

LONDON, SATURDAY, JUNE 2, 1860.

CLASSICAL THEOLOGY.—XXI.

VII.—VULCAN AND SEPTEMBER.

In the fables of the poets Neptune and Amphitrite were said to have been the parents of the Cyclopes. These latter derived their name from *Κύκλος* (*circulus*), and *ὄψ* (*oculus*), because they had but one eye, of a circular figure, in the middle of their foreheads. There were many of these attendants who laboured at the art of smithery under Vulcan, whose names are not separately mentioned; Steropes, Brontes, and Pyracmon, were the chief of them.

"Brontesque, Steropesque, et nudus membra Pyracmon."

And as we are further instructed in the delightful story of Virgil,—

"One stirs the fire, and one the bellows blows—
The hissing steel is in the smithy drown'd;
The grot with beaten anvils groans around.
By turns their arms advance, in equal time;
By turns their hands descend, and hammers chime.
They turn the glowing mass with crooked tongs,
Their fiery work proceeds with rustic songs."

There was one Polyphemus, likewise a servant of Vulcan, a one-eyed monster of this brood, born of Neptune, of whom it is said he got his living by successive murders and robberies, and to crown the whole, lived upon human flesh. His abode was in the island of Sicily, which appears destined at present, without any great lapse of time, to be delivered from ogres of another kind who have too long flourished there—the monster Polyphemus and his atrocious deeds have been paralleled by other destroyers and desecrators of God's image in that fair island. Polypheme, we read, enticed to his palace, or rather den, in Sicily, four of Ulysses's companions, whom he devoured at one meal thinking further to fill his maw or dungeons with all the rest of their crew. And as the Grecian chieftains rejoiced at the defeat of the giant in the fable we are treating of, so let us in common with all friends of civilization and freedom rejoice in the approaching downfall of a brutal oppression on the same classic soil.

"With spouting blood the purple pavement swims,
While the dire glutton grinds the trembling limbs.
Nor unrevenged Ulysses bore their fate,
Nor thoughtless of his own unhappy state.
For gorged with flesh, and drunk with human wine,
Whilst fast asleep the giant lay supine;
Snoring aloud, and fetching from his maw
His undigested foam and morsels raw;
We pray—we cast the lots—and then surround
The monstrous body stretched along the ground;
Each, as he could approach him, lends a hand
To bore his eyeball with a flaming brand;
Beneath his frowning forehead lay his eye,
For only one did this vast frame supply;
Like the sun's disc, so red, his front it fill'd,
Round as a globe, or like the Grecian shield."

Thus having brought the huge beast reeling to the earth by a rapid succession of wine charges, and put out his sight with a blazing stake thrust through his eye, the wise Ulysses saved his companions from the fate of those who had passed down the giant's throat, and was enabled to effect the escape of all of them from the dreadful habitation of the gigantic cannibal. But the vilest of rogues on record of those ancient days, and the very ensample of later tyrants, was Vulcan's son Cacus, a name given him, ἀπὸ τοῦ κακοῦ, from his wickedness. He tormented all Latium with his incendiarisms, robberies, assassinations, poisonings, and cold blooded wanton and heartless cruelties; but like the Dragon of Wantley, the "snapping turtle," and other public nuisances, he met with his match at last. Your Tells, your Wallaces, your Washingtons, your King Alfreds, King Arthurs and Henries were not as yet. Yet still heroes, men of renown—the sons of gods, or so esteemed upon the earth—such as Castor and Pollux, Perseus and Alcides or Hercules, were found to do

battle with giants and with monsters. From this last mentioned illustrious hero the villain Cacus contrived, as we all know, to steal in the most artful and crafty manner (much resembling the approved "dodge" of our modern horse-chauunters), some fine fat steers, whose dimensions might have vied with the *bœuf gras* of a Paris carnival, or the prizes of even a London cattle show. Astute Cacus adopted the Irish pig driver's plan, but for a very different reason, dragging the beasts by their tails, or making them by persuasion or force to go backwards, by which means he hoped to preclude as much as possible their footmarks being traced to the repository of his thefts. We conclude without hesitation, from our reliance on the veracity of Virgil, that the heroic master of the oxen prided himself upon their condition, and was wroth at their loss. At all events, when Hercules accidentally passed their place of concealment and discovered them by their lowing, he lost no time in breaking open the doors of the felon's cave, so horribly decorated and supplied with human bones, skulls, and flesh. Seizing the rascal, the demi god strangled him in his mighty arms, and added his misshapen corpse to the defilements of the floor, already lubricated and saturated with the blood perpetually shed upon it. But why should we render into prose what has been more graphically done into verse—

"The monster spewing fative flames, he found:
He squeezed his throat, he wreathed his neck around;
And in a knot his crippled members bound.
Then from their sockets tore his burning eyes;
Rolled in a heap the breathless robber lies."

In the accomplishment of this feat it is evident that Hercules considered Cacus, although the son of a god, to have forfeited all claims to knightly courtesy. But to proceed with our quotation—the following lines, as will be seen, give rather a strong description of the robber's abiding place:—

"'Twas once a robber's den, enclosed around
With living stones, and deep beneath the ground.
The monster Cacus, more than half a beast,
This hold, impervious to the sun, possess'd—
The pavement ever foul with human gore—
Heads, and their mangled members, hung the door.
Vulcan this plague begot; and, like his sire,
Black clouds he belched, and flakes of livid fire."

We wonder if at the present day there still exists any family which may be considered, at Rome, the representatives of the noble family of the Cæcili? The moderns have prided themselves in their old aristocratic generations and pedigrees, on being the descendants of kings, for "all is vanity under the sun"; the ancients went higher still, and were dissatisfied with any genealogy that could not be traced to their gods. Cæculus, the son of Vulcan, was so named from the smallness of his eyes, and the great family of the Cæcili were believed to have received their origin from him. This is a strange instance of human folly; men take pleasure in deceiving themselves, and there is no knowing of what deformity and notoriety some individuals will not be proud of. Cæculus, as Cacus his brother, and such like marauding chieftains, lived by iniquitous fraud, violence and plunder. Out of his ill gotten wealth he built or founded the famous city of Praeneste or Palestrina, in Italy. This was in itself enough to establish his fame, and at that remote period (about fifteen hundred years before Christ) more than sufficient to achieve for him the reputation of a supernatural origin, and a name and immortality as a member of the family of the gods. Riches, power, and might, prevailed against right—merit, goodness, and the right were then, and until the golden age returns will continue to be, as nought against might. Then, as now, power and wealth were considered the best claims to respect and honour. The ancients with more elaborate hypocrisy indeed, actually pretended to worship the fortunate man, and conferred upon him divine honours. Had Virgilius Maro then lived, he might have been so blessed as to become the great laureat or loyal poet

of his potent highness the bandit prince Cæculus. The author of the *Æneid* says that shepherds discovered Cæculus as soon as he was born, unhurt in the midst of a fire; whence he was believed to be the declared son of Vulcan.

MASTERPIECES OF THE ARCHITECTURE OF DIFFERENT NATIONS.

BY J. G. LEGRAND.

THE ARCHITECTURE OF THE GREEKS.—CONTINUED.

The Great Temple of Pæstum, or Posidonia, in Magna Græcia, twenty-two leagues from Naples.—This is the greatest of the three edifices still remaining in the Gulf of Salerno, and is eagerly visited by all travellers when they are at Naples, that they may have an idea of Greek architecture. There is, indeed, a very close resemblance between this order and the Doric order employed in the monuments of Athens. Although the temples of Pæstum are less elegant and pure in their proportions, which induces the supposition that they are more ancient, they do not bear the less a very great character. It is believed that a colony of Sybarites took possession of Posidonia, and may have erected there these great monuments; under this supposition we ought to have expected to have found in them more delicacy, and the employment of the Doric or Corinthian order.

This edifice is in such a perfect state of ruin and desolation that it now presents an inferiority of aspects, and of rich tones of colour for the pencils of artists. Accordingly, these ruins and those of Tivoli are the best known and the most drawn of all in Italy.

A Tomb in a state of good preservation at Milasa, in Caria, executed in white marble.—It is well enough executed, but singular in its proportions; the profiles present some whimsical forms, and seem to have been intended to receive sculpture which was never executed; the compartments of the ceiling are of a very agreeable distribution. The corona has no longer a cornice nor the embellishments with which it was ornamented, but the cornice has been found; it is engraved in the second volume of the "*Antiquities of Ionia*," published in London. Such a monument, with a change of its destination, would form amongst us a pleasant *belvedere*, were it placed in the angle of some vast domain or of some great road; by continuing either on the outside or the inside a staircase to get to the first storey, the basement would then serve for an antechamber, and the saloon open on all sides, but glazed, would be as the first storey.

The Tomb of Mausolus, King of Caria, erected by his widow, Artemisia, in the City of Halicarnassus, and taking its rank as one of the Seven Wonders of the World.—It is only from the description of Pliny that an idea has been able to be formed of this monument, since there are no remains of its ruins. Several learned antiquaries have exerted themselves to reproduce it in memoirs and other works; among others may be mentioned MM. de Caylus and Choiseul-Gouffier. The latter searched in vain near Halicarnassus for some fragment of this curious monument; all has disappeared; and the very minute description that was given of it by Philo of Byzantium is unfortunately lost. Those celebrated staturaries, Scopas, Briaxis, Timotheus, and Leochares, had each ornamented one of the *façades* with the productions of their chisels, and Pithis made the quadriga in marble, which was placed on the top of the pyramid. The total height was a hundred feet, which does not give it colossal proportions; but the harmony, the union, and the justness of the composition dispensed with the employment of more enlarged forms. It is at once a pyramid to which there has been imparted all the elegance of temples, and a sort of Greek temple, which has all the gravity and wisdom of a pyramid.

A Sarcophagus which is seen near Halicarnassus, now Bodron.—It is in the Greek style and most elegant in proportion. There were two of them exactly alike, raised on a

common table land; doubtless they enclosed the ashes of two friends, or of husband and wife.

A Circular Temple, formed by Cariatides.—The remains of this extraordinary monument are to be seen about a quarter of a league from the ancient position of the temple of Diana, at Ephesus, going from the direction of the sea. M. Cassas discovered the foundation, and two of the figures that had been thrown down and were hidden beneath the grass and the bushes with which the ground is covered. This imposing decoration might be applied to some concert hall or some rich canopied niche in one of the apartments of a great palace. By giving to each of the figures the attributes of a muse, or of one of the hours of the day, and placing the throne of Apollo in the centre, there could be designed, by an easily understood allegory, the attributes of a prince who patronizes the arts.

The throne in the large assembly hall of the senate at Paris, is decorated in a style almost precisely like this, and there is a conviction of the good effect of this magnificent disposition as much from the form as from the richness of the materials.

Ancient Tripods found at Herculaneum, in the Museum of Portici, near Naples.—The size of these monuments is about two feet and a half. There cannot be placed before the eyes of persons of taste, more elegant and more delicate forms. Lightness, grace, neatness, and agreeable execution, though in a severe style, are the characteristics of these charming productions of the art of the Greeks; and at a time when we are trying to go back to the ideas of the ancients in the furnishing and decoration of edifices, there could not be made a better choice of models, to associate them to those of the most celebrated models of all ages.

Two other ancient Tripods.—One is formed of three figures of winged women that may be supposed to be victories.

The other, of Chimeras, also winged, terminates in stag's feet; the figures hold, with both arms raised, a crown, which, doing the duty of a handle, would afford facility for carrying the tripod in procession at public ceremonies.

MONUMENTS OF PALMYRA.

The ancient Thadmora in the Deserts of Syria.—Palmyra, says the learned D'Anville in his ancient geography, gave the name of Palmyrene to a vast country of plains adjoining the Desert of Arabia. Its foundation is attributed to Solomon by the historian Josephus; and the name of Thadmora,* which was given to it, is preserved in that of Tadmor, which is proper to the Syrians, and the signification of which seems to have given place to the name of Palmyra in a situation intermediate with regard to two great empires, and also with regard to two seas, by which was kept up a great commerce between the east and west. This city became very considerable; and it is known what was the power of Odenatus and Zenobia in the reign of Gallienus and Amelian, and how the ruins of these edifices evince magnificence by the side of the huts which are there inhabited by a few Arabs.

The oriental authors appear to have always known Palmyra by the name of Tadmor. It was distant about twenty leagues from the Euphrates, and fifty from the coast of the Mediterranean, where Tyre and Sidon flourished. Situated at the foot of a chain of mountains which sheltered it to the west, it rose by degrees above a fertile plain at all times watered by rivulets, the springs of which, placed on the neighbouring heights, took, at the will of the labourer, all sorts of directions, and became more abundant in summer than in winter, no doubt from the melting of the snow with which the peaks of the surrounding mountains were covered. This happy district, where nature displayed her riches and where palm and fig trees lavished enviously their fruits and their shade, was environed on all sides by vast deserts where the traveller, uncertain of his road, often found but sand, arid and burning from the heat of the sun. Favoured by such a situation, the city of Palmyra, separated from the rest of the world, took

* Thadmora, in the Hebrew, signifies a palm tree; hence its being subsequently called Palmyra by the Romans.

no part in the wars which for several centuries ravaged the countries of the east and laid in silence, from the resources of commerce, the foundations of her future greatness; she became in the end an actual port in the midst of sand. It was the place where assembled the caravans from Persia and Hindostan, and by its means the dangers of the navigation of the desert being lessened, a great number of merchants were induced to traffic. But commerce and industry, which give life to states, do not make such a forcible impression on the imagination of men and do not create such great reputation as the warlike exploits which destroy them.

For this reason Palmyra, so opulent and so peaceful, remained for a long time unknown. John of Antioch speaks of its destruction by Nabuchodonosor before the siege of Jerusalem; but it is seen playing no part, neither since the expeditions of the young Cyrus or Alexander the Great, nor in the history of the kings of Syria, nor during the first conquests made by the Romans in those distant countries, nor during the campaigns of Pompey the Great; it is only in the time of Mark Antony* that it is first mentioned in Roman history; he wished to sack it, but the inhabitants saved themselves from pillage by carrying precious goods beyond the Euphrates, the passage of which they defended with their archers, whose skill was of high renown; they were then a rich, commercial people, and sold to the Romans both the merchandise of India and Arabia. About forty years after they were excessively extravagant and luxurious. The pretext of Mark Antony for this war—for it is usual to give one let it be what it may—was that this city, besides being much too rich, had not preserved a strict neutrality between the Parthians and the Romans, of whom it was then the common frontier. A strong place in the midst of a desert, the access to which was known only by its inhabitants, it was enabled for a long time to preserve its liberty as useful to the two powers who were inimical to each other, as taking care to make their interests its own, and as being in peace one of the *entrepôts* of their respective commerce, but during war it was the object of their mutual fears. The description which Pliny gives in the twenty-fifth chapter of his fifth book—and it is a perfect explanation of the position of Palmyra—is the only one that we have from the ancients respecting that city; but what we have said already is sufficient for our purpose; and so without entering further into its history, we will turn our attention to that which should alone occupy our minds—its architecture.

From the numerous remaining monuments it is seen that the architecture of Palmyra was of the greatest magnificence; that it participated equally of that of the Greeks and that of the Romans, and that never did these two people combined employ it with such a grandeur of luxury, and it may also be said with such an equality of profusion. The first description, and even the drawings which modern travellers have brought away of it, have all been treated as fables and as dreams of the imagination; so much magnificence could not be conceived, and travellers themselves, filled with astonishment and admiration, doubted, in the midst of its ruins, whether they were awake or whether it was not a dream that was presenting so many marvels to their eyes—their eyes dazzled with the whiteness of the marbles, the infinite number of columns, the immensity of the fragments of scattered sculpture, and for the most part so well preserved that they seemed rather as if they had all been prepared and were ready to be set together for the erection of a new city, than that they were the ruins of a city destroyed and prostrate in the dust for a number of ages. Such were the sensations that M. Cassas experienced during his stay at Palmyra, and which he has been able to communicate to us as well as to all lovers of the fine arts, by showing to us the numerous drawings which he made during his travels, and the models since executed after those drawings, as well as the works published in London by Wood and Hawkins,

* Appian, De Bell. Civil. Lib. v.

which he verified on the spot, and to which he has made a great number of additions, by paying particular attention to monuments which they did not examine, and of which they have given scarcely any account.

(To be continued).

RED MASONRY; OR, MASONRY AMONG THE INDIANS.

(From Rob Morris's *Voice of Masonry*).

SOME years ago I had the pleasure of making the acquaintance of the old chieftain Bertrand, whose many narratives of early life among the Indians were, to me, very interesting, and I was often a guest at his Lodge. He was of French origin, born at Montreal, long before the American revolution. His father died while he was yet an infant. He could not tell his exact age, but thought he was some ten or twelve years of age at the time of the old French and Indian war. His early education was received from a Jesuit of Montreal. Being ready in figures and a fair writer, he found employment as an under clerk for a French fur trading company, and was stationed at Mackinaw when about sixteen years of age. Here he rose from one post to another, until at length he became an important agent of the company. He married the daughter of an Indian chief of the Chippewa tribe. In that vicinity occurred many of those startling adventures which rendered his life so interesting. He often re-visited Montreal, where he became a Freemason.

On one occasion the company desired to send an exploring party around Lake Superior, to go up on the north, and return on the south side. This expedition was committed to Bertrand and four others, two Frenchmen and two Indians. The extent of Lake Superior was not then known. It was supposed that the voyage could be performed before winter. The party left Mackinaw in June, provided with guns, ammunition, &c. They were expected to obtain food from the forest. The distance proved greater than they expected; the underbrush impeded their progress, the rains of heaven delayed them. They often met with friendly Indians, reposed in their Lodges, and united in their ceremonies. At last the western point of the great lake was turned; but the summer had passed, cold winter had set in, and the earth was buried in snow. The remaining portion of their journey was to be through unknown regions, supposed to be inhabited by hostile tribes. Their provisions were consumed, their ammunition greatly diminished, and game was scarce. They were compelled to delay for a time, burrow in the snow, and construct snow shoes, with which they slowly advanced. After travelling three days without food, they halted, hungry, weary, and cold. They constructed a rude shelter from the boughs of the pine and hemlock, built a fire, and laid down to die of hunger. The two Frenchmen declared they would proceed no further, nor longer contend against fate. From their rev ery of despair they were startled by hearing the hoarse croak of a crow on the opposite side of a small lake. Bertrand seized his gun and started around, hoping to prolong life and give a feast to five men from one crow, but on arriving at the place, no crow was to be found. Being thirsty he stepped to the shore of the lake and knelt down to drink where a rivulet discharged itself into the lake. Here the water was not congealed. On stooping down, Bertrand discovered that the pool was full of small fish, about two inches in length. He took the handkerchief from his neck, formed of it a sein, and scooped up as many of the little fishes as it would hold. With these he returned to his comrades, and in their kettle they boiled them, and feasted on the minnows. On these they subsisted two days more. All night it rained and froze, so that in the morning the crust upon the snow was sufficiently strong to support them. Again they journeyed on two days more, when suddenly they were startled by the war whoop, and found themselves in the midst of Menominee Indians. The tomahawk was raised, and the death cry uttered. The two Frenchmen were immediately struck to the ground. The two Indians were killed, and the scalping had commenced. Bertrand himself had sunk upon his knees in the snow. Before him stood the Menominee chief, with the weapon of death raised over his head. Upraising his hands towards the Great Spirit, in whom he put his trust when he commenced his uncertain journey, Bertrand cried to the God of the stranger, and looked steadfastly in the eye of the foe. The savage chief paused, dropped the deadly weapon, and cried out in the Indian tongue "Comrades, forbear!—he is my brother!" They had recognized each other as Masons. The intended victim was taken by the hand in token of brotherly love and esteem, directed to arise, follow his captors, and fear no danger. Alas! his comrades were dead, but Bro. Bertrand soon found himself

smoking the pipe of peace in the Menominee wigwam, with plenty to eat. His comrades were buried to keep their bodies from the voracious wolves. Bertrand explained to his host that he was no invading spy from the north, as was at first supposed, but a peaceful explorer of the great lake. All his wants were supplied; he hunted with them through the winter, often attended their Lodges, and in the spring he was supplied with a guide, who conducted him safely along the lake to Mackinaw, where he arrived in June, having been absent one year.

