iii. 2 § 4,) to be a revelation from Jupiter. Lycurgus was the confidant of the Delphic god, Zaleucus of Pallas, Numa Pompilius of the nymph Egeria. Laws arise necessarily and imperceptibly from the condition of society, and each particular law may be traced from the state of manners or the political emergency which gave rise to it. The transition from customary or traditional law to fixed civil ordinances must have taken place gradually. When people came to unite in cities and form societies, they began to feel the necessity of having permanent laws to define and secure their civil rights, for every step in the progress from barbarism to civilization is the result of necessity after the experience of an error or the feeling of a want. For in what consists the difference between civilization and barbarism, between a civilized man and a savage? At first sight it will appear in the former being possessed of superior knowledge, clothes, books, education, and all those innumerable things which constitute the amenities of life, whilst the savage is without any of them; but if we look beneath the surface and search deeper into the subject, it will speedily appear that it consists in the one having laws, whilst the other has none. A law is not made for the benefit of an individual, but for the good of a community; and therefore the true conception of a civilized country is, a country in which the whole population is under the control of the laws; among savages there are no laws, save those of revenge and superior strength—there might makes right, there each man's hand is against his fellow, no one feels himself safe, so no one thinks it worth while to provide for coming emergencies; where no justice or no mercy is looked for none is given. The almighty Ruler of the universe with that love and omniscience which is so widely displayed throughout creation, first appointed the grand fundamental law and then put it into the hearts and minds of men to make laws and appoint rulers and magistrates to see those laws duly enforced. Without fixed laws no man's life or property would be safe; each man would give in to his ruling passion and do that which seemed best for himself, regardless of the injury such a course would inflict upon his

neighbours; but when these lawless passions are kept within due bounds very different are the results. Prosperity appears in everything; population, wealth, peace, and plenty is increased; the people feeling the benefit conferred upon them, act up to the laws, and a community of interest causes the spread of increased friendship and brotherly love. Had not the Omnipotent intended man for society he would never have created in him such a variety of wants and infirmities; the very necessities of human nature unite men together, and place them in a state of mutual dependance upon each other. "The race of mankind," says our illustrious brother, Sir Walter Scott, "would perish, did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death damp from the brow of the dying, we cannot exist without mutual help." Without society man could neither preserve life, attain any real or solid happiness, or raise his ideas above the level of the beasts that perish.

"God in the nature of each being founds
Its proper bliss, and sets its proper bounds;
But as he formed a whole, the whole to bless,
On mutual wants builds mutual happiness,
So, from the first eternal order ran,
And creature linked to creature, man to man." POPE.

The first law given by God to man was obedience; it was by disobedience that sin and misery came into the world, and the necessity of more laws arose. The next place we find laws given by the Creator is in Gen. ix. 4—6, immediately after the flood, to Noah and his progeny, forbidding cruelty towards beasts, murder and homicide. "But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your life will I require; at the hand of every beast will I require it, and at the hand of man, at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed." Selden and others think that God gave seven laws to Noah, and on these laws Selden has written seven books entitled after the laws, *De Cultu Extraneo*, forbidding all idolatry; *De Maledictione Numinis*, forbidding all blasphemy; *De Effusione Sanguinis*, forbidding murder and homicide; *De Revelatione Turpitudinum*, against incest and unlawful conjunctions; *De Furto et Rapina* forbidding theft and rapine; *De Judiciis*, concerning magistrates and civil obedience; *De Menbro Animalis Vientis non Comedendo*, which forbids eating flesh with the life, which is the blood thereof.

As there is a law which God in his wisdom has eternally purposed himself to observe in all his works, for Paul says, Eph. i. 2, that "God worketh all things according to the counsel of his will;" so there is also a law which he from the beginning set down to be kept by all his creatures, which is indeed a part of the law eternal; and Aquinas thus describes it, "It is a decree made in the mind of God, appointing all things by fit means, to be carried to their proper ends. I say a decree, for, as all laws, those of the Romans, for instance, which we find in Cicero and other writers, run in the imperative mood; so God, when he created the world, and was to give it a law, used the same imperative form, 'Let there be light,' 'Let there be a firmament,' 'Let the earth bring forth,' &c. "All which," says Hooker, "is not barely to signify the greatness of God's power, but to show that God did then institute a law natural to be observed by his creatures; and ever since the time that God first proclaimed the law of nature, heaven and earth have hearkened unto his voice, and their labour has been to do his will." "All the angels of God praise him, the works of his hand obey him, fire and hail, snow and vapours, storms and wind fulfilling his word." (Ps. cxlviii.) The law eternal then is that law or rule which God has set down for himself, and all things else to work by; which, in the language of the Platonists and in respect of God, we may call *ἰδέα τῶν νόμων*, the idea of all his laws; in respect of other laws, *νόμος ἀρχηγός*, the original principal or fountain law; in respect of man as a rational

creature, it is the law of reason, and all these laws make up but that chief and primary law which is justly honoured with the title of the "Law Eternal" (Dawson, *De Leg. Orig.*) The laws which God gave by Moses had a more signal promulgation, and are a more full explanation of nature's law. I do not mean the judicial and ceremonial laws which concerned only the Jews as a state or nation, separate and distinct from all other states or nations, to whom alone the Almighty as their king, lawgiver, and God, was pleased himself to give laws, and not to any other people then in being; but I mean the moral law, which is a complete explanation of the law of nature, and which God, from a tenderness towards the weakness of man's nature, comprised under ten heads, and put into two tables, the one consisting of six laws, concerning the duty of one man to another; the other of four laws, comprehending the sum of all religion towards God. These ten commandments have been briefly summoned up in ten lines, written in an old parish register in Lancham, Notts, 1689:—

"Have thou no other God but me;
Unto no image bow thy knee.
Take not the name of God in vain;
Do not thy Sabbath day profane.
Honour thy father and mother too;
And see it thou no murders do.
From vile adultery keep thou clean;
And steal not tho' thy state be mean.
Bear no false witness. Shun that blot;
What is thy neighbour's covet not."

The blessed Redeemer also, when he was tempted by the lawyers (Matt. xxii. 34), as to which was the greatest commandment, replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it, "Thou shalt love thy neighbour as thyself." On these two commandments hang all the law and the prophets. And again, when asked, "Who is my neighbour?" (Luke x. 29), answered by the parable of the Good Samaritan. The Israelites, with the advantage of revelation, had narrowed their definition of neighbour, so as to exclude from it all but their own countrymen, while the Roman poet, with no more than the light of nature, could declare that no human being ought to be indifferent to man. Christ did not point out how imperfectly they had acted up to the commandment, but related the parable of the Good Samaritan, the object of which was to enlarge their contracted notions, and to show that beneficence should be universal, not limited to one nation, or to any religious or political parties. In the two principles of love to God and man, which are an epitome of our duty, are comprised the whole law which the G.A.O.T.U. has laid down to be the rule and guide of all our actions; this is the broad and fundamental law; all other laws are but emanations from the divine law, and have been adopted by men in their different states according to their exigences. "All people," (says Gains), "who are governed by *leges et mores*, use partly their own law (*jus*), and partly the law (*jus*), which is common to all mankind; for the law which a state establishes for itself, is peculiar to such state, and is called "*jus civile*," as the peculiar law of that state. But the law which natural reason has established among all mankind, is equally observed by all people, and is called "*jus gentium*," as being that law which all nations follow. The Romans correctly imagined that all law and order came "a summo Jove," and believed that he would bless, prosper, and protect those who kept the laws. They chose their own magistrates, and made their own laws, and prospered by so doing, because they believed that laws came from God, and therefore they were prepared to obey them when made, and trusted that the God who protected laws and punished law breakers, would put into their minds to make those laws well. To this union of devotion and obedience to the laws may be attributed the immense superiority they gained over the world. In most of the countries of

Europe, England not excepted, at the present day many of the laws of the land are based on the old system of Roman jurisprudence. It is by no means uncommon to hear it said, as long as a man keeps within the law of the land, he is safe, no matter how unjust or unfeeling his conduct may be, thus making a complete separation and distinction between the civil law and that laid down by man, and the moral law and that laid down by God, apparently forgetting or being ignorant that both proceed from the same source; but did mankind truly act up to the two great laws and commands of love of God and of their neighbour, human laws would be almost if not entirely useless. The law is meant to remind us that we are all brothers, that we owe a duty to each other, that we are all equal in the sight of God, who is no respecter of persons, and that he who is of the most exalted rank, as well as the lowest person in society, are both amenable to the law; it is meant to remind us that God's greatest attribute is justice tempered with mercy, that when we injure each other, we sin against him; that this rule and law is, that every man must receive the due award of his deeds, it is God that gives authority to law. In the words of St. Paul (Romans xiii. 1, &c.), "There is no power but of God. The powers that be are ordained of God. Rulers," he says, "are not a terror to good works, but to evil. Wilt thou then not be afraid of those who administer the law? Do that which is good, and thou shalt have praise from them, for they are God's ministers to thee for good." Hence we perceive the close connection between jurisprudence and religion, and the light which they throw upon each other; the laws of a people, and thus of sects or societies, since universals contain particulars, are best interpreted by its religion and history, and the uncertain portion of those is best elucidated by its laws. Before the art of writing was generally known, poetry and song were the first vehicles of history, as among the northmen and the Druids of our own land, and the earliest mode of promulgating laws, as in the cases before cited. Other methods for recording historical facts and laws were by the use of symbols, stones rude and unsculptured, burrows or mounds of earth, and tumuli form historical and religious monuments among a rude people; while columns, statues, triumphal arches, medals and coins, served the same purpose among those more refined, and likewise marked the progress of art and science.

R. B. W.

(To be continued.)

SKETCHES FROM A TRAVELLER'S JOURNAL.

A JOURNEY THROUGH THE SOUTH AFRICAN WILDERNESS.

SHORTLY after my arrival at the Cape, I found that an expedition of discovery was preparing for the exploration of Central Africa. This I was very anxious to accompany, and accordingly I asked permission to join it in any capacity they pleased to take me. But their numbers being complete, they were unable to comply, and I was compelled, with what resignation I could summon, to see the expedition depart without me.

Three weeks after they had left the colony, there came back an express, announcing the death of the assistant naturalist, when the situation was offered to me, accompanied by the admission that as the expedition had made considerable progress, it would require both activity and energy to overtake it, but that by those means it might be accomplished.

Activity and energy I was by no means deficient in, and I accepted the offer with delight. That night saw me on board a coaster bound to Algoa Bay, and on my arrival there I lost no time in completing my slender travelling preparations, so that the following day found me, accompanied by a Hottentot guide and two pack horses, starting on what, from the distance the expedition must by that time have attained, was likely to prove a six or seven hundred miles journey.

On we sped, in three days crossing the frontier and its river boundary, and issuing out into the broad African

wilderness. Once over the border, our only clue to the expedition was its general direction; but we doubted not that as we drew nearer, we should obtain more definite intelligence at Kafir kraals, or find traces on the way, that would guide us to it.

It was a wild Bedouin life we led in that vast solitude. Rising with the lark to commence our day's journey over broad rolling plains, down deep rocky defiles, and through dark wooded valleys, all silent and lonely as if human foot had never trodden them before; yet beautiful in their greenness, their vastness, and their picturesque outlines and groupings; while at every step graceful shrubs, and brilliant blossoms met my eye, or gorgeous birds fluttered by me, such as I had never before seen. Now and then we crossed some tiny river gleaming with silvery lotus flowers, and paused beside it, that our horses might drink and rest, and then, after a brief space, we pushed on again.

When night came, we off saddled beside some pond whose water was oftentimes green and stagnant, yet never despised on those accounts by the African traveller, with whom water is frequently a rare commodity. Then my guide Henrick's talents came prominently into play. He collected sticks and lit a fire with a celerity that amazed me; he prepared the game we had shot during the day, and cooked it skilfully on the embers, while he made the coffee in our solitary tin kettle; all the time chattering merrily in his broken English, telling astounding incidents of buffalo hunts, and ostrich chases, and terrific tales of encounters with wild animals, relieving the whole by singing fragments of Dutch hymns, whose sweet long drawn cadences echoed widely over the silent plain.

Supper over, we stretched ourselves beside the fire beneath the glorious southern stars, and with a saddle for a pillow, consigned ourselves to sleep. Beside us were picketed our horses, to whom, reversing the usual order of things, we formed a body guard from their various forest foes of leopard, lion, and hyena.

Once or twice we stopped at Kafir kraals, where for a few buttons they gave us maize and milk, but we could obtain from them no tidings of the expedition; nor were we more fortunate with the small bands of wandering Kafirs we occasionally met. Still we pressed on cheerfully, confident that if we did not strike upon their track before, we should in the neighbourhood of the Kechanie river, which could be crossed but at two fords, and those in tolerable proximity to each other.

As we advanced northward the heat increased, and sometimes the hot wind from the great desert, but a short way from us, would sweep over us for hours together, scorching us with its burning breath, and well nigh stifling us with the clouds of heated sand it sent whirling in eddies through the air. Our horses suffered more than we did beneath those furnace-like blasts, and more than once Henrick and I had to dismount, and dividing the burthens among all the horses, walked on by their side.

One day was more sultry than any that had preceded it. The wind blew higher and hotter, the grass was withered up, and the leaves rustled dryly and mournfully on their stems, scarce affording shelter to the panting animals which crept beneath them. All day we toiled on foot through the burning sand, which reflected the sun's rays so dazzlingly as to almost blind us, despite the drooping branches twined round our hats as a protection; and when night came, O, how glad I was, I wanted nothing save to throw myself upon the grass, and listen to the fluttering of the leaves above my head.

Weariness overcame everything, and we fell asleep, soon to be awakened by a loud pattering among the leaves, and a surging, rushing sound in the air—the intense heat had dissolved in rain. Not all the fountains of the Crystal Palace ever gave half the pleasure of those simple rain drops, as they swept down, refreshing and purifying the air. I held

out my hands from under my leafy shelter to revel in their welcome coolness, I laved my burning brow, and indulged in deep draughts of the pure fresh element.

How delicious it all was? But as hour after hour passed by, and the rain continued to fall with constantly increasing force, a change began to come over my impression, which was completed when, after a time, the rain, failing to find rapid enough entrance into the ground, lay on its surface in floods, and formed cataracts in every gully, one of which happening to lead our way, well nigh deluged us with sand and water. Hurriedly gathering up our effects, we crept closer to the trunk of our tree, whose swelling root rose like an islet above the level. But that was of little avail, for the next moment a yet heavier torrent of rain penetrating our tree, sent down upon us its accumulations, in such a succession of waterspouts, that we fled out into the open rain.

Never were poor travellers in a worse predicament. Around us in thick blinding sheets, like walls of moving water, the fierce tropical rain, which does not visit the land more than once in a twelvemonth, came dashing down with almost incredible force and volume; beating down the branches of the trees, and tearing the leaves from their stems; while we stood exposed in the midst and looked vainly round, for the slightest shelter. And rain being so rare in those regions, like the generality of horse travellers, we had made no provision against it. Never, after the longest and hottest day's travel, had my little guide lost his buoyancy; but now, wrapped in his dripping blanket, he looked the most disconsolate being possible, and the baboon traits, in their most pitiful aspect, came out strongly and sadly in his dark brown face.

Day at length broke, but still the rain continued to fall in the same blinding torrents, until it seemed as if the very windows of heaven were opened. It was no good standing still for the rain to beat upon, and Henrick, who had seated himself on a broken off branch, with his hands clasping his knees, was too wretched to ask counsel of, so I began to search about, keeping within sight of certain landmarks, if some shelter, however partial, might not be found.

For some time my efforts only resulted in the discovery of two or three half ruined ant hills, whose hollows were full of water. At length on the slightly elevated ground, surrounding a rocky hill, I was fortunate enough to find two boulderlike rocks lying close together, the space beneath whose joining was to windward filled with earth, but to leeward hollowed out into a cavity, which had apparently been at some time the lair of a large wild animal.

Notwithstanding all the rain, the inner part was perfectly dry, and I became convinced that by stretching our already wet blankets across the top, so as to extend the roof, a comfortable shelter could be formed. Without a moment's delay I brought Henrick to the spot, but he would not hear of entering the cavity, and entreated that I would not either, lest snakes might be lurking in it. However, I was resolved to venture anything rather than remain in the rain, and as fortune is said to favour the brave, I escaped unscathed, in what was probably a somewhat hazardous attempt.

Our new quarters afforded, not only space for ourselves, but a dry lodgment for the packs. We were of course unable to light a fire to prepare a little coffee, but we had a bit of springbok, cooked the previous evening, which we did not despise because it had been well washed with rain. Afterwards a cigar helped to make us more comfortable, and Henrick so far recovered his spirits that, inspired by his late snake fear, he enlivened the remainder of the day by a series of the most hideous and fearful reptile anecdotes it was ever my lot to hear.

The same wild pelting rain was the first sound that met our ears next morning, and our eyes were greeted by a country well nigh submerged; every one of whose ravines was filled with a raging torrent, surging and foaming, down to the nearest river, laden with branches and uprooted shrubs,

and many small animals and birds. Happily for us, our den continued dry; and safely ensconced within its shelter I had leisure to pity the poor horses, which stood huddled together under the lee of a bush, with the water reaching nearly to their fetlocks, and grace enough to eat contentedly my scanty allowance of maize flavoured with the acid leaves of an elephant cabbage tree that grew close at hand.

The third morning broke bright and beautiful, not a speck of vapour flecked the clear blue sky. With the rapid vegetation of the tropics, the green grass was already springing through the withered herbage, and the birds in the trees sang rejoicingly in the returning sunshine. The only vestige remaining of the recent storm was the still swollen and surging watercourses and rivers, which were the occasion of much delay and difficulty to us in fording them, during the next few days.

Meanwhile, as we progressed yet farther north, the country grew wilder and more beautiful, rising into loftier and more picturesque hills, and spreading into broader and (thanks to the recent rains) greener plateaus, glowing with the most splendid flowering shrubs and bulbs. The blossoming and sweet scented acacia waved its feathery foliage in light groups or singly over the plains; huge chandelier lilies, like crowns of sapphires, rose proudly erect, and gigantic blood-red flags covered broad tracts of ground as with the presence of a reposing army. Then came whole forest tangles of variegated geraniums, and streams bordered with the spotless blossoms of the beautiful African arum, dividing heights crested with waving palm trees, and hedged round with glossy leaves and flowering myrtles and laurels, until the whole land resembled a blooming garden.

It was yet early on one of our day's journeys when we entered a large valley, watered by one of the most considerable streams we had lately seen. The slopes were covered with patches of growing maize, indicating human vicinity, and along the river banks were congregated a vast number of rounded mud erections, more resembling huge ant hills than the dwellings of human beings, however barbarous. It was, however, a large kraal, or Kafir city, and out of it poured a dense population of tall muscular black men, and robust black women, followed by troops of dusky children, all eager to behold the new comers.

The clothing of these people was equally primitive with their abodes, being of undressed sheepskin, and, judging by appearances, they were worn as long as they would hold together. Of course, as in more civilized communities, dress improved with social position; the principal men of the savage city sported newer sheepskins and indulged in more ornaments than the ordinary Kafir; and the prime minister of the chief, a huge brawny Kafir, was not only wrapped in a karosse, or mantle of buffalo hide, but his limbs were almost hidden in bands of scarlet and amber beads.

But it was the chief himself who bore off the palm, both for dress and personal appearance. Despite his ebony skin, and the flattish nose, and broad prominent mouth—characteristic of his race—he was really a striking and picturesque looking person. His tall erect form, reaching some inches above six feet in height, folded in his karosse of brilliant leopard-skin—which he wore in token of his chieftainship—and the glittering ornaments crowding neck, ears, arms, and ankles, many of them of solid silver, and one or two even of gold, gave him an imposing air.

But Tykee was a great chief of the wide spread family of the Amakosa, and not only were the surrounding hills covered with his immense flocks and herds, but the property of his followers or subjects, numbering several thousands, was really his, since he could appropriate it on the slightest pretext—a power of which, it was said, that in common with other Kafir potentates, he was not slow to avail himself. And his people submitted as men do when their sovereign's power is for life or death also.

All savage, as he was, the chief possessed a good deal of

that dignity and loftiness of demeanour which absolute power seems to confer; and though his reception of us was gracious and cordial, even to jocularly, and his manner kind and friendly in the extreme, it was impossible, even amid his mud huts, to forget that we stood in the presence of a man of high station.

It is a singular fact, and one strongly indicative of the Kafir character, that by no intercourse with the whites does he improve socially. The kraals nearest the colony are just as wretchedly built, the maize patches as imperfectly tilled, and the inhabitants themselves as savagely clad—though many of the chiefs possess a suit of clothes for visiting the colony—as these remote people among whom we now were; while the women occupied the same degraded position. They are bought and sold for a few head of oxen, and the man who has many wives has many servants, since they hoe the corn, weave rush mats and baskets to hold water and milk, carry home all the supplies, and, in short, perform all the drudgery of the kraal. Many have been the efforts of the missionaries to ameliorate their condition, but, as yet, with little success.

But with regard to the science of war, it is widely different. Their motto is, decidedly, progress. Not the smallest tactic or device of offence or defence escapes the Kafir's keen eye or his quick apprehension, or fails at the first opportunity to be put in practise by him.

The Kafirs would give any price in hides, horns, and ivory—the usual articles of barter—for rifles and powder, and it has been found necessary to render it penal to supply them. But, for all that, arms and ammunition are constantly increasing in Kafirland. The Kafir genius is eminently warlike, and as war with them includes marauding, it is both a favourite and a profitable occupation, the latter being a consideration the Kafir never overlooks on any occasion.

Tykee was also renowned as a great warrior, and the long slender assegai we found him balancing in his hand, had, with him, proved an invincible weapon, as many a ruined kraal could testify. At the time we saw him his eyes were flashing with the first glow of a great victory, for he had just returned from “eating up” (as the somewhat appalling and ambiguous Kafir phrase for despoiling is) a neighbour. As conquerors in more civilized communities are apt to do, and as is usual in Kafirland, the chief was about to celebrate the achievement by a banquet, which he warmly invited us to share, and his prime minister was quite pressing in his hospitality.

But had there been no other reason, the tidings they gave us that the expedition had passed but five days previously, was enough to add wings to our feet, and after a brief repose we were again in the saddle; and, taking a shorter cut, practicable only for horses, which the Kafirs pointed out to us, speeding off—followed by their boisterous good wishes—as swiftly as the ostriches which fled terrified before us.

The day had been a fatiguing one, and earlier than usual we tethered our horses, and piling up our fire, lay down beside it. But, weary as we were, our sleep was broken, for never during all our journey had the wild animals pressed so closely upon us. The dismal bark of the jackal seemed uttered at our elbows, the shrieking laugh of the hyena to mock us from behind our backs, and to be echoed from every point of the compass, intermingled with the deeper mouthed roar of the leopard, while the restless stamping of the horses, and their low fearful neighs, completed the disturbance.

At length, with a shrill, terrified cry, the wildest of our steeds broke loose, and rushed out into the darkness, to most probably meet the fate he was so fearful of. Another moment and Henrick had sprung to his feet, and started off in pursuit, guided in the search by the animal's echoing footfalls. Hither and thither, as I could hear, galloped the horse, uttering wild neighs and cries, and near him was the Hottentot, calling to him in soothing terms, while he tried to get beyond and turn him. Everywhere else reigned the

deepest silence, for at the sound of that human voice the wild animals held their peace.

Guided by the voice, I hastened off to assist, by turning the horse from a different point. But unused to the darkness, I first fell over an ant hill, and then into a gully, when the horse leaped over me, and thus obtained a wider range. However, I was soon up, and at the conclusion of a dozen stratagetic manoeuvres, sent him galloping back towards the camp.

Most likely the unruly animal would have dashed off again ere I could reach him, had not his broken halter caught in a bush, and so held him captive. But great was my astonishment on leading him into the camp, to find all his companions had followed his example, not one of our horses remained. In utter dismay I shouted to Henrick, announcing this new trouble, but received no reply, and then it occurred to me that probably my sharp little Hottentot's keener senses had already discovered our loss, and that he was even then in pursuit of the deserters.

With only the delay of securing the runaway, and heaping fresh fuel upon the fire, which was our only landmark, I resolved to return to Henrick's assistance; but as I crossed the camp to fetch some wood, a new surprise awaited me in the discovery that the saddles were missing also! This gave a different hue to the affair, which was deepened at the next step by my falling over one of the large packages lying some yards from its place, while on glancing round I perceived that another package had vanished altogether. Solitary as those vast plains appeared, we had feared no depredators save the wild animals around us; but evidently others had been hanging upon our steps, awaiting the first opportunity.

A whole galaxy of snaky looking eyes, winking and blinking in the firelight, from among the grass, next attracted my observation, and, despite my troubles, I started forward to discover what manner of creatures they belonged to; and not small was my astonishment to discover them a broken string of amberhued beads, the very same I had seen the preceding day decorating the person of Tykee's principal follower.

It was then the powerful chief, who had so lately received us amicably, wrought us this evil. Not content with his own immense flocks and herds, and droves of horses, and the vast possessions of the chief he had so lately vanquished, he had followed us like a thief in the night, to strip us of our poor travelworn horses and their trappings, and of a few instruments, useless to him, but an irreparable loss to me.

My next thought was for my poor little Hottentot, who was still absent. He was not, as I had supposed, trying to turn the truant horses; where then could he be? I shouted his name until it echoed over the flat; I strained my eyes into the darkness, and my hearing in the silence, but all to no purpose; there came no reply, save now and then the mocking laugh of some distant hyena. And then a fear came over me lest he had fallen into the hands of the Kafirs, when, under the circumstances, I knew not what might be his fate.

My own position was painful enough. Utterly alone in the midst of a vast wilderness, without the slightest clue to guide my steps, and with the knowledge that did I meet any man his hand would be against me, I had little to hope. Still, amid all my own dangers and difficulties, my thoughts turned sorrowfully to my missing guide.

At length, as day was breaking, to my great joy, my faithful Henrick returned. The band of marauding Kafirs had got between him and the camp, compelling him first to fly, to avoid them, and then to make a circuit back to me. He was full of indignation at the deceit and treachery of our late inviters, and the feeling was not lessened, when after some consultation as to ways and means of progress, we found our sole resource was Tykee, from whom we must endeavour to purchase horses to replace those he had stolen.

We found the chief arrayed in his usual savage splendour,

with the addition of a grand forehead ornament bearing a wonderful resemblance to one of my stolen instruments. He received us most cordially, and his regret to hear of our loss was extreme. He was himself, he said, very short of horses, but under the circumstances he would not object to letting me have one. However, neither Henrick nor I were in a humour to be put off so easily, and after an immense deal of talking on Henrick's part and the proffer of a quantity of beads and trinkets on wire, a bargain for two horses was struck, on my adding as a gift a large silver brooch to fasten the chief's karosse, and a tiny pocket telescope, which he broke before we parted.

Our new steeds proved wretched substitutes for those we had lost. Moreover, ere long, we found the path, or rather way the Kafirs had recommended to us, led through a most wild and sterile region. Huge rocks were piled up on either side of us, sometimes meeting in tottering arches above our heads, while every crevice and ledge among them was thronged with troops of large baboons, who raged and shrieked, and chattered at us, and pelted us with stones, frequently of no small size.

The way too was rugged almost beyond imagination, strewn with rolling stones, and intersected by fissures; and among its difficulties one of our newly purchased horses broke his leg, so that we were compelled to shoot him, while the other knocked up so completely, that we had no alternative but to abandon him.

Thus we were again reduced to only one horse, and him we had to devote to the most indispensable part of our luggage, plodding on ourselves on foot, over burning sand and heated rocks, which blistered our feet.

Never during all our journey had we suffered as much as we did then, for, to add to all our other hardships, both food and water began to fail, and as we look onwards a more arid country than ever lay before us. It became evident the Kafirs had deceived us, and that this wild path led to the expedition by a circuitous instead of a shorter route.

We talked of retracing our steps, but we knew the difficulties of the way, and our hearts failed us, whereas by going onwards we had still hope to support us, so we persevered. But a fearful journey it proved, and want and hardship had reduced us to the lowest ebb ere we at length issued out from that desert of rocky, scorching fastnesses, and threw our exhausted limbs beneath the welcome shadow of a tree.

Two short, but, to us, wearying days' journeys through a more fertile country, brought us to a broad green plain, and on its further limit our eyes were rejoiced by the sight of three outspanned bullock waggons, nestling along the edge of the forest beyond. Beside them gleamed four white tents, which, with the little herd of oxen, and flock of sheep, and the half dozen horses grazing on the plain, and the score of men hovering around the camp, told us we had at length reached the expedition, which flashed on our desert worn eyes like a pleasant and populous city.

Our arrival among these friends was made a festival, when, forgetful of the sufferings of the past and the cares for the future we enjoyed ourselves right merrily. For nearly two years we shared the wanderings of the expedition among the wild steppes and wilder passes of Central Africa; and though many were the difficulties and hardships inseparable from such an undertaking, they were sweetened by many valuable discoveries, and none equalled those I had undergone in my journey through the South African wilderness to join them.

A. M.

PRETENDED RITUALS.—The writers of clandestine works upon Masonry have overlooked the important fact, that that which makes a man a Mason can never be written, even though that which enables Masons to communicate might be. These expositions then, at the best, could only be useful to hypocrites. But the truth is, they fail to serve even them; for no impostor by their aid ever did, or ever can, impose himself upon a Mason or a Lodge.—*New York Masonic Chronicle.*

FROM DARK TO LIGHT.

THE following lecture on the anniversary of the Lodge Loyal Union, in Wittenburg, by Bro. SCHMUNDT, member of Lodge "Herman and German Sincerity," in Mühlhausen, is translated from *Die Bauhütte* :—

Extraordinary times should bring forward extraordinary things; that is the expectation which must be indulged in by all present. To-day we have to commemorate an extraordinary circumstance; but still, my brethren, you must not expect anything extraordinary from me, but you must be content with what is ordinary, and which you have oftentimes heard before. There are some things, however, which cannot be too often repeated, as they continually present new phases and directions, from which we may now and then appropriate to ourselves some lesson of experience. May it be my lot to-day to point out to your satisfaction such a result under the circumstances which have brought us together. Many years ago, when the brethren were assembled to lay the foundation of this Lodge, there was present with them a feeling more or less impressive, that they were engaged in a holy undertaking, for they then commenced a work, the end of which they could not perceive, for its duration must be perpetual, to bring forth the expected fruit. We, who are the successors, and partly the disciples of those brethren, now stand reflectively on the same foundation; the founders of the building are long ago gone to their eternal rest above; we, however, possess their inheritance with all its duties, for we build on the basis they have constructed, and wish to continue what they have so piously commenced, leaving it to be perfected by our children in future time. The task thus imposed upon us is a difficult one, I confess, namely, to commence with the knowledge of not being able to complete; but it is worthy of the enterprising spirit of man, who alone amongst animated beings has an innate impression of its eternal duration, and is thereby convinced that for whatever earthly work he lays the foundation, it will live in eternity to see its completion. If we have really such a feeling within us on this occasion, we may stand without anxiety on the foundation of our pious brethren, although it still remains in that capacity only. We are still only at the commencement of the work, and our successors will also be in that position, considering the heaven high building that has to be constructed. But these successions of workmen will visibly advance the building; and on their death bed they will rejoice in having contributed their humble proportion of service towards such a noble consummation. Let not the smallness of the contribution, however, lead any brother to set light by his efforts, for those of all must concentrate on one point, when the one universal movement will effect the object desired. There is one thing more than another which the foundation we now commemorate brings to our recollection, and that is the necessity of our proceeding to work vigorously, and to have our plans clearly before us at the commencement. May this be the grand object of our assembling to-day, carefully to reflect on the "design and usages of Freemasonry," with a lively conviction that in this matter also we are only at the beginning, and that the completion rests in His hands who is himself the beginning and the ending of all creation. The design of Freemasonry is a widely discussed problem, and one would therefore conclude that every Mason could solve it. Every one who enters a Lodge to work for its progress, believes himself inspired to a certain extent, but that fire which actuates him is oftentimes only a presentiment of its object, and not a pure conviction of the same.

Let one of us try to obtain this conviction and express his feelings upon it in empty words, and it will appear to many that he has mere enthusiasm for something floating in the air—an inexplicable idea, which creates in him that feeling of excitement. On the other hand, he who searches more profoundly its design, and to the utmost of his own capacity, will perceive that Freemasonry is a bond of friendship and benevolence. This, however, is only a partial view of its objects, not the whole, for the design of Freemasonry does not confine itself to mere individuals, but to the whole body; not that of to-day, of yesterday, or to-morrow, but to the whole of mankind from the beginning of the world to the end thereof. In other words, Freemasonry takes mankind as it was, as it is, and as it will be, and guides its steps to the consummation of its design. He, therefore, who feels inclined to work in his individual capacity for the attainment of its objects, has only to be a man, and he then becomes a Mason of himself. This seems easy enough, but it is really difficult, for otherwise man's destiny would already have been fulfilled, and no more complaint would be heard of our being only at the beginning. The duration of man is not great, and his years are very sparingly dealt out; on the contrary, mankind will exist till the day of

judgment and the end of all creation. The mere individual has therefore a twofold destiny to fulfil; to live for himself as well as the general body of mankind. The career of the man finishes with his death, and his progressive spirit, as well as his knowledge, is lost to the world, and there only remains a mere atom of his contributions towards the general good of mankind. The world may appropriate the vast experience of the late Baron Humboldt and build thereon, but to whom have those extraordinary faculties been left in succession? But this is really the way in which mankind progresses, the gradual development of his career towards perfection. This progress is certainly small, as must be admitted by the question oftentimes raised—whether the mind of man (I do not here mean his knowledge but his individual faculty and internal development) has really made any remarkable progress since the time of the Greeks and Romans. Of positive knowledge we have acquired a great deal, but little of inward experience and strength. Such reflections would naturally lead us to believe that the spirit of mankind is confined within certain limits, which it cannot by any means exceed, and the foundation of which is laid in man's individuality. Man is altogether so peculiar a being, that to give an account of him, we must be disposed to think that he is of a twofold nature, part animal and part divine, the former exemplifying the body, and the latter the spirit. We can thus account for man's daily conflict with good and evil, with the will and the hesitation, and can perceive the views actuating our moralists, when they teach us to mortify the body to liberate the spirit. But this is after all a wrong impression, for a spirit liberated from the body is nothing in relation to this earth, and much less a man. This being is *ipsissimo verbo* a man, and does not mean a creature half animal, half divine. Body and spirit are so intimately connected, that they cannot be separated, and their necessities are so connected one with the other, that it is often hard to distinguish what is required by the body from what is required by the spirit. This common operation of what is sublime with what is inferior, what is spiritual with what is material, what is heavenly with what is earthly, points out the creature man and nothing besides. His soul is said to partake of something godly; but if this divine element be placed in such juxta position with the animal, as many believe, it would naturally become the ruling power, and man would be happy before his bodily death arrives. But it forms an inseparable union with the body, and thereby a peculiar form is created, which is the human soul, and this connection can only be severed by death.

This is the general view we must take of man, if he is to be understood. Under such circumstances, so long as we remain men, we cannot become more elevated beings, cannot be angels while on earth; nor should we be so, for the Almighty, who has created us men, could not impose upon us an elevated state incompatible with our strength. In other words, "we are what we are." But how we are in this condition is the real question which Freemasonry only can resolve by offering to guide us in our further development, that being its design. For this object no extraordinary demands are to be complied with, for it only inculcates upon us the recollection that we are to consider ourselves as men, or to become so again whenever we have failed to be such.

In the human mind lies the germ of a continued development, but the first which there springs up, and surpasses all others, is the knowledge of one's own self. From the moment this faculty is used, man becomes a particular being, capable of distinguishing himself from all other creatures. He then relies on himself, and begins to think, to exercise his reasoning faculty, and to direct his understanding. As he now learns to comprehend himself, as well as others, his relation to the outer world must tend to develop his feelings, and hence will arise envy, displeasure, wit, ambition, and hatred; while on the other hand he will exhibit those of self-sacrifice, patience, humility, and love. But as the external senses become developed and improved by the observation of external things, and lead to internal sensation, a desire to improve and embellish life is resuscitated, and a presentiment overtakes him that a higher power overrules mankind, to which he is individually subject, and that he is graduating towards a higher destiny, which alone can account to him for the riddle of his present life, for in that state he will arrive at the knowledge of God, and the fact of everlasting life. These gradual steps of development are performed by us all, and millions have already done so without being Freemasons any the more; but Masonry is here recommended to us, and offers to take us as its disciples, with a view that we may walk in the right direction towards that state of perfect development. In examining man more intimately, we perceive that it is from his master quality of self-knowledge that he is able to perceive his own individuality, and hence arises the cause of his

so readily abandoning the world, to betake himself to a narrower sphere in which to labour for his own particular good—and this arises as a result of his self-knowledge. This desire of isolation is not, however, unnatural, indeed it is suggested by nature, but in its ultimate results it has led, as a principle, to the greatest misery on earth, both in detail and amongst the generality of mankind. Let us for one moment take a survey of the world. In what light do we behold man? Are not states divided and subdivided according to their various interests, customs and climates, and ready to indulge at any time in war for the mastery of each other, showing that man has consequently lost all feeling of the common origin of mankind. If we look within a narrower circle, what are the results? Is it not to good fortune and to education that we must trace the difference between one and another, the rich and the poor, the master and servant? Has not religion, which ought to bind us all the more firmly in a common fraternity, become the most powerful means of separating man from man, of exciting the most sanguinary social wars for the sake of maintaining a creed? Amidst all this discord and antagonism where is man? I will tell you, brethren, where he is only to be found, and that is in the peaceful temple of the Lodge, the sanctum of Masonry, where he can become conscious of his manhood by the interchange of thoughts with brethren of the same nature, and which, amidst the tumult of the outer world, he had never been accustomed to regard in that capacity.

