

LONDON, SATURDAY, FEBRUARY 25, 1860.

## CLASSICAL THEOLOGY.—VII.

CERES AND AUGUST—(CONTINUED.)

SERVIVS, Macrobius, and many modern as well as ancient authors, are inclined to derive the name of "Saturnus" (the primitive pronunciation of "Saturnus") from *satio*, sowing, and *sator*, a sower. This etymological research was intended to prove that he was the god of husbandry, the first tiller of the ground, or instructor of the art of agriculture in Italy; philologists may even go a step further and trace his patronymics to *Sator*; (*a saturando, quasi saturet populus annona quod ipse saturetor annis quos ipse devorat*) (*Cic. ii. de Nat.*). Be that as it may, Apollodorus just now is more didactically suited to our purpose: he has, together with Ovid, expounded the emblematic meaning of the sickle with which Saturn is usually depicted; it is an implement of harvest, and serves man in reaping and sheafing. This sickle was cast into Sicily, as if thrown from some planet, and, according to the fable, fell within a town called Trepanum, since named Trapani, in honour of this sickle, which was said to be the same which Ceres obtained from Vulcan, and bestowed on the Titans when she taught them the Agrarian mysteries. Sicily was esteemed so productive in corn and pasture, that the poet's imaginations for that reason doubtless represented the sickle to have been found there.

Ceres was the daughter of Saturn, and the Titans were the sons of Saturn, the eldest son of Cælus. Ceres, with her other sisters, conspired to dispossess their brother of his right of heirship to their father's kingdom. Thereupon, when Titan saw their fixed confederacy, abetted by his mother the elder Vesta, so powerfully in favour of Saturn, he determined voluntarily to relinquish all claims of primogeniture, provided his brother would agree to the infanticide of all his male issue; so that at the termination of the allotted period for the falling of his star in its solar principality he should come "to enjoy his own again." To this proposition Saturn willingly consented, and most faithfully adhered, even to the letter of it, by swallowing his offspring (the vernal and brumal months), whether he liked them or not—with a true and honourable gusto—as fast as they were born. There were no seasons, ages, or times left extant. This theoretically implies Saturn, as Time, emerging out of Chaos. It is not to be thought that Ops would countenance this plan for disposing of her infant sons. No; we are all aware that at the birth of the twins, Jupiter and Juno, she sent Saturn a stone wrapped in swaddling clothes, which the old fool devoured with as much relish as if it had been actually a prime young baby; meanwhile Jupiter was conveyed to Mount Ida, and there concealed. There was a custom with the priestesses and priests of Cybele at her sacrifices, to beat drums, timbrels, and cymbals, and to sound other loud toned instruments, shouting out frantic choruses; these, with other discords, hindered the cries of the young god from reaching the ears of his affectionate papa. Rhea also succeeded in saving her sons, Neptune and Pluto, from their father's ravenous maw. To revenge the perfidy (as he conceived) of Saturn, Titan called her stalwart progeny to the field, and brought a host of giants against his brother: having after a long warfare made both him and Ops prisoners, he had them bound and shut up in the infernal regions, where they remained captive some few years. This proceeding was the cause of the tremendous Titanic war, in which trees and rocks were hurled unto the heavens, and vast mountains heaped up or overturned by thunderbolts, when all the gods, we are told, contended and fought together, some on Jupiter's side, and some on the part of Titan, who, moreover, was backed by the Aloidae and the demons of hell. It was Jove's turn now to be the conqueror: he drove his enemies out of his bright domains, and the giants and their allies into the place of darkness, and set his suffering parents again at liberty; but deposed his father from the throne soon after, and banished him his king-

dom, because he had sought to take away his life, or rather to have forced him into a like exile, consequent on a prediction, ancient at his time, and fulfilled in his being thus overthrown by his son.

These astrotheological events must have preceded and followed the diluvian epoch, and have embraced an earlier and a later theogonic dynasty, in which latter Apollo became the sun god. It will be further seen that, as among the Greeks, Romans, and Africans, so among other nations a similar substitution of names with a change of deities occurred; for instance, amongst the Egyptians the god of the sun acquired the appellation of Horus; with the Phœnicians, Adonis; with the Persians, Mithras; he was the Hercules of the Tyrians, the Dionysius of the Indians, the Nomius of the Arcadians, and as Pythius, Sol, and Phœbus, became well known, and his worship spread over the universal world. Before the light of Christianity shone upon the earth, there was no hindrance to idol homage, save by the prophets (who were stoned to death or took refuge in flight), and in the precepts of Freemasonry, by which the knowledge of the true God was preserved.

It is very strange, observes a famous writer (*Munst. 2, Cosm.*) that in the long course of seven hundred years, the temple of Janus should only have been thrice closed from the time of Numa Pompilius; once by the consul Marcus Attilius; then by the consul Titus Manlius; and again after the battle of Actium. The first of these two illustrious Roman magistrates was, we acknowledge, of a disposition conspicuously noble—the other, of a temper too rigidly austere to please us, even if freed from its trait of evident selfishness in its disciplinarianism. Marcus Attilius Regulus, let us remember, having more than once vanquished the Carthagians, by them at last taken captive, was sent to Rome to treat for an exchange of prisoners. The patriotic soldier used his utmost eloquence to dissuade his countrymen from accepting the proffered terms; and then, mindful of his parole, returned to Carthage and certain death rather than forfeit his word to the Carthagians, notwithstanding they were his and Rome's unsparing enemies. On the other hand, Torquatus (Titus Manlius), who gained likewise the name of *Imperiosus*, gave rise to the saying "*Manliana edicta*," in consequence of beheading his son for engaging in battle, against his command, although successfully.\*

To award praise where praise is due, and to show how singular a contrast may exist in the same man as a son and as a father—Cicero, (*De Off. iii., 31.*), and Livy (vii. 4) record of Titus Manlius, that when Lucius his father was accused of cruelty to his soldiers by Pomponius the tribune, and also for detaining his son against his slaves, Titus, a few days before his father's citation, entered the mansion of Pomponius, and compelled the tribune, under the peril of death, to bind himself by an oath that he would drop all further proceedings against his father. This act of filial affection was so highly esteemed, that young Manlius was raised to the office of a military tribune in the same year.

The sun was the great object of devotion with the inhabitants of the Isle of Rhodes; but (excepting in May) Sol, or more properly the solar deity Apollo, received more reverence than the other celestial presidents of the months, but never acquired such constant devotion as was paid to Janus and Jupiter. Numa's temple of Janus represented him symbolically, as we have described; namely, the twelve windows for the natural day; the four sides for the weeks; the four doors for the seasons; the twelve altars for the months; and the image of the god himself as the entire year. A statue and fane of Janus Quadrifrons, a very antique structure of its sort, is still to be seen at Rome; it was discovered

\* In 519 A.R., and 235 B.C., after the naval victory of Ægates, gained by C. Lutatius, the temple of Janus was shut; and Vespasian, in the third year of his reign, A.D. 75, triumphed, with his son Titus, over the Jews in the destruction of Jerusalem; upon which he also closed the temple.

under heaps of rubbish of the old citadel, and laid bare to public inspection under the name of the *Arco di Giano Quadrifronte*.

"Sancto deo Solis" may have been the inscription on the superb temple which Heliogabalus erected at Rome and dedicated to the sun; at all events the words so appear on some of the coinage of this imperially dissolute reign. A black stone, of a conical shape, said to have fallen from the clouds, had a distinguished place assigned it within his temple. Heliogabalus brought it out of Syria, where he had officiated as a priest of the god Albalus, or Balus Aganippidus, one of the many names of Phœbus. The stone he named Heliogabalus, enjoining all people to bow down before it and worship it. The real name of this emperor was Gabalus; he led so disreputable a life that his subjects killed him, dragged him through the city of Rome\*, and heaved his mangled remains into the Tiber. He would insist on being called the sun, and on that account he added the "Helio" to his name, and was styled Helio Gabalus.

It was not uncommon with ancient nations to apotheosize an animal and pay to it religious homage. Nor with the more classical world was it an unusual thing to consecrate a residence, a tower, or a town, by some name, or to some deity, and under this personification to construct a temple and establish a form of worship to it. Even so late it is said as the time of Adrian, a grand edifice of this sort was raised to the patronal goddess of Rome; yet long before, not only there but in Smyrna, a splendid building was inaugurated to the queenly Roma. It is plainly to be perceived that these people had no uniformity of worship; every shrine or temple possessed its distinct priesthood and separate service conformable with the ritual commemorative of its deification. In those classic ages it would have been easy to convert a poker into a god, had it been instrumental in getting rid of a gigantic foe, or an unpopular tyrant.

In the Hebrew language, Noah, as an husbandman, is denominated a man of the earth (*vir terre*), in like manner, as a prophet, is called a man of God (*vir Dei*); and, according to scriptural phrases, a soldier, a "man of war"; a murderer, a "man of blood"; a shepherd, a "man of cattle"; an orator, a "man of words"; and, by similar phraseology, Saturn, because he married Tellus, whose other names were Rhea, Ops, and Terra, was therefore also called *Vir Terre*. Saturn, nevertheless, Plutarch informs us, has been esteemed by the Romans an infernal god, "because the planet Saturn was conceived by them to be malignant and hurtful in its aspects towards mankind;" yet with the Greeks he was generally considered as a terrestrial deity. Be it, however, here observed that, as a postdiluvian prince, deified under the name of Saturn, if he was only a god of the earth, still, as an antecedent planet, they classed him among the celestial luminaries of the first order. We have explained how he forfeited his inherited right in the loss of his kingdom. On these grounds, it is said, he delighted in human blood, and gladiators were placed under his protection. Those who sacrificed to him had their heads uncovered, or, as some say, shaven; his priests wore scarlet robes. On his, as upon Janus's altar, and for the same reason, lighted wax tapers were continually kept, to indicate that by Saturn (Noah or Janus) men were reclaimed from the darkness of baneful ignorance and error to the light of understanding and truth.

Janus, by the name of Saturn, among some nations was so worshipped, and this will account for the confused intermixture of his ceremonies with those of the Babylonish and Carthagian Saturn, and their disunited identity and influences

\* In the Palazzo Barberini there used to be, and may be still, a remarkably fine old painting of the goddess Roma; a statue of her also, as representative of the city, in a sitting posture, may be seen in the Villa Medici; and another in the Villa Albani. There was scarcely any material thing that the Romans did not deify in their state of idolatry. Marinus says, the chief city of Latium (Rome) was built by the daughter of Esculapius, known as the divinity Roma, long before Romulus who took his name from the city:—this is an hypostasis resting on a chimera.

both on the earth and in the heavens. Thus Noah, in fact, is said to be the Janus of the Latins, the Saturn of the Phœnicians and Sidonians,\* the Ogyges of the Thebans and Athenians, and the Deucalion of the Thessalians. Of this last mentioned potentate, we find in history, that when the whole earth was deeply overflowed, and all manner of beasts and mankind were destroyed, excepting himself and his wife Pyrrha—those two, after a long voyage, were carried in a vessel they had provided with stores upon Mount Parnassus, and left there till the waters were abated. After which they consulted the very ancient oracle of Themis, regarding the means by which the human race might be again restored. She made answer in somewhat dubious phrase, that "If they cast the bones of their great mother (Magna Mater) behind them, what might be would be." Whereupon they bethought them that the bones of *Bona Dea*, or Ceres, must signify the stones of the earth. The stones thrown behind by Deucalion were metamorphosed into men, and those thrown backwards by Pyrrha, were transformed into women—or, in other words, they were the cause of there being men and women to succeed them.

#### CURSORY REMARKS ON FREEMASONRY.—I.

WE purpose, under the above head, from time to time, to favour our "brothers of the mystic tye" with a few random thoughts on the high object of Freemasonry, and the manner in which its sublime precepts are sometimes neglected amongst us. Not in the proud spirit of the pharisee, who "thanked God that he was not as this poor publican," do we hope to do it; but as English journalists, living in an age of searching inquiry, in which the eyes of all men are more than ever directed to our beloved Order, which has long outlived persecution in this highly favoured island, and attained a popularity and a power for good, which can only be forfeited by the faithlessness of ourselves. Our object will not be to ridicule the peculiarities of any brother, or to expose the bad working of any individual Lodge; at the same time we wish to encourage a constant habit of self-examination on the part of ourselves and our readers; and whenever we find shortcomings in our Masonic life hit at in the *Magazine*, let our consciences freely accuse us, like Nathan to David of old, with the emphatic words—"Thou art the man!"

It is our most earnest desire to see the royal Craft faithfully supported by all those thousands who have freely and voluntarily taken upon themselves its important obligations: for did we not all enter its portals unbiassed by the improper solicitations of friends and acquaintances, and professedly uninfluenced by mercenary or any other unworthy motives? Did we not, when we humbly presented ourselves as candidates for the mysteries and privileges of antient Freemasonry, solemnly declare that we were actuated to solicit those privileges from a favourable opinion preconceived of the institution, a general desire of knowledge, and a sincere wish to render ourselves more extensively useful to our fellow creatures? And yet do not we at times act as if we had been galley-slaves, or at least the sons of the bond-woman, who had been reluctantly compelled to adopt a profession which we have no desire to practise? Let us ask ourselves candidly if it would not be well to *live* the sublime precepts which we are taught in our Lodges, which then cannot fail to distinguish us from those who are strangers to our Masonic art, and sufficiently demonstrate to the world that the term brother, made use of among Masons, is indeed something more than an empty name.

One of the first Masonic duties, we ought to bear in mind,

\* Berytis, a city of Phœnicia, now Beyut, an important town, delightfully situated on the coast of the Mediterranean, was so opulent and splendid as to receive many flattering epithets from the poets, alluding to its founder Janus Saturnus. Thus it has been commemorated as the star of Lebanon; the dwelling of Astræa; the fair bride of the ocean; the "bright child of the sea"; the "first jewel of life"; the Asteria and Earee; "the precious stone."

and act in accordance with, is that of a punctual attendance at the Lodge in which we were initiated, or to which we may since become affiliated; pleading no excuse thereto but that of sickness, or the pressing emergency of our own private or public avocations. And yet how often do some of us allow the most trifling things to detain us from our attendance upon the Worshipful Master and his Wardens in their labours, as though the yoke of Freemasonry was not easy and its burden was not light. To him who properly appreciates our ceremonies, the labour of the Lodge is more palatable than the choicest refreshment which the Junior Warden can provide. And yet we have heard of Lodges, though we trust they are "few and far between," in which mere animal men have been allowed to gain admittance, who regularly contrive to miss the labours of the evening, but are always the first to present themselves at the refreshment board, and the last to leave whilst "victuals and drink" are to be obtained; for, like poor old Mother Hubbard in the nursery legends, they "live upon nothing but victuals and drink, and victuals and drink are the whole of their diet." But the highest teacher which the world has seen has informed us that "Man shall not live by bread alone;" and, without wishing to substitute our beloved Craft for anything which is calculated to raise up fallen man, we scruple not to affirm that the labour of Freemasonry is calculated to strengthen our mental, moral, and religious capacities; that it is admirably adapted for making us better fitted for all the duties of the present life, and helping us to prepare for that which is to come: and we do most earnestly entreat those of the uninitiated who peruse our *Magazine*, not to judge our beloved Craft by the infidelity of its unworthy sons, who wear not the white lambskin apron as an emblem of their own purity, but rather parade it on public occasions as an idle toy, which to them has no higher symbolic teaching than the showy rosette of a village benefit club.

Not only should we earnestly endeavour to attend every working of our Lodges as far as possible, but we ought to do our best to be there a few minutes before the time fixed by the by-laws as the hour for opening. For the true Mason wishes to salute his brothers with a good old English shake of the hands, and to inquire after the welfare of themselves and those who are nearest and dearest to them; and, for ourselves, we confess that a quarter of an hour so spent before the Lodge is properly tyled, is always a pleasurable time, provided we are not delaying the labours of the evening. But to have to wait for a full hour after the time fixed for opening the Lodge, in anxious expectation of the requisite number of brethren coming to make its proceedings regular, is too bad, especially when one knows that three fourths of the members might have attended with less inconvenience to themselves and others than those brethren have been able to do who are really present. We ask those dilatory brothers if they think that such conduct is in accordance with their duty to the Craft? nay, is it even fair from man to man? Hard would it be to reconcile it with that golden rule, laid down for our guidance in the volume of the sacred law,—*"All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."*

But, some brother will say, what is the use of my going half an hour or an hour before the Lodge will be opened, and having to wait for others? Our answer is, if the hour fixed for the opening of your Lodge be too early for your members to attend, let them alter it to one more convenient; but do not be loitering behind your time, whatever hour you fix. Besides, every man, however humble, has an influence in the circle in which he moves; and, therefore, if you go late to your Lodge, you are using the whole influence of your example to induce others to do the same; but if you are punctual in your own attendance, you will gradually influence others to

be punctual too, so that the Lord's work be not hindered, nor the Craftsmen kept too long from their own homes, to the annoyance of their families and the injury of our antient royal art.

We are thus urgent to see our brethren punctual in their attendance at Masonic labours, because we know that amongst the thousands that range under our banners, there are hundreds who could not gain admittance into Lodges where there is no brother to vouch for them, and they cannot become good workers if they absent themselves from their Lodges. Besides, our ceremonies, to the brother who understands them, are all of use in the great battle of life, and every word of our beautiful ritual is possessed of a potent power to sustain us when we are ready to faint beneath the cares and wrongs under which we are often called to suffer in this sublunary abode.

To be a Freemason merely in name, coldly indifferent to the teachings of the Craft, is a much more ignoble position to be in than that of the man who has never solicited to be allowed to participate in our mysteries and privileges. The false brother has deceived the Craft, and added perjury to hypocrisy. No amount of persecution will ever exterminate Freemasonry from the habitable globe; it can only suffer from the infidelity of its unworthy sons. Let us each and all diligently search our own hearts, and humbly endeavour to ascertain if we have not often been remiss in our attendance at Lodge, and firmly resolve to be more punctual for the future, and rest assured good will come of it.

In another number, we shall have a few remarks to offer on our behaviour when we are in the Lodge.

#### MASTERPIECES OF THE ARCHITECTURE OF DIFFERENT NATIONS.

BY J. G. LEGRAND.\*

##### I.—ARCHITECTURE OF THE HINDOOS.

WE have but most uncertain and very incomplete notions of the ancient architecture of Hindostan, and in order to get an idea of it we are obliged to refer to the most ancient monuments, to a very small number of passages extracted from authors, to the popular traditions collected in the country by travellers, and to the conformity which may exist between the tombs and pagodas that are still to be seen at the present day with those which have been destroyed by time.

Some satisfactory information and some curious descriptions, that we may believe to be reliable, upon Hindostan and the architecture of the Hindoos, are to be found in the works of Bailly, Danville, Sainte-Croix, d'Hancarville, Gentil, De Sonnerat, Hunter, Meiners, Boon, Hodges, Niebuhr, Sieglitz, and a few others.

The Egyptians from a very remote period carried on commercial transactions with these people; and, according to the monuments and traditions of the country, Hindostan was the cradle of all religions and the Brahmans were their inventors.

These Brahmans, though they have been confounded by several authors with the Brahmins, are very different from them. According to Bailly, the Brahmins are not aboriginal inhabitants of Hindostan. On their arrival there they took with them the language and the enlightenment of a foreign people; obtaining their knowledge from a more ancient nation, they were very learned, and they communicated their learning to the Greeks through their sages. If any reliance is to be placed on the traditions of the Hindoos themselves, the Brahmins came from the North.

Never did the Hindoos send away from them colonists, and very seldom did they admit foreigners among them; commerce alone introduced them, and in those early days the art of navigation had not arrived at a sufficient state of perfection for many foreigners to present themselves among them. Those people have always been peaceable, dutiful and sub-

\* Architect of Public Monuments in France, and Member of several Learned and Literary Societies.

\* Matt. vii. 12.

missive. Some authors will have it that they are descendants of Abraham.

It is well enough known that Bacchus, Semiramis and Osiris, effected one after the other the conquest of Hindostan, or, at any rate, went there with their armies; and yet it was not until after the expedition of Alexander the Great into that country, or rather that part of it which is watered by the rivers Indus and Ganges, that we have been able, through the historians of that prince, to get at some certain notions as to the geography and population of Hindostan, and the customs and habits of its inhabitants.

According to the sacred books of the Hindoos, the Brahmins did not migrate to India until Vichenou, their God, under the name of Rama, had gone there to preach his doctrine, now about 5,000 years ago, the worship of Chiven being older by more than several thousand years.

It may not be out of place to observe here that the Hindoos, as well as ourselves, have their deluge, and that they date the epoch of it back to twenty-one thousand years ago!

The Lamas, the Bonzes of Foo, of Siam, of Tunkin and of Cochin China, the Talapsins of Pegu and of Ava, the priests of Ceylon, and those of Egypt and of Greece, may then be regarded as the successors of the Bracmans.

The Saniassis alone, a kind of Hindoo religious sect, might be, in the opinion of De Sonnerat, perhaps the descendants of the Bracmans. The Vedas are also their most ancient books upon religion, and all the others appear formed from them. They treated of all the sciences, but in such a high-flown and poetical style, that in order to understand them it was necessary to have commentaries which have also become sacred, like the Talmud to the Pentateuch and Holy Books of the Jews and the Misna to the Koran. The most ancient of these commentaries are the *Shastas*, or *Chastrons*, which signify *science*. They date back more than four thousand eight hundred years ago, and treat of astronomy, astrology, prognostics, morals, religion, medicine and jurisprudence. It is from these books that the astronomers among the Brahmins calculate the course of the stars, and fabricate the *pandjangan*s or almanacks.

The language of these books is no longer understood by the Hindoos. There are only extracts from it in translation in the common language. *Hamskriti*, *Sanskrit*, or *Sanscrit* is that ancient and learned language which is partly fixed by eighteen dictionaries and several grammars, which, it is said, are masterpieces. Few even of the Brahmins know it, which caused Bailly to conclude that it came from a more ancient and very learned people, now extinct.

There is a close connection between the Chinese, Siamese, Egyptians, Persians and Hindoos. Philosophers of all nations went to India to gain instruction; Pythagoras learnt there the dogma of the metempsychosis which Vichenou had established, and spread it abroad; he also got there the science of numbers, and the custom of tracing on the sand geometrical figures.

The Egyptians, Greeks, and even the Jews adopted the dogma and modified it. The Hindoos, like all other people, worshipped the sun and moon; and some savage nations still preserve that worship. They worshipped then fire under the name of Chiven, who was God the Destroyer, as Brama and Vichenou were God the Creator and God the Preserver. They have had sacred fires like all other people, of which our modern lamps are but an imitation. These people have also sacrificed human victims to the Demon of Evil; like all people of hot countries, they have had the bath enjoined to them by their religion. They wrote with a stylus on the leaves of the palm tree, and learnt while tracing their letters on the sand.

The Temple or Pagoda of the Gentoos, on the coast of Coromandel, is a large square building with a door in the middle of each side, above which rise pyramidal masses to the height of seven or eight storeys, called *cobrone*, surmounted by domes or vaulted roofs. In it are observed

square openings, others in arcades and small triangles; they are more or less rich in Bengal and on the coast of Malabar.

The most famous on the coast of Coromandel are, for Chiven, *Tironnamaley*, *Chalembra*, and *Tirvalour*, and, for Vichenou, *Tiroupadé*, *Chirangam*, and *Cangivarou*. The temple called *The Seven Pagodas*, or of *Marcisivaram*, between Pondicherry and Madras, near Saleras, must be the most ancient, if one may judge so from the encroachments made upon it by the sea since its construction, for it bathes its first storey, six only being visible, the seventh being under the waters of the sea. The Pagoda of *Chalembra* appears very ancient, but its inscriptions are almost effaced and in unintelligible characters. According to the annals of the country and the sacred books, the Pagoda of *Jagrena*, the most ancient, must be more than four thousand nine hundred years old. That in which are the two elephants is of a single block carved in a mountain. The following is the description of it:—On the summit was a colossal figure with four arms, placed on a high pyramid, which served as the crowning to the temple; at the four angles were elephants, as colossal, fastened by chains, which the figure placed on the top of the pyramid held in its hand; and these chains, as well as the whole of the work, were of the stone of the mountain, hollowed out with admirable skill, in the same piece, and in a style nearly mixed between the Persian, Hindoo and Egyptian; which proves the correspondence between these people and the similarity of their genius for architecture.

(To be continued.)

#### THE PRINCIPLES OF FREEMASONRY.

We have been requested to republish the following speech, delivered some time since by Bro. MARTIN, the then D. Prov. G.M. for Suffolk, on the occasion of the presentation of a portrait of the late Sir Thos. Gooch, then Prov. G.M., to his son:—

“Right Worshipful Sir,—The presence of ladies in a Masonic society, is an event so rare, so gracious, and so welcome, that I crave your permission to preface the more immediate object of this day's proceedings by addressing to them a few observations explanatory of the Order they thus honour by their presence.

Ladies,—We cannot but admit, that a society exclusive to one sex and essentially secret, at first sight presents few claims to your favour; we, therefore, the more thank you for your presence: and I am desirous to avail myself of the opportunity it affords to explain to you, as far as I am permitted, the especial tenets and principles of our Order. First, then, let me inform you, Freemasonry is more ancient than the Golden Fleece or Roman Eagle; more honourable than the Star, the Garter, or any Order in existence. It is founded upon the purest principles of piety and virtue. It possesses many great and invaluable privileges to worthy men, and we trust, to the worthy alone. To preserve these privileges our ancient brethren have imposed on us laws as immutable as those of the Medes and Persians. Amongst these laws is secrecy with regard to some of our observances, more especially those by which a Freemason in any part of the globe, by night or day, may discover a brother; nor, widely as is Freemasonry extended—its branches extending over the habitable globe—do we confine our sympathies and better feelings within its pale, but wheresoever seen, by whomsoever uttered—

“To widow's tear, to orphan's cry;  
All wants our ready hands supply,  
So far as power is given.  
The naked clothe, the prisoner free,  
Such are thy deeds, sweet Masonry,  
Reveal'd to us from Heaven.”

Thus, ladies, we consider ‘charity’ to be the true characteristic of a Freemason's heart. Charity vaunteth not itself; and I beg to be clearly understood, I vaunt not the brethren, but the principles of the Order they profess. Freemasonry is an allegorical, symbolical, and emblematical science. In taking a survey of a Freemason's Lodge, you will perceive that its walls and our paraphernalia are decorated by the working tools of the operative Mason; believe them not, I beseech you, to be unmeaning observances; believe me there is not one amongst those tools but conveys to the mind of the well instructed Mason some useful lesson on his moral and social virtues. As the material tools in the hands of the operative

mason enable him to reduce rude matter into due form, so these symbolical or spiritual tools, when correctly applied by the speculative Mason, assist him in correcting his natural imperfections, and teach him to prepare himself for a higher station with the sons of immortality, in bright ethereal mansions, not made with hands, eternal in the heavens. Ladies, again we thank you for your presence; we trust it may tend to raise our noble Order in your highly valued estimation, as it proves that you practise largely the virtue we so strongly commend—'charity.' Yours the charity which 'suffereth long and is kind, is not easily provoked, hopeth all things, believeth all things, and thinketh no evil.' Continue, we beseech you, to exercise this charity towards us, and though our ancient brethren have precluded us the happiness of a Masonic sisterhood here, we trust you will join us in the fervent aspiration that we may all meet as members of that blessed society above, where all hearts are open, no secrets are hid, and all is perfect peace, and harmony, and love." C. A.

#### THE YEAR 1860.

[The following lecture was recently delivered at the Lodge Akazia, in the Orient of Meissen, by Bro. IMMISCH, member of the Lodge Minerva in the Orient of Leipzig].

If I now draw your attention, dear brethren, to the end contemplated by Masonry, it will not be to treat you with any new or fanciful descriptions, but to impress upon you the fact, so often repeated, that our holy temple can only be forwarded and completed by every brother Mason, let him be high or low, Master or Apprentice, fulfilling in a worthy and workmanlike manner the duties allotted to him by the Grand Master; when every one brings his individual work to the spot, there to labour to the utmost extent of his Masonic knowledge and with those instruments with which he is furnished in relative capacity as a Freemason.

If we look on the east and the west, on the north and the south, we behold on all sides Masonic temples; everywhere we hear the name of brother and witness the hearty shake of the fraternal hand of unity. This is a great and happy truth for every one of us to experience, as it proves the existence of that great chain or bond of Freemasonry connecting millions of men together; thousands of different tongues, but yet one language intelligible to all; millions of brethren, and yet but one Master; numberless workshops, but only one edifice, in which every one alike is engaged to his utmost.

This seems wonderful to us, and to some mysterious; to the profane it appears mad, but to the real brethren this experience is a truth, into the depths of which we descend with apron and trowel, prepared from day to day, so that we may at last give a semblance of form and beauty to the inanimate stone, and like Pygmalion, call on the Deity to breathe into our work of art the breath of life. The whole of Freemasonry is a secret; it is like a beautiful blossom, whose mature and lovely proportions he alone can comprehend who has studied the germ of nature from which it has proceeded. There is a saying that "many will call Lord, Lord, but shall not enter the kingdom of heaven;" and it appears to me, dear brethren, that there will also be many who will step over the threshold of our temple, and will still not be able to enter into the spirit of our holy mysteries. How is this? "Our temple has a secret door," says the poet, "which gives us of itself, without knowledge or will, the answers suitable to our questions." My endeavour will be to guide you into the path of peace, if not into the comfortable haven of rest, where no corruption ever penetrated or storm disturbed, and over the hills on which they who long for the heavenly Canaan are willing to die, because they never till then have learnt to live on the spiritual manna or vital food of the soul. I implore you, dear brethren, to decipher this gravestone, and to learn therefrom what Freemasonry commands us to do, and with what qualities they must be endowed who join in the pilgrimage towards our holy temple. This is a difficult work, I must admit, but of what the heart is full of, the mouth speaks, and in my endeavour to do so, the aid and attention of your minds will enable me to complete the task I have before me.

First. What are the commands of Freemasonry?

The disciple receives at his first resting place on the road to the temple of wisdom, a warning to "think of death;" that is the first appeal made to his manhood, and also the first milestone which admonishes the traveller on the velocity of time, and urges him to expedite his journey lest the evening star on the horizon of his life should arise. What end does Masonry contemplate in laying its symbols before the new brother? It is the attainment of wisdom, that heavenly plant, which we too often neglect in the

daily turmoil of life, or hastily tread under foot. In the outer world, indeed, everything is turned to account that relates to the maintenance of soul or body; but for the wants of the heart and the exigencies of the mind, no attention is paid, and hence it is that the first pillar, on which our being exists, so often shakes, or falls asunder. Still, dear brethren, it is this mind of man which is the true test of the nobleness of his nature, and stamps him as of divine origin; and it is in this heart where the brother Mason must erect his Lodge, and work diligently till his stone is rendered a cube, smooth in surface and square cornered, and from which all rough edges are removed, lest they should mar the beauty of the whole. In this way the building is completed surface to surface, stone upon stone, and at last becomes a living proof, the well digested plan conceived by the Master.

This individual building up of every one's Lodge in his own heart, upright and all square, on the plan of the Master, is, my brethren, the symbol of true wisdom, and is the secret of our Craft, which we rightly call "the true method of living;" because it leads us to a proper use of our divine human existence, and tends to give us that enlivening freedom of spirit which is based upon the subjection of the flesh to the mastery of the spirit, and gives to those engaged in this work the name of Freemasons. You now, I hope, comprehend the meaning of that injunction, "Think of death;" not in the light of fear so that we should close our career with alarm, no, the injunction is "to think upon it," while in the enjoyment of life, as reasonable and sensitive creatures. Why should the Almighty have so formed and blessed the earth, except it were for man's enjoyment. Be careful, however, dear brethren, that in all the contingencies of grief or pleasure your dignity as men is never forgotten, and that your daily communication with the Almighty Creator of mankind is kept up, in which case you need not be alarmed when the watchman cries aloud "full midnight is arrived," for you will then be prepared to leave work with a joyful cry of "Death, where is thy sting; grave, where is thy victory?"

Again, my dear brethren, you must remember that "no master ever fell from heaven." The greatest men of antiquity, like Socrates and Plato, derived their wisdom and those theological ideas of God and a future state, from others; those great truths they promulgated were not of their own creation. In the same way Freemasonry becomes the instructor of the truths it unfolds, and exhibits to the disciples the method of putting its doctrine into practice, and the right path he must take to arrive at its land of promise. And for this purpose we have recourse to the Bible, the book of books, as it unfolds to us the source of all true wisdom and indicates the way in which we are to hold communion with the Almighty. The Bible is, to us Masons, a mere symbol; it may be called the Talmud, the Koran, or what else; it is the same in respect to the design of Freemasonry, which is, to guide its disciples by a symbol to that fountain of happiness—his duty to his Maker while here, and the realization of everlasting life. Who knocks at this late hour? "A free man of good repute" is the answer. That is all the brethren wish to know from the stranger, and it is sufficient. No preference is shown in our bond of bonds to Jew, Christian, or Mussulman, but only to the upright man striving to do his utmost, in his position as workman, to complete the design of his great Master in the three grand foundations of "Wisdom, strength, and beauty." An exalted object, certainly, but one which we too often lose sight of when engaged with the busy concerns of life. As true modesty is the more attracting in plain attire, so the outer part of ourselves becomes the more visible when removed from the unholy concourse of the world.

The feeling of true devotion needs not to be developed in the highways, after the manner of the Pharisees, but in the heart of man, by man's communion with himself and his Maker. Thus the disciple is first led by Freemasonry into that still byway wherein he may contemplate the mysteries of the Craft, and examine himself as to what progress or declension he has made in the Lodge to which he is attached. As the night closes in the day, so does our dwelling here bring to an end our timeworn and outward life. Day with its sinful delights is passed, and night is arrived. A poor brother has lost his way, and finds himself in a foreign land, and applies for help. Here we can say, What benefit hast thou now, brother, from the pride of life and the applause of thy friends? Thy wealth has procured these; but thou art now poor and helpless in the way to future happiness. Stop here and examine thyself, for without the brotherly hand of Masonry should now put thee in the right way, thy helplessness would become lamentable indeed.

Thus, my dear brethren, we are directed by Freemasonry to the sacred column of wisdom, by which we are guided in our duty towards mankind, and the brethren in particular. This word



"duty" has, in the ordinary meaning, rather an unpalatable effect upon our self love; it is therefore for you to take it kindly, or reject our injunctions for your guidance. This you will not do, for what is done to perfection, my brethren, has surely been commenced as a "duty," although the reward for that conduct on our part may not encourage our efforts in a worldly sense. The works of humanity we must perform as the Lodge dictates; and the brethren are taught to look to the poor and lost travellers, and to put them again in the right way without any selfish view, recollecting how others have done the same to us in our pilgrimage as members of the bond of Masonry. Do not let the poor brother ask for bread while we offer him a stone. Our doctrine implies active humanity, and not passive goodwill only, and tells you that it must be exercised without prejudice to all mankind. They must all stand equidistant, like in a circle, from the centre of our love, and that is our heart. Where this spirit prevails, there you see, my dear brethren, our order of Freemasonry in all its refulgence; and the heart becomes a Lodge in itself, the centre of love and humanity, as opposed to avarice and inhumanity—the evil companions of our former condition. The winter, with all its chills and privations, is nearly past; the bloom of joy is now forthcoming, and the spring is at hand, when the brethren in Masonry will be seen applying their trowel with diligence on the work of the temple of universal brotherhood—the grand design of Freemasonry.

Further, my dear brethren, when a prudent housekeeper seeks to give support to a poor member, he first sits down to consider what is necessary for his own maintenance. He says to himself, "I can dispense with this and that as a luxury, but not with so and so, which are for my daily wants; or I shall fall a burden to others like this poor brother who appeals to my charity." This is the prudence inculcated by Freemasonry. How different are inconsiderate acts of benevolence, whereby through the want of foresight our gifts often turn out a curse to the recipients instead of a benefit as intended. These remarks lead us to the third route towards the pillar of "wisdom," namely—"The duty we owe to ourselves."

By this path we are directed through the valley of darkness and doubt till we are able to perceive with our living eyes the lamp of truth shining in the refulgent orient. This cheers us on our pilgrimage. He who would build a house must use his perpendicular as well as his square continually, in order that the beauty of the whole structure may be established on the correctness of the individual parts. Now, my dear brethren, it is this temple which we are called upon to lend a hand in constructing, in reestablishing the holy city of God, in which the redeemed brethren of Masonry may bathe in cool waters and feed on the manna of everlasting life in peace and felicity. The plan of this magnificent work, the reedification of the city of God, has already been traced out on the surface of the earth by our Almighty Grand Master, in which all the proportions are laid down, and each brother's duty is fully described, so that it may represent, when completed, the attribute of beauty itself. Let us therefore work diligently for this end, each according to his capacity, and each in the place appointed by the Grand Master. Are you a "judge?" Then remember the proverb—"The work of the just remaineth sure." Are you a trader? Then remember that "with the measure thou metest, it shall be again meted to thee." Are you a physician? Then remember "that all thy powers and knowledge are derived from God," if you mean to work as a Mason and wish to see your operations turn out beneficially to the brethren, bearing in mind that when at their wits' end and lost in perplexity, there is the chief Physician above who has ordered you thus:—"Call upon me in the hour of necessity, and I will relieve thee, so that thou praise me." It must therefore be clear to all that the will of the Grand Master is our guide for the completion of this grand work, and that the more zealously each one contributes his own labour for this great Masonic work the quicker will our principles pervade the rest of mankind. Mind, this holy city will contain numberless houses, but the whole fabric will only appear beautiful or ugly as the individual houses are each well or ill built. Thus it will be, my dear brethren, with every holy city of God, in which we are now spiritually engaged, and which will consist, when finished, of thousands and tens of thousands of Lodges erected within the hearts of Freemasons. He therefore who looks out vigilantly to see that his foundation is all rightly laid, and all his implements ready for the construction of this Lodge will be a true brother workman, and with whom the Grand Master will be well pleased; and to whom he will say, "Thou art worthy to participate in the rewards of 'the temple of wisdom.'"

The Lodge, my dear brethren, is like a tender mother, who is always watching or caressing her children, so that they may go

in a right direction, knowing how painful to her would be their injury or misconduct in life. It is the Good Shepherd who lays down his life for his sheep; and when a solitary one is lost from the flock, becomes troubled, and will not be comforted till he discovers the lost one, when taking it up joyfully he returns to his home, crying, "I have found again the sheep which I had lost, rejoice with me."

From the earliest times, my dear brethren, it has been the custom of those who approached the altars of the different deities to bring with them an offering of some kind. And now what kind of one will you disciples present when you knock at the door of the Masonic temple? This point will certainly require a little consideration, you may say, and so it really does, my brethren.

The whole method inculcated by Freemasonry for the instruction and affiliation of its disciples is of a spiritual nature. It speaks to us in symbolic language; and that which we perceive in the Lodges with our natural eyesight is not the grand secret itself, the knowledge of which is the real test which distinguishes the Mason from the profane individual of the outer world, for it is the seed of Masonic wisdom, our golden fruit in silver vessels. If we wish to become Freemasons, we must also learn to spiritualize what is merely corporeal, and to survey the grief and pain, the pleasure and pastimes of ordinary life, as it were from an eminence. From this spot we shall perceive the conflict, and how seldom man, when left to its own shortsighted experience, rises above the mere impression of sense; how he becomes thoughtless of the future, unjust or ungodly, and at last is precipitated into the gulph of misery.

This is the consequence of his walking in a wrong direction, and contrary to the holy doctrine of Freemasonry, which teaches him that man is not born to allow his sensual feelings to have the mastery over the spiritual, but that the former should be kept under strict subjection. Our Master above has a glorious throne, far above this earthly sphere, to which Freemasons can approach, and behold from thence the heavenly Zion of their inheritance. If they look down from the hills of this Canaan they will behold the chequered pictures of life, and hear the lamentations of one, and the woe of another who have lost the right path; many temples of earthly grandeur will be seen falling to pieces, and many tears dropping in high places. This on looking below; but as we proceed in our path the dawn of everlasting day in future life shines in the orient, beyond which we behold the house of our Father, who has declared that there are many mansions within it for the habitation of the just made perfect. There we also perceive how all the rivulets of tears flowing from this earthly sphere are falling into the everlasting stream of felicity, into the fountain of living waters, to satisfy the weary traveller from earth so that he never thirst again. Below this eminence he beholds nought but trouble; above nothing but peace, when he joins in the cry, "truly have we built our temple and well laid its foundation, for the Lord and Master deigns to dwell therein."

These expressions, my brethren, the world do not comprehend; they call them obscure or sentimental, neither can they till they are initiated into our sacred mysteries. In the mean while, dear brethren, "our pearls must not be cast before swine," which render the quality of secrecy, on our part, necessary to be observed by the disciples. Our duty is to proceed with courage in the road to perfection, and the construction of the temple of universal brotherhood. The duties of the Craft are arduous, my dear brethren, and all results of the kind are like offsprings which come into the world after much suffering, and require great care afterwards, unless we wish to see them die off like withered plants. Trouble and labour will accompany us in the route towards the temple of wisdom, and perseverance is the gate thereof, by which only the true Mason enters into the haven of his everlasting rest and perfection. Therefore be not lukewarm, but go forward, for the new year imposes the same duties on us Masons, to labour through good report and evil report for the conversion of mankind, knowing well that our Master above will always aid us with his protection in the hour of difficulty, so that each of you may boldly cry—

"If grief and pain should be my lot,  
Once more this year to see,  
Through all my toil and labour here,  
He still my guide will be."

ORIGINALITY.—We may fancy the amusement of the officers of a regiment in the West Indies at the innocent remark of a young lad, who had just joined from Scotland. On meeting at dinner, his salutation to his colonel was, "Another hot day, cornal, as if 'het days' were in Barbadoes few and far between, as they were in his dear old stormy cloudy Scotland.—*Dean Ramsay.*"

## ARCHÆOLOGY.

## WILTS ARCHÆOLOGICAL SOCIETY.

A highly interesting discovery of Roman buildings has just been made in the parish of North Wraxall, Wilts. The workmen have already cleared the foundation walls of one entire building, measuring about one hundred and thirty feet by thirty-six feet, and containing more than sixteen separate rooms, or courts, and traced out several other walls extending over an area of two or three acres. In one of the hypocaust chambers—that which has been called the 'Tepidarium'—three entire jars of black earthenware were found resting against the wall, each having a cover upon it, and conveying the impression that they contained a portion of the last meal prepared by the inhabitants of the house before its final desertion. Among other articles met with were numerous iron cramps, a large iron key with complicated wards, several iron chisels, a spear head, two *styli*, one of iron, the other of bronze, a very neat small bronze fibula, of which the pin retains all its elasticity, two small bracelets, two bronze spoons, some beads, bone pins, and fifteen bronze coins; one of these is a very fine large brass of 'Trajan'; the rest small brass of the Lower Empire, Constantine, Constantius, &c. Mr. Poulett Scrope, who is superintending the excavations, will give full particulars of the discovery in the next number of the journal of the Wilts Archæological Society. North Wraxall is on the "Fosseway," or "Acmanstreet," between Bath and Cirencester. A curious ancient cellar has been discovered this week under two houses in High-street, Swindon. It appears to be of Saxon architecture, and excites much interest in the town.

## HAWICK ARCHÆOLOGICAL SOCIETY.

On Tuesday, 7th February, Mr. Alexander Michie, president, took the chair at the monthly meeting of this society. A considerable number of donations was announced, and among others a fine collection of objects, some of which more closely appertain to the study of natural history than of archæology, which had been presented by the Hon. Walter Elliot, of Wolflee, member of council of the Madras government, and R. Kennedy, Esq., executive engineer, H.E.I.C.S., Madras. A paper was read by the latter, "On Hawick in the Olden Time."

## MASONIC NOTES AND QUERIES.

## ORIGIN OF THE FUND OF BENEVOLENCE.

WHEN and by whom was the Fund of Benevolence established?—E. L.—[In 1724 the idea was originated by the immediate M.W.G.M. the Duke of Buccleugh, and supported by Lord Paisley, Dr. Desaguliers, Colonel Houghton, and others. For further particulars see Preston's Illustrations, 13th edition, page 204, note.]

## BATH LODGES.

In your *Magazine* for December 17th, 1859, page 467, there is an inquiry about a Lodge, No. 243, at Bath. I cannot give any information about this Lodge, but I write to inquire if the number is quite correct, for I can answer the question asked if the number should be 246, so far as between the years 1800 and 1818.—T. P. A., P.M. No. 48.—[Perhaps the brother who asked the question will state whether the number is correct].

## OPERATIVE MASONS' LODGES.

I have recently seen a letter to a respectable master builder, demanding an increase of wages, which, though it bore no signature, purported to be "Signed on behalf of the Bury Lodge." Is it now the common custom of the operative Masons to call their trade societies "Lodges"? And are any of their officers designated by titles now in use in Lodges of Free and Accepted Masons? The general terms of Secretary and Treasurer, of course, we may expect. In short, are there any other points of resemblance to speculative Masonry in these unions of operative Masons?—GEORGE M. TWEDDELL.

## FREEMASONS AND CHURCH BUILDERS.

Seeing that you admit occasional notes which are to be met with in a course of desultory or other reading, I am induced to send the following extract, not that I subscribe to its dictum, but merely as an instance of one of the many scraps that appear respecting our Order. In the second series of *The Retrospective Review*, 8vo., Lond., 1827, vol. i., p. 168, is a paragraph headed—"Antiquarian Discoveries," which proceeds as follows:—

"It may be known to a few persons, that a *History of Glastonbury Abbey*, was published about a year since, by the Rev. Richard Warner. Of the singular sagacity of its reverend author a correspondent of the

last number of *The Gentleman's Magazine* has given a memorable example, which we notice because it serves as a parallel story to that of Aiken Drum's Lang Ladle in *The Antiquary*. It appears that Mr. Warner took it into his head that the greater part, if not all conventual, cathedral, and parochial churches, 'were literally and strictly built by Freemasons;' and in corroboration of his extraordinary hypothesis, he added the following note:—

"Something like a confirmation of the truth of this notion is seen in the emblems of Freemasonry which decorate the northern and southern entrances into the ancient church of Banwell, in the inside, particularly the bust of a man over the latter portal, supported by these symbols, with a book open before him, as if he were studying the rules of his art." Mr. Urban's correspondent says that, in the years 1812 and 1813, the church underwent some repairs, when one of the workmen, who happened to be a Freemason, amused himself 'by erasing two antique corbel heads from the doorway of the South entrance, and carved upon the faces of the blocks those very symbols of Masonry which Mr. Warner alludes to, and which now appear there.' The bust which that gentleman describes as the 'bust of a man,' his corrector informs us is the bust of an angel, with an open book certainly; but the back or covers thereof are placed against the breast of the figure, and the open part or leaves towards the spectator; so that if he is 'studying' he holds the book in a most extraordinary position for such a purpose. On the open leaves of this book the same person has also engraved the emblems of Masonry. That a layman should be a better judge than a clergyman of the heads of 'angels,' is sufficiently astonishing; but that a man, who has written a huge quarto, should consider a person to be 'studying' the volume which he holds with its back towards him, is a specimen of discernment perhaps unequalled in the history of topographers. Besides these splendid proofs of Mr. Warner's accuracy of observation, his corrector, who has evinced his own sagacity by calling the book containing these blunders 'a very valuable work,' also states, that this 'bust of a man' does not stand over the southern entrance, as the author has asserted, but over the northern; a slight mistake in the knowledge of the points of the compass, which any ploughboy would have corrected. We believe, that immediately after the appearance of the *History of Glastonbury*, its author was elected a fellow of the Society of Antiquaries; but whether as a matter of course, because he wished to be so, or as a special reward for the research he displayed in finding such indisputable evidence of his Freemason theory, we are not informed."

I should like to know two things, viz., was, or is, the Rev. Mr. Warner, so acridly assailed above, a brother? And secondly, what is, and has been from its commencement, the peculiar animus which causes *The Gentleman's Magazine* to sneer at Masons and Masonry on every occasion?—J. A. N.

## KNIGHTS HOSPITALLERS.

Are there any documents extant showing the possessions of the Knights Hospitalers, and whether they were sharers in the plunder of the Templars' estates?—SIR KNT.

## SCRIPTURAL PASSAGES.

What are the proper scriptural passages to be pointed out in the three degrees?—X. A. V.—[The question is very obscure, but if "X. A. V." means those at which the Holy Bible is opened in the ceremonies appertaining to the three degrees, he must address himself to a personal acquaintance among the brethren, and then, no doubt, his question will be solved if he proves himself a brother; but as persons who are not initiated do us the honour to ask questions and send answers to this department of the *Freemasons Magazine*, we do not feel justified in replying, except to some well known brother. For these reasons we decline to furnish the information sought.]

## BENJAMIN FRANKLIN.

We often see the name of the celebrated Benjamin Franklin quoted as a brother Mason. In what Lodge was he made?—F. E. D.—[This question we are not prepared to answer, but we will offer our correspondent a quotation that proves Franklin was a Mason. In Davis's *Freemasons Monitor*, p. 288, it is stated:—"Freemasonry owes its introduction in Pennsylvania to Benjamin Franklin. On the 24th of June, 1734, a warrant was granted by the Grand Lodge of Massachusetts, for holding a Lodge in Philadelphia, and appointing him the first Master. He cultivated Masonry with great zeal, and his partiality suffered no diminution during his long and illustrious life."]

## GRAND PONTIFF.

This degree, the nineteenth of the Scotch rite, has but two officers, as I am told. Is it worked in England, Scotland, or Ireland?—C. E. T.

## HIGH DEGREES AND THEIR WORKING.

Granting there are many degrees, of which we scarcely know the names, would it not be an interesting matter to print a list of all the degrees that are worked in England, and to state their styles, when worked, and where, and what brethren are eligible to attend them?—C. E. T.

## Literature.

## REVIEWS.

*The History of Freemasonry and of the Grand Lodge of Scotland, &c., &c.* By WILLIAM ALEXANDER LAURIE, Secretary to the Grand Lodge of Scotland, F.R.S.A., &c., &c.

[Third Notice].

THE brethren who built the ancient abbey of Kilwinning are considered by Bro. Laurie to have sown the first seeds of Masonry in Scotland; and in this conclusion we think he is justified by the existing evidence. It must also be allowed that there is great probability in his surmise that the English brethren owe their knowledge of the Craft to emissaries from the Kilwinning source, from which the light of Masonry quickly spread over the length and breadth of the island. But whether this be really the fact, or whether refugees from the continent brought the great secrets to England, can only be matter of surmise at present, and must remain so until some future discoveries shall set the question at rest. Our author alludes half respectfully, half satirically to the presumed antiquity of the Grand Lodge of England, and quotes the legend about St. Alban bringing Masonry to this country in the third century, which, with some other absurdities about King Athelstane and Prince Edwin are still permitted year after year to disgrace our "Calendar" committee, by appearing as authentic "Remarkable Occurrences in Masonry." If there are no real facts known about the history of the Order in those distant times, do not let us either invent "historical" occurrences, nor countenance those who transmit misstatements or conjectures as genuine incidents. Rather let us say with Bro. Laurie:—

"If the antiquity of Freemasonry in Britain can be defended only by the invention of silly and uninteresting stories, it does not deserve to be defended at all. Those who invent and propagate such tales do not surely consider that they bring discredit upon their Order by the warmth of their zeal; and that, by supporting what is false, they deter thinking men from believing what is true."

From the two Grand Lodges of York and Kilwinning doubtless emanated the various Lodges of England and Scotland, which though not rising into great and recognized importance until the sixteenth century, were still maintained in unbroken succession although few in number. Bro. Laurie accepts as genuine the celebrated manuscript attributed to Henry VI., and said to have been examined by the philosopher Locke in the Bodleian Library (though we have heard it asserted that no such document exists at present in the Bodleian, nor does there remain any record of it); and therefore, of course, considers it to be correctly stated that the monarch was initiated into our Order, and became a staunch patron of it. Contemporary with Henry VI. was the patronage of the royal art by James I., of Scotland, who granted important privileges and rights to the Grand Master Mason of his dominions; and this office was by his successor, James II., made hereditary in the family of St. Clair of Roslyn, the head of which, at that period, was William St. Clair, Earl of Orkney and Caithness.

"The Barons of Roslin, as hereditary Grand Masters of Scotland, held their principal annual meetings at Kilwinning, the birth-place of Scotch Masonry, while the Lodge of that village granted constitutions and charter of erection to those brethren who were anxious that regular Lodges should be formed in different parts of the kingdom. These Lodges all held of the Lodge of Kilwinning, and in token of their respect and submission joined to their own name that of their mother Lodge, from whom they derived their existence as a corporation."

The most ancient Lodge in Edinburgh is that of "Mary's Chapel," the minutes of which are still in existence, extending as far back as the year 1598; and we can hardly doubt that in these records many circumstances of great historical value and interest may be traced. One fact, which proves the antiquity of speculative Masonry, is shown by these minutes—in the year 1609 Thomas Boswell, Laird of Auckinleck was made a Warden of the Lodge. As it is well known that the ancestors of Dr. Johnson's biographer were men of noble blood and considerable territorial influence, the absurdity of Robison's assertion that Masonic Lodges at that time consisted merely of operative Masons becomes evident; indeed a few years later the Hon. Robert Moray, Quarter Master General of the army, was made a Master Mason in the same Lodge.

The St. Clairs, in virtue of their office, occupy a prominent place in the records of the Craft through all its vicissitudes up to the year 1736, when the Grand Master of that name being childless, resigned his hereditary right into the hands of the Scottish brethren. The Lodges having been convened, received the deed of resignation at the hands of Bro. St. Clair and con-

stituted themselves into the Grand Lodge of Scotland, paying their late ruler the merited honour of electing him to the office of Grand Master for the ensuing year, after which he was succeeded by the Earl of Cromarty.

At the commencement of the seventeenth century the number and influence of the Freemasons in England began greatly to increase; and indeed the civil wars between Charles I. and the parliament do not appear to have had the effect of suspending the operations of the Order. We find in the works of contemporary authors, Elias Ashmole, Colonel Mainwaring and other eminent men, named as members of the fraternity; and our author adds that King Charles the Second was a brother and a frequent visitor at the Lodges. Bro. Laurie here notices at some length the extraordinary theories of Robison and Pivati; the former of whom has asserted that Freemasonry was a political association established by the partisans of Charles I.; Pivati on the other hand with equal truth abuses the institution as an engine of the republican party and gives the credit of its invention to Oliver Cromwell!

Dr. Robison mingling a small scrap of fact with a large amount of fable, says that this royalist conspiracy was exported to France along with the other baggage of the exiled James II.; and that deposed prince (the professor declares) set up his machinery at St. Germain and speedily got his Masonic-political engine in full work. There is ample evidence to support Bro. Laurie's denial of this statement. It is doubtless true that Masonry was derived by the French from Scotland; it is equally certain that Masonic Lodges were in operation in France fifty years before the flight of James II.; and indeed there is good reason to believe that so early as the commencement of the sixteenth century the French had received Masonic instruction from the Scottish Lodges. Masonry, however introduced, speedily took a firm hold upon French society, and continued to spread until the dawn of the great French revolution; though unfortunately diminished in value by the corruptions which crept into the administration and practice of the brethren. Upon the causes of these abuses our author remarks, speaking of the French:—

"The attachment of that people to innovation and external finery produced the most unwarrantable alterations upon its principles and ceremonies. A number of new degrees were created; the office bearers were arrayed in the most splendid and costly attire; and the Lodges were transformed into lecturing rooms, where the more learned of the brethren propounded the most extravagant theories, discussed abstruse questions in theology and political economy, and broached opinions which were certainly hostile to true religion and sound government. In the other countries of the continent similar innovations in a greater or less degree prevailed, while the British Lodges preserved the principles of the Craft in their original simplicity and excellence. Such dangerous innovations have not the slightest connection with the principles of Freemasonry; they are the unnatural excrescences formed by heated imaginations, fostered by the interference of designing men. Those who reprehend it therefore for the changes which it underwent in the hands of foreigners, may throw equal blame upon religion because it has been a cloak for licentiousness and hypocrisy; or upon science, because it has been converted into an instrument of iniquity. These changes arose altogether from the political condition of the countries where they were made. The meetings were frequented by men of philosophical habits, who eagerly embraced an opportunity of enunciating their opinions, and discussing the favourite subjects of their study, without dreading the threats of government or the tortures of the inquisition. In this view, the Lodges may be compared to little republics, enjoying the rational liberties of human nature in the midst of an extensive empire enslaved by despotism and superstition. In the course of time, however, that liberty was abused, and doctrines were propagated in the French and German Lodges which it is the duty and policy of every government to discover and suppress. But these corruptions had by no means a necessary connection with Freemasonry, — they arose, as already remarked, out of the political condition of the continental kingdoms. In Britain the history of the Order is stained by no glaring corruptions or offensive innovations, more attention being paid to intrinsic value than external observances,—the Lodges bearing a greater resemblance to charitable institutions than to pompous and splendid assemblies. Blessed with a free constitution and allowed every innocent liberty, we can express our sentiments with the greatest freedom, and discuss the errors of administration without anyone to make us afraid. In such circumstances, British Masons are under no temptation to introduce into their Lodges religious and political discussions. The liberty of the press enables them to give the widest circulation to their opinions, however new or extravagant; and they are liable to no punishment by publicly attacking the established religion of their country. The British Lodges, therefore, have retained their primitive purity; they have been employed in no sinister cause; and have neither harboured in their bosom traitors nor atheists."

Bro. Laurie carefully traces the causes of the schisms which broke out in the body of English Masons at the commencement



of the eighteenth century, and brings the history carefully down to the establishment of the United Grand Lodge. On the consideration of this subject, our attention is directed to the rapid and extensive spread of the Order, which, having found an early home in this favoured island, has extended its branches over nearly the whole of the habitable globe. In Russia and Spain even, notwithstanding the obstacles interposed by ecclesiastic or secular despotism, the Lodges have been neither few nor inefficient; while wherever English, Scottish, or French Masons have penetrated, in the pursuits of war or of commerce, they have sown good seed which has seldom failed to take root and to produce an abundant harvest.

A history of the vicissitudes of the Masonic Order must necessarily contain details of unmerited persecution to which our brethren in various parts of the world have been from time to time subjected. The freedom of thought and upright independence of action, which have ever been advocated by Masons, have especially rendered them obnoxious to the papal tyranny and its once potent satellite the order of Jesuits. Narratives of the sufferings of Freemasons in the dungeons of the Spanish Inquisition, and of the edicts published against us in Portugal, Italy, and even Switzerland, may be familiar to many of our readers, but it seems hard to believe that—even a hundred years ago—an organized system of persecution could have existed in this happy island. Yet in Scotland, in the last century, the "Associate Synod" attempted to disturb the peace of the fraternity and drew up a list of foolish questions which they appointed every kirk-session to put to those under their charge. These related to what they thought were the ceremonies of Freemasonry, and those who refused to answer were debarred from religious communion—the result was to cover the would-be inquisitors with ridicule, and to show that hypocrisy and the lust of spiritual despotism are not confined to the church of Rome.

The latter part of Bro. Laurie's volume is devoted to a most ample detail of the proceedings of the Grand Lodge of Scotland; but this cannot be said to partake of the interest of the former—at least to English brethren. Even to the members of Scottish Lodges the long-drawn out details of the last ten years must, we imagine, appear somewhat prolix; nevertheless, as a well arranged record, this will always be a valuable book of reference, especially to office-bearers and those to whom precedents may be required for any public act or ceremony connected with the Order. Almost all the "loyal and respectful" addresses might be omitted with advantage to the reader, who is at present fatigued with an unnecessary amount of twaddle which can have no historical value whatever.

Our space is quite exhausted, or we should like to have given an extract or two from a very interesting treatise on the Knights of the Temple and St. John, and of the Royal Order, or "Heredom de Kilwinning." This, though incorporated as part of the history, is acknowledged to be by a separate hand: it is the work of the Chevalier Burnes, K.H., and does great credit to that gentleman's industry and research. A chapter on Mark Masonry, the Royal Arch, and Ark Mariner degrees, contributed by Bro. Andrew Kerr, F.S.A., has great merit, and throws light upon some points and distinctions with which English Masons are not generally familiar.

In taking leave of Bro. Laurie, we have to thank him for a very elaborate work, which on the whole we may describe as highly interesting, and abounding in materials for study and meditation; while the many points on which such a book must necessarily be defective are eminently suggestive to such brethren as have leisure and taste for antiquarian research. Should another edition be called for (which we can hardly doubt) we would recommend the excision of a large portion of the details of Grand Lodge proceedings, and the addition of as many more appendices as Bro. Laurie can procure, provided they are of the same value as those which already enrich the work. In conclusion, we have but to add that the volume is excellently and carefully printed, and reflects credit upon the editor as well as the author. We must take exception to the illustrations, which are paltry in the extreme, and totally unworthy of the book or the subject.

*The Autobiography of a Seaman.* By THOMAS, Tenth Earl of Dundonald. Vol. I. London: Bentley.

THE adventures of a seafaring life have ever been thrilling in interest to the youth of England. With a ship the youngest powder monkey identifies himself at once. She is something to individualise and love; her many qualities and escapes he looks upon as made up of part of his own being; and notwithstanding the humiliations he has to undergo in sea sickness, dirt, and want of room, yet his experience is as different to all other men's as it

is possible to conceive. Still it would be generally supposed that nothing new could be written of a seaman's life, and—granting that in the main, there are the same principal features—yet, when a story is truthfully told of the varied experience and strange chances of a sailor's existence, there is a charm and fascination in the recital that enlists our sympathy and warms our hearts as much as if some new field of literary delight had been opened up for our amusement.

Lord Dundonald takes rank as the greatest surviving sea captain of the last great naval war. In his own immediate life perhaps there was no officer superior to Lord Dundonald; but in the management of large armaments we cannot say whether he would have been equal, or not, to Nelson, for the government of this country never gave him the opportunity. Still, we believe, from his bravery and coolness, when it so pleased him, he must, if having had similar chances, have proved himself not a whit behind the hero of Trafalgar. In all that could be effected by the skilful command of a single vessel—in all the nicest calculations of endurance of a crew—in every contingency that could arise—his foresight and prudence were extraordinary. His heroism, dash, and daring, were peculiarly his own, and prove how possible it is for a determined officer to keep a whole seaboard in alarm and anxiety. His tactics appear to have been never to think the smallest subject insignificant, always to go in if there appeared to be a chance of success, but never to let himself be cajoled into an attack unless it was part and parcel of, or leading to, his ulterior object; and certainly no officer has ever maintained a higher character for harassing an enemy than Lord Dundonald. He in some measure seems to account for this peculiarity when he tells us that "Tradition has assigned to the Cochrane's a derivation from one of the Scandinavian sea rovers who, in a remote age, settled on the lands of Renfrew and Ayr."

In the volume before us we have a pretty clear insight into the manner in which youngsters were trained as officers. He tells us he was trained under one of those rough-and-ready first lieutenants of the old school, who were the terrible but effective drill masters of the then rising generation of officers. Jack Larmour had risen from the fore-castle; and captains vied with each other to get him for their ships. When Lord Cochrane first went on board he found the first lieutenant dressed as an ordinary seaman, with a marlinspike slung round his neck and a handful of grease in one of his fists, indulging himself, for want of other occupation, in setting up rigging. Prejudiced against the new comer, on account of his being a lord, and because he was tall, his first proceeding was to saw Lord Cochrane's sea-chest in half; and though he took to the youngster in a surly kind of fashion, as soon as he found him anxious to learn the rudiments of his profession, he could not be satisfied until he had caught him out in a fault and punished him; but our author says,—

"At the first moment of my setting foot on board the *Hind* it had been my determination never to commit an act worthy of punishment; but it was equally the determination of Jack Larmour to punish me for my resolution the first time he caught me tripping. This was certain, for Jack was open and above-board, and declared that 'he never heard of such a thing as a faultless midshipman!' For a long time he watched in vain, but nothing occurred more than to warrant his swearing twice as much at me as at any other of my messmates, Jack never troubling himself to swear at a waister. To use his own words, it 'was expending wind for nothing.'

One day, when his back was turned, I had stolen off decks for a few minutes, but only to hear, on my return, the ominous words, 'Mast-head, youngster!' There was no alternative but to obey. Certainly not cheerfully—for the day was bitterly cold, with the thermometer below zero. Once caught, I knew my punishment would be severe, as indeed it was, for my sojourn at the mast-head was protracted almost to the limit of human endurance, my tormentor being evidently engaged in calculating this to a nicety. He never mast-headed me again."

The system, if system it might be called, which was pursued by such old salts as Lieut. Larmour, did not turn out such men of refinement as the navy boasts at the present day; and it may be questioned if it was not conducive to keeping down the high-born and chivalrous feelings of the educated man; yet it certainly produced bravery and good seamanship, and Lord Dundonald thinks that the hand to mouth system was not without its advantages in the hard, practical training through which it compelled every one to pass. He gives us the following as his first attempt at such a rough and ready mode of acquiring the knowledge of a seaman:—

"The *Thetis* was ordered to equip at Sheerness, and knowing that her first lieutenant, instead of indulging himself ashore, would pursue his customary relaxation of working hard aboard, I begged permission to remain and profit by his example. This was graciously conceded, on condition that, like himself, I would put off the officer and put on the garb of a seaman. Nothing could be more to my taste; so, with knife

in belt and marlingspike in hand, the captain of the fore-castle undertook my improvement in the arts of knotting and splicing; Larmour himself taking charge of gunnery and rigging the bowsprit, which, as the frigate lay in dock, overhung the common highway. So little attention was then paid to the niceties of dockyard arrangement.

"Dockyards in those days were secondary objects. At Sheerness the people lived, like rabbits in a warren, in old hulks, hauled up high and dry; yet everything was well done, and the supervision perfect. It would be folly to advocate the continuance of such a state of things, yet it may be doubted whether the naval efficiency of the present day keeps pace with the enormous outlay on modern dockyards, almost (as it appears to me) to ignoring the training of men. I would rather see a mistake in the opposite extreme—men before dockyard conveniences; and am confident that had such been our practice, we should not have recently heard humiliating explanations, that we were without adequate naval protection, and that our national safety depended on the forbearance of a neighbouring state."

Lord Cochrane seems to have benefited by the instruction of that "sea dog," Jack Larmour, and to have occupied himself in really learning more of his profession than falls to the lot of young officers now a day. With the celebrities of the service he was not much associated, for we find him but once alluding to one of them, but that one was Nelson, whom he met at Palermo, and who gave him the following advice:—"Never mind manœuvres, always go at them;" to which Lord Cochrane describes much of his peculiar style of attack, but in his case he tempered this advice by long headed forethought, and although acting upon it never did so without carefully consulting the cost and the probability of success. He first came into notice as captain of a little brig, the *Speedy*, whose slender proportions and contemptible armament serve as a curious illustration of the way in which great things were done before steam frigates and rifled cannon were in vogue. She was armed with fourteen four-pounders, and her commander used to amuse himself with walking his quarter deck with her broadside, twenty-eight pounds, in his pockets! With this tiny vessel he repaired to the coast of Spain, and there commenced harassing the cruisers, taking every thing he could without reckoning the worth of his captures. At last so annoying was this practice that the Spaniards sent their largest frigates in chase of him, which he evaded in various ways, two of which are worth mentioning. Being chased at night he got away from one of these vessels by sending her on a fool's errand after a tub which he caused to be illuminated, and from another by the precaution of having had his brig painted like a well known Danish brig, and frightening off the boat, which was about to board him in order to ascertain his real nationality, by incidentally informing the Spaniards that he was fresh from Algiers, and that there was danger of the plague on board. But when he was hard put to it by a large Spanish frigate, he signaled himself by the following audacious and crafty attack:—

"My orders were not to fire a gun till we were close to her. When running under her lee, we locked our yards amongst her rigging, and in this position returned our broadside, such as it was.

"To have fired our pop-gun 4-pounders at a distance would have been to throw away the ammunition; but the guns being doubly, and, as I afterwards learned, trebly shot, and being elevated, they told admirably upon her main deck; the first discharge, as was subsequently ascertained, killed the Spanish captain and the boatswain.

"My reason for locking our small craft in the enemy's rigging was the one upon which I mainly relied for victory—viz., that from the height of the frigate out of the water the whole of her shot must necessarily go over our heads, whilst our guns, being elevated, would blow up her main deck.

"The Spaniards speedily found out the disadvantage under which they were fighting, and gave the order to board the *Speedy*; but as this order was as distinctly heard by us as by them, we avoided it at the moment of execution by sheering off sufficiently to prevent the movement, giving them a volley of musketry and a broadside before they could recover themselves.

"Twice was this manœuvre repeated, and twice thus averted. The Spaniards, finding that they were only punishing themselves, gave up further attempts to board, and stood to their guns, which were cutting up our rigging from stem to stern, but doing little further damage; for after the lapse of an hour the loss to the *Speedy* was only two men killed and four wounded.

"This kind of combat, however, could not last. Our rigging being cut up, and the *Speedy's* sails riddled with shot, I told the men that they must either take the frigate or be themselves taken, in which case the Spaniards would give no quarter; whilst a few minutes energetically employed on their part would decide the matter in their own favour.

"The doctor, Mr. Guthrie, who, I am happy to say is still living to peruse this record of his gallantry, volunteered to take the helm. Leaving him, therefore, for the time both commander and crew of the *Speedy*, the order was given to board, and in a few seconds every man was on the enemy's deck—a feat rendered the more easy as the doctor placed the *Speedy* close alongside with admirable skill.

"For a moment the Spaniards seemed taken by surprise, as though unwilling to believe that so small a crew would have the audacity to board them; but soon recovering themselves, they made a rush to the waist of the frigate, where the fight was for some minutes gallantly carried on. Observing the enemy's colours still flying, I directed one of our men immediately to haul them down, when the Spanish crew, without pausing to consider by whose orders the colours had been struck, and naturally believing it the act of their own officers, gave in, and we were in possession of the *Gamo* frigate, of thirty-two heavy guns and 319 men, who, an hour and a half before, had looked upon us as a certain if not an easy prey."

His victory was not yet secured, but by a trick of infinite cunning and *naïveté* he tells us how it was accomplished:—

"Knowing that the final struggle would be a desperate one, and calculating on the superstitious wonder which forms an element in the Spanish character, a portion of our crew were ordered to blacken their faces, and what with this and the excitement of combat, more ferocious looking objects could scarcely be imagined. The fellows, thus disguised, were ordered to board by the head, and the effect produced was precisely that calculated on. The greater portion of the Spaniard's crew was prepared to repel the boarders in that direction, but stood for a few moments as it were transfixed to the deck by the apparition of so many diabolical looking figures emerging from the white smoke of the bow guns; whilst our other men, who boarded by the waist, rushed on them from behind, before they could recover from their surprise at the unexpected phenomenon.

"In difficult or doubtful attacks by sea—and the odds of fifty men to three hundred and twenty comes within this description—no device can be too minute, even if apparently absurd, provided it have the effect of diverting the enemy's attention whilst you are concentrating your own."

He soon after parted with his ship, the *Speedy*, which came to an honourable fate after having been cut off and chased by three French line of battle ships of Linois' squadron, and only surrendered after a desperate attempt to slip through, which brought down upon her the broadside of one of them, a compliment, the result of which she only escaped by an accident in the French ship's steering. Lord Cochrane being taken by the *Dessair*, where he was treated with the utmost courtesy, he witnessed Sir James Saumarez's action off Algeiras, and the loss of the English ship *Hannibal*. He was soon exchanged, and then commenced the painful part of his career. According to his own account, Lord St. Vincent had taken a baseless dislike to him, which was, to a certain extent, inherited by his successors; and Lord Cochrane met with nothing but disgust refusals, and ill treatment, in return for the energy and conduct which he had displayed; perhaps in some degree attributable to the boldness of his criticisms and the freedom of his tongue. Lord Cochrane bitterly complains of being undervalued and set aside, but from his own testimony was pretty fully employed, and that not without a due share of luck; all of which we pass over to follow our hero through more stirring scenes than the jealousy of professional rivals. In the *Pallas*, and afterwards in the *Impérieuse*, he continued his favourite style of cruising, keeping off in the day and being ready in shore early in the morning, to pounce on anything that had attempted to venture out by his apparent retreat; bringing his handiness and ready resources to stimulate and aid, on shore, the soldiers of disheartened allies like the Spaniards, destroying the system of telegraphs on the French shore of the Gulf of Lyons, and rendering the coast roads of Catalonia almost impracticable for the French armies. We shall not follow him through his ideas of the manner in which his successes might have been instrumental in preventing the Peninsula War, as we do not think them based on safe premises, but prefer to see him in actual rather than ideal action.

We next find him in his attempt to destroy the French fleet at the mouth of the Charente, and the account he gives is that of a man who considers that he did all that was done on the occasion, and was scandalously used, and his prospects in the navy ruined in consequence of his having done his duty while his superiors failed in theirs. In his account of the attack, which is exceedingly interesting, he seems to have made out a strong case against the vacillation of Lord Gambier, and the scandalous insubordination and narrow jealousies of some of his subordinates, who were jealous of Lord Cochrane's being sent out from England to execute a plan which, when once suggested, they felt competent to execute. The fault complained of in the Russian war—viz., that of officers being too much afraid of the responsibility of damaging their ships—found its counterpart in Lord Gambier, but his most inexcusable fault seems to have been in refusing to follow up what Lord Cochrane had already demonstrated to be not only an effectual, but perfectly safe way of destroying a fleet, which was the object of the expedition. The fireships failed of their direct purpose, but an explosion ship, conducted by Lord Cochrane

himself, seems to have destroyed the boom which ran across the mouth of the harbour, but Lord Cochrane's design was completely effected. The French were so panicstruck that they ran their vessels nearly all on shore, where the ebb tide left them the next morning with their bottoms so exposed to the shot that they could easily have been rendered unfit to float. In this dilemma Lord Cochrane made signal after signal to the Admiral, who was fourteen miles off, that the enemy was ashore and at his mercy, for,—

"At daylight observing seven of the nearest enemy's ships ashore, amongst which was the admiral's ship *L'Océan*, and a group of four others lying near her in a most favourable position for attack without the possibility of returning it, at 6 a.m. we signalled the admiral to that effect. As the *Impérieuse* at this time lay just within range of the batteries on Aix, which had commenced to fire upon us, we weighed, and stood in the direction of the fleet, letting go our anchor as soon as the ship was out of range. At 7 a.m. we signalled again, 'All the enemy's ships, except two, are on shore,' this signal, as well as the former one, being merely acknowledged by the answering pennant; but, to our surprise, no movement was visible in any part of the fleet indicating an intention to take advantage of the success gained.

"Reflecting that, from the distance of the British force from the stranded enemy's ships—viz., from twelve to fourteen miles, the commander-in-chief could not clearly be acquainted with their helpless condition, I directed the signal to be run up, 'The enemy's ships can be destroyed,' this also meeting with the same cool acknowledgment of the answering pennant.

"Not knowing what to make of such a reply, another signal was hoisted, 'Half the fleet can destroy the enemy.' This signal was again acknowledged by the answering pennant, the whole fleet still remaining motionless as before. On this I made several telegraph signals, one of which was probably regarded as impertinent—viz., 'The frigates alone can destroy the enemy,' though it was true enough, their ships aground being perfectly helpless, to my astonishment, the answering pennant was still the only reply vouchsafed.

"Eight and nine o'clock passed without any indication of movement on the part of the fleet, though the tide was now fast rising, so that any ships sent to the attack of the stranded vessels would have had the flood-tide to go in and the ebb to return, after having accomplished their destruction; whilst it was evident that if not attacked, the same flood-tide would enable the French ships aground to float and escape, with which view some were heaving their guns and stores overboard. On ascertaining this, I again signalled, 'The enemy is preparing to heave off,' and entertaining no doubt that the commander-in-chief would not permit such a catastrophe, the *Impérieuse* dropped her anchor close to the Boyart Shoal, in readiness for any service that might be required."

Lord Cochrane confident that neither forts, ships, or shoals offered any danger, still Lord Gambier would not venture; and then in order to force the Admiral, Lord Cochrane adopted a characteristic device which had the effect of bringing some of the fleet to his aid, for he remembered Lord Mulgrave's words, which he says ran in his ears, and they were, "The Admiralty is bent on destroying that fleet before it can get out to the West Indies;" so he resolved to put his ship in such a position that she must be either backed by others or lost, and—

"In despair, lest the ships still aground should also effect their escape, at 1 p.m. I ordered the anchor of the *Impérieuse* to be hove atrip, and thus we drifted stern foremost towards the enemy. I say 'drifted,' for I did not venture to make sail, lest the movement might be seen from the flag-ship, and a signal of recall should defeat my purpose of making an attack with the *Impérieuse*; the object of this being to compel the commander-in-chief to send vessels to our assistance, in which case I knew their captains would at once attack the ships which had not been allowed to heave off and escape.

"Had this means not been resorted to, not a single enemy's ship would have been destroyed, for all could have hove off almost without damage, and that, to all appearance, without the slightest attempt at molestation on the part of the British fleet. It was better to risk the frigate, or even my commission, than to suffer such a disgraceful termination to the expectations of the Admiralty, after having driven ashore the enemy's fleet; and therefore we drifted by the wind and tide slowly past the fortifications on Isle d'Aix, about which the commander-in-chief had expressed so many fears in his last letter to the board; but though they fired at us with every gun that could be brought to bear, the distance was too great to inflict damage.

"Proceeding thus till 1.30 p.m., and then suddenly making sail after the nearest of the enemy's vessels escaping, at 1.40 p.m. the signal was run up to the peak of the *Impérieuse*, 'Enemy superior to chasing ship, but inferior to the fleet.' No attention being paid to this signal, at 1.45 p.m. I again signalled, 'In want of assistance,' which was true enough, being in a single frigate, close to several enemy's ships of the line.

"As this signal, according to the code then in use, was coupled with the one signifying 'in distress,' the signal officer on board the flag ship thus interpreted it to the commander-in-chief, a circumstance which will require brief explanation.

"In order to divert our attention from the vessels we were pursuing these having thrown their guns overboard, the *Calcutta*, which was at i

aground, broadside on, began firing at us. Before proceeding further it became, therefore, necessary to attack her, and at 1.50 we shortened sail and returned the fire. At 2 the *Impérieuse* came to anchor in five fathoms, and, veering to half a cable, kept fast the spring, firing upon the *Calcutta* with our broadside, and at the same time upon the *Aigillon* and the *Ville de Varsovie* with our fore-castle and bow guns, both these ships being aground, stern on, in an opposite direction.

"This proceeding—though there could be no doubt of our being 'in want of assistance,' seeing that our single frigate, unaided, was engaging three line-of-battle ships—did not look much like being 'in distress,' as the signal officer of the *Calcutta* had interpreted the signal; the nature of which could not, however, have deceived the commander-in-chief, who must have witnessed the circumstances under which the signal had been made by the *Impérieuse*.

After engaging the *Calcutta* for some time, and simultaneously firing into the sterns of the two grounded line-of-battle ships, we had at length the satisfaction of observing several ships sent to our assistance—viz., *Emerald*, *Unicorn*, *Indefatigable*, *Valiant*, *Revenge*, *Pallas*, and *Aigle*. On seeing this, the captain and crew of the *Calcutta* abandoned their vessel, of which the boats of the *Impérieuse* took possession before the vessels sent to our 'assistance' came down."

So, with the assistance of these additional ships, the work was partially completed which might have been done effectually if there had been corresponding energy on the part of the admiral. If Lord Cochrane's representation of the matter is the true one, he certainly may be excused for the warmth with which he at the time denounced, and still is indignant at, the stupidity and incapacity of his chief. The English government was anxious to make the best of it, and, according to Lord Cochrane, attempted to bribe him off for telling the truth, by the offer of an independent squadron—to his rejection of which offer he ascribes the ruin of his prospects. Lord Gambier was acquitted by an English court-martial. But it is to be noted that the highest French authorities entirely support Lord Cochrane's assertion that nothing but the English admiral's inconceivable hesitation saved a relic of the French fleet. "The French admiral was an imbecile," said Napoleon, "and yours was as bad." If Cochrane had been supported he would have taken every one of the ships. He not only could have destroyed them, but he might and would have taken them out." And a more competent witness even than Napoleon, Admiral Jurieu de la Gravière, who was present at the action, after describing the "*esprit de vertige*" which had seized the whole French fleet, involving the most heroic in the common weakness, gives his judgment that "*la mollesse de Lord Gambier le courage et le sang froid de quelques uns de nos officiers, préservèrent seuls l'escadre Française d'une ruine totale.*"

#### NOTES ON LITERATURE, SCIENCE, AND ART.

LORD MACAULAY had fixed, in his own mind, the extreme limit to which time and his vast store of materials would enable him, under favourable circumstances, to carry his history—that is, if we are to place any reliance in the following statement of the *Inverness Advertiser*:—"We have seen a letter to a gentleman from the great historian, dated Holly Lodge, 13th October, 1858, in which he says: 'I have long given up the hope that I shall be able to bring the history of England down to the time of the Porteous mob. I have, therefore, no motive for investing minutely the circumstances of that affair, and I should not wish to engage in an inquiry which, however curious and amusing it might be, must divert me from more useful researches.'"

Mr. Thomas Adolphus Trollope (a brother of the well known novelist, and the author of "A Decade of Italian Women," &c.) has in preparation a new work entitled "The Merchant Princes of Florence." Mr. Trollope has resided in Florence for some years.

"We hear," says the *Publishers' Circular*, "that No. 3 of the *Cornhill Magazine* will contain an article by Mr. Herman Merivale, under secretary of the colonial department, giving some curious interesting details respecting Lord Macaulay and the Junius controversy; also an article by Ruskin. Miss Adelaide Procter contributes a lyric poem; the editor another Roundabout Paper."

M. Alexandre Dumas has favoured the world with the commencement of a translation of "An Autobiography of Horace," discovered by M. Dumas in the Library of the Vatican. The opening portions tell us all about Horace's boyhood, and give a graphic account of his first visit to Rome, and his being placed by his father under the care of the terrible pedagogue, *plagosus Orbilius*. The opinion of the literary world upon Mr. Dumas's new production may be guessed from the following extract from one of the best written papers in Paris:—"Dumas must have exhausted all the imagination with which nature endowed him—must have run short of old books and of all kind assistants—to have resorted to such a profanation of one of the most celebrated names of antiquity,"

and the writer asks whether there can be anything in common between the author of "The Odes" and M. Dumas. "Horace, invented and translated by the chanter of the 'Mohicans of Paris,' is a treason—a veritable literary crime."

A French correspondent says that the distribution of the prizes for 1859 at the Academy of Sciences took place on Tuesday week, when the perpetual secretary, M. Flourens, pronounced an eulogium on the great chemist, Thénard. The principal prizes awarded were to M. Robert Luther, for the discovery of "the only planet of the year," the Mnemosyne, the fifty-seventh of the group of telescopic planets between Mars and Jupiter, and the eighth discovered by M. Luther; to M. Giffard a prize of 1000*f.* for his automatic steam injecta, a very beautiful instrument, which supersedes the use of feed pumps and donkey engines, and which has been adopted in the Imperial yacht and on the Eastern railway (a description of this invention may be found in the London *Mechanics Magazine* of April last); to M. Guignard 1000*f.* for his diver's lamp, which was used in the construction of the new railway bridge over the Rhine, at a depth of fifteen to twenty yards under water; to M. Ruhmkorff, the Trémont prize for "aiding a *savant* without fortune" for four years, on account of his dia-magnetic apparatus and inductive machine applied to explosion in mines, and about to be tried for military purposes; to M. Ad. Wurtz, the Jecker prize of 5500*f.* for his works on glycol and its derivatives, and on the oxygenated alkalies recently discovered; and of 2500*f.* to M. A. Capours for his works on the organic radicals.

The *Athenæum* has heard, "on good authority," that the Trustees of the British Museum have resolved the question of removal to South Kensington. If this be true, the new building for the Collection of Natural History may be commenced forthwith. The Gardens of the Horticultural Society and the collections of the nation may be brought near together, to the great advantage of both, in a very short time.

Sir Benjamin Brodie, as President of the Royal Society, has issued cards for two receptions at Burlington House, on Saturday, March 3, and Saturday, April 21.

At the recent meeting of the Astronomical Society a highly interesting paper was read "On a Supposed New Interior Planet." From various accounts received from Paris, it appears that not long after the publication of M. Le Verrier's assertion of the probable existence of a planet or planets interior to Mercury, it began to be rumoured in Paris that more than one person had already seen the planet, but that, as is usual, the rumour assumed different forms and was coupled with different names. Towards the close of the year, however, a communication was made of so definite a kind to M. Le Verrier that he considered his official position required that he should at once probe it to the bottom, and take such steps as should prevent the success of any attempt to palm off a fraud on the public. Noting the name and address of the asserted observer, he proceeded on the last Saturday of the year to the nearest railway station to Orgères, in the department Eure et Loire, and accompanied by a friend, whom he took as a desirable witness of his proceedings, made his way direct and unannounced to the house of M. Lescarbault, residing at Orgères, and practising as a country physician. A very graphic account of what here passed is given by the Abbé Moigno in a recent number of his useful publication, "*Cosmos*," and is stated to be given nearly as recounted by M. Le Verrier to an assembly of friends on his return. M. Lescarbault was subjected to a severe cross-examination by his unknown visitor, who pressed him hard from step to step till he had obtained such material and verbal evidence as no longer permitted him to doubt the reality of the observation or the good faith of the observer. Not content to leave the question of good faith, where so much rested upon it, dependent on the replies of the individual concerned, he was careful to obtain collateral evidence of the high character and worth of Dr. Lescarbault, from such other persons of station in the neighbourhood as should at once satisfy himself and others; and we believe that the precautions thus taken have been accepted as sufficient by all concerned. At the first sitting of the Academy of Sciences after his return, M. Le Verrier announced that, on the afternoon of the 26th of March, 1859, a small dark body had been observed to transit a portion of the sun's disc by M. Lescarbault, and which bore all the appearance of being a new interior planet. And at the same time he stated that the observer had made such observations as led to the conclusion that the supposed new planet's distance from the sun was about 0.1427, its period less than twenty days, its ascending node situated at about 13° of longitude, and its inclination between 12° and 13°. M. Lescarbault has since addressed a written account of his observation to M. Le Verrier, which has been published, in which he states, that

having witnessed the transit of Mercury in 1845, he had himself at once inferred that the body was an interior planet, and that, living in retirement, he had kept his discovery to himself, in the hope of being able to come to some conclusion respecting its distance from the sun, by calculation, or by being so fortunate as again to observe its transit; but that being only a moderate geometer, and much pressed by professional engagements, the problem had baffled him, and he had at last been induced to break silence, on reading an account of M. Le Verrier's theoretical conclusions, printed in the publication of the Abbé Moigno, to which he was accustomed to subscribe. M. Lescarbault first detected the body when a little way advanced on to the disc, and inferred the time of first contact by noting the interval which elapsed while it advanced over what he estimated to be an equal space. He then repeatedly measured the angle from the zenith or nadir of the point of the limb to which the body was nearest and its distance from the limb, and watched its passage off the sun. Correcting his measured angles for the angle between the pole and zenith, it would appear that the first contact took place at 19° 4' and the last contact at 52° 42' from the sun's north point measured towards the west, the greatest distance from the limb being 41" 3, and the times 4h. 0m. and 5h. 47m. 2, Orgères local time, little more or less. The estimated diameter was about one fourth that of mercury when last on the sun; and as this was 11" 6, the inference from the statement would be about 3" for the new body, if so small a quantity can be admitted as probable. At the meeting of the society on January 13, Mr. Carrington exhibited two diagrams, in illustration of the original observation and of the inferences to be made from it, and pointed out in detail the very simple process required in such a case for arriving at the approximate elements of the orbit supposed circular. The concluded elements were not sensibly different from those given by M. Le Verrier except in the case of the inclination, which was concluded to be about 11° 51'. The inclination to the orbit of mercury was inferred to be about 7°. The remark of principal immediate importance was that, inasmuch as the observation of March 26, 1859, was made about seven days and a half before the earth passed through the calculated line of nodes, and an equal space thereafter was similarly available, it followed that for the space of fifteen days at each conjunction the orbit was projected on the sun's disc; and that as the revolution was performed in less than twenty days, it was more probable than not that, unless the original observation were more in fault than supposed, the body might be reobserved in the spring of this year. The attention of observers was particularly called to this circumstance. The days referred to are March 25 to April 10, at descending node, and September 27 to October 14, at ascending node. The singular merit of M. Lescarbault's observation will be recognized by all who examine the attendant circumstances; and astronomers of all countries will unite in applauding this second triumphant conclusion to the theoretical inquiries of M. Le Verrier. The redetection of this new member of the solar system must next engage the cooperation of observers; and it is hoped that the astronomer at Madras will unite his efforts with those of European and American observers for the purpose.

An amateur performance, of literary interest, is to take place in the Lyceum Theatre, next Wednesday week. The play is partly in benefit of the family of the late Mr. Bayle St. John. Messrs. Talfourd, Byron, Brough, and other gentlemen, will appear in Sheridan's "School for Scandal," and in a burlesque taken from the "Forty Thieves." Miss Sedgwick lends her services.

A monument, by Mr. S. Westmacott, has been raised over the remains of Lady Morgan, in the Brompton Cemetery. On a massive stone lie an Irish harp, a wreath of laurels, a short inscription, and a couple of books. The volumes are lettered "France," and "The Wild Irish Girl." The inscription merely records the name of Sydney Lady Morgan and the date of her death. On graceful and slender columns, two or three feet above the ground, rests a stone canopy, covering and protecting the more fragile memorials.

**DESCRIPTIVE POWER.**—Mr. Taylor, well known in London as having the management of the opera house, had his father up from Aberdeen to visit him and see the wonders of the city. When the old man returned home his friends inquired what sort of business his son carried on? "Ou," said he (in reference to the operatic singers and the corps de ballet), he just keeps a curn o' wirrieows and weanics, and gars them fiddle, and loup, and mak murguous to the great fouk." The same matter of fact old Aberdonian, when some one remarked, "It's a fine day," dryly responded, "And fa's findin' faut wi't?"—*Dean Ramsay.*



## CORRESPONDENCE.

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

## MASONIC LICENSE.

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

DEAR SIR AND BROTHER,—There appears to be great diversity of opinion among members of the Craft in different districts, as to how far the obligations, very properly and necessarily imposed in the various degrees of progress, are binding upon them. In France I believe that very great laxity prevails, and secrecy is, I apprehend, required only as regards the signs, words, and other means of recognition. Among some English Masons, too, I have heard expressions leading me to suppose that they agree in this opinion. In America, I am told, that strict secrecy is maintained as to every part of the ritual; and from correspondence I have recently had with brethren in a distant part of England, I learn that they participate in this view. Allow me to suggest that it would be well if some authoritative directions were given on this head. The simple question is, Are we to consider the obligation binding only as regards what are peculiarly called the Masonic secrets, or does it include every part and point of the ritual?

For my own part, my opinion lies between the two, as there are undoubtedly portions of our history and traditions which should not be made public, inasmuch as many points peculiar to us hinge upon them; and if there were no other considerations, which I believe there are, they form good tests of the attention bestowed by brethren upon the science, of the interest they have taken in the extension of their Masonic knowledge, and of the skill they have attained; evincing that they regard it as worthy of an amount of study which enables them fully to enter into, understand and illustrate the forms of ritual and ceremonial founded on that knowledge progressively acquired at every step.

As regards a promulgation of the moral interpretations and objects of various portions of the instruction given to candidates, whether for the first or for subsequent degrees, I am inclined to think that there can be no objection to it; and were these more generally diffused among the "external world," which I apprehend they might be without any impropriety, our institution would be better understood and appreciated, and many of our opponents who so often display utter ignorance of our objects and give us credit for results which we utterly disclaim, would be disarmed of their prejudices against it. In my own writings on Freemasonry I have not hesitated to act on this opinion to a certain extent, though I know that I have thereby incurred some amount of censure, however mildly expressed. Some Masons even refuse their assent to quotations from our ritual, when not given as such—a restriction which would limit writers on the subject within bounds so narrow, that they would find it difficult, out of the Lodge, to express their sentiments in any manner which could be intelligible. Indeed I have met with brethren who decline to support your valuable periodical on this very ground, and also because you act contrary to the notion which they hold—that every thing connected with Masonic proceedings should be retained within the tyled precincts of the Lodge, and that it is wrong to publish what appears under your head of "Masonic Mems." The following is to be found in the Book of Constitutions, showing that they have authority for their opinions and conduct in this respect, a regulation which I have reason to suppose is very rarely acted upon; certainly it has not been by myself, in a formal manner, either in this province or in another in which I have given accounts for publication, though the Provincial Grand Master has been cognizant of my proceedings in this respect and has even spoken to me in anticipation of reports which I have been about to send to you. "No brother shall presume to print or publish, or cause to be printed or published, the proceedings of any Lodge or any part thereof, or the names of the persons present at such Lodge, without the direction of the Grand Master or Provincial Grand Master, under pain of being expelled from the Order."\* I fancy that if this law were strictly enforced, a large number of the most useful and intellectual members would be found to have exposed themselves to its penalty.

I think we are generally far too lax in admitting our neophytes from one degree to another, without requiring positive proof that they have to some extent mastered the previous ones, of which

\* [Our brother appears to forget that we have the permission of the M.W. Grand Master for the publication of such notices as do not violate the secrets of our Order, so long as the members of the Lodges do not themselves object.—Ed.]

the short form of test usually applied, after a month's probation, is but a very bare and unsatisfactory indication, especially in Lodges where prompting, or even a dictation of the whole answers is allowed, without the slightest attempt having been made to acquire even this very limited amount of knowledge, in some cases which have come under my notice.

There is another matter too which might very properly and advantageously be introduced into the directions given to candidates on their initiation. Young Masons are very apt to be proud of their newly acquired position, and, in ignorance of the retiring habits of older members of the Craft, with regard to those who do not belong to it, to make it a business to endeavour to test persons whom they casually meet in mixed companies, in so open a manner as to render it difficult to escape observation. Several instances of the kind have recently occurred to myself, and to avoid being positively rude, the only course open to me was to make some extravagant gestures, being aware that the attention of others was directed towards me. It is true that the skilled Mason can always detect mistakes in any attempts at imposition, as has been the case when a person who has been known not to be a member of the Craft has accidentally caught something like a sign, but has not given it with perfect correctness; then it is possible to refuse to notice and to deny knowledge of it as legitimate, but the looseness of general practice in this way deserves more than a passing remark; it ought to be especially and emphatically given as a caution to men on their initiation, to abstain from all vain and useless attempts at recognition, which have no particular object. I am able to speak pointedly and decidedly on the matter, because several individuals have been pointed out to me, who, having procured certain works which absurdly pretend to a revelation of our knowledge, have made them their study in concert, with the avowed intention of passing themselves off as Masons; and though they cannot impose upon skilled members of our Order, owing to the absurdities which are mixed up with a very limited portion of truth, newly made apprentices and craftsmen may be easily led astray, in their delight at meeting with those whom they suppose they have ascertained to be brethren, by an exhibition of the very scanty amount of information with which they have at first been entrusted, before they have acquired the requisite habits of caution.

I shall be exceedingly glad if the suggestions which have now been crudely thrown out should be the means of causing some general directions from head quarters, as a guide both to public writers on Masonic subjects, and to brethren in their private practice. At present each one acts on his own opinions, which may possibly be greatly at variance with those of many whose cooperation and sympathy he may desire to have, but who withhold it in consequence of a diversity in judgment on some of the points mentioned. I am, dear Sir and Brother,

Yours faithfully and fraternally,  
H.

## WEST LANCASHIRE.

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

DEAR SIR AND BROTHER,—The letter signed "Justice," and published in your last number, appears to me so much more like a vindication of the reasons why the members of St. John's Lodge, No. 971, have not removed to the Masonic temple, than a reply to my communication of the 4th instant, that I should not have deemed it necessary to trouble you with further correspondence on the subject, did it not afford me an opportunity of correcting an error unconsciously made therein, and which I now do with very great pleasure.

In giving the numbers of those Lodges now meeting at the temple, but previously meeting at hotels, I included the Mariners' Lodge, No. 310. I have since learnt that that Lodge, prior to its removal to Hope-street, had for about five years held its meetings at a private house, and was, I am given to understand, amongst the first to remove from tavern influence; this explanation not only enables me to render an act of justice to No. 310, but strengthens my former statement, inasmuch as amongst the Lodges returned by me as meeting at the Temple, No. 310 is the only one whose initiations were less in 1859 than in the previous year.

The only matter in "Justice's" letter at all relevant to the subject, so far from being a refutation of my former statement, is strong corroborative evidence in my favour, inasmuch as he proves that the initiations in No. 971 were much fewer in 1859 than in 1858; and although there is a considerable discrepancy in our respective statements, I can only repeat that the particulars in my former letter were extracted from the official returns.



Had "Justice" been desirous of supporting the title he somewhat inappropriately assumes, he would—before complaining of the Masonic temple not being sufficiently central—have glanced over the map of Liverpool, when he would have found that the building is, as near as may be, centrally situated east and west within the parliamentary boundary: he would also, before stating that the members of No. 971 were "opposed to a large sum of money being expended in alterations on an inconvenient building," have taken the trouble to make some inquiry, when he would have been informed that no portion of the money contributed towards the erection of a hall has been expended on such alterations, but that the expense has been borne by those Lodges now meeting there. The contributions towards a new hall form a separate and distinct fund, which is gradually augmenting, and which I trust will soon be large enough to permit of a building being erected which will at once be a credit both to the Order and the town. I may also add that a considerable amount of trouble was taken to fix on a suitable locality, and that the present building, to which is attached a large piece of ground well adapted for the erection of a hall, was the only piece of suitable freehold property attainable as a central position; and so far from the Temple being inconvenient, it possesses, I believe, the largest Lodge room in West Lancashire, besides committee, retiring, and waiting rooms, and affords the great advantage of quietness, not often attainable in a tavern.

If "Justice" will take the trouble to re-peruse my letter of the 4th instant, he will find that my object was not to dictate to the members of No. 971 where they should hold their meetings, but to refute an erroneous statement made by one of them.

I am, dear Sir and Brother, yours fraternally,  
J. M.

Liverpool, 21st February, 1860.

#### THE BLACKHEATH MEETING OF AUGUST 1858.

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

SIR AND BROTHER,—Bro. Hinxman having in a letter inserted in your *Magazine* of January last somewhat reflected on me with respect to the Masonic festival held as above, I beg to observe that I was not the appointed Secretary, but simply offered my services on the occasion to assist, owing to that brother's time being too much engaged to do justice to the intention. If Bro. Hinxman will recollect, about three hundred tickets were issued; and had the same exertions been used by the numerous stewards as were by myself and a few others, no doubt something handsome would have been realized for the benefit of one or more of our Masonic charities, in which case, it was purposed to erect a marquee on the spacious ground of Bro. Edington, at the Royal Standard. The room, as Bro. Hinxman says, was quite full, but there were, I think, but fifty persons present, three of whom received gratuitous tickets; I am therefore at a loss to imagine how Bro. Hinxman's calculation can make it appear that there should be a surplus of £15, as fifty persons at 3s. would amount to £7 10s. only, from which the expense of printing, circulars, cards, postages, &c., was to be deducted. Now the cause of delay was collecting in the money after the festival, which my state of health and subsequent occupation prevented me finally from accomplishing, and there still remains some unpaid. It is now some months since I handed to the Secretary all papers connected with the transaction, together with an account of all the receipts and disbursements which passed through my hands, showing a balance of about 15s. in the possession of the Treasurer, and further sums to be collected which would realize a net surplus of about £5.

I am, Sir and Brother, yours fraternally,  
Blackheath, 20th Feb., 1860. J. F. WRIGHT.

#### THE GRAND LODGE OF IRELAND.

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

SIR AND BROTHER,—In your number of the 4th instant, is a letter signed "John H. Goddard," with an euphonious tail appended, which Masons can weigh at its worth, cognizant as they are of how such addenda are obtained.

I blushed for my country, proverbial for generosity and frank fellowship to the fraternity, on the perusal of the letter, and I regret that the hero of many titles did not consult, if he would not ask permission of, the enlightened D.G.M., before indulging in such a puerile and egotistical tirade—attacking a young and zealous brother whose credentials have been honourably recognized and received by the G.Ms. of England, Scotland and Ireland. Indeed Bro. Cooke may feel perfectly unscathed by the intended

slight in designating him "a traveller for some American newspaper," and justly take Masonic glory in being the intelligent, energetic envoy of that bright luminary, Bro. Rob Morris, G.M. of Kentucky, who spreads the purest refulgent light over both hemispheres through the columns of the *Voice of Masonry*. Such a mission is more creditable to the dignity of a Mason than appending a string of anomalous distinctions to one's signature; for I beg to inform Bro. Goddard that it is foreign to Masonic usage for a Prov. Grand Lodge, which is a dependent body, to have any representative at its parent Grand Lodge, except the Deputy Grand Secretary; and I would recommend Bro. Goddard to modestly retire from the dais back into the ranks until better inspired by the fundamental requisites of a true Mason—f forbearance and brotherly love.

I remain, your faithful brother,  
A LOVER OF FAIR PLAY.

House of Commons, February, 1860.

["A Lover of Fair Play" scarcely shows that courtesy which might be expected from one brother to another in the way he speaks of Bro. Goddard; and evidently is unacquainted with the laws and usages of the Grand Lodge of Ireland.—ED.]

#### INSPECTION OF LODGES.

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

DEAR SIR AND BROTHER,—In the number of your excellent monthly publication for last December, page 508, under the head of "Inspection of Lodges," "J. W. P." has addressed you from Skibbereen, County Cork; he there alludes to the laxity of our Irish Lodges in conferring degrees, and the marked superiority as practised in America. I do think it may be well if "J. W. P.," who appears to be a zealous Mason, would visit the Cork city Lodges, as he would, I conceive, in them find that portion of his letter answered, and particularly in Concord Lodge No. 71. Of the ceremonies practised in that Lodge (of which, after my return to this country from India, I became an affiliated member) I can speak from personal knowledge, and therefore I unhesitatingly state that I never witnessed any degree conferred in that Lodge (except the first) before an examination of the candidate in open Lodge, by the Worshipful Master or Past Master of the said Lodge, was held; and, judging from what occurred in the said Lodge lately, I suspect our American brethren have little to boast of, superior to us, in the knowledge and practice of genuine Freemasonry. What I allude to is this,—an American brother from Kentucky was introduced to our Lodge by a well known brother, Past Master of one of our city Lodges, and consequently it was considered unnecessary to subject him to the customary tests; however, on being asked for his certificate from his Grand Lodge he answered that diplomas were not granted in any of the American States, except in the State of New York, and added that he would wish to be regularly tested by us the same as though he had not come to us vouched for. Two of the brethren were then directed to do that duty; one of the said brothers alluded to, put three questions to our American brother, neither of which could he answer; and this induced our testing brother to say that if he were the Worshipful Master of the Lodge, and the tested brother unvouched for sought admission to the Lodge, he would not admit him. In the after part of the evening the same brother, as well as other brethren of the Lodge, had to correct our American brother in several Masonic matters which he advanced; and if he had "an ear to hear" he certainly learned that evening (in Cork Lodge, No. 71,) Masonic truths he never heard before, though reported to be a well informed Mason in Kentucky Grand Lodge. I mention these facts to show that our American brethren have not the superiority over Irish brethren that some give them credit for.

Hoping that the foregoing may be thought worthy of appearing in your next publication,

I remain, dear Sir and Brother, yours fraternally,  
P.Z.

BRO. DISTIN.—We are requested to notice the following donations, to assist Bro. Distin in his hour of need:—

Domestic Lodge . . . . .	£1 2 10
Bro. R. Warner Wheeler, P.G. Steward . . . . .	1 10 0
Bro. Woodley, Camberwell Brewery . . . . .	1 0 0
A Brother of No. 394, Brighton . . . . .	0 10 0

Subscriptions may be forwarded to Bro. Distin, or to the care of Bro. H. G. Warren, at the office of the *Freemasons' Magazine*.

## THE MASONIC MIRROR.

## MASONIC MEMS.

At the next meeting of Grand Lodge, on the 7th March, the only business to be brought forward is the election of Grand Master, and the consideration of the reports of the Board of General Purposes and Colonial Boards. The only feature of interest is the scheme for lending money in aid of the erection of Masonic halls, which we will fully detail next week.

At the Board of Benevolence, on Wednesday, the cases of twenty-five petitioners for relief were considered, when £214 were voted amongst twenty-three, and two were recommended to Grand Lodge for grants, one for £30 and one for £50.

At a meeting of the Grand Stewards for the year, Bro. Cupt. Creaton, No. 2, was nominated as President; Bro. Beaumont, No. 4, Treasurer; and Bro. Luff, No. 27, Secretary.

On Thursday next, March 1st, there will be a special meeting of the Globe Lodge of Instruction (No. 23) at Bro. Gorton's, 10, Old Bond-street, when the ceremony of consecration is to be worked by Bro. Watson, P.M., No. 23; the installation by Bro. Collard, P.M., No. 168; and the four last sections of the first lecture by Bro. Adams, P.M., No. 196, A.G. Parst. The musical arrangements will be under the direction of Bro. M. Cooke.

## METROPOLITAN.

CONSTITUTIONAL LODGE (No. 63).—This Lodge held its meeting at the Ship and Turtle, Leadenhall Street, on Thursday, February 16th, for the purpose of installation of W. Master and appointment of officers for the ensuing year. The Lodge being opened, Bro. H. Ingram was presented to be installed into the chair of K.S., the ceremony being very ably performed by Bro. John Shirley, P.M. and Treas. Bro. T. Scotcher, P.M., delivered the charges most distinctly and correctly, much to the satisfaction and pleasure of a numerous assembly of brethren, who expressed the delight and instruction they had received by the able and efficient manner in which Bros. Shirley and Scotcher had acquitted themselves. The Worshipful Master then invested the following brethren:—Jos. Smith, P.M.; William J. Thompson, S.W.; John Atherton, J.W.; John Shirley, P.M., Treas.; William Farnfield, P.M., Asst. G. Sec.; John Compton, S.D.; William Newman, J.D.; William Mason, I.G.; William Atkinson, Tyler. The Lodge was then closed and the brethren adjourned to dinner, when in the course of the evening, Bro. John Shirley, in an appropriate and neat speech, presented Bro. Joseph Smith, P.M., with a very handsome P.M.'s jewel, as a token of respect, "for the kind and efficient manner in which he presided as Worshipful Master for the year 1859." Bro. Smith expressed the gratitude he felt by having placed on his breast a jewel, which he should always wear with every sense of delight. The Masonic toasts were given and responded to by the brethren. The evening passed off with social harmony, interspersed with the vocal abilities of Bros. Buss, Ensom, Shirley, Newman, and others. The P.M.s. present, were Bros. Farnfield, Shirley, Scotcher, Mules, P. Moss, G. Grumbridge, Dosell, and J. Smith. The visitors, Bros. Joseph Smith, G. Puss.; J. B. Osborne, No. 1082; J. Starnes, No. 248; David Shaboe, S.W., No. 812; John Ensom, W.M., No. 955; Richard Spencer, P.M., No. 329; William Wiseman, No. 201; and H. G. Buss, P.M., No. 29.

LODGE OF TRANQUILLITY (No. 218).—The annual installation festival of this prosperous Lodge was held on Monday, February 20th, at Bro. Burrell's, Bridge House Hotel, Southwark. The Lodge was opened by the W.M., Bro. Moss Ansell, and after the confirmation of the minutes of the preceding meeting, the chair was assumed by Bro. Selig, and Bro. Henry Aaron Isaacs, S.W. and P.M. of No. 247, the W.M. elect, was presented by Bro. Ansell and installed in the chair in the presence of ten Past Masters, and proclaimed and saluted in the several degrees. Bro. Isaacs then appointed and invested as his officers, Bros. Morris Hart, S.W.; Algernon Sidney, J.W.; Philip Levy, Sec.; Samuel Moss, S.D.; B. Barnett, J.D.; Moss Cohen, M.C.; Defries, I.G.; John Peartree, the Treasurer elect, was also invested. In conferring the offices the Worshipful Master addressed each of the brethren on their several duties, and most kindly and courteously, from his personal acquaintance, paid a word of commendation on the promise their preceding conduct held out for the faithful discharge of the duties of their appointments. The Worshipful Master then passed Bros. Abrahams and Davis to the second degree, and raised Bro. S. Wolfe to the third degree. The report of the audit showed a balance of above £100 in favour of the Lodge, and that the Benevolent amounted to £270. A grant of £40 to a distressed brother was made, and in course of the evening this fund was augmented by subscriptions amounting to £30. After the discharge of some routine business, the brethren were called off to refreshment, and in a brief space assembled, to the number of sixty, around the Worshipful Master at the well spread table. On the right of the Worshipful Master were Bros.

Gray Clarke, G. Sec.; David Marks, W.M. No. 228; H. Abrahams, W.M. No. 247; How, Selig, Saqui, Nunn, &c.; on his left—Bros. Ansell, Harris, Noah Davis, Alex. Levy, Hermon, and other P.Ms. On the removal of the cloth the Worshipful Master arose and called on the brethren to unite in a bumper toast to the health and happiness of Her Majesty the Queen; he referred to her many excellences as a sovereign, a wife, and a mother; he alluded to the visit of condolence she paid to the sick and wounded sufferers from the Crimea, and noticed her claims on the fraternity as the daughter of a worthy Mason. The Worshipful Master again rose and said he claimed another bumper to the health of the Sovereign of the Order, and noticing the many proofs of the ability of the Grand Master, his kind and courteous demeanour, said the name of Lord Zetland was hailed with enthusiasm at all Masonic assemblies throughout the length and breadth of the land. The next toast in due course was that of the Deputy Grand Master, and the rest of the Grand Officers—with this Bro. Isaacs said he would couple the name of Bro. Gray Clarke, the Grand Secretary, whom he assured, if there was one particle of pleasure that could enhance the joy of that evening, it was that he was honoured by the company of Bro. Gray Clarke; that worthy brother, who, although comparatively unknown to the Craft when he entered on his office, in a very short time established himself in the estimation of all, by his readiness and courteous discharge of the duties of his onerous station. Bro. GRAY CLARKE, in responding, assured the W.M. it gave him much pleasure to visit the Lodge of Tranquillity and complimented the Master, Officers, and candidates for the excellent working of the Lodge. The Worshipful Master next drew the attention of the brethren to the Benevolent Fund of the Lodge, and said he could tell of many services it had rendered in time of need to the distressed during the short period it had been in existence: it had soothed the sorrows of brothers and gladdened the heart of the widow, and on that evening the sum of forty pounds had been unanimously voted to one case of distress; this might be said to be the Masonic fulfilment of "seek and ye shall find; ask and it shall be given; knock and it shall be opened." In proposing prosperity to the Benevolent Fund he united the name of Bro. Hermon. That worthy brother, in acknowledging the compliment paid in connecting his name with the Benevolent Fund, enlarged on the pleasurable results of the diffusion of benevolence, which was an especial characteristic of the Masonic Institution; he urged with much warmth of feeling the claim it had on every one; it had been the means of giving aid in time of dire need to some who had sat at their board, and who might have been considered as unlikely as themselves to require such assistance. Bro. Hermon's eloquent appeal succeeded in adding subscriptions to the amount of £30. The Worshipful Master next proposed "The Visitors," and of each said some kind word, and which they separately acknowledged. Bro. Moss ANSELL then rose and called on the brethren to fill bumpers to the health of the W.M. In Bro. Isaacs, he said, they possessed a Master with ability equalled by very few. Without referring to his successful career in another Lodge, they had seen the consummate skill with which he had gone through the ceremonies of the day. The Worshipful Master, in reply, spoke in terms of gratitude of Bro. Ansell's kind manner and said although he could not expect to raise to a higher position in the Lodge, he would take care to preserve its efficiency. All who knew him were acquainted with his enthusiastic devotion to Masonry.

"It was a master passion in his breast,

That like to Aaron's serpent, swallow'd all the rest."

The W.M. next gave "The Past Masters;" then "The Officers of the Lodge;" and of each he had some word of commendation, some kind offer of advice, some suggestion to make, and withal continued to diffuse light, information, and good feeling on all around. The gratification of the meeting was enhanced by Bro. Saqui's musical talent on the piano, and the vocal talent of the Bros. Isaacs.

JORDAN LODGE (No. 237).—The usual monthly meeting of this Lodge was held at the Freemasons' Tavern, on the 17th instant. Mr. Francis Smith was initiated and Bros. Warne, Cate and Chaplin passed by the W.M., Bro. Goldsborough in a manner seldom surpassed in correctness or ability; the duties of the officers generally were also very creditably performed, particularly when it is considered that on this occasion they filled their respective positions for the first time. There was a full muster of P.Ms., and the visitors were Bros. Bilby, Lewis and Boucher. At the dinner the immediate P.M., Bro. Robinson, paid a graceful compliment to the W.M., who in reply expressed the great obligations he and the Lodge generally were under to the P.Ms. of the Jordan, who were always most willing, as well as able, to assist the brethren in search of instruction in the mystic art. Among those who contributed to the pleasures of the evening by their vocal efforts were Bros. Robinson, P.M., Bilby and Carvill; and the National Anthem rendered with excellent effect by these brethren, assisted by the full chorus of the Lodge, terminated an evening delightfully spent.

WESTBOURNE LODGE (No. 1035).—The above Lodge met at the Manor House, Paddington, on Thursday, the 16th instant, and the business before it was of a very heavy character, there being no less than two raisings, four passings, one initiation, and the installation of the Worshipful Master for the ensuing year. The ceremonies were worked with Bro. Cottebrunne's usual perfection, and gave that general satisfaction to a large attendance of the brethren which his labours always command. As Bro. Cottebrunne was re-elected W.M. for the ensuing year, there was no necessity for performing the entire ceremony of installation, so he was re-obligated by the one Past Master of the Westbourne Lodge, Bro.

Lowenstark, and placed in the chair of W.M., Bro. Lowenstark performing the ceremony in the most creditable manner. The business of the Lodge being completed, the brethren adjourned to dinner, the following brethren being present as visitors:—Bros. Masterman, P.M. No. 11, Prov. G. Dir. of Cirs. for the province of Surrey; J. W. Lyon, J.D., No. 25; Matthew Cooke, J.D., No. 29; W. H. Lovett, No. 70; W. Handover and R. Collard, P.Ms., No. 168; W. G. Kelly, P.M., No. 211; J. Appleby, No. 211; William Walkley, P.M., No. 367, and W. Schmidt, of one of the Parisian Lodges. The usual loyal and Masonic toasts having been disposed of, the W.M., Bro. Cottebrunne, proposed the health of the "Initiate," who was well known to several of the brethren of the Lodge, and for which honour the initiate returned his thanks for the cordiality with which he had been received among them, and felt deeply grateful that they had accepted him as a brother. The W.M. next proposed the health of the "Visiting Brethren," giving a short *resumé* of the services of each. This was responded to by Bro. Collard. Bro. Lowenstark proposed the next toast, which was the health of "Bro. Cottebrunne, the W.M.," whose zeal and abilities were known throughout the Craft. Bro. Cottebrunne, in reply, said he was obliged for the honour that had been done him in re-electing him Master of the Westbourne Lodge, as well as for the handsome response the brethren had made to the proposal of the last toast. He had numbers of times told them so before, and he was sure they gave him credit for his assertions. His great desire was to see the Lodge flourish, and every Master that wished the same must do as he had done, and devote his time and regular attendance to its business. If there was any drawback in being Master, he would only say that it consisted in not being able to do impossibilities; for, however anxious a brother in power might be to please all, it was a certain result that could not be obtained, even by a Mason, as the fable of the man and the ass applied equally to the brethren as to the outer world; and although a brother might strive to be conscientious in his selection, and appoint without unjust preference, still some would always feel slighted where no slight was contemplated. As they had placed him again in the W.M.'s chair, he should do his duty as he had done last year, and he thought it would not be arrogating to himself too much if he considered that his reelection indicated that the members gave him credit for having the prosperity of the Lodge at heart; and, tendering his thanks and best wishes to them all, the W.M. resumed his seat amid general applause. The next toast was one which the W.M. was sure would be agreeably received. They had but one P.M., but he was a good one, always ready to do his duty, and that in the most fraternal and excellent spirit. He therefore proposed, "Their one P.M., Bro. Lowenstark." Bro. Lowenstark said that he always felt it a pleasure to return them his best thanks for their kindness, and one of the greatest pleasures he knew in Masonry was the prosperity of the Westbourne Lodge. He felt proud of that Lodge, because he was its founder, and that night they had made a brother who was one of his oldest friends. In conclusion he thanked them for their good wishes, and perhaps he might be permitted to say that those good wishes were reciprocal between the members and himself. The W.M. then proposed "The Officers of the Lodge," which was an old tale, but without good officers no Lodge could succeed. He then feelingly alluded to the absence of the S.W., Bro. Caldwell, who was confined to his bed by illness, or he would have been present. The W.M. then individualized each officer, and the Lodge drank their healths. Bro. Stacey, acting as S.W. at the dinner, returned thanks in a neat and humorous speech, and was followed by the other officers present. After which the Tyler's toast brought to an end a very happy and pleasant evening. We must not omit to mention that Bro. Matthew Cooke presided at the harmonium, and introduced appropriate music during the ceremonies.

**LODGE OF UNITED STRENGTH (No. 276).**—The eighty-fifth anniversary and installation meeting of this Lodge took place on Tuesday, the 14th instant, at Bro. Benjamin Foster's, St. John's Gate, Clerkenwell. Bro. J. N. Frost was installed by Bro. Cooper, P.M., in a very impressive manner, and appointed Bros. Winsland, S.W.; Cowdrey, J.W.; Waterhouse, S.D.; White, J.D.; and Summerfield, I.G. The newly installed W.M. then initiated Mr. James Terry into the Order in a style which reflected great credit on himself, showing a careful manner of working, for which the W.M. is celebrated in numerous Lodges of Instruction. Bro. Barringer, Prov. S.G.W., Hertfordshire, then became a joining member of this flourishing Lodge, and amongst the visitors were Bros. Phillips, No. 11; Codner, P.M.; Dickie and Dyer, No. 53; Platt, No. 168; Maddick, No. 201; Collard, P.M., No. 209; Simpson and Sedgwick, No. 211; Jeffries and Hammond, No. 237; Copus, P.M., No. 752; Bourn, P.M., No. 784; Romano (St. Jean, France); Cox, S.W., No. 955; and Hains, Creech, Parker and Harker, No. 1006. The brethren afterwards adjourned to refreshment, and the evening was enlivened with some first rate music and singing by the visitors and members of the Lodge. A visit to the Lodge of United Strength is well worthy of the attention of the Craft, from the great antiquity and historic and literary associations of St. John's Gate, and the unique hall and armory in which the Lodge meetings are held.

### PROVINCIAL.

#### DURHAM.

**GATESHEAD.**—*Borough Lodge (No. 614).*—At the monthly meeting of this Lodge held on Monday evening the 20th instant, the proceedings

were opened by the W.M., Bro. Gillies, assisted by the officers of the Lodge. After the usual preliminaries Bro. E. D. Davis, Prov. J.G.W., proceeded to install Bro. F. H. Weyergang as W.M. for the ensuing year. After this ancient and interesting ceremony had been concluded, the W.M. invested the following officers, viz.:—Bros. Gillies, P.M.; Walker, S.W.; Scott, J.W.; Gillespie, Treasurer; Miller, Sec.; Lambton, Dir. of Cers.; Turnbull, S.D.; Vilug, J.D.; Biesterfeldt O. Rosenberg, I.G.; and Dickson, Tyler. The business of the evening being ended, the Lodge was closed in form, and the brethren, including numerous visitors, adjourned to refreshment and spent the remainder of the evening in a fraternal manner.

#### LANCASHIRE (EAST).

**BOLTON.**—*Lodge of Antiquity (No. 170).*—This Lodge met at the One Horseshoe Inn, on Feb. 8th, Bro. Peter Charlton, W.M., in the chair. After the disposal of the usual business of the Lodge Mr. Robert Roscoe, of Haulgh, who had been regularly proposed at the previous meeting, was balloted for, accepted, and forthwith initiated in the mysteries of Freemasonry by the W.M., in a most efficient and praiseworthy manner, reflecting great credit on the worthy brother who is now the head of the Lodge, and all the officers fulfilling their duties in such a manner as to excite the admiration of the brethren present. The charge was delivered by the Senior Warden. The Lodge having been closed, the brethren adjourned for refreshment; and after the usual loyal and Masonic toasts, the Worshipful Master proposed the health of "Bro. Stephen Blair, Esq., Right Worshipful Prov. G.M. of East Lancashire," and highly extolled his many excellencies of character, both as a Mason and a gentleman, and he was happy to state that his health was once more restored, and trusted the worthy brother would long be spared to preside over the province of East Lancashire, as there could be no doubt it must be attributed mainly to his fostering care the prosperous and hopeful condition of the province. The S.W., Bro. J. S. Scowcroft, proposed the health of "Bro. A. H. Royds, D. Prov. G.M.," and deeply regretted that he was then laid on a bed of sickness, but he (the Senior Warden) trusted that the D. Prov. Grand Master would speedily recover. The health of the "Provincial Officers, Past and Present," was then given, and was ably responded to by Bro. R. Mitchell, P.M. and Prov. G.S.B., in a very lucid speech, also by other Provincial Officers belonging to the Lodges, and Bro. Dawson, of No. 268, Prov. G. Tyler. Bro. R. Mitchell, Prov. G.S.B., then proposed the health of the "Worshipful Master," and in so doing passed a high encomium on the very able manner in which the duties of the Lodge had been discharged by him, this being his first official Lodge meeting. He also complimented the officers on the very efficient manner in which they performed their duties, which promised a continuance of prosperity to the Lodge. The Worshipful Master responded in a very eloquent and appropriate speech, observing, that as the brethren had placed him in the elevated and responsible situation he now held, he should make it his study to do everything in his power for the welfare of the Lodge, hoping that at the expiration of his year of office he might retire from his chair with the proud conviction of having done his duty to the best of his knowledge and ability. The remainder of the evening was spent in a truly Masonic style, the brethren separating in good time, pleased with each other and the principles of the Craft.

#### OXFORDSHIRE.

**OXFORD.**—*Apollo University Lodge (No. 460).*—This Lodge held its anniversary meeting on Feb. 16th, at the Masonic Hall, Alford-street. The Lodge was opened at half past four o'clock precisely, the Rev. Bro. A. H. Faber, W.M., in the chair. The dais was occupied on the right by Bros. R. J. Spiers, D. Prov. G.M.; Elisha D. Cooke, of Kentucky, U.S.; and Past Masters Sadler and Cooke, of Alfred Lodge; on the left by Past Masters Codrington, Pickard and Havers. The first business of the evening (after the ballot) was the initiation of five candidates, which ceremony was performed in a most praiseworthy manner by the W.M., who having been elected to fill the chair a second time, resigned his seat to the Rev. Bro. H. A. Pickard, installing Master for the evening, who immediately proceeded to the installation of the W.M. for the ensuing year. The W.M. elect (Bro. Faber) was then pleased to name as his S.W. Bro. Victor A. Williamson, and Bro. A. Tyton Blackiston as J.W., who, together with the other officers, were installed in a very efficient manner by Bro. Past Master Pickard. The Lodge then unanimously voted a Past Master's jewel to be presented to the Rev. Bro. A. H. Faber, W.M., for the very admirable manner in which he has conducted the affairs of the Lodge for the past year. There being no further business the Lodge was closed, and about nine o'clock the brethren repaired to the supper, where about sixty, including a number of past and present Prov. Grand Officers, and several visiting brethren from Banbury, partook of refreshment prepared for the occasion. The cloth being removed the W.M. lost no time in disposing of the regular toasts of the evening, "Her Majesty the Queen" was followed by the toast of the "M.W. Grand Master." The Worshipful Master said it was not for him to say much about Masonry or the Grand Master, the previous actions of the Lodge had shown the feelings of the brethren towards his lordship. The toast was warmly received. Then followed the health of "Lord Pamphure, and the rest of the Grand Officers." "The Prov. G.M. of Oxfordshire and his Deputy, and the other Prov. G. Officers." Bro. Past Master Codrington then proposed the health of the "W.M. Bro. Faber," which was received with applause. The W.M. then proposed the health of the "American brethren," coupling it with the name of Bro. Elisha D. Cooke, who he hoped

would tell them the difference as between English and American Masonry. Bro. Cooke replied at considerable length, thanking the W.M. for the very kind manner in which he had proposed his health, but declining an explanation of the differences in the two systems of work until Monday evening, when he would give a lecture upon the workings of the Craft in the United States, and concluded by directing the attention of the brethren to the important position of their Lodge, it being very unlike that of any other Lodge in Great Britain—that while the University was shaping the minds of the future men of the country, the Apollo Lodge was shaping the Masonic minds of a very large number of the future Masons of the country. He congratulated them on having at their head a skilful brother who was capable of doing the work in the impressive manner it had been his pleasure to witness in the earlier part of the evening. He hoped they might always have such a W.M., and added he had visited many Lodges in England, Ireland and Scotland, and he had not seen the degrees better conferred in Great Britain. The W.M. then proposed the health of "Bro. Dudley, the Mayor of Oxford," who replied in a few very appropriate remarks, thanking the brethren for the very kind manner in which his name had been received by them. A few other toasts were proposed and drunk, including the Past Masters and Tyler's, and the brethren dispersed evidently well pleased with the proceedings of the evening.

## STAFFORDSHIRE.

WOLVERHAMPTON.—*St. Peter's Lodge* (No. 607).—The usual monthly meeting of this Lodge was held Feb. 6, Bro. King, P.M. (in the absence of the W.M. Bro. Betts) presiding, assisted by the proper officers. After making an alteration of five guineas in lieu of two guineas donation to the Fund for Aged and Decayed Freemasons, the minutes of the last Lodge were confirmed. The only other business of importance consisted in raising Bro. Job Stanway to the degree of Fellow Craft. A vote of congratulation to Bro. Rev. J. H. Iles on his appointment by the Lord Bishop of Lichfield to the Rectory of the Collegiate Church of St. Peter's, Wolverhampton, was passed by the Lodge, and at the same time the brethren did not forget to pay a last tribute of respect (in terms truly Masonic) to the departed worth of the late Rector, Bro. Rev. J. O. Dakeyne. The Lodge was then closed in form and with solemn prayer.

## WARWICKSHIRE.

BIRMINGHAM.—*St. Paul's Lodge* (No. 51).—The monthly meeting of this Lodge took place at the Union Hotel, on Monday, 30th January last, at four o'clock, the W.M., Bro. Wm. Briggs, presiding. The Lodge was duly opened in form and solemn prayer. The W.M. proposed "That Bro. George Lingard be a rejoining member," which was carried unanimously. The W.M. proposed, and Bro. Stallman, P.M., seconded, "That five pounds be voted for two years from the friends of the Lodge for the Royal Institution for Aged Freemasons;" and on being put to the vote was carried unanimously. It was proposed by the W.M., and carried, "That the hearty congratulations of the Lodge be given to the Hon. Secretary, Bro. Alfred William Suckling on his recent marriage." The Lodge was duly opened in the second and third degrees. The W.M. elect was duly installed W.M. for the ensuing year, who thereupon invested his officers. The W.M. proposed, and Bro. Cohen, P.M., seconded, "That a jewel be presented to Bro. Briggs," which was carried unanimously. The Lodge was closed with perfect harmony and brotherly love. The brethren then proceeded to refreshment.

## ROYAL ARCH.

## PROVINCIAL.

NORWICH.—*Chapter of Perseverance* (No. 258).—A special meeting of the Companions of this Chapter was held on February 9th, at the Rampant Horse Hotel, which was opened by P.Z. William Wicks, assisted by James Dawbarn, H., and Emanuel Hyams, J. The ballot was taken for the officers for the ensuing twelve months, and the following were unanimously elected:—James Dawbarn, Z.; Emanuel Hyams, H.; William Rant Redgrave, J.; Albert John Collins, E.; Joseph Marshall, N.; and Comp. Henry John Mason, P.S., for the seventh time. Brothers William Horace Stevens, S.W. of Lodge No. 258, and David Browne, of Lodge No. 110, were duly elected as candidates for this sublime degree. The ceremony of exalting Bro. Stevens was then proceeded with, after which the newly appointed officers were installed and inducted to their several chairs by Comp. Mason. The usual addresses for the occasion were delivered by Comp. Wicks. Comps. George Elward Simpson and Francis Calsey were elected as Asst. Sojs. It is especially due to Comp. Mason, to notice the perfect and satisfactory manner in which he discharged the necessarily heavy duties which devolved upon him; and were he not blest with a memory which but few men possess, it would be next to an impossibility for the Chapter to be so well worked; which is a source of great gratification to its members, as well as to visitors that occasionally attend. The Chapter being closed, the Companions retired to the supper room, and passed a very agreeable evening in toasting the healths of the new officers, and congratulating themselves upon the happy choice they had made, feeling assured that not only the prosperity of the Chapter, but the instruction and comforts of those who composed it, could not have been placed in better hands.

## ANCIENT AND ACCEPTED RITE.

## METROPOLITAN CHAPTER.

WOOLWICH.—*Invicta Chapter of Rose Croix*.—The Ill. Sov. Princes of the above newly established Chapter met at the Masonic Hall, William-street, Woolwich, on Friday evening last, under the presidency of Col. Clerk, M.W. Sov.; Ill. Bros. Dr. Hinxman, High Prelate; Figg, 1st Gen.; Capt. Crome, 2nd Gen.; Matthew Cooke, Organist; and others; the Ill. Bro. Rooft, of the Royal Naval Chapter, Portsmouth, as a visitor. The special business before the Chapter was the installation of Bro. Hughes, of the Royal Naval Lodge, No. 70, and the ceremony was performed with that ability, care and attention to the smallest matters of detail, which characterize the M.W. Sov., Col. Clerk's, administration of such an important rite. The hall itself increases in favour with every visit. Its superior accommodation, fittings, and the splendid *coup d'œil* it presents when prepared for this interesting degree, render it a building second to none for Masonic purposes. The ceremony was also considerably enhanced by the performance of appropriate music in accordance with the ritual sanctioned by the S.G. In G. of the 33°. After the installation the Ill. Sov. Princes adjourned to dinner at Bro. De Grey's, and in that fraternal intercourse of instructive and pleasing fellowship, passed the remainder of the evening, breaking up at an early hour. It is presumed that the meeting in April will be more than usually brilliant as there are several candidates to be admitted into this beautiful and sacred Order.

## SCOTLAND.

## GLASGOW.

## MASONIC FUNERAL CEREMONY.

On Wednesday, February 15th, a funeral Lodge, in honour of the late Professor Nichol, was holden in the Queen's Rooms. There were upwards of six hundred brethren from various Lodges present, and the solemn proceedings were highly creditable to all concerned. The deceased brother was a P.M. of the Glasgow Kilwinning No. 4, and the arrangements, which were businesslike and successful, did the brethren of that Lodge the greatest honour. The splendid room of the excellent building was modestly and chastely decorated, and the different deputations were received and conducted to their places in fine order and precision. Bro. Sir Archibald Alison presided; Bro. R. A. Cooper was S.W., and Bro. Bexfield J.W. On the platform, beside Bro. Sir Archd. Allison, were—Bros. Sheriff Strathern; Councillor John Binnie, R.W.M. No. 4; Gilmour, D.M.; Rev. Dr. Graham, Chaplain; Houstoun, Proxy Master; Sinclair, Treasurer; Whinton, Wilkie, Peter McKenzie, David Bell, No. 4; John Gilmour, Jas. Tassie, sen., Hedderwick, Drummond, Rev.—Henderson, Bailie Dregghorn, Dewar, S.M. of G.K.L.; J. W. McGregor, Donald Campbell, Fleming, Swan, Neilson, Deuchar, Edinburgh; McAdam, Deacon-Convener; McLeish, Inglis, Cruikshanks, Cree, McCallum, and Hulton. Also the Masters of the various Lodges presented.

The following Lodges were represented by deputations:—

Doric Kilwinning, No. 68; Mother Kilwinning; Ayr Royal Arch, No. 165; Athole, No. 384; New Monkland, Montrose; Thistle and Rose, No. 73; St. Mungo, No. 27; Glasgow, St. John's, No. 372; St. George's, No. 333; Provincial Grand Lodge; Coltness, St. Mary's, No. 41; Shamrock and Thistle; Renfrew County Kilwinning; St. Clair, No. 362; Caledonian Railway Lodge; St. Mirren's, Paisley, No. 129; Thistle, No. 87; St. Mary's Patrick; Star, No. 219; St. Mark's, No. 102; Old Monkland, St. James, No. 177; Ayr, Kilwinning, No. 124; Union and Crown, No. 103; Leith, Canongate Kilwinning, No. 5; Lodge No. 370; Edinburgh Journeymen Lodge, No. 8; Celtic, Edinburgh; Irvine St. Andrew's, No. 149; Commercial, No. 360.

Bro. Sinclair, Treasurer of the Glasgow Kilwinning Lodge, No. 4, read the following apologies:—

"*Sheriff's Chambers, Glasgow, Feb. 15th, 1860.*

"Sir and Brother,—It occasions me great disappointment and regret that I am prevented by a previous and unavoidable engagement, from being present at the Funeral Lodge, to be held this evening, in honour of the late John Pringle Nichol. He had no friend in Glasgow or anywhere else who lamented more truly than I did his premature death. He was one of those men whom it was impossible to know without loving. His extensive scholarship and great literary attainments, far from checking or circumventing the general sympathies of his nature, seemed only to intensify and widen them; he looked upon all humanity with a generous and manly interest. His opinions, though decided, were never bigoted, and his impulses all tended towards the moral and intellectual freedom and elevation of mankind. I have spent many delightful hours in his society, often agreeing with and admiring him, occasionally differing, but losing no jot of his friendship by honest independence of thought.

"I felt, as we all did, that his death created a void which will perhaps never be filled up. The respect which his Masonic brethren are to-night paying to his memory was never more justly due, or, I believe, more sincerely offered.—I am, Sir and Brother, yours fraternally,

"HENRY GLASSFORD BELL.

"To Bro. H. M. Sinclair, Treas. No. 4."

London, Feb. 18th.

"DEAR SIR,—I have just received your note, which has been for

warded to me here. Will you be kind enough to convey to the members of your Lodge my expression of thanks for the tribute they design to pay to the memory of my father, and my sense of the honour they propose to confer upon myself? If it had been possible for me to be in Glasgow on the fifteenth, I should have gratefully accepted their kind invitation. Unfortunately, I am detained here by the sudden death of a near relative, and obliged to absent myself from your meeting.

"I hope to avail myself of an early opportunity of enrolling myself among the members of your Lodge.—Yours, very truly,

"JOHN NICHOL."

During the assembling of the brethren, Handel's "Dead March" in Saul, was performed on the grand organ by Bro. Henry A. Laumbeth. After the opening of the Lodge, a hymn was sung, all the brethren joining; this was followed by prayer, by Bro. the Rev. Dr. John Graham, Chaplain.

After the grand honours, Handel's Aria, "The people that walked in darkness," was sung by Bro. John Fulcher.

Chaplain.—"What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of death?"

Brethren.—"Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them."

Chaplain.—"When he dieth he shall carry nothing away; his glory shall not descend after him."

Brethren.—"Naked he came into the world, and naked he must return. The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

The grand honours were again given, followed by a funeral anthem, composed expressly for the occasion, by Bro. John Fulcher, and sung by Bros. Ray, Keays, Tomlin, Fulcher, and Champions.

Quintett.—"We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

Solo.—"Lord, let me know mine end, and the number of my days, that I may be certified how long I have to live."

Quintett.—"Lord, let me know mine end, and the number of my days, that I may be certified how long I have to live."

Solo.—"Oh! teach us to number our days, that we may apply our hearts to wisdom."

Quartett.—"Oh! teach us to number our days, that we may apply our hearts to wisdom."

Solo.—"Turn Thee again, O Lord, at the last, and be gracious unto thy servants. Show thy servants thy work, and their children thy glory."

Quintett.—"The dead praise not Thee, O Lord, neither all they that go down in silence."

Chorus.—"But we will praise the Lord for evermore."

Chaplain.—"Let me die the death of the righteous, and let my last end be like his."

Brethren.—"God is our God for ever and ever: He will be our guide even unto death."

After the grand honours, Bro. Tomlin sang Handel's "Behold, I tell you a mystery;" and "The Trumpet shall sound."

The funeral oration was then delivered by Bro. Sir ARCHIBALD ATKINSON, who, in alluding to their deceased brother, in honour of whose memory the Lodge had been called, spoke of the loss which not the brotherhood only but the country and the world had sustained. Early devoted to the study of those brilliant gems which had been matter of investigation from the days of the shepherds of Chaldee till the time of Lablache and the philosophers, he showed himself a man of great genius and worth. For a long time it had been largely believed that the systems so well seen for the past few evenings would dash themselves together, and so work their own destruction. It had, however, lately been discovered that these grand creations were kept in their place by what was called the centripetal and centrifugal forces—forces which guided the people from the hand of David to the skull of Goliath, and the apple which Newton saw fall from the branch of the tree to the ground. The deceased brother contributed largely to the propagation of discovery, and no man in modern times did more, by brilliancy of gifts, towards making popular the intricacies of a glorious science. He illuminated every thing he touched by the light of his great talent. The brethren all know that he was always anxious to introduce into the moral world that order, that beauty, and that unanimity which he saw prevailed to such a large extent in the starry heavens; but he (Bro. Sir Archibald) needed not to tell them that in this respect the deceased was too sanguine. The world, as it existed, was too impure and rude to be moulded by Bro. Nichol's generous elements, but none would grudge him their esteem and respect for his noble endeavours. He (Bro. Sir Archibald) saw the world in different aspects: and, while sympathizing deeply with his deceased friend's aspirations, he could not help thinking, and thinking, regretting, that there was too much of the impure and the bad to hope for the success of Bro. Nichol's theories and principles. In illustration of the erroneous theories promulgated by some philosophers, and which the deceased brother assisted much in dispelling, the learned sheriff and brother quoted the following stanzas from Darwin:—

"Roll on ye stars; exult in youthful prime,  
Mark with bright curves the faultless steps of time.  
Near and more near your beaming car approach,  
And lessening orbs on lessening orbs encroach."

Flowers of the sky! Ye too to fate must yield,  
Frail as your silken sisters of the field.  
Star after star from heaven's high arch that rush,  
Suns sink on suns, and systems systems crush,  
Headlong extinct to one dark centre fall,  
And dark, and night, and chaos mingle all!  
Till from this wreck emerging from the storm,  
Immortal nature lifts her changeful form,  
Mounts on her funeral pyre on wings of flame,  
And soars and shines another of the same."

After alluding to the many social qualities, characteristic of the deceased, which they all had occasion to appreciate, Bro. Sir Archibald concluded by reciting Burns' Masonic Farewell, which he said might not inappropriately be spoken of their lamented brother:—

"May freedom, harmony, and love  
Unite you in the grand design.  
Beneath the Omniscent eye above,  
The glorious Architect divine!  
That you may keep the unerring line,  
Still rising by the plummet's law,  
Till order bright completely shine,  
Shall be my prayer when far awa'.  
A last request permit me here,  
When yearly ye assemble a',  
One round, I ask it with a tear,  
To him, the bard, that's far awa'."

In the absence of Bro. H. G. Bell,

Bro. John MACADAM addressed the brethren in favour of the movement at present in agitation to erect a memorial window in our venerable cathedral in perpetuation of the distinguished services of the late lamented brother. He called upon the brethren to join cordially in contributing a mite towards such a well deserved tribute.

Handel's magnificent recitative and air, "Comfort ye my people," was given by Bro. Stenbridge Ray; and after a funeral march and chorale.

Chaplain.—"May we be true and faithful; and may we live and die in love."

Brethren.—"So mote it be."

Chaplain.—"May we always profess what is good; and may we always act agreeably to our profession."

Brethren.—"So mote it be."

Chaplain.—"May the Lord bless us, and prosper us; and may all our good intentions be crowned with success."

Brethren.—"So mote it be."

Chaplain.—"Glory be to God on high; on earth peace, and goodwill towards men."

Brethren.—"So mote it be; now, from henceforth, and for evermore. Amen."

After prayer by Bro. the Rev. W. D. Henderson, and the anthem, "Lord, for thy tender mercies' sake," the grand honours were given for the last time, and the closing of the Lodge was followed by the "Dead March" in Saul.

## GERMANY.

### BERLIN.

THE intelligence from this city states that His Most Serene Highness and Bro., the Duke of Saxe Coburg and Gotha, one of the patrons of the Craft and every national enterprise, has presented the author of the late work, called the *Hohenstaufen*, with a costly gold snuff box accompanied by a most complimentary letter for this able production. It is further remarked that the author (Bro. Arn Schlönbach), is one of the collaborators of the *Bauhütte*.

### CARLSRUHE.

A letter from this city informs us that the Most Serene Bro. Prince William of Baden, has paid two visits to the Grand Lodge (Royal York), in Berlin, and that a certificate of honorary membership of the same was conferred on the most worthy Master, Bro. Joseph Strauss, master of the Royal Chapel. Regret was expressed at the consequences likely to arise from the concordat with the papacy, but it was hoped that the steps taken by the government would prevent any sinister influence being permanently established therefrom.

### CREFFELD.

The late Master of the Lodge Eos, of this place, Bro. Nonnenbruch, was lately honoured with the insignia of the blue ribbon on his retirement from office, as a token of the zealous and honourable discharge of his duties.

### DORDRECHT.

The Lodge Flamboyante lately celebrated the retirement of their Lecturer, Bro. P. A. Sander, in a very enthusiastic manner, in acknowledgment of his valuable services to the Order of Freemasonry, on which occasion he was elected an honorary member of the above mentioned Lodge.

### ECHTERNACH.

It appears that the Hope Lodge has made the first step in abrogating the custom of using the French ritual in this German Grand Duchy



the same having been translated into German, and deprived of all antiquated and useless appendages, which movement seems likely to be followed by the other German Lodges.

#### FREIBURG.

The Lodge Fair Prospect lately elected Bro. A. Redlich, the worthy Master of the Lodge Eleusis at Bayreuth, an honorary member.

### MASONIC FESTIVITIES.

#### CONCERT AT BRIDGEWATER.

ON Monday evening, Bro. G. Andrews, of Lodge No. 157, gave a concert, assisted by some members of his family and amateurs, at the Assembly Rooms, Royal Clarence Hotel, Bridgewater. By permission of Colonel Tynte, Prov. G.M. of Somerset, the brethren of the several Lodges who attended wore their jewels and the clothing of their Order. Bro. Henry Bridges, P.M. and Secretary of Lodge No. 367, having kindly prepared a room at the Clarence Hotel for the brethren of the Rural Philanthropic Lodge to meet him, and we can say that not only the brethren of No. 367 were made heartily welcome as his guests, but the brethren of Lodge No. 157, Bridgewater, were invited to take a cup of good fellowship with the Highbridge Lodge brethren; the brethren having arranged, entered the room in a body, preceded by the banner of the Rural Philanthropic Lodge, No. 367. In addition to the above distinguished patronage, it is pleasing to record that an unsolicited donation of two pounds has been handed over to the Worshipful Master of the Bridgewater Lodge, by Bro. Henry Westropp, of Lodge No. 12, Dublin. Amongst the brethren assembled, we noticed from the Lodge of Perpetual Friendship, No. 157—Bros. J. Lovibond, W.M.; J. Ricks, P.M.; W. Robinson, P.M.; J. Murlis, P.M.; G. Knight, P.M.; J. Leaker, P.M.; C. Babbage, S.W.; S. A. Bailey, Secretary; C. Symons, J. Stone, F. B. McDonald, and C. Knowles. From the Rural Philanthropic Lodge, No. 367—Bros. H. Bridges, P.M. and Secretary; C. Halliday, P.M.; J. Duke, J.W.; J. S. Broderip, Chaplain; J. Burnett, Treasurer; A. H. Walkley, J.D.; H. T. Swan, D.C.; E. Philipps, I.G.; F. C. Hernet and H. Philipps, Stewards; J. E. Poole, W. H. Holmes, E. Barham, W. Symons, S. B. West, J. D. Jarman, H. Leaker, R. C. Else, and J. Doel. From the Lodge of Unanimity and Sincerity, No. 327—Bros. Blewett, P.M.; Hellard, P.M.; Captain Byron and Mitchell.

### Obituary.

#### BRO. WILLIAM KETTLE.

THIS brother, who has long held a high position in our Order in the province of Warwickshire, was carried to his last home on Monday, the 6th of this month. We are unable to ascertain the date of his initiation, but we find him recorded in 1848 as a P.M. of St. Paul's Lodge, No. 51, in which he first saw the light of Freemasonry, and of which he continued a member till his death; his active exertions in its behalf having been sustained so long as his physical powers permitted. He was educated at the same school as the Recorder of Birmingham, and Sir Rowland Hill, K.C.B., the inventor of the penny postage system. Bro. Kettle was brought up as an accountant in the town and in his management of public accounts as well as in the transaction of bankruptcy business, and that of private firms, he maintained a very high character, his tact, judgment, accuracy, and despatch procuring for him the confidence and esteem of his clients. He always made it a rule never to do that himself which being mechanical could be deputed to others, thus leaving his mind free to contrive, control and direct. While the unremitting efforts of our deceased brother secured his object for the time, and upheld his reputation, on the other hand the mental strain was too great, the duration of his life was shortened, and if he had acted otherwise, we should in all human probability not have now to mourn his loss. Two years ago, when he began to feel the pressure of anxious labour and its effect on his health, he took a partner, but, unhappily, it was too late to save his health.

Bro. Kettle never took a prominent part in Masonic working, his mind being so fully occupied by other matters. Any shortcomings in this respect were however fully compensated for by efforts of another kind. He filled the important situation of Secretary of St. Paul's Lodge for some years, and also that of Grand Secretary in the province of Warwickshire since the year 1851, where his services were publicly acknowledged by a testimonial but a short time ago. In 1857 he was installed as Prov. Grand Senior Warden, retaining the office in which he had proved so useful, not only by a bare punctual record of the minutes and the transaction of the ordinary business, but also by his readiness at all times to assist the Prov. Grand Master in obtaining such information as he desired as to the various Lodges, and in drawing up statistical tables for his guidance. Whenever his aid was required for the furtherance of Masonic objects, it was most cheerfully given, and his judgment being good, much deference was at all times paid to his opinion. Besides the distinction he gained many years ago of W.M. in his Lodge, he has also filled the chairs of the three Principals of the Royal Arch Chapter connected with it, and we believe gained honours in the degrees of Knights Templar and Rose Croix.

No Masonic demonstration was made at his funeral, but at the call of

Bro. Wm. Barwell, W.M. of No. 51, a large number of the brethren assembled, clothed in black with white gloves, to follow his remains to their resting place in the cemetery. *Requiescat in pace.*—H. H.

### THE WEEK.

**THE COURT.**—The Queen held a privy council, on Wednesday, at Buckingham Palace, at which several important matters of public business were despatched. Her Majesty and the princesses take daily horse exercise in the riding-house of Buckingham Palace; the whole of the Queen's family continue in good health. The Prince Consort has been very busy this week at the Wellington College, and also at the South Kensington Museum, where he is superintending the plans for laying out the new horticultural gardens at Kensington-gore. The Queen and Prince Consort, accompanied by the Princess Alice, have honoured Mr. Theed with a visit, at his studio, in Henrietta-street, Cavendish-square. The dramatic art also receives increased patronage from the royal family. On Saturday, the Queen and Prince were at the Haymarket; on Monday, at Covent Garden (with the Princesses Alice and Helena); on Tuesday, at the Olympic—the little ones, Prince Arthur and Princess Louisa, being sent to the pantomime at Covent Garden the same night; and on Thursday, the "Dead Heart" was performed, by "special desire," at the Adelphi.

**IMPERIAL PARLIAMENT.**—In the HOUSE OF LORDS, on Monday, the Earl de Grey and Ripon replied to Lord Vivian that the Government adhered to their intention to pay adjutants for volunteer corps, and not to pay drill sergeants. They thought it would be of great value to volunteer corps to provide them with efficient adjutants.—The Earl of Derby asked what steps the Government intended to take in order to carry out the 20th Article of the Commercial Treaty with France. He would not ask whether the Treaty was consistent with the principles of free trade, but demanded that the precedent set by Mr. Pitt, in 1787, should be strictly followed. The Treaty was so unpopular in France, that the Emperor, powerful as he is, will be scarcely able to carry it. Lord Granville replied that the Treaty of 1787 referred to France alone, while in the present case the provisions of the Treaty referred to all the world. On Tuesday, in reply to Lord Carnarvon, the Duke of Newcastle said that, after some hesitation, he had advised Her Majesty to agree to a bill for amending the constitution of the Legislative Council of Tasmania. Lord Elgin took an opportunity to vindicate his conduct against the aspersions which had been recently cast upon it in the House of Commons. He denied that he had been guilty of harshness or injustice towards the Chinese, and said that he had advocated the appointment of a resident minister at Peking, as the only way to preserve permanent commercial relations between China and England. In the HOUSE OF COMMONS on Monday night the great contest on the new financial measures was inaugurated. On the motion for going into committee of supply, Mr. Disraeli moved the following amendment:—"That this house does not think fit to go into committee on the Customs Acts, with a view to the reduction or repeal of the duties referred to in the Treaty of Commerce between her Majesty and the Emperor of the French, until it shall have considered, and assented to, the engagements in that Treaty." The right hon. gentleman disclaimed any intention of making the motion a party question, but said that the proposal of the government placed the house in an unprecedented and peculiar position which was by no means favourable to its privileges or to that freedom of debate of which the house was so jealous. He contended that the Treaty had been concluded in a manner that was altogether unprecedented, and that it usurped the right of Parliament to exercise its undoubted functions of judgment, revision and control. The position was humiliating, and the only means of extrication was to go back to the precedent established by Mr. Pitt, and to the give the house time for ample consideration. Mr. Pitt did not mix up financial considerations with the treaty, and ministers should follow his example. The right hon. gentleman then criticised severely several provisions of the treaty, which seemed to be an instrument devised to silence the voice of one branch of the Legislature, and which might deprive of its privileges another branch of the Legislature. He urged, in conclusion, that it was the right of the House of Commons, to have the whole treaty frankly submitted to its critical and constitutional control. The Chancellor of the Exchequer replied that if ministers accepted Mr. Disraeli's proposition they would place themselves in an attitude not of dignity, but of dependence on an adversary for their deliverance from a difficulty. He defended vigorously the course proposed to be pursued by government, and urged that the twentieth article in the treaty, that which made its success dependent on the sanction of parliament, was sufficient for all the objects aimed at by Mr. Disraeli. The intention of ministers was, if the house thought fit to adopt those portions of the treaty which required its sanction, to ask the opinion of parliament on the treaty as a whole. Sir Hugh Cairns contended that the eleventh article of the treaty, relative to the exportation of coal, could not be considered in committee, and insisted that the proper course would be to take the opinion of the house on the treaty as a whole, before proceeding to consider the several engagements. The Attorney General said the amendment was puerile, and called upon the house to proceed without further delay. Sir F. Kelly said that according to the twentieth article, if a single provision were rejected the whole treaty would fall to the ground. Mr. Bright, continuing the

subject, said that, in his opinion, Mr. Disraeli should have met the proposals of the Chancellor of the Exchequer by a direct negative, and called on the opposition to go through the proposals in detail, to accept what they approved, and reject what they disliked. Mr. S. Fitzgerald said that the course proposed by Ministers differed from the precedent established by Mr. Pitt, and that it would not give the house a fair opportunity for discussion of the subject. Lord John Russell said it would be a monstrous proceeding for the house to go into consideration of the whole treaty, article by article. Mr. Horsman supported the amendment, and the debate was continued to a late hour, when the house divided, and the amendment was rejected by a majority of 293 to 230.—On the following evening Mr. Ducane rose, amidst the cheers of the conservative party, to move the following resolution:—"That while the committee is desirous to relieve the trade of the country from all duties of customs which can safely be dispensed with, it does not think it expedient to add to the existing deficiency by diminishing the ordinary revenue, and is not prepared to disappoint the just expectations of the country by rendering necessary a large increase of the income tax." The hon. gentleman said that he came forward to oppose a scheme of taxation which he considered to be as unsound as it was unjust. The budget, in his opinion, did not grapple with the financial exigencies of the country, the reductions of taxation were singularly inopportune at a time when it was considered necessary to maintain the income tax at so high a rate; and, above all, the budget was based on a one-sided commercial treaty with France. It had been recommended as a budget of peace, but it ought properly to be called a budget of war, and he thanked God that there was still a party in the House of Commons which would support an independent member in his attempts to confront injustice and to quell oppression. A long discussion followed, the motion being supported by Mr. Dawson and Mr. Hennessy, and opposed by Mr. Crossley and Mr. Duff. Sir S. Northcote then said that there was much sterling gold in the scheme of the Chancellor of the Exchequer, but that it was possible to buy even gold too dearly, and the price they were asked to pay for what was deserving of approval in the budget was more than it was really worth. The house then adjourned at a late hour. On Wednesday the Chancellor of the Exchequer said, in reply to Mr. Newdegate, that the Treaty with France had no reference to anything except French productions. It had no reference to the productions of other countries, and if the question was meant to raise the point as to what course Parliament might take with regard, for instance, to German silk, the answer was that the House of Commons was left at liberty to do what it might think proper. Sir Charles Burrell moved the second reading of the Window Cleaning Bill, the object being to prevent accidents by the employment of persons other than window cleaners to stand, sit, or kneel, on the sill of a window, in order to clean, paint, or perform any act thereon, or on the outside of a house. The bill was lost. A discussion then took place on the Election Petitions Act (1848) Amendment Bill; and the debate was adjourned.

**GENERAL HOME NEWS.**—An important meeting has been held at the Thatched House Tavern, St. James's Street. The object was to make the volunteer movement a permanent institution by establishing at our public schools the principle of elementary military drill. Lord Elcho presided. A committee has been formed, comprising, among other distinguished names, those of Lord Lyndhurst and Lord Brougham, to promote the very desirable object of furnishing from our public schools a perpetual supply of trained recruits to the volunteer corps.—Mr. Henry Drummond, M.P., died on Sunday night, at his seat, Albury, near Guildford. Mr. H. Drummond was born in 1786, and married in 1807, Lady Henrietta, eldest daughter of the ninth Earl of Kinnoul, who died in 1854. He had sat for West Surrey since 1847.—The rows in St. George-in-the-East it is hoped will be soon at an end. Last Sunday there were about fifty policemen present; and a congregation not over four hundred. The greatest quietness prevailed, and there was no display of feeling whatever. In the evening there was a numerous attendance. The rector was present and read the prayers, and the sermon was preached by the Rev. Mr. Maconochie. The greatest order prevailed during the whole of the service. There were, inside and outside the church, and consequent upon the worship there, some 300 policemen, and in consequence, there was little or no disturbance. The blackguards have therefore got the worst of it for the present, and Mr. Yardley has expressed his determination to use the most severe measures in case of another pickpockets' scramble.—At the Isle of Ely quarter sessions, the chief constable called the attention of the magistrates to the approaching prize fight between Sayers and Heenan, which, according to the arrangements made on the subject, is to take place at Littleport, on the 16th of April. The chief constable said he should like to take steps to prevent the belligerents visiting the isle. During the last five years the local police expenses incurred solely on account of prize fights had been £21 10s. 5d., and he suggested that an official letter should be addressed to the directors of the Eastern Counties Railway, asking them to follow the example of the South Eastern Company, and to refuse a special train for the purpose of taking down the combatants and their friends. The court resolved to adopt this course.—An inquest has been held on Mrs. Brunns, the wife of a publican; the evidence showing that the poor creature owed her death to the brutality of some rascally bailiffs, employed by Messrs. Taylor and Walker, brewers. She was the wife of the landlord of the Royal Sovereign public-house, Ratcliff-highway. The house had been closed for nearly a fortnight, and on the afternoon of the 13th inst., a broker, named John Davis Pilley, and his men made entry into the house to

make a distraint for a debt which was due to the brewers. The men seized all the articles they could lay their hands upon, and at length reached the bed-room door of the deceased, who was in the pains of labour. The husband and the two female attendants remonstrated with them, but they demanded an entrance, and said, "They must take everything out of the house but the bed and bedstead upon which the deceased was lying." The infant was born while they were outside the door, and the men said "They would have the things out of the room if they could." Deceased became terribly alarmed when she saw the head of the broker. Dr. Tripe remained with the deceased, who became fearfully excited and died in a quarter of an hour after her confinement. The coroner said their conduct was very harsh and cruel. The whole of the jury concurred in this opinion.—On Monday, a fearful accident occurred on the Eastern Counties Railway, near Tottenham, resulting in the death of four persons, and terrible injuries to many more. As far as can be ascertained, the catastrophe appears to have arisen by the breaking of the tire of the left leading wheel of the engine, by which the train was upset.—Two fearful shipwrecks have to be recorded this week. On Sunday morning, before daylight, the American ship, *Luna*, from Havre to New Orleans, was lost in the Channel; she had on board 124 persons, of whom only two are at present known to have been saved. The steam ship, *Ondine*, from Dublin to London, on the same day came into collision with another ship called the *Heroine*, the *Ondine* went down with the loss of forty lives.

**FOREIGN NEWS.**—With regard to the great European question we find in the *Prussian Gazette* of Tuesday the following:—"We learn that a proposal of the Cabinet of St. Petersburg for the assembling of a conference of the five great powers has been forwarded to Paris, and that Prussia has joined in this proposal."—The contest between the Emperor and the clergy in France assumes formidable dimensions. M. Billault, the Home Minister, publishes a circular, in which he says that the time has come for putting an end to the attempt at agitation on the Roman question. The prefects are instructed to prohibit, according to law, the distribution of writings and pamphlets, unless duly authorised, and to report to the Council of State whenever the liberty of the pulpit is abused. They are recommended to combine moderation with firmness, as the Emperor desires peace and liberty for religion.—The Papal Government does not appear inclined to depart from the attitude of mad and ruinous obstinacy it has hitherto maintained.—Twenty-five English Catholics have presented to the Pope a protest from the faithful, which "has afforded great consolation to the Holy Father." News from Bologna state that the peasants complain of the Papal régime. The army of the Romagna has received reinforcements. The Archduke Maximilian has sent to the Pope 2,000 great coats, a battery, and some cavalry. More Austrian soldiers and officers have arrived in the States of the Church. Letters from Venice report that the state of oppression continued there, and that the emigration of Venetians was increasing. The armaments in Piedmont are being accelerated.—The most recent accounts from Madrid inform us that the press is unanimous for the further prosecution of the war against the Moors. The small success of the capture of Tetuan appears to have thrown the Spaniards into a state of wild enthusiasm. The treasury is rich, men are not wanting, and it is something, after so many years of helpless inactivity, to have made a stir in Europe. O'Donnell, now Duke of Tetuan, is said to be already wearied of the campaign, and to have no desire to march into the interior of Morocco. But having got thus far, it is not easy to see how he can recede. It is time, however, to ask how long the Spaniards are to be allowed to retain Tetuan in their possession. In the present condition of European affairs it is obvious that the interests of this country demand that the Spaniards should leave that seaport with all possible despatch. It would never do for a town at so short a distance from Gibraltar to be retained by a power connected by intimate ties with France.

**INDIA; CHINA; AND JAPAN.**—By extraordinary express has arrived this week the Bombay mail of January 25. The only matters of interest are the progress of the viceroy, the preparation of the force for China, and the submergence of the telegraphic wire between Kurrachee and Aden, of which perhaps, the last is the most important. On the 13th inst., at Kurrachee, the shore end of the cable was hauled on shore. On the evening of the 17th instant, the intelligence was received in Bombay that the cable had been successfully laid as far as Muscat.—At Canton there has been a conflagration in the commissioners' yamen, which destroyed a great part of it.—At Japan trade has been suspended by the native authorities, with the approval of the British consul-general, on account of the improper conduct of some of the British residents there, and because of outrages committed on Japanese by drunken sailors.

## TO CORRESPONDENTS.

"S.W.T."—The pedestals may be made to represent the three principal orders in architecture.

MANCHESTER LODGE, No. 209. —We have received two accounts of the recent proceedings in this Lodge, but hold it can do no good to record dissensions, the existence of which all good Masons must deplore,