

## No. XXXI.—AUGUST 4, 1858.

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### THE CANADAS.

It is with sincere gratification we are enabled to announce that the disputes amongst the Canadian Brethren have been brought to a close, and that they are now united under one Grand Lodge—the Antient having, after a short reign of power, renounced their pretensions, and cordially joined the Independent Grand Lodge, as at first established—past rank being secured to those who have held grand office. Much credit is due to Bro. Harington for the manner in which the union has been brought about; and we trust that the Canadian difficulty is now finally disposed of, even though not in the manner we could have wished. We should have preferred that the English Lodges should have remained true to their allegiance to the Grand Lodge of the mother country; but the Canadian Brethren having thought otherwise, it is now no longer of any use, or wise, to recur to the past. All that now can be done is to accept matters as we find them, and as the Canadian Grand Lodge has been acknowledged almost universally throughout America, by the Grand Lodge of Ireland, and, we believe, by that of Scotland, it will only remain for us to consider how the friendly relations between the English Masons and their Canadian Brethren may be restored, and with the least violence to the dignity of either. That such relations will eventually be established, we have no doubt, and in the mean time we can only wish the Canadian Brethren a prosperous future under Grand Masters of their own choosing. At present, the details of the proceedings of the 14th July—the eventful day of the union—which have reached us are but meagre, and we shall therefore abstain from any further comments until fuller accounts come to hand.

Since the foregoing was in type, the following characteristic letter has reached us from an old and respected correspondent:—

*Kingston, Canada West, 19th July, 1858.*

“CONSUMMATUM EST,” the Masons of Canada are one united body, hailing under the “Grand Lodge of Antient Free and Accepted Masons of Canada.” This great and important event took place in Toronto last week; both the Grand Lodges existing for some time past met on the 14th, and a basis of union having been previously drawn up by the Right Worshipful Brother Harington, on the part of the Antient Grand Lodge, and the Right Worshipful Brother Stevens on the part of the Grand Lodge of Canada, it was submitted to both Grand Lodges, and, after considerable discussion, unanimously adopted. It was eleven o'clock P.M., before all was arranged, and at that hour the Antient Grand Lodge, led by the Most Worshipful the Grand Master Sir Allan MacNab, and the Right Worshipful Brother T.D. Harington, Past Grand Master, went in procession to the Lodge Room, where the Grand Lodge of Canada were waiting to receive us; but the enthusiasm of that reception beggars all description; it was such a scene as could only be expected once in a long lifetime; and dead, indeed, must that soul be who, having witnessed it, can ever hear it mentioned without a deep thrill of emotion and an exclamation of pride—I was there, and assisted in bringing about this glorious work. The Most Worshipful the Grand Master of Vermont, Brother Tucker, and the Deputy Grand Master of Kentucky, Brother Rob Morris, were with us, and visited both Grand Lodges before the union; they had come expressly on a mission of peace, and representatives of thirty-five to forty United States Lodges, but as Bro. Morris jocosely observed after the union, “It was really too bad that, after his Most Worshipful Brother and himself had come so many hundred miles to assist at the union and give their good offices in bringing it about, they should not be required, but that the Canadians had done it all themselves.” I doubt much whether any report of the speeches, &c., was made—if there appear any, I will send it; that of the Grand Master Wilson, and the resolutions agreed to by both bodies, I will endeavour to forward by to-day's mail. Never shall pass from my mind the entrance of the Antient Grand Lodge into the Grand Lodge of Canada. Each alternate chair was vacant, to be filled by the Brothers entering, thus thoroughly mingling the whole. After the grand honours were given, three cheers each were given for the Queen, the Union, the Grand Masters, the Right Worshipful Brothers who had done so much to bring it about, Most Worshipful Brother Tucker, Right Worshipful Brother Norris, and various others, in such a way as must at that late, or rather, early, hour (for it was past midnight) have rather astonished the nerves of such as were within a mile of us. My heart is so full of my subject that I can give no connected account of it; and having only just returned home, I have not had time to settle down to sober thought; but as the mail closes this forenoon, I give you this sketch to relieve myself a little. I hope I am the first to communicate this information.

“CANADIAN.”



## THE RITES OF FREEMASONRY.

It is not, perhaps, generally known to English Masons, and more particularly to the younger members of the Craft, that in modern times numerous modifications have been introduced, or rather interpolated, in the glorious fabric of Freemasonry, embodying a variety of degrees, the ceremonials of which greatly resemble one another, and have similar designations. These have nearly all originated on the continent of Europe, and have been concocted, some for political, and some for religious, influence ; and to all of them is affixed the solemn appellation of " Rite." We believe we are correct in saying, that in all these the three antient degrees and their essentials were preserved. Most of these novelties originated in the vanity of their contrivers, ambitious of making themselves a name ; some fell into oblivion in the inventors' life-time ; others died out with their authors ; and nearly all are now extinct.

At the present time the Masonic family in England may be considered as divided into four distinct bodies, in which we have four several constitutions acknowledged, viz. :—The United Grand Lodge, the Supreme Council of the Ancient and Accepted Rite, the Grand Conclave of Knights Templar, and the Grand Lodge of Mark Masters ; besides the schism, if we may so term it, of the Baldwin Encampment of Templars, claiming the same prerogatives as the Supreme Council and Grand Conclave.

Seeing the position of Masonry in this island, it does appear surprising that we can number little more than thirty of these varieties of Masonic government on the great continent of Europe. We believe that a Brother who has been admitted into a degree of any rite, is always received and acknowledged in a degree of like name or rank in any Lodge or assembly practising under the constitution of another rite.

The *York Rite*, the most ancient, has existed from time immemorial, and originated in the city of York, where the first Grand Lodge of England was held A.D. 926. In this, the parent Lodge of pure Masonry, only the three primitive degrees of ancient Craft Masonry were acknowledged. To them, in modern times, have been added four other degrees, viz. :—Mark Master, Past Master, Most Excellent Master, and the supreme degree of the Holy Royal Arch. Thus this rite consists of seven degrees ; but in some parts of the United States, where it is still practised, two have been annexed in addition—those of Royal, and Select Master. This rite is not, to our knowledge, now practised in this country ; but as the most ancient Masonic institution in the British isles, and, it appears, of all those we are about to describe, it is entitled to priority. From this arose—

The *English Rite*, or that adopted by the United Grand Lodge of

England and Wales. The solemn act of union in 1813, declared and pronounced that pure antient Masonry consists of three degrees and no more, viz. : those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the supreme degree of the Holy Royal Arch. Notwithstanding this, we consider the Masonic fabric really to consist of nine degrees, which are these : 1.—Entered Apprentice ; 2. Fellow Craft ; 3. Master Mason ; 4. Royal Arch ; 5. Installed Master or Past Master ; 6. Joshua, or Third Principal ; 7. Haggai, or Second Principal ; 8. Zerubbabel, or First Principal ; 9. Past Principal. Now, if the word “degree” be correctly defined by Johnson and other lexicographers, to be “a step, or preparation for another step, a high state, station, rank,” it is worthy of remark, that to qualify a Brother for permanent admission to membership of the Grand Lodge and Grand Chapter, each and all the steps above enumerated must be taken ; and as to each is attached distinct signs and secrets, they must, in the common acceptation of the word, be “degrees.” Hence, although our nomenclature may differ from that adopted by our transatlantic Brethren in the York rite—in the number of degrees, nine, they correspond.

The history of the *Ancient and Accepted Rite* has already been so fully treated upon in our journal that no further explanation is needed. The exact date at which it was formed is uncertain, but as it is the most extensively diffused of those rites in which the historical and chivalric degrees are embodied, we give it the next place in rank.

In the year 1753, in the Jesuit College of the city of Clermont in France, in defiance of the bull of Pope Clement XII., as well as the denunciation of the King of France, the Brethren of that college founded a Masonic Lodge, to which they gave the name of the *Chapter of Clermont*. All that is distinctly known of this society or its teaching is that, besides the three ancient symbolic degrees, there were introduced some of the higher ones ; all the allegories and symbols of which, Fessler asserts, pointed to the establishment of an universal dominion, the desired end and aim of the Jesuit institution.

Into this chapter, the famous Baron Hunde, though a member of the Protestant faith, contrived to gain admission, and upon the Masonic instruction he there received, and the ritual of the new degrees, was formed the nucleus of the system which he introduced into Germany.

The *Rite of Strict Observance* was founded in Germany, by the Baron Hunde, in 1754 ; and, according to Clavel, is based on the order of the Knights Templar. It comprises seven degrees, viz. : Entered Apprentice, Fellow Craft, Master Mason, Scotch Master, Novice, Templar, and Professed Knight. The legend of the Rite thus narrates its origin. On the murder of Jacques de Molay the Grand Master of the Templars, Pierre d'Aumont Grand Prior of Auvergne, with two Commanders and five Knights, escaped from France, and sought safety in Scotland, under the disguise of operative Masons. Soon after their arrival, they were so fortunate as to

discover one George Harris, a Grand Commander, with some other Templars ; a Chapter of all the Knights was held on St. John's day, 1813, and Pierre d'Aumont was elected Grand Master. To avoid the persecution which still pursued their own body, they met as a Lodge of Freemasons, that Order being tolerated at the period of the Templar persecution. In 1361, the chief seat of the Order was established at Old Aberdeen ; and, under the veil of Masonry, in this rite the Templar Order was diffused from Scotland to various parts of the continent. Some of the degrees embody the practice of alchemy, magic, and other now obsolete pseudo-scientific delusions. We have no knowledge of this rite being now anywhere practised.

This rite nevertheless attained considerable influence at one period ; proof of which is found in the schism that was created among its members, and resulted in an Order called the *Clerks of Relaxed Observance*, which offset claimed pre-eminence, not only over the parent rite, but over the whole brotherhood of Masons. For admission into this association, it was imperative that the candidate should be a member of the Catholic church of Rome, and that he should have taken all the degrees of the Rite of Strict Observance. The new rite had ten degrees : —Apprentice, Fellow Craft, Master Mason, African Brother, Knight of St. Andrew, Knight of the Eagle, Scotch Master, Sovereign Magus, Provincial Master of the Red Cross, and Knight of Light : the last degree was divided into five sections, and it required seven years for completion. Alchemy and magic were the objects of this rite. Clavel says its members boasted that they had possession of the true philosopher's stone, the elixir of life, the command of spirits, and a method of discovering the hidden treasures of the temple.

The *Rite of Perfection*. We have already referred to the rite denominated "Chapter of Clermont." The Chevalier de Bonneville is said to have taken a prominent part in its establishment, about the year 1753-6, to do honour to Louis of Bourbon, Prince of Clermont, who was at that period the Grand Master of the Freemasons of France. The leading principle in this rite is to establish the connection of the Knights Templar with Freemasonry. It bore also the name of the *Rite of Heredom* ; and consisted of twenty-five degrees, most of them being the same as those of the Ancient and Accepted Rite—1. Entered Apprentice ; 2. Fellow Craft ; 3. Master Mason ; 4. Secret Master ; 5. Perfect Master ; 6. Intimate Secretary ; 7. Intendant of Buildings ; 8. Provost and Judge ; 9. Elect of Nine ; 10. Elect of Fifteen ; 11. Illustrious Elect, Chief of the Twelve Tribes ; 13. Royal Arch ; 14. Grand Elect Perfect Ancient Master ; 15. Knight of the Sword ; 16. Prince of Jerusalem ; 17. Knight of the East and West ; 18. Rose Croix Knight ; 19. Grand Pontiff ; 20. Grand Patriarch ; 21. Grand Master of the Key of Masonry ; 22. Prince of Libanus ; 23. Sovereign Prince Adept, Chief of the Grand Consistory ; 24. Illustrious Knight Commander of the Black and White Eagle ; 25. Most Illustrious Sovereign Prince of Masonry, Grand Knight, Sublime Commander of the Royal Secret. This rite was in practice a few years since in

Paris, and possibly is still in existence. It will be seen that the names of some of the degrees which differ from the first formation of the Ancient and Accepted Rite, are the same as adopted by the Supreme Council in England.

In the historical part of the lecture in this degree, we are told that the Masons who were employed in constructing the first temple, acquired immortal honour; and the world-wide fame of that stately edifice caused the Order to become more uniformly established and regulated than before. Their scrupulousness in admitting new members into the Order brought it to a high degree of respect—merit alone being regarded in the admission of candidates. With these principles instilled into their minds, many of the Grand Elect left the temple after its dedication, and dispersed themselves among the neighbouring kingdoms, instructing all who applied and were found worthy, in the sublime degrees of Ancient Craft Masonry.

The *Primitive Scotch Rite* was founded on the Rite of Perfection by Marchot, an advocate at Namur, and is said still to be practised in that city, but we cannot learn that it was adopted in any other place. There are thirty-three degrees in this rite, and they are similar to the Scotch Rite; but in this the Rose Croix is the 22nd and the Kadosh the 28th degree.

The *French or Modern Rite* was established by the Grand Orient of France, about the year 1786, to preserve the high degrees; and for the purpose of simplifying the system, the number was reduced to seven, viz.: Entered Apprentice; Fellow Craft; Master Mason; Elect, or first Order of Rose Croix; Scotch Order, or second Order of Rose Croix; Knight of the East, or third Order of Rose Croix; and the Rose Croix, or *ne plus ultra*. The peculiar signs and secrets of the two first symbolical degrees, under this rite, are in reverse of those adopted by the Grand Lodge of France, in which the practice is the same as in our own Grand Lodge. In the third degree, the Lodge has a very solemn appearance, being hung with black drapery, and displaying many sombre and awe-inspiring emblems. The master is designated *Très Respectable* (Very Worshipful), and the members Venerable Masters; all the Brethren appear covered. In the fourth degree there are three chambers: the Room of Preparation, the Council Chamber, and the Cavern. The lesson inculcated in this degree is intended forcibly to imprint on the mind of its recipient the certainty with which punishment will follow crime. The fifth degree requires also three chambers, the second of which is most elaborately furnished and decorated with various Masonic attributes; in the east is a triangular pedestal, on which is placed the cubical stone; in the centre of the chamber is a column, and by it a table, having upon it the corn, wine, and oil; and in the north is a sacrificial altar. The Lodge is illuminated by twenty-seven lights in three groups of nine each; it represents the Temple completed, and its whole appearance is most gorgeous. The Lodge is denominated Sublime; the presiding officer is *Très Grand* (Very Great), and the Brethren are Sub-



lime Masters. In this degree the pass words correspond with those of our Royal Arch installation. The sixth degree also requires three chambers; the second, which is called the Hall of the East, represents the council of Cyrus at Babylon, and is described—in somewhat inconsistent terms—as being composed of that prince, seven principal officers, and other *knights*. The decoration is green, and requires many lights. Behind the throne is a transparency, representing the vision of Cyrus, in which he received the injunction, “Restore liberty to the captives.” The candidate, in passing from the second to the third chamber, has to cross a bridge of timber over a stream choked with corpses and rubbish; and having at length arrived at the last, or western chamber, he perceives the Masons reposing among the ruins of Jerusalem. The room is hung with red, and illuminated by ten groups of candles, of seven each. In the centre is the representation of the ruined temple. The Sovereign Master represents Cyrus; the chief officer, Daniel the prophet. The badge is of white satin bordered with green; the sash, of water green, is worn from left to right; the jewel is the triple triangle, crossed by two swords. The seventh degree is precisely our own eighteenth degree.\*

A rite, slightly differing from the preceding, and called *the Ancient Reformed Rite*, we are told, is now practised in Holland and Belgium.

The *Rite of Elected Cohens, or Priests*, was founded some time between 1754 and 1760 by Martinez Paschalis, by whom it was introduced into the Lodges of Bordeaux, Marseilles, and Toulouse. Of its principles very little is known, but it is said to have been divided into two classes, in the first of which was represented the fall of man from virtue and happiness; and in the second, his final restoration. It consisted of nine degrees:—Entered Apprentice; Fellow Craft; Master Mason; Grand Elect; Apprentice Cohen; Fellow Craft Cohen; Master Cohen; Grand Architect; and Knight Commander. Clavel tells us this rite was rather popular among the *littérateurs* of Paris for a short time, but it has now ceased to exist.

The *Rite of St. Martin* or *Martinism* was instituted by the Marquis de St. Martin, a disciple of Paschalis, some time after—of whose system it was said to be a reform. There were in this novelty, two classes, embodying ten degrees; after the three first degrees, followed the First Temple, as it was termed by De St. Martin, comprising those of Ancient Master, Elect, Grand Architect, and Master of the Secret. The degrees of the Second Temple were Prince of Jerusalem, Knight of Palestine, and Knight Kadosh. It was first brought out at Lyons, but in time extended to the principal cities of France and Germany. This rite most likely perished when all the continental Lodges were closed, during the panic produced by the French Revolution.

*Council of Emperors of the East and West.* Under this pompous

\* Ragon, in his “Cours Philosophique,” says the symbolism of this Rite is entirely astronomical. This is erroneous, as the first six degrees have all reference to the Old Testament history; the Rose Croix being identical with the Ancient and Accepted Rite.



name was established, about 1758, in Paris, an authoritative body, the members of which at first assumed the titles of "Sovereign Prince Masons, Substitutes General of the Royal Art, Grand Superintendents and Officers of the Grand and Sovereign Lodge of St. John of Jerusalem." Ragon, in his "*Orthodoxie Maçonnique*", asserts that this is the parent of the Ancient and Accepted Rite, which was established by Frederick II. at Berlin, in the same year. This Rite had twenty-five degrees, the first nineteen being the same as the Ancient and Accepted Rite, the others being—Grand Patriarch; Noachite; Key of Masonry; Prince of Lebanon; Knight of the Sun; Kadosh; and Prince of the Royal Secret. In the year in which it was formed, the degrees and their ritual were adopted by the Grand Lodge of the Three Globes in Berlin. The Ancient and Accepted Rite has superseded the practice of this rite in France and Germany.

*Elect of Truth*, or *Lodge of Perfect Union*, was the name given to a rite adopted in a Lodge at Rennes, in France, and for a time extended to other cities. It was divided into three classes, which contained fourteen degrees; the first class comprising the Entered Apprentice, Fellow Craft, Master, and Perfect Master; the second, the Elect of Nine, Elect of Fifteen, Master Elect, Minor Architect, Second Architect, Grand Architect, Knight of the East, Rose Croix; and the third class, the Knight Adept and Elect of Truth. This rite has ceased to exist.

The *Philosophic Scotch Rite* was established in Paris, and adopted by the Grand Lodge in 1776. Some few years previously, a Mason named Perneti founded a rite, to which he gave the name of "Hermetic," the object of the contriver being to instruct his disciples, not only in the higher degrees of Masonry, but also in the art of transmuting metals and preparing the elixir of life. Perneti had for a pupil a physician named Boileau, who did away with the alchemy, and made it more purely Masonic, and then gave this reformed rite the name above affixed to it. This rite, which Clavel says is still practised in France, has twelve degrees, the three degrees of Ancient Craft Masonry being necessary pre-requisites, though they do not form a part of the rite. The degrees are—1, 2, and 3, Knight of the Black Eagle or Rose Croix, divided into three parts; 4, Knight of the Phoenix; 5, Knight of the Sun; 6, Knight of Iris; 7, Freemason; 8, Knight of the Argonauts; 9, Knight of the Golden Fleece; 10, Grand Inspector, Perfect Initiate; 11, Grand Inspector, Grand Scotch Mason; 12, Sublime Master of the Luminous Ring. The doctrine taught in this rite was, that Freemasonry was founded by Pythagoras; and the lectures consisted of an explanation of the philosophy and peculiar doctrines of the Samian sage, asserting, for instance, that the symbols he adopted in his secret instruction, were chiefly derived from geometry; thus, the right angle was an emblem of morality and justice; the equilateral triangle was a symbol of God, the essence of light and truth; the square referred to the Divine mind; the cube was the symbol of the mind of man after it had

been purified by acts of piety and devotion, and thus prepared for mingling with the celestial beings. The point within a circle, and the dodecahedron or figure of twelve sides, were symbols of the universe ; the triple triangle was an emblem of health ; and the letter Y a representation of the course of human life, in which there were two diverging paths, the one of virtue leading to happiness, and the other of vice conducting to misery. Pythagoras, in pursuit of knowledge, travelled into Chaldea and Egypt, and is said to have been instructed in the sacred lore of the Hebrews either by the prophet Ezekiel or Daniel. Dr. Oliver asserts that he was initiated into the Jewish system of Freemasonry, and that "his mysteries were the most perfect approximation to the original science of Freemasonry which could be accomplished by a philosopher bereft of the aid of revelation."

The Order of *African Architects* was established by a Prussian named Baucherren, with the sanction of Frederick II. It was divided into two temples, having eleven degrees. The first temple contained the three symbolic degrees ; in the second temple were—Apprentice of Egyptian Secrets, Initiate in the Egyptian Secrets, Cosmopolitan Brother, Christian Philosopher, Master of Egyptian Secrets, Esquire, Soldier, Knight. The object of the institution was historical research, and the ritual was not confined to Masonry, but contained allusions to the mysteries of Christianity, and to the pursuits of alchemy and chivalry. Ragon tells us that the society possessed a large mansion for the Grand Chapter of the Order ; this had an extensive library, a museum of natural history, and a perfect chemical laboratory. In their assemblies they read essays and communicated the results of their researches. They emulated the philosophers of Greece in their simple and decorous banquets, at which instructive discourses were delivered ; and much affected sententious apothegms, whose meaning was sublime but concealed. The society for some years annually decreed a gold medal, with the sum of fifty ducats, for the best memoir on the history of Masonry ; many of these documents have been published, and some are of value.

The *Rite of the Philalethes*, or *Searchers after Truth*, which was a compound of the reveries of Swedenborg and Paschalis, is said to have been invented by Salvalette de Langes, keeper of the royal treasury, and was first adopted in the Lodge of *Amis Réunis* at Paris, about the year 1775. It consisted of twelve degrees, viz. :—Apprentice, Fellow Craft ; Master Elect ; Scotch Master ; Knight of the East ; Rose Croix ; Knight of the Temple ; Unknown Philosopher ; Sublime Philosopher ; Initiated ; and Philalethes, or Searcher after Truth. At the death of the founder of the rite, the Lodge of *Amis Réunis* was dissolved ; and the rite, not having extended further, ceased to exist.

The *Illuminati of Avignon* was a species of Masonry intermingled with the reveries of Swedenborg, somewhere about the year 1760, by Pernetti (who was a Benedictine monk), and the Baron Gabrianca, a Polish nobleman. Very little is known of the institution, and it might have been forgotten but for the Marquis de Thome, in 1783,

taking up the system that had been adopted in the Avignon Lodge, and from it framing what is now known as—

The *Rite of Swedenborg*, which had the six grades of Apprentice ; Fellow Craft ; Master Theosophite ; Illuminated Theosophite ; Blue Brother ; and Red Brother. It is said that this rite is still practised in some Lodges in Sweden. Rosetti, in his “Essay on the Anti-Papal Spirit of Secret Societies,” asserts that an expert Mason would find much of the institution of Freemasonry in the writings of Swedenborg ; but excepting some principles general to Christians, as well as Masons, we ourselves have not been able to discover anything to show that Swedenborg was a Freemason. Swedenborg, for fifty-eight years of his life, devoted himself to the cultivation of science, and produced a great number of works, in which he broached some novel and ingenious theories, one of which consists in applying positive science to all geometry ; for instance, one of his rather incomprehensible rules, runs thus :—“The beginning of nature is the same as the beginning of geometry : thus natural particles arise from mathematical points, precisely as the lines and forms of geometry ; and this, because everything in nature is geometric.” His scientific labours are forgotten, but his theological labours, which occupied the latter part of his life, resulted in the establishment of a sect, or new church, designated by his name, in England, the United States, Sweden, and Germany. He was a most methodical man, and laid down these rules for the guidance of his life :—1. Often to read and meditate upon the word of God. 2. To submit everything to the will of Divine Providence. 3. To observe in everything a propriety of behaviour, and always to keep the conscience clear. 4. To discharge with fidelity the functions of his employment, and the duties of his office, and to render himself in all things useful to society. The tenets inculcated in his writings and adopted by his followers are—1. There is one God : that there is in Him a Divine Trinity, and that He is the Lord and Saviour Jesus Christ. 2. That having faith consists in believing in Him. 3. That evil actions ought not to be done, because they are of the devil and from the devil. 4. That good actions ought to be done, because they are of God and from God. 5. And that they should be done by man himself, as of himself ; nevertheless, under the belief that they are from the Lord, operating in him and by him. This is all very good ; but we are led to suppose that it was Swedenborg’s reveries concerning angels, and celestial visions that were transformed into the rites we have alluded to—and with these Masonry can have no connexion.

The *Rite of Zinnendorff* was a modification of the Illuminism of Avignon, with additions from the Swedenborgian, and combining also several selections from the Scotch and other rites. Its promulgator, Count Zinnendorff, was the chief physician to the emperor Charles VI. The system consisted of seven degrees, divided into three sections, the first of which is entitled St. John’s Masonry, and comprises, 1. Entered Apprentice ; 2. Fellow Craft ; 3. Master Mason.

The second section, or Red Masonry, contains the Scotch Apprentice, and Fellow Craft, and the Scotch Master ; while the third, called Capitular Masonry, embraces the Favourite of St. John, and Elected Brother.

The *Reformed Rite* was an emendation of the "Rite of Strict Observance," rejecting the connection which the latter rite had with the Knights Templar ; and was established by an assembly of Masons who met at Wilhelmsbad, under Ferdinand Duke of Brunswick, in the year 1782, assuming in the first instance the title of the "Order of Charitable Knights of the Holy City." M. de St. Martin's system was merged in this ; and Clavel says, the Lodges that had adopted Martinism, adopted the Reformed Rite. Novelties charm the gay and versatile French, and the rite soon spread over the country ; Clavel further states it to be in practice in France and Switzerland. The rite had what were called five degrees, but as the last had three sections, there were really seven in all : Apprentice ; Fellow Craft ; Master ; Scotch Master ; Charitable Knight of the Holy City ; the three sections of the last were named—Novice, Professed Brother, and Knight.

The *Reformed Helvetic Rite* was the name given to the preceding rite, when introduced into Poland in 1784, by Brother Glayre, of Lausanne, (minister of state to Stanislaus, king of Poland), who had been the Provincial Grand Master of this Rite in Switzerland. Clavel says, that several alterations were made in the rite, and hence the addition to its name. The Grand Orient of Poland adopted it.

The *Order of the True Masons*, which was an offshoot of the "Hermetic Rite" of Perneti, was formed at Montpellier, in France, in 1778, by Perneti's pupil, Boileau. This rite had six degrees beyond the three symbolic degrees of ancient Craft Masonry, which were essential for admission, but not practised. The degrees were : The True Mason ; the True Mason in the Right Way ; Knight of the Golden Key ; Knight of the Rainbow ; Knight of the Argonauts ; and Knight of the Golden Fleece.

*Adoniramite Masonry* was a rite established in France shortly before the revolution. The exact date of its rise, and the name of its founder, we are unable to learn. It consisted of twelve degrees, of which, four—the 6th, 7th, 8th and 9th—are peculiar to this rite ; the others correspond with those of the same name in the Ancient and Accepted Rite. The degrees—are Entered Apprentice ; Fellow Craft ; Master Mason ; Perfect Master ; Elect of Nine ; Elect of Perignan ; Minor Architect or Scotch Apprentice ; Grand Architect or Scotch Fellow Craft ; Scotch Master ; Knight of the East ; Rose Croix Knight ; and Prussian Knight.

*Fessler's Rite.* During the panic created by the French Revolution ; Masonry, as well as most other beneficent institutions declined, and the Lodges were generally closed, and only met occasionally under circumstances of great difficulty ; but so soon as order was restored and Masonry began to revive, Professor Fessler, Grand Master of the



Grand Lodge "Royal York of Friendship," at Berlin, revised the statutes and regulated the proceedings of the Lodges under his jurisdiction. He also created, or perhaps more properly speaking, selected, nine degrees for this rite, they were—Entered Apprentice, Fellow Craft Master, Holy of Holies, Justification, Celebration, Knight of the Passage, Fatherland, and Perfection. The ritual was drawn from the "Golden Rose Croix," the "Strict Observance," and the "Chapter of Clermont." Clavel says, it was the most abstrusely learned and philosophical of all the degrees in Masonry. It was abandoned with the intention of bringing the Ancient York Rite into unison with the Constitutions of England. We may here remark, that degrees in Prussia are not passed through with the same rapidity as in some other countries—twelve months being requisite between each of the symbolic degrees.

The *Rite of Mizraim* was first promulgated in Italy, we believe at Milan, in 1805, and was said to have been brought from Egypt by a learned philosopher of that country, named Ananiah. It is said that its founders were some Masons who had been refused admission into the Supreme Council of the Scotch Rite then organised at Milan. It was established in France in 1814, and is continued in some lodges in Paris at the present time, but the Grand Orient of France has never recognized it. It consists of ninety degrees, which are divided into four series—symbolic, philosophic, mystical, and cabalistic; and in each series are seventeen classes. The names of the degrees, in this more than any other of the rites, prove that the founders must have sorely tested their inventive faculties. They appear indeed to have been driven to their wit's end, for the 49th and 50th bear the very expressive titles of "Chaos the First and Second," while the 52nd rejoices in the somewhat profane designation of "Supreme Commander of the Stars!" At the 55th and 56th the comic element predominates; they are the Washer and Bellows-blower! Many of the degrees pretend to be founded upon and borrowed from the rites of ancient Egypt, but allowing that the rite may have in many degrees an eminently philosophical character, it is altogether too complicated and diffuse ever to be practised. One of its chiefs, Marc Bedarride, in 1835 published an elaborate work, exponent of its principles, under the title of "*De l'Ordre Maçonnique de Mizraim*," from which we learn that the legend of the third degree is abolished in this rite. H. A. B. is said to have returned to his family, after the completion of the Temple, and to have passed the remainder of his days in peace and opulence. The legend substituted for that admitted by all the other rites, is carried back to the days of Lamech, whose son Jubal under the name of Hario-Jubal-Abi is reported to have been slain by three traitors, Hagava, Hakima, and Haremda!!

The *Rite of the Grand Lodge of the Three Globes of Berlin*. In his "Historical Landmarks," Bro. Oliver says, "At this time, (about 1775), the increasing innovations," as our account of these varied rites shows, "covered pure Masonry with disgrace; and with a view of



applying a remedy, Lord Petre, the English Grand Master (from 1772 to 1777), entered into a negociation with the Prince of Hesse Darmstadt, Grand Master of Germany, which resulted in a mutual compact being formed, which confirmed to the Grand Lodge at Berlin the sole authority in Germany; thus annihilating the 'Strict Observance' of Baron Hunde. This compact was further confirmed by the king of Prussia, who erected the Grand Lodge at Berlin into a body corporate." The three ancient symbolic degrees are under the control of the Grand Lodge, but the higher degrees—seven only being practised—are governed by the Internal Supreme Orient, which council is appointed by the Grand Lodge. This rite is not exclusively practised in Prussia, but also to a very great extent throughout Germany.

The *Persian Philosophic Rite* was formed in France about the year 1819. It was not much encouraged and has now ceased to exist. Little is known of its ritual, and whether the three symbolic degrees were essential to its members, or whether they are included in the fanciful names of the degrees adopted, we are unable to learn. It consisted of the seven degrees that follow—1. Listening Apprentice; 2. Fellow Craft Adept, Esquire of Benevolence; 3. Master, Knight of the Sun; 4. Architect of all Rites, Knight of the Philosophy of the Heart; 5. Knight of Electicism and of Truth; 6. Master, Good Shepherd; 7. Venerable Grand Elect.

The *Order of the Temple*. At what period this rite was formed, Clavel, from whom we gather our account, does not say, but it appears that its members claim for the institution, a regular descent from the Knights Templar. The degrees are evidently borrowed from the Scotch Rite, and were originally as follow:—Apprentice, Fellow Craft Master, Master of the East, Master of the Black Eagle of St. John, and Perfect Master of the Pelican. But in 1808, as our author says (endeavouring to disguise its evident Masonic origin), it was re-organised, and the degrees, eight in number, were thus named: 1. Initiate (this is, E.A.), 2. Intiate of the Interior (this is the F.C.); 3. Adept (this is the Master); 4. Adept of the East (the Illustrious Elected of Fifteen of the Scotch Rite); 5. Grand Adept of the Black Eagle of St. John (the Elected Knight of Nine)—these they call the House of Initiation. 6. Postulant of the Orders (Perfect Adept of the Pelican)—this is called the House of Postulance, and is the Rose Croix of the Scotch rite. 7. Esquire; 8. Knight or Levite of the Interior Guard—these last degrees are called the Covenant, and are the same as the Knight K.H. of the Scotch rite.

Although, properly, it does not directly bear upon the subject we have in hand, still, as a solitary instance of the honours paid to distinguished Masons, by a sovereign in modern times, we must notice the *Order of Charles XII.*—an order of knighthood instituted by the king of Sweden in 1811, which he intended to be conferred only on the principal dignitaries of the Masonic institution in his dominions. In the manifesto establishing the Order, the king decrees:—"To give to this (the Masonic) society a proof of our gracious sentiments

towards it, we will and ordain, that its first dignitaries, to the number which we may determine, shall, in future, be decorated with the most intimate proof of our confidence, and which shall be for them a distinctive mark of the highest dignity." The number of Knights in the order is twenty-seven, all Masons, and the King of Sweden is the perpetual Grand Master.

The *Rite of Memphis* was established in Paris, in 1839, by Bros. J. A. Marconis and E. A. Moutet, and extended itself to Marseilles and Brussels. It is said to have been a variation of the Rite of Mizraim, and was composed of ninety-one degrees. It lasted but a very brief period, and is totally extinct.

The *Mopses*, which name, from the German "*mops*," signifying a young mastiff, is intended to indicate the mutual fidelity and attachment of the Brethren—those virtues being characteristic of the noble animal. This Order originated in the following manner. In 1738, Pope Clement XII. issued a bull, condemning and forbidding the practice of the rites of Masonry. Several Brethren in the Catholic states of Germany, unwilling to renounce the Order, yet fearful of offending the ecclesiastical authority, formed, in 1740, under the above name what was pretended to be a new institution, devoted to the papal hierarchy, but which was, in truth, nothing else than Freemasonry, under a less offensive appellation. It was patronised by the most illustrious persons in Germany, and many of the princes of the empire were its Grand Masters.

The *Royal Order of Herodem and Rosy Cross* is affirmed to have been founded by King Robert Bruce at Kilwinning. After the battle of Bannockburn was fought, on the 24th of June, 1314, the king created the Order of St. Andrew of the Thistle, to which was afterwards united that of Herodem, for the sake of the Masons who formed a part of his troops. The king established the Royal Grand Lodge of Herodem at Kilwinning, reserving to himself and his successors the office of Grand Master. This order is, we believe, entirely confined to Scotland, and is given only to those who, by exaltation or affiliation, are registered in the books of the Grand Chapter of Royal Arch Masons. The historical tradition relates, that after the dissolution of the Templar order, several of the knights placed themselves under the protection of Bruce, and greatly contributed to gain the victory of Bannockburn; these were the Masons, it is said, for whom he instituted the order of Herodem. All Masonry declined during the sixteenth and seventeenth centuries, and this order was in abeyance until the middle of the last century, when its functions were resumed at Edinburgh. In order to preserve a marked distinction between the Royal Order and Craft Masonry, which had formed a Grand Lodge in that city in 1736, the former confined itself entirely to the two degrees of Herodem and Rosy Cross. Dr. Oliver says, the Herodem was not originally Masonic, but appears to have been connected with some ceremonies of the early Christians, which are believed to have been introduced

by the Culdees, whose principal seat was at I-Colm-Kill during the second and third centuries of the Christian era. The Rosy Cross, which in French was termed the *Grade de la Tour*, is honorary, the tradition being that it was an order of knighthood first conferred on the field of Bannockburn.

The *Swedish Rite*, or that practised by the sanction of the Grand Lodge of Sweden, consists of twelve degrees, the fifth of which, we are told, confers upon its possessor the rank of nobility in the state. The degrees are—Apprentice ; Fellow Craft ; Master ; Apprentice and Fellow Craft of St. Andrew ; Master of St. Andrew ; Brother Stuart ; Favourite Brother of Solomon ; Favourite Brother of St. John, or White Ribbon ; Favourite Brother of St. Andrew, or Violet Ribbon ; Member of the Chapter ; Dignitary of the Chapter ; and Reigning Grand Master.

*Schröder's Rite*, which is said to be still practised at Hamburg, was invented by a person of that name, and besides the three degrees of ancient Craft Masonry, had many others containing a mixture of alchemy, magic, and theosophy. It was first practised in a Lodge at Sarreburg. Clavel calls Schröder a *charlatan*, and designates him the Cagliostro of Germany.

The *Primitive Rite of Narbonne* was established in that city, in 1780. The degrees were selected from other rites, and were chiefly of philosophical character assuming as their object, the reformation of intellectual man and his restoration to his primitive rank of purity and perfection.

The *Frères Pontives* were a community of operative and speculative Masons, who, as a religious house of brotherhood, established themselves at Avignon, at the close of the twelfth century ; they devoted themselves, as the name denotes, to the construction and repair of stone bridges. It is on record, that the community existed as late as 1590 : John de Medicis, who was Master in 1560, may perhaps have been a son of Cosmo, Duke of Florence, who died 1562, and was made a cardinal shortly before.

The *Order of Mustard Seed*, or as they called themselves "The Fraternity of Moravian Brothers of the Order of Religious Freemasons," was instituted in Germany in 1739. Its mysteries were founded on the parable in St. Mark's gospel, where our Lord said "Whereunto shall we liken the kingdom of God ; or with what comparison shall we compare it ? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth : but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches : so that the fowls of the air may lodge under the shadow of it." The description which our Lord has given of the mustard tree, occasioned much conjecture, and Lightfoot cites a passage from the Talmud, in which a mustard tree is said to have been possessed of branches sufficiently large to cover a tent ; while Scheuchzer describes and represents a species of the plant several feet high, and possessing a tree-like appearance. The

jewel of the order, which was suspended from a green ribbon, was a cross of gold surmounted by a mustard plant, with the words, "What was it before? Nothing!" The brethren wore a ring on which was inscribed "No one lives for himself."

Here we must end our sketch of the Rites of Freemasonry—not for want of materials, but our space is limited, and we would not trench upon the patience of our readers. There are many curious inquiries which may be pursued with advantage in connexion with this subject, and we shall at a future time devote our pages to these researches. The history of the Knights Templar, Knights of St. John, of Malta, and of Rhodes, since their *recognition* as Masonic bodies will be entered upon (we have already amply described their origin)—and we may, perhaps, in a future paper, notice the *Illuminati*, which though not a Masonic confederacy originally, may prove worthy of examination.

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SOCIAL AMENITIES IN NEW CALEDONIA.—The death of an islander is always accompanied by a feast, that is, a public dinner, to which the relations and friends of the neighbouring tribes are invited. The celebration of a person's mortuary feast, in the language of the country, is to perform the ceremony of his interment. Whilst the men are enjoying the pleasures of the banquet, the women, assembled together, weep and burn their arms. Do not, however, suppose that affection has anything to do with these demonstrations of grief; these female mourners simply submit to a ridiculous and cruel custom; and hence their sighs are often interrupted by laughter and gossip. It is quite certain that the sentiments of the heart have little effect upon these pagans, who are only to be moved by motives of fear and interest. When a Kanak is ill, his relations do not always await his death to appoint the day for celebrating his mortuary feast; it is arranged beforehand. The dinner is prepared, the guests invited for the day fixed upon, without consulting the sick person at all. It is for him to take precautions to die at the proper time, for, on the day appointed, the mourning will commence, and the feast will be kept in his honour. As it would not be pleasant for him to be present at such a ceremony, if he does not expire in time, they accelerate his death by suffocating him. This atrocity is not uncommon, but it is not always successful; on more than one occasion the supposed corpse has come to life, and in this case, he is said to have risen again. These instances of revival have given rise to a singular argument. When our fathers, in order to establish the divinity of our Lord, were explaining to them the miracle of his resurrection, they were not unfrequently answered: "That may appear a great prodigy in your country, but not so here; we have known several people rise again at Puebo." On one occasion the priest was told on arriving at a cabin, that the person had breathed his last. Grieved and astonished at so sudden a death, he wished to see the corpse, which had been thrown into a corner; but the man said to be dead, spoke and maintained that he was not, to the great discomfit of the assembly. The feast, however, took place all the same.—*Letter from a French Missionary.*

CONSTANCY.—If you resolve to make wisdom and virtue the study and business of your life, you must be sure to arm yourself beforehand against the inconveniences and discouragements that are likely to attend this resolution. I imagine that you will meet with many scoffs and much derision, and that people will upbraid you with turning philosopher all of a sudden. But be not affected or supercilious; only stick close to whatever you are in your judgment convinced is right and becoming, and consider this as your proper station assigned you by God, which you must not quit on any terms. And remember, that if you persevere in goodness, those very men who derided you at first will afterwards turn your admirers. But if you give way to their reproaches, and are vanquished by them, you will then render yourself doubly and most deservedly ridiculous.—*Epictetus.*



## OUR ARCHITECTURAL CHAPTER.

AT the Provincial Grand Lodge of Norfolk, Bro. Cummings was appointed Provincial Grand Superintendent of Works for that province.

We have made some comments lately on the intermixture of the Masonic body, in processions, and at architectural celebrations, with foreign societies, and we stated that this last practice prevailed not only at home, but in the colonies and the United States. We have an illustration of this assertion in a city where Masonry is at the present moment in a very flourishing state—so far as numbers go—we mean the metropolitan city of New York. As all our readers know, the fourth of July is a day of great honour among the Americans, as that on which the declaration of independence of the United States was signed, and is celebrated by the United States and English citizens jointly at many foreign stations. It is the great holiday of the United States, and a grand display is always made. In these celebrations Masonic Lodges frequently take part—and we can see no reason for such participation, as it is quite open to members of the Craft to do their duty as individual citizens in celebrating the day, without introducing the organization of an Order having no purposes, political or national, to serve. Although such participation cannot in the United States be misconstrued as having a political bearing and significance, it does harm, because it tends to diminish the regard for the Craft as an institution specially devoted to the maintenance of principles of philanthropy and brotherhood, and to the cultivation of the higher branches of knowledge.

On the last fourth of July it was determined to celebrate the day by laying the corner stone of the armoury, in the great suburb of Brooklyn, and this ceremony the Masonic fraternity was invited to perform. The following is the account of the proceedings :—

“The streets were crowded from an early hour, and the procession having been announced to form at nine o'clock, large crowds assembled about the City-hall and vicinity to see the display.

“It was near ten o'clock when the procession formed, the military on Remsen and Montague-streets, the Masonic Fraternity on Joralemon-street, the Sons of Malta on Livingston-street, and the German Turnverein society on Schermerhorn-street. Atlantic-street was assigned to the firemen, but they did not turn out in a body.

“The procession marched through Fulton-street and Fulton-avenue to Bridge-street, Bridge to Sands-street, Sands to Fulton-street, and down Fulton-street to Hicks, Hicks to Cranberry, Cranberry to Henry, through Henry and South to the armoury, where the procession halted.

“Large piles of bricks nearly obstructed the site of the armoury from view. A small platform was constructed at the corner, which the officiating personages occupied, and the police kept the crowds back, and pre-



vented the boys from mounting the mounds of building materials in the vicinity.

"The mayor, committee of arrangements of the boards of aldermen, supervisors, &c., builders and architects, and the Masonic fraternity, occupied the platform.

"The Masons formed around the stone, when, after a prayer by the Chaplain, the R.W. Dep. Grand Master, John W. Simons, acting as Grand Master, delivered an address.

"The Grand Chaplain, R.W. Bro. Sickels, offered a prayer.

"The stone, a brown one, about two feet square, containing the contents of the old stone, the records of the city, the names of all the city and county officers, newspapers of the day, coins, bible, &c., was then lowered to its place.

"The Grand Master then said, addressing the R.W. Dep. Grand Master: 'Apply the implement of your office to the stone and make report.'

"Deputy Grand Master—'Most Worshipful, the stone is square. The workmen have done their duty.'

"Grand Master—'R.W. Bro. Senior Grand Warden, apply the implement of your office to the stone and make report.'

"Senior Grand Warden—'Most Worshipful, the stone is level. The workmen have done their duty.'

"Grand Master—'R.W. Bro. Junior Grand Warden, apply the implement of your office to the stone and make report.'

"Junior Grand Warden—'Most Worshipful, the stone is plumb. The workmen have done their duty.'

"Grand Master—'This corner-stone having been tested by the proper implements of Masonry, I find it well-formed, true, and trusty, and correctly laid according to the rules of our ancient Craft. Let the elements of consecration be presented.'

"Deputy Grand Master (sprinkling the corn from a golden vessel)—'I sprinkle this corn as an emblem of plenty; may the blessings of bounteous heaven be showered down upon us, and may our hearts be filled with gratitude.'

"Response—'So mote it be.'

"Senior Grand Warden—(sprinkling wine from a silver vessel)—'I pour this wine as an emblem of joy and gladness; may our hearts be made glad by the influence of Divine truth, and may virtue flourish as the vine.'

"Response—'So mote it be.'

"Junior Grand Warden—(pouring oil from a silver vessel)—'I pour this oil as an emblem of peace; may peace and harmony, good will and brotherly love abound among us.'

"Response—'So mote it be.'

"The Grand Master then directed the honours to be given by three times three claps of the hands, and stamp of the right foot at the same time; and striking the stone with his mallet said:

"Brethren, having now, by command of our Most Worshipful Grand Master, and with the assistance of the Grand Lodge and the Fraternity, duly laid, according to the rules of our ancient Craft, this corner-stone of the Brooklyn City Armoury, it now remains to supplicate the blessing of the G.A.O.T.U. upon this undertaking, and to implore that He will be pleased to bless this building, and to grant that it may tend to his glory and to the advancement of the interests of this great city.

"Prayer by the Rev. E. M. Johnson.

"The plans of the building having been inspected by the Grand Master, he returns them to the architect, saying:

“ ‘ Bro. Architect, these plans having been accepted by the civic authorities and approved by us, we return them to you with the hope that under your skilful guidance the building may proceed to completion with all due speed and without accident to the workmen, and that it may long remain a monument of your skill and the enterprise of our citizens.’ ”

“ National anthem by the band.

“ After the ceremonies of laying the corner-stone, the line of march proceeded through Henry-street to Atlantic, Atlantic to Court, and Court to the City-hall, where the military were dismissed.”

In these arrangements there are many things to be approved. The ceremonial was orthodox and strictly Masonic. The platform was occupied by the mayor, committee of arrangements of the corporation, builders and architects, and the Masonic fraternity. Except the necessary officials, no strangers were allowed on the platform, so that the ceremonial could be performed without interruption and with proper respect. The Grand Lodge could not refuse to discharge the duties of consecration when called upon so to do, nor could they entertain any objection to the day selected for the event. We believe the call was a legitimate one, and legitimately answered.

The mode in which the Grand Lodge proceeded to the armoury and returned from it, is, we think, objectionable, because, although they were there in the discharge of a high and special duty, they formed part of a procession, which it will be seen included what are called the Sons of Malta and the German Turnverein Society. The German Turnverein is a High Dutch political union and organization, which, when not interfered with by the police, has been in the habit of assembling in Germany for gymnastic exercises ; and in the United States, where the Turnvereins have free action, they are used as means of keeping together the High Dutch voters. Their presence in the celebration, as a distinctive body, would have been unobjectionable to Masons, had not the Masons been put in juxtaposition with them, and the nature of the association made thereby liable to misconception. In the States, this is more particularly dangerous, because Masonry has only lately emerged from a virulent political persecution, and is by many still regarded as a political association, particularly by the Roman Catholic party—consisting of Irish and High Dutch foreigners—to whom Masonry is an abhorrence, and from participation in which they are self-excluded. The consequence is, that Masonry, so far, is a Know-Nothing institution in their eyes—not because it professes the creed of the Know-Nothings, but because the anti-Know-Nothings cannot belong to it.

We think the right course to have been pursued on that occasion, and which should be adopted in all like celebrations (and we recommend the consideration of it to the Grand Superintendent of Works and other functionaries)—is that the general procession should be an arrangement apart, and that an escort, military or otherwise, should be sent to the Lodge or Masonic hall to meet the Masonic Craft, who should march to the place of ceremonial, and return from it, under such escort. We are sure that such an arrangement would be much

more solemn and respectful than the association of the Masonic body with the general class of institutions indiscriminately.

To those who know what the condition of feeling was in New York a few years ago with regard to Masonry, and the large body of hostile foreigners resident in that city and Brooklyn, it must be a matter of gratification, as proving the growing influence of Masonry, to see its functionaries so called upon to dedicate a municipal edifice on a great national anniversary. We trust our Brethren may so labour in New York in the maintenance of the great principles of the Order, that they may not in ceremonials merely, but in morals, extend their beneficial influence over the public mind.

The chief architectural proceedings now in progress are the meetings and excursions of the provincial architectural and archæological societies, and these will from time to time afford us matter for comment, though we prefer those subjects which are more nearly connected with the Craft.

**MILITARY LODGES.**—The warrants for Military Lodges are necessarily erratic, travelling from place to place with every removal of the regiment to which they are attached; and instances have occurred where they have been abstracted by the Tyler, or other serving brother, to whose custody they have been entrusted *en route*; and under their presumed sanction, Lodges have been surreptitiously opened in unauthorized places, as was the case in 1783, when an irregular meeting was convened under the warrant of the Royal Military Lodge (stationed at Woolwich) in the King's Bench prison, where the Worshipful Master, being incarcerated for debt, raised some Brethren to the third degree; and, being called on by the Grand Lodge to answer for his conduct, he replied that, as the Lodge was held under the authority of one of those itinerant warrants which move with the regiment, he judged that wherever he might be, as the Worshipful Master, he had a right to hold Lodges and make Masons; but he further pleaded, that he had been recently convinced of his error by a hint that the Grand Lodge might take umbrage at such a proceeding, and therefore he had not called another Lodge, nor was it his intention so to do. The Grand Lodge, however, in order to show that such irregular Lodges were illegal, and totally discountenanced by the rulers of the Craft, refused to accept the apology, and not only erased the offending Lodge from the list, but resolved, "that it is inconsistent with the principles of the Order for any Freemason's Lodge to be held for the purposes of making, passing, or raising Brothers in any prison or place of confinement." By such desultory and unauthorized practices, for which those itinerant warrants appear to offer great facilities, unqualified persons would be enabled to procure initiation for unworthy considerations, and a door be thus opened to every species of irregularity. The Grand Lodge, therefore, impressed with a correct idea of the great abuses to which the indiscriminate concession of such itinerant warrants may lead, has wisely ordained that, in future, the Military Lodges shall be strictly limited to the purposes for which the warrants were professedly granted; and no new Lodge shall, under any circumstances, be established in a regiment without the concurrence, in writing, of the commanding officer. And further, the Worshipful Master of any such Lodge is prohibited from initiating any person whatever into Masonry except he be a military man, and have attained some rank in the army above that of a private soldier; for the latter can only be admitted (as serving Brethren) by an especial licence from the Grand Master.—*Oliver's Masonic Jurisprudence.*

## ANGLO-SAXON HISTORY ILLUSTRATED BY TOPOGRAPHICAL NOMENCLATURE.

[Continued from p. 168.]

### ON COLD HARBOURS.

A POINT in topographical nomenclature, which has been, perhaps, more written on than any other, and on which the greatest variety of opinions has been expressed, is the word "Cold Harbour."

Cold Harbour, or Arbour, or Cole Harbour, is a name given to many places in England. Some of these are camps, some earthworks; but in most cases there are no remains of such a nature as to determine the character of the places to which the name is given.

To show the extent to which this name is applied, a list is here given. Such a list shows that the name is not rare or exceptional; it shows the situation of the places, and enables other inquirers by further examination to decide details, and lay a safer foundation for the determination of the questions at issue.

The best list hitherto published is that of the Rev. C. H. Hartshorne, M.A., who, among the subjects of inquiry in that most valuable work, the "Salopia Antiqua," bestowed considerable research in determining the situations of the Cold Harbours, by the examination of the works of those who have referred to this subject, but more particularly by a very laborious exploration of the Ordnance and other surveys, of the districts traversed by the main Roman roads in England, whereby he was able to detect the existence of about seventy or eighty places so named. His catalogue gives the situations of the Cold Harbours, according to the Roman roads, or other Roman sites on or near which they are to be found.

The list herewith given is much fuller, as it contains about sixty more names, obtained by the like researches, but carried out more minutely, and in districts not examined by Mr. Hartshorne. For more convenient reference, the Cold Harbours are here arranged according to shires, those of recognized Roman locality being marked with \*, and those of Mr. Hartshorne's list being marked with †.

This list is not to be looked upon as complete, nor as determining the question that Cold Harbours marked with †, may not be on a Roman site. In drawing up this list, it is possible some place may by mistake be named twice over.

#### COLD HARBOURS.\*

##### BEDFORDSHIRE—

- \* † Biggleswade.
- \* † Harrold.
- \* † Dunstable.

##### BERKSHIRE—

- \* † Wallingford.
- \* † Wantage.
- \* † Stadhampton.

\* In two or three instances in this list the name is spelt "Cold Arbour."

COLD HARBOURS—*Continued*

## BUCKINGHAMSHIRE—

- \* † Aldbury.
- \* † Barton Hartshorn.
- \* † Gayhurst.
- \* † Great Marlow.
- \* † Great Missenden.
- \* † Fenny Stratford.

## CAMBRIDGESHIRE—

- \* Arbury.

## CORNWALL—

- Gwinear.
- Ladock.
- \* † Trewednack.

## DEVONSHIRE—

- \* Dolton.
- \* † Bampton.
- \* † Ufculm.
- \* † Modbury.

## DERBYSHIRE—

- Wormhill.
- Cold Arbour, Dethwick.*

## DORSETSHIRE—

- Wareham.
- Poorstock.
- \* Stanton, St. Gabriel.

## ESSEX—

- \* † Maldon.
- \* † Purfleet.

## FLINTSHIRE—

- Rhydlan, Dinorben.

## GLOUCESTERSHIRE—

- \* † Kingscote.
- \* Stratford
- \* • Wick.
- \* Stoke Gifford.
- \* † Newent.
- \* † St. Briavel's.
- \* † Dursley.
- \* † Pill, Caerwent.
- \* † Reen, Berkeley.
- \* *Cold Arbour, Oxenhall.*

## HAMPSHIRE—

- \* † Lower Wallop, Winchester.
- \* † Havant.
- \* † Hungerford.
- \* † Fareham.
- Emsworth.
- Gosport.
- \* Andover.

HAMPSHIRE—*Continued*

- \* Broughton.
- \* East Stratton.

## HEREFORDSHIRE—

- \* † Stretford.

## HERTFORDSHIRE—

- \* † Ware.
- \* † Ditto north of it.
- \* † Harborough Banks.
- \* † Berkhamstead.
- \* † Watford.
- St. Albans.

## HUNTINGDONSHIRE—

- \* † Aldenbury.
- \* † Tempisford.

## KENT—

- Maidstone.
- \* Eltham.
- Sittingbourne.
- Lamberhurst.
- Northbourne.
- Sutton-at-Hone.
- Bridge.
- \* † Wrotham.
- Tunbridge.
- Aldington.
- Sellinge.
- Bishopsbourne.
- \* Wye.
- Ditton.
- Stoke-in-Hoo.
- Penshurst.
- \* † Newington.
- \* † Barham Downs.
- \* † Woodnesborough.
- \* † Lympne.
- \* † Trench.
- \* † Aylesford.
- \* † Addington.
- \* † Chiselhurst.
- \* Northfleet.
- \* Woolwich.

## LINCOLNSHIRE—

- \* † Louth.
- Frieston.
- \* † Grantham.
- Boston.
- Coates.
- Stanigote.
- Kirkstead.
- Grimoldby.
- Benington.



COLD HARBOURS—*Continued*

## MIDDLESEX—

- \* † London.
- Blackwall.
- Hayes.
- Finchley.
- \* Kingsland.

## MONMOUTH—

- Magor.

## NORFOLK—

- \* † Fordham.

## NORTHAMPTONSHIRE—

- \* † Radstone.

## NOTTINGHAMSHIRE—

- \* † Newark.
- Shelton.
- Mansfield.

## OXFORDSHIRE—

- \* † Chesterton.
- \* † Brill.
- Oakley.
- \* † Bicester.
- Biddenham.
- \* † Deddington.

## RADNORSHIRE—

- \* † Bailey Hill, Knighton.

## SOMERSETSHIRE—

- \* † Ditcheridge.
- \* † Westbury.
- \* Fonthill and Hindon.

## SURREY—

- \* † Croydon.
- \* † Dorking.
- Camberwell.

SURREY—*Continued*

- Blechingley.
- Leith Hill.
- Crowley.

## SUSSEX—

- \* † Bignor.
- Wivelisford.
- Frant.
- Arundel.
- Chiddingley.
- Fettleworth.
- Etchingham.
- Dallington.
- Iden.
- Worth.

## WESTMORELAND—

- Underbarrow.

## WILTSHIRE—

- \* West Lavington.
- \* Warminster.
- \* Brokenborough.
- \* Broad Blunsden.
- \* Trowbridge.
- \* † Tetbury.
- \* † Marlborough.
- \* † Cricklade.
- \* † Westbury.

## WORCESTERSHIRE—

- \* † Droitwich.

## YORKSHIRE—

- \* Bishops Burton.
- Sessay.
- Cold Arbour, Cottingham.*

## THEORY OF COLD HARBOURS.

The theories as to the meaning and application of Cold Harbours are worth noting down, because they show in what manner such subjects are investigated, and how far the labours of men of learning have been calculated to arrive at exact results.

First—as to the Celtic etymologies; because there must be a Celtic theory for everything in these islands and in archæology.

Sir R. C. Hoare, in his “Wiltshire,” records (vol. ii., pages 96 & 97), the guess of a friend, who found a Welsh meaning for the word.

Mr. W. Cuthbert Johnson, in a paper on Cold Harbours, read before the Surrey Archæological Society (quoted in the *Gentleman's Magazine* for 1856, page 104), likewise assigns a Celtic origin to the word.

J. P., in the *Gentleman's Magazine* for 1849, page 32, says that

Cold Harbour is, *Galwad at arfau*, which he says means "a call to arms."

H. J., in the same volume, page 494, agrees to the word being Welsh, but says it is *Cail eruanr*, "the great fold."

My friend Dr. Rimbault suggests that the word is *Caerberlarber*.—(*Notes and Queries*.)

Mr. Francis Crossley, in denial of Dr. Rimbault, says it is *Cul arbhar*.—(*Notes and Queries*.)

Each of the six Celtic etymologies is different, and of different meaning.

Second—as to Latin etymologies, Admiral Smyth, in a communication to the Society of Antiquaries, printed in the *Archæologia*, says that Cold Harbours being in the neighbourhood of Roman roads, have derived their name from the tortuous movements of the *coluber*, as the roads which lead up to the Cold Harbours diverge and wind from the main *viaria*. (Admiral W. H. Smyth, *Archæologia*, xxxiii., page 125.)

Mr. Benjamin Williams, in a communication to the Society of Antiquaries, in 1851, says that Cold Harbour is *culina*, a place where Roman funereal repasts were cooked.

Third—as to English etymologies. Lye, in his Saxon dictionary, defines Here-berga *exercitus, mansio, statio militaris, tentorium, castrum*.

Junius, in his *Etymologicum*, defines it *receptaculum exercitus*.

Somner, in his Anglo-Saxon Dictionary, states the like.

Sir R. C. Hoare, already quoted; Mr. Fosbrooke, in his "Encyclopædia of Antiquities," p. 520; and Mr. Hartshorne, already quoted, adhere to these definitions.

Dr. Bosworth, in his Anglo-Saxon Dictionary, defines the word "a station or standing, where the army rested on their march, a harbour, chaucer, herborow, sumner."

All the Anglo-Saxon authorities agree as to the meaning of the word Harbour, but the meaning of Cold has not been defined by most of them.

By some it is attested to mean simply "bleak." Mr. Hartshorne gives to it the meaning "open, exposed."

Mr. Wedgwood, in the second volume of the Philological Society's Reports, states, that the word is Coal Harbour, because the word Coal Harbour, in the Tower of London, is used by Pepys, in his Diary, with the meaning of a coal store.

The Rev. Mr. Monkhouse, B.D., F.S.A., Fellow of Queen's College, Oxford, and vicar of Golding, has published a lecture on Bedfordshire Etymologies, and a tract on Cold Harbours, which latter was read before the Bedfordshire Architectural and Archæological Society, Nov. 13, 1856. He states that the word is Cold *Heortbur*, "the stag's bower, or hiding place, a place of cool shelter in hot weather."

Fourth—as to the occupation or destination of these Cold Harbours.

It will be seen, that those who adhere to English etymologies, hold

that they were, at the Anglo-Saxon invasion, *camp*s or *military stations*, but not necessarily Roman camps, although found in Roman situations.

J. P. attributes a military use, as *beacon* or *alarm posts*.

Mr. Benjamin Wilson denominates them kitchens, places where Roman funereal repasts were cooked.

H. J. considers them to have been *folds* for cattle.

Mr. Monkhouse, as just stated, attributes an occupation of the like class, and distinctly hints that the Cold Harbours may have been cattle *folds* or hovels (p. 10.)

Mr. Wedgewood affirms that these places were only coal stores.

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### MASONRY IN FRANCE.

WE, this week, present our readers with the most interesting items of Masonic news lately received from the Brethren in France. In the month of February last a decree was issued by the Grand Master, referring to the desire of the Brethren for a revision of certain parts of the rituals; and giving directions with a view to carrying out that request. This has been followed up by the following important decree:—

“We, Prince Lucien Murat, Grand Master of the Masonic Order in France;

“Considering that the new rituals of the symbolic grades have introduced into Masonic ceremonies (particularly in the initiation into the three first degrees) important modifications, which have been fruitful in the happiest results for the exercise of the rite; and that an opportunity has thence arisen of extending a similar work (of revision) to the entire ritual of all the grades;

“Considering that the Grand Orient has, at different periods, expressed an earnest desire to revise the rituals of various grades;

“And whereas this same request has been, and still is, daily put forth by the philosophical and capitulary Lodges, and is constantly being made in due form (*formulé*) by the most enlightened Masons in the Order;

“Wishing to supply a want so generally felt and expressed;

“And having regard to our decree of 1st February, 1858, promulgating the new rituals of the symbolic degrees;

“Have decreed, and do decree:

“Art. 1.—The Illustrious Brothers whose names follow:—Janin, Grand Dignitary, Member of the Dogmatic Institute; Razy, Grand Officer; Boubée, Member of our Council; Boutigny d'Evreux, do.; Jobert, sen., do.; Mouton, do.; De St. Jean, do.; De Saulcy, do., Member of the Inst. Dogm.; and Rebold, 33°, and of the Lodge La Clémentine Amitié—are charged with the duty of reducing into harmony with the rituals of the symbolic degrees, and with the actual necessities indicated by practice and experience, the rituals of the capitulary grades up to the degree of Rose Croix inclusive.

“These Illustrious Brothers will meet at the hall of the Grand Orient of France, and will proceed with the utmost expedition to the accomplishment of the mission which we have entrusted to them.

“Art. 2.—“Our Honourable Grand Officer, the Superintendent of Correspondence, is charged with the execution of the present decree.

“Done at the Orient of Paris, the 1st of March, 1858.

“L. MURAT, *Grand Master of the Masonic Order in France.*

“By the Grand Master:—

“REYES, 33°; *Hon. Grand Officer, Superintendent of Correspondence.*”

Another decree nominates the following Officers of the Dogmatic Institute for the current year:—Ill. Bros. Blanche, First Superintendent, Vice-President; De Saulcy, Second Superintendent; Bros. Lafitte, Orator; Crémieu, Secretary; D'Artenn, Grand Expert; Houtelet, Hospitaller; Debbeld and Sylvestre, Dirs. of Cers.

A third decree sets forth the high regard in which Bro. F. Desanlis, lately Deputy Grand Master of the Order, is held by the Grand Master, and the French Masons generally. In order to testify their gratitude, and as a mark of the prince's "personal esteem and affection," he creates Bro. Desanlis a Grand Dignitary of the Order, and a Member of the Council of the Grand Master. The same consideration, and equal rank, are also awarded to the Ill. Bro. F. Heullant, as an acknowledgment of his merit.

The long-talked of foundation of a Temple of French Masonry has at length been accomplished. The first stone of the building was, we understand, solemnly laid on the 19th July.

New Masonic bodies have, within the past year, been constituted in the following departments of the empire, and in foreign parts: Lodges—at Algeria, Charente Inférieure, Nîmes, Paris, Philippeville, the Havana, Constantinople, Eure, Seine-and-Oise, and Beaucaire; Chapters—at Tahiti, Monte Video, and Port Louis; Consistories—at Algeria, and Port Louis. According to the *Calendrier Maçonnique* for 1858, the Masonic bodies in connexion with the Grand Orient amount to 250,—namely, 169 Lodges, 62 Chapters, 13 Councils, 2 Tribunals, 3 Consistories, and 1 Grand College of Rites.

From the provinces we have intelligence of a highly interesting character. The Lodge *La Bienfaisante* was, in the year 1852, reduced to a very low ebb, numbering but thirteen members; these, however, by indefatigable exertions, perseverance, and activity, have succeeded in raising the Lodge to a high pitch of prosperity, and it now embraces a numerous list of Brethren of high social position and liberal views. During the past year the Members have set an example worthy of imitation by assemblages of the Craft wherever situated. Determined to demonstrate to the world that Freemasonry, far from devoting itself to useless undertakings without aim or solidity, is on the contrary an institution, emphatically, of progress and civilization, they have decided, after due consideration—

“That medals of honour and other rewards should be annually decreed, in solemn assembly, to such persons (Masons or not) as should be adjudged most worthy, either by acts of courage and devotion, by the founding of establishments of public utility, or by works of merit in science and literature.”

The interesting ceremony of the first distribution of these rewards came off with great *éclat* some months back; and a short account of the proceedings may be admissible here. The Lodge, which was very numerous attended, was opened at one o'clock, and during the performance of the routine duties, the candidates and the numerous non-Masonic visitors were ushered into a handsome waiting room, furnished with an excellent library. They were afterwards conducted to the hall in which the presentation was to take place, and, having been ranged in due order, the announcement was made to the Master of the Lodge. The members then entered the hall, two and two, in solemn procession, according to their rank, but wearing no Masonic clothing, save their collars and jewels. All being seated, the Worshipful Master gave an address, tracing succinctly the object of the meeting; and proceeded to confer the decorations. The first of these was adjudged to a cabin-boy, aged twelve years, who had saved his comrade from drowning, at the risk of his own life. He was followed by a sailor in



the revenue service, who had on several occasions perilled his own existence to save others. The third prize was conferred upon an inhabitant of St. Malo, who had greatly benefited his native place by the introduction of gasworks and manufactories of various kinds, which employed a large number of persons, and greatly increased the prosperity of the town. The fourth was given, for literary merit, to an ex-officer of the navy, author of a history of St. Malo. After an address from the Orator, and a collection for the poor, the president broke up the sitting, leaving a profound impression upon those of the general public who had been admitted, of the merits of the Masonic institution. The day concluded by a splendid banquet. The proceedings are said to have created a great sensation in the town.

The Orient of St. Germain-en-Laye celebrated its anniversary festival on the 20th June, under the presidency of an illustrious Mason, Bro. Perrot, Vénérable (W.M.), of the Lodge *Bonne Foi*, and Member of the Council of the Grand Master. The reports received from the various Lodges under this jurisdiction were of the most cheering and edifying character, telling of services performed by the Brethren to their fellow-creatures, acts of devotion, help to the afflicted, large pecuniary subscriptions to charitable objects, families reconciled, estranged friends re-united, the sick fostered, and the families of the dead cared for, and all this, from pure love of the great Masonic principles; the profane world participating in these benefits with distressed Brethren. At a grand dinner which followed, upwards of two hundred Brethren assisted, but regret was expressed at the absence of the "closing hymn and the chain of union;" indeed, we find our French Brethren frequently complain of a want of Masonic songs at their banquets, and would fain adopt the hearty warmth and chastened hilarity of our English meetings.

At Paris, on the 21st June, a numerous body of Masons assembled in the Lodge of the *Cœurs Unis*, to witness the initiation into the Order of M. Alexandre Jobert, son of the esteemed Vénérable of the Lodge. There were present an unusual number of the Grand Officers and dignitaries, anxious to show respect to Bro. Jobert, senr., who was highly and deservedly complimented for the services he has rendered to the Craft. He performed the ceremony himself in a singularly touching and impressive manner.

We have received a number of new French works upon Masonry, which we shall take an early opportunity of noticing.

MONEY MAKING.—I think it is a rule that men in business should not be taught other things. Any one may be sure to make money who has no other idea in his head. A college education, or intense study of an abstract truth, will not enable a man to drive a bargain, to overreach another, or even to guard himself from being overreached. As Shakespeare says "That to have a good face is the effect of study, but reading and writing comes by nature," so it might be argued, that to be a knave is the gift of fortune, but to play the fool to advantage, it is necessary to be a learned man. The best politicians are not those who are deeply grounded in mathematical or ethical science. Rules stand in the way of expediency. Many a man has been hindered from pushing his fortune in the world by an early cultivation of his moral sense, and has repented of it at leisure during the rest of his life. A shrewd man said of my father that he would not send a son of his to school to him on any account, for that, by teaching him to speak the truth, he would disqualify him from getting a living in the world.—*Hazlitt*.

## CORRESPONDENCE.

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

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### MASONIC HALL IN THE ISLE OF WIGHT.

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

DEAR SIR AND BROTHER,—In a recent tour through the Isle of Wight, of a few Brethren of the Constitutional Lodge (No. 63), consisting of Bro. J. W. Dosell, W.M.; Bro. Shirley, P.M.; Bro. J. Mules, P.M.; Bro. Thompson, J.D.; Bro. Sams; and a gentleman unconnected with the Craft—in passing through the town of Newport, our attention was arrested by the emblems of our noble Order, in high relief, on a fine building, which, on inquiry, we found to be the Hall of the Craft for Newport; wishing to see the interior, we were directed to apply to Bro. P.M. Reid, and to that gentleman are we deeply indebted for the beautiful sight we beheld, and which, we believe, stands unrivalled in the Craft for the splendour of its furniture. We also beg to testify to the kindness, courtesy, and genuine fraternal feeling evinced by Brother Reid in his ready compliance to afford us every information connected with Freemasonry in the Isle.

I am, dear Sir and Brother, yours fraternally,  
46, Brook Street, Ratcliff, July 28th, 1858. J. W. DOSELL.

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### THE MASONIC SCHOOLS.

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

DEAR SIR AND BROTHER.—I hope you can find space in the *Magazine* for the accompanying “appeal to the country” on behalf of the Masonic Schools.

It will be forwarded to the authorities in the provinces, as far as their addresses can be ascertained; and if any Brother resident in, or connected with, the provinces, who may not have received it, should wish for copies, I shall be most happy to attend to his application.

Yours, faithfully and fraternally,  
3, Ingram Court, Fenchurch Street. JOHN SYMONDS.

London, July 28th, 1858.

WORSHIPFUL SIR AND BROTHER,—In the report of the committee of the Royal Masonic Institution for boys, dated 6th February, 1858, there appeared the following paragraphs:—

“The committee, while gratefully acknowledging the liberal support they have received from some of the Lodges and Brethren in the provinces, cannot but regret that in many instances this institution has not received that encouragement, to which it is, from the number of country boys now on its books, fairly entitled. Many cases come before the committee, recommended by long lists of Provincial Grand Officers and other influential Brethren, none of whom, or their Lodges, subscribe to the institution. The committee, therefore, venture to appeal to their provincial Brethren for their increased aid in carrying out the objects of the charity, and feel confident that it is only necessary to call their attention to the subject to meet with a ready and liberal response.

“The committee may perhaps mention here, that out of the twenty-five boys in the school-house, fifteen are from the provinces; and twenty-one of the other forty-five on the institution; making a total of thirty-six country boys.”

With respect to this subject, several influential Brethren in the provinces have addressed letters to Brethren connected with the committees of this institution, and of the Royal Freemasons' Girls' School, in which they direct attention to the fact (of which we believe there can be no doubt) that this difference in the amount of London and country subscriptions, is owing to no indisposition on the part of the provincial Brethren to recognize the claims of the charities, but arises from the non-existence of any kind of organization for bringing and keeping those claims under the notice of Brethren and Lodges in the country. In the words of one of the letters:—“The soil is there, and all the elements of fruition, wanting only the labour of cultivation.”

These various communications having been referred to us, the undersigned, to “consider and report,” we have prepared the report appended hereto, which the managers of both institutions have empowered us to circulate in the provinces, in order to ascertain the opinions of the provincial Brethren as to the suggested scheme, and to invite propositions for its amendment or extension, or for the adoption of some other scheme calculated to effect the great object in view, viz.: to procure and to maintain for the two Masonic schools an increased amount of country support.

We shall be extremely obliged, therefore, by your kind consideration of the scheme suggested in the accompanying report, and by your consulting other influential Brethren in your province on the subject to which it relates.

As we are very desirous to avoid delay in submitting to the authorities of both schools an abstract of the replies we may receive, so that the subject may be fully considered in all its bearings, and such measures finally adopted as may be deemed advisable, we shall be further greatly obliged by your transmitting to us a reply not later than Tuesday, the 31st August, addressed to Bro. John Symonds, 3, Ingram Court, Fenchurch Street, E.C.

We feel quite persuaded that the subject matter of this communication will be deemed sufficient apology for the trouble we have thus ventured to impose upon you. We have the honour to be, Worshipful Sir and Brother,

Yours faithfully and fraternally,

W. H. LYALL, M.A., P.M., No. 10.

FREDK. BINCKS, P.M., No. 11.

JOHN SYMONDS, P.M., No. 21.

*Late Governors and Members of the Committees of both Schools.*

Should you desire a further number of copies of the report, we shall be most happy to send them on receiving a line to that effect.

The following analysis of the subscriptions to the two Schools, is extracted from the respective lists last published. Under the head of “neuter,” are included:—1st. Brethren whose residences are partly in London and partly in the country, or whose addresses are not stated; 2d. The Grand Lodge and Grand Chapter subscriptions.

	LONDON.	COUNTRY.	NEUTER.	TOTALS.
<b>GIRLS' SCHOOL.</b>				
Subscribers, Subscribing Lodges, &c.....	1048	307	113	1468
Votes to which the Amounts contributed by the above entitled them .....	2188	481	273	2942
<b>BOYS' SCHOOL.</b>				
Subscribers, Subscribing Lodges, &c.....	667	236	69	972
Votes to which the Amounts contributed by the above entitled them .....	1810	456	277	2543

Carrying out the reference made to us which was suggested by letters received from Brethren in the provinces, we beg to submit for consideration the following

#### REPORT.

We are of opinion that, with the view of making the Masonic schools better known amongst our country brethren, it is highly desirable that agencies of some kind should be established in every province; and we feel sure that if some such organization be employed, not only will it be cordially welcomed by numbers who as yet know so little about the schools, but the institutions themselves would obtain such an increase of pecuniary resources as would enable them to take a position second to none among educational establishments of a similar kind in this country.

Accordingly we recommend—

- I. That Corresponding Secretaries be appointed in every province by the Provincial Grand Lodges, subject to the approval of the general committee of each School, and that their duties shall be—
  1. To attend the meetings of the Provincial Grand Lodges, and to visit from time to time the private Lodges of the province, in order to advocate the interests of the Schools, to afford information, to procure Stewards for the Annual Festival Dinners, and to solicit donations and annual subscriptions from individual Brethren, as well as from Lodges, Chapters, and other Masonic bodies.
  2. To distribute copies of the rules and regulations, lists of subscribers, Annual Reports made at the Festivals, &c.
  3. To be empowered to give printed receipts for money received by them.
- II. That for the purpose of providing for travelling and other incidental expenses, the Corresponding Secretaries be allowed the usual per centage on subscriptions and donations remitted by them.
- III. That the Corresponding Secretaries act, if possible, for both schools.

Previous to appointing Corresponding Secretaries, we think it would be desirable that London deputations should visit as many of the various Provincial Grand Lodges as possible, in order to give an impetus to the movement, and for the purpose of affording all requisite information.

W. H. LYALL.

JOHN SYMONDS.

FREDK. BINCKES.

16A, Great Queen Street, July 3rd, 1858.

P.S.—Since the foregoing was presented, it has been suggested by some that the Provincial Grand Lodges should annually elect “Local Committees” to act as agents in behalf of both the Masonic schools; which proposal, together with the one shadowed forth in our report, we commend to the consideration of the Brethren.



## THE SICK POOR.

AMONG the numerous charitable institutions which have made London celebrated among the cities of the world, for the most useful benevolence, and the most discriminating use of the means of well doing, the metropolitan hospitals undoubtedly carry off the palm. Some of these—of great antiquity, and possessing large resources derived from the piety and genuine Masonic feeling of deceased benefactors—pursue the even tenor of their way from year to year, continuing to benefit the suffering poor to an almost incredible extent, without any necessity arising to appeal to the generosity of the general public. But there is another class of hospitals, those wholly dependent upon voluntary subscriptions, which are from time to time placed in circumstances of extreme financial difficulty, from the lukewarmness of the public in the cause of charity. An instance in point we venture to place before the Craft—believing that it is only necessary to draw the attention of the Brethren to a case of peculiar usefulness, struggling with extreme difficulty, in the instance of one of these valuable institutions—to divert into its impoverished treasury a portion of the stream of charitable assistance which it is the pride of every genuine Mason to assist in swelling to the utmost of his ability. The hospital for which we plead is the “Great Northern,” situated in the York-road, at King’s Cross; which, though an infant establishment, (having been established only two years), has effected an amount of good beyond the most sanguine calculations of its benevolent founders. The population of the surrounding district (which is one of the very poorest, and from various local causes, the least healthy in London), consists, perhaps, of the lowest class of the industrious orders to be found in any part of the metropolis. They are such as costermongers, hawkers, and other indescribable avocations, whose earnings are of the most precarious kind, and of the very smallest amount. To these poor creatures—whose wretched pittance barely suffices to supply their daily bread, and who are therefore utterly unable to procure efficient medical advice, and the needful remedies in time of sickness—the boon conferred by the establishment of this hospital, has been incalculably great; and that it is appreciated by the recipients, the list of patients will show. The half-yearly return to January of the present year shows the number of 33,678 out-patients, besides which every one of the limited number of beds which the institution can supply, is filled with an in-patient. The applicants for advice and medicine now amount to three hundred a day, and their gratitude is expressed in fervent terms to the supporters of the institution. An additional necessity for an establishment of this nature is seen in the numerous accidents of a more or less frightful character which daily arise from the proximity of the cattle-market, railway termini, gasworks, and other large manufactories, which almost daily contribute to fill the beds with in-patients. But we now come to the distressing part of our subject—the funds which the most strenuous efforts of the committee and medical officers are able to gather, are inadequate to the support of the institution, though the demands upon it for relief are weekly upon the increase. There is now hanging over the establishment an amount of £700 debt, being the difference between the half-year’s receipts and liabilities—and this, of course, if allowed to go on, must end in the closing the doors of the hospital. Let our readers picture to themselves the evil consequences of such an event—the thousands suffering from every variety of ill that flesh is heir to, suddenly deprived of a refuge whence they derive succour and the soundest advice—either suffering disease to take its fell course unremedied, or, becoming a prey to the ignorant and designing quacks who swarm in low neighbourhoods.

These facts have pressed forcibly upon the attention of a few benevolent gentlemen, and at the London Tavern, on this day fortnight a dinner was given, with the view of benefiting the funds, under the presidency of Alderman Wire. Owing to the lateness of the season, and other causes, however, an inadequate sum only was contributed (£400), and there is as much reason as ever to urge the cause of the institution. The meeting, however, in other respects, was a very delightful one, and due praise was awarded to the generous sacrifice of time, skill, and energy, on

the part of the committee, and especially of the medical men connected with the charity. It may interest our readers to learn that these latter are almost all Freemasons. Among those who have been most active in the good work, and whose services were enthusiastically acknowledged by the assembled company, we would especially notice Bro. John Gay (the senior surgeon), and Bros. Dr. Leared and Dr. Whidborne, to whom, as well as all the other officers, medical and lay, a great debt of gratitude is owing from the needy inhabitants of the district. In concluding these remarks, we would earnestly recommend this deserving object to the notice of the Brethren both in London and in the provinces—both to those who are wealthy and those who are in more narrow circumstances. Let the dwellers in this great city remember that an institution of this kind is proved invariably to diminish the ratio of sickness in its neighbourhood amongst all classes, both high and low, by checking the germs of disease which would otherwise become epidemic to the injury of all; while the dwellers in the pure air of our rural districts, thankful for the benefits which they enjoy, cannot better show their gratitude than by alleviating the distresses of those who are debarred from similar advantages. To those wealthy Brethren who delight to do good, either by stealth or openly, we are confident we can offer no more desirable medium of assisting the distressed—while to those not blessed with riches, we would say, “Remember the widow’s mite, which was accepted as a welcome offering.” We are requested to add that any donations for the hospital will be thankfully received by Bro. Dr. Whidborne, the sub-treasurer, at his residence, 61, Guildford-street, Russell-square; or by Bro. James Kember, 22, Lincoln’s-inn-fields.

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THE BURIAL-PLACE.—What a multitude of thoughts crowd upon the mind in the contemplation of such a scene! How much of the future, even in its far distant reaches, rises before us with all its persuasive realities! Take but one narrow space of time, and how affecting are its associations! Within the flight of one half century, how many of the great, the good, and the wise, will be gathered here! How many, in the loveliness of infancy, the beauty of youth, the vigour of manhood, and the maturity of age, will lie down here and dwell in the bosom of their mother earth! The rich and the poor, the gay and the wretched, the favourites of thousands, and the forsaken of the world, the stranger in his solitary grave, and the patriarch, surrounded by the kindred of a long lineage! How many will here bury their brightest hopes or blasted expectations! How many bitter tears will here be shed! How many agonizing sighs will here be heaved! How many trembling feet will cross the pathways, and returning, leave behind them the dearest objects of their reverence or their love!—*Everett.*

MIND AND BODY.—The necessary connection of the condition of the body and of the mind, is a matter of universal and constant experience. Mental influences affect the physical health; and the state of the body, on the other hand, exerts powerful effect on the mind. In treating of health, it is therefore necessary to consider the management of the thoughts and passions. In some diseases, physical and mental disorders are so complicated and blended together, that it is impossible to tell in which the derangement had its origin. Even when the disturbance does not go to the length of disease, the mutual influence of the mind and the body may play an important part in the question of health. The body is constantly acted on through the mind, and this way of reaching and influencing the corporeal health deserves more attention than it usually receives.

NECESSITY OF MAINTAINING SUBORDINATION.—A Lodge, like a regiment of soldiers, is regulated on the purest principles of mutual aid and strict subordination. It is a machine of complicated materials, each adapted to its own peculiar work, and liable, by the slightest disorder, to disarrange the whole fabric. It possesses infinite moral power when its organization is complete, and directed by the firm and steady hand of an intelligent Worshipful Master, who is an able tactician, and possesses sufficient nerve to preserve its discipline unimpaired by the encroachments of the dissolute, or the more dangerous innovations of vain and presumptuous Brethren.—*Dr. Oliver’s Masonic Jurisprudence.*

## THE MASONIC MIRROR.

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### MASONIC MEMS.

THE Hon. Spencer Compton Cavendish, Marquis of Hartington, eldest son of his grace the Duke of Devonshire, has accepted the office of Prov. G.M. for Derbyshire, to which he has been appointed by the M.W.G.M. His lordship is described as a young nobleman of great promise, being now in his 25th year. He was initiated in the Scientific Lodge, Cambridge, on the 12th December, 1853.

THE R.W. Prov. G.M. of Wiltshire, Lord Methuen, has appointed a Prov. Grand Lodge for the 24th August, to be holden at the Court Hall, Trowbridge.

THE Most Worshipful Grand Master has been pleased to grant a warrant for opening a new Lodge, to be called the High Cross Lodge, No. 1056, at the Railway Hotel, Park Station, Northumberland Park, Tottenham. The consecration of this Lodge by the Grand Officers will take place on Friday, the 13th inst., at 2 P.M. The banquet at six.

A NEW Lodge, the St. John's (No. 1055), is to be consecrated at Bro. Stiles, the Knights of St. John, Queen's Terrace, St. John's Wood, on the 16th inst. We hear, however, that the charters for this and other Lodges are not yet absolutely issued, owing to the absence of Lord Panmure, the R.W.D.G.M. from town.

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### THE GIRLS' SCHOOL.

WE have much pleasure in calling attention to an advertisement inserted in the present number of our *Magazine*, announcing the fact that the children of the Girls' School have been invited to visit Brighton, by the Royal York Lodge, (No. 394,) which meets, as the advertisement designates it, in that "most delightful watering place and elegant town." Upon former occasions they have been taken to the Crystal Palace, either by private subscriptions, or at individual expense, as they were last year, by the R.W. Bro. B. Bond Cabbell, Vice President and Treasurer, and as they would have been this year by a member of the Lodge of Antiquity, equally benevolent; but this is the first time that a Lodge has come forward to evince their attachment to the charity and the children in such a manner. It is not, however, the first time that the Royal York Lodge has shown its regard for this school, for upon the worthy and Worshipful Bro. W.R. Wood, P.M. taking the office of steward, the members came forward with great zeal and showed their appreciation of the charity by a list amounting to nearly £120. Although this invitation comes from the Royal York Lodge, we have the satisfaction to state that the members of the other Lodges in the town and province will honour the meeting with their presence, and evince by a large attendance their individual co-operation in the beneficent design. We should fail in our duty if we neglected to state that the children are to be taken to Brighton and brought back without one shilling expense to the Institution, and it is hoped that many of

our friends will avail themselves of "eight hours at the sea-side," when, in addition to their own pleasure they will be conferring such lasting delight to the children who are supported by their bounty. As this is not a Masonic meeting, the visitors are not confined to members of the Craft, but it is hoped that they will use their best exertions to make the meeting large and influential. It will enable Freemasons to show to the uninitiated that Masonry is not merely a name, but that its great object is to do good, by relieving the widow in her sorrows, the aged in their distress, and to bring up the children of their less fortunate Brethren in the way they should go, so that when they grow old they may not depart from it. The proposed visit is to take place on Thursday, the 12th of August.

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## METROPOLITAN.

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### APPOINTMENTS.

*Wednesday, August 4th.*—Grand Chapter, at 8.

*Thursday, 5th.*—Lodge.—Yarborough (812), George Hotel, Commercial-road East; Crystal Palace (1046), Crystal Palace.

*Saturday, 7th.*—General Committee Boys' School, at 4.

*Tuesday, 10th.*—Lodges.—St. John's (196), Holly Bush, Hampstead; Israel (247), Seyd's Hotel, Finsbury; Wellington (805), Bull Inn, Lewisham.

*Wednesday, 11th.*—Lodges.—Union of Waterloo (13), King's Arms, Woolwich; Justice (172), Royal Albert, New Cross; Caveac (205), Star and Garter, Kew; Zetland (752), Adam and Eve, Kensington.

*Friday, 13th.*—Lodge.—Britannia (38), Thatched House Tavern.

[The appointments of Lodges of Instruction will appear in the last number of each month.]

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TEMPLE LODGE (No. 118).—The summer banquet of this flourishing Lodge takes place at the Bell Inn, Edmonton, to-day.

LODGE OF SINCERITY (No. 203).—The anniversary festival of this numerous Lodge took place at Erith on the 16th ult. More than a hundred persons were present, including sixty-five ladies. An excellent dinner having been enjoyed, the W.M. Bro. Fentiman, said "That in all well regulated societies, the Queen was the first toast of the evening, and as Freemasonry was a well regulated society, and most loyal, that compliment to the highest lady in the realm was never omitted, and to render it a Masonic toast, it was coupled with the Craft, so that it should receive all honour. He (the W.M.) thought in this instance they might dispense with that addition, and give the "Queen and the Ladies." The toast was received with considerable enthusiasm. The W.M. then gave the "Earl of Zetland." "The Masonic Charities," followed, feelingly responded to by Bro. Potts. Bro. Fentiman then said, that a pleasing task devolved upon him, that of presenting their much esteemed Bro. Oman with a testimonial of their regard—a testimonial that had been entirely subscribed for by the members of their Lodge, as a mark of respect to one who had faithfully discharged the duties of Treasurer for a period of fourteen years, and by his general conduct had promoted the welfare and happiness of the Brethren. The worthy Brother's own choice was a snuff-box, but he, the W.M. and Brethren, thought the addition of a goblet, to adorn his home, would be acceptable—as from it his family might quaff "health and prosperity to the domestic circle." The W.M. then presented the testimonial, consisting of a silver snuff-box and goblet, beautifully chased and elegantly designed. The inscription ran thus: "Presented to W. Oman, by the Brethren of the Lodge of Sincerity, as a mark of respect to a worthy man and Brother." Bro. Oman, in reply, said he felt grateful for the good feeling entertained for him by



the members of the Lodge, and more particularly for the graceful way the presentation had been made, and the occasion selected—the ladies' festival. He found it difficult to convey an adequate response to the honour done him, but as he was a man more of deeds than words, he hoped, by a continuance of his endeavours to promote the interests of the Lodge and the Order, to merit a continuance of their good opinion. Before concluding, he would say a word to the ladies. He was proud of these happy gatherings, as it tended to show their fair guests that the Brethren thought of them in Lodge, and from the response they had heard that day to the Masonic institutions, they would see the needy and distressed of the Order were not forgotten. There was another happy instance of the effect (continued Bro. Oman) of these assemblies. There were present two young Brethren who had each selected a wife at a previous meeting, and were now enjoying the happiness of the married state. In conclusion, he would again thank them, particularly the ladies who had graced the festive board that day, hoping that the G.A.O.T.U. would permit them many opportunities of further reciprocating the good feeling manifested upon these occasions. An adjournment to the garden then took place, where an excellent band was stationed, under the direction of Bro. Terry. Dancing commenced, and continued till nearly eleven, when the company returned to town, highly delighted with the day's festivities. The P.Ms. present were Bros. Rawley, Oman, Brewer, Terry, Mortleman, Hicks, Morris, and Potts, Secretary.

BEADON LODGE (No. 902).—The election meeting of this Lodge took place on Wednesday, July 21st, at the Star and Garter, Kew Bridge, Bro. Potter, jun., W.M., presiding, supported by Bros. Denyer, S.W., and R. M. Smith, J.W. Lodge being opened, and the minutes of the last meeting read and confirmed, Bro. Pook, of No. 128, was introduced, and raised to the third degree. Messrs. W. and B. Hudson were then initiated into the Order; after which, Bros. Speering and Becket received the Fellow Craft degree. These ceremonies ended, the election of W.M. for the next twelve months took place, and was declared to be unanimously in favour of the present S.W., Bro. Denyer, and the office of Treasurer was again unanimously conferred on Bro. Potter, sen. Lodge business ended, the Brethren adjourned to an excellent dinner. After the usual loyal and Masonic toasts had been drunk, Bro. W. Watson proposed the health of the W.M., and paid him a justly deserved compliment for the urbanity and kindness he had shown the Brethren during his year of office. The toast was most cordially received, and was feelingly acknowledged by Bro. Potter, jun., who congratulated the Brethren upon the excellent position of the Lodge, which was mainly attributable to Bro. Watson, whose valuable services, both Masonic and otherwise, were too well known to need comment. Bro. Watson having replied to the compliment, "The Visitors" was drunk, they being Bros. Hutchings, P.G.S.B., John Archer, P.M. No. 778; Evans, J.W. No. 29; and Wyatts, No. 166, who returned thanks. Several other toasts followed, and the Brethren separated, highly delighted with their meeting.

#### INSTRUCTION.

ROYAL JUBILEE LODGE (No. 85).—This excellent working Lodge met at Bro. Ireland's, Masonic Hall, Fetter-lane, on Sunday, the 25th ult., to work the fifteen sections in lectures. Bro. Moss took the chair, and in a most able manner put the questions, which were answered in an efficient manner by the following Brethren:—First Lecture: first section, Bro. Cohen; second, Bro. Anslow; third, Bro. Brett; fourth, Bro. Anslow; fifth, Bro. Ireland; sixth, Bro. Tyrell; seventh, Bro. Brett. Second Lecture: first section, Bro. Hales; second, Bro. R. J. Warren; third, Bro. Brewer; fourth, Bro. Anslow; fifth, Bro. Brett. Third Lecture: first section, Bro. Tyrell; second, Bro. Ireland; third, Bro. Moss. It was proposed by Bro. Ireland, and seconded by Bro. Haydon, "That a vote of thanks be given to the W.M. for the excellent manner in which he had conducted the business of the evening." Bro. Moss very ably returned thanks, and at the same time begged to propose a vote of thanks to those who had assisted him in working the sections.

## PROVINCIAL.

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### BRISTOL.

APPOINTMENTS.—*Lodges*.—Monday, August 9th, Royal Clarence (81), Freemasons' Hall, at 7; Tuesday, 10th, Jerusalem (986), ditto, at 7; Wednesday, 11th, Royal Sussex (221), ditto, at 7. *Instruction*.—Friday, 13th, ditto, at 7½. *Chapter*.—Thursday, 12th, Clarence (81), ditto, at 7.

### CESHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, August 11th, Fidelity (623), White Hart, Flowery-field, at 6; Thursday, 12th, Mersey (701), Angel Inn, Birkenhead, at 5.

### DEVONSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, August 9th, Sincerity (224), St. George's Hall, Stonehouse at 7; Sun (123), Globe Hotel, Exmouth, at 5; Wednesday, 11th, Fortitude (122), Prince George Hotel, Stonehouse, at 7.

### DORSETSHIRE.

APPOINTMENT.—*Lodge*.—Monday, August 9th, Montague (963), Lion Inn, Lyme Regis, at 7.

### DURHAM.

APPOINTMENTS.—*Lodges*.—Thursday, August 12th, Palantine (114), Bridge Hotel, Sunderland, at 8; Restoration (128), Town Hall, Darlington, at 8.

### ESSEX.

APPOINTMENTS.—*Lodges*.—Monday, August 9th, Star in the East (935), Private Rooms, Harwich, at 7; Wednesday, 11th, United (998), George Hotel, Colchester, at 7. *Chapters*.—Tuesday, 10th, Essex (343), George Hotel, Chelmsford, at 7; Thursday, 12th, Patriotic (59), Cup Hotel, Colchester, at 7.

CHIGWELL.—*Chigwell Lodge* (No. 663).—This prosperous Lodge, founded twenty years since by Bro. Dr. Robert Rowe, P.S.G.D., &c., &c., held its meeting on Saturday last, at the King's Head, Chigwell, when a large number of the Brethren partook of a most *recherché* banquet, prepared by Bro. Basham. Bro. E. A. Storr, P.M., initiated Mr. C. Saunders of Chigwell, with his usual ability, into the mysteries of our Order. Several distinguished visitors honoured the meeting with their presence, including Bro. Ransford, P.G. Organist; Bros. Case, Childe, Hutton, Graham, Temple, Grissell, &c. The evening was much enlivened by some excellent singing, and the Brethren, after enjoying "the feast of reason and flow of soul," with the charming forest scenery of this beautiful locality, departed for their homes highly gratified.

### HAMPSHIRE.

APPOINTMENTS.—*Lodges*.—Thursday, August 12th, Royal Gloucester (152), Freemasons' Hall, Southampton, at 7. *Chapter*.—Wednesday, 11th, Friendship (319), Private Rooms, Portsmouth, at 7.

### HERTFORDSHIRE.

APPOINTMENT.—Provincial Grand Lodge, Wednesday, August 11th, Freemasons' Hall, Watford, at 3.

### KENT.

APPOINTMENT.—*Lodge*.—Tuesday, August 12th, Belvedere (741), Star Hotel, Maidstone, at 7.

GRAVESEND.—*Lodges of Freedom* (No. 91) and *Sympathy* (No. 709).—The installation of the Masters elect of these Lodges took place on the 19th instant. The Brethren assembling early at the Town-hall, the use of which had been kindly

granted by the mayor. The W.M., Bro. Hills having opened the Lodge, the minutes of the last meeting were read by Bro. Breveau, the Secretary, and received confirmation; after which, Bro. Hart, having satisfactorily passed the former degrees, was raised to that of Master Mason. Bro. Hill then resigned the chair to Bro. Spencer, P.M., who, with great taste, installed Bro. Edward Wates into the chair of No. 91, and Bro. Larnder into that of No. 709, both having been unanimously elected at the previous meeting to fill these important offices. Upon being installed, the W.Ms. appointed their officers as follows:—(No. 91), Bros. Pottinger, S.W.; Everest, J.W.; G. A. Everest, S.D.; Nettleingham, J.D.; F. Nettleingham, I.G.; and for No. 709:—Bros. Stratford, S.W.; W. Everest, J.W.; Denton, S.D.; Sharland, J.D.; and Bird, Stwd.; Bros. Dobson and Breveau, P.Ms., Treasurer and Secretary. The officers having taken their respective positions and the concluding addresses given, Bro. Dobson rose and said, that to him was delegated a task which was at all times a pleasing one,—that of offering a testimonial to deserving worth. Five pounds were voted from the Lodge funds for the purpose of presenting their retiring Master with a P.M.'s jewel, which being considered insufficient for the purpose, the Brethren had further contributed fifteen pounds to render the present worthy of the occasion, and to show the high estimation in which their P.M. was held. He (Bro. Dobson) felt considerable gratification in investing Bro. Hill with the jewel, wishing him many years of health to wear it. Bro. Hill, in a neat and graceful speech, acknowledged the compliment; after which the Brethren adjourned to the New Falcon Hotel, where an excellent banquet was provided, which gave general satisfaction. The toasts usual on such occasions followed, and a happy evening was spent. Among the visitors were, Bros. Charles Purton Cooper, Prov. G.M. for Kent; Cooke, Prov. S.G.W.; Sharland, P. Prov. G.S.W.; Thomas Hills, P. Prov. G.J.W.; Charles Isaacs, Prov. G. Sec.; Sanders, Prov. G. Treas.; Cooley, Prov. G. Dir. of Cers.; Johnson, P.M. No. 79; Peck, P.M. No. 79, &c.

#### LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges*.—Wednesday, August 11th, Antiquity (170), One Horse Shoe Inn, Bolton, at 7. *Chapters*.—Monday, 9th, Perseverance (432), Old Bull, Blackburn, at 8; Tuesday, 10th, St. John's (268), Commercial Inn, Bolton, at 7.

BURY.—*Prince Edwin Lodge* (No. 150).—On Wednesday evening, July 28th, the members held their monthly meeting at the Bridge Inn, Bury Bridge, when the Lodge was duly opened by Bro. William Olive, the W.M.; after which Mr. Hopkinson was initiated into the first degree by Bro. James Wood, and the charge was given by Bro. Baldwin. The Lodge being closed, the Brethren were called to refreshment, when the usual Masonic toasts were given; "The visiting Brethren" being responded to by Bro. Wm. Binns, W.M. of No. 50, who thanked the Brethren assembled for the very kind manner in which they had received Bro. Tweddell and himself that evening. Masonic songs were sung by Bros. Edmund Dawson, Joseph Hamer, James Wood, Alfred Wood, Wright, Greenhalgh, Baldwin, and Binns. Bro. George M. Tweddell being called upon by the W.M. to propose a toast, said that he heartily agreed with every toast which had been given that evening, but somehow he always felt sorry that on occasions like that, the press was passed over without being noticed. For himself, he had great faith in the press; he therefore would propose, "Success to the *Freemasons' Magazine*:" it was a publication, in his opinion, which every Freemason ought to read; for, though the secrets of the Craft could only be taught by oral instruction, there was much to be learnt in connexion with Freemasonry from the pages of the *Magazine*, a periodical, which appeared to him not only to be conducted with much ability, but also with that independent and impartial spirit, without which the Craft could not prosper." The warrant of the above Lodge is dated 1771, and we are glad to find that the Lodge is now in a prosperous condition. It is worthy of notice, that the Brethren of Prince Edwin's Lodge, then No. 209, in the year 1818, published an excellent collection of Masonic songs, odes, prologues, epilogues, &c., under the title of the "Freemasons' Melody," forming a considerable volume.

## LANCASHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Monday, August 9th, Sincerity (368), Adelphi Hotel, Liverpool, at 6; Tuesday, 10th, Merchants (294), Royal Hotel, Liverpool, at 5; Royal Preston (418), Cross Axes, Preston, at 8. *Chapter*.—Thursday, 12th, Harmony (267), Wellington Hotel, Garston, at 6.

## LANCASHIRE.

LIVERPOOL.—(*Harmonic Lodge*, No. 263).—An emergency meeting of this Lodge was held on Friday, the 30th July, at the Masonic Hall, Hope-street, Bro. Charles Simpson Samuell, W.M., presiding, for the purpose of initiating Mr. John Farrer. The ceremony was performed by Bro. D. Jones, P.M. The Brethren having viewed the alterations that are being made for the purpose of having a temporary Lodge-room, pending the building of a hall, in which the Brethren of the various Lodges may assemble without being put to the heavy expense they are at present, an appeal was made to them by the W.M. for individual subscriptions to the building fund, which we trust will be heartily responded to. We understand Bro. Farrer's is the first initiation that has taken place in Hope-street, and being so, we cannot do better than congratulate our Liverpool Brethren, and Lodge No. 363 in particular, on the very favourable result attending it, Bro. Farrer having, immediately after his initiation, proceeded to carry out the principles of the Order by giving a two years' subscription to the West Lancashire Educational Institution, and a donation of five guineas to the Masonic Hall Building Fund, thereby giving a practical illustration of that distinguishing characteristic of a Freemason's heart, "charity."

## LINCOLNSHIRE.

APPOINTMENT.—*Lodge*.—Tuesday, August 10th, Harmony (339), Masonic Hall, Boston, at 7.

## NORFOLK.

APPOINTMENT.—*Lodge*.—Tuesday, August 10th, Social (110), Royal Hotel, Norwich, at 8.

## NORTHUMBERLAND.

APPOINTMENTS.—*Lodges*.—Monday, August 9th, St. Peter's (706), Catwick Buildings, Newcastle-on-Tyne, at 7; De Ogle (919), Morpeth, at 7; Wednesday, Blagden (957), Ridley Arms, Blyth. *Chapters*.—Wednesday, 11th, De Swinbourne (24), Freemasons' Hall, Newcastle, at 7; Friday, 13th, De Sussex (586), ditto, at 7. *Encampment*.—Friday, 13th, Royal Kent, ditto, at 7.

## SOMERSETSHIRE.

APPOINTMENTS.—*Mark*.—Thursday, August 12th, Royal Cumberland (Immemorial), Masonic Hall, Bath, at 8. *Chapter*.—Wednesday, 11th, Royal Sussex (61), Amery's Hotel, Bath, at 7½.

HUNTSPILL.—*Rural Philanthropic Lodge* (No. 367).—The members of this Lodge celebrated their annual festival at Bro. Besley's, on Friday, July 23rd. In the absence of the W.M., Bro. T. W. Rankin, who, we regret to say, continues seriously indisposed, the chair was ably filled by Bro. Henry Bridges, P.M. After the usual routine business had been gone through, the W.M. *pro tem.*, Bro. Bridges, read a letter from the W.M., Bro. Rankin, to the Brethren, expressing his deep regret at his inability to attend the meeting, and begging their acceptance of a truly magnificent oil painting—subject, the Masonic worthies discussing the plans of the Temple. Bro. Harwood, P.M., proposed, and Bro. Saunders seconded, that a vote of thanks be given to our esteemed W.M. for the very handsome present made to the Lodge, and expressing a sincere wish for his speedy recovery. The Treasurer's and standing committee's reports were presented and adopted, the former showing a good balance on the right side.

Messrs. Phillips and West were initiated into the mysteries of the Craft.

Bro. Pain passed the second degree, and Bros. Symons, Else, and Trulock, having been examined and found duly qualified, were elected to the sublime degree of Maater Mason.

Bro. C. Halliday having been installed according to ancient custom W.M. for the ensuing year, he appointed and invested his officers viz.:—Bros. J. B. Saunders, S.W.; Wm. Henderson, J.W.; Rev. J. S. Broderip, Chap.; J. Burnett,



Treas.; W. T. Ansell, S.D.; G. W. Kiallmark, J.D.; P. M. Henry Bridges, Sec.; Thos. Graham, I.G.; J. Duke, Dir. of Cers.; T. H. Swan, and H. H. Walkley, The installation was admirably performed by Bro. Henry Bridges, P.M., whose impressive delivery, combined with his correct working, did full justice to this very interesting and beautiful ceremony. At five o'clock, about forty of the Brethren sat down to a splendid banquet at the Highbridge Hotel. The W.M., Bro. Halliday, presided over the festivities with his accustomed spirit and ability, and at nine the Brethren separated, after spending a most harmonious and gratifying day. Amongst the visitors we observed, Bros. Kingsbury, P.M. and Oakley, P. Prov. G.J.W., and the W.M. Bro. Hellard of the Taunton Lodge, No. 327, and Bro. Daykin, S.W. of the Totnes Lodge, No. 1012.

### SOUTH WALES.—WESTERN DIVISION.

#### PROVINCIAL GRAND LODGE.

THE Provincial Grand Lodge for this district of South Wales, alluded to in one of our last month's publications, took place, as therein specified, and a remarkable event it has proved in the history of the Freemasonry of the province. The Loyal Welsh Lodge has been established in the town of Pembroke Dock, now upwards of thirty-five years, during which period it has, winter and summer, continued its *monthly* meetings without interruption, and in every respect fulfilled the enactments required by the Book of Constitutions. These facts, and its excellent working, soon attracted the attention of the present highly respected Provincial Grand Master, after his appointment, and it was selected by him to be the first place to hold his annual Grand Lodge after his installation. The circumstance was hailed with the warmest acclamations, not only by the Lodge itself, but by all the others in the province, and an unusual gathering of the fraternity was the result, every Lodge being duly represented, as well as there being a large attendance of the Provincial Grand Officers, past and present. At high twelve the Provincial Grand Lodge was opened by the Prov. G.M. in person, none being present but Master Masons. Bro. P. Prov. G.S.W. Parry acted as Prov. G.S.W., in the absence of Bro. P.G.W. Ribbans; Bro. Lloyd as Prov. G.J.W.; Bro. Thirlwall, Prov. G.S.D.; Bro. Bowen, Prov. G. Chap.; Bro. Thomas, Prov. G.D.C.; Bro. Tardrew, Prov. G.T.; Bros. Jones, and Hopkins, Prov. G. Stewards, with the Prov. G. Sword Bearer, Pursuivant, &c. Certain business connected with the province having been transacted by the Provincial Grand Lodge, a procession was formed to St. John's, the parish church, the streets through which it passed being literally crammed with spectators, every window crowded, and arches of evergreens, flags, banners, &c., suspended across at all convenient and conspicuous places. An efficient band of music (that of the Royal Dockyard Battalion) adding materially to the *éclat* of the ceremony. At the church-door, Brother the Rev. G. Fitzroy Kelly, in full canonicals, and with the collar and jewel of office, received the procession, and after reading prayers, in his usual impressive manner, the Provincial Grand Chaplain preached an eloquent and very impressive sermon, which was listened to with the greatest attention, not only by the brotherhood, but by a large congregation, among which were many of the fairer sex, wives, daughters, and friends of the fraternity. It is to be hoped the truths enunciated on the occasion will, like the bread upon the waters, be found after many a day.

At four o'clock the banquet which, was one of unusual elegance, took place. The cloth being removed, the R.W. Provincial Grand Master, Bro. John Johnes—duly prefacing each with an appropriate introduction—gave the usual national and Masonic toasts, each of which was received with all that loyalty and fraternal affection for which the Craft have ever been noted. Bro. Dr. Thomas then proposed the health of the Prov. G.M., and in doing so, said he had been honoured by the Prov. G.M. with the privilege of proposing the next toast, and he used the word "honoured" advisedly, for he was certain there was not one around that festive board, nor, indeed, who at all knew the Prov. G.M., that would not consider it an honour to propose his good health. "But," said the worthy Brother, "I must hold my tongue as it were with a bridle, for two especial reasons: first, if I said all I could in his praise (and I feel I could

be even eloquent on the subject) I should put the Right Worshipful Prov. G.M. to the blush; and, secondly, in such strains would I eulogize him that I may possibly be accused of flattery, than which nothing is farther from my intention. This much," continued Bro. Thomas, "I may be permitted to state, that the high judicial appointments which have been conferred upon him prove the estimation in which he is held *out* of Freemasonry, and his selection by the Right Worshipful the Grand Master to fill the important situation of Provincial Grand Master of this influential district, as clearly evinces the respect shewn him *in* Freemasonry, and I therefore call upon you to join me in pledging a bumper to his health, wealth, and prosperity." The toast was drunk with unbounded applause. The Prov. G.M., after thanking the Brethren for the kind manner in which they had drunk his health, exhorted them, in a speech of the deepest feeling, to follow, as closely as possible, in their lives and conversation the dictates so beautifully inculcated, and the principles so clearly demonstrated, in Craft Masonry. Charity, he said, it behoved them especially to cultivate, and to that end directed their attention to the different Masonic charities. These especially, he said, claimed their first consideration. The good they did, the benefit they conferred upon decrepit age and dependent youth were alike incalculable. On the admission of candidates he warmly descanted, offering various intimations as to the necessity of caution in their proposition, which will not easily be forgotten nor be without effect. The speech altogether, which partook more of the pleasing character of a lecture than an after-dinner oration, was not only listened to with the greatest attention, but duly appreciated by every one present. Brother P.M. McLean then gave the "Provincial Grand Officers," and in his usual facetious manner, said the Provincial Grand Master, in selecting him to give this toast, had displayed that wise discrimination which he did on all occasions, inasmuch as the toast itself was of such interest (like good wine that required no bush) that it needed not any unusual eloquence to introduce it, of which the Prov. G.M. well knew that he (Bro. McLean) was sadly deficient. However, he would do his best. The efficiency shewn by the Provincial Grand Officers, and the excellent sermon of the Provincial Grand Chaplain, applicable alike to the Mason, to the sinner, ay, and to the Christian, was another proof of the P.G. Master's discrimination, on which, however, he would not longer dwell, but call upon the Brethren to fill a bumper to the health of the Provincial Grand Officers—drunk with much enthusiasm. The Rev. Bro. Bowen returned thanks, and gave the health of the Rev. Bro. Kelly, Chaplain of the Lodge. Bro. Kelly, in his usual fluent and eloquent manner, in returning thanks, especially alluded to that excellent part of the Provincial Grand Master's address wherein he so strongly recommended the practice of charity, and said that, though perhaps the Loyal Welsh Lodge had not subscribed to the Masonic charities equally with other and richer Lodges, yet they had not been backward in private charities, for never did a deserving Brother ever apply for relief but it was as certainly and as liberally granted him (loud applause). On the health of "The Visitors" being given, a Past Grand Officer of the Eastern Division (whose name we could not catch) returned thanks, and said how happy he should be to return the welcome he had experienced to-day should any of the party visit his district. This was gratifying, as being a return for the attention shown the Brethren who attended the opening of the Provincial Grand Lodge at Cardiff. The invitation of the worthy Brother brought one from that veteran and esteemed Brother Captain Reese, who, in the most apt and pleasing manner, also proffered the party an invitation to his Lodge. "How glad, indeed," said Brother Reese, "should I be to see you there. How warmly would I welcome you after your voyage, varied, perhaps, awhile with the gentle breezes wafting you over the peaceful surges of the swelling ocean and anon battling with the waves of a threatening tempest. I say how glad I should then be to welcome you, but God forbid any of you should come with a "free passage," for it is to *New South Wales* I invite you." (The apartment actually trembled with the shouts of laughter this speech elicited.) Many other toasts and excellent speeches followed, but we have neither time nor space for further particulars. Too much credit cannot be accorded to Bro. Thomas, Prov. G.D.C., for the excellence and efficiency of the arrangements, the whole of which were under his immediate direction, and, as a proof, we may mention that, though the esteemed

Brother was called to a patient in the early part of the after-dinner proceedings, so admirably had he settled everything that there was no interruption to the business of the evening. Masonry in the district owes much to Bro. Thomas. The room in which the banquet took place is one of large dimensions, and known as the Victoria Hotel Assembly Room. On this occasion it was beautifully decorated, the walls being hung with flags and banners, and which, being brilliantly lit with gas from elegantly cut-glass drop chandeliers, &c., formed a *coup d'œil* of the most pleasing description.

The events of the day may be regarded not only as forming a Masonic era in the province, but also an epoch in the annals of the town, for never since Pembroke Dock was founded, now some half a century since, did any circumstance create greater interest than did this Masonic gathering.

#### STAFFORDSHIRE.

APPOINTMENT.—*Lodge*.—Friday, August 13th, Honour (769), Old Assembly Rooms, Wolverhampton, at 7½.

STOKE-UPON-TRENT.—*Portland Lodge* (No. 920).—The Brethren of this Lodge held their annual meeting in the Town-hall, on Thursday, the 1st of July. The chair was taken and the Lodge opened in the 1st degree by Bro. J. H. Sweeting, the W.M., who was about to retire from office; and immediately after the minutes of the last Lodge meeting had been read and confirmed, the ceremony of installation of Bro. J. W. Hancock, as W.M. for the ensuing year, was commenced. The ceremony was performed in a most masterly manner by our highly esteemed Bro. Thos. Ward, D. Prov. G.M., of Staffordshire. At the conclusion, the W.M. proceeded to appoint his officers, as follows:—Bros. Keeling, S.W.; Brassington, J.W.; Synum, Sec.; Outrim, D.C.; Holtom, S.D.; Hulme, J.D.; Smith, I.G. The Lodge was then closed. At the conclusion of business the Brethren partook of an elegant banquet at the Railway Hotel, provided by Bro. Shirreff. The chair was taken by the W.M., who was supported by all his officers. The visiting Brethren present at the banquet were—Bros. Ward, D. Prov. G.M.; Hallam, Prov. S.G.W.; A. Glover, S.G.W.; Hill, G.D.C.; Lowndes, P. M., No. 660; Goddard, P. M., No. 803; Hulse and Green, No. 803. Several Masonic and other toasts were given and responded to, and the Brethren retired at an early hour, well pleased with the day's proceedings.

#### SUSSEX.

APPOINTMENT.—*Lodge*.—Monday, August 9th, Derwent (47), Swan Hotel, Hastings, at 8.

#### WARWICKSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, August 9th, Rectitude (739), George Hotel, Rugby, at 6½; Howe (857), Masonic Rooms, Birmingham, at 6.

#### WORCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Tuesday, August 10th, Royal Standard (730), Dudley Arms, Dudley, at 6½. *Chapter*.—Royal Standard (730), Tuesday 11th, ditto, at 3.

#### YORKSHIRE (EAST).

APPOINTMENTS.—*Lodges*.—Monday, August 9th, Royal (926), Bellevue House, Foley, at 7; Minerva (311), Masonic Hall, Hull, at 7.

#### YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Wednesday, August 11th, Wakefield (727), Old Rectory, Wakefield, at 7; Thursday, 12th, Britannia (162), Music Hall, Sheffield, at 7. *Instruction*.—Friday, 13th, Alfred (384), Griffin Hotel, Leeds, at 7. *Chapter*.—Fidelity (364), Freemasons' Hall, Leeds, at 7.

## ROYAL ARCH.

### DURHAM.

STOCKTON-ON-TEES.—A warrant having been granted by the Supreme Grand Chapter, for holding a Chapter in connexion with the Tees Lodge, No. 749, the first meeting was accordingly held in the Lodge-room, at the Black Lion Hotel, on Friday, the 16th of July. The ceremony of consecration was performed in a solemn and impressive manner by the M.E. Prov. G. Supt., Comp. James Fawcett, who was most ably assisted by Comp. H. Fenwick, D. Prov. G.M. for Durham, P.Z. No. 146, and Comp. E. D. Davies, P.Z. Nos. 114, 586, 614, &c. The M.E. Prov. G. Supt. then installed in their respective chairs Comp. Handyside, Z.; Comp. Rev. James Milner, H.; Comp. Marwood, M.E. Prov. G. Supt. for the North and East Ridings of York, kindly taking the third chair in the absence of Comp. Dodds, named in the warrant as J. Bros. John Shelley, No. 749, Geo. Weldon, No. 749, and A. C. Knowles, No. 749, having been duly balloted for and elected, were exalted to the supreme degree of R.A. Masons Comp. H. Glaister, of the Dundas Chapter, No. 795, most efficiently discharging the duties of P.S. Bros. John Robinson, No. 749, and William Best, No. 749, were also balloted for and elected, but were not in attendance. Comp. Henry Thompson, John P. Hornung, Francis Atkinson, Dundas Chapter, No. 795, H. C. Hammerbom, Chapter Concord, and J. Hamshaw, Hope Chapter, No. 473, were elected joining members. The following Comps. were appointed officers: John Shelley, E.; Henry Thompson, N.; J. J. Wilson, P.S. The Comps., amongst whom were Comps. John Crosby, P.Z., No. 114; B. Levy, P.S. No. 114; E. Evans, No. 114; Geo. J. Wilson, P.Z. No. 128, then adjourned to the banquet; Comp. Handyside, Z., presiding. The Chapter was much indebted to Comp. Davis for his kindness in superintending all the arrangements; and also to the Dundas Chapter, for lending their furniture for the occasion.

## COLONIAL.

### CANADA.

#### UNION OF THE TWO GRAND LODGES.

THE final consummation of the unanimous wish of the Canadian Masons took place in Toronto, on the 14th July, amid the greatest enthusiasm. The largest Masonic assemblage ever witnessed in Canada gathered together on that day to discuss first, separately, as two Grand Lodges, the basis of the union, and having agreed upon them, sent deputations to each other to communicate the intelligence, and then, unitedly, amid the enthusiastic cheers of between 300 and 400 Masons, the great Masonic family in Canada became one. The resolutions of union are based upon the proceedings reported in pp. 1146-47, of the number for 16th June of the *Freemason's Magazine*.

At the last meeting of the Antient Grand Lodge, R.W. Bro. T. D. Harington, was appointed to agree with a member of the Independent Grand Lodge, on the details of the union. R.W. Bro. W. C. Stephens, of Hamilton, met him, and, finding points of agreement, drew up a series of resolutions. Brother Stephens reported them to his Grand Lodge, which met early in the day, and they were sanctioned by a vote of 154 to 3. In the evening, the Antient Grand Lodge met, M.W.G.M. Sir A. N. MacNab, Bart., in the chair. After reading the minutes Bro. Harington read the resolutions, and informed Grand Lodge, that he was deputed by Bro. Stephens to inform the Brethren that the other body had already sanctioned them. A short discussion as to some verbal alterations followed, but finally, by a unanimous vote, they were adopted, and a deputation, consisting of Bro.



Harington, P.G.M.; Bro. Ridout, D.G.M.; Bro. Whitehead, P.G.S.W.; and Bro. Harman, P.G.S.W., were sent to the other Grand Lodge to inform them of our readiness to meet them. Their reception was most enthusiastic, and on their return, the Antient Grand Lodge proceeded to the meeting of the Independent Grand Lodge and were received with grand honours. The resolutions of union were then proposed by Bro. Harington, seconded by Bro. Stephens, and unity once more was enthusiastically restored. Addresses were then delivered by the M.W.G.M.s. Wilson and Sir A. N. MacNab: also by M.W. Bro. Tucker, G.M. of Vermont; R.W. Bro. Rob. Morris, D.G.M. of Kentucky; R.W. Bros. Ridout, Harington, and others; after which Grand Lodge adjourned.

Next morning the United Grand Lodge met in the splendid Masonic Hall, formerly belonging to the Antient Grand Lodge, and elected the following officers:—M.W. Grand Master, Col. W. Mercer Wilson; R.W.D.G.M., Thomas Gibbs Ridout; D. District G.M.s., Toronto, F. W. Cumberland; Hamilton, R. Bull; London, Jas. Moffat; Kingston, W. B. Simpson; Montreal, Edward Morris; Eastern Townships, E. B. Gustin; G.S.W., P. D. Brown; G.J.W., J. K. Brown; G. Chaps., Rev. S. Ramsay, M.A., Rev. F. J. Lundy, D.C.L., Rev. E. Dewar, M.A., and Rev. F. Tremayne; G. Tres., Wm. Bellhouse; G. Reg., Francis Richardson; G. Sec., Thos. B. Harris.

The following were appointed by the G.M.:—G.S.D., E. R. O'Brien; G.J.D., Curtis; G. Supt. Works, F. J. Rastrick; G. Dir. of Cers., S. B. Campbell; Assist. G. Sec., W. R. Harris; G. Sword Bearer, Henry Rowsell; G. Org., W. T. Thomas; Assist. G. Org., J. P. Clarke, *Mus. Doc.*; G. Tyler, J. Morrison.

[Since the above was in type, we have received the following preamble and resolutions for the union, as proposed by the R.W. Bro. T. D. Harington, seconded by the R.W. Bro. W. C. Stephens.]

“Whereas, the past condition and future welfare of Freemasonry in Canada rendered it absolutely necessary to organize and establish a ‘Sovereign Grand Lodge,’ for the reasons, and on the basis set forth in various documents from time to time circulated, the correctness of which has not been refuted, although there has existed a diversity of opinion as to whether the proper time had arrived for severing the connection with the mother Grand Lodges of Great Britain and Ireland, without further efforts being first made to obtain such necessary concessions as would tend to ameliorate the condition of the Canadian Craft, and which diversity of opinion has been suffered to operate to the injury of the best interests of Freemasonry in the province, and thereby to militate against the advancement of the entire Order, by creating, as it has done, antagonistic bodies claiming separate and independent jurisdictions—by causing division amongst Brethren bound together by strong and mutual ties, and by interfering here and elsewhere with that unity which is essentially a first principle of the landmarks of the ancient institution:

“And whereas the anxious and generally expressed desire for consummating a union of the fraternity under one governing and supreme authority, testifies that whether the proper time had or had not previously arrived, all are now agreed that Canadian Freemasonry should possess its own Grand Lodge:

“And whereas the maintenance of the dignity of the Grand Lodge of Canada for the future must be an object of equal interest to the entire Canadian Fraternity:

“It is resolved—That an impartial review of all the eventful circumstances attending its organization, its priority, its subsequent important proceedings, and its recognition by a portion of the British empire, and by a very large proportion of the Grand Lodges of the United States of America, demonstrates that the Grand Lodge of Canada, organized on the 10th October, 1855, and known and recognized as aforesaid, by the style and title of ‘The Grand Lodge of Antient Free and Accepted Masons of Canada,’ should be acknowledged by the entire Canadian Craft, and should be, and is hereby declared to be the Grand Lodge of the Fraternity, in and throughout Canada.

“Resolved also—That the diversity of opinion heretofore mentioned—which in

various ways retarded the union of the fraternity—having given rise, amongst other circumstances to be regretted, to the anomaly in Freemasonry of the erection in one and the same territory of a second Grand Lodge, styled ‘The Antient Grand Lodge of Canada,’ and exercising jurisdiction over a portion of the Canadian Craft, it is necessary for the interests of the institution, and in accordance with the previous resolution, that the said ‘Antient Grand Lodge of Canada’ should be dissolved; therefore the same is now dissolved; its officers (as Past Grand officers) and its members and Lodges hereby uniting with, and becoming enrolled according to their respective rank and seniority in the registry of ‘The Grand Lodge of Antient Free and Accepted Masons of Canada,’ in every respect as though they had concurred originally in the organization of that Grand Lodge to which they hereby pledge their willing and faithful obedience, feeling as all do, that the future prosperity and permanent welfare of Freemasonry require unanimity and harmony.

“Resolved also,—That a committee, to consist of——be appointed for ascertaining and defining the respective rank and precedence of Brethren and of Lodges, according to the dates of their original warrants or dispensations; the said committee to report to an especial communication of Grand Lodge, to be convened by the M.W. Grand Master at six months from this date.

“Resolved also,—That warrants under the seal of ‘The Grand Lodge of Antient Free and Accepted Masons of Canada,’ to bear date on this day of Union, be forthwith prepared for each and every Lodge enrolled on the registry of ‘The Antient Grand Lodge of Canada’ aforesaid, and that the names of seven members of each such Lodge be furnished with as little delay as possible to the Grand Secretary for insertion in such respective warrants; the number of each such warrant to be affixed thereto, after receiving the report of the committee aforesaid.

“And resolved also,—That all Provincial Grand and Private Lodges, not at present in alliance with ‘The Grand Lodge of Antient Free and Accepted Masons of Canada,’ be notified of these proceedings, and be invited to enrol themselves within six months, that they may be accorded their proper rank and precedence on the register of the said Grand Lodge at the especial communication before mentioned.”

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## THE WEEK.

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HER MAJESTY and the royal family have passed the whole of the week at Osborne. Amongst the royal visitors have been the hereditary Grand Duke and Duchess of Mecklenburgh Strelitz and Prince Adolphus.—In the House of Lords on Monday, on the motion of Lord Lyndhurst, a select committee was appointed to inquire into the expediency of extending the law of copyright so as to include certain classes of works of art. The Government of British Columbia Bill (or New Caledonia Bill) was read a second time. On Tuesday, the Joint Stock Banking Companies’ Bill was read a third time and passed. The Metropolitan Local Management Amendment Bill and the Corrupt Practices Prevention Act Continuance Bill were severally read a second time. On Wednesday, the Bishop of Oxford asked the noble earl at the head of the government whether he could hold out any expectation that the subject of an alteration in the law affecting the sale of beer would occupy the attention of the government during the recess. The Earl of Derby said that the attention of the government would, during the recess, be directed to this subject; indeed, it had already been directed to it. The Secretary of State for the Home Department had in the course of the present session prepared the outlines of a Bill, but the subject was found to be so difficult and complicated that it was impossible to submit any satisfactory measure to Parliament during the present session. On Thursday, the amendments to the Universities’ (Scotland) Bill were withdrawn. The Corrupt Practices Prevention Act Continuance Bill passed through Committee. The Art-Union Indemnity Bil

was read a third time and passed. The Reformatory Schools (Ireland) Bill was read a third time. The Draughts on Bankers' Act Amendment Bill was read a third time and passed. The New Writs Bill was read a third time and passed. On Friday, in reply to a question, Lord Derby said he had written to the lord mayor to inquire what was about to be done with the vacant space near St. Paul's, and he had seen a plan, from which it would appear that only half the space was to be built upon, and the buildings to be erected would be so situated as to interfere very little with the view of St. Paul's. This strip of land had cost the corporation £90,000, and for the sake of the public convenience, they were about to sacrifice from £45,000 to £50,000. Various bills were read a third time, and the Lord Chancellor introduced a bill for the amendment of the law of bankruptcy and insolvency. In the House of Commons on Monday, the Jew question was settled by the admission of Baron Rothschild to take the oaths, with the omission of the words on "the true faith of a Christian." The Corrupt Practices Prevention Act Continuance Bill was read a third time, Mr. Henry Berkeley's amendment to postpone the third reading for three months being negatived by 93 to 60. On Tuesday the Lords' Amendments to the Government of India Bill were partially considered. On Thursday the Lords' amendments of the Public Health Bill, after an ineffectual attempt by Mr. T. Duncombe to stop the further progress of the measures, were considered. On Friday, on the order for the consideration of the Lords' reasons for insisting on certain of their amendments, a long discussion ensued on Indian affairs generally. On a division, the Lords' amendments were accepted by 98 to 53. In reply to Mr. Macartney, Mr. Hamilton said it was the intention of the government during the recess to apply themselves earnestly to the subject of keeping not only the army accounts, but the accounts of other departments of the state. On Monday Parliament was formally prorogued, and thus ended the session of 1858.—We have intelligence from Bombay to the 3rd ult., by which we learn that the victory gained over the rebels by Sir H. Rose at Gwalior was most complete, and that the fugitives were quickly pursued, and were not likely to escape, having the Agra force in their front, Napier in their rear, Rose and others on their two flanks. About 15,000 of the fugitives from Gwalior, with Tantia Topee, had crossed the Chumbul, with a few guns mounted on elephants. Sir H. Grant has also gained a brilliant victory over the enemy, who had assembled near Lucknow, and drove them across the Gogra. Oude, it is said, continues much disturbed, but the repeated defeats of the rebels will no doubt tend to check the warlike tendency of that province.—The accounts from Candia, to the 19th, are anything but satisfactory. The Turks had committed great excesses, and when Sami Pacha saw that the Christians were about to avenge themselves, he yielded to their demands for complete fulfilment of the promises which had been made to them. The Christians, to the number of 10,000, were well armed.—According to dispatches received in Paris, in the early part of the week, 3,000 Turks had attacked the Montenegrins on their own territory, when some men were slain. Prince Danilo had brought up reinforcements. More recent accounts state that the attack was only an affair of outposts, and that no serious representations had been made to the Porte on the subject. It appears that little sympathy is felt for Prince Danilo and his subjects, as their habit is to cut off the noses and ears of their prostrate foes.—An insult has been offered to the Prussian flag at Belgrade, which excited the just indignation of the Prussian consul, by an old Turk, named Osman Musta Bey Glawinitsch, who ordered the servants of the consulate in the most insulting terms to pull down the Prussian flag. He was afterwards arrested, and the Porte has promised satisfaction for the insult offered.—In France it is generally reported that the Emperor Napoleon will avail himself of the occasion of his visit to Cherbourg to enlighten the world with his views respecting the present political aspect of European affairs, in one of those telling discourses which convey so much meaning in so few words. The draft of the convention for the settlement of the Danubian Principalities is being made under the directions of Count Walewski. A few modifications may be made in the details, but the essential portions are all settled. The commerce of France is slowly but steadily improving. The customs returns, which for January last were



about 12 millions, rose in June to  $19\frac{1}{2}$  millions. It appears that France has received more gold in 1858, and exported less silver, than she did last year.—The Belgian Chamber of Deputies is occupied with an important debate on a proposition made by the government for the fortification of Antwerp. The plan of the government had been referred to a committee, and that committee had made their report, which was in opposition to the government plan in many particulars. The proposed fortifications appear to be very unpopular.—Private letters state that the Archduke Ferdinand has obtained the assent of the Austrian Government to effect the reforms which his experience as Viceroy of Lombardy has convinced him are necessary to reconcile the people of Northern Italy to the rule of their German masters.—Private letters from Madrid give accounts of the unsettled state of affairs in Spain, where the different parties were preparing for the coming electoral struggle. Among the measures to be adopted by O'Donnell for securing himself in power, is the creation of a new batch of senators; but should any of the host of aspirants for that distinction be disappointed, their opposition will be as fierce as their professions in his favour are now ardent.—A letter from St. Petersburg, in the *Nouvelle Gazette de Prusse*, gives an account of the late events in the province of Esthonia, from which it appears that the disturbances arose entirely from a misapprehension of the peasants (who are not serfs, but tenants on the *corvée*, or paying rent in labour, system) that the Emperor of Russia intended to suppress the seigneurie altogether, and distribute the land among the peasants, whereas there was no other intention than to alleviate their deplorable condition, and introduce some changes for their benefit.—Looking nearer home, we find that her Majesty has conferred on Sir John Yarde Buller, Bart., the dignity of a Baron of the United Kingdom, by the title of Baron Churston, of Churston Ferrers and Lupton. The Queen has conferred the dignity of Knight Commander of the Bath on Major General Thomas Harte Franks, C.B., in recognition of the important services rendered by that distinguished officer in the suppression of the Sepoy rebellion.—An important circular memorandum has been issued from the Horse Guards, dated July 19, 1858, containing regulations in regard to the examination of officers preparatory to promotion in the army, which are to be substituted by those promulgated by the circular memorandum of May 14, 1850, and that of July 4, 1851. The qualifications required will be made known, and the time and place stated for the examination, that the same may take place before a commission is granted. Officers are to be examined before a board of officers when they are recommended for the rank of lieutenant; and the board is to report to the military secretary, for the information of the Commander in Chief, that such officers have been instructed in certain points which are stated at great length in the memorandum. Regulations are also laid down for the examination of officers to the rank of captain.—The London, Brighton, and South Coast Railway Company has held its half-yearly meeting, and declared a dividend at the rate of 5 per cent. per annum, notwithstanding the depression in commercial affairs, which seriously affected railway traffic in the early part of the year. The new capital—requisite for the Victoria Station and Pimlico Railway, is to be raised by shares, leaving a guaranteed dividend of  $4\frac{1}{2}$  per cent. They are to be issued to the proprietors at par, but it is estimated they will command a premium in the market of from 10 to 12 per cent.—no bad bonus.—The Western Bank of London has held its annual meeting, and it would appear successfully overcome the difficulties by which it was surrounded. After providing for all bad and doubtful debts, there remains a balance of upwards of £3000 to be carried to the account of profit and loss.—A serious accident took place on Monday, near the Willesden station of the London and North Western Railway, by which, W. Pine, the driver, was killed, and a passenger named Watts seriously injured. It appears that the accident occurred through the misconduct or error of a pointsman named Lamb, who, on a passenger train arriving in sight turned it from the West London junction main into the Kew line, and the engine and train darted round the curve and came into collision with some coal waggons, when the deceased was struck and the engine crossed over to another line. A detective is in pursuit of Lamb, who absconded immediately after the accident. The engine became detached from the carriages, and but for the fireman being enabled to stop it, might have occasioned considerable damage.—At the assizes at Maidstone, Albert Huskey Turner was



put on his trial, charged with the wilful murder of his wife, Mary Ann Turner, at Rochester, on Sunday morning, the 18th of April. Mary Anne King proved that the prisoner had committed the murder, and that he admitted having done so. She thought he was jealous of his wife; he had always shown great kindness to her. William Joseph King, husband of the last witness, confirmed her testimony, adding that the prisoner was very much excited at the time. These witnesses lived in the same cottage with the prisoner and his unfortunate wife. The jury returned a verdict of manslaughter, and he was sentenced to penal servitude for life:—At the assizes at Ipswich, Ebenezer Cherrington was convicted of the wilful murder of Susanna Studd, in the parish of St. Mary-in-the-Elms, Ipswich, on April 30th, by striking her with a poker, which was bent with the violence of the blow. Lord Campbell passed sentence of death, holding out no hope of mercy.—Francis Worrall Stevens, stock and share broker, charged with fraudulently appropriating to his own use the sum of £4799, entrusted to him for the purchase of railway and other stock, has been committed for trial by the lord mayor, but admitted to bail in sureties of £4000.—A laudable step has been taken in the interests of public morality by the issue of warrants at the Thames Police-court, on the application of the East London Society for the Suppression of Vice, for the apprehension of a man and his wife who are stated to be the proprietors of 25 common brothels, containing 150 prostitutes, situated in different east-end parishes.—The Registrar-General, in his weekly return states that, owing to the fall of temperature, there was an improvement in the public health of London. The deaths last week were less by 35 than the estimated number, though 333 in excess of what is termed the “healthy rate.” The deaths from diarrhoea were 127, and from cholera 10, of which only one occurred to an adult. The total deaths were 1132, and births 1655. Dr. Letheby reports favourably of the health of the City, the deaths being below the average.

#### PUBLIC AMUSEMENTS.

THE most noticeable event of the week under this head has been the production at the Royal Italian Opera of “Don Giovanni,” with the music transposed as to enable Mario to appear as the licentious Don—he being a tenor, whilst Mozart composed for a baritone.—The transposition has been anything but successful, and Mario, though he cannot sing badly, will not add to his laurels by assuming the part of *Giovanni*, for which he is totally unfitted. The other characters were generally well filled, and Grisi’s *Donna Anna* was as exquisite as ever. We trust that Mr. Gye will not allow of any more of these transpositions in standard operas. Only think of Shakspeare being transposed for Harley or Wright to play Hamlet, with the rest of the characters left in their integrity.—At Her Majesty’s theatre, the cheap nights have proved very attractive, the more especially as “Giovanni” is played without transposition.—At the Strand theatre the performances have been varied by the revival of the little comic drama that went the round of the theatres some sixteen years since, under the title of “Asmodeus; or, the Little Devil,” Miss Marie Wilton assuming the character, and most successfully, which first brought Emma Stanley into notice.—Mr. and Mrs. Barney Williams, having brought their London engagements to a successful close, have gone to Switzerland for repose from their arduous labours.—On Tuesday evening, in the large room of St. Martin’s Hall, a gentleman named Abel Mathews, commenced the remarkable feat of reciting from memory the twelve books of Milton’s “Paradise Lost.” The attendance was not very numerous, nor the effect of the recitation very good; the sound of the voice echoing through the building, seriously interfering with the tones of the speaker, and the necessarily measured cadences producing a painful feeling of monotony and dreariness on the ear of the listener. About one-fifth of the poem was got through, but we should think the experiment would not be renewed.—After a season of something like 400 nights in the metropolis, the Christys have gone to the provinces for a time; but we shall doubtless see them back in London before they return to America.

## TO CORRESPONDENTS.

POST OFFICE REGULATIONS.—We copy the following from the *American Mirror and Keystone*:—

“OUTRAGEOUS IMPOSITION.—With the last mail steamer from England came a package mailed to our address by some friend in London, containing two printed pamphlets. The post-office department demanded of us two dollars and twenty-eight cents as due on this package. We, of course, refused to pay this exorbitant sum, and asked an explanation, as we saw the postage in England had been paid by the person who mailed it. We were given in explanation that “The postage on the packet amounted to twenty-four cents, and that only twenty cents had been paid on it; that as the full postage was not paid, the pamphlets were charged letter postage, and not as printed matter.” To demand of us two dollars and twenty-eight cents to pay four cents, is, and can be considered nothing more nor less than, downright robbery. We have no doubt that people are often fleeced in this way; indeed we were told so at the post-office, that persons sometimes paid several dollars postage on English publications, which were marked letter postage. Let us examine the operation of this mode of imposition. The Post-office in London has received twenty cents postage—we have not received the pamphlets—what will be done with them? Will the package be returned to England, and marked refused? If so, what will be done with it there? sold, no doubt, and the few pence added to the government coffers. Will the department seek the person who mailed the pamphlets? It may have been the publisher who mailed it. In any case the person is robbed of his goods and his money.”

[By a subsequent number of the *Mirror and Keystone*, we find that the pamphlets lost were Nos. 22 and 23 of the *Freemasons' Magazine*, on which we paid the full postage of 2*d.* per ounce; the packet having been weighed at the Post-office where it was posted. But this is not all; we have received complaints from America of the loss of no less than 12 or 14 of our monthly parts within the last three months, on each of which we have paid 1*s.* 8*d.* to 2*s.* postage, according to the weight, as directed by the regulations laid down in the guide published officially by the Post-office. The postage of pamphlets and publications between England and America is regulated upon anything but a spirit of equity or justice. If under two ounces, the postage is only 1*d.*; but as our Magazine weighs from 2¼ to 2½ ounces, the postage is 6*d.*, and even then there is no security for its reaching its destination. We are endeavouring to make arrangements for the publication of a special American edition, upon a paper which will bring it within the 1*d.* rate, when we will supply our Transatlantic Brethren direct from home with the Magazine at the English price.—ED.]

BRO. C. FOSTER is thanked for his communication. Could he oblige us with a copy as originally written.

“R. S.”—Blue Masonry in Scotland is the same as Craft Masonry with us.

A YOUNG MASON.—In England there are no intermediate degrees between the Craft and Arch. The Mark degree, though worked in separate Lodges, is not acknowledged either by the Grand Lodge or Grand Chapter.

“S.”—We have no authentic records to prove that Shakspeare was a Mason, though we believe it is generally held that he was so, and hence the Shakspeare Lodge.

“B. B.”—Oxford certainly produces more Masons of distinction than Cambridge.

BRO. COLE.—By an error of our reporter, this well known Brother, who holds so distinguished a position in the High Grades, was last week and the week previous, spoken of as Bro. Henry Beauchamp Cole, whereas it should have been Bro. GEORGE Beauchamp Cole.

## No. XXXII.—AUGUST 11, 1858.

### THE ANCIENT MYSTERIES.—II.

*(Continued from vol. iv. p. 887.)*

HAVING considered the mysteries or worship of ancient Egypt, we pass on to take a more general view of the mysteries of other nations, their origin and their purport.

Faber,\* one of the most voluminous and laborious writers on this subject, makes them at least identical in purport, as alike professing to reveal to the initiated the history of the popular divinities, and promising to those who participated in them the benefits of a mysterious regeneration. Identifying then, by the evidence of facts and the positive assertions of the pagans themselves, the various gods and goddesses of ancient mythology, we must, to a certain extent, and at least in purport, identify the various mysteries of these kindred deities. And on this point Faber differs with Bishop Warburton (before alluded to in these papers), who, strenuously identifying the mysteries, yet denies the identity of the deities to whom they were dedicated.

The mysteries then, we find, though frequently called by the names of different divinities, were in substance the same. Thus, according to Strabo, the orgies of the Curetes, which were celebrated in commemoration of the mystic birth of Jupiter, resembled those of Ceres, Bacchus, and the ancient Cybele; and poets and mythologists were continually in the habit of joining together the mysteries of Bacchus and Silenus, the rites of Cybele, and the worship offered to Jupiter at Mount Olympus. And in the same manner many of the ancient mysteries and other sacred rites were spoken of under the same circumstances, or mentioned by writers as identical. Warburton, however, while denying the identity of the deities, assigns Egypt as a common origin to the mysteries themselves, which is the view which we ourselves have also maintained; but we occasionally find in Faber different origins assigned, as for instance, that there was a tradition among the Greeks, with regard to the Orphic mysteries, (which were among the most ancient), that the fabulous (?) hierophant Orpheus was a Thracian, and that the ceremonies themselves were of

\* Rev. George Stanley Faber, B.D., late Fellow of Lincoln College, Oxford, afterwards Master of Sherbourn Hospital, and Prebendary of Sarum.

Thracian origin. Sometimes, however, they referred their invention to the ancient Pelasgi. These two accounts are, however, in substance the same ; the Thracians and the Pelasgi being the ancestors of those Greeks who did not emigrate from Egypt and Phœnicia. "They were equally," says Faber, "the children of one great family ; for they were branches of the Indo-Scythic race, which sent out colonies in almost every direction, and which communicated its religious institutions to its descendants, the elder Hellenes."

And this again justifies our view of the Egyptian origin of many of the Grecian mysteries, as it is natural that a people emigrating to another country would preserve their own institutions ; on which supposition a modern writer of eminence founds an argument, that the lost ten tribes of the Jewish nation are to be found among the Indian tribes of North America, among whom are many customs strictly Jewish in their nature.

Among other celebrated instructors, or hierophants, in the mysteries, was the renowned Pythagoras, who taught, it seems, certain rites of purification, and in initiating his disciples into the mysteries united a kind of divine philosophy with religious worship, and instructed them with the greatest accuracy in the knowledge of the hero-gods. These instructions of his, however, were no mere speculations of his own ; he had derived them partly from the Orphic rites of the Thracians, partly from the Egyptian priesthood, partly from the Chaldæans and the Magi, and partly from the mysteries of Eleusis, Imbros, and Delos. And here at least Faber himself seems not to deny Egypt as a common origin to the mysteries.

Before, however, finally leaving the subject of the origin of the mysteries, let us give briefly one more theory, viz.—that in the infancy of society, when as yet mankind were few in number, all the children of Noah were associated together in a single community ; that while they formed thus, as yet, but one empire, a great apostasy from the worship of the true God took place ; that at that period the original system of idolatrous worship and the sacred rites or mysteries attached to it were first contrived ; and that afterwards, when colonies were sent forth from the parent society, and when new independent polities were gradually established, the same mysterious rites, and the same peculiar mode of worship, were carried by the emigrants to every part of the world.

Taking, however, according to the Bishop of Warburton, Egypt as the birth-place of the mysteries, let us now direct our inquiries to their purport. They were, most probably, a profound political invention of the Egyptian legislators ; and their object was, first to expose to the initiated the futility of the established polytheism, and afterwards to declare to them the existence of one supreme Being, the creator and moderator of the universe. The solemnity is supposed to have commenced with reciting to the aspirants the theology of the hero-gods ; from which it would plainly appear that they were mere mortals, who had lived and died on earth, but who had been deified



for their virtues by grateful posterity. When the whole rabble of pagan divinities was thus discarded, the First Great Cause was introduced with suitable dignity, and was revealed to the illuminated *epoptæ* as the rewarder of virtue and as the punisher of vice. During the process of initiation, much pageantry, aided by machinery the most elaborate, as related in Moore's "Epicurean," was introduced, but the sum and substance of the whole matter was the exploding of hero worship and the revelation of the Divine Unity. Warburton, in order to support the above theory, adduces what he conceives to have been the identical formulæ used in the ritual; as for instance, he makes the revealing hierophant to say—

"I will declare a secret to the initiated; but let the doors be shut against the profane. Do thou, O Musæus, the offspring of the bright moon, attend carefully to my song; for I shall deliver the truth without disguise. Suffer not, therefore, thy former prejudices to debar thee of that happy life which the knowledge of these sublime truths will procure unto thee: but carefully contemplate this divine oracle, and preserve it in purity of mind and heart. Go on in the right way, and contemplate the sole Governor of the world. He is one, and of Himself alone; and to that One all things owe their being. He operates through all, was never seen by mortal eye, but does Himself see every one."

We may here observe that, though there is no occasion for us, as Freemasons, to be in any degree ashamed of tracing our history up to a heathen origin (for whatever the origin may have been, the ritual and other necessary forms have been modified so as to agree with the prevailing faith in the God revealed to us, and in whom we believe), yet even if there were causes for shame as to other forms of heathen worship, it need not be so in the instance before us; for here Warburton has, without perhaps intending it, presented to us the principal attributes of the true God.

But without now attempting to reconcile the differences which we find to have existed so numerous between him and Faber and the other "mystics," let us proceed to throw what further light we can, for the information of our readers, on the ancient mysteries themselves; and without pledging ourselves to the particular theories or speculations of any one, and without attempting now to determine the question whether or not the object of the mysteries was to supplant hero-worship, take what historical facts or traditions we can find which bear on the subject.

A talented work by John Fellows, M.A., published in New York in 1835, and now reprinted, has an account of an initiation, extracted from Bishop Warburton's "Divine Legation of Moses," of which we give the substance.

Antiquity considered initiation into the mysteries as a delivery from a living death of vice, brutality, and misery, and the beginning of a new life of virtue, reason, and happiness. And as in the mysteries their moral and divine truths were represented in shows and allegories, so, in order to comply with this method of instruction, the author

quoted by Warburton (Apuleius), has insinuated his doctrine in the following narration :—

A young man (personated by himself) sensible of the advantages of virtue and piety, but immoderately fond of pleasure, and as curious of magic, gave loose to his passions, till the crimes and follies into which they led him ended into his transformation into a brute ; hence the well known title of the "*Asinus Aureus*," or "Golden Ass" of Apuleius.

Having now shown himself thoroughly brutalized by his crimes, he goes on to represent at large the evidences of that condition in a long detail of his misadventures ; in the course of which he fell, by turns, under the dominion of every vicious passion. Matters grew from bad to worse, and Lucius (for such was the young man's name), plunged deeper and deeper in the sink of vice, till his affairs came to a crisis ; and at length, horrified at his crimes, he flies, brute as he is, to the sea shores, and then, reflecting seriously on his lost condition, appeals to the gods for relief. The moon is in full splendour, and the awful silence of the night inspires him with sentiments of religion. He then purifies himself in the manner prescribed by Pythagoras, the philosopher most addicted to initiations of all the early sages, as Apuleius of all the latter, and so makes his prayer to the moon, or Isis, invoking her by her several names of the Eleusinian Ceres, the celestial Venus, Diana, and Proserpine ; when, betaking himself to repose, she appears to him under that shining image so much spoken of by the mystics, as representing the divine nature in general. To this image the following lines, in the oracles of Zoroaster, allude

— Μὴ φύσεως καλέσης ἈΨΤΟΠΤΟΝ ἌΓΑΛΜΑ  
Οὐ γὰρ χρὴ κείνους σὲ βλέπειν πρὶν σῶμα ΤΕΛΕΨΘΗ.

"Invoke not the self-conspicuous image of Nature, for thou must not behold these things before thy body be purified by initiation."

This *αὐτοπτον ἄγαλμα* was a diffusive shining light, as the name partly declares, and the sight of this divine splendour was what was called in the mysteries, *αὐτοψια*.

Apuleius here describes the appearance of the goddess at some length, which we will not inflict upon our readers in the original language ; he says :—

"Lo, rising from the sea, appeared the sacred face, and then little by little, the whole shining form stood before me ! Thus will I attempt to describe the wondrous image ;—an elaborate crown, adorned with various flowers, encircled her lofty head, the lucid circumference of which shot forth a shining light. On each side of her were rearing vipers, and rising above them ears of wheat. And, which most of all dazzled my sight, a vest glittering with its very blackness ; embroidered on it were shining stars, in the midst of which the full moon breathed forth her silvery light. Her right hand bore a brazen sistrum or timbrel, which, when struck, emitted a sharp sound."\*

\* Apuleius, Met. 11, p. 361.

These several symbolic attributes, the lucid round, the snakes, the ears of corn, and the sistrum, or timbrel, represent the tutelary deities of the Hecatean, Bacchic, Eleusinian, and Isiac mysteries : and the black *palla*, or cloak, in which she was enveloped, embroidered with a silver moon and stars, denotes the time at which the mysteries were celebrated, viz., the dead of night, which was so constant and inseparable a circumstance, that the author calls initiation *noctis societas*. In her speech to Lucius, she says :—

“ Lo, I am here, Lucius, moved by thy prayers—I, Nature, the parent of all things, the mistress of all the elements, the first offspring of ages, the chief of the gods, the queen of the spirits of the regions below, the first of the inhabitants of heaven, the uniform resemblance of gods and goddesses—I, who sway at my will the luminous heights of the heavens, the healthful breezes of the deep, and the dreary silence of the infernal realms—whose only divinity the whole orb of earth, under a manifold form, with varying mode of prayer, under numerous titles, worship, venerate, adore. And me, their queen, the Egyptians, learned in ancient lore, approaching me with rites holy and perfect, invoke by my true name—Isis.”

This was exactly adapted to the design of the mysteries ; and preparatory to the communication of the ἀπόρρητα. It had likewise this use, viz., to show that the polytheism of the pagans consisted only in giving the Supreme God different names, merely expressive of his various attributes. The words “ *Ægyptii ceremoniis me prorsus percolentes*,” Warburton observes, insinuate that all mysterious worship came first from Egypt, the Egyptians having penetrated furthest into the nature of the gods—as the calling her who represents the mysteries in general, *rerum natura Parens*, shows plainly what were the ἀπόρρητα of them all.

Parent Nature then reveals to Lucius the means of his restoration. Her festival was to be on the following day, when there was to be a procession of her votaries. The priest who conducted it, would have a chaplet of roses in his hand, which had the virtue to restore him to his former shape. But, as breaking through a habit of vice is of all things the most difficult, she adds an encouragement to her promises, saying—

“ And do not dread any of my commands as arduous. For at this very same moment at which I am present with you, I am being present with him also, ordering my priest, in a dream, to do those things which are to ensue.”

This was in allusion to the teaching of the mysteries, that the assistance of heaven was always present to reward the efforts of virtue. But, in return for the favour of restoring him from his brutal shape to his original form, i.e., of reforming his *morale* by initiation, she tells him she expects the service of his whole life (and this the mysteries required) ; nor should his service go unrewarded, for he should have a place in Elysium hereafter (and this, too, the mysteries promised). She enjoins him—

“ Carefully remember, and lay up in your inmost soul, that the whole

course of your life, to the drawing of your latest breath, is, from this time, dedicated to me. That you shall live happy you shall live under my protection, ever glorious; and when, having measured (or fulfilled) your course of time in this life, you shall descend to the shades below, there, also, in the subterranean hemispheres, me, whom you yourself, as an inhabitant of Elysium, shall see reigning in Stygian darkness, shining in the midst of the blackness of Acheron—me, gracious to you, shall you unceasingly adore.”

Lucius is at length confirmed in his resolution of aspiring to a life of virtue. And on this change in his disposition and entire conquest of his passions, the author finely represents all nature as putting on a new face of cheerfulness and gaiety. He says—

“All things appeared to me, independently of my own delight, to be rejoicing, with joyousness so great that I might well think that cattle of what kind soever, and entire horses, and the very day itself were feeling glad with bright countenance.”

And to enjoy nature, in these her best conditions, was the boasted privilege of the initiated, as we may see from the following lines in the “Frogs” of Aristophanes:—

Μόνους γὰρ ἡμῖν ἥλιος  
Καὶ φέγγος ἰλαρόν ἐστιν  
Ὅσοι μεμνήμεθ' εὐ-  
σεβῇ τε δῆγομεν  
Τρόπον πέρι τούς ξένους  
Καὶ τούς ἰδιώτας.

“For to us only who are initiated is the sun glad, and the light grateful; and we behave kindly towards strangers and citizens alike.”—*Aristoph. Rane.* 454-460.

And now the procession in honour of Isis begins, in which the first two days of the Eleusinian mysteries are plainly described—the one called *Ἀγυρμός* from the multitude assembled, the other *Ἀλασε Μυσταί*, from the procession of the *mystæ* to the sea-shore. Then there was an influx of the initiated, resplendent with pure white linen robes. Next came the images of the gods, not disdaining to walk by means of human feet, borne by priests of Isis; one terribly raising a dog's head; another, the messenger of the infernal gods, and of the inhabitants of the realms below the earth, with erect face, partly black, and partly golden in colour, bearing in his left hand a caduceus, and in his right hand branches of the palm-tree, upon whose footsteps followed a crow, with erect gait.

This crow was the prolific resemblance of the great parent goddess, and was borne on the shoulders of one of the sacred servants of this deity, who, as he walked, acted the part of a mimic: another carried a chest, containing the mysteries and concealing the mystic symbols of a magnificent ritual: another bore in his breast the sacred effigy of the Supreme Divinity which did not resemble any bird, beast, or man, but being venerable for the skill with which it was invented,



was an ineffable indication of a sublime religion, and one to be concealed with the most reverential silence. The priest or hierophant of the rites, leads up the train of the initiated, bearing a garland of roses in his hand; Lucius approaches, devours the roses, and is, according to the promise of the goddess, restored to his natural form, by which is indicated, a change of manners from vice to virtue. And this the author plainly intimates, by making the goddess thus address him under his brutal form :—“ *Pessimæ mihiq̄ue detestabilis, jamdudum belluæ istius corio te protenus exue.* (Put off forthwith the skin of that most degraded of beasts, which has now for a time been by me so abhorred)—for the ass was so far from being in itself, detestable, that it was always employed in the celebration of her rites, and was also found in the processions of Bacchus and Osiris. The garland plainly represents that with which aspirants were crowned at their initiation, just as the virtue of the roses designates the mysteries. At his transformation, he was told that roses were to restore him to humanity, so that amid all his misadventures and distresses he had always this hope before him. In a circumstance of great distress he met with a species of them called *rosa laurea*; but on examination he found that, instead of a restorative, it was a deadly poison to all kinds of cattle. Who can doubt then, but that by this rose-laurel was meant all debauched, magical, and corrupt mysteries, such as those of the Syrian goddess, whose ministers he represents in so disgraceful a light, in opposition to what he calls *sobriæ religionis observatio*; and in those rites, initiation was so far from promoting a life of virtue, that it plunged the deluded wretches into still greater miseries. These emblematic roses were not the invention of Apuleius, for the rose among the ancients was the symbol of silence\*—one of the requisite qualifications for initiation. And therefore, the statues of Isis or Diana Multimammea (a name given to her as the universal parent)—images consecrated to the use of the mysteries—were crowned with chaplets of roses.

And now, as Faber, Warburton, and other writers on the mysteries and kindred subjects have been allowed to indulge in their theories and speculations, why should not the same privilege be accorded to us? They and others have opined that the narration of Apuleius was a fable. It may indeed be, that the original story of Lucius was invented as an allegory for the same purpose for which allegories are written now, viz., to inculcate lessons of virtue—and that a man was turned into an ass, is undoubtedly a fable, a myth; but who shall say that some portion of some of the ancient mysteries were not absolutely based on this same fable as a foundation, and that the adventures here recorded of the youth Lucius were not imitated, or at least figuratively gone through by the aspirants? It has been clearly proved by former writers that an affinity does exist between

\* Is it not so in the present day also? What else is the meaning of “under the rose,” a motto which appropriately adorns the lamp glass in the commercial room in a well known north of England hotel.

the ritual of Freemasonry and some of the ancient mysteries, and as the present ritual (though by no means answering in detail to the narration above given) abounds with symbolism, and depends on facts of a past age, why may we not suppose with equal reason that the earlier mysteries were based upon facts then known as traditions then prevailing, especially when so full of symbolism as the one which is the subject of this paper. X.

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### MASONIC SYMPATHY.

THOSE students of the literature of by-gone ages who delight to burrow among the recondite stores of information to be found in the old libraries of this country and the continent, might, if they would, communicate to the Craft many forgotten passages of value from the essays and treatises of Brethren long passed away; and many interesting facts, bearing upon the practice of the Masonic duties, might be rescued from oblivion for the edification and instruction of Masons of the present day. Among these latter are to be classed instances of services rendered in time of peril or necessity, under the influence of appeals for brotherly sympathy and aid; and when we have reason to believe in their authenticity, these perhaps, most of all, come home to our own bosoms—we feel that if the opportunity occurred, and we were placed in similar circumstances, we should feel pride and pleasure in following the good example set us.

The following anecdotes, which belong to the class we allude to, are not without interest, and are probably new to most of our readers. They are borrowed from a little worm-eaten old volume, of that class which has been familiarized to French *saxons* by the successful researches of Charles Nodier and Alexis Monteil among the old book-stalls which have helped to make famous the quays of Paris. This curious memorial of bygone times is in excellent preservation, though upwards of a century old, and is entitled "*Le Secret des Franc-Maçons*;" it bears the date of the year 1744, and is dedicated to "the Very Worshipful Brother Procopius, Physician and Freemason, Past Master of one of the twenty-two lodges established in Paris."

The author informs the gentle reader that a circumstance had occurred, of his own knowledge, about the year 1740, very worthy of remark, which he relates as follows.—A French mariner, who was a Mason, having accumulated some money in his numerous voyages, resolved to try his fortune at privateering, and accordingly fitted out a fine vessel for that purpose, well armed and manned. Having made several cruises with varying success, he was at length so unfortunate as to be shipwrecked off the coast of an island belonging to a hostile power. Although, by swimming, he managed to save his life, the whole of his crew appear to have been drowned, and his ship,

with all he had in the world, was totally lost. Naked and destitute, the unfortunate sailor had to appear and give an account of himself to the governor of the island which had afforded him such a questionable refuge ; his nation could not be concealed, and he had little mercy to expect ; he was confused, terrified, and unable to speak. The governor, however, was a man of truly benevolent feelings ; perceiving the hesitation of the prisoner, and doubtless surmising its cause, he, to the Frenchman's great astonishment, made him a sign. It may easily be imagined with what joy this was responded to ; and the mariner found that he had indeed found a friend in the hour of his need. The governor, sensibly touched with the Frenchman's misfortunes, treated him with fraternal kindness, and with the utmost hospitality. Though compelled to detain him a nominal prisoner on the island until peace should release him, the governor considered that the loss of his ship and fortune was sufficiently heavy without further aggravation. During the period of his sojourn on the island, he received from his benefactor every assistance that could conduce to his comfort, and even pleasure ; and on the happy day at length arriving when cessation of hostilities enabled him to return to his native land, the governor loaded him with presents and furnished him with money and necessities for his voyage. The Frenchman, penetrated with gratitude for the generosity shown him by this genuine Mason, did not, nevertheless, neglect the first opportunity of returning to France. The author adds, that it was from the privateers man's own lips that he derived his information.

In the commencement of the eighteenth century, towns in France, as well as in England, were isolated, the roads insecure, and travellers ran such risks from robbers, that a journey of any extent was a legitimate source of anxiety, and frequently of danger. An English gentleman on his way to Paris was so unlucky as to fall into the hands of one of the numerous bands of thieves which infested the roads, notwithstanding all the efforts of the *gendarmerie* of the period. Our traveller considered himself fortunate in escaping with his life ; he was, however, stripped of his property and papers, and had to make the best of his way to the capital without a louis in his pocket. Arrived in Paris, a total stranger, and without any means of proving his respectability or establishing his credit, our countryman found himself in a peculiarly disagreeable predicament. In this situation it occurred to him to make trial of a Masonic sign, which to his great delight was duly recognized ; friends soon came around him ; the sum of which he had been plundered was contributed by the Brethren ; and after a prolonged visit of great enjoyment, heightened by the hospitality with which he was treated, the Englishman returned to his native country. Our author adds, that he did not forget to remit the sum to his French brethren, with many expressions of gratitude, immediately on his arrival in London.

At the famous battle of Dettingen, fought between the combined English and Hanoverians under George II. in person, and the French

under the Marshal De Noailles, the latter, finding the day going against him, directed the flower of the French cavalry, under the Duc de Grammont, against the British infantry, in the vain hope of breaking their compact line. During one of these furious charges, in which the most chivalrous bravery was displayed upon both sides, an officer of the *gardes du roi* had his horse shot under him; and whilst struggling to disembarass himself of the dying animal, he was attacked by an English dragoon. In this hopeless situation, with his adversary's sabre uplifted to give him the *coup de grace*, he, in his extremity, gave the sign of distress. Happily for him, the Englishman was a brother; he immediately dismounted, assisted his fallen adversary to disengage himself from his horse, gave him wine from his own canteen, and assisted him to bind up a trifling wound which he had previously received. He informed the Frenchman, however, that though he had saved his life as a brother of the Order, he must, nevertheless, make him his prisoner; because, as he well knew, a good Freemason must never lose sight of his duty to his king and his country. He then conducted him to head-quarters, where he was honourably received and kindly treated, till the cartel arrived and he was exchanged.

Having given our readers a specimen of the contents of this quaint old volume, we will conclude our article, promising ourselves the pleasure of returning to it at a future time. D.

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### CHARITY.

How often is this heaven-born virtue neglected—how often misapplied—how often abused. Men talk of charity as if it was a part of the divine nature of man cultivated and exercised in the highest degree, and that a generous benevolence from the overflowing of a sympathetic heart prompted him in the practise of this virtue to the full extent of the means which the good Father had blessed him with upon every occasion. Is this so? We have not only the poor and destitute children of want near and around us, but the afflicted and suffering, the degraded and sinful—how much of charity is exercised towards those from the promptings of a humane disposition? Ah! how sadly are they neglected—how near to starvation are many reduced before the pittance is given which supplies temporarily the present wants, and how rarely sympathy, consolation and advice are given to those who are heart-sick and famishing for moral food? The profuse bestowal of funds to favourites, while the many are in want, who cannot for that reason be relieved, is an inhuman kind of charity that aristocracy alone has claims to exercise. In the larger cities of the world, where the multitude of humanity causes an indifference to the relationship of man to man, charity only in special cases is a word of the lip rarely exercised morally or physically, unless for ostentation and glorification. In the rural districts, real charity is exemplified to a much greater extent in the endeavour to reclaim the weak, to console with the afflicted, and to relieve those in want, —*American Mirror and Keystone.*



# ANGLO-SAXON HISTORY ILLUSTRATED BY TOPOGRAPHICAL NOMENCLATURE.

[Continued from p. 217.]

## THE WORD "COLD."

THE word "Cold," in Cold Harbour, is written and spoken "Cold" and "Cole," the latter seldom. It has been written "Coal."

The balance of evidence is in favour of the word being Cold.

In order to determine whether the word Cold is an independent English word, as believed by the Anglo-Saxon etymologists, or a coalescing and integral syllable, as alleged by the Celtic and Latin sects of archæologists and philologists, we must look beyond the term Cold Harbour, and seek in what other names of places Cold is used. This has not yet been done to any extent.

Roman sites are thus marked \*.

This list is far from being a full one, and many of the words are of uncertain writing and meaning.

## THE WORD COLD.

### BEDFORDSHIRE—

Colworth.

### BERKSHIRE—

Coleshill, near Faringdon.

### BUCKINGHAMSHIRE—

Cold Brayfield.

Coleshill near Amersham.

Cold Harbours, *several, see list.*

### CHESHIRE—

\* Colton.

### CORNWALL—

\* Coldrinick.

\* Coldwind.

Coldvaze.

Coldslogget.

Coldeast.

\* Coldharbors, *see list.*

Colwood.

### CUMBERLAND—

Coldstones, Ousby.

Cold Kell.

Coledale.

### DERBYSHIRE—

Cold Eaton Biggin.

Cold Harbour, *see list.*

Coal Aston, near Chesterfield.

### DEVONSHIRE—

Colyford.

Colyton.

Collaton.

Coleridge (2).

Colebrooke<sup>a</sup>.

Colescombe<sup>b</sup>, Slapton.

Coleford, Colebrooke.

„ Stoke Fleming.

Colemore, near Hewish.

Colesworthy, Yarncombe.

Colesworthy, Feniton.

\* Coldridge.

Coldharbour, Dolton.

Coldstone, Shaugh.

Colecroft, Membury.

Colestock, Feniton.

### DORSETSHIRE—

Colway.

Cold Harbours, *see list.*

### DURHAM—

\* Cold Pike, Lanchester.

Coldside, Boldon.

\* Coldsides, Woodham.

Cold Hesleton, Dalton.

Colebank, Hetton-le-Hole.

Coalgate, Muggleswick.

<sup>a</sup> The correlative of Coldstream.

<sup>b</sup> Correlative of Coleshill.

THE WORD COLD—*continued*DURHAM—*continued*

Cold Rowley, ditto.  
Cold Knockles, Seaton Carew.  
Cold Coats.

## ESSEX—

Cold Norton.  
Colchester.  
Cold Harbours (2).  
Colne Engaine, near Halstead.

## FLINTSHIRE—

Coleshill.  
Cold Harbour, Rhuddlau.

## GLAMORGANSHIRE—

Colwinstone.  
Cold Ashton.

## GLOUCESTERSHIRE—

\* Cold Bagpath,  
Cold Change, Hawkesbury.  
Cold Elm, Norton.  
\* Coleford, Fasthampton.  
Cold Harbour, *several, see list.*  
Cold Kitchen, Charlton Abbots.  
Cold Pool, Badgworth.  
Colways, Hasfield.  
\* Coaley, near Dursley.  
Colesacre, Kempley.  
Colesbourne, near Cirencester.  
Colne, near Northleach.

## HAMPSHIRE—

Coldrey, near Alton.  
Colley.  
Cold Harbor, *several, see list.*  
Colebury, Eling.  
Colemore, near Petersfield.  
Colebrook.

## HEREFORDSHIRE—

Cold Barn, Colwall.  
Cold Borough, Yalters.  
Cold Green, Bosbury.  
Cold Harbor, *see list.*  
Cold Nose, Dewchurch.  
Cold Oak, Hope-under-Dinmore.  
Coldridge, Aston Ingham.  
Coldstone, Kingston.  
Coldwall.  
Coldwell, Kingston.  
Coldmanhill, Holme Lacy.  
Coleshill, Lingen.  
Coldbrook.  
Colwall, near Hereford.

## HERTFORDSHIRE—

Cold Harbour, *several, see list.*

## HUNTINGDONSHIRE—

Cold Harbour, *see list.*  
Colne, near St. Ives.

## KENT—

Coldred.  
Coldswood.  
Cold Harbour, *several, see list.*

## LANCASHIRE—

Coldcotes.  
\* Colegate, Broughton.  
\* Coldhurst, Oldham.  
\* Colne.  
Colton, near Ulverston..

## LEICESTERSHIRE—

\* Cole Orton.  
\* Cold Overton.  
Cold Newton.

## LINCOLNSHIRE—

Cold Harbours, *several, see list.*  
Coleby, near Stamford Brigg,  
and near Lincoln.  
Cold Hanworth.  
Collow, Legsby  
Coldstead.

## MIDDLESEX—

Cold Harbours, *several, see list.*  
Colham Green.  
Colney Hatch.

## MONMOUTHSHIRE—

Cold Harbour, Magor.  
Collister (?)  
Coleford.

## MONTGOMERYSHIRE—

Coldtown.

## NORFOLK—

Cold Harbour, Fordham.  
Colby, near Aylsham.  
Colkirk.  
Colney.  
Colton.  
Colwall.  
Colegate, St. George.

## NORTHAMPTONSHIRE—

Cold Ashby.  
Cold Harbour, Radstone.  
Cold Higham.  
Colley.

THE WORD COLD—*continued*

## NORTHUMBERLAND—

Coldcleugher, Coalcleugh,  
Allendale.

\* Coldcoats.

\* " Warksburn.

\*? Coldgate, Reddam.  
Coldsmouth.

\* Coldside, Holling.

\* " Mitford.

\* Coldshield, Coanwood.  
Coldriffe, Ritton.

\* Coldtown, Corsenside.  
Coldwell, Haughton.  
Colwell, near Hexham.

## NOTTINGHAMSHIRE—

Cold Harbour, *see list*.

Colham.

Colwick, or Colwich.

Colsten Bassett.

## OXFORDSHIRE—

Cold Harbour, *several, see list*.

## RADNORSHIRE—

Cold Harbour, *see list*.

\* Cold Oak, Presteign.

## SHROPSHIRE—

\* Coleham, Shrewsbury.

Cold Hatton, Rowton.

\* Cold Green, Stoke.

Cold Hill, Shelve.

\* Cole Barn, Sidbury.

Colebatch.

\* Colemere.

Cold Stocking, Wistanston.

\* Cold Well, Cold Weston.

\* Cold Weston.

## SOMERSETSHIRE—

Cold Harbour, *see list*.

Cole, Pitcombe.

\* Coleford.

## STAFFORDSHIRE—

Coldridge.

Coldmeece, near Stone.

Cold Norton.

Colwich.

Colton.

## SUFFOLK—

Cold Dunghills?

Colneis?

## SURREY—

Cold Harbour, *several see list*.

## SUSSEX—

\* Cold Waltham.

Colworth, near Westhampnett.

\* Cold Staple, near Hastings.

Cold Harbour, *several, see list*.

## WARWICKSHIRE—

Coleshill.

Coldfield, Sutton.

Colley.

## WESTMORELAND—

Cold Harbour, Underbarrow.

Colby.

## WILTSHIRE—

\* Colerne, or Cold Herne.

Cold Harbour, *several, see list*.

\* Cold Kitchen, Maiden Bradley.

Coleshill.

Cold Ridge, Ludgershall.

Cole Park, near Malmsbury.

Norton Coleparle.

## WORCESTERSHIRE—

Cold Harbour, Droitwich.

## YORKSHIRE—

Cold Coniston, near Skipton.

Cold Greaves, Girsby.

Cold Harbour, *several, see list*.

Cold Hiendley.

Cold Kirby.

Cold Skin.

Colbourn, or Colburn, near  
Richmond.

Colton, near Tadcaster.

Helmsley.

Cold Hill, West Yorkshire.

Cold Cotes, West Yorkshire

Coleys, West Yorkshire (?)

We have not, however, exhausted this subject, notwithstanding the copious illustrations which we have given. We must now proceed to draw the reader's attention to some important variations in connexion with this etymology :—

## ON THE FORM IN CHIL.

Besides the forms "Cold" and "Cool," there is a form in "Chill," which is to be found to some extent.

The following is a list of these forms :—

## BERKSHIRE—

Chilton.  
Chilton Foliatt.  
Chilswell.  
Childrey.

## BUCKINGHAMSHIRE—

Chilton.

## CAMBRIDGESHIRE—

\* Chilford.

## CORNWALL—

Chilsworthy.

## DERBYSHIRE—

Chilcote.

## DEVONSHIRE—

Chilsworthy.  
Chillington.  
Chilfray.

## DORSETSHIRE—

Chilcombe.  
\* Chilfrome.

## DURHAM—

Chilton.

## HAMPSHIRE—

Chilbotten.  
Chilcomb.  
Chillerton.  
Chillingham, Mitcheldever.  
Chilton.  
Chilworth.

## HEREFORDSHIRE—

Chilson, Tibberton.

## HERTFORDSHIRE—

Chilwick.

## KENT—

Chilham.  
Chillenden.  
Chilton.

## LANCASHIRE—

Childwall.

## NOTTINGHAMSHIRE—

Chilwell.

## OXFORDSHIRE—

Chilson.  
Chilworth.

## SHROPSHIRE—

Chilton.

## SOMERSETSHIRE—

\* Chilcompton.  
Chilcott.  
Chilson.  
Chilthorne.  
Chilton, near Bridgwater.  
" " Yeovil.

## STAFFORDSHIRE—

Chillingford.

## SUFFOLK—

\* Chillesford.  
Chilton, near Clare.  
" " Stowmarket.

## SURREY—

Chilworth.

## SUSSEX—

Chilgrove.

## WILTSHIRE—

\* Chilhampton, Old Sarum.  
\* Chilmark, Stockton.

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A FAINT HEART WELL SERVED.—At the Tralee sessions a curious case was tried before the assistant barrister. A person named Thompson sued a gentleman called M'Gillicuddy, a Freemason, for the amount of entrance fees as a Mason, paid by him to the defendant. The plaintiff said he had attended the Lodge for the purpose of admission, but declined going through the ceremony, because he heard that there was a poker ready for him, as also that he should have to give up his watch and money. The barrister dismissed the complaint, telling the plaintiff that as he had given his money voluntarily, he was not entitled to get it back again. —*Dr. Oliver.*



## OUR ARCHITECTURAL CHAPTER.

THE *Building News* contains an elevation and plan of the great Town Hall which is to be inaugurated at Leeds under royal and not under Masonic auspices on the 7th of September.

The architect is Mr. Cuthbert Brodrick, of Leeds. The design is chiefly remarkable for a high tower, some of the details of which are new, without however displaying very striking invention. The lower story of this square tower exhibits on each face six Corinthian columns resting on a high base. Above the story of columns is on each side a clock-dial. The top of the tower is surmounted by a fluted dome, ending in a small cupola and gilt spike. Each face of the building presents a grand row of Corinthian columns and pilasters. The composition of the building, we repeat, is not remarkable for its originality ; but for splendour it will be distinguished among the edifices of the present day.

The front exhibits twenty-two Corinthian columns and pilasters of the whole height of the building, and each flank six and twenty columns and pilasters. It is, therefore, according to the old nomenclature, a Corinthian structure, but with such modifications as are admitted in modern practice by the adaptation of various examples from Italian and French structures, not always of the happiest character. The appearance of the structure will be splendid, and in many respects picturesque. The centre of the front is recessed so as to form a true portico with a wide ambulatory, having ten columns in front and opening on a narrower recess behind screened by two columns and two pilasters and leading to the south vestibule. The arrangement of the portico will give depth and shadow to the front, which has a southern aspect. The wings are likewise recessed, so as to give depth. The peristyle of the tower will command a play of light and dark. It is well raised from the building by the high base, and its proportions can be fully seen.

The defects are many. The magnificence of the columnar proportions is detracted from by the very circumstance that it is a constant repetition of the same details, which are a mere result of mechanical reproduction. The columnar arrangement is certainly one mode of completing the entourage of a building, and where such arises, as in some ancient temples, in a square block, on a knoll or plateau, it is not without picturesqueness ; still it is questionable whether a single portico does not better display columnar effects than the peristylar arrangement. Where the portico has a recess behind it, there is a depth of shadow, which cannot be given to the peristyle without reducing the enclosed building to a mere kernel. A double peristyle becomes a practical impossibility, while a double or even triple columniation in a portico is within compass. The best parts of Mr.

Brodrick's building are the portico and wings on the grand front, but these are obtained by a considerable loss of space and constructive material, after allowing for all benefit from the use of the portico.

The frieze is plain, and thereby much of the richness of the Corinthian order is lost, if not the feeling of completeness, and the sculptural decorations of the building lessened. Under each column or intercolumniation is a tablet, which is paltry. Over each column, rising above the balustrade, is a pinnacle or vase, a miserable device of the Italian school, and two patterns supply Mr. Brodrick's whole structure. There are about a hundred of these things, and they have been turned out from the mills of the Marble Company with as small design as may be. The tower is similarly decorated with blank tablets on the stylobate, and pinnacles on the cornice. The whole structure is, in fact, made dependent for its ornamentation on mechanical reproduction; the stonecutter has work, but the sculptor is excluded; and, beyond what the design of the building itself may claim, art itself is banished. This is why this building, so great, and with such display of splendour, fails to give satisfaction—because there is about it as small evidence of mind as may be. There is a vulgar ostentation of pomp and expense—there is not even the redeeming grace of the luxurious indulgence of art. It is poor, though the builders are rich, because it wants mind. The town council of Leeds may have felt satisfied—they had a Corinthian building, of the value of which they have vague notions; but as they cared not for art, so neither have they achieved it. The difference between the Leeds Town Hall and a plain brick house is this—in the latter, bricks are stuck together, and there are chimney pots on the top; in the former, columns and pinnacles, and vases, of which a stock has been laid in, are stuck together with some regard to symmetry, and because columns and pilasters cost more than plain bricks. The aldermen of Leeds believe they have obtained a noble architectural monument, and yet there is many a brick building, where the bricks are well disposed, which displays more evidence of design, and affords greater interest, than this palatial structure.

Were there even inscriptions on the tablets of the Town Hall of the dealers having stalls in the market, they would have more interest, because they would be more human, than these dead blanks. Such a common device as employing the letter cutter would have given better evidence of thought than this display of stone affords. Were even the names of the heroes of the Indian war inscribed, the Leeds Town Hall would become a monument of the time, interesting to all times. It would be linked with history, and now it has no history, being a foundling of uncertain parentage, found in England, but which might have been erected in Florence, Sienna, Paris, or London, in this century, or the last, or four centuries ago. It has nothing even to say that it is English, or that it is of the age of Victoria; but the aldermen and schoolmasters of Leeds will remedy this, for on the frieze, or somewhere, will be fulsome inscriptions, setting forth in Latin of

the most modern fashion how this Town Hall was opened by Her Most Gracious Majesty Victoria, of the United Kingdom of Great Britain and Ireland Queen, F.D. ; H.R.H. the Prince Consort, of Saxe Gotha ; and H.R.H. the Princess Alice ; on the 7th of September 1858.

Sooner than leave the building so bare, Thomas Milnes, the sculptor, might have been summoned to decorate the building with some of the woolbearing animals he has bestowed on Titus Salt's Saltaire Memorial ; and on the frieze reaching round the building, shepherds, stockmasters, rancheros and arrieros might have driven flocks of sheep, long and short horned, shawl and other goats, llamas, alpacas and vicunas.

As it is, the only evidence of art around is a statue of the Duke of Wellington, in front of the Town Hall, and which is the noble gift of the mayor, Mr. Peter Fairbairn.

The mausoleum of Wellington excites some interest, and the show of it some rebuke, for on certain days there is a fee of sixpence, under the plea of paying for the gas-lights ; and *Punch* cannot bear that the glory of a hero should thus be made a show, and the claim for a toll.

The annual meeting of the Builders' Benevolent Institution shows progress. We observe that several worthy Brethren exert themselves for this praiseworthy charity, and follow out the lessons, which, if they profess charity, teach likewise that charity, which begins at home, does not end at home, but is to be practised on all legitimate occasions. We commend the charity to such builders as are among our readers, and to all members of the building trades, as likewise to those members of the Craft who feel a desire to promote the laudable efforts made in behalf of a trade charity.

At the meeting of the Archæological Institution, in Bath, Mr. H. V. Lansdown read a paper on the houses in Bath, which contains much matter of interest, and which will appear in an early number of the *Magazine*.

A NEW FIELD FOR SPECULATION.—It is intended by the British government to establish a sanitarium for European soldiers, on the hill of Pounghur, in the district of Guzerat. The hill, when looked at from Champaneer, has a very picturesque appearance. The top leans over in a rugged mass, but yet preserving an oblong shape ; from it, again, rises a small second hill approached by stone steps regularly cut and built, on the top of which is a very ancient temple, the images of which, and the door, are said to be of solid silver. The Brahmin priests are possessed of a book said to be nearly two thousand years old, and persons who have seen it, and, I believe, one of the most clever men of the day, have pronounced it genuine. However, the priests will not trust it out of their hands. In it are curious stories with regard to the hill and the neighbouring country. Could a Layard or a Rawlinson get a glance at this record of the early world, Pounghur would stand a chance of being famous in history. There are also some Jain temples, and others of more recent date, that are well worth notice.—*Letter from an officer in India.*

## REVIEWS OF NEW BOOKS.

*A Month in Yorkshire*, by WALTER WHITE. London : Chapman & Hall, 1858.—Mr. White is already well known in literature as the chronicler of his own pedestrianism ; we therefore open this volume with interest, and are not disappointed at its contents. Choosing Yorkshire for a month's ramble, he started from London by boat to Hull, where there were very few attractions to induce him to stay—and we can easily understand why he should pronounce the cemetery the pleasantest quarter of the town—he shouldered his knapsack, and proceeded on his march after beauty. The network of railways, which now intersect all quarters of the kingdom, affords every facility for striding over such tracts of country as may be considered flat, stale, and unprofitable, and Mr. White appears fully to have availed himself of this means of bringing all points of interest together ; but it must not be supposed, therefore, that he is an indifferent pedestrian. The county of York is the largest in England, and it would be impossible, in the short space of a month, to go over the ground he has traversed without such assistance. Whatever locality our author fixes upon for exploration, he sets about it in right earnest. He is up at an early hour, and sallies forth with all that gaiety of heart attendant on anticipated pleasure, and accompanied by the trill of the lark, he proceeds on his way, brushing the dews—which Coleridge calls “the gems of morning” from the grass in the valley, or the heather that grows down the mountain side. He is indifferent where he dines or where he sleeps ; with great good sense he avoids the hotels, and enjoys his midday meal with the haymakers, and sleeps the sleep of the weary at a roadside inn. The freshness of this mode of procedure imparts freshness to his pages, and every scene that he describes exhibits equally an instinctive love of natural scenery, and a remarkable power of realizing it to the mind of his readers.

*The Life of Mary Anne Schimmelpenninck* : edited by her relation, CHRISTIANA HANKIN. In 2 vols. : Longman.—These two volumes, the one autobiographical, the other biographical, present us with the life of a lady, who, although possessed of a mind almost masculine in its power and education, was still, during the greater part of her life, hovering between three or four religious sects. The description of her doubts, her anxieties, her scruples, her pseudo-conversions and ultimate reception into the bosom of the Methodist church, open up a strange picture of that waste of mental and bodily strength which is too often the result of useless religious struggles. If we are really Christians, surely it matters little whether we are Quakers, or Moravians, or Methodists. Mrs. Schimmelpenninck however, was at one time almost induced to become a Unitarian, by the powerful preaching of Dr. Priestley, with whom she became associated in her early days ; but she seems, even while almost convinced, to have had a lingering faith in that religion in which she ultimately died. It must not be supposed however, that these volumes are filled up entirely with the description of her devotional life. The narrative, both of Mrs. Schimmelpenninck herself, and of Mrs. Hankin, is lively, pointed, and interesting, full of anecdote, and abounding in beautiful paintings of nature. Although born and bred in the principles of the Quakers, and receiving all her early feelings from them, she was extremely impressionable, and her habit of mind was more



than usually dependent on the circumstances around her. From the very commencement of the book, where she describes her early life at Birmingham and her infantile impressions, to the end, where we are gathered round the deathbed of an earnest and sincere Christian, the story of her life carries us on with it without tiring. Mrs. Schimmelpenninck was the author of several works, of which that entitled "*The Theory of Beauty and Deformity*," is considered to be the best, although the "*Memoirs of Port Royal*" are infinitely more curious and out of the common order. She had peculiar means of describing the home of that strange sect, having while on the continent picked up much original matter in regard to it. It will be remembered, that the members of Port Royal, although professing Catholicism, were in reality Jansenists—in fact, seceders from the Papal Church. Mrs. Schimmelpenninck was so enthusiastic in favour of them on her return home, that Dr. Johnson used humorously to style her the Jansenist. We recommend this book as one from which our readers will derive as much entertainment as information; and we are sure that the amiability, the kindness, the unbounded love for mankind, which pervaded the mind of this lady, will induce most of them to forgive her for not possessing those first principles of Freemasonry—firmness and constancy.

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## MUSIC.

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*Saint Valentine's Morning*, a Song, written by W. DORRINGTON, Esq., and composed by W. T. WRIGHTON. Robert Cocks and Co., New Burlington Street. One of those light, brisk, and airy ballads for which Mr. Wrighton is famed, somewhat similar to that of his highly popular composition, the "*Postman's Knock*." If we cannot award the praise of being highly poetical to the words of Mr. Dorrington, we can at least say that while they do not affect or astonish, they amply effect their mission, by pleasing without being frivolous. Our lady friends will, we are sure, agree with us, that the composer has not derogated from his popularity in the music. It is of that character that tells the idea equally with the words.

*Morning Song*, composed and dedicated to Miss Kate Fripp, by C. A. MACIRONE. Robert W. Ollivier, 19, Old Bond Street, Piccadilly. Pretty, but not original,—we think Mr. Macirone must, when he wrote this melody, have had fresh upon his memory the Ophelian airs in Shakspeare's tragedy of Hamlet, for the *motivo* is neither more nor less than derived from that belonging to the words, "*Good-morrow, 'tis Saint Valentine's day*." Let us not however be too harsh with this composer; it was probably an involuntary reminiscence, and as such, may be excusable. The accompaniment is rather too elaborate and intricate, but it is grammatically constructed, though not of that character calculated to render the song appreciable in a commercial point of view; the apparent difficulties, though anything but insuperable, being sufficient to alarm young performers, and deter them from purchase. As a makeweight, the poetry is excellent, and worthy of the best writers of our time. Why has the name of the poet been withheld? Were it but for the lines alone, the song is worth the buying. The thoughts are expressed in flowing verse and indicate the presence of an eminently poetical mind.

## CORRESPONDENCE.

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

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### FREEMASONRY IN MALTA.

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

DEAR SIR AND BROTHER.—As a slight account of Freemasonry in this place may be interesting to you or some of the Brethren in England—with your leave, I will offer a few remarks to those Brethren who may think that Masonry at such a distance, and without a good head to guide, is not all it should be. But such is not the case in Malta, although we have often felt the want of a Grand Master in this island, where there are five Provincial Lodges and sometimes more (when there are military Lodges), yet we move along smoothly, all Lodges cultivating a kindly feeling towards each other; Still it cannot be denied that we would go on much better if we had a D. Prov. G. M. or Provincial Grand Master.

A short time since, some of the W. Masters held a consultation on the matter, but the difficulty was, who was the proper person to hold such an important post. Several high and influential Brethren were proposed, but it was not decided who should be Provincial Grand Master, so the matter dropped—for a time only, I hope.

The five Lodges alluded to are the following on the registry of England: the Zetland, No. 756, (English registry), a splendidly fitted up Lodge, working well under Bro. Douglass, an old experienced Mason. They have a fine organ in this Lodge, which is very useful.

St. John and St. Paul (English registry), a neat and tastefully arranged Lodge, working well under Bro. Captain Boyd, a clever and accomplished Master. Some Masons of the first water have assembled here, as the books of the Lodge testify.

Union (English registry), another good working Lodge, well fitted up, under Bro. Winthorp (American Consul), a good working Master, who takes a great deal of interest in his Lodge. In this Lodge, a great many officers of the Guards were initiated during the Crimean war. They have a splendid bible, richly gilt and ornamented, presented by the Masons of the Guards, as a mark of their esteem towards the W.M. and Brethren of the Lodge, previous to their leaving the island.

Integrity, No. 771 (English registry), a capital working military Lodge, attached to the 14th regiment, Bro. Conroy W.M. This Lodge worked in the Crimea during the war, and in the depth of winter; many distinguished officers first saw the light in this Lodge, amid the booming of guns; and frequently when the snow was knee deep did this Lodge carry out the

Masonic work, the spirit that animated their breasts on those occasions prevented them feeling the cold, which on other occasions would force them to beat a hasty retreat under their blankets. They continued working all the time while in the Crimea, and continue now as brisk as ever in Malta, where they are looked upon with respect by their brethren in civil life.

Leinster, No. 387 (registry of Ireland), a first-rate working Lodge, which does credit to the Craft, particularly as regards their charitable spirit:—but, at the same time, I must say the same for other Lodges here—who hold forth freely to the distressed the hand of charity when called on. But having on one occasion visited the Leinster, I was struck with the Masonic spirit with which they acted on the occasion alluded to; there were three cases of distress brought forward as follow:—

A sergeant of Royal Engineers lately a joining member of that Lodge, an upright and good Mason, was, by the will of God, struck down with paralysis, while employed on the public works (he lost his speech and use of right side) in February this year; he lay in hospital, unable to move himself, for several months; I am happy to say he is now on the recovery. During all this time the expense of little nourishing articles, which are scantily supplied in military hospitals, was defrayed by the Lodge; and as he soon expects his discharge from the military service with a small pension, poor fellow, which would be little or no service to him, the Lodge has voted the sum of 30*l.*, which will be a great help to him now in his affliction. Is this not charity?

The other two cases for charity to which I alluded, are those of two widows of Brethren, some time deceased. They received 5*l.* each from the Leinster, the other Lodges also subscribed their portion.

This will, I hope, prove to the Brethren at home that Masonry in Malta is—as it ought to be—charity. I can safely say that, though but a bird of passage myself, Brethren of the mystic tie passing to or from the east, have been, and always will be, heartily welcome to any of the Lodges of Malta, should they favour them with a visit.

I now conclude these few remarks, hoping, Sir, they will be acceptable to you and the Brethren in merry England, and beg to subscribe myself

Yours fraternally,

Valetta, Malta,  
16th July, 1858.

F. J., 28th Regiment.

Lodge of Integrity, No. 771.

MENTAL OVER EXERTION.—Severe or long-sustained thought is injurious, both by the direct over excitement of the brain, and by leaving less nervous energy available for carrying on the ordinary vital processes. Occasional strain on the mind may be little felt in health, when the powers of nature are quickly restored by food, rest, sleep and variety of occupation. In time, however, over exertion of thought will tell unfavourably on the strongest constitution. Literary men and others who are subject to constant mental fatigue are rarely healthy or long-lived; except through extraordinary care and prudence, for which such persons, with all their knowledge, are seldom remarkable. It is very common to find hard students and laborious thinkers men of feeble or irritable nerves, and general debility of system. The same wearing effect of the mind appears in the fate of those who have been precociously clever or studious. Life is generally short when the mental faculties are early developed and imprudently tasked in youth. If life is prolonged under intellectual straining, it is almost always in weakness and discomfort. There are also dangers to health in the opposite extreme of indolence and inactivity of mind. It is with the mind very much as with the body, moderate exercise is conducive to health, while over fatigue or inactivity are unfavourable,

# THE MASONIC MIRROR.

## MASONIC MEM.

Bro. ROXBURGH, G. Reg. (who is *ex officio* the head of the Craft in the province until a Prov. G. M. is appointed) has arranged to hold a Prov. G. Lodge, at Ipswich, on the 20th inst.

## METROPOLITAN.

### APPOINTMENTS.

*Wednesday, August, 11th.*—Lodges, Union of Waterloo (13), King's Arms, Woolwich; Justice (172), Royal Albert, Deptford; Caveac (205), Star and Garter, Kew; Zetland (752), Adam and Eve, Kensington. Committee Royal Benevolent Institution, at 3.

*Thursday, 12th.*—Girls' School visit to Brighton.

*Friday, 13th.*—Lodges, Britannic (38), Thatched House; High Cross (1056), Northumberland Arms, Tottenham.

*Monday, 16th.*—Lodges, Panmure (1022), Swan Tavern, Stockwell; St. John's (1055), Knight of St. John, St. John's Wood.

*Tuesday, 17th.*—Lodges, Amity (200), Crown and Sceptre, Greenwich; Camden (1006), Assembly House, Kentish Town.

*Wednesday, 18th.*—Lodges, United Mariners (33), White Hart, Bishopsgate; St. George's (164), Trafalgar, Greenwich; Beadon (902), Star and Garter, Kew; General Committee of Grand Lodge and Lodge of Benevolence, at 7.

*Thursday, 19th.*—*Chapters*, United Pilgrims (745), Manor House, Walworth; Yarborough (812), George Tavern, Commercial Road East.

*Friday, 20th.*—Lodge, Prosperity (78), White Hart, Bishopsgate.

*Saturday, 21st.*—Lodge, Panmure (1017), Pembury Tavern, Lower Clapton.

[The appointments of Lodges of Instruction will appear in the last number of each month.]

TEMPLE LODGE (No. 118).—The summer banquet took place on Wednesday, August 4th, at Bro. Smith's, the Bell Inn, Edmonton; it was very thinly attended by the Brethren of the Temple; but we were glad to observe that there were several Brethren of other Lodges present. After partaking of a very excellent repast, the W.M., Bro. Hastelow, who presided, called upon the Brethren to drink success to the Temple Lodge, coupling with it the health of Bro. Beard, the Hon. Sec., which being duly responded to, and Bro. Beard having acknowledged the compliment, the Brethren, tempted by the fineness of the weather, adjourned into the gardens attached to Bro. Smith's house, and there passed some hours, deriving amusement by the aid of quoits and bowls.

ST. JOHN'S LODGE (No. 196).—This flourishing and increasing Lodge held its monthly meeting, at the Holly Bush Tavern, Hampstead, on the 3rd inst, Bro. Aldrich, P.M., in the chair, the W.M., Bro. W. Johnson, being unavoidably absent. Bro. Cornick, S.W.; A. D. Loewenstark, P.M., J.W. (*pro tem.*); Bros. Hamilton, P.M.; Shury, P.M.; Thompson, P.M.; Adlard, P.M.; Pitt, P.M., &c.; and about



forty members of the Lodge, among whom we noticed Bros. Stopher, Caney, Vinall, Wood, Douglas, Winter, Purkiss, Ware, Giltro, Houghton, &c. &c. Among the visiting Brethren, we observed Brother Seyfried, No. 169, Clark, 211, and Hill, 276. The Lodge having been opened, H. Warren, Esq., *M.D.*, and F. Redmond, Esq., were balloted for for initiation. The Lodge was opened in the second degree, when Bro. Mathews was passed to the second degree. The Lodge having been resumed in the first degree, Messrs. Warren and Redmond were initiated into the Order. Four gentlemen were then proposed for initiation at the meeting of the Lodge on the first Tuesday in September. The Lodge being closed, the Brethren adjourned to an excellent banquet, Bro. Aldrich presiding. The usual loyal and Masonic toasts having been given, the health of the initiates was proposed in a neat speech, during which, Bro. Aldrich strongly urged upon the newly-made Brethren the necessity of their acquiring a practical knowledge of the beautiful and sublime tenets of Freemasonry; for, without such knowledge, they could not sufficiently appreciate the principles upon which the Order was founded. The toast having been warmly responded to, Bros. Warren and Redmond, severally returned thanks, and expressed their thanks for being permitted to become members of an Order so ancient and distinguished as that of Freemasonry. They had been told by the W.M. that there were several degrees in Freemasonry, with peculiar secrets restricted to each; what those other degrees were they could form no opinion, but they deeply appreciated what they had seen and heard that evening. They would endeavour by their deportment in, and out of, Freemasonry, to merit the esteem of the Craft generally, and of the St. John's Lodge in particular. The health of the visitors, the W.M., Past Masters, and the officers of the Lodge having been given and responded to, the Brethren separated, after having spent as an agreeable an evening as we ever experienced. The pleasures of the evening were greatly enhanced by the excellent singing of Bros. Pitt, Redmond, Caney, Giltro, Purkiss, &c. &c.

CRYSTAL PALACE LODGE (No. 1,044).—The first meeting within the Palace took place on the 5th inst., when it was numerously attended both by members and visitors. Soon after two o'clock the W.M., Bro. Ralph Millward Smith, took the chair and proceeded to open the Lodge. The minutes of the last meeting having been read by Bro. Blackburn, the excellent Secretary, and unanimously confirmed, Bros. Humphreys, Smith, Bertram, and G. Smith, were raised to the degree of M.M., which was succeeded by the passing to the Fellow Craft degree of Bros. Davison, Bowen, Bennett, and Strange. A ballot was then taken for Messrs. Grimes, Muir, Svendsen, Middlemiss, and Statham, candidates for the honour of initiation. The result of the ballot being unanimous, they were introduced in due form, and received the first step in Freemasonry; the whole of the ceremonies being perfectly rendered by the W.M., who was admirably supported by the officers, auguring well for the prosperity of the Lodge, which is already taking a high position, inasmuch as it numbers upwards of forty members, only two months having elapsed since its formation. The Lodge being called off, the Brethren sat down to a splendid banquet, provided by Bros. Sawyer and Strange. Upon the removal of the cloth, the W.M. called the attention of the Brethren to the first toast of the evening, and observed that no body of men were more loyal than Freemasons; he would, therefore, briefly introduce the toast of the "Queen," without comment; the virtues of that inestimable lady being too well known to need eulogy from him. She was the daughter and niece of Masons, and he (the W.M.) had every reason to believe we shall see some of her children made Masons. The "National Anthem" was well sung by Bro. Morbey and others. The Earl of Zetland and Lord Panmure, as M.W.G.M. and D.G.M., were then toasted with the usual Masonic honours. These were followed by the health of "The Visitors," responded to by Bro. Collard, P.M. (1688), who paid the Master and the Lodge a deserved compliment for the excellent working he had had the pleasure of witnessing. It might be as well done (he said) in other Lodges, but certainly not better, for it was impossible to go beyond perfection. In alluding to the kind hospitality of the Lodge, he (Bro. Collard), on behalf of himself and visitors, begged to thank the Brethren. It was the first, but he hoped not the last, time he should visit here. Bro. Watson, having solicited the use of the gavel, proposed the health of the

W.M., and, in eloquent terms, dilated upon the merits of Bro. Smith. His exertions in the formation of the Lodge had been arduous in the extreme, but the result was most gratifying. He felt proud of his pupil, and the way the Lodge was conducted; he had no hesitation in saying, that ere long the Crystal Palace Lodge would hold a position equal to any in the Craft. The toast being enthusiastically received, the W.M. briefly, but in feeling terms, acknowledged the compliment. He said, that allusion had been made to the very heavy work he had performed that day, but he had promised on taking office that he should not flinch from doing the necessary work, be it ever so great; with himself it was a labour of love, and "the labour we delight in physics pain." Several other toasts followed, including the "Initiates," responded to by Bro. Muir; the "Health of Bro. Watson," who duly acknowledged it; the "Officers of the Lodge," replied to by Bro. Purbrook, S.M., &c., &c. The joining members upon this occasion were Bros. Platt (219), Watkins (108), H. H. Collins (23), Salaman (23), and Henry Pork. The visitors:—Bros. J. Levinson, P.M. (7); Collard, P.M. (168); W. F. Blackburn, P.M. (169); Morbey, P.M. (169); J. W. Adam, P.M. (169); Ritterbandt, P.M. (778); M. Tiley, P.M. (902); Taylor (201); all of whom expressed their appreciation of the attention of Bros. Watson and Hills (Treasurer). The Lodge was resumed soon after ten o'clock, upon which Bro. Strange proposed his partner, Bro. Sawyer, of the Lodge of Good Fellowship, Chelmsford, to become a joining member. Bro. Watson having seconded the motion, the Lodge was closed in due form; the Brethren returning to town by a special train.

The Lodge of Instruction under this warrant will shortly be opened at Bro. Hills, the worthy Treasurer, at the City Arms Tavern, West Square, Southwark.

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## PROVINCIAL.

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### BRISTOL.

APPOINTMENTS.—*Lodge*.—Wednesday, August 18th, Colston (886), Freemasons' Hall, at 7.—*Instruction*.—Friday, 20th, ditto, at 7½.

### BUCKINGHAMSHIRE.

AYLESBURY.—*Buckingham Lodge* (No. 861).—At the regular meeting, held on Monday, July 19, at the Royal White Hart, Aylesbury—present, Bro. the Rev. James Cooper Farmborough, W.M.; Bro. J. How, P.M., as S.W.; Bro. Rev. J. C. Wharton, J.W., and others. Mr. John Williams, of Aylesbury, was duly initiated by the W.M. Bro. Farmborough's Masonic teaching in the Apollo Lodge of Oxford shone forth in the impressive manner in which he went through the ceremonial and delivered the charge to the new recipient of Masonry. Many of the members of the Lodge being unavoidably absent, the W.M. suggested that Bro. How's motion relative to the state of Masonry in the province should stand over until the next Lodge, which, being agreed to, the Lodge was closed, and, having partaken of a slight repast, the Brethren separated at an early hour.

### CHESHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, August 18th, Zetland (782), Monk's Ferry Hotel, Birkenhead Hotel, at 4; Thursday, 19th, Unity (334), Macclesfield Arm, Macclesfield, at 7. *Mark*.—Wednesday, 18th, Staleybridge, at 3.

### CORNWALL.

APPOINTMENT.—*Lodge*.—Monday, August 16th, Phoenix of Honour and Prudence (415), Masonic Rooms, Truro, at 7.

DEVONSHIRE.

APPOINTMENTS.—*Lodge*.—Tuesday, August 17th, Charity (270), King's Arms Hotel, Plymouth, at 7. *Encampment*.—Monday, 16th, Royal Sussex, Three Tuns, Tiverton, at 7.

DORSETSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, August 18th, Amity (160), Private Room, Poole, at 7½. *Chapter*.—Wednesday, 18th, Faith and Unanimity (605), Freemasons' Hall, Dorchester, at 6.

DURHAM.

APPOINTMENTS.—*Lodge*.—Monday, August 16th, Borough (614), Grey Horse Inn, Gateshead. *Chapter*.—Thursday, 19th, Strict Benevolence (114), Bridge Hotel, Sunderland, at 7.

ESSEX.

APPOINTMENTS.—*Lodges*.—Thursday, August 19th, Good Fellowship (343), White Hart, Chelmsford, at 7; Saturday, 21st, Chigwell (663), King's Head, Chigwell, at 3.

GLOUCESTERSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, August 18th, Cotteswold (862), Ram Hotel, Cirencester, at 6½.

HAMPSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, August 18th, Royal Sussex (428), Freemasons' Hotel, Portsea, at 7; Thursday, 19th, Southampton (555), Freemasons' Hall, Southampton, at 7. *Mark*.—Phoenix (L.C.), Private Room, Portsmouth, at 7.

ISLE OF MAN.

APPOINTMENT.—*Lodge*.—Wednesday, August 18th, Royal Isle of Man (123, Irish), Douglas, at 6.

ISLE OF WIGHT.

APPOINTMENT.—*Lodge*.—East Medina (204), Masonic Hall, Ryde, at 7.

KENT.

APPOINTMENTS.—*Lodges*.—Wednesday, August 18th, Royal Naval (621), Hiscock's Royal Hotel, Ramsgate, at 7. *Mark*.—Adam (L.C.), Masonic Hall, Sheerness, at 6.

LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges*.—Wednesday, August 18th, St. John's (268), Commercial Hotel, Bolton, at 6½; Friendship (344), Angel Hotel, Oldham, at 7; Faith (847), New Inn, Openshaw, at 7; Thursday, 19th, Samaritan (358), Green Man, Bacup, at 7; Perseverance (432), Old Bull, Blackburn, at 8; Friday, 20th, Virtue (177), Masonic Rooms, Manchester, at 6. *Chapter*.—Monday, 16th, Tudor (344), Angel Hotel, Oldham, at 7. *Encampment*. Friday, 20th, Hugh de Payens, Old Bull, Blackburn, at 7.

LANCASHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Tuesday, August 17th, Sefton (980), Litherland Hotel, Litherland, at 6; Wednesday, 18th, Loyalty (101), Royal Hotel, Prescott, at 6; St. John's (407), Rose and Crown, Pendleton, at 6½; Harmony (845), Wheatsheaf, Ormskirk, at 5; Thursday, 19th, Ancient Union (245), Royal Hotel, Liverpool, at 6; Combermere (880), Seacombe Hotel, Seacombe, at 5. *Instruction*.—Friday, 20th, Mariners (310), Duke Street, Liverpool, at 7.

LEICESTERSHIRE.

APPOINTMENT.—*Lodge*.—Thursday, August 19th, John of Gaunt (766), Three Crowns, Leicester, at 7.

LINCOLNSHIRE.

APPOINTMENT.—*Lodge*.—Thursday, August 19th, Shakspeare (617), Town Hall, Spilsby, at 6.

NORTHUMBERLAND.

APPOINTMENT.—*Lodge*.—Friday, August 20th, De Loraine (793), Freemasons' Hall, Newcastle-on-Tyne, at 7.

## SOMERSETSHIRE.

APPOINTMENTS.—*Lodge*.—Friday, August 20th, Rural Philanthropic (367), Highbridge, Huntspill, at 1. *Chapter*.—Tuesday, 17th, Royal Cumberland (48), Masonic Hall, Bath, at 8.

## LAYING THE FOUNDATION STONE OF ST. MARY'S, TAUNTON.

THE foundation stone of the new tower of the parish church at Taunton, St. Mary Magdalene, was laid on Tuesday, August 3rd, by the Right Worshipful Provincial Grand Master of Somerset. It is impossible to imagine a more imposing ceremony. The morning was ushered in by the firing of the Sebastopol gun (recently mounted) in Vivary Park, and the bells of the neighbouring churches sent forth merry peals. The Lodge of Unanimity and Sincerity, No. 327, assembled at eleven o'clock on Tuesday morning, in the Grand Jury Room at the Shire Hall, (the use of which had been kindly granted by the county magistrates), when the Lodge was opened, and the Grand Lodge proceeded to visit them at twelve. Among the Brethren were the R.W. Bro. Vernon, Prov. G.M., Worcester; H. Shute, Prov. G.M. Bristol; J. R. Randolph, D. Prov. G.M., of Somerset; Dr. Falconer (Mayor of Bath), Prov. G. Treasurer; Major A. P. Browne, Prov. G. Secretary (whose indefatigable and courteous services in connection with the entire proceedings have earned for him the warmest thanks of the Craft); Dr. Pope, of Glastonbury; H. Bridges, Highbridge; the W. M. and officers of the Lodges of the province, with the Prov. G. Lodges of Dorset, Devon, and Bristol, the representatives of the Grand Lodge at Switzerland, and many others whose names we could not ascertain—in all about three hundred.

In connection with the laying the first stone of the new tower, there is a coincidence somewhat singular and interesting. It is supposed by some of the most eminent antiquaries that the foundation-stone of the old tower was laid by the M.W.G.M. King Henry VII. If this supposition be correct, it is an extraordinary circumstance that a descendant of that monarch, the R.W. Prov. G.M. of Somerset—Colonel Charles Kemeys Kemeys Tynte—should, after a period of nearly four hundred years, be the person selected to perform a ceremony so similar in every particular to the one before alluded to. The wide-world reputation which, for centuries, Masonry has attained, and the moral influence which at all times and in all countries is enjoyed by its members, at once stamps its superiority over every other institution. On the present occasion, however, it must be a source of extreme gratification to this noble Order to know that the august ceremony of laying the foundation-stone on both occasions was entrusted to one of their Craft. As the new tower is intended to be a *fac simile* of the old one, a description of its elegant style of architecture will doubtless be read with some interest. The old tower, Toulmin seems to think, was probably erected by King Henry the Seventh, as a reward for the Lancastrian party, in the civil wars between the two houses of York and Lancaster. Savage remarks, however, that it bears every character of having been erected about the latter end of the fourteenth, or beginning of the fifteenth century, which opinion, he says, is confirmed not only in the general appearance of the tower, but also in its proportions, in its ornaments, and in all its parts, as compared with other structures well known to have been built during the period alluded to. That style which bears the name of the "florid gothic," was principally, if not always, confined to oratories, porches, and chapels, in our cathedral and collegiate churches. The principal specimens of this style now, are Henry the Seventh's Chapel in Westminster Abbey, Bishop Alcock's Chapel in Ely Cathedral, and St. George's Chapel, Windsor. There is certainly no parish church in the kingdom that exhibits a complete specimen of this style in all its parts. That the tower of St. Mary Magdalene's Church had its origin about the time above mentioned, is further confirmed from the circumstance that the manor of Taunton was always a favourite estate of the bishops of Winchester, whose property it is, in right of their episcopal see. Savage seems likewise to think that there is no doubt whatever that William of Wykeham, Bishop of Winchester, who was distinguished for his skill in architecture, was the founder of this tower some time between the years 1390 and 1400, and that it was not only built under his auspices, but from a plan given by himself.

The tower, as will be remembered, was a quadrangular structure, standing at the



west end of the church, and was evidently built since the erection of the main building. It was divided from top to bottom, into three compartments, by two rows of quatrefoils, the middle compartment being subdivided into another row of quatrefoils. Over the entrance into the church there was a large window, divided by four mullions into five lights, the upper part being ramified into hexagonal tracery. On each side of this window, there were two niches, canopied, terminating pyramidically, with crockets, in a trefoil head. These niches were at some period enriched with statues. There were six mock windows on each side of the tower under pointed arches, having hexagonal tracery. These windows were composed throughout of stone quatrefoils, giving the whole structure a most elegant appearance. The buttresses terminated at the windows of the belfry in quadrangular prisms, the finials ending in a point, with crockets on the angles. The battlements were peculiarly elegant, being formed of open tabernacle work, and terminating at the corners of the tower in lofty pinnacles of the most delicate workmanship, the finials ending in a point, the angles ornamented with crockets, and each pinnacle surmounted by a vane.

This beautiful tower was the object of admiration of every beholder, but more especially of those having a taste for architectural elegance; indeed, with its beautiful proportions and ornaments, its lofty battlements and pinnacles majestically towering above all the surrounding objects—none could regard it without veneration. The height of the tower from the ground to the cornice was 121 feet, and the pinnacles 32 feet, making in the whole 153 feet. The view from the top was at once extensive and delightful, including the rich vale of Taunton Dean, the seats of the neighbouring gentry, the windings of the river Tone, the spires and steeples of numerous village churches, the beautiful scenery of the Blackdown, Pickridge, and Cothelston hills, the pillar at Burton-Pynsent, Glastonbury Tor, and Alfred's Tower at Stourhead.

Having stated these few historical facts, we will now proceed to notice the business more immediately under consideration. The weather was extremely propitious for the occasion, and thanks to the liberality of the railway companies, hundreds were imported into the town upon the arrival of each successive train; besides which, vehicles of every description were to be seen contributing their quota to swell the numbers, which might be fairly computed at not less than 30,000 persons.

Upon the arrival at the station, the various national flags of England, France, the United States, and Turkey, were to be seen flaunting in the breeze, and a triumphal arch, formed of laurel garlanded with roses. The houses on the road leading to the town were also gaily decorated with flags of every imaginable device. In passing over the bridge, the tower of St. James's met our eye, upon which was hoisted a blue ensign. The warehouses near the river likewise presented a gay appearance.

On the town side of the bridge the display of flags was of a very imposing character. North street was profusely decorated with flags and various devices.

Colonel Tynte arrived in the town about one o'clock, and at once proceeded to the new Shire Hall, where the Officers and Brethren of the Provincial Grand Lodge of Somerset were in waiting to receive him. The business of the Lodge having terminated, the procession, headed by Serjeant-major Perry of the 1st Somerset Militia, in full uniform, supported, on the right by Superintendent Dowde, and on the left by Superintendent Goldsmith, followed by two sergeants of the West Somerset Yeomanry with drawn swords, and accompanied by Mr. Summerhays, proceeded in the following order through the town:

Band of the West Somerset Yeomanry Cavalry.	
Clerk of Works.	Foreman.
Builder.	Architects.
Churchwardens of St. Mary's.	
Band.	
Freemasons.	
Two Tylers with drawn Swords.	
Visiting Brethren not Members of any Lodge in the Province.	
Visiting Brethren from Lodges out of the Province, the Juniors in Rank first.	
Brethren of the various Lodges of the Province.	

Visiting Brethren, being Prov. G. Officers of other Provinces.  
 P. Prov. G. Officers according to their Rank.  
     Prov. G. Pursuivant.  
     Prov. G. Organist.  
     Prov. G. Superintendent of Works.  
     Assistant Prov. G. Director of Ceremonies.  
     Prov. G. Director of Ceremonies.  
     Senior and Junior Prov. G. Deacons.  
 Prov. G. Secretary with Book of Constitutions and Sacred Roll.  
     Prov. G. Registrar with the Seal.  
     Prov. G. Treasurer.  
 P. Prov. G. Chaplain, with Volume of Sacred Law and Compasses on Cushion, supported.  
     Prov. G. Chaplain.  
 Visiting Brethren, being Grand Officers of England.  
     The Corinthian Light.  
     Prov. J.G. Warden with Plumb Rule.  
     The Doric Light.  
     Prov. S. G. Warden with the Level.  
     Deputy Prov. G. Master.  
     Ionic Light.  
     Prov. G. Sword Bearer.  
     P. Prov. S.G. Warden with Square.  
 The Right Worshipful Prov. G. Master for Somerset.  
     Banner.  
     Prov. G. Tyler, with drawn Sword.  
 Model of St. Mary's Tower, supported by Chorister Boys.  
 The Archdeacon of Taunton, and Clergy of the Diocese.  
     Taunton College School.  
     Band of the First Somerset Militia.  
     Lord Lieutenant.  
     Members of Parliament.  
     Magistrates of the County.  
     Lord of the Manor.  
     Bailiffs of the Borough of Taunton.  
     Local Authorities.  
 Committee—(With coloured Rosettes).  
     Inhabitants of Taunton.  
     Operative Masons.  
     Other Trades.  
 Militia Staff and Recruiting Parties.

Having joined the procession in Hammet-street, the R.W. Prov. G.M., supported by his Masonic officers and the clergy in attendance, at once proceeded to the sacred edifice, when the ceremony immediately commenced. The venerable Brother then delivered the following address:—

“Ladies and gentlemen—We are assembled with the churchwardens of this parish, and committee of the inhabitants of the town of Taunton, for the purpose of replacing that venerable structure which is now fallen into decay. Gentlemen and Brethren, I have been called upon to officiate at laying the foundation stone of that which is to be in every respect a counterpart and copy of the old. I could have wished that this ceremony had fallen into more able hands, and in the hands of some person of more dignity than myself in the county. We have in this county a noble Lord Lieutenant, who has shown his readiness at all times to attend to the business of the county and to its interests: among others, he lately laid the foundation stone of that beautiful structure, your Assize Hall. We have also a high sheriff, the first commoner in the county,—that is the first commoner for the time,—young and active, who has already shown the interest he feels in the welfare of this county. There are also many noble peers of the realm, who have property in this county and bear attachment to it. We have also many members of parliament, all of them wealthy and able to fulfil the office; and on this occasion I would say, that you have more particularly in this town and borough two honourable members who do the greatest honour to your choice—gentlemen of great natural talents and abilities, and great accomplishments and integrity, and in every way worthy to do honour to any cause which they might undertake. Brethren, I have not these advantages. It is true that I have filled every office that a country gentleman can fill in this county, from a waywarden to a high-sheriff, more than fifty

years ago. I have had the command of as fine a regiment of yeomanry cavalry as ever existed in any county. I have had the honour of representing, for six successive parliaments, one of the most intelligent, independent, and patriotic constituencies in the kingdom—that of Bridgwater. But, gentlemen, these are times gone by. I have no public position in the county, save the one which I hold on this spot. The unfortunate failure of my sight prevents my continuing in the command of that regiment. I have also retired from the labours and honours of the House of Commons, and I am not in the House of Lords, though I ought to have been there thirteen years ago; for by the law and constitution of the realm, I proved my claim to an hereditary peerage, and proved it by evidence so satisfactory, that Lord Lyndhurst, than whom there could be no greater authority, and who was lord chancellor at the time, said that he had never known a clearer case made out. There was no other person who put in a single claim, or single syllable of evidence whatever, either to substantiate any other claim, or to vitiate mine. But so it is, other parties are bearing the dignity of that ancient family. I am not in possession of those honours, and therefore there is no title for me to give glory or dignity to these proceedings. But there is an incident, and a rather curious one, and I will mention it, although it relates to myself, because it may afford interest to some of our archæological friends in this town and neighbourhood, and it can do no harm to any one. Brethren, we are told that King Henry VII. laid the foundation stone of the late magnificent building with Masonic forms as Grand Master of Masons. Since his time it has been found necessary for the Grand Master to have the assistance of other Grand Masters, and there are Grand Masters appointed in every province, vested with his powers, and with his authority to represent him. I stand in that position now. Brethren, King Henry VII. was assisted by his Senior Grand Warden, a person of the highest accomplishments in his day, particularly skilled in ecclesiastical architecture. He was withal a gallant warrior, and won honours on the field of battle. This was a proper man for such a man as King Henry VII. to work with, and he made him his friend, his lord high treasurer, and his prime minister, and consulted him on all occasions; and it is no wonder that when he applied to such a man, that such a production came forth as that magnificent tower which has just sunk into decay.

“It was in the year 1485 that King Henry came to the crown, and it was after that time that he laid the foundation of the tower. It is therefore somewhat within 400 years—no space of time for such a beautiful edifice to sink and to fall into decay. Well, that building was one of the most beautiful—if not the most beautiful—specimen of that fine order called Tudor. King Henry was a Tudor. It is rather singular that I should stand here in the place of the Grand Master; and it is also singular that I myself am now called upon to replace a perfect Tudor structure. I have mentioned this incident, because it is somewhat applicable to the case, and it is rather singular also. I now call upon my brother officers and assistants to assist me in adjusting the corner-stone of this new edifice, which, we trust, may prove more lasting; and I hope the materials of which it will be constructed will be more durable than that which has already perished.”

The Provincial Grand Master then called upon the Masonic Brethren who officiated with him to assist in their several capacities.

As the different tools were handed, and the gallant old colonel had used them, he said—

“I declare that stone to be perpendicular.”

“I declare that stone to be level.”

“I declare that stone to be square.”

The following were then placed in a cavity purposely made in the stone:—corn, wine, oil, and coin. The plate was then laid on, after which Colonel Tynte called upon the Provincial Grand Chaplain to offer up a prayer to Almighty God upon this solemn occasion.

The Prov. G. Chaplain then offered up a most beautiful and touching prayer, suitable to such an event.

The stone was then laid in the usual manner.

The Prov. G.M. then declared the foundation stone of St. Mary Magdalene's tower to be laid in true Masonic form, to the glory of God.

The Prov. G.M., then proceeded to address the assembled brethren in a peculiarly affecting manner, and several times the gallant gentleman seemed, from the intensity of his emotion, almost overcome. He said,—“Brethren, and more particularly gentlemen of the town of Taunton,—it is now thirty-seven years since I had the honour of laying the foundation stone of your market-place. I have from that time watched with great pleasure the progress, increase, and benefits which that market has brought to your town and neighbourhood, blessing those who give and those who receive; for it has been a blessing to those who supply the market, as well as to those who have consumed—and it is altogether one of the best markets in the kingdom. There could not be a better market supply to the population of your important town; and it has given bodily comfort—the comforts of life—and the necessaries of life to thousands and thousands. We are assembled here to-day upon a totally different subject. We are assembled for the purpose of dedicating—I may say, a temple to the Lord—because, although it is only part, we may take a part for the whole, because it is the most important part. We are assembled here for a truly religious and Christian purpose. We are assembled to restore a building in a Christian country, and for the purpose of Christian worship. We are assembled here to rebuild that beautiful structure, which was the admiration of all who saw it, and I trust that when our efforts are crowned with success, whoever is blessed with sight to admire the structure, may also be struck with the purpose for which it is intended; and that they may with devout reflections find spiritual comfort—comfort to their souls.

“This church is now dedicated, and has been for many years, to the worship of the Almighty, and for the service of prayer, praise, sacrifice and thanksgivings—thanksgivings to the Giver of all good things, but more especially for the redemption of mankind through Jesus Christ. Brethren, upon a former occasion there was some disappointment expressed at my not having said anything in regard to Freemasonry, or why Freemasons should be called upon to fulfil these duties. I will touch upon that presently, though it is a delicate subject; but I can speak in truth. I will first of all hope that the tower may be completed, and that when it is completed that that fine set of bells may be restored to us, which possessed such beauty and interest for the whole country around us, and I will also hope that the minor chimes may be combined too, for light as those airs were, they were melodious, and gave great delight to the surrounding country.

“But do not fancy, my brethren, that I am upholding the mere gingling bells; though bells have their particular use, and may I say, service. I remember a Latin verse, very quaint, very eloquent, and very comprehensive, which I believe was inscribed upon some famous bell. It made the bell speak in the first person. It was very quaint and very eloquent, and it would be very difficult to translate it properly, but I think it may be construed somewhat in this way—‘When marriage, birth, or mirth, their pleasures bring, I ring—To call the folks to prayer in time, I chime—When from the body parts the soul, I toll.’—You see, therefore, brethren, that there are religious uses in church bells. Well, brethren, I will return to the purpose for which the church is re-built. Our blessed Lord has told us, ‘I and my Father are One.’ He has said, ‘Where two or three are gathered together in my name, there will I be in the midst of them.’ Let us hope—let us humbly hope, that the all-seeing eye of the Great Architect of the Universe is now looking upon us on this occasion; that He and His Son are looking upon this work with approbation and favour, and may He send down His Holy Spirit in the perfection of it. Brethren, some people have imagined that Freemasonry is repugnant to Christianity. It is quite the contrary. I may say that there is a great analogy between them. We all know that when our blessed Lord came upon earth to take the nature of man upon Him, that His miraculous birth was hailed by miracles of a glorious kind; that the announcement was made to mankind by a miraculous appearance in the heavens, and angels appeared and announced ‘glad tidings of great joy.’ ‘The glory of the Lord shone round about,’ and certainly there was a multitude of the heavenly host singing so significantly, so comprehensively, so sublimely, that it could not originate otherwise than by Divine inspiration. That hymn, we all know, was ‘Glory to God in the highest, on earth peace, and goodwill towards men.’ Now divines cannot explain



what they themselves believe. The strong proofs they have will not demonstrate them. If all things were clear, then all men would believe, and faith itself cease to exist. I believe that Freemasonry was founded upon a system of the purest religion and the purest morality that existed upon the face of the earth, before our blessed Saviour's time. All the spirit of Masonry, and the powers of Masonry are under divine blessing. They profess to glorify the Most High; they profess themselves benevolent; they profess themselves charitable; and they profess good-will towards men. This may all find a place under the doctrines which our blessed Saviour preached and commanded; and, therefore, it is not at all repugnant to Christianity that Freemasons should come forward on this occasion. If it were repugnant to Christianity I should not be here, and many more. Let us remember also, that our blessed Saviour said to us, 'Whosoever confesses me before men, him will I confess before my Father who is in heaven.' These, my brethren, are words of comfort. There, brethren, is the promise. Let us all cleave to that promise, and if there is any one in this great assembly whose faith is weak, or wavering, let me exhort him from this moment to cleave to that promise. To embrace and hold fast the things of everlasting life, through our Lord and Saviour Jesus Christ. And now, brethren, I will call upon you with one accord and with one voice, that we may all do it with an honest conscience, and with humble faith and hope. Let us all, whether Masons or not, join in that sublime and glorious hymn, 'Glory to God in the highest, on earth peace and good-will to men, through Jesus Christ our Lord. Amen.' "

The assembled company then entered the church, where a most impressive and appropriate sermon was delivered by the Provincial Grand Chaplain, after which the procession returned in the same order to the Shire Hall, and the venerable and gallant colonel left the town for Halswell.

The dinner took place in a large marquee on the Parade, and was attended by about 300 persons. It was abundantly supplied, and everything went off in the most satisfactory manner. The children of St. Mary Magdalene, St. James's, Trinity, Bishop's Hull, and Wilton Schools, and the children in the Taunton Union Workhouse, were liberally regaled with plum-cake and tea in the afternoon, in the Vivary Park. The aggregate number was about two thousand, and a bun was given to each child afterwards. The expense of the treat was defrayed by subscriptions among the ladies of the different parishes.

#### STAFFORDSHIRE.

APPOINTMENTS.—*Lodge*.—Friday, August 20th, Noah's Ark (435), Navigation Inn, Tipton, at 7. *Chapter*.—Tuesday, 17th, Perseverance (674), Castle Hotel, Newcastle, at 7.

#### SUFFOLK.

APPOINTMENTS.—*Lodges*.—Thursday, August 19th, Virtue and Silence (417), Lion Hotel, Hadleigh, at 7; Unity (84), Suffolk Hotel, Lowestoft, at 7.

#### WARWICKSHIRE.

APPOINTMENT.—*Mark*.—Monday, August 16th, Howe (Immemorial), Newhall Street, Birmingham, at 6.

#### WILTSHIRE.

APPOINTMENT.—*Lodge*.—Thursday, August 19th, Fidelity (961), Town Hall, Devizes, at 7.

#### WORCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, August 18th, Worcester (319), Bell Hotel, Worcester, at 6½; Vernon (819), Old Town Hall, Dudley, at 7.

DUDLEY.—*Royal Standard* (No. 730.)—On Tuesday, the 13th ult., this Lodge met at the Dudley Arms Hotel, when Bro. Howells, P.M. of No. 435, and Prov. G. Sec., was installed W.M. for the ensuing year. The other officers were then invested, and the Brethren, to the number of about twenty, adjourned to banquet.

Vernon Lodge (No. 819.)—At the meeting of this Lodge on the 21st ult., the matter of Bro. Sheridan, M.P., and the Ionic, No. 275, was referred to the Prov. G.M. of Worcestershire, Bro. Vernon, the results of the memorial to the

Board of General Purposes not being satisfactory. It having been resolved to procure a smaller room than the old Town-hall, for the committee meetings for the winter months, the Lodge was closed in due form.

*Lodge of Perseverance* (No. 833.)—At the meeting of the Brethren of this Lodge at the Old Swan Inn, on Wednesday, the 28th ult., Bro. George Horton, S.W., was unanimously elected W.M. for the ensuing year. Bro. J. Willincroft, P.M., Treasurer, and Bro. Foster, Tyler. Bro. Horton is much respected.

DUDLEY.—On Thursday, August 5th, the four Masonic Lodges of Dudley combined for the purpose of having a day out in the beautiful district round Hagley and Clent. The party started by special train, at twelve o'clock, and after spending the afternoon on the beautiful hills, and rambling round the park of Lord Lyttleton, they adjourned to the Lyttleton Arms, and sat down to a most sumptuous banquet. Bro. C. F. G. Clark, the W.M. of No. 213, presided, and was supported by Bros. Howells, J. G. Wright, and G. H. Deeley. After the cloth was removed, the Queen and the usual toasts of the Craft, were drunk, and heartily responded to. The health of Lord Lyttleton was also most enthusiastically received, for his kindness in allowing the visitors access to his grounds; and it was explained that no doubt the hall and pictures would have been accessible, had that favour been asked,—but knowing that the Hall was full of company, the favour was not requested. A high tribute was passed to the generosity and good feeling of the noble lord, the chairman remarking that but few noblemen, with the same means, did so much good. We must not omit to mention the health of Bro. A. C. Sherriff, the manager of the Oxford, Worcester and Wolverhampton Railway, in connection with the company he represents. This toast was most enthusiastically drunk, coupled with every wish for the prosperity of the line. The president said he had written to Brother Sherriff on the subject of allowing trains to stop at Hagley for the convenience of the Brethren, but the reply was to the effect that Mr. Sherriff would rather not interfere with the ordinary traffic, but most kindly offered to put on a special train to take the Brethren, and also one to bring them back. The health of the chairman was well received, and a compliment passed on him for the trouble he had taken in carrying out what is intended to be the annual gathering. Some excellent singing was given by several of the Brethren, and a more happy evening could scarcely have been spent, it having been distinguished by that brotherly feeling which is always found with but rare exception among Masons.

#### YORKSHIRE (NORTH AND EAST).

APPOINTMENTS.—*Lodges*.—Monday, August 16th, Union (287), Masonic Hall, York, at 7; Tuesday, 17th, Camolodunum (958), Freemasons' Hall, New Melton, at 7.

#### YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Thursday, August 19th, Three Grand Principles (251), Masonic Hall, Dewsbury, at 6; Harmony (874), Freemasons' Hall, Bradford, at 7.

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### MARK MASONRY.

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NEWCASTLE-UPON-TYNE.—*Northumberland and Berwick Lodge of Mark Masters* (Time Immemorial).—The Lodge was holden at the Freemasons' Hall, on Wednesday, July 28th. Lodge was opened by the R.W. Bro. William Punsheon, assisted by the officers present. The following Brethren were advanced to this degree by the R.W.M., presiding, assisted by Bro. John Barker, P.M., who gave the new working and lectures, and Bro. Punsheon explained the signs, &c., with the

particulars of the old working and ceremonies pertaining thereto. The newly advanced Brethren are Bros. Henry Bell, P.M., No. 586; Robert Fisher, W.M., No. 586; John Popplewell, J.D., No. 985; and Thomas Pearson Tate, No. 774. There being no further business, the Lodge was duly closed in love and harmony.

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## ROYAL ARCH.

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### SUPREME GRAND CHAPTER.

THE quarterly convocation of Grand Chapter was holden in the Temple attached to Freemason's Hall, on Wednesday, August 11th, when there were present Comp. Hall, as M.E.Z.; Comp. C. P. Cooper, as H.; Comp. Pattison, as J.; Comp. W. Gray Clarke, E.; Comp. Crohn, P. Soj.; Comp. Roxburgh, Reg.; Comps. Havers, Gole, Biggs, Symonds, Bradford, Farnfield, and about twenty others.

The minutes of the last meeting having been read and confirmed, Comp. Clarke proceeded to read the report of the general committee, which stated that the accounts to the 21st July showed the following result—Balance in hand to 21st April, £200 8s. 10d.; since received £200 19s. 6d.; together, £401 8s. 4d. The disbursements had been £93 2s., leaving a balance of £308 6s. 4d; out of which they recommended £200 consols to be purchased, making the funded property £2,200. A petition had been received for a Chapter to be attached to the Lodge of Integrity, No. 771, held in H.M.'s 14th Regiment of Foot, with Comp. Jas. Hale as Z.; Angus W. Hale, H.; and Jas. Conroy, J. The petition was regular in form, but as many of the petitioners were not registered on the books of Grand Chapter, it was recommended that the prayer be granted, subject to the payment of fees for registration. A petition had also been received for a Chapter to be attached to the Collingwood Lodge, No. 1029, at Collingwood, Melbourne, Victoria, with Comps. Jos. Jno. Moody, as Z.; Jos. Lewis, H., and Moses Rintel, J., which the committee recommended to be granted. It having been brought to the notice of the committee that a Brother, initiated in a Lodge at Smyrna, under a body called the Grand Lodge of Turkey, had been exalted in the All Souls Chapter, No. 199, Weymouth, and an application having been made for a Royal Arch certificate, the committee, after much consideration, resolved—“That the Grand Lodge of Turkey not being recognized by the Grand Lodge of England, they cannot recommend that a certificate be granted to any one said to be initiated under that institution, and subsequently exalted in a Chapter under the Grand Chapter of England, until such recognition take place.” The committee reported that they had received a letter from the First Principal of the Zetland Chapter (No. 548), Sydney, New South Wales, respecting the fees paid by Companions belonging to colonial Chapters, and praying that concessions might be made in respect of register fees similar to those recently made to Craft Lodges. And the committee recommended the subject to the consideration of Grand Chapter.

The report having been received, the two charters prayed for were granted, subject to the limitation with regard to the first, recommended by the committee.

Comp. Gole, referring to that part of the report which alluded to the non-granting of a certificate to a member of the Grand Lodge of Turkey, exalted at Weymouth, wished to ask some member of the general committee to explain upon what grounds they had taken upon themselves to refuse a certificate to a Companion who had been intrusted with the secrets of the Order. Masonry was universal, and if the Brother showed that he had been duly initiated, and claimed to be received into a Royal Arch Chapter, he had a right to partake of their secrets.

Comp. Pattison replied, that if the Brother came from any body recognized by the Grand Lodge of England, it would be so. They knew nothing of the Grand Lodge of Turkey—it was not recognized by the Grand Lodge of England, and

they could therefore not do otherwise than refuse to allow a certificate to be issued to any person coming from such a body.

Comp. Gole still wanted information on the subject. If the Brother proved himself a Mason, and could work himself through his several degrees, and had been admitted a member of an English Chapter, he ought to have his certificate; as, of course, the Principals would not have admitted him without they felt they had authority to do so; and he therefore submitted that the certificate could not be withheld.

Comp. Crohn would ask the worthy Companion who had just spoken whether, if a man were initiated in a spurious Lodge, they would be justified in admitting him in a legal Lodge, or exalting him in a legal Chapter. If the Principals of a subordinate Chapter made mistakes, the Grand Chapter could not legalize them by admitting the Companion exalted by such mistake.

Comp. Pattison again repeated that the Grand Chapter had no knowledge of the Grand Lodge of Turkey.

Comp. Gole said that Comp. Crohn appeared to have come to the conclusion that the Turkish Lodge was spurious, but what evidence had they that it was so? If tradition would assist them at all, they would find that the Ottoman subjects were first-rate Masons—and though their Lodges might not be recognized by the Grand Lodge of England, they had a right to be received as brothers if they could prove themselves to be so. He had a right to suppose that the Principals of the All Souls Chapter had taken the proper steps to convince themselves that the Brother was in possession of our secrets, and having done so, were right in admitting him to the Arch, though he might not be within the pale of the English constitution. He had taken up the subject upon the spur of the moment, not being aware of any legal objection to the admission of the Brother; and he made bold to say that they had now a graceful opportunity of evincing their brotherly feelings towards a subject of another country, whatever his creed.

It was here explained that there was nothing before the Grand Chapter to show whether the person alluded to was the subject of another country, or what was his creed; which had nothing to do with the subject.

Comp. Gole, believing he was right in the view that he had taken, would move that the claim of the Companion be admitted and his certificate granted.

Comp. Cooper seconded the motion.

Comp. Roxburgh submitted that it was impossible to admit the claim, even if it were regularly before Grand Chapter, which it was not. It was clear the person came from a Lodge which was not recognized by the Grand Lodge of England, and therefore could not be received. The Grand Lodge of Turkey, as it was called, was one of three Lodges, all of which were working without warrants. The so-called Grand Lodge was not recognized by any Masonic authority, excepting by one small Italian state—and even if it were, what evidence had they that the person alluded to had been a Master Mason twelve months before he claimed to be exalted. It appeared to him that the committee had not only done its duty in refusing to recognize the brother, but that they ought to have gone further, and called upon the All Souls Chapter to explain the circumstances under which they admitted him.

Comp. Symonds said, it was difficult to know what bodies were recognized by Grand Lodge. In France there were two Grand Lodges, the one holding the English or York rite, and the other the Grand Orient, which was generally understood to be meant when the Grand Lodge of France was spoken of. He apprehended they would have no power to refuse to exalt a brother, if he proved himself to have been regularly initiated under either of those bodies, or under the Grand Lodge of Belgium; and he did not see what other course they could adopt with regard to this Grand Lodge of Turkey, excepting it could be proved that there was an acknowledged Grand Lodge previously in existence. He also found, that formerly four Lodges in England constituted themselves into a Grand Lodge, which was ultimately recognized, that being the foundation of the present Grand Lodge of England. The law said that a Master Mason might be exalted into the Arch upon giving proof that he had been so twelve months and upwards; and the question with him was, had satisfactory proof given to the Weymouth Chapter.



He should be disposed to support a motion for further inquiry into the matter ; and he would therefore move that the question be referred back to the general committee, to report thereon at the next convocation of Grand Chapter.

Comp. Gole said, he would withdraw his own motion, and second that of Comp. Symonds. (Laughter.)

The M.E.Z. said, if the brother had been regularly initiated ; after the proper time he had a right to be exalted—and he did not see what was to be gained by further inquiry.

Comp. Havers said, that Comp. Gole had made four or five speeches on the same subject, during which he had moved one resolution, and seconded another—(laughter)—all founded upon a suppositious case, proposing to grant a certificate to a Brother, whose name they were not in possession of, and whose Lodge they did not know. Though perhaps not strictly in order, as there was really no question before Grand Chapter, he thought he might do some good by calling attention to the position in which they stood. He was surprised to hear from Comp. Symonds, the comparison he had instituted between the Grand Lodges of France and Belgium and the so-called Grand Lodge of Turkey ; there was no analogy between them. The existence of the former Grand Lodges were known and accepted facts—not so the latter. The circumstances were briefly these—during the Crimean war a number of English, Irish and Scotch Masons found themselves in Smyrna, and formed themselves into a Lodge. So far so good ; their next course should have been to have decided, under which jurisdiction they would desire to act, and to have applied for a warrant, authorizing them to meet as a regular Lodge. They did not do so ; they acted without warrant, or at least none was forthcoming—and they did more, they erected themselves into an independent Grand Lodge, called it the Grand Lodge of Turkey, and applied for recognition to the Grand Lodges of France, England and Ireland, and were of course refused. He admitted the case as stated was a hardship upon the individual ; but those were bad laws generally, which were made to meet individual cases ; and the difficulty in this case might be arranged hereafter. That was not a question for them now to consider. He agreed with Bro. Crohn, that this was the case of a Brother made by spurious means, and with the Grand Registrar, that the Chapter who had exalted this Brother, should be called on for an explanation. He felt this the more, as he understood that the so-called Grand Lodge of Turkey was now repudiated by some of its former members.

Comp. Gole—It is not so stated in the report,

Comp. Roxburgh—It is not usual to state the evidence in giving the decree, (laughter).

Comp. Symonds would like to know how they were to form a new Lodge in a new country, unless a number of Brethren could meet together and constitute themselves into a Lodge. He looked upon it that they were in the same position with regard to this Lodge, as with the two Grand Lodges of France, and his only desire was to have the matter inquired into by the Committee.

Comp. Havers was not prepared to state further than he had already done what course should be pursued in the case now put by Bro. Symonds ; but he believed that if twenty or thirty Masons met as stated, they could select one to preside over them, and would have authority to act, petitioning the body from which they or some of them held to grant them a warrant and sanction their proceedings. But in this case a number of Masons, principally Scotch, he believed, met and formed themselves into a Lodge, under authority of a warrant which was said to be in somebody's portmanteau, but which was never produced. Now, with regard to the position of the Grand Lodge of England in the early part of last century, to which Bro. Symonds had alluded, he appeared, in common with many others, to have fallen into error. That case had of late been frequently and erroneously quoted. In 1717, many years after the death of Sir C. Wren, there had been no Grand Master elected, and the Grand Lodge fell into abeyance. To call it again into existence, the Masters of four Lodges did, as warranted by the Constitutions of that day, summon the Brethren of all the Lodges to meet and choose a Grand Master—there was at that time but one Lodge meeting under the York constitution. In consequence of such summons, perfectly regular and constitutional in

itself, the Brethren of some thirty Lodges met and re-established the Grand Lodge of England. He saw the widest distinction to be drawn between re-establishing an authority fallen into abeyance, or the establishment of a new authority where there was no previous Masonic jurisdiction, and the erection of any number of individuals, or Lodges, into an independent Grand Lodge, where there was an already existing authority. He believed that if such a case could occur again, and the Grand Master and the Grand Wardens were to cease to exist, that the constitutional and proper course would be for the Masters of any three or four Lodges to summon their Brethren generally to meet and elect a new Grand Master, and so re-establish the Grand Lodge. He trusted that the Grand Lodge would be careful, lest it offered encouragement to the spurious making of Masons, between whom and those regularly admitted to our Order there should always be the clearest distinction.

After a short further conversation, the resolution of Bro. Symonds was agreed to.

The subject of the fees, payable by colonial Chapters, was also referred to the committee to report upon.

The Convocation was then closed in due form, and the Companions separated.

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HOPE CHAPTER (No. 248.)—A convocation of this Chapter was held upon an emergency, on Tuesday, at the Globe Tavern, Greenwich. Present—Companions Potts, Hutchings, Simmons, Nutt, Ryder, Rev. J. Knott (Chaplain to the Chapter), Jones, Moore, Leigh, G. Biggs, P.G.S.B., Bowen, and John Archer, P.Z. (No. 778), visitor. The Chapter having been formed, Bro. Bowen, of St. Alban's Lodge (No. 32), was formally introduced to Comp. Potts, who presided as Z., by whom he was exalted to the sublime degree of the Royal Arch. Brother Bowen having received the degree, thanked the Companions for the honour conferred upon him, in being accepted for this beautiful addition to his previous Masonic information. Comp. Hutchins, in replying to the "Masonic Charities," said, he was extremely gratified at the result of the last election of male annuitants, which placed their aged Brother, Dr. Leigh, on the list of recipients, as he would now enjoy the evening of his life in peace and tranquillity. Their unfortunate Brother had subscribed to the Order fifty-three years, and was compelled, from age and infirmities, to appeal to the Brethren, an appeal which he (Bro. Hutchings) was happy to say had been nobly and liberally responded to.

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## KNIGHTS TEMPLAR.

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WATFORD.—An Encampment was held in the Freemasons' Hall, on Monday, July 26th. Present:—the V. E. William Stuart, D.G.M. of England and Wales; Prov. G. Com. of Hertfordshire; Thomas Abel Ward, E.C.; H. H. Burchell Herne, P.E.C. and Reg.; Thomas Rogers, P.E.C. and Treas.; W. S. Tootell, P.E.C.; Lloyd Birkbeck, Geo. Francis, King, &c. The Encampment was opened at three o'clock. Bro. George Francis presided as E.C., Bro. H. H. Burchell Herne as First Captain, Bro. Lloyd Birkbeck as Second Captain. The duty of Expert being discharged by Bro. J. How, P.E.C. of the Croydon Encampment. The names of four Companions were proposed and balloted for, but in consequence of unavoidable engagements, only one was able to be present, Comp. Charles Davy, of Chapter No. 580, who was received, and duly installed into the Order. The whole ceremonial was most perfectly performed by the very able Brother who presided. This was the day for the installation of the E.C. elect, but as Bro. King was not able to arrive until it was too late for the full performance of the ceremony, that business was deferred until the next meeting of the Encampment. Bro. Thomas Rogers was unanimously re-elected Treasurer. All business ended, the Encampment

was closed, and the Knights re-assembled around the social board, the V.E. D. Grand Master presiding. The attention that Bro. Stuart gives to all departments of the Masonic institution, and its encouragement by his presence on almost all occasions, as well as his courteous demeanour, has the beneficial effect of spreading the cause of the Order throughout his small and well-ordered province, aided as he so ably is by those enthusiastic Bros., Ward, Herne, Francis, and Rogers.

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## COLONIAL.

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### CANADA.

THE following is the address of the Grand Master of the Grand Lodge of Canada, delivered to the Brethren assembled in Grand Lodge, on the occasion of the Union, on the 14th July:—

“Brethren of the Grand Lodge—when, at our last annual meeting, I had the honour of addressing you, I did not anticipate that a similar duty would so speedily have devolved upon me. Having, however, in obedience to your wishes again assumed the oriental chair, it becomes my pleasing privilege to lay before you a brief statement of the various events and incidents of the past year, with such suggestions and remarks as may appear to me pertinent and appropriate. I congratulate you, Brethren, upon the large measure of success which has thus far attended your efforts to advance the cause of Masonry in this province; that apathy and indifference, which for many years, under the old regime, repressed and retarded the advancement of our Order, has given place, under the new organization, to a more lively interest in, and a more active administration of, Masonic affairs. Dispensations for opening thirteen new Lodges, in various parts of our jurisdiction, have been granted by me during the past year, and in every instance the duty of controlling and working these Lodges has been entrusted to worthy and competent Brethren, in whose favour the tongue of good report had loudly sounded. The names and localities of these Lodges will be laid before you by the Grand Secretary, and it will be for you to determine whether or not their present authority shall be replaced by a more regular warrant of constitution.

“I have much pleasure in announcing that I continue to receive from our sister Grand Lodge assurances of the most friendly nature, accompanied by expressions of the liveliest interest in our prosperity and progress. In addition to the grand bodies who had Masonically recognized the Grand Lodge of Canada, and which were announced to you last year, I am happy to say that eleven other Grand Lodges have since extended to us the right hand of fellowship; so that the legality of our proceedings, and the correctness of our position has now been endorsed by the highest authorities in twenty-two Masonic jurisdictions. A feeling of veneration and respect for the Grand Lodge of England—a feeling which I by no means find fault with—and perhaps also the absence of full information as to all the facts of the case, has hitherto prevented several grand bodies from according to us a reciprocation of that fraternal regard and intercourse which we had tendered them; but even among these Grand Lodges we have many warm friends, who have not only deeply sympathized with us in all our struggles and trials, but have also rejoiced with us in the success which has attended our efforts to advance the cause of Masonry in Canada.

“In my last annual address, when referring to the discussions to which our movement had given rise, and the flood of light which had been poured forth upon this important and most interesting point in Masonic law, by some of the ablest writers of the day, I was of opinion that the subject had been nearly exhausted, and that nothing either new or interesting could well be added. Those of you, however, who have had an opportunity of reading that able and logical article from the pen of our distinguished friend and brother, Dr. McKay, of South Carolina, which

appeared in a recent number of the *Masonic Quarterly*, and the additional arguments advanced by our consistent friend and warm supporter, the venerable and much esteemed Grand Master of Vermont, will at once observe how much I was mistaken in my supposition, and will at the same time be pleased to learn that the more closely our past history is criticised and examined, the more thoroughly and completely will the correctness of our position be established. In evidence of the truth of this position, I cannot deny myself the pleasure of directing your attention to the masterly and unanswerable arguments brought to bear on the subject by the Most Worshipful Master of the Grand Lodge of Florida, in his able report as chairman of the committee of foreign correspondence.

"Among the important Masonic events of the past year, one has recently transpired which must excite a thrill of pleasure and elicit an expression of satisfaction and delight in every true Masonic heart on this continent. The unhappy divisions which for so many years have kept apart our brethren in the state of New York, and which have been a cause of reproach to our noble Order, now no longer exists. The demon of discord has been vanquished, and peace, love, and harmony reign triumphant; the warm grasp of brotherhood has been cordially given and received, and the Masons of that state are again united under one banner. May their union be perpetual! And may the memory of their past differences only remain as an additional incitement to increased exertions in the great and glorious cause for which we are all associated.

"I have much pleasure in announcing for the information of the Grand Lodge, that in the many official visits which I have made during my term of office to our subordinate Lodges, I found a large majority of them in a highly flourishing and satisfactory condition. But, at the same time, truth compels me to add that *all* were not in an equally prosperous state. In some few instances I heard with regret that the regular communications were not well attended; that it was often with difficulty that a sufficient number of Brethren could be got together to enable the Lodge to proceed with the work; and that a general apathy and want of interest was displayed by the members of these Lodges. On investigating the cause which had led to this strange and unnatural state of affairs, I found that it originated invariably in a careless and inefficient administration of the business of the Lodge. Members had been permitted to become largely in arrears for dues; the liabilities of the Lodge remained unliquidated; the by-laws were allowed to be broken with impunity; and the general discipline of the Order was not strictly enforced. This painful state of affairs can only be remedied by a more rigid adherence to the rules of the Order, and by the exercise of a stricter adherence to discipline on the part of those in authority; and I would earnestly entreat the officers of such Lodges, if there be any now present, if they have any regard for Masonry, if they love the Order and are really desirous that it should flourish, to reflect more seriously upon their duties and obligations; for as their position in the Craft is exalted, so are their responsibilities great. To become the Master of a Lodge should be the ambition of every Brother, and to discharge with efficiency and zeal the duties of that important office, should be his most anxious desire. These duties are not confined to the mere repetition of a few phrases learned by rote, but he should be able to instruct the Craft, not only as to the meaning and origin of our ceremonies, but also to explain to them the philosophy which is veiled in its allegories and illustrated by its symbols. He should be able also to convince his Brethren that all science and all art, legitimately directed, are but lines that radiate towards the great "I AM;" that the sciences are the media by which we are led to contemplate the goodness, wisdom and power of the Great Architect of the universe; and that *arts* are the modes we have developed of expressing our sense and admiration of the wondrous glories of our Almighty Father which are scattered around us. The Master of a Lodge should also in his life and in his conversation be a model for his Brethren to admire and imitate, and should himself practise out of the Lodge those great moral doctrines and virtues which he inculcates within its walls. He should be punctual and methodical in all things, and both by his character and conduct, command the respect, the esteem and good-will of all men. For, as the Master is supreme in his Lodge, and distinguished from his position in the Craft, so should he also be distinguished



as the possessor of an irreproachable character, a dignified demeanour, an expanded intellect and a liberal education. Happy and prosperous must those Lodges be which are governed by such men.

"The time of meeting is looked forward to by the Brethren with the most pleasing anticipations; prompt at the hour, every Brother is in his station, and the work is carried on with pleasure and profit. The Worshipful Master, who presides in his Lodge with ability, firmness and decision—for without force of character there can be no force of impression—whose manner is courteous yet dignified—whose decisions are consonant with reason and Masonic law, and who dispenses light and information among the Craft, will ever be regarded by his Brethren as one who is entitled to their highest respect and the most fraternal regard. The anxious inquirer after truth and light feels that he may appeal with confidence and safety to the ruler of his Lodge as to one who is not only ready and willing to reward and advance him according to his ability and worth, but to one whose duty and high privilege it is to diffuse the beams of light and to scatter abroad the seeds of truth—the aspirant, animated by the love of truth, uninfluenced by mercenary motives, duly appreciating the philosopher's apothegm that "knowledge is power," and prompted by high desires, eagerly presses forward, believing in a nobler destiny, and aspiring after a brighter record. It is the Master's duty to assist him in his research; it is his high privilege to "pour the balm of instruction o'er the mind;" to fill it with light, to stir up its powers, and to raise it to its proper supremacy over another. It is for him to bestow upon the neophyte, if he finds him worthy and well qualified, not only wealth but power also—not the *wealth* which corrupts its owner, nor the *power* which enslaves its dependent, but the ennobling *wealth* of wisdom and the enduring *power* of knowledge. The means of acquiring Masonic knowledge has now, by the indomitable perseverance of our distinguished Brother, Rob Morris, the Deputy Grand Master of the Grand Lodge of Kentucky, been placed within the reach of all. His Masonic library, which embraces several valuable volumes contributed by himself, should appear, not only in every Lodge-room, but in the house of every intelligent Mason, as it embodies nearly all that really is valuable in Masonic literature.

"The financial affairs of the Lodge are managed by such a Master with prudence and economy. He regards debts due either by or to his Lodge peculiarly as debts of honour, and takes care to have them promptly arranged. The Brethren, loving the man and respecting his authority, submit to his decisions with cheerfulness and alacrity, and are ready at all times to aid him in his efforts to advance the interests of the Order. The cement with which he has bound the Brethren together is not confined to the Lodge-room, but is carried out into the world, and practical illustrations of friendship and brotherly love are daily exemplified. Time will not now permit me to enlarge upon the various qualities and virtues which adorn the character of the *model Master*. I must therefore leave the subject for the present, and conclude by remarking that I feel proud and happy to be enabled to say that I believe we have among us many Masters and Past Masters of Lodges who are an honour to the fraternity—many who are not only masters of *men* but of *work*, and who are indeed entitled to this proud distinction of being regarded and esteemed as *the cream of the Craft*.

"In consequence of an event of a painful and afflicting nature which occurred in my family in August last, I have not been able, during the past year, to devote quite so much time as I would have wished to the duty of visiting our Lodges. My report, therefore, in this particular will be very brief. I find, however, on reference to my journal, that in January last I assisted at the consecration of our Lodges at Paris and Newbury, and visited also St. John's Lodge, Delaware. This last Lodge, under the fostering care of our intelligent and Worshipful Bro. Dutton, I found in a most prosperous condition. In February I had the pleasure of paying an official visit to each of the following Lodges:—Strict Observance at Hamilton, Kilwinning of London, Beaver of Strathroy, and the Norfolk at Simcoe, all of which were apparently flourishing. On the 24th of May, assisted by several grand officers, and a large number of brethren, I laid the corner stone of a new school-house in the town of Simcoe. On the 22nd of June last I visited Brant Lodge, where I had the pleasure of initiating my eldest son into the mysteries of our

Order. This Lodge, I am happy to say, is also in a most satisfactory condition. On the 24th of the same month, assisted by the Grand Secretary and other grand officers and brethren, I dedicated a new and most commodious Lodge-room, occupied by our brethren of Great Western Light Lodge, at Windsor. While in that neighbourhood I had the pleasure of meeting the Grand Master, the Grand Secretary, and several past grand officers and Brethren of the Grand Lodge at Michigan, with whom I had much pleasant intercourse. In my various visits to the Lodges in the London district, I was accompanied by their D.G.M., the R.W. Bro. Captain Thompson Wilson, whose attention to the important duties of his office, and whose zeal in the cause of Masonry entitle him to the gratitude and respect of the fraternity. I received an invitation from Golden Rule Lodge, Stanstead, to lay the corner-stone of a church in that vicinity on the 30th June, but, in consequence of my engagement at the west end of the province, I was unable to be present on that interesting occasion.

"An application from certain Brethren in Demerara for a dispensation to enable them to open a Lodge there, under the authority of this Grand Lodge, was forwarded to me in March last by the R.W.D.G.M. of the Montreal district. As this was the first application of the kind I had received from abroad, I felt that it required some consideration before finally deciding upon it; but I must admit that the idea of thus extending the power and authority of this Grand Lodge exercised at first considerable influence upon my mind, but after a consultation with a distinguished Bro., and upon carefully considering the question in all its bearings, I arrived at the conclusion that it would have been neither wise nor politic for this Grand Lodge to interfere in the Masonic affairs of that distant territory. It is very true that the British possessions, both in South America and the West Indies, are, masonically speaking, at present unoccupied ground, as no Grand Lodge has yet been there established; but I did not feel that we, as a sister colony, although masonically independent of the mother country, could consistently interfere in this matter, even at their own request. The proud position which we have attained in this province, and the means by which it was accomplished, are now matters of history, and although we have successfully established our own Masonic independence, I do not consider that we would be justified either in assisting or inciting another British colony to follow our example. For these and other reasons I declined granting the dispensation prayed for, and I trust that my decision in this matter will be approved of by the Grand Lodge.

"I have also to inform you that the committee to whom was referred the duty of examining and reporting upon the various modes of working used by our subordinate Lodges, (of which committee I am a member *ex officio*) after a careful and laborious investigation, have at length agreed upon a system which will be submitted for your approval, and which I hope will be adopted as a standard in this jurisdiction. The importance of this subject will commend it to your notice. It therefore requires no further comment from me to secure for it your earnest attention and consideration.

"At our last annual meeting I was requested by the Grand Lodge to take into my consideration the propriety of making an application to the legislature of this province for an act of incorporation, to enable this Grand Lodge, and the Lodge acting under its authority, to hold real and personal estate in a corporate capacity. In compliance with your wishes, I have given the subject my best consideration, and without detaining you at present with the many arguments which might be adduced, both for and against such a proceeding, I arrived at the conclusion, that, under existing circumstances, such an application would, at present, be inexpedient. As the subject, however, is one of grave importance, I would suggest the appointment of a special committee, with full power to act in the matter in such a manner as they may deem most conducive to the interests of the Order.

"There are also various other subjects, both of interest and importance, which will claim your attention during the present session, some of which I can now only briefly allude to. Among these are certain proposed amendments to the constitution, of which due notice has been given. Also certain matters connected with Thistle Lodge, Amherstburg. This subject has already been before the Grand Lodge, and was then referred to the District D.G.M. for investigation and settle-

ment. The decision of this officer, however, has been appealed from, and I trust that before the close of the session, this matter will be finally disposed of. A memorial has been presented from certain persons, claiming to be Masons, and expressing an earnest desire to be affiliate with this Lodge. This is a subject of much importance, and requires, and will doubtless receive, your careful attention and consideration. In connexion with it, I will only say that, while Masonry recognizes no distinction, either in race, class, religion, or *colour*, she does require, and will insist, upon the clearest and most irrefragible testimony that all persons claiming admission, either to her Lodges or to a recognition as members of the fraternity have been regularly initiated, passed, and raised in a duly constituted and properly warranted Lodge. Another matter which, for some time past, has been occupying the minds of many Brethren, may be brought up for consideration during the session. I allude to the establishment of "District Grand Lodges," with powers similar to the Provincial Grand Lodges of England. With reference to this subject, I would merely say that, when we consider the great extent of our territorial jurisdiction, should our Lodges continue to increase in the same ratio they have recently done, such a measure may not be expedient but necessary. I am in favour of the early establishment of these Provincial, or District Grand Lodges in every Masonic district which contains within its limits a sufficient number of Lodges to authorise such a proceeding. I would suggest, however, that the whole matter be referred to a special committee. I have much pleasure, also, in bearing testimony to the efficiency and zeal with which the duties of the office of Grand Secretary have been discharged during the past year by our Right Worshipful Bro., Thomas B. Harris. His promptness in correspondence, his careful attention to his various duties, and his readiness at all times to aid and advance the interests of this Grand Lodge, entitles him not only to this acknowledgment from me, but also to the favourable consideration of the Brethren.

"The various matters to which I have now directed your attention, although all possessing strong claims upon your notice and consideration, will, I imagine, be considered as only second in importance to the great and engrossing subject which will at an early period of the session be brought up for discussion. I allude to the efforts which have already been made to secure a full and perfect union to the whole Canadian Craft.—In compliance with the desire of the Grand Lodge, as expressed at our last annual meeting, I appointed a committee to meet a similar committee from our brethren who were at that time working under English warrants, directing their attention to the instructions promulgated by this Grand Lodge for their guidance. It is not my intention, at the present moment, to enter into any detailed account of the various attempts at negotiation which have been made, or to read the correspondence which has taken place upon the subject, but will merely say that all the documents connected with it are now in the hands of the Grand Secretary, and are open to your inspection, should you wish to examine them. I adopt this course because I am delighted to say that I believe your committee, acting in strict accordance with the letter and spirit of your instructions, have been met in a similar liberal and Masonic spirit by those brethren with whom they are appointed to treat, and that a full and perfect understanding has been arrived at, so that, in a few hours, I trust, a union of the whole Canadian Craft, upon satisfactory and honourable terms, will be consummated, and all the Masons of Canada ranged under the banner of this Grand Lodge! I feel that it is unnecessary for me to say how I, aided by many zealous and worthy Brethren of both parties, have laboured to effect this great object. Nor need I attempt to express here the unbounded pleasure which it will give me, before retiring from the proud position which, by your kind favour, I have so long occupied, to hear that union proclaimed within these walls. In the hope that nothing may occur to mar this bright and pleasant prospect, I will now leave you to discuss and decide upon the various matters brought before you, and may we now and at all times be enabled to discharge, with fidelity and zeal, the various duties devolving upon us, so that at the close of our day of probation and labour, we may not only escape the degradation and punishment which was heaped upon that careless and unfaithful steward, who could only exclaim, 'Lord, here is thy talent laid up in a napkin,' but be able to advance humbly, but with faith and confidence, to our glorious Grand Master from Him to receive our wages and reward."



## NEW BRUNSWICK.

ST. JOHN'S.—*Hibernia Chapter* (No. 301, I.R.)—A warrant having lately been received from the Supreme Grand Chapter of Ireland, for the establishment of a Chapter in the City of St. John, to be attached to Hibernia Lodge, (No. 301), a meeting of the Companions was held in the Masonic Hall, Princess street, on Saturday, the 5th day of June, 1858, on which occasion M.E. Companions A.W. Smith, John Nisbet and — Bowling, of Hibernia Chapter, Saint Andrews, very kindly attended for the purpose of installing the various officers. At the appointed hour the Chapter was opened in form by M.E. Comp. A. W. Smith, acting First Principal; and the warrant for the new Chapter was then ordered to be read, after which Comp. Smith then proceeded to install the following officers:—M.E. John Willis, First Principal; M.E. McNichol, Second Principal; M.E. Abraham Magee, Third Principal; E. George Wilson, First Sojourner; E. Angus McAfee, Second Sojourner; E. John Creighton, Third Sojourner; E. James Bennett, First Scribe; E. John Frost, Second Scribe; E. Thos. Kaymes, Treasurer; E. Robert Stubs, Priest; Comp. John Bowyer, Janitor.

M.E. Comp. Smith then declared the Chapter duly constituted, after which he delivered a very stirring charge to the officers and members, exhorting them to perseverance in their Masonic duties, recommending them to inculcate, both by precept and example, the great fundamental principles of the fraternity, as the only means of obtaining ultimate and triumphant success. The charge was deeply interesting and impressive, and we regret much that we are not able to give it in detail.

M.E. Comp. John Willis, the newly installed First Principal, then made a few brief and pertinent remarks, concluding with the following:—"The Masonic system exhibits a stupendous and beautiful fabric, founded on wisdom, unfolding its gates to receive, without prejudice, the worthy professors of every description of genuine religion or knowledge, concentrating, as it were, in one body their just tenets, unencumbered with the disputable peculiarities of any sect or people. This system existed in the earliest ages and among the wisest of men; but it is to be lamented that to the desponding suggestions of some men of the weaker minds among our own fraternity, the prejudices of the world against our invaluable institution are, in a great measure, to be imputed. Unable to comprehend the beautiful allegories of ancient wisdom, they ignorantly assert that the rights of Masonry are futile, and its doctrine inefficient. To this assertion indeed, they give by their own misconduct, a semblance of truth, as we fail to discern that they are made wiser or better men by their admission to our mysteries.—Companions, I need not tell you, that nature alone can provide us with the ground of wisdom; but Masonry will teach and enable us to cultivate the soil, and to foster and strengthen the plant in its growth, thereby to dispel the clouds of ignorance, so inauspicious to the noble purposes of our Order, and to hold forth a moral whereby we may see the power and greatness of the all-wise disposer of events. The Royal Arch degree gives us an ample field for discussion, by which we are shown in the sad experience of the once favourite people of God, a lesson how to conduct ourselves in every situation of our existence; and that when fortune, affluence, sickness, or adversity attend us, we ought, never to lose sight of the source whence it came, always remembering that the power which gave has also power to take away. Having in itself this grand moral—which ought to be cultivated by every man among us—Do unto others as you would they should do unto you; and it is the ultimatum of all terrestrial happiness, imitating in itself every virtue man can possess. May we, as Companions, so study virtue, as to hand down to posterity a name unspotted by vice and worthy of imitation."

On motion, a vote of thanks was tendered to M.E. Companions A. W. Smith and John Nisbet for their kind assistance on the occasion.

On motion, a vote of thanks was ordered to be tendered to the visiting Companions from Carleton Chapter, No. 47, S.R.

The Chapter was then closed in form.

After the Chapter was closed, a number of the Companions adjourned to the Exchange, kept by Bro. McColgan, where a sumptuous repast was prepared.



ST. ANDREWS.—*Hibernian Chapter* (No. 318).—The following address and reply were delivered at the presentation of a splendid silver pitcher, to Comp. A. W. Smith, by the members of the Hibernian Royal Arch Chapter, located in St. Andrews:—

## ADDRESS.

“To Comp. A. W. Smith, M.E.Z. of Hibernian Royal Arch Chapter, No. 318.

“The Companions of the Hibernian Royal Arch Chapter, No. 318, having long felt deeply indebted to you for the zeal and energy manifested by you in promoting the welfare of this Royal Arch Chapter, as also the interests of Masonry generally—consider themselves called upon to present you with some testimonial of the esteem and regard in which they shall ever hold the many services you have performed, while discharging the duties of the various offices you have from time to time been called on, by the election of your Companions, to fill.

“Your desire at all times to impart to your Companions a knowledge of Masonry, which your extensive acquaintance with the grand principles and designs of that ancient and time honoured institution renders you so competent to give, contributed much to increase in them a love of Masonry, good-will, and brotherly kindness, which should ever cement the hearts of Brother Masons.

“Accept then, this pitcher, as an acknowledgment by us of our indebtedness to you for the many tokens of your sincerity and desire to advance the prosperity of this Royal Arch Chapter, as also to spread amongst us a knowledge of the grand design of Masonry, which you have manifested during the many years you have been connected with that institution; and believe us, that in presenting it, we also wish to convey our sincere wish and desire for the happiness and prosperity of yourself and family, and that you may long live to share in the cares and counsels of your brethren in Masonry.—On behalf of the Chapter.

“WM. BALLANTINE, *Scribe E.*”

## REPLY.

“Worthy Companions of Hibernian Royal Arch Chapter, No. 318.—I am at a loss to find words to convey to you the expression of my sincere feelings of gratitude, for the handsome, unexpected, and valuable testimonial which you have done me the honour to present for what you are pleased to term, ‘the zeal and energy manifested by me in promoting the welfare of this Royal Arch Chapter, and the interests of Masonry generally.’ Believe me when I assure you, that my humble efforts to advance the interests of the Craft, have fallen very far short of my desires, the more so, when I remember the nature of my obligations to my Brethren and Companions, and my duty to our beloved Order. I have endeavoured to do that which it was my duty to do; and I beg to assure you, that my labours to promote the welfare of our institution will only cease when I am summoned by the Great Architect of the universe, to ‘that undiscovered country whence no traveller returns;’ and I trust, that we may all finally meet in that celestial Lodge above, where every good Mason hopes to obtain admission.

“It is my desire ‘to spread the cement of brotherly love’ and union among my Brethren—to ‘square’ my actions with all men—to apply the plumb line to my conduct, and the signet of truth to my words. You are kind enough to refer in laudatory terms to my services in the various offices which I have held. I cannot discover how the humble discharge of the duties which devolved on me in the Chapter should have merited so handsome a return; and such praise, I can only attribute to your extreme kindness towards me. Without your assistance I could not have accomplished anything; and I owe my position in Masonry more to the good will of my Brethren, than to any superior knowledge or qualifications I may be supposed to possess. Without their sanction and approval, I could not now hold the distinguished offices of Master of the Lodge, First Principal of the Chapter, and Commander of the Encampment. I will endeavour to discharge the duties to the best of my ability, relying upon my Brethren and Companions for counsel and support.

“Permit me, Brethren and Companions, to urge upon you to search the ‘Book of the Law,’ that inspired volume and ‘great light’ in Masonry (which is the rule and guide of our faith), and without which our Lodges would not be furnished. Let us pray to the Supreme Grand Master, to increase our faith, to strengthen our hope, and to enlarge our charity.

"Allow me again to tender you my most grateful acknowledgments for your valuable present, which will be kept in my family as a memento of the brotherly love and warm friendship of my respected Companions of the Hibernian Chapter; it will illustrate to them the truth of that beautiful passage in that precious Masonic jewel, the Holy Bible, 'Behold how good and how pleasant it is for brethren to dwell together in unity.'

"I sincerely thank you for your good wishes for the happiness and prosperity of myself and family. May the brilliant rays of the rising sun, shedding their lustre upon the banners of our Order, encourage and animate us to deeds of friendship and benevolence—may we be fervent and zealous in the discharge of our various duties; and now, Companions, that brotherly love may prevail and every moral and social virtue cement us, is the heartfelt desire of your faithful Companion,

A. W. SMITH."

#### NEW ZEALAND.

[From the *Colonist* New Zealand journal of March 5th, 1858.]

##### NEW MASONIC HALL AT NELSON.

THE laying of the foundation stone of a public edifice is at all times an interesting ceremony, and, as a token of progress, is highly gratifying; but the fact of laying the foundation of a structure belonging to a fraternity that existed before chronology became a science, and which numbered among its members the wise Solomon, the politic Henry VII., and the great Cardinal Wolsey, was an occasion possessing peculiar interest. This event, which occurred on Tuesday, the 2nd of March, might aptly be termed a red letter day in the annals of Nelson, whether we regard it as an out-door demonstration of good feeling on the part of the assembled multitude, or as an exhibition of well-regulated order and display on the part of two most important societies, acting together in concert for an imposing and good object. Moreover, this was the first occasion of the Freemasons in Nelson appearing in public.

The Brethren, who had assembled at the Wakatu Hotel, formed in procession, and moved at half-past two, and passed up the centre of the two Nelson Lodges of Odd Fellows, who were courteously waiting to receive them; the latter then fell into line, and the whole moved to the site of the intended building in Trafalgar Street, headed by a band playing martial airs. On reaching the ground, his honour the superintendent, and J. Poynter, Esq., resident magistrate, joined the procession, and the following hymn was sung, Mr. J. Percy kindly presiding at the harmonium:—

##### OPENING HYMN.

Great Architect of earth and heaven  
By time nor space confined,  
Enlarge our love, to comprehend  
Our Brethren,—all mankind.

Where'er we are, what'er we do,  
Thy presence let us own;  
Thine eye, all-seeing, marks our deeds,  
To Thee all thoughts are known.

While nature's works and science laws  
We labour to reveal,  
O! be our duty done to Thee,  
With fervency and zeal.

With faith our guide, and humble hope,  
Warm charity and love,  
May all at last be raised to share  
Thy perfect light above.

When this was concluded, preparations were made for the ceremony of laying

the stone, by Bro. T. Sullivan, and a parchment record was enclosed and sealed in a glass jar, with this inscription:—

“This Foundation Stone of a Masonic Hall for the Southern Star Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons, in the province of Nelson, New Zealand, was laid by THOMAS SULLIVAN, P.M., on March 2nd, A.D. 1858, A.L. 5858. OFFICERS—John Sharp, W.M.; Nathaniel Edwards, P.M.; Fedor Helling, S.W.; John Percy, J.W.; Richard Beckford Scott, S.D.; John Symons, J.D.; John Reed Dodson, Treasurer; Henry Jossey Goodman, Secretary.”

After the usual Masonic ceremonies, the workmen slowly lowered the stone, the band accompanying with solemn music; and when this was concluded, and a prayer offered up, the Venerable Archdeacon Paul uttered a benediction in an impressive manner. The proceedings then terminated with a concluding ode:—

“Placed in form the corner-stone,  
True and trusty Brothers own;  
Come and bring, in thought sincere,  
Hands to help and hearts to cheer.

Marked with love, the Master's will,  
Kindly proved the work of skill.  
Beauteous forms in grace shall rise,  
'Neath the arch of favouring skies.

CHORUS.

“Beauteous forms in grace shall rise,  
'Neath the arch of favouring skies.

“Join we now our offering true,  
While our homage we renew.  
Bear to Him whose praise we sing,  
Thanks that from each bosom spring.  
When on earth our work is o'er,  
Be a dearer life in store,  
Each in form, in heart upright,  
Taught by truth's unerring light.

CHORUS.

“Each in form, in heart upright,  
Taught by truth's unerring light.”

The procession then retired in the order in which they arrived, the band playing “God Save the Queen.”

The building, when completed, will cost about £620. The design is simple and elegant, and reflects great credit on the able architect, Bro. Maxwell Bury, who has nobly given his professional labours gratuitously.

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## THE WEEK.

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ON Monday Her Majesty took another opportunity of evincing her great interest in the gallant defenders of her dominions, and marked her appreciation of noble deeds by presenting, in person, the Victoria cross to several to whom, for their personal prowess, it had been awarded. The presentation took place on Southsea common. Her Majesty left Osborne on her visit to the Emperor of the French on Wednesday, and arrived at Cherbourg at six o'clock in the evening after a very fine passage. The Queen and royal party were most cordially received wherever they went, and returned to Osborne on Friday in the best of spirits. Her Majesty has again left England to visit her royal daughter in Prussia.—— At present there is nothing new from India, but the gallant commander, Sir Colin Campbell has been created Lord Clyde of Clydesdale.—The *Agram Gazette*

speaking of the dreadful scenes enacting in Bosnia, says, "The Christians of Bosnia must not be confounded with the rayahs of Herzogowina; the drama is nearly terminated in this latter country, but only beginning in Bosnia." A dispatch from Ragusa states that, the Sultan having sent orders to remove the Turkish troops from the Montenegrin frontier, Prince Danilo, on his part, has withdrawn the troops sent to defend it.—The Prussian *Moniteur* says that the health of the King of Prussia having been much improved during his stay at Tegernsee, he intends to prolong his residence there.—By intelligence from Naples, we learn that the King had commuted the sentence of death pronounced on the seven men condemned at Salerno, three to the galleys for life, and the four others to twenty-five years' imprisonment in irons.—The Belgian ministers having been defeated on the proposition for fortifying Antwerp, the municipal council of that city has addressed a letter to the council of ministers, expressing regret that it had not been able to effect a satisfactory arrangement of the question, and desiring to know what sum the city would have to contribute to the more extended line of fortifications.—The *St. Petersburg Gazette* contains a ukase relating to the peasants of the appanages assigned to the princes of the reigning family, by which their privileges will be greatly enlarged and their condition ameliorated.—The South Western Railway Company have met, and notwithstanding the recent commercial depression, have been enabled to declare a dividend for the worst half of the year at the rate of  $4\frac{1}{2}$  per cent. per annum. The London and North-Western Railway Company will pay a dividend of  $3\frac{3}{4}$  per cent. per annum only for the past six months. The Great Western claim to have made  $\frac{3}{4}$  per cent. for the half year, but recommend that the amount should be carried over to the next account. The company has evidently over guaranteed itself. As one of the fruits of throwing over the alliance with the London and North Western to join the Great Northern Company, there will be no dividend on the Manchester, Sheffield and Lincolnshire. The Lancashire and Yorkshire will pay its half yearly dividend at the rate of  $3\frac{3}{4}$  per cent. per annum, with a steadily advancing traffic. The East Lancashire will do the same—all the lines in the Manchester district having suffered from the monetary crisis. The Blackwall give 2s. 6d. per share of £25 for the half year. The Midland maintains its rate of last year  $4\frac{1}{4}$  per cent. per annum. The proposed dividend of the Bristol and Exeter, will be at the rate of 5 per cent. per annum. It is stated that the dividend of the Great Northern will at the rate of  $3\frac{3}{8}$  per cent. per annum on the original stock, and £3 7s. 6d. per cent. to the holders of B stock towards the £6 per cent. for the year. The proposed dividend of the South Devon Company will be at the rate of 1 per cent. per annum. The dividend for the corresponding half year of 1857 was at the rate of £1 12s.  $2\frac{1}{2}$ d. per cent. per annum.—The dividend declared at the meeting of London and County Bank was 5 per cent., equal to the rate of 10 per cent. free of income tax, and the report and accounts were unanimously adopted. The result of operations is described as satisfactory, and the directors have exercised great prudence, being desirous of maintaining their resources, in consequence of the critical period recently passed through.—The report of the London Discount Company, states the profits of the half year at £10,874. A dividend was adopted at the rate of 5 per cent. per annum, which will absorb £4,548; £3,000 is to be written off preliminary expenses, and £3,326 will remain to be carried forward.—Intelligence has been received of the successful laying of the Atlantic telegraph cable, the *Agamemnon* being in the harbour of Valentia successfully sending messages to and receiving messages from the Niagara in Trinity Bay, Newfoundland. This is, indeed, a mighty achievement of science, and from the telegraphic union of the old with the new world the happiest and brightest anticipations may well be indulged.—At the assizes at Guildford a cause was tried, in which Mr. George Eastwood was plaintiff, and the proprietors of the *Athenæum* newspaper were defendants. The plaintiff is a dealer in antiquities, and the action was brought to recover damages for a libel published in that paper on the 8th July last. The defence pleaded was, that the statement alleged to be a libel was true. Evidence having been given (in the course of which it was admitted the curiosity dealers were in the habit of selling so called antiquities to "navvies" but for what purpose they did not know) the jury returned a verdict for the defendants.—The village of Darley, near Ripley,



on the Leeds Northern Railway, was the scene of fearful excitement on Monday, from the discovery of the murder of a young lady named Scaife, by James Atkinson, the son of a flax-spinner. The parties had been acquainted from infancy. They were lovers, and it appears that jealousy was the cause of the dreadful act which was committed by Atkinson, as he was walking home with his sweetheart from chapel on Sunday evening. There appears to have been a dreadful struggle, and Atkinson having overpowered her, nearly cut her head off. The prisoner has admitted his guilt.—An adjourned investigation into the cause of death of William Pine, the engine-driver, who perished in the railway collision at the Willesden junction of the London and North Western Railway, has been held at the Sussex Arms, Shepherd's Bush. After a great deal of evidence had been given, the coroner said there could be no doubt that the deceased came by his death through the culpable conduct of Henry Lamb, the pointsman, and the jury returned a verdict of wilful murder against him.—Clevedon, a pretty watering-place near Bristol, has been the scene of a distressing occurrence. A woman of intemperate habits took her two children, a girl two years and a half old, and a boy only twelve months, to the beach, and, awaiting the rising of the tide, deliberately drowned them.—At the Mansion House, Otto Frederick Homeyer, a merchant of Wolgast, in Prussia, has been committed on a charge of forging and uttering two bills of lading, purporting to be for 1750 quarters of wheat, with intent to defraud Messrs. Tiedemann and Co., merchants, of Newcastle-on-Tyne.—Henry Bunbury, son of the late Major General Bunbury, has been committed for trial on the charge of forging and uttering three bills of exchange for £100, £50, and £40, respectively.—The Edwin Fox, convict ship, which is now lying at Deptford, has nearly completed her fittings previously to her voyage to Fremantle, Western Australia. Among the body of prisoners to be conveyed by this vessel will, it is understood, be Leopold Redpath, sentenced to transportation for the Great Northern Railway frauds; William James Robson, who was engaged in similar transactions in the Crystal Palace Company; and Testar, who was connected with the bullion robbery on the South Eastern Railway.—The weekly return of the Registrar General shows a slight increase in the deaths last week on those of the previous week, but the mortality did not exceed the average of non-epidemic seasons. There was an increase in the deaths from diarrhoea, and fifteen fatal cases of cholera, twelve of which occurred to children. The total of deaths for the week was 1161, and of births 1657.

#### PUBLIC AMUSEMENTS.

Her Majesty's Theatre closed its season on Saturday with the opera of "La Traviata," which has throughout been one of the most attractive performances, and the reduced rate of admission at which it was given upon the last night, without any reduction of the embellishments of the opera, seemed to be fully appreciated by the numbers that flocked to take farewell for a time of their favourite, Piccolomini, who has so thoroughly identified herself with the musical honours of the heroine, and who is now about to leave us for America. We congratulate the management on so favourable a close of the season which has we trust been remunerative.—At the Royal Italian Opera "Martha" has been performed for the last time. The season will terminate on Saturday next, the week being devoted to final performances of each favourite opera in the repertoire.—At the Lyceum Mr. Leigh Murray and Mr. Widdicombe have been added to the company, but the weather is against indoor amusements.—There has been an excellent poultry show at the Crystal Palace, and this kind of exhibition is evidently growing into favour.—On Thursday evening Cremorne was crowded beyond all precedent; not much less than 10,000 persons visited the gardens. The occasion of that immense gathering was the benefit of Bro. Simpson, the proprietor, whose popularity appears to be continually on the increase.—The Surrey Gardens have been opened with a representation of a French fair, which from its novelty is likely to prove attractive during the present sultry weather.

## NOTICES.

All communications for the Editor, to ensure insertion in the next week's number, should be forwarded not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

Emblematic covers for the first volume of 1858 will be ready in a few days, price 1s.; or subscribers may have their volumes bound for 1s. 6d. A few volumes may also be had, price 14s. 6d. each.

We shall be happy to receive essays or lectures on Masonic subjects, returning them (should they not be accepted) if desired.

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 TO CORRESPONDENTS.

WE are requested to state, that it was not Bro. Percy Moss, P.M. of Lodge No. 63, who took the chair at the Jubilee Lodge of Instruction, on Sunday evening the 25th ult.

"R. A., jun." cannot wear his Arch apron or sash in a Craft Lodge. He may wear his jewel.

"S. S."—The whole of the Canadian Lodges have not seceded from English jurisdiction. The Province of Quebec still holds allegiance to the Grand Lodge of England.

"P. P."—Consult your Calendar.

"D. P. St. Thomas's."—The parcel has come safe to hand.

"S. W." on the Masonic Charities, next week.

"CENSOR" is hypercritical—It will not do to scan too closely after dinner speeches.

Prov. G. W.—The late Duke of Devonshire was appointed Prov. G.M. for Derbyshire (by H.R.H. the Duke of Sussex) when Marquis of Hartington—the title now held by the new Prov. G.M.

"B. B."—The Prov. G. Mastership of Dorset, vacant by the decease of Bro. Willett, has not yet been filled up.

"CHARITY."—The Aged Widow's Fund was established in 1849.

"L. L."—We consider an harmonium a great addition to the furniture of a Lodge. There would be no objection to making an organist an honorary member of a Lodge, and returning his name amongst the paying members.

## No. XXXIII.—AUGUST 18, 1858.

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### THE GIRLS' SCHOOL.

WE record in another part of our *Magazine*, the proceedings at one of the most interesting events which has taken place in connection with this institution—of which every Freemason is so justly proud—since the day it was first established by the Chevalier Ruspini, whose name will never fade from the grateful remembrance of his brethren whilst the school and the Order continue to flourish. A *fête* of some kind—a “day out”—has, through the liberality of some brother or brethren, of late years become an annual event, to which the children have looked forward with delight, as forming an era in the routine of school life; but it remained for the brethren of the Royal York Lodge, at Brighton, No. 394 (that number will never be forgotten by any of the seventy children who took part in the festivities of Thursday last) to open up for them a new enjoyment, by inviting them to leave the metropolis fifty miles behind them, and in the language of the railway advertisements, enjoy “eight hours by the seaside.” The suggestion first emanated from Bro. R. W. Wood, G. Steward of the year, P.M. of No. 72, of No. 394, and we know not what other Lodges besides, when it was most cordially responded to by Bro. Woolver, the W.M. of the Lodge, Bro. Cordy Burrows, the mayor of the town, and other Brethren, who appeared to vie with each other in their determination to add to the enjoyment of their juvenile guests, and at the same time pay befitting honour to those brethren and their ladies who accompanied the children from town—and more especially must the hospitality of the mayor and his lady be acknowledged. We shall not here recount the proceedings of the day, believing that we have sufficiently described them elsewhere; but we may observe, that they reflected the greatest honour upon the Brethren concerned in carrying them out, though we could have wished that the children had been allowed a little more liberty of action; that in fact they had been turned loose upon the sands to run about and do as they pleased, and that, too, without any injunction to avoid dirtying their hands, disarranging their hair, or soiling their tippets; for sure we are such a course would have been conducive of far more real enjoyment than the riding about the town—pleasing, as no doubt it was, from its novelty.

There was one part of the proceedings to which we most decidedly object, and we call attention to it with the less hesitation because we are aware the Brighton Brethren are not responsible for it—and we cannot, therefore, be accused of “looking a gift horse in the mouth”—we allude to the introduction of the children into a crowded and overheated room, to sing, at the conclusion of the dinner of the brethren and their friends; keeping them standing, after the fatigues of the day, during the delivery of some inordinately long speeches, the greater part of which could not be heard—at least in that portion of the room where we were sitting. There is an old proverb that “enough is as good as a feast;” and we have no doubt that the brethren and their ladies who were present would have been perfectly as well pleased with merely hearing the children raise their infant voices in praise after their own dinner, and the concluding “good night,” as they were by the more lengthened and, to the children, tiring performance. Indeed, we consider this portion of the day’s amusement naturally detracts from the children’s enjoyment; and could Bro. Crew disabuse himself of the idea that the whole of the pupils are juvenile Grisis, Piccolominis, or Bosios, whom it is his mission to introduce to the public on every possible occasion, these *fêtes* would be productive of more real pleasure to the children, and become something more than they now are—merely “show” days. We know that Bro. Crew is devoted to the interests of the school—that he regards the children almost as members of his own family—but he has an amiable weakness in believing that the best way of promoting these interests is exhibiting the proficiency of the children in music, which, from the necessity it entails of keeping them “tidy,” that they may be presented to their patrons with due decorum, destroys all chance of their enjoying themselves, when out for a holiday, like other children.

In the course of his speech, acknowledging the toast of “Prosperity to the Freemasons’ Girls’ School,” Bro. Crew assured the company that they saw the children then as they ordinarily appeared—and they would see them exactly the same if they were to call at the school-house on any day, or at any hour. We have no doubt that Bro. Crew spoke sincerely, but we should be sorry to believe that the children always appeared as they did on Thursday. Indeed, we have too much confidence in the common sense of Miss Jarwood, the matron, and of Miss Souter, the governess, to believe that they would endeavour to keep them under continual rule, or wish to do so; for were they to attempt it, they would be educating their charges so as to make them premature old women, rather than the merry little fays we would wish to see them. No! Mrs. Cordy Burrows, and the other ladies who assisted her in the distribution, showed that they better understood the natural disposition of children when they presented each with some befitting toy, as a memento of the visit; and the battledores, shuttlecocks, balls, and skipping ropes, will be of comparatively little use if a dirty hand, dishevelled curls, a bonnet awry, or a soiled pinafore, are never to be seen at Battersea Rise.



In the name of the governors and subscribers to the school, we return our best thanks to the Brethren of the Royal York Lodge for the entertainment given to the children; trusting that when next they are invited out, the House Committee and the authorities in London will interfere as little as possible with the arrangements, so that the children may enjoy more real liberty in their own fashion—even if it be by “a jolly romp,” such as youth only can appreciate—and to which they showed they were not altogether disinclined, by the heartiness with which, on the band striking up a polka in the grounds of the Pavilion, they improvised a dance after their own fashion, without the aid of a master of the ceremonies. Children should be treated as children, lest they should verify the adage “that all work and no play makes Jack a dull boy.” That they are so treated in the Girls’ School, we are confident, and *we* will, therefore, not pledge ourselves that the subscribers and friends of the institution may call at any hour, upon any day, and see them as prim and decorous as they appeared whilst singing before the Brighton Brethren and their friends on Thursday—and, indeed, we should be sorry if it were so.

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BIOGRAPHICAL SKETCHES OF EMINENT (DECEASED)  
FREEMASONS.

II.—ROBERT BURNS.

OUR departed brother, Robert Burns, author of the immortal poems of which the Right Hon. William Pitt declared, “that he could think of none since Shakespeare’s that had so much the appearance of sweetly coming from nature”—was born nearly a century since, in a clay-built cottage on the banks of the Doon, within a few hundred yards of that same Kirk Alloway, which he afterwards rendered so famous, and distant about two miles from the town of Ayr, on the 25th of January, 1759, under auspices which but too truly foreshadowed the fate of him who, amid storm and tempest, was brought into this inhospitable world.

Robert Burns, as he and his brother subsequently modified their name, was the eldest son of William Burness, by his wife Agnes Brown. In a letter to Dr. Moore he gives some account of himself, which we shall follow in its chief particulars, occasionally adopting the supplemental information offered by his own letters, and by those of his brother Gilbert.

In the letter referred to, he says :—

“ My name has made some little noise in this country. You have done me the honour to interest yourself very warmly in my behalf; and I think

a faithful account of what character of a man I am, and how I came by that character, may perhaps amuse you in an idle moment. I will give you an honest narrative ; though I know it will be often at my own expense, for I assure you, sir, I have, like Solomon—whose character, except in the trifling affair of *wisdom*, I sometimes think I resemble—I have, I say, like him, ‘turned my eyes to behold madness and folly ;’ and, like him, too frequently shaken hands with their intoxicating friendship.” . . . . .

That he did not claim a long descent from some remote ancestor, as is too often the case with a man when he becomes famous, we have his own testimony in the following passage :—

“ I have not the most distant pretensions to assume that character, which the pye-coated guardians of escutcheons call a gentleman. When at Edinburgh, last winter, I got acquainted in the herald’s office ; and looking through that granary of honours, I found almost every name in the kingdom ; but for me,

. . . . . ‘ My ancient, but ignoble, blood,  
Has crept through scoundrels since the flood—

gules, purple, argent, &c., quite disowned me.”

No doubt this feeling was uppermost in the poet’s breast during the whole of his life, for who does not remember one of his latest productions, in which he speaks thus :—

“ A king can mak’ a belted knight,  
A marquess, duke, and a’ that ;  
But an honest man’s aboon his might,  
Guid faith he maunna fa’ that !  
For a’ that, and a’ that,  
Their dignities, and a’ that,  
The pith o’ sense, and pride o’ worth,  
Are higher ranks than a’ that.”

But to return to his narrative. He says his father was the son of a farmer in the north of Scotland, and was thrown by early misfortunes on the world at large, where after many years, wandering and sojourning, he picked up a pretty large quantity of observation and experience, to which the poet acknowledges himself indebted for most of his pretensions to wisdom. In that deep spirit of filial respect which seems inherent to the sons of Caledonia, Burns says, in speaking of his father—“ I have met with few who understood *men*, *their manners*, and *their ways*, equal to him ;” but stubborn, ungainly integrity, and headlong, ungovernable irascibility, were, in the poet’s view, disqualifying circumstances, therefore he was born the son of a very poor man. In the first six or seven years of our bard’s life, his father was gardener to a gentleman of small estate in the neighbourhood of Ayr, and by the assistance of this worthy and generous master, our poet’s father ventured on a small farm on the estate of his patron, chiefly with “ the dearest wish and prayer to have it in his own power to keep his children under his own eye, till they could discern between good and evil.” During this period our hero appears, from his own account, not to have been a favourite with anybody.

He was noted for a retentive memory, a sturdy stubbornness of disposition, and what he terms an enthusiastic "idiot" piety. Adding, "I say *idiot* piety, because I was then but a child." He appears to have made an excellent progress in English, and "though it cost the schoolmaster some thrashings, by the time I was ten or eleven years of age, I was a critic in substantives, verbs and participles." From an old woman who resided with his father's family no question can be raised that he imbibed the first seeds of poetic lore, for the old lady was remarkable for her ignorance, credulity, and superstition, but had an unequalled collection of legends and tales, as well as scraps of old ballads, concerning devils, ghosts, fairies, brownies, witches, warlocks, spunkies, kelpies, elf-candles, dead-lights, wraiths, apparitions, giants, enchanted castles, dragons, and other such folk-lore. With such a preceptress, he was often betrayed into superstitious feelings, which, although not lasting longer than his imagination called them forth, yet made him keep a sharp look out, in suspicious places, during his nocturnal rambles; and though by no means less sceptical on these points than any man of a well ordered mind, they cost him a philosophical effort to shake off, so thoroughly had he made himself master of the old crone's legendary stores.

Of the influence, for good or evil, which books have upon the future formation of youthful character, Burns offers a strong example. The first works he privately read were, "The Life of Hannibal," and "The History of Sir William Wallace," and the perusal of the former gave his mind such a turn, that he used to strut in raptures after every recruiting drum and bagpipe that visited the town of Ayr, wishing himself tall enough to be enlisted; whilst the latter poured a Scottish prejudice into his veins, which he owned "will boil along there till the floodgates of life shut in eternal rest." About this time polemical divinity was turning the Scotch half mad, and Burns, ambitious of shining in conversation parties on Sundays, between sermons, and at funerals, used to make very startling assertions against the rigid Calvinism of his country; this, joined with some of his memorable sallies in after years, such as "Holy Willie's Prayer," raised a hue and cry against him, to the effect that he was a heretic, which good name he never lost among the bigots.

Living in the vicinity of Ayr was of some consequence to Robert Burns, for he there mixed with youthful society of his own age, and, undoubtedly, gained considerably by rubbing the dust of his agricultural manners against the more polished manners of his companions, acquiring an ease not often found among rustics. To this he adds his own evidence, when he says, "my young superiors never insulted the *clouterly* appearance of my ploughboy carcass, the two extremes of which were often exposed to all the inclemencies of the seasons." But this association was of far greater importance to him than a mere grace of carriage, for they lent him books, which he could not otherwise have procured, and one of them helped him to a little French. Soon, however, these companions dropped away, one by one, each to

face for himself the struggle of life. Then came the death of his father's generous master ; the farm was not productive ; and he fell into the hands of a hard, relentless, factor, who ultimately provided Burns with the withering character of that race which he drew in his tale of "The Twa Dogs." In order to meet the demands upon them, the family lived very badly, and, unaided, they took upon themselves the entire work of the farm ; yet, as Burns writes, the grasping agent made "his indignation continue to boil, years afterwards, at the recollection of the scoundrel factor's insolent threatening letters, which used to set the whole family in tears."

We now come to an important epoch of the poet's life. In his fifteenth autumn he was coupled with a young girl, in the labours of the harvest, as his partner ; he calls her "a bonnie, sweet, sonsie lass," a year younger than himself, and on her account he first committed the sin of rhyme. The passage is so well worth reading in his own words that we shall literally transcribe them ; it runs thus :—

"She, altogether unwittingly to herself, initiated me in that delicious passion which, in spite of acid disappointment, gin-horse prudence, and book-worm philosophy, I hold to be the first of human joys—our dearest blessing here below ! How she caught the contagion, I cannot tell : you medical people talk much of infection from breathing the same air, the touch, &c. ; but I never expressly said I loved her. Indeed, I did not know myself why I liked so much to loiter behind with her, when returning in the evening from our labours ; why the tones of her voice made my heart-strings thrill like an *Æolian* harp, and particularly why my pulse beat such a furious ratan when I looked and fingered over her little hand to pick out the cruel nettle-stings and thistles. Among her other love inspiring qualities, she sang sweetly : and it was her favourite reel to which I attempted giving an embodied vehicle in rhyme. I was not so presumptuous as to imagine I could make verses like printed ones, composed by men who had Greek and Latin ; but my girl sang a song which was said to be composed by a small country laird's son on one of his father's maids with whom he was in love, and I saw no reason why I might not rhyme as well as he : for excepting that he could smear sheep and cast peats, his father living in the moorlands, he had no more scholar craft than myself."

So, with the song in praise of "Nell"—

"O, once I lo'ed a bonnie lass,"

the future bard of Scotland first made love and poetry.

Soon after his father's lease having expired, the family removed to a larger farm at Tarbolton, and in that place the poet's little story was the most eventful. He says he was, perhaps, the most ungainly boy in the parish—no *solitaire* was less acquainted with the ways of the world. But in this home he gathered much from such works as they possessed, written by Shakspeare, Pope, Locke, Bayle, Allan Ramsay, Hervey's Meditations, and a select collection of English songs, the latter being his constant companion, over which he pored when driving his cart, or walking to and from his labour ; and each verse, line by line, was analysed carefully ; having stored his memory with those passages that were tender or sublime, and passing over



those dictated by affectation and fustian. In his seventeenth year he went to a country dancing school, to which he says his father had an unaccountable antipathy; and as he went in opposition to his wishes, he believed his father took a dislike to him, which was one of the causes of the dissipation that marked his succeeding years; but it must not be understood that this dissipation was anything more than comparative with the strictness and sobriety of Presbyterian country life; for though he was thoughtless, yet, as he adds, "early ingrained piety and virtue kept me for several years afterwards within the line of innocence." With a dislike to solitude, a reputation for book-knowledge, naturally sociable, gifted with a wild logical talent and strength of thought, the rudiments of good sense—it is not surprising that he was everywhere a welcome guest, and that where there were gatherings, small or great, of those of his own age, he was always to be found. Added to which, his heart was of that susceptible nature that is always smouldering like tinder, ready to be blown into a flame for some rustic goddess upon the slightest occasion. Possessing curiosity, zeal, and dexterity, our poet was the confident of half the love passages in the parish of Tarbolton, for it seems impossible for the male sex in the country to fall in love, unless they have some friend to share their hopes and fears; and our poet felt as much pride in his numerous clients' causes, as ever any minister of state in knowing the petty intrigues of half the courts in Europe. Although this may appear what grave and dignified men, in their superior wisdom, designate folly, yet to the sons and daughters of labour and poverty, they are matters of the most serious nature; to them, the ardent hope, the stolen interview, the tender farewell, are their most exquisite, as well as their only enjoyments.

Another change in his mode of life took place when our poet spent his nineteenth summer on a smuggling coast, at a long distance from his home, whither he went to a noted school to learn mensuration, surveying, &c., in which he made very good progress. But he made more advancement in the knowledge of mankind—as the contraband trade was at that time very successful, and he sometimes fell in with those who carried it on. Scenes of drunkenness and riot were new to him, but he was no enemy to social life, for he soon learned to drink his glass of spirits, and to mix, without fear, in a drunken squabble. Through these scenes he steadily pursued the science of geometry, until a charming girl, who resided next door to the school, "overset his trigonometry, and set him off at a tangent from the sphere of his studies." After his return home, he entered into a correspondence with many of his old schoolfellows, and was considerably benefited by it in the formation of a healthy, fluent style.

In his twenty-third year, partly from caprice, and partly from a desire to do something for himself in life, he joined a flax-dresser in Irvine, with the intention of learning that trade; but the whole business was unlucky, and as a wind up, as they were giving a carouse to the new year, the shop caught fire and burned to ashes, leaving him,

like a true poet, not worth a groat. Being obliged to give up all idea of pursuing the trade of a flax-dresser, on account of the misfortunes gathering round his father, who was involved in litigation with his landlord respecting the terms under which he held his farm—the horizon gradually darkened around our poet, and to crown all, he was cruelly jilted by a woman on whom he had looked as his affianced bride; which brought on, for three months, “such a state of mind scarcely to be envied by the hopeless wretches who have got their mittimus—Depart from me ye cursed!” We shall pass over some few incidents in our poet’s life, until we come to the time of his taking a farm in conjunction with his brother Gilbert, of whom he says, “my brother wanted my hairbrained imagination, as well as my social and amorous madness; but in good sense and every sober qualification he was far my superior.” These two dissimilar spirits entered upon this farm, Robert, with a full determination to be wise, and in spite of “the devil, the world, and the flesh,” to attend to the business of husbandry; but unfortunately the first year was unproductive on account of buying bad seed, and the second they lost half their crops through the lateness of the harvest, and he returned “like a dog to his vomit, and the sow that was washed to her wallowing in the mire.”

Burns now began to be known in his immediate neighbourhood as a poet, and giving up his portion of the farm to his brother Gilbert, made what little preparation he could to start for Jamaica. But before leaving his country, it might be for ever, he resolved to publish his poems; weighing his productions as impartially as an author can, he came to the conclusion that they had merit, and held as high an opinion of himself and his works as he afterwards found entertained by the public. He carefully examined his faults and failings; balanced himself against the reputation of others, and at last felt pretty confident that his poems would succeed; but, at the worst, consoled himself that the roar of the Atlantic would deafen the voice of censure, and the novelty of West Indian life make him forget neglect. In this frame of mind he committed his firstborn to the press, in an edition of six hundred copies, of which three hundred and fifty were subscribed for. His venture was gratifying both to the feelings and to the purse, for they were, as they deserved to be, enthusiastically received, and he netted nearly twenty pounds, which was a most seasonable addition to his finances, they being in that state that he had serious thoughts of working his passage, and on his finding himself master of nine guineas, the amount of the passage-money, he took a steerage passage in the first ship that was to leave the Clyde; for

“Hungry ruin had him in the wind.”

Having been for some days hiding from the terrors of a gaol, “as some ill advised people had uncoupled the merciless pack of the law at my heels,” having taken the last farewell of a few of his

friends, and sent his chest on its way to Greenock, he had written the last song he ever expected to write in Caledonia—

“ The gloomy night is gathering fast,”—

when a letter from Dr. Blacklock to a mutual friend overthrew all our poet's schemes, by opening up new prospects of ambition. Dr. Blacklock's opinion was, that our bard would meet with sufficient encouragement in Edinburgh to warrant his undertaking a second edition. The Doctor was right in his suggestion, and Burns, who had posted off to Edinburgh, on this hint, without a single letter of introduction or a personal acquaintance in that city, burst forth from comparative obscurity as the poet of a nation ; and, to the credit of the modern Athenians, was placed at once on that pinnacle of fame which neither time, nor space, can entirely destroy. This just and fortunate result, was mainly owing to a paper entitled “ An Account of Robert Burns, the Ayrshire Ploughman, with extracts from his Poems,” which appeared in “ The Lounger.” That paper having an extensive circulation in Scotland and England, our bard was thus introduced to a large circle of admirers ; and this was increased by extracts being copied into many of the London and first-class provincial papers ; so that his fame may be said to have flown over the country as if by magic.

The Edinburgh edition of his poems was so successful, that Burns found himself, on his return home, master of about six hundred pounds, and determining to settle into steady habits, he took a farm at Ellisland, for himself, and found that he was unimpaired for manual labour, notwithstanding the different kind of life he had led in Edinburgh and his country tours. Burns again returned to Edinburgh in 1787, and, on the last day of the year, attended a dinner to celebrate the birth day of the lineal descendant of the unfortunate Charles Edward ; and was the laureate for the occasion. Being a man famous in his own country, a lot that falls to but very few of the sons of genius, he was much sought after, and, in consequence, his farm, not at the best of times very productive, was much neglected ; his social habits overthrew the unsteady fabric of his resolutions, and before long he began to view his farm with dislike and despondence, if not with disgust.

Unfortunately, he had for several years looked to an office in the Excise as a certain means of livelihood, should his other expectations fail, and by the interest of Mr. Graham of Fintry, was appointed to be exciseman, or, as it was vulgarly termed, gauger, of the district in which he lived ; he then appears to have abandoned his farm to his servants, to look after the duties of his appointment. Mounted on horseback, his time was spent in pursuing the defaulters to the revenue among the hills and valleys of Nithsdale ; about the last occupation suited to the taste of a high-minded poet. The consequences may be easily imagined. Notwithstanding the uniform prudence and good management of Mrs. Burns, and though his rent was moderate, after

about three years and a half he found it convenient, if not necessary, to resign his farm into other hands. Having acquitted himself to the satisfaction of the Board of Excise, he had been appointed to a new district, the emoluments of which were about seventy pounds per annum—an increase of twenty pounds over his first district. So he sold off his stock and crop, and removed to a small house in Dumfries, about the end of the year 1791. Here, unfortunately, social parties engrossed much of his attention. From his celebrity, he was continually being sought by visitors, and as these could not be received under his humble roof, they adjourned to the various inns of the town, and often indulged in those excesses which Burns sometimes provoked, and was seldom able to resist. Still, in the company of persons of taste and respectability, which he always cultivated, he could impose on himself the restraints of temperance and decorum.

His feelings being enlisted in favour of the grand project of liberty, which appeared to dawn at the commencement of the French Revolution, his impressions did not always lead him to conduct himself with that circumspection and prudence which his dependent situation seemed to demand; and there were not wanting persons who could both exaggerate and convey his opinions to the board. A superior officer was instructed to inquire into his conduct. Burns defended himself in a letter addressed to one of the members of the board, written with great independence of spirit, and more than his accustomed eloquence. The officer appointed to inquire into his behaviour gave a favourable report, and his steady friend, Mr. Graham, interposed his good offices in our poet's behalf; so the imprudent gauger was suffered to retain his situation, but given to understand that his promotion was deferred, and must depend on his future conduct.

This rebuke sank heavy on his heart; the prospect he had of a supervisorship, worth about 200*l.* a year, and the stepping-stone to collectorship, of much greater value, seemed entirely cut off, and he became less careful of his health, which began to fail in the spring of 1796. In the summer of the same year he was advised to try sea-bathing, and went to a lonely spot called the Brow, on the shore of Solway, in Annandale, but all was unavailing; on the 18th of July he returned home, a dying man, and expired on the 22nd, leaving behind him a wife who, while his remains were being carried down the street, gave birth to another child, making the fifth orphan of the poet's family.

In looking over the numerous lives of Burns that have been written, we have generally met with one remark that sounds painful to our ears; it is that which lays to the door of our beloved Craft part of the excesses in which our poet indulged. Painful as the subject is, we must sift the matter to the bottom; and in order to do so, we will first state that our Bro. Burns was initiated into Masonry in the town of Irvine, in 1781. His brother's testimony on the subject, runs thus:—

“Towards the end of the period under review (in his 24th year), and



soon after his father's death, he was furnished with the subject of his epistle to John Rankin. During this period also he became a Freemason, which was his first introduction to the life of a boon companion. Yet, notwithstanding these circumstances and the praise he has bestowed on Scotch drink (which seems to have misled his historians), I do not recollect during these seven years, nor till towards the end of his commencing author (when his growing celebrity occasioned his often being in company), to have ever seen him intoxicated; nor was he at all given to drinking."

In juxtaposition let us see what one of the recent lives of our poet says,—

"He contracted some acquaintance, of a freer manner of thinking and living than he had been used to, whose society prepared him for overleaping the bounds of rigid virtue, which had hitherto restrained him. He became a Freemason, and was a constant attendant at the convivial meetings of the *Brethren* at Irvine and Tarbolton."

And this is actually put forward as the quotation before referred to, and attributed to his brother Gilbert, who neither insinuates that Masonry did more than lead him into company, nor does he use the sneer of italicising the word *brethren*, as the anonymous scribbler we quote from, who, if he were but known by name, we would gibbet to the world for his falsehood to the memory of the man, and his utter want of knowledge of a society the principles of which he could not appreciate. Take, against this poison (which occurs in more than one of the modern editions), the calm, dignified, testimony of our late brother, the philosopher Dugald Stewart, a man above suspicion; he says:—

"In the course of the same season, I was led by curiosity to attend for an hour or two, a Masonic Lodge in Mauchline, where Burns presided. He had occasion to make some short, unpremeditated compliments to different individuals from whom he had no reason to expect a visit, and everything he said was happily conceived, and forcibly as well as fluently expressed."

With the testimony of his brother and Professor Dugald Stuart in our favour, we have no further need to notice the calumnies that have been repeated *ad nauseam* against our fraternity.

At the risk of wearying our readers, we return to the time when our bard was about to sail to Jamaica, and cannot refrain from presenting them with (to some) the well known song he wrote on that occasion:—

"FAREWELL TO THE BRETHERN OF THE TARBOLTON LODGE.

"ADIEU! a heart-warm, fond adieu!  
 Dear brothers of the mystic tie!  
 Ye favour'd, ye enlighten'd few,  
 Companions of my social joy!  
 Though I to foreign lands must hie,  
 Pursuing fortune's slidd'ry ba',  
 With melting heart, and brimful eye,  
 I'll mind you still, though far awa'.

- “ Oft have I met your social band,  
 And spent the cheerful festive night ;  
 Oft, honour'd with supreme command,  
 Presided o'er the sons of light,  
 And by that hieroglyphic bright—  
 Which none but Craftsmen ever saw,  
 Strong mem'ry on my heart shall write  
 Those happy scenes when far awa'.
- “ May freedom, harmony, and love,  
 Unite you in the grand design,  
 Beneath the omniscient eye above,  
 The glorious Architect divine.  
 That you may keep th' unerring line,  
 Still rising by the plummet's law,  
 Till order bright, completely shine—  
 Shall be my prayer when far awa'.
- “ And you, farewell ! whose merits claim  
 Justly that highest badge to wear !  
 Heav'n bless your honour'd noble name,  
 To Masonry and Scotia dear !  
 A last request, permit me here,  
 When yearly ye assemble a',  
 One round, I ask it with a tear,  
 To him—the bard that's far awa'.”

As Masons, we cannot take leave of this portion of our subject without giving an account of laying the foundation stone of a monument to the memory of our departed Brother, which took place on the anniversary of his birthday, and at his birthplace, Kirk Alloway, January 25th, 1820.

“ The several neighbouring Lodges assembled, agreeable to information, on the race-course, about eleven o'clock, in separate detachments, bearing their various insignia, and accompanied by bands of music. After having been arranged in due order, viz. :—Mother Kilwinning (No. 1) ; Maybole (10) ; Kilmarnock, St. John's (24) ; Newmills (46) ; Glasgow, Patrick Kilwinning (64) ; Ayr, Kilwinning (123) ; Newton Ayr, St. James's (124) ; Kilmarnock, St. Andrew's (125) ; Stewarton, Thistle (126) ; Tarbolton, St. David's (131) ; Tarbolton, St. James's (133) ; Irvine, St. Andrew's (147) ; Ayr, Royal Arch (163) ; Stevenston, Thistle and Rose, (167) ; Maybole, Royal Arch (197) ; Muirkirk, St. Thomas's (200) ; Riccarton, St. Clement's (201) ; Ayr and Renfrew, St. Paul's (203) ; Ayr Newton, St. Andrew's (209) ; Fenwick, Moira (221) ; Old Cumnock, St. Barnabas (230) ; Mauchline, St. Mungo's (240) ; and Kilmarnock, St. James's (270). These Lodges walked in procession to the site of the monument ; and there, having formed themselves into an extensive circle, the R.W.D.G.M., Alexander Boswell, of Auchinleck, Esq., M.P., proceeded to lay the foundation stone, and also deposited a plate bearing the following inscription :—

“ ‘By the favour of Almighty God, on the twenty-fifth day of January, A.D., M,DCCCXX, of the Æra of Masonry, 5820, and in the sixtieth year of the Reign of our beloved Sovereign George the Third, His Royal Highness George Prince of Wales being Regent of the United Kingdom and a munificent subscriber to the edifice, the foundation stone of this monument, erected by public subscription in honour of the genius of ROBERT BURNS, the Ayrshire Poet, was laid by Alexander Boswell, Esq., of Auchinleck, M.P, Worshipful Deputy Grand Master of the Most

Antient Mother Lodge, Kilwinning, (attended by all the Mason Lodges in Ayrshire), according to the antient usages of Masonry. Thomas Hamilton, junior, Edinburgh, architect, John Connell, junior, builder and contractor.'

"After which the R.W.D.G.M. exhibited corn, wine, and oil in true Masonic style, and delivered the following address:—

" 'Brethren, may corn, wine, and oil abound; may all that is useful and ornamental be cultivated amongst us; and may all that can invigorate the body, or elevate the soul, shed their blest influence on our native land.

" 'We have at length assembled to pay a grateful, although a tardy, tribute to the genius of Robert Burns, our Ayrshire poet, and the bard of Coila. There surely lives not the man so dull, so flinty, or phlegmatic, who could witness this event without emotion. But to those whose heart-strings have thrilled responsive to the chords of the poet's lyre—whose bosoms have swelled like his, with love and friendship, with tenderness and sympathy, have glowed with patriotism, or panted for glory—this hour must be an hour of exultation. Whether we consider the time, the place, or the circumstances, at once in operation on our feelings and our fancies—his muse, alas! is mute—who could alone have dared to paint the proud breathings of such an assembly at such a moment.

" 'When we consider the time, we cannot forget that this day is the anniversary of that which gave our poet the light of heaven. Bleak is the prospect around us; the wood, the hawthorn, and 'the birken shaw' are leafless; not a thrush has yet essayed to clear the furrowed brow of winter; but this, we know, shall pass away, give place, and be succeeded by the buds of spring and the blossoms of summer. Chill and cheerless was our poet's natal day; but soon the wild flowers of poesy sprang, as it were, beneath his boyish tread; they opened as he advanced, expanded as he matured, until he revelled in all the richness of luxuriance. Poverty and disappointment hung frowning around him and haunted his path; but soothed and charmed by the fitful visits of his native muse, and crowned, as in a vision, with the holly wreath, he wantoned in a fairy land, the bright creation of his own vivid and enwrapt imagination. His musings have been our delight. Men of the loftiest talents, and of taste the most refined, have praised them;—men of strong and sterling, but untutored, intellect, have admired them: the poet of the heart is the poet of mankind.

" 'When we consider the place, let us remember that these very scenes which we now look upon, awakened in his youthful breast that animating spark which burst upon the world with a blaze of inspiration. In yonder cottage he first drew breath: in that depository of the lowly dead sleeps the once humble, now immortal, model of the cottage life—there rests his pious father—and there it was his fond and anxious wish that his dust should have been mingled with the beloved and kindred ashes. Below us flows the Doon, the classic Doon, but made classic by his harmony; there, gliding through the woods, and laving his banks and braes, he rolls his clear and 'far-fetched waters' to the ocean. Before us stands the ruins of Kirk Alloway, shrouded in all the mystic imagery with which it is enveloped by his magic spells—Kirk Alloway! to name it, is enough.

" 'If, then, the time and place are so congenial with our fond impressions, the circumstances which have enabled us to carry into effect this commemoration of our bard, must give delight to every enthusiastic mind. In every region where our language is heard, the song of Burns gives rapture—and from every region, and from climes the most remote, the votive offerings pour in to aid our undertaking; and the edifice, which we have now begun, shall stand a proud and lasting testimony of the world's admira-

tion. Not on the banks of the Doon alone, or hermit Ayr, or the romantic Lugar, echo repeats the songs of Burns, but amid the wild forests of Columbia, and scorching plains of Hindostan, on the banks of the Mississippi, the St. Lawrence, and the Ganges, his heart-touching melody floats upon the breeze.

“ ‘ This monument rises like the piled cairn over our warriors of old—each man casts a stone ; and in honour of him, the son of a cottager, and himself a ploughman, our prince, with the true feelings of true greatness, and more illustrious by this act of generosity, pays here his tribute at the shrine of genius. May the work prosper ; and when happily completed, then may it tell to future generations, that the age which could produce a Burns, was rich also in those who could appreciate his talents, and who, while they felt and owned the power of his muse, have honoured his name.’

“ This speech, which was delivered with much energy and feeling, was received with enthusiastic applause.

“ The Rev. H. Paul, of Broughton, then concluded the ceremony with a suitable prayer, when the whole Masonic body, joined by an immense crowd of spectators, gave three hearty cheers, and the procession returned to the town of Ayr.

“ After lodging the R.W.D.G.M. in due form, the several Lodges proceed to their respective lodge-rooms, where they spent the evening in the greatest harmony. The decorations of some of the Lodges were very splendid ; and the bands of music which accompanied them had a very imposing effect, and, notwithstanding the unfavourableness of the day, brought forth an immense crowd of spectators.

“ About seven o'clock, deputations arrived at the Grand Lodge, when many patriotic toasts were given, together with many songs and speeches, highly appropriate to the occasion. Among others, the Rev. H. Paul recited the following ode, which was received with great applause :—

“ ‘ Thy sorrows, Ayr, are like the dews of night,  
In pearly drops, o'er Nature's cheek descending,  
To bid her vernal beauty beam more bright,  
The tear and smile in lovely union blending ;  
For like the hymn of gratitude ascending  
With incense ever pleasing to the skies,  
Thine and thy darling poet's fame extending,  
Thou hear'st the voice of gratulation rise.

“ ‘ And, lo ! on this auspicious holiday,  
The Sons of Light, in bright array,  
With many a mystic streamer flying,  
To minstrelsy with measured steps advance,  
And seem, at times, to weave the festive dance,  
At times, to shake the spear, or couch the lance,  
To feet unhallow'd all access denying  
The while they place, by plummet, rule, and square,  
The corner-stone, predestined to bear  
The precious monumental pile,  
Of Ayr the glory, and the boast of Kyle.

“ ‘ Though frail the fabric which you raise  
The poet's memory to prolong,  
Compar'd with that which speaks his praise,  
The energy divine of song ;  
Yet still our gratitude is due,  
Thrice lov'd, thrice honour'd friends, to you



Who bid the beauteous structure rise ;  
And as our fond regrets were one,  
When Coila wept her favourite son,  
So in your joys we sympathize,  
When the whole world of taste and feeling turns  
Its gaze, with rapture ever new, on BURNS.'

" Mr. Boswell also sung the following song, composed by himself, with great power and effect :—

" ' Vain thought ! But had Burns ever witness'd a meeting  
Of souls so congenial, and warm'd with such fire,  
The wild flow of fancy in ecstasy greeting,  
Ah ! what might have been the bold notes of his lyre !

" ' As rays by reflection are doubled and doubled,  
His bosom had swell'd to your cheering reply ;  
Soft sympathy soothing the heart that was troubled—  
A smile for his mirth—for his sorrow a sigh.

" ' Admir'd, but unaided, how dark was his story ;  
His struggles we know, and his efforts we prize ;  
From murky neglect, as the flame bursts to glory,  
He rose, self-embalm'd, and detraction defies.

" ' A ploughman he was :—would that smiles of false favour  
Had never decoy'd him from home and his team ;  
And taught all his hopes and his wishes to waver,  
And, snatching reality, left him—a dream.

" ' To rank and to title, due deference owing,  
We bow, as befitting society's plan ;  
But, judgment awaken'd, and sympathy glowing,  
We pass all distinctions, and rest upon—man.

" ' And, from the poor hind, who, his day's task completed,  
With industry's pride to his hovel returns,  
To him, who in royalty's splendour is seated,  
If soul independent be found—'twas in Burns.

" ' His birthright, his muse ! like the lark in the morning,  
How blithely he caroll'd in praise of the fair ;  
With nature enraptur'd, and artifice scorning,  
How sweet were his notes on the banks of the Ayr.

" ' And near to that spot where his kindred dust slumbers,  
And mark'd by the bard on the tablets of fame,  
And near the thatch'd shed where he first lisp'd in numbers,  
We'll raise a proud tribute to honour his name.' "

On Burns's merits as a poet, it would be a needless task to enter here, for his productions are known throughout the entire habitable globe. In his private character he was accounted a good son, a kind husband, and an exemplary parent, ever watchful for the happiness and interests of those near and dear to him. It was only abroad from his home, tempted by the manners of his countrymen, or in joining the social circle, that he ever forgot true temperance ; and while all must admit that there is an honest, undying fame which will ever be affixed to the name of Robert Burns, should a kindred spirit glow with the fires that animated our poet and a recollection of his imprudences

interpose, let it be remembered that all human excellence is, at best, but imperfection ; and while we admire his brighter genius and qualifications, leave those inconsistencies which alternately exalted his nature to the highest, and sunk it again to the lowest, image of his Creator, to that august tribunal which alone can investigate the labyrinths of the human heart,—

“ Where they alike in trembling hope repose :

\* \* \* \* \*

The bosom of our Father and our God.”

SCRIBA.

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### OUR ARCHITECTURAL CHAPTER.

THE great event of laying the foundation stone of the tower of St. Mary's church at Taunton, came off with great effect and solemnity. There was no indecorous mixing up of the Masonic authorities with other so-called mystic societies.

At the Crystal Palace the picture gallery has been transposed, and it may be considered virtually a new institution. It is transferred to the first-floor gallery in the west of the main building of the palace, and now constitutes the longest, and in so far the most impressive, picture gallery in London ; and when it comes to be filled with a better class of pictures than those now occupying the walls, the effect will be much enhanced. At present, as a matter of course, there are many inferior works, the exhibition of which may be very pleasing to the artists but is very distasteful to the spectators. As, however, this fine gallery comes to be appreciated, artists and owners of pictures will be glad to profit by it—the former, because they will have a good place for the sale of their works—and the latter, as having a safe place of deposit when their houses are closed, or in case they wish to dispose of their property.

The new gallery has been formed at very small expense, by placing side framing to hold the pictures, and hangings as a back ground, by shutting out the side lights, and adapting the glazed roof to the purposes of exhibition, by covering up some of the skylights. The effect, therefore, depends on the extent of the gallery and on the pictures displayed ; and even at present it is such as to prove very attractive to the visitors. The exhibition includes a collection of works of the early masters, and of modern works of the various European schools, English, French, Flemish, Netherlandish, High Dutch, and Swedish. At the end of the long gallery is a very large and fine collection of photographs, containing portraits of statesmen, literary and public men, and which includes not only many fine specimens of the art, but objects of great interest. The collection of busts is separated from the picture galleries, being on the same floor, but on the other side of the building.

The opening of the gallery was celebrated by a banquet, given by the directors, and which was one of the choicest gastronomic displays of Brothers Sawyer and Strange of the Crystal Palace, for which the directors had spared no expense, and the cooks had spared no labour or skill. The celebration was made to partake of a Masonic character, by a lapse of Bro. Horsley, the director officiating as chairman. Being surrounded by Bro. England and several zealous Masons, Bro. Horsley was induced to pledge all the Masons present, when about two thirds stood up, and answered to the pledge. Bro. Horsley then pledged the non-Masons, thereby establishing an invidious distinction.

The practice of calling up Masons by a pledge of this kind, is by no means uncommon with some persons; but it is one which is not commendable. There is no call on Masons so to display themselves, and it does no good, while it may be made offensive, in the way of doing it, to non-Masons.

The Crystal Palace has never shown itself to such advantage as now, for the very warm weather, as in all other gardens, has brought forth a profusion of flowers. The grounds, with their stately trees, their tasteful parterres, and their gushing fountains, now form one of the finest gardens in the world; and well have they been enjoyed by the throngs of visitors, old and young, metropolitan and provincial, who, this year, have spent hours of pleasure in the palace.

The East India House, in Leadenhall Street, has now become a government building, under the direct authority of the government; so that the East India Company have not even the power of holding meetings. The transfer to the government includes the public offices, library, and museums. At present great inconvenience is occasioned by the separation of the offices in Cannon Row and Leadenhall Street, but the latter are the larger and more commodious.

The free carvings on the outside of the National Discount Office, in Cornhill, are much admired, particularly the keystones of the doorways. It is, however, to be regretted that the building itself is injured by the Birchin Lane frontage being splayed to take in about eighteen inches width of irregular frontage.

The Metropolitan Board of Works continue in dispute as to the plans to be adopted. Mr. Goldsworthy Gurney advocates the burning of the sewage gases, which certainly might be partially adopted, though inapplicable generally. Deodorization has its advocates, and experiments are being successfully made, so that this is likely to be one expedient recognized. Mr. Morewood has made another attempt to enforce his plan, but unsuccessfully. Dr. Barnes continues to gain ground in enforcing that the mud banks are the chief source of the pollution of the Thames, and that embankment should be forthwith continued. Mr. Mechi and others are making a strenuous cry for saving some of the manure threatened with deodorization and suicing. At the Board of Works Mr. John Leslie has brought forward an old plan of Mr. Hyde Clarke's, of 1840, in which he proposed

the application of the Paris system of descending, or negative Artesian wells, to discharge some of the sewage contents of London into the sand strata of the lower formations in this basin. Mr. Leslie modifies this by deodorizing the sewage water first, so that there may be less fear of affecting the underground water-bearing strata, though these are found to possess in themselves full capability of filtering. According to the reports of Mr. Hyde Clarke and Mr. G. H. Byerley, the system of discharging wells has long been largely employed by the municipality of Paris, and M. Mulot, the celebrated well borer, has carried out some large works for this purpose. M. Mulot has been called in to give his opinion, on the application of this system in London. By means of the well of Bondy the contents of the laystalls are discharged, at a depth of 211 feet, into an absorbing stratum in argillaceous sand and green and gray sands. This process has been carefully watched by the sanitary authorities of Paris. As far back as 1840, it appears Mr. Clarke recommended the extension of the Paris system in these terms:—"The marshy districts of Hackney, Lambeth, and Woolwich might be relieved, and instead of Mr. Martin's expensive plan for the improvement of the sewage, the Thames might be much more easily relieved by the filth being turned into absorbent wells."

It will be seen, although a modification of this plan has been put forward to supersede other systems of drainage, Mr. Clarke has only recommended its local and partial application, and indeed, such a course seems to be that which is most consistent and practicable. By adopting at once deodorization, gas-burning, descending wells, and continuous sewer channels to the bottom of the river, by removing the contents of the public conveniences for agricultural purposes, where there is an outlet by river, canal, or railway—much of the evil may be stayed and the main drainage plan, which has now got so many opponents, may in time be superseded, without the enormous expenditure which is contemplated.

The Government offices, the Wellington monument, the National Gallery, and the Nelson monument, afford sufficient subjects of discussion to the artistic world just now, and we shall have something to say from time to time.

The destruction of the famous Bourse or Exchange at Antwerp, is a great loss, and whoever has seen the building (and every one has made nowadays an excursion in Flanders), will deeply regret it. The Antwerpers having overcome the prejudice against covering the area, which for three centuries had remained open, like that of its imitator, the Royal Exchange in London, had lately covered it with a glass roof which was the subject of admiration. The covering of the Royal Exchange in London has been several times seriously mooted, but successfully resisted by Baron Rothschild, M.P., and the Mercers, Company. A few years ago Sir Joseph Paxton went to the trouble of designing a roof which would have preserved the proportions of Mr. Tite's structure, and made the building weathertight and commodious.



## BATH, AND ITS FORMER INHABITANTS.

AMONG the provincial cities of England, Bath has, from various causes, always been one of the most celebrated and the most admired. To say nothing of the local and county histories, which delight in dwelling upon the salubrity, elegance, and aristocratic society of the place, it has furnished a fertile theme for novelists and wits in bygone days. Who that has read Smollett's immortal *Humphrey Clinker*, is unacquainted with the amenities and *desagrémens* of the locality—and what lover of a hearty laugh can forget *The New Bath Guide*, and Sir Charles Hanbury Williams's facetious poems. And undoubtedly its inhabitants have got good reason to be proud of their city; its architectural beauties are neither few nor insignificant, containing as it does the works of such men as John Wood, and others equally worthy of admiration.

Bath possesses also great interest for the archæologist and antiquarian, for, though we are too generally in the habit of associating its chief glories with the last century and the days of Beau Nash, there are found in it remains of great and undoubted antiquity; and in fact, up to the present time, new discoveries are being made from year to year in its neighbourhood, which afford valuable illustrations of our history from the very earliest periods. We believe, however, that to most persons, the chief interest of the associations connected with Bath will centre in the period of the reigns of the Georges, at which era it was the head quarters of fashion, and the resort of celebrities from all parts of Europe. A notice of the men of eminence who have formerly been numbered amongst its inhabitants, could not be otherwise than interesting, and we have great pleasure in presenting our readers with a *resumé* of a paper on this subject, which was read before the Archæological Institute at Bath, by Mr. H. V. Lansdown. Our report is necessarily much condensed, and, in consequence, presents an appearance of meagreness of detail which is not the fault of the author.

*Prince of Orange's House, Orange-grove.*—The Prince of Orange resided in this house, when ordered by his physicians to try the efficacy of the Bath waters. The obelisk in the centre of the square attests the fact of his perfect restoration to health by their means. The Prince married a daughter of George II., and the square or grove was called Orange, in honour of his visit to Bath. This mansion was designed by the celebrated Richard Boyle, Earl of Cork and Burlington. Lord Burlington was the personal friend of Alexander Pope, who addressed a splendid epistle to him, complimenting him on his success in architecture. The last person of distinction who lived here was the Earl of Howth, father of Lady Sydney and of Lady Frances Phillott. Lord Howth was great-grandfather of the present Earl of Cork and Orrery. This house was Lord Howth's favourite residence for many years.

*St. James's Portico and Lord Chesterfield's House.*—This portico was built

by John Wood, as an entrance from the city of Bath, to what he styles "the new buildings at the south-west corner," that is, to the present North and South Parades, &c. The view is taken from Orchard-street, which till late years, like the parades, had no carriage road, but was traversed by chairs and pedestrians only. The columns of the portico are Doric. The large house seen beyond the pillars is the house in Pierrepont-street, occupied for more than thirty years by the celebrated Lord Chesterfield; "from it he addressed several of his memorable letters to his son, the dates of which range from 1738 to 1771." The house on the right-hand side, with ornamented door-way, was the residence of Linley, a builder, and here the Fair Maid of Bath, Eliza Linley, afterwards Mrs. Sheridan, was born in 1767.

*St. John's-gate, Bath.*—Like St. James's portico, to use John Wood's own words, "this gate is a way, made through the basement story of one of the houses in Trim-street, for a public entrance with carriages, to the new buildings at the north-west corner of the city." The house on the right hand, with pediment and ornamented windows, was the residence of Dr. French Lawrence, M.P., brother to the Archbishop of Cashel, both of whom were sons of a watchmaker in the Orange-grove. John-street is seen beyond the arch, and terminates in the tall house, occupied by the Misses Hoblyn, and where they realized 30,000*l.* The prosperity of these ladies commenced with a visit from the Duke and Duchess of York, on which occasion the steps of the door were covered with scarlet cloth. The house close by, with two gables, is the Barton House, the residence of Sherston, the first mayor of Bath under Queen Elizabeth's charter, and where he entertained that sovereign. The first house on the right of Sherston's, and now No. 7, John-street, belonged to Fleming, author of "Tim Gimadrake," and a "History of Bath." Fleming was the father of the Misses Fleming, who in this house had a dancing academy. The first house in Wood-street appears on the left hand of the arch. On the right hand appears Quiet-street. John-street and Wood-street were intended by their appellation to perpetuate the names of the celebrated architect, John Wood.

*Lord Lexington's, or Skrine's Lower House.*—This is now the oldest house in the city of Bath, and it appears in Dr. Jones's view of the town, published in 1572, next No-Where-lane; it was built on St. James's Rampier, within the town walls, commanding a fine view to the west. John Wood thus describes it:—"This is the second best house in the city, and belonged to Lord Lexington, who assigned it over to Mrs. Saville, in lieu of a legacy of 100*l.*, which he was to pay her; and that house was commonly called Skrine's Lower House, because it became the property of Mr. William Skrine, on his marrying Mrs. Saville. It not only made a habitation for the Princess Caroline in the spring season of the year 1746, but of the same Princess and her sister, the Princess of Hesse, in the autumn season of the same year." The court at the side, now called Hetling-court, was, in Wood's time, called Skrine's-court. This old house took the name of Hetling, from Mr. Hetling, a wine-merchant, who carried on his business here. After his time, in 1777, it passed into the hands of the Bath and West of England Agricultural Society. It was recently used as a Mormon meeting-house. A noble room still remains upstairs, panelled to the ceiling with oak wainscoting, and there is a handsome stone fire-place, as old as the house, in the Tudor or the Elizabethan style; but the original coat of arms has been removed, and the shield and crest of the Clarkes of Somerset, to whom the buildings must at some time or other have belonged, substituted in its place.

*Lord St. Loe's Castle, Newton Park.*—This is the only remaining tower of

what John Wood calls "the castle-like seat at Newton." The whole building was entire in Wood's time, about 116 years ago. Leland takes notice of the building in the seventh volume of his "Itinerary," and tells us that the last Lord St. Loe, dying without heirs male, his lands descended to the Lords Hungerford and Botreaux. The arms of Botreaux appear on the battlements of the tower. Wood says "that Lord Hungerford being descended from the heiresses of the families of Botreaux and St. Loe, came into possession of Lord St. Loe's seat at Newton, and thereby to an habitation that not only appears with a dignity suitable to the ancient nobility of the British nation, but with a strength sufficient for detaining King John a prisoner; for in one of the towers that monarch, as tradition informs us, was confined." The tower is rather more than fifty feet in height. It contains three well proportioned rooms above ground, approached by a handsome circular staircase; a small spiral staircase unites the roof with the dungeon underground; each apartment is connected with the prison and small staircase by means of a low doorway of most sinister import; and it is impossible, without a shudder, to think of the deeds that may have been done in the dungeon below!

*Prior Park in the days of Ralph Allen, 1758* —The mansion here appears as it was originally built. The magnificent portico on the north side is styled by John Wood the grand pavilion, and was never used as an entrance. Stone balustrades were placed as a protection in the interstices of the columns, and no doubt the inmates of the mansion in summer often used it as an apartment, and, protected from the burning rays of the midday sun, enjoyed the cooling breezes and the splendid view of the distant city. Several noble vases on immense blocks of freestone, attest the durability of the Bath stone, having now weathered, for more than a century, the storms and frosts. The approaches to the beautiful Palladian bridge have been much injured; for nearly all the balustrades and stone balls have been wantonly thrown into the water, whilst the springs are now sadly out of order. In 1752, Mr. Allen received the Princess Amelia at Prior Park, and lent Her Royal Highness the house for the season. When Mr. Allen had determined to build the present mansion in Prior Park, he sent for Mr. John Wood, the architect, who waited on him at the old Post-office, in Lilliput-alley, where Allen then resided. "I want you," said Allen, "to build me a country house on the Prior's estate at Widcombe." He then described the sort of place he wished erected; but when Allen entered into the details, and talked about a private chapel, with a tribune for the family, a portico of gigantic dimensions, a grand entrance-hall, and wings of offices for coach-houses, stables, &c., the astonished architect began to think the worthy postmaster had taken leave of his senses. "Have you, sir, sat down, and counted the cost of building such a place?" "I have," replied Allen, "and for some years have been laying by money for that purpose." "But," said Wood, "the place you are talking about, would be a palace, and not a house; you have not the least idea of the money 'twould take to complete it! 'Twould cost a fortune." "Well," rejoined Allen, "come this way." He took him into the next room, and opening a closet door, showed him a strong box—"That box is full of guineas!" Allen opened another closet, and showed a second and a third. Wood still hesitated. "Well," said Allen, "come into this room," a fourth and a fifth were discovered. The architect now began to open his eyes with wonder. "If we have not money enough here, come into this bed room;" a sixth—a seventh, and lo! an eighth appear. John Wood might well have exclaimed,

I'll see no more,  
For perhaps like Banquo's ghost you'll show a score."

Chuckling in his turn at the astonishment of the architect, Allen now inquired if the house *could* be built? "I'll begin the plans immediately," replied Wood; "I see there is money enough even to raise a palace, and I'll build you a palace that shall be the admiration of all beholders." This story was told me many years ago by Mr. James Garbett, and is so characteristic of the man and the times, that I see no reason for disbelieving it. The following lines addressed to Ralph Allen, more than a century ago by a native poetess, Mrs. Chandler, describe the scene portrayed. De Foe introduces them in his account of Bath, page 295:—

"In numerous streams the murmuring waters thrill,  
Uniting all, obedient to thy will;  
Till by thine art in one canal combined,  
They thro' the wood, in various mazes, wind;  
From thence the foaming waves fall rapid down  
In bold cascades, and lash the rugged stone.  
But here, their fury lost, the calmer scene  
Delights the tranquil Muse and soul serene;  
An ample basin, centre of the place,  
In lymph transparent holds the scaly race.  
Its glassy face, from every ruffle free,  
Reflects the image of each neighbouring tree,  
On which the feathered choirs, melodious throng,  
By love inspired, unite in tuneful song;  
Their tuneful song the echoing woods resound,  
And falling waters add a solemn sound;  
Sure 'tis the Muses' haunt,—sure this is hallowed ground."

*Londonderry*, a Mansion in Kingsmead-square, Bath.—This house was built in 1735, by John Strahan, a Bristol architect, and a humble rival of John Wood, who lost no opportunity of cutting him up, and who speaks contemptuously of the ornaments without taste of this square. An advertisement in the *Bath Journal*, 1744, offers this house for sale, and says it was built for Mr. T. Rosewell. The profuseness of the ornaments have for years made it an object of general admiration, and although it cannot compare in purity of design with Wood's Palladian elegance, yet no lover of the picturesque can look at it without delight. Several names of note have been associated with the building, such as a Duchess Dowager of Beaufort and the Chapman family; but there are certain proofs that it was first the residence of the Rosewells, for a shield bearing their arms (on the right a rose, on the left a well) still remains on the top of the façade, with the date of erection, 1735. An entry in the register of the Bath Abbey Church mentions the baptism of a child of the name of Rosewell, at the house called *Londonderry*, without the West-gate. Dr. Abel Moysey, the physician, lived here; he was the President of the Bath hospital in 1784, Mayor of Bath in 1792. Dr. Abel Moysey was grandfather of the present Archdeacon Moysey. It has been lately proved that the celebrated Dr. Butler, Bishop of Durham, and author of the famous "Analogy of Religion," died here. He was ordered to Bath for the benefit of the waters; here he died, and was taken for burial to Bristol, and his remains were interred in the cathedral there.

*Weymouth House*.—Formerly the residence of the Viscounts Weymouth, and still the property of their descendant, the present Marquis of Bath; it stood on a piece of ground formerly called Hull's garden, which name was corrupted to Bull's garden. It is singular that the ground is scarcely the least altered, as to shape, from what it was 200 or 300 years ago. The ancient borough or Abbey wall, still standing, forms its boundary



to the east and south. The land was leased in 1583 to one John Hull, a shoemaker, and Dr. Bettenson, in 1720, began the house. William Killigrew seems to have been the architect, as the style of the building is similar to other houses erected by him in the town at the same period.

*Dr. Bave's House, St. James's Rampier, now the Bath United Hospital, Lower Borough Walls.*—Wood mentions this house as making a handsome appearance on the Rampier; it was always considered as the best built house in Bath. Dr. Bave was, in 1731, the most fashionable physician in the city; and Lady Russell, in a letter to Mrs. Clayton, describes his foppish appearance, smelling of perfumes, in a black velvet dress, and large white powdered wig. Subsequently the house was used as the Alfred Hotel. It overlooked the country, and the situation was most charming.

*Chandos House* was built in 1727 for the Duke of Chandos. There was a mansion on this spot, in which Robert Lord Brook lived, and in the dining-room his lordship, in 1674, caused a handsome chimneypiece to be erected, the ornaments of which commemorated his cure of a diabetes by the use of the Bath waters. Wood rebuilt the house for the duke, and he says that he carefully preserved the above mentioned chimneypiece, but we have never yet found any trace of it.

*Beau Nash's House, St. John's Court, now the Garrick's Head, Sawclose.*—This is the house in which the King of Bath first resided; it was built by Thomas Greenaway, a stonecutter, in 1720, and the profuseness of the ornaments, says Mr. Wood, tempted Mr. Nash to make it his first residence. None but a stonemason (Wood observes), to show his art, would have gone to such an expense in the enrichments; he also remarks that 'twas the richest sample of building till that time executed in the city.

[We have been requested to correct an error in this description. We are informed that Beau Nash lived in the house *adjoining* the Garrick's Head, now occupied as porter stores by Messrs. Broadley and Sturmey. He lay in a sort of state when dead, in a room next door, which occupied the space now appropriated to a coal office. This part of Beau Nash's house has been rebuilt since the reign of the "King of Bath."]

*Duke of Northumberland's House, Westgate-street, now the Bunch of Grapes Tavern.*—Tradition asserts that royalty sojourned here. Wood observes, "that the house looks like a palace without." The interior is still more ancient than the present frontage, which seems to have been added to it in 1720, when many of the old buildings had new fronts put to them. It is probable that before that time it belonged to the Earls of Bath, as the Roman eagle appears on escutcheons in the interior; and this privilege of bearing the paternal coat of arms on the breast of the Roman eagle was granted to Charles, Lord Bath's son, for his great services at Vienna, in 1683, and for which services he was created Earl of Lansdown. Two small windows of Gothic design, in the lane on the left hand, prove that this mansion was originally of Gothic or Elizabethan design.

*General Wade's House, in the Abbey Churchyard.*—This mansion was built most probably by Killigrew. General, afterwards Field-Marshal, Wade, was four times elected member for Bath, from 1722 to 1741. He was a great benefactor to the city: he built the alley called Wade's-passage; gave five hundred guineas to the rebuilding of St. Michael's Church; presented a magnificent marble altar-piece to the Abbey Church, &c., &c. Marshal Wade was Ralph Allen's staunch friend and patron, and indeed gave him his daughter in marriage. Marshal Wade died 14th March, 1748, aged 75, and a most stately monument in Westminster Abbey is erected to the memory of this great man, and describes his numerous appointments.

Marshal Wade figures in the following punning doggrel, with his companions in arms, Cope and Hawley, all three having remained inactive in the campaign of 1745, when despatched against Charles Edward:—

“Cope could not cope, nor Wade wade through the snow,  
Nor Hawley haul his cannon to the foe.”

*St. Mary's Chapel, Queen-square, Bath.*—This building was designed by John Wood, architect, and the foundation-stone was laid by him, 25th March, 1732, in the name of Robert Gay, Esq., M.P. for Bath, and lord of the manor of Walcot. It is the first proprietary chapel that was built in England, and has always been considered an architectural gem. The style is Roman Doric.

*Lady Waller's Monument, in the Bath Abbey Church,* raised to the memory of Lady Jane Waller, sole daughter and heiress to Sir Richard Waller, Knight, and wife to Sir William Waller. It is said that James II., on passing through the church, drew his sword and hacked off Sir W. Waller's nose, in which mutilated state the effigy of the worthy knight still remains, in testimony of that act of heroism of the king.

*Ainslie's Belvedere* in former days was connected with the literary history of Bath. The houses there were built by a man who was a builder by profession—not an architect—and he had the misfortune to fall under the lash of Philip Thicknesse—a name which obtained a bad eminence. Thicknesse was a man on whom, amongst all the literary and scientific people of Bath, the mind can dwell with the least satisfaction. When the man who built Ainslie's Belvedere, died, Thicknesse inserted in the “Gentleman's Magazine” a very libellous account of him, extending to considerable length. Ainslie's Belvedere being retired, had been a good deal inhabited by persons who had been, more or less, connected with literature. In one house lived the mother of Gibbon—we do not know how many years, but we have no doubt it was a pretty long time. In one of his letters Gibbon spoke of visiting his mother in Ainslie's Belvedere. Another house in these buildings was inhabited by one of the family of Burleigh, and another was inhabited by a gentleman who, although rarely mentioned, lived many years in Bath, and was a man superior to the general estimation held of him—Dr. James Sims. He had been a medical practitioner in London, and wisely came here to end his days in quiet. He lived in a house next to the police office, and adopted a practice which English taste at present would not sanction—that of placing on the walls of his rooms a number of inscriptions. He was a very agreeable man—very old when he came to Bath—and had a library full of historical books.

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CANDIDATES FOR FREEMASONRY.—Every candidate for the honours of Masonry, as our ancient Grand Master David predicates in the 15th Psalm, ought to lead an uncorrupt life, and do the thing which is right, always speaking the truth from his heart; to use no deceit in his tongue, nor to do evil, or slander his neighbour. He must be lowly in his own eyes, and give due honours to good and pious men. If he swears unto his neighbour he must not disappoint him, even though it should subject himself to temporary inconvenience, neither must he lend money to his brother on exorbitant usury, or take reward against the innocent. In conformity with this primitive recommendation, our Constitutions pronounce that “every candidate must be a free man, and his own master, and at the time of his initiation, be known to be in reputable circumstances. He should be a lover of the liberal arts and sciences, and have made some progress in one or other of them.—*Oliver.*”

## ON LENDING A SILVER PUNCH BOWL.

BY AN AMERICAN AUTHOR (O. W. HOLMES).

THIS ancient silver bowl of mine, it tells of good old times,—  
Of joyous days, and jolly nights, and merry Christmas chimes :  
They were a free and jovial race, but honest, brave, and true,  
That dipped the ladle in the punch when this old bowl was new.

A Spanish galleon brought the bar (so runs the ancient tale) ;  
'Twas hammer'd by an Antwerp smith, whose arm was like a flail :  
And now and then between the strokes, for fear his strength should fail,  
He wiped his brow and quaff'd a cup of good old Flemish ale.

'Twas purchased by an English squire to please his loving dame,  
Who saw the cherubs and conceived a longing for the same ;  
And oft, as on the ancient stock, another twig was found,  
'Twas filled with caudle, spiced and hot, and handed smoking round.

But changing hands, it reached at length a Puritan divine,  
Who used to follow Timothy, and take a little wine,  
But hated punch and prelacy ; and so it was, perhaps,  
He went to Leyden, where he found conventicles and schnapps.

And then—of course you know what's next—he left the Dutchman's shore  
With those that in the Mayflower came, a hundred souls or more,  
Along with all their furniture, to fill their new abodes,—  
To judge by what is still on hand, at least a hundred loads.

'Twas on a dreary winter's night, the night was closing dim,  
When old Miles Standish took the bowl and filled it to the brim :  
The little captain stood and stirred the posset with his sword,  
And all his sturdy men-at-arms were ranged about the board.

He poured the fiery Hollands in—the man who never feared ;  
He took a long and solemn draught, and wiped his yellow beard ;  
And one by one the musketeers—the men who fought and prayed—  
All drank, as 'twere their mother's milk, and not a man afraid.

That night, affrighted from his nest, the screaming eagle flew,  
He heard the Pequot's ringing shout, the soldiers' wild halloo :  
And there the sachem learned the rule he taught to birth and kin,—  
“ Run from the white man when you find he smells of Hollands gin.”

A hundred years, and fifty more, had spread their leaves and snows,  
A thousand rubs had flattened down each little cherub's nose ;  
When once again the bowl was filled, but not in mirth or joy,  
'Twas mingled by a mother's hand to cheer her parting boy.

"Drink, John," she said; "'twill do you good—poor boy, you'll never bear  
This working in the dismal trench out in the midnight air:  
And if—God bless me!—you were hurt, 'twould keep away the chill."  
So John did drink, and well he fought that night at Bunker's Hill.

I tell you there is gen'rous warmth in good old English cheer;  
I tell you, 'twas a pleasant thought to bring its symbol here.  
'Tis but the fool that loves excess. Hast thou a drunken soul?  
Thy bane is in thy shallow skull, not in my silver bowl!

I love the memory of the past, its pressed, yet fragrant flowers,  
The moss that clothes its broken walls, the ivy on its towers:  
Nay, this poor bauble it bequeaths—my eyes grow moist and dim  
To think of all the vanished joys that danced around its brim.

Then fill a fair and honest cup, and bear it straight to me;  
The goblet hallows all it holds, whate'er the liquid be;  
And may the cherubs on its face protect me from the sin,  
Which dooms one to the dreadful words, "My dear, where have you been?"

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### SONNET.—THE DOVE.

"And he stayed yet other seven days, and sent forth the dove; which returned not to him any more."

ARISE, oh heart! for at the lattice—hark!  
Love humbly for a refuge doth entreat,  
Let it not vainly, in the midnight dark,  
Against the pane its wearied pinions beat;  
Oh, wondrous, patient dove—so strong in hope!  
Arise, oh heart, and fling the casement wide;  
Delay not longer, lest before you ope,  
It should despair, being so long denied!  
Twice did the patriarch send the patient dove  
To wander o'er the waters vast and dark;  
And twice, upborne upon the wings of love,  
The bird of constancy regained the ark:  
But the third time he watched for her in vain;  
So love, too oft repulsed, returneth not again.

*Hood.*



## CORRESPONDENCE.

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

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### DR. OLIVER'S NEW WORK.

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

SIR,—In looking over my monthly number of the *Freemasons' Magazine*, I find a notice under date of July 7th, to the following effect:—"Dr. Oliver—the 'Masonic Jurisprudence' is not yet published, nor do we know when it will be."

I am not aware of any existing obstruction which may prevent the speedy publication of the work in question. The entire MS. is in the hands of the publisher; and, for anything I know to the contrary, it is regularly progressing through the press.

I am, Sir, your obedient servant,  
GEO. OLIVER.

*Villa Road, Nottingham August 14th, 1858.*

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### THE GRAND CHAPTER.

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

SIR AND BROTHER,—In the report of the Supreme Grand Chapter, at p. 275 of the *Magazine*, I read that Comp. Havers chose to correct Comp. Symonds in the following style;—"Now with regard to the position of the Grand Lodge of England in the early part of last century, to which Bro. Symonds had alluded, he appeared, in common with many others, to have fallen into error. That case had of late been frequently and erroneously quoted. In 1717, many years after the death of Sir C. Wren, there had been no Grand Master elected, and the Grand Lodge fell into abeyance."

Now into the merits of the question, not being an Arch Mason I shall not attempt to inquire; but, as I have been given to understand that Bro. Havers is looked upon as the virtual Grand Master, I am somewhat surprised to find him attempting to put another gentleman down, as in error, on a point on which he himself is wrong! Bro. Havers says, "in 1717, many years after the death of Sir C. Wren," &c. If he will take the trouble to look at *The Parentalia*, *Elmes*, *Chalmers's Biographia*, or in any encyclopædia, he will find that on the accession of George I. in 1714,

through the intrigues of the German adventurers who swarmed over with the new king, Sir Christopher was deprived of his post of surveyor-general. And in the second edition of *Anderson's Constitutions*, page 109, the entry runs thus;—"King George I. enter'd London most magnificently the 20 Sept. 1714; and after the rebellion was over A.D. 1716, the few Lodges at London finding themselves neglected by Sir Christopher Wren, thought fit to cement under a Grand Master as the center of union and harmony, viz. the Lodges that met," and then states the four well known names.

So in the year 1716, Sir Christopher was living, according to Anderson. But, on consulting the authorities mentioned before, it will be found, that, disgusted with the treatment he had received, Wren retired into the country, occasionally coming to London; and on one of these trips he lodged in St. James's-street, where, having accustomed himself, for some time, to take a nap after dinner on 25th of February, 1723, the servant who constantly attended him, thinking he slept longer than usual, went into his apartment, and found him dead in his chair.

AMANUENSIS.

[We plead guilty to the error—the words used by Bro. Havers being "the secession of Sir C. Wren," not "the *death* of Sir C. Wren."—ED.]

## THE MASONIC SCHOOLS.

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

DEAR SIR AND BROTHER,—Reading the address to W. Masters, at p. 221 of your magazine, I expected to find in the analysis and report, thereto subjoined, some evidence that country Masons were deriving an undue advantage in the schools, to the disadvantage of the London Brethren.

The analysis is either imperfect, or, it tells a different tale.

As the reporters have not been able to apportion the neuter numbers, it is unimportant whether they be divided in the similar proportion to the numbers in the columns for London and country, or left out of the calculation. If omitted—it appears the number of subscribers to the girls' school are as follow:—London, 1048; country, 307; together, 1355; and it appears that the London 1048 subscribers exercise 2188 votes relating to the girls' school, and the country subscribers 481 votes, only; together, 2669. Now,

$\frac{2669 \times 307}{1355} = 604.71$ , and  $\frac{2669 \times 1048}{1355} = 2064.29$ . I therefore submit

that the country subscribers have not had awarded to them as many votes as they were entitled to, by, say  $605 - 481 = 124$  votes, and the London subscribers have derived a similar advantage over the country, thus;— $2188 - 2064 = 124$  votes.

Now for the boys' school.—London subscribers, 667; country subscribers, 236; total, 903. There were awarded to London, 1810 votes, and to country, 456 votes; total, 2266. Now,  $\frac{2266 \times 236}{903} = 592.23$  and  $\frac{2266 \times 667}{903} = 1673.77$ . Hence the country subscribers in these votes were deprived of  $592 - 456 = 136$  votes, and the London had the undue advantage of  $1810 - 1674 = 136$  votes.

Again, the "London subscribers" are those, I presume, who reside 'within ten miles of Freemasons' Hall, London.' The reporters have,

doubtless, the means of ascertaining the number of brethren who reside in the London district, and that of those who reside beyond it, and if they will ascertain the proportion of subscribers of both classes who render to the benevolent funds, they will be enlightened at the numbers they respectively bear.

As to the number of children in the two schools not being in accordance with the number of votes, that arises from the numbers of children in a destitute state in the country exceeding in number and poverty those of a similar class in the London district. And why the applications of the country children are so well supported by the provincial brethren is, the fact of their individual knowledge of the truthfulness of the petitions—a matter not so certain or so easily accomplished in the London district, and hence the late alteration, at p. 93, of the *Book of Constitutions*.

Yours fraternally,

7th August, 1858.

S. W.

[Our correspondent is in error in supposing the London subscribers have more votes than they are entitled to. They have fairly paid for them in money and in serving as stewards to the festival.—ED.]

### THE LEEDS TOWN HALL.

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

DEAR SIR AND BROTHER,—In your philippic on our Town Hall, in the last number of your valuable magazine, there is an error as regards the Wellington statue, which you will no doubt permit me to correct. This statue was erected by public subscription, contributed by our townsmen, and not the gift of the mayor (Mr. P. Fairbairn); but his worship has given a fine statue of the Queen, by Noble, which is to be placed in the vestibule of the Hall.

You appear to marvel that the Hall is not to be inaugurated under Masonic auspices; but you will not wonder at this when I tell you that the Freemasons were invited to be present at the laying of the first stone, but as the municipal authorities refused to allow us to operate, our late D. Prov. G.M., Bro. Chas. Lee (whose high sense of Masonic position and duty justly endeared him to his Brethren), very politely refused to be present at an event which would only have placed us as mere lookers on, and nothing more; a position derogatory to our ancient and venerable Order.

Yours fraternally, dear Sir and Brother,

Leeds, August 14, 1858.

P. M.

REMOVAL OF LODGES.—Every Lodge must be held at the place mentioned in the by-laws, except its removal to another locality be arranged under the license of the Grand Master. It cannot travel from one house to another in the same town, much less from one town to another, at the pleasure of its members, even though accompanied by the warrant; for by such an alteration of place, the terms of that important document are compromised, the return to the clerk of the peace is falsified, the officers forfeit their seat in the Grand Lodge, the Lodge itself becomes subject to erasure—and an erased Lodge cannot be restored.—*Dr. Oliver*.

## THE MASONIC MIRROR.

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### MASONIC MEMS.

CHARTERS have just been issued for the following new Lodges:—

No. 1052, Lodge of Friendship, private room, Cleckheaton, Yorkshire.

No. 1053, Eastnor Lodge, Feathers Hotel, Ledbury, Shropshire.

No. 1054, Combermere Lodge, Zetland Hotel, East Collingwood, Australia.

No. 1055, Prince Frederick William Lodge, Knights of St. John, St. John's Wood.

No. 1056, High Cross Lodge, Railway Hotel, Northumberland Park, Tottenham.

No. 1057, Lodge of St. Tudno, Llandudno, Wales.

A GRAND Masonic festival has been arranged to take place in the spacious grounds at Bro. Edington's, Royal Standard Tavern, Shooters Hill Road, on the 25th inst., with the view of giving the Brethren of East Kent an opportunity of becoming more Masonically acquainted with each other than they are at present—and at the same time assist the Masonic charities; the price of the tickets having been fixed at an amount which will allow of a small balance from the sale of each to accrue towards that laudable object. Such Brethren from the metropolis as can make it convenient, are invited to join in the festival, and as it is supported by the Brethren of four or five different Lodges, there can be no doubt of there being a strong muster on the occasion.

THE warrant of the High Cross Lodge, No. 1056, was not received in time for consecration on Friday the 13th, as was intended, consequently the consecration will take place at the Railway Hotel, Northumberland Park, Tottenham, on Friday the 27th. The M.W.G.M. has been pleased to entrust the consecration to Brother J. Hervey, P.G.D., and Brother G. Biggs, P.G.S.B., who will be accompanied by several other Brethren. A number of gentlemen will be initiated into the mysteries of the Order on the occasion.

THE Right Worshipful the Provincial Grand Master of Devon, the Earl Fortescue, K.G., will hold a Provincial Grand Lodge, at the Masonic Hall, Exeter, on Monday, the 23rd inst., and the usual Masonic banquet will be held at five o'clock.

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### ROYAL FREEMASONS' GIRLS SCHOOL.

THE children in this school had a most interesting treat on Thursday last, the 12th inst., when they visited Brighton, on the invitation of the Royal York Lodge, No. 394, an invitation which had been cheerfully accepted in their behalf by the House Committee. The children, accompanied by several members of the House Committee, including Bro. Binckes, Bro. Patten, Bro. Biggs, and others; with Bro.



Crew the secretary, Miss Souter the mistress, Miss Jerwood the matron, and several friends of this institution, started by the quarter to ten train from the Wandsworth station on the West End and Crystal Palace line, which joins the Brighton train at Croydon. Just before arriving at Croydon a most interesting scene presented itself to the occupants of the carriages. The Brethren who inhabit the Asylum for Aged Masons had obtained two flags, which they displayed, they appearing in the grounds in front of the Institution in their costume as Royal Arch Masons—a demonstration which was acknowledged by some of the Brethren in the carriages by the waving of hats and handkerchiefs. Little time however was allowed for the greeting, and the train sped on to Brighton, where it arrived about a quarter before twelve. At the terminus, the party were received by Bro Woolven, the W.M. of No. 394; Bro. R. W. Wood, P.M., Grand Steward (at whose suggestion the excursion was arranged), and a number of other Brethren of the Lodge; several ladies being also on the platform to witness their arrival. On quitting the terminus, the children formed in procession, and proceeded, by way of West-street and the cliff,—in order that they might feast their eyes with a view of the sea, which, no doubt, the majority of them saw for the first time—to the Pavilion. Here they were received by the Mayor, Bro. J. Cordy Burrows—who had taken a warm interest in the matter from the first, and was determined that the children should need nothing which his official or personal influence could procure—and by the Mayoress, and were taken through the suite of state apartments, with which they appeared both surprised and delighted—the gold chain of office worn by the worthy Brother, no doubt adding to the importance of his position in the minds of his infant guests. On reaching the banqueting room they found a row of tables covered with fruit, biscuits, lemonade, &c., which the Mayor had thoughtfully caused to be provided as a slight refreshment after their journey. While this was being consumed with manifest gusto, the Masons present, with their friends, partook of claret cup, and other seasonable beverages, on the invitation of the Mayor, who seemed determined to do the honours in right fraternal style. At the conclusion of the repast, the children were allowed to disport themselves for a brief hour on the lawn, on which the town band was stationed—and when in the course of the programme, a polka was played, they started off, almost with one accord, in the dance, evidently enjoying that part of the fun amazingly.

At half past one the children were again formed into procession, and conducted to the Old Ship Hotel, where a most admirable, and at the same time elegant, dinner had been provided for them by Bro. Bacon, who appeared to well understand the tastes of his guests. Having done ample justice to the dinner—especially to the plum puddings—grace and one or two hymns were sung with good effect, apparently much to the gratification of a large party of ladies and gentlemen present. The children were then marshalled into order, and a number of carriages being ready at the door, were taken for a ride to view the principal portions of the town—and finally taken on to the chain pier, to which they were liberally admitted free of charge, the view however being very circumscribed, owing to a fog which had arisen out at sea.

At four o'clock a number of the Brethren and their friends, including many ladies, sat down to an elegant cold collation at the Old Ship; the number (about 150) exceeding the accommodation afforded by the room, a few were compelled to dine in an adjoining apartment. Bro. Cordy Burrows the mayor, occupied the chair, and was supported by Bro. W. Coningham, *M.P.*, the Rev. J. Griffith, (Principal of Brighton College); Bro. M. D. Scott; Capt. Montgomery; Bro. Fleming, Prov. G.M., Isle of Wight, and Mrs. Fleming; Bro. Geo. Biggs, P.G.S.B., and Mrs. Biggs;

Bro. Pocock, Prov. G. Sec.; Bro. Patten, P.G.S.B., and Mrs. Patten; Bro. F. Binckes, P.M. No. 11; Bro. Masterman, P.M. No. 11, Bro. Austin, P.M. No. 11, and Mrs. Austin; Bro. Brightman, and Mrs. Brightman; Bro. and Mrs. Merrifield; Bro. and Mrs. Dendy; Mrs. Arthur Dendy; Bro. S. D. and Mrs. Fabian; Bro. Livesay, P.M., and Miss Livesay; Bros. Lowdell, S. Ridley, Bacon, P.M.; Ambrosioni, S.W.; Wilkinson, P.M.; Lowdell, W.M. of 338; Verrall, P.M.; Hugh Saunders Bright, Mrs. Bright and daughters; Bros. Battersbee; Vick; Ruddock; Chatfield; Gibbs, P.M.; Goodeve (Chichester); Creak, Banks, Mahomed, Mrs. Mahomed; Bros. Wingham (Lewes); Butcher (Lewes); Goldsworthy (Lewes); Bro. and Mrs. W. Curtis; Bro. and Mrs. Chittendon; Misses Smith; Mrs. Newnham; Mrs. G. Pococke; Bros. H. Nye Chart, C. Verner, Sprake, Ade, P.M.; Mrs. Ade; Mrs. Measor; Bros. Josias Jones, P.M.; Taaffe, Chalk Lugard, P.M.; Lucas, P.M.; Mrs. Malpas; Henry Kirk; A. Moppett (J.W., 394), Bros. Mitchell (Arundel), A. Dell, H. Jones, etc. The vice-chairs were filled by Bros. Woolven, W.M.; Wood, G. Steward; Measor, P.M.; and Burn, jun. A letter had been received from Admiral Sir G. B. Pechell, expressing his regret that the state of his health entirely precluded his having the pleasure of accepting the invitation which Bro. Wood had sent him for the interesting occasion. Similar apologies had also come from the Earl of Zetland, M.W.G.M., Admiral Sir Lucius Curtis, Prov. G.M. for Hampshire; Bro. Charles Deacon, D. Prov. G.M. for Hampshire; and Bro. Hyde Pullen, D. Prov. G.M. of the Isle of Wight.

At the conclusion of the dinner, the children, who had been partaking of tea in one of the adjoining rooms, were introduced and sang grace after meat. They also sang, in the course of the proceedings, the National Anthem, an Ode, and Good Night.

The usual loyal toasts were duly given and honoured.

Brother (Dr.) Bryce gave the "Bishops and Clergy," in a speech of great length, very little of which, however, was audible. He said the groundwork of Masonry was religion: they took the Bible as the basis of action, and sought the carrying out of its principles for the welfare of those around them. (Applause). This was exemplified in the institution which had served as the occasion of their assembling to-day. Its aim and purpose was to rear up the children in the way that they should go—in God's way—so that when they grew old they might not depart from it. (Cheers).

The Rev. J. Griffith—with whose name this toast was coupled—observed that, with regard with the great question of Masonry, Dr. Bryce had raised—he would not say great curiosity, but great interest—in his mind, inasmuch as he had represented its great principle to be that of doing good one to another. (Hear, hear). Certainly, if any thing could give joy to an excellent bishop and well-disposed body of clergy, and to all others interested in the welfare of the country, it would be the exemplification of such a principle in the sight they had witnessed to-day. The school presented an appearance that was most satisfactory, and it said much for the system pursued among so large a body of children that the little girls were not so refined and polished as the elder ones, upon whom education had produced its due effect. Many would be very thankful to be members of that Order, to think that if it should please the Almighty to remove them, or to reduce them to circumstances of indigence, the children dear to their hearts, who might, perhaps, be a little rough at starting, would be looked after and receive an education such as would be a credit to many upon whom wealthy parents had lavished their riches. (Hear, hear.) There was another point, and that was the identity between their practices and what ought to be, and he trusted were, our principles. He did not know the facts of fifty years ago, for he never was at a Freemasons' dinner before—but his experience showed him that the Masons were doing the work which the clergy were preaching about. (Tremendous cheering.) They were taking these poor girls and fitting them to occupy such positions as, in course of the events they might be called on to fill: and they must remember that, if society is ever to rest on such a solid foundation, and to be compacted of such sound materials, as all Masons, free and others, would desire, the foundation and the materials, and the fitting together, and every thing else, must depend upon our women. (Cheers). They did not, he believed, allow ladies to become members of their Order ("No,

no"),—thought he saw something about Lodges of sisters or "sister Lodges" (laughter); but they must bear in mind that it is chiefly by means of woman that the great work of social improvement must be carried on. The clergy might preach, but unless their sisters urged on their husbands to be noble and pure and holy, mere words would do very little. They must have women trained up so that they might be able to have an influence for good over their husbands, and at the same time render them thoroughly comfortable in their homes. There had been a great mistake in the education of women. He did not know what was the education given to the daughters of the poorer Brethren; but if they dispensed with those fine things which end in "ographies" and "ologies" in favour of those more common things which find their fulfilment in the kitchen and in the ordinary duties of life, they would be setting an example which would be widely followed, and a movement thus inaugurated would be of the utmost importance to the welfare of the country. (Cheers.)

The health of the Grand Master of England (the Earl of Zetland), the D.G.M. (Lord Panmure), and the Officers of the Grand Lodge, having been drunk,

The Chairman gave "Prosperity to the Royal Freemasons' Girls School." He dwelt on the province of Freemasonry to uphold all the virtues, and foremost among them—charity. Many interesting facts were given in reference to this institution, which, however would not be new to our readers—inasmuch as they were fully stated on the occasion of the recent festival.

Bro. Crew responded. He was very imperfectly heard by the reporter, but he was understood to say,—that all honour and glory was due to the Royal York Lodge for taking the initiatory step in bringing so prominently before the Masonic Brethren and the public generally, what the Girls School had done, and also giving personal proof of what they were now doing. (Cheers.) Speaking of the economy of the school, he mentioned that the girls did their own washing and ironing, mended their own clothes, and in fact the object was to render them thoroughly domesticated, while at the same time they would be found fitting companions in the parlour, and even if placed in the drawing room, they would be something like an ornament there. (Cheers.) Their admirable matron and two of the governesses had been brought up in the school; this would show the nature of the training, which was rendered efficient because every one concerned in it regarded the children placed under their care as their own children, because they were the children of their Brethren in Freemasonry. (Cheers.)

The toast of the Prov. G.M. (Duke of Richmond), the D. Prov. G.M. (Captain Dalbiac), and the Provincial Grand Officers of Sussex," was given from the chair, and acknowledged by Brother Gavin Pococke.

Bro. Fleming, in giving "The Mayor and Corporation," spoke of Masonry as a beautiful system of morality, founded on allegory and expressed in symbols. It had its signs and mysteries; but these were only adopted the better to enable them to carry out their Masonic mission—a mission of charity and love. Referring to the beauty of the town, which was in charge of the corporation, Mr. Fleming took occasion to say that he had spoken to many Brighton gentlemen, and had heard the character and the conduct of the mayor universally the theme of admiration. (Applause.)

The mayor acknowledged the toast. Whatever differences of opinion might exist in regard to the municipality, he could say with confidence that those who took part in our local affairs were actuated by an earnest desire to promote the welfare of the town and its inhabitants. (Applause.)

Bro. W. R. Wood, Grand Steward, gave the "County and Borough Members," who were, he believed, all actuated by a desire to carry out those measures which they believed would be for the good of the country. (Hear, hear.) Of the four, there were three already Brethren of the Craft; so that they had seventy-five per cent. in Masonry, and if the fourth knew the value and advantages of Freemasonry, no doubt he also would desire to avail himself of its rights and privileges. (Cheers.)

Bro. W. Coningham, *M.P.*, responded. He could only boast of having taken one grade in Masonry, and that was the apprenticeship grade; as a member of parliament, also, he was nearly in the same position. (A laugh.) He was only an apprentice; but he trusted that if he had only the advantage of a year or

two's longer initiation in that school—in which every man soon finds his own level—he should be able to pass a first-class examination when he had the honour of meeting them on some future occasion. (Hear, hear.) Bro. Coningham was proceeding to show how at the last election he was returned a supporter of Lord Palmerston's government on the China question; but was stopped by cries of "No politics." He then proceeded to say that he was glad to have had the pleasure of seeing to-day the success with which the educational principle had been carried out. (Hear, hear.) The educational question was one of the utmost importance. It was perfectly clear, when they saw the enormous changes which could be made in the character and dispositions of the young, that if we could give them a good education, the general result would be satisfactory. Place them under those conditions which are likely to call forth their best feelings, and he felt perfectly convinced that they would become useful and valuable members of society. (Hear, hear.) It was impossible to see the little girls who had been assembled this evening without a strong and deep feeling of satisfaction that though they, many of them, had been deprived of paternal care, and thrown upon a selfish and hard world, they should have been rescued from the painful circumstances in which they had been placed, and brought up in a manner which could but reflect the greatest honour and credit upon those engaged in developing their physical and mental qualities, with a view to giving them a position in life. (Applause.) Bro. Coningham proposed the "Borough and County Magistrates."

Bro. Scott responded in a brief but effective speech.

Brother Binckes proposed "The Royal York Lodge and its Worshipful Master." It was customary to lay before meetings, in relation to this institution, certain statements of accounts; but to-day they brought forward a balance-sheet in the shape of those dear children, and he would ask all who had contributed whether they would desire to see a better, happier, or more successful result? (Applause.) The matter had been debated as to the best way of getting the charity some country support; but that knotty point had been solved in the happiest manner by the Royal York Lodge, which had brought the charity bodily before them, and he was sure, lay their best appeal. (Cheers.)

Bro. Woolven (W.M. [No. 394]) said the Lodge had conducted the matter in the best way they possibly could; and if Bro. Binckes was satisfied, they were more than rewarded. He gave "The Sister Lodges."

The concluding toast was "The Ladies, and Mrs. Burrows," given by Bro. Coningham, *M.P.*

Towards the close of the proceedings, which were enlivened by the musical talent of Bros. Fielding and Crew, Mrs. Cordy Burrows (the amiable Mayoress) and a number of ladies retired to give to each child a memento of the visit to Brighton, the presents consisting of work-boxes, battledores, transparent slates, balls, &c., according to the respective ages of the children. About seven o'clock the children were again marshalled into order, and having sung "Good Night," proceeded to the railway station, whence they returned by the eight o'clock train to the school, which was reached shortly after ten without a single *contretemps* to mar the happiness of the day.

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## METROPOLITAN.

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### APPOINTMENTS.

*Wednesday, August, 18th.*—Lodges, United Mariners (33), Three Tuns, Tooley Street; St. George's (164), Trafalgar Tavern, Greenwich; Beadon (902), Star and Garter, Kew. General Committee of Grand Lodge, and Lodge of Benevolence, at 7.

*Thursday, 19th.*—Chapters.—United Pilgrims (745), Manor House, Walworth; Yarborough (812), George Tavern, Commercial Road East. House Committee, Girls' School, at 4.

*Friday, 20th.*—Lodge, Prosperity (78), White Hart, Bishopsgate-street.

*Saturday, 21st.*—Lodge, Panmure (1017), Pembury Tavern, Hackney.



*Monday, 23rd.*—Lodge, Salisbury (630), Dean-street, Soho.

*Wednesday, 25th.*—Chapter.—Union of Waterloo (13), Woolwich Masonic Festival, Royal Standard, Blackheath.

*Thursday, 26th.*—General Committee, Girls' School, at 12.

*Friday, 27th.*—Lodge, High Cross (1056), Northumberland Park Hotel, Tottenham. House Committee, Boys' School, at 4.

[The appointments of Lodges of Instruction will appear in the last number of each month.]

ROBERT BURNS (No. 25.)—On Tuesday, August 10th, an emergency meeting of this numerous Lodge was held at the Freemasons' Tavern, Bro. Charles Bennett, W.M., presiding. The minutes of the previous meeting having been confirmed, Bro. Sexton was raised to the degree of M.M., which was followed by the passing of Bro. Redford to the second degree; a ballot was taken for the admission of Messrs. Newall, Edmonds, and Welch, who were subsequently initiated. At the conclusion of the ceremonies, Bro. W. Watson, P.M., passed a high eulogium upon the W.M. for the admirable manner in which he had conducted the various ceremonies, and stated that, with such working, it was no wonder the Lodge was so prosperous. Bro. Bennett, in replying to the compliment, assured the Brethren of his anxious desire not only to promote the welfare of the Lodge, but also to study the comfort of the members. In concluding, he thanked the officers for their constant attendance and assistance; he was fortunate in having made such a selection.

BRITANNIC LODGE (No. 38).—This Lodge met at Willis's Rooms, King Street, St. James's, on Friday, August 13th. Bros. Noden, Galloway, J. Dudgeon, and W. Dudgeon, having satisfactorily answered the necessary questions as to their proficiency in the former degrees, were raised to the sublime degree of a Master Mason, which ceremony was most ably performed by the W.M., Bro. Hensley. Other business was also transacted, in consequence of the pressure of which the W.M. deemed it expedient to postpone the banquet to the following day, when a numerous party of the Brethren dined at the Star and Garter Hotel, Richmond.

MANCHESTER LODGE (No. 209).—The anniversary festival of this Lodge was held on Thursday, August 12th, at the Black Horse Hotel, Sidcup, Bro. Norman, the W.M., presiding, supported by Bros. Dr. Hunt, S.W.; Berry, J.W.; Past Masters Bros. M. Levinson and Collard; and visitors, Bros. Harrison, P.M., No. 202; W. F. Blackburn, P.M., No. 169; Odell, No. 165; Swainson, No. 202; Charles Waters, &c. The W.M., in proposing "Success to the Manchester Lodge," made some pertinent allusions to its healthy condition, assuring those present that the members of the Lodge were deeply indebted to Bros. Levinson and Collard, for having placed it in a position second, perhaps, to none in the Craft. He (the W.M.) trusted it would lose none of its *prestige* at his hands; he was proud of his position as W.M., and hoped to leave the chair with credit. The usual complimentary toasts to the "Visitors," &c. were given, and, after spending a delightful evening, the Brethren returned to town at an early hour.

YARBOROUGH LODGE (No. 812).—A meeting of this Lodge took place on the 5th inst., at Bro. Williams's, the George Inn, Commercial Road; Bro. Crisp, W.M., in the chair. The minutes of the last meeting having been read and confirmed, Messrs. Banks and Hudson were initiated into the Order by the W.M. Bro. Wyman, P.M., then passed Bros. Williams and Manton to the second degree. After which the degree of M.M. was conferred upon two Brethren. The ceremonies ended, Lodge was closed in due form, and the Brethren adjourned from labour to refreshment, the W.M. being supported by Bros. Vesper, P.M.; Davis, P.M.; Purdy (Secretary), Vasey, Kiddle, Gutering, Hamilton, &c. The usual routine of toasts were drunk, and a pleasant evening passed, the Brethren retiring early.

PRINCE FREDERICK WILLIAM LODGE (No. 1055).—The ceremony of consecration of this new Lodge took place on Monday last, August 16, at Bro. Stiles's, the

Knights of St. John, Queen's-terrace, St. John's Wood, a very eligible neighbourhood for the creation of a more than usually extensive Lodge, there being none within a distance of more than two miles, and the district being densely inhabited by a very respectable and influential class of the community. The ceremony was most admirably performed by Bro. W. Watson, P.M., No. 23; assisted by Bro. Collard, P.M., Nos. 168, 209; Lemanski, P.M., No. 778, and other Brethren. Bro. G. F. Taylor presided at the harmonium, and was assisted in the anthems by Bros. Holmes and Banks. At the conclusion of the consecration, Bro. Watson proceeded to the installation of the first Master of the Lodge, Bro. J. D. Coulcher, of No. 25, who appointed and invested as his officers Bros. J. J. Hardy, of No. 3, S.W.; E. J. Frazer, No. 3, J.W.; Bro. Stacy, No. 211, Sec.; Townsend, No. 215, S.D.; Thos. Robinson, of No. 3, J.D.; M. Stapylton, No. 85, I.G. Bro. Frazer was also elected Treasurer; and Bro. Beckett, Tyler. The ballot was taken for six candidates for initiation, of whom four were present, and received the first degree in Freemasonry, the ceremony being admirably performed by the new W.M. The gentlemen admitted were Messrs. Robt. Stiles, Ed. Jas. Tindall, Lawrence Sherley, and Jos. Wm. Hume Williams. On the motion of the J. D., seconded by the W.M., Bro. Wm. Watson was unanimously elected an honorary member of the Lodge, as a mark of respect for his services, and the readiness which he at all times displays to assist the Brethren, whether in regular or instruction Lodges. The Lodge was then called from labour to refreshment, and the Brethren proceeded to a very elegant dinner, about forty sitting down, amongst whom we observed, in addition to the names mentioned, Bros. Adams, P.M., 169; How, P.M., 82; Queely, P.M. 219; May, P.M., 177; Squire, P.M., 3; Tyrrell, P.M., 168; Gillespie, P.M. 3; Cooper, P.M., 276; Woodstock, W.M., 1051, and many others. The usual toasts were drunk and responded to, the health of "The Visitors" being acknowledged by Bros. Warren and Gillespie. Brother Watson proposed the health of the W.M., coupling with it "Prosperity to the Prince Frederick William Lodge." He stated that, almost immediately after the visit of the illustrious prince, whose name the Lodge now bore, to Grand Lodge, Bro. Coulcher formed the determination of establishing a Lodge bearing his name; and, after some difficulty, he had now accomplished his object. All who had heard the manner in which Bro. Coulcher had performed the duties of that evening, must be convinced that the Lodge could not have commenced under better auspices, and he augured for it a long reign of prosperity. Bro. Coulcher briefly returned thanks, and expressed his gratification by the manner in which he had been supported by his officers. Bro. Williams, in a telling speech, returned thanks for the initiates, stating that he had formed a high opinion of Freemasonry—an opinion which had been more than justified by the ceremony; and he felt himself particularly fortunate in being initiated on such an occasion as the consecration of a Lodge bearing the name of the prince who was united to a lady dear to every Englishman. We cannot conclude without remarking that the appointments of the Lodge are remarkably elegant, reflecting the greatest credit alike on the liberality of the originators of the Lodge and the taste of Bro. Platt, the manufacturer.

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#### INSTRUCTION.

CONFIDENCE LODGE (No. 228.)—A large number of Brethren met as usual at the above Lodge of Instruction at the Bengal Arms, Birchin Lane, on Wednesday evening, when Bro. Brett, W.M. of the Domatic Lodge, proceeded to work the ceremony of installation by installing Bro. Stephen Barton Wilson, P.J.G.D., into the chair of the Lodge. Bro. Wilson, on the ceremony being completed, appointed the following officers:—Bros. Mann, S.W.; Hester, J.W.; Hudson, S.D.; H. T. Thompson, J.D.; Smith, I.G.; Wadeson, Tyler; the charges to each, on being invested with their respective collars, were delivered in the impressive manner peculiar to Bro. Wilson. We must also observe that Bro. Brett, by almost unexampled perseverance and assiduity, has raised himself to a high degree of proficiency—evidenced by his working the above ceremony

before attaining the position of P.M. The perfect manner in which the addresses were delivered, elicited the warmest approbation, which testified the full appreciation of them by the Brethren present, who at the termination of Lodge business, gave him a cordial vote of thanks. Brethren from the country will do well to take an opportunity of visiting this Lodge, which is held every Wednesday evening at 8 o'clock. The *entire* funds are devoted to the several charities connected with the Craft, and from the remarkable success of this Lodge, which now numbers over 300 members, it has been enabled to become Life Governor of two institutions, and in the course of a few weeks another ten guineas will be applied to a similar purpose. The ceremony of consecration will be performed on Wednesday the 25th inst., at 8 o'clock by Bro. Watson, assisted by the musical talents of Bro. Taylor and others.

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## PROVINCIAL.

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### BRISTOL.

APPOINTMENTS.—*Lodges*.—Wednesday, August 25th, Royal Sussex (221), Freemasons' Hall, at 7; *Instruction*.—Friday, 27th, Freemasons' Hall, at 7½. *Chapter*.—Tuesday, 24th, Beaufort (120), ditto, at 7.

### CHESHIRE.

APPOINTMENT.—*Lodge*.—Thursday, August 26th, Industry (465), Norfolk Arms, Hyde, at 7.

### CORNWALL.

APPOINTMENTS.—*Lodges*.—Monday, August 23rd, Boscawen (1000), Britannia Hotel, Chacewater, at 7; Wednesday, 25th, Cornubian (659), Crotch's Hotel, Hyde, at 7; Peace and Harmony (728), Dunn's Hotel, St. Anstel, at 7.

### DERBYSHIRE.

APPOINTMENT.—*Lodge*.—Monday, August 23rd, Devonshire (908), Norfolk Arms, Glossop, at 7.

### DEVONSHIRE.

APPOINTMENT.—*Lodge*.—Thursday, August 26th, Friendship (238), Lord Hood Hotel, Devonport, at 6.

### DORSETSHIRE.

APPOINTMENTS.—*Lodges*.—Thursday, August 26th, Science (640), Private Room, Bourton, at 7; St. Mary's (1009), Bull Inn, Bridport, at 7.

### DURHAM.

APPOINTMENTS.—*Lodges*.—Monday, August 23rd, Industry (56), Grey Horse, Gateshead, at 7; Thursday, 26th, Restoration (128), Town Hall, Darlington, at 7.

SUNDERLAND.—*Palatine Lodge*, (No. 114).—The regular monthly meeting of this Lodge was held at Bro. Donkins, Bridge Hotel, Sunderland, on Thursday, the 12th inst., the W.M. Bro. B. Levy presiding; supported by Bros. Campbell, acting S.W., and F. H. Rahn, J.W.; G. S. Ransom, P.M.; Crossby, P.M. and Treasurer, &c. During the evening two initiations were gone through by the W.M. and Bro. Crossby, P.M. A complimentary visit was paid to the W.M. by the principal members of the Fawcett Lodge, No. 959, Seaham Harbour, consisting of the W.M., Wardens, officers, and some Brethren. After the business of the Lodge was terminated, the evening was spent with that harmony and good feeling characteristic of the Craft.

## ESSEX.

APPOINTMENTS.—*Lodge*.—Tuesday, August 24th, Angel (59), Cups Hotel, Colchester, at 7.  
*Encampment*.—Wednesday, 25th, Temple Cressing, George Hotel, Colchester, at 7.

## GLOUCESTERSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, August 25th, Foundation (97), Freemasons' Hall, Cheltenham, at 5.

## HAMPSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, August 25th, Economy (90), Black Swan, Winchester, at 7; Phoenix (319), Private Room, Portsmouth, at 7; Thursday, 26th, Royal Gloucester (152), Freemasons' Hall, Southampton, at 7.

## HERTFORDSHIRE.

## PROVINCIAL GRAND LODGE.

THE Grand Lodge of this province was held on Wednesday, the 11th of August, in the Freemasons' Hall, at Watford: present—the R.W. Prov. G. Master, Bro. William Stuart; the V.W. Bro. Thomas Abel Ward, D. Prov. G.M.; Bro. Burchell Herne, P. Prov. S.G.W., as Prov. S.G.W.; Bro. George Francis, P.D. Prov. G.M. of Surrey, and Prov. G. Reg., as J.G.W.; Bro. Thomas Rogers, Prov. G. Treas.; Bro. John Sedgwick, Prov. G. Sec., and several other P. Prov. G. Officers and Brethren.

The Provincial Grand Lodge was opened in due form; the minutes of the preceding Grand Lodge were read and confirmed; the Treasurer's account was passed, and a short discussion took place relative to the regalia; a committee was appointed to revise the by-laws, and to make such alterations and additions as might be considered advisable.

Bro. Burchell Herne then proposed, and Bro. Ward seconded, that Bro. Thomas Rogers be re-elected Prov. G. Treasurer, which, being put, was carried unanimously.

The R.W. Prov. G. Master then called on the several officers to surrender their collars and jewels; and, assisted by the Prov. G. Dir. of Cers., appointed and invested the following Brethren to the respective offices:—Bro. T. S. Barringer, P.M., No. 742, Prov. S.G.W.; Bro. Miles, P.M., No. 580, Prov. G.J.W.; Bro. John Sedgwick, P.M. No. 580, Prov. G. Sec.; Rev. Bro. Carson, Prov. G. Chap; Bro. Charles Davey, Prov. S.G.D.; Bro. Russell, Prov. J.G.D.; Bro. Finch, Prov. G. Sup. Works; Bro. J. How, Prov. G. Dir. of Cers.; Bro. James Burton, Prov. G.S.B.; Bros. Humbert and W. Rogers, Prov. G. Stewards; Bro. Thomas was re-elected Prov. G. Tyler. All business ended, the Prov. G. Lodge was closed, and soon after four o'clock the Brethren reassembled at the banquet, the Prov. G. Master presided, being surrounded by about thirty or forty Brethren. Upon the removal of the cloth, the usual toasts to the royal family and to the heads of the Masonic fraternity were duly honoured; after which,

Bro. Francis, P.D. Prov. G.M. for Surrey, said he had been entrusted with the master's jewel, and felt great pleasure in being allowed to propose the next toast. He was aware that it would require no preface, as their R.W. Prov. G.M. had, by his affability and kindly feeling, gained the respect and esteem of every Brother who had the honour of his acquaintance. The R.W. Brother presided over the province most efficiently—and his easy sway was acknowledged by the prosperity which the various Lodges of the province now enjoyed. Irrespective of the thanks due to the R.W. Prov. G.M. for presiding there that day, those who resided in the neighbourhood of Watford knew him as a kind friend and munificent supporter of their institution. He was also known as a neighbour, as one who did every thing in his power to promote the interests of those by whom he was surrounded, and as a most kindhearted country gentleman. The more the R.W. Prov. G.M. was known, the more he was beloved, and he had great pleasure in proposing his health, trusting he might long be spared to preside over their meetings. (Cheers.)

The Prov. G.M. had great difficulty in adequately expressing his thanks for the kind manner in which his health had been proposed and responded to. He was



not aware that he had done anything to merit the warm expression of Bro. Francis; but it had always been his desire to do his duty in such a manner as to ensure the support of the Brethren, and to promote the prosperity of the Order. (Applause). He would now ask them to drink to the health of the D. Prov. G.M., and the Prov. G. Officers, to whom he was deeply indebted for the support they had at all times afforded him. (Applause).

Bro. Ward, D. Prov. G.M., returned thanks to the R.W. Prov. G.M. for the compliment paid him, and his brother officers—and to the latter, for the manner in which they had responded to it. He felt particularly obliged for the continued confidence of the R.W. Prov. G.M., and he was much pleased at the excellent muster of the Brethren that day, and he could assure them that he should always feel it the greatest pride to be allowed to use his best exertions in support of the endeavours of the R.W. Prov. G.M. to support the efficiency of the Lodges in the province.

“The Watford Lodge” was the next toast, and was briefly and appropriately responded to by Bro. Burchell Herne. To the toast of “The Masters and Past Masters of the Lodges of the Province,” response was made by the Rev. Bro. Carson Prov. G. Chap.; Bro. Law, Bro. Webber, Bro. Haggard, and others—Bro. Francis gave “The Visitors,” which was neatly acknowledged by Bro. Adlard, P. Prov. Dir. of Cers. of Essex, and after one or two other toasts had been drunk, the company separated.

#### KENT.

APPOINTMENT.—*Lodge*.—Tuesday, August, 24th, Emulation (376), Bull Inn, Dartford, at 7.

#### LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges*.—Wednesday, August 25th, St. John's (434), Three Tuns, Bolton, at 6½; Limestone Rock (481), Brownlow Arms, Clitheroe, at 7; Integrity (189), Cross Street Chambers, Manchester, at 6.

#### LANCASHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Monday, August 23rd, Unity (889), Scarisbrick Arms, Southport, at 6; Wednesday, 25th, Derby (1026), Derby Arms, Bootle, at 5; Thursday, 26th, Downshire (834), Crown Hotel, Liverpool, at 6. *Mark*.—Thursday, 26th, Keystone (S.C.), Adelphi Hotel, Liverpool, at 5. *Chapters*.—Wednesday, 25th, Lebanon (101), Royal Hotel, Prescott, at 6; Unity, (845), Wheatshaf, Ormskirk, at 4.

#### LINCOLNSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, August, 25th, Lindsey (1014), Public Buildings, Louth, at 6.

#### NORFOLK.

APPOINTMENT.—*Lodge*.—Thursday, August 26th, Perseverance (258), Lamb Inn, Norwich, at 8.

#### NORTHUMBERLAND.

APPOINTMENTS.—*Mark*.—Wednesday, August 25th, Newcastle and Berwick, Freemasons' Hall, Newcastle, at 7. *Chapter*.—Thursday, 26th, The Ogle (624), North Shields.

#### NORTHAMPTONSHIRE.

APPOINTMENT.—*Lodge*.—Monday, August 23rd, Fidelity (652), Talbot Hotel, Towcester, at 6.

#### SHROPSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, August 25th, Salopian of Charity (135), Lion Hotel, Shrewsbury.

#### SOMERSETSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, August 25th, Sincerity (327), Clarke's Hotel, Taunton, at 7.

BATH.—*Royal Cumberland Lodge* (No. 48.)—A Lodge of emergency was held on the 30th July; and at the conclusion of the business, the W.M., Bro. T. P. Ashley, gave a very impressive address to the Brethren on the loss they had sustained in the death of their Junior Warden, Bro. Hanham, who was so well and so deservedly

esteemed amongst them, and drew the attention of the Lodge to the great moral lesson his early death so strikingly enforced upon them. The address was listened to with marked attention by all the members and visitors present, and a motion passed, directing the secretary to write a letter expressive of the sympathy of the Lodge to the widow of the deceased brother.

#### STAFFORDSHIRE.

APPOINTMENTS.—*Lodges*.—Tuesday, August 24th, Abbey (907), Private Rooms, Burton-on-Trent, at 6½; Wednesday, 25th, Sutherland (660), Town Hall, Burslem, at 6; Thursday, 26th, St. Martin's (115), Freemason's Arms, Burslem, at 6; Friday, 27th, Sutherland of Unity (674), Castle Hotel, Newcastle-under-Lyme, at 7.

#### SUFFOLK.

APPOINTMENTS.—*Lodges*.—Monday, August 23rd, Providence (544), King's Arms, Halesworth, at 7; Tuesday, 24th, Apollo (383), White Lion Hotel, Beccles, at 7.

IPSWICH.—A suggestion thrown out by Brethren of various Lodges in Ipswich to make an excursion to sea, was carried into effect on Friday, the 6th inst.; Bro. Dorling's new and commodious steam-boat Alma, No. 2, was chartered for the occasion. She was handsomely and tastefully decorated with superb silken Masonic banners, flowers and evergreens. The morning augured unpropitiously, but suddenly the sun shone out cheerily and pleasantly, without creating any inconvenient heat. At ten o'clock (the hour appointed) about seventy members of the various Lodges with their friends, arrived on board, and the gallant little craft steamed rapidly and gracefully down the picturesque Orwell, which seemed even more lovely than usual. The pleasures of the day were enhanced by the strains of an excellent band. At one o'clock the Alma anchored off Walton-on-the-Naze, and the party having landed, proceeded to the Porto-Bello Hotel, where an excellent luncheon had been prepared by Bro. W. B. Head. At four o'clock the company re-embarked, and the Alma again stood towards Harwich; and after inspecting the screw line-of-battle ship Pembroke, the company sat down to a banquet on board. The usual toasts were followed by the usual sentiment.—“May the three grand principles of Freemasonry—brotherly love, relief, and truth—be engraven on our hearts, and daily exhibited in our lives; and may the accidental distinctions of creed, of country, and of colour, be all obliterated in the expansive reflection that the world is our country and man is our brother.” About eight o'clock, after a most pleasant day, the Alma arrived at Mr. Dorling's own “dummy,” and the company separated. In the course of the evening allusion was made to an action brought by the Eastern Counties Company against Bro. Dorling for landing passengers across their dummy at the wharf. Bro. Dorling was warmly sympathized with by the company present.

#### WARWICKSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, August 23rd, St. Paul's (51), Union Hotel, Birmingham, at 4; Wednesday, 25th, Abbey (625), Newdegate Arms, Nuneaton, at 7.

#### WILTSHIRE.

APPOINTMENT.—*Lodge*.—Tuesday, August 24th, Provincial Grand Lodge, Trowbridge, at 7.

#### WORCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, August 23rd, Hope and Charity (523), Black Horse, Kidderminster, at 7½; Tuesday, 24th, Stability (824), Talbot, Stourbridge, at 6½; Wednesday, 25th, Perseverance (838), Swan Inn, Dudley, at 6½.

#### YORKSHIRE (NORTH AND EAST).

APPOINTMENTS.—*Lodges*.—Wednesday, August 25th, Minerva (311), Masonic Hall, Hull, at 7; Friday, 27th, North York (876), Station Hotel, Middlesbro, at 7. *Chapters*.—Friday, 27th, Humber (65), Freemasons' Hall, Hull, at 8; Minerva (311), Masonic Hall, at 8.

#### YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Wednesday, August 25th, Philanthropic (382), Private Room, Leeds, at 7; Thursday, August 26th, Harmony (342), Masonic Hall, Huddersfield, at 7; Fidelity (364), Freemasons' Hall, Leeds, at 7; Friday, 27th, St. George's (298), Town Hall, Doncaster, at 7. *Instruction*.—Friday, 27th, Alfred (384), Griffin Hotel, Leeds, at 7. *Chapter*.—Tuesday, 24th, Three Grand Principles (251), Masonic Hall, Dewsbury, at 5.

## ROYAL ARCH.

### PROVINCIAL CHAPTER.

NORWICH.—*Perseverance Chapter* (No. 258).—A meeting of this Chapter was holden at the Lamb Inn, St. Peter's, Mancroft, on Friday, August 13th. The Chapter was opened by Comps. J. Howes, as Z.; H. J. Mason, H.; and Wm. Wicks, as J. Three Brethren were then proposed for exaltation at the next quarterly meeting. It was proposed by Comp. H. J. Mason, and seconded by Comp. W. R. Redgrave, that the next quarterly convocation be held early in September, at the Royal Hotel, Market Place, there not being sufficient room to hold the Chapter at the above inn. The proposition was unanimously agreed to: there are six candidates for exaltation.

## IRELAND.

LIMERICK.—Bro. Michael Furnell, *D.L.*, Prov. Grand Master of North Munster, arrived at Cruise's Hotel on the evening of the 7th August, and on the following day presided at meetings of the Provincial Grand Lodge, of the Union Lodge, No. 13, and of the Prince Masons' Chapter, No. 4.

## COLONIAL.

### NEW SOUTH WALES.

## ROYAL ARCH.

[From our own Correspondent.]

SYDNEY.—*Zetland Royal Arch Chapter of Australia*.—The usual bi-monthly convocation of this Chapter was held on the first Monday in March; at which many complaints were made by the younger Companions of the delay experienced in obtaining their R. A. certificates, and a very general feeling seemed to exist that the present fees to the Grand Chapter of England were too high, and that they ought to be reduced and rendered more in unison with the late alterations in Craft certificates. After some conversation, the M.E.Z. said that the whole amount due would be transmitted home, up to January 1st, 1858, and the matter left in the hands of the Supreme Grand Chapter, who would no doubt see the necessity of reducing the fees, if not done already. The Chapter then closed at eleven o'clock. The Lodge of Instruction, in connection with the Lodge of Harmony, held its usual meeting in April, Bro. S. A. De Lissa, P.M., in the chair, when the first four sections of the first lecture were gone through; and as the earlier part of the evening had been occupied by the Lodge of Harmony in raising Bro. Ashmore, who was about to proceed to New Caledonia, to the degree of M.M., the remainder of the lecture was postponed to the next meeting. The annual meeting of the Provincial Grand Lodge took place on the 15th May, and was most numerously attended. The Lodge was opened in form, and the minutes of the previous meeting confirmed. A report was brought up from the Board of General Purposes, and received. The D. Prov. G.M., Bro. Williams, then appointed his officers for the ensuing year; the election of Brethren also took place for the Board of General Purposes, when six were elected,

and four nominated. A motion was brought forward by Bro. C. Watt, having for its object the expression of the opinion of the Craft in the desirability of a resident Provincial Grand Master, instead of, as at present, one who lived at such a distance (New Zealand) from the colony. The motion was not, however, received. Bro. S. A. De Lissa requested the D. Prov. G.M. to call a meeting of all the W.Ms. and P.Ms. under the English constitution in the colony, to take into consideration the necessity for unanimity in Masonic working; the D. Prov. G.M. in reply, stated that it should receive his earliest attention. At this meeting of the Prov. Grand Lodge the mode of election of the members of the Board of General Purposes was somewhat different to what has obtained heretofore, and this election—while the change has taken the members rather by surprise—tends to disturb the cordiality which should exist, and, it is to be feared will much strengthen the complaints of the want of a resident Provincial Grand Master, who by his position and influence, should be one who would possess the confidence and respect of the Craft.

In my last communication I omitted to send the Provincial Grand Lodge officers for last year; I now do so, and in my next, shall be able to send the names of the newly-appointed Brethren.

Provincial Grand Lodge, 1857-8. Bro. Sir Samuel Gibbes, Bart., Prov. G.M.; Bro. J. Williams, P.M., D.P.G.M.; Bro. Rev. John Woolley, D.C.L., Oxford, P.M., P.S.G.W.; Bro. J. Simmons, Senr., P.J.G.W.; Bro. R. W. Moore, P.M., P.G. Treas.; Bro. H. P. Coles, P.G. Sec.; Bro. R. Leworthy, P.M., P.G.R.; Bro. W. G. Lambert, W.M., P.S.G.D.; Bro. W. Wilson, P.J.G.D.; Bro. S. A. De Lissa, P.M., P.G.D.C.; Bro. A. Moore, P.G. Purs. Stewards:—Bros. Deeper, Lorking, Overell, Brown, Perry, and Solomon.

The Annual Masonic Ball comes off on the 24th of June (St. John's Day), which it is expected will be a very brilliant affair. VERITAS.

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## AMERICA.

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### INDIANA.

#### GRAND LODGE OF INDIANA.

WE have a copy of the address of the Grand Master of Indiana, Sol. D. Bayless, to the Grand Lodge, at its annual communication in May. In the opening remarks he offers the following beautiful sentiment:—"As we are about to review the labours of the past, and prepare for the future, I trust that the former may be judged with candour, and that *the mantle of charity may be enfolded around the imperfections of all*; and that designs may be drawn upon the trestleboard with care, skill, and with sincere motives for the good of the Order hereafter, that we may enjoy pleasing reflections of the past, and bright hopes for the future." Duplicate charters were issued to three Lodges, viz.: Friendship Lodge, No. 68; the Lodge having been entered by a Cowan, and the charter destroyed; Wayne Lodge, No. 25, the charter taken and concealed by a member, thereby arresting the work of the Lodge; Leesburg Lodge, No. 181, charter and property of the Lodge consumed by fire. The proceedings of the Grand Lodge, from its organization, are to be reprinted. Fourteen dispensations were granted for new Lodges. The Grand Master recommends the Grand Lodge to accede to the request of the Grand Lodge of Kentucky, to present to it the sword of P.G.M. Davies, which was worn by him when he fell at the battle of Tippecanoe, and also recommends the appointment of a committee to confer with the Grand Master of Kentucky, Philip Swigert, who by a resolution of his Grand Lodge was appointed to visit the Grand Lodge of Indiana, and solicit and procure, if possible, the sword, and



make arrangements for its presentation and reception during the session of the Grand Lodge. The Grand Master does not approve of the regulation laid over from last session for the trial of Grand Masters and Masters of Lodges.—*From the Mirror and Keystone.*

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## PENNSYLVANIA.

### GRAND COUNCIL OF ROYAL AND SELECT MASTERS.

THIS grand body was convened in Philadelphia on June 23rd, by the requirements the Constitution, the M. P. Alfred Creigh, Grand Master, presiding. The address of the G. M. exhibited the number of Grand Councils in the United States, with their officers and time of meeting, and matters of great interest to the Craft. This is the fifth time Grand Master Creigh has been elected to this office, and shows the attachment of the Illustrious Companions to their Grand Master. At the request of the Grand Council of the prior year, the G. M. prepared a manual of the degrees of Royal and Select Masters, which has met the sanction and approval of that grand body. The Grand Council has also amended their Constitution. A charter was also granted to Council No. 11, to be located in the city of Philadelphia. The following officers were elected and installed to serve during the ensuing Masonic year: —Alfred Creigh, Grand Master; R. A. Lamberton, D. G. M.; C. F. Knapp, G. T. I. M.; E. H. Turner, G. P. C. of W.; Thomas S. Jordan, G. C. of G.; T. W. Wright, G. Rec.; John Gutshal, G. Treas.; Rev. Thomas Dougherby, Rev. B. R. Waugh, Rev. A. A. Reese, G. Chaplains; C. F. Sargent, G. Marshal; J. A. Demoyer, G. S.; Alex. Wishart, G. Lecturer.

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## KNIGHTS TEMPLAR.

### GRAND COMMANDERY OF MICHIGAN.

THE Grand Commandery of Knights Templar of the State of Michigan, met in Detroit on the first day of June last. Sir Knight John Gilbert, jun, presided. After the Commandery was opened, he read an address, and appointed the standing committees on credentials, on charters and dispensations, and on grievances. The committee on credentials reported forthwith, that representatives from the following Commanderies were entitled to seats:—Detroit, Pontiac, Hillsdale, Monroe and De Molay (at Grand Rapids.) This comprised all the Commanderies acting under charters, except Peninsular, No. 4, at Kalamazoo. Immediately after the committee on credentials reported, the committee on charters and dispensations reported in favour of granting charters to two new Commanderies, one at St. Clair and one at Romeo, which had been acting under dispensations. The report was adopted, and the representatives of the new Commanderies were admitted as members of the grand body, with the right to speak and vote. The Commandery then proceeded to the election of officers, with the following result: N. P. Jacobs, G. C.; Wm. P. Innes, Dep. G. C.; Francis Darrow, G. Generalissimo; T. A. Flower, G. Capt. G.; Rev. D. C. Jacokes, G. Prelate; L. R. Atwater, G. S. W.; John Clarke, G. J. W.; Wm. Barclay, G. Treas.; G. W. Wilson, G. Rec.; A. B. Ayres, G. St. B.; A. C. Baldwin, G. Sword B.; H. M. Case, G. W.; Bela Cogswell, G. Instructor; C. D. Howard, G. Capt. of Guard. Sir Kt. Jacobs was then installed G. C. A vote was passed, appropriating money for the purchase of a jewel for Sir Knight Gilbert, and thanking him for his services as G. C. Peninsular Commandery, at Kaamazoo, holds its charter from the General Grand Encampment of the United States; it has not, as it claims, given up its allegiance to that body. It contends that it has the right to remain as it is, and work under its present charter. Its principal officers were present, with discretionary power, as we understand, but did not see fit to place their Commandery under the jurisdiction of the grand body of Michigan.

## GRAND COMMANDERY OF PENNSYLVANIA.

THE fifth annual conclave was held in the city of Philadelphia, June 22nd, 1858; its proceedings were characterized with the greatest harmony, and to the Templar Mason are of more than ordinary interest.

The Grand Commandery was called to order by the M.E. Sir Benjamin Parke, G. Commander, of Harrisburg. Representatives from Commanderies Nos. 1, 2, 3, 4, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, were present, when the Grand Commandery was opened in ample form.

This grand body has commenced the glorious work of not only procuring, but preserving, the early history of Knighthood, by the appointment of a committee, consisting of Sir A. E. Stocker, P.G.C.; Sir Benjamin Parke, P.G.C.; and Sir W. H. Allen, D.G.M., a committee to address a communication to the R.W. Grand Lodge of Pennsylvania, to Lodge No. 3, and Chapter No. 3, asking their consent to examine the early records of their respective bodies, for the purpose of obtaining any matters of interest in relation to the introduction of Knighthood into Pennsylvania, and said committee is required to report their proceedings at next conclave. The following officers were elected and installed into their respective offices, to serve during the present Masonic year:—A. Jordan Swarts, of Reading, R.E.G. Commander, in the place of Benj. Parke, who declined a re-election; W. H. Allen, V.D.E.G.C.; C. F. Knapp, E.G.G.; J. A. Wright, E.C.G.; Rev. B. R. Waugh, E.G.P.; J. L. Hutchinson, E.G.S.W.; Alex. Wishart, E.G.J.W.; Albert Culbertson, E.G. Tr.; Alfred Creigh, E.G. Rec.; Geo. R. Clark, E.G. St. B.; Geo. H. Bull, E.G. Sw. B.; Wm. G. Warden, Warder; H. L. Smith, G. Sentinel. The returns of the Grand Recorder show that there are seventeen subordinate Commanderies, with a membership of five hundred and eighty-nine Knights, and from the returns of the last year the Order appears to be on the increase.

MASONIC BENEFIT SOCIETY.—A very interesting event took place at the Star and Garter, Kew, on the 7th inst. About twenty Brethren gave a dinner to Bro. Rackstraw, on the dissolution of a Masonic benefit society, held for many years at the late Gun Tavern. The dinner was served up in excellent style. Bro. Joseph Smith, G. Purst., took the chair; Bro. Andrew M'Callan was vice-chairman. After the usual routine of toasts, the chairman said, he came to what was considered the toast of the day, viz., "The health of Bro. Rackstraw, the treasurer and trustee of the Masonic Benefit Society for many years," which he proposed in a very able speech; and presented on behalf of the society, a very massive silver tea service and waiter, which cost between £60 and £70, with the following inscription engraved thereon:—"Presented to Bro. Rackstraw, on the dissolution of the Masonic Benefit Society, as a mark of respect for his valuable and efficient services as Treasurer. August, 1858." After the applause of the Brethren had subsided, Bro. Rackstraw replied in a very neat speech. The chairman then proposed the health of the secretary, Bro. Hale, and handed him a cheque for £10, as a mark of respect for past services, which was responded to by the secretary. Bro. Rackstraw then proposed the health of the chairman, Bro. Joseph Smith, (who had been honorary chairman and trustee to the society for many years), in a very able speech, and presented him with a handsome massive silver coffee-pot, to complete a service of plate the gift, to him, some time since of the Domatic Lodge; Bro. Smith replied in a very appropriate speech. The chairman then proposed prosperity to the Masonic charities, and appealed to the Brethren, as they had shared the money of the society, before they parted not to forget the aged Masons and widows, an appeal which was responded to by the Brethren subscribing £10 for the widows', and £10 for the aged Masons. After several other toasts, and a determination on the part of the Brethren to form a new society, the Brethren separated, highly delighted with the day's proceedings.

## THE WEEK

THERE is but little news stirring—and but for the railway meetings, our daily contemporaries would (for a time) be at a loss how to fill their columns. The Queen, as we stated in our last, left Gravesend on Tuesday for Berlin, where she was welcomed on her arrival at the Berlin station by Marshal Wrangel, governor of Berlin, the Prince of Wurtemburgh, who commands the guard, and by General Bonin, the commandant of the city. There was no official reception. — By telegrams received at the India House and Foreign Office, we have news from Bombay up to July 19th. Very little additional information is given. The breaking up of the Gwalior army and the retirement of Sir Hugh Rose from the command of the Central India force, are confirmed. General Roberts, who had anticipated the rebels in his arrival at Jugdespore, was at the latest date in active pursuit. Sir Robert Hamilton and a large European force from Bombay and the Deccan had reached Indore, where some apprehension of an intended outbreak seems to have existed. The Rajah of Shahgur had surrendered. The rainy season seems to have commenced favourably, the work of pacification making steady progress in all parts of India, and it is computed there are still from twenty to thirty thousand rebels in the field.—As regards China, the news from the allied forces at Tientsin is to the 9th of June. The Earl of Elgin and Baron Gros had taken up their quarters in the vicinity of that city. Soon after, intimation was received of the appointment of To-ming-ah, as special High Commissioner, with whom the Earl of Elgin had an interview on the 6th of June, and Baron Gros on the following day. The result of these interviews is not known; but if immediate compliance be not acceded to our demands, the ambassadors, it is said, will declare war.—From France we learn that the speech of the Emperor Napoleon, at the inauguration of the statue of Napoleon I. at Cherbourg, is generally spoken of in terms of praise by the Paris papers. The *Debats*, speaking in the spirit of its brethren, says, of the Emperor's speech, "We gladly welcome these words of peace and justice, for we believe that they correctly represent the real signification of the *fêtes* which have been brought to a close at Cherbourg." The Emperor and Empress had proceeded to Brest, and were to leave for Quimper on Friday. It is said that his Majesty is desirous of ascertaining the actual position of the people of Brittany, with a view to improve their condition; and according to all accounts no people in any part of France more require improvement, for they are centuries behind the rest of the empire as regards civilization, wealth, and population. The *Presse* describes the trade of Paris as buoyant. Having lost heavily last year by the failure of American houses, they have been taught caution, and require part payment in advance. The silk and woollen manufacturers of France are well employed.—From Madrid we learn that, although the opposition papers represent M. Mon as intriguing to oust O'Donnell, there is no truth in their statements, for not only does the best understanding prevail between them, but O'Donnell, is living with M. Mon in his house at Oviedo. Marshal O'Donnell is about, it is said, to take measures to develop the agricultural resources of Spain, which have been neglected in favour of other branches of national industry. Schools, roads, agricultural machinery, improved cultivation, and cattle breeding, are all to receive the attention which their importance demands. The Moors in the neighbourhood of the Spanish African possessions having lately given cause of offence to the Spaniards, the attention of the public had been turned to the question of extending the territories of the Queen of Spain in that quarter. The conquest of the country, it is thought, would not be difficult; it is very fertile.—The *Indipendente* of Turin contradicts the rumour of a probable reconciliation between the King of Naples and the Western Powers. A letter in the same journal, from Milan, states that General Gyulay, who was to take military command of Lombardy and Venice, had been wounded by a bullet, fired off at the manœuvres of the camp of Somma.—The *Posttidning*, the official journal of Stockholm, says that the six



females condemned to quit Sweden for becoming Catholics have been informed that if they would apply for the royal clemency, before the Court of Appeal shall have pronounced judgment, the Prince Regent was disposed to receive their petition.—We learn that while Christian and Mussulman are shedding each other's blood in European Turkey, the Christians of Mount Libanus are fighting among themselves, a difference having arisen among them on account of the Pope desiring to introduce the Gregorian calendar in those parts. The news received from Bosnia at Constantinople had created a panic there. The Sultan had embarked for a cruise in the Archipelago, and it was said he intended to go to Smyrna. A plot had been discovered at Rores for the massacre of the Christians, and several persons implicated had been sent to Stamboul.—According to the *Borsenhalle*, the Emperor of Austria intends to increase the concessions already granted to his Lombardo-Venetian subjects, and the Archduke Ferdinand Maximilian, governor of that kingdom, is endowed with full powers to this effect.—A ukase just published in Russia will cause some astonishment among all nations making any pretensions to learning. This ukase prohibits the teaching of the Latin tongue in all the colleges throughout the Russian empire.—The *North American* has arrived at Liverpool from Montreal with advices to the 31st ult., by which we learn that the Canadian ministry had resigned in consequence of their defeat on the following motion:—"That it is the opinion of this house, that the city of Ottawa ought not to be the permanent seat of government for the province." The United States Government intend to send an agent to Fraser River, at which emigrants were daily arriving, in consequence of the gold discoveries.—We are in receipt of advices from Melbourne to the 15th of June, and from Sydney to the 12th of June. The rejection of the Reform Bill by the legislative council, had created much excitement in Melbourne. The gold fields continue to yield a good supply. A monster nugget of pure gold had been discovered at Ballarat, weighing 2217 ounces. This is the largest mass of gold ever discovered.—Returning homewards, we find the *Gazette* contains an announcement that the Right Hon. Thomas Pemberton Leigh has been raised to the peerage, with the title of Baron Kingsdown.—At a meeting of the Metropolitan Board of Works a report of the committee of the whole board appointed to consider plans for the main drainage of the metropolis was adopted by a majority of eighteen to one. The report in question adopts the principles of drainage recommended in the report of Messrs. Bidder, Bazalgette, and Hawksley, as most suited for the requirements of the metropolis, and recommends that the board, should, without delay, instruct their engineer to report as to the order in which the works may be most advantageously and conveniently carried out.—The commercial world has been engaged throughout the week with the railway meetings, but they possess little interest, we having given the dividends of the principal companies last week—The Eastern Counties will pay £1 3s. 9d. for the half year.—The following gentlemen have been elected members of the Council of India:—Charles Mills, Esq., John Shepherd, Esq., Sir James Weir Hogg, Bart., Elliot Macnaghten, Esq., Ross Donnelly Mangles, Esq., William Joseph Eastwick, Esq., and Henry Thoby Prinsep, Esq.—The East India Company has appointed a committee to take legal opinions with regard to the position of the Company.—At the Court of Bankruptcy, a trader-debtor summons, taken out a short time since against Messrs. Felix Calvert and Co., has been heard and dismissed.—At the Mansion House William Henry Hunt has been committed by the Lord Mayor on a charge of embezzling between 500*l.* and 600*l.* from his employer, Mr. Noel Whiting, colonial broker.—George Smith, a carman, has been remanded, charged with stealing on Saturday last, a van, containing twenty bales of wool, value 400*l.*, from the premises of the London and North-Western Railway Company, Aldgate. A man named Peck was suspected of the robbery, and he confessed it in some degree, on a promise of pardon, but he committed suicide on Thursday morning. At Bow-street Police-court, W. Bote, a clerk in the Foreign Office, was charged with embezzling £40. The prisoner had been appointed recently at a salary of £300 per annum. He was committed for trial.—At Guildford Assizes, a case of *Brown v. Barnard*, was tried before Mr. Justice Willes. This action was brought by the plaintiff to recover damages for the loss of the services of his



daughter by reason of her seduction by the defendant. The jury returned a verdict for the plaintiff, with £150 damages.—James Seale has been hanged at Dorchester. He was found guilty on the 24th ult. of having first murdered a young woman, named Sarah Ann Griffy, by cutting her throat, and then, to conceal his crime, having set fire to the house. Although long maintaining his innocence, when he found there was no hope of his life being spared, he made a full confession of his guilt.—Three young gentlemen, well known on 'Change at Liverpool, swam across the Mersey on Tuesday morning, from New Brighton to the North Docks. The distance, a mile and a-half, was accomplished in 36 minutes.—There were 1,200 deaths registered in London during last week, which, in comparison with seasons wherein no epidemic occurred, indicates a state of health rather below the average. The deaths from diarrhoea, it is satisfactory to state, again declined. The number of births was 1,553.

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## Obituary.

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### BROTHER SOYER.

BRO. ALEXIS SOYER, the celebrated *chef* has departed from us at the early age of forty-eight; after a day of intense suffering, he died at twenty minutes to ten on the night of Thursday, August 4th. Bro. Soyer was born at Meaux in Brie, in France, in October, 1809. His parents were tradespeople resident in the town, and he, being intended for the church, was educated at the school founded by the celebrated Bossuet. Alexis, as he grew up, did not like the idea of celibacy, so determined to follow the profession of his elder brother. He was apprenticed, at the age of 14, to the then celebrated Dewix, of the Palais Royal, Paris, with whom he remained for five years. His brother having become *chef* at Cambridge House, Piccadilly, Alexis came over to see him, and was so pleased with England that he determined to remain. He then entered into the service of several noblemen, among whom were the Marquis of Ailsa, Lord Panmure, &c. He afterwards became the *chef* of the Reform Club, and his well-known *dejeuner* at Gwydyr House, Pall Mall, on the occasion of the queen's coronation, brought him prominently before the public. It was his offer, however, to the government in 1846 to feed the poor in Ireland that made him popular in England, and in Ireland he wrote his "Cookery for the Poor." In 1849 he produced his "Housewife," a work which has passed through fifty editions. In 1850 he left the Reform Club, and his dinners at Exeter and York soon after brought him into notice as a provider for public dinners. He was offered the refreshments of the Exhibition of 1851, but declined the task, in order to carry out a great idea of his own—the *Symposium*—by which undertaking he lost, from ill-management, £4,000, all of which he paid. He then occupied himself with his various books and sauces, and left behind him a mass of MSS. which may yet afford instruction to many now unborn. On the Crimean war breaking out, he placed himself at the disposal of the government, and his services were accepted. The good he did in the Crimea, in conjunction with Miss Nightingale, is well-known to the public; and since his return he has unceasingly endeavoured to ameliorate the condition of the soldier, not only in regard to his food, but in his manner of living. The excitement attending his efforts, together with the effects of a Crimean fever, impaired his constitution, and thus suddenly brought his career to a termination. Beside the two works we have mentioned, Bro. Soyer was the author of "Delassements Culinaires," "Gastronomic Regenerator," "Pantropheon," "The Shilling Cookery Book," and his "Crimean Journal." Br. Soyer was initiated in the Bedford Lodge on the 3rd December, 1845, but never took any very active part in Masonry. Bro. Soyer was buried at Kensal Green on the 11th instant.

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—NOTICES.

All communications for the Editor, to ensure insertion in the next week's number, should be forwarded not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock, on Monday morning.

Emblematic covers for the first volume of 1858 will be ready in a few days, price 1s.; or subscribers may have their volumes bound for 1s. 6d. A few volumes may also be had, price 14s. 6d. each.

We shall be happy to receive essays or lectures on Masonic subjects, returning them (should they not be accepted) if desired.

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TO CORRESPONDENTS.

"ANGLO-SAXON HISTORY ILLUSTRATED."—Press of matter compels us to postpone the continuation of this subject.

"SQUARETOES" is thanked for his letter; but, however funny, his proposed article will not square with our arrangements.

"L. L."—Such an appointment would be illegal.

"ZETA."—State the case to the Prov. G. M., and he will, no doubt, attend to it.

"A MASTER MASON" can scarcely have attended to the ceremony, to ask us such a question. He should apply to some brother to explain the tracing board to him, when he will get a reply.

"B. S."—Lord Leigh, the Lord Lieutenant of the county, is Prov. G.M. for Warwickshire.

We find the following in the Haverhill (Massachusetts) Masonic Journal—

"*London Freemasons' Magazine*. — We have received the monthly parts of this mammoth and world-wide circulating Masonic magazine for January, February, and May, for which we are duly grateful. As each number contains 196 pages, it affords a vast deal of good reading in course of a volume. In size and extent of circulation it is *the* Masonic magazine of the world." [The parts for February and March were duly posted and paid for at 2d. an ounce].

"G. H."—A joining member may be proposed at one Lodge of emergency, and admitted at another, if requisite. He may also be passed or raised on the day of joining.

## No. XXXIV.—AUGUST 25, 1858.

### THE RECENT EVENTS IN CANADA.

[SPECIALLY COMMUNICATED BY R.W. BRO. ROB MORRIS, OF KENTUCKY.]

AMONGST the evidences of the good feeling that is everywhere gaining the ascendancy in the Masonic order over prejudice, error, and ignorance, we would instance the union of the Grand Lodges of Canada (the Grand Lodge of Free and Accepted Masons of Canada, and the Antient Grand Lodge of Canada), consummated on the 14th of July last. Having been present as one invited to lend a word, if needed, in furtherance of a projected plan of union, your correspondent offers from notes, prepared at the time, such an unvarnished sketch of the event as is due to history, leaving to abler writers an elaboration of the affair more suitable to the elegant reader. Surely it is an auspicious year in Masonic chronology; for the only Masonic schisms which existed in North America are now healed, by the settlement of the difficulties heretofore existing in New York and Canada respectively.

The Grand Lodge of Free and Accepted Masons of Canada assembled at Toronto at 11 A.M., on the 14th of July, in stated communication, to the number of one hundred delegates—representing sixty-one Lodges. Thirteen of these were Lodges working under dispensation; that is, Lodges possessed of temporary warrants granted by the Grand Master and terminable on that day, unless renewed by the Grand Lodge. The first act of the assembly was to grant permanent warrants to these, that their representatives might have seats in the Grand Lodge.

A few hours before the opening of the Grand Lodge, a joint committee of reconciliation had assembled at the Rossin House, consisting, on the side of the Antient Grand Lodge, of Bro. Thomas D. Harington; on that of the Grand Lodge, of Bros. W. C. Stephens, James Osborne, and A. Bernard. With these were joined by request, the M. W. Bro. Philip C. Tucker, Grand Master of Vermont; and the R. W. Rob Morris, Deputy Grand Master of Kentucky. After some consideration, the “basis of reconciliation”\* was accepted by the joint committee, and approved by the American counsellors.

\* See *Freemasons' Magazine* for August 4, p. 235.

To return to the Grand Lodge. The opening ceremonies being performed in ample form, and the roll of representatives called, the guests from Vermont and Kentucky being also received with due honour and congratulation, the annual address\* of the Most Worshipful Grand Master, Wm. Mercer Wilson, was delivered, and ordered to be entered on the records. This document is one of the best of the sort on file. Although prepared by dictation from the sick bed, its distinguished composer allowed no important topic to escape him; nor is there evidence, in the composition, of the slightest weakness of intellect. If sickness thus sharpens the wits, it would not be amiss for others of our Grand Masters to try the horizontal and the amanuensis.

The hall in which the Grand Lodge had assembled, though small, and in oppressive heats unpleasant, was nevertheless lighted up with much that was calculated to interest the observer. Above us gleamed the all-seeing Eye in steady warning, that the deeds of the hour were marked by a vision that never faileth. Transparencies representing the orb of day at his three prominent stations, reminded the Grand Master and Wardens of their respective duties and responsibilities. It awakened in our mind a melancholy reflection of the dead—

“ The *sun* may rise, may stand, may fall,  
But *these* shall stand no more;  
No more the faithful Craft to call,  
Or scan their labours o'er.”

Banners of the various Lodges of Hamilton and Toronto drooped upon the walls. An elegant carpet, pregnant with the morality and science of Freemasonry, inwrought in a score of emblems, including—

. . . . . “ That hieroglyphic bright,  
Which none but Craftsmen ever saw!”

covered the floor, and admonished us of that caution requisite in the Mason's every step. An elegantly executed portrait of the Grand Master (Wilson) looked down with grave warning upon the assembly.

It was among the earliest acts of the day to bring forward for consideration the “basis of reconciliation,” already alluded to. Due credit having been rendered to Bro. W. C. Stephens, who had been chiefly instrumental—on behalf of the Grand Lodge—in its preparation, that distinguished Brother then made known in a few eloquent sentences, broken with emotion, his anxiety that it should be adopted, and gave weighty reasons in its behalf. It was thereupon adopted with but five dissentients, and thus the first act in the drama of Canadian union was accomplished.

At 8 p.m. the Antient Grand Lodge assembled, according to previous notice, at its fine hall, in number one hundred and fifty men,

\* *Freemasons' Magazine* for August 11, p. 277.



representing fifty-four Lodges. Nearly every Lodge under its jurisdiction was represented, which, considering that the meeting was not a stated one, but called for the purpose of considering terms of union, gave evidence of a spirit creditable to the occasion. Sir Allan N. Macnab, Grand Master, presided on the throne, being supported by Right Worshipful Bros. J. G. Ridout and Thomas Douglas Harington. The Grand Lodge being opened with due form and ceremony, and the Hon. Rob Morris, Deputy Grand Master of Kentucky, received and welcomed in form, the business for which the assembly had been summoned was discussed with all the gravity proper to so important a theme.

The surroundings were magnificent and sublime. Sublime—yes!—it is sublime to witness humanity divesting itself of all that can pander to pride of opinion, and prepared to sacrifice feeling, interest, prejudice, all save honour, on the altar of duty. In the centre of the large hall—one of the most capacious in the province—and upon the magnificent chandelier, were displayed in alternate ranks, the mottos that speak so loudly of Masonic duties; brotherly love—relief—truth—temperance—fortitude—prudence—justice—*sit lux*, &c., &c.; while around the apartment were large tracing boards, upon which appeared designs of such a Divine character as to bespeak the wisdom of Providence in their origin.

In the east the venerable form of the baronet sat conspicuous. None who looked upon that dignified countenance glowing with the impress of Masonic feeling, and witnessed his unconcealed anxiety to accomplish a union equally honourable to his own and the opposing party, could turn away unmoved, or avoid whispering in his heart a genuine "God bless him!" Upon his right was the substantial form of R.W. Bro. Ridout, the Deputy Grand Master, whose fame as a wise and skilful Mason is the common property of the entire Canadian Craft; on his left the chairman of the committee of reconciliation, R.W. Bro. Harington. The labours of this industrious brother in addressing letters to the leading Masons of England, and circulars and letters to the fraternity throughout Canada, and in frequent and eloquent oral appeals to the Lodges of his own party, had been almost without parallel. Upon his face was seen, on the present occasion, the earnestness that bespeaks success. His manner, impetuous but not ungraceful, his ready memory, and, above all, his unflinching boldness, made him, as they should, the Ajax Telamon of the peace party; and it would not be too much to say, that without his great and self-sacrificing efforts, the union could not have been accomplished.

The basis of reconciliation which had been adopted by the Grand Lodge, was now adopted by the Antient Grand Lodge, with but three dissentients; and a committee was immediately sent to the Grand Lodge to inform that body that the Antient Grand Lodge, having dissolved itself into its original elements, was now prepared, agreeably to the terms of the "basis," to be amalgamated into the Grand Lodge of Canada.

The scene that followed upon incorporating these two bodies can never be forgotten by any who witnessed it. The venerable Sir Allan MacNab, unable without great physical pain to walk up the long and tedious flights of stairs—entered the hall first in the procession, as well became him, followed closely by the Right Worshipful Bros. Ridout and Harington. Advancing eastward of the altar, he was met by Grand Master Wilson, who took his extended hand with all the grace and dignity, blended with love and respect, which was due to him. Sir Allan said, in a few words, that he had come with these Brethren, agreeably to a mutual understanding, to unite himself with the Grand Lodge of Canada. Bro. Wilson's reply was equally appropriate, expressing his joy at this result, and earnest hope for its perpetuity. He then conducted the honoured Brother to the seat on the dais at the right of his own. Upon the right of Sir Allan was placed Brother Ridout; upon the left of Grand Master Wilson, Bro. Harington. Bro. Tucker was on the extreme left, Bro. Morris on the extreme right of the dais.

The plaudits that accompanied this blending of friends were absolutely deafening. Hand grasped hand with grips almost painful in their tension, and contiguous parties repeated the act again and again, forgetful of previous salutations. Two burly Brethren, in the ecstasy of the moment, embraced and kissed with a fervour, not unaccompanied with noise, that was moving to behold. The seating of the new comers was arranged alternately with the old, so as to mingle the parties bodily, as it was earnestly hoped that they were blended in heart.

Speeches followed from the leading members of the now united band and the guests, Bros. MacNab, Harington, Tucker, Ridout, Stephens, Bernard, Morris, and others, in all of which the favour of an overruling Providence was confidently invoked upon this marriage thus happily consummated. Such slight references to past events were made as gave point to these prayers, but not a word that could revive a sentiment of rancour—even the slightest. So soon as silence was restored, the "basis of reconciliation," moved by Bro. Harington and seconded by Bro. Stephens, was read, put to the Grand Lodge, and unanimously adopted. Thus was the union consummated.

The further acts of the Grand Lodge—how nobly they rallied round the devoted Wilson and elected him Grand Master for the fourth annual term; and, by unanimous vote, how they made Bros. Stephens and Harington life members, with the rank of Past Grand Masters, and Bro. Rob Morris, Past Deputy Grand Master (Bro. Tucker had been made a Past Grand Master of the Grand Lodge the year before),—how they ordered a medal to be struck to commemorate the happy union—and how they did a great many other things wisely and well—will they not all be found in the journal of proceedings soon to be printed, and from the hands of zealous Masons, forwarded to your *Magazine*? But one theme more shall protract this

already expanded theme—the union banquet. It came off on the evening of the 25th, at the hotel of Bro. Russell, and, except for the absence of several whom it was highly desirable to see there, was such a reunion as gave honour to the occasion. Grand Master Wilson at the head of the board, called up successively the choicer spirits of the assembly, and elicited sentiments which, it is to be hoped, your other correspondents may have preserved for you. The present writer, in a spirit of egotism, will only give you his own, with which this paper shall close.

LINES READ AT THE BANQUET.

- “ There never was occasion, and there never was an hour,  
When spirits of peace on angel wings so near our heads did soar ;  
There's no event so glorious on the page of time t' appear  
As the union of the brotherhood sealed by our coming here.
- “ 'Twas in the hearts of many, 'twas in the prayers of some,  
That the good old days of brotherly love might yet in mercy come ;  
'Twas whispered in our Lodges, in the east and south and west,  
That the time was nigh, when the plaintive cry our God would hear and  
    bless.
- “ But none believed the moment of fruition was at hand ;  
How could we deem so rich a cup was waiting our command !  
It came like rain in summer drought on drooping foliage poured,  
And bade us look henceforth for help in all our cares to God.
- “ The news has gone already upon every wind of heaven,  
The wire, the press, the busy tongue, the intelligence have given,  
And every man who loves the Craft, or loves the things of peace,  
Has cried, ‘ Praise God, the God of love, may God this union bless !’
- “ Vermont takes up the story—her ‘ old man eloquent \*’—  
Long be his days among us in deeds of mercy spent—  
He speaks for the green mountains,† and you heard him say last night,  
‘ Bless God that I have lived till now to see this happy sight !’
- “ Kentucky sends you greeting‡ from her broad and generous bound,  
Once styled of all the western wild, ‘ the dark and bloody ground ;’  
She cries aloud, ‘ God speed you, heaven's dew be on you shed,  
‘ Who first took care to be in the right, then boldly went ahead !’§
- “ From yonder constellation, from the Atlantic to the west,  
Where the great pines of Oregon rear up their lofty crest,  
From the flowery glades of Florida, from Minnesota's plain,  
Each voice will say, ‘ Huzza, huzza, the Craft is one again !’

\* Hon. Philip C. Tucker, the venerable and learned Grand Master of Vermont, who was present.

† This is the local name of *Vermont*, being the literal rendering of the original French cognomen *verd mont*.

‡ Alluding to Bro. Morris, Deputy Grand Master of Kentucky.

§ *Kain-tuck-ee*, the Indian title of the state, denoted “the dark and bloody ground.” It was the *Esdrælon* of Indian warfare for many ages. The expression “Be sure you're in the right, then go ahead,” originated with Crockett, whose old stamping ground was near the present residence of Bro. Rob Morris.

- “ Old England soon will hear it—not always will the cry  
Of suffering brothers meet her ear, and she pass coldly by ;  
There's a chord in British hearts vibrates to every tale of wrong,  
And she will send a welcome and a brother's hand ere long.
- “ Then joyful be this meeting, and many more like this,  
As year by year shall circle round, and bring you added bliss ;—  
In quarry, hill and temple—peace ; nor cruel word, nor thought  
Disturb this perfect harmony the gracious God hath wrought.
- “ But while your walls are thus compact, your cement strong and good,  
Your workmen diligent and just, a mighty brotherhood,  
Remember, Brethren, o'er the earth and on the raging sea  
How many a heart there is to-night that sighs, ‘ Remember me !’
- “ By the *sign* the world knows nothing of, but to our eyes so clear,  
By the *token* known in darkest hours, that tells a brother near,  
By the sacred *vow* and *word*, and by ‘ the hieroglyphic bright,’  
Remember all, the wide world round, who claim your love to-night.”
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NEW LODGE.—In the formation of a new Lodge, the first step will be to apply to the Grand Master for a warrant empowering certain Brethren to assemble as Masons at a place therein specified. This application must be made by petition in the following form :—

“ *To the M.W. Grand Master of the United Fraternity of Ancient Free and Accepted Masons of England.*

“ We, the undersigned, being regular registered Masons of the Lodges mentioned against our respective names, having the prosperity of the Craft at heart, are anxious to exert our best endeavours to promote and diffuse the genuine principles of the art ; and, for the conveniency of our respective dwellings and other good reasons, we are desirous of forming a new lodge, to be named ———. In consequence of this desire, we pray for a Warrant of Constitution, empowering us to meet as a regular Lodge at ——— on the ——— of every month, and there to discharge the duties of Masonry in a constitutional manner, according to the forms of the Order and the laws of the Grand Lodge ; and we have nominated and do recommend Brother A.B. to be the first Master, Brother C.D. to be the first Senior Warden, and Brother E.F. to be the first Junior Warden of the said Lodge. The prayer of this petition being granted, we promise strict obedience to the commands of the Grand Master and the laws and regulations of the Grand Lodge.”

This petition must be signed by seven regular Masons at the least, whose names have been registered in the Grand Lodge books, and the customary fees paid ; in proof of which, each of the petitioners is required to verify his signature by subjoining the name of the Lodge to which he formerly belonged, that the facts may be affirmed by a reference to the registers. The petition is usually recommended by the officers of some Lodge in the vicinity of the place where it is proposed to be held. This, however, is not absolutely imperative, for the recommendation may legally proceed from the officers of any other regular Lodge ; but the former course is considered the most becoming and acceptable, because the Brethren of a contiguous Lodge would be better qualified to determine whether a new Lodge is required in that locality.—*Dr. Oliver's Masonic Jurisprudence.*



## THE ANCIENT MYSTERIES.—III.

*(Continued from p. 248.)*

LET us give the metamorphosis of Lucius in his own words, as described by Apuleius (*Metamorphoseon*, lib. xi. c. 13).

“ Trembling, and with much beating of the heart, I seized the bright wreath of roses, and most eagerly devoured it. Nor did the celestial promise deceive me. Forthwith my deformity slid away, and I was no longer a brute. First, my rough hair peeled off, my skin became soft, my belly diminished in size, my hoofs changed into feet and toes, while my hands—no longer feet, were raised from the ground, and resumed their former duties. My neck was shortened, my face and head became round and assumed a human shape, my enormously large ears were restored to their original size, my great stony teeth were reduced to the size of man’s teeth, and, which most displeased me, my tail entirely disappeared.”

The whole metamorphosis, he proceeds to say, was accomplished with such extraordinary celerity that priests and people were alike astonished at so wondrous a manifestation of the power of the great goddess, and lifting their hands in awe, poured forth their thanks for so signal a mark of her favour.

The priest then covered Lucius with a white linen garment, and addressed him as follows :—

“ Lucius ! tempest-driven by the storms of fortune, thou hast at length arrived in the harbour of peace, at the altar of pity, after the vicissitudes of thy long, toilsome career. Hitherto, neither thy nobleness of birth hath protected thee, nor thy social position, nor the learning for which thou art celebrated. During the wantonness of youth thou hast fallen into the slavery of pleasure, and hast earned the just reward of thy ill-fated curiosity. Fortune, however, blind as she is, even while tormenting thee with the most grievous perils, hath conducted thee in her shortsighted malice, to a state of religious beatitude. Let her now go and rage with all her fury ; and let her seek some other victim for her cruelty. Calamity has no power over those whom our goddess hath claimed for her service. What advantage has nefarious fortune gained from the robbers, from the wild beasts, from the servitude, from the long toils on rugged roads, and from the fear of death, to which thou hast been continually exposed ? For now thou art the protected, not of fortune, blind, but of that clear far-seeing fortune who illuminates all other divinities with the splendour of her light. Let joy, then, pure and bright as the garment in which thou art now enveloped, enliven thy countenance. Follow in the train of thy goddess deliverer with exulting step, and while thou art absolved from all thy former misfortunes, let the irreligious see and acknowledge their error in beholding thee, and cry, ‘ Lo ! Lucius having triumphed over his former calamities, through the foresight and foreknowledge of the mighty Isis, rejoices.’ And first and foremost, that thou mayest be the better protected, enter thy name in the ranks of this our sacred band, and ere long thou shalt be bound by an oath, with all due solemnity. Meanwhile, devote thyself wholly to our faith, yield thy neck gladly to the yoke of its service, and when thou hast begun to serve the goddess, more truly wilt thou enjoy the fruit of thy liberty.”

Lucius at the conclusion of this address mingled with the throng of religious functionaries, and accompanied the procession, greeted incessantly with the hearty, though somewhat tumultuous congratulations of the populace, till they arrived at the sea-shore. The ship (one which had been signified to him in the same vision in which roses were foretold to him as the means of his restoration to human form) was there, and the chief priest proceeded forthwith to dedicate it to the service of the great goddess Isis. Having first caused the images of the gods to be arranged in due order, he commenced the ceremony of purification with solemn prayer, in which an egg, sulphur, and a lighted torch, played a conspicuous part. The mystic ship (for such it was) was of elegant form and variegated appearance, being covered externally with the wonderful hieroglyphics of the Egyptians. The mast, a tall smooth round pine-tree, remarkable for the elegance of the yard at its summit, was already raised, while on the shining white sail was the inscription of a votive wish for a prosperous voyage. The prow was turned in imitation of a goose's neck. So soon as the purification was concluded, the priests, and others taking part in the procession, as well as the rest of the people, brought corn fans, and other sacrificial offerings, until the lading of the vessel was completed. The ship was then slipped from her moorings, and, as a gentle breeze was blowing, she was soon out of sight. Then the bearers of the sacred vessels each took up what he had brought, and returned to the temple. Arrived there, the chief priests and bearers of the sacred images, and such others as had been initiated into the august mysteries, were admitted into the sanctuary of the goddess, where they deposited the sacred effigies according to the accustomed forms. This formality over, one of the initiated, commonly called the "scribe," who was stationed outside the door of the temple, mounted a lofty rostrum, and, as if proclaiming a meeting, called together the priests composing the sacred college of the *Pastophori*,\* and read from a book the following votive address:—

"To the great prince, to the senate, to the equestrian order, and to the whole Roman people, in sailing ships, all things in all parts of the world subject to our dominions."

And then he pronounced, in the Greek language, according to the Greek custom, the *Λαοις ἐξέρχεται*, or *Λαοις ἀφέρει* ("The people may depart"), to which the people responded with a shout of approbation, and having kissed the feet of a silver image of the goddess on the steps of the temple, returned home, bearing olive branches, herbs, and garlands. Lucius, meanwhile, stood riveted to the spot, with his eyes fixed on the statue of the goddess, and there revolved in his mind all his past adventures.

From that day he became the inseparable companion of the priests, assisted in the ritual of the temple, and was a regular worshipper of the great goddess. Night by night moreover he received the

\* The priests who bore the shrines of the gods.

goddess's commands in his sleep, to prepare himself for initiation into those sacred rites to which he had so long been destined. Still, though leading the required life of chastity and self-denial, and though anxious to be of the number of the initiated, he delayed, from reverential dread, to follow the bent of his inclination; till one night he dreamed (while in the temporary abode which he had procured in the temple) that the chief priest came to him, and presented to him a number of articles which his servant Candidus had brought him from Thessaly. He for a long time wondered what this vision might mean, especially as he was sure that he never had a servant so named. Still, the offering of the presents seemed to portend good. Thus he remained in doubt till the opening of the temple doors in the morning. Just as the priests had begun their morning devotions, and had poured water drawn from a fountain within the sanctuary over the altar, from a chalice, some of his servants suddenly made their appearance with a white horse which had formerly belonged to him. The beast had been dragged about from place to place, and had been sold to many different persons, but Lucius identified him by a mark on his back. He then perceived the prescient wisdom of the goddess in the admonition which he had received, and its coincidence, not only with the promises of gain which had been conveyed to him, but with the recovery of the white horse under the allegory of his servant Candidus. Considering moreover the benefits he was now receiving as a pledge of others to come, his mind became more intent on his object, and his desire to be received into the holy ministration daily increased.

Accordingly, he importuned the chief priest to initiate him into the mysteries of the "holy night;" but he in reply checked his importunity, and exhorted him patiently to await the proper opportunity. The day of initiation, he said, as well as the name of the hierophant appointed to perform the sacred rite, must be indicated by a sign and admonition from the goddess herself; an event which must be waited for with humility, and with such a demeanour, that avoiding precipitancy on the one hand, and contumacy on the other, the aspirant should be, when called on, neither too ready nor too dilatory. Not one of the initiated, said he, was there, of a mind so depraved, or so bent on his own destruction, as without the goddess's special command to dare to undertake her ministry rashly and sacrilegiously, and thereby to commit an act, certain to bring on the perpetrator a deadly injury. For, the gates of the shades below, and the care of human life being in her hands, the ceremony of initiation into her mysteries was, as it were, the undergoing of a voluntary death, with a precarious chance of resuscitation. Wherefore, the goddess had been accustomed to select for her special service persons standing as it were on the extreme verge of the existence they have nearly completed, who might, through her providence, be in a manner born again, and commence a new course of existence. Since Lucius therefore was evidently destined to become a happy member of her

ministry, and had long since received a premonition, it behoved him in the mean time, in common with the other devotees, to abstain from all manner of profane and forbidden food, in order that he might be the better prepared for the knowledge of her secret mysteries.

Not long after this was Lucius kept either in delay or suspense. One night he was admonished in a dream that the day on which he was to be admitted to her mysteries by her chief priest Mithras was at hand, whom he had no sooner saluted on the following morning, than the priest addressed him in these words:—"Truly happy and blessed art thou, my Lucius, to be thus voluntarily honoured by the propitious goddess. Why dost thou stand motionless, or delay? The day which thou hast longed for, and prayed for, has arrived, and by these hands of mine shalt thou be admitted to the most holy mysteries, the most sacred service of the many-titled goddess."

And the old man, taking him by the right hand, led him to the doors of the vast temple which were opened in the usually solemn manner, and then, having celebrated the morning's sacrificial offering, he drew forth from a concealed and sacred recess of the shrine, certain books which were deposited there, written in unknown characters, to preserve them from the perusal of the inquisitive and profane, should any such ever by any means gain access to them, consisting partly of the figures of animals of every kind that expressed words compendiously, and partly of other forms, either twisted like a knot, or circular like a wheel, or with extremities intertwining with one another like the tendrils of a vine.

From these books the priest informed Lucius what articles it would be necessary to provide for his initiation, all of which he hastened to procure. At the appointed hour the priest, accompanied by a great concourse of people, led him to a bath, where he first bathed in the usual manner, and then, after the priest had entreated the gods in his favour, was sprinkled by him with the purest and clearest water, and then, two thirds of the day having elapsed, was conducted back to the feet of the image of the goddess. Then the priest, after giving him some instruction, which mortal tongue might not reveal to the uninitiated, bade him, in the presence of the people, for ten days to abstain from animal food, and to take no wine.

Lucius having observed his ten days of religious abstinence, the day arrived on which he was to pledge himself to the sacred ministry. Towards the evening, the officiating hierophant took Lucius by the hand, who, during the day, had been presented to the people and loaded with their gifts, clothed in a new robe of white linen, and led him into the farther recesses of the sanctuary.

And here, he continues, Lucius approached the confines of death, and touched with his foot the threshold of the abode of Proserpine. At midnight he beheld the sun shining in brilliant glory, he stood near and worshipped the gods of heaven and the gods beneath the earth. The morning came, and Lucius was then clothed in a linen



vestment of various colours, above which, a rich *chlamys* or cloak was thrown over his shoulders, called the Olympic stole, which was ornamented on all sides with figures of divers animals, including Indian serpents and hyperborean griffins, which the other hemisphere generates in the form of a winged bird. In his right hand he bore a burning torch ; while his head was encircled by a graceful chaplet, the shining palm-leaves projecting from it like rays of light.\*

Thus arrayed, and adorned with habiliments bright as the noon-day sun, Lucius ascended a wooden rostrum placed in the very centre of the temple in front of the image of the goddess. While standing there as still as a statue, he was exhibited to the multitude. The remainder of this day (the first of his initiation) was passed in festivities. The two next days were passed in a manner somewhat similar ; after which, he returned his thanks to the goddess Isis, and to her high priest Mithras, and set sail for Rome.† From that time, no study was of such importance with him as that of daily supplicating the divinity of Queen Isis, in her temple in the Campus Martius called "Campensis," which is frequented with the deepest veneration. Here, again the goddess appeared to him, and personally reminded him of his initiation vows and sacred duties, and further warned him that he was to undergo another initiation, and ordered him to make preparations for the ceremonial. Naturally surprised at this revelation, inasmuch as he considered himself fully initiated already, he learned at length that his initiation hitherto related wholly to the goddess Isis, and that as yet he was insufficiently illuminated in the mysteries of the great god, the supreme parent of all, Osiris. For though there was a close connection between the essences of their divine natures and religions, the ceremonies of their several initiations were considerably different.

On the next night to this, Lucius dreamed that one of the religious functionaries clothed in linen garments, and bearing in his hands *thyrsi*, ivy, and other things which it was not lawful to mention, entered his dwelling, and laying these things at the feet of his household gods, in order to give him an opportunity of recognizing him afterwards, showed him that he walked lame, and that his left ankle was bent. All ambiguity as to the will of the gods was now at an end, for, on the following morning, after performing his salutation to the goddess, as he was scrutinizing the appearance of all the religious functionaries in order to compare them with the one he had seen in his dream, he observed one of the *Pastophori* who exactly resembled the nocturnal apparition. Addressing himself, therefore, to this person, whose name he learned was Asinius Marcellus, he found that he, too, had received instructions relative to him. For he had dreamed that, while placing a wreath on the statue of the great god, Osiris, a voice

\* The substance of this paragraph has been given in a former number, but I repeat as much of it as is necessary, to prevent the interest of the narrative from being broken.

† The scene of this initiation was at Corinth.

had proceeded from its mouth, whence are issued all the decrees of fate for mankind, announcing to him that a person, an inhabitant of the city of Madaura, would come to him, whom he was forthwith to initiate in his mysteries ; that, though poor, he would obtain glory from his religious exercises, and that profit would accrue to himself from imparting his knowledge.

The description of the subsequent initiation of Lucius into the masteries of Serapis and Osiris, is not at all circumstantially described by Apuleius ; he seems to have been kept for some time in a constant state of doubt, as to whether he had or had not been “ fully initiated,” whether he had or had not any more ceremonial to go through to make him more completely the priest and the servant of the divinities which he worshipped ; and, in short—“ By Hercules,” he says in one place, “ I began to have doubts of their fidelity.” At length, when fluctuating between hope, and doubt, and fear, till driven to the verge of insanity, the figure of Serapis appeared to him, and addressed him :—

“ Be not terrified, Lucius, and think not that thou hast omitted anything in the repeated series of sacred rites thou hast undergone. Rather shouldst thou exceedingly rejoice at these reiterated marks of favour of the divinities, and be thankful at receiving thrice, what but few are permitted to receive at all. And confidently believe that from that number thou wilt always be blessed. Besides, thou wilt find on reflection that this ceremonial is most necessary for thee, if thou wilt only now consider that the stole of the goddess, with which thou wast invested at Cenchreae, still remains for you in the temple there, and that you cannot so much as supplicate at Rome on solemn festivals, or be ennobled here by that auspicious apparel, when thou art ordered to assume it. Wherefore, in order that thou mayest enjoy health, happiness, and prosperity, under the protection of all the three powerful deities, once again submit thyself cheerfully to be initiated in the sacred mysteries, the mighty gods being thy advisers.

“ Thus did I become perfected in the mysteries,” says Lucius (or Apuleius for him), “ and after the lapse of a very few days, the god Osiris, who is the chief of the great, highest among the greater, and ruler among the greatest, condescended, in his own venerable person, to announce to me that I should forthwith acquire glory and renown through my pleadings in the forum, and to bid me not to fear the slanderous reports, which envy for my well known learning was sure to bring upon me. And in order that, in my ministrations in his sacred rites, I should be raised above the ordinary ranks of my holy profession, he made me a member of his college of Pastophori, and enrolled me among the number of his quinquennial decurions. From that time, therefore, I joyfully discharged my duties as a member of that most ancient college, which was founded in the time of Sylla, and with my head newly and entirely shaved, cheerfully exposed my baldness to the public gaze, whithersoever I went.”

Thus has Apuleius brought to a conclusion, not seemingly in a very definite or satisfactory manner, his celebrated fable or narrative of the “ Golden Ass.” The purport of it doubtless was to recommend participation in the mysteries of initiation. Such were some of the mysterious rites from which Freemasonry, as it now exists—though

in how different, how superior a form, must be self-evident to all Freemasons—took its origin. The object of the mysteries was doubtless far different from that of Freemasonry; that of the former being to secure a priesthood and a secret worship for certain gods; of the latter not so avowedly the worship of God, as the bringing together men in a certain common and close bond who would not otherwise have anything in common, and whose good qualities, if not thrown away, might nevertheless fail to be drawn out to their fullest extent, through the want of the channel in which they are best adapted to flow. As for the many parallels which may be drawn between the ancient mysteries and modern Masonry, our readers can doubtless discover many for themselves, or we may be able on some future occasion to draw more special attention to this point. Our immediate object has been, in these papers, to present to those who may take any interest in such classical antiquities as may have any affinity with Freemasonry, such historical facts as may be within our reach, and such traditions as we may be able by research to meet with. The theme is a fertile one, and we find ourselves at the end of our paper for the present with a task still uncompleted. X.

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IN VINO VERITAS.—He and his young friend were just warm enough with the claret to be able to talk with that great eloquence, that candour, that admirable friendliness, which good wine, taken in rather an injudicious quantity, inspires. O, kindly harvests of the Aquitanian grape! O, sunny banks of Garonne! O, friendly caves of Gledstane and Morel, where the dusky flasks lie recondite! May we not say a word of thanks for all the pleasure we owe you? Are the temperance men to be allowed to shout in the public places—are the vegetarians to bellow “cabbage for ever”—and may we modest Œnophilists not sing the praises of our favourite plant? After the drinking of good Bordeaux wine, there is a point (I do not say a pint) at which men arrive, when all the generous faculties of the soul are awakened and in full vigour; when the wit brightens and breaks out in sudden flashes; when the intellects are keenest; when the pent-up words and confined thoughts get a night-rule, and rush abroad and disport themselves; when the kindest affections come out and shake hands with mankind, and the timid truth jumps up naked out of his well and proclaims himself to all the world. How, by the kind influence of the wine-cup we succour the poor and humble—how bravely we rush to the rescue of the oppressed! I say, in the face of all the pumps which ever spouted, that there is a moment in a bout of good wine at which, if a man could but remain, wit, wisdom, courage, generosity, eloquence, happiness, were his; but the moment passes, and that other glass somehow spoils the state of beatitude. There is a headache in the morning; we are not going into parliament for our native town; we are not going to shoot those French officers who have been speaking disrespectfully of our country; and poor Jeremy Diddler calls about eleven o’clock for another half-sovereign, and we are unwell in bed, and can’t see him, and send him empty away.—*Thackeray.*

# ANGLO-SAXON HISTORY ILLUSTRATED BY TOPOGRAPHICAL NOMENCLATURE.

[Continued from p. 254.]

## ON THE FORM IN KILL.

The form in Kill seems to be a dialectic variation of *Chill* as Cart of Chart, *Kirk* of Church, &c.

The following are examples :—

DERBYSHIRE— Kilbourn, near Horsley.	NOTTINGHAMSHIRE— Kilton.
GLOUCESTERSHIRE— Killcott, near Hawkesbury. ,, ,, Newent.	SOMERSETSHIRE— Kilton, Williton.
LEICESTERSHIRE— Kilworth.	YORKSHIRE, (North)— Kilburn, Thirsk. Kildwick, Skipton. Kilham, Driffeld.
MIDDLESEX— Kilburn.	Kilton, Guisborough.
NORTHUMBERLAND— Kilham, Kirk Newton. Killingworth.	YORKSHIRE, (East)— Kilham.
	YORKSHIRE, (West)— Kildwick, Skipton.

Killcot is most likely the correlative of Chilcot, as in Oxfordshire; Kilham of Chilham, as in Kent; Kilton of Chilton, as in Somersetshire.

It is confirmatory of the view here taken of this word, that "Kill" is found to be a great degree in the north and east districts, and "Chill" in the south and west.

## ON THE FORM COOL.

The word Cool is found in some few cases, but whether it stands for the adjective "cool" or for a form of "cowl," is uncertain.

Of this form is Cool Pilate, near Nantwich, in Cheshire.

Undetermined words, which may be recorded here, are :—

KENT— Cooling in Hoo.	SUFFOLK— Cowling, near Risbridge.
NORTHUMBERLAND— Couldsmouth (most likely Coldsmouth), in Kirk New- ton.	NORTH YORKSHIRE— Coulton, near Helmsley.
SURREY— Coulsdon, near Croydon.	LANCASHIRE— Coulton.
WILTS— East Coulston.	WEST YORKSHIRE— Coulton. Cowling, Kildwick.

Many of these are spoken with a long o and not with an ow sound, and some of them are dialectic variations of Cold or Cole.



## OF THE WORD HARBOUR.

The word Harbour, except in Cold Harbour, is not copiously found. It is to be found, as a matter of course, without the "h," as the law of the aspirate was looser, formerly, than is commonly supposed.

BERKSHIRE— Arbourfield, near Wokingham.	LEICESTERSHIRE— Harborough.
DEVONSHIRE— Harberton. Harbertonford.	NOTTINGHAMSHIRE— Clifton Harbour.
HEREFORDSHIRE— Lady Harbour, Eardisley. Arbour Hill, Ross. Harbour Farm, Goodrich.	SHROPSHIRE— * Cound Arbour.
HERTFORDSHIRE— Harborough Banks.	WARWICKSHIRE— Harberbury. Harborough, near Rugby.
LANCASHIRE— Arbour, Chipping.	WESTMORELAND— Harbourwain, Crosby. Harbourflat, Murton.
	YORKSHIRE— Green Arbor, Great Smeaton.

## OF THE WORD BOWER.

The word Bower is found mostly in the northern and eastern districts. It is, however, most largely to be recognized in the word Burton, of which, however, a list is not given here. Bower and Borough are most likely dialectic variations.

LANCASHIRE— Bower Bank, Cartmel.	STAFFORDSHIRE— * Bowers, Standon.
LINCOLNSHIRE— Julian's Bower.	WESTMORELAND— Bowersike, Killington. Bowerbank, Skelsmergh Barton. Bowerdale.
NORTHUMBERLAND— * Bower, Smallsmouth. * Bower Shield, Elsdon.	WILTSHIRE— Bower Chalk.
SOMERSET— Bower Ashton. Bower, Martock. East and West Bower. Flax Bourton. Bower Walls, or Borough Walls, Abbotsleigh.	YORKSHIRE— Malkin Bower, Bilsdale.

## OF THE FORMS WINDY, AND WINDY HARBOUR.

Besides the forms Cold, Chill, and Cool, the word Windy is found in topography. It might be supposed that this stands for *winding*, but there is no sufficient authority.

There are no Chill Harbours recorded, but of Windy Harbours there are several in Lancashire, one in Shropshire and one in Cheshire.

The form is sometimes found "wind," but most commonly "windy."  
The following are examples:—

CHESHIRE— Wyndyharbour, Wildbour- clough.	LANCASHIRE— <i>continued.</i> Windy Harbour, Whelton. " " Winstanley.
CUMBERLAND— Wind Hall, Gosforth. Windybrow (a mine). WindyHall, Aileton. * Windyhill, Stapleton. Windyslack, Thwaites.	NORTHUMBERLAND. * Windyhall, Whindyhall, near Kirkhaugh. Windyhough, Linshiels. Windylaw, Ellingham.
CORNWALL— * Cold Wind.	SHROPSHIRE— Windy Arbour. * Windy Oak, Stanton.
DERBYSHIRE— Windley.	SUSSEX— Windham.
DURHAM— Windy Nook, Yarrow. * Widdy Bank, Harwood. Windy Hill, Mickham.	WESTMORELAND. Windyhill, Hutton in the Hay.
GLOUCESTERSHIRE— Windrush. (?)	WARWICKSHIRE— Winderton.
HERTFORDSHIRE— * Windridge.	YORKSHIRE— Windhill.
LANCASHIRE— Windy Harbour, Goosnargh. " " Turton. " " Standish. " " Huncoat.	KINROSSHIRE— Windy Gates. STERLINGSHIRE— Windy Neuks.

#### CONTINENTAL FORMS OF COLD AND HARBOUR.

If, as supposed by so many, Cold Harbour be a Celtic word, then we shall find it in the Celtic countries; if a Latin word, then in the Latin countries; if a Germanic word, then in the Germanic countries. Cold Harbour<sup>a</sup> is not to be found in its entirety, or in its parts, in Wales, Ireland, or France, where there are Celtic names enough, nor is it to be found at all, unless in Germanic situations.

If the rule first laid down by Sir R. C. Hoare, on a small scale, and practised by Mr. Hartshorne, to a greater extent, namely, seeking along the line of Roman roads, and for places of Roman nomenclature, as *Caster*, *Wick*—and if that law be a true one—it will not only be applicable to Britain, but to Germania, for it is to be assumed that nomenclature was brought into this island by the Germanic invaders. On examining the course of the Roman roads in Germania, and the neighbourhood of the known Roman settlements there will be found

<sup>a</sup> Mr. G. B. Cole, in a letter to the editor, without putting forward a definite theory on the word "Cold Harbour," or taking the Celtic or Anglo-Saxon side, suggests that the word "Cold" may be an Anglo-Saxon word, meaning "Chief," and that "Harbour" is to be interpreted on Mr. F. Crossley's theory.

*Caster, burg, bur, beer, ford, ore, over, staple, stone, way, road, har, ware, win or wind, cold, apple, bolt, holling, row, wall, wool*, and all the recognizable elements of the nomenclature. This can very well be ascertained in the neighbourhood of Aix la Chapelle, Brunswick, Cassel, Coblenz, Cologne, Corsfeld, Dortmund, Frankfort, Fulder, Hanover, Limburg, Mentz, Meppen, Minden, Munster, Nuremburg, Osnaburg, Treves, Venloo, and Wursburg.

Among these words will be found the identical "Cold Harbour," "Cold," "Harbour," and "Wind," and on a search being made to the same extent as in Britain, the number will be found corresponding. As it was not my object to investigate the Germanic history of the continent, I have only gone so far as is useful to illustrate that part of the question here considered.

Of Cold Harbours I have found

- \* Koude, Herberg, near Arnheim in Guelders.
- Kalte, Aerberge, near Treves.

Of Harbours are to be seen

Herbergen, near Graeven in Westphalia.  
 Harberg, Meurthe, France.  
 Herberbergerfeld, near Quackenbruck in Westphalia.  
 Harberger Heide, near Sidenburg, Verden, Hanover.  
 Ahrbergen, near Bremen.  
 Neuherberg, near Windsheim, Westphalia.  
 Harburg in Lunenburgh, Hanover.  
 " near Brunswick.  
 Harborensen, near Alfeld, Westphalia.  
 Herbern, near Treves.  
 Burhar in Oldenburg.

The latter form is very remarkable, as it is a transposition of the elements.

#### LIST OF PLACES, IN COLD, &c.

Cold Harbour, as just given.  
 Coolscamp, West Flanders, Belgium.  
 Kuhlen Camp, Sidenberg, Verden, Hanover.  
 Colberg, Prussia.  
 Kohlberg, near Amberg, Germany.  
 Kinlenberg, Holland.  
 Calenberg, Hanover.  
 Kalenberg, North Germany.  
 Caelde Kirchen, Guelders, Holland.  
 Kalten Kirchen, Holstein, Denmark.  
 Coade Kerque, French Flanders, Nord, France.  
 Kaalten Haart, Rheden, Westphalia.  
 Kolder Wolde, Holland.  
 Kohl Tochter in Dortmund, Westphalia.  
 Kalten Nordheim, Hesse, Germany.  
 Kolham, West Friezeland, Holland.  
 Kuhlshiem, near Windsheim, Westphalia.

LIST OF PLACES IN COLD, &c.—*continued*

- Kollum, Holland,  
 Collen, Brandenburg, Prussia.  
 Colhusen, near Weener, Hanover.  
 Kohlhaas, near Fulda, Hesse.  
 \* Kaeltenhausen, near Uerdingen, Westphalia.  
 Colbach, near Arlon, Luxemburg.  
 Kaltenbach, near Neustadt, Cologne, Prussia.  
 „ „ Pirmasenz, Westphalia.  
 Colmar, Haut Rhin, France.  
 Candry, French Flanders, Nord, France.  
 Kaldern, near Marburg, Germany.  
 Kulernaw, near Westercappeln, Hanover.  
 Keldenich, near Bruhl, Westphalia.  
 Colding, Holstein, Denmark.  
 Coldinger, near Hanover.  
 Koldingen, near Pattensen, Hanover.<sup>a</sup>  
 Kollingen, North Germany.  
 Kule, Holstein, Denmark.

## LIST OF PLACES IN WIND.

- Windsberg, near Permasenz, Westphalia.  
 Windeberg, Holstein, Denmark.  
 Wendsberg, near Brunswick.  
 Burgwenden, near Colleda, Westphalia.<sup>b</sup>  
 Windheim, Minden, Westphalia, Prussia.  
 Windesheim, Bingen, Westphalia.  
 Windesheim, Overijssel, Holland.  
 Windhausen, near Cassel, Germany.  
 Windhaus, or Winthausen (2), near Coblenz, Germany.  
 Wenthausen, near Hildesheim, Germany.  
 Wendussen, near Brunswick.  
 Windhaussen, near Osterrode, Westphalia.  
 Wentfeld, Vreden, Westphