

LONDON, SATURDAY, MARCH 17, 1866.

## MASONIC SAYINGS AND DOINGS ABROAD.

### BELGIUM.

An imposing obituary ceremonial, in commemoration of Bro. Leopold of Saxe Coburg, late King of the Belgians, was celebrated under the auspices of the Grand Orient of Belgium, on the 10th of February last. From a report published by the *Monde Maçonnique* we extract the following particulars:—

The hall of the *Union et Progrès* Lodge, in which the celebration took place, was filled with about 1,500 of the Craft, all wearing the insignia of mourning. The Grand Master *pro tem.*, Bro. M. van Schoor, member of the Senate, presided, and was supported by the dignitaries of the Grand Orient and the Supreme Council of Belgium, and the W.M.'s of most national lodges. The Grand Orients of France, Italy, and the Netherlands, the lodges of Paris and Marseilles, and the Hoffnung Lodge of Berne (in which King Leopold had first received the Masonic light), as well as several Sicilian and other lodges, were represented on this occasion, and their delegates were received with the usual ceremonies. Bro. Defré (member of the House of Representatives) delivered the obituary oration. He alluded to the Masonic career of the late king, from his initiation in the Berne Lodge in 1813. The proceedings were concluded by the performance of a cantate, composed expressly for this occasion by Bro. Hanssens, the musical director of the Theatre Royal, in which joined the chief male and female performers, as well as the choir of the theatre.

The Bishop of Liege has issued a Lenten pastoral letter, in which the compulsory passage on Freemasonry runs thus:—

The impious attacks and blasphemous negation to which the archfiend prompts the "philosophists" of our time, have for their object chiefly the subversion of the divine institution of the Church, every doctrine based on faith, all positive religion, the whole of the supernatural organisation, and consequently the divinity of Jesus Christ; they aim at the morals founded on the eternal reason of God, and manifested by the lights of conscience and revelation, at Providence, at the power of God on man and society, at the very existence of Divinity, *i.e.*, of a living and personal God. These aims are sometimes more or less boldly admitted, sometimes more or less cleverly concealed; but they are adhered to by the various sects of "philosophists" of the present day, by some *in toto*, by others in part. Positivism, rationalism, pantheism, atheism, solidarism, free thought, independent morals, liberalism, and Freemasonry are some of the principal

designations by which those sects go nowadays. . . . Ample evidence of these objects is furnished by the doctrines laid down in books, by speeches delivered in lodges in this country and abroad, in liberal and "solidary" associations, in sacrilegious ovations to those who died as apostates, the openly irreligious language of some of their journals, and the anti-Christian tendencies of others, the teachings in their schools, &c. What more do you want to characterise these sects, and satisfy yourselves of the perversity of their views, and the danger and contamination that must arise to your faith and that of your families from the contact with these doctrines?

However faulty and insane the views of the pious shepherd may appear, there is decidedly "method in his madness." Freemasonry, resting upon and being thoroughly pervaded by the genuine doctrines of the Christian religion, necessarily repudiates all connection with pantheists and atheists on the one hand, and Jesuits and popish zealots on the other; but unfortunately a certain number of our continental and chiefly French brethren, styling themselves positivists, on the principle of *lucus a non lucendo*, have of late years endeavoured to divest Freemasonry of the whole of its religious character, and thus undermine the very foundation stone of our edifice. They have not succeeded, and, it is to be hoped, will never succeed in their endeavours in this direction; but one object they have certainly attained. They have furnished our common adversaries, the acolytes of Cardinal Antonelli, with a powerful handle and weapon, of which the latter avail themselves with incontestible ability. The French Masonic reformers have endorsed to a certain extent the "religious" opinions of the Proudhons and Jourdain, and their organ, the *Monde Maçonnique*, has become the faithful auxiliary of the *Siècle*. They have only themselves to blame, if they are held up and pointed at as the enemies of Church and State; and from his point of view, Bro. Favre, in commenting on the above *mandement*, is quite right in telling his fellow-positivists that "they need be neither astonished nor indignant at the theories and accusations set forth in those pastoral letters."

### NETHERLANDS.

From the *Bauhütte* we learn that the "Netherlands' General Fund for Widows and Orphans," has entered the third year of its existence. At the last general meeting, an address was delivered by the excellent Bro. Dr. L. Mulder. The council of supervision is headed by Bro. J. van Lennep, Crown Advocate, of Amsterdam; the Council of Management consists of Bro. Mulder, chairman;

Susan, Deputy Chairman ; Bello, Treasurer ; and Westeneuack, Secretary.

Bro. J. van Lennep informs us that the fiftieth anniversary of the Grand Mastership of Bro. Prince Frederick of the Netherlands, will be celebrated with great solemnity at Amsterdam, on the 29th May next. Prince Frederick was elected Grand Master for the then united Kingdom of Holland and Belgium, on the 29th May, 1816.

#### GERMANY.

*Leipzig.*—The fiftieth anniversary of the Sunday School of the "Balduin zur Linde" Lodge was celebrated on the 11th of February. This institution, the first Sunday School of Germany, was opened on Feb. 11th, 1816, by Bro. J. B. Limburger, its object being to assist adults whose early education had been neglected, and who might be anxious for further improvement. At the commencement the School, conducted by Bros. Tüschner and Clauss, counted but eleven pupils ; in 1820 it had made such progress as to warrant the establishment of a second, and in 1821 a third class. The number of pupils amounted in 1820 to seventy or eighty ; at present it exceeds 143. Since the foundation of this School, 4,758 pupils have been instructed in it. The amount of expenses varies from 700 to 800 thalers (£120).

*Schleswig Holstein.*—The *Bauhütte* informs us that the oldest lodge of the Elbe Duchies, Karl zum Felsen, of Altona, has suspended its labours owing to the unfavourable state of the times. The *Bauhütte* hopes that after the resumption of its activity, this lodge will abandon its Swedish system on which it has been working hitherto, and join a German Grand Lodge ; at present it belongs to the province of the Grand Land Lodge of Copenhagen.

The Frederik Lodge, of Flensburg, founded three years ago, which had been completely paralysed during the war, has resumed its labours, and is progressing very favourably ; at present it counts some eighty or ninety members. The former W.M. having transferred his residence to Copenhagen, Bro. Neilsen was elected W.M. some eight months ago, and has conducted the labours with tact and dignity ever since. A numerous deputation from the lodge attended at the inauguration of the Nordstern Lodge, of Rendsburg, last year. The latter met at the outset with a rather unfavourable reception at the hands of the somewhat scrupulous and suspicious population of Holstein, but it is eyed with more

favour at present ; it counted twenty-one members at the beginning of February, and its future seems to be well secured by this time.

The lodges of Flensburg and Rendsburg are continually in a most fraternal communication ; on the 18th of January, twelve brethren from Flensburg, headed by their W.M., attended a meeting of the Rendsburg Lodge. The interests of the Craft are greatly advanced by such intercourse. There are several other members living in intermediate places in which no Masonic lodges exist as yet, such as Kiel, Schleswig, Neumünster, &c.

#### EGYPT.

We are indebted to the courtesy of an Italian brother for the communication of the last issue of "La Squadra," a new Masonic periodical, published in Italian at Alexandria, under the auspices of the Lodges Cajo Gracco, Caprera, and Pompeja. We consider the appearance of this new Masonic publication as a gladdening sign of the times, showing the progress our Institution is making in those neglected countries of the East. In our last number we reproduced the oration delivered by Bro. Figari at the inauguration of a new lodge at Cairo ; and we shall now extract from our new contemporary the most salient passages of a discourse which was delivered in the Lodge Les Pyramides d'Egypte by Bro. N. Lenghi, the W.M. of the Caprera Lodge, at its last St. John's Festival.

Bro. Lenghi, having alluded and done due honour to those brethren who had been taken away from our midst during the past year, goes on to say :—

The desire of discharging their most sacred duties has united here men of every nation and creed. Our presence in this sacred enclosure, and the painful motive that has caused us to gather here, is a solemn refutation of the false accusations of our revilers and a plausible illustration of our dogma of humane and fraternal love.

But it is not in our aspirations towards mutual improvement that our chief duty consists ; we should also oppose most energetically the doings of those who, by degrading and adulterating our institutions, estrange and keep aloof from us the masses which we are called upon to enlighten.

The Freemasonry of the present day should resign some of the habits and manners of its infancy, that the innate instinct of the profane world may not judge it merely by its appearance. For what is the use of a progressive doctrine, unless its practice be in keeping with the spirit and wants of the age ?

It is time to modify in part the forms of our Institution ; it is time to lift up the order of the veil that covers Freemasonry, but without tearing it. The social conditions of our century have become such as to dispel all apprehension of a hostile invasion of our dominions. Let us therefore lay open to the gaze of all the essence of our

teachings, to refute the deprecation dictated by ignorance, the false interpretations based on bad faith, the presumption of fanaticism, and thus vindicate the character of the greatest and noblest of all human institutions. Let us show to all, without reluctance, without timidity, what are its real aims and objects; let us proclaim them not only within the precincts of our temple, but in the open market, *urbi et orbi*, let them be made known not to our adherents alone, but also to the profane world. There is nothing more sublime than a dogma which unites and joins all that is divided and separated by the human passions; which considers all mankind as an aggregate of brethren, which gathers by means of love and charity all that is disseminated by selfishness and the pursuit of personal interest.

Let us show to our detractors our works in all their purity, that they may fall in humility at the feet of the luminous Delta which enlightens by its rays the vaults of our temple. To those who point at us as "the enemies of throne and altar," let us prove, by incontrovertible facts, that, far from imposing itself on the world by man's force, as throne and altar have done in past times, Freemasonry acts only by moral persuasion; that it respects the views and opinions of all; that it raises to her bosom the abandoned victim, who will find rest and peace in her, having resigned the vile passions of the profane world.

Those who are strangers to our Order should cease to assert that we are nothing but a benevolent association; this is a bitter sarcasm which is most painful to our feelings, aiming, as it does, at the very groundwork of our edifice. We concede this reviling epithet to other societies which in narrow-mindedness and hypocrisy, have for their object a degrading charity,—cultivating vice and discouraging honest labour. Our mission is very different indeed; in vain we should aspire towards justness and perfection; improperly we should call ourselves the true Sons of Light, if we were to confine our activity to merely throwing away the superfluity,—the surplus of the earthly goods with which the Great Architect of the Universe has blessed us.

The foundation stone of our Institution, let the world at large know, consists in that moral equality which alone can join and assimilate all customs, all characters, all opinions, and all creeds. With us the whole of the human species becomes naturalised and has but one country. Far from involving political and social equality, it only constitutes the common level on which Nature has placed us all, from birth to death. The king on his throne, and the ploughman who, by the sweat of his brow, draws from the earth the nutriment on which he supports himself, are made of the same material, and were cast in the same crucible; both are born, both die; and as they are equal in the order of Nature, so they are in the moral order, having both been endowed by the Divine Creator, with that principle of good by the aid of which they can both raise themselves to the very highest ideas of perfection and progress.

We heartily endorse the views so eloquently enunciated by our esteemed brother, and hope that the humane undertaking in which he and his fellow-labourers have embarked with so much ardour and abnegation will be attended with the success it so fully deserves.

We have also much pleasure in informing our readers that the erection of a Masonic Hall in Alexandria for the use of lodges of various nationalities has been proposed, and promises to be successfully carried out.

## THE POPE AND FREEMASONRY.

We continue from our last the letters by the Rev. Bro. Milner, which have appeared in our pages. That which we now quote is headed "Freemasonry ad Clerum." Bro. Milner proceeds as follows:—

Finding that my Masonic letters have attracted some little attention, far beyond what their intrinsic merit deserved, and that your Masonic readers are more especially interested in them, I beg to furnish you with a further instalment, although I am not yet prepared to enter into the discussion promised in my last, viz., Mr. King's extraordinary assertion that Freemasons borrowed their symbols from the old Gnostics. Whether those ancient symbols which he has illustrated were used by the Gnostics at all or not, I am by no means certain. My own present impression is that they had nothing whatever to do with those primitive heretics, but even if it turns out that they had, the explanation is quite easy and natural. They must in that case have borrowed them from the old mysteries, their founder having doubtless been initiated into the mysteries of Ceres, or Eleusis, or Bacchus, or more probably still into a Pythagorean Lodge, where the whole of the symbols at present in use amongst Freemasons would be employed, with explanations very nearly correct in most instances, for, as I have already mentioned, Pythagoras had been initiated into a Jewish lodge of Freemasons, and had been taught by the prophet Ezekiel. After completing his travels, he returned to Samos, and thence emigrated to Crotona in Italy. "Here he met with the most wonderful success. His public exhortations induced members to enrol themselves as members of the new society which he sought to establish. This society was a kind of religious brotherhood, the members of which were bound together by peculiar rites and observances. There were various gradations [degrees] among the members, and no candidates were admitted without passing through a period of probation, in which their intellectual faculties and general character were tested. Everything done and taught in the fraternity was kept a profound secret from all without its pale. It appears that the members had some private signs like Freemasons, by which they could recognise each other, even if they had never met before,"—*Smith's History of Greece*, p. 138. It is not by any means improbable that Pythagoras visited Britain, as stated in the old

MS. of King Henry VI., from which I quoted an extract in my last letter. But if he was the real founder of the society in these islands, or if the Romans introduced it from Italy when they invaded our shores, it is difficult to understand how the rites attained such a degree of purity in very early times, no trace of any connection with spurious Masonry having been detected within the British dominions since the historic period commenced.

I do not remember whether in my previous letters I pointed out to your uninitiated readers the distinction between operative and speculative Masonry. The latter only is in existence now; but during the time that operative Masonry flourished before and after mediæval times, they practised speculative Masonry as well, observing the same rites and ceremonies, and being regularly initiated in exactly the same manner as at present. If anything more than what I stated before seeing Mr. King's book be required to show that this is not a political society, and that it cannot possibly league itself with rebellion or disloyalty in any shape or form, it may be sufficient to quote the Grand Master's charge to the Master elect of a lodge: "1. You agree to be a good man and true, and strictly to obey the moral law. 2. You agree to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside. 3. You promise not to be concerned in plots or conspiracies against the Government, but patiently to submit to the decisions of the supreme legislature.