Those whom the world in its ordinary course had separated, Masonry again unites, and gives to individual man once more that quality which his intercourse with it had caused him to lose. Its intention is also to spread over the whole earth a national bond of fraternity between man and man, who forgetting mere self, should work together for the common good and happiness of mankind, by which means only he can arrive at that higher tendency inculcated upon him by the Almighty. Thus, all dissensions differing from misunderstanding through religion, and worldly circumstances, are brought within the bounds of reconciliation, so that man may embrace each other as brethren. But we must be cautious that our view is not mistaken, or the principles I now elucidate might lead to the suspicion that we advocate cosmopolitanism, atheism, or democratic equality. In answer to this, we can state that nothing of the kind is intended by Freemasonry; it leaves all things in *statu quo*, whether it be the love of country, the attachment to a certain faith, or the devotion to a particular monarch; indeed it enjoins the observance of these duties by man, its grand design being to prevent all differences and ill will amongst mankind, and to promote a friendly union of the various individual members of the human family. As to such dissensions, they arise from unsocial institutions, and as such as they are, more or less deeply impressed in our minds, and are hard to be removed. We go further, we admit that they are necessary to mankind, by inculcating the more tender sentiments of his nature, such as the love of fatherland, veneration for the Almighty Creator, and the glow of patriotism. He who would rob me of my king and country would deprive me of my position, for with this are associated my recollections of childhood, my pleasures of youth, and the customs and usages I have imbibed in manhood; he who would deprive me of my faith, says another, would take away my comfort through life, and hand me over a victim to despondency. No views of this kind, my brethren, are enjoined by Masonry. We take man as he really is, *puris naturalibus*, and consequently respect his feelings, being only desirous to guide him aright on the road to his higher destination, so that men in every position, of every faith, and in every country, may regard each other as brethren. Is not this grand object worthy of our enthusiasm, and that endless labour we pronounce to be necessary for its realization? If you only perceive this design, and that it is capable of being realized, one important step has been attained, but it is only the groundwork of the building to be erected thereon. Let us not, however, despair at not having yet arrived beyond this point, and that attained by our forefathers, for Freemasonry only expects to obtain a trifle from each generation of mankind. In the meanwhile we are invigorated by this idea, which leads us away from the entanglements of the outer world to unite us in a general bond of unity, but man must be inspired with the idea, and direct all his aspirations and efforts towards its development. This is really the design of nature, the innate tendency of man; and as no one can destroy the spirit, so no one can annihilate this sublime conception of Freemasonry. In spite of all obstructions, therefore, its design must progress towards the end when a Mason will be found in every workshop, a sovereign brother on every throne, and a Mason worshipping at every altar. At that happy period the whole world will become one Lodge of Freemasonry, which the sun, the stars, and the

canopy of heaven will light up, and the Grand Master above will close with his blessing. Behold there is full midnight, and our work is concluded!

(To be continued).

ROYAL INSTITUTE OF BRITISH ARCHITECTS.

It is not often that we step out of our usual course to record at any length the proceedings of societies not in immediate connection with our Craft, but the last meeting of the Royal Institute of British Architects, held at their house in Conduit-street, on Monday week, was of such importance to the Masonic body, as well as to those more especially concerned, that we are sure our readers will be gratified by our giving them the substance of what was said on that occasion, more particularly as the principal object of discussion was one to whom, for more than a century, we, as Masons, have been taught to regard as an early Grand Master of our Order.

However, as faithful chroniclers, let us proceed in due course, and state that punctually at eight o'clock Professor Cockerell, R.A., the newly-elected president of the above society, assumed the chair; and the usual routine business of the institute having been disposed of, the subject of the evening was brought forward by Mr. Wyatt Papworth, architect, reading a very careful and ingenious paper "On the Superintendents of English Buildings in the Middle Ages, with especial reference to William of Wykeham," our Grand Master, previously alluded to, who was the founder of S. Mary College, Winton, and its twin sister, New College, Oxford.

Mr. Wyatt Papworth prefaced his observations by remarking that the subject was involved in great obscurity, and that we had but a very slight knowledge of who were the architects, properly so called, of the middle ages. They had for many years been acknowledged as the dignitaries who had held high rank in the church, and numerous bishops had been cited as the designers of many of our most noble ecclesiastical and other structures. There was also another set of claimants, who equally had tradition on their side, the Freemasons. Mr. Papworth deplored the want of a classified account of the architects, such as we now understand the term, who had superintended these great works; and, in his own case, he had hunted over books of all kinds, and MSS. without number, to arrive at such a list, but had only found much confusion in the terms by which the actual designers of the architectural erections were described. These comprised, in various years, and under various circumstances, the titles of architect, ingeniator, supervisor, surveyor, overseer, master of the works, keeper of the works, keeper of the fabric, director, clerk of the works, and deviser of buildings. It was therefore his intention to confine himself in this paper to those above named, and to reserve, for some future occasion, his notice of the offices and duties of the master mason and Freemason.

Citing Walpole, who, giving a document of A.D. 1199, had said that it was the earliest evidence of art in our records; Mr. Papworth considered that it referred to what would now be called an "engineer" rather than an architect. That the terms surveyor and supervisor had been rendered almost analogous; the former was the term used by the translator to designate the designer of a bridge built at Hereford in 1153. In 1349 we met with a surveyor of works, but it was a query if this term might not be "supervisor" in the original; and he alluded to Richard de Rochelle and Robert de Bernham having held this office, the latter succeeding the former in 1351. For the convenience of reference, and particularly to point out Wykeham's various steps of preferment, the reader had prepared a list of his appointments, in a tabulated form, as follows. The list also exhibited the architectural history, so to say, of Windsor Castle, during the same period:—

History of Windsor Castle.	Life of Wykeham, &c.	Clerks of the Works at Windsor Castle.
1223. Draper & others, Custodes.		
1237-40. Walter de Burgh; direction of		
1241-42-44 are mentioned the		
Supervisor.		
.....Richard de Rotheley (or Rochelle), Supervisor.	1324? William of Wykeham born	Clerks of the Works. 1327. Ralph de la More

History of Windsor Castle.	Life of Wykeham, &c.	Clerks of the Works at Windsor Castle.
1349. Works begun.	1349. First benefice given.	
1350. Richard de Rotheley, again.		
„ William de Hurle		
„ William de Herland.		
1351. John Brocas, Oliver de Burdeux, and others, to survey workmen, &c.		
1351 and 1353. Robert de Bernham.		
	1352-61. Edyngdon church built.	
	1356. Clerk of Works at Heule and Yes-hamstead.	
1356. Wykeham, Supt. of Works; 30th Edward III.		
1358. Wm. de Mulsho.	1357. Increase of salary	
1359. Wykeham, Constable and Supt. of Castles of Windsor, &c.; 33rd Edward III.		
	1360-63. Dean of St. Martin's-le-Grand.	
	1361-67. Queenborough Castle erected.	1361. Wm. de Mulsho.
	1361-68. Co-warden of Forests south of Trent.	
	1361. Acolyte.	
1362. Wm. de Mulsho, again.		
1364. Nicholas Bernard (called Surveyor?)		1366. Adam de Hertynghdon.
	1367. Bishop of Winchester.	
1370. Works finished.	1374. Also stated.	
1375. Robert Harresworth.		
	1379. College at Oxford begun.	1382. Arnald Brocas.
	1387. College at Winchester begun.	
		1389. Geoffrey Chaucer was a Clerk of the Works.
		1390. Works at St. George's chapel
	1394. Works at Winchester Cathedral commenced.	
	1403. Made his Will.	
	1404. Sept. 27, died.	

In 1356 Wykeham having acted as clerk of the works for a few months, was appointed "supervisor," at a stipend of one shilling per day, and two shillings when travelling. This was increased in 1357 to two shillings per day, until he obtained preferment; and he cited a warrant to Wykeham in support of this assertion. Wykeham resigned in the following year, and in 1359 was made constable and supervisor of Windsor Castle.

Mr. Papworth then suggested that the office of supervisor, if the rate of payment he considered was of lesser rank than that of the king's clerk of the works, who received two shillings per day; and added, that it appeared some of these architectural offices were given to the king's favourites as a means of emolument; shewing also that Thomas de Staple, the king's serjeant-at-arms, had been appointed surveyor in 1370; and that the duties of the supervisor were pretty much the same as we now attribute to a steward of a nobleman's property. He also pointed out that the Prior of Rochester was appointed surveyor, or overseer, in the same year. In 1417 to 1422, in an old French and English deed, the early use of the title "surveyor," obtained. In 1338, a clerk of the works was made receiver; and in 1384, a chamberlain and keeper of the victuals and artillery, clerk of the works. In 1513, at the building of King's College chapel, Cambridge, the surveyor was one Mr. Thomas Larke, afterwards promoted to the archdeaconry of Norwich: and that at Eton College, the surveyor was

John Hampton, while William Lynde was made clerk of the works. Mr. Papworth also incidentally mentioned that the celebrated Bishop Alcock was for many years comptroller to Henry VII.; and that Abbot Islip being appointed receiver of the money for the works at Westminster Abbey, had been called superintendent of the works. About 1531, the title of surveyor became common. About 1510 eleven of the members of the Mercers' Company were appointed the surveyors of St. Paul's school, by Dean Colet; but the duties were not what we should gather from the name, because they had reference to the estates of the school, and might more properly be called by us, receivers, trustees, or treasurers. In 1680, however, (our Grand Master) Sir Christopher Wren, and two others, were called supervisors of the building of which Wren was the architect. Previous to this, however, (our Grand Master) Inigo Jones, had held the office of surveyor of the king's works. About 1756 the surveyor-general's duties at the Tower of London were in no way connected with architecture, but consisted in seeing that the stores of war were properly preserved, and branded with the broad arrow. These evidences Mr. Papworth adduced, shewing that many of these designations might mean simply the fact of some courtier or favourite being provided with an office, and did not necessarily imply he was a skilful architect. In the earlier instances, the fee was the one or two shillings per day, as granted to Wykeham, and that the term supervisor had been translated architect or surveyor without sufficient distinction.

Having traced these offices down to Wren, Mr. Papworth reverted to Wykeham, shewing the powers granted to him for impressing Masons and artificers—his leave to cut timber—to provide carpenters—and hold courts of trespass. All of which, he contended, were the province of the steward; and in support of it quoted Shakspeare, Henry VIII., Act 1, Sc. 2; and 2 Henry IV., Act 1, Sc. 3, to prove that surveyor and steward might at that time even be considered synonymous. From Wykeham's will, he proved the use of the terms supervisor and paymaster, and inferred that Wykeham was not, therefore, entitled to the rank of architect. He alluded to the want of sufficient authority of any notice being had of Wykeham until his twenty-third year. In 1356 Wykeham was appointed supervisor of the works of Windsor Castle, and in 1359 constable and supervisor of the same, in which year, it is said, he advised Edward III. to pull down and rebuild the castle; and adduced a notice that the cost was defrayed from the ransoms of David, King of Scotland, and John, King of France, who were prisoners together at Windsor, and who gave the advice to rebuild. He also alluded to Wykeham's bearing of a *cherron* in his arms, stating that it had been said to be a common device for those who had been connected with building, but expressed his belief that it was given to those who rose from obscurity, like Wykeham, and that Wykeham's family name was Longe, of Wickham, in the county of Hampshire. In the paper the reader alluded to Wykeham's supposed share in the supervision of the erection of Queenborough Castle in 1356, and Winchester College, New College, and Winchester Cathedral, and mentioned the Master Mason, William de Winford, as being probably employed upon them all. From 1361—8 Wykeham held the office of Warden of the Forest on this side of Trent, and he was ordained an acolyte during this time; Mr. Papworth holding that the appointment of supervisor was to provide him with a stated salary. He also doubted that Wykeham had been a Freemason, though he is alleged to have been Grand Master from 1357 to 1377, as he supposed the secrets in those days connected with the fraternity, were, as he understood them to be, operative or constructive secrets; and mentioned a German bishop having been killed by a Master Mason for having induced his son to reveal, to the bishop, the secret art of the Masons. He also doubted Wykeham's having been a Mason, for he believed that the Master Masons were generally the architects of the buildings they were employed upon, and Master William Wynford was appointed in Wykeham's will to carry on the works at Winchester, and his portrait was still in being in one of the windows of Winchester College, along with those of the supervisor, carpenter, and glass painter. The same William de Winford is described as a Mason in an early writ, having the power to retain divers masons for sending abroad. Henry de Yelve, also a mason, was so employed; and smiths and carpenters were also collected. Mr. Papworth therefore conjectured Wykeham employed Winford as the architect, he being the founder only.

Mr. Papworth then proceeded to notice the sacristan's office mentioned in connection with architecture, also the master of the works. He defined their duties, and referred to John Wheat-hampstead, Abbot of St. Albans, who instituted such an officer. The master mason also came in for a cursory notice, showing that at York he was to be paid by the sacrist, while at Salisbury there

was a regular master of works. Mr. Papworth did not pursue this subject further, as he had before stated that the master mason and the Freemason would prove matter for another time, but he quoted the statute of Henry VI., so well known to our fraternity, on the confederation of Masons in their Chapters or Lodges. He was also inclined to doubt that Sir Reginald Bray was an architect, and quoted records to show that a successor was also custos of York Minster, who, as keeper of the fabric, was recorded in St. Michael-le-Belfrey at York as clerk of St. Peter's works, *i. e.*, York Minster; and there were three instances to show that those of the former designation appropriated the title of the latter. Down to so late as the time of G. M. Inigo Jones, in 1610, the designation of the king's architect was clerk of the works, which was subsequently changed for surveyor, and G. M. Sir Christopher Wren was appointed by the title of the surveyor of works and surveyor general. To prove that even this clerkship was not always conferred on an architect, Mr. Papworth cited the case of Chaucer, the poet, who was appointed a clerk of the works, and acted at Windsor Castle in 1389. In 1367 he was the king's valet. In 1374 was comptroller of the staple (wool), and in 1382 had also another comptrollership given him. Having lost these in certain commotions, he, as a king's favourite, was rewarded with a clerk of the work's place, which he only held for twenty months. In conclusion he stated the duties of one clerk of the works, which showed him to have been a paymaster, for he found it recorded that if the Freemason did not pay his workmen properly, the clerk of the works should discharge their demands and deduct the same from the wages of the Freemason.

Fearing that we have not done a tithe part of the justice to Mr. Wyatt Papworth that he deserves for the immense labour and research displayed on such an interesting but obscure subject, we find we must curtail any comments of our own, as it is nothing but fair that the discussion which ensued should find a place in our columns.

After the reading of this interesting paper, the PRESIDENT said—

"He had heard with great pleasure the instructive and erudite dissertation of Mr. Wyatt Papworth, upon a subject which to architects was invested with more than ordinary interest. The subject was one of great importance for the profession to pursue, and he was sure there were many gentlemen present who had, more or less, investigated it. He had himself done a little towards vindicating the fame and genius of William of Wykeham, and he was consequently a little disappointed at the estimate formed of him as the designer of the buildings he had founded by the lecturer. Born in humble circumstances, William of Wykeham succeeded in raising himself by successive steps to be, not only a high ecclesiastic, but to be the Lord Chancellor of the empire. Feeling strongly as he (the chairman) did upon the merits of William of Wykeham, and his claim to be considered not only a great mediæval architect, but also as the originator of what might be termed a new era in the art, he would like to hear what gentlemen present might have to say in support of his title to those distinctions. It was, at all events, clear that if he did not devise the buildings imputed to him, he was a person of such cultivated taste and accurate judgment as to encourage the art in others, and earn a reputation for himself which time could not destroy. So versatile were his talents, that he appeared to have discharged many public offices of great trust and responsibility. He was made envoy to France, and he was subsequently able, when master of the Cinque Ports, to design a plan for fortifying those places. Such a man appeared to be wanted in the present day. In estimating the character and attainments of William of Wykeham, it was necessary to bear in mind that, at the period in which he lived, ecclesiastics were the only learned men of the day; and that, when they flourished, there were none of those brochures and pamphlets which now teemed from the press, to enlighten the multitude. Mr. Wyatt Papworth appeared to have applied himself with great diligence to the subject of his paper: he had pursued his researches over seven or eight centuries, and had thrown much additional light upon an interesting and suggestive theme."

The Rev. MACKENZIE WALCOTT warmly defended the claims of William of Wykeham, not only to the credit of works in Winchester Cathedral and Queenborough Castle, but also to be the author of a new style of architecture in this country. He regretted that Mr. Wyatt Papworth should have called in question, by ingenious and elaborate speculations which he believed to be founded upon an erroneous theory, the fame of a man who had done so much to elevate the profession of the architect. He (Mr. Walcott) knew of no profession which should be so jealous of the reputation of its members as that of the architect; for if they did not set their face against any attempts that might be made to underestimate their services, there would be no knowing when some speculative theorist might rise up and allocate the merit of their own designs to their pupils' room, or to their master mason. Sad, indeed, would be the day for their country and their age, when England would become indifferent to the reputation of her sons, or tire of hearing her Aristides called "The Just." The lecturer, in attacking the claims of William of Wykeham, had flown at high game, but he (Mr. Walcott) was persuaded that there were many who would learn with regret that he had ventured to disparage the merits of one who had been to them *in loco parentis*.

Mr. Wyatt Papworth had fallen into many errors in reference to William of Wykeham, and among others, that he was born at Wykeham, in Wilts;* whereas he was born at Wykeham, in Hampshire; he also declared that he had not been a Freemason, and quoted, in support of his assertion, a passage occurring in the reign of Henry VI., whereas Wykeham had been dead some long time before. Mr. Walcott then proceeded to quote the opinions of Professor Willis, of Cambridge, and also of Mr. Cockerell (the chairman), urging that the former had declared that William of Wykeham was essentially a practical man, and one who had been engaged all his life in works of architecture; while the latter had given his opinion that he had never been sufficiently celebrated, and that the restoration of the Cathedral of Winchester proved him to have been a consummate architect and engineer. With regard to his will, he had the expression *novi operis fuit per me*, which were to be entrusted to Master William Wynford and other discreet persons versed in their art; thereby showing that he had been the designer of the new works referred to. But to show that William of Wykeham was not the man to arrogate to himself credit which should justly attach to others, it would be found that in the stained glass at Winchester Cathedral were portraits of Thomas the glazier, the carpenter, and the chief mason who had assisted in building the church.

Mr. PAPWORTH said he had referred to the circumstance mentioned by the reverend gentleman, and it was far from his intention to detract from what he believed to be the merits of William of Wykeham.

The Rev. Mr. WALCOTT, in continuation, read a number of extracts from ancient records preserved at Oxford and at the British Museum, with the view of showing that a mass of contemporaneous evidence existed to prove that William of Wykeham devoted the greater portion of his life to the study and pursuit of architecture, and that he well deserved the high reputation which he had acquired as the most skillful and original architect of the middle ages. The rev. gentleman said that he was not sanguine enough to believe that he could convince the lecturer, their Cato, but if he was successful enough to obtain the verdict of the meeting, Mr. Wyatt Papworth would console himself with the words, *Victoria causal diis placuit, sed victa Catoni*.

Mr. KERR remarked that they were always glad to hear the views of amateurs, and that they were indebted to the rev. gentleman who spoke last for his observations; at the same time it might be desirable to remind the meeting that the object of the paper just read was not simply to clear the biographical question, or to ascertain whether William of Wykeham was or was not what he was represented to be. What was far more important, was to trace the rise and progress of their own profession, and Mr. Wyatt Papworth had incidentally selected the most prominent amateur architect, to test his merits, and thereby ascertain whether the class of which he was the representative was or was not what it was supposed to be. For his own part, he did not take that lively interest in William of Wykeham which the reverend gentleman near him did, but he had followed the lecturer with great interest; for it was evident that the early history of the architect's profession was buried in great obscurity. In early times, the church was the only receptacle of learning, and consequently it was not unreasonable to suppose that ecclesiastics were also architects. It seemed to him that the distinctions drawn by Mr. Wyatt Papworth as to the supervisors of building, opened up an extremely useful subject of inquiry, and he hoped that he would follow it up on a future occasion. But that which architects as a body wanted to know was, not whether William of Wykeham was what he was represented to have been, but how it was that the beautiful in art arose in this country out of the mediæval system. At the present time it was fully recognized that there was a profession for the designing of beauty in buildings. What the substitute might have been in the Middle Ages was a point upon which opinion might differ, but it was, at all events, clear that a condition of progress had developed itself, out of which the architect of the present day arose, though it could not be said that he was even now full blown. This appeared to him to be the real subject which the paper was intended to elucidate, and with every desire to acknowledge the superior antiquarian lore of Mr. Walcott, he (Mr. Kerr) felt that he could not allow his observations to pass without saying a word in defence of the lecture.

Mr. STREET said that it was with much diffidence that he rose to oppose a paper so carefully prepared and so instructive, and for which all Gothic architects had reason to be grateful. He confessed, however, that in his opinion Mr. Wyatt Papworth's arguments were inconclusive, and had been answered by the Rev. Mr. Walcott, who had shown that the architects of the Middle Ages had been described at the period by a variety of names, used indiscriminately. In proof of this, it should be remembered that William of Wykeham was himself clerk of the works before he was an architect; but leaving the case of William of Wykeham, he should like to call attention to an older artist, to whom Mr. Wyatt Papworth had done but scant justice—he meant Elias of Dereham. The lecturer had dismissed him in six words, although Mr. Pugin, on apparently good grounds, had claimed for him the credit of being the architect of Salisbury Cathedral. Elias of Dereham appeared, like other architects of his time, to have been variously named, and to have undertaken a great number of duties; for there were entries that he was to make or enlarge a window in the castle of Winchester, which was to be painted of a green colour, and that he was to give the disposition of it, as also to give directions as to the decorations of one of the king's chambers. He was a canon of Salisbury, and as he (Mr. Street) believed

* This must have been merely a clerical error on Mr. Papworth's part.

the architect of the cathedral. He was present at its consecration; the bishop appeared to have had great confidence in him, and as the king was present at the consecration, it was most probable that the architect was there introduced to him, and that his subsequent employment by the king was to be traced to that circumstance. It seemed to him (Mr. Street) that if Mr. Wyatt Papworth had not confined his remarks to England, he might have arrived at a truer knowledge of the architects of the middle ages. The ordinary title of a continental architect, from the thirteenth century downwards, was *magister operis*, as shown by the inscriptions on their tombs at Rheims, Amiens, and in the church of Notre Dame, at Paris. The architects in those days appeared to have arranged the whole of the work; but as time passed away, and the art of construction became better understood, tradesmen were called in to do separate portions of the work, for which it was to be presumed they were held responsible. With reference to the claims of the clergy to be regarded as the chief architects in the Middle Ages, there could be no doubt but that many of them were entitled to that description; but, on the other hand, many churches were erected (Amiens Cathedral, for instance) by laymen. In England, however, the probability was that the majority of architects in the middle ages were clergymen. William of Sens and William the Englishman, of Canterbury, were also laymen. William of Sens, when engaged upon Canterbury Cathedral, fell from a scaffold, and being incapacitated from conducting the works, deputed a young monk who had shown great taste and skill in architecture to represent him, and this ecclesiastic continued to discharge his trust until, on the removal of William of Sens to the continent for the restoration of his health, he was succeeded by William the Englishman. With regard to the general absence of all trace of the working drawings used in the construction of the cathedrals raised in the thirteenth and subsequent centuries, he wished to state that on examining the roof of the Cathedral of Limoges, he was struck by finding the outlines of the columns and other parts cut on blocks of granite.*

Mr. FERREY expressed his hope that the subject would receive further consideration on a future occasion, as it was almost distressing to find the traditions which they were accustomed to regard with so much admiration and veneration so ruthlessly demolished. With regard to William of Wykeham, the bare supposition that he was not the designer of those magnificent works associated with his memory, was distressing to every Englishman, and more especially to those who claimed to be natives of the county in which he was born.

The CHAIRMAN said he quite agreed with the last speaker as to the desirability of renewing the discussion on a future occasion, as it was of great importance to them as architects to learn the history of their ancestors, from whatever source they might have sprung. It was also desirable to collect all the proofs that could be accumulated on so interesting a subject, and he was convinced that their accomplished friend, Mr. Wyatt Papworth, would be glad to receive any hints which their collective learning and research might bring to bear with reference to the theme which he had brought under their consideration. The subject was of too great importance to be disposed of in the limited period which could be devoted to one evening's discussion. He hoped, however, that Mr. Ashpitel would favour the meeting with his opinion.

Mr. ASHPITEL said that at so late an hour of the evening little time remained to discuss so large and interesting a topic. With reference, however, to the issue raised, and which Mr. Walcott had met with so much vigour, he might say, with that respectable authority in the *Spectator*, that "a great deal might be said on both sides." They were, for instance, accustomed to hear that such and such a building had been built by Wolsey, although it was well known that the great cardinal was no architect at all; and, on the other hand, they were taught to believe that certain structures of great beauty had been raised by William of Wykeham, who had devoted his whole life to the study and pursuit of architecture. It did not, however follow, that because no buildings had been constructed by Wolsey the wreath was to be taken from the brow of William of Wykeham. Then with regard to the designation of the architect, it should be remembered that a good deal depended upon the state of civilization at the time in which he flourished. In a low state of civilization the man who built a hut might be described as "Carpentarius;" but, again, in periods at which civilization had attained a high pitch, the architect was found occupying a position and taking rank with the jurist consuls of his age. That the title by which the architect was known was not to be considered as derogating from the dignity and importance of his office, was proved even in modern times by the fact that the architect of royalty was called the "clerk of the works," and that until five or six years ago their friend Mr. Bunning, who held the office of architect to the corporation of the City of London, was described by the same humble designation.

Mr. DUGBY WYATT said that he could supply in his own person a still more modern illustration, as he himself had the honour of being "clerk of the works" to the East India Company.

* Had Mr. Street been a member of our Craft, he would not have had difficulty in recognizing the tracing boards in these drawings. The only point which puzzled us was Mr. Street's description of where they were placed. He stated they were the pavement of the terraces *above the aisles of the church*; and it was suggested to us that they were "leanto's," placed against the nave to protect the Mason from the weather, while working his mould-stones, and that these tracings of the plan were drawn to scale so that he need not be continually ascending and descending to adjust their proportions.

Mr. ASHPITEL, in continuation, observed, that whatever might be the position of the architect in the present day, the fact that William of Wykeham, the son of a poor man, had sprung from the ranks of the lower ecclesiastics to the position which he successively occupied as Bishop of Winchester and Lord Chancellor of the empire, was in itself sufficient to show in what high estimation the study of architecture was held in his day, and with what honours the man had been rewarded who had struck out a new style of architecture.

Mr. DRIBY WYATT observed, that although some difference of opinion might exist as to the conclusiveness of the arguments raised by the lecturer, they must all acknowledge the labour and research which he had shown by the collection of his facts and historical data. With regard to the actual architects of mediæval times, they must all admit that the subject was involved in obscurity, and that great credit ought to attach to those who might endeavour to penetrate that gloom, and bring additional light to bear upon the subject. As Mr. Wyatt Papworth had applied himself to that task he was entitled to their acknowledgments, and he therefore begged to move that the best thanks of the meeting be awarded to him for his able and erudite essay.

ARCHÆOLOGY.

THE WROXETER EXCAVATIONS.

Mr. THOMAS WRIGHT writes to a contemporary, as follows, upon this interesting subject:—

"On my return from an inspection of the excavations on the site of the Roman city of Uriconium, I venture to ask for room in your columns to state, in a few lines, their present condition. The men have been working steadily through the winter, and the authority now given us to clear away the earth and rubbish has enabled them to lay completely open a number of rooms, some of them of considerable size, and all possessing hypocausts, which present a much more imposing and interesting spectacle than anything that could be seen during the summer and autumn. The visitor may now pass out of one room into another over some extent of ground, with many of the walls higher than his head; and the way in which the excavations are now proceeding the interest of the whole will be greatly increased when the season more favourable for visitors approaches.

"I feel no longer any doubt that the large building, on which we are at present chiefly engaged, was the public baths of the city of Uriconium. It formed a square of about two hundred feet by one hundred and eighty feet. The buildings of the warm baths occupied chiefly the northern side of this square, and about one half of the whole area. The eastern side had also buildings, which seem to have enclosed a cold or swimming bath. The western and southern sides, and perhaps a portion of the northern side, appear to have been occupied by a broad corridor, or ambulatory (*ambulatorium*). Within these was an open court, with a large tank of water. I think it probable, from the appearance presented in some of our earlier diggings, that there were gardens attached to these buildings on the east. The southern wall abutted on a street; to the west the baths were separated from another street by a mass of buildings which have been supposed to have consisted partly of a small market place, with shops; and to the north the long and comparatively narrow buildings, the character of which seemed so mysterious, separated them from a third street. These baths present many points of comparison with the similar establishments found in Pompeii and at Rome.

"I have no doubt that the more complete exploration of this building will not only more fully explain the use of its different parts, but will help to throw light on the character of the other buildings surrounding it. We know that there were public baths in the Roman towns in Britain from the mention of them in inscriptions found on their sites, which record their restoration or rebuilding after they had been destroyed by accidental fires or had fallen into ruin through age; and it is very curious that the baths (*balneum*) and the basilica are generally spoken of as coupled together (apparently adjoining each other), and suffering from the same fire or ruin. On the site of the Roman Episcopus, at Lanchester, in the county of Durham, the baths and basilica, or courthouse (*balneum cum basilica*), were built from the ground in the reign of the Emperor Gordian; and similarly whatever Roman city occupied the site of Ribchester, in Lancashire, an inscription found there tells us that its baths and basilica had been at some period rebuilt from the ground after having fallen into ruin through age. The date of the latter inscription is unknown, but it is probably late, as the word is spelt barbarously *balnerem*. I am inclined, from these circumstances, to believe that the long building at Wroxeter, adjoining the baths to the north, the excavations in which have now been covered up, was really, as has

been already conjectured, the basilica of Uriconium. It is rather a curious circumstance that this supposed basilica is exactly the same length as the basilica of Pompeii,—namely, 226 feet, but its other proportions are very different, and its extreme length, in comparison to its breadth, seemed very unaccountable. An inscription found at Netherby, in Cumberland, informs us that there was completed in the city occupying that site, under the reign of Severus Alexander, a *basilica equestris exercitatoria*, meaning, I suppose, a basilica for exercise in horsemanship. My first impression, from the peculiar dimensions of the building at Wroxeter was, that we had found such a basilica as once stood at Netherby, but I fear that the pavement of small bricks in herringbone fashion would not be good footing for horses. However, it is probable that in our Roman towns the basilica was used for a place of exercise for the people as well as for public meetings.

"From different discoveries it is evident that there was a wide open place to the west of the buildings we have been excavating, at least double the width of the present road. I am much inclined to think that this was the Forum of Uriconium; but, as the modern road runs over the middle of it, we can hardly hope to explore it properly. It evidently extended from the transverse street on the south of the baths to the transverse street on the north of the basilica. At the first of these streets the wide space suddenly narrows into a street which continued in a southerly direction, but we have not yet had an opportunity of ascertaining if this was the case to the north also. If so, the supposed basilica at Uriconium would occupy exactly the same position in regard to the Forum as at Pompeii.

"I will not venture to trespass further upon your space by enumerating the numerous objects of various kinds which the excavations during the winter have added to the museum; but I am sure you will agree with me, that to have thrown so much light upon the economy of a great Roman town in Britain already deserves to be regarded as an important discovery. I will only add, that I have brought with me to town the whole of the deformed skulls found at Wroxeter, which have been the subject of so much discussion even among those who have not yet had the opportunity of carefully examining them, and that they are temporarily deposited in the rooms of the Ethnological Society. They will be exhibited at the public meeting of that society on the 15th of February, when I hope that they will be the subject of a discussion which will produce some more decided opinion on their real character."

MASONIC NOTES AND QUERIES.

"DOWNFALL OF FREEMASONRY."

I have been recommended to read a book called the "Downfall of Freemasonry." I have searched for it in the state library of New York without effect, nor do I find any one on this side the water that has any knowledge of it; perhaps some of my brethren in the old country know more of it than we do here, and will tell us what it is all about, in the "Notes and Queries" of the British *Freemasons' Magazine and Masonic Mirror*.—AN AMERICAN MASON. Boston, U.S., Nov., 1859.—[The work in question is very rarely to be met with in England, it being one of the series of books published in consequence of the Morgan excitement in America; but as we have seen a mutilated copy, and took the title page down, we have much pleasure in appending it for our American brother's guidance, and he will see there is no reason to give a detail of its contents, as it speaks for itself. *The Downfall of Masonry: being an Authentic History of the Rise, Progress, and Triumph of Anti-Masonry; also of the Origin and Increase of Abolition. Together with an Account of the Dangers, Attacks, Discoveries, and Escapes of the Governor from the Caltroats of the Lodge, during the First Year of his Administration, in his various peregrinations through the State, contained in his own Letters. To which are prefixed Faithful Biographical Sketches of his Life and My Own, with Notes and Explanations. All carefully Reviewed by Pankin's Short Thunder worked by Steam from Babbertips. 12mo. 1838.* The copy we saw contained about 150 pages, and had a number of plates; but there was no imprint to it, nor could we discover who the author (one Jonathan Pankin, according to a MS. note on the title page), could be.]

THE FRENCH RITE OF 1786.

In continental books of Masonry we frequently see allusions to the French Rite of 1786 as the governing power of the Grand Orient of France. Of what degrees was this rite composed, and is it still the pole star of French Masonry?—P. . . . L.—[The rite inquired of consisted of 1. E.A., 2. F.C., 3. M.M., 4. Elect,

5, Scotch, Master; 6, Knt. of the East; 7, Rose +. It was superseded by The Ancient and Accepted Rite in 1814, which rite is now the recognized basis of the Grand Orient de France.]

THE CRUSADERS.

What works give the best accounts of the Crusaders?—**CRUX.**—[Consult Michaud's "Histoire des Croisades, 6 vols., 8vo. Paris, 1838. There are many editions, but this is considered the best. Also Mill's "History of the Crusades," 2 vols., 8vo. Lond., 1820. And the "Chronicles of the Crusades," published in Bohn's "Antiquarian Library," 8vo. Lond., 1848.]

WAS DR. RAWLINSON A FREEMASON?

In reply to "D.D., Oxon," who wishes to know on what authority I alluded to Dr. Rawlinson as a member of the Masonic Order, I beg to state, that although I could not immediately recollect the precise passages which I introduced in my papers on "Masonic Antiquities," I have since consulted the volumes in his MSS. Collection in the Bodleian Library (C. 136), in which are given the names of a hundred and sixteen Lodges existing in or about 1725. The list of members of the four following Lodges is given:—

- No. 27.—The Sash and Cocoa Tree, Moore Fields;
- „ 40.—The St. Paul's Head, Ludgate Street;
- „ 71.—The Bricklayers' Arms in Barbican;
- „ 94.—The Oxford Arms, Ludgate Street.

In each of these lists appears the name of Richard Rawlinson, LL.D., F.R.S.

Further, in the minutes of the "Magpye Lodge," September 24, 1733, Dr. Rawlinson is mentioned as being present; and the very next page consists of a letter in Dr. Rawlinson's own handwriting (which the lists of Lodges and their members are not) which concludes as follows:—

"What notion this gent. has of the Craft, you may guess by his surprise and wish,

"13 Jan., 1738-9. "From sir, yours to command, "R.R."

—THE WRITER OF "MASONIC ANTIQUITIES," 1857-8.

VACANCY IN THE OFFICE OF GRAND CHAPLAIN.

When our unfortunate Bro. Dr. Dodd was executed for forgery, the office he held, that of Grand Chaplain, 1775, remained vacant for some years. Who succeeded him? and in what year?—**CAPELLANUS DE DUOMO.**

ROYAL ARCH COMPANIONS' JEWELS.

How do our brethren, the Masonic jewellers, reconcile with the drawings in the Grand Chapter laws their present shape of a Royal Arch Companion's jewel? Now they are shut up in a box, like a locket, and instead of bearing an inscription on both sides, present one only, losing half of its signification.—**TRIPLE TAU.**—[We are not in the secret; apply to the brethren in question personally.]

MASONIC VOLUNTEERS.