From our aged Bro. Bertrand I learned many things in regard to Red Masonry, or Masonry among the Indians. In all their Lodges is placed a square stone, which corresponds to our altar. Upon this altar reposes a scroll, corresponding to our sacred writings. This is the record of the Great Spirit. It was a parchment of deer-skin, on which were paintings of various colours. The sun, moon, seven stars, the dipper, and other groups of stars and comets are there. On the top was the All-seeing eye of the Great Spirit, encompassed in clouds. Beneath this was the thunder storm, with flashes of forked lightning. On the margin were representations of mountains, hills, and dales, lakes and rivers, forests and prairies. In the centre was drawn a circular figure representing the seasons of the year, not, however, as divided into four distinct parts, but as gliding from one into another. The white, corresponding to winter, revealed a field of snow, with forest trees bending beneath their chilly burdens. This part gradually and jaggedly passes into pale greenish spots, with flowers. It then changes into deep green, with forests clothed with leaves, like spring passing into summer. Next it changes into yellow, then brown, with naked forests; then spotted with white, like falling flakes of snow, and at last into entire white. These were explained to be the mark of the Great Spirit. It was their word.

Masonry among the red men is fast fading away, if not already extinct. I know not whether Bro. Bertrand still lives, or whether he has gone on that long journey "from whence no traveller returns."

INCREASE OF MASONRY IN AMERICA.

We copy the following from the address of Bro. Winslow Lewis, delivered before the Grand Lodge of Massachusetts on the 27th of December last, after his installation as Grand Master:—

"The accession of members has been so unprecedented that the necessary labours of the Lodge have left no intervals for the improvement of members in the lectures, or to allow of such social communion as is necessary to form the primary acquaintance which, among us, should ripen into intimate friendship. Thus even prosperity has its evils. Our institution is now under the fostering approbation of public opinion, and with this prestige great numbers are seeking admission. Is there a remedy needed for this plethora? Is it a diseased condition, requiring a remedy? I am not prepared to say that there is any indication to that effect. It is not in our power to prevent applications. Any man, provided he possesses the prerequisites, can present himself as a candidate for reception. Our portals are not barred to any such. If found worthy they are, or should be, received. Now, what should constitute that worth? That is the great question to determine, and it is at least questionable whether that standard has been of a sufficiently elevated character. Too many are received on qualifications wholly negative. Committees report nothing against the applicant; his moral character is unblemished, he is honest, temperate, truthful, &c., &c. All this allowed, shall such be received? Certainly not. Cannot each one of you here assembled call up some, within the sphere of your acquaintance, who, with all the requisites thus detailed, are deficient in the heart's best feelings, the heart's best actions—and, in addition, the mind's cultivation; whose hands grasp the sordid pelf without ever opening to the plea of charity and benevolence, whose minds are as barren as their hearts; men whose souls soar not above their pockets. Of such you may call Masons by name, but their nature is earthly, and earthly it will remain. They are nothing-arians in Masonry—"Stant nominis umbræ." Prefer the charitable, uneducated solicitor for your suffrages, to the accomplished but pernicious seeker for admission.

"On the subject of admission there is one more remark which I feel compelled to make, which I do with pain.

"There is a difficulty as to the reception of some who would add increased dignity and respectability to the Order, but whose social position in life, strange to assert, would be the cause of their rejection; for no man, for instance, placed in a high official station, can fail to have his enemies; no man who has made himself conspicuous by the advocacy of sentiments calculated to affect the community, can make himself acceptable to all. Therefore he

who is almost unknown, and even illiterate, can more readily pass our portals than the refined, the learned, the public man. I speak this with regret, but from the fact, and some recent instances have strengthened my convictions of its truth. In some of our largest bodies committees have reported warmly in favour of applicants, and their reports sanctioned and confirmed by nearly all present, and still one has been found willing to place his personal pique against the united wishes of all his brethren; to place a seal of condemnation on one, obviously from purely selfish considerations alone. Such a one may shake the prosperity of a Lodge and undermine its prospects, would indulge his petty malice, irrespective of its wicked consequence, lost to all the considerations which should actuate the true man, more especially the true Mason."

TRUE CHARITY.

[From the *American Voice of Masonry*.]

To Masons who have carefully examined the tenets of Masonry—who have carefully weighed and examined the principles which are taught the initiate from the moment the inner door is open to him till he lays aside mortality for immortality, and assumes his seat in the celestial Lodge above, where the Supreme Grand Architect of the universe presides—the sublime attribute, true charity, is placed before him; and he is taught that one of Masonry's foundation stones is charity.

In fact, charity is Masonry, and Masonry is charity. Divest our Order of those principles which join us as brothers, as children of one common Father—tear from our hearts the principles of brotherly love, relief, and truth—and our building, our whole edifice would fall to the ground, a worthless rotten mass. Therefore it is the duty of each and every Masonic brother to hold in his hand the mantle of charity—that when he beholds approaching him a weak and falling brother he may wrap the mantle round him and exclude his faults from the gaze of an uncharitable world, and ease his pathway to the grave by the exercise of that virtue which Masons are taught to revere.

We fail, as Masons, to live up to the teachings of our Order. We are human beings—"born of woman, of few days, and full of trouble"—still we are to blame, because we do not strive to overcome the errors that are born with us. We should do it. Our lives should be one long fierce struggle against passion, prejudice, and pride. Masons are equal. They meet each month upon the square, and there are no irregularities—no chance for discrimination. The square, like the grave, levels all distinction; and meeting each month the good and the great—coming each month in contact with principles which are not only read to us from the history of our Orders past, but we meet them exemplified in some brother worthy and well qualified—some brother who, like us, entered that hall with errors born within him, with the stain of earthly contact, with the sins of life upon him, still he has laboured on, listened to the teachings from the east, remembered them, gathered them up in the storehouse of his soul, that when he went out into the cold and selfish world he had them there to use to protect himself and raise a falling brother, until his venerable head was covered with a wreath of silver, and his steps were fast approaching "that bourne from which no traveller ere returned"—we meet such a brother, and we grasp his hand, and the thrill that pervades our being makes us better men and truer Masons. We must, therefore—'tis our duty to live nearer a true Masonic life. We must, if we would have the principles of our Order spread throughout our land, become living, walking evidences of the goodness, the purity of Masonry.

We love to look upon aged Masons; and when we see a bearded form, and wrinkled brow, and hoary head, white with the frosts of many winters, enter the Lodge room, we feel as though we would like to place a window in his breast, that we might read, plain and distinct, the history of his Masonic life. Our mind will wander back to the time when he first asked for "light;" and I would ask him now if that light which he received then had not been as a lamp to his feet through the years that had passed over his now aged form; and I know he would say that that light was his star in the East, leading him on—on—till at last his silver cord would be loosed and the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern, and he be called to "partake of joys which have been prepared for the righteous from the beginning of the world."

But, to return to our subject, Masons are often called upon to exercise charity in their daily walk through life. They see a brother distressed and needy, it is their duty to assist him—their duty to share the loaf with him; and it is not necessary that we should expect or hope for a return. We should ever pray that

we never should need a return of the gift. We have cast our bread upon the water; and should we ever, by misfortune, be placed in the same needy situation, we shall then be truly thankful that we assisted our brother, and will, therefore, accept more freely the offering, though it be ever so humble, of our brother to us.

"The quality of charity, like mercy, is not strained,
It droppeth, as the gentle rain from Heaven,
Upon the place beneath. It is twice blessed;
It blesseth him that gives, and him that takes."

Let Masons bear this in mind; and, as we journey along over the rough and rugged paths of life, let us remember that charity is our end, our whole aim, and while we exercise it masonically we but fulfil our duty to ourselves, our Order, and our God.

THE WORKER AND THE LOOKER-ON.

In the Masonic institution, as in every other association of men, the labour of keeping the machinery of the organization in motion devolves upon a few comparatively, while the majority are idlers in the community, mere lookers-on, do nothings. Go where you will on the face of this broad earth, you will find two classes as distinct in their aims and the purposes for which they live as light and darkness—the one constituting the producing and the other the non-producing class. While one class are working with their brains or their hands, or both, to develop the useful in art or science, to benefit their fellow man and contribute to the productiveness of labour and the mental and the social enjoyments of the race, the other, acting only in consuming, live only for their own gratification, and their sphere of thought and action do not extend beyond their own personal self. It is just so with the Masonic order. The worker and the idler are found in every community, in every Lodge. The labourers are few and the lookers-on are many. While it is the duty of all, of each and every member, to make himself proficient in the work of the Order, so that if called upon he may be able to perform the duties required intelligently, and no one can tell what may be required of him, as in Masonry all are on a level, and consequently no one is exempt from its labours, how few, how very few of those who are admitted into our sanctuaries, take the pains to acquire a knowledge of our mystic science, and become active and intelligent Masons. It is not only the few who do all the work of Masonry, keep up the organization of the Order by constantly attending the meetings of the Lodge, and performing the necessary labours, but it is this class chiefly who contribute to the support of the press devoted to the dissemination of Masonic information, and live up to their profession of seeking for "more light." While it is true that some glory in their ignorance, and have no conception of the exalted and high character of the literature of Freemasonry, and others are too parsimonious to contribute their mite even to acquire a knowledge of the current history of the Order; and others, again, have not the mental capacity to comprehend the true illustration of the symbols of our mystic Order, there are others who are constantly adding to their store of knowledge, and seeking Masonic information from every available source. If we consider that every Freemason in his application for the mysteries of Freemasonry, solemnly declared that he was prompted to make the application from a desire of knowledge, and to be useful to his fellow man, and see how many actually, after they have been received into our fraternity, disregard their solemn declaration, is it not fair to infer that they intentionally stated that which was not true for the purpose of gaining their object? We state the question plainly, so that we cannot be misunderstood. And is it not fair to infer that this latter class, after having gained the object they sought, continue their relation for merely mercenary or other unworthy motives? A line can as readily be drawn between the sincere and the false as between a white and a black sheep. The one representing innocence and purity, the other falsehood and insincerity. Every Mason can answer the question for himself, if he stated the truth or otherwise in his application to become a member of our ancient and honourable fraternity.—*American Mirror and Keystone.*

PENNSYLVANIA MASONRY.

I PROMISED to give you some notes of Masonry in Pennsylvania—said by Bro. Benjamin Parke, the present M. E. Grand High Priest of the R. A. Chapter of the State, in his opening address to the Grand Commandery in 1858, to be—"the grandest and the firmest, if not the loftiest Masonic column on this continent." There is, perhaps, much truth and some imagination in this assertion, for since Dr. Benjamin Franklin was the first Master of her first Lodge, under a warrant dated 24th of June,

(St. John's Day) 1734, down to the present time, when the number of her youngest Lodge is 336, and the number of Masons in the State is estimated at twenty thousand, though the actual membership of the Lodges is less than twelve thousand, the Order has been highly conservative, moving onward and upward with dignity and grandeur, respected by the Craft everywhere, in union, harmony and peace among themselves—no schism or disunion in their body—preserving the landmarks intact, eschewing all innovations, refusing to adopt or practise any new measures or suggested improvements, either in legislation, lectures, or work. The date of the first Grand Lodge is doubtful. A patent of Provincial Grand Master was issued from England between the years 1747 and 1752, but there is no record known of the formation of a Grand Lodge until 1764, under a second patent to William Ball, Esq., as Provincial Grand Master for Pennsylvania. This Grand Lodge continued till the 25th of September, 1786, when they resolved "That it is improper that the Grand Lodge of Pennsylvania should remain any longer under the authority of any foreign Grand Lodge," and adjourned *sine die*. On the next day, the present independent Grand Lodge was formed.

Since that time there have been thirty-two Grand Masters, fifteen of whom are still alive. In this list I observe, among others, George M. Dallas and Joseph R. Chandler, ministers plenipotentiary now abroad; John M. Read, Judge of the Supreme Court; Josiah Randall; James Page; and Peter Williamson; all of whom do honour to the Order that has so highly honoured them. The last named brother is now the Grand Treasurer, attending daily at his post, receiving and disbursing nearly forty thousand dollars per annum, and refusing to take any part or portion of the salary attached to his office—a rare case, I apprehend, even in Masonry.

The Masonic temple erected by the Grand Lodge in Philadelphia is said to be in its massive proportions, appropriate internal arrangements, and gorgeous finish, the best Grand Lodge structure in America, if not on the globe. Without endorsing this opinion, I will say that, magnificent, convenient, and gorgeous as it is, ten years will not elapse before the west will eclipse it in splendour, magnificence, and size.

The revenue of this Grand Lodge is more than double that of any other in America, being nearly \$40,000 per annum. They are fast reducing the debt incurred in building their Masonic temple, after which they can reduce the receipts, or add to their Grand Lodge "Charity Fund," now some \$20,000.

This Grand Lodge is also the almoner of the "Stephen Girard Charity Fund," \$30,000, the interest of which is, by a board of stewards which meets semi-monthly, distributed in pursuance of the bequest of "our late Bro. Stephen Girard to poor respectable brethren," certified to be such by two Past Masters. This charity goes to the relief of brethren of every clime and country, who, visiting or residing in Pennsylvania, can show themselves to be poor and respectable Masonic brethren. The sum, I learn, does not exceed \$50 per annum to any one. These Grand Lodge charities do great good, not only to those to whom the fund is given, but in leaving the charity funds of the Lodges for casual claims, and the relief of the widows and orphans of the Craft.—*SOJOURNER.*

MASONIC LITERATURE.

THE literature of the Order is one of the most interesting themes that can attract the notice of intelligent Masons. Masonry is a science; and as such it should be presented to the view of its votaries, as well as to that of the world. A few years has brought a wonderful change in the literary history of Masonry. The addresses of Grand Masters, and the reports of the committees of correspondence, are enriched with the record of intelligent acts and sentiments, and discussions upon nearly all the points that arise which are of importance and value to the Craft. It is worthy of remark that these reports are written, and the discussions conducted in a spirit of fraternal regard that can be found in no other merely human institution. Even the wrongs that are committed—and there must be such in some of the many and large assemblies of men as compose the various Grand Lodges and Lodges of the numerous jurisdictions of this and other countries—are brought to notice, and debated in the kindest manner; and although reproofs often appear, they are gentle and forbearing, and the brethren give and receive them with a view to such improvement as they desire to effect. From the literature that thus presents itself in the various operations of the workmen, and which contains an immense amount of Masonic research, the brethren are conducted onward in the search for light until the volumes that contain the history of the past are procured and

read, and the landmarks that direct the labours of olden times reviewed with interest and pleasure. Should this condition of things continue, every Mason must become an intelligent man; and familiarized with the symbols and rituals of the Order, he will know all the better how to appreciate the character and genius of the Masonic Institution, and guard and protect it from intrusion by the unworthy. In this elevation of the literary character of the Craftsmen the Order will find its protection and security. The ballot-box will be used in the certain prospect of admitting the worthy and rejecting the unworthy, when ignorance will find itself among the proscribed. Its knocking shall be in vain at the door. It cannot be opened for the admission of men who can neither understand its symbols nor appreciate the profoundness of its mysteries.

Let the good work go bravely on. Let the brethren work up the literature of the craft. Let them draw forth from the arcana of science treasures new and old and true, and spread them upon the pages from which they may shed their lustre through the Lodges upon the great confederacy of Masonic interest which is now attracting the notice and the admiration of the world. It is ardently hoped that the light shall be so thoroughly irradiated through the temple, that the man who has not the capacity to read the symbols shall never gain admission among the sons of light.

ARCHÆOLOGY.

BRITISH ARCHÆOLOGICAL ASSOCIATION.

At the recent meeting of this society, Dr. J. Lee, vice-president, was in the chair. F. Goderich, Esq., and H. Algernon West, Esq., were elected associates. The Rev. E. Kell exhibited a fine specimen of the penny of Offa, the first Mercian king having a coinage. The portrait of the king has great merit, and is conjectured to have been the work of Italian artists, brought from Rome by the sovereign. The specimen varies in a slight degree from that figured in Ruding, plate 4, No. 10. Mr. Kell also exhibited an archiepiscopal coin of Coelnth, obtained from the same locality. It is figured in Ruding, plate 13, No. 7. The reverse offers the supposed monogram of *Dorobernia Civitas*. The moneyer was Eadmund. Prof. Buckman forwarded two very fine gold coins lately found at Cirencester, the site of the ancient Roman town of Corinium. They were found in the Lenses garden, near the south-west corner of the camp of Corinium, a little distance within the walls, along with other brass coins, pottery, bones, oyster-shells, &c. The coins are of Valentinianus and his brother Valens. Each presents on the reverse the figure of a warrior holding the labarum in one hand and a figure of Victory in the other. In the exergue of that of Valens is the moneyer's name, KONS. Mr. Wills exhibited various fragments of Roman fictilia, glass and other objects obtained by the Rev. T. Wills in a field at Silchester. Among them was a third brass Carausius. Mr. C. A. Elliott exhibited an iron key found at Pulham, of the time of Elizabeth, the bow of which was of elegant open scroll work. Mr. Elliott also produced a drawing of the key of Iitcham Church, Norfolk, measuring full eight inches long, and the web designed for a lock of five wards. Although there is engraved on it, "1697 I. H." the key dates from the first half of the 17th century. Mr. Elliott also exhibited a picture in embossed appliqué, on white satin, sixteen inches by twelve. It is of the 17th century, and the subject King Solomon and the Queen of Sheba, in the costume of Charles I. Mrs. White exhibited a German coffret of gilt metal, engraved on the top, bottom, and sides, and having a complicated lock attached to the cover. It is of the end of the 16th century. Mrs. White also exhibited a brace, or bracer, to guard the left arm of the archer from the friction of the bow-string. It is formed of a cylindrical piece of ivory, six inches long, with iron studs for straps to secure it to the arm. On the front surface it is engraved with arabesque borders surrounding the martyrdom of St. Sebastian, the patron saint of archers. It bears a date of 1589, and the name probably of a former owner, JEAN MATTE. It appears, however, to have belonged to an earlier period. Mrs. White also exhibited the lower half of a sacred Hindú box, of elephant's tusk, on which was engraved subjects in Hindú Mythology, the 4th Avatar of Vishnu, &c. Capt. A. C. Tupper produced drawings of the old key of Albury Church, a foot in length, and still in use; also one of Shere Church; and he exhibited a lock and key of the fifteenth century, which had belonged to a convent at Frome. Dr. Kendrick sent an impression of the seal of the Endowed Grammar School at Tewkesbury; and Mr. Syer Cuming read some notes descriptive of it. Mr. Dollman exhibited three drawings of the Gueston Hall at Worcester, which formed part

of the domestic buildings of the ancient Priory. A paper descriptive of the examination of a large Anglo-Saxon barrow on Bowcombe Downs, Isle of Wight, drawn up by Dr. Wilkins, Rev. E. Kell, and Mr. John Locke, was read, and drawings of the several antiquities that had resulted from the excavation—spear-heads, knives, bosses of shields, buckles, fibulæ, beads, urns, &c., were submitted to the meeting.

A SHAKSPEARIAN BANQUET.

THE birthday of Shakspeare was recently celebrated in New York with high carnival by the Century Club. The company included many distinguished for station, talent, and culture; and a bust of Shakspeare crowned with laurel looked down upon the festival. Many brilliant speeches were made, but the feature of the evening seems to be the bill of fare, which is entirely unique:

FESTIVAL

Commemorative of the birth of the immortal "BARD OF AVON," held at the rooms of The Century, Monday, April 23rd, 1860.

BILL OF FARE.

"Have a care that your bills be not stolen."

First Course.

"Continue in courses, till thou know'st what they are."

Oysters on the Half Shell.—The East River

"Sends

This treasure of an oyster."

"Set a deep glass of Rhenish wine."

Gumbo Soup. The Sanderson Soup.

"—expect spoon-meat." "Something too crab-bed."

"Thou lack'st a cup of canary."

Kennebec Salmon, boiled with lobster sauce.

"Th' imperious seas breed monsters; for the dish,

Poor tributary rivers as sweet fish."

North River Shad, broiled, sauce remoniade.

"A very fresh-fish here."

Bermuda Potatoes, boiled.

"Let the sky rain potatoes."

"From the still vex'd Bermoothes."

Fresh Cucumbers.

"For this, be sure, to-night thou shalt have cramps."

Second Course.

"—great nature's second course,

Chief nourisher in life's feast."

Spring Lamb, roasted, with mint sauce.

"—innocent

As is the sucking lamb,"

Roast Capons, stuffed with truffles.

"You cannot feed capons so."

Veal Sweetbreads, larded, with tomato sauce.

"'Veal,' quoth the Dutchman: 'is not veal a calf?'"

Spring Chickens, broiled, with Steward's sauce.

"You would eat chickens i' the shell."

Livers of Geese, with Madeira sauce.

"This is the liver vein, which makes flesh a deity,

A green goose a goddess."

Wild Squabs, stewed, with vegetable sauce.

"—which he will put on us,

As pigeons feed their young."

Asparagus, with butter sauce.

"Who comes so fast in silence of the night?"

Green Peas, with sugar.

"I had rather have a handful or two of pease."

Sweet Corn, Indian style.

"The gods sent not corn for the rich men only."

Onions, stewed, with gravy.

"An onion will do well for such a shift."

"Daylight and champagne discovers not more."

Third Course.

"Whate'er the course, the end is the renown."

English Snipe, broiled on toast.

"I should time expend with such a snipe."

Blue-winged Teal, roasted.

"Oh! dainty duck."

"With wings as swift as meditation."

A Wild Boar's Head, garnished with spears.

"Like a full acorn'd boar, a German one."

Boston Lettuce, with mayonnaise sauce.

"We may pick a thousand salads,"

"Ere we light on such another herb."

"Run nothing but claret wine."

Fourth Course.

"—the fruits are to ensue."

"And any pretty little tiny kickshaws."

Rum Pudding.

"—bless'd pudding,"

"The more thou dam'st it up, the more it burns."

Quince Pies.

"They call for quinces in the pantry."

Tartelettes of Apples.

"Carv'd like an apple tart."

Cream Kisses.

"Kissing comfits and snow eringoes."

"The last of many doubled kisses."

Tutti-Fruti Cream.

"Tut, tut, thou art all ice, thy kindness freezes."

Dessert.

"A last year's pippin, * * with a dish of Carraways."

"Four pounds of prunes, with as many raisins o' the sun."

"The fig of Spain, very good."

"There is a dish of leather-coats for you."

"Give * this * orange to your friend."

"And fetch the new nuts."

"My cheese, my digestion."

"Go, fetch me a quart of sack; put a toast in it."

"And good store of fertile Sherris."

"Some aqua-vitæ, ho!"

MASONIC NOTES AND QUERIES.

HEBREW LODGES.

Which are the Hebrew Lodges *par excellence*, and is there any peculiar ceremonial amongst our Israelitish brethren?—J. D. A.

ROMISH PRIESTS.

Is it known if there are any Romish priests who are Freemasons?—J.—[We personally know of one, but have no desire to disclose his name; perhaps some of our readers may know of others, if so, they will oblige by stating so.]

ALMONER.

The Royal Cumberland Lodge, No. 48, always appoints an Almoner. It has been found desirable—for obvious reasons—to continue the same brother in the appointment.—T.P.A.

ANCIENT BIBLES.

The Royal Cumberland Lodge, No. 48, has a large black letter bible, in excellent preservation, with a titlepage bearing date 1632—and a smaller one, dated a few years earlier.—T.P.A.

ANCIENT BIBLES. [p. 387.]

The volume of the sacred law in use in the John of Gaunt Lodge, No. 766, Leicester, is also a copy of the "Breeches Bible," printed by Barker, in 1610, with the royal arms impressed on the sides, which, as the First Master, I had the pleasure of presenting to the Lodge on its formation in 1846. St. John's Lodge, No. 348, possesses an old black letter bible, printed by Barker, in 1611, and containing the following inscription:—"The gift of Joseph Smith, macebearer, member of this Lodge, 1810."—WILLIAM KELLY, D.P.G.M.

ANCIENT FURNITURE.

The Knights of Malta Lodge, No. 58, Hinckley, possess an old and curious chair for the W.M., with emblematical columns, arched canopy, &c., attached, and two or three antique jewels for the officers.—WILLIAM KELLY, D.P.G.M.

SCRIPTURAL FOUNDATION OF MASONRY.

What are the proofs that Masonry has a scriptural basis? I ask this, having been taunted with belonging to a society void of scriptural religion.—G. E. P.—[The best answer we can afford our querist is, to advise him to procure and read *Masonry Founded on Scripture* (a sermon, preached before the Lodges of Gravesend, on New Year's Day, 1752), by W. Williams, M.A., on the text, "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah vi. 8.]

THE SHAKSPEARE LODGE AND THE CHARITIES.

Being present the other day where the attachment of the Shakspeare Lodge to the Girls School was spoken warmly of, perhaps a note, from the old *Freemasons' Magazine* on the subject may interest some of the brethren of that Lodge, and the supporters of the Girls School in particular. It occurs in the eighth volume, page 40, and is in the shape of a letter, addressed to the editor. The writer says:—

"Having had the honour of visiting the Shakspeare Lodge on the 22nd ult., I was highly gratified with the great spirit of universal benevolence which pervaded every breast there. The case of a poor helpless widow of a deceased brother, with ten children, was mentioned, and instantly a subscription from the funds of the Lodge, as well as a private one, took place to relieve the distresses of this unhappy family.

"The Freemasons' School (which I learnt is a standing theme at their elegant, hospitable, and festive board) then came under consideration; and upwards of eighty pounds were subscribed in half an hour. I also learnt that at the former meeting of this Lodge, which was the first for

the season, fifty guineas were subscribed for the same laudable purpose. The R.W., in a short persuasive speech, afterwards acquainted the Lodge that a concert will be performed on Thursday, the 9th of February next, for the benefit of that charity, when immediately one hundred and twenty tickets were taken and paid for by the members present.

"In justice, and as a small tribute of praise to this respectable Lodge, I request you will have the goodness to insert this in your excellent Freemasons' repository; and above all, what induces me to ask this favour of you, is, that other Lodges may also be influenced to give their support to an institution which so effectually relieves the distresses of our indigent brethren, by completely providing for their helpless offspring.

"A YOUNG BUT ZEALOUS MASON.

"December 24th, 1796."

Without attempting to chronicle the good deeds of the Shakersperians, which have kept pace down to the present day, I wish to ask a question about the concert alluded to above. At page 130 of the same magazine, there is some slight notice of the concert as having taken place, and it states that Bros. Dr. Arnold and Cramer were the directors (conductors not having come into musical fashion in those days), and we also learn that Signora Storace sung Purcell's "Mad Bess," and the late T. Welsh (then Master Welsh), Handel's "Holy, Holy"—and it furthermore gives us the words of the Children's Hymn, there called "An Occasional Address, sung by the children, written by a young lady, the daughter of a Freemason, and composed by Dr. Arnold." I should be very much obliged if any of my elder brethren could furnish me with a sight of, or tell me where I could see the programme of this concert at full length?—M. C.

THE REVEREND JONATHAN ASHE, D.D.

A querist, in a former number, asks if anything is known of Bro. Dr. Ashe's clerical preferments. I cannot afford the information sought, but am inclined to suppose he was connected with the Irish branch of the church, because, in 1794, he is said to be Chaplain to the Royal Arch Lodge in Dublin, and on St. John's day, in that year, preached a sermon before the Royal Arch Lodge (not Chapter) in that city.—A. A. Z.

THE PERFECT LODGE.

This Lodge, No. 552, was constituted on the 14th January, 1796, at the Horse and Star, Woolwich. In 1812, it was meeting at the Royal Artillery Hotel; in 1815, it became No. 576, and met at the King's Arms Hotel, and does not appear to have been removed from the Calendar until the year 1822.—C. G. W.—[We are much obliged for the above information; but although the name was retained in the Calendar until 1822, we are informed by old Masons that there is no record of its meeting since 1805-6, consequently it was virtually defunct in the latter year.]

THE LATE DUKE OF GLOUCESTER.

It was said in a public room, in this University, that our late Chancellor, the Duke of Gloucester (who we know was a Mason), was a Masonic Knight Templar. Is this so?—CANTAB.—[Yes. The duke was initiated in the Britannic Lodge, No. 27, exalted to the Royal Arch, and on the 11th of January, 1797, installed as a Knight Templar and Knight of St. John of Jerusalem.]

MASONRY AND THE CANONBURY TOWER.

Scraps of information, such as the following, I conceive to be interesting to all, but more particularly so to residents or Lodges in localities. There is now a Canonbury Lodge, but how few of its members know that in the old building close to their Lodge room, the Canonbury House, the Free and Accepted Masons (the Prince of Wales Grand Master) held their annual feast, on Wednesday, July 5th, 1797, under the direction of the Lodge of Country Stewards.—AN EX-CANONBURYITE.

MASONIC LIBRARY.

Several of the books in the Masonic library announced for Sale by Bro. Spencer, are from the late Duke of Sussex's Library; the second edition of the "Book of Constitutions," by Dr. Anderson, printed in 1738 (in the same collection), was bought at the Strawberry Hill Sale, and has the book plate of Horace Walpole on the cover; pasted in at the end is a very curious coloured broadside, entitled "Mock Masonry, or the Grand Procession," printed in 1741, and inscribed to the Antient and Honourable Society of Free and Accepted Masons.

LADY BYRON.

This lady's decease must have some interest for the Masonic body as well as the popular world. She was the last actor in that melancholy and mysterious tragedy the clue to which was destroyed by the poet Thomas Moore in deference to her feelings. She was the only child and heiress of the late Bro. Sir Ralph Milbanke,

Bart., who was Provincial Grand Master of the Province of Durham in 1811. She was born in 1794, and married to the poet Lord Byron in 1815. The only fruit of their union was a daughter, Ada, who was married to the Earl of Lovelace in 1835, and died in 1852, leaving three children, Viscount Ockham, Ralph Gordon Noel King, and Ann Isabella Noel King. Lady Byron a few days before her death sent £40 to the Garibaldi fund.

HIGH GRADES AND TEMPLARS.

As it is not now permitted for brethren of the above to wear their clothing in assemblies of Masons, can you cite any instance where it was formerly done?—**EXPERT.**—[On St. John's Day, 1796, the first stone of the Mole was deposited in the sea at Montego Bay, in the island of Jamaica, the Masonic procession being formed on land, and proceeding to sea in boats. The Master of the St. James's Lodge applied the proper instruments and gave the word to "Drop the first stone of the Mole," which was done by the Master Mason, after which the brethren and corporation landed and went to church, and besides the corporation there was a separate Masonic banquet. There were three processions that day which were arranged in the following order; and to shew "Expert" what he particularly inquires about, we have italicised the positions taken by the High Grade Masons and Knights Templar. First came the peace officers, president of the corporation, directors two and two, treasurer, secretary, contractors for building the close harbour Mole, harbour-master bearing the Union flag, band of music of 88rd regiment, two Tylers with swords, Stewards of the St. James's and Union Lodges, two and two, in their regalia, with white staves. The Holy Bible carried by an Entered Apprentice, and the symbolic flag of Craft-Masonry borne by another, clergy, Entered Apprentices, Fellow Crafts, Book of Constitutions carried by a Fellow Craft, and the Royal Arch banner borne by a brother of that Order, Master Masons, *Brethren of the Higher Degrees, Knights Templar banner borne by a Knight, and the Book of Sacred Truths with seven seals carried by a M.E. of N., Knights Templar*, Past Masters, Secretaries of the three Lodges, Treasurers of ditto, Junior Wardens of ditto, Senior Wardens of ditto, Masters of ditto, his honour the custos, magistrates and gentry, two and two, masters of ships, headed by the senior masters, members of the corporation and inhabitants.]

NOTES ON LITERATURE, SCIENCE AND ART.

THE Cambridge correspondent of a contemporary says that the surprise felt at the long delay in filling up the Professorship of Modern History at that University was great, but the surprise at the Rev. Charles Kingsley's appointment to the office is far greater. The peculiar qualifications of the rector of Eversley for this post are at present unknown to the University, whilst it is remembered that popular novelists are not, as a rule, remarkable for historical erudition. After waiting eight months, it was expected that Lord Palmerston would have chosen a man of known historical attainments. They say that the offer of the Professorship was made to Mr. Arthur Helps and Mr. Venables, by whom it was respectfully declined, but there were plenty of other well-qualified gentlemen willing to accept it. Another ground of objection to Mr. Kingsley is that he is in holy orders, and it was hoped that the Professorship, which has been held by laymen for nearly a century, would not again have been given to a clergyman. It cannot be too often repeated that the fundamental fault in the constitution of the University is the immense preponderance of the clerical over the secular element, and it need not, therefore, be matter of surprise that, when the most remunerative and exalted dignities are exclusively in the hands of the sacerdotal order, the laity should be jealous of clergymen being thrust into offices for which they themselves are eligible. They is a further objection to Mr. Kingsley's appointment. For the future the parish of Eversley will have a non-resident rector, or the University will have a non-resident Professor of History.

We have to record the death of Sir Fortunatus Dwaris, who was extensively known and respected in legal and literary circles. Sir Fortunatus was educated at Rugby and Oxford. He was called to the bar in 1811 by the Middle Temple, and had been a bencher of that society for many years. In 1822 he was appointed one of the commissioners to inquire into the state of the law in the West India Islands, and on the passing of an act founded upon his report (we believe he was the only surviving commissioner), his services were acknowledged by knighthood. He was afterwards a member of the corporation commission, and was subsequently appointed one of the masters of the Queen's Bench, which office he held until his death, on the 20th inst. He had recently resigned the Recordership of Newcastle-under-Lyne.

Sir Fortunatus was a member of the Royal Society, and of the Society of Antiquaries; a vice-president of the Archaeological Association, and a member of the Archaeological Institute. He was favourably known in the legal world as the author of a valuable work "On the Construction of Statutes." He also published many pamphlets on literary and legal subjects, and some dramatic and poetical pieces.

The new work by Mrs. Harriett Beecher Stowe, to be published by Messrs. Sampson Low and Son, will, we understand, have for its subject the Italian peninsula, in which the authoress of "Uncle Tom's Cabin" has been for some time a sojourner.

We (*Critic*) have to announce that Mr. N. E. S. A. Hamilton, of the British Museum, is engaged in preparing a rejoinder to Mr. Collier's defence, with the result of further investigations. It is also likely that in a very short time our suggestion that the Dulwich documents shall be submitted to the scrutiny of a competent tribunal will be acted upon.

"The May Exhibition, a Guide to the Royal Academy," by Mr. Walter Thornbury, the well-known art-critic and coming biographer of Turner, is published by Virtue. Mr. Thornbury's *brochure* includes a notice of Mr. Hobnan Hunt's great picture at the German Gallery.

Messrs. Blackwood have published a new edition of the late lamented Professor Johnson's popular and instructive "Chemistry of Common Life." The editor is Mr. G. H. Lewes, who has borrowed from Professor Johnston's work, the title of his own, "Physiology of Common Life," the publication of which the Messrs. Blackwood have recently completed.

It is announced that Mr. Erskine May, whose name will be familiar to many of our readers as the author of the best work we have on Parliamentary and Constitutional Law and Usage, in consideration of the valuable services so long rendered by him in the conduct of the business connected with his post as clerk-assistant in the House of Commons, has had conferred on him by her Majesty the companionship of the Civil Order of the Bath. This is a worthy recognition of services worthily performed.

The London correspondent of the *Leeds Mercury* says, that Mr. Walter is not the only great proprietor of the *Times*; a Mrs. Anna Brodie is nearly, if not equally, as much concerned in its prosperity, though she is too great an invalid to sit at that fearful council board Mr. Horsman speaks of. The paper is, however, divided into sixteen shares, and there are even sub-divisions of those shares. "Among the names will be found Hogg's, Carden's, Tite's, Wood's, &c., and, in fact, it is a little joint-stock company, in which there is no Rothschild, as rumour some time since asserted. As regards the influence of Mr. Walter, I may mention instances enough when smart and damaging articles have been written in the *Times* against some political policy in the morning's paper, and Mr. Walter's name has been afterwards found in the list of those who voted for the measure."

The *Journal of the Society of Arts* announces that the amount of the Guarantee Fund promised up to 9th May, was 221,900*l.*

M. Arsène Houssaye, the author of the "Roi Voltaire" and other popular and clever works, has written a history of French art in the thirteenth century, which attracts considerable attention. It is not a mere dry book, but rather a collection of biographies of artists, their works being considered in connection with the story of their lives. This gives the volume a great charm, and will ensure it a large number of readers, for artistic life in France presents more salient points than any other. It is in the studios that the true characteristics of French society are to be found in the state nearest nature. And this not in a bad sense, but the reverse. The artists of France—or at least those of the last century—retained much of that originality which other classes so soon lose. They then lived in a world of their own; and even those who were not true Bohemians had generally enough eccentricity to give them a picturesque character, and to isolate them from society at large. These peculiarities have found a fortunate illustrator in M. Houssaye, who has himself much of the artistic element in his composition.

An enterprising Paris publishing house has just entered into an arrangement for a French translation of Carlyle's "French Revolution" and of a portion of the Essays of the same author. This will be a difficult job for the translators, and would seem almost a hopeless task, but that it has been undertaken by two gentlemen in conjunction, one of whom may be described as an English-Frenchman and the other as a French-Englishman. The work will appear in the course of the summer or autumn.

M. Antoine Francon has published another of his "Opuscules," on a subject the very mention of which is ominous. There must be something wrong somewhere, when a French *litterateur* can persuade himself to publish a "History of the Physical Degeneration of the French."

The *Moniteur* informs us that a supplementary convention was concluded between France and Holland on the 27th April last, ratified on the 14th inst., by which books, pamphlets, and scientific memoirs printed in the French language are to be admitted into France upon payment of a duty equal to 8s. per cwt., and works in other modern, or in the dead languages, at 5d. per cwt. It is to be hoped that the British government will not fail to secure a similar scale for English printers and publishers, whose works now pay here from 20s. to 60s. per cwt. in the former, and from 4s. to 40s. in the latter. Why almanacks should pay ten times as much as other works is a riddle.

The meeting of the Royal Geographical Society was held on Monday night, and was one of the most interesting ever held by that body. The Victoria gold medal, the highest honour which it is in the power of the society to confer, was presented to Lady Franklin and Captain Sir Leopold McClintock. Lord De Grey and Ripon, the President, made the presentation in a highly appropriate speech. Lady Franklin was not present, but Sir Roderick Murchison attended on her behalf, and read a letter from that distinguished lady, which gave graceful expression to her feelings. Sir Roderick claimed for Sir John Franklin the first discovery of the North-west passage, and urged that a national monument should be erected, on which the gallant Franklin's claim to that discovery should be distinctly recognized.

At the recent meeting of the Society of Antiquaries, J. Bruce, Esq., V. P., presided. Count Lasteyrie was elected an Honorary Fellow; and Mr. G. E. Pritchett, Mr. J. R. Appleton, and Mr. H. White, were elected Fellows. Mr. G. Reed communicated a note on a Canoe found in North Wales. The Director exhibited a Spear-head of bone, found in the Thames. Mr. Wiggins, a Signet Ring found at Suessa. Mr. Almack communicated two original Letters written by Edward Gorges to Sir John Stanhope. Sir F. Madden exhibited a Deed of the year 1090, with the seal, "En Placard." Mr. W. H. Hart communicated Transcripts of Documents relating to the manufacture of gunpowder in the reign of Queen Elizabeth, in which the family of Evelyn appear to have been much interested.

The Scientific Relief Fund, instituted by the Royal Society, has attained an amount of £3,475. The subscribers are:—G. B. Airy, £20; J. G. Appold, £100; Sir W. Armstrong, £100; Dr. N. Arnott, £25; C. C. Babington, £50; A. K. Barclay, £100; Rev. J. Barlow, £10; W. Bowman, £100; Sir B. Brodie, Bart., £100; Duke of Buccleuch, £100; G. Buckton, £10; Rev. T. Burnett, £3; G. Busk, £25; B. B. Cabbell, £100; S. H. Christie, £10; Miss Burdett Coutts, £100; C. R. Darwin, £100; Warren De la Rue, £100; Duke of Devonshire, £100; F., £10 10s.; W. Fairbairn, £100; Dr. Frankland, £10; J. P. Gassiot, £100; J. W. Gilbert, £100; Dr. J. H. Gladstone, £10; Sir H. P. Gordon, £50; P. Hardwick, £50; W. Harvey, £10; J. Heywood, £50; Rowland Hill, £10; J. Hodgson, £21; R. Hudson, £100; Dr. H. Bence Jones, £100; Dr. Leeson, £10 10s.; Sir J. W. Lubbock, Bart., £100; J. Lubbock, £30; Dr. W. A. Miller, £21; Major J. A. Moore, £10 10s.; Sir R. I. Murchison, £100; A. F. Osler, £25; Sir C. Pasley, £50; Major-General Portlock, £10 10s.; J. Prestwich, £10 10s.; J. R. Reeves, £50; G. Rennie, £10 10s.; J. Rogers, £10; Dr. Roget, £10; Lord Rosse, £100; E. J. Budge, £5 5s.; F. W. Russell, £20; General Sabine, £25; W. W. Saunders, £50; J. Simon, £10; S. R. Solly, £20; W. Spence, £100; R. Stephenson (per Executors) £100; W. Tite, £100; N. B. Ward, £21; C. Wheatstone, £20; S. C. Whitbread, £100; J. Whitworth, £100; Erasmus Wilson, £100; G. Wilson, £10; Sir W. P. Wood, £100; Lord Wrottesley, £50; J. Yates, £21. Of the above, the sum of £3,204 15s has been invested in £3,351 7s. 6d. New Three per cent. Consols.

The Society for the Encouragement of the Fine Arts fourth *conversazione* of the season took place on Friday last, in the magnificent picture gallery at Bridgewater House, the residence of the president of the society, the Earl of Ellesmere. The whole suite of apartments was filled by an elegant and fashionable company, about eight hundred in number. The Earl of Ellesmere presided, and the proceedings were opened by the reading of a paper by Mr. H. Ottley, on the "Italian and Dutch Schools," during which he occasionally illustrated his subject by directing attention to some of the principal *chef d'œuvres* of the gallery. Mr. Ottley's discourse was listened to with much interest and attention. A concert followed, conducted by M. Benedict, Mr. Alfred Gilbert, and Herr Schachner. The vocalists who assisted were Madame Gilbert, Madame Jenny Meyer, Madame Csillag, and Madame Michal, Herr Hermanns, Mr. Santley, and Herr Steger. The performance gave the utmost satisfaction, and was frequently applauded.

On Thursday week the Academicians met in Trafalgar Square to elect a full member of their body. The choice fell upon Mr. Augustus Egg.

Mr. Boxall ran close upon the successful candidate in the preliminary scratching, but in the final vote Mr. Egg came in by a majority of five.

The Ellison water colour collection of paintings has now been deposited in the South Kensington Museum, and will be exhibited to the public on Saturday next.

The late Sir W. A. Ross has left behind him very palpable evidences of his long and prosperous career as miniature painter to the Court and to the world of fashion. His will was proved the other day (11th May), and his personality sworn under £25,000. The bequests (he was unmarried) are all to near relatives, with the exception of an annuity of £20 to a faithful female attendant.

The second *conversazione* of the Society of Arts took place on Saturday evening last, at the South Kensington Museum. The company was received at the entrance to the educational department of the Museum by Sir Thomas Phillips, chairman, and the various members of the council of the society. The following departments of the Museum were open on the occasion:—The Sheepshanks' Gallery of Pictures; the Vernon and Turner Galleries; the Sculpture Gallery; the Architectural Museum; the Animal Produce Collections; the Ornamental Art Collections; the Structure and Building Materials Collections; the Educational Collections; the Collection of Patented Inventions, and the Art Training Schools; and in addition to the above, were exhibited, for the first time, the Ellison Collection of Water-Colour paintings, arranged, temporarily, in the Sheepshanks' Gallery. This collection of paintings is presented for public inspection by Mrs. Ellison, of Sudbrooke Holme, Lincolnshire, in accordance with the wish of her late husband, for the purpose of forming the nucleus of a national collection of water-colour paintings. The band of the Coldstream Guards, conducted by Mr. C. Godfrey, bandmaster, performed an excellent selection of music during the evening. Refreshments were served in the large classroom. At eleven o'clock the band performed "God Save the Queen," after which the company separated.

The *Building News* calls attention to the works in sculpture of Mr. George Rennie, late Governor of the Falkland Isles, one of the few artists who ever exchanged success in the arts for success in political life. His unfinished marble group (life size) of "Cupid and Hymen," executed in 1838, and now at the South Kensington Museum, is duly praised. "The nose of Cupid," writes our esteemed contemporary, "recalls that of one of the genii beside Canova's monument to the Stuarts, in St. Peter's at Rome."

Lisbon has erected a monument in honour of Camoëns. On an octagonal pedestal, in the Renaissance style, the statue of the poet, looking upwards, as if "in a fine frenzy," has been placed. In the right hand he holds a roll, his immortal epic; with the left he grasps the pommel of his sword. The sculptor's name is Victor Bastos.

ANCIENT SYMBOLISM ILLUSTRATED.

BY BRO. ROBERT MARTIN, F.R.C.S., PAST D. PROV. GRAND MASTER OF SUFFOLK; AND P.E. COM. OF KNIGHTS TEMPLAR, ETC.

"THE worship of the serpent," says Calmet, "was observed through all pagan antiquity. The Devil who tempted the first woman under the shape of a serpent, takes a pleasure to deify this animal as a trophy of his victory over mankind. The Babylonians, in the time of Daniel, worshipped a dragon or large serpent, which was demolished by that prophet. The Egyptians sometimes represented their gods with the bodies of serpents, and sometimes paid an idolatrous worship to the dangerous and odious animals." Ælian, in his book *De Animalibus*, speaks of sacred dragons kept in Phrygia. Bryant, in his remarks on the Greek of Justin Martyr on this subject, says it may seem extraordinary that the worship of the serpent should have been ever introduced into the world, and it must appear still more remarkable that it should almost universally have prevailed.

As mankind are said to have been ruined in some mysterious way through the influence of this reptile, we could little expect that it would, of all other objects, have been adopted as the most sacred and salutary symbols, and rendered the chief object of adoration; yet so we find it to have been. In most of the ancient rites there is some allusion to the serpent. In the orgies of Bacchus the persons who partook of the ceremony used to carry serpents in their hands, and, with horrid screams, shout *Evie Bacche! Io Bacche!*

Evohe! Epiphanius and Clemens, of Alexandria, agree in thinking that this invocation, from its similarity to the name "Eva," related to the great mother of mankind who was deceived by the serpent.

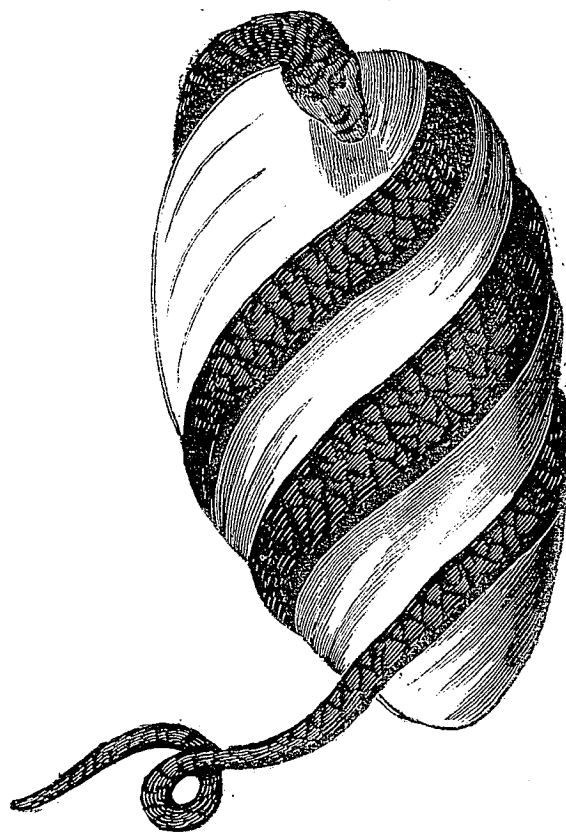
That the serpent was worshipped with two distinct and opposite attributes, namely, as the author of good and the author of evil, both ancient and modern history fully establish. "Men," says the Abbé de Tressan, "perceiving the earth to be filled with good and evil, and having no longer the sacred traditions to guide them, could not believe that a being, who is essentially good, could be the author of evil; they therefore imagined two divinities equal in power, and both eternal, one was called the good principle, author of all good; the other the bad principle, author of all evil. Although all nations do not worship the evil spirit, all admit its existence, and many propitiate him. The lower class of Chinese, who live in boats upon the water, propitiate their "Joss," or evil spirit. To a figure of him is assigned the most honourable post in the boat; he is offered the choicest parts of their food, and they constantly burn incense before him by lighting what they call the joss stick. The Hindoos in like manner deify their good and evil spirits.

Independently of the Mosaic history, the serpent possessing the most active powers of destruction in that venom which Providence has given it for its security, has been considered as a source of evil, or as producing calamity. In India the destroying power or death is signified by the serpent, and called *Baal-Shalisha*. In classic antiquity, the giants who attempted to scale heaven were figured as half serpents. Discord and envy are personified with snakes. In the northern mythology, Lok, the genius of evil, is styled the Father of the Great Serpent, the Father of Death, the Adversary, the Accuser, the Deceiver of the Gods. The coincidence of these titles, with those of the Satan of scripture, will be readily observed. That the serpent, the first author of evil to man, should have ever been venerated as the soter or spirit of good, at first strikes us with amazement; but our astonishment will cease when we reflect that the *Nachash* of Genesis, the old serpent, the father of evil which beguiled Eve, is certainly not the *Saraph* or flaming serpent described by Moses in the book of Numbers, and which proved so great a salvation to the Israelites in the desert when used as a type of the Messiah, and which in the office of mercy allotted to it, as well as by its name *Saraph*, implies an angel of brightness.

A learned Englishman, Archbishop Tennison, in the fourteenth chapter of his discourse on Idolatry, asserts that the activity and splendour of these animals may serve for an emblem of the *Saraph*, to express the zeal and purity of angels which scripture calls *Seraphim*, and which name the Hebrews gave to this species of reptile. He thinks that the angels, when they appeared to men, assumed the form of seraphs or flying serpents; that the devil spoke to Eve in this appearance and thus deceived her, she imagining him to be a *saraph* or angel. St. Paul states, in the 2nd Corinthians, xi. 14, "And no marvel; for Satan himself is transformed into an angel of light." The old Chaldean Hebrew, however, calls the serpent tempter *Nachash*; while that species of serpent elevated by Moses in the wilderness as a type of the Saviour, is written *Saraph*.

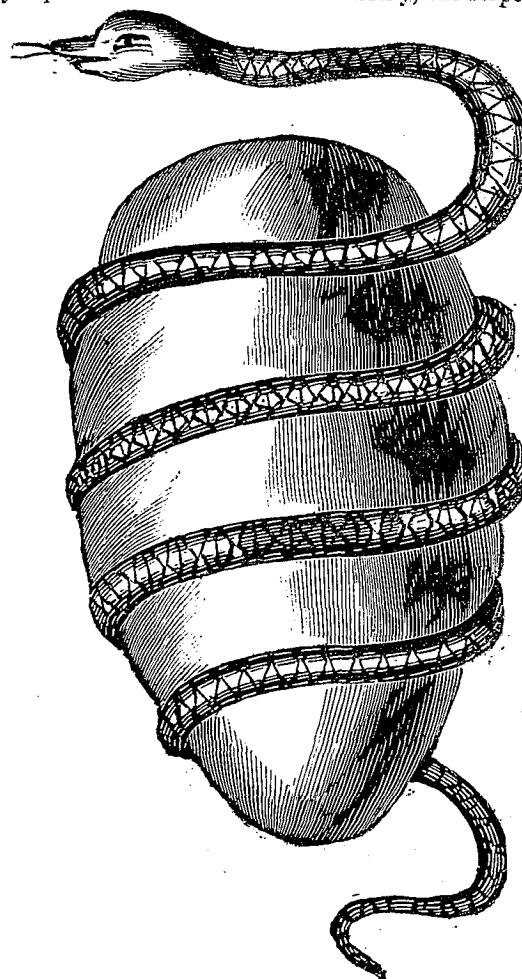
It has been already sufficiently proved in a former chapter, that not only in all nations is a divine triad worshipped, but that in every nation under the sun, the generative attribute of the Deity is acknowledged, and either venerated collectively with other attributes, or separately by itself; thus with the serpent its faculty of casting its coat every year, and appearing with new splendour, and its occasional circular form making a cycle and thereby resembling the circles of beads and diadems, which signified perpetuity of existence, suggested the idea of its adoption as a symbol of the generative attribute, and thence it received divine honours as the author of good. The accompanying emblems are called the

Ophis and *Ovum Mundanum* of the Tyrians. Also that of



OPHIS TYRIORUM.

the Cyclopians or first inhabitants of Sicily, the serpent and



OVUM MUNDANUM.

mundane egg. The egg was the ancient symbol of organic matter in its inert state, or, as Plutarch calls it, the material of generation containing the seeds and germs of life without being actually possessed of either. As organic substance was thus represented by the symbol of the egg, so the principle of life by which it was called into action was represented by the serpent. We find it coiled round the egg to express the incubation of the vital spirit, and as a general sign of consecration.

Not only the deified heroes of the Greeks, such as Cæcrops and Erichonius, but the virgin mother of the Scythians, and consecrated founder of the Japanese, were represented terminating in serpents. Both the Scythians and Parthians (says Knight, in his History of Symbolical Languages), carried the image of a serpent or dragon upon the point of a spear for a military standard, as the Tartar princes of China still continue to do. Macha' Alla, the god of life and death among the Tartars, has serpents entwined round his limbs and body to express the first attribute, life; human skulls and scalps on his head and at his girdle to express the second, death. The serpent, which is always represented with Æsculapius and Salus—the god and goddess of health—is received as a symbol of healing, in allusion to the brazen serpent of Moses. This serpent, as already stated, was of the tribe *Scaraph*, and was miraculously permitted to be an instant cure to those who looked upon it with faith, for the bite of the arrow snake, or *Acontius*, known at this day to the Turks by the name *Ocilan*; they are often seen in the Archipelago, and chiefly in the island of Mytilene. It was (according to the learned Calmet) this kind of serpent which attacked Israel in the wilderness. Nor can we wonder at the divine honours paid to the brazen serpent erected by Moses as a type of the then unknown Saviour, which freed them from this dreadful token of the wrath of the Most High, and which having been by Moses under divine authority thus instituted a *Sotor* or type of Our Saviour fourteen hundred and fifty years before his coming upon earth, continued to receive homage seven hundred and thirty years, at which time we are informed (2 Kings xviii. 4,) "Hezekiah, son of Ahaz, King of Judah, brake in pieces the brazen serpent that Moses had made, for unto those days the children of Israel did burn incense to it, and he called it *Nehoustan*," which in Hebrew means a brazen bauble.

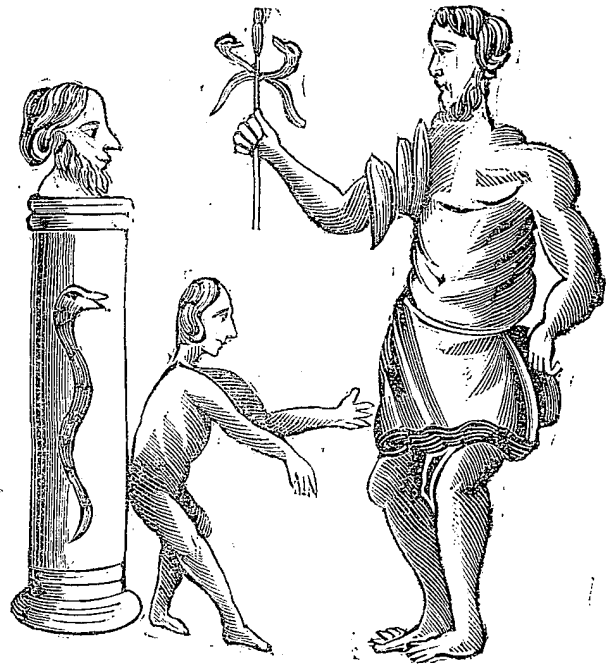
This drawing, copied from Calmet, is a customary repre-



SALUS, ÆSCULAPIUS, AND TELESPHORUS.

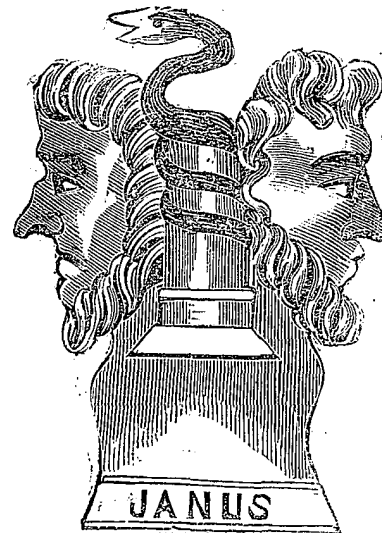
sentation of a thanksgiving to Salus and Æsculapius after recovery from severe illness. We see here Æsculapius with his rod, around which a serpent twines as usual, also a serpent receiving food out of a *patera* or goblet, as an acknowledgment of services received. The smaller figure is the god Telesphorus, who is always well clad, and who follows or accompanies Æsculapius or Hygeia (the Physician and Health), as careful clothing should always accompany a state of convalescence. The act of feeding the serpent, it will be observed, is an expression of gratitude.

Socrates worshipped his good genius. It is well known that this bright ornament of philosophy spoke of an *Agathos daimon* as his constant companion, which gave him advice, kept him from evil, and did him many important services. In an ancient gem or species of coin mentioned in Calmet's fragments, the philosopher is represented making offerings to the *manes* of the dead. Socrates holds in his hand the caduceus of Mercury, the god of the dead; but what is more to the purpose, a serpent is represented as his good genius in a column, before which he stands.



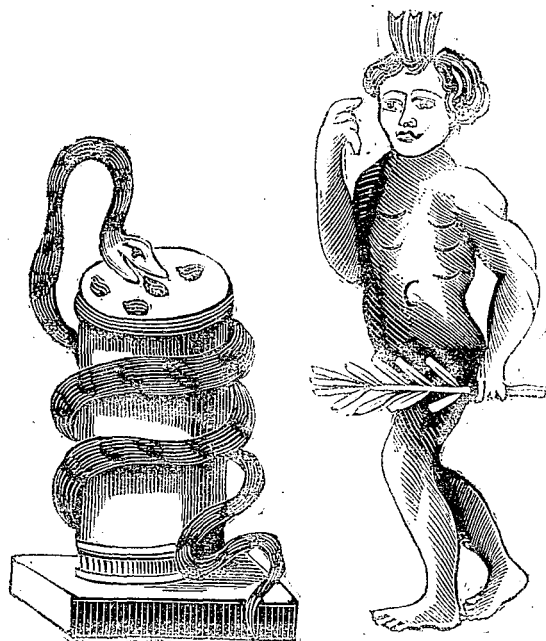
FROM AN ANCIENT GEM.

This drawing of the two heads of Janus separated by a kind of column or altar, around which a serpent twines, and



raises itself above the whole, is allusive to the patriarch Noah, who looked backwards on a world destroyed, and for

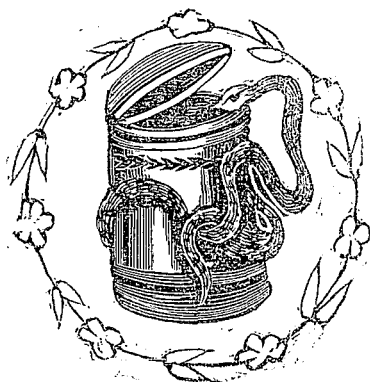
wards on a world renewed; while the serpent raised above the whole is the emblem of the regenerative power. This copy, from a picture found in Herculaneum, is a decisive



FROM HERCULANEUM.

evidence that the serpent was the genius of a place, for so reads the inscription:—"Genius hujus loci;" and if the following word, which is nearly effaced in the original, be "Montis," it agrees with ideas elsewhere recorded of mountain serpents which delighted in high situations.

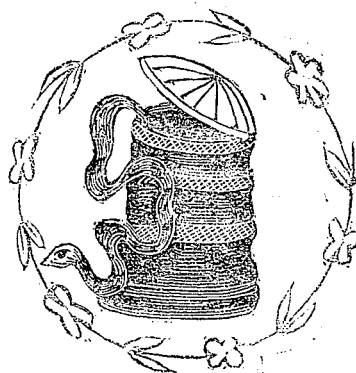
The mysterious trunk, coffer, or basket, may justly be reckoned among the most remarkable and sacred instruments of worship, which formed part of the pomp of the processional ceremonies of the heathen world. This was held so sacred that the fully initiated only were permitted to see it. One of the medals shows a serpent entering into its coffer,



SACRED SERPENT.

the other a serpent quitting this residence; it must needs be a sacred serpent, the *Agathos daimon* of Socrates. Calmet states it to be the opinion of the learned that it represents the good spirit or regenerative attribute, and is allusive to the patriarch Noah the regenerator, in the acts of entering and quitting his ark. "This then was the god they worshipped," as Daniel exclaimed when he had destroyed the serpent—the idol of Babylon.

Like all other symbols of idolatrous polytheism, the serpent has been sometimes worshipped in conjunction with other emblems, as in this rough sketch from Kempfer. The circle or disk of the sun is formed by the cycle of the serpent, the wings of which denote it to have been of the species Saraph, and the figure represents Noah or Osiris, as he is called when

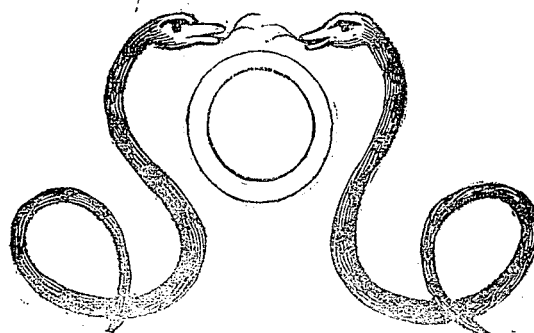


SERPENT AND COFFER.



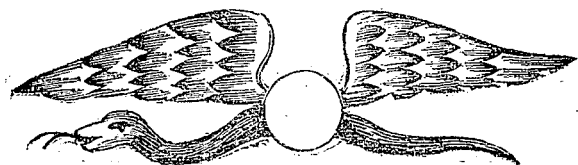
FROM KEMPFER.

worshipped in conjunction with the sun. This Chinese device shows the connection between the serpent and the



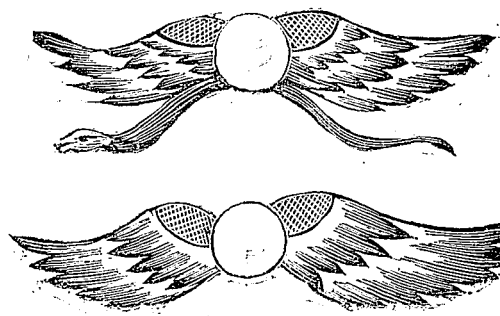
CHINESE DEVICE.

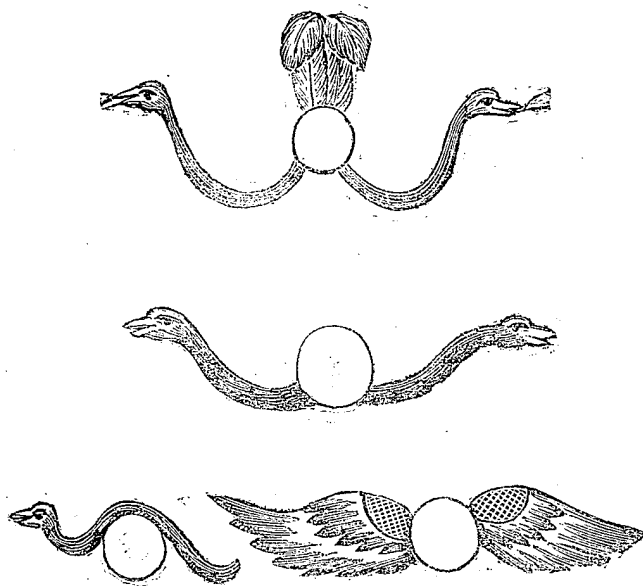
circle; this also from the ruins of Naki Rustan; these



FROM NAKI RUSTAN.

also from the Isiac tables in the Museum at Turin; and this







PERSIAN SYMBOLS.

curious figure of the Persian god Azon, in which we have a perfect Heliac or Solar Triad. The circle or disk of the sun,



THE PERSIAN AZON.

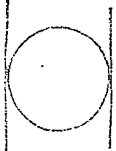
the serpent and wings, and our deified ancestor Noah, are all symbols of the generative attribute.

Having now finished my observations on serpent worship, and showed its connection with the disk or circle, I must revert to the Hindu worship of Siva and Parvati, premising that, with the Egyptians, their Isis and Osiris is a conjunction similar to the Hindoo Siva and Parvati. An oval or circle is amongst oriental writers the immediate type or symbol of Parvati, the consort of Siva in her character of Venus Generatrix. She is by nature passive, although, by a seeming contradiction the active energy or Sakti (as Hindoos call it), of Siva, but in another character is herself the omnific power, both father and mother of men, gods, and things. All natural clefts, fissures, caves, hollows, concavities, and profundities, anything in fact containing fancied typicals of her, as are wells and tanks; and thus fountains and wells were created holy fountains, holy wells, &c., they are called by the Greeks *Agiasmata*. To these founts or wells multitudes flock to invoke the saint of *Genius Loci*. Of such things this is the symbol  or ; while, as has been already shown, pyramids, obelisks, cones, and furcated hills, are Sivaic, and of these a perpendicular line is the character. A bifurcated hill, or hill with two summits, according to

Moore's Hindu Pantheon, is the terrestrial paradise of Siva and Parvati, and is thus symbolized—the two perpendicular lines or pyramids, the symbols of Siva; the circle between, the emblem of Parvati the Regeneratrix.

And now having for a long time reasoned in a circle, around which I have not, I trust, materially erred, I will come to the description of the point. The circle, as has been already shown, like many of the antient symbols, has been sometimes employed as a sacerdotal distinction of other symbols, and at other times as an emblem of the Deity itself. In its former capacity we perceive it contains the *punctum* or point, which is in itself the very centre of the symbol and chief object of its importance. The sun, according to the ancient system learned by Pythagoras from the Orphic and other mystic traditions, being placed in the centre of the universe, with the planets moving round, was, by its attractive force, the cause of all union and harmony in the whole, and by the emanation of its beams, the cause of all motion and activity in its parts. This system, once so objected to, but now so fully proved to be true, was taught secretly by Pythagoras, the premature divulging of which caused the ruin of himself and his society. Of this central cause and circular distribution the primitive temples, of which we almost everywhere find vestiges, appear to have been emblems, for they universally consist of circles of rude stones, in the centre of which was placed the symbol of the deity. Such were the Pyrethea of the Persians, the Celtic temples of the North, and the most ancient recorded of the Greeks, one of which, built by Adrastus a generation before the Trojan war, remained at Sicyon in the time of Pausanias. Most of the places of worship in the Homeric times were of this kind; for though temples and even statues are mentioned in Troy, the places of worship of the Greeks consisted generally of an area and an altar only. With the Persians, who were the Primatists or Puritans of heathenism, their places of worship, according to Herodotus and Strabo, were circles of stones, in the centre of which they kindled the sacred fire, the only symbol of their god. The Cyclopeans, who, according to Thucydides, were the most ancient inhabitants of Sicily, and were the original Ophitæ, who worshipped the serpent as a symbol of the sun, or generative attribute, were a species of Freemasons, who improved their simple circle of stone by erecting round towers famed for their height, with a circular opening or window near their tops, where they kept the sacred fire constantly burning. The stature of the Cyclopeans has been confused by the poets with their stupendous buildings; they have been described by Homer and Justin as persons of an enormous stature, and differing from the rest of mankind in countenance, having only one large eye, which, contrary to the usual situation of that organ, was placed in the middle of their foreheads; the idea of their gigantic form and size being borrowed from the sacred edifices erected by them. These edifices were Petra or Temples of Cælus, where that deity was worshipped. In after ages they were used as beacons, and we have copied their designs in our lofty round light-houses, with their windows of fire, or eye in the centre of their foreheads, or tops of the buildings.

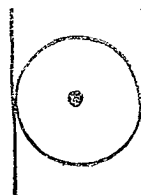
It is a subject for reverential wonder and deepest interest to trace back through the dark ages of idolatry, some of the symbols employed by the heathen as emblems of their gods, and which have been evidently prophetic symbols, the real meaning of which can only be unveiled by the volume of the sacred law. Much of this relative to the *punctum*, or point within the centre, might be adduced of deep theological and mystical importance, but as it would be impossible to do so without invading the landmarks of the Templar degree, I shall content myself with quoting from Moore that the circle between two parallel lines in a Hindoo sectarial symbol seen on the forehead of several Deities given in the Hindoo Pantheon, and mythologically resolves itself into one—the



sun typified by the circle, and theologically into that greater light of whom this vast globe and more vast sun are infinitely inadequate symbols or manifestations.



As a symbol of the sun in this lower hemisphere the celebrated Jablonski states that it appears in hieroglyphics under this sign; at other times it was written as here shown; and hence we perceive the disk and serpent of the ancient Persians and Egyptians. The Cyclopean tower with sacred fire in the centre of the building, the Pyraetha of the Guebers, the Hindoo symbol of Siva, and Parvati with the phallic symbols of Lingam, and of Yoni, unite to form our emblem of a point within a circle supported by two parallel lines, all of which formed parts of the ceremonial observances of the East, and which, together with every symbol now employed by us in our Lodges, was imported into this country by the Brahminical priests, emigrated here from Persia and Hindostan, and founded the ancient order of Druids. Nor let the Christian and pious man be shocked at discovering the origin of a symbol to which he has been instructed to attach reverential importance; let him remember that through the agency of symbols the theological opinions of our ancient brethren have been safely conducted through the dark ages of idolatry, and preserved for elucidation by the inquiring genius of enlightened times; and that although no longer objects of adoration, they are entitled to our reverential regard, as furnishing strong evidence of the truth of the glorious revelation of Mosaic history.



trician of the universe.

"Father of all, in every age,
In every clime adored,
By saint, by savage, and by sage,
Jehovah, Jove, and Lord."

A ROMANCE IN MARBLE.—Here is a bit of romance in marble! More than a year ago—before the Tuscan Hapsburg fled from Florence—an English gentleman entered the noble church of Santa Maria Novella. The marble floor was littered with rubbish. Monks were superintending, masons pulling to pieces, the splendid internal decorations of the church. The singing gallery, a beautiful and precious work of Italian Art—a masterpiece of Baccio d'Agnolo—lay in fragments on the ground; it had been bought, the gentleman heard, for little more than old marble, by a dealer, Signor Freppa, of Florence, and was about to be re-sold to a French builder, with the view to its being placed as a balcony—with its Lily of the Florentine Republic and the motto "Libertas"—in one of those fantastic houses which the hideous taste of the Second Empire has introduced into the suburbs of Paris. The Englishman saw his chance, and secured the work for £350. In a few weeks the Italian Hapsburg fled from his capital; with him fell the reign of the monk and jobber; the old Lily and the old Liberty sprang once more into fashion and power. A popular government made an inquiry as to the pretended restorations going on in the Florentine churches, particularly in the church of Santa Maria Novella. The sale of the marble singing gallery—its removal to England—came to light. Baron Ricasoli ordered a public prosecution to be instituted against the clergy for having alienated a noble work of art, which State prosecution is still pending. Meanwhile, the beautiful gallery itself, with its Republican devices, has been added to the accumulating treasures of the South Kensington Museum.—*Athenæum*.

CORRESPONDENCE.

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

THE BRITISH MUSEUM.

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

SIR,—As a subscriber to your *Magazine*, permit me to assure your correspondent "M. M." that I entirely dissent from his doctrine that the reform of abuses unconnected with Masonry is not within your mission. The Craft, as a portion of the general community, is affected more or less by every abuse; and I believe the larger portion of your subscribers will agree with me that you did good service to the character of a brother whose virtues and talents shed lustre upon the Craft, when you gave an account of the Shakespeare controversy between Bro. Payne Collier, and his defamer Mr. Hamilton. The able remarks and interrogations of your correspondent "Fellow Craft," formed a necessary sequence to your *exposé*, considering the many abuses of the library department of the British Museum, of which the one alluded to—the long promised third volume of the catalogue of maps and drawings—is but a fair sample.

"M. M." tells us there are several distinguished Masons in that institution, and it is for the general interest of the Craft that you should leave its merits and demerits to be dealt with by others. Surely, sir, no brother whose good sense equals his good intentions would have made such a shameless avowal, or have put in such a pitiful plea on behalf of a body of educated men, who when they do wrong cannot err from ignorance. *Ab uno disce omnes*—if we are to take "M. M.'s" communication as a sample of his mind, the uses or abuses of the library in Russell-street can only interest him in a most infinitesimal degree. In fact I should think "M. M.'s" proper vocation is to practise the old proverb—*Audito multa sed loquere parca*; he evidently regards the British Museum only as a place which affords grateful shelter to some of his brother Masons, and the grave manner in which he schools you upon the propriety of keeping your journal free from literary contests and attacks upon public bodies, because Masonry is represented in every public institution, proves that he only understands the charity we teach so far as to begin by applying it at home. I trust, sir, that it does not end at the same place, but that he has enough left for the victims of great grievances to see the absurdity of maintaining that when a man is a Mason he is no longer amenable to public opinion or a healthy criticism when exercised by the members of that fraternity, which will either lose or gain by every act of his life according to its tendency for good or evil. Your correspondent informs us that Mr. Hamilton is a sound scholar of varied accomplishments; I will not doubt it, yet I must confess that "M. M." has not given us any proof that he is qualified to judge upon the first point; and Mr. Hamilton adopted a very peculiar method of displaying his amiability of temper and honesty of purpose, when he employed all the machinery of a department where he was placed as a servant of the public, and coolly and deliberately wrote a book to prove by inference that Bro. Payne Collier was guilty of fraud and forgery—to blast the reputation of a veteran in literature, and to dash him down from the high pedestal upon which a life of erudition and industry had placed him—and this attempted by a mere literary Joseph Surface at the instigation of men who used him as a fit instrument for doing that which they were ashamed to avow openly, and publish under their own names. I sincerely hope that "M. M." is not blessed with the same amiability of temper and honesty of purpose.

I should not have occupied my time or your valuable space in discussing this matter had not your correspondent expressed opinions which are calculated to bring the Craft into contempt. Masonry was never intended to fetter the thought, speech, or pen; and when its influence is used for such a purpose, it will become an organized hypocrisy, a refuge for those who are destitute of all moral worth; and all who serve it for the love they bear towards the self-denying and moral-elevating principles inculcated by its teaching will not be fulfilling one of their highest duties unless they condemn the perversion and prostitution of all that is pure and good, to purposes mean and selfish.

I remain, Sir, yours truly and fraternally,
G. M. PASSENGER.

Southampton, May 25th, 1860.

THE MASONIC MIRROR.

MASONIC MEMS.

Our noble brother, his grace the Duke of Newcastle, has just been appointed Prov. Grand Master for Nottinghamshire, succeeding Bro. Col. Wildman, of Newstead Abbey, who died on the 20th of September, 1859. His grace was initiated in the Apollo Lodge, No. 460 (at that time No. 711), Oxford, on March 12th, 1832, and took his Master Mason's degree on the 30th May, in the same year. The province only contains five Lodges.

THE R.W. Bro. Charles Purton Cooper, Q.C., has resigned the office of Prov. Grand Master for Kent, in consequence of indisposition. The special Prov. Grand Lodge, summoned for the 28th ult., was consequently postponed. The province has been placed under the charge of the Grand Registrar.

GRAND LODGE.

BUSINESS to be transacted on Wednesday, 6th June, 1860 :—

Nomination of four scrutineers.

Election of members for the Board of General Purposes.

Election of members for the Colonial Board.

Election of members to be on the Committee of Management for the Royal Benevolent Institution for Aged Freemasons and their Widows.

The minutes of the quarterly communication of 7th March, and of the grand festival of 25th April, for confirmation.

Pursuant to notices given at the Grand Lodge on the 25th April, the M.W. Grand Master will move—"That the thanks of the Grand Lodge, together with an appropriate jewel, be given to the W. Bro. Richard W. Jennings, Past G. Dir. of Cers., in recognition of the valuable services rendered by him during the last twenty-five years."

Also, "That Bro. Joseph Smith, late G. Purs., shall take rank and wear the clothing of a Past G. Purs."

The report of the Board of Benevolence for the last quarter.

THE REPORT OF THE BOARD OF GENERAL PURPOSES.

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

The Board of General Purposes beg to report that they have received and adjudicated upon a complaint preferred by the Lodge of Benevolence against the St. George's Lodge, No. 624, at North Shields, for having certified to the petition of the widow of a deceased brother, that he had been a regular contributing member of the Lodge for the space of six and a half years, whereas the Grand Lodge dues for that brother had been paid for only four and a half years.

The Board being satisfied upon investigation that the circumstance had occurred through an unintentional error on the part of the Secretary, ordered the arrears to be paid, and admonished the Lodge to be more careful for the future.

(Signed) JOHN HAVERS, President.

The Board beg further to report, that at a meeting of the Board held on Tuesday, the 15th instant, it was unanimously resolved—"That the Board cannot separate without recording their most cordial thanks to their President the W. Bro. John Havers, P.G.D., for his regular and punctual attendance at every meeting, for his unremitting attention to the business, and earnest desire to facilitate the labour of the Board, and for the courtesy and fraternal kindness which every member of the Board has received at his hands."

(Signed) C. LOCOCK WEBB, Vice-President.

*Freemasons' Hall,
May 21st, 1860."*

The Board subjoin a statement of the Cash Account.

The Grand Lodge Accounts at the last meeting of the Finance Committee which was held on the 11th instant, show a balance in the hands of the Grand Treasurer, of £2455 16s. 7d., and in the hands of the Grand Secretary for petty cash, £50. Of these sums there belongs to the Fund of Benevolence, £558 8s. 10d.; to the Fund of General Purposes, £1395 5s. 11d.; and there is in the unappropriated account £552 1s. 10d., a portion of which belongs to the Grand Chapter.

REPORT OF THE COLONIAL BOARD.

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

The Colonial Board beg to report that since the last meeting of Grand Lodge a communication has been received from the R.W. Bro. Daniel Hart, Prov. G.M. for Trinidad, and within whose province the Island of St. Thomas is now included, reporting the particulars of his proceedings with regard to the unhappy differences amongst the brethren of the Harmonic Lodge, No. 458, St. Thomas's, which differences Bro. Hart had been directed by the M.W. Grand Master to proceed to St. Thomas's to inquire into and report upon; and with his report were forwarded certified copies of the minutes of the said Lodge and various other documents. The R.W. Bro. Hart appears to have devoted very many days

of labour to the investigation of the charges and countercharges and complaints brought and made against each other by divers of the brethren; meetings of the Lodge being held from day to day under his presidency, and great credit is due to him for his zeal and ability. Ultimately, at a meeting of the Lodge, held on the 24th day of January, 1860, the Worshipful Master and Brethren, then assembled, unanimously passed the following resolution, which, having been duly entered on the minutes, was at the next meeting of the Lodge unanimously confirmed, that is to say, "That the members of this Lodge do agree to conform to and explicitly submit to any sentence or award which the R.W. Prov. G.M. Bro. Daniel Hart may deem proper to inflict or pronounce for the good of the Lodge, and the protection of the bulwarks of our Order."

Bro. Hart states that he explained to the brethren that his mission was solely to inquire and report, with such suggestions as might appear to him to be necessary, and that he was unwilling to depart from those instructions; but the brethren, with one voice, declared their readiness and desire that he should acquiesce. Bro. Hart adds that he felt great delicacy in accepting such power, but did so to prevent the working of the Lodge being suspended, and because he saw an anxious feeling prevailing amongst the members to have at once their differences settled and peace and harmony restored.

In entering on his duties as arbitrator, Bro. Hart appears to have considered that the above voluntary and formal submission gave him plenary authority in the matter and extended his powers beyond those of a Provincial Grand Master. Under this impression, after having severely admonished and reprimanded in open Lodge the Worshipful Master and Past Master of the Lodge respectively, and having inflicted pecuniary fines of divers amounts on several of the members, all of which fines were duly paid and carried to the credit of the Charity Fund of the said Lodge, he sentenced three of the brethren then present, and who had all been present when the above unanimous resolution was carried, and also when it was confirmed, and who are stated to have all pleaded guilty, to suspension from their Masonic privileges for terms of twelve and nine months respectively, from the 26th day of January, 1860.

The Board submit that the decisions and sentences of the R.W. Bro. Hart on the several cases recorded on the minutes of the Lodge and enumerated in papers 1 to 9 accompanying his report, must be considered in the nature of an award based on the above formal and voluntary submission to his arbitration, and binding on the brethren, parties to such submission, so far as the said award is in conformity with the powers vested in Prov. Grand Masters by the Book of Constitutions.

The Board further beg to report that a letter addressed to the Board and in the nature of a joint appeal has been received from Bros. Lavergne, Moeser, and S. Benjamin, the three brethren sentenced to suspension as above, complaining of the severity of the sentence passed upon them respectively, but making no objection thereto on the ground of want of jurisdiction on the part of R.W. Bro. Hart. This appeal is wholly informal, nor does it appear that the preliminary requisites prescribed by the Book of Constitutions in cases of appeal have been complied with.

(Signed) JOHN LLEWELLYN EVANS, President.

*Freemasons' Hall,
May 23rd, 1860.*

THE ANNUAL REPORT OF THE ROYAL BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS, DATED 18TH MAY, 1860.

At the annual general meeting the following resolutions, on motions duly made and seconded, were agreed to, subject to the approval of the Grand Lodge.

First. "That in case of the death of any approved candidate before the day of election, all voting papers filled up in his or her behalf may be made available for any other candidate, the governor or subscriber in whose possession the voting paper may be, shall erase the number of votes placed against the name of such deceased candidate, and add the word 'deceased,' and the governor or subscriber shall attach his or her signature to such alteration."

Second. "To alter Law 11, p. 7, by omitting the words 'from time to time,' and substituting in their place 'at its meeting in March in each year, or at a special adjournment of that meeting.'"

A letter from the Warden at the Asylum for Aged Freemasons at Croydon, thanking the Grand Lodge for the grant of £50 to supply the inmates with coals.

NOTICES OF MOTION.

By W. Bro. J. RANKIN STEBBING, W.M., No. 1,087 :—"That the Board of General Purposes be instructed to take into consideration the desirability of amending Sec. 1, p. 29, Book of Constitutions, so that whenever the office of Grand Master shall, from any cause, hereafter become vacant, other than by the annual expiration of office as respects the present M.W. and distinguished Grand Master, no future candidate for that high position shall be eligible for re-election beyond three successive years, excepting in the case of a prince of royal blood, the restriction then to apply to the Pro-Grand Master."

By W. Bro. HENRY G. WARREN, W.M., Grand Stewards' Lodge :—"That the proposed rule of the Royal Benevolent Institution—'1st. That in case of the death of any approved candidate before the day of election, all voting papers filled up in his or her behalf may be made available for any other candidate, the governor or subscriber in whose possession the voting paper may be, shall erase the number of votes placed against the name of such deceased candidate, and add the word

deceased, and the governor or subscriber shall attach his or her signature to such alteration—be not approved."

By W. Bro. JOHN SAVAGE, P.S.G.D.:—"That whereas a special general meeting of the Royal Benevolent Institution for Aged Freemasons and their Widows has been called for Friday, 1st June, for the purpose of correcting the alleged inaccuracies in the return of the scrutineers at the annual meeting of the 18th instant, and there are good grounds for believing that at least two of the list of successful candidates, officially announced in *The Times* and other periodicals, will be displaced upon a scrutiny; and whereas there are good grounds for believing that Jane Yule, widow of Archibald Yule, late of Lodge No. 593, Longtown, Cumberland, will be one of those so displaced: Be it resolved—That in the event of such a result, the sum of £25 be granted from the Fund of Benevolence to the said Jane Yule, and that the said sum be placed in the hands of some brother approved by Grand Lodge, for the purpose of being paid to her in four equal payments during the ensuing twelve months."

By W. Bro. JOHN SAVAGE, P.S.G.D.:—"That whereas a special general meeting of the Royal Benevolent Institution for Aged Freemasons and their Widows has been called for Friday, 1st June, for the purpose of correcting the alleged inaccuracies in the return of the scrutineers at the annual meeting of the 18th instant, and there are good grounds for believing that at least two of the list of successful candidates, officially announced in *The Times* and other periodicals, will be displaced upon a scrutiny; and whereas there are good grounds for believing that Elizabeth Cooke, widow of Thomas Cooke, late of Lodge No. 22, London, will be one of those so displaced: Be it resolved—That in the event of such a result, the sum of £15 be granted from the Fund of Benevolence to the said Elizabeth Cooke, and that the said sum be placed in the hands of some brother approved by the Grand Lodge, for the purpose of being paid to her in four equal payments during the ensuing twelve months."

The M.W. Grand Master having given notice that the W. Bro. Joseph Smith do take the rank of Past Grand Pursuivant, &c., &c., Bro. George Barrett, P.M., No. 212, will move to add to the M.W. Grand Master's motion the following, viz.:—"That in consideration of the courteous but firm manner in which Bro. Smith discharged the onerous duties of his office, a jewel be presented to him of the value not exceeding £20."

METROPOLITAN.

THE NEW CONCORD LODGE (No. 1,015).—This Lodge held an emergency meeting on Wednesday last, at the Rosemary Branch, Hoxton, for the purpose of clearing up all arrears of Masonic business. Accordingly, at six o'clock, Bro. Emmens, W.M., opened the Lodge in the three degrees, and raised Bros. Cole, Kennedy, Barnett, Schweizer, Brown, and Nightingale to the degree of M.M. The accuracy and impressiveness of the working of the W.M. is so well known in the Craft, that it would be superfluous to dilate here upon it. The Lodge, which has only been established three months, already numbers forty-five members. In consequence of the numerous applications for admission, it is expected that the W.M. will be under the necessity of calling another Lodge of emergency during the month. The brethren, after the Lodge business was finished, adjourned to a cold collation, well served by Bro. Stannard, who at all times evinces great zeal to administer to the comforts of the brethren.

PRINCE FREDERICK WILLIAM LODGE (No. 1,055).—This Lodge held its last meeting for the season at the Knights of St. John's Tavern, St. John's Wood, on Wednesday, the 23rd ult. The business of the evening commenced at five o'clock, the W.M., Bro. Hardy, presiding, assisted by his Wardens. The minutes of the former meeting having been read and confirmed, Mr. T. H. Tomlinson was introduced and initiated into Freemasonry according to ancient form, the ceremony being ably performed by the Worshipful Master. The next business was the election of Worshipful Master for the ensuing twelve months; on proceeding to the ballot the suffrages of the brethren were unanimously in favour of Bro. Frazer, the present S.W. Bro. T. D. Caulcher, P.M., was re-elected Treasurer amid the acclamations of the brethren. Bro. Bradley was re-elected Tyler. A recommendation to the M.W. Grand Master was signed by the Worshipful Master and officers of the Lodge on behalf of some brethren, members of the Victoria Rifle Corps, for a warrant of constitution to hold a Lodge at Kilburn. Masonic business being ended, the Lodge adjourned to a cold collation provided under the judicious management of Bro. W. Watson; dinner ended, the usual Masonic and loyal toasts followed, that of the M.W. Grand Master and Deputy Grand Master being greeted with Masonic honours. The Worshipful Master next proposed "The newly initiated brother," and trusted he was deeply impressed with the responsibility he had that night taken on himself. Bro. Tomlinson said it had been his greatest desire for some years past to become a Mason, and he felt much gratified at being surrounded by so many friends; he was convinced, from the little insight he had obtained that evening, that Freemasonry was founded on the best and purest principles of morality and virtue. The health of the first P.M. of the Lodge and its present Treasurer (Bro. Caulcher), was then given. Bro. Caulcher, in reply, stated that he felt great pleasure in having been thought worthy of reappointment as their Treasurer, and he would be willing at all times to render any assistance that lay in his

power to young and aspiring Masons. "The Visitors" was the next toast proposed, and replied to by Bro. Barton, P.M., No. 9, who took the opportunity of thanking the Worshipful Master, officers, and brethren of the Prince Frederick William Lodge for the promptness with which they had signed the recommendation to the M.W. Grand Master for a warrant to hold a Lodge at Kilburn, and he hoped, if successful, to have many opportunities of reciprocating their kindness. Bro. Caulcher, P.M., then proposed "The health of the Worshipful Master," and, in doing so, highly eulogised his conduct during the twelve months he had presided over their Lodge; the brethren had witnessed the prosperity of the Lodge under his management, and his desire at all times to promote its best interests; the pains he took to instruct the junior members of the Lodge, and his kindness and urbanity of manners, demanded from them their warmest thanks. The Worshipful Master could only assure the brethren that as long as he continued a member of the Lodge he would continue to pursue the same line of conduct that had merited their approbation. "The health of the Worshipful Master elect," followed, the W.M. paying him a well deserved compliment for his attention to the duties of the Lodge. Bro. Frazer replied by assuring the brethren of his determination to endeavour to carry out his year of office so as to ensure continued prosperity to the Lodge. The brethren soon afterwards separated, much delighted with the evening's entertainment, which was greatly enhanced by the tasteful singing of some of the brethren.

ROYAL ALFRED LODGE (No. 1082).—The Lodge held its regular meeting at Bro. Rackstraw's, the Star and Garter, Kew, on Friday, the 25th ult. There was a large assembly of the members present, as that day, the last of the tenure of office by the first W.M. of the Lodge, had been selected for the purpose of presenting to the W.M., Bro. Joseph Smith, P. G. Purs., a very handsome P.M. jewel and chain, as a testimonial from the Lodge, which special object was accomplished by the W. Bro. John Havers, P.S.G.D., who had kindly consented to act on behalf of the Lodge. The business on the summons was as follows:—three raisings, two passings, three initiations, installation of the new W.M., and appointment of officers. Bro. Joseph Smith performed the whole of the duties, including the installation of his successor, in a very solemn and impressive manner, which was not lost upon the Lodge or the candidates. The three gentlemen admitted upon that occasion were the Rev. Edward John Wade, M.A., Mr. William Batton, and Mr. Walter Bertram. The officers were the late S.W., Bro. J. B. Osborne, W.M., who appointed Bros. Fry, S.W.; Sutton, J.W.; S.D. left open; Johnson, J.D.; Hale, I.G.; Joseph Smith, P.M., was invested Treas.; Hen. G. Buss, the esteemed Sec. (re-invested); Rev. E. J. Wade, Chaplain; H. Potter, P.M. Steward; George, Dir. of Cers.; and Hammett (re-appointed), Tyler. The visitors comprised the V.W. Bro. John Havers, P.S.G.D. (specially invited); the V.W. Bro. Stephen Barton Wilson, P.J.G.D.; and Bros. Donald King, P.M., No. 12; Dr. Whitman, W.M., No. 318; C. Cottelbrum, W.M., No. 1035; Platt, S.W., No. 168; Matthew Cooke, J.D., No. 29; Dr. Parkes, No. 183; Hopwood, No. 165; Scott, No. 216; Elisha D. Cooke, of America, being present during a portion of the working. The Lodge having been closed the brethren reassembled at dinner, after which the Worshipful Master proposed the toasts of "The Queen and the Craft," and "The M.W.G.M., the Earl of Zetland," which were both received with that loyalty that at all times distinguish the Craft when the healths of their sovereign and the chief ruler of Freemasons are given. These were followed by "The D.G.M., Lord Panmure, and the rest of the Grand Officers, past and present," the W.M. observing that on that occasion they were honoured by the presence of three Past Grand Officers, viz., Bros. John Havers, P.S.G.D., Stephen Barton Wilson, P.J.G.D., and Joseph Smith, their immediate P.M., the immediate P.G. Purs. As the first and the last of those Grand Officers, he had just mentioned would have to address the Lodge on special subjects, he coupled with the toast the name of Bro. Stephen Barton Wilson. Bro. Wilson, in reply, said it might appear presumptuous in him to respond to that toast, but as there were other toasts which his distinguished brethren would have to speak to, and as it was Bro. Havers's request, he could not object to respond. Their D.G.M., Lord Panmure, was a brother dear to every good and true Freemason. His zeal and ability were well known, and his urbanity made him the most popular officer in the Craft. The Grand Officers, both past and present, were justly proud of their names being associated with his lordship's. For his own part he regretted that the duty of acknowledging the toast had not fallen to Bro. Havers, whose abilities would have done so much greater justice to the toast than he could; for Bro. Havers was gifted with great abilities, which, he was happy to say, were fully recognized by all, and if they were deprived of his services, it would be no easy matter to replace him; indeed, he very much questioned the possibility of replacing him. As President of the Board of General Purposes, he had onerous duties to fulfil, and it was not his wish to be a slatterer; but he must be allowed to say that Bro. Havers had a very extended influence on all subjects connected with Masonry, and used that influence as he judged it to be the most beneficial to all. His proceedings at the board were beyond praise; he carefully attended to all the arguments advanced, collected the sense of every member's words, and drew conclusions with such readiness and tact as to stamp him the possessor of no mean abilities; but, above all, he was glad to state that Bro. Havers's conclusions were generally just. How gratifying, then, it must be for both Bro. Joseph Smith and himself, to find their names coupled with such a toast in the presence of Bro. Havers. They were gratified and happy, and

he begged to assure the brethren that for his own and Bro. Joseph Smith's share in the toast given, they both endeavoured to do their duty with zeal and to the best of their abilities. For the D. Grand Master, Lord Pannure, and on behalf of the Grand Officers, past and present, he expressed his thanks for the kindness with which the toast had been proposed and received. Bro. JOSEPH SMITH, P.M., had great pleasure in rising on this occasion to propose "The health of the W.M." He had been placed in the chair by the unanimous vote of the Lodge, and he (Bro. Smith) was sure that he would not have arrived at that distinction if he had not been deemed worthy. (Hear, hear.) The W.M. was happy to say, was a particular friend of his, had ardently joined him in forming that Lodge, and he might say that without Bro. Osborne and himself the Lodge would never have been in existence. For his own part he was glad to see their W.M. rewarded with the highest honour the Lodge could confer; it had been one of his (Bro. Smith's) wishes to see him occupy the chair for which he had worked, and he hoped that the Lodge would never confer its honours upon any one that did not work to obtain them. Their W.M., it was true, was but a young Mason, but he was zealous and attentive to his duties, and at the end of his year of office was sure to retire from the position of W.M. with applause, because he was both willing and able to accomplish all he undertook. He felt great pleasure, therefore, in proposing the health of that excellent Mason and worthy brother, their new W.M. Bro. OSBOURNE, W.M., begged to be allowed to return his thanks to Bro. Smith and the visitors and brethren present, for the kindness with which his health had been proposed and received. It was a great pleasure to have been spoken of as he had, and he should make it his study to try and maintain their good opinion, and when his year of office had expired, he hoped still to merit their kindness and approbation as much as they had been pleased to evince that evening. Bro. HAYERS, P.S.G.D., next rose, and said:—It was with some diffidence that he had come amongst them, because he scarcely knew the position he ought to take, and he considered the presentation he was to make might have come with more grace from the W.M. of the Lodge. (No, no!) That was the same feeling that actuated him on another occasion—that of a presentation to the leader of the Craft—but as they were all well aware there were always considerable difficulties in knowing one's exact duty, and as this world was made up of such difficulties, he must accept his portion in that instance, and offer a few reasons for his readiness to be present and hand their offering to Bro. Joseph Smith. With reference to their particular Lodge, Bro. Smith was its most active member, inasmuch as he was its founder, first Master, and Treasurer; three situations, the duties of each separately being no light matter, requiring a clear head, and business habits, to maintain. Under Bro. Smith's guidance he was happy to find the Lodge well furnished and free from debt, the latter no small merit in any Lodge, but particularly so when it was but recently established. There was also another source of congratulation, that during the period of Bro. Smith's office, being the first year of the Lodge's work, there had been no lack of zeal or fraternal feeling. (Hear, hear.) Taking another point connected with their immediate P.M.—his work on the various boards connected with the Craft—he might almost say that no board was perfect without him—the Board of Benevolence in particular—for Bro. Smith was a good man as a Mason, the guardian, and warm friend of their poorer brethren, just without passion, generous without extravagance, and might be contemplated as a guide, for integrity of purpose, by the Craft at large. To their newly admitted brethren he would say that the Craft had been existing for many hundreds of years, and was generally acknowledged to be of remote antiquity in every quarter of the globe. Under the Grand Lodge of England they had about eleven hundred Lodges, more than all the other similar jurisdictions in the world; and the yearly income of the English Grand Lodge and the charities connected with the Order amounted to no less a sum than sixteen thousand pounds. This was a large amount, but it would be proved to them what they had most likely heard before, that the great object of Freemasonry was charity. After this digression he would return to the matter in hand. They all knew that of late there had been troublous times in Masonry—when one side naturally incensed, had allowed party spirit to degenerate into factious opposition to everything—when on the other hand there were not wanting those who, blinding themselves to passing events, could see nothing wrong in what was done by authority. These times were now happily—he trusted for ever—passed, and he referred to them only as showing Bro. Smith's share in those matters. Bro. Joseph Smith was too honest and independent to join either side as a partisan. He steered a middle course, and although he (Bro. Hayers) could now say God be thanked they had saved the bark of Freemasonry, which was threatened to be wrecked on the quicksands of party spirit, he could not but believe some portion of their success was to be attributed to the honesty of Bro. Joseph Smith, and other independent brethren who supported without favour or affection that which they believed to be right, come from what quarter it might. (Hear, hear.) As every man has his allotted task in this life, so Bro. Smith's has been to prove, by his honest manly independence (which, though often expressed bluntly and fearlessly, was not the less sincere), his regard for the fundamental principles of the institution. As President of the Board of General Purposes, he knew the value of Bro. Smith in bringing to the consideration of every subject that came before him his plain, upright, practical common sense to bear on the question. It now became his pleasing duty to present Bro. Joseph Smith, in the name of the

members of that Lodge, a Past Master's jewel and chain, which might be looked upon as a double honour both to the givers and receiver, and he hoped that for very many years to come Bro. Joseph Smith might be spared to wear it as the badge of his honesty, integrity of purpose, and the esteem in which he was held as the founder and first Master of the Royal Alfred Lodge. (Hear, hear.) Bro. JOSEPH SMITH wanted words to express to Bro. Hayers and the members of the Royal Alfred Lodge the sense of the honour conferred upon him, and hoped by his actions to shew that he was deserving of it. Bro. Hayers had, he considered, bestowed a great honour on him and the Lodge, and if any inducement was wanting to pursue the same course that had met with the approbation of their distinguished visitor and the brethren of the Royal Alfred Lodge, this mark of their esteem would confirm him in his career, but he hoped to try and do his duty to the last hour of his existence, irrespective of the handsome compliments Bro. Hayers had heaped upon him, as well as the valuable token they had presented him with. Bro. Hayers had done justice to his independence; it had always been his study to act independently, and he hoped it always would be. He scarcely knew how to thank either Bro. Hayers or his Royal Alfred brethren, but would tell them that their gift, and the hands through which it had come, would be cherished by him to the latest hour of his life, when he hoped to leave it and the memory of that day as a token for his children and his children's children to look upon with pleasure, as evincing the respect in which his Masonic brethren had held his services. (Hear, hear.) The Worshipful Master then gave "The health of the Visitors." Bro. Whitman, in answering for himself and his brother visitors said if they, through him, said they were pleased at their reception by the Royal Alfred Lodge, they could not express half what they felt. He was delighted with the working and liberal hospitality, and in his own name and that of those standing with him, returned their cordial thanks. Bro. Parkes was called upon to speak, and begged to endorse Bro. Whitman's remarks. The Worshipful Master next proposed "The healths of the Initiates," and thanked each of them for the honour they had done the Royal Alfred Lodge in giving it the preference, by which they had been admitted into the Order. Bro. the Rev. Edward Waile said that he was proud to address them for the first time, although, if he had heard rightly, it was suggested as improper that they should rise to drink the healths of Entered Apprentices, so, like good little boys, he presumed, "they ought to be seen and not heard;" still, however much modesty might become him in his present state of pupillage, he could not altogether remain silent. Having been admitted a member of the noble Craft and mystery, he was very much pleased with his introduction into Masonry. It had been his desire, for some years, to be numbered amongst the initiated, but local circumstances had prevented him. He had brothers who were in the Craft and had felt strongly moved to join the brotherhood but never obtained the opportunity until that day. His desire would be to work out as far as he could the excellent principles and tenets of the Order, and he should not say more on that subject because there was a feeling which he was unable to express that must recur to every one as having experienced it on their admission. As far as doing an honour to the Lodge by choosing it for their entrance into Masonry, he felt sure he spoke the sentiments of the other brethren on his right when he assured them that the honour was in favour of them, the novices of that day, but he hoped he might say that they each considered the honour of the Lodge entrusted to their keeping and nothing should tarnish it. In his own name and on behalf of the two brethren beside him, he returned thanks for admitting them as Masons and drinking their healths. The Worshipful Master proposed "The healths of the five P.M.s, members of the Lodge," viz., Bro. Joseph Smith, the immediate P.M.; Bros. W. Watson, Rackstraw, H. Potter, and their excellent Secretary, Bro. Buss, and called upon Bro. Watson to reply. Bro. WATSON, on behalf of himself and his brother P.M.s., said it was but fifteen months since the Lodge was constituted, and it had become both prosperous and flourishing. The P.M.s. were willing to do all that they might be called upon to do. And in their name he begged to return thanks for the toast. [At this period Bros. Hayers, and Stephen Barton Wilson left, the brethren all standing and giving them a hearty cheer.] The W.M. then proposed "The Officers," to which Bro. Fry, S.W., replied, stating that with such examples before them as their late and present W.M., they could only hope to emulate them by treading in their steps. The W.M. also gave the health of the tavern-keeper, Bro. Rackstraw, who returned thanks in his usual good natured style. The Tyler's toast brought the evening to an early and pleasant conclusion. Some excellent songs were sung by Bro. Donald King, who was in capital voice, and greatly delighted every one present. Bros. Platt, Matthew Cooke, and Rackstraw, lent their vocal abilities to increase the pleasure of the brethren. [The testimonial presented to Bro. Smith was a very heavy and elegant watch chain, to which was appended a very neat oval Past Masters jewel, manufactured by Bro. Platt, bearing the following inscription on its back. Within an oval of blue enamel, on which was inscribed "Past Grand Pursuivant," the inscription ran, "A Token of Esteem, presented by the Royal Alfred Lodge, No. 1082, to Bro. Joseph Smith, first W.M. 1859-60." Ten guineas were voted from the Lodge funds at a former meeting to defray part of its expense, and fifteen more were subscribed by the individual members; every member of the Lodge having contributed towards the augmented value of it.]

CRESCENT LODGE (No. 1090).—An emergency meeting of this Lodge

was held on Monday, May 21st, at the Eyot Tavern, Twickenham, Bro. H. Garrod, W.M., when Bro. F. Binckes (P.M., No. 11.) was elected W.M. for the ensuing season, and Bro. C. Rowland (S.D.) Treasurer. Mr. H. E. Trehwella was initiated into Masonry, and Bro. M. De Solla raised to the sublime degree of Master Mason. Some joining members were elected, and several new members for initiation and joining were put on the list for the meeting on the third Wednesday in June. After receiving the report of the committee appointed to revise the by-laws, the Lodge was closed in due form and with solemn prayer, and the members retired for refreshment, served up in Mrs. Mayo's usual style of comfort, and enlivened by the vocal powers of Bros. De Solla, C. Watson, &c.

PROVINCIAL.

BERKS AND BUCKS.

AYLESBURY.—*Buckingham Lodge* (No. 861).—The members of this Lodge met on Tuesday, May 29, at the Royal White Hart Hotel, the Rev. Bro. S. C. Wharton, W.M., when Dr. Henry Lovell, of Winslow, was initiated into Masonry. At the request of the W.M., Bro. Jeremiah How then passed to the second degree the Rev. Bro. G. S. Finden, and raised to the third degree the Rev. Bro. W. J. Tillbrook. Bro. G. States then presented the W.M. elect, Rev. Bro. Oliver James Grace, and he was duly installed in the presence of eight Past Masters, and saluted and proclaimed in the several degrees. The W.M. then invested Rev. Bro. H. Wharton, P.M.; Bro. Thomas Horwood, S.W.; Bro. J. Williams, J.W.; Rev. Bro. Reade, Chap.; Rev. Bro. Farmborough, Sec. In consequence of illness and professional engagements, the brethren selected to fill the other offices were not present, and the appointments are reserved for the next Lodge, which is to meet on the third Tuesday in July. Bro. W. Watson, No. 25, Bro. F. Shugar S.G.W., of Herts, Bro. Goodyear of No. 580, and Bro. Mosley, of No. 539, were visitors. The brethren afterwards dined together.

BRISTOL.

BRISTOL.—*Colston Lodge* (No. 886).—The anniversary festival of this Lodge was celebrated on Friday, the 25th ult., at the Montague Hotel, Kingsdown, when nearly fifty brethren dined together under the presidency of the W.M., Bro. C. Fryer. After "Non nobis Domine" had been admirably sung by Bros. Browning, Stooke, France, and Fisher, the usual loyal and Masonic toasts followed. The Prov. G.M. was prevented attending by the state of his health, the Lodge, however, was favoured with the presence of the very excellent and indefatigable D. Prov. G.M., Bro. W. Powell, who in returning thanks for the toast of "The Prov. Grand Lodge," expressed his regret at the unavoidable absence of the Prov. G.M., for the reason stated. He congratulated the Lodge on its flourishing condition and hoped it might long continue to prosper. "The health of the W.M., Bro. C. Fryer," was proposed in terms of eulogy by the D. Prov. G.M., Bro. W. Powell, and was responded to by him in suitable terms, concluding by impressing on the younger brethren the importance and necessity of attending the Lodge of Instruction to qualify them to fill the chair with credit to themselves and dignity to the Lodge. The various Lodges of the province were duly proposed and responded to by the following brethren: "The Royal Clarence Lodge, No. 81," by Bro. Rice, W.M. "The Beaufort Lodge, No. 120," by Bro. Powell, W.M. "The Royal Sussex Lodge, No. 221," by the only member present, Bro. Dr. Bird Herapath, who regretted the absence of the W.M. and his officers. "The Moira Lodge, No. 408," by the W.M., Bro. T. Bell. "The Jerusalem Lodge, No. 986," by the immediate P.M., Bro. Dr. Bird Herapath. "The Lodge of Instruction," by Bro. Linton, P. Prov. G. Steward. The toast of "The Visitors" was acknowledged by Bro. Dr. Pope, W.M. of the Pilgrim's Lodge, No. 1074, Glastonbury, who stated that the anniversary festival of his Lodge would be celebrated in Glastonbury, in July, when he hoped to see all the brethren then present, and as many more as they liked to bring, and they would meet with a hearty and fraternal welcome, in addition to which the far famed Abbey and Thorn of Glastonbury, and the beauty of the surrounding scenery would amply repay a visit. Among the visitors we were pleased to notice that admirable Mason and excellent brother, Dr. J. J. Evans, P.M., No. 120, to whom the Lodge is so much indebted for valuable Masonic assistance. It may not be out of place to say that the installation of the W.M. elect, Bro. W. A. Scott, will take place at the Lodge meeting to be held at the Masonic Hall, on Wednesday, the 20th instant, and we believe the ceremony will be performed by Bro. Dr. Evans. The last toast, "To all poor and distressed Masons" having been drunk, the W.M. vacated the chair, and Bro. W. A. Scott, the W.M. elect, was formally inducted into it, and after spending a pleasant and happy evening the brethren retired to their respective homes. The Lodge is much indebted to the musical brethren before named for some admirable glees and songs between the intervals of the toasts, and we must not omit to mention Bro. Taylor, who played two or three beautiful pianoforte pieces in a style to elicit the warm applause of the brethren.

GLOUCESTERSHIRE.

DURSLEY.—*St. John's Lodge* (No. 1,063).—This Lodge held its usual monthly meeting on the 15th inst., at the Old Bell Hotel, when Bro.

Llewellyn White was raised to the sublime degree of M.M. The ceremony was performed by the W.M. (the Rev. G. A. M. Little), in his usual impressive manner. The business of the Lodge having been closed, the brethren retired to refreshment, and spent a very pleasant evening.

HAMPSHIRE.

WINCHESTER.—*Lodge of Economy* (No. 90).—The usual monthly meeting of this Lodge was held on Wednesday evening last, at the Masonic Rooms adjacent to the Black Swan Hotel. There were present at the opening of the Lodge: Bro. J. L. Hasleham, P.M. (W.M. *pro tem.*); C. Sherry, P.M. (S.W. *pro tem.*); H. Butcher, J.W.; and Bros. Everitt, P.M.; Jacob, P.M.; Cowen, P.M.; Oakshot, P.M.; Smith, Huggins, Hatherty, &c. The W.M. Bro. La Croix was subsequently in attendance. The Lodge having been duly opened, the W.M. *pro tem.* read the printed programme of the business for transaction at the quarterly communication of the Grand Lodge, on Wednesday, the 6th June. Bro. SHERRY, P.M., addressing the Lodge, said he rose with the intention of moving a resolution for their adoption that evening. It was with very much pleasure he found that Bro. J. Rankin Stebbing had given notice of a resolution of a very important character, as given in the printed programme just read by the W.M. It was as follows:—"That the Board of General Purposes be instructed to take into consideration the desirability of amending Sec. 1, p. 29, Book of Constitutions, so that whenever the office of Grand Master shall, from any cause, hereafter become vacant, other than by the annual expiration of office as respects the present M.W. and distinguished Grand Master, no future candidate for that high position shall be eligible for re-election beyond three successive years, excepting in the case of a prince of royal blood, the restriction then to apply to the Pro-Grand Master." He (Bro. Sherry) viewed this resolution as affirming a principle which must tend to benefit the Craft generally throughout the country. They all knew that Bro. Stebbing had done much towards assisting the progress of Masonry, and he hoped that his motion would meet with the approbation of the Grand Lodge when it came before them. Without further comment, therefore, he begged to move the following resolution [We give it as amended]:—"That this Lodge has observed with much satisfaction the notice of motion given by Bro. J. Rankin Stebbing proposed to be discussed at the Grand Lodge, in respect to the period for which future Grand Masters shall hold office, and urges upon the members of Grand Lodge connected with the Lodge of Economy approving of the said notice of motion, to attend at the next quarterly communication and support the same." A short discussion ensued between the brethren present, in which W.M. LA CROIX expressed his unwillingness to bind himself to support any stated course without first hearing the discussion which might arise upon the subject. Bro. HASLEHAM, P.M., said he seconded the motion of Bro. Sherry with much pleasure. After some discussion the motion was carried *nem. con.* in an amended form as given above. Some matters of benevolence were then duly attended to by the Lodge, and among other matters Bro. OAKSHOT brought to the attention of the Lodge the case of the widow of a deceased brother named Short. Deceased was a sergeant of the 60th Rifles, and had been stationed at Winchester some years ago. Some few weeks since he had died, and his widow not being entitled to any pension (her husband not falling in action), she was at present in distressed circumstances. Bro. Oakshot concluded by moving that the sum of one guinea be appropriated from the funds of the Lodge to the temporary relief of the said widow, which was seconded and duly carried without a dissentient voice. In addition to this grant, a subscription was at once entered into by the members of the Lodge in attendance, and a liberal sum was collected and handed over to Bro. Oakshot, with the guinea from the Treasurer, for the person alluded to. *Voting by proxy.*—Bro. SHERRY, P.M., gave notice of motion, that at the next monthly meeting of the Lodge to be held on the 27th June, the subject of voting by proxy in Grand Lodge be again discussed, with the view of furthering the movement, and that the Secretary be requested to insert a notice thereof in the summons for such meeting. The Lodge was then duly closed, and the members adjourned for refreshment, and passed an hour in harmony and conviviality.

LANCASHIRE (WEST).

LIVERPOOL.—*Merchants Lodge of Instruction* (No. 294).—At the regular meeting on Tuesday, the 29th of May, Bro. Younghusband (W.M. 294), in the chair, Bro. Kearne (S.W. 294), as S.W., Bro. McConan, J.W., the fifteen sections were worked by the members generally, in a manner that elicited the warm admiration of the visitors present, the whole of the questions being put by the W.M. It is believed that this is the first time the fifteen sections have ever been worked at one meeting in this province, or indeed anywhere out of London. Pursuant to notice of motion given at the previous meeting, Bro. Younghusband was unanimously elected Preceptor of this Lodge of Instruction, of which he was the founder.

OXFORDSHIRE.

PROVINCIAL GRAND LODGE AT OXFORD.

The annual gathering of the Ancient Free and Accepted Masons of Oxfordshire took place on Tuesday, May 20th, when the R.W. Prov. G.M., Captain Bowyer, of Steeple Aston House, attended and appointed his officers for the year, as follows:—Bros. the Rev. A. H. Faber, M.A., New College, Prov. S.G.W.; E. Bevors, Prov. J.G.W.; the Revs. W. F. Short and Mortimer, Prov. G. Chaplains; T. Randall, Mayor of Oxford, Prov. G. Treas.; Sir G. Grant, Bart., Christ Church, Prov. G. Reg.; Viscount Adair, Christ Church, Prov. G. Sec.; Dr. Caparn, Banbury,

Prov. S.G.D.; F. G. Fardell, Christ Church, Prov. J.G.D.; Wilkinson, Prov. G. Supt. of Works; F. W. A. Bowyer, Christ Church, and E. Hester, Wadhams, Prov. G. Dirs. of Cers.; Oswald Thompson, Exeter College, Prov. G. Sword B.; W. Hobbs, Prov. G. Asst. Sec.; Dr. Elvey, Prov. G. Org.; J. Bassom, Prov. G. Purs.; C. J. Vincent, G. Taunton, Dr. Griffin, H. C. Risley Blair, E. C. S. Thompson, Trinity College, Prov. G. Stewards; Hodges, Prov. G. Asst. Tyler.

The following subscriptions were voted to the undermentioned charities:—Masonic Boys School, £5 5s.; Masonic Girls School, £2 2s.; Annuity Fund, £5; Widows Fund, £2; Radcliffe Infirmary, £3 3s.; Medical Dispensary, £2 2s.; Blue Coat School, £1 1s.; Anti-Mendicity Society, £1.

In the evening the annual banquet took place, when about sixty of the brethren were present. The Prov. G.M. presided, and was supported by Bros. Alderman Spiers, D. Prov. G.M.; Col. Burlton, Prov. G.M. of Bengal; Elisha Cooke, from the United States; Bristow, W.M. of the Worcester Lodge; Havers, W.M. of the Cherwell Lodge, Banbury; Faber, W.M. of the Apollo Lodge; Bevers, W.M. of the Alfred Lodge; W. Thompson, J. Wyatt, E. Owen, J. Martin, E. T. Hester, J. B. Looker, Cooke, Viscount Adair and T. M. Talbot, Christ Church, Blakiston, St. John's College, P.M.s.; the Provincial officers, and members of the Alfred, Apollo, Cherwell, and Churchill Lodges.

The dinner was served *à la Russe*, and was conducted in a manner which reflected the greatest credit on Bro. W. Thompson, P.M., to whom the entire arrangements were confided. The pleasures of the evening were greatly enhanced by an excellent band, organized by the Bros. Slapofski, whose performances elicited much applause. The German and Hungarian songs, sung by Slapofski and accompanied by the band, afforded great delight.

The addresses of the Prov. Grand Master, of Bros. Spiers, Burlton, Cooke, Faber, Havers, and others were eloquent and appropriate, and the proceedings altogether were of a most interesting and social character.

KNIGHTS TEMPLAR.

OXFORD.—*Encampment of Cœur de Lion*.—This Encampment held a regular meeting at the Masonic Hall on the 21st ult. for the purpose of giving the order of Knighthood and installing the officers for the ensuing year. The Encampment was opened at four o'clock, P.M., Sir Knight Thomas Joy, E.C., in the chair, supported by Sir Knights Henry Atkins Bowyer, Prov. G. Com.; R. J. Spiers, P.E. Com.; Col. Burlton, P. Prov. G.M. for Bengal, India; and Elisha D. Cooke, of Kentucky, U.S. The minutes of the last Encampment having been read and confirmed, Comps. Viscount Powerscourt and A. G. Holmes were introduced and duly installed as Knights Templar. Sir Knight Joy then vacated his chair and was succeeded by Sir Knight Spiers, who proceeded to install the officers elect for the ensuing year, the principal of whom stand as follows: Rev. Richard W. Norman, E.C.; Thos. Joy, G.S.B. Past E. Com.; R. J. Spiers, Treas.; Rev. C. M. Style, P.G. Capt., Prelate; Theodore Mausel Talbot, G.D. of C., First Capt.; Arthur J. Blakiston, P.G.D. of C., Second Capt.; W. Oswald Thompson, P.G. Herald, Expert; Sir George Macpherson Grant, *Burl.*, Registrar; Viscount Powerscourt, Herald. After the installation a few private matters were disposed of, and the Encampment was closed in solemn form. At half-past five o'clock the Knights reassembled, and upwards of twenty sat down to a very excellent dinner. Dinner over, the usual toasts were received and responded to, while many very good songs contributed much to the pleasure of the evening. In proposing the health of the visitors, the E. Com. reminded the Knights that it was like uniting the hemispheres, the far east and west being represented in the persons of Sir Knights Burlton and Cooke, and called upon the Knights to fill a bumper to their visiting brethren. The evening passed away very pleasantly, and the Knights separated at an early hour.

AMERICA.

AMERICAN ITEMS.

UNIFORMITY OF WORKING.—The following is from the correspondence in the proceedings of the Grand Lodge of Virginia:—"We have read with much interest, and refer to your consideration, the proceedings of a convention of Masons, held at Chicago, Illinois, on the 13th and 14th of September last, for the purpose of forming a Masonic Congress. The Grand Lodge of Virginia is, and ever has been, opposed to the institution of a General Grand Lodge of the United States; but there is such a want of uniformity in work and language, and such a diversity of legislation on important questions of Masonic Law and usage, that the best interests of Masonry require that some plan should be devised by which the various Grand Lodges should have a uniformity of work, language, laws, and usages. There are now thirty-six Grand Lodges in the United States (a majority of all the Grand Lodges of the world), all of whom are now working, with slight exceptions, under the York rite of work and laws. These variations, though apparently slight, are often the source of annoyance in many ways, to remedy which we would venture to suggest the expediency of a convention of the Grand Lodges of the United States, whose duty it shall be to perfect a uniform system of work and jurisprudence, strictly and emphatically confined to

the terms prescribed in the Masons' Constitutions, published by the Grand Lodge of England in 1738.

MASONIC JURISDICTION.—From the correspondence in the proceedings of the Grand Lodge of Virginia, we extract the following piece of intelligence, which we believe will be news to the great majority of even the active members of Grand Lodge:—"Maine (U.S.) is engaged in a controversy with the Grand Lodge of England, in consequence of the initiation by Union Lodge, No. 866, New Brunswick, of citizens of the United States, residing within the jurisdiction of St. Croix Lodge, No. 46, Maine, in which the M.W. Earl of Zetland, Grand Master of the Grand Lodge of England, claims the right of initiation in jurisdictions under the control of other Grand Lodges, against which we most earnestly protest."

THE WEEK.

THE COURT.—Her Majesty with her family have enjoyed complete privacy at Osborne in the beginning of the week, the only visitors being the Duchess of Kent, and the Prince and Princess Leiningen; the Prince of Wales went back to Oxford on Friday. It has been determined, in order to give greater importance to the visit of the Prince to Canada, that he shall be attended by a secretary of state, and by her Majesty's first great officer of the household, Lord St. Germans. The *Spectator* says:—"There is a rumour abroad about the forthcoming matrimonial alliance of the heir apparent to the British throne with a Princess of Prussia. German newspapers, solemn always and full of erudition, inform us that all the particulars of this union have long been determined—arranged, in fact, at the time of the nuptials of our Princess Royal with young Prince Frederick William of Prussia. It was then settled, we are given to understand, that there should be a double marriage between the royal families of Great Britain and Hohenzollern; such double marriage as was seriously contemplated a century ago by the then monarchs of England and Prussia, but unfortunately broken off at the eleventh hour, to the great grief of a certain Crown Prince Frederick, no less than of his latest British biographer. On Tuesday the Queen, the Prince Consort, the Princess Alice, the Princesses Helena and Louise, and Prince Arthur, went to Whippingham, at eleven o'clock, to lay the first stone of the new church; the ceremony was almost private, scarcely any one being present beyond the royal circle. Her Majesty will most likely return from Osborne at the end of the present week; and has announced that she will hold an investiture of the most honourable order of the Bath on Monday, the 11th June.

GENERAL HOME NEWS.—A Conservative banquet will soon be held, at which a large number of peers and commoners have already announced their intention to attend; the Earl of Shrewsbury and Talbot is to preside. —Her Majesty has granted a *congé d'elire* for the election of the present Bishop of Carlisle (Dr. Villiers) to the see of Durham, vacant by the translation of Dr. Longley to the Archbishopric of York. —The *Weekly Register* of Saturday, announces additional subscriptions to the Papal Fund, including 300*l.* from the Duke of Norfolk, 100*l.* from Lord Stourton, &c. The same paper states that the Roman Catholic diocese of Liverpool has forwarded to Rome 7,220*l.* —The total number of deaths registered in London in the week that ended last Saturday, was 1,087, and nearly the same as that of the previous week. For the ten years 1850-59, the average number of deaths in the weeks corresponding with last week is found, after correction for increase of population, to be 1,133. Last week the births of 842 boys, and 838 girls, in all 1,680 children, were registered in London. In the ten corresponding weeks of the years 1850-59 the average number was 1,606. —The agitation amongst the servants of the Post-office is far from subsiding. On Monday evening two meetings of a private character were held in rooms of the Post-office. A resolution was passed to the effect that parliamentary interest should be solicited in the event of the commission not meeting their claims. —Prompt and vigorous measures were taken by the churchwardens of St. George's-in-the-East on Sunday night for the repression of the riotous proceedings which have so long prevailed there. The gates were thrown open as usual at about twenty minutes before seven o'clock, when every boy and girl who had the appearance of a rioter—boys and girls having been the principal disturbers of the services—was refused admission. When the Rev. F. G. Lee entered the reading desk he was assailed with a loud howl, which was kept up at intervals during the prayers. The sermon was preached by the Rev. A. S. Carew Blacker, B.A. There was considerable disturbance during the sermon and at the close of the service. —On Tuesday morning, between seven and eight o'clock, a fire took place at Dockhead. The premises in which the disaster commenced were in the tenure of Mr. A. Myne, a hop merchant, and Mr. W. C. Murrell, a hay and straw merchant, situate in Butler's-place, Dockhead, Horselydown. Some thousand pounds' worth of hops were stored in the warehouse of Mr. Myne, while many hundred tons of hay, clover, and straw stood in the stores of Mr. Murrell. The firemen, after several hours' hard labour, succeeded in putting the fire out. The total loss will amount to some thousand pounds. —The Whitsuntide holidays have gone off unpropitiously enough. In place of the mild, genial weather which belongs to this season of the year, we have had a terrific gale of wind, and a considerable amount of rain. No doubt this had the effect of diminishing the number of pleasure seekers, but not, we imagine, to any material extent; for if there be one thing more than another which is

characteristic of the English workman it is the resolution with which he determines to enjoy his national holiday. Every in-door place of amusement, especially the theatres, was of course crowded. The Crystal Palace effectually maintained its well deserved popularity, the visitors numbering upwards of thirty thousand each day. The storm did a great deal of damage, and so powerful was it, that one of the halfpenny steamboats was unable to accomplish its journey westward, but was compelled to return to London-bridge.—At the Middlesex Sessions during the trial of a man who was charged with robbery, eleven of the jury pronounced for a conviction, but one dissident declared that if he was locked up for six months he would not agree to a verdict of guilty, as the stolen coins had not been identified by marks. The jury were thereupon locked up, but after a lapse of several hours they were brought back into court, without, however, being able to agree to their verdict. The foreman said there was no chance of their agreeing; and further stated that it was the opinion of some of the jury, who were acquainted with the solitary dissident, that his mind was affected. Ultimately, after eight hours' confinement, the jury were dismissed, being unable to agree.—The first flower show of the season took place at the Crystal Palace on Saturday. Despite the unfavourable weather, there was a very large attendance, especially of the fair sex, and the show itself was remarkably successful.—The real character of the American vessel loaded with rifles, whose mysterious appearance in Cork harbour some months ago attracted no little attention, has now become known. She was freighted by the Garibaldi Committee at New York during the Italian war, and her cargo was intended for the gallant general's use; but the unexpected termination of the war prevented its appropriation for that purpose. The vessel has now left Cork, and it is not unlikely that Italy may again be her destination.—The departure of the Great Eastern for New York will, it is stated, positively take place this day week, the day appointed. There still appears much work to be got through, but little doubt is entertained that this can be readily accomplished within the appointed time. The list of passengers is not yet filled, although a fair number of berths have been engaged.—Wednesday was a busy day with the sporting world of London: the first regatta of the Thames Yacht Club took place at which there was a large and fashionable company, and the race was sustained with great spirit. The great cricket match between All England and the United, which has excited great interest at Lord's, resulted in favour of the former, but only by twenty-one runs. In the evening the Alhambra Palace was occupied by the patrons of the prize ring to witness the presentation of the belts to Sayers and Heenan—there was but a very thin audience to listen to the British and American eloquence poured forth on the occasion.—On Wednesday evening also there was a terrible accident at King's-cross railway station, an excursion train actually running off the line into the street. Fortunately no lives were lost; it is believed that the guard was drunk and forgot to put on the brake; it seems almost miraculous that many persons were not killed.—The news from various parts of the coast respecting the storm on Monday is of a very distressing character. Information has already reached London of the loss of upwards of one hundred vessels, and in a very large number of cases the ill-fated crews perished. The greatest mischief was done upon the eastern and north-eastern line of coast. Several wrecks took place off Yarmouth in sight of the people on shore, who were unhappily unable to render the slightest assistance. The fishermen on the coast have been severe sufferers by the storm; and it is estimated that those living at Fild Bay alone have sustained a loss amounting to upwards of ten thousand pounds. A Dutch steamer, which had left Rotterdam on an excursion trip, foundered with all on board, numbering eighty souls; and several other serious casualties are reported from that quarter.

FOREIGN NEWS.—From Paris we learn that old Prince Jerome is again ill, his complaint this time being congestion of the brain. On Wednesday he was slightly better. Six vessels of war having re-visited at Toulon, have returned. Three of these vessels will be stationed off the isles of Hyeres—the other three will proceed to Genoa and bring back troops.—A despatch from Naples states that Garibaldi having collected all his forces and military material, attacked Palermo on the morning of the 27th instant, made himself master of all the outer works, and succeeded in entering the town. News of a later date announces that firing continued in the town. The fire of the forts and the frigates which encircled the port well supported the royal troops, who were actively engaged. The *Patrie* also states that letters from Genoa announce the departure of a steamer for Sicily with fifty-five volunteers, besides muskets, sabres, and powder. The *Pays* publishes a despatch, dated Naples, May 29, confirming the entry of Garibaldi into Palermo, and the continuation of the bombardment by the citadel and the fleet. The despatches received from Sicily are, however, very contradictory. One of them again asserts that Bixio has been killed, but this is we hope false. The insurrection is being organized to such an extent that its definitive result is no longer doubtful. The fall of Palermo is believed to be inevitable, being only a question of time, even if it has not already taken place. As soon as the insurrection becomes mistress of Palermo, Garibaldi will declare Sicily annexed to the Italian kingdom, reserving the ratification of his resolution for universal suffrage. A Provisional Government under the presidency of Garibaldi would then direct the insurrection. Another report is that the English commander-in-chief (Admiral Fanshawe) has intimated to the Neapolitan officers that he will not

permit the bombardment of the city; a few days will suffice to clear up all this uncertainty—meanwhile, "*Erreva Garibaldi!*" say we.—Letters from Constantinople confirm the illness of the Sultan. The brother of the Sultan was confined in the Seraglio, a reactionary plot in his favour having been discovered.—The *Canada* has arrived at Liverpool with dates from Boston to the 16th inst. The Japanese Embassy has arrived at Washington, and their reception both by the civic authorities and the President was magnificent. The Republican Convention met on the 15th inst., and, according to the latest telegram received at Halifax, they had not yet nominated a candidate. The West India and Pacific mail steamer *Atrato* has arrived at Southampton. The news from the West Indies is, as usual, almost exclusively of a commercial character. From Lima we have intelligence of a great earthquake.—Despatches dated Wednesday, from Naples, say that Garibaldi has actually entered the city of Palermo, and that "the bombardment" had continued for many hours. The number of killed and wounded is great. The latter part of this telegram is more indefinite than ever, and leaves us in doubt as to whether the bombardment was by the Neapolitan royal squadron, or whether the fire of Garibaldi's feeble artillery is meant. The great general, we were led to believe, was almost without siege guns; but the spirit of his followers will make up for the deficiency in material. Still we hope that Admiral Fanshawe protested against the wanton sacrifice of the property of non-combatants; and we can hardly believe it possible that a British officer would permit such an outrage if in his power to prevent it. If the news of Palermo's recovery to freedom from the Bourbon despotism be confirmed, which we fully believe will be the case, we may expect daily to hear of the advance of the patriot army upon Messina, a much stronger fortification than Palermo. The whole of the island is now thoroughly roused, however, and the strongest walls that tyrants have ever yet built have proved unavailing against the attacks of such an enthusiastic force as will shortly measure swords with Bombino's garrison in Messina.

COMMERCIAL; AND PUBLIC COMPANIES.—The traffic returns of the railways in the United Kingdom for the week amounted to £511,430, and for the corresponding period of last year to £472,310, showing an increase of £39,120. The gross receipts of the eight railways having their termini in the metropolis amounted, for the week ending as above, to £217,331, and for the corresponding week of last year to £200,365, showing an increase of £16,966. The receipts on the other lines in the United Kingdom amounted to £294,099, and for the corresponding period of 1859 to £271,945, showing an increase of £22,154 in the receipts of those lines, which, added to the increase on the metropolitan lines, makes the total increase £39,120 as compared with the corresponding week of 1859.—The report of the African Steam Company which is to be submitted on Tuesday the 5th day of June, next states the net profit for the half year ending the 30th April at £7,339. Of this sum £2,000 is to be applied to liquidate the loss on the sale of the *Gambia*, a vessel found to be too small for the mail service under the new contract, and £500 to the boiler fund account. From the balance a dividend is to be paid of seven shillings per share, or at the rate of seven per cent. per annum. The service, it is stated, continues to be performed in a most efficient manner.—A new undertaking is announced under the title of the "Imperial Thessalian Mining Company," on the principle of limited liability, with a proposed capital of £100,000, in 50,000 shares of two pounds each. The object of the projectors is that of acquiring and working a mineral property in the provinces of Thessaly and Epirus, and a portion in Macedonia, the productive capabilities of which are stated to be such as to warrant a considerable outlay, and justify the hope of a satisfactory return for the capital invested. Operations are already in progress in connection with the company, and works for smelting the ores from the veins already laid open have been erected a short distance from the sea.

TO CORRESPONDENTS.

"J. M."—His late Royal Highness the Duke of Sussex, M.W.G.M., died 21st April, 1843, the Earl of Zetland being then Pro. G.M. The noble earl was elected as G.M. in the following March, and installed April, 1844.

"P. L. S."—1. A business transaction was quite sufficient to warrant the black-balling, if it was of such an unpleasant character as would prevent any brethren meeting in the Lodge in harmony. 2. There is no way of preventing any brother from exercising his undoubted right to black-ball any one he pleases who may have been proposed.

"Bro. A. B. FARMER."—We have never received the communication alluded to.

"LEX."—The Grand Registrar's duties are very different from what you conceive them to be. Your proposition would lay upon his shoulders a large part of the Grand Secretary's work.

"K. T."—The Mount Carmel—which meets at the Ship and Turtle in Leadenhall-street,