After these preliminary remarks, I will proceed at once to the main object of my present letter, which, as the heading shows, is intended for the clergy of both denominations, Anglican as well as Roman. I wish to institute a comparison between the ancient mysteries and the Book of Revelation, written by one who had himself been initiated into the true mysteries, and evidently knew all about the spurious ones, whether from revelation or from personal knowledge I cannot pretend to say. It will perhaps startle some of your readers to be informed that the whole machinery (so to say) of that mysterious book, from beginning to end is borrowed from the machinery of the ancient mysteries; and still more to hear that none but a Freemason, or one well acquainted with the ceremonies and rites of those old mysteries, can possibly understand fully all that is meant to be conveyed by the abstruse symbolism of that book.

I have said that in every country, wherever practised, the rites and ceremonies in the mysteries bore a striking similarity to each other. I will quote from Dr. Oliver a brief description of them, and then give an outline of the Book of Revelation. "The famous mysteries of idolitry (he says) were all funereal. The legend celebrated the death and resurrection of some imaginary being to whom their devotions were to be paid. The rites were always solemnised in lamentation, and terminated in joy. Severe tests and probations accompanied the ceremonial; and the initiations were performed in secret caverns, which were alike the objects of horror and dread to the uninitiated, and the vehicles of a mystical regeneration to the adept, which conferred personal and political distinction. Ablutions and purifications formed a distinguishing feature in all these institutions. In the Grecian mysteries, after these preliminary rites, the aspirant "was introduced into a small cave or vestibule to be invested with the sacred habiliments, after which his conductor delivered him over to the mystagogue. Being led forward through a series of dark passages and dismal caverns [to represent the erratic state of the ark while floating on the troubled surface of the diluvian waters], the machinery opens upon him. He first hears the distant thunder pealing through the vault of heaven accompanied by the howling of dogs and wild beasts; an apt representation of the confusion which prevailed amongst the multiplicity of domestic and ferocious animals during the period of Noah's confinement in the ark. . . . Flashes of vivid light now broke in upon him, and rendered the prevailing darkness more visible. Monstrous shapes and apparitions, demoniacal figures, mystical visions and fitting shadows, overwhelm him with terror. He was then left in solitude and darkness to reflect on the business he was engaged in, and to be reduced to a proper state of mind, for the reception of sublime and mysterious truths. This was the symbolical death of the mysteries: and the deliverance from confinement was the act of regeneration or new birth." Then followed "a crash resembling the rush of waters bursting from a deep abyss," referring to the Deluge. "The monstrous Typhon, raging in quest of Osiris, discovered the ark, and, violently rending it asunder, scattered the limbs of his victim over the face of the earth amidst the din of dissolving nature. The aspirant heard the lamentations which were instituted for the death

of their God, whose representative he was, accompanied with doleful cries and howling of men, women, and animals, to symbolise the death-shrieks and exclamations of terror and despair, which would unquestionably salute the ears of Noah while enclosed within the vessel of safety," &c. "The dove was a conspicuous symbol . . . and a lunette floating on the surface of the ocean, attended by a dove with an olive branch in its mouth, encircled by a rainbow, formed a striking and expressive symbol, which needs no explanation," &c. I will only add that this explanation is abundantly illustrated by quotations from Iamblicus on the ancient mysteries, and other authorities. No doubt also many of your readers know that the sixth book of Virgil's *Æneid* contains an account of the initiation into the mysteries.

It would require too much space to enter into a more lengthy explanation, but I think I have quoted sufficient to enable your readers to follow me whilst I give a brief outline of the machinery of the Book of Revelation. There we find the pure church described as a woman clothed with the sun and standing upon the crescent of the moon: whilst a corrupted church is exhibited to us, both under the image of a female floating upon the surface of many waters, and under that of a harlot using a monstrous beast as a vehicle. The former of these, when about to bring forth her firstborn, is attacked by a monstrous serpent, which spouts out against her offspring a deluge of water; but the earth opens its mouth and receives the mighty inundation into the central abyss. The woman standing upon the crescent is the very figure of the Samian Juno or of the Egyptian Isis, who were represented in a precisely similar manner with reference to the lunar boat: the attack upon the woman and her offspring by the deluging serpent, which is frustrated by the earth's absorption of the waters, is perfectly analogous to the attack of the diluvian serpent Python (or Typhon) upon Latona and Horns, which is similarly frustrated by the destruction of that monster. The false church, bearing the name of Mystery, floating on the mighty waters, or riding on a terrific beast, exhibits the very same aspect as the great mother of Paganism sailing over the ocean, riding on the lion, venerated with certain appropriate mysteries. Then again we see St. John himself personating an aspirant about to be initiated. He first beholds a door opened in the

magnificent temple of heaven, and into this he is invited to enter by the voice of one who acts as heirophant. Here he witnesses the unsealing of a sacred book; and forthwith he is appalled by a troop of ghastly apparitions, which flit in horrid succession before his eyes. Among these are preeminently conspicuous a vast serpent, the well-known symbol of the Great Father, and two portentous wild beasts, which come out of the sea and out of the earth, which correspond with the canine phantoms of the orgies which seemed to rise out of the ground, and with the image of the principal hero-god who was universally deemed the offspring of the sea. Passing these in safety, St. John is conducted into the presence of a female, closely resembling the great mother of pagan theology. *Like Isis emerging from the sea, this female divinity, borne by her marine wild beast, appears to float upon the surface of many waters.* She is said to be an open and systematical harlot, just as the Great Mother was the declared female principle of fecundity; and as she was always propitiated by literal fornication reduced to a religious system, and as the initiated were made to drink a prepared liquor out of a sacred goblet, so this harlot is represented as intoxicating the kings of the earth with the golden cup of her prostitution. On her forehead the very name Mystery is inscribed, and the label teaches us that in point of character, she is the great universal mother of idolatry. The nature of this mystery the officiating heirophant undertakes to explain; and an important prophecy is most curiously and artfully veiled under the very language and imagery of the orgies. To the sea-born Great Father was ascribed a three-fold state; he lived, he died, and he revived, and these conditions were duly exhibited in the mysteries. While dead, he lies floating on the mighty ocean, just like Horus, or Osiris, Siva, or Vishnu; when he revives again, like these kindred deities he emerges from the waves, and, whether dead or alive, he bears seven heads and ten horns, corresponding in number with the seven ark-preserved Rishis, [Noah, &c.], and the ten aboriginal Patriarchs. The worshippers of the Great Father bore his special mark or stigma and were distinguished by his name; so the worshippers of the beast bear his mark, and are designated by his mark. The first or doleful part of the mysteries ends and the joyful part approaches. After St. John has beheld the enemies of God plunged into a dreadful lake of liquid fire,

which corresponds with the infernal lake or deluge of the orgies, he is introduced into a splendidly illuminated region, expressly adorned with the characteristics of that Paradise which was the ultimate scope of the ancient aspirants. I am indebted for this in a great measure to Faber, who in his "Pagan Idolatry," vol. iii., page 640, &c., shows at great length that the machinery of the Apocalypse was "derived from that received imagery of the Patriarchal Church, which by a corrupted channel was admitted into Paganism."

The study of that mysterious book, viewed in this light, is extremely interesting; but in order to understand it thoroughly a hint is required which Faber wanted. Taking the date assigned by Sir Isaac Newton, which he has proved conclusively, we shall find that it was written three, if not four years before the destruction of Jerusalem. Like most of the prophecies it has a double fulfilment, the first, as it were, a type of the second and more complete fulfilment. Any one reading it with Josephus for an expositor may easily satisfy himself that it was fulfilled primarily in the siege and destruction of Jerusalem. The time corresponds to a day. The three and a half years, or forty-two months, or 1,260 days, over which the prophecy extends, are so many literal days, and not years, as modern ultra-Protestant commentators suppose, who have most shamefully used the book as a controversial handle against the Church of Rome. The siege of Jerusalem lasted exactly that time, as Josephus informs us.

Everything can be easily and naturally explained on this hypothesis, without the least straining. Two or three points in the prophecy are here referred to by way of example. But first it may be necessary to mention that there is a double set of symbols referring to the same events. The first trumpet and the first vial refer to certain calamities to come upon the earth; the second of each to plagues in the sea; the third of each refers to "rivers and fountains of water" in general; the fourth of each to the sun; the fifth of each to the seat of the beast, darkness, and torments; the sixth of each to the great river Euphrates; whilst the seventh trumpet and the seventh vial both have to do with "great voices in heaven, lightnings, and voices, and thunderings, and an earthquake, and great hail." They plainly refer to the same events, and those commentators are clearly wrong who separate (in their fulfilment) one set

of symbols from the other by a long succession of centuries.

Secondly, it may be necessary to show that the Babylon of the Apocalypse is not Rome, pagan or Christian, but Jerusalem. Babylon is described as "that great city"—the holy city—the "great city where also our Lord was crucified." The seven mountains are undoubtedly Rome. But Babylon sits upon Rome. Rome cannot be said to sit upon Rome. Babylon, therefore, is not Rome. Our Lord was not crucified there. Again Babylon is described as the city wherein "was found the blood of prophets, and of saints," *i.e.*, plainly Jerusalem. But it may be asked what had Jerusalem to do with the seven-hilled city? The woman sitting on the seven mountains—the woman carried by the beast, sitting on the beast, sitting upon many waters—is Jerusalem carried and supported by Rome—Judea a Roman province—her princes of Roman appointment, and sometimes of Roman extraction; and her people rejecting their true king with the words, "We have no king but Cæsar."

I have but little space left for any "specimen" comments on this new hypothesis; but I will just contrast one or two points with the prophetic nonsense of such men as Dr. Cumming.

1, Who were the "seven kings, five of whom are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space?" Dr. Cumming and Co. suppose kings to mean the different governments of Rome, viz., 1, kings; 2, consuls; 3, dictators; 4, decemvirs; 5, military tribunes; 6, emperors; 7, popes. But there is a fatal objection to this, for the seventh "government" in the prophecy "continues but a short space," whereas the popes' has lasted as long as all the rest put together. The "seven kings" were—1, Julius Cæsar; 2, Augustus; 3, Tiberius; 4, Caligula; 5, Claudius—these five had "fallen," *i.e.*, were dead when St. John wrote—6, Nero—"one is," *i.e.*, St. John was writing during the lifetime of Nero—7, Galba, who reigned only a few months. Now, which is the simplest and most natural explanation.

What was meant by the drying up of the waters of the Euphrates, that "the way of the kings of the East might be prepared?" Dr. Cumming will tell you that it meant the wasting away of the powers of Turkey which was to be overrun about the time of the Russian war! and the "kings of the East" were the "merchant princes of

the East India Company," whom he contrived somehow or other to introduce upon the scene; but this was before the East India Company itself came to grief! The kings of the East, however, were really, 1. Antiochus, who had his capital at Samosata, on the Euphrates; 2. Agrippa, King of Chalcis, a neighbouring place; 3. Sohemas, King of Emesa, also on the Euphrates; and 4. Malchus, King of Arabia, which is described in the Epistle of Clement as one of the countries of the East. Both Josephus and Tacitus record the fact that these four kings each sent a large army to aid the Romans in Judea, leaving the region of the Euphrates in as defenceless a condition (*i.e.* dried up) as it was when Cyrus marched through the bed of the river, and took Babylon. Read Josephus, *Bell. Jud.* iii. 4, and Tacitus, *Hist.* v. i.

I will only add that everything else in the Book can be explained as simply as the above by a mere reference to Josephus. The "two witnesses" were not Luther and Calvin, or anything else, but Justus and Ananus, whose "witness" may be read in Josephus. But all this has reference to the primary fulfilment in the destruction of Jerusalem. It will be fulfilled again before the final destruction of the world, of which the other was a type. For three and a half years the devil himself incarnate—Antichrist—will go about deceiving the whole world by his power of working miracles. The false Church in the first case was the Jewish: in the second it will be, not the Church of Rome, or any particular church, but but the whole of Christendom; for there will be a general apostacy, or "falling away" from the faith. The freethinkers are already introducing the small end of the wedge, and the signs of the times are ominous indeed. It will be rank infidelity, and not Romanism, that Antichrist will use as his tool.

I have extended this much beyond the limits I intended to confine myself to when I began, but the interesting nature of the subject has led me astray. I shall never be sufficiently thankful for the benefit I have derived for having become a member of so excellent a society, and I cannot do better than recommend the clergy in general to study the ancient symbolism of the mysteries—if with the aid of the full light afforded by Masonry, so much the better—if they would really understand that sublime Book of Symbols "the Revelation of St. John the Divine."

#### KIRKDALE CHURCH AND KNIGHTS TEMPLARS.

Near the road from Holmsley to Kirbymoorside, about thirty miles to the west of Scarborough, is the ancient church of Kirkdale, shut up in a tranquil valley within the bosom of lofty woods. Its parish is extensive, comprising several villages, but none bearing its own name. Within the porch of this church is a Saxon remain which has attracted the notice of antiquaries. The subjoined is a translation of the Saxon inscription on the dial over the door of the church:—"Orm Gamals' son bought St. Gregory's Church; then it was all gone to ruin and fallen down, and he agreed with Maccan to renew it from the ground to Christ and St. Gregory in Edward's days the King and Tosti's days the Earl."

Upon the dial in the centre:—"This is a draught exhibiting the time of day whilst the sun is passing to and from the winter solstice. And Hawarth me made and Brand the Priest."

From the above record appears the antiquity of this church for Tosti, the fourth son of Godwin, Earl of Kent and brother to King Harold, was created Earl of Northumberland by King Edward the Confessor, in the year 1056. But he (Tosti) being of a cruel and turbulent disposition was expelled the kingdom anno 1065, and lost his life the year following at Stamford Bridge, near York, upon his returning and attempting to recover his former power and dignity. Hence the church must have been rebuilt and the inscription cut between the years 1056 and 1065.

Memorials of the erection and consecration of our churches by inscription before the Norman Conquest (1066) are very rare. Mr. Pegge says that "there are not above three or four that actually precede the Norman era."

Not far distant from this parish is the Manor of Staintondale, which, about the year 1140, was granted by King Stephen to the Knights Templars, on condition that a chaplain should constantly be retained by them to perform Divine service there daily, and to offer up their intercessions for the kings of England and their heirs. And as it was a desert place, they were also to entertain such poor people and travellers as passed that way, and to provide themselves with a good bell and horn; and they were bound to ring the bell and blow the horn in the twilight of every evening to give notice to the bewildered passenger whither he might repair to meet with hospitable lodging



and entertainment. In process of time, this order of knights having become odious to most of the crowned heads in Europe, was suppressed, and all their large revenues and possessions were sequestered, in consequence of which the Manor of Staintondale was given by Richard I. to the Hospital of St. John of Jerusalem in England, and in a succeeding reign was annexed to the Preceptory of the Holy Trinity at Beverley, which belonged to the aforesaid hospital.

Tradition says that this service with bell and horn was performed on a rising ground near the road, which yet bears the name of Bell Hill. Near to this are the vestiges or site of some building supposed to have been a place of worship, and is now called Old Chapel, where curiously worked stones have been found; the farmhouse on the premises is called Old Hall.

#### THE GIRLS' SCHOOL.

On Tuesday, the 6th inst., a goodly muster of brethren of the Yarborough Lodge (No. 554) and several visitors met at the Yarborough Lodge of Instruction, the Green Dragon, Stepney, to hear Bro. J. G. Stevens read the story of "Little Dombey" and "Sam Weller's Valentine," as announced in the "Masonic Mems." in our issue of the 3rd inst.

We are pleased to record the fact that the exertions of Bro. Stevens were rewarded by the attendance of so large a number of brethren who by their subscriptions testified their appreciation of the "readings," and enabled the Lodge of Instruction to send a Steward to the forthcoming Festival to be held for the Girls' School.

Bro. Stevens thanked the brethren for their attention, and likewise for the handsome subscription he had received towards the funds of the Lodge of Instruction (£7), and he assured the brethren that he felt greatly indebted to them, and it would afford him very much pleasure, and he would willingly go to any of the Lodges of Instruction to do the like office, if by his humble services he could augment the funds, so that any Lodge of Instruction might become subscribers to the various Charities, and he was glad that a suggestion to that effect appeared in the FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Altogether, a very enjoyable evening was spent, and the brethren separated much gratified.

#### THE PRINCIPLES UPON WHICH OUR INSTITUTION IS BASED.

Bro. Cousins, W.M. of the Portsmouth Lodge 487, in an address delivered at a recent meeting of that lodge, after having referred to some points in Masonic history, proceeded to expatiate in a very able manner upon the principles upon which our Institution is based; and we cannot do better than here reproduce the portion of Bro. Cousins' address:—

I venture to hold the opinion that the chief reason why our Masonic Institution has withstood the ravages of time, is because it is founded upon the dictates of the volume of the sacred law, and upon the principles of brotherly love, charity, justice, and truth. Let us always look upon the bright side of humanity. Let us regard man as a reflection of his glorious Maker. As a general rule there is more good than evil in the human heart. Hence it is that schemes and combinations founded upon a wrong basis, and promoted for vicious or dishonourable purposes are of short duration; ere long they almost invariably meet with failure and exposure; whilst institutions based upon sound, true, and honest principles meet with favour and take deep root in the human mind.

As a further illustration of the argument now sought to be enforced, we may with all reverence refer to the remarkable preservation of the volume of the sacred law, which is the foundation of speculative Masonry. No other writings have been so marvellously kept from age to age. And to what may this be attributed? Not to the fact that it contains an early history of the world, and an account of those who lived in past ages; for other books do that. Not to any supernatural interposition, for we ought to try to account for mysteries by natural means, rather than attribute them to miraculous agencies. We prefer to assign its wonderful preservation to the fact that in it are contained those doctrines and tenets which, being founded upon truth and virtue, are adapted to man in his search for happiness.

\* \* \* "If there's a Power above us (and that there is, all Nature cries aloud through all her works), he must delight in virtue."

But I feel that I have not yet touched upon a matter of very great importance to all true and earnest Masons.

We are frequently asked in the outer world "what solid and practical advantages are to be derived from Freemasonry in the present age?" Indeed, some lukewarm and indifferent Masons have been known to urge that Masonry is obsolete; that although it was an useful science when it was carried out practically by operative workmen; it can be no real advantage now. Other objections have at all periods of the history of the Craft been urged against it; but we believe that at the present moment its benefits are as great and numerous as at any previous period of its history.

Let us consider some of them.

Theoretical, in contradistinction to operative Masonry, clearly teaches us the reverence we owe to the Great Architect of the Universe, our duties to our fellow beings



without distinction of class or condition, and correctness and uprightness of life and conduct. These are the higher principles of Masonry, but many others exist.

Amongst the foremost may be mentioned that good and brotherly feeling existing amongst Masons, and particularly amongst brethren of the same lodge. Where true Masonry exists, ill-feeling, and jealousy must of necessity be expelled. Brethren, how many instances have we had in our midst where members of this lodge have had temporary differences upon personal and private matters; for a time those dissensions have continued, but they have been like the fleeting shadow, and when the bright rays of Masonry have broken forth they have been dispelled never to gather again. Differences of opinion will always exist, but I maintain that where a true Masonic feeling is present in a lodge, enmity can never permanently prevail.

Again; one of the principal advantages of Masonry is the substantial relief which brethren of affluent means gave and always will be willing to extend to poor and distressed Masons, Masonic Charity is a virtue which is sometimes abused; but "*Charity suffereth long and is kind;*" and there are many genuine cases where pecuniary relief is absolutely required, and cheerfully rendered; words cannot tell how much private good Masons have done to their poorer brethren; and I trust that no sincere brother will ever forget the hour of his own poverty and destitution; but when he meets with a case of real distress, that his heart will be opened, and he will be led to practise a virtue which is one of the chief characteristics of our order.

But Masonic charity is not confined to private assistance; our public Masonic charities are the pride of our honourable society. Our Institutions for the relief of aged and decayed Masons, and our Boys' and Girls' Schools, are institutions of so noble a character as to call forth the warm approval of the country at large; there never was a time when these charitable establishments were in so flourishing a condition; and yet there never existed a period when our individual and united exertion was more loudly called for on their behalf. I feel sure that we as a lodge shall not be backward in promoting by every means in our power institutions which have in view such beneficent and admirable purposes.

Such being the sentiments and intentions of every right-thinking Mason, the man must be bold indeed who would venture the opinion that Masonry had no practical meaning in the present enlightened age.

But, brethren, we must not stand still or the inclination to go back may steal upon us; let us endeavour to become better acquainted with that beautiful ritual which has been handed down to us by tradition. Let us make a daily progress in Masonic principles, but, *above all*, let us by every means in our power endeavour to extend those practical uses and advantages to which our Institutions ought to be zealously applied.

I fear that in the course of the few words I have addressed to the lodge I have failed to bring forward much that is novel, but you will agree that we, as Masons, pride ourselves on that which is old, and if, in speaking on a subject of which antiquity is the pride, I

have said that which is true, you will require few apologies, for the truth will always bear repetition.

I cannot do better than conclude these few remarks by a quotation from an address delivered to a mixed audience by that distinguished Mason, Bro. Marwood, D. Prov. G.M., a short time back, on laying the foundation stone of the present Masonic Hall, at Whitby. He said:—"We wish it to be fully understood by all here present that we do not, as Masons, arrogate to ourselves the character of being better men than others. Far from us be any such intentions. There are many thousands who have not joined our fraternity who are as good and true men as can be; but we believe that the true practice of Masonry has a natural tendency to refine and improve the hearts of all those who truly follow its precepts; that it awakens in our minds feelings of brotherly love and universal benevolence, thereby enabling us to become better members of society than we were before. The speculative Masonry of the present day has been justly denominated a peculiar morality, not the cold morality of the schools, but the genuine morality that springs from religious feeling instilled into our hearts by the perusal of the volume of the sacred law, which Holy Book is ever in our lodges, the unerring standard of truth and justice, the one great light to rule and govern our faith and conduct."

#### MASONIC NOTES AND QUERIES.

##### ENGLISH FREEMASONS—THEIR NOTIONS OF THE DEITY.

In my communication entitled "Ideology and Freemasonry," and printed vol. xiii., p. 246, of the FREEMASONS' MAGAZINE, there is a statement that the ideologists in France with whom I have conversed at sundry times in the last fifty years have notions of the Deity very unlike those entertained by English Freemasons. Upon this statement, a brother at Lyons, describing himself as belonging to a Piedmontese lodge, has sent me some desultory remarks, which he concludes by asking numerous questions. The remarks, as it seems to me, do not call for observation. The questions, it will upon reflection be manifest, are all substantially answered by the few lines now subjoined. English Freemasons are Christians or Theists; almost all are Christians, very few are Theists. With regard to the notions of the Deity entertained by those who are Christians, of course nothing need here be said. With regard to the notions of the Deity entertained by those who are Theists, they may be found in Paley's "Natural Theology." It appears from the notice of Paley, contained in the "Dictionnaire des Sciences Philosophiques," that this work has been translated into French—"La Théologie Naturelle a été traduit en Français. Par Pictet, de Genève. Paris: 1815."—CHARLES PURTON COOPER.

## CORRESPONDENCE.

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

## WHAT IS FREEMASONRY?

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

DEAR SIR AND BROTHER,—This question is often asked by the uninitiated and I fear not fully understood by a many initiated into our Order. I have no desire, if even capable, to occupy your valuable space, by entering into the beautiful teaching of our Institution, but a circumstance which, I regret to say is becoming too general, occurred to me last week which induces me to trouble you upon the present occasion.

Walking with a friend in the north-western district of our metropolis, he called my attention to a shop with the square and compasses and level and plumb rule on the fascia and the same on each of the two windows. My friend remarked, "I suppose that Mr. ——— must be well up in Freemasonry to make such a display and thereby commanding the custom and trade of the fraternity." I think you and all experienced brethren will judge my surprise when I tell you this brother has not yet taken his third degree. This I have only just learnt. I think it is a great error in young Masons to make such a display before they are in possession of anything like a knowledge of our order. Such brethren are generally considered by good Masons as men not likely to promote the welfare of the Craft. We are told it should be the constant study of every Freemason to prove to the world at large the beauties of our Institution that mankind may know it is something more than a name, but this is not to be accomplished by a display of painted or glass emblems on our houses or shops. I would with all brotherly feeling ask those brethren who adopt the system referred to to visit our lodges of instruction and "learn what Freemasonry is," they will then see there is something more brilliant than the gilded letter, more valuable than £. s. d., and what must gain the admiration of our fellow men sooner and firmer than the display on our door post, that Freemasonry is not a limited liability company of five guinea shares with calls every three months of fourteen or fifteen shillings for banquets.

I am, dear Sir and Brother,

Yours truly and fraternally,

I. P. M.

London, March 12th, 1866.

## PROVINCIAL GRAND MASTER.

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

DEAR SIR AND BROTHER,—In common with many a constitutional Freemason, I have been much surprised and pained on reading a letter in your MAGAZINE this morning from "P.M." From the moderate tone and evident interest in the Craft exhibited by the writer, one cannot help accepting the statements given as—if anything—even not so "strong" as they might be made. Of course I can only surmise as to

the locality spoken of, and fancy almost is certainty in this instance, as the style of the letter enables me to recognise an old and valuable correspondent to your columns, and one whom I feel proud in having frequent communication with.

Surely, sir, this matter requires looking into. As an admirer of the constitution of the United Grand Lodge of England, I am most unwilling to believe that its laws are so defective in regard to Provincial Grand Lodges as "P.M." would seem to represent, and would beg to remind him, through your columns (as the subject is before the fraternity) that the "Book of Constitutions," p. 45, Art. 1. Of Provincial Grand Master, expressly states that "the appointment of this officer is a prerogative of the Grand Master, by whom a patent may be granted during pleasure to any brother of eminence and ability in the Craft who may be thought worthy of the appointment," so that any cause for complaint should be made in the form of a petition, asking for an inquiry, and stating the objections made to the rule of the Provincial Grand Master in question. However unusual such a course would be, it should be preferred to allowing so radical an evil as the one referred to by "P.M.," to continue to interrupt the harmony and impede the progress of Freemasonry in the province. My learned friend, the "P.M.," himself says, "A commission of inquiry sent from London to the province would, perhaps, be the best course in the special case." Without doubt it would be so, and as that inquiry would only, in general, be in response to a petition from the aggrieved parties, let "P.M.," and the large number who think with him, take the initiative, and thus express their earnestness, and must probably have removed from the province a P.G.M., whose retirement would be universally hailed with delight.

Trusting the importance of the subject will be a sufficient excuse for thus trespassing on your valuable space.

I am, dear Sir and Brother,

Yours truly and fraternally,

W. J. HUGHAN, 18<sup>o</sup>,

Editor "Devon and Cornwall Masonic Calendar."  
Truro, 10th March, A.L. 5866.

MASONIC SONGS.—The true Freemason who has carefully perused the numerous (so called) Masonic songs, must have been painfully struck with the low conception of the venerable Craft which many of the rhyming members of the wide-spread fraternity have had. I have heard of one "Reed shaken by the wind," who, on the initiation of a man infinitely his superior in every way, on learning that he was a teetotaller and a vegetarian, remarked, "Then he'll never make a Mason!"—his notion being that Freemasonry and revelry were identical; and some of the miserable scribblers of songs, miscalled Masonic, have evidently been no wiser. Save poor Burn's ever-famous "Farewell to the Brethren of the St. James's Lodge, Tarbolton," written when he contemplated becoming an exile from the land of which he was one of the brightest ornaments it has ever produced, and with a few other glorious exceptions, the things miscalled Masonic songs are mere bombast, doggerel, or drunken staves, scribbled by men who have been totally unable to comprehend the beautiful system of morality, "veiled in allegory and illustrated by symbols," which they profanely profess to defend and illustrate.—*The Bards and Authors of Cleveland and South Durham*, by George Markam Tweddell, F.S.A., Newcastle.

## THE MASONIC MIRROR.

\* \* All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

### MASONIC MEM.

In an article on Freemasonry in the East, published by us a few weeks ago, we reproduced an "invitation to show cosmopolitan sentiments" which we thought emanated from Bro. Treu, the W.M. of the Germania Lodge. The *Freimaurer Zeitung*, from which we had taken this appeal, declares that Bro. Treu is not the author, and as its editor claims himself the authorship, we hasten to rectify our involuntary mistake. *Palmani qui meruit ferat.*

### ROYAL MASONIC INSTITUTION FOR BOYS.

#### ANNIVERSARY FESTIVAL.

The sixty-eighth Anniversary Festival of this most important and useful Masonic Institution took place on Wednesday last at the Freemasons' Hall. The proceedings were marked with unusual *éclat*, and we are glad to announce that the amount realised on the present occasion in aid of the funds of the Charity considerably exceeds that arising from preceding festivals.

The chair was taken by Bro. the Right. Hon. Lord de Tabley, R.W. Prov. G.M. Cheshire, supported by the Presidents, Vice-Presidents, and the members of the Board of Stewards, and a numerous attendance of friends and supporters of the Institution, amongst whom we were pleased to notice a considerable number of the fair sex in the ladies' gallery.

After dinner and grace, the cloth having been drawn, the customary loyal and Masonic toasts—"The Queen, Patron of the Institution;" "His Royal Highness the Prince of Wales, the Princess of Wales, and the other Members of the Royal Family;" "The Earl of Zetland, Most Worshipful Grand Master, President of the Institution;" "The Earl de Grey and Ripon, the Deputy Grand Master, Vice President;" were given by the Chairman, and cheerfully responded to. These were followed by the toasts of "The Right Hon. Lord de Tabley, Chairman;" "The Provincial Grand Masters, and the Present and Past Grand Officers;" "The Royal Masonic Institution for Boys, and Bro. B. B. Cabbell, the Treasurer;" "The Vice-Presidents, Trustees, General Committee, House Committee, and Auditors of Accounts;" "The Freemasons' Girls' School,\* and the Benevolent Annuity Funds;"† "The Ladies;" and "The Board of Stewards."

The several toasts having been given and duly honoured,

The CHAIRMAN said "It now devolved upon him since they had placed him in the chair to lay before them the claims of this Charity, whose sixty-eighth anniversary they were celebrating. He felt himself incompetent to do justice to the toast, but he would make a few observations on the past, present, and future of the Institution. It dated as far as back as 1798, but it was in a different position then. The boys were educated at their homes, the parents receiving an allowance for that purpose. So

it went on till in 1856 a house in Lordship-lane was hired as a school; twenty-five boys were admitted, and others remained on the old plan. The School progressed favorably after that, and in July, 1865, the new School at Wood Green, was opened, and it was an honor to the Craft. It could hold 150 boys. There were eighty in it now, but at next election ten more would be admitted, and ten more in October. He had been there last week, and was satisfied that though some had said too much money had been spent on it there was nothing superfluous, either as ornament or as actually necessary. Suffice it to say it was worthy of the Craft. A small additional outlay would enable the building to throw open its doors to 200 boys. Therefore he exhorted the brethren to support the Charity. The ground and building cost £30,000, and at the opening £10,000 was the sum of which they were deficient. It had since been reduced to £6,000, and they were asked to day to make up the amount. He felt great confidence that that debt would be liquidated. The tone which pervaded that assemblage gave him confidence. He wished all the brethren would do as he did last week, and go and see for themselves and prove the truth of his words. Nothing could be more pleasing than the appearance of the boys, the order and regularity with which everything was conducted. The prizes were given not only for general knowledge, but for what might be considered minor matters of importance, but which were very essential to be studied in this life, cleanliness and tidy habits. He hoped the Craft in general would support this Charity, and he called upon the provincial brethren more particularly to do so, as it more concerned them, than the metropolitan brethren, the proportion of country boys in the school to London boys being 55 to 25. He trusted that they would stir up each other to assist in this excellent work. In his own province, to which he had been recently appointed, there had been much sluggishness in this respect; but he thought there had now gone forth a small spark, which he hoped would soon be a flame, in the cause of charity. Many of his provincial brethren were doing their utmost, and he thought, when the Steward's lists were announced, it would be found that East Lancashire had set a good example. Other provinces would no doubt emulate them, and no Charity better deserved the support of Masons. He had no more to say, except to praise Bro. Binckes for his exertions in the care of the School. His was the credit of putting the finances on a sound footing. Before Bro. Binckes was Secretary the average annual collection was £1,600, now it was £4,000. With such an experience he felt confident that to-night's subscription lists would clear the school from debt."—(Cheers.)

Perhaps one of the most touching features in the evening's proceedings—and it certainly must be especially so to those who, unlike ourselves, have become habituated to these oft-recurring annual festivals—is the introduction of the young Lewises, the inmates of our noble Institution at Wood Green. The hearts of even those who for years have frequented these festivals is filled with emotion as, when the juvenile procession enters, we reflect upon the great lesson inculcated to us upon the vicissitudes and uncertainty of our position in this sublunary sphere; we cannot, however, long indulge in such thoughts, for we see that the faces of the juvenile band are radiant with expectation, anticipating the several prizes which are to be distributed amongst them.

The comfortable, well-clad, cleanly, and healthy appearance of the boys was the subject of general remark and congratulation amongst the brethren.

We have never seen the provinces so well represented as on the present occasion; perhaps we may especially refer to the strong muster from East Lancashire: indeed, provinces from which

\* The Annual Festival of the Girls' School will be held on the 9th of May next.

† The Report of the last Festival (on January 31st) appeared in our issue for February 3rd.

we have seldom, if ever, seen representatives, showed up on this occasion in very respectable numbers.

The selections of music interspersed between the toasts were most admirably rendered by the talented vocalists, Miss Rose Hersee, Miss Eyles, and Bros. Fass, Lawler, and Ciabatta, under the direction of Bro. Wilhelm Ganz—Bro. Henseier presiding at the pianoforte.

We are gratified to learn that the total proceeds of the Festival amount, at the time of our going to press, to a little over £5,800, there being yet thirteen Stewards' Lists to come in.

The general arrangements for the comfort of those attending the Festival were excellent, and reflect great credit upon the Board of Stewards, and the never-tiring Secretary of the Institution, Bro. Binckes, whom we congratulate upon the successful result of their exertions, and which will be echoed, we feel assured, throughout the length and breadth of the land, and our colonies and dependencies, when our pages announce the pleasing news of the successful result of the Boys' School Festival of 1866.

### METROPOLITAN.

**STRONGMAN LODGE (No. 45).**—On the 1st inst., the usual monthly meeting was held at the Falcon Tavern, Fetter-lane. The brethren mustered in goodly numbers. The especial business of the evening was the installation of the W. M. Elect, Bro. Jacob. The lodge being duly opened by the W. M. Bro. J. F. Booser, the minutes of the last lodge were read and confirmed, as was also the report of the audit committee. The lodge being in the third degree, Bro. Shepherd was raised. Mr. James Philip White was afterwards initiated into the mysteries of the order. The several ceremonies being very ably performed, the ceremony of installing Bro. Jacob as W. M. for the ensuing year was performed by Bro. Lang, P.M., in a very impressive manner and which was much appreciated by all the members present. Lodge business being concluded, the brethren adjourned to banquet, which was well served by Bro. Ireland. The usual loyal and Masonic toasts were given and duly honoured, and the brethren dispersed in peace and harmony,—the evening's enjoyment having been much promoted by the excellent singing by volunteering brethren. Bro. Jackson of the Lodge of Joppa kindly presiding at the grand pianoforte both in and out of the lodge.

**MOUNT LEBANON LODGE (No. 73).**—An emergency meeting of this old lodge was held on the 5th inst., at the Green Man, Tooley-street. Bro. J. C. Goody, W.M., opened the lodge, assisted by his officers, a large number of visitors being present. Bro. F. Walters, by the kind permission of the W.M., took the chair to initiate his friends, Mr. T. Smith and Mr. W. Harper. Bro. C. H. Stahr had the same privilege extended to him for the purpose of initiating his friend, Captain Petersen. Each candidate was introduced separately, and the ceremony was most impressively performed. Bro. F. Walters again took the chair, and closed the lodge. Bro. G. Morris, S.W., the Steward representing this lodge at the Festival which took place last Wednesday, an account of which will be found in another portion of our present issue, made an eloquent appeal on behalf of the Boys' School, which was well responded to. The presiding W.M. added his eloquence to the appeal of the S.W. The lodge subscribed £10 for a life subscribership of the Female Annuitants' Fund.

**LODGE OF JOPPA (No. 188).**—A meeting of this lodge was held on the 5th inst., at the Albion Tavern, Aldersgate-street. The W.M. initiated Messrs. Sergel, Green, and Platts; passed Bros. Elkan, Sydney, and Benjamin, and raised Bros. Goror, Hunt, and Alliston. The brethren then adjourned to a sumptuous banquet provided by Messrs. Staples. The W.M. proposed the usual loyal and Masonic toasts; also the health of the visitors, viz., Bro. Engel, P.M., Lodge of Tranquility, Bro. S. Moss, P.M. 285, Bro. Cohen, Bro. Rhodes, and Bro. Loree. Bro. H. M. Levy, P.M., in a powerful address to the brethren, adverted to the services rendered to the lodge by Bro. E. P. Albert, P.M. and Hon. Sec. for three years, and proposed that

a sum of ten guineas be given from the funds of the lodge, and a subscription be entered into by the brethren towards presenting him with a testimonial worthy of his talents, and showing the esteem and regard he is held in by every brother in the lodge. After some very excellent singing by Miss Benson, Mr. and Master Saunders, accompanied by Bros. Van Noorden and De Solla, the lodge was closed in peace and harmony.

**LODGE OF ST. JAMES (No. 765).**—The regular meeting of this lodge was held on the 6th inst., at the Leather Market Tavern, Bermondsey. Bro. Blakeley, W.M., supported by his officers, presided, but there was no work to be done beyond the election of officers for the ensuing year. Bro. Scott, S.W., was appointed W.M., for the ensuing year. A treasurer was also elected, and the audit meeting appointed, after which the lodge was closed. Amongst the visitors who honoured the lodge with their presence were Bros. J. Donkin (P.M. and Secretary, 73), F. Walters, (P.M. 73), W. Harper (P.M. 73) and others.

**ROYAL OAK LODGE (No. 871).**—The installation meeting of the lodge was held on 28th ult., at the Royal Oak, Deptford, Bro. H. A. Collington, W.M., opened the lodge, assisted by Bros. C. G. C. Stahr, I.P.M., as S.W., R. Mills, J.W., F. Walters, P.M., Secretary, W. Andrews, S.D., J. Hawker, J.D., W. Jeffrey, I.G., G. Holman, W.S., G. Wilton, P.M., J. Stevens, P.M., J. True-love, J. W. Sampson, M. Boncanen, J. C. Craddock, H. Whittle. Several visitors were present and amongst whom were Bros. F. H. Ebsworth, S.D. 73, G. J. Grace, 73, W. R. Orchard, P.M. 79, F. W. Ward, W.M. 79, S. Vinten, S.W. 79, R. Boncey, J.D. 79, J. W. Halsey, P.M. 134, G. Bolton, P.M. Treasurer, 147, P. M. 169, P. Z. and Z. 169 and 742, J. Ravin, I.P.M. 147, J. Lightfoot W.M. 147, J. Carver, 147, A. Burch, 180, E. Jellifant, P.M. 264, E. J. B. Bumstead, W.M. 548, Comb, 548, J. W. Avery, I.P.M. 619, J. West, S.D. 548, and many others. Bro. S. G. Cook was then passed. Bro. F. Walters afterwards installed Bro. H. A. Collington, as W.M. for the ensuing year, who was proclaimed and saluted in the three degrees. The W.M. appointed Bro. Stahr, I.P.M., W. Andrews, S.W., R. Mills, J.W., J. Stevens, senr., Treasurer, F. Walters, Secretary, J. Hawker, S.D., W. Jeffrey, J.D., G. Holman, I.G., S. Garret, P.M. Tyler. After the usual addresses two gentlemen were proposed for initiation. The lodge was then closed, and the brethren partook of a banquet, which reflected the greatest credit on Bro. Stevens. The wines were of first-rate quality, and were supplied in abundance. The usual toasts were duly honoured, and the brethren separated at a timely hour after having spent a delightful evening.

**DORIC LODGE (No. 933).**—A goodly meeting of this young and prosperous lodge was held on the 14th inst., at Bro. Pugh's, the Eglinton Arms, Coborn-road, Bow. As this was the evening of the anniversary festival of the Boy's School, some of the members and officers of the lodge being present at the festival were unavoidably prevented attending the lodge duties, amongst whom were Bros. Robottom, S.W., and Barnes, jun., I.G.; the former representing the lodge as Steward, and taking with him in that capacity the sum of forty guineas towards the funds of the institution. The chair of K.S. was taken by the newly appointed W.M., Bro. Gilchrist, supported by Bros. Scurr, I.P.M., T. Lee, of the Dalhousie Lodge, who kindly performed in the absence of Bro. Robottom the duties of S.W. in a very efficient manner; Bros. Barner, senr., J.W.; Bowron, S.D.; Taylor, J.D. and Sec.; Stokes, W.S.; Grant, Tyler. Several visiting brethren also honoured the lodge with their presence. The business for the evening was unusually heavy, there being two raisings and passings, and four initiations. The several ceremonies were performed by the W.M. Bro. Gilchrist, in the most impressive and efficient manner. Bros. Stevens of the Yarborough Lodge, and Alston of the Confidence Lodge were elected joining members of the Doric Lodge. Some propositions for candidates for initiation and joining members having been received and seconded, and all lodge business being concluded, the brethren adjourned to refreshment, Bro. Pugh having provided an excellent cold collation, the viands and wines being all that could be desired. The cloth having been drawn, the usual loyal and Masonic toasts were given, and duly honoured. In proposing "The Health of the Four Initiates of the evening," Bro. Gilchrist, the W.M., said that it had afforded him much pleasure on this, the second night of his office as W.M., to have found so much work to do, as he was desirous of showing to the brethren that in electing him as their W.M. they had done so having full faith in his abilities as a working Mason, and it would be his zealous endeavours to prove that he was worthy of their choice in this respect. He

was delighted that the four gentlemen just initiated should have selected the Doric Lodge for their initiation into the mysteries and privileges of our ancient and honourable Order. He felt assured that the more they saw of Freemasonry the more they would appreciate it. Of this he was certain—that Freemasonry would never make them worse men, though it might make them better. The initiates cordially returned thanks—Bro. Prime, Quartermaster-Sergeant 1st Tower Hamlets Engineers, adding that whilst he and his brother initiates had to thank the brethren for the kind manner in which their healths had been drunk, he regretted that he should be such a short time with them, as he had received a Government appointment in Ceylon for which he would be leaving this country in a few days. He assured the brethren, however, that though he would shortly be far removed from his mother lodge, he should ever fondly remember it, and it would be his constant aim to act up to the letter of the obligations he had taken, and prove himself worthy of the honour done him in having been received into our ancient and honourable honour through the Doric Lodge. The I.P. Master, Bro. Scurr, in proposing the "Health of the Worshipful Master," said the brethren had this evening, from the heavy work done, seen ample proof of what Bro. Gilchrist really *could* do. He (Bro. Scurr) had alluded at the last meeting to Bro. Gilchrist's experience as a hard-working Mason; it must therefore be very gratifying to the brethren to see the very able manner in which Bro. Gilchrist performed the duties of his office, proving that he had thoroughly qualified himself before taking office. The W.M. Bro. Gilchrist in returning thanks for the kind manner in which his health had been drunk, said he did so with greater pleasure as his health had been proposed by one who was so highly and dearly respected as their I.P.M. Bro. Scurr. He (Bro. Gilchrist) could assure the brethren that he felt he was but discharging a duty which he owed to those from whom he had received his instruction; in now fulfilling to the best of his abilities those duties which he had, through the kindness and attention of his preceptors become competent to perform; he was especially indebted to Bro. Scurr for the many kindnesses and instruction received at his hands, and it would be his endeavour to leave the chair with the same respect as that paid to his predecessor, whose example he was following. He felt it a great honour as W.M. to preside over the Doric Lodge, as he had seldom seen a lodge in which the working was so efficiently conducted. The toast of "The health of the Brethren." Bros. Austin, Lee, and Stevenson responded to on their behalf by Bro. Stevenson, of the FREEMASONS' MAGAZINE. The W. Master, in proposing "The Health of the Past Masters of the Doric Lodge," paid a very graceful and well-earned tribute of respect to Bros. Hawkins and Scurr, alluding more especially to the services rendered to the lodge by the latter brother. Bro. Scurr, in returning thanks for the honour they had just paid him, said he was satisfied, inasmuch as he felt assured that, having striven to do his duty the brethren were satisfied he had done so; and though he had now quitted the chair it would be his constant aim as during his term of office, of W.M. to attend regularly every lodge meeting. He hoped the Doric Lodge would long continue to flourish and go on increasing in prosperity and efficiency. The toast of "The Officers of the Doric Lodge" having been given and responded to by Bro. Barnes, scurr., J.W., was followed by "The Tyler's Toast," which brought the proceedings of a very delightful evening to a timely close. The happiness of the brethren was considerably enhanced by the excellent singing of Bros. Scurr, Rean, Lee, and other volunteering brethren, assisted by the veteran Bro. Saqui, P.M., presiding at the pianoforte.

## PROVINCIAL.

### CHESHIRE.

**ALTRINGHAM.**—*Stamford Lodge* (No. 1045).—The first anniversary meeting was held on Monday, the 5th inst., when the above lodge installed their second Master, Bro. W. Birch, at the drill room, when about thirty visitors were present, amongst whom was Bros. Captain Cope, G.S.B.; Terry, Prov. G. Chap., J. Twiss, Prov. G.O.; J. L. Hine, Prov. G.T. East Lancashire; and Capt. Mott, Prov. G.S. West Lancashire. The lodge opened at three o'clock; the minutes were read and found correct. The W.M. Elect was duly presented to Bro. H. T. Baldwin

the retiring W.M. installed in ancient form and placed in the chair of K.S. Having been saluted according to ancient usage, the newly-installed W.M. invested the following brethren officers for the ensuing year, viz.: Bros. R. Weston, S.W.; W. T. Rhoades, J.W.; R. Heathcott, Treas.; R. Newhouse, Sec.; J. A. Birch, S.D.; J. Sudren, J.D.; and H. Balshaw, I.G. The ballot was taken for two joining brethren and one candidate, and was in their favour.—Mr. Robert Pixton was then admitted, and received the benefit of initiation from the newly-installed W.M., who performed the ceremony in a very able and efficient manner. The balance sheet was read. The Immediate P.M. called attention to the fact that during the past year (the first of the lodge), twenty-four brethren had joined, twenty-two had been initiated, twenty had passed, and twenty raised. He further said that during the year three lectures had been given for the instruction of the brethren, and several soirees for the amusement of the ladies. He also thanked his late officers for their regular attendance and able assistance, and expressed his conviction that under the government of Bro. Birch, the newly-installed Master, the lodge would still further prosper. The lodge closed about half-past five o'clock, when about forty-five brethren sat down to a splendid banquet prepared by Bro. Breton. The healths of the Queen, the Prince and Princess of Wales, and the rest of the Royal Family; also, the Right Hon. the Earl of Zetland, the M.W.G.M., were given by Bro. W. Birch, W.M. Bro. Ralph Weston, S.W., proposed the health of the R.W.D.G.M., the Earl de Grey and Ripon, and the rest of the grand officers. Bro. Captain Cope, G.S.B., ably responded. The W.M. proposed the health of Lord de Tabley, the Prov. G.M. of Cheshire, and read a letter from him, expressing great regret that unavoidable business in London would prevent his being present; at the same time expressing his best wishes for the prosperity of the Stamford Lodge. Bro. W. T. Rhoades, J.W., proposed the healths of the D. Prov. G. Master, Viscount Combermere, and the rest of the Provincial Grand Officers. Bro. Terry, Prov. G. Chap., and Bro. John Twiss, Prov. G. Org. responded. Bro. John Hart, P.M., proposed the health of the newly installed W.M., congratulating the members of the lodge upon the able and courteous brother they had selected to preside over them. Bro. W. Birch, the W.M., in replying, thanked Bro. Hart for proposing, and the members of the lodge for the hearty manner in which they had responded to the toast, and promised that he would always be in his place in the lodge, and with their assistance would keep up the high character of working that their late Master had given them as a standard. The health of the Immediate P.M. (Bro. Baldwin), was proposed by Bro. Captain Cope, G.S.B., in a warm and hearty manner, and drunk by both members and visitors in a most enthusiastic and complimentary way. Bro. Baldwin replied, and promised to support the lodge and its officers on all convenient occasions. Bro. J. L. Hine and Captain Cope spoke on behalf of the Masonic charities, specially calling attention to the forthcoming festival of the Boys' School. Several other toasts were given, the last being to "All poor and distressed Masons." The brethren separated at ten o'clock, after having spent a very pleasant evening. During the course of the evening Bros. Kirk, Dumville, Captain Lathbury, J. A. Birch, Warhurst, and R. Pixton contributed several beautiful songs and glees. The musical arrangements were under the direction of Bro. Kirk, organist of the Stamford Lodge.

### CUMBERLAND.

**CARLISLE.**—*Union Lodge* (No. 310).—This flourishing lodge held an emergency meeting on Tuesday, the 6th inst., when the chair of K.S. was occupied by Bro. William Murray, I.P.M. (in the absence of Bro. William Cocket, W.M. and Chaplain), and opened the lodge with prayer, after which the ballot was taken for Mr. Calvert Marnier, and was ably initiated by Bro. John Slack, J.W., in a truly Masonic and impressive manner, supported by Bros. George G. Hayward, S.W.; F. W. Hayward, P.M., as S.D.; Matthew Fisher, as J.D.; Thomas Dean, Sec.; Arthur Woodhouse, I.G.; Thomas Stony, Tyler; and Bros. J. A. Wheatly, George Somerville, George Armstrong, Thomas Gibson, William James 129, and others. The lodge was then duly closed by Bro. William Murray, I.P.M., and the brethren retired to the refreshment room to spend an hour with song, toast, and speeches, and parted at a convenient hour.

### LEICESTERSHIRE.

**LEICESTER.**—*St. John's Lodge* (No. 279).—The usual monthly meeting of this lodge took place on Wednesday, the 7th inst.,

when in the absence of the W.M., the Rev. E. W. Woodcock, the chair was taken by the D. Prov. G.M.; there were also present Bros. Weare, P.M.; Clarke, S.W.; Adlard, J.W.; Ride, S.D.; Stretton, J.D.; and others. The lodge having been opened in the first degree the minutes were read and confirmed. A F.C.'s lodge was then opened, and Bro. Thos. Blunt was called to the pedestal and passed a satisfactory examination, after which the lodge was opened in the third degree, and he was duly raised thereto. The lodge was afterwards closed in the several degrees, after which the brethren adjourned to refreshment.

#### MONMOUTHSHIRE.

MONMOUTH.—*Loyal Monmouth Lodge* (No. 457).—At a meeting of this lodge, held at the Masonic Hall, on the 6th inst., Bro. Davis, P.M., was presented with a testimonial, consisting of a valuable set of studs, and diamond scarf-pin in the form of a Masonic emblem, for his untiring exertions for the promotion of the welfare of the Order, and his willingness at all times to assist in the administration of his lodge. Bro. King, P.M., Mayor of Monmouth, in presenting the testimonial, expressed the obligations of both the past and the present Masters, as well as of the members of the lodge generally, to Bro. Davis for his services. The members afterwards adjourned to Bro. Mills's, Angel Hotel, where a capital spread was laid before them, and a pleasant evening was spent, the brethren separating at an early hour.

TREDEGAR.—The prayer of the petition for the St. George's Lodge has been granted by Lord Zetland, M.W.G.M. of England, and the first meeting will now, we hear, be held on the second Thursday in April next.

#### OXFORDSHIRE.

OXFORD.—*Churchill Lodge* (No. 478).—On March the 3rd, the regular meeting of the lodge was held at the Masonic Hall Alfred-street. In the absence of the W.M., the Hon. W. U. J. North, who being engaged in his duties of Master of the South Warwickshire hounds, would not arrive until late, the chair was taken by the D. Prov. G.M. Bro. Alderman Spiers, who in his usual able manner, raised Bro. the Rev. C. L. Acland, fellow of Radley College, to the third degree; passed Bro. S. Pepys Cockerill, and Arthur Wilson, both of Christ Church, to the second degree, and initiated the Rev. George W. Hinxton in the first degree. The W.M. had by this time arrived, when Bro. C. W. Spencer Stanhope, of Merton College was elected W.M. for the ensuing year, and Bro. Alderman Spiers, Treas. Among the guests and members present, were Bro. the Rev. W. F. Short, W.M. of the Apollo Lodge; Bros. Houghton, P.M.; Martin, P.M., the Earl of Jersey; Lord Warkworth, E.R.; Dowdeswell, Christ Church, and many others. About forty sat down to an excellent banquet, and toast and song passed merrily round till the brethren broke up.

BANBURY.—*Cherwell Lodge* (No. 599).—On the 26th ult. the W.M., officers, and brethren of this lodge assembled in their lodge room for the purpose of installing the W.M. elect, Bro. Alban Samman, P. Prov. G.S.B., of Diddington. The ceremony of installation was most ably and impressively performed by Bro. Havers, P.M. The following brethren were present and assisted in the installation. Bros. Colonel Bowyer, Prov. G.M. Oxfordshire; Alderman Spiers, Prov. G.M.; Rev. V. Blake, Alderman Thompson, Dr. Rye, Havers, Martin, Harrison, Scroggs, Beavers, P.M.; Bros. J. Smith, W.M. Bowyer Lodge; Galland, S.W., Apollo University Lodge, Bradford, J.W.; Rev. T. Russell, Bower, Parsons, Chamberlain, J. Hartley, T. Fowler, E. J. Hartley, H. Margetts, Pettit, Bishop, Wells, Pemberton, Hurford, Plowman, &c. On the conclusion of the ceremony the W.M. appointed his officers for the year, and invested them with their insignia of office. Arthur B. Rye, P.M.; Henry Churchill, S.W.; E. J. Hartley, J.W.; Rev. T. Russell, Chap.; R. Havers, Treasurer; J. B. Locker, Secretary; Henry Margetts, S.D.; Charles Pettit, J.D.; C. L. Pemberton, Organist; John Griffin, P.M., Master of the Ceremonies; T. S. Wells, I.G.; W. Chamberlain and T. Fowler, Stewards; T. Moss, Tyler. The business of the lodge being brought to a termination, the brethren proceeded to the assembly room, where a sumptuous banquet, provided by the host, Bro. Bishop, in his accustomed liberal and excellent style awaited them. The banquet, to which about thirty-five sat down, could not well be surpassed for the abundance, excellence, as well as taste and style, which characterised it. The Prov. G.M., with his wonted generosity, contributed a case of champagne of the first quality, and the dessert and wines were of the choicest character, and elicited the highest

commendations. The W.M. presided, and during the evening some interesting speeches were made, and the proceedings were diversified by the singing of several brethren and by the performances of an excellent quadrille band, stationed outside the banquet room. About ten o'clock tea and coffee was served, and at half-past ten the brethren from Oxford took their leave in order to return by a special train which the Cherwell had very liberally provided for them, so that they were enabled to reach Oxford a little after eleven o'clock. The entire arrangements were most completely and admirably carried out.

#### MARK MASONRY.

##### PROVINCIAL.

CARLISLE.—*Cumberland Lodge* (No. 60).—This highly esteemed lodge held a meeting on Tuesday, the 6th inst. The chair was occupied by Bro. W. Murray, W.M., and the lodge was opened in due form, and after the minutes of a former meeting were read and confirmed in the usual manner among Mark Masters, the ballot was taken for Bro. William James, of 129, which proved unanimous in his favour, and being in attendance, was duly prepared and advanced to the degree of a Mark Master by Bro. G. G. Hayward, J.W., at the request of the W.M., and supported by Bro. F. W. Hayward, P.M., J.G.D., as S.W., ably seconded by Bros. Thomas Dean, S.D., and J. A. Wheatley, J.D., and officers present, except J.G., Bro. Woodhouse, Sec., acting in his place, after which ceremony five brethren were proposed to become members of this lodge, and, if all be well, will be advanced next May meeting. This being the night for election of W.M. for the ensuing year, votes were taken, which proved in favour of Bro. J. Howe, S.W. No other business being on hand the lodge was closed by Bro. William Murray, W.M., with solemn prayer, and retired to refreshment room, and parted in harmony.

#### KNIGHTS TEMPLAR.

##### NORTHUMBERLAND.

NEWCASTLE-ON-TYNE.—*Royal Kent Encampment*.—A regular encampment was opened on March 9th, by the E.C. Sir Knt. Hotham, and on the muster roll being called the following answered to their names, Sir Knt. Henry Hotham, E.C.; Sir Knt. W. Punshon, P.E.C., Grand Master Grand Cross of the Order; Sir Knt. C. J. Banister, P.E.C., G.C.K.T., 1st Grand Captain of England, G.L.L. 31°; Sir Knt. G. Ludwig, Sir Knt. R. J. Banning, M.D.; Sir Knt. Jens Jensen, Sir Knt. C. Clapham, Sir Knt. F. P. Jonn, Sir Knt. J. H. Thompson, Sir Knt. Emra Holmes. The ballot was then taken for the following Companions proposed by Sir Knt. Emra Holmes, seconded by Sir Knt. H. Hotham, who were all unanimously elected, Comps. W. C. Ward-Jackson, J.P., of Greatham Hall, Stockton-on-Tees, Chapter Strict Benevolence, Sunderland; W. H. Marwood and G. Buchanan, Britannia Chapter, Whitby; and W. R. Fitzgerald, Chapter of Concord, Durham. Sir Knt. Edward Shotton was unanimously elected E.C. for the ensuing year; Sir Knt. J. S. Trotter was elected Equerry. The Companions being all in attendance, they were duly admitted and regularly installed Masonic Knights Templar, the beautiful ceremony being conducted by Sir Knt. C. J. Banister. At the conclusion the Sir Knts. attended a banquet, when the usual loyal and Masonic toasts were given, including "The Most Eminent and Supreme Grand Master, Sir Knt. W. Stuart," and "The Grand Officers of Grand Conclave," responded to by Sir Knt. C. J. Banister; and "Our newly-installed Knight Companions," to which Sir Knt. W. J. Ward-Jackson responded.

ROSE CROIX.—The convocation of the Royal Kent Chapter of Sovereign Princes Rose Croix H.R.D.M., K.D.S.H., met at Newcastle-on-Tyne on the 9th inst., when the chapter was opened by P.M.W.S. C. J. Banister, 31°. S.P. R. J. Banning, M.D., was then regularly presented, and installed into the chair of M.W.S. of this chapter. He then proceeded to appoint the following officers:—S.P. Wm. Punshon, Prelate; S.P. J. Jensen, 1st Gen.; S.P. J. Story, 2nd Gen.; M.W.S.P. H. Hotham, Recorder; S.P. H. G. Ludwig, Treas.; S.P. Wm. Foulsham, G. Marshal; S.P. J. Thompson, R.; S.P. Emra Holmes, Capt. of Guard. S.P. Emra Holmes proposed, and M.W.S.P. H. Hotham seconded, Sir Knts. W. C. Ward,



Jackson, W. H. Marwood, G. Buchanan, and W. R. Fitzgerald to be constituted members of this august fraternity. Sir Knt. A. Clapham was also proposed. The whole of the Sir Knts. being accepted, they were severally admitted Sovereign Princes of this illustrious degree. The beautiful ceremony was performed by Sir Knt. C. J. Banister with the solemnity befitting the occasion, and the proceedings were brought to a close at a late hour.

### SCOTLAND.

#### EDINBURGH.

##### THE CONSISTORY OF K.: H.: OR 30° OF THE ANCIENT AND ACCEPTED SCOTTISH RITE.

Until the beginning of the present year, the 18th or Prince Rose Croix Degree, and 30th or Degree of K.: H.: in Scotland, were conferred only by the Supreme Council for Scotland, of the 33rd and last degree of the Ancient and Accepted Scottish Rite. This was found to be so inconvenient, that it was sometime since resolved by that supreme body to issue a charter in favour of certain members of the 30°, forming them into a consistory, and empowering them to confer the degrees from the 17th to the 30th inclusive.

Matters had so far advanced, that last month the following companions of the Order were duly elected office-bearers until the day of next annual election (Shrove Tuesday, 1867), viz., in the Chapter of Prince Rose Croix—Sir Alexander Penrose Gordon Cumming, *Bart.*, M.W.S.; Alexander Hay, D.M.W.S.; Rev. Valentine Grantham Faithfull, High Prelate; William Mann, S.W.; Alexander Mitchell, J.W.; George Murray, D.A. Treas.; L. Mackersy, W.S., Sec.; William Hay, Dir. of Cers.; J. Johnstone Cotton, Chancellor; Sortires Georgiades, I.G.; and W. M. Bryce, Equerry. In the Consistory of K.: H.: or 30°—Samuel Somerville, of Ampherlaw, 33°, G. Commander; Alex. Hay, D.G. Commander; Rev. Valentine Grantham Faithfull, G. Orator; William Mann, S.G.W.; Alexander Mitchell, J.G.W.; George Murray, D.A.G. Treas.; L. Mackersy, W.S., G. Sec.; J. Johnstone Cotton, G. Chancellor; Owen Gough, G. Master of Works; William Hay, G. Dir. of Cers.; David Henderson, 1st G. Std. Bearer; H. Kauffman, 2nd G. Std. Bearer; Sortires Georgiades, G.I.G.; W. M. Bryce, G.O.G.

Thereafter these brethren were duly installed by Bro. Lord James Murray, 33°.

After the ceremonial the companions adjourned to Dejay's Hotel, Princes-street, where they dined together. The chair was occupied by Ill. Comp. Samuel Somerville, of Ampherlaw, G. Commander, and the duties of the office of Croupier were discharged by Ill. Comp. William Mann, S.G.W. After spending a very pleasant evening, the companions separated at an early hour, after a hearty expression of satisfaction at the admirable manner in which Bro. Dejay had provided for them.

Since the granting of the charter, several working meetings have been held for the purpose of conferring upon candidates the 18th and 30th degrees, and the ceremonies in both degrees, which are similar to those adopted in France, are very imposing. There can be no doubt now that these degrees have been put upon a proper footing in Scotland as regards their working, that the new Consistory will have a prosperous career.

### CHANNEL ISLANDS.

#### ROYAL ARCH.

JERSEY.—*Césaire Chapter* (No. 590).—The fourth quarterly meeting of this new chapter was held at the Masonic Temple on Thursday, March 8th. The chairs of the principals were occupied by the proper officers. Comps. Schmitt, M.E.Z.; J. Durell, H.; C. Le Sueur, J. The minutes of the last convocation were read and confirmed. A ballot was taken for Bros De La Taste, Brookes, and Canning as candidates for exaltation, which in each case was unanimously in favour. Two other candidates previously balloted for were also expected, but of the five Bro. Canning only presented himself; an apology for absence was received from Bro. De La Taste, on account of illness in his family. Several accounts were ordered to be paid, and it was determined to take two of the still unappropriated shares in the Masonic Temple Company. Bro. Canning was admitted, properly prepared, and duly exalted to the supreme degree. In the absence of the Principal Soj., Comp. Rogers kindly took the duty, and Comp. Dr. Hopkins, P.Z., gave the symbolical lecture. This

being the day for the election of officers for next year, the following appointments were made:—Comps. Durrell, Z.; C. Le Sueur, H.; Dr. Small, J.; E. D. Le Couteur, Scribe E.; J. Oatley, Scribe N.; P. W. Le Quesne, Prin. Soj.; H. L. Manuel, Treas.; H. Du Jardin, Janitor. The chapter was closed at half-past nine, and the companions adjourned to the banqueting room for refreshment.

### Obituary.

We have to record the death, at the advanced age of 84, of a very active and zealous brother, John Sydenham, of Poole, Dorset. He was born at Honiton, Devon, in February, 1782, and was initiated into Masonry at the Lodge of Amity 137 (then 160) on the 7th March, 1810, from which period until the time of his death he continued a very energetic and subscribing member of the lodge, having repeatedly served the office of W.M. He had served all the offices in this provincial lodge up to P.G.S.W., to which he was in September last appointed for the second time by the R.W.P.G.M., "in recognition of his long and devoted services to the Craft." He was exalted to the Chapter in 1824, and repeatedly served the various offices, having been M.E.Z. on several occasions. In 1848 he was presented by his lodge with a handsome P.M. jewel, "as an acknowledgement of his zealous services," and in 1860 the brethren presented him with his portrait, "in grateful recognition of his fifty years' service to the Craft." He always made a point of attending every provincial meeting within his reach, in his own province, and also in the adjoining ones of Hants and Somerset, where he was well known and as much respected. It was mainly through his exertions some years since that the Lodge of Amity was kept together, and thereby enabled in April last to celebrate the centenary of its continuous existence, and in commemoration of which the R.W.G.M. granted a centenary jewel. We may remark that all his sons have become Masons, and his youngest son is now W.M. for the second time of the Lodge of Amity. Notwithstanding his advanced age, Bro. Sydenham enjoyed the full possession of his faculties and tolerable health until a few days before his death. The funeral took place on Friday, the 9th inst., and was attended by a goodly number of brethren of his own and neighbouring lodges.

### REVIEWS.

*Time, Space, and Eternity.* An essay by JOHANNES VON GUMPACH. London, Murray & Co., 1866.

Mr. Gumpach's pamphlet is an attempt to define the terms "time, space, and eternity," but we can hardly see that the ideas connected with those expressions are rendered more clear by the efforts of the author. Quotations, commonly known, are frequent, but Mr. Gumpach seems to be out of his element in attempting to deal with metaphysics; probably the last few words of the work are the best, they are, "None, as Boston so truly says, 'None can comprehend eternity but the eternal God.'"

We will observe one remark of our author in order to illustrate his mode of argument; he says, speaking of the definition of space, "It leads to the principle first enounced by me of the agglomerated portion of the cosmos, considered as an unit, being in perfect equilibrium with its unagglomerated or unitary portion, *Space*." It appears to us that space being all pervading and according to human reason illimitable, is incorrectly defined as a unitary portion."

*Our Weekly Gossip.* By JOHANNES VON GUMPACH. London, Murray, and Co., 1866.

This work is a collection of various essays and letters written at different times by Mr. Gumpach. It may afford amusement to those who are pleased with what



we can call little else than mere personal abuse of some of our most eminent scholars and most sound philosophers. The late Dr. Whewell is spoken of in terms that we can hardly imagine would be used by any man of education if he were not blinded by the most *infinite egotism*. As a great portion of this work has already appeared criticism is unnecessary.

*The Railway, Banking, Mining, Insurance, and Commercial Almanack for 1866.* Edited by WILLIAM PAGE SMITH. London: Simpkin, Marshall & Co., 1866.

We can confidently recommend this almanack to all connected with commerce or any description of financial transactions. In it in addition to the usual almanack matters accounts are given of the principal investments which have attracted public attention. Agricultural machinery, the gas controversy, tea cultivation in India, and Petroleum are dealt with in articles well worth the attention of those interested in those subjects.

## Poetry.

### CASTLES IN THE AIR.

I sat upon the sandy beach  
One sunny summer day,  
A-listening to the mystic speech  
Of a million waves at play.

And 'twixt me and the flowing flood  
I saw a little child,  
Who ne'er a mimic fabric stood  
Of shells his hands had piled.

The tiny tower was all complete,  
The child, in proud delight,  
Danced round, with smiles and tripping feet,  
The fane so fair and white.

But as the tide came flowing past,  
He, with a look of sorrow,  
Went homeward, murmuring as he passed,  
"I'll come again to-morrow!"

The morrow came: he backward hied,  
Looked for his castle gay;  
But while he'd slept the cruel tide  
Had washed it all away.

The prattler look'd, and wept, and look'd,  
But looked and wept in vain:  
The laughing waves his tears rebuk'd,  
"Twill never come again!"

And thus each day we gaily build  
Shell-castles in the air;  
Our hopes the mimic fabrics build,  
With colours rainbow rare.

Each night the ruthless tide of life  
Rolls onward as we sleep,  
And o'er the wrecks where waves run rife  
We waken but to weep.

Indefatigable Lodge (237),  
Swansea.

BRO. J. C. MANNING.

### ON FREEMASONRY.

When "Wisdom, Strength, and Beauty" raised  
A temple to our Lord,  
Wherein his holy name was praised,  
And piously adored;  
Our ancient brethren closer drew  
Those cords of love divine,  
Which bound the hearts of Mason true,  
Since "light" began to shine.

Freemasonry hath since that time  
Her virtues widely spread—  
Through every land, through every clime,  
A moral light hath shed.  
To us in all their purity  
Her principles descend,  
In her we find security  
In her a faithful friend.

As then, so now, "relief and truth"  
Are practised without art,  
And we each other's sorrow soothe,  
In singleness of heart:  
And still do we most highly prize  
Each mystic word and sign,  
Given by Solomon the wise,  
To mark the art divine.

The "three great lights" of Masons still  
Their radiance shed around,  
To guide us to those truths, which will  
In Masonry be found.  
Our "Faith" by "Holy Volume" ruled,  
Our actions by "the square,"  
Unruly will by "compass" school'd,  
These symbols still we bear.

And still may "level and plumb-rule,"  
Their moral truths convey,  
May "Temperance" our passions cool,  
And "Prudence" guard our way;  
May "Fortitude," in danger hour,  
Our sinking spirits nerve,  
May Masons, though possess'd of power,  
From "Justice" never swerve.

May "Faith" in God, and "Hope" in Him,  
With "Charity" to all,  
Still give to Masons power to win  
Those joys that cannot pall.  
On "Wisdom" may our Lodge be borne,  
May "Strength" her walls uprear,  
Secure that "Beauty" will adorn,  
While virtue's practised there.—M.M.

### DRESS OF FREEMASONS.

In the dress of Freemasons, at garments for Jove,  
With the strongest attachment, true brotherly love,  
We here are assembled, all jovial and free,  
For who are so wise and so happy as we.

Then since we're bound by secrecy to unity and love,  
Let us like brethren faithful to every brother prove;  
Then hand in hand we'll firmly stand, all Masons in a ring,  
Protectors of our native land, the Craft, and the Queen.

With justice, with candour, our bosoms are warmed,  
Our tongues are with truth and sincerity arm'd,  
We are loyal, we're trusty, we're faithful to those  
Who treat us as friends, and smile at our foes.

Then since we're bound, etc.

Though some with ambition for glory contend,  
And when they've attained that, despise each poor friend;  
But a Mason tho' noble, his fame to ensure,  
Counts each Mason his brother tho' ever so poor.

Then since we're bound, etc.

But not to our brethren alone we confine  
True brotherly love, that affection divine;  
For our kind-hearted sisters in that have a share,  
For as we admire, we're beloved by the fair.

Then since we're bound, etc.

We stand to our Queen, to our Master we bend;  
For these are the rulers we are bound to defend;  
And when such a Queen, such a Master arise,  
As Britons, as Masons, we've cause to rejoice.

Then since we're bound by secrecy to unity and love,  
Let us like brethren faithful to every brother prove;  
Then hand to hand we'll firmly stand, all Masons in a ring,  
Protectors of our native land, the Craft, and the Queen.

## THE BOND OF MASONRY.

"Tis not in goblet swelling high,  
Which wealth, not worth, can still command;  
Nor in the giddy tide of joy,  
That Masonry does take its stand.

But o'er the social, generous bond,  
Whose only tie the link makes free;  
Where heart to heart, and hand to hand,  
Proclaims the badge of Masonry.

To soothe the orphan's mournful cry;  
A brother help where'er he be;  
To love all men beneath the sky—  
That is the bond of Masonry."

## CHARITY OR LOVE.

Blest is the man whose soft'ning heart  
Feels all another's pain;  
To whom the supplicating eye  
Was never raised in vain:

Whose breast expands with generous warmth,  
A stranger's woes to feel;  
And bleeds in pity o'er the wound  
He wants the pow'r to heal.

He spreads his kind supporting arms  
To every child of grief;  
His secret bounty largely flows,  
And brings unmasked relief.

To gentle offices of love  
His feet are never slow;  
He views, through Mercy's melting eye,  
A brother in a foe.

To him protection shall be shown;  
And mercy from above  
Descend on those who thus fulfil  
The perfect law of Love.

## MEETINGS OF THE SCIENTIFIC AND LEARNED SOCIETIES FOR THE WEEK ENDING MARCH 24TH, 1866.

Tuesday, March 20.—INSTITUTION OF CIVIL ENGINEERS, at 8.

Wednesday, March 21.—SOCIETY OF ARTS, at 8. GEOLOGICAL SOCIETY OF LONDON, at 8.

## THE WEEK.

THE COURT.—The Queen drove in the grounds at Windsor on the 7th inst., accompanied by H.R.H. Princess Louise. The Right Hon. Sir George Grey arrived at the Castle, and had the honour of dining with the Queen and the Royal family. The Prince of Wales, accompanied by Prince Alfred, and attended by Lieutenant-Colonel Keppel and Lieutenant Haig, hunted with his harriers, near Slough. In the afternoon the Prince of Wales went to the House of Lords. The Princess of Wales took a carriage drive, attended by the Hon. Mrs. F. Stonor. The Queen drove out on the morning of the 8th inst., in a carriage and four, attended by the Duchess of Roxburghe and the Hon. Florence Seymour. Her Royal Highness Princess Helena also took a carriage drive. The Prince of Wales went to the House of Lords in the afternoon. The Princess of Wales took a carriage drive. Her Majesty, accompanied by their Royal Highnesses Princess Helena, Princess Louise, Princess Beatrice, and her Serene Highness Princess Hohenlohe, left Windsor Castle on the morning of the 9th inst., at five

minutes before eleven o'clock for Buckingham Palace. In attendance were the Duchess of Roxburghe, Major-General F. H. Seymour, and Colonel H. Ponsonby. His Royal Highness Prince Leopold, attended by Sir John Cowell, travelled to London by an earlier train. His Royal Highness Prince Arthur arrived at Buckingham Palace from Greenwich Park, attended by Major Elphinstone. His Royal Highness returned to Greenwich Park in the afternoon. Her Majesty the Queen honoured Baron Marochetti by a visit to his studio. Her Majesty the Queen, with their Royal Highnesses Princess Helena and Princess Louise, honoured Mr. Theed with a visit to his studio. The Queen, accompanied by their Royal Highnesses Princess Helena and Princess Louise, visited the South Kensington Museum on the 10th inst., and was received by the Right Hon. H. A. Bruce, Mr. Cole, Mr. Redgrave, Colonel Scott, and the officers of the Museum. Her Majesty afterwards, accompanied by the Princesses, visited the Prince and Princess of Wales at Marlborough House. On leaving Marlborough House her Majesty, accompanied by the Princesses, drove in a carriage-and-four to Paddington, escorted by a detachment of the 14th Hussars, and returned to Windsor Castle. Their Royal Highnesses Prince Leopold, Princess Beatrice, and her Serene Highness Princess Hohenlohe, met her Majesty at the railway station, and returned by the same train to Windsor. Her Majesty the Queen arrived at the Castle at two o'clock from Buckingham Palace. The Archbishop of Canterbury and Miss Longley, and the Duke of Roxburghe, arrived at the Castle, and had the honour of dining with her Majesty and the Royal Family. The Queen, Princess Helena, Prince Leopold, and Princess Hohenlohe, with the Ladies and Gentlemen in Waiting, attended Divine service, on the 11th inst., in the private chapel. His Grace the Archbishop of Canterbury preached the sermon. The Queen, accompanied by her Royal Highness Princess Helena, walked in the grounds on the 12th inst. Her Majesty held a Council at one o'clock. Present:—Earl Granville, the Marquis of Hartington, and Lord Stanley of Alderley. Earl Granville had an audience of the Queen. Her Majesty the Queen, accompanied by her Royal Highness Princess Helena, drove in a carriage and four to Aldershot on the 13th inst., escorted by a detachment of the 1st Life Guards, and two detachments of the 3rd Hussars. Her Majesty was received near the camp by Lieutenant General the Hon. Sir James Yorke Scarlett, K.C.B., commanding, with his staff, who conducted the Queen to the North Camp, where her Majesty inspected the troops, the Queen driving down the lines, and the troops then marched past. The Queen then drove to the Royal Pavilion and remained there to luncheon, and afterwards inspected the troops quartered in the South Camp, who likewise marched past her Majesty. The Queen returned to Windsor Castle at half-past five o'clock. The Queen went out in the grounds on the 14th inst. attended by the Duchess of Roxburghe.

IMPERIAL PARLIAMENT.—THE HOUSE OF LORDS on the 8th inst. was engaged for some hours in discussing the Cattle Plague Bill. The select committee has made several alterations in the measure. Among them is one empowering the Privy Council to give local authorities discretionary powers in reference to the slaughter of animals infected. This amendment was stoutly opposed, but on a division was carried. Another clause was added absolutely prohibiting fairs and markets for the sale of cattle till the 1st of July next. The bill was then passed through its other stages. The House adjourned at nine o'clock. —On the 9th inst. the business was of little interest, and was all over before half-past five o'clock. —On the 12th inst. the business was of little importance, and the House adjourned at

twenty minutes to seven o'clock.—On the 13th inst the royal assent was given by commission to several Bills. Earl Russell moved the second reading of the Jamaica Government Bill. There was a brief debate, after which the motion was agreed to. Their lordships adjourned at twenty minutes past six o'clock.—In the HOUSE OF COMMONS on the 8th inst, the second reading of the Oaths Bill was moved, and Mr. Disraeli made haste to say that he did not intend to oppose the measure. He announced, however, that he should move amendments in committee to define more perfectly the oath of allegiance and to insist on the Queen's supremacy. Sir George Grey did not think the amendments would be desirable, while Sir H. Cairns fully agreed with them.—Mr. Newdegate raised the old standard Protestantism and the Church in danger, and moved the rejection of the Bill, which was seconded by Mr. Whalley. The division showed these gentlemen nearly alone, for the numbers were—for the Bill 298, against it 5.—Mr. Sheridan called attention to the case of Mr. Ferguson and the policeman in plain clothes at Sydenham. He strongly condemned the practice of the police interfering with people in the manner Mr. Ferguson had been meddled with.—Sir George Grey took up the defence of the police, and condemned the tone in which Mr. Sheridan had spoken of the affair. Shortly afterwards the House went into committee on the army estimates. The speaker has hurt himself. It seems that a few days ago he had the skin rubbed off his shin while riding, and the little wound has become most painful and troublesome. The right hon. gentleman was unable to take the chair in the House of Commons on the 9th inst., and Mr. Dodson presided in his stead. The business was of a varied character. The Chancellor of the Exchequer laid the electoral statistics on the table. Mr. Hughes sought to get an alteration made in the standing orders, so as to more effectually protect working men from evictions from their homes by invading railways. He failed, however, and had to withdraw his motion.—Sir Robert Peel called attention to the smoke nuisance, and pointed out the necessity of a general measure for dealing with the evil. After some discussion, Sir George Grey virtually promised that the matter should be dealt with. There was rather an amusing discussion in reference to dogs in Scotland and dogs in general. The House later went into committee on the navy estimates, and disposed of some votes.—In the neighbourhood of Palace-yard on the 12th inst, there were all the signs of great interest being felt in Parliamentary proceedings. Very early people who had been fortunate enough to obtain members' orders for the strangers' gallery were in waiting in St. Stephen's Hall, and remained there throughout the day with praiseworthy perseverance. In the afternoon the crowd in Westminster Hall and its approaches grew thicker, and distinguished members, as they came up and were recognised, received loud cheers. Inside the House the members began to muster before three o'clock, and at prayers there was not a vacant seat in the House. Immediately after prayers the strangers' gallery was opened, and in a few moments every seat was occupied. So with the Speaker's Gallery. In the peers' seats were the Duke of Cambridge, Earl Russell, the Archbishop of York, the Bishop of London, the Duke of Argyll, Earl Granville, Lord Ebury, the Earl of Longford, Earl De Grey and Ripon, Count Apponyi, Austrian Ambassador, &c. It was stated that the Princess of Wales had a seat in the ladies' gallery. Mr. Gladstone entered the House from behind the Speaker's chair at half-past four o'clock, and was warmly cheered. The right hon. gentleman began his exposition of the Government scheme of Reform at a quarter to five o'clock, and concluded a few minutes before seven o'clock. The details of his speech it is not necessary here to go into. The proposals

are briefly these. The county franchise is to be reduced to £14 rental, and some copyholders and leaseholders in towns are to be admitted. Persons who have had £50 deposited in a savings bank for two years are to have a vote. All ratepaying clauses are to be abolished. Compound householders, whose tenement is worth £10 per annum, are to be admitted on making a claim. Lodgers paying £10 are also to be similarly admitted. Finally and chiefly, the borough franchise is to be reduced to a £7 rental. There are other provisions—one of which is for the disfranchisement of the dockyard employes. These extensions and changes will, it is estimated, increase the number of electors in the kingdom by 400,000.—Mr. Marsh followed the Chancellor of the Exchequer, and spoke in opposition to the bill. In the debate which followed, Sir F. Crossley, Captain Grosvenor, and Mr. Baines spoke in favour of the measure, while Sir James Ferguson, Lord R. Montague, Mr. Laing, and Mr. Horsman opposed it. Finally the debate was adjourned until the 13th inst. on the motion of Mr. Lowe.—Mr. Lowe opened the adjourned debate on the Government Reform Bill. His speech may be described as a simple declaration that the working men are drunkards and rowdies, and unfit to vote. Mr. Villiers answered him most effectually. In the debate which followed Professor Fawcett, Mr. Bright, and Viscount Cranbourne took part. Finally leave was given to bring in the bill. Early in the evening the Chancellor of the Exchequer had stated, in reply to a question, that the second reading of the Reform Bill would be moved on the 12th of April, and the measure would be proceeded with from day to day until it was disposed of. He should not bring in his budget until the bill was done with. During Mr. Lowe's speech on the debate the Prince of Wales occupied a seat under the gallery.—On the 14th inst., Sir Henry Hoare gave notice of his intention to ask the Chancellor of the Exchequer whether the Government would introduce a bill for the redistribution of seats.—Mr. Stone also gave notice that in committee he should move the omission of the clause disfranchising voters in Government dockyards.—Sir Colman O'Loghlin sought to pass a bill to compel railway companies in Ireland to run at least one train each way on Sundays. There was a long and rather warm discussion, which ended in the measure being defeated by 200 votes to 83.—The other noticeable piece of business in the day's proceedings was the consideration of the Lord's amendment in Mr. Hunt's Cattle Plague Bill.—Mr. Hunt complained that he did not recognise his own work in the measure as it had come from the Upper House.—Mr. Baring, after pointing out that almost every clause had been altered, suggested the withdrawal of the bill, promising meanwhile that the Government would strengthen the hands of the Privy Council to enable them to deal with the matters about which Mr. Hunt was most anxious. On this understanding the bill was withdrawn.

GENERAL HOME NEWS.—According to the Registrar-General's returns, the mortality last week rose to an extraordinary height, the deaths almost equalling the births, or 4,155 of the former against 4,586 of the latter. This is at the rate of 35 in the 1,000. London is 4 below the average, but the lowest of all is Hull, with 26; the highest Liverpool, with 55. The deaths for London were 1829, which is 331 above the average. The births were 2,272, which was also above the average.—A conference of Poor Law Guardians was held on the 8th inst., at St. James's Hall, in reference to the Houseless Poor Act. Mr. Brewer presided. The general opinion appeared to be that the present manner of relieving "casuals" increased vagrancy. Finally, a resolution was carried, declaring it to be desirable that the present Houseless Poor Act should be repealed and a more

suitable measure passed.—The Rev. E. H. Craufurd, the Rector of Oldswinford, has, according to the local reports, delivered an extraordinary sermon declining to observe the Day of Humiliation appointed by the Bishop of Worcester in his diocese. The rev. gentleman bases his refusal on two grounds—first, that the Queen is the head of the Church, and a day of humiliation should have been appointed by her Majesty and not by the Archbishop of Canterbury; secondly, that it ought not to have been appointed in Lent, which is or should be the season of fasting. He protested against a “number of rustic and well-fed Christians” meeting together to pray, not that the sufferings of the poor beasts might be relieved, “but that God would be pleased to spare their lives, that man’s carnivorous appetite might be more fully gorged; that He would condescend more abundantly to supply the shambles, and suffer not the victims of the pole-axe to decrease!” The reverend gentleman said a good deal more to the same effect.—A good deal of discontent is expressed at the manner in which the Industrial Exhibition at the Guildhall has been got together. It is insisted that the exhibition is merely one of the wares made and sold by large tradesmen, and that it contains very few of the productions of working men who are themselves exhibitors. Mr. Webber gave utterance to these complaints yesterday at the Court of Common Council, and there was a not uninteresting discussion on the subject.—At the Guildhall Police-court, an application was made to the presiding magistrate to suppress the meeting of betting men who were frequently to be found congregated at the corner of Fleet-street and Farringdon-street. Mr. Alderman Hale said he would exercise all his powers as a magistrate to remove the nuisance; and thereafter, this not being a criminal case, claimed the pair of white gloves, which are the usual token of a “maiden assize.”—One of the cases with which Mr. Commissioner Winslow dealt on the 9th inst. in the Court of Bankruptcy was that of George Nicholas Sanders. This is the notorious Confederate agent, who came to this country to fit out a fleet of Confederate war ships, and has succeeded in getting pretty deeply into debt. Altogether he owes £10,323, W. S. Lindsay and Co., figuring in the list of creditors for £2,302.—It will be remembered that the officers of the Bermondsey vestry recently seized, on the premises of a ketchup manufacturer, several putrid livers, which were considered unfit for human food. It being shown that the Act of Parliament did not apply to the case, a verdict was given for the defendant; but at the Southwark Police Court, when the case again came up, the counsel for the prosecution said he was instructed to ask for a case for the decision of the Court of Queen’s Bench, which was granted.—The mystery surrounding the recent extensive forgeries of Russian bank notes is likely to be dispelled. At the Lambeth Police Court it was shown that one of the prisoners had confessed his guilt in the matter without the usual caution having been given to him. The charge against him was therefore withdrawn, whereupon he entered the witness box on the 9th inst. and gave evidence against his accomplice. The remaining prisoner was again remanded.—The electoral returns which have been the subject of so much speculation were published on the 10th inst. They are exceedingly voluminous, but no public document of the kind ever possessed a higher interest or more amply repaid perusal. The returns are of the most exhaustive character, and furnish all the materials for ascertaining the exact composition of the electoral body in every borough and county in England, and especially of judging of the changes which an extension of the franchise would effect in the constituencies, whether considered in the aggregate or in detail.—The late Master

of Trinity College, Cambridge, was buried on Saturday, the 10th inst. There was a large attendance at his funeral, all the heads of the University being present. In the town every mark of respect was paid to the memory of the deceased.—A singular case of disputed property came before the Thames Police-court on the 10th inst. Three persons of the name of Holmes were charged with wilfully damaging a house on Bow Common. It appeared that no fewer than seventeen persons were assisting the Holmeses in tearing the lead off the roof, and otherwise destroying the house. The counsel for the defendants set up a title to the property on the part of Henry Frederick Holmes, their relative, and finally Samuel and Henry Holmes were committed for trial.—The agricultural labourers of Kent have begun to agitate for an increase of wages. A meeting of their number has been held at Maidstone, at which resolutions were passed declaring the present rate of pay to be insufficient. A memorial to the farmers of the district asking for more wages was agreed upon.—A coroner’s inquiry has been held touching the death of an omnibus-driver named Loveman, who, it was alleged, was killed by a person called Brown, while the latter, who was drunk, was endeavouring to get on the bus. The jury returned a verdict of manslaughter against Brown, who had previously described himself as “the fighting man of Camden-town.”—On Tuesday, the 13th inst. her Majesty the Queen, accompanied by the Princess Helena and the Princess Hohenlohe, visited the camp at Aldershot. The various troops were inspected, and a review took place, the weather being dry, but cold. This is the first visit her Majesty has paid to the Aldershot encampment.—At the Southwark Police Court a young man named Barker was charged with being an accomplice in a robbery. According to the statement of the prosecutor, Barker had come up to him while he was in pursuit of a woman who had just robbed him of a watch, representing that he (Barker) was a detective officer. The thieves were thus allowed to escape, while Barker invited the prosecutor to go into a public house with him. The prisoner was committed for trial.—At the Clerkenwell Police Court, on the 14th inst., a person named M’Guire, who is described as an independent gentleman and a doctor of medicine, was brought up charged with having given to a girl named Eve some medicine which was intended to procure abortion. Eve stated that she had been seduced by the defendant, and that on her telling him that she was in the family way he had given her pills and a bottle of medicine, which she did not take. The defendant’s solicitor said nothing in refutation of the charge, but simply asked the magistrate to discharge his client, who, he added, was a gentleman of education and a man of independent means. The magistrate, however, decided upon remanding the defendant.—The arrests of the Fenians in the provinces have become less frequent. Those last reported are of a medical student at Charleville, county Cork, a farmer in the King’s County, and another farmer, together with his two sons, in the county of Limerick. In the Limerick docks there has been a case of rifles and revolvers and a number of bullet-moulds seized on the assumption that they are a Fenian import. A fresh Fenian proclamation has been posted at Swords, in the county of Dublin. It is in the usual style, and winds up with the customary “God save the Queen.” The statement has gained general credence that James Stephens has escaped from Dalkey, a small fishing station in the bay of Dublin, on the 4th inst., in a hooker. One reason assigned for believing it is the confident declaration of his relatives since then that he is safe now. It should be added that some attribute the origin of the report to the police, who, despairing at last

of catching the Head Centre, wish to escape the discredit of not able being to discover him in his Dublin refuge.—An animated discussion took place on the 14th inst. in the Liverpool Town Council on the proposal of the Improvement Committee to purchase a site of land valued at £250,000 from the Earl of Sefton, for the purpose of transforming it into a public park, with a "Rotten-row." It is also proposed to transplant the Botanic Gardens, now too near the town, to the same locality. The proposals of the committee were warmly supported by Mr. Hutchinson, Mr. Jeffery, and other gentlemen, and strongly opposed by Mr. Whitty and Alderman Dover, the latter gentleman denouncing the plan as a mere scheme of the "local authority to show off their daughter." The discussion had not terminated when our parcel was dispatched.—On the 14th inst., at the weekly meeting of the St. Pancras vestry, Mr. Churchwarden Robson in the chair, the Baths and Washhouses Commissioners reported that they had, after great exertion, in the course of which the Duke of Bedford and Lord Southampton had thrown every obstacle in their way, obtained a site on which to build baths and washhouses. The site was in King-street, Camden Town. The Marquis of Camden had done all he could to help them, but he was only the leaseholder for 16 years, but by his influence with the Prebend of Cantelowses and with the consent of the Ecclesiastical Commissioners, they had come to an arrangement to pay £1,600 for the leasehold of sixteen years, and then £1,260 for the freehold, making a total of £2,860. The site for which this was to be paid was 180ft. long by 60ft. wide. On the motion of Mr. Watson the vestry sanctioned this arrangement. It is proposed to have three baths and washhouses in the parish—one north, one south, and one central (that now sanctioned), but owing to the opposition of Lord Somers, who will not part with an old music hall the magistrates have refused to licence, great difficulty is experienced in finding sites.—It appears from two Parliamentary returns issued on the 15th inst., that during the year 1865, 140 cases of persons run over and killed in the metropolis came to the cognizance of the metropolitan police:—1,707 were maimed or otherwise injured from the same cause. During the present year, up to the end of February, 23 fatal cases have been returned to the metropolitan police, and 231 cases of injury. In the City police district, 14 persons were run over and killed last year, and 207 were maimed or injured; 3 were killed this year and 30 injured. In 1865, 29 summonses were taken out by the City police for furious driving where no death happened; this year 6 such summonses were taken out.

FOREIGN INTELLIGENCE.—The Chamber of Deputies at Bucharest has appointed commissioners to treat with the great Powers.—The Prince Imperial has recovered from his attack of measles.—All the Powers seem to have agreed to a conference at Paris on the affairs of the Principalities. The Croatian Diet has agreed to send deputies to the Hungarian Diet. The deputies are to be furnished with explicit instructions as to their conduct.—It was expected that the conference in reference to the affairs of the Principalities would begin to-day. It seems, however, that its first sitting was held on Saturday. All the Plenipotentiaries of the Powers who signed the Treaty of Paris were present, with the exception of Baron de Rudberg, who was represented by M. Tchitcherine, Councillor of State attached to the Russian Embassy.—In the Corps Legislatif, on the 10th inst., there was a warm debate in reference to the agriculture of the country. M. Thiers, who is a staunch protectionist, made a long speech, censuring the Government for having ruined agriculturists. The

Government proposals, however, which tend in the direction of Free-trade, were carried by 192 votes to 32.—A story was afloat last week that the French Government had consented to renew the Extradition Treaty with England. The *Mémorial Diplomatique* of the 10th inst. says there is no truth in the story.—France and Austria are said to have arrived at a complete understanding on the question of the Principalities. The report that Russia is concentrating troops on the Pruth proves to be unfounded.—The Hungarian Diet shows no signs of yielding to the imperial wishes. A telegram informs us that the address in reply to the Imperial rescript, has been prepared, and further, that it adheres to the former demands of the Diet. A Bucharest telegram says that Prince Alexander of Hesse Darmstadt will be nominated Hospodar of the Principalities.—The Cholera Conference at Constantinople appears likely to arrive at a practical conclusion, so far as suggesting the best means of preventing another irruption of the disease into Egypt from Arabia is concerned. The Conference has agreed, on the motion of the French representative, to stop communication between the two countries by sea during the prevalence of another epidemic. The Porte, however, terrified by the fear of an insurrection among the pilgrims, refuses its sanction to the proposed arrangement.

AMERICA.—The *Europa* brings news from New York to the afternoon of March 1. The telegram states that the President's policy is generally approved in the country. It is stated that he intends immediately to declare peace firmly established in the South, and that the States will be left to govern themselves under the Constitution without military interference, except on the part of the Freedmen's Bureau, which will be continued for a year after the proclamation of peace. Congress is by no means satisfied with these things, and warm debates were going on.—The Fenians are reported to have resolved upon a descent on British Columbia; but the United States Government was about to issue a proclamation forbidding breaches of the neutrality laws. This would speedily put a stop to the Fenian nonsense.

AUSTRALIA AND NEW ZEALAND.—We have news from Melbourne, to January 25th. The elections were the chief topic of interest. Seventeen Ministerialists and seven Opposition members had been returned. The drought had broken up. The shipment of gold to England during the month amounted to 77,750 ozs. At Sydney there has been a change of Ministry, arising out of the Tariff Bill. The bill, however, was passed. The new Ministry were opposed by the Free-traders.—From New Zealand we have the satisfactory news that the war is virtually over, and shipping had been taken to convey the troops home. On the 6th and 7th ult., General Chute attacked and captured a fortified pah near Pate.

## TO CORRESPONDENTS.

\* \* All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

We regret to be compelled to request brethren from whom outstanding amounts are due to respond to the above notice. Some of our *Colonial* Subscribers are especially reticent in this respect, and our exchequer is not only impoverished through the non-receipt of amounts overdue, but we have also been put to the trouble and expense of writing had postages without even producing the bare courtesy of a reply. J.W.—I. Yes; you are correct. The article to which you refer—"The Marquis and the Mason's Widow"—appeared some few years ago in the "Quarterly Magazine," then published Bro. R. Spencer, but which has long since ceased to exist. 2. Bro. Spencer will doubtless be able to furnish you with what you require.

F.W.—We have written as promised.

D.M.L.—We trust the numbers have reached you.