During the threatened invasion of this country by Napoleon the First, were the Masonic authorities in favour of the brethren being enrolled as volunteers?—**SURREY RIFLES.**—[We have no means of answering officially, but presume, from the well known loyalty of Masons and their patriotism, that such was the case. Under similar circumstances, Bro. Dunckerley, as Prov. E.C. of Knights Templar, issued his manifesto, printed in the last volume of the *Freemasons' Magazine*, (page 70), and in a sermon by our late Bro. the Rev. Jethro Inwood, he says:—"As an advocate, both zealous and determined, as an advocate for this Order, from the strongest conviction of its excellency, both in politics and in patriotism, I scruple not to challenge our bitterest reviler to fix upon one single Mason who dare affirm that in any of our transactions, whether public or private, there is a single trait, either sentimental or practical, in all our Masonic Order, which bears not even the very enthusiasm of loyalty; and whilst from long experience of every national, domestic, and religious blessing we enjoy, we cannot but adore our king as our tender father, so also doubting not the excellency of his hereditary successor, as men, we cannot but love him as our prince, as Masons we cannot but adore him as our Grand Master. Nor further, my friends, do I fear to challenge any accuser of the brethren to this additional inquiry, *i. e.*, that of counting over your national volunteer corps; and amongst them, Masons innumerable, you shall find, in scarlet and in blue, with the sword and with the bayonet, with the heart and with the fortune, ready—yes, almost enthusiastically ready, to lay down their lives for their king and for their prince, for their country and for her laws."]

SELECT MASTER.

What are the proper passages of Scripture to be used in working the degree of a Select Master?—**R. B.**—[In the *American Monitors* they are given as 1 Kings i. 5, 6; 1 Kings v. 17, 18; 1 Kings viii. 13, 14; Ezekiel xxvii. 9; Deuteronomy xxxi. 24-26; Exodus xvi. 33-4; Numbers xvii. 10; Numbers vii. 89; and Exodus xxv. 40.]

TYLER AND ITS ETYMOLOGY.

From whence is the word Tyler derived, and is it correct to spell it as usually done Tyler, or, as occasionally, Tiler?—**TEDDY THE TYLER.**

MASONS IN REGIMENTALS.

Is it usual in the military Lodges to meet in full regimentals for the despatch of Masonic business?—**C. E.**—[We believe so, at any rate the Fitzroy Lodge, No. 830, attached to the Royal Artillery Company of London, does so, and inserts in its summons that "The members are expected to appear in full dress regimentals, by order of the Worshipful Master."]

MASONIC WORK BURNED BY ORDER OF THE POPE.

In Laurie's "History of Freemasonry" it is stated, "About a month after this edict was issued (14th January, 1739, condemning Freemasons to torture and fine), a decree was emitted by his holiness condemning a French book, entitled, 'An Apology for the Society of Freemasons,' and ordering it to be burnt, by the ministers of justice, in one of the most frequented streets of Rome." What was the French title of the work alluded to, and who was its author?—**J. C. C.**

BROTHERS BOUND BY ONE ACCORD.

Where shall I get the words and music of a Masonic song entitled "Brothers bound by one accord"?—**HEN. GEO. MAY.**—[In Dr. Smith's "Lyria Masonica."]

FESSLER'S RITE.

Occasionally we meet with most uncommon names in reading foreign Masonic publications, one of which, recently lent me, speaks of Fessler's Rite. What is it?—**H. E. D.**—[It was formerly practised by the Royal York Lodge of Berlin, and consisted of nine degrees, viz.,—1. Apprentice.—2. Fellow Craft.—3. Master.—4. Holy of Holies.—5. Justification.—6. Celebration.—7. True Light.—8. The Country.—9. Perfection. These degrees were drawn up from the rituals of the Golden Rose Croix (Rite of Strict Observance), Swedish Chapter of Illuminees, and the Chapter of Clermont. For further information, see Clavell's "Historique Pittoresque," p. 65, *et seq.*]

MEDICAL MASONRY.

I have heard that there is a medical work which professes to be a revelation of the Masonic secrets. Is this so?—**MEDICUS.** [Most likely our correspondent refers to a book written by S. Freeman, M.D., called *An Address to the Nobility and Gentry of both Sexes, on the Great and Good Effects of the Universal Medicine of the Ancient Magi; being the Grand and Inviolable Secret of Masonry*, 8vo., Lond., 1781. At the time Dr. Freeman wrote there was no *Medical Directory* by which a person could discern between the regular practitioner and quack; but, although we have seen the work cited, we are inclined to write Dr. Freeman down as an empiric of the first water, his book being accurately described by a recent American expletive as "bosh." It teaches, so far as we know, no new medical treatment, nor does it bear on the secrets of our Order.]

SUPREME GRAND COUNCIL OF THE 33°.

When was the Supreme Grand Council of Sovereign Inspectors General of the 33° established in England?—**B. P. T. . D.** [October 16th, 1843. The London Council derived their authority from the American Rite, *Sur les deux Hemispheres*, exercised at Charlestown, in the State of South Carolina.]

MASONS—GALLEY SLAVES.

A venerable brother Mason has told me that it is not many years since a rescript was issued at Rome, in which every Italian returning to the land of his birth a Freemason is subject to a sentence of twenty years as a galley slave! Where can I see the decree or a translation?

SOLOMON'S TEMPLE. AN ORATORIO.

Has any brother a copy of the music of "Solomon's Temple," an oratorio, performed at the Philharmonic Room in Dublin, for the benefit of sick and distressed Freemasons? Words by Bro. James Eyre Weeks. Music by Bro. Richard Broadway, Organist of St. Patrick's Cathedral.—**MATTHEW COOKE.**

Literature.

REVIEWS.

A Cruise in Japanese Waters. By Captain SHERARD OSBORN, R.N. London: Messrs. Blackwood and Co.

CAPTAIN SHERARD OSBORN is no novice in the art of author-craft, and he seldom fails to present us with one of the most seasonable and amusing volumes respecting any place to which his professional duties may call him. It fell to his lot to be sent with his ship to take the Earl of Elgin to Japan, and he now comes forward to reveal to us what he saw and heard in that *terra incognita*.

The Japanese are a very original race in their notions and customs, and are not to be confounded with their neighbours, the Chinese, whose clumsy oddity first strikes the European, but the former have a remarkable peculiarity, unlike any nation we know of—it is their extreme boyishness, which is grotesque in the extreme, and our lively author has lost none of the feeling in the sketches he has brought before us.

When Captain Osborn's ship, the *Furious*, unceremoniously intruded into the inviolate harbours of the Japanese, he caught the first indications of the quaint customs of the people, for he tells us the order appeared to be—stop the ship, if you can, by any means short of force; and if you cannot, take notes of everything she does and all about her, having a brace of note takers, that one may act as a check upon the other. He says:—

"In happy ignorance of any treaties made by Admiral Sterling or others, her majesty's ship steamed on, pretending perfect unconsciousness of the existence of guard boats and officials. However, it was soon very evident that if they could not stop us, it was quite as much as their lives were worth not to be able to report correctly upon who and what we were. Just as we had put the helm hard down to escape one pair of boats, two others skilfully tumbled into the wash of our paddle wheels, and the most expeditious shorthand writers at home could not have made their quills fly faster than did these Japanese in noting down facts that one of their party, who stood on tiptoe to peer into the ports, shouted out for their information. Next day we learned that the spies had given a very excellent account of H.M.S. *Furious*, and had only missed one gun in the list of her armament."

The vessel, however, kept on her steady way, no impediment being offered but by the most energetic and persevering telegraphing. Captain Osborn tells us, that—

"We found all the boats removed and made fast in by the shore. One officer, more anxious than the rest to do his duty, or Asiatic-like, desirous to ascertain to what length he might go, stood up in his boat as we came abreast of him, and mildly gesticulated with his fan (the everlasting emblem of office in Japan) for us to go back again! We would fain not have seen it; but of course the officious signalman immediately reported that there was a Japanese officer waving. A spy-glass was brought steadily to bear on him; the wretch was about fifty yards off; the action of the fan became at once less violent, then irregular, as if the waver of the fan was in a dilemma; then a spasmodic jerk; the glass was kept steadily on the wretch (we feared lest the ambassador should see him and cry halt!) there was a pause—another flutter—Hurrah! He shut up his fan and retired, under his awning, beaten. He had only to perform *Haki-kari*, or disembowement, and we might proceed, giving the officious signalman orders not to make nonsensical reports of every Japanese who chose to fan himself!"

But with all this, there appears to have been no ill humour manifested. They took it as a matter of course, and finding that they were unable to stop the *Furious*, put on a cheerful face, and made the best of it, coming to have a good examination of the ship, which they set about, not with feelings of wonder and curiosity, but to make themselves acquainted with the arts of the western world. We are next told:—

"There was soon a general flurry, for the Japanese appeared to have been waiting for their Dutch friends to awake to inquire if we might be visited. Japanese officials, with pockets full of paper, pens, and ink, hurried off, jolly, good natured looking fellows, always ready to laugh, and in appearance resembling more the Kanaka races of the South Sea Islands than the Chinese we had left behind us. Their dress in some respects was Chinese, and their language sounding very like a mixture of the discordancy of that most discordant of languages, and the soft liquid sounds of the Kanaka tongue. But how they interrogated us! What was the ship's name, our name, the ambassador's titles, everybody's name and age, everybody's rank and business?—what did we want, whither were we going, whence did we come, how many ships were coming, where was our admiral? Indeed, a Russian custom house agent, or a British census paper, could not have put more astounding questions, whether in number or nature, than did these Nangasaki reporters. We were as patient as naval officers, or angels, may usually be supposed to be under such circumstances;—answered all their questions, allowed them to see, touch, smell, and hear everything, except the British ambassador, who was in his cabin, and then dismissed them with a glass of sherry and a biscuit. The captain and first lieutenant

had hardly congratulated themselves that, at any rate, that portion of the pleasure of visiting Japan was over, when another boat full of reporters arrived, tumbled up the ladder, were very well behaved, but asked exactly the same questions, and went exactly through the same farce as the first party had done. They were, we learnt, duplicate reporters, whose statements served to check, and correct, those of the first set of inquirers. Directly they left us a two sworded official arrived—two swords in Japan, like two epaulettes in Europe, indicate an officer of some standing. He introduced himself through a Japanese interpreter, who spoke English remarkably well, as "a chief officer," who had an official communication to make. Would he sit down—would he unbosom himself? Could he not see the ambassador? Impossible. What! "a chief officer" communicate with an ambassador! We were truly horrified. The chief officer must be simply insane. Did he couple the representative of the Majesty of Great Britain with some superintendent of trade? The chief officer apologized; he was very properly shocked at the proposition he had made; he saw his error, and what was more to our purpose, the ambassador assumed a size and importance in his eyes which it would have been difficult to have realized. The "chief officer" then put his questions. Did Lord Elgin intend to call on the governor of Nangasaki? No; he had not time to do so. Did he expect the governor to wait upon him? The governor could please himself; the ambassador would receive him if he came. If the lieutenant-governor called on Lord Elgin, would his excellency receive him? Yes. This was all the chief officer had to say; his mission was a special one. He begged to wish us good morning, merely adding that the governor of Nangasaki hoped the ambassador would kindly accept a small present which would shortly be sent. The present arrived soon afterwards—a stout cob-built pig of three hundredweight; and such a quantity of pumpkins! It looked at first very like a joke; indeed, the infernal music of an animal never seen alive on board of a man-of-war added to the comicality of the affair."

The peculiar custom of the Japanese to take notes of every thing they see, is not merely a matter of habitual curiosity, but is turned to good account, as our traveller soon had occasion to see in the numberless copies of every thing which had been taken from the models of the Europeans or the descriptions of the reporters; and this species of industry is fostered by the chiefs, who contend with each other in making their serfs or dependants imitate any European article they can procure, and sending the surplus specimens to be sold throughout the empire. Captain Osborn saw the following, at Nangasaki:—

"At one stall we found microscopes, telescopes, sundials, rules, scales, clocks, knives, spoons, glass, beads, trinkets, and mirrors, all of native make upon European models, and the prices were so ridiculously small, that even at the lowest estimate of the value of labour, it was a puzzle how any profit could be realized upon the articles. The microscopes were very neat, and intended to be carried in the pocket; an imitation Morocco case was opened, and contained within it a small and not powerful lens, fixed in a metal frame at a short distance from an upright pin, on which the object for examination was to be stuck, and the entire workmanship was highly creditable. The telescopes were framed in stiff paper cases, sufficiently thick and ingeniously lacerated to resemble leather over wood. The glasses, though small, were clear; the magnifying power was not great, but it was a marvel to see such an instrument sold for a shilling. We saw another description of Japanese telescopes, six feet long when pulled out; it was quite as powerful and as genuine as those *real Dollands* which our naval outfitters are in the habit of procuring for credulous parents when equipping their sailor children at seaports. The price at Nangasaki is a dollar, or five shillings, but at Portsmouth it is five pounds sterling! The Japanese clocks exhibited for sale were beautiful specimens of mechanism, and proved what we had heard, that the people of this country are most cunning in the fashioning of metals. One was like those table clocks we see at home under square glass covers, all the works being open to scrutiny; it was six or eight inches high, and about as broad, and it would have been difficult to know it from one of Mr. Dent's best of a like description. . . . One day some great personage desired to have the construction of Colt's pistols and Sharp's rifles explained to him, in order that he might undertake their manufacture. Another insisted upon making aneroids at Yedo. Glass making, in all its branches, became a great rage, and some of the specimens of ornamental bottles were very original and tasteful in pattern. Iron and brass guns were cast of every calibre up to those of ten inches diameter. Shells, with the latest improvements in fuzes, one prince could produce; and another became so enraptured with steam machinery, and I daresay, so shocked at the enormous price the Dutch charged them for their steamers, that a factory for their construction was established, and one complete engine had already been turned out of hand, put up in a vessel built at Nangasaki, and actually worked about the harbour."

The Dutch, from their old connection with the Japanese, have a number of teachers here, whose business it appears to be to instruct the natives in the European arts of construction, and sometimes the pupils drive their instructors into a corner, by their desire to know why, and how to do everything:—

"Mathematics, algebra, and geography, they acquired *con amore*, and the facility of computation, by means of the European system of arith-

metic, astonished and delighted them exceedingly. There was not a trade or manufacture or invention, common to Europe or the United States that they did not expect to have explained to them, in order that they might immediately proceed to imitate it; and inquiries upon these subjects would come from the government, the nobles, and the people generally. Like very inquisitive children, they often nearly posed their instructors.

As an instance of the abrupt and unexpected queries put to them, one of these persons told me that a Japanese came all the way from the capital, an overland journey of forty odd days' duration, to inquire about one particular subject. What was it? 'Explain the means by which the hourly variations of the barometer may be registered by means of a photographic apparatus!'

"My informant was for a time fairly puzzled, but at last, in some recent work on photography, he found what had been done, and told the messenger how it was possible to do so. 'But surely you want some other information?' he asked. 'No, that was what he was sent to know, and he had no other business!'"

At the time of Captain Osborn's visit, the Dutch instructors were engaged in teaching a select company to ride, but the Captain does not enlighten us upon the performance. Wisely sticking to his own element, he tells us that the Japanese were very handy in using their vessels, and had attained a perfect knowledge and mastery over the marine steam engine. In the account which he furnishes us of Yedo, he agrees, in the main, with all the singular reports we have hitherto read of that remarkable city. He tells us, the fishermen go naked, all but a strip of cloth tied over their—noses; and that the horses are shod with shoes made of straw. It appears that while Lord Elgin was there, the whole suite were under the strictest surveillance, not only of the police—who politely dogged them wherever they went—but of the whole of the general public of the capital. Their quarters were a regular exhibition and station-house:—

"The entrance hall of the embassy was screened off here and there into small apartments for the domestics, and the two extremes of the hall (for it ran along the whole face of the house) terminated in the English kitchen at the one end, and the Japanese police establishment at the other. To us the latter was an endless source of interest, as much as were the wonders of the ambassadorial *cuisine* to all the Japanese priests, women, porters, and loungers, with whom the courtyard in front was generally filled during the daytime. There were cracks in the wooden walls of the kitchen, which rendered it a perfect peepshow, and there, with eyes fixed firmly to the chinks, a curious individual, after a tough battle for the position, would remain until, in the height of his astonishment, he inadvertently turned round to utter some exclamation, or communicate his information to the bystanders; in a moment he was borne away, and another successful sightseer won his envied peephole.

"We have already spoken of the curiosity of the people, and of the struggle which daily took place to inspect the mysteries of the ambassador's kitchen. There were many other instances of the wonder excited by the novelty, and (as they owned) by the superiority of the strangers. Yenoshé, the interpreter, had often to blush at what he called the ill manners of his countrymen, but he assured us that in three or four years' time they would behave much better. Poor souls, it would, indeed, have been unreasonable to have resented their inquisitiveness; and if we ever did so, they immediately recalled us to our senses by a good humoured laugh. The visitors to the embassy being quartered at a temple a short distance from the abode of that Argus-eyed individual, the deputy lieutenant-governor, were especially favoured with the attentions of those ladies and gentlemen of Yedo who wished to judge for themselves of English manners and customs. No doubt the priests, who, with their families (for priests in Japan are allowed to marry), were living in the enclosure of the same temple, turned to profitable account the spectacle we afforded to their friends and neighbours. There was no objection to gratify all reasonable curiosity, and arrangements were made that our only apartment should be thrown open for an audience directly after the morning ablutions were completed. This express stipulation that a Briton taking his bath was to form no part of the morning's entertainment, was made in consequence of one of our party having unconsciously, for several mornings, been shown to various parties of Japanese ladies, in such light costume as might enable them to assure themselves of the fact that his skin was quite as fair as his face and hands promised."

On both sides there appears to have been a desire to maintain the most perfect good humour. Every thing English was treated with the most profound respect, which led, in one instance, to a very amusing mystification of our author, he believing a certain white goat to be a Japanese divinity, while some of the natives had just the same idea of its English importance. It is so good that the captain shall tell his own story:—

"Stepping out into the balcony which ran round the apartment, we saw a white goat trotting over the grass and flower beds, bleating incessantly, whilst the priest and policeman were addressing it in Japanese, and the former occasionally threw up his arms, and made reverend obeisances to the brute. We had ready a pair of stout boots to pelt the brute with, but they fell harmless from our hands, for we at once jumped to the conclusion that the goat was an incarnation of Buddha,

and that to touch it would be sacrilege. Mentally anathematizing all such noisy objects of idolatrous worship, we besought the priest and policeman to persuade their four legged deity to remove its sacred presence to another part of the premises. They understood us, and with awe struck faces, which the bright starlight enabled us to see, proceeded to carry out our wishes. They approached us most cautiously, making all sorts of coaxing and wheedling noises; but directly the goat showed the slightest inclination to resist, or dropped its head as if to butt, away scuttled priest and policeman, and hid themselves until we cheered them on again to the fray. At last the animal was expelled, and the priest held up his hands, shook his head, and sighed as he returned to his hut, as if what he had done was "no canny;" and all this so confirmed us in our supposition, that when the brute returned again at dawn and bleated, we only pulled the bedcloths over our head, and hoped for the speedy religious enlightenment of the idolatrous worshippers of nanny-goats. All that we saw during the day confirmed us in our original idea, for there was the goat browsing upon dwarfed plants, which were worth their weight in gold, and the priest did not attempt to stop it, but offered it hot boiled rice in a plate—a devout offering which the beast indignantly rejected. A second night of the same bleatings was, however, too much for the patience of a naval officer; and, taking the greatest care not to touch or hurt the goat (a forbearance which cost an hour's hard work, where five minutes would otherwise have sufficed), we expelled it from our gardens, and sent it forth into the general court of the temple. Had a certain old gentleman in black made his appearance in that court yard, the astonishment and horror of the horse boys, porters, and policemen could not have been greater, and they seemed quite ready to follow the example of the children, who ran off yelling with alarm. Then, and not until then, the truth flashed across us, that the goat was one that had been brought from the ship, and what appeared at first to be reverential awe was merely extreme fear and wonder at the sight of so marvellous a quadruped!"

