

LONDON, SATURDAY, JUNE 18, 1864.

THE INTERIOR OF A GOTHIC MINSTER.

(Continued from page 459.)

Stalls.—The chorus, or *schola cantorum*, was at first devoid of seats, the ancient discipline requiring a standing position (Stat. Poict., c. 1; Mart. Anec., iv. 1071). In course of time, the infirm at first, and then all the choir, were allowed a resting crutch (Ib., de Ant. Eccles. Rit., lib. iii. p. 9). Forms were used by the clerks (Stat. Linc., 1212; Lichf., 1259). Half the choir stood and half sat during the Psalms (Stat. Lichf., 259; Austin Canons, Mart. u. s. 297); or one between two sat at Psalms, Alleluia, Gradual, and Epistle (Ib., 307). If any could not bear the fatigue, they were to sit *in loco talibus constituto*. At Besançon, sitting during the Psalms was reprobated (Beyerlinck, Theatr., ii. 71). *Quod quidem juris et is nostrum habeat qui in choro existens corporali obstaculo non nisi sessu frui commodè potest.* (Comp. Stat. Ratisp., cap. vii., where only sitting, standing, and genuflexion are permitted in choir,—Mayer, i. 187; and Stat. Braunsch., c. lvii.,—ibid. 115; and “*Incurvi super misericordias aut super formas.*” “*reclinando super misericordias; jaciendo super formas,*” Martene, iii. 327.) Waterville at Peterborough, “*ordinavit chorum*” (H. Cand., 93), and W. de Lindsay, in the thirteenth century, contributed to the stall work (p. 199), which was covered with paintings of Scripture subjects. In the ninth century, benches were introduced by the more luxurious communities; and about the twelfth century, stalls, with their misericords, were introduced as a compromise to rest the canons without deviating from a standing position. The Early English benches may be seen at Rochester: three unique shafts, with capitals of gilded wood, are preserved at Peterborough. At Wells, the Early English stalls have been recently destroyed, and incongruous stone seats erected between the pillars, a plan followed with the stalls at Durham in the modern reconstruction. At Hereford and Winchester are stalls of the thirteenth century; at Gloucester and Ely of the fourteenth century; at Carlisle, Saint David’s, Ripon, Norwich, and Chester, of the fifteenth century; at Manchester, Beverley, and Bristol, of the sixteenth century. Perpendicular stalls remain at Cartmel, Sherborne, Selby, and Dorchester; of the Cinque-cento period, at Christchurch; Jacobean, at Wimborne; and of the seventeenth century at Salisbury and Durham. There are also some stalls preserved at Hexham, Hull, Peterborough, Ottery, and Tewkesbury. Those of Canterbury were destroyed in 1704; and the carved panels of the stalls at Winchester survived until the civil wars.

The introduction of tabernacles and canopied backs was of later use than the stalls or forms. Bishop Lacy, at Exeter, in the fifteenth century,

gave hangings, to be placed behind the canons and vicars, of damask for summer use, and of green powdered with flowers, in winter time to preserve them from wind and cold, and sixty years later cloths were hung in the choir for a similar purpose. The solid wall at Rochester and Llandaff, and the stone screen at Canterbury, c. 1304, enabled the monks to dispense with canopies; but the cold was so keenly felt at Peterborough and Ely, 1254, that caps were worn during the inclement season of the year—Michaelmas to Easter—in choir. Polydore Vergil, in the sixteenth century, gave hangings embroidered with his arms for the stalls at Wells (Leland, ii. 124): those given by Prior Goldstone to Canterbury are now at Aix. The screen hangings used for shelter and ornament at Exeter represented the story of the Duke of Burgundy, and were blazoned with chequy arms, the gift of the Courtenays. At Peterborough, in the transepts, tapestry, with the Deliverance of St. Peter out of Prison, of the time of Henry VIII., is the solitary relic of sixteen pieces used on festivals and suspended from the choir triforium. At Manchester, tapestry of a much later date, c. 1661, and at Chester, served till lately as a dorsal. At Lichfield, four times a year,—from Christmas to Purification, from Easter Eve to the octave of Trinity Sunday, from the Assumption to Michaelmas, and on St. Chad’s day,—the church was adorned with silken hangings and cloth. At York, Archbishop Lamplugh gave tapestries for hanging the reredos. At Westminster, tapestries were hung round the easternmost bays at the coronation of Charles I. Until 1765, the bays between the pillars were hung with tapestry at Carlisle; at Peterborough, the tapestry hangings remained till 1643; at Norwich, till 1740; at Westminster, in Dart’s time.

At Exeter, the vicars—then as numerous as their masters, the canons—were in the upper stalls at the east end, with only the archdeacons and the chancellor and treasurer beyond them. The annuallars, chaplains, and clerks were of the second form. At Lichfield, by a bad arrangement after the restoration, the stalls of the canons were interrupted by the vicars’ and other stalls in the centre of the range. In cathedrals of canons regular, the bishop was vice-abbot, in place of abbot, with a prior as president; in monastic churches, the abbot, under the bishop, had jurisdiction in matters concerning the rule (Frances, xxxi. n. 59, 60).

There were three ranges of seats, called at Chichester “books,” but ordinarily forms. At Hereford, in the third form sat canons and priests; in the second, deacon and sub-deacon vicars; in the first, clerks in inferior orders; but at Chichester, the choristers were called boys of the third form, the order being inverted. The double choir dates from the Arian heresy (Frances, p. 87). The clerks sat in front of their masters at Beverley.

At each corner of the oblong formed by the stalls, in the nine cathedrals of the old foundation sat a dignitary; on the S.W.—as the highest place of dignity (Scarfontoni on Ceccoperius, lib. i., tit. ix., n. 16)—the dean; on the N.W. the præcentor: hence the terms used to designate the respective sides of a choir, *Cantoris et Decani* (Stat. Linc., 1215); the chancellor on the S.E., and the treasurer on the N.E., thus exercising a complete supervision. At Chichester these stalls were specially canopied. At Salisbury an archdeacon sat next to each of the dignitaries, the sub-dean in the third stall, on the dean's side; in the middle were canons; then priest, vicars, and first deacons, according to age, who were tolerated in the upper grade, by dispensation. The succentor was in the third stall, on the præcentor's side. In the second form were minor canons, then deacons and the other clerks; in the first form were "parvi canonici," and the other "parvi," according to age. Canons first occupied the upper seats in the choir, in the time of Pope Urban II., 1088-99, the inferior ministers using benches or forms (Thomassin., P. 1, l. iii. c. 10). Every canon was to keep his own seat, and never to occupy the stall of an absent dignitary (Scarf., i. 34, 80; iii. 142). Where all the seats are alike, and the dignitaries (as archdeacons of churches of the new foundation) had no appropriated stall, then the canons might occupy the vacant stalls of their brethren in order to preserve the choir from an uncomely and bold appearance, and from the intrusion of other persons to interrupt their order (Ib., i. 84). The first stalls on the right and left were always reserved to the first and second dignitaries (Ib., 35). The chaplains or vicars were not to sit in the same line or order with canons, and the place of their chief "Magister Chori," who was chosen by the chapter, was at the head of the second range (Ib. iii., 138.) There was an *ordo Personarum* and an *ordo Sacerdotum*, both having stalls at Meaux in 1227 (Ducange, v. 214). Where the seats were returned the superior occupied the most western stall. At Ely and Carlisle, exceptionally, the bishop, as vice-abbot, occupied the customary seat of the dean, who sat in the prior's, or N.W. stall. A throne like a large choir-stall was allotted at the extremity of the range, usually on the south, to the bishop, for preaching, or during the daily office (Martene, de Ant. Ecc. Rit., i. p. 132) as in the centre, the place of dignity (Frances, p. 88), and a seat near the altar on the north side, during pontifical high mass (Ibid., 79). In the basilica, however, the bishop's choir-seat was in the ambo (Soc. H. E., lib. vi. c. 5), and used by him when preaching (Mayer, i. 38). His faldstool was in the midst of the apse, and called his throne, because in his diocese he acted as chief ruler, with the priests sitting on either hand and the deacons standing (Ibid., lib. xv. p. 50). The thrones of Durham, Exeter, Wells, and Hereford, of the fourteenth and fifteenth centuries, show the increase

of episcopal splendour. With a specially solemn meaning at Durham, Bishop Hatfield raised his throne over a tomb also: (as Mr. Eustace playfully says) he sat higher than the Pope's chair. At St. David's the throne, c. 1500, contains a central stall, with side seats for the collateral canons, with a low partition (c. 1342) round it. The throne of Bristol is c. 1543. At Durham, the bishop frequently occupied an ordinary stall.

The correct position of the archdeacon was facing the bishop, as his "eye." Certain precedence was given to the sub-dean at Salisbury, Wells, Exeter, and York, and in the latter cathedral to the sub-chantor of the canons. The ordinary arrangement was, that the canons regular, and monks, sat in order of dignity or profession—seniors before juniors, priests before deacons, and deacons before sub-deacons; but in secular churches the stalls were marked, being divided into those of priests, deacons, and sub-deacons. The name of his prebend and the antiphon of the psalm which each canon was bound to recite daily for benefactors and departed canons were written up over his stall, as at St. Paul's, Lincoln, Chichester, Wells, &c., to which was added afterwards a notice of his preaching turn at Hereford. Citations to residence were affixed by the prebendary's vicar upon his stall. At Lichfield every canon was provided with his own light and book in choir; and a vestige of the old custom was preserved a century since at York, where, on the eves of certain holy days, a branch of seven lights was placed before each of the dignitaries' stalls. On feasts of nine lections at Lichfield, the chapter and collect were read out of the last stall on the east. At Canterbury, Westminster, and Wells, the lessons are now read from the stalls.

At Exeter we find books for devotional use, chained before the altar; antiphoners chained before the dean, chancellor, and treasurer; ordinals in front of the præcentor and succentor; and books chained between the choir-step and altar-step. Such chained books still remain at Selby.

The treasurer provided the lights for the choir. At Canterbury, York, Winchester, and Salisbury, a large seven-branched candlestick stood in the centre of the choir. A small candlestick of this kind is in use in the Lady Chapel at Lichfield. At Exeter, on Great Doubles, twenty-six lights burned in choir, and one on the choir-step: the pyx was pendant, and silver coronæ were hung lengthwise between the altar and screen. At Chichester two tapers during the night offices were lighted in the central chandelier, two on the altar step, and one outside the choir near the step leading to the vestry. At Hereford, Chichester, Exeter, and Lichfield, the central chandelier held twenty-four large tapers. The exact number of tapers to be lighted was rigidly defined. The priests, vicars, and vicars choral were required to learn in their first year of proba-

tion the hymnal and the antiphonar by heart, and in the second year the psalter, so that they would not require lights. At Ripon late in the last century, the church was in a blaze of light on Candlemas-day, at evening service. At Durham there was a bell behind the stalls for signalling to the sacrists the time for ringing or stopping the church bells. One of the most extraordinary occupants of a stall is mentioned by Batholemew Cotton, under the year 1290, whom a canon of Hereford found after matins—an unearthly imp vested in robes, but deaf and dumb; however, the canon motioned him under awful penalties to remain until his return, when, with the whole collective chapter, he fell upon the wretched creature “like Germans,” put him in fetters, and left him heavily chained before the Cantelupe Shrine. At Lincoln the churchwardens were greatly annoyed by the spirits of Bloet and others walking about the church at night.

Mats (Comp. Reg. of Durh., p. 174) were provided for the upper grade and second form at Exeter annually; at York twice a year. They were also provided in the chapter-house and before the altars. Hay or straws was laid down in the choir, sacristies, and loft, for warmth. At York and Hereford, on great days, it was sprinkled with ivy leaves. Rushes were also used at Salisbury and York, and at Bristol, even Exeter, silver pendant coronæ were also employed now, when the mayor attends in state. The cold, however, was still felt; for, in 1390, the vicars choral were delated at York for wearing clogs and patterns in choir. At Chichester the church was swept out with brooms twice a-year.

At Lichfield the choir, till a recent date, was paved with cannel coal and alabaster. The use of marble pavements in the choir commenced in the seventeenth century; at Canterbury it was laid down in 1704. In the choir of St. David's there is a fine pavement of encaustic tiles; at Gloucester one in the sanctuary of armorial character, c. 1450. Good specimens also remain at Malvern and Worcester. At Canterbury and Westminster very beautiful mosaic pavements have been preserved. Out of the fragments of the French porphyry, which Edward I., in his eighth year, brought from France for his father's tomb, he made pavements of tessellated work (Leland's Coll., iii. 404). At Lincoln, a slab remains in the floor, marked “*Cantate hic*,” and Pugin discovered the marks of the chairs occupied by the rectors of choir. On the great festivals the precentor “ruled the choir,” standing at the altar-step, with the rectors of choir on either side, who carried staves in their hands, with which, marking the time of the chant, they walked to and fro up and down. At Lichfield, and probably in other cathedrals destitute of cloisters, the ceremony of the Maunday took place in the choir. At York there are some stalls and aumbries in the north side of the choir, which were probably connected

with the ceremonial. Ancient statutes exhibit some curious customs and grave irregularities in choir; those of Exeter forbid banquetings and drinkings, and complain of talking and levity and irreverence. Bishop Grandison peremptorily forbade the acting of plays at Christmas, in 1360. At Lichfield, on Christmas Eve, was performed the representation of “The Shepherds;” at the dawn of Easter, “The Resurrection;” and on Easter Monday, “The Pilgrims to Emmaus.” At York “The Three Kings” were represented at Epiphany, and “The Shepherds” at Christmas, stars being employed in the scene. At Wells no plays or spectacles, or exhibition of monstrous marks by laymen at Whitsuntide, were to be suffered; nor gesticulations at Christmas time by the vicars during the divine service, in the sight of the people, under pain of excommunication. In the earlier statutes a distribution of wine was made after mortuary masses to the canons and vicars present in choir, but a money payment was afterwards made in commutation.

At Durham the brass eagle for the lectionary stood in the choir, and another, of wood, near the choir-door. One was erected at Peterborough in 1472. There is an ancient specimen at Southwell, which formerly belonged to Newstead; at Winchester; York, 1686; Canterbury, 1663, used as a Litany desk; Lincoln, 1667; Bristol, 1683 (now in St. Mary-le-Port); and at Salisbury, 1714. Besides the eagle there was the lectern, or lectrinium, for the rectors of the choir at Hereford, probably resembling the stone desks at Wenlock and Evesham, c. 1218 (Archæol. xvii. 278), and that of Gloucester. It stood in the midst of the choir, and was used for the reading of the Gradual and Alleluia, and for the lections on certain high days. The sub-deacon read the epistle from the lectern at the step of the choir at Hereford, the Gospel being read from the upper step on the north by the deacon; but at Salisbury the Epistle was read from the rood-loft, or pulpit, on Sundays, and when the choir was ruled, but at other times on the choir-step. At St. David's the book-desk used by the bishop rests on the stand of a lectern of the sixteenth century. A Late Decorated lectern in the shape of a pelican remains at Norwich. A simple brass desk is at Wells, c. 1660.

