

LONDON, SATURDAY, OCTOBER 15, 1864.

CLASSICAL THEOLOGY.—LXXIX.

JUNO AND JANUARY.

The legitimate children of Juno and Jupiter were Vulcan, Mars, and Hebe. Some, however, write that Hebe had no other parent than Juno, who gave birth to her after this manner. At a feast given by Jupiter, Juno ate of some wild lettuces, forthwith conceived, and brought forth Hebe, who, on account of her exceeding beauty, was by Jupiter denominated the Goddess of Youth, and appointed his cup-bearer; but it so happened that she unfortunately fell, whilst so employed, in so exposed and ungraceful a manner, as to cause all the guests to laugh, whereat the god turned her out of office and bestowed it upon Ganymede. Homer, however, says she was conceived of Jupiter, never turned out of office, but made cup-bearer to the other gods, as Ganymede wasto Jupiter; and when Hercules came to heaven she was married to him, and, in all power, as the Goddess of Youth, at his intercession and entreaty, restored Iolaus, the son of Iphicius, to his youth.

This miraculous circumstance, obtained, as it was by the supplication of Hercules, is to some extent worthy of remark, as showing the efficacy ascribed by the ancients to prayer. By a holier knowledge come down to us we, too, are informed by faith mountains may be removed into the sea, and the dead restored to life; indeed, is there anything "too hard for the Lord?"

We must also bear in mind that Hercules was the son of the Grecian god. Nevertheless, we enter again into the regions of fable. The metamorphosis, mythologically, under the sceptre of Jupiter, may be likened to pantomime, under the wand of harlequin; but some superhuman cause must surely have given rise to the idea of their practical effects. In the Scriptures there is to be found plenty of authority to substantiate such occurrences. Lot's wife was turned into a pillar of salt; then there is the sublime transfiguration of Christ himself; the rivers of Egypt changed into blood; the water at the marriage feast in Cana in Galilee transposed into wine, and numerous et cetera. Spiritual manifestations may be a delusion of the eyes and ears, yet still it is a delusion, whilst, in "the discerning of spirits," there has ever been and is a manifestation, as visible and audible to the sight and hearing, as certainly was the angel that appeared unto Balaam, when his eyes were made suddenly more clear-

sighted—or, in other words, became supernaturally opened. We go to church, and hear such divinely revealed passages, as, for instance, "The sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. . . . There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bear children to them, the same became mighty men which were of old, men of renown. (Gen. c. vi.)

"And God sent an angel unto Jerusalem to destroy it . . . and the angel of the Lord stood by the threshing-floor of Ornan the Jebusite. . . . And Ornan turned back and saw the angel, and his four sons with him hid themselves. . . . And the Lord commanded the angel to put up his sword again into the sheath thereof (1 Chron. c. xxi.).

"Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them (the slain prophets) by to-morrow about this time. And when he saw that he arose and went for his life. . . . And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head, &c. (1 Kings, c. xix.).

"This was the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims. Every one had four faces apiece, and every one had four wings; and the likeness of the hands of a man was under their wings (Ezek. c. x.).

"And behold, a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it." (Gen. c. xxviii.)

But it is in the New Testament that we come to the more full and clear development of the spiritual world; in fact, the veil of the Temple is rent, the covenant between God and man confirmed, the revelations of the tomb ghostly and bodily unsealed, and the solution of their mysteries doctrinally, profoundly, or, in a word, Emmanually expounded. Here at once we are informed of the spirits of darkness and of light, or of this world and of heaven. St. Matthew says (c. iv.), "There was Jesus led up by the spirit into the wilderness to be tempted of the devil."

We do not hesitate to confess that the devil did many things which can now be scarcely conceived.

Herod would have worshipped him as readily as he obeyed him. But what we here immediately would point out is, after the Son of God had been tempted, "angels came and ministered unto Him. . . . And His fame went throughout all Syria; and they brought unto Him all sick that were taken with divers diseases and torments, and those that were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them."

Again, we read in this Gospel according to St. Matthew, after many other respective records, as in the other Gospels, the Acts, the Epistles, and the Revelation of St. John the Divine (c. xxvi., 53)—"Thinkest thou that I cannot pray to my Father, and He shall presently give me more than twelve legions of angels." And again, of those that until that time had not arisen as it were—that is to say, "And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after His resurrection and went into the holy city, and appeared unto many."—(c. xxvii., v. 52, 53).

Truly, we hear of these concurring events, yet almost in the same breath, we are constantly told, there are no such things as visible spirits or angels, either unholy or holy, but the Scriptures testify of angels as of the Saviour. Thus it is written of Him, in the first and second chapters of St. Paul's Epistle to the Hebrews: "For unto which of the angels said He at any time, thou art my son, this day have I begotten Thee? And again, I will be to him a father, and he shall be to me a son. And again, when he bringeth in the first-begotten unto the world he saith, and let all the angels of God worship him. And of the angels he saith, who maketh his angels spirits, and his ministers a flame of fire. But unto the son he saith, thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. . . . But to which of the angels said he at any time, sit on my right hand, until I make thy enemies thy footstool? Are they not all ministering spirits, sent forth for them who shall be heirs of salvation? . . . For verily he took not on him the nature of angels, but he took on him the seed of Abraham. . . . For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

ZEAL is very blind or badly regulated when it encroaches upon the rights of others.

THE GOLD, SILVER, AND BRONZE COINAGE OF 1863.

It is an extraordinary fact that the annual return of work done at her Majesty's Mint seldom or never makes its appearance until seven-twelfths of a year after the date to which that return extends. One would suppose that most careful note is daily made in that important establishment of every piece of money struck therein, and that the casting-up of the total number of coins issued between the 1st of January and the 31st of December in any one year might be accomplished in less than seven months, even without the aid of Mr. Babbage or his machine. We do not mean to assert that the public suffer by the delay, or that it is of serious moment to anybody but impatient members of the Statistical Society. It is, however, "unbusiness-like," and it gives colour and form to the censures so frequently and freely passed upon Government establishments and the officials connected with them. Let us hope for better things next year. Mr. Peel, whose name appears upon the coinage return for 1863, which now lies before us at present, or his successor, may feel disposed, perhaps, after this notice, to "move earlier" in the coming season than the month of June for an account of the "monies of the realm" coined from the 1st of January to the 31st of December, 1864. The public of our day prefer the speed of the railway train to the "snail's gallop" of the road waggon; and those who move slowly must be driven. Let it not be imagined that we desire to cast imputations upon the authorities of the Mint, or to blame them for inactivity. On the contrary, the return of which we speak would justify a certain amount of praise being awarded them. The quantity of metal, precious and otherwise, converted into coin of various denominations at that establishment last year, is very large, as will be seen from the following abstract:—The number of ounces of gold transformed into sovereigns and half-sovereigns was 1,696,939·01. These produced of sovereigns 5,921,669, and half-sovereigns 1,371,574. Of silver converted into florins we have 341,280·00 ounces yielding 938,520 pieces. Of silver afterwards issued in the form of shillings the quantity used at the Mint in 1863 was 156,240·00 ounces, producing 859,320 pieces of money. The number of sixpences struck from 44,640·00 ounces was 491,040, and the number of threepences from 43,404·00 ounces, 954,888. For the Queen's Maunday money 516 ounces were stamped in the form of silver fourpences, twopences, and pence into 16,830 coins.

Of bronze 340 tons weight was used for the purposes of coinage, and this produced 23,062,720 pence, 15,948,800 halfpence, and 1,433,600 farthings. The total nominal value of this large amount of the subsidiary denominations of money was £151,648. In addition to the foregoing, something like 4,000,000 of silver and bronze coins were struck for circulation in the British colony of Hong Kong.

The total number of coins of all denominations produced during the past year by the Royal Mint was therefore 59,998,961; this gives an average of rather more than eleven hundred thousand five hundred coins per week, and is not far off 200,000 per day.

It cannot be said, therefore, that the men or the machinery of that place can have been idle during the year 1863, and we only have to complain of the very tardy appearance of the return from which the above figures have been collated. It is neither just to the public nor to the money manufactory itself, that the doings of the Mint should so long remain concealed under the dark shadow of official apathy, or by the mysterious but potent influence of *red-tape*.—*The Artisan*, Sept. 1, 1864.

MASONIC NOTES AND QUERIES.

FREEMASONS DESCENDED FROM KNTS. TEMPLAR.

It is asserted that Freemasons are descended, or come through, Knights Templar. Can any authority be shown for this statement?—A. BLUE MASON.—[Plenty of authorities can be cited, but, of course, are inadmissible to print. The York lectures expressly recognise this as follows:—"What is the first and chief reason that we dedicate our lodges to St. John? Because, in the time of the Palestine wars, the Knt. Masons having joined those of St. John of Jerusalem, to fight against the infidels, they put themselves under the protection of that great saint, and having gained a victory, they all agreed, after returning thanks, that the lodges of Masons should be dedicated to him in future."

The following, from another portion, also shows the York Masons fully recognised from whence they sprung.

"Who amongst Masons do you think are best entitled to it?—[i.e., knowledge.]

"Those who are justly considered as Free and Accepted, and have been exalted to the Royal Arch degree and knighted in a Masonic encampment.

"Why should they be better entitled to it than Masons?

"Because the knowledge the Royal Arch have acquired, all of which was brought from the East by the Knights Templar, will be prudently dispensed for the general good.

"There is a second reason?

"Because the knowledge of the sacred mysteries contained in these degrees of Masonry, comprehend the essence of every branch of ancient and modern sciences and discoveries." * * * * *

THE HIGH GRADES.

As I see in your paper of Saturday last an inquiry from one of your correspondents as to the number of members of the High Grades, or members of the Ancient and Accepted Rite in England and Wales, I think you may be glad to have an exact analysis of the list published by the Supreme Council, and correct up to the 20th of April in this year. It is as follows:—

Members of the 18°, Princes Rose Croix of Heredom	578
Supreme Grand Knights, elected K.H.	112
Sovereign Grand Inquisitors General	27
Princes of the Royal Secret of the H.E.	18
Actual Members of the Supreme Council of S.G.I.G., 33°	9
Retired members of that Council	7

Total number of High Grade Masons ... 751
—W. E. G.

IRREGULARITIES.

In Freemasonry, as elsewhere, the dictum ought to hold good, "Let all things be done decently and in order." Such, however, is not always the case, and two special irregularities are so common as to be of frequent occurrence; but which, by being made a note of, may be discontinued when brethren see that they do not pass by unobserved. The plan of admitting non-Masons to our banquets is highly objectionable. I will give one instance, and *ex uno disce*

omnes. Some time ago I had occasion to visit a lodge where the refreshment room adjoined the preparation room; and judge of my surprise when I saw one of the guests in a passage through which the candidates must pass. On my speaking to the Tyler, he said, "Really, brother, when I see Masons without aprons walking about (fact), it's difficult to find out who are and who are not Masons." On my reminding him that his duty was to suffer no one to pass who was not properly clothed, he replied, "Oh, I should give offence." One more point I would touch upon whilst on the subject of refreshments, and I have done. Masters of lodges cannot be too careful as to the kind of songs which they allow to be sung, and should always bear in mind the old saying—

"Immodest words admit of no defence,
For want of decency is want of sense."

Our first and last acts being those of prayer, our acts at the refreshment table should be in harmony with our proceedings in lodge. We should never forget that wheresoever we are, and whatsoever we do, He is with us, and His all seeing eye beholds us; and whilst we continue to act as true and faithful Craftsmen, may we never forget to discharge our duty towards Him with fervency and —ZEAL.

THE EARLY RECORDS OF FREEMASONRY IN CONNECTICUT.

In 1858, Bro. E. G. Storer, G. Secretary of the Grand Lodge of Connecticut, issued proposals for publishing a work with this title, which was to embrace, besides the transactions of the Grand Lodge, and of the preliminary Conventions of 1783 and 1789, by which that body was organised, an abstract of the doings of some of the lodges which were at work during the Revolutionary War; particularly of the American Union Lodge, which was attached to the Connecticut Line of the Continental Army. The undertaking promised to be a valuable addition to Masonic history and literature. Can you, or any of your transatlantic readers, inform me if the work has been published?—Ex. Ex.

A NEW CHARGE.

A brother has recently given me a copy of the following New Charge. Would there be any impropriety in using it at an initiation?—TYRO.

"You are especially charged as a Freemason to be modest and humble, not vain-glorious, nor filled with self-conceit. Be not wiser in your own opinion than the Deity, nor find fault with His works, nor endeavour to improve upon what He has done. Be modest also in your intercourse with your fellows, and slow to entertain evil thoughts of them, and reluctant to ascribe to them evil intentions. A thousand publications, flooding the country with their evanescent leaves, are busily and incessantly engaged in maligning the motives and conduct of men and parties, and in making one man think worse of another; while, alas! scarcely one is found that ever, even accidentally, labours to make man think better of his fellow.

"We need not enlarge upon these evils. They are apparent to us all: and it is the duty of a Freemason to do all that may be in his power to lessen, if not to remove them. With the errors and even sins of other men, that do not personally affect us or ours, and need not our condemnation to be odious, we have

nothing to do. There is no obligation resting on us to trumpet forth our disapproval of every wrongful or injudicious act that every other man commits.

"There is but one rule for the Freemason in this matter. If there be virtues, and he is called upon to speak of him that owns them, let him tell them forth impartially. And if there be vices mixed with them, let him be content the world shall know them by some other tongue than his. For if the evil-doer deserves no pity, his wife, his parents, or his children, or other innocent persons who love him may: and the bravo's trade, practised by him who stabs the defenceless for a price paid by an individual or party, is really no more respectable now than it was a hundred years ago in Venice. Where we want experience, Charity bids us think the best, and leave what we know not to the Searcher of Hearts: for mistakes, suspicions, and envy often injure a clear fame; and there is least danger in a charitable construction.

"Again, the Freemason should be humble and modest towards the Grand Architect of the Universe, and not impugn His wisdom, nor set up his own imperfect sense of right against His providence and dispensations, nor attempt too rashly to explore the mysteries of God's Infinite Essence and inscrutable plans, and of that great nature which we are not made capable to understand.

"Let him steer far away from all those vain philosophies which endeavour to account for all that is, without admitting that there is a God, separate and apart from the universe, which is His work: that erect universal nature into a God, and worship it alone: that annihilate Spirit, and believe no testimony except that of the bodily senses: that by logical formulas and a dexterous collocation of words, made the actual, living, guiding, and protecting God fade into the dim mistiness of a mere abstraction and unreality, itself a mere logical formula.

"Nor let him have any alliance with those theorists who chide the delays of Providence, and busy themselves to hasten the slow march which it has imposed upon events: who neglect the practical to struggle after impossibilities: who are wiser than Heaven; know the aims and purposes of the Deity, and can see a shorter and more direct means of attaining them than it pleases Him to employ: who would have no discords in the great harmony of the universe of things; but equal distribution of property, no subjection of one man to the will of another, no compulsory labour, and still no starvation, nor destitution, nor pauperism.

"Let him not spend his life, as they do, in building a new Tower of Babel; in attempting to change that which is fixed by an inflexible law of God's enactment; but let him, yielding to the superior wisdom of Providence, be content to believe that the march of events is rightly ordered by an Infinite Wisdom, and leads, though we cannot see it, to a great and perfect result. Let him, my brother, be satisfied to follow the path pointed out by that Providence, and to labour for the good of the human race in that mode in which God has chosen to enact that that good shall be effected: and above all let him build no Tower of Babel, under the belief that, by ascending, he will mount so high that God will disappear, or be superseded by a great monstrous aggregate of material forces, or a mere glittering logical formula: but,

evermore, standing humbly and reverently upon the earth, and looking with awe and confidence towards Heaven, let him be satisfied that there is a *real* God—a *person*, and not a formula, a Father and a Protector—who loves, and sympathises, and compassionates; and that the eternal ways by which He rules the world are infinitely wise, no matter how far they may be above the feeble comprehension and limited vision of man."

[Innovations are better avoided. The charge you send is all very well, as far as it goes, but will never supplant the recognised one. By inserting it here it will obtain all the popularity it deserves, without being foisted into a ceremony already too frequently tampered with by the whims and oddities of well-intentioned, though mistaken, improvers. Where our ceremonies require emendation a return to more ancient models and principles is preferable to any mere modern amateur tinkering. Will "Tyro" inform us if the charge in question is really original? We have some imperfect—perhaps, erroneous—idea of having seen it before.]

JEWISH TRADITIONS.

Evidently many of the legends of Freemasonry are of Judaic origin. If I inquire about such things in a lodge of instruction, I take nothing for my pains. There, I am told, is "the place to learn the ceremonies and lectures according to the ritual." I never obtain anything beyond this at such meetings. Can you tell me anything about the Jewish traditions? and oblige—A STUDENT.—[An old personal friend, the Reverend Henry Christmas, F.R.S. and F.S.A., &c., published a little volume, octavo, in 1838, entitled *Universal Mythology*, from which we extract the following portion on "The Talmud" and "Moses:—

It is among the chosen people that we must expect to find the most extensive knowledge, and the most unmixed purity of tradition; and so far as the writings of Moses go, this will be at once acknowledged; but by a singular perversion of mind, the Jews seem, of all nations, to have wandered farthest from the truth, and most to have corrupted the oral traditions which they received. This people appear to have had a strong bias towards idolatry; even when Moses, their prince and lawgiver, was in the mount communing with God, they made a golden calf (in imitation of the Egyptian idol, afterwards called Apis), and fell down and worshipped it. Their frequent relapses into idolatry, in spite of the most astounding miracles and the most awful judgments, give us but too much reason to believe that there was among them a deep-seated ignorance, producing then, as it does now, and ever will produce, a strange and debasing mixture of superstition and infidelity.

That all systems of religion have been based upon patriarchal traditions we shall soon attempt to show; but those traditions were preserved afterwards in the Mosaic writings, and thus presented to us without any mixture of human invention. Had they not been so preserved, we should have been as much in error about antediluvian history, cosmogony, and revelation, as were the Greeks, the Hindoos, or the Chinese. Those events which have come down to us only by tradition, appear, after coming out of the rabbinical alembic, so distorted and disguised, as to be perfectly useless, and, for the most part, of doubtful authority.

The great reservoir of Jewish tradition is the book, or rather the books, called the Talmud. Of these there are two, one called the Babylonish, and one called the Jerusalem Talmud; the former is now about fourteen hundred, the latter about sixteen hundred years old. This is also difficult and obscure, that the Babylonish Talmud is that generally implied, when the Talmud is mentioned. This book, which is full of nonsense and impiety, is yet considered necessary to be known, understood, and believed; and certainly, if any one can pretend to understand it, he may without much difficulty believe it also. The nature of the book will be best understood from an account of its origin.

At the time of the Christian era, the traditions, as they were called, of the law (by which was meant the decisions of the doctors on disputed points of the Mosaic code, and the extravagant fables with which they adorned their comments), had attained so great a bulk, and so high a degree of veneration, as quite to supersede the law itself in the common estimation.

These traditions, which were supposed to have been handed down, some from the era of Moses, and some from a period far anterior, were, for the most part, mere directions for ridiculous ceremonies, questions of stupid casuistry as stupidly decided, and fables which by their absurdity alone would have disgusted any other nation.* Some of these, in the course of this section, we shall consider.

The effect of these traditions could only be to call off the attention from those broad and unvarying principles of moral rectitude which formed the basis of the Mosaic law. These observations, questions, legends, and philosophical treatises, which had then become so numerous, were at last collected by one Rabbi Judah, who called his collection *Mischna*. On this book, which was held, of course, in equal veneration with the separate traditions, many learned men wrote comments; and after some time, a selection of the most valuable of these being made, they were called *Gemara*; and thus the *Mischna* or text, and

* It is only due, however, to the Jews to state, that the well-informed among them have in all ages received these fables in an allegorical sense, and have considered those as much mistaken who have understood them literally, as were the monks of Doberan, when they understood our Saviour's fables to be relations of facts, and showed accordingly among their relics "a piece of the apron which the butcher wore when he killed the calf on the return of the prodigal son." Some of the explanations they give are very pertinent. When the Talmud speaks of the great size of hell in comparison with Paradise, the meaning is (say these commentators) that but few shall be saved in comparison with those who, through the wickedness and unbelief of the world, shall be lost; on this ground they urge us to earnest endeavours after salvation. Again, when the Talmud informs us that Hell and Paradise are parted only by a wall the breadth of three fingers, we are to understand that many who think to enter Paradise will be refused, being found wanting, though perhaps but a little, and that this is revealed in order that we should not deceive ourselves, but be zealous in good works. The most remarkable of these allegories is that which inculcates the doctrine of innate ideas and a natural conscience. In the Talmud treatise, *Hakkodesh* is the assertion that "before a child is born one cometh having a candle lighted, which he putteth on the child's head, and then taketh him from one end of the earth to the other; that an angel cometh and taketh the child in the morning into Paradise, and in the evening into Hell, every day, that he may see the righteous and the wicked, with their rewards and punishments, in order that the child seeing these things may be exhorted to live well when he shall be born."

the *Gemara* or comment, making one book, received the name of the Talmud.

A specimen of the questions discussed will show the importance of the book, and a specimen of the veneration in which it was held, will show its probable effect upon Jewish society. Whether it be lawful to ride an ass to water on the Sabbath-day, or whether he must be led by the halter? Whether it be lawful on that day to write as many letters of the alphabet as will make sense? Whether it be lawful to walk over newly-sown land, lest peradventure any grain sticking to our feet we may sow it again? Whether, in purifying a house from the old leaven, it be necessary to begin again if a mouse be seen running across it with a bit of bread in his mouth? Such are some of the questions agitated now, for the estimation in which these things were held. "The law," says a talmudic treatise, "is like water; the world cannot subsist without water; the *Mischna* is like wine, but the *Gemara* is like spiced wine, which is better than either."

It is with the first of men the romances in this book begin, and Adam, of whose knowledge we can hardly form too high an idea, was said to be endued with magic. "God," say the talmudists, "gave him a precious jewel, the very sight of which would cure all diseases; this came afterwards into the possession of Abraham, but after his death, because by reason of its exceeding brightness, it was likely to be worshipped, God hung it on the sun." Our first parents were, according to rabbinical tradition, of a gigantic stature; and this legend has been borrowed and improved by the Mohammedans, who have it, that when Adam and Eve were expelled from Paradise they went to Ceylon, and there, on the "Pico d'Adam," is a print of Adam's foot, which proves the truth of their account.

The transmigration of souls is insisted upon much in this book, and the soul of Adam is said to have passed successively into the bodies of Noah and David; it will also pass into the Messiah. This doctrine they took from the Egyptian mythology, and it is still more ancient than their residence in Egypt. Abraham was the person to whom, they say, it was first revealed, and he taught that the souls of men passed into women, beasts, birds, and even reptiles, rocks, and plants. The spirit of a man was punished by passing into a woman, received a still greater punishment by being made a beast, and if the conduct of the man had been very atrocious, it took some reptile or inanimate form: and if a woman act righteously, she will in another state become a man. Thus the ass that carried Balaam, the ravens that fed Elisha, the whale that swallowed Jonah, are all supposed to have possessed reasonably transmigrated souls.

This transmigration gives an opportunity of displaying some of that logic for which the Talmud is peculiarly celebrated. An instance occurs in the case of Cain and Abel. "Cain carried off the twin-sister of Abel, *wherefore*, the soul of Cain went into Jethro, and the soul of Abel into Moses, and Jethro gave Moses his daughter Zipporah to wife."

"When Moses was about to ascend, a cloud descended and placed itself before him; but Moses, our instructor, not knowing whether he was to get upon or lay hold of it, hesitated! then the cloud was rent asunder, and he went into it, and walked about, as a

man walks about on the earth, as it is written in the Law, 'and Moses went into the midst of the cloud;' but when the door-keeper, Kemuel (the angel that is set over the twelve thousand angels of destruction) met him, he angrily asked—Whence, son of Amram, this desire of thine to pass into the place of fiery angels? Moses answered, I am not come of myself, but of the holy and blessed God, to receive the law and carry it down to the Israelites. Notwithstanding this, the angel opposed his passing; Moses fell upon him and gave him such blows that he wounded and overcame him, and would have destroyed him from the creation. Then went Moses straight into the firmament, where he met the angel Hadarniel. Now this angel is sixty thousand leagues higher than his companion, and with every word he utters there issues from his mouth twelve thousand darts of light. He, on beholding Moses, thus roughly accosted him: Son of Amram, what hast thou to do in the place of the exalted saints? Then Moses was struck with fear, but God pitied him and rebuked Hadarniel. Now when Hadarniel heard this, he was grieved, and walked before Moses as a servant walks before his master, till he came to the fire of the angel Sandelson. Then spake he to Moses and said, Go back, for I dare not tarry lest the fire of Sandelson consume me. Then when Moses saw Sandelson, he quaked with exceeding fear, so that he was ready to fall from the cloud to the ground, and he prayed for mercy, and was heard for the love God bore to Israel; so the Lord descended from the throne of His glory, and came down and stood before Moses till he had passed the fire of Sandelson; and this is that which is spoken of in the book of Exodus, 'and the Lord passed before him.' When Moses was thus safely passed by Sandelson, he came towards Rigjon, the fiery river, which is set and kept in a flame by ministering angels, and in which they all bathe themselves; its source is under the throne of glory.

"Presently after God led Moses from this river they passed the angel Galieyer, who is surnamed Rasiel, at the sight of whom Moses trembled, but God protected him; and afterwards he met a great company of angels of dreadful aspect, who surrounded the throne of glory, and who were the most mighty of created beings; these angels opposed him by the fiery breath which issued in flames from their mouths, and were ready to consume him because he was come to carry away the law, which they wished to keep in heaven to themselves; but the Lord, at that moment, clothed Moses with the brightness of his glory, and said to him, 'Since they insist on keeping the law to themselves, give them an answer.'

"Then Moses showed them that the law was not necessary for them as it was for men, inasmuch as it did not apply to their condition. Then the ministering spirits gave up their mistaken pretensions, and yielded to the words of Moses, praising the Lord. So the Lord taught Moses the law in ten days.

"Then Moses descended again to the earth, full of terror and astonishment at the dreadful appearance which the angels made; to wit, the angels of fear and of fire, and of quaking; but he forgot all in an hour's time. And the Lord spake unto Jeſſiah, the angel of the countenance, who thereupon delivered the law unto Moses in order and well secured, and all the angels were instantly his friends, and every one presented him with some medicine. They also commu-

nicated to him the division of names arising from every parascha of the law, showing him likewise the usefulness of the law, and in what manner it was to be understood; for it is said, 'Thou hast led captivity captive, thou hast received gifts for men;' also the angel of death delivered something unto him; for it is written, 'and he put on incense and made atonement for the sins of the people.'

"This glorious use of the names arising from the use of each parascha of the law was communicated by Jeſſiah, the angel of the countenance, and Metatron, the prince of the law: Moses communicated it to Aaron, he to Eleazar, and he to Phineas, who was a good and excellent priest. Likewise all the law and all the prophets did Moses learn, in the seventy ways of the seventy languages, in forty days, but forgot it all in one hour: wherefore the Lord sent Jeſſiah to instruct him again."

And here, before we proceed any further, we will just notice that this fable seems to have been conjoined with that of Jehoscha ben Levi, to form* the first ascent of Mohammed, and next the adventures of Gangler in the Northern mythology. Of this hero it will be sufficient to say that he went to the gods, and was by them instructed in all those fables which form the Edda, and which are supposed, in the work itself, to be spoken by him.

The history of Surtur, as related by him, will be found to bear no slight analogy with that of Sandelson, and if it be divided into two parts, Surtur will be found in the one part to coincide with Sandelson, and in the other with Gog and Magog.

There are many more tales about Moses; two will, however, be enough by way of specimen.

When an infant, and brought up as the son of Pharaoh's daughter, he was frequently caressed by that monarch himself, who, on one occasion, having the infant Moses in his arms, was suddenly seized by the beard by him, and that so roughly as to put him to much pain. Enraged at this, he commanded his daughter to put Moses to death, but she replied, "He is but an infant, he knows not the difference between a hot coal and a ruby." "Try him," said the king, and the two were placed before him accordingly. Moses immediately took the hot coal and put it into his mouth, by which he ever after had an impediment in his speech. It is this, they say, to which he alluded when he said, "I am slow of speech, and of a stammering tongue." Another talmudic fiction says, that when he slew the Egyptian who was striving with a Hebrew, he was seen and seized by some of the king's officers, tried, and brought on the scaffold to be decapitated, but his head and neck became hard as ivory, so that the sword of the executioner rebounded from the stroke.]

THE PELICAN.

Can you give any symbolic account of the Pelican as a Masonic emblem?—H. P.—[If you are entitled to it, send your full name, and it can be traced in the new Red-book when, if it is found there, you can have what you require, privately, but if it is not therein you must apply elsewhere for the information.]

* The ascent of Mohammed is first mentioned because it is more evidently borrowed from the ascent of Moses, but that of Gangler is prior in time, as it appears to have existed before the era of Islamism.

THE VERNAL EQUINOX.

Why are Mark lodges obliged to hold a meeting near the Vernal Equinox, and when does that mean?—A. N.

FREEMASONRY IN THE SANDWICH ISLANDS.

Freemasonry is said to flourish in the Sandwich Islands. We all know the late king was a Freemason, his father-in-law one, and the Bishop of Honolulu one. The latter was made on purpose to go out. How does it come to be defined there so strongly? Was Captain Cook a Mason, and did he establish a lodge before the natives killed him?—W. W.

LADIES' TOASTS.

Is there any rule to exclude toasts in honour of ladies from lodge banquets?—P. M.—[No. The Old Freemasons included in their collections of Toasts—

"To each charming fair, and faithful she
Who loves the Craft of Masonry."

Another was:—

"To all the female friends of Freemasons."

One, not very complimentary to those who objected to Freemasonry, ought to be included, because it was addressed to females, and is—

"May she who'd Masonry revile,
Ne'er meet a Mason's gracious smile,
On earth be a neglected belle,
And when from this—lead apes in hell."

In strong contrast, we add one in honour of the Hon. Mrs. Aldworth, the female Freemason:—

"To the memory of our Sister Allworth, who is worthy
of us all."

And the last, perhaps the warmest, runs—

"To Masons and to Masons' bairns,
And women with both wit and charms,
That love to lie in Masons' arms."

KIT NORTH—PROFESSOR WILSON.

In what lodge was Christopher North—commonly called Kit North—or more properly speaking the late Professor Wilson, initiated?—A. N.

RAIN AND SECRESY.

What has rain to do with secrecy, and how can an intimation of wet weather be applied as tending to caution?—S. S.

CORRESPONDENCE.

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

ROYAL ARCH.

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

DEAR SIR AND BROTHER,—I enclose a copy of one of the by-laws of the Oriental Chapter (No. 687) of R.A. Masons established in this city, for your perusal.

"No. 9.

"No resident brother shall be proposed for exaltation, unless he be at the time of proposition a subscribing member of the Oriental Lodge (No. 687)."

May I ask if the above is a specimen of the brotherhood supposed to prevail amongst Masons eligible for this degree? For the peculiar hardships of this by-law on brethren residing so far from England

or Malta, where other chapters exist, I must give an approximate idea of the number of Masons in this place, members of lodges, besides the ninety or thereabouts subscribing members to the Oriental.

The Deutscher Bund (No. 819) . has 30 members.

The Bulwer (No. 891) " 26 "

The R. L. Italia " 120 "

The L'Union d'Orient " 70 "

The Germania " 25 "

The three latter are foreign lodges.

Thus, there are no less than 271 Masons, with the exception of a few who happen to subscribe also to the Oriental, who are precluded from taking the R.A. degree.

Will you, dear sir and brother, give me your opinion of this law? and for a history of the foundation of this chapter I can refer you to your MAGAZINE of the 6th August last.

I remain, dear Sir and Brother,

Yours truly and fraternally,
A. M.M.

Constantinople, Sept. 27th, 1864.

[The rule is opposed to all the principles of Freemasonry.]

NEATH CHURCH.

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

DEAR SIR AND BROTHER,—Allow me to state that the apparently well-intentioned correction in your last of my truthful report of the proceedings at the above ceremony could have been nothing less than an attempt to "mislead" you; the first and only instance of the kind I have observed in your numerous communications from this province.

To refer to my former letter, I did not deny that the Deputy Provincial Grand Master and other Masons took some part in the ceremony, but affirmed that the public announcements advertised that the foundation-stone would be laid by a lady—that the stone was laid by a lady, assisted by Masons, and that it was so reported in all the local newspapers, two of those reports being published (within my own knowledge) by Freemasons. I did not think it requisite to multiply proofs of my assertion, not supposing there was a brother in the province hardy enough to deny it; but if any further confirmation were necessary it was contained in the inscription upon the very trowel with which the ceremony was performed, the presentation of which, my "would-be corrector" pretends was the only incident of an un-Masonic nature. That inscription was as follows:—"This trowel was presented to Mrs. — on the occasion of HER laying the foundation-stone of St. David's Church," &c. Plainly, then, I must convict my disingenuous critic, notwithstanding his avowedly better opportunities of observation, of attempting to mystify you, or the silver trowel, formally presented to the lady upon so solemn an occasion, bore upon its face a palpable falsehood.

In addition to this, the advertisements put out must have been meant to gull the public, and to throw dust in the eyes of the lady, and the reports supplied to the newspapers by parties present, and, in some cases, by Freemasons, must have contained accounts of the proceedings equally erroneous with the version given by

Yours truly and fraternally,

A HATER OF TOM-FOOLERY.

THE MASONIC MIRROR.

ROYAL FREEMASONS' GIRLS' SCHOOL.

A quarterly general court of the governors and subscribers to this Charity was held on Thursday last, Bro. Udall, V.P., in the chair.

The minutes of the various committees for the quarter were read and confirmed, and the treasurer authorised to sign cheques amounting to £611 11s. 10d. for the quarter's expenses and salaries.

The Matron's salary was increased to £30, the Governess's to £100, and the Assistant Governess's to £35.

The resignation of Bro. Giraud, as Honorary Solicitor, was received and accepted with regret.

The ballot for eleven pupils out of twenty-one candidates was then proceeded with and resulted as follows:—

Pratt, Alice Fradelle	507
Morby, Lydia Ann	373
Redgrave, Florence	372
Dickens, Augusta Maud	358
Gillard, Maria Grace Sarah	316
Woolnough, Emily Sarah	315
Osborne, Ellen Catharine	312
Buck, Alice Caroline	305
Sherley, Charlotte	255
James, Annie Jean	252
Goodchild, Clara	208

Holland, Ellen	158
Fleck, Selina Jane	147
Schofield, Louisa Emily	147
Measor, Elizabeth Adelaide	127
Manger, Mary Anne Alice	121
Wicks, Emma Louisa	69
Johnson, Edna Jane	60
Dyer, Ellen Ann	39
Stansfield, Clara	30
Palot, Mary Jane	25

The eleven first were elected.

Votes of thanks to the Chairman and Scrutineers concluded the proceedings.

METROPOLITAN.

WELLINGTON LODGE (No. 548).—This lodge held its regular meeting on Tuesday, the 11th inst., at the Wickham Arms Tavern, Brockley-lane, Deptford. Bro. H. Bagshaw, W.M., assisted by Bros. F. Wakefield, S.W.; C. J. D. Bumstead, J.W. and Sec.; R. Welsford, P.M., Treas.; G. Gale, S.D.; A. G. Mee, I.G.; J. Stevens, I.P.M.; W. Simmons, P.M.; C. Owden, P.M.; K. Smith, W. Billington, W. P. Howes, J. J. West, G. Rebbeck, J. Carver, and others, opened the lodge. Visitors: F. Walters, P.M. 73, 147, Sec. 871; J. Brinn, 75; J. Terdre, 185. The first ceremony was raising Bro. W. P. Howes to the sublime degree of a Master Mason. Afterwards one gentleman was initiated into the privileges of ancient Freemasonry. The W.M. rendered both ceremonies in an able manner. When the lodge was closed, the brethren partook of a banquet.

PROVINCIAL.

GLOUCESTERSHIRE.

STOW-ON-THE-WOLD.—*Prince of Wales Lodge* (No. 951).—This flourishing lodge held its regular monthly meeting on Monday last, Bro. the Rev. W. E. Hadow, W.M., P.M. 282, P. Prov. G. Chap. Devon, officiating, assisted by Bros. R. J. Brookes, S.W., and H. L. Grove, J.W., and the other officers of the lodge. The principal business was that of passing Bros. Busby, Hiatt, and Allcock to the degree of F.C., which was done in an able and impressive manner. Bro. Brookes, S.W., pro-

posed Bro. J. Chamberlayne Chamberlayne, of Mangersbury Manor House, as a joining member, which was unanimously assented to. The lodge was then closed according to ancient custom, and the remainder of the evening was spent in harmony and good fellowship, and thus closed one of the many happy meetings of this excellent lodge.

NORFOLK.

CONSECRATION OF THE SONDES LODGE AT EAST DEREHAM.

On Wednesday, September 28th, this lodge, which has been recently formed, was consecrated according to the ancient rites and ceremonies of the Craft. Bro. Leedes Fox, D. Prov. G.M., officiated for the Prov. G.M., and the ceremony was performed in the presence of from between forty and fifty brethren from different parts of the province. Bro. H. Mason was installed as the first W.M. of the lodge, and the following were appointed as his officers:—Bros. E. Barwell, S.W.; Henry Tillet, J.W.; W. T. Gidney, S.D.; C. H. Wigg, J.D.; E. Kent, I.G.

In the evening, the brethren sat down to an excellent dinner at the King's Head Hotel, where the lodge is held. The W.M. presided, Bro. Barwell, S.W., officiating in the vice-chair, and there were also present, amongst other brethren, Bros. Leedes Fox, D. Prov. G.M.; A. M. F. Morgan, Prov. G. Sec.; Barwell, Prov. G. Treas.; Rev. J. Cholmeley, Prov. G. Chap.; P. M. Thorns, Prov. G. Dir. of Cers.; A. Miller, Prov. G. Assist. Dir. of Cers.; F. Colsey, P. Prov. G. Sec.; J. Taylor, Prov. G. Supt. of Works; Wilkinson, Prov. S.G.W.; Stevens, Kennedy, Dabarn, P.M.'s, &c.

After the usual preliminary toasts, The W. MASTER proposed "The Health of the Provincial Grand Master, Benjamin Bond Cabbell, Esq." It was impossible, he said, to speak too highly of the Provincial Grand Master, for if they took the great calendar of charitable institutions they would find his name amongst their first and foremost supporters. In fact, it appeared to him that that venerable gentleman walked this life for the purpose of doing good and being kind to his fellow-men. (Cheers.) The toast was drunk with all the honours.

Bro. MORGAN, Prov. G. Sec., proposed "The Health of the Deputy Provincial Grand Master, Bro. Leedes Fox." He said it had pleased the Provincial Grand Master to confer high honour on Bro. Fox, in appointing him his Deputy, and never had such a reward been more deservedly given. For eight years Bro. Fox had laboured as Provincial Grand Secretary of that Province, and had laboured in a manner which must have elicited from every member of the Craft the greatest possible approbation, and must have produced in his own mind, which was of much greater importance, the satisfaction of having done his best in the discharge of his important duties. (Hear, hear.) He was sure it must have been a matter of the deepest possible and most heartfelt gratification to the Deputy Provincial Grand Master that the first duty he had to perform was that of consecrating a new lodge, a new centre for the diffusion of those tenets and those principles which they all so dearly loved, and which would so much enhance the happiness and welfare of everybody existing in this world, if they were still more widely spread. (Cheers.) In performing those duties, the Deputy Provincial Grand Master had had the able support of many Provincial Grand Officers, and many members of the Craft, and the Worshipful Master must himself have been surprised at such a large and successful gathering. After some further complimentary remarks on the untiring and energetic services which the Deputy Provincial Grand Master had rendered to the Craft, the Provincial Grand Secretary concluded by proposing the toast. (Loud cheers.)

Bro. LEEDS FOX, in responding, referred to the high honour which the Provincial Grand Master had conferred upon him, and to the charitable and benevolent actions which had ever characterised the venerable Provincial Grand Master. Had he (Bro. Fox) been appointed by Lord Zetland, as the Deputy Grand Master of England, he should not have esteemed it a greater honour than to be appointed the Deputy of so kind and benevolent a man as their Provincial Grand Master. Eight and a half years ago, Freemasonry in Norfolk was but thinly spread. There was not a lodge which had more than twenty-five or twenty-six members. There were eight nominal lodges, but not above four that were doing any work, but since Bro. Benjamin Bond Cabbell was installed, the lodges had been increased to eleven, all of which were in full work, and could boast of being in a decidedly good position. (Hear, hear.) In

the adjoining Province of Suffolk, where there were 100,000 inhabitants less than there were in Norfolk, there were eight or nine years ago thirteen lodges, and about 400 subscribers, and they were returning between £30 and £40 per annum, by way of dues, to the Provincial Grand Lodge, whilst Norfolk was only returning £10. What was the state of things at present? Why, at the last meeting of the Finance Committee for the Province of Norfolk, over £50 was paid to the Provincial Grand Treasurer. They had paid sums annually to all the charities, and he believed that at the present there was £150 in the Provincial Grand Fund, with which to relieve poor brethren. (Cheers.) In conclusion, Bro. Fox proposed "The Health of the Worshipful Master of the Soudes Lodge." (Applause.)

The W. MASTER said it was with deep feelings of humility, and a painful sense of his own deficiencies, that he arose to return thanks, but nevertheless he was encouraged in no slight degree by the consideration that he was addressing his brethren in Masonry. In the first place he wished to congratulate the brethren upon the occasion on which they were then assembled—that of consecrating a new lodge. They had had to take part, as it were, in the baptism of one of the youngest daughters of their time-honoured Order. To all Masons it must be an occasion of deep rejoicing, loving, as he trusted they all did, the principles of Masonry, and admiring its beautiful ritual and far more beautiful precepts and directions. The fact that the lodges were on the increase spoke well for Masonry. It proved that those who were amongst the followers of the Craft were deeply interested in the institution. They were constantly seeing friend introducing friend, brother proposing brother, fathers recommending their own sons, and occasionally themselves initiating them into the mysteries and privileges of Freemasonry. Those facts spoke volumes, and were the best testimonials they could give. During all his long Masonic experience, he did not hesitate to say, that he never knew a good and worthy man in private life who did not, after being initiated into Masonry, love and cherish its precepts. The consecration of a new lodge was certainly, to his mind, a token of good for the locality in which it was established. (Hear, hear.) Long might the principles of brotherly love flourish, and from the foundation laid that day, might there rise a superstructure perfect in all its parts, and honourable to its builders. (Applause.) He loved Masonry, and admired all that belonged to it; and as he never had, so he hoped he never might, feel any labour too great, if by submitting to it he could contribute to the advancement of the Order. The W.M. then proposed "The Health of the Provincial Grand Chaplain."

Bro. the Rev. J. CHOMELEY returned thanks. He remarked that he had had many arguments with those whom he had great reason to look up to as to whether he was not standing in a false position in preaching for Masonry, and preaching as a Christian clergyman at the same time. He was positive, however, that he did not. He not only felt it an honour, but he was grateful for having had the opportunity of publishing the last sermon which he preached to the brethren, because he believed it was a sermon which would do good to all who read and studied it, whether they were Masons or not. He was very glad to hear the sentiments which had been expressed by previous speakers, because they proved that the words which he had spoken in sermons and speeches had found an echo in the hearts of true Masons. (Cheers.)

The W. MASTER next proposed "The Health of the Officers of the Lodge," to which Bro. BARWELL, S.W., responded. "The Health of the Provincial Grand Secretary," was then proposed, and suitably responded to by Bro. A. M. F. MORGAN.

This brought the toast list to a conclusion, and the brethren separated.

WARWICKSHIRE.

PROVINCIAL GRAND LODGE.

On Tuesday, the 11th inst., the annual meeting of the Provincial Grand Lodge of Free and Accepted Masons of Warwickshire was held in Birmingham. The brethren assembled at one o'clock in the Athol Lodge, Masonic Hall, Severn-street, where the lodge was opened in due form by the Right Hon. and Right Worshipful Bro. Lord Leigh.

Amongst the members of the Craft present we observed—R.W. Lord Leigh, Prov. G.M.; C. W. Elkington, D. Prov. G.M.; J. Machin, P.J.G.W.; Robert H. Foster, P.J.G.W.; Isaac H. Bedford, Prov. G. Reg.; Thomas Clarke, P. Prov. S.G.W.; W. B. Briggs, P. Prov. J.G.D.; H. Weiss, P. Prov. G. Sec.;

J. Pursall, P. Prov. G. Dir. of Cers.; Edward H. Kittoe, P. Prov. G. Chap.; Thomas B. Dickens, P. Prov. G.W., P.M. 284; J. T. Robins, P. Prov. G.W., P.M. 689; F. Empson, P.S.G.W.; Fred. Cohen, 473; W. Williams, 473; Benj. Hunt, Assist. Dir. of Cers.; James Morris, 473; W. Wyman, Prov. S.G.B., P.M. 301; I. T. Collins, G. Treas., P.M. 468; C. H. Hebbert, Prov. G. Reg.; Stimpson, G. Org.; Bell Fletcher (Lodge of Light); R. Croydon, P.M. 395 and 567; Matthew Smart, Sec. 74; Theophilus Carter, 473; James M. French, 74; Charles Mackey, 925; John Watkins, W.M. 395; Charles H. Gem, Chap. 567, J.W. 1,016; J. S. Solomon, 43; Henry Hadley, P.M. 47; Henry Osborne, 794; Henry Smith, 74; Thomas H. Davis, 794; Thomas Halbeard, W.M. 794; W. Henry Fairfax, S.W. 43; G. Septimus Phillips, S.W. 427; A. H. Ferris, Chap. 254; Richard Dawson, W.M. 587; C. F. Davie, 301; C. J. Barwell (St. Paul's); I. J. Turner, P.M. 413, P. Prov. S.B.; M. W. Wilson, S.W. 794; H. Mallinson, P.M. 316; John Beresford, P.M. 925; M. O. Suffield, S.D. 725; William Glydon, 74; C. F. Browne, 284; Geo. M. Dickinson, W.M. 74, P.S.B.; W. L. Bellamy, 794; J. Fenn, 74; Stephen Wood, 74; F. Hill, 74; W. H. Haslour, 739; Thomas Allen, 74; Joseph Jennens, 734; John C. Edwards, 74; J. Vaughan, P.M. 74; C. Pembroke, 925; Fras. H. Griffiths, 925; J. R. Chirm, I.G. 473; John Stamford, 74; J. P. Blunt, 938; T. Knight, 567; John A. Biddle, 74; Wm. Guy Wilkens, S.D. 567; John Flinn, I.G., Chris. Reeve, James Webster, 74; J. A. Minshull, 74; Alfred Minshull, 74; Thos. James, P.M. 539; Edwin C. Middleton, 794; W. H. Tyler, P.M. 426; Geo. Dickinson, W.M. 512; Chas. Lee, W.M. 74, P.G.S.B.; Thomas Bragg, P.M. 74; C. J. Penn, Treasurer 74; Charles Swinden, 473; Charles H. Turris, 473; Samuel S. Hand, 925; Ebenezer Davis, 927; John Allen, 74; William Hayden, 925; John Clements, 74; John Howells, 74; Daniels, 473; James Ure, 74 and 1,016; James Stubbin, S.W. 759; J. Garner, 794; W. J. Walters, S.W. 74; John Darwen, W.M. 567; Edward Arthurs, 794, &c., including several members of the Craft from Staffordshire, and a goodly number of visitors.

The minutes of the preceding Grand Lodge and the meeting at Coventry having been read and confirmed, the R.W. Prov. G.M. proceeded to appoint his officers for the ensuing year, viz. :—

Bro. Bedford	Prov. S.G.W.
" Weiss	" J.G.W.
" W. Bramwell Smith	" G. Chap.
" J. Stonehouse	" Junior G. Chap.
" Hudson	" G. Reg.
" W. B. Briggs	" G. Sec.
" Read	" G.S.D.
" Asker	" G.J.D.
" Pursall	" G. Supt. of Works.
" I. J. Turner	" G. Dir. of Cers.
" Mulliner	" Assist. Dir. of Cers.
" Wyman	" G. Sword Bearer.
" W. L. Harrison	" G. Org.
" Jones	" G.S.B.
" Charles Lee	" Assist. G.S.B.
" Beech	" Assist. G. Sec.
" Halbeard	" G. Purst.
" C. W. Johnson	" Assist. G. Purst.
" I. T. Collins	" G. Treas.
" Joseph Coates	" G. Tyler.

These officers having been properly invested, the R.W. Prov. G. MASTER suggested that a fund should be established in the province by the members of each lodge contributing voluntarily a sum annually for the relief of the widows and children of Masons in the province. However large the Masonic Charities were, he felt assured that all the brethren would be glad to contribute to such a fund; and if they only contributed something like £150 per annum, he thought it would be the means of forming an annuity fund for the relief of the brethren, and widows and brethren of the province. Bro. C. W. ELKINGTON having supported the suggestion in order that the brethren present might have an opportunity of expressing an opinion upon it, Bros. J. RAY, BELL FLETCHER, and THOMAS BRAGG advocated the plan. It was therefore resolved, "That a distinct fund be formed in the province, to be called the Annuity Fund, and that a committee consisting of the Provincial Grand Master, Deputy Provincial Grand Master, Past Deputy Provincial Grand Masters, Wardens, and Past Wardens of the province, and the Masters, Past Masters, and Wardens of the various lodges in the province, be formed for the purpose of raising, receiving, and dispersing

such fund." Grants from the Provincial Grand Lodge funds of £10 and £5 5s. were made respectively to Emma Heath and Amelia Curtis, sister and daughter to deceased and worthy Masons. A further sum of £5 5s. was granted to a distressed brother.

The brethren then formed in procession, and marched to St. Thomas's Church, the use of which had been kindly granted to the Craft by the Rector, the Rev. C. F. Wilkinson. Prayers were read by the Rev. C. Williamson, Curate; the first lesson by Bro. Rev. C. T. Elliot, and the second lesson by Bro. Rev. C. Bramwell Smith, Incumbent of St. John's, Deritend. The sermon was preached by the Rev. Joseph Ray, lecturer of St. Philip's, and Prov. G. Chap., who took his text from the first chapter of the book of Genesis and the third verse:—"And God said, let there be light, and there was light."

In the beginning of the creation of this world, as in the commencement of all the works of God, darkness prevailed. It pleases the Almighty, when seated in the workshop which He has chosen for the structure of His divine wonders, to veil himself in the robe of night. "He maketh darkness His secret place, His pavilion round about him with dark water and thick clouds to cover Him." Then, beneath a sable robe which the eye of creature cannot penetrate, He evolves His mighty plans, and executes His majestic enterprises. Expectant intelligences stand around, gazing in reverential wonder towards the spot where His mysterious wonders lie concealed. At length the mist which covers them is uplifted, and light, glorious light, beams in upon the Divine handiwork in the beauty and perfection of its first finish. How gently it distils its softening influences, lightening the rigid outlines of darkness, breaking up its massive folds into an innumerable multitude of shadows, which give the idea of being, its outstretched wings aiding it to flee away at the approach of the morning. What wonders does the action of light thus unfold! There is scarcely any place upon which we have never looked that can be said to be without interest, if we regard it precisely at the moment when the clouds of darkness, which had enveloped it and shut it out from view, are slowly curling up and floating away upon the horizon of day. And the more novel and unexpected the scene which the light thus discloses, the more deeply is the mind impressed by this gradual disclosure of its strange wonders. At first the dim outlines of the vaster objects are traced, and imagination plays with them as she strives to fancy what they must appear to be when all their minuter portions are determined. As the light grows stronger fresh beauties are discovered; what had previously only form now assumes colour; soon the smallest irregularities of surface reveal and break up the picture into a labyrinth of combinations of light and shade, until what was one vast rolling cloud of darkness, black as night, is transformed by the wonderful operation of light into a brilliant panorama of earth and water, hill and dale, plain and mountain, interspersed with smiling fields and pleasant roads, the mansion of the proprietor and the cottage of the peasant—here the country and there the town.

These reflections will serve to illustrate the condition of reverential wonder into which the minds of angels may have been probably thrown when God said, "Let there be light, and there was light." All is not open to their keen vision; we know, indeed, that there are still mysteries bound up with this little planet that is now careering on its way through God's universe which these gifted intelligences "desire to look into." And we can, therefore, understand how the Grand Architect of the Universe should have canopied himself with a night so dense as to disappoint even the ken of the highest created intelligences, whilst His massive mind was at work in the laboratory of this material frame. If, indeed, the first glimpse which they caught of this earth was as the rolling clouds of darkness slowly curled up, broke into scattered fragments, and let in the dawn of their own celestial ether, with what amazement, thrilled with exultation, must they have watched the operation of that supreme decree, "Let there be light," upon the invisible mass of a new created world. Surely, as its marvellous varieties and beauties peeped out from amid the swiftly flying legions of darkness, lighted by a heaven which, as yet, possessed no sun to rule the day—no moon to rule the night—we may form some conception of the manner in which the morning stars sang together, while the angels of God were shouting for joy. And the busy fingers of the Omnipotent are still plying their never-wearying tasks in the secret chambers of the earth; an impenetrable shroud veils much of what is left of the creative principle from the too curious gaze

of the created. The germinating of plants, the fructifying of trees, the propagation of species, the formation of every living thing the Great Architect of the Universe still reserves within His own special province, and therefore He executes them as His first, His grandest achievement amid the shadows of what to men is darkness, but to Him is a shining clear as the day; for, to Thee, O God, "the darkness and the light are both alike." How beautifully has the Psalmist expressed this in describing the manner in which God continues that creative effort by which He first formed man out of the dust of the ground:—"My substance was not hid from Thee when I was made in secret and curiously wrought in the lowest parts of earth, Thine eyes did see my substance yet being imperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." It is only when the glorious work is done and the perfectness of creation achieved that the Great Architect of every vital creature, standing at the innumerable points at which His creative efforts are going on, says as each reaches its appropriate completion, "Let there be light," and at once the glorious creature bursts from the hidden hand of its Secret Contriver into the splendours of a new world; and "there is light"—light to drape in its robe of verdure and grass of the field—light to spin the snow-white texture of the lily of the valley—light to blush the fragrant rose and the ripening fruit—and light to breathe knowledge into the eye of every animated creature, and intelligence and reason into the soul of man. We have spoken of the gradual operation of the divine decree, "Let there be light," and insisted strongly that the affirmation "and there was light," must not necessarily be interpreted to mean that instantaneously the dark earth was ushered into the refulgent splendour of day. We have shown you that grander and more magnificent results may have been produced to the eye even of an immortal by the gradual progression of the work; and this will prepare you for understanding how the light which illumines the "paths of science" may have been wisely determined by the Great Architect, even as the rays which He has thrown upon the "paths of nature," so as to lead to a gradual progress in knowledge. It is a mistake to suppose that our knowledge is to be measured by the exact amount of light with which God illumines His works, or the reverse. An excess of light may prove as injurious as darkness, and the sudden concentration of the rays of the sun upon the organ of vision has been known to snap asunder its elastic framework, and place it in the midst of refulgent brightness in the same condition as though darkness surrounded it. Even a moderate amount of light may hide from us things that are visible in the sombre gray of twilight. It is not when the sun is high in the heavens that I see the farthest; his splendour girds with a robe thicker than darkness the universe through which he moves; it is only when the light of day has fled, and the soft twilight supervenes, that which we may suppose to have been first ushered in when God said, "Let there be light," that my eye sweeps over trackless paths of light, the constellations of myriads of stars, compared with which the sun himself sinks into secondary importance, and his distance from us becomes insignificant. Wisely, therefore, has the Most High so regulated the expandings of that light which, whether of nature, science, or religion, He has commanded to dawn upon this world, as to cause its first scintillations of brightness, if we may so express it, only "to make darkness visible." It is amidst this gloom resting upon futurity, that every discovery of knowledge, or invention of art, has been attained; that the earth has been rifled of her genuine secrets; and the wonders of the Great Architect of the Universe, and its Grand Geometrician, displayed to the eyes of those who have been initiated into a knowledge of and admiration for His laws. Light, indeed, we have at all times sufficient to guide us to a knowledge of the secret of the Most High—that secret which He is ever ready to reveal to them that fear Him. Guided by its dim but not uncertain shining, we may hold on as by a thread through the labyrinth of earthly perplexities. The very presence of gloom around us, and the gradual progression which is ever going on towards the full splendour of the light of day, should serve to assure us that the fiat has gone forth from the Almighty, "Let there be light," and that the fiat will be most indisputably fulfilled; so that the light shall yet shine in all the brilliancy of its meridian splendour, in every pathway which man has trod, until every secret has been explored, and there is "nothing left covered that has not been revealed, nothing hid that has not been made known." The very slowness of the

progress which we make in our search after the genuine secrets of the creative mind should be relieved by the consideration that the impressions which we receive in the study of them are all the more grand and impressive. We learn to realise the fact that it is only in His light—not by any light emitted from ourselves—that we see light; and to address Him both at the departure and return of the natural day, in that prayer so appropriate to His morning and evening service, “Lord! lift thou up the light of Thy countenance upon us!” It is thus that whilst ever standing upon the brink of the grave, with the emblems of mortality strewn around us, amid a light which serves only to throw out into greater contrast the mysterious veil of darkness by which we are enveloped;—a light which is neither clear nor dark; not day nor night, we can lift our eyes to that Bright Star whose rising brings peace and salvation to the faithful and obedient of the human race; and rest secure in the promise of the sacred word, that “at evening time it shall be light.” Yes, when the mysterious purposes of the Great Contriver of all things have been fulfilled, and when every earthly pilgrim has fulfilled his allotted task, and accomplished his journey through this valley of the shadow of death, then in the evening of this world it shall be light—light, glorious light, shall dawn upon this world, such as it has never yet beheld; the light of reason, demonstrated by fact; the light of prophecy, established in its fulfilment; the light of conscience, borne witness to by the Creator of conscience; the light of piety, of wisdom, of righteousness; for the prophet Daniel says, “Then shall they that be wise shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.” Oh! in the glorious usherings in of that final and full achievement of the fiat of the Almighty—the resurrection of all things—ye yourselves shall be clothed in light, shall walk as children of the light—and the temple, which ye shall build up to the Great Architect of the Universe in the city of your future habitation shall be a temple of light, refulgent with the brightness of the Lord your God, who shall be the glory of it. Then, indeed, the “sun himself shall grow dim with age, and nature sink in death, the stars shall fade, and all the fiery firmament decay;” yet from amidst the universal gloom shall arise transcendent light—the light of God Himself—forth from the tombs of transgression shall arise the bodies of redeemed man, to shine as the stars for ever and ever. And as the mighty archangel sounds his last trumpet note amid the silence of an universal concourse of created beings, a sudden shout shall burst from the throng of assembled intelligences, as with one voice they proclaim the accomplishment of the grand fiat of their Maker—“and there was light.”

A collection was made at the close of the service, after which the brethren re-formed in order of procession, and returned to the school-room in the rear of the Jewish Synagogue, the use of which was kindly placed at the disposal of the Athol Lodge. It was proposed and seconded that a vote of condolence should be forwarded to the widow of Sir John Rateliff, on his decease.—Thanks were passed to the rector of St. Thomas's Church, for the use of his church, and five guineas were ordered to be placed at his disposal in aid of the funds of the schools of the district.—Cordial thanks were voted to the Prov. G. Chap., Bro. J. Ray, for his excellent sermon.—Thanks were also passed to the members of the Hebrew congregation, for their kindness in granting them the use of their school-room.—The lodge was closed then in due form with prayer.

THE BANQUET.

At four o'clock the above-named members of the Craft, and a large accession of brethren, to the number of 250, sat down to a sumptuous banquet at the Masonic Hall, Severn-street, supplied by Bro. J. D. Horley, of the King's Head Inn, Worcester-street. The R.W. Bro. Lord Leigh presided, supported on his right by Bros. C. W. Elkington, Dr. Bell Fletcher, and on his left by Bros. J. Ray, C. Bramwell Smith, &c. After the cloth was drawn the following toasts were proposed and drunk with the usual Masonic honours:—“The Queen and the Craft;” “The Prince of Wales, the Crown Prince and Princess of Prussia, and the rest of the Royal Family;” “The Right Hon. the Earl of Zetland, the Most Worshipful the Grand Master;” “The Right Hon. the Earl de Grey and Ripon, Deputy Grand Master, and the Grand Lodge of England;” “The Right Hon. and Right Worshipful the Lord Leigh, Provincial Grand Master for Warwickshire.”

In replying to this toast, Lord LEIGH thanked the brethren

for their kindness—kindness that would never be forgotten by him. In speaking on the subject of the Annuity Fund, he said he felt that such a fund would benefit society. The fund in London (his lordship observed) did not reach the requirements of the provinces to such an extent as was desirable. In establishing such an independent fund, however other provinces might follow their example, he did think the good old province of Warwickshire should take the lead. In proposing the health of the W. Bro. C. W. Elkington, D. Prov. G.M., and the Provincial Grand Lodge, his lordship said the right man was in the right place, and that he had the welfare of the Craft and especially the Masons of the province at heart.

Bro. ELKINGTON, in responding to the toast, and in alluding to the remarks that fell from his lordship in regard to the Annuity Fund, said he hoped to see the time when rows of almshouses would be built for the widows of their poor brethren. The state of the Craft was far different from that when he first came amongst them. They could now muster nearly one thousand members in the province. He wished them many years of prosperity and happiness, and thanked them heartily for the way in which his health had been received.

“The Visitors” was responded to by Bro. JAMES (Staffordshire) and Bro. SWANBOROUGH.

The R.W. PROV. G. MASTER then proposed “The Health of the Worshipful Master and Brethren of the Athol Lodge, 74,” which was responded to in appropriate terms by Bro. CHAS. LEE, W.M., who stated that the Provincial Grand Master would always find the Athol Lodge seconding him in any good measure he thought proper to bring before the province. He was proud to receive them in the old Athol Lodge-room. It was a most successful meeting, and on behalf of the brethren and officers of the Athol Lodge, he returned them thanks for visiting them that day.

“The Masonic Charities,” “The Ladies,” and the usual toast of “All Poor and Distressed Masons” having been duly honoured, his lordship wished the brethren good night, and retired from the banquetting room.

The spirit of the evening was then kept up under the presidency of Bro. Charles Lee, W.M., and the evening terminated in the most agreeable manner.

The hall was decorated with some choice specimens of the fine arts, kindly lent for the occasion by Bro. William Edwards. This was the largest meeting of the Craft that has been held in Birmingham, and the numbers assembled proved to demonstration the necessity of the erection of a large Masonic Hall in this the most important town of the largest province under the English Constitution.

ROYAL ARCH.

METROPOLITAN.

TEMPERANCE CHAPTER (No. 169).—The regular quarterly convocation of this chapter was held on Tuesday, October 4th, at the White Swan, High-street, Deptford, Comps. D. R. Farma, Z.; W. Watson, H.; W. Simmons, J.; G. Bolton, P.Z.; J. Thomas, Scribe E.; G. Tibbals, 1st Assist. Soj.; G. Brown, 2nd Assist. Soj.; R. Mills, Wingfield, F. Walters, and others were present. There was only one visitor, Comp. W. Stuart, P.Z. 742, 507. The business was exalting Bros. H. Moore, S.W. 73, and J. Porter, 147, into Royal Arch Freemasonry. The working was admirably and impressively done, and reflected the greatest credit on all the officers. Although such a newly-established chapter, yet the ceremony was as well done as any of the old-established chapters. After business, the companions adjourned to a well-spread banquet, and spent a pleasant evening together.

MARK MASONRY.

METROPOLITAN.

SOUTHWARK LODGE (No. 11, S.C.).—This prosperous and flourishing lodge held its regular meeting on Monday, the 3rd inst., at the Green Man Tavern, Tooley-street, Southwark. Bro. H. A. Collington, R.W.M., assisted by Bros. E. N. Levy, P.R.W.M.; A. D. Loewenstark, D.R.W.M.; C. H. Murr, S.W. and R.W.M. elect; F. Walters, Sec.; F. E. Harris, R. of M.; A. P. Leonard, M.O.; F. J. Lilley, S.D.; M. Spier, T.K.; T. G. Dickie, A. P.

Stedman, F. E. Ward, W. Billington, C. A. Cathie, G. J. Loe, J. L. Vallentin, and many others, opened the lodge according to ancient custom. Bro. C. A. Cottebrune, P.R.W.M. 8, was the only visitor present. Ballots were taken for Bro. James Brinn, 75, and Bro. Joseph Delany, 73, which were declared to be unanimous in favour of their admission. Bros. J. Brinn, 75; F. H. Elsworth, 73; J. T. C. Powell, 73; and G. C. Fraser, 134, being candidates for advancement, were regularly advanced into the ancient and honourable degree of Mark Masters, Bro. H. A. Collington, R.W.M., rendering the ceremony in his now well known impressive, faultless manner, which elicited the praise of every P.M. present. Bro. E. N. Levy, P.R.W.M., proposed in an able and fluent speech, that a vote of thanks be recorded on the lodge minute book to Bro. F. Walters, Sec., for the able and talented manner he had kept the books of the lodge, and in every case had conducted the duties of Secretary to the lodge. This proposition was carried unanimously. Bro. F. Walters, Sec., returned thanks for this renewed mark of their kindness and esteem. All brethren below the degree of an installed R.W.M. having withdrawn, Bro. C. A. Cottebrune installed Bro. C. H. Murr into the chair of the lodge as R.W.M. for the ensuing year. On the brethren being readmitted, the R.W.M. appointed his officers as follows, viz., H. A. Collington, I.P.R.W.M.; A. P. Leonard, D.E.W.M.; F. J. Lilley, S.W.; A. Avery, J.W.; A. D. Loewenstark, Treas.; F. Walters, Sec.; J. C. Goody, R. of M.; E. Harris, M.O.; R. Hurrell, S.O.; G. Morris, J.O.; J. Hawker, Councillor; M. Spier, S.D.; J. C. Vallentin, J.D.; R. Welsford, T.K.; W. Lipscombe, Steward, W. Aldhouse, Tyler. Several candidates were then proposed for advancement at the next lodge meeting. Bro. F. Walters, Sec., congratulated Bro. H. A. Collington, I.P.R.W.M., on his good fortune in having advanced no less than thirty-seven brethren into Mark Masonry during his year of office, and hoped to see the lodge flourish as well under their present R.W.M. Bro. C. H. Murr. After the lodge was closed, the brethren, upwards of thirty in number, sat down to a handsome banquet, prepared by Bro. C. A. Cathie. The usual loyal toasts were given and received. Some good songs well sung, and recitations ably given, brought an agreeable meeting to a pleasant close.

IRELAND.

THE MARQUIS OF DONEGAL AND THE MASONIC ORDER.

We (*Irish Times*) were enabled to announce some weeks since that Lord Donegal had conveyed to the Grand Lodge of Ireland his regret at having, in his speech at Belfast, transgressed one of the fundamental rules of the Order, by introducing topics of a political character at a Masonic banquet at Belfast. We, at the same time, expressed our conviction that the Grand Lodge would, under the circumstances, consider Lord Donegal's letter as sufficiently explanatory. We learn that at the meeting of the Grand Lodge on Thursday week, the letter from Lord Donegal was read, conveying an assurance, couched in the frankest language, that he had no intention whatever wilfully to infringe a fundamental rule of Masonry, as well as an expression of his sincere regret for having done so at the dinner given the Belfast in August last, on the occasion of his inauguration as Provincial Grand Master of Belfast and North Down.

This feeling is so unmistakably conveyed in his lordship's letters, that the Grand Lodge have accepted his apology, and have dismissed the subject, with a caution as to the avoidance throughout the Order, of any discussion calculated to produce disunion, at meetings of Freemasons; and as to the necessity of excluding all persons, not belonging to the institution, from meetings convened to carry out the business of this ancient fraternity.

ANCIENT LONDON.—The marvellous transformations that have been effected by railways in London during the past few years, render it of no small importance to gather up every scrap of topographical lore while a few sites remain that are dear to history and the muses. It is but the other day we heard of the destruction of Milton's residence in Barbican. Now we hear that Goldsmith's residence in Green Arbour Court must share the same fate. With such changes going on around us, it is gratifying to learn that "Aleph," the gifted author of "London Scenes and London People," has a companion volume in the press, the title of which is "The Old City, and its Highways and Byways."

INDIA.

(From the *Indian Freemasons' Friend*.)

BOMBAY.

DISTRICT GRAND LODGE.

A half-yearly communication was held at Freemasons' Hall, in Bombay, on the 9th March, 1864; present, Bros. George Taylor, Prov. G.M.; G. S. Judge, D. Prov. G.M.; Henry Wickham, P. Prov. J.G.W. as Prov. S.G.W.; Rev. J. J. Farnham, Chap., as Prov. J.G.W.; Alfred King, Prov. G. Sec.; Thomas Diver, M.D., Prov. J.G.D., as Prov. S.G.D.; C. E. Mitchell, J.W. Lodge Truth (No. 941), as Prov. J.G.D.; C. G. Swanseger, Prov. G. Org.; W. R. Donaldson, Prov. G. Purst.; J. W. Wynn, Prov. G. Steward, and other brethren as representatives of lodges.

The proceedings of the last half-yearly communication were read and confirmed.

The Prov. G. Master notified that, since the last communication, a dispensation had been granted to Lodge Concord, to pass Bro. Franklin Walker within the period of four weeks.

Read a letter from Lodge Concord, requesting the opinion of the Prov. G.M. and the District Grand Lodge as to whether Lodge Concord had acted rightly in giving the 2nd degree to Bro. H. E. Mirza Ali Mahomed Khan, he having been initiated in Lodge Rising Star, working under Scotland.

It was resolved—"That Lodge Concord had acted rightly in giving the 2nd Degree, and that the lodge would be quite justified in conferring the 3rd Degree also, should the brother wish to take it."

Read the following letters, namely, one from the District Grand Lodge to the Provincial Grand Lodge of Western India, dated the 10th December, 1863, and the reply of the Provincial Grand Lodge of Western India, dated the 28th December, 1863, sent on the 3rd March, 1864, in a letter bearing that date.

No. 83.

DISTRICT GRAND LODGE OF BOMBAY AND ITS TERRITORIES.

Bombay, December 10th, 1863.

To Bro. MARRIOTT, P.G. Sec. to the Provincial Grand Lodge of Western India under Scotland, Bombay.

SIR AND BROTHER,—I am directed by the Provincial Grand Master of Bombay, under England, to forward the annexed resolutions, which were unanimously passed at the last half-yearly communication of the District Grand Lodge of Bombay and its Territories, under England, held on the 2nd inst., together with a letter from the Deputy Provincial Grand Master of Bombay, under England, Bro. G. S. Judge, of the 25th Nov. last, in reply to your predecessor's letter to me of the 17th Oct. last, and to request you to be good enough to lay the same before the Provincial Grand Master and Provincial Grand Lodge of Western India, under Scotland.

I am also directed particularly to call your attention to the 2nd of the said resolutions, and to inform you that if the reparation therein referred to be not made within the period specified, I have positive orders to send home the whole case to the Grand Lodge of England by the mail following.

I remain, Sir and Brother, yours fraternally,

(Signed) ALFRED KING.

Prov. G. Sec. of Bombay and its Territories.

DISTRICT GRAND LODGE OF BOMBAY AND ITS TERRITORIES.

Resolutions passed at a half-yearly communication held on the 2nd of December, 1863, and referred to in my letter, No. 83, of the 10th December, 1863:—

1. "That this District Grand Lodge considers the resolution of the Provincial Grand Lodge of Western India, under Scotland, communicated in the Secretary's letter of the October last, to be written in an unmasonic, unfriendly, and discourteous spirit, and to contain matter calculated to destroy the unity which ought to exist amongst Freemasons, and it strongly condemns the publication of *ex parte* statements prejudicial to its Deputy Provincial Grand Master, Bro. G. S. Judge, whilst the matter was under discussion and unconfirmed in lodge.

"The District Grand Lodge also entirely approves of the letters of its Deputy Provincial Grand Master, Bro. G. S. Judge, of the 13th July and 25th November last, and considers that he has entirely exonerated himself from blame, and it concurs with him in maintaining that no Provincial Grand Lodge of Western India, under Scotland, existed in the early part of this year.

2. "That if the Provincial Grand Lodge of Western India, under Scotland, do not, within three weeks after this resolution is communicated to them, mark the reparation demanded by Bro. G. S. Judge, in his letter of the 25th November last, the whole correspondence, together with these resolutions, be sent to the Grand Lodge of England, with a request that the matter may be laid before the Grand Lodge of Scotland.

3. "That the resolutions just passed be communicated to the Provincial Grand Lodge of Western India, under Scotland, with a copy of Bro. G. S. Judge's letter, of the 25th November last, and that these resolutions and the whole of the correspondence be printed in the form of a pamphlet and distributed, and that the same be sent to the *Indian Freemasons' Friend* and the *FREEMASONS' MAGAZINE* for publication therein, in order to counteract any ill effect which may have arisen from the publication of the charges, without Bro. G. S. Judge's reply thereto."

(Signed) ALFRED KING,
Prov. G. Sec. of Bombay.

PROVINCIAL GRAND LODGE OF WESTERN INDIA, UNDER
SCOTLAND.

Bombay, March 3rd, 1864.

To Bro. ALFRED KING, P. G. Secretary to the District Grand Lodge of Bombay and its Territories, under England.

SIR AND BROTHER,—The accompanying letter was drafted on the same date which it bears, but through some cause or other the P. G. Secretary seems to have neglected to forward it to its destination. The R.W. Provincial Grand Master has now ordered me to direct the letter to your address, which I have great pleasure in doing.

I remain, dear sir and brother, yours fraternally,
(Signed) K. R. CAMA,

Officiating Secretary, Provincial Grand Lodge of
Western India, under Scotland.

PROVINCIAL GRAND LODGE OF WESTERN INDIA, UNDER
SCOTLAND.

Bombay, December 28th, 1863.

To Bro. ALFRED KING, P. G. Secretary to the District Grand Lodge of Bombay and its Territories, under England.

SIR AND BROTHER,—I am desired by the Provincial Grand Master of Western India and the Provincial Grand Lodge, under Scotland, to acknowledge the receipt of your letter, dated Bombay, the 10th December, 1863, and its voluminous accompaniments.

Your letter and its accompaniments were considered at a meeting of the Provincial Grand Lodge of Western India, held on the 19th day of December, instant; and in accordance with the resolutions then passed, I have to inform you that, through the inadvertence of the late Secretary, Bro. Summers, two sentences had been added to the resolution passed on the reception of Bro. Judge's letter of explanation regarding the opening by him of a letter which was not addressed to him, and the detention of another which also was not addressed to him, and it was resolved that those sentences should be expunged from the minutes of the meeting of the Provincial Grand Lodge held on the 26th September last, so that the resolution referred to as it now ends and stands as confirmed, reads—"and that the explanation of Bro. Judge is satisfactory." A copy of the confirmed minutes will be sent to the District Grand Lodge of Bombay and its Territories, and the lodges working under Scotland, and also to the Grand Lodge of Scotland as soon as the proceedings shall have been completed.

It was also resolved that the Provincial Grand Lodge of Western India deprecates and disapproves most highly of the publication of an attack upon a brother without waiting for his answer; considering such a proceeding to be unfair and unmasonic; and regrets that any such publication should have been made. I am at the same time to state, that the Provincial Grand Lodge of Western India, under Scotland, took no part in the publication referred to, of the offensive epithets applied to Bro. Judge, nor did it authorise such publication.

I am further desired to express the hope of the Provincial Grand Lodge of Western India, that this explanation may be considered satisfactory, and that we may, in future, work amicably together in the good cause of Masonry. I am further directed to say that the Provincial Grand Lodge having

made such amends as is in its power, this communication may be received in the spirit it is intended.

I remain, Sir and Brother, yours fraternally,
(Signed) K. R. CAMA,

Officiating Secretary, Provincial Grand Lodge of
Western India, under Scotland.

It was resolved—"That the Provincial Grand Lodge of Western India, under Scotland, be informed that, in consequence of their having delayed till the 3rd March, 1864—a period of eleven weeks—to reply to this District Grand Lodge's letter of the 10th December, 1863, the whole matter had been referred to the Grand Lodge of England, as it was stated that it would be in the said letter. Resolved also—That in the opinion of this District Grand Lodge the apology offered to its Deputy Grand Master, Bro. G. S. Judge, by the Provincial Grand Master and Provincial Grand Lodge of Western India, under Scotland, in their letter of the 28th December last, is insufficient for the following reasons:—

"1st.—Because the following charges made against Bro. G. S. Judge are not retracted, nor is any apology offered for their having been made, although Bro. G. S. Judge has clearly proved them to be false:—

"1. The having misrepresented to the Secretary of Lodge Hope, Kurrachee, that the Provincial Grand Lodge of Western India was not in existence on the 27th January, 1863.

"Whereas the fact is that his representation to that effect was true.

"II. The having evinced a most studied desire to mislead one of the daughter lodges working under the Grand Lodge of Scotland.

"The fact being that he gave that lodge correct information.

"III. The acting under a spirit of opposition to the interests of Scotch Masonry in Western India.

"The fact being that no such spirit existed.

"IV. The having stated what he must have known was not the case.

"The fact being that his statement was true.

"2nd.—Because no apology is offered for having ignored Bro. G. S. Judge as a Mason, by styling him as "Mr. Judge" and "this Mr. Judge" in the written and printed minutes of the *soi-disant* Provincial Grand Lodge of Western India, at its meeting of the 26th September last, and by so styling him in a letter to Lodge Hope, Kurrachee.

"3rd.—Because the Provincial Grand Lodge of Western India has not expunged from its records all mention of the unmasonic charges made against Bro. G. S. Judge, as unworthy of a place in them.

"4th.—Because the Provincial Grand Lodge of Western India has not directed its apology to be published in the *FREEMASONS' MAGAZINE* and *Indian Freemasons' Friend*, although the charges were published in these periodicals by some one who had access to the minutes of the *soi-disant* Provincial Grand Lodge of Western India, which the Provincial Grand Lodge of Western India had adopted as its own, and this District Grand Lodge is not informed that he has been punished for having committed so grave a Masonic offence as that of publishing minutes of lodge proceedings without authority, though this District Grand Lodge is informed that Bro. G. A. Summers, in whose custody those minutes were, has been rewarded by being publicly thanked in the Provincial Grand Lodge of Western India, for what he had done whilst he held the office of Secretary both of the *soi-disant* Provincial Grand Lodge and of the Provincial Grand Lodge of Western India, one of his acts being the ignoring of Bro. G. S. Judge as a Mason by styling him as "Mr. Judge" and "this Mr. Judge" in lodge minutes, and in a letter to the Secretary of Lodge Hope, Kurrachee; another, the bringing of false charges against Bro. G. S. Judge; and a third, the permitting of lodge minutes in his custody to be published without any authority to do so."

Moved by Bro. H. Wickham, P. Prov. J.W., seconded by Bro. T. Diver, and carried unanimously—"That these letters from this District Grand Lodge to the Provincial Grand Lodge of Western India, and their reply, be forwarded to the Grand Lodge, together with the above resolution thereon."

Resolved—"That a letter of condolence be sent to the Grand Lodge of Scotland on the occasion of the death of his Grace the Duke of Athol."

The Prov. G.M. then appointed Bro. the Rev. J. J. Farnham Prov. G. Chap., to be Prov. G.S.W., and Bro. A. King, Prov. G.

Sec., to be Prov. J.G.W. for the ensuing year, and installed them in their chairs.

The Prov. G.M. then appointed the following officers for the ensuing year, and invested those who were present with the insignia of office:—

Bro. Thomas Diver	Prov. G. Reg.
" C. E. Mitchell	" G. Sec.
" J. Brunton	" S.G.D.
" W. A. Brunton	" J.G.D.
" H. Gamble	" G. Supt. of Works.
" J. C. V. Johnson	" G. Dir. of Cers.
" A. Cumming	" G. Assist. Dir. of Cers.
" R. Roberts	" G.S.B.
" R. Donaldson	" G. Assist. Sec.
" C. G. Swanseger	" G. Org.
" Forrest L. Brown	" G. Purst.
" H. T. Bink	" G. Stewards.
" J. Key	
" E. Leckey	
" H. Prescott	
" J. Roddle	" G. Tyler.

The Prov. G. Master intimated that he would take an early opportunity of filling up the other appointments.

Bro. J. J. Farnham proposed, and Bro. G. S. Judge seconded, a vote of thanks to the late Secretary, Bro. A. King, for his valuable services during the past year. (Carried unanimously.)

The business being concluded, the District Grand Lodge was closed in due form, with solemn prayer, and adjourned.

CHAS. EDWARD MITCHELL,
Prov. G. Sec.

PROVINCIAL GRAND LODGE OF WESTERN INDIA, UNDER SCOTLAND.

To C. MITCHELL, Esq., *District Grand Secretary to the District Grand Lodge of Bombay.*

SIR AND BROTHER,—Referring you to my letter of the 28th March last, I have now the pleasure to inform you that the contents of yours of the 17th of the same month were maturely considered at an adjourned quarterly communication of the Provincial Grand Lodge of Western India, held on the 2nd instant, and, after a deliberate discussion, the result was the unanimous adoption of the following resolution:—"That the Provincial Grand Lodge expresses its extreme regret that any offensive addition should have been interpolated in the resolution complained of, that resolution having been intended to convey to Bro. Judge the expression of the feeling of this Grand Lodge that his explanations were perfectly satisfactory, that the matters should be buried in oblivion, and that harmony might be restored. This Provincial Grand Lodge now expresses to Bro. Judge its regret that he should have been subjected to annoyance by the unauthorised publication of *ex parte* records of this Provincial Grand Lodge, and the discourteous expressions used in the correspondence; that it is perfectly satisfied with his explanations, and decides that that portion of the records of this Provincial Grand Lodge containing the matter personally offensive to Bro. Judge shall be expunged and destroyed; and that a copy of this resolution be forwarded to the District Grand Lodge of Bombay, under England, and the journals in which the offensive information was published.

The Provincial Grand Lodge, actuated by the highest motives of brotherly love, and wishing for peace and amity, have been induced to adopt the above resolution, which, it is earnestly hoped, will be considered ample by your District Grand Lodge to allay all ill-feeling, and restore peace and harmony between the two Provincial Grand Lodges.

I need not point out how necessary it is that a copy of this communication should be forwarded to the Grand Lodge of England by the first opportunity, and it is to be hoped that it will reach England in time to stay the passing of any judgment by the superior authorities.

I am, Sir and dear Brother, yours fraternally,

(Sd.) K. R. CAMA,

Offg. Prov. G. Secretary.

Bombay, July 6th, 1864.

THE love of distinction is the ruling passion of the human mind; we grudge whatever draws off attention from ourselves to others; and all our actions are but different contrivances, either by sheer malice or affected liberality, to keep it to ourselves or share it with others.

COLONIAL.

NEW BRUNSWICK.

MASONIC CELEBRATIONS AT CHATHAM.

On Tuesday evening, September 13th, at Chatham, a new chapter of Royal Arch Masons, on the roll of the Grand Chapter of Scotland, was formally opened. Its distinctive title is Mount Lebanon Chapter, No. 101. The ceremony of installing its principals was performed by M.E. Comp. Robert Gowan, P.Z. of the Fredericton Chapter, assisted by M.E. Comps. R. T. Clinch, W. F. Bunting, and J. V. Ellis, of the Carleton Chapter, St. John. The officers of the new chapter are George H. Russell, Principal Z.; Richard Hocken, Principal H.; William Muirhead, Principal J.; Thomas Gillespie, Scribe E.; Arthur Wright, Scribe N.; John Haviland, Principal Soj.; W. J. Johnston, Assist. Soj.; R. Burbridge, Janitor. The different degrees connected with the Royal Arch Order were conferred upon applicants by the visiting companions, comprising, in addition to those named above, Rev. C. P. Bliss, of Corinthian Chapter, Hampton; and Charles E. Potter, Thomas M. Reed, and Alex. Rankin, of the Carleton Chapter, St. John. Mount Lebanon Chapter is an offshoot of the last-named body in this city. It commences under most favourable auspices, and the founders have spared neither pains nor expense in providing the paraphernalia suitable for the proper performance of the ceremonies.

On Tuesday evening, the visiting companions were entertained at an oyster supper in the banquet room in the hall, and a few hours were passed pleasantly and speedily in social and fraternal intercourse.

The Masonic fraternity at Chatham recently completed a large and commodious hall, the upper portion of which contains the lodge room, a banquet room, and a suit of spacious ante-rooms; the lower story is used as a hall for public purposes, is fitted up with a platform, and is lighted with gas. This hall is the only one in Chatham of sufficient size to meet the public wants, and is, we understand, in the receipt of a large income. The building was erected at a cost of over £1,000, and it reflects great credit upon the enterprise of the lodge at Chatham.

On Wednesday evening the lodge room, which is fitted up in very handsome style, was dedicated to the uses of Masonry with the customary ceremonies of the Craft. Nearly fifty brethren, including members of Miramichi Lodge, Chatham; the Northumberland Lodge, Chatham; with visiting brethren from Bathurst and Richibucto, and other places, assembled in the lodge room. The Provincial Grand Lodge, including the St. John delegation, met in the lower hall. Bro. R. T. Clinch, represented the Prov. G.M., Robert Gowan, and Bro. Fredericton acted as D. Prov. G.M.; Bros. George H. Russell (Chatham) as S.G.W.; and Samuel Thompson (Newcastle) as J.G.W. A procession was then formed, and the Grand Lodge moved to the lodge room. Here the Grand Lodge was opened, and the W.M. of Miramichi Lodge, Bro. Gillespie, made the customary request to the acting Prov. G.M. for the consecration of the room. In responding, Bro. Clinch made a lengthy and admirable address, expressing his satisfaction at being the representative of the Prov. G.M. on this auspicious occasion. It was only a year ago since he had laid the corner stone of that hall, and to-day he was called upon to complete the work by solemnly dedicating the lodge room with the peculiar ceremonies of the fraternity. He congratulated the brethren of Chatham upon the energy and zeal they had evinced in securing for themselves sufficient and comfortable hall accommodation, and for the foresight they had displayed in so arranging that that accommodation would avail them for many years to come. But they had done more than this. He referred to the architectural works of the ancient operative Masons. The noble edifices that these had erected to this day attested to the skill and genius of the builders, who had laboured much for the public good. The fraternity in Chatham seemed to have imbibed largely of the spirit of their predecessors, for the hall supplied a great public want in the town, and it was to their energy and enterprise—an energy and enterprise that it would be well for others to imitate—that the people there were indebted for sufficient hall accommodation when they assembled together, either for business or for pleasure. Bro. Clinch then referred to the solemn and instructive ceremonies about to be performed, and explained at some length their meaning. He spoke of the high position the Masonic fraternity occupied in New Brunswick, and closed with the wish that the hall now about to be dedicated might be the happy retreat of piety, virtue, and benevolence.

The address was listened to with great attention. At the

close solemn prayer was offered by the Prov. G. Chap., and the ceremony proceeded. When it had concluded the lodge was closed, and retired from the room in the same order in which it had entered.

After the business of the evening had been concluded the brethren, numbering between fifty and sixty persons, sat down to a dinner in the banquet room of the hall, prepared by Mrs. Bowser, of Bowser's Hotel. The chair was occupied by Bro. R. T. Clinch, and the West by Bro. G. H. Russell. The tables were bountifully and substantially supplied, and all present did ample justice to the feast prepared. After the cloth had been removed, "The Queen and the Craft," "The Earl of Zetland, Grand Master of England," "The Grand Lodges of Scotland and Ireland," "The Provincial Grand Master of New Brunswick," "The Deputy Provincial Grand Master," "The Miramichi Lodge," "The Mount Lebanon Chapter," "The Press," "The Ladies," and various other regular and volunteer toasts were given and responded to with spirit, and these were interspersed with songs of a patriotic or Masonic character. The gathering was marked by sociability and jollity, and passed off in the most fraternal spirit and to the satisfaction of all present. Of course, the visitors from St. John were greatly impressed with the courtesy and kindness of their brethren in Chatham.

Obituary.

BRO. WILLIAM RULE, P.G. PURST.

We regret to announce the death of this well-known brother, which took place on the 25th ult., after a painful illness. Bro. Rule was initiated at Jedburgh, in Scotland, in the year 1816. He subsequently joined the Lodge of Industry (No. 219, now No. 108), London, and the Lion and Lamb Lodge (No. 227, now No. 192), and passed the chair of both lodges. He was also one of the original promoters of the Lodge of Temperance in the East, in which he was regarded as one of its brightest ornaments. Bro. Rule was a member of the Jerusalem Chapter, and a zealous supporter of the various Masonic institutions. He was appointed Grand Pursuivant by the late Duke of Sussex, and held office for nine years.

LITERARY EXTRACTS.

THE BANTING RESTAURANT JOINT-STOCK COMPANY (LIMITED).—An association under the foregoing title has been formed for the purpose of enabling persons endowed with a hearty appetite to gratify it without incurring the penalty of corpulence, too generally consequent on its indulgence. The undertaking contemplated by this society is that of establishing dining halls and refreshment rooms, at which the bill of fare shall be framed on the dietetic principles recommended by Mr. Banting. The Banting Restaurant Company will devote its earnest attention to the preparation of viands which, whilst excluding, as much as possible, saccharine, farinaceous, and oleaginous matters, shall nevertheless administer in the highest degree compatible with the absence of those savoury substances, to the pleasures of the palate. Leading professors of chemistry and gastronomy have been engaged to unite their efforts in the invention of dishes which will answer the purpose which the company has in view. By the aid of these scientific gentlemen the directors of the Banting Restaurant Company confidently trust to enable the gourmand to combine enjoyment with gracility, and whilst, as the popular phrase is, playing a good stick, to preserve a good figure. They have not the slightest doubt that the profits of the company will exceed 10 per cent. The capital of the

Banting Restaurant Company consists of £10,000,000, in shares of one shilling each, of which half the amount has been paid up, and the remainder may be sent to 85, Fleet-street.—*Punch*.

A CRIMINAL LUNATIC AT THE FISHERTON ASYLUM.—As the doctor spoke, the man advanced towards us with an insolent, defiant look, but without a trace of insanity. When he was sufficiently close to speak, he asked me if I was in the magistracy, and I informed him I was not. "Are you connected with Government, Sir?" "No, not in any way." "Are you acquainted with any one that is?" If you are, pray stand my friend, for I am treated here in the most infamous manner. I am no more mad, Sir, than you are, and yet the doctor, for his own profit, keeps me here." "But you know," says the doctor, that you are a prisoner, and I have no voice in the matter. The Government sent you here, and without their order you know perfectly well I cannot release you," "But you know," said the man, "that if you only told the truth, and said I was not mad, I should be allowed to go at once." "Not at all; you would only be sent to some prison. Besides, you have applied to the Commissioners, and they refuse to interfere in your behalf." "Because they go snicks with you, I believe," said the convict. "Well, then, this gentleman," said the doctor, "is a stranger to me, and connected with the law, and can doubtless bring forward your case if he thinks proper." "It would be a charity if you would, Sir, for you may imagine what a terrible thing it is for a sane man to pass his life with the horrible madness you see here." "Tell the gentleman your own case," said the doctor, "and then he can judge for himself." "I will tell you everything, Sir," he said, "and as true as the Gospel; for I am not at all afraid of letting my case be known. I was formerly a respectable tradesman in the north of England. One day, a tax-gatherer called on me and said he had a claim against me for 12s. I asked him what for. He said I had been keeping a dog which I had made no return of, and for the matter of that it was perfectly true. 'Well, then,' said he, 'you must pay the tax for it.' 'I shall do nothing of the kind; no man ought to pay a tax for keeping a dog.' 'Now be reasonable,' he said, 'and pay it, for you can; if you don't I must summon you, and I do not want to do that to you or any man.' 'Take my advice,' said I, 'and don't try it.' 'I must,' said he, 'and he left me. A few days afterwards he called with the summons, and I took up a knife and killed him.' "You did a very infamous action, then," I answered, astonished at the fellow's recital. "A short time since a man was hung for killing a broker who seized his goods for rent, and I do not see much difference between his case and yours." "And he really deserved it," said the maniac; "but my summons was for a dog." "No matter; you are bound to pay the tax for a dog as well as for a house," I replied, totally forgetting I was reasoning with a maniac. "Is that really your opinion," he said, getting greatly excited. "Certainly." "Very well; I shall know you whenever I see you again, and if ever I get from here I will rip you up as I did the tax-gatherer." I devoutly hoped, as I turned from him, that it would be some time before he left the asylum.—*Cornhill Magazine* for October.

A GREAT PREPARATORY ESTABLISHMENT.—It was a school for all ages and for both sexes. The latter were kept apart, and the former were partitioned off into square assortments. But, all the place was pervaded by a grimly ludicrous pretence that every pupil was childish and innocent. This pretence, much favoured by the lady-visitors, led to the ghastliest absurdities. Young women, old in the vices of the commonest and worst life, were expected to confess themselves enthralled by the good child's book, the "Adventures of Little Margery," who resided in the village cottage by the mill; severely reprov'd and morally squashed the miller, when she was five and he was fifty; dividing her porridge with singing birds; denied herself a new nankeen bonnet, on the ground that the turnips did not wear nankeen bonnets, neither did the sheep who ate them; who plaited straw, and delivered the dreariest orations to all comers, at all sorts of unseasonable times. So, unwieldy young dredgers and hulking mudlarks were referred to the experiences of Thomas Twopence, who, having resolved not to rob (under circumstances of uncommon atrocity) his particular friend and benefactor, of eighteenpence, presently came into possession of three and sixpence, and lived in shining light ever afterwards. (Note, that the benefactor came to no good.) Several swaggering sinners had written their own biographies in the same strain; it always appearing from the lessons of those very boastful persons, that you were to do good, not because it was good, but because you were to make a good thing of it. Contrariwise, the adult pupils were taught to read (if they could learn) out of the New Testament; and by dint of stumbling over the syllables and keeping their bewildered eyes on the particular syllables coming round to their turn were as absolutely ignorant of the sublime history, as if they had never seen or heard of it. An exceedingly and confoundingly perplexing jumble of a school, in fact, where black spirits and grey, red spirits and white, jumbled, jumbled, jumbled, jumbled every night.—*Our Mutual Friend*, by Charles Dickens.

A VERY interesting little tract of some thirty pages containing a few letters of Thackeray's, written to the Hon. W. B. Reed, an intimate friend of the deceased humourist, has just been printed for private circulation in America. It is said that there are some beautiful passages in the letters, and the writer occasionally gives the reader a new fact about himself. For instance, we did not know before that Thackeray once asked Lord Clarendon for the secretaryship to the British Legation at Washington. He was answered, first, that the place was filled up; and secondly, that it would not be fair to give it out of the service.

Mr. Muro's edition of "Lucretius" is about to be issued from the Cambridge University Press.

MESSRS. HURST AND BLACKETT announce the following among their works in preparation:—"My Life and Recollections," by the Hon. Grantley F. Berkeley; "The Queen of the County," a novel, by the author of "Margaret and her Bridesmaids"; "Blount Tempest," by the Rev. J. C. M. Bellow; "The Life of Josiah Wedgwood," from his private correspondence and family papers, by

Eliza Meteyard, with portrait and numerous illustrations; "Brigands and Brigandage in Southern Italy," by Count Maffei; and new works of fiction by the author of "John Halifax," Mrs. Oliphant, Miss Kavanagh, the author of "Barbara's History," the author of "Grandmother's Money," the author of "John and I," Mr. George McDonald, Mr. W. G. Wills, &c.

PUBLIC AMUSEMENTS.

DRURY-LANE THEATRE.

The managerial campaign which indicated at its commencement such a determined effort on behalf of the legitimate drama, so long unjustly thrust aside from the position it had a right to occupy, is being vigorously carried on, according to the plan originally laid down. Steadily becoming fulfilled are the promises of that prospectus, which so agreeably revived the sinking hopes of those who had almost despaired of ever seeing again the works of our national dramatist associated with the stage of our national theatre. On Saturday last "Othello" was performed, in a manner worthy in every way of an establishment which has a distinctive character to maintain; and that a Shakspearian play represented with befitting dignity would still exert a controlling power over the minds of the multitude, was strikingly exhibited in the eager attention bestowed by an audience filling every portion of this magnificent structure, and manifesting intelligent appreciation by applause which, frequently expressed, was never wrongly applied. Although there was nothing new to those who have from time to time watched the care with which our most reputed performers have illustrated the development of passions so glowingly depicted in a play which has been pronounced the greatest works of our grandest poet, the general excellence of the cast gave a completeness to the representation which it has not lately been within the power of the playgoer to enjoy. The *Othello* of Mr. Phelps is a carefully conceived and thoughtfully elaborated performance, from which the student of the text may derive something more than mere elocutionary instruction. This was the part in which the now popular actor made his first strong impression on the town, and it has ever since been included among the more highly finished of his impersonations. The many merits of an embodiment already so well known, or with which those desirous may so easily become acquainted, need not here be traced through the various scenes where they are progressively displayed. From the famous speech to the Senate to the last utterance at the bed-side of the hapless *Desdemona*, Mr. Phelps held the auditory enchained by the spell of the potent enchanter he so ably served, and the enduring sway of the great dramatist over the hearts of the multitude was never more triumphantly asserted. Mr. Creswick is well known as an *Iago* who, restraining his malignity within the boundary of discretion, so veils his villainy from those who are intended to become his victims, that the spectators are not called upon to wonder at the Moor's want of penetration. With the knowledge of Mr. Henry Marston's being a member of the company, the appearance of Mr. G. F. Neville as *Cassio* might have excited some surprise; but a compliment is due to this youthful actor for the care with which he sustained a part requiring something more than juvenility of face and figure for its complete illustration. Mr. Walter Lacy rendered *Roderigo* with becoming vivacity, tempered with an evident remembrance of his designation as a Venetian gentleman; and the propriety of Mr. A. Rayner's *Brabantio* claimed equally commendable recognition. Mrs. Herman Vezin made her first appearance this season as

the gentle *Desdemona*, and exhibited a delicate appreciation of the tenderness and devotion which have to be so prominently depicted in the character; whilst the *Emilia* of Miss Atkinson can only once more be characterised as a performance meriting the warmest praise. The tragedy, placed on the stage with the fullest regard to the completeness of all the appointments, afforded the principal actors an opportunity through the evening of repeatedly receiving tributes of applause, and concluded amidst vigorous rounds of acclamation, which Mr. Phelps and Mrs. Herman Vezin, and Mr. Creswick and Miss Atkinson were personally called upon to appropriate. On Monday next "*Cymbeline*" will be produced, and from the splendid cast a rare treat may be anticipated.

ST. JAMES'S HALL.

THE WIZARD OF THE NORTH.

On Saturday afternoon the children from the Licensed Victuallers' School, accompanied by their band, visited St. James's Hall, on the invitation of Professor and Miss Anderson, as did also the children from Bancroft's Hospital, Westminster (St. James's) Oratory, St. Mary's Home, Grosvenor National, and St. Jude's, Whitechapel, to the number of 440, and all appeared highly delighted with the professor, and his talented daughter's ever-popular performance. The same invitations have been sent by the Wizard to the principals of all the leading schools of the like description, and have been gratefully accepted. Considering that Bro. Anderson is literally turning away money from the doors, he deserves great credit for this well-timed liberality to the young people, whose want of means would otherwise prevent them from enjoying this pleasant holiday. [We hear that the children of the Masonic Schools have been invited for the 22nd.]

CRYSTAL PALACE CONCERTS.

A new series of winter concerts was worthily inaugurated on Saturday afternoon last at the Crystal Palace. The well-trained band of Herr Manns did ample justice to Beethoven's glorious symphony in C minor, the "brisk dance" from Mr. Arthur Sullivan's cantata of "*Kenilworth*," and Ambrose Thomas's overture, "*Le songe d'une nuit d'été*." The symphony was of course the great feature in the programme, and so well appreciated was it by the audience that Mr. Manns will doubtless give a grand work of similar importance at each of the approaching concerts. Such a proceeding will infallibly tend to sustain the artistic dignity of the Crystal Palace, an institution which of late years has betrayed a somewhat perilous leaning towards an *ad captandum* style of entertainment.

A new Italian Opera Company was creditably represented by three of its members, Signora Marietta Veralli (encored in Rossini's "*Non più mesta*"), Signor Bertani, and Signor Agretti; but the chief vocal honours of the day were carried off by the incomparable Viennese Liedersängerin, Fräulein Liebhart. Her two songs, "*The Cuckoo*" and "*Come, pretty one*," given with exquisite taste and a peculiarly sly humour, which perhaps can only be thoroughly felt by those intimate with the social characteristics of German life, were both rapturously redemanded, but the fair vocalist repeated only the first.

A better commencement to the interesting "winter concerts" could scarcely have been made.

THE WEEK.

THE COURT.—The Queen and other members of the Royal Family still continue in Scotland. The Prince and Princess of Wales, after having been magnificently fêted in Sweden, have

returned to Denmark, and are expected in England in the early part of next week.

GENERAL HOME NEWS.—The mortality in London in the course of last week amounted to 1,263 persons, which is above the ten years' average. A large proportion of these deaths arise from diseases of the respiratory organs. The births amounted to 1,896, which is considerably above the average.—The report of the proceedings of the Central Relief Committee will be received with anxious concern throughout the cotton manufacturing districts. Since the last meeting of the Committee there has been a large increase of destitution among the factory population, and it is estimated that about 114,000 persons are now aided either by the guardians or the district relief committees. With respect to the future, Sir J. Kay-Shuttleworth said he believed that the general opinion of the Central Executive Committee was that, "though the crisis they were now meeting might increase in its gravity, and assume, perhaps, even a somewhat more alarming appearance in the course of a week or two, yet that it would not be prolonged—that they would have to meet successive crises, but that various periods of succession would be succeeded by periods in which the pressure would be relieved." The fund at the disposal of the Committee is now £210,000, but Lord Derby and his colleagues are of opinion that, large as this sum may appear, it is not more than adequate to the most cautious expenditure, and district committees are recommended to exercise the utmost vigilance in the distribution of relief. Mr. Rawlinson tells us that a good deal has been done under the Public Works Act, and that 13,000 men, whose families would number about 9,000 persons, might readily be provided with employment. Certain districts, however, he says, have not done their duty in this matter, and Sir J. Kay-Shuttleworth said the Executive Committee would expect that in districts to which grants were made there should be corresponding activity in using all the resources which the local authorities had to meet the distress. A change has this week been made in Mr. Pardy's return of pauperism in the cotton districts, with the view of making the statement of the Poor-law Board coincide in its area of unions with that represented in Mr. Maclure's monthly reports. The twenty-eight unions now returned exhibit another large increase of pauperism, 4,640 more persons having been relieved by the guardians this week. The principal increases occurred in the following unions, viz.:—Stockport, 910; Ashton-under-Lyne, 400; Preston, 610; Blackburn, 540; Oldham, 490; Burnley, 430; Bury, 260; and Rochdale, 210. Manchester shows no alteration. The out-relief has increased £392, the total expended being £2,778. At the same time it is stated that 21,500 adult able-bodied paupers are upon the rates.—It is stated that Lord Wodehouse, who has been appointed Lord Lieutenant of Ireland, will be succeeded at the India-office by Lord Dufferin. Lord Dufferin may have no special knowledge of Indian affairs, but he is a man of good ability and high culture, and is not without official experience. He accompanied Lord Russell on his ill-starred mission to Vienna, and a few years later, on the outbreak of hostilities between the Druses and the Christians, he was sent out to Syria as her Majesty's Commissioner.—The Chancellor of the Exchequer visited Bolton on Tuesday, and was presented with an address by the corporation of that borough. In acknowledging the compliment, the right hon. gentleman dwelt upon the great progress which the country had made within the last quarter of a century, and said "he did not believe that 25 or 30 years of more effective and beneficial legislation were to be found in the history of any nation than the last 25 or 30 years of English legislation."

Grievances had been removed, unwise laws mitigated or repealed, and improvements sown broadcast through the land. Under these circumstances the country was disposed to take breath. Not that there were no improvements still to be carried out. "The progress of education, of good and sound moral habits in the community, the increase of the confidence which united classes together—all these things pointed to a gradual enlargement of the privileges possessed by the people; and we might be sure that as the necessity and the occasion for such changes were felt, a just, equitable, and liberal disposition to concede them would also be felt." On Wednesday the right hon. gentleman "opened" the public park which Mr. Barnes, M.P., has presented to the people of Farnworth; and in the evening he attended a banquet at Liverpool.—At the meeting of the Metropolitan Board of Works some discussion took place on the quality of the granite to which Mr. Bazalgette has confined the contractors for the work of facing the Thames Embankment, but the general impression of the members was that confidence ought to be reposed in the engineer, and it was admitted that the specimens of granite submitted to the Board were of the best quality. A report was read of the conduct of the officers of the Board on the occasion of the explosion at Erith; and the thanks of the Board were unanimously and cordially voted to Mr. Houghton and his colleagues for the promptitude with which they undertook the work of repairing the river wall, which the explosion had thrown down. It was also remitted to a committee to consider whether any further notice ought to be taken of their services.—The thanks of the Common Council of the City have been publicly presented to Sir Moses Montefiore for the distinguished services which that gentleman had rendered in the cause of suffering humanity all over the world, without distinction of class or creed. The Lord Mayor, in a short but spirited speech, expressed the feeling of the Court, and Sir Moses replied with feelings of deep emotion. At the same Court a proposal to open Southwark Bridge free to the public was presented, and was directed to be printed and circulated among the members.—An explanation, apparently official, has been given with reference to the laying-up of the turret ship *Royal Sovereign*. It is affirmed that the *Royal Sovereign* was never intended for a sea-going ship, that she is a mere floating battery for harbour defence, capable of being sent to any port in the kingdom, but not adapted to cruise with a squadron. But, in addition to this, Captain Sherard Osborn, her commander, sent in a list of defects and proposed alterations after the trials at Portland, and as the repairs and alterations would require a considerable time, the authorities at the Admiralty decided that no advantage would be gained by keeping the ship in commission with a large number of officers and men, with the winter approaching. Captain Osborn, however, with the first lieutenant and a number of men, will be kept on board to carry on experiments with the turrets and guns.—The directors of the London, Chatham, and Dover Railway, with a number of their friends, have passed over the new railway bridge at Blackfriars, in a train consisting of several carriages. The rails were found to allow of easy and steady locomotion, and there was no oscillation on the bridge. A number of persons had assembled on the temporary bridge at Blackfriars to witness the experiment, and the train as it passed was loudly cheered. We understand the line is in readiness to be opened to the City side of the river as soon as the Government Inspector shall have given his sanction.—The statue of Father Mathew was unveiled at Cork, on Monday. An imposing procession traversed the principal streets of the town, and halted opposite the statue in Patrick-street, when the

Mayor, Mr. Maguire, M.P., addressed them on the excellencies of the man in whose honour the statue was erected. The statue was then unveiled amid general cheers, and the whole proceedings passed off without accident or ill-feeling.—A few days ago the earth gave way at a place called Longham, in Norfolk, leaving "a chasm 30ft. in diameter and more than 17ft. in depth." Cracks are "plainly to be seen for a radius of 50 yards," and "there is a sensible depression of a foot or two over quite an acre of ground." The people in the neighbourhood are at a loss how to explain this singular phenomenon, but the theory is hazarded that "perhaps the cause is to be sought in the extraordinary dryness of the land."—The Birkenhead steam-rans, which have been re-named the *Scorpion* and the *Wivern*, now figure in the official "Navy List." They are described as iron-cased cupola ships—each of 1,857 tons, and designed to carry four guns.—Counterfeit sovereigns continue to find their way into the Bank of England; but so far, it is said, it has been found impossible to discover their source.—A shocking double murder has been committed in the county of Dublin, the victims being sisters of the name of Murphy. They were found at their own residence, near Balbriggan, with their skulls broken. The brother of the women, Richard Murphy, is in custody.—An execrable outrage was committed on Tuesday by some of the colliers belonging to the works of the Earl of Dudley, the men at present being on strike. A workman residing at Gornal Wood, who has gone in at the reduced wages, was aroused early in the morning by something being thrown into the window of the bed-room where he was asleep with his family. Immediately a terrible explosion took place, which blew off the roof of the cottage, but providentially failed to injure any of the inmates.—A warrant has been issued for the apprehension of a clerk named Thornley, who has robbed his employer, Mr. A. Salomons, of Old Change, to the extent of about £40,000. Before absconding, Thornley wrote a full confession of his crime, and this paper was produced in court. He professes to feel the "bitterest sorrow and remorse" for the heavy frauds he had committed on his employer, and expresses a hope that Mr. Salomons "will have strength and health to go through these difficulties." Mr. Salomons has been obliged to suspend payment in consequence of these defalcations.—Some short time ago a respectable Danish merchant was brought before the Lord Mayor on a charge of uttering a forged bill of exchange for a considerable amount, and of being in a conspiracy with others to defraud. The case was twice adjourned, and the merchant was again brought before the Lord Mayor on Monday, when the legal agent of the prosecutor came forward, and frankly admitted that his client was now satisfied that the merchant had intended no fraud in uttering the bill, but had been the unconscious dupe of others. The counsel for the merchant explained the circumstances under which his client had acted in good faith, and the Lord Mayor dismissed him from the bar without a stain upon his character.—On Saturday two women, Mrs. Campbell and Miss Harris (sisters), who were apprehended on a charge of murdering two children that were found in a box in the bed-room of one of them at Acton, were examined before the magistrate at Hammersmith. There was no evidence directly connecting either of the sisters with the children, nor could it be ascertained from the bodies of the children, which were dried to mummies, whether they had been borne alive. Under these circumstances the magistrates discharged the prisoners.—A lunatic gentleman confined in an asylum at Hackney starved himself to death there the other day. He had refused obstinately to take food for the last five weeks, and though nourishment was again and again forced upon him he gradually sank.—A melancholy

accident was the subject of investigation by the coroner at Upper Tooting on Monday. It appears that Mr. Richard Gibbs, who had been for upwards of fifty years a large tea broker in the City, was found on Friday morning drowned in the cistern at his own residence. The supposition is that he had been attempting to remedy some defect in the valve, and falling in had so met with his death. The jury returned a verdict to that effect.—On Monday an inquest was held on the body of Mr. Hardeastle, a teacher of languages, at Liverpool, who lost his life by fire. The wretched man was found in a state of delirium tremens, lying upon his bed, and the clothes in flames. He had been addicted to drink, and from this no doubt arose the calamity which deprived him of life. A verdict in accordance with the evidence was returned.—An inquest has been held on two men who were killed at the London end of the London and Brighton Railway while engaged in posting up bills on the wall. It appeared that the men, or at any rate one of them, was on a ladder engaged in posting the bills when the train came past, and that the foot of the ladder was necessarily placed so near the rail—the space being very narrow at that part—that the ladder was knocked down and both men were killed. The jury returned a verdict of accidental death, at the same time recommending that more caution should be used in posting bills at the station.—The balance-sheet in the bankrupt estate of Colonel Waugh has just been published. The debts amount to upwards of £333,000, while the assets amount to little more than one-half, or £186,000, the bulk of which is already in the hands of the creditors. The deficit is set down to legal and professional expenses, farm expenses, losses, &c.—A letter received at Liverpool announces the loss of her Majesty's ship *Bulldog*, and all hands, except seven persons. No particulars are known; but the ill-fated vessel had sailed from Bermuda to some other port.—The Primate opened his primary visitation at Canterbury Cathedral on Tuesday last. In his charge his Grace advocates an extension of the episcopate and the modification of some of the existing forms of clerical subscription, but strongly opposes the proposed alterations in the burial service. The question of the interpretation of the Sacred Writings is treated at some length, and the Archbishop is severe upon the "small party" who "claim the right of maintaining that, although the Holy Bible contains the word of God, the word of God is not co-extensive with the Sacred Volume, and that it is left to each individual to decide which is the Divine element and which is the human, and to reject that which does not approve itself to a man's verifying faculty." He is, nevertheless, of opinion that undue alarm has been excited by the writings of Dr. Colenso and the judgment of the Privy Council; and with regard to the latter he endeavours "to dissuade his reverend brethren from committing themselves to any particular line of conduct in consequence of apprehensions which may have less foundation than many persons imagine."—On Thursday the Lord Chancellor, accompanied by the other Lords Commissioners, attended at the House of Lords, when the Royal Commission was read, further proroguing Parliament to Friday, the 11th of November.

FOREIGN INTELLIGENCE.—The text of the Convention recently concluded by the French and Italian Governments has been published in Paris, along with a subsequent protocol. This protocol provides that the period of six months within which the Italian capital is to be transferred from Turin to Florence, and also the term of two years within which the French troops are to be withdrawn from Rome, are to be reckoned from the date of the royal assent to the bill which King Victor Emmanuel's Ministers will submit to the Italian Parliament. The publication of the official documents has

in no degree modified public opinion in Paris as to the nature of the compromise, and the ultimate consequences likely to follow the carrying out of the convention. It is also believed that other stipulations exist, although kept in the background, involving a renewal of the aggressive policy towards Austria. A paper of Rouen asserts that the Empress has sent an autograph letter to the Pope, promising soon to bring her son to be initiated into the mysteries of religion, and encouraging his Holiness to bear up against the attacks of his enemies. A letter professedly from the pen of Mazzini, on the new Convention appears in the *Pays*. He considers if the letter is genuine that the treaty regarding Rome amounts to treason; treason against the declaration of Parliament, against the repeated declarations of Cavour's successors, against the declarations set forth in the plebiscites to which the kingdom of Italy owes its existence. Plebiscites, Parliament, Government, country, all have declared that Italy should be one, and that Rome should be the metropolis of Italy. Here now is the solemn decree which the Convention sanctions; the acceptance of its clauses acknowledges the rights of the foreign invader over Rome, and over the Italians. Italy, says the writer, is doomed to become enslaved, dismembered, or disloyal. If the Government maintains the clauses of the Convention, it decrees the restoration of the feudal system. Rome given up for two years to a struggle equally ferocious and without issue; Italy a chained, motionless spectator of that struggle; it is a permanent Aspromonte.—It was announced on Monday at Copenhagen that "the conclusion of peace is near at hand," as the Danish Cabinet has consented to fix at 9,000,000 rigsdalers, or about £1,100,000, the share which Schleswig and Holstein are to be allowed in the public property of Denmark; and that sum will consequently be deducted from the amount of the Danish debt to be borne by the Duchies. A Vienna paper states that the Austrian army is to be considerably reduced, and that 15,000 soldiers will immediately be sent on furlough from the regiments in Venetia.

INDIA AND JAPAN.—The Bombay mail has arrived, but the advices are not very important. Military preparations for an expedition into Bhootan, in order to punish the Bhootanese for the outrages offered by them to the British Envoy, were said to be rapidly advancing. An Embassy from the Khan of Kokand, in Central Asia, had reached Cashmere, on its way to the Viceroy of India, for the purpose of procuring "the advice and assistance of the British in reference to the attempt of the Russians to make a highroad for troops through Kokand." Sir Charles Denison, the governor of the Madras Presidency, was alleged to have "refused to carry out Sir Charles Wood's instructions relative to the position of the Indian local officers, on the ground that they are opposed to the royal wishes, and are a flagrant violation of the guarantee granted by the imperial Parliament to the officers of the army of the late Company."—The Viceroy was about proceeding to Lahore to hold a durbar to receive all the Panjab chiefs, after which he would return to Calcutta and open the legislative session. There is a report that Sir C. Trevelyan will return from India in April, and that no successor with the title of Finance Minister will be appointed.—A Shanghai telegram states that "affairs were more complicated" in Japan, as there was a "prospect of hostilities" in the Straits of Simonosaki, and as it was expected that the Prince of Negato's forts would be attacked by the English squadron.

NEW ZEALAND.—According to a despatch from Melbourne, dated the 25th August, "advices from New Zealand indicated the possibility of peace." There had been no further military movements; but the revolted Maories were said to be suffering

from want of food. The news has been happily confirmed by a despatch from General Cameron, transmitted by telegraph from Cairo, and received at the War-office. In this despatch, which is dated at Tauranga, General Cameron states that on the 5th and 6th of August there was a meeting between the Governor of New Zealand and the natives of Tauranga, who submitted unconditionally to the Queen's authority, and placed their lands at the Governor's disposal. They were permitted to return to their lands, of which only a small portion will be confiscated.

AMERICA.—New York telegrams of the 1st instant have been brought by the *Arabia*. They announce that General Grant's army had undertaken important operations both on the north and the south banks of the James river, though their precise scope and result are not yet very clear. It appears from Gen. Grant's reports that on the morning of the 29th ult. General Ord's corps advanced and carried the "strong fortifications of Chepin's Farm," in which he took 15 guns and 200 prisoners. At the same time another Federal division moved from Deep Bottom, and carried the entrenchments which defended the Newmarket Road, "scattering the enemy and taking a few prisoners." This division afterwards advanced towards Richmond, and arrived at a place called Junction Hill. In a subsequent report, apparently forwarded on the evening of the 30th ultimo, General Grant stated that "the operations on the north side of the James river were successful." He further added, as to his movements on the south bank, that on the 30th ultimo General Warren's corps "carried the enemy's line on the right, and was following up its successes," and that General Meade had "moved from the left, and carried the enemy's lines near Poplar Grove," while General Butler had "repulsed an attack on his line." General Sheridan, whose victory at Fisher's Hill had given him 20 guns and 1,100 prisoners, had pushed his pursuit of the Confederates up to the Shenandoah Valley; and had reported that "he thought there never was an army so badly routed as that of General Early." For several days no further despatches had been received from General Sheridan, as guerillas in his rear had captured his couriers; but the Southern papers stated that his cavalry had reached Staunton and Waynesborough, on the line of the Charlottesville Railway. There was no fresh news from General Sherman's army, though there was a revival of a rumour, altogether unfounded, that the Government of Georgia had tendered General Sherman propositions of peace, and that Federal commissioners had been sent to treat with the Georgian state authorities. The Confederate cavalry and light troops were very actively employed in harassing General Sherman's railway communications. A brigade under General Martin had torn up the railway track between Dalton and Atlanta, while General Forrest had taken the Federal garrison at Athens, had destroyed the railroad between Decatur and Athens, had captured two trains on the Nashville and Chattanooga Railroad, and had done more or less damage on various parts of the railway. The Confederate General Price, who was aided by Generals Kirby Smith and Shelby, had invaded the state of Missouri at the head of forces estimated at 30,000 men, and had advanced at least as far as Potosi. The invasion had caused great alarm at St. Louis, where the Federal authorities were preparing for the defence of the city; and General Rosecrans had issued a proclamation calling the Union people to arms, and had actually succeeded in raising 12,000 Missourian militia. The report of the capture of Mobile had been revived, but was disbelieved in New York, and was no doubt unfounded. It was announced by the Southern journals that General Beauregard had been appointed to the chief command of the Confederate army in Georgia. Secretary Stanton had issued a circular, urging the

people to promote enlistments, in order that General Sherman might be enabled to hold Atlanta and to advance further south. There had been immense and frequent fluctuations in the prices of gold and stocks at New York. New York telegrams of the 1st inst. have also been brought by the *Hibernian*. They contain some additional intelligence, though they only repeat the accounts already given by General Grant of his operations on both banks of the James river—adding, it is true, an unofficial statement that on the 29th ult. the Federal forces on the north side of the James river were within five miles of Richmond. General Sheridan had reported, apparently on the 23rd ult. that he had pursued the defeated Confederates to Port Republic; that his cavalry had "destroyed much property" at Staunton and Waynesborough, on the Charlottesville Railway; and that General Early's army was said to be "demolished." No official accounts had been received from him; but the Richmond journals asserted that on the 26th ult. General Sheridan unsuccessfully attacked General Early at Broom's Gap, and that General Early then re-assumed offensive, and drove the Federals back six miles to Port Republic, and it was believed across the Shenandoah river. It had been rumoured in New York that General Hood's army was in General Sherman's rear, and was interposed between him and Chattanooga; but it was added that the Federal Government felt no apprehension concerning Sherman's communications. President Davis, in a speech made by him at Salisbury, in North Carolina, declared that although reverses had been experienced by the Confederates, the spirit of the Confederacy was unbroken, and it would yet wring peace and independence from a hated foe. He vehemently urged all Southern men to join the army, and all Southern women "to marry no man who has shirked the duties of a soldier." Captain Semmes, who commanded the *Alabama* during her eventful career, left Liverpool on Sunday in a ship called the *Laurel*, which cleared for Nassau, Havana, and Matamoros. The *Laurel's* cargo is said to consist of munitions of war, and Captain Semmes is accompanied by eight officers and 100 men, most of whom, it is alleged, served under him in the *Alabama*. It is not pretended that the *Laurel* could act as a cruiser, but the report goes that she will meet at some convenient point a new and powerful steamer, called the *Ranger*, to which she will transfer Captain Semmes and his companions, as well as the stores which she takes out with her. The Governor General of Canada has summoned the Governors of the British American provinces to meet at Quebec during the present month, for the purpose of considering arrangements for a federation of the North American colonies.

TO CORRESPONDENTS.

THE BARON DE COMIN.—We have received 7s. on behalf of the Baron—whilst, at the same time, we have received communications relative to his past career which it will be necessary for us to inquire into.

P. S.—We have no recollection of the question.

B. B.—We believe not.

ADAM.—You may forward us the particulars of the case to which you allude, and we will make the proper inquiries.

S. S.—We have no doubt on the subject.

H. T. E. (Suez).—The money order alluded to in our issue of September 17th has come to hand.

P. M.'s communication and the report of the Provincial Grand Lodge of West Lancashire arrived too late for this week's issue, but shall appear in our next.