Our author tells us the Japanese are not great warriors, but have a boyish love of weapons, and during Lord Elgin's visit they seemed to look upon arms as very glittering and brilliant playthings:—

"One could not help smiling at this childlike love for arms, and, with all disposition to approve of every thing Japanese, certainly a man with his dress straw sandals, and clean shaved poll, with a long ugly musket in his hand, and a British grenadier's belt and pouch over his shoulders, did not cut a martial or imposing figure. This love of guns and swords is extraordinary, for, with the exception of petty rebellion, it is now some centuries since there was any demand upon the military spirit of Japan; and the people and chiefs are anything but a fierce and blood-thirsty race; yet to carry arms is the ambition of every Japanese, and the right to wear two swords is a stamp of gentility indicating that the person so distinguished is above the trading class. Each of the sixty great princes, the barons of the Japanese empire, spends the major portion of his revenue in guns, powder, and arms, and each of them has an enormous body of idle serfs, who at his bidding become soldiers. Sharp swords, and bows and arrows, constitute as yet the principal armament of these hosts: but every effort is being made to make and obtain muskets and rifles, and to drill the natives in the European style. Throughout the period of our stay in Yedo, drilling of men was constantly going on, under the direction of Japanese officers, instructed by the Dutch at Nangasaki, and there was an eternal target practice with muskets in more than one of the enclosed batteries."

Having quoted the work rather freely, we shall conclude by briefly noticing one or two points, which show the sensitiveness of the Japanese to the opinions of their visitors. It had come to their knowledge that the American account of their visit had made some severe strictures on the gladiatorial displays which had been shown them at Yedo, and, accordingly, all such exhibitions were strictly prohibited during the stay of our embassy. But what is still more remarkable, is, that in spite of the indecency which the mass of the people exhibited, a police officer was sent before the English, when they went into the streets, to have all pictures and models, which might be offensive to English notions of propriety, carefully removed; and "they disappeared like magic at his approach, though not without a good number escaping his detection."

A Cruise in Japanese Waters is a very important instalment of information about a nation of which we know but little; and, as we said at the commencement, Captain Sherard Osborn writes not only instructively but amusingly; so, to our readers seeking for novelty in either department, we cannot recommend a more pleasant work than *A Cruise in Japanese Waters*.

NOTES ON LITERATURE, SCIENCE, AND ART.

The latest number of the American *Historical Magazine* contains an interesting paragraph relating to the late Lord Macanlay, in the following words:—"An indignant correction of a libel comes to our notice incidentally in the catalogue of Autograph Letters, &c., just issued by the auctioneers, Bangs, Merwin and Co. It is in a letter from the historian

Macaulay, dated 1853, and refers to a report largely circulated in the newspapers that he was addicted to the use of opium. He writes:—"The story which is going the round of your papers is an impudent lie, without the slightest shadow of a foundation. All the opium that I have swallowed in a life of fifty-three years, does not amount to ten grains. * * I will venture to say that the writer of the letter in which the falsehood first appeared, never approached even the outskirts of the society in which I live, or he would have made his fiction a little more probable."

Mr. John Timbs's "Year-Book of Facts in Science and Art for 1860," was published on Tuesday by Messrs. Kent and Co.; and Mr. Bentley announces as "just ready" "Anecdote Biography," by the author of "Things not generally Known."

The long expected new work of Mr. Frank Buckland, son of the late geological Dean of Westminster, and author of the delightful and popular "Curiosities of Natural History," is announced as ready for publication.

In the new number of the *Gentleman's Magazine* appears a letter of Queen Elizabeth on the subject of "Designs of France against England," recently found in the Public Record Office, and communicated by the Right Hon. the Master of the Rolls to that publication.

The Earl of Winchelsea, better known as Viscount Maidstone, author of "Abd-el-Kader" and the "Deluge," is following in some measure the example of Lord Carlisle, who versified a portion of the prophecies of "Daniel." Lord Winchelsea is rendering "The Book of Job" into English verse, which will be published by Messrs. Smith, Elder and Co.

The Rev. Whitwell Elwin, the editor of the *Quarterly Review*, is preparing for publication by Mr. Murray, a new edition of the "Works of Addison," with a new life, and notes; an important contribution to the literature of his country. He has also undertaken a "Lives of Eminent British Poets from Chaucer to Wordsworth," which will fill a long vacant niche in the literary history of Great Britain.

Mr. Laurence Oliphant's Narrative of Lord Elgin's Mission to China and Japan is to be translated into French forthwith. The translator is to be no less a person than Mme. de Witt, a daughter of M. Guizot's, and M. Guizot has himself undertaken to furnish a preface.

Mr. Stiff, the proprietor of the *London Journal* and the *Weekly Times*, has, we understand, bought *Everybody's Journal*. The *Sporting Life*, also, we hear, is about to pass into the hands of Mr. Stiff. This is the well known penny rival to *Bell's Life*.

Six thousand is the number of copies already issued by the Messrs. Routledge of Mr. Russell's *Indian Diary*.

Yesterday, at two o'clock, Professor Owen commenced a course of twelve lectures "On Fossil Mammalia," at the Museum of Practical Geology, in Jermyn-street.

The Lord Chief Baron, Sir Frederick Pollock, as President of the Photographic Society, will hold a reception, on Monday, the 6th of February, 1860, at the Suffolk-street Gallery. The Photographic Gallery will be open on the same evening—but, on account of its confined space, the President and Council will receive the members and their guests in Suffolk-street.

A special general meeting of the Horticultural Society was held on Friday, the 20th of January, at the house of the Society of Arts, John-street, Adelphi, for the purpose of electing various candidates who had intimated their intention of promoting the formation of the New Garden at Kensington Gore by becoming Fellows of the Society. The Rev. L. V. Harcourt, V.P., occupied the chair. Amongst those elected were—The Duke and Duchess of Manchester; Duchess of Buccleuch; Marquis and Marchioness of Kildare; Marquis of Westminster; Marquis of Chandos; Earl of Derby and Lady Emma Stanley; Lady Overstone; Viscount and Viscountess Falmouth; Lady Harriet Vernon; Lady Belper; Sir William and Lady Gomm; The Earl of Dartmouth; Robert Hanbury, Esq., M.P.; T. Bazley, Esq., M.P.; Lady Keating; C. Morrison, Esq.; Lady Foley; Lady A. Manners; Gathore Hardy, Esq., M.P.; Earl Stanhope; Lord and Lady Taunton; Henry Wellesley, Esq.; General Wylde; W. Jackson, Esq., M.P.; J. Bramley-Moore, Esq.; F. Hall Dare, Esq.; the Dean of Canterbury; Lady Chantrey; and upwards of three hundred other ladies and gentlemen. It was announced that a special meeting for election of various members of the Royal Family would take place on Tuesday next, the 31st instant.

The Congress of Delegates of Learned Societies will be held this year at Paris, on the 9th of April, in the Rue Bonaparte, as usual. The Congrès Scientifique de France will be held at Cherbourg, on the 2nd of September. The presence of English antiquaries on either or both of these occasions is earnestly invited by the French.

Professor Donaldson has visited Southampton, at the request of the corporation of the borough, to select a plan for the building of the Hartley Institute from among forty-seven plans which have been sent in from all parts of the country. The whole of them, by arrangement, provide a great hall to accommodate two thousand persons for lectures, concerts, and other public purposes. It will be recollected that Mr. J. R. Hartley, a former resident at Southampton, left £100,000 for the promotion of literary and scientific pursuits in that town, £60,000 of which were spent in Chancery and in arrangements with the claimants of his family, leaving still the princely sum of £40,000 for carrying out the purposes named in the testator's will. After an interview with Professor Donaldson, the council of the institution, under the scheme which has been approved by the Court of Chancery, appointed Mr. J. R. Stebbing, F.R.A.S. (whose plan for carrying Mr. Hartley's bequest into operation has been adopted), chairman of the council, the mayor (Mr. Frederick Perkins) being the president of the institution. The works connected with the erection of the building will most probably be commenced early in the coming spring.

The Royal Society met on the 19th ult., under the presidency of Sir Benjamin Brodie. The following papers were read:—"On the Electrical Discharge through Rarefied Gases and Vapours," by Prof. Plücker. "On the Interruption of the Voltaic Discharge in Vacuo by Magnetic Force, and on Vacuo as Indicated by the Mercurial Syphon," by J. P. Gassiot, Esq. These papers were illustrated by very interesting experiments.

We omitted, in our last, to notice the meeting of the Syro-Egyptian Society on January 10th, on which occasion the chair was occupied by Mr. Sopwith. A member of the council, Mr. Harle, read a highly interesting paper "On the God Baal, and on the Assyrian Bel." Mr. Harle also read a paper "On the Seals mentioned in the Bible." He showed that the seal was used at a very early period, from the notice of them in the Books of Genesis and of Job. That, although there were two Hebrew words, and one Chaldee word, to describe "Seal," "Ring," "Signet," each of these words was translated in the Septuagint by one word. Mr. Harle noticed that it was never said that the "ring" was removed from the finger; and that it was probable that the seal was attached, either to the bracelet or to the armlet,—by such an explanation, the passage in the Canticles was clear,—"Set me as a seal on thy heart, as a seal on thy arm." Mr. Harle pointed out the armlet worn by the Assyrians, on which nothing could be more easy than to attach a seal, of the Assyrian cylindrical form. Mr. Harle also exhibited an enlarged inscription, taken from Darius's seal—a fac simile of Dr. Hincks's.

THE TRUE MASON.—He is a man of his word. When he tells you he will do so and so, unless providentially deterred, he will do it. No slight obstacle will turn him aside; it must be something real and tangible, some positive hindrance that makes him fail in his contract. And if he is obliged to succumb to circumstances and disappoint you, he will go to you at once, and tell you candidly and truly the reasons why and wherefore. He will not make rash promises, whereby his honour as a man and a Mason is involved, but will duly consider and fully digest his proposition before he makes it known. But once having made it, he will stand to and abide by it, unless, as we before said, something providential interferes with his plans. Sorry, indeed, are we to say, that we have met with Masonic brethren, who seemed by their actions to think their Masonic character was but a garment which should be kept hanging in the Lodge, to be put on when the brother enters its sacred precincts, and put off the moment the communication is closed. Not so do we regard it—Masonry is a living, breathing reality—it has a life and a soul. Faith, hope, charity, friendship, morality, brotherly love, relief, truth, temperance, fortitude, prudence, justice—these are not empty names. They each and every one stand for a principle, and all those principles the true hearted Mason loves, reveres and practises. He is the soul of honour, the mirror of truth, a very Chevalier Bayard among the world's people. Then, brother, let your light shine; act out in your every day life the principles you profess—carry them into your business transactions with all mankind, and—

"So live, that when thy summons comes to join
The innumerable caravan which moves
To the pale realms of shades,
Thou go not as the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy tomb
Like one who wraps the drapery of his couch around him,
And lies down to pleasant dreams."

So shall men revere and honour you, and you will well and truly deserve the title of a free and accepted Mason—*Voice of Masonry*.

CORRESPONDENCE.

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

LODGE OF INDUSTRY.

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

SIR,—A few days ago I visited Lodge No. 219, when the ceremony of installation was performed by the late W.M. in a manner that excited the admiration of every brother present, save one, a P.G.J.D., who, in a very objectionable manner, found fault with the working, and in a tone of authority, which I suppose only the purple can justify, declared "It is all wrong—you are all wrong together." The Board of Installed Masters being appealed to, admitted that they never heard or saw the ceremony worked differently; and that it was precisely the same as taught by Bro. Goring, who had it from Bro. Watson, who had it from Bro. Rackstraw, who had it from Peter Gilkes; but it appears this is not exactly as they have it at the "Emulation."

The Lodge, No. 219, together with most of the West End Lodges, have a great objection to "Emulation" working, or "Emulation" authority being thrust upon them by this P.G.J.D., and as the worthy brother completely marred what would otherwise have been a most delightful evening, I am induced to ask you, Mr. Editor, what power or authority has a P.G.J.D. to interfere with the working of a private Lodge in the manner described? Your answer will oblige

ONE OF THE BOARD OF INSTALLED MASTERS.

[The brother alluded to has no power beyond that which is accorded to him by courtesy; and nothing can be in worse taste than interference with the working of a Lodge by a visitor, without some flagrant violation of our laws and ceremonies—and we know the late W.M. of the Industry to be too good a Mason either to violate the laws himself, or permit others to do so.—ED.]

THE GRAND LODGE OF IRELAND.

REPRESENTATION OF THE PROVINCIAL GRAND LODGE OF PORTUGAL AT THE GRAND LODGE OF IRELAND.

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

SIR AND BROTHER,—I have lately had my attention drawn by several influential members of the Order in this city, to a notice appearing on page 458 of the *Freemasons' Magazine and Masonic Mirror*, monthly part, December 3rd to 31st, 1859, purporting to contain an account of the proceedings of the Grand Lodge of Ireland, on Thursday, 1st December last, and in which the following statement appears, viz., "Bro. Elisha D. Cooke, of Kentucky, and Bro. John H. Goddard, representative from the Prov. Grand Lodge of Lisbon, were introduced by the R.W. Deputy Grand Master to the Grand Lodge in a very eloquent manner, stating that Bro. Cooke would explain his mission."

With regard to so much of that statement as has reference to me as representative from the Provincial Grand Lodge of Lisbon, I have to inform you that there was, and is, no foundation whatever for it; and beg you will contradict the same in your next publication, as no such introduction of me took place on that evening by our respected Deputy Grand Master or any other brother.

Bro. Cooke attended the Grand Lodge on that occasion as a visitor; and I am told that he made some statement relative to his object in visiting this country, which I believe is, as a traveller for some American newspaper; but at the time of his being so introduced on that evening to the Grand Lodge, I was actually not in the room at all, having been asked by our R.W. Deputy Grand Master to act on the scrutiny of a ballot for the Board of General Purposes, which took place the same evening, and which scrutiny was held in another room altogether.

I think it due to myself and the large and influential body of brethren in Portugal and the Brazils—whose representative I have the honour to be at the Grand Lodge of Ireland—to give this public contradiction to the statement of Bro. Cooke; and to inform you that my so called introduction to the Grand Lodge of Ireland, as such representative, took place several years ago, and some time also before our present R.W. Deputy Grand Master was appointed to the high position which he now so worthily fills.

And whilst on this subject, I may mention to you that I understand Bro. Cooke neither asked nor received permission from our R.W. Deputy Grand Master to publish the proceedings of our

Grand Lodge on that evening, such publication (without permission) being a breach of one of our Grand Lodge laws. And I believe no brother here was aware of his intention to do so until the appearance of the article in question in your *Magazine*.

During Bro. Cooke's stay in Dublin he was frequently in the office of our Grand Secretary, and no doubt amongst all the information freely and courteously afforded to him there by our zealous and active brethren, L. H. Deering (not During, as printed in the said article), our D.G.S., and Chas. T. Walmsley, our A.S., he had an opportunity of reading our Grand Lodge laws; and after the article appeared I understand his attention was called in particular to the rule which I have mentioned, and which was broken by such publication of our Grand Lodge proceedings, without permission, as before stated. And I must further say that, in my opinion, and that of other brethren here, when a brother visits a foreign country he should conform, whether bound to do so or not, out of courtesy at least, to the Masonic laws of that country, which in this instance Bro. Cooke has not done, although "leave is light," and easily obtained from our R.W. Deputy Grand Master, provided the object be *bonâ fide* and that no rule exists to the contrary.

I am, Sir and Brother, fraternally yours,

+ JOHN H. GODDARD, .

Representative from the Prov. Grand Lodge of Portugal at the Grand Lodge of Ireland; Brother of the Order of Merit, Lisbon; and honorary member of the Prov. Grand Lodge of Portugal and of the Lodges Nos. 338, 339, 341, and 344, Lisbon; also of the Lodge "Caridade Universal," in the Brazils, No. 378.

15, Nelson-street, Dublin,
26th January, 1860.

THE LODGES IN KENT.

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

DEAR SIR AND BROTHER,—In your *Magazine* for January 28th instant, under the head of "Kent," I find the following error. I am desirous to correct it.

"The lately resuscitated Lodge of Sheerness." It should have been Faversham, instead of Sheerness.

I am happy to say we are in full swing in Sheerness.

I remain, dear Sir and Brother, yours fraternally,

J. Y. KEDDELL,

Sheerness, Jan. 30th, 1860.

W.M., No. 184.

PAST GRAND OFFICERS AND INITIATES.

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

DEAR SIR AND BROTHER,—At a recent meeting of the Lodge to which I have the honour to belong, a certain Past Junior Grand Deacon happened to be present, and on the Director of Ceremonies conducting him to the place assigned to him at the banquet, which was at the head of the visitors and next to the three initiates, the worshipful brother demanded, in a churlish and un-Masonic manner, that he "should sit next to the Master, or he would not sit down at all." It was our impression that this right belonged only to the M.W. Grand Master and the Deputy Grand Master, or to the Prov. Grand Master and the Deputy Prov. Grand Master in their own province; but with a becoming courtesy on the part of the Director of Ceremonies, contrasting forcibly with the imperious tone of our guest, the position was at once accorded to him.

As we are most desirous of treating our visitors with every mark of respect which the rules of politeness may dictate, and to which the routine of etiquette may entitle them, I shall be obliged by your opinion on the subject, so that we or any other Lodge may not for the future be subjected to the rudeness and assumption of this singularly crochety individual.

Believe me, fraternally yours,

January 31st, 1860.

SCAVITER.

[The brother in question, whoever he may be, had no right to claim any such privilege. Had we been acting as D.C. we should have let him go. It is usual to give initiates the post of honour upon their being introduced into Masonry.—ED.]

ROYAL BENEVOLENT INSTITUTION FOR AGED MASONS AND THEIR WIDOWS.

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

DEAR SIR AND BROTHER,—In your report of the festival for the Royal Benevolent Masonic Institution, held on the 25th ult.,

you mention my name as coming from the Province of Somerset ; I beg to say that I did not represent the province, only my own Lodge, viz., Rural Philanthropic, No. 367, held at Burnham jointly with other Lodges out of the province.

I remain, dear Sir and Brother, yours fraternally,
HENRY BRIDGES, P.M. and Sec., No. 367.

Bridgwater, Feb. 1st, 1860.

THE MASONIC MIRROR.

MASONIC MEMS.

THE Audit Committee of Grand Lodge is announced to meet on Thursday next, at seven.

A WARRANT for a new Lodge, to be called the Honour, and to be held in Smyrna, has been applied for, Bro. Hyde Clarke being nominated as the first Master, and Bro. Aznavour (P.M. of the Central Lodge, Constantinople), S.W.

THE final meeting of the stewards of the late festival of the Royal Benevolent Institution, will be held on the 15th instant.

THE festival of the Boys School will be held in March. Brethren intending to serve as stewards should send in their names immediately.

METROPOLITAN.

NEPTUNE LODGE (No. 22).—The annual installation festival of this excellent Lodge was held on Thursday, January 26th, at Radley's Hotel, New Bridge-street. Bro. Robert Farran, W.M., presided, and initiated Mr. Wm. Allingham; the W.M. then resigned the chair to Bro. Joseph Ashwell, P.M., and Bro. R. Townsend, P.M., with a complimentary address on the Masonic attainments of the W.M. elect, presented Bro. John Stephenson Doughey for installation. The ceremony was performed with that steadiness of manner for which Bro. Ashwell is celebrated, and to the entire satisfaction of twelve other Past Masters who were present on the occasion. The W.M. then appointed and invested his officers for the year ensuing:—Bros. Alfred Pratt, S.W.; T. J. Le Marc, J.W.; Charles Osborne, Sec.; Clarence Harcourt, S.D.; Edward Diggins, J.D.; M. Wynn, I.G. Bro. Isaac Wilcox, who had been re-elected Treasurer, and Bro. Henry Holt, Tyler, were also invested. The business ended, the brethren reassembled in the ball room at the banquet. There was a full attendance of members, and several visitors; among whom were Bros. A. Holman, P.M., No. 54, P.G. Steward; How, Prov. Dir. of Cers., Herts; W. W. Davis, P.M., No. 112; E. W. Davis, W.M. elect, No. 112. On the cloth being withdrawn, due honour was paid to the usual Masonic toasts, the health of the W.M. being proposed by Bro. Farran, who referred to Bro. Doughey's diligence and Masonic attainments. Besides "The Past Masters" and "The Visitors," "The health of Bro. Muggeridge" was most warmly greeted, as was also that of Bro. Ashwell, who has established himself as the installing Master of the Lodge.

MOUNT LIBANON LODGE (No. 87).—The members of this numerous and excellent Lodge assembled at the Green Man Tavern, Tooley-street, on Tuesday, the 17th of January, when Bro. John Dixon, M.D., was duly installed as W.M. for the ensuing year. The ceremony was most ably performed by Bro. Harris, the Sec., and a distinguished P.M. of the Lodge, assisted by Bros. Muggeridge and Newsome. The W.M. appointed his officers as follows:—Bros. H. G. Baker, S.W.; R. Shade, J.W.; Davies, Treas.; Harris, Sec.; Walters, S.D.; Newsome, J.D.; and Taylor, I.G. One gentleman was initiated. An elegant P.M. jewel, subscribed for by the members of the Lodge, was presented by Bro. Davies to Bro. John Doukin, the immediate P.M., as a slight token of their high appreciation of his most efficient services as W.M. during the past year. Among the brethren present as visitors were Bros. Muggeridge, Bristow, Paynter, Levy, Harris, Bolton, and Hollands. The members and their friends having adjourned to an excellent dinner, provided by their liberal and worthy host, Bro. Cathie, the usual loyal and Masonic toasts were duly given and responded to, not forgetting the Masonic charities, each of which was represented by stewards for the present year from the members of the Lodge. A more agreeable and truly Masonic meeting could not have occurred.

JORDAN LODGE (No. 237).—The anniversary of this Lodge was held at the Freemasons' Tavern, on Friday, 20th ult. The business commenced with the initiation of Messrs. Warne, Cate, and Chaplain, who had been regularly balloted for and approved at the preceding monthly meeting. Other business, of a formal character, having been disposed of, the W.M., Bro. Robinson, proceeded with the installation of his successor, Bro. Goldsbrough, a ceremony which he performed in a beautiful and most impressive manner. The P.M.s. present were Bros. Patten, P.G.S.B.; Spooner, Young, Arliss, and Watts. Bro. Goldsbrough appointed as his officers Bros. Dyer, S.W.; Swan, J.W.; Flood, S.D.; Jeffery, J.D.; and W. Hammond, I.G. On the motion of Bro. Patten, P.M. and P.G.S.B., it was unanimously resolved "That the thanks of the Lodge be

presented to Bro. Robinson, P.M., for the admirable manner in which he has filled the office of W.M. during the preceding year, and for other important services he had rendered the Lodge, and that this vote be recorded on the minutes." The brethren were informed that Bro. Arliss, P.M., had presented the Lodge with three handsomely bound copies of the Book of Constitutions, and it was resolved that the thanks of the Lodge to Bro. Arliss be entered on the minutes for this useful present and for the attention which he uniformly bestows to promote the welfare of the Lodge and the comfort of its members. In returning thanks at the banquet on behalf of the Grand Officers, past and present, Bro. Patten, P.G.S.B., stated that on that day thirty-five years he was initiated in the Jordan Lodge, and that from the day of his admission he had not been absent from the Lodge meetings more than two or three times, on which occasions his attendance was impossible. He alluded in feeling terms to the changes which had taken place during that period through the death or removal of all his seniors and of nearly all those who succeeded him during the first twenty years after his initiation, but expressed the gratification he still felt at seeing the Lodge so prosperous and under the rule of so able a Master as Bro. Goldsbrough. He also informed the newly initiated brethren that the Tyler who had introduced them that evening had rendered the same service to him thirty-five years before, Bro. Daves having held the office of Tyler to the Jordan Lodge thirty-eight years. The Jordan Lodge is greatly indebted to Bro. Arliss, P.M. and Dir. of Cers., for his excellent arrangements at the banquet by which the comfort of the brethren is most effectually secured. The evening was passed in the greatest harmony.

ROYAL UNION LODGE (No. 536).—The members of this Lodge met on Wednesday, January 11th, at the King's Arms Hotel, Uxbridge, for the installation of the W.M. elect, and other business. The Lodge was opened by Bro. Wright, W.M., who resigned the chair to Bro. Henry Muggeridge, P.M., No. 227; and Bro. Alfred Pratt was presented and duly installed, and saluted and proclaimed in the accustomed manner. The W.M. then appointed and invested as his officers, Bros. James B. Newall, S.W.; William Smith, J.W.; Weedon, P.M., Sec. The Treasurer elect was unable to be present, and the appointment of the other officers was deferred until the next Lodge. Bro. Pratt then passed to the second degree Bro. Richard Clurney. Bro. Allen, jun., of No. 25, was proposed as a joining member. The members, after the Lodge was closed, assembled around the W.M. at refreshment; and the W.M.'s health having been proposed by Bro. Wright, Bro. Pratt, in a neat and brief reply, expressed his desire to make the Lodge second to none in good work, and hoped he should have the cooperation of the Wardens and others. As Bro. Pratt is known to be one of Bro. Muggeridge's most able pupils, there is little doubt his wishes will be perfected.

FITZROY LODGE (No. 830).—The members of this military Lodge assembled at the head quarters of the Royal Artillery Company, in Finsbury, on Friday, January 27th. The Lodge was opened by Bro. Capt. Rough, W.M.; and Bros. Wreford and Miller were raised to the third degree; Bros. W. Thomson and J. B. Austin were passed to the second degree; Mr. Charles William Brown was initiated. All these brethren belong to the fifth company of this ancient regiment. The W.M. then resigned the chair to Bro. Peter Matthews, P.M., and the quarter master of the corps; and Bro. Jeremiah William Long, the W.M. elect, was presented by Bro. Eglesce, and duly installed in the chair, in the presence of ten Past Masters, Bro. Eglesce delivering the usual addresses. The W.M. then appointed and invested as his officers, Bros. Capt. Rough, P.M.; J. W. Figg, S.W.; May, J.W.; Eglesce, Sec.; Bullin, S.D.; Helsham, J.D.; Newton, Musical Dir. of Cers.; Watkins, M.C.; Peter Matthews, re-elected Treas.; and Henry Holt, Tyler, were also invested. There were several visitors, among whom we noticed Bros. Axel Dickson, G. Treas. of the Prov. Grand Lodge of Gottenburgh; Kennedy, W.M., No. 72; Hill, P.M., No. 955; Henry Muggeridge, P.M., No. 227; Strange, No. 1044. All business ended, the Lodge was closed at eight o'clock, and the brethren, numbering forty, surrounded the W.M. at the dinner, whose good cheer, boundless hospitality, and some excellent music, sent all home highly pleased with the evening's entertainment.

PROVINCIAL.

CORNWALL.

OPENING OF A NEW LODGE.

LAUNCESTON.—The *Dunheved Lodge* (No. 1091).—It had been intended to constitute and consecrate this newly formed Lodge, the warrant for which is dated May 16th, 1859, at the provincial meeting, which is fixed to be held at Launceston, about April next, but the anxiety of our Dunheved brethren prevailed on the Prov. Grand Master to appoint an earlier day for so interesting and important a ceremony. Bro. Sir Charles Lemon, Bart., the R.W. Prov. G.M., and Bro. Augustus Smith, M.P., the Deputy Prov. G.M., being unable to attend in person, deputed the R.W. Bro. Richard Pearce, of Penzance, Past Deputy G.M. of the province to officiate. Precisely at high twelve, the chair was taken by Bro. Pearce, and with the assistance of five other installed Masters and a large party of brethren from Lodges Nos. 142, 361 and 815, the mystic rites usual on such occasions were solemnly and effectively carried out, and a record, of which the following is a copy, engrossed on the warrant. "This Lodge was duly constituted and consecrated, and the Worshipful Master installed in the office in the

presence of six installed Masters, on the 17th day of January, A.L., 5860, A.D., 1860, pursuant to a dispensation under the authority of the Right Worshipful, Sir Charles Lemon, Baronet, Provincial Grand Master for Cornwall, and the Right Worshipful Augustus Smith, Esq., M.P., Deputy Provincial Grand Master, by the undersigned, Richard Pearce, Past Deputy Provincial Grand Master for Cornwall." The names of the installed Masters present, in addition to the presiding brother, were Bros. Charles Thomas Pearce, John George Mason, James Heale Trowecke, and Mathew Dennis, all of No. 815; Callington and William Cross, of No. 351, Tavistock. The W. Bro. Charles Thomas Pearce, having been installed as the first W.M., then proceeded to appoint as his officers, Bros. Michael Frost, S.W.; William Derry Pearce, J.W.; John Hawkins, S.D.; and William Michell, J.D. The Lodge having previously met, pursuant to dispensation, the proceedings were sanctioned, including the nomination of four candidates for the honours of Masonry, and they, being again balloted for, unanimously approved, and initiated into the secrets of the first degree by the newly installed Master and his officers in a style greatly to their credit, and eliciting decided commendation at the hands of the P.D. Prov. G.M., and the other brethren assembled. The pleasing and very gratifying labours of the day were brought to a satisfactory close at half-past five, at which hour an adjournment to the banqueting room took place, where, at the urgent request of the new W.M., the installing officer, Bro. R. Pearce, presided over a joyous party, varying in Masonic age from half a century to half an hour. The entertainment was of the most recherché description. The usual loyal and Masonic toasts were given and responded to, and the party separated at about high twelve, carrying with them the agreeable recollections of having added another "white day" to their lives. The name of "Dunheved," adopted by the Lodge, is the ancient name of Lannceston.

HAMPSHIRE.

WINCHESTER.—*Lodge of Economy* (No. 90).—The usual monthly meeting of this Lodge was held on the evening of the 25th ult., at the Lodge rooms, adjoining the Black Swan Hotel, when there was a large attendance of the brethren, who were presided over by the new Worshipful Master, Bro. F. La Croix. After the Lodge had been opened in due form, there was a passing. Bro. Wright, who had been initiated at the previous monthly meeting, was advanced through the second degree. Two initiations followed, the candidates being Mr. John Conduit, professor of music, Winchester, and Mr. Edward Sheppard, academician, Winchester. The necessary forms were very creditably worked by the W.M., ably assisted by Bro. Everitt, P.M., and the brethren. This large amount of routine business falling on one night, no discussion followed on the important subjects of late so frequently brought before this Lodge. A capital dinner was partaken of by the brethren at the close of the business. Bro. Sherry's catering capacities were fully displayed, much to the satisfaction of the brethren. Among the brethren attending the Lodge was the mayor of the city (Bro. J. Naish), and other much respected P.Ms. of the fraternity.

KENT.

GRAVESEND.—*Lodge of Instruction* (Nos. 91 & 709).—The above Lodge met at Bro. Baker's, Star Hotel, Parrock-street, at half-past six o'clock, on Thursday evening, January 12th, for the purpose of working the sections. Bro. Thomas Millingham was called to the chair as W.M. for the evening. After appointing his officers—Bros. W. Hill, as S.W., and Bro. F. Nettleingham, as J.W.—the Lodge was opened in due form. The lectures were worked in the following order:—the first by Bro. W. Hills; the second by Bro. Baker; the third by Bro. F. Nettleingham; the fourth by Bro. Hart; the fifth by Bro. T. Nettleingham; the sixth by Bro. W. Hills; the seventh by Bro. T. Nettleingham. Second lecture; the first section by Bro. Baker; the second by Bro. Hills; the third by Bro. Spencer; the fourth by Bro. T. Nettleingham; the fifth by Bro. J. J. Everist. Third lecture; the first section by Bro. F. Nettleingham; the second by Bro. Spencer; the third by Bro. Spencer. After the usual proclamation, Bro. Spencer proposed, and Bro. Hills seconded, "That a vote of thanks be recorded to Bro. Thos. Nettleingham, and placed on the minutes of the Lodge, for the able manner in which he conducted the work and for his great zeal and ability in working Masonry; also for his great attention to those who are now learning and getting on with Masonry;" which was carried unanimously, after which the Lodge was closed in due form, as usual.

NORTHUMBERLAND.

BYKER, NEWCASTLE.—*St. Peter's Lodge* (No. 706).—A Lodge of emergency was holden on Tuesday, January 19th, the W.M., Bro. James Elliott, opened the Lodge in due form, assisted by a full meeting of the members, and Bro. Samuel Donkin, of Lodge No. 686. The W.M. stated that he had summoned the Lodge for the purpose of receiving the valuable gift which Bro. Henry Bell, P.M., intended to confer upon this Lodge. Bro. Henry Bell hoped the brethren of St. Peter's would accept from him this small token of respect he had for the Lodge; the gift consisting of an oil painting of the head of the patron saint, St. Peter, by Rembrandt. Although by connoisseurs it was esteemed very valuable, that which he gave likewise (consisting of the ancient and modern Masonic arms, from the pencil of Bro. William Dalziel, the founder, he might say the father of this Lodge) possessed to him, and he might say to the brethren of this Lodge, a greater amount of pleasure and esteem. Bro. John Cook, as the oldest P.M. present, and

at the request of the W.M., returned the thanks of the brethren to Bro. Bell for his presentation; he was sure that he expressed the feelings of all present when he stated that Bro. Bell possessed the united respect of not only the brethren of this Lodge, but of the entire province. The Lodge was then closed in due form; the brethren, at the request of the W.M., adjourned to refreshment; the evening was spent in a true Masonic spirit, and the brethren separated at an early hour.

YORKSHIRE (WEST).

DONCASTER.—*St. George's Lodge* (No. 298).—The brethren of this Lodge held their monthly meeting in the Lodge room, at the Town Hall, on Friday last, the 27th ult. Two brethren were passed to the second degree. After this, two others were balloted for, and elected as joining members of the Lodge, and two candidates were proposed for election and initiation (if elected) at the next Lodge meeting, to be held on the 24th inst. The brethren of the Lodge agreed, by an unanimous vote, to give a donation of ten guineas to the Freemasons Girls School, thus showing that the recent visit in this town of Bros. Crew and Patten has not been unproductive of good effects. Some of the brethren also expressed their intention of becoming life governors of that excellent institution.

MARK MASONRY.

HARTLEPOOL.—*Eclectic Lodge of Mark Masters* (No. 39, E.C.).—The regular meeting of this Lodge took place in the Masonic Hall, Hartlepool, on Friday, the 27th ult., the W.M., Bro. Hammarbom, presiding, supported by Bros. Tate, S.W.; Moore as J.W.; and Bros. Armstrong, Cunningham, and Dalziel. The minutes of the last regular Lodge having been confirmed, the next business was the investiture of officers for the current year. Bro. H. A. Hammarbom having been reelected W.M., no installation took place, but the following were duly invested and appointed as officers:—Bros. George Moore (W.M., No. 1006), S.W.; S. Armstrong (W.M., No. 774), J.W.; Rev. James Milner (Z., No. 749, P. Prov. G. Chaplain), Chaplain; T. P. Tate, F.S.S. (J.W., No. 774), who had been elected Treasurer, Secretary, and Registrar of Marks; A. G. Dalziel, S.D.; E. Hudson, J.D.; J. J. Wilson (W.M., No. 749), S.O.; H. G. Faber (P.M., No. 749), J.O.; D. Cunningham (Sec., No. 774), I.G.; and J. Mowbray, Tyler. No further business being before the Lodge, it was closed in due form, and the brethren adjourned to refreshment, spending the remainder of the evening in that harmony and fraternal spirit characteristic of the members of this degree.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

THE quarterly convocation was held in the temple, attached to Freemasons' Hall, on Wednesday last, Comp. Hall acting as M.E.Z.; Comp. Pattison as H.; Comp. Havers as J.; Comp. W. G. Clarke, E.; Comp. J. L. Evans, N.; Comp. Potter, P. Soj.; Rev. A. R. Ward, and W. P. Scott, Asst. Soj.; J. Savage, S.B.; F. Slight, Stand. B.; G. E. Pocock, D.C. There were also present the following P.G. Officers—Comps. Le Veau, Smith, Symonds, Bradford, Walmisley, Gole, and about a dozen other Companions.

The minutes of the last Grand Chapter having been read and confirmed,

The M.E.Z. stated, that it would be in the recollection of the Companions, that at the convocation in May last, a communication was read from the Grand Chapter of Canada, asking for recognition by the Grand Chapter of England, which was referred to the three Grand Principals for consideration, as, in consequence of the Grand Chapter of Canada practising degrees not recognized in this country, it could not be at once acknowledged without explanation. Some correspondence had taken place on the subject, the last letter of which, from the First Grand Principal of Canada, he would read. Comp. Hall then proceeded to read the letter, which explained that the degrees Mark, Past Master, and Most Excellent, were only given as preparatory to exaltation in the Arch, not in Chapter, but in a separate room, and therefore visitors being members of English Chapters, would only have to prove themselves Royal Arch Masons to secure admission to a Chapter, where they might be present from the opening to the close. Under these circumstances, the Grand Principals of England had determined, in the name of the Grand Chapter, to acknowledge the Grand Chapter of Canada, reserving the rights which any English Royal Arch Chapter might have, either in connection with Grand Chapter or private Chapters. (Applause.)

Comp. HAVERS thought the document just read was of so much importance that it ought to be recorded on the minutes of Grand Chapter, and he would make a motion to that effect.

Comp. SAVAGE could not allow the opportunity to pass without expressing how grateful, he was sure, Grand Chapter was to the Grand Principals for the trouble they had taken, and at their having brought the negotiation to so happy and fortunate a termination.

The Grand Scribe E. then read the report of the committee, showing a balance in the Grand Treasurer's hands of £363 9s. 9d.; and recommending that as the book of regulations was nearly out of print a

committee should be appointed to revise and where necessary amend them.

Comp. PATTISON moved the appointment of the committee, which was seconded by Comp. SAVAGE. After a short conversation, in the course of which Comp. WARREN intimated his intention, if no other Comp. did so, of taking the opinion of Grand Lodge and Grand Chapter as to the desirableness of having only one governing body for the Craft and Arch, the resolution was agreed to, and the committee appointed as follows:—Comps. Hall, G.J.; Pattison, P.G.N.; Havers, P.G.S.B.; Roxburgh, G. Reg.; Savage, G.S.B.; Le Veau, P.G.D.C.; Evans, G.N.; and Warren.

Letters of thanks from the Committees of the Girls and Boys Schools, for the donations voted by Grand Chapter having been read, the convocation was closed.

IRELAND.

CARLOW.

THE members of the United Service Lodge, No. 215 on the registry of Ireland, lately established in Newbridge, entertained on Wednesday, Jan. 25th, upwards of forty members of the Order to a grand banquet in the new court house, which was beautifully illuminated with gas on the occasion. The invitations were numerous, and in consequence, deputations from Carlow, Athy, Naas, and Dublin, attended, and were most hospitably received. After the installation of the W.M., Bro. Lient, Colonel Burdett, and of the S.W., Bro. Eyre Powell (the Lord of the Manor of Newbridge), and of Bro. Bacon, &c., the brethren proceeded to banquet and enjoyed a most agreeable evening. Several officers of the garrison, either members or visitors, were present. In that locality, this Lodge under present auspices, promises to be second to none in that and the adjoining counties.

DENMARK.

COPENHAGEN.

A LETTER from Copenhagen alludes to the grand funeral ceremonies held at the different Lodges in that country, in consequence of the recent decease of the royal brother, King Oscar of Sweden, and also to the great loss incurred by the brethren through the demise of the worthy Bro. Levetzau, in his seventy-seventh year, deeply regretted by all classes of the community.

Obituary.

BRO. DAVID HOUSTOUN.

THIS worthy brother, who was Treasurer of the Lodge of St. Mark, No. 102, Glasgow, died on the 24th ult., at the early age of twenty-four. He was highly esteemed by the members of the Lodge, and though but a young Mason, his loss will be deeply felt.

THE WEEK.

THE COURT.—The event of the week has been the arrival of the young Prince of Orange, whom rumour describes as a probable suitor for the hand of the Princess Alice. Her Majesty has received the young Dutchman with the greatest distinction, and has invited a large number of visitors to meet him; among whom were the Duke of Cambridge, the Duke and Duchess of Beaufort, Marquis and Marchioness Chandos, Lord and Lady Dunfermline, Lords Palmerston, Sidney and John Russell; the Duchess of Sutherland acts again as Mistress of the Robes. The Prince Consort with his visitors have been hunting and shooting this week; and on Tuesday, the Royal Family with the Prince of Orange visited Eton College. There was a dramatic performance at the Castle on Tuesday; the pieces performed were "A Bachelor of Arts," and "Nine Points of the Law." About eighty guests were present at the Queen's invitation. Her Majesty will shortly appoint a day for the special reception of the officers of the Volunteer Corps, at St. James's.

IMPERIAL PARLIAMENT.—In the House of Lords, on Monday, the Bishop of London complained that the authorities had not been sufficiently active in putting down the disturbances in the parish of St. George's-in-the-East. Lord Granville said that an arrangement had been approved of by Sir R. Mayne, which, he trusted, would leave no further cause for complaint. On the motion of the Duke of Marlborough a select committee was appointed to inquire into the assessment and levy of church rates. On Tuesday several petitions were presented against the abolition of church rates. The Bishop of Oxford presented a petition expressive of alarm at the measure it is proposed to introduce on the subject of endowed schools. The bill proposes that no school founded subsequently and prior to the Toleration Act is to be deemed a Church of England school, nor any dissenters from the Church of England to be incompetent, as such, to be trustee, master, or scholar, unless so declared by the instrument of foundation. The bill, if it becomes law, will confiscate an enormous amount of ecclesiastical property in

England. In reply to Lord Danganon, the Archbishop of Canterbury said that a bill would be shortly introduced to provide for repairing dilapidated glebe houses. Lord Brougham introduced a bill for the reform of the laws respecting the transfer of real property. —In the House of Commons, on Monday, a conversation took place with reference to the parish of St. George's-in-the-East. Mr. Butler asked whether it was the intention of the government to introduce a bill to put down such disgraceful excesses as had lately occurred in that parish. The Home Secretary replied, as Lord Granville had replied in the House of Lords, that a plan, suggested by Mr. King, the rector, had been agreed to for checking the disturbances at St. George's. The plan is, to place a large body of police at the door of the church, in order to prevent the ingress of persons who were going there with the intention of creating a disturbance. The government did not intend to bring in a bill on the subject. The Chancellor of the Exchequer said that he expected the commercial treaty with France would be ratified within a few days, and that on Monday next, when he made his financial statement, he would mention all the new proposals called for by the changes in our commercial policy with France. He added that on Thursday of next week he would enter into an explanation of the several stipulations of the compact. The treaty is not yet complete, and will be fully considered in a committee of the whole house. The Lord Advocate moved for leave to bring in a bill to abolish the annuity tax in Edinburgh, and to make provision for the payment of the stipends of the clergy. Leave was finally given to bring in the bill. Sir G. C. Lewis brought in a bill for a reform of the corporation of the City of London, with the main principles of which the public are familiar. On Tuesday Mr. Spooner postponed his motion, in reference to Maynooth, until next Tuesday week. Mr. Duncombe gave notice that on Friday he should move "That future elections for Gloucester and Wakefield should be taken by ballot." In reply to a question by Sir A. Agnew, the Foreign Secretary said that our consul at Cadiz had been made aware of the arrest of Martin Escalante, a British subject; that Escalante had been arrested and imprisoned according to the laws of the country; that he had been sentenced, and that the British consul was now taking steps to obtain his release. Mr. S. Herbert said that government did not intend to embody fresh regiments of Militia in the place of those about to be disembodied. Mr. M. Gibson declined to give any details respecting the treaty of commerce with France. Mr. W. S. Lindsay then moved for a committee to inquire into the burdens and restrictions affecting merchant shipping. The motion was seconded by Mr. Horsfall. Mr. Digby Seymour considered that the motion was too narrow, and that the committee should be instructed to into all the causes of the depressed condition of the shipping interest, and moved an amendment to that effect, which was seconded by Mr. Somes. A lengthy discussion took place, in which the representatives of several seaport boroughs took part. Mr. Milner Gibson quoted the usual statistics to show that the shipping trade had increased since the navigation laws were repealed, and believed that its present depressed condition was merely one of those fluctuations to which all trades are subject. The amendment was then withdrawn, and the original motion modified in conformity with the suggestions of the President of the Board of Trade. Mr. Mellor obtained leave to bring in a bill to amend the Corrupt Practices Act, and the house adjourned. On Wednesday in the House of Commons Mr. McMahon moved the second reading of his bill for an appeal in criminal cases, which, he said, was freed from many of the provisions which had been found so objectionable when he introduced it last session. The object was to assimilate the law of England to the law of France and America, and the hon. gentleman quoted, in favour of his measure, the opinions of Lord Camden, the late Lord Denman, and Chief Baron Pollock. Mr. W. Ewart seconded the motion, but recommended that the bill should be referred to a select committee. Sir G. C. Lewis opposed the bill, on the ground that the proposed alteration would not materially affect the prerogative of the Crown in criminal cases. He contended that the highest authorities were against any change in the existing law, and that, though there were many wrong acquittals, there were very few wrong convictions. He opposed the measure also on the ground of expense, and argued that it would produce delay in the administration of the law, and render punishment less certain. He concluded by moving that the bill be read a second time. Several other legal members agreed with the Home Secretary, though some desire was expressed that the whole subject should be examined by a committee. Mr. McMahon did not press his motion to a division. In the course of his speech, Sir G. C. Lewis observed that, in the case of Dr. Smethurst, he had recommended her Majesty to exercise the Royal prerogative solely with reference to the medical testimony adduced at the trial. The house adjourned at half-past five.

GENERAL HOME NEWS.—Two cabinet councils have been held this week, at which the whole of the ministers were present.—The public health has slightly improved, in consequence of the fineness of the weather.—The great question of a separation of the contents of the British Museum, says the *Athenaeum*, has been decided. The separation is to take place. The library, of course, remains in Great Russell-street. Professor Owen, and his interesting family of beasts, birds, and fishes—bones, rocks, plants, and crystals—have leave to quit. The public will learn, with very great pleasure, that the question has been solved in this sense.—Lord North, the eldest son of Earl Guilford, died suddenly, at the residence of his mother-in-law, Lady Gray De Ruthven, at Watlington, on Saturday. He was thirty years of age, and has left three

children, the eldest a boy now heir apparent to the earldom of Guilford. —The dignity of Lord Prior of Ireland, of the sacred order of St. John of Jerusalem or of Malta, has just been revived in the person of an illustrious Irishman, Field Marshal Prince Nugent, Knight of the Golden Fleece, &c. This dignity was conferred upon his highness by the Count Coloredo, Lieutenant of the Grand Mastership of the Sacred Council of the Order of St. John, now residing at Rome. The field marshal has taken the solemn vows of a professed knight of the order. —The Gloucester Election Commissioners, according to their voluminous report, now placed in the hands of members in Parliament, state that Sir W. Hayter and Mr. Moffatt do not appear to have been cognizant of the bribery that was proved to have taken place. These two gentlemen are, therefore exonerated. Sir R. W. Carden, Mr. Price, Admiral Berkeley, and Mr. Monk are also exonerated; but the Commissioners give schedules of the names of individuals who accepted bribes, and of those who were guilty of other corrupt practices. The Commissioners say that bribery will not be checked until the briber is punished as the more culpable person than the receiver of the bribe. They also severely condemn the practice of employing messengers, which ought to be done away with. —The Rev. Canon Wodehouse has seceded from the Established Church. The Rev. Canon explains the grounds of his secession in a letter to the Bishop of Norwich. He objects to the Athanasian Creed, to the ordination of priests, to the consecration of bishops, to the form of absolution, and so forth, and he seeks a form of public worship and doctrine more enlarged or more adapted to a free Protestant nation. One might, therefore, judge that Canon Wodehouse will not be able to identify himself with any of the Dissenting denominations, unless he can alight upon one of them which is more capable of embracing all the faithful than the Church of England itself. —Captain Harrison died, leaving his family totally unprovided for, but at a meeting held on Tuesday £900 of subscriptions on their behalf were raised in the room. —The case of the Rev. Mr. Hatch has been again argued at Queen's Bench, when cause was shown against the rule calling upon Mr. Pratt, the solicitor, to answer for improper conduct as an attorney. A new feature came out, in the shape of the letter which Mrs. Hatch had written, and which showed that Mr. Pratt was somewhat justified in the course he had pursued. Under such circumstances, the court was of opinion that the rule should be discharged, and that it never should have been asked for on the ground specified. The question of the guilt or innocence of Mr. Hatch seems to stand out independently of any mistake committed by Mr. Pratt, and we shall thus probably hear of the case coming up in a different shape. —In the case of *Beatson v. Skene*, heard a few days ago, a rule *nisi* has been moved for a new trial, and granted. —The Beverley election has taken place. Mr. Walker, the Conservative candidate, was returned. The numbers were—Walker, 596; Gridley, 473. —At Pontefract, Mr. Childers (Liberal) was elected. —If the proposed commercial treaty with France is sanctioned by Parliament, the duty on spirits will be the same as that on rum and colonial spirits. The present duty for all wines will be reduced to 3s. a gallon, and on and after the 1st of April, 1861, it will be fixed in proportion with the amount of spirits they contain, and vary from 1s. to 2s. per gallon. All the wines below 15 degrees will only pay the minimum, and nearly all French wines will be included in this class. —Although there was some heaviness in prices, the stock markets recovered towards the close, especially when it was stated that the French Exchange had righted itself, and that the amount of gold taken from the Bank was not more than £32,000. The demand for money, however, was considerable, and nothing was done under the minimum rate of 4 per cent., while Exchequer Bills through the pressure of sales, receded and finally closed 10s. to 15s. prem. Arrivals of specie were announced from the West Indies and the Brazils, but they will have little influence in checking the drain if the action of the Bank authorities in other respects is not effective. Consols at official hours were last quoted 94½ to 3, and subsequently the tendency was again upwards, the final prices being 94½ to 3 for the 8th of February.

FOREIGN NEWS.—Rumours of a congress are still rife in Paris. The correspondent of the *Indépendance Belge*, who at all events during the reign of M. Walewski drew his inspirations from the Foreign Office, speaks of it as an event most likely to occur. The great difficulty in the way is said to be the opposition of the Pope, but it is asserted that his holiness is ready to make some concessions. The *Morning Chronicle* publishes a statement from its Paris correspondent to the effect that the Queen of Spain, in spite of the Moorish war, and in opposition to the advice of her ministers, intends to protect openly the temporal power and interests of Rome. This statement really is difficult to be believed, for it is certain that the Emperor of the French will not allow Spain to interfere when he has put a formal veto on Austrian interference. The *Moniteur* has published a decree announcing the suppression of the *Univers*. The Minister of the Interior assigns the following reason for this bold and vigorous attack on M. Veuillot and the Ultramontanists. *Univers*, we are told, was the "organ of a religious party whose pretensions were every day becoming in more direct opposition to the privileges of the state." The truth is that Louis Napoleon has resolved once for all, to put down the pretensions of the high church party. He has had more than enough of their haughty intolerance, and he will not endure the dictation of men whom he has more than repaid for all the aid they may have given him in earlier days. For all this, however, the Emperor of the French will not forsake the cause of the Church. Another decree in the *Moniteur* was to the effect that "the *Univers*

having been suppressed, violent articles in reply to its provocations are henceforth without motive and without excuse. The whole press will understand that these grave questions must be discussed with that quietness and moderation which are ordered by the interests of public peace and respect for religion." Louis Napoleon has struck a terrible blow at the power of the Ultramontanists; but he does not wish them to be assailed by the vituperation of renegade journalists. It is reported that the *Univers* will be published at Brussels. —The *Pays* says:—Numerous deputations from Savoy, composed of persons of high standing, arrive daily in Paris. —Count Cavour's visit is postponed; but, meanwhile, the rumour as to the annexation of Savoy and Nice to France gains ground. According to one source of information, the arrangement was made before the commencement of the Italian campaign, but conditionally on the expulsion of Austria from the Italian peninsula. At Chambery the party hostile to the session made a demonstration on Sunday last, and it is not easy to believe that Victor Emmanuel will assent easily to give up the oldest territorial possession of his house. The positive language of the French newspapers on the subject is, however, startling and significant. A statement in the *Messager du Midi* is to the effect that, "clerks at the French Ministry of the Interior are employed in sorting papers relative to the old departments of Mont Blanc and the Maritime Alps." There is some reason to believe, moreover, that Count Cavour is not unwilling to make this concession to Louis Napoleon, as the price for the annexation of the Italian Duchies and the Romagna. —Count Bissenen told the authorities at Venice, that the Emperor of Austria had recently used the following language—"Venice shall never be ceded, nor sold, nor separated in any way from the Austrian monarchy, nor detached from the empire, so long as we have a musket to defend it." We shall see what the new pamphlet by the author of "*Le Pape et le Congrès*" says to all this. Agitation is said continually to prevail in Venetia. A telegram states that "seven officers had been, in the course of the day, attacked and wounded at Verona, that attempts had been made to hoist the tricoloured flag at three different towns, and that several persons had been arrested at Venice." Farini will probably sit in the Sardinian Parliament as deputy for Milan. —At Naples General Pianelli has demanded reinforcements. It is stated that the troops on the frontier are to be increased. A manifestation, with shouts of "Viva la Costituzione," has taken place. The Secretary of the French Embassy at Rome, the Marquis Cadon Larocheoucault has embarked for Civita Vecchia. It is asserted that he is the bearer of important despatches from the French Government to the Pope. —The steamer *Madrid* has been run into by the steamer *Seine*. Great damage was caused by the accident, but no lives were lost. —Latest intelligence received from the seat of war announces that the fortification of the Spanish encampment before Tetuan continues. —Within the last few days several noblemen and gentlemen went to Vienna, in order to represent to the government that it would be wise to abandon altogether the attempt to impose the imperial patent of September on the Hungarian population. The emperor and the ministers positively refused to receive the deputation, and it really seems as if the Austrian government were bent on driving into rebellion the most loyal and devoted subjects of the house of Hapsburgh. —At Rome, on the 22nd ult., there was a popular demonstration to protest against the address of the nobility to the Pope. A large mob assembled, shouting "Long Live Napoleon! Down with Antonelli! Down with government by priests!" General Guyon was at length compelled to interfere.

TO CORRESPONDENTS.

"P. Z."—Write to the Grand Scribe E.

"R. A."—We will communicate to you direct in the course of two or three days.

"S. S."—Every Mason, no matter what his rank, is entitled to be present at the Grand Festival, if he choose to purchase a ticket.

"Bro. FARNFIELD, Asst. G. Sec., is the secretary of the Royal Benevolent Institution for Aged Masons and their Widows.

"B. B." should make his complaint to the Board of General Purposes; it is not our province to interfere in such a case.

"J. W."—Read the article again. We never gave so ridiculous an opinion.

"A YOUNG MASON."—It would be invidious for us to give an opinion as to whom is the best Masonic teacher.

FREEMASONRY v. DRUIDS.—We shall have a few words to say upon the observations of a *Brother Howe*, at a Druids' dinner at Lancaster, next week.

"P. P."—Before twelve, A.M.

WE have continually stated, that we will not give up the names of our correspondents under any circumstances, excepting with their permission,