In re-arranging the choir of a cathedral of the new foundation on the principle adopted for seating dignitaries in the old foundations, we can place the dean and sub-dean in the two western, and the archdeacons not canons in the two eastern stalls; the canons residentiary near the western ends; and the hon. canons (answering to non-resident canons) eastward; with the minor canons and their precentor (answering to the vicars and succentor) still more eastward, next the archdeacons, if there is room, or in the second range; and then, perhaps, the vicar in course, as the deputy of the hebdomadary canon, should be

allowed a fixed stall in the upper form. In all cases where rood-screens are modern, we shall do well to remove them, allot the nave exclusively to the laity, with an open screen to the choir entrance. Where the screen is, and the stalls are not ancient, we may form the western part of the choir into a quasi-nave, with the seats of the laity facing eastward; and re-arrange the stalls towards the presbytery in sufficient numbers to contain every member of the capital body, and the entire staff of vicars and clerks, dividing the clergy from the congregation by a low chancel-screen. By also placing open screens in the eastern bays, and by using again the triforia as was intended, large additional numbers may be accommodated both in the choir aisles and those upper galleries.

According to "Enlogium Historiarum" (i. 204) Pope Boniface II., c. 533, first made a distinction between the clergy and laity at mass. By the council at Nantes (658, c. iii.), lay persons were forbidden the choir (Martene, Thes. Anecd., 962, 1108-9, 1202, 1247; Archæol., xi. 388-9; Frances, c. V. n. 42, 44; Council of Tours, 566, c. 4), and Martene complains that the laity, interdicted from approach except for communion (Frances, p. 78), pressed into the choir, and women sat on the altar steps (de Ant. Rit. Eccles., i. 124); and this, probably, occasioned the introduction of the side screens of the presbytery, as at Winchester, 1528; at Carlisle, 1484; and another of Cinquecento work, c. 1540. They also gave access to the aisles by means of doors, and permitted the passage of processions without interruption to the choir service.

The Rood Beam.—A screen of lighter construction than that which fenced the entrance of the choir parted off the sanctuary at the extremity of the stalls, like a chancel rail. A solitary instance remains at St. David's, and, till recently, at St. Alban's. The end of the moulded beam of the thirteenth century remained embedded in one of the pillars: formerly, an altar of the holy cross enclosed within an iron screen, stood beneath it. At Malmesbury a similar screen is said to have existed (Eccles., x. 152).

The Presbytery or Sanctuary (Frances c. v., n. 37-41; c. xiii. 121; Jewell's Controv., i. 128, 310, 311; Conc. Rom. s. P. Eug., ii. c. 33; Bracar., i. c. 31; Vasense, c. 3; iv. Carth. c. 93; Bingham, viii. ch. vi, § 1; Scarf., i. 84), occupied the space between the choir and the altar; it was also known as the *caputium*, *secretarium*, and *sancta sanctorum*. An ascent (*gradus presbyterii*) from the choir led to the presbytery, and a second flight of stairs (*gradus alteris*) led from the *planum presbyterii* to the altar. The presbytery usually stands on a higher level than the choir, being raised upon the crypt, the choir in turn being raised above the level of the nave (at Worcester and in other places the latter distinction has been obliterated in modern times); but at Canterbury, Winchester, Worcester, and

York, noble flights of stairs from the ascent to presbytery; but at Norwich a Basilican arrangement was preserved probably until the stall work was erected, in the five arches of the apse. The steps to the central throne of the bishop remain in the east wall; and the doorway is still visible in the aisle. At that period, when the altar stood in the chord of the apse, a low screen and bench table for the clergy extended to either side, and the aperture in the vault through which the sacrament light was let down marks the position of the high altar. At Ely, Salisbury, and Gloucester a more richly carved boss denotes its site. In the thirteenth century the square east end became common in England, and the apse was replaced by a single east window; and it must be let to the taste of individuals which of the two forms is preferable, the grand apses of Peterborough, Norwich, Pershore, Tewkesbury, Westminster, or the noble windows of Lincoln, Dorchester, Carlisle, York, and Gloucester, and the tiers of lancets at Ely. At Canterbury, on the top of the flight of steps behind the altar, stood the patriarchal chair. The primate's marble throne of the thirteenth century is still preserved, and at Peterborough the abbot's stone chair remained until the civil wars, adjoining the altar. Above the high altar, which at Canterbury, York, and Worcester was flanked by lateral altars, stood a beam at Canterbury, Westminster, Chichester, St. Alban's, Hereford, and Salisbury, upon which were arranged a rood, the relic chests, angels, and many tapers. At Chichester it was painted, supporting a crucifix and eight lights, and at Canterbury, where it carried seven gilded relic chests (somewhat like those at Winchester, of Cinquecento date, set up by Fox as the side screens), a majesty, and images of SS. Dunstan and Elphege, supported on two pillars covered with rich metals, and flanking a cross set with sixty crystals. Adjoining it was a gilt, star-like glory, supported by archangels with expanded wings. The high altar erected in 1397, and screened with curtains, was backed by a reredos with two doors leading to the feretory, and immediately behind it was a small sacristy containing reliquaries. At Chichester, Llandaff, Canterbury, and York, there was a sacristy behind the high altar for the reliquaries and the use of the bishop at his enthronisation or pontifical mass. At York and Chichester there was a minstrel's gallery above it. At York were St. Stephen on the north, and St. Mary on the south, and the paschal taper was adorned with colours, flowers, ribbands, and a dove, and, as at Exeter, with pendant and pennons. At Canterbury, on the north, was the altar with the shrine of St. Elphege, and on the south that of St. Dunstan. At Worcester, on the north side, was St. Oswald's; on the south, St. Wolstan's shrine, each with its bracket and western altar.

Matthew Paris has fortunately preserved to us a description of the appearance of a Norman high

altar at St. Alban's. It had a superb frontal of carved work, inlaid with metal; over it appeared St. Alban's shrine, with relic shrines around, and in the centre the pendant pyx, suspended from the painted vault of the apse. At St. David's, the mortise for the Gospel lectern remains in the altar step; at Canterbury, a small orifice probably served for the same purpose; and at Exeter, the eagle till recently stood below the altar-step. At Manchester, the credence-table of wood, and at Lincoln the Easter sepulchre, with its sleeping guards; at Norwich, the quatrefoiled aperture for the watchers remain. The sedilia, or graduated seats for the priest, deacons, and subdeacon, remain at Exeter, Rochester, Selby, Ripon, St. David's, Ottery, Binham, Worcester, and Dorchester, and Tewkesbury, the latter still retaining their colour; four in number at Westminster, Durham, Furness, Paisley, Gloucester, Bolton, and Ottery, in the lady chapel, and five at Southwell. The chaplain, deacon, and sub-deacon, or cross-bearer, and, on great days, a canon with a mitre, were thus accommodated at an episcopal mass; and on great festivals, when the dean was celebrant, the assistants were doubled; but at Durham there are four sedilia on either side of the altar, these were probably used by the four acolyths in the pontifical mass, one with the mitre, the thuribler, and taper-bearers (Martene, de Ant. Rit. Eccles., i. 221). The præcentor and rectors of the choir had iron folding chairs when ruling the choir. Trivet says that Edward I. gave the royal chair in Scotland, in 1296, for the seat of the celebrant at Westminster (Leland, Collect., iii. 328). Stowe, Harding, Holingshed, and Fabian mention it thus occupied. Those of Hexham, Beverley, and Westminster were of oak. The frid-stool, or chair of sanctuary, a hollowed seat of stone, is still preserved at Hexham and at Beverley. The privilege was held by many churches, as at Beaulieu, St. Martin's-le-Grand, Westminster (Archæol., viii. 1), Ramsey, Croyland, Ripon, St. Burian's Tintern, Jarrow, Leominster, and Whitefriars (Jo. Assoc. Soc., vol. v., pt. ii., p. 253).

Reredos.—Curtains or dorsals originally fenced in the east side of the altar, but in time were replaced by the reredos of stone, as at Exeter, Lincoln, Brecon, Beverley, Bristol, York, Canterbury, Durham, Westminster, and with exquisite specimens, now lost, at Peterborough, Tewkesbury, and Gloucester. But these are dwarfed in importance by the enormous screens which were designed to enhance the magnificence of the high altar at St. Alban's, 1326—35; at Christchurch, Winchester, and St. Mary's Overye, a gorgeous structure, covered with tabernacle work, images, and sculpture, although obstructing the view of the furthest eastern limits of the church, which had heretofore augmented the sublimity of the sanctuary. And yet it appears like the gorgeous veil of a further holy of holies, wherein is the substance of which our earthly services are but the

faint shadows. The germ of it may be seen in the panelled east wall at Wells. We cannot portray to our imagination the grandeur of Winchester when its canopied niches were filled with silver figures of saints surrounding the superb jewelled rood, above which hung the crown of Canute; but we may question if it could equal in effect the eastern end of Durham, where more than a hundred statues filled the empty canopies of its exquisite screens, c. 1380, and its pinnacles glittered in the light of countless tapers. Curtains of the richest velvet and silk closed the sides of the altar, on which lay the superb *Liber Vitæ*, the record of departed benefactors. Over it sparkled the golden pyx; below, a canopy, crested with a silver pelican. On the north side stood the pelican of brass for the gospel, near the place of the eastern sepulchre; while three lamps, suspended by chains and burning in basins of silver, threw down a tempered light perpetually. From Maunday Thursday until the Wednesday after the Feast of Ascension, a superb paschal candlestick, with seven branches (a type of the pillar of fire that led the Exodus), wrought into flowers of glistening latten, supported the Easter candle, which reached almost to the vault, and was lighted on the morning of the resurrection when the solemn procession, singing the hymn *Christus Resurgens*, with torch and taper, compassed the whole church. At St. Paul's and Durham a buck was offered at the high altar annually, and a lamb by the tenants at York.

(To be continued.)

FREEMASONRY IN INDIA AT THE PRESENT TIME.

(From the Masonic Record of Western India.)

Whilst most of the Grand Lodges of Europe are disturbed and unsettled by opposing interests, it is satisfactory to observe that the disaffection has not reached India. Everywhere we find progress and emulation. Lodges that have long laid dormant are rousing themselves into activity, and within the last few years several new Lodges have come into existence. We can only attribute this to the judicious appointment of the different Provincial Grand Masters and Provincial Grand Superintendents, with whom alone rests the power and responsibility for good or for evil.

Bengal is at the present moment governed by one of the most popular Provincial Grand Masters under England in the person of Hugh D. Sandeman, Esq., of the Bengal Civil Service, who is also Prov. Grand Superintendent of Royal Arch Masonry. By a firm, but benign and courteous rule, he has gained the affection and respect of every member of the Craft. The last St. John's Day witnessed a scene worthy of the Order—a union of the banners of English and Scottish Masonry. Since the year 1858 this is the first

time the brethren of the English and Scottish lodges marched together in procession to St. Paul's Cathedral on St. John's Day. At the Quarterly Communication held on that evening, the Prov. Grand Master expressed his satisfaction at this auspicious event, and an earnest hope that the time when they repaired to separate churches may have entirely and for ever passed away. Bro. Sandeman recently visited some of the lodges in the provinces, and was most heartily welcomed by the brethren of the various lodges, who vied with each other as to who would do him the greatest honour. This is the first occasion of a Masonic official tour on the part of a Prov. Grand Master. Except a personal matter, in which the Master of a lodge and a Past Master have caused a little sensation, all appears to be love, peace, and harmony in Bengal.

Madras is represented by another of the true sons of light—Colonel W. Pitt Macdonald, Prov. Grand Master under England, who we recollect some sixteen years ago as the Worshipful Master of one of the best appointed lodges in India, viz., Lodge Rock of Trichinopoly, which lodge owes its prosperity mainly to the vigorous and unremitting exertions of this much esteemed brother. Masonry in Madras must flourish under the rule of such a zealous Mason and strict disciplinarian.

We now come to our own little isle. Bombay boasts of two Provincial Grand Masters, George Taylor, Esq., Master in Equity, under England; and R. B. Barton, Esq., Barrister-at-Law, under Scotland, who, on his recent visit to Kurrachee, received a very flattering ovation from Lodge Hope. Royal Arch Masonry under Scotland is represented by G. S. Judge, Esq., Solicitor; and we observe that James Gibbs, Esq., Bombay Civil Service, has been recently appointed Provincial Grand Superintendent of Royal Arch Masonry under England. We have at present only one English Chapter, the Keystone, attached to Lodge Concord, and we believe that Bro. Gibbs, who is now in England, will come out next year with full powers to form chapters in the other English Lodges in the Bombay Presidency. Three Scotch Lodges have Chapters attached, viz. Perseverance in Bombay, St. Andrew's in the East at Poona, and Hope at Kurrachee. We should like to see a chapter attached to Lodge Rising Star, as a few of the Parsee brethren have already been exalted in other parts of India, and one recently held the proud position of Principal Z. in a chapter at Rangoon.

There is only one Irish lodge, and that in Ceylon (Spinx, No. 107), No. 58 Military Lodge is attached to H.M.'s 50th Regiment, which left Ceylon for New Zealand a few months ago.

In China, we have the Hon. William Thomas Mercer, as Provincial Grand Master, and Samuel Rawson, Esq., as Provincial Grand Superintendent. There is also a Lodge of instruction Assiduity (No. 132).

In the Eastern Archipelago, William Henry Macleod, Esq., is the Provincial Grand Master.

The above presents a very good prospect of continued prosperity; the only fear is that with so many different authorities in Bombay interests may clash; but the end must prove favourable, as the aim of each will be to keep the lodges and chapters he governs in the best possible order, and strive for the mastery as to which can effect the most good. We earnestly indulge a hope that the day is not far distant when the Masons of Bombay will occasionally meet and work together, though under different heads, to the honour and glory of the Order. We are aware that there are many brethren who are members of both English and Scotch lodges; but what we should delight to see would be the reciprocal reunions of an English and Scotch lodge monthly or quarterly, and a general gathering of the whole of the Fraternity annually.

We give below a List of the Lodges and Chapters borne on the registers of the Grand Lodges and Supreme Grand Chapters of England, Scotland, and Ireland, in India and the East Indies, with the names of the Worshipful Masters and Principals as far as we have been able to ascertain. We shall feel obliged to our friends at outstations if they will keep us informed of any changes that may take place, and we shall publish a corrected list periodically.

ENGLISH LODGES.

BENGAL.—Bro. Hugh D. Sandeman, Prov. G.M.			
520	Agra—Star of Hope	1845	
616	Akyab—Arakan	1855	Bro. C. J. Brown.
391	Allahaba — Independence		
	with Philanthropy	1828	„ A. W. Speñce.
519	Benares—Fraternity and		
	Perseverance	1845	
67	Calcutta—Star in the East	1740	„ Henry Howe.
109	„ Industry and		
	Perseverance	1761	„ T. Dickson.
218	„ True Friendship	—	„ C. Kelvey.
229	„ Humility with		
	Fortitude	—	„ J. Bruce Gillon.
232	„ Marine	—	„ F. F. Wyman.
234	„ Anchor & Hope	—	„ J. Bennet.
392	„ Courage with		
	Humanity	1828	„ T. A. Rambart.
486	„ St. John	1842	„ G. W. Pittar.
825	„ Excelsior	1860	„ A. G. Pendleton.
826	„ Provincial G.		
	Officers	1860	
438	Cawnpore—Harmony	1836	„ Capt. S. Allen.
756	Dacca—Good Hope	1858	
642	Darjeeling—Fidelity	1854	
684	Dugshai—Triune Brother-		
	hood	1856	
848	Dum Dum—St. Luke ..	1860	„ Capt. G. R. Fenwick.
676	Ferozepoor—Light of the		
	North	1856	
836	Fyzabad—Light in Ad-		
	joodhia	1860	„ Capt. R. R. Ross.
988	„ Wahab or Bene-		
	volent	1863	„ Col. G. W. Bishop.
782	Lahore—Hope and Perse-		
	verance	1859	„ W. Clark.
552	Lucknow—Morning Star	1848	
542	Maulmain — Philanthropy	1847	„ H. Richards.
413	Meerut—Hope	1833	
639	Mussoorie—Dalhousie ..	1834	
582	Peshawur—Kyber	1850	„ H. Trevelyan.

- 614 Rangoon—Star of Burmah 1853 „ Nanabhoy Burjorjee.
 832 „ Victoria in Burmah 1860
 459 Simla — Himalayan Brotherhood 1839 „ Thomas Wood.
 674 Thayetunayo, Pegu; Astrea 1856
 563 Umballa—Charity 1849 „ T. W. Raines.

- BOMBAY.—Bro. George Taylor, Prov. G.M.
 547 Bombay—St. George 1848 Bro. J. Macfarlane.
 757 „ Concord 1858 „ Dr. T. Diver.
 944 „ Truth 1863 „ G. S. Judge.
 873 Kotree, Sind—Industry... 1861 „ W. A. Brunton.
 767 Kurrachee, Sind — Union 1858
 455 Poona—Orion in the West 1832

- MADRAS.—Bro. Col. W. Pitt Macdonald, Prov. G.M.
 Bangalore; Military Lodge — Bro. Col. Aylmer.
 464 Bellary—Goodwill 1840
 500 Kamptee—St. Andrew ... 1844
 150 Madras; Perfect Unanimity 1777
 273 „ Universal Charity 1789 J. T. Greateorex.
 926 St. Thomas' Mount; Mount Lodge 1862 Capt. B. T. Gordon.
 968 Negapatam—Emulation... 1863
 434 Secunderabad—St. John... 1838
 260 Trichinopoly—Rock 1837

CEYLON.

- 414 Colombo—St. John..... 1838 Bro. Wyllie.
 SINGAPORE.—Bro. W. H. Macleod Read, Prov. G.M.
 508 Zetland in the East 1847 Bro. T. Scott.
 740 Fidelity 1858
 CHINA.—Bro. the Hon. W. T. Mercer, Prov. G.M.
 501 Canton—Royal Sussex ... 1844 Bro. H. Murray.
 525 Hong-kong—Victoria..... 1846
 570 Shanghai; Northern Lodge 1849 „ P. Underwood.

ENGLISH CHAPTERS.

- BENGAL.—Comp. Hugh D. Sandeman, Prov. G. Supt.
 391 Allahabad—Valour and Perseverance Comp. Dr. John Smith.
 519 Benares—Mount Zion „ H. D. Sandeman.
 109 Calcutta—Hope..... „ Linton.
 392 „ Holy Zion „
 438 Cawnpore—Harmony & Fidelity „ W. E. Ball.
 782 Lahore—Punjab „
 552 Lucknow—Ramsay „
 413 Meerut—Firm Hope..... „
 639 Mussoorie—St. John the Baptist „
 582 Peshawur—Border „
 459 Simla—Dalhousie „ T. Graham.
 563 Umballa—Umballa „

- BOMBAY.—Comp. J. Gibbs, Prov. G. Supt.
 757 Bombay—Keystone Comp. J. Anderson.

MADRAS.

- 150 Madras—School of Plato.....
 273 „ St. John.....
 434 Secunderabad—St. John
 260 Trichinopoly—Keystone

SINGAPORE.

- 508 Dalhousie
 CHINA.—Comp. Samuel Rawson, Prov. G. Supt.
 501 Canton—Celestial.....
 570 Shanghai—Zion Comp. H. Murray.

SCOTTISH LODGES.

BENGAL.

- 371 Calcutta—St. David in the East 1855 Bro. A. Nelson.
 397 „ St. Andrew in the East 1859 „ Monnier.

- BOMBAY.—Bro. R. B. Barton, Prov. G.M.
 355 Aden—Felix 1850
 363 Belgaum—Victoria 1852 Bro. W. H. Hearn.
 342 Bombay—Rising Star..... 1844 „ N. N. Framjee.
 351 „ Perseverance ... 1847 „ J. Jamieson.
 350 Kurrachee—Hope 1847 „ Capt. J. Macdonald.
 389 Mhow—St. Paul 1858 „ Dr. J. J. Pope.
 403 Neemuch—Faith..... 1860
 343 Poona—St. Andrew in the East 1844 „ A. Smith.

SCOTTISH CHAPTERS.

- BENGAL.—Comp. J. Cameron, Prov. G. Supt.
 64 Calcutta—Kilwinning in the East Comp. J. Smith.
 BOMBAY.—Comp. G. S. Judge, Prov. G. Supt.
 90 Aden—Felix Comp. G. S. Morris.
 71 Bombay—Perseverance „ T. Carpenter.
 72 Kurrachee—Faith and Charity „ J. Berrie.
 68 Poona—St. Andrew in the East „ J. H. Clabby.

IRISH LODGE.

CEYLON.

- 107 Kandy—Sphinx 1861 Bro. Col. Maydwell.

THE MASONIC TEMPLE, JERSEY.

The following Oration was delivered at the consecration of the Masonic Temple, Jersey, on May 25th, 1864, by Bro. Dr. Hopkins, P. Prov. S.G.W. for Warwickshire; P.M. St. Paul's Lodge (No. 43) and St. Aubin's Lodge (No. 958); Hon. Member of St. Paul's Lodge (No. 43) and the Apollo Lodge (No. 301); Member of Lodge La Césarée (No. 590); P.Z. of Howe Royal Arch Chapter (No. 587):—

Right Worshipful Provincial Grand Master, Very Worshipful Provincial Grand Officers, Worshipful Masters, and Brethren,—We are now approaching the close of a ceremonial in which, in times to come, we may feel proud that we have borne a share—one of a most impressive and important character—one destined, it may be hoped, to be the commencement of a new era within this island, in that fraternity to which we have all sworn allegiance; which we naturally regard with feelings of the highest veneration—which possesses the means of exerting a most powerful influence for good on the mortal career of each of us—which, under Divine guidance, and by the aid of the revealed word of God, embraces all that is needful for our instruction how to live and how to die. A ceremonial, too, the effects of which will endure and bear fruit in ages yet to come, when all who stand around shall have been gathered to the Grand Lodge above, if meet for entrance thereto; when the material stones, now joined together and cemented into a perfect whole, shall nevertheless remain firm and steadfast, an apt symbol of our Craft, as did its great prototype, the Temple which King Solomon built at Jerusalem, after the pattern shown him by the Most High, till the period arrived when the special predictions respecting its downfall should be fulfilled.

Brethren, I have been selected to carry into practice a time-honoured custom, by offering a few remarks on this important and joyful though solemn occasion. I desire to perform the task in a spirit of gratitude, of reverence, of humility, of brotherly love. Believe me, I have not sought the duty, which might easily have been placed in better hands. You might have heard more stirring words, more elevated sentiments, expressions, and illustrations, more happy and appropriate, from a brother of more exalted talent, endowed with superior powers of eloquence. As it has been otherwise ordered, bear for a short time with one who, having been taught that obedience is a leading Masonic principle, dare not refuse the call; who, while not forgetful of self, in receiving the request as a compliment, yet desires to be useful to others; who, possessing little influence, is anxious to lose no opportunity of personally, however faintly, promoting the interests of our honoured institution; who, with but little power, yet yields to none in zeal; who, finally, having come among you as a stranger, unknown, with no claim but that of being a Mason, has sought, nor, he trusts, sought in vain, recognition as a brother and a place in your esteem.

Brethren, high honour to those by whose exertions we are this day brought together; by whose happy ideas the proposition of a Temple dedicated to Freemasonry was originated; by whose assistance and co-operation the requisite funds have been raised; by whose inven-

tion, in imitation of an ancient artist, the memory of whom, preserved in our annals and traditions, is ever venerated among us, the plans have been formed and perfected; under whose persevering and skilful superintendence the work has been carried on to maturity, so that these stones, this timber, these adornments, combine to form a harmonious and beauteous whole, apt emblem of "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love." Carrying on the quotation a little farther, let us add the earnest exhortation that, moved by the evidence that surrounds us of the labour of love that has been accomplished, "Ye henceforth walk not as others walk, in the vanity of their mind." "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another."

From our "Book of Constitutions" we learn that we are forbidden, in our Masonic intercourse, to enter on certain subjects which might be a source of discord, namely, politics and religion. Yet we are exhorted to be faithful to our God, our country, and our laws; to perform our civil duties with fidelity and zeal; to cultivate all the sciences, among which that of government is surely one of the most important, embracing, as it does, everything that pertains to the happiness and moral and social condition of each community; to study the revealed word of God, to act upon the precepts therein contained, to make them the rule of our lives, to look up to the Divine Architect for assistance and support in all our lawful undertakings, and to rely on His aid, if sought in faith, humility, and sincerity. What, then, mean the restrictions under which we are placed? Simply that we are not to offer these as subjects for discussion and dispute in our private assemblies, so as to be sources of discord and unseemly contention, but that, while acting on general principles, acknowledged by all good men and civilized nations, we are to allow each one, in his individual capacity, to follow the dictates of his own conscience, in the worship of his God, in the creed he adopts, in the manner in which civil and social obligations shall be enforced, so long as he is a peaceful citizen, and acknowledges a Supreme Being, the disposer of events, reigning in heaven and ruling on earth, to whom he pays reverence and divine homage.

A writer on our Craft remarks, "Shall then this temporary and happy accommodation of sentiment to good purposes stamp us as Deists? Very far from it. When the lodge is closed, each departs untainted by the other; the Jew to his synagogue, the Turk to his mosque, the Christian to his church, as fully impressed as ever with the divine origin and rectitude of his own faith, from the principles of which he has never for one moment swerved in thought or deed." And again, "Whoever first conceived the idea on which the Masonic fabric has been reared, must have been endued with a wisdom almost superhuman. Brotherly love and relief are its grand objects, and how could these be effectually pursued if the jarring tenets and unessential and ceremonial peculiarities of different religious sects, and persuasions, were suffered to stand as a bar between men inclined to adopt and co-operate in the universal system?" Whosoever "feareth God and worketh righteousness," him we regard as entitled to the privileges of our Order, if he seeks them in the manner prescribed by our ancient regulations, freely and voluntarily, and him who cometh so prepared and strengthened we "will in no wise cast out."

In such a spirit, on a common ground of agreement, we trust it is, that we are now assembled, to dedicate this edifice to the service of the Most High, to devote it to the practice of a branch of science, which we believe to have in an especial manner emanated from Him, the fountain of all knowledge, as having been established

in those early times of our world's history, when He condescended to hold intercourse with His creatures through inspired men of old. Thus it is that, from their resemblance to, and connexion with, forms adopted by mankind thousands of years ago, our rites and ceremonies to the profane appear ridiculous, antiquated, stale, unprofitable. Masonry involves, and is founded upon symbolism, that medium of communication which was necessarily used by our remote forefathers, in their intercourse, in their records of knowledge, in their preservation of such science as they possessed, in their transmission of God's will and law; and we confidently affirm that so long as the Bible exists, which must be till the Almighty vouchsafes another revelation to mankind as a substitute for it, a study of symbolism can never be out of place among those who regard that Holy Book with veneration. Nay, farther, we say that an examination into teachings originally conveyed in this form is necessary to a right understanding of the sacred records, and that the neglect of it, and of a distinction between the symbol and its correlative signification, has laid the foundation of innumerable errors in the comprehension of the Sacred Text, and has led to many of those dissensions and heart-burnings, which have of late agitated the mind of even good and sincere men, causing them to anathematise and to hate such as venture to transgress the narrow limits within which they would desire to bind them, regardless of the great Masonic virtue of charity. Let it not be imputed that any want of reverence is implied in these expressions; far the contrary, for it is my firm belief that the more closely these matters are inquired into, the greater will be our confidence that "the crooked shall be made straight and the rough places plain;" the more purely will shine forth the light of Divine Truth; the less ground will there be for the numerous divisions into sectaries now existing, each guided by its own peculiar idiosyncracies. The fruits of the neglect of this wonderful study are visible in the scoffs of the infidel, the indifference of the careless and irreverent, the want of charity and sincerity on the part of the bigot.

Among the duties particularly charged upon Masons in the course of their progress, is the study of the liberal arts and sciences, though, in the present day, the injunction is almost disregarded, so far as regards our intercourse in the lodge, often causing disappointment to an inquiring mind, whose hopes of intellectual culture are raised when the object is first communicated to him. Such has not been the case in past times, for evidence of which we need not go farther back than the period of the erection of the grand ecclesiastical edifices of our forefathers, requiring an immense amount of talent, skill, and combination, in all the countries of Europe where our Order flourished, for which Freemasonry generally takes credit. The institution being, as I have before said, founded upon symbolism, it is greatly to be regretted that this interesting branch of study has not at all times of our history been made an especial object of research among Freemasons to whom it more peculiarly appertains. Undoubtedly it was in a manner kept in view by those who advanced architecture in the middle ages by the construction of cathedrals, churches, and monasteries, but not in the sense to which I refer. That very much of the symbolism of our Order is derived from the ancient Egyptians is generally admitted, among whom there were, doubtless, at least two descriptions of symbolic writing, namely, the hieroglyphic and the hieratic; the one in common use for the instruction of the people, the other adopted by the priesthood, with the express view of concealing their mysteries from the eyes of the vulgar, who had not passed through the ceremony of initiation. Moses, the author of the early sacred writings, was, we are told in the Acts of the Apostles, "learned in all the wisdom of the Egyptians," or, adopting our method of expression, we may suppose that he was initiated. It cannot be a matter of surprise, then,

if he introduced many of those forms, symbols, and figures of speech, invented for purposes of mystification and concealment, and hence, probably, spring many of the difficulties which have long engaged the attention of students and scholars.

In what has been said, you will be aware that I have assumed the truth of the most popular theory among members of the Craft, namely, that of the very high antiquity of Freemasonry, and there are certainly many grounds for such a belief, derived from a variety of sources, though it must not for one moment be supposed that the Order was known by its present name, or that the objects which it now embraces are exactly such as formerly obtained, in all its phases, under its various titles, and in all countries where this or kindred secret societies have flourished. It is but fair to add, that there are some few firm friends of the institution, as it now exists, as well as many among its opponents, who assign a very modern date to its origin. The subject is too vast to admit of discussion on this occasion, though I was at first inclined to make the attempt.

I have thus briefly glanced at a most interesting branch of inquiry, the neglect of which is a discredit to our Order, professing, as it popularly does, to have existed from the earliest periods of time; in fact, to have been synonymous with religion in its origin and primitive objects. Let great respect, however, be paid to those good, pious, learned, and sincere men, of different nations and of all creeds, whether Jew or Gentile, who, disregarding of short-lived contumely, have prosecuted the research with diligence, with a view to the better comprehension of the Sacred Writings, for we believe a time will come when their labours will be appreciated; when men will have not only the wisdom, but the courage, to distinguish the true from the false, and when the Biblical expositors now reviled, will be regarded as having done much to save the Word of God from the contempt of such as are not actuated by its teachings, warned by its threats, and guided by its Divine truths—thus entitling themselves to rank with Galileo, Luther, and others, who have suffered persecution for promulgating doctrines in opposition to popular opinion, dogmatic teaching, and the suppression of free inquiry. Whatever may be our short-comings on the points to which reference has just been made, in regard to the great objects of benevolence and charity—duties so important among us—the exertions now made far transcend those of previous times. Witness our noble and steadily-increasing charitable institutions, and the large sums dispensed by private lodges of which there is no publication. Thus the compensative principle operates: if we are deficient on one score, we make up for it in another way. We may, without boasting, say, that the Craft is eminently distinguished among kindred and more modern societies in these its leading characteristics.

Brethren, we read in the volume of the Sacred Law, that “to everything there is a season, and a time to every purpose under the heaven;” and again, that “there is nothing better than that a man should rejoice in his own works, for that is his portion, for who shall bring him to see what shall be after him?” Truly on this auspicious occasion may we realize the latter assertion, since we have, as our own works to rejoice over, a Temple exclusively dedicated to our honoured art, where, apart from the strife of men, from the distracting occupations of the world, from the distinctions of creeds, from political struggles, from influences not in accordance with our professions, nay, in some cases diametrically opposed to them, we may cultivate a spirit of reverence and of gratitude to the Most High, of love and affection to the brethren of the Craft, of charity and goodwill towards all; where, though ignorant of that which “shall be after,” we may learn to put our trust in God, as we profess to do on entering the Order at initiation, and so to obey His immutable laws, that we may not fear to appear

before His tribunal, and to give an account of our thoughts, words, and actions through our mortal life. Yet, let us “rejoice” in all humility, with a due sense of our weakness, compared with Divine omnipotence, for—

“How puny seems all earth, and drossy man,
When standing face to face with God, viewing
His finger on the moulded icicle—
On silvered frost—on mighty glacier.”

But we must consider also the “season” and the “purpose,” namely, that of consecrating our building to the service of God in the purest and most simple form. In this act we are but imitating the examples afforded us in that book whence we derive our inspiration and our authority—an example followed in India, Egypt, Judæa, Chaldaea, Greece, Rome, and among the Druids, whose religious rites, however perverted, constituting the spurious Freemasonry, were still derived from the same origin. At the commencement of the Mosaic dispensation all the first-born of man and beast were consecrated to the Lord, as we read in the Book of Exodus. Subsequently, the whole tribe of Levi was thus consecrated, instead of the first-born, as we are taught in the Book of Numbers, and these patterns are still followed under the Christian dispensation by the baptism of infants and the ordination of priests. In Genesis we read, “And God went up from him in the place where he talked with him, and Jacob set up a pillar in the place where he talked with him, even a pillar of stone, and he poured a drink-offering thereon, and he poured oil thereon, and Jacob called the name of the place where God spake with him, Bethel”—that is “the House of God.” In the Book of Numbers we find record of the consecration of the tabernacle and altar; and, finally, without multiplying instances, we read of the dedication of the first, or King Solomon’s Temple in I. Kings, and of the second temple in that of Ezra.

The practice, for which we have such authoritative precedents, has been continued by the different Christian Churches, and it would imply a total disregard of Divine precept and example were we, the descendants as Masons of those who united in the construction of the old Jewish Temples, to omit so important a ceremony. No, brethren, notwithstanding the imputations cast upon us by our opponents, we are acting consistently with our professions, and proving that we are worthy of the sacred trust committed to us from time immemorial. More happy than our ancestors who built the first Temple, no calamity such as that preserved in our traditions, in one case, has marred the progress of the work; no stone, as in another case, has been wanting to complete the building; no secrets, like those of old, have been lost, by the criminality of a portion of the Craftsmen; tending either to impair the beauty and efficiency of the structure, or the continuance and permanence of our Masonic art. All have laboured together in a spirit of love and harmony, undisturbed by the seeds of discord, ambition, or treachery; and the result is this Temple, in which we may meet for purposes of benevolence, where we may unite for the practice of our ceremonies without let or hindrance, to which we may point with pride, and which we trust will serve as a bond of union, not only amongst ourselves, but for future generations; and when, in some yet distant age, “there shall not be left here one stone upon another that shall not be thrown down,” and the descendant of the now half-civilised New Zealander, alluded to by one of the great historians of this century, shall contemplate and mourn over its ruins, and dig among its foundations for evidence of its plan and purport, on coming to the corner-stone which contains the proofs thereof, may he see reason to admire the piety, the union, the devotedness, of the men of this day, in thus dedicating the edifice to an art which even then will not have fallen into insignificance, but must continue to influence the minds and the hearts of each succeeding generation till time shall be no more. Those records, reverentially deposited by us in their leaden casket, will remind him,

going still farther back a few thousands of years, of the secrets, whose discovery, after they had been long lost, afforded such joy to the builders of the second Temple of Jerusalem, which we now commemorate in one branch of our art, as doubtless he will then continue to do. For this is one of the peculiarities of our Order, that wherever civilization extends, it takes root and spreads; whether we refer to nations now extinct, of which no memento remains, except monuments of stone bearing our devices and symbols, or even mere traditions; whether we refer to others once renowned for their learning and science, of which we have written records; or whether we cast our eyes on the more cultivated countries of our own time, in which Freemasonry, far from languishing, appears to be bursting forth with renewed vigour, extending branches into new colonial possessions, thus proving its innate and unlimited goodness. In fact, to use the words of a Masonic writer of a century ago, "When order shall produce confusion, when harmony shall give rise to discord, and proportion shall be the source of irregularity, then, and not till then, will Freemasonry be unworthy the patronage of the great, the wise, and the good."

"We build upon the noblest plan,
For friendship rivets man to man,
And makes us all as one."

Yes, brethren, as we are taught to esteem ourselves brothers to one who has ages ago gone before us, for peculiar reasons familiar to us all, so will our common ground of union bind us as Masons to all, who, like him, do honour to their profession, even to the death, in past, in this, and in succeeding ages.

"Hence 'midst the ruins of three thousand years,
Unhurt, unchang'd, Freemasonry appears."

And such, it may with confidence be predicted, will be the continued affirmation among its adherents, when that period shall have been doubled or trebled.

Permit me, before I sit down, to address a few distinct observations, appropriate for the occasion, to the different classes of hearers now before me, according to their several positions.

Right Worshipful Provincial Grand Master—I am sure you must feel that on you this day a great and lasting honour has fallen, in being privileged to perform the ceremony of consecrating this Temple. You thus give a pledge of your fidelity to the Order of your anxiety for its honour and credit, of your appreciation of the exalted sentiments it inculcates, and your desire to act conformably to them, of your hopes for its future prosperity, of your acknowledgment of devotion to the Great Architect of the Universe, and of obedience to His laws as a leading characteristic in the heart of every good Mason. Doubtless, attended by a retinue of eminent brethren, you have often, in imitation of your illustrious predecessor, been to view the building, and like him, have expressed to the Superintendent of the Works, as they approached completion, your satisfaction with the labours of himself and his Craftsmen, in admiration of the order, harmony and beauty which reign throughout. We may confidently hope, that as years roll on, you will have increasing reason to congratulate yourself on the result of this day's proceedings; and that, on the approach of the last great enemy, you will be able to feel that in this edifice, dedicated by you on behalf of the Craft to Freemasonry, and through it to the service of the Most High, you have left a monument, with which, among your fellow-men, your name must be honourably associated in times to come. I am sure that I may without impropriety call upon the brethren present, in thankfulness for your assistance this day, to join me in the exclamation, "With gratitude to our Master we bend."

Worshipful Masters, Provincial Grand Officers, and Rulers in the Craft generally,—To you, in your respective capacities, the object at the consummation whereof we are assisting, must necessarily be of the highest importance and value. Your experience in the management

of your lodges, or in the discharge of other Masonic duties which involve direction and responsibility, must have pointed out many difficulties arising from the want of centralisation, and a common focus of action, from irregularities produced by inconvenient accommodation, and the unavoidable commingling of our peculiar arrangements with others of very different character, to which must be added some questionable influences of a counteracting tendency, and the fear of encroachment on the part of the profane. It cannot be otherwise than that such of you as take advantage of the facilities now offered in this building, must have your labours and anxieties greatly diminished thereby. It is confidently believed, therefore, that the energies hitherto exerted in the maintenance of regularity and order, under adverse circumstances, will now be directed into more congenial channels, and that you will cordially co-operate with your equals in Masonic rank, in advancing the general interests of the fraternity, while scrupulously looking after those of the members of your own lodges, with whom you are brought into more especial communication. Above all, that by your own example and precept, you will seek to encourage among those over whom you are appointed to exercise authority, the display of—

"Warm charity—the general friend,
With justice, to herself severe,
And pity, dropping soft the sadly-pleasing tear."

Visitors, Members of our Order,—It is hardly necessary to say to you that the Freemasons of Jersey are delighted, as at all times, especially on so important an occasion, to have an opportunity of offering a hearty and fraternal welcome, and of proving, by the acts of this day, that they are desirous to do all in their power to promote the dignity and honour of the Craft, to enhance the efficiency of its rites and ceremonies, and to give it a status in the eyes of the profane world, as you also show yourselves to be, by favouring us with your presence. To those of you especially who come from the shores of France, as near neighbours, we would offer a cordial greeting, in testimony that no difference of country, of language, or of race, interferes with the bonds of union between all worthy brethren. To all of you, whether French or English, Italian, Pole, or German, whoever you are, we offer the right hand of fellowship; and would say, that we trust you will be able to carry back to your lodges and fellow-countrymen a favourable report of your reception among us, and of the progress of the royal art in this island. We thank you for your sympathy on this important occasion, and desire to do our part in mutually interchanging warm and sincere congratulations, with every sentiment of regard and brotherly affection befitting those who are united by the close ties of Freemasonry.

Brethren, who are not rulers in the Craft, though at present occupying subordinate positions, you have materially assisted, by your readiness to contribute to this undertaking, in promoting the object after which many of us have long aspired, and by your attendance to-day you have afforded proof of your joy at the result. I trust that the solemn impression which must have been produced by the ceremonial in which we have all been engaged, will, like the charge you received on your initiation into the Order, never be effaced from your memories; that you will retire from this building filled with serious thoughts and resolutions, with hearts overflowing with gratitude, with minds inclined to appreciate even more fully than before, the beauties of the system; with dispositions to improve the advantages now afforded; by being an honour to the fraternity in all your words and actions, whether your content yourselves with your present position as simple Master Masons, or aspire to qualify yourselves, by your uniformly respectable demeanour and the exercise of your talents, to take higher rank among us; by remembering that this edifice is now set apart for sacred purposes, and must never be polluted by the misconduct of those who frequent it.

Hear the words of your late esteemed Provincial Grand Chaplain, Bro. the Rev. F. De la Mare, in a letter I recently received from him. "And now, dear brother, would I could be with you when you open your Temple, and in the more humble but equally happy rooms at St. Aubin's"; and again, in a message to the brethren there, applicable to all, "Permit me, in the language of affectionate earnestness to beseech you, whether at home or abroad, to conduct yourselves according to the principles so strongly and so frequently brought before you from the east end of the lodge. Our institutions never suffer so much as when they are wounded by their own friends."

Brethren, concentrated as we hope now to be, the attention of men will be more fully directed to us and our proceedings;

"For Masonry, though hid from prying eyes,
In the broad world admits of no disguise."

and by the impressions we produce upon our fellow-citizens, we must either stand or fall. If we are true to each other and to ourselves, we shall

"Laugh at their ignorance,
Pity their want of sense,
Ne'er let them give offence;
Firmly unite."

And, finally, we shall be able to apply to ourselves, and to obey, the words of King David on the approach of death, addressed to his illustrious son Solomon—"I go the way of all the earth; be thou strong, therefore, and show thyself a man, and keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself."

Brother Architect and Builders—I should fail in duty were I to omit to address a few words to you on behalf of the Freemasons of Jersey. No eulogium is needed on your efforts, since on looking round, we have ample evidence of their extent and success. Moreover, in all quarters satisfaction has been expressed at the suitability of the plans, and the quality of the workmanship in carrying them out, which is such as it is hoped will contribute greatly to the stability and permanence of the edifice. You will doubtless receive from those who are more fully authorised than myself, the cordial thanks of the brethren, for the zeal, fidelity, industry, and ability you have displayed, in which those now present will I am convinced heartily acquiesce. Your love for the Craft has induced you to carry on the work in the best spirit, and it is hoped that you will derive substantial benefit in being thus able to present a pattern card, as it were, which must conduce to your future prosperity in your respective professions. May you live long to enjoy it, and to witness the happy effects of your exertions on our behalf, which are now brought to a close.

Brother Johnson, Brethren and Gentlemen of the Choir,—It is not my province to tender you a formal vote of thanks for your kind assistance this day, as well as for the trouble you have taken in preparing by frequent practice to perform your parts efficiently, nor am I empowered to do so. At the same time, I may perhaps be allowed to mention the satisfaction of those now present, who will not in a direct manner have an opportunity of joining in any official acknowledgment, at your successful efforts to add impressiveness and interest to the ceremony, which without the addition of music would have been bald and imperfect. On previous occasions most of you have assisted in Masonic celebrations, and the present is but a renewed instance of your kind disposition towards our Order.

Ladies of the Choir,—

"To you, ye fair, adorn'd with every grace,
Tho' ancient custom hath forbid this place,
We know your worth—your excellence we prize—
We own your charms, the magic of your eyes;
The wretch who loves you not upon our plan,
Forfeits the name of Mason and of Man."

That I may not omit any class of those now present, or expose myself to a charge of want of gallantry, permit me to offer to you a few words on this great occasion, as well as to thank you for your valuable aid, though unavoidable circumstances, especially the limitations of space, have prevented me from addressing so many ladies as was at one time proposed. "There is no phase of life," says a modern writer, "from the triumph of success to the agony of disappointment, which is not affected by woman's influence and woman's smile." May we not fairly claim your approving smiles on this the completion of our undertaking; and your influence, after what you have seen and heard, to assist in dissipating the popular prejudices which exist in reference to our Craft? I trust that you will depart from the Temple now dedicated to Freemasonry—to which ladies are rarely admitted—favourably impressed by the solemnity of our proceedings, all of which, let me assure you, partake of the character of those you have now witnessed. Such being the case, and all our influences being of an exalting moral and intellectual nature, should you ever unhappily have reason to complain of the conduct of those of our sex, being Freemasons, who are near and dear to you, pray ascribe it to any cause rather than connexion with our Order. As well may you attribute any deficiency in principle and behaviour on the part of those who belong not to us, to a regular attendance at Church and conformity to its discipline, as to say that Freemasonry is responsible for any derelictions of its members. There are black sheep in every flock. Finally, believe me, it is our earnest desire—nay, our enjoined duty—to protect and to pay every respect and honour to those whom the Divine Being has appointed as helpmates for us in this world; and you are, allow me in all courtesy to say, bound to acquiesce in the position he has assigned to you, as expressed in the following touching words put by Milton into the mouth of Eve when addressing Adam—

"My author and disposer, what thou bid'st,
Unargued, I obey; so God ordains;
God is thy law, thou mine; to know no more
Is woman's happiest knowledge and her praise."

In conclusion, to all now present permit me to offer my most cordial thanks for the kind attention with which you have listened to the words I have so imperfectly uttered, and to entreat you to join with me in an inwardly expressed and silent prayer that the blessing of Heaven may be abundantly shed on the proceedings of this day, and accompany all the works of piety, of reverence, of social harmony, kindness, and charity to be performed within these walls, now solemnly dedicated to the glory of the Great Architect of the Universe and to the honour of Freemasonry.

MASONIC NOTES AND QUERIES.

THE MATERIAL OF A R.A. PEDESTAL.

What is the legendary material of a Royal Arch pedestal?—PROV. G. SCRIBE N.—[A white oriental porphyry stone placed on a double cube of white marble.]

THE NUMBER OF PERFECTION.

How is the mystic number of perfection composed? V. N. V.—[By adding the mystical numbers of the 12 Elohist names, 3 with 3 letters, $3 \times 3 = 9$; 3 with 5 letters, $3 \times 5 = 15$; 3 with 7 letters, $3 \times 7 = 21$; and 3 with 9 letters, $3 \times 9 = 27$. These added together—9, 15, 21, and 27—are the same number that formed the Sanhedrim.]

SIMILARITY OF SYMBOLS.

When Julian the apostate cleared away the ruins of the Temple of Jerusalem, the vaulted chamber was discovered in which our ancient brethren had met, with its most sacred and most secret symbols perfect and undisturbed. These symbols are to be traced on the implements of ancient nations widely distant from each other; on the pyramids of Egypt; the caves of Elephanta; the ruined temples of classic Greece; the mysterious round towers of Ireland; the Courts of the Alhambra; and on the walls of our own sublime cathedrals. Who says so? asks J. T.

KNIGHTS OF CONSTANTINOPLE.

What is known about the degree of the Knights of Constantinople?—F. M.—[Very little in England. The following extract from *The Indian Freemasons' Friend* will tell you all we know of the degree:—"The Council of the above Order in Calcutta was opened by the Rev. Dr. T. C. Smyth, Grand Seneschal and Officiating Illustrious Sovereign in India, on Monday, the 30th December, 1861. Several Master Masons were initiated, and among them the following Grand Officers:—The Deputy Provincial Grand Master, the Provincial J. G. Warden in his capacity of Provincial Grand Commander of Knights Templar, the Provincial Grand Secretary, and the Provincial Grand Director of Ceremonies. The Grand Seneschal stated that when he was at Malta, the Marquis St. George, the head of the Order, hearing of his arrival, offered to give him the degree, and also to invest him with powers to confer it on others. He accepted the offer, and was thus acting under the authority then bestowed on him; but he had no power to grant certificates, for which it would be necessary to apply to the Marquis himself. The Deputy Provincial Grand Master and the Provincial Grand Commander of Knights Templar had been invited to take the degree in order that they might see that there was nothing in it which would clash with Craft or Arch Masonry or with the Order of Templars. On the conclusion of the ceremony, a committee was appointed to frame a code of bye-laws; and the brethren then proceeded to the banquet. Several toasts, followed by appropriate airs, played by the town band, were proposed by the Officiating Illustrious Sovereign (Dr. Smyth), the Officiating Grand Prefect (Bro. Abbott), and the Commander of the Knights Templar (Bro. Sandeman). The jewel of the Order consists of a red ribbon bearing a silver crescent and a star, and two silver hearts, with a dagger between, depending therefrom."]

IS IT TRUE?

A paragraph has been going the round of the provincial press, and has found its way into some London papers, of good repute, to the following effect:—"The Duke of Manchester, who was installed on Wednesday, June 1st, as Provincial Grand Master of the Freemasons of Huntingdon and Northampton, made a suggestion which will probably startle the brethren. He proposes that discussions should be held in the lodges for the purpose of reconciling the apparent contradictions "between the facts as related in the sacred writings, and the facts as discovered by scientific men." Such, he thinks, was once the business of the lodges, and Masons now-a-days "would enter on such discussions with becoming reverence." Can this be

true?—A. M. A.—[We really cannot say; but hope it is not. Lodges are the last places where such subjects should be discussed, even if brethren could be found equal to discuss them.]

MASONS AT WATERLOO.

About fifty Frenchmen, the heroic wreck of a square of two regiments, which had been almost exterminated by a park of artillery, found themselves, at the close of the day, surrounded by a considerable force of the enemy. Perceiving it would be impossible to to effect a retreat, they determined to lay down their arms; but the allies continued to fire upon them. The French now felt that only a miracle could save them. Just then, the lieutenant in command was suddenly inspired with the thought that such a miracle might be achieved by Masonry. Advancing from the ranks, he made the mystic appeal. Two Hanoverian officers perceived him, and ordered the firing to cease, without waiting to consult their superior officer. Having provided for the safety of the prisoners, they reported themselves to their general for this breach of military discipline. He, however, being also a Freemason, far from inflicting any punishment, commended them for their generous conduct.—*Boston Freemasons' Magazine*.

FREEMASONRY BY ACT OF PARLIAMENT.

How do the words run of the Act of Parliament which makes the Craft legal?—X. Y. Z.—[We have answered this before, but do so once more, supposing there must be a necessity for it as you put "urgent" at the top of the query. The words are:—"And whereas certain societies have been long accustomed to be holden in this kingdom, under the denomination of Lodges of Freemasons: Be it therefore enacted, that nothing in this Act shall extend to the meetings of any such society, or lodge, which shall before the passing of this Act, have been usually holden under the said denomination, and in conformity to the rules prevailing among the said Societies of Freemasons. Provided, always, that this exemption shall not extend to any such society unless two of the members composing the same shall certify upon oath . . . that such Society, or lodge, has, before the passing of this Act, been usually held under the denomination of a Lodge of Freemasons, and in conformity to the rules prevailing among the Societies, or Lodges, of Freemasons in this kingdom."—*Act of Geo. III., for the more effectual suppression of Societies established for seditious and treasonable purposes.*]

FREEMASONRY HOSTILE TO ROMANISM.

The spirit of Freemasonry was hostile to the principles of the Church of Rome. The intention of the one was to enlighten the mind, the object and policy of the other were to retain it in ignorance. When Freemasonry flourished, the power of the Church must have decayed: the jealousy of the latter was therefore aroused, and, as the civil power in England and Scotland was always in the hands of the ecclesiastics, the Church and the State were combined against the principles and the practice of Freemasonry.—*Encyclopædia Britannica*.

HINTS TO PROPOSERS AND SECONDEES.

It is not an easy task to address advice to the candidate. Knowing nothing of our ceremonies, he

would not comprehend any slight hints I might throw out, and I am forbidden to enter into particulars. Some advice I can, however, give without violating the rules of our Order; and I would suggest to those to whose care the candidate is first confided that some such advice and caution should be given verbally to each candidate before he enters the lodge, and also that an explanation should be given of that ceremony which precedes his admission. I have seen candidates enter trembling and hesitating, evidently dreading that some fearful ordeal was to be gone through. I have seen them enter lightly and carelessly, plainly unprepared for a solemn ceremony. Neither state of mind is favourable for the reception of the light of Masonry. I would warn the candidate that he is about to participate, for the first time, in a most solemn rite—that to become a Mason is a serious matter, not to be lightly undertaken—that rash, headstrong presumption should not make him rush onward, nor fear and trepidation make him recede—that he must keep his mind calm and collected, in a fit state to understand and to estimate the importance of what is communicated—that, throughout the ceremony, he should endeavour to fix his thoughts solely on what is passing in the lodge, never suffering them to stray for an instant—that in the ceremony he is about to witness, there is nothing to dread, nothing to cause pain or annoyance—that a body of men distinguished, as Masons are for benevolence and kindness, would never put a candidate to unnecessary pain—that the stories of branding and torture are unfounded and unworthy of credence—that, in a word, there is nothing to fear, nothing to tremble at, but that should he, under God's protection and guidance, calmly persevere through the ceremony of his initiation, he will gain important knowledge, which, being communicated in a solemn and impressive manner, will be indelibly impressed on his memory, and serve as a guiding star through this mortal life, and onwards to that Grand Lodge above, where the Great Architect of the Universe lives and reigns for ever.—Ex. Ex.—[Candidates are not only to blame in these matters, their proposers and seconders should act by them as they would by their own children. Not long ago we saw a brother exalted in an Arch Chapter when he was in a totally unfit state to be admitted. A co-exalte administered such a quiet reproof at the banquet, that had it been our case we would never have entered a chapter again until we had determined to be temperate and reverential in our lives and actions.]

GRAND MASTER OF ELOQUENCE.

An American journal says that some brother, whose name I forgot, was made Grand Master of Eloquence! When shall we have anyone competent to assume such a title in our Grand Lodge?—W. W.

BRO. COPLEY, G.M. OF YORK MASONS.

Is anything known of Bro. Copley, the G.M. of the York Masons about 1813, or his S.G.W., Bro. Blanchard?—A WHITE ROSE.

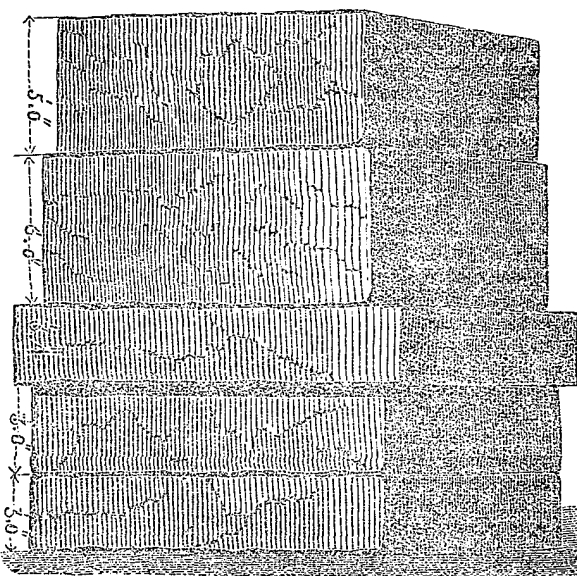
OLD DEGREES.

In a list of old degrees in use at the beginning of 1800, there are mentioned those of the Suspended Arch; Advanced Arch; Circumscribed Arch; Dedicated Arch; Herodian Order; Arch of Herod;

Arch of Constantine; Arch of St. Cyril; the 4 degrees of Ark Mariners; the Eastern, Western, Northern, and Southern Knights (4 degrees); 5 degrees Rosycrucian; Red Cross of Jerusalem; Ne Plaus Ultra (7 degrees); Levitical Order; Perfect Master Harodim; Priestly Order; Twelve degrees of the Phillipian Order; and twelve degrees of Turkish Masonry. Who knows anything about either one of these 56 degrees?—†††.

HIRAM'S TOMB.

Hiram's tomb, of which the annexed woodcut is a representation, is formed of large stones. The two



base tiers are each 3ft. thick, 13ft. long, and 8ft. 5in. broad; above is a larger stone, 15ft. long, 10ft. broad, and 3ft. 4in. thick; on this is another, 12ft. 3in. long, 8ft. broad, and 6ft. thick; the top stone is a little smaller in linear dimensions, but is 5ft. thick. Dr. Thompson says that there is no other tomb like it in the country. See "The Land and the Book," p. 197, by Dr. Thompson.—E. W. S., Bradford.

CORRESPONDENCE.

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

THE MASONIC TEMPLE, JERSEY.

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

DEAR SIR AND BROTHER,—I have already had the pleasure of forwarding for insertion in your pages the lengthy report, which, as your correspondent here, I drew up of the proceedings connected with the consecration of the Masonic Temple at Jersey, on May 25th, including also my Oration delivered on the occasion, the principle speeches at the banquet, and the reception given to the French and Guernsey brethren. This was the first occasion on which a large number of Freemasons from the neighbouring shores of Brittany had formally presented themselves, as a deputation, for fraternization with the lodges here—a course which they originated last year by inviting the Jersey brethren to attend at St. Malo, for the purpose of assisting in an important Masonic celebration. Thus

by the two visits a mutual kind feeling has been established, which it is hoped will continue to be exhibited. I cannot do better than supplement my notices previously sent to you, by now requesting you to add to them the following letter received from Bro. Hovius—who headed the deputation from St. Malo—by Bro. J. J. Hammond, Rt. Worshipful Prov. G.M. of Jersey, a copy of which he has transmitted to the W.M. and brethren of every lodge in the island.

Yours faithfully and fraternally,
HENRY HOPKINS, P.M. 43 and 958, &c.
St. Lawrence, Jersey, June 2, 1864.

St. Malo, le 27 Mai, 1864.

T. ILL. GRAND MAÎTRE.—A mon retour chez moi j'éprouve le besoin de vous adresser tous mes remerciements pour l'accueil flatteur et fraternel dont j'ai été l'objet de votre part. J'ai quitté votre île avec les sentiments les plus profonds d'estime et d'attachement pour tous les hôtes qui ont pris de moi, et de mes compagnons, les soins les plus vigilants, et rien ne pourrait rendre la considération que j'éprouve pour votre admirable organisation sociale.

La cérémonie imposante à laquelle j'ai assisté laissera dans mon esprit et dans mon cœur des traces durables. Il ne me paraît plus possible que la Maçonnerie puisse atteindre un plus haut degré de splendeur, uni à un caractère plus religieux.

Pour vous, T. Ill. Grand Maître, vous avez fait de votre charge un réel Pontifical, et sous votre direction la Maçonnerie s'élève sur ce qu'il y a de plus sacré—la Foi, le Patriotisme, et la Charité.

Recevez, je vous prie, T. Ill. Grand Maître, la nouvelle assurance de mes sentiments de profond respect et d'attachement de

Votre très dévoué,
AUG^{TS}. HOVIUS.

Au T. Ill. Grand Maître des
Îles de la Manche.

[FREE TRANSLATION.]

St. Malo, May 27th, 1864.

RT. WORSHIPFUL PROV. GRAND MASTER.—On my return home, I feel it a duty to offer to you my best thanks for the flattering and fraternal reception which I have experienced at your hands. I left your island with the deepest sentiments of esteem and affection for you all, who have shown the most careful attention to myself and my companions, and nothing could exceed the consideration I feel for your admirable social organization.

The important ceremony in which I have taken part will produce a lasting impression on my mind and heart. It appears to me impossible that Freemasonry can attain a greater degree of splendour or a more sacred character.

Rt. Worshipful Sir, you have made your position a real religious headship, and under your direction Masonry is based on that which is most sacred—Faith, Patriotism, Charity.

I beg you, Rt. Worshipful Prov. Grand Master, to accept renewed assurances of my sentiments of profound respect and attachment from

Yours most devoted,
AUG^{TS}. HOVIUS.

To the Rt. Worshipful the Prov. G. Master
of the Channel Isles.

THE MASONIC MIRROR.

MASONIC MEM.

Bro. and Sir Knt. Matthew Cooke will deliver a Lecture on the Connection between Templary and Freemasonry (to Knights Templar only), at the rooms of "The Masonic Union Company," limited, 14, Bedford-row, W.C., on Tuesday evening, the 26th of July, 1864, under the sanction of Sir Wm. Stuart, M.E. and S. Grand Master.

METROPOLITAN.

MERCHANT NAVY LODGE (No. 781).—The brethren met at the Jamaica Hotel, West India Docks, on Thursday, the 9th inst., Bro. J. B. Daniell, W.M., presiding, assisted by his officers, Bros. Wright, Blickfeldt, Manton, Potts, Kindred, Killick, Davies, Read, and many other brethren and visitors. The minutes of the last meeting having been read by the Secretary and confirmed, Bro. Burrup was raised to the sublime degree of a Master Mason. The lodge then resumed to the 1st degree, and called off for refreshment to a cold collation, which was prepared by Bro. Beard in his usual liberal style. After the removal of the cloth, lodge resumed, when Bro. Potts, P.M., being delegated by the brethren, addressed Bro. John Wright, I.P.M., in most appropriate and eulogistic terms, and presented him with a very handsome jewel, voluntarily subscribed for by the members of the lodge, as a mark of their esteem for most able and efficient services rendered as W.M. for two consecutive years—1862 and 1863. Bro. Wright, under evident emotion, in returning thanks to the brethren, said he was taken by surprise, as it was only a few hours before that he had been made acquainted with the intention of the brethren by the receipt of a very feeling letter from their Secretary, Bro. E. T. Read, conveying to him the good wishes, &c., of the brethren. He should ever hold and esteem this mark of their favour as one of the brightest and most cheering incidents in his Masonic career. It had always been his wish and endeavour, so far as lay in his power, to show that Masonry was not a plaything—with him its duties and claims were paramount; and, from the expression of their confidence this evening, he felt that although hardly deserving this mark of their respect and affection, that he had not laboured in vain. They had given him credit not for what he had done, but for what he wished to do. The lodge was then closed in due form with solemn prayer.

PROVINCIAL.

DEVONSHIRE.

MORICE TOWN, DEVONPORT.—Lodge St. Aubyn (No. 954).—The regular meeting of this lodge was held at the Masonic Rooms, Moon-street, on the evening of Tuesday, the 14th inst. The usual formula of opening having been gone through, the minutes of the last regular and the emergency meetings were read and confirmed. A ballot was then taken for the two propositions which were made at the previous regular lodge, together with that of a joining member of Lodge Sincerity (No. 189), all of which were unanimously favourable to the respective candidates. The two brethren duly initiated at the May lodge meeting being in waiting, were, after proper examination, passed to the second degree. The lodge being resumed to the first degree, and the candidates for that degree having arrived, were severally introduced and installed into ancient Freemasonry, and expressed themselves desirous of becoming members of the lodge. Bro. J.W. delivered the charge in both degrees, and Bro. S.W. the symbolic meaning of the working tools. This being the night for the election of a W. Master, Treasurer, and Tyler, and the nomination of brethren to fill those offices having been made at the last meeting, a ballot was taken, resulting in the unanimous election of Bro. Chapple as Treasurer, and Bro. Kent, S.W., as W.M. elect. The W.M. elect then arose and said,—Worshipful Master, Brother Junior Warden, and brethren, I address you

now with feelings of gratitude and pleasure, for the honour you have done me in electing me to the Master's chair unanimously for the ensuing year. At this moment I am unprepared to deliver any thanks to you as they should be given, but believe me, Worshipful Master and brethren, when I say unto you that I feel unfeignedly thankful, not only for this proof of your confidence, but also for the repeated acts of kindness which I have experienced at all times. Worshipful Master and brethren, allow me once more to express my thanks for the honour conferred on me. And now, Worshipful Master, permit me to address you on a subject which more nearly concerns yourself and the brethren of this Lodge, and, in doing so, I should wish to draw your attention to a retrospect of the duties performed in this lodge since its formation. When you, Worshipful Master, honoured the founders of this lodge by accepting the chair of K.S. on the 17th April, 1863, it was never anticipated by the most sanguine of its promoters that the business of this lodge would ever have reached its present gigantic proportions in the short time of fifteen months. You have, as W.M., initiated into Freemasonry forty-four gentlemen—a fact, if not unprecedented in the annals of Masonry, is at all events one that has not occurred here in the recollection of the oldest brother connected with the Masonic body in these towns. Another fact, worshipful sir, connected with your prosperous reign is, that the naturally harmonious and pleasant feelings engendered between brothers of the mystic tie has never been disturbed since you have presided over us. Such facts as these are creditable in the highest degree to the brethren of Lodge St. Aubyn, as is also another circumstance which I intend to communicate. When the time drew near that you, Worshipful Master, would in all probability vacate your chair, there arose a feeling that something should be done to mark the appreciation in which you, worshipful sir, were held. It appeared the opinion was held that the funds of this lodge had been necessarily diminished by our expenses in fitting and furnishing our spacious and beautiful lodge. But, worshipful sir, what the lodge as such could not do, the members, as individuals, resolved on. A subscription was started, and having created myself a self-appointed collector, I canvassed the brethren as far as lay in my power. The office of collector of moneys is, as a rule, not an enviable situation; but on this occasion the duties were rendered not only very light, but also pleasurable in the extreme, from the readiness with which every brother contributed his quota to the Chapple Presentation Fund. I have the pleasure, worshipful sir, on this the last regular monthly lodge night on which you will in all probability preside as the Worshipful Master in presenting you with one moiety of the testimonial, which consists of a pair of Provincial Grand gauntlets. The W.M. elect then presented them to the W. Bro. S. Chapple, and proceeded,—I am sure that whenever you place these on your hands you will be pleasantly reminded of your connection with the brethren of this lodge, and when the brethren of Lodge St. Aubyn perceive them they will be enabled to assert, We presented those to the Worshipful Master who first presided over Lodge St. Aubyn, and who gained the love and esteem of his brethren by his Masonic virtues and abilities. Worshipful sir, I congratulate you. The W.M. elect then returned to his chair, amidst loud and prolonged applause. The W. Bro. Chapple said that a man must at such a time feel himself in a peculiar position. He could not at that time say more than he thanked the brethren most heartily for this substantial mark of their affection, and should ever remember the kind and reciprocal fraternal feeling that existed between the members and himself. (Loud applause.) The Tyler was then elected by a show of hands. The report of the Audit Committee was received and adopted, and the arrangements for the banquet to be held on the 24th inst. was left in the hands of the Audit Committee. A joining member was proposed as a candidate for the third degree, which closed the business.

YORKSHIRE (WEST).

BRADFORD.—*Pentalpha Lodge*.—A lodge of emergency was held on Monday, the 13th, which was attended by a large number of the leading Masons of the district. In the unavoidable absence of the W.M., Bro. W. Foster, the chair was filled by Bro. Manoah Rhodes, P.M.; Bros. E. W. Shaw, S.W.; Arthur Briggs, J.W.; J. F. Leeson, S.D.; James Lumb, P.M., as J.D.; David Little, Sec.; and L. H. Taylor, as I.G. Amongst the brethren we noticed the two Grand Chaplains of England, Bros. the Rev. A. F. A. Woodford and the Rev. F. Gore Ouseley; also

Bros. Bentley Shaw, D. Prov. G.M. of West Yorkshire; R. R. Nelson, Prov. G. Sec.; David Salmond, P. Prov. G.W.; W. Gath, P. Prov. G.W.; M. Rogerson, P. Prov. G.D.; Thomas Hill, P. Prov. G.D.; the Rev. Dr. Willis, P. Prov. G. Chap.; the Rev. W. Fearnside, P. Prov. G. Chap.; Hunter, W.M. of the Hope; Burnley, W.M. of the Harmony; Dodds, W.M. of the Shakesperian Lodge; and about forty other brethren, amongst whom was the venerable Bro. R. M. Scholefield, who is closely verging upon his 60th year as a Mason. The lodge was opened at half-past six, when the ballot was taken for the Rev. H. J. Burfield, Incumbent of St. James's, which was found to be unanimous. The ceremony of initiation was divided amongst the following brethren, viz., Bros. M. Rhodes, P.M.; Rev. Dr. Willis; W. Gath, P.M.; Thomas Hill, P.M.; and the Rev. A. F. A. Woodford, G. Chap., who delivered a beautiful charge, which he found some time ago in the British Museum. The candidate was most efficiently deaconed by Bro. J. Lumb, P.M. The whole of the ceremony was rendered in a solemn and impressive manner, and the effect was greatly aided by Bro. J. Rhodes, Prov. G. Org., who presided at the harmonium, and the choristers, including the well-known voices of Bros. Jowett, Matthews, Coleman, Watson, Gott, and others. After the conclusion of the ceremony, the W.M. called upon the brethren to salute the newly-appointed D. Prov. G.M., Bro. Bentley Shaw, which was accordingly done pursuant to ancient usage. The worthy deputy thanked the brethren for the compliment, and assured them that it would be his duty, as well as a high gratification, to promote the interests of Freemasonry, to which he was deeply attached. A portion of holy writ was then read by the Rev. Dr. Willis in a most impressive manner. The lodge was closed in peace and harmony at 8 p.m., when a procession was formed of the principal guests, who went to the refectory, where a most sumptuous and elegant dinner was served to the brethren à la Russe by Miss Crook, of the Talbot Hotel. The floral and other decorations added a charm to the festival, which was fully appreciated by the assembled brethren. The usual loyal and Masonic toasts were duly honoured, and many excellent speeches were made—not the least so was by the youngest apprentice, Bro. the Rev. H. J. Burfield, who heartily promised to unite with the members in promoting the great and kindly virtues inculcated by Freemasonry. After spending a most agreeable evening, the brethren separated at high twelve, well pleased with the harmony and sociability which had prevailed.

INDIA.

(From the *Indian Freemasons' Friend*.)

BENGAL.

DISTRICT GRAND LODGE.

A quarterly communication of the District Grand Lodge was held at the Town Hall, Calcutta, on Monday, the 21st March, 1864. The Provincial Grand Master, Bro. Hugh Sandeman, presided, and was supported by the Deputy Provincial Grand Master, Bro. Frederick Jennings, and a large number of brethren.

The PROV. G. MASTER addressed the brethren as follows:—"Brethren, our work is, comparatively speaking, very light this evening. You have been summoned to meet in the Town-hall, owing to the circumstance of your own building undergoing necessary repair. It will be very shortly again ready for your reception, and, in addition to other comforts and conveniences, arrangements are being made to light the several rooms and stories in the hall with gas. The principal work before you this evening is the consideration of some important points in the report of the Finance Committee. Some of their suggestions do not require any decision of the District Grand Lodge, but, being within my personal competency, have been at once acted upon. Thus, for example, the Provincial Grand Secretary has been instructed to issue circulars to Masters of private lodges, requiring them for the future to submit their payments with their returns; and similarly the Prov. G. Treasurer has been requested to give effect to the second suggestion, by giving in his future abstract accounts a detailed list of all lodges in arrears. Your opinion is solicited, however, as to the proper interpretation of the word "payments" in the 30th by-law of the District Grand Lodge; that is to say, whether it signifies absolute Grand Lodge fees only, or the payment of all sums which may have been advanced on account of private lodges out of the funds in the Grand Treasurer's custody, under proper and sufficient authority. Personally, I am of opinion

that the latter, while being the more extended, is also the correct sense under which the word should be construed, and that a lodge is certainly as culpable in delaying the payment of what might not inappropriately be termed a debt of honour, as in defining the settlement of what be legally due by them as Masonic fees. The report of the Finance Committee is far from favourable as regards the debts of some of the lodges situated in Calcutta, for it appears that they have found it necessary to call upon Worshipful Masters in some instances to pay up their arrears at once, or, in default, to show cause why their lodges should not be erased, and they, with their officers, incapacitated from sitting on committees or voting in Grand Lodge. There will be no necessity, however, for noticing this portion of the report, as the larger portion of the arrears has been paid up in the interim. The step taken by the committee must be admitted to be justifiable, for it is obvious that a regular supply of funds is absolutely requisite for our support, and the calls, just at present, owing to the repairs of the hall, and necessary contingent expenditure, with the cost of fitting up the building with gas, are exceptionally high. It is also obvious that those lodges, both in and out of Calcutta, who take a pride in regularly paying their debts to Grand Lodge, will have serious and just grounds of complaint if bad paymasters are to hold equal privileges and equal position with themselves. It is with reference to this irregular withholding of money by certain lodges that the Finance Committee have felt constrained to recommend you to withdraw entirely from any concern in the management of the musical arrangement of the banqueting hall. Star in the East and True Friendship being the only two lodges that have regularly paid their shares of the expenses, the committee deem it right to warn the Grand Lodge that they are incurring an expenditure which is scarcely advisable. They therefore suggest that, for the future, any lodge wishing for music at their banquets shall make their own arrangements for its provision, and the suggestion has this additional recommendation, that complaints on the part of lodges with reference to the state of the piano in the banqueting hall have been of frequent occurrence, and showing at any rate the existence of some degree of disapproval. Some Mofussil lodges are also, I regret to say, in arrears, and it has been found necessary in two instances (viz., Simla and Meerut) to instruct the Masters not to open their lodges or work degrees until their returns and payments are duly made. With reference to the case of the Simla Lodge, you will remember that at our last communication a letter was read from the Worshipful Master, explaining that he had found it involved at the time of taking charge, and that he had contrived to pay off a large amount of the debt during his incumbency. The Worshipful Master added in his letter, that if the Finance Committee would determine what fees were due for 1861, he himself having no means (from an absence of books and accounts) of doing so, he would be glad to remit the amount at once. Acting upon this, the Provincial Grand Secretary has ascertained the average of payments made by the lodge during the three years 1859, 1860, and 1862, to be 170 rupees, and he has asked the Master to pay that amount for 1861, and also to send in his return and fees for 1863, which are overdue. The evil of non-payment of dues, and the repudiation of old debts by new Masters, is, I need scarcely observe, very serious, and must be effectively checked if we desire to support a properly constituted Grand Lodge in Bengal. The suggestion of the Finance Committee for a proper distribution of the expenses of the Secretary and Treasurer is one which I hope may be adopted. Although the money in our Fund of Benevolence is intended solely for charitable purposes, yet it is but fair that a charity, like any other institution, should pay for its own administration, and I see no reason why the Fund of Benevolence, as a Masonic Charity, should be permitted to prove an exception to a general rule. You are aware that the rent of our hall is to be very materially increased from the date of our re-occupation next month, and in order to meet this enhanced expenditure, you have already determined in Grand Lodge to assess every lodge at the rate of twelve annas per month for every subscribing member, while the rent of the ground floor premises, sub-tenanted by Messrs. Sagriell and Co., has been proportionately raised. It should be remembered, however, that besides the ordinary subscribing lodges which make use of the hall, we have in Calcutta a District Grand Chapter, two Royal Arch Chapters, a Provincial Grand Conclave, and a Knights Templar Encampment, periodically working in the building, besides occasional Lodges of Instruction. It is but fair that those bodies should

all pay something towards the rent of the hall, and I would therefore ask you to determine upon some fair figure for them to pay. Taking 400 rupees as our monthly rent, and twenty-six working days in the month, a daily average rent would be something between 15 and 16 rupees. It is a question, however, whether it would not be prudent to make reduced charge for lodges of instruction, with a view to giving them every encouragement to meet. I have already mentioned that it is proposed to light up the hall with gas, and it has been suggested that the best plan for defraying this expense will be by charging each lodge with its actual consumption, the fittings being paid for in the first instance out of the funds of the Grand Lodge. This arrangement, while enabling each lodge to suit its own convenience as to amount of light, will protect any lodge desirous of economy from sharing in the more extravagant expenditure that may be indulged in by others. I desire, for several reasons, to revert to what was formerly the custom in the District Grand Lodge, viz., the appointment of Grand Officers on St. John's Day in each year, instead of at the quarterly communication in March. It appears to be more rational, and it certainly is more convenient, that change of office should take place on the commencement of the year, and simultaneously with the annual election of Masters in private lodges, while no good reason has been assigned for the alteration in practice which introduced the present system. I purpose, therefore, should no objection be offered, to make the appointments in District Grand Lodge for 1865 on next St. John's Day, which will give the officers so appointed a fair start for the new year. I regret very much that public duties will necessitate the absence from Calcutta for some months of our present energetic Grand Secretary. Worshipful Bro. Riseley has accepted office in his stead during his absence, and I trust that he will vie with Bro. Hoff in his earnest endeavours to promote the good of the society. It is also with extreme regret that I have to announce two Masonic punishments during the quarter, viz., the exclusion of Bros. E. Manuel and R. H. Wade from Lodge Marine, in Calcutta, for non-payment of dues. I have nothing further to add, but the expression of an earnest hope that I may be favoured with the hearty co-operation of my colleagues in the Craft during the present year, and that we may, by our united endeavours, effect much for the lasting benefit of our ancient and honourable Order in Bengal.

The Finance Committee's report was then taken into consideration. The Grand Treasurer's accounts showed a balance in the District Grand Lodge Fund of Rs. 1,874, and in the Fund of Benevolence of Rs. 4,766.

Bro. ROBERTS expressed his regret at observing that only two of the members of the Finance Committee, other than the official members, had been present at the meeting of which the report was under consideration.

The Prov. G. MASTER, referring to the report, stated that he had adopted the following suggestions of the committee; but that he would be glad to hear any remarks which any of the brethren might have to offer thereon:—

"That, in future, the returns of lodges situated in Calcutta shall be sent by the Masters, in the first instance, together with the amount due thereon, to the Grand Treasurer, and then forwarded, with that officer's written acknowledgment of payment, to the Provincial Grand Secretary for examination, pending which the money so sent shall be held in suspense.

"That the financial statement published with the quarterly reports of the District Grand Lodge shall be accompanied, for the future, by a detailed list of all lodges more than one quarter in arrears of payment."

No remarks being offered on the above, the Provincial Grand Master passed on to the following suggestion, which was adopted by a vote:—

"That the word 'payments' in the 36th by-law of the District Grand Lodge, shall be understood to include all payments made in advance out of the funds under the charge of the Provincial Grand Treasurer, on account of lodges in arrears."

With reference to the next paragraph of the report, in which the committee had resolved that certain of the Calcutta lodges should be called upon at once to pay up their arrears, or show cause at the quarterly communication why the 36th by-law should not be put into execution against them, the Provincial Grand Master stated that no further proceedings in the matter were necessary, as the lodges alluded to had liquidated the greater part of their debt. The following recommendation of the committee was then put to the vote:—

"With reference to the heavy arrears due to the Musical Instrument Fund, it was resolved that the District Grand Lodge be recommended to discontinue the expense of keeping up a piano in the banquet hall at its own risk, and to authorise the sale of the present piano, which is the property of the District Grand Lodge, the lodges being instructed to make their own arrangements with reference to music at their banquets."

Bro. ROBERTS stated that, although the above recommendation related to a very small matter, he strongly objected to it, because it belonged to a class of propositions which had a tendency to sever the lodges in Calcutta from one another, instead of making them feel that they were all members of one body. If some of the lodges were unable to afford the expense, they should manfully say so, and they ought to be exempted from payment. He proposed that the recommendation of the committee should not be adopted.

The motion, being seconded, was put to the vote and carried.

Bro. ROBERTS also objected to a proposal made by the committee that a portion of the expenses of the offices of the Grand Secretary and Grand Treasurer should be borne by the Fund of Benevolence.

Bro. F. F. WYMAN did not see why, if the Fund could afford it (and it seemed to be sufficiently rich), it could not pay for the labour of administering it. He therefore proposed the adoption of the committee's recommendation.

Bro. JENNINGS seconded the motion, and added that the Fund of Benevolence was in a better position to meet the expense than the District Grand Lodge Fund.

Bro. C. J. EVANS was of opinion that the District Grand Lodge did not have the power to impose a tax upon the Fund of Benevolence.

Bro. ROBERTS observed that Bro. Evans was right; but that the question could virtually be settled by the District Grand Lodge, because it could prohibit the Grand Secretary from conducting the duties connected with the Fund of Benevolence. He repeated his objection to the proposal under consideration. He thought the Fund of Benevolence was not rich, and that the committee of that Fund had more frequently to consider how little rather than how much they could afford to give to applicants for relief. The balance in hand at the Bank should not be looked to, but the average receipts; for the former could easily be expended. He therefore moved an amendment, that the existing arrangements should be allowed to remain undisturbed.

The amendment being seconded, was put to the vote and carried.

The PROV. G. MASTER then proceeded to appoint the Provincial Grand Officers for the current year. The following brethren were called up individually to the eastern pedestal, and were invested with their badges of office. The Provincial Grand Master, in performing the duty, addressed some of the brethren in a very gratifying manner.

Bro. John W. Browne, 486	D. Prov. G.M.
" William Clark, 67	Prov. S.G.W.
" James W. Brown, 218	Prov. J.G.W.
" James B. Knight, 229	Prov. G. Reg.
" William H. Hoff, 229	Prov. G. Sec.
" James H. Linton, 392	Prov. S.G.D.
" Charles K. Dove, 67	Prov. J.G.D.
" Capt. B. S. B. Parby, 67 ...	Prov. G. Supt. of Works.
" F. F. Wyman, 232	Prov. G. Dir. of Cers.
" W. G. Baxter, 486	Prov. G. Assist. Dir. of Cers.
" Frank Powell, 486	Prov. G.S.B.
" Thomas Riseley, 67	Prov. G. Org.
" Charles Kelvey, 218	Prov. G. Purst.
" Charles Wilson, 218	
" Samuel Penn, 486	
" J. Bruce Gillon, 229	
" Edward W. Pittar, 486	Prov. G. Stewards.
" H. Thoby Prinsep, 67	
" George Keighly 825	
" David J. Daniel	Prov. G. Tyler.

The PROV. G. MASTER took the opportunity to thank Bro. Jennings, the retiring Deputy Provincial Grand Master, for his support during his tenure of office, and to express his hope that he would obtain in England, to which he was about to proceed, that renovation of health and vigour of which he stood in need.

Bro. T. Dickson was re-elected Prov. G. Treas. by acclamation.

Obituary.

On the 12th inst., at his residence, Crofton House, Orpington, Kent, Bro. John Francis Skeggs, in his 39th year. The Mount Moriah Lodge (No. 34) have lost a valuable and worthy member.

THE WEEK.

THE COURT.—Her Majesty and younger branches of the family remain at Windsor. On Saturday the Prince of Wales, with Prince Alfred, Prince Arthur, and the Duke of Cambridge, witnessed some very interesting and well-planned siege operations at Chatham. The Royal party left town soon after noon, and returned when the siege was over. The last drawing room of the season was held at St. James's Palace on Tuesday by the Princess of Wales, in the name of and by command of her Majesty. The number of presentations was unusually great, and from an early hour till late in the afternoon the thoroughfares leading to the Palace presented a gay and animated appearance. The Prince of Wales accompanied the Princess to the drawing room, with a brilliant suite, and on making their appearance in the streets on their way from and to Marlborough House they received a warm welcome from the assembled crowd. Wednesday being speech day at St. Paul's School, the Prince of Wales, who, having so recently been a student himself appears to have formed a keen attachment for the public schools, expressed his intention to be present. Accordingly, his Royal Highness arrived about one o'clock in the afternoon, and took a lively interest in the proceedings. In the evening the Prince inspected the Civil Service Volunteers in the quadrangle of Somerset House. His Royal Highness is honorary colonel of the corps. The spectacle was a very fine one. A large number of ladies were present, and the proceedings generally were of a most satisfactory character. On Thursday their Royal Highnesses the Prince of Wales and Prince Alfred left town by the London and Tilbury Railway, in order to view the grand schooner sailing match from Gravesend to the Mouse Light of the Royal Thames Yacht Club.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS on Thursday, the 9th inst., Lord Clanricarde moved for certain papers relative to the enlistment of Irish emigrants and Canadians in the Northern States. The noble Marquis charged the Federal Government with a deliberate design to violate British neutrality in the matter of recruiting, and complained that, while the Northerners were permitted to supply themselves with men and arms from the Queen's dominions, the Confederates were pounced upon the moment they sought to purchase vessels from our shipbuilders. He was informed that there was a regular depot in this country for the enlistment of Germans for the United States service, and if this were so, he urged that it was the duty of her Majesty's Government to take vigorous measures to check such proceedings. If these remonstrances were unheeded, it might, he thought, be found necessary to have recourse to sterner measures. He expressed a hope that the Powers of Europe might soon be enabled by the course of events to step in between the contending parties with a fair prospect of succeeding in bringing about a reconciliation. Lord Brougham seconded the motion, and reminded the Americans that, while their forefathers remonstrated loudly against the employment of Hessians in the war of independence, they themselves were now attempting to subjugate the South with Germans and other mercenaries. Lord Russell, while of opinion that the Irish were themselves to blame for the success with which they had been inveigled into the Federal army, commented in severe terms upon the

discreditable" conduct of the Federal authorities in refusing to investigate fully the representations which had been made to them by Lord Lyons. Without going to the extent of Lord Clanricarde's suggestion that if our remonstrance failed the case was one for a declaration of war, he "must admit that the case was one of that class which did frequently lead to war," and he sincerely regretted that the United States Government had not attended to the communications of her Majesty's representative. After some further conversation, the subject dropped.—In reply to a question from Lord Derby, the Lord Chancellor said he was willing to amend his County Courts Bill so as to extend the period within which small debts can be recovered to three years. He would also propose that the bill should not be retrospective.—On Friday, Lord Hardwicke referred to the proposed reform of Greenwich Hospital, and expressed a hope that the Admiralty would, in spite of all opposition, endeavour to put an end to the present system of double government which did so much to impair the usefulness of the institution. The Duke of Somerset explained that it was proposed to make the Hospital an infirmary for infirm and helpless seamen, and to devote the remaining portion of the revenues to the augmentation of the pensioners' allowances.—On Monday, their Lordships concurred unanimously in her Majesty's recommendation that a pension of £1,000 should be granted to Lady Elgin. Lord Granville, Lord Ellenborough, and Lord Derby expressed their high sense of the eminent public services of the late Governor-General of India, and deplored his untimely death. Lord Wharncliffe moved an address to the Crown praying that the late decision ordering the removal of the West Riding assizes from York to Leeds instead of to Wakefield be reconsidered. Lord Houghton seconded the motion, which was opposed by Lord Granville, Lord Brougham, and Lord De Grey. Lord Derby believed that the weight of testimony was against Leeds and in favour of Wakefield, but at the same time he recommended the withdrawal of the motion. Lord Wharncliffe declined to act upon this advice; and, after some further discussion, the House divided, when the motion was carried by a majority of 26.—On Tuesday, Lord Clanricarde sought to correct a statement made by Lord Granville on the previous night, to the effect that the diversion to Calcutta of the troops forming the expedition to China was the spontaneous act of Lord Elgin. The noble marquis stated that the force was transferred to India on the requisition of Lord Canning. Lord Granville admitted that the explanation was historically correct, but added that the responsibility of turning aside the China expedition for the purpose of checking the progress of the Sepoy mutiny "belonged equally" to Lord Canning and Lord Elgin.—Lord Lyveden (Vernon Smith) doubted the policy of granting pensions to the representatives of Indian Viceroy's of a year's standing, while Lord Stratford de Redcliffe expressed his satisfaction that the services of an eminent public man had been publicly recognised.—An address, concurring in the proposal to make a grant of £20,000 to Sir R. Hill was agreed to.—In the HOUSE OF COMMONS, on Thursday, the 4th inst., Lord Palmerston moved a resolution pledging the House to give effect to the message from the Crown recommending a pension of £1,000 a year to the widow of the late Lord Elgin. The noble lord sketched the remarkable career of the deceased statesman, and delivered a well-deserved eulogy of his services in Jamaica, Canada, China, and India. Lord Stanley seconded the motion, remarking that it had the cordial assent of the Opposition. After a short conversation, in the course of which it was stated by Sir Charles Wood that the Indian Government had also accorded Lady Elgin a pension of £1,000 a year, the motion

was agreed to.—A good deal of discussion took place on the Collection of Taxes Bill—a Government measure, which proposes to give any locality permission to decide whether its land and assessed taxes shall be collected as at present, or by the officers of the Inland Revenue. Mr. Gladstone said that great complaints were made of the "incivility, officiousness, and caprice" of the collectors, who, in many instances, were practically irresponsible to any authority. This, he seemed to think, might be remedied if they were placed under the control of the Government. The measure would also save the public from the risk of being called upon to pay their taxes twice over in consequence of collectors' defaultations. The bill passed through committee.—On Friday, Lord Palmerston, in reply to a question from Mr. Disraeli, said the continuance of the Dano-German armistice was clogged with no conditions.—Lord R. Cecil moved a resolution in favour of relieving members of the House from the labour of sitting in committee on private bills, but, after a short conversation, the motion was withdrawn.—Mr. J. B. Smith moved a resolution, affirming that the increasing trade and commerce of India requires that a gold currency should be established in that empire. Sir C. Wood contested this proposition, and the motion was withdrawn.—On Monday, Mr. Cowper, questioned by Mr. Hibbert and Mr. Gregory relative to the National Gallery question, on which the Government recently sustained a defeat, said an enlargement of the building in Trafalgar-square would necessitate the purchase of the barracks and other premises at the back. This would cost some £300,000, and he was unable to say what the views of the Government on the subject were.—Mr. Bruce, in reply to a question from Sir John Pakington, said it was not the intention of the Government to bring in a bill this session for the amendment of the law relating to vaccination.—In answer to a question from Mr. Kinglake, Lord Palmerston said he had not seen, and was not inclined to believe, a statement to the effect that the belligerents had entrusted the duty of determining the lines of the Duchies of Schleswig and Holstein to the French Ambassador in London.—Mr. Smollett moved for a select committee to inquire into the claims of Azeem Jah to the title and dignity of Nawab of the Carnatic. After some discussion the House divided, when the motion was rejected by a majority of 17. From a somewhat lively conversation which followed the announcement of the numbers, we gather that the division took the friends of Azeem Jah completely by surprise. Sir Fitzroy Kelley intimated his intention of again bringing the subject before the House.—A morning sitting on Tuesday reminds us that the session is on the wane. The entire sitting was occupied with a discussion upon the bill for extending the provisions of the Factory Act—so far as the employment of children is concerned—to potteries, paper staining works, and places where the manufacture of lucifer matches and percussion-caps is carried on. It was stated by Mr. Bruce, who moved the second reading of the bill, that the measure was intended as the precursor of a proposal to afford to all children in whatever trade employed, the protection of the Factory Act. Lord Ingestre moved that the bill be referred to a Select Committee, but after a discussion he withdrew his amendment, and the second reading was agreed to.—At the evening sitting, Mr. Arthur Mills gave notice of his intention to move the rejection of the New Zealand Loan Guarantee Bill; while Mr. Sothorn Estcourt intimated that on Monday he should move an address to the Crown, praying that the Order in Council making Leeds an assize town should be reconsidered.—Lord Wharncliffe carried a similar motion in the House of Lords.—Mr. Bernal Osborne gave notice of a speech on the publication in the public newspapers of the secret diplomacy of the Government

with reference to the Dano-German dispute.—Lord Palmerston, in reply to a question from Mr. Darby Griffith, said he had no reason to believe that the Dano-German Conference would not prolong the armistice beyond the fortnight to which it has just been extended.—Mr. Hubbard moved a resolution affirming that the income-tax ought not to be re-imposed in its present form. The hon. gentleman was supported by Mr. Bovill and opposed by Mr. Gladstone and Sir S. Northcote. On a division, the resolution was rejected by a large majority.—On Wednesday, Mr. C. Forster moved the second reading of the bill providing for the abolition of the law by which the property of persons convicted of felony becomes forfeited to the Crown. The hon. gentleman denounced the existing statute as a barbarous relic of feudal times, and pointed out that in no other civilised country was such a law put in force. Mr. Ward Hunt moved, as an amendment, that the bill be read a second time that day three months. The Attorney-General would vote for the second reading, as a record of the opinion of the House that the law required alteration, but he could not pledge himself to the particular measure under consideration. He offered, on the part of the Government, to consider the subject before next session. After some discussion, the amendment was negatived, and the bill read a second time. The remaining business was unimportant.

GENERAL HOME NEWS.—The mortality in the metropolis rose considerably last week. The deaths amounted to 1,285, which was about 70 more than the number of the previous week, and 180 in excess of the ten years' average. It is remarkable that the increase occurred almost entirely among persons in middle life, or between 20 and 60 years of age. There were 1,923 children born during the week, which was slightly above the average.—This year's list of pensions from the civil list is necessarily a short one, the grant of £500 to Lady Inglis absorbing about one half of the total amount at the disposal of the Government. Miss Eliza Cook, the widow of Sheridan Knowles, and the Rev. C. B. Gibson take £100 each; Mr. Kenny Meadows, £80; Miss Mulock, the novelist, Mr. Allingham, the poet, and Mrs. Austin, the widow of a civil engineer, £60 each; Mrs. Leaf, the widow of a person who is described as having been "a contributor of articles of great merit to various journals," £50; and a sister of the late Hugh Miller, £30.—Mr. Purdy's statement shows that in the first week of the present month there was a decrease of 1,460 paupers in the distressed unions. Manchester relieved 360; the Preston union, 310; and the Wigan union 210 paupers fewer than in the last week of May. On the other hand, three unions exhibit an increase of pauperism. The Chorlton union relieved 280, the Haslingden union 130, and the Blackburn union 120 more. There still continue on the union relief lists, 23,750 adult able-bodied paupers, only 398 of this class having ceased to receive parochial aid last week. The expenditure for outdoor relief was £5,600; or £80 less than in the week immediately preceding the last.—There was, on Saturday, another field day, under the command of Colonel M'Murdo, at Earl Cowper's seat, Panshanger Park, Herts. The Queen's (Westminster), the London Rifle Brigade, the 20th Middlesex, and the 2nd Administrative Battalion of Herts, were the troops on the field, and all the corps mustered pretty strongly. The success of the day was in one sense marred by a severe and nearly fatal accident to a volunteer. The poor fellow received a wound from the bayonet of a comrade; and he had almost literally a hair-breadth escape, for the weapon passed within a quarter of an inch of the femoral artery, and if it had entered that passage of the blood, no skill could have saved him. Even as it is, the poor fellow, who bore his sufferings with great for-

titude, is in a dangerous condition.—The magistrates of Middlesex had a meeting on Tuesday, Mr. Pownall presiding, when Mr. Serjeant Payne moved, and Mr. Harwood seconded, that the magistrates should petition Parliament against the Prisons Bill, now before the House of Commons, on the ground that it would empower the Secretary of State to appoint Roman Catholic chaplains to the gaols against the wish of the magistrates. The motion was carried by a large majority, and a petition was ordered to be forwarded to Mr. Newdegate for presentation.—The Channel fleet left Plymouth Sound on Tuesday for Spithead. Should the ships not be required for more serious duty, it is thought probable that they will be sent out on a summer cruise round the British coast.—The first stone of a stately building which the Unitarians of Manchester have decided to erect in commemoration of the ejection of 1662 was laid on Wednesday by Mr. Alderman Mackie. The building will be known as the "Memorial Hall," and it will be devoted chiefly to educational purposes. The ceremony of laying the first stone was followed in the evening by a dinner, at which Mr. Stansfeld, M.P., presided.—The Postmaster-General has, in compliance with the urgent entreaties of a deputation, intimated his willingness to abstain for a month from taking measures to cancel the Galway postal contract, with a view to enable the Company to submit a proposition for the re-organisation of the service.—A further extension of that railway system which will soon interpenetrate and girdle round the metropolis was opened to the public on Monday, when trains were run from Farringdon-street to Hammersmith. The line embraces the Metropolitan Railway for its whole extent up to Bishop's-road station, then about a mile on the main line of the Great Western, ending with the new portion of rail opened on Monday for the first time, running from a junction with the Great Western at Green-lane to Hammersmith. The trains are very frequent, and the fares remarkably low.—An appeal case of considerable interest has been decided by the Lord Justices of Appeal. A gentleman named Lamb had assured his life on two policies, which contained the usual clauses against payment of the sums assured in case of suicide unless the policies had previously been mortgaged to third parties. Lamb did mortgage his policies, and did afterwards commit suicide, but there was no proof that the two facts were connected together. The insurance offices paid the sums to the mortgagee, but as the amount was more than the sum raised on mortgage, they sought so recover the difference as against the widow. This Vice Chancellor Wood first, and afterwards the Lords Justices, refused their claim.—A curious case has occupied the Court of Queen's Bench for two days. A Mr. Weiss, a Prussian, sued our ambassador at Berlin, Lord A. Loftus, for a breach of contract. His case was that he hired the house of Baron Arnim, in Berlin, for ten years, at a rent of 6,050 thalers a year, and let it again to our ambassador at the rent of 6,500 thalers, and he claimed now to have the balance of 450 thalers for ten years paid to him. Lord A. Loftus, on the other hand, contended that he employed the defendant as a house agent, to have the mansion at the lowest rent he could get it for, that he paid him his commission as house-agent, and had no more to do with him. The evidence of Baron Arnim completely confirmed this averment, and the plaintiff, who conducted his own case, illustrating the old legal proverb, had his claim rejected.—At the last Middlesex sessions Mr. Payne sentenced to ten years' penal servitude a man found guilty of stealing a roll of cloth. A contemporary having commented upon the case Mr. Payne recalled the prisoner, and suspended, until inquiries could be made as to the man's character, the execution of the sentence. In the House of Commons the Home Secretary said that he had made inquiries about the truth of

the prisoner's allegations that himself and his brother had been persecuted by the police, and added that he was satisfied there was no foundation for the story. The prisoner was again brought before Mr. Payne on Monday, and a number of police gave testimony, from which it appeared that he was even a more incorrigible scoundrel than had been supposed; and Mr. Payne adhered to his original sentence, at which the convict could hardly have been surprised, although to the last he continued his assertion about police persecution.—Another phase of the great forgery case in the City has appeared. Emile Werner, the London agent of the French firm which has been done out of from £25,000 to £30,000 worth of goods, has been charged at the Mansion House with being concerned in a conspiracy to defraud his employers. The prosecutor having given his evidence at some length, a remand was applied for. The prisoner's solicitor "hoped on another occasion to be able to give an entirely different complexion to the affair;" but as the Alderman sitting for the Lord Mayor drily replied that it would be uphill work, and remanded the prisoner, most distinctly refusing to admit him to bail.—A man named Abramson has been charged at Marlborough-street with uttering forged Russian bank-notes to a money-changer in the Haymarket. The evidence was clear enough, and the guilty knowledge was shown by the fact that the prisoner bolted when the money-changer detected the attempted imposition. The prisoner was remanded for a week chiefly for the production of regular evidence of the forgery.—The landlady of a tavern was summoned before the magistrate at Clerkenwell for having allowed wine to be drunk on her premises after eleven o'clock at night. The defendant's answer to the charge was that she had some friends to keep her son's birthday, and that they alone were drinking the wine when the police entered. The magistrate, however, decided that a publican could not even give away a glass of wine after the statutory hours, saying that this was one of the penalties of keeping such a house. A licensed victualler could not even—said the magistrate—have cards in his house for his own use. The defendant was discharged, with a caution, on payment of the costs of the case.—A man named Myers murdered his wife at Sheffield on Saturday, and afterwards attempted to commit suicide. The murderer, whose self-inflicted wounds are not considered necessarily fatal, appears to have long been in the habit of ill-treating his unfortunate wife.—The inquest on the victims of the late railway accident was resumed on Monday. The officials of the company proved that the signals were all in order, and that, in addition, men were stationed along the line with hand signals. The general order was to show the "danger" signal for five minutes after the train passed, and the "caution" signal for five minutes more. The first train was started to stop at Egham, as we all know; the second, which was started exactly six minutes after it, was to run quite through Egham and stop at the station beyond. The witnesses stated that the danger signals were exhibited at the station when the second train came in at the rate of about ten or fifteen miles an hour. The inquiry was again adjourned.—The Rev. P. Penson, vicar of Clanfield, Oxfordshire, was fencing with his son, a naval cadet, a few days ago. The lad, after some time, took down a gun to use it *en garde*. The gun was loaded, and the charge exploding, the rev. gentleman received a wound, which soon afterwards proved fatal.

FOREIGN INTELLIGENCE.—The *Moniteur* says that the representatives of the belligerent Powers in the London Conference meet, under the auspices of the French plenipotentiary, for the purpose of settling the points in dispute relating to the execution of the armistice. Their labours will hardly be very

useful if there should be good ground for the ominous addition—"It is probable that hostilities may be resumed on the 26th inst."—which the official journal of Berlin made to its announcement that the armistice between Germany and Denmark had been prolonged for a fortnight.—The *Mémorial Diplomatique* asserts that Earl Russell has intimated that if, in the event of a resumption of hostilities between Germany and Denmark, the Austrian fleet should proceed to the Baltic, an English squadron would also be sent into that sea. The *Mémorial Diplomatique* adds that Count Apponyi, "wishing at any price to avoid a collision which would extend the Dano-German conflict, and might set the four corners of Europe on fire," immediately undertook that the Austrian fleet should not enter the Baltic.—The politicians of Paris are agreed that something more than the "water-cure" is the object of the meeting of the three potentates of Austria, Russia, and Prussia, at Kissingen. Taking into consideration the fact that simultaneous with their presence the attendance of Prince Gortschakoff, Count Rechberg, and Baron Bismarck is also announced, the probability seems strong that a political understanding of some nature is aimed at by the three Courts. France, it is said, naturally looks with some degree of distrust on this threefold gathering. Report has it that another attempt will be made by the Emperor to revive his scheme for a European Conference, in the belief that his project would meet with more success.

INDIA, CHINA, AND AUSTRALIA.—By the present mail we have intelligence from Calcutta to May 8; China, April 29; and Sydney, April 22. The Indian news is unimportant. It was believed in China that the great Taeping movement or rebellion was all but extinguished, although fears are entertained that the rebels may for a length of time continue to carry on marauding operations in the southern provinces of the empire. In Japan it was asserted that the Council of Daimios had agreed upon a peaceful policy with foreigners, and had themselves left the seaports and returned to their provinces. The Mikado himself is in favour of a more extended intercourse. Details are given of the recent stubborn engagements in New Zealand between our own troops and the Maories, from which it appears that the natives have no immediate intention of submitting, nor is there a prospect that they will soon be compelled to adopt that course.

AMERICA.—New York despatches to the evening of the 4th inst. have been brought by the *Peruvian* and *City of Baltimore*. On the morning of the 3rd, as General Grant reported in a despatch dated the afternoon of that day, the Federals assaulted the enemy, driving him into his entrenchments, but gaining no decisive advantage, though the Northerners occupied a position within fifty yards of the enemy, and were there remaining. General Grant added that the Federal losses were not severe, but other official despatches stated them at 3,000 men killed or wounded, including one general and five colonels. No estimate was given of the losses of the Confederates, 300 of whom were made prisoners. General Sherman continued his advance in Georgia; but the Confederate journals asserted that one of his corps, commanded by General Howard, had been defeated on the 28th ult. with a loss of 5,000 to 7,000 men; and it was also said that General Forrest was about to operate against General Sherman's communications.

TO CORRESPONDENTS.

R. B.—We have no idea to what you are alluding.

J. J.—In due time.

S. S.—We do not think it necessary. We are not afraid of speaking out if we think there is any justification for our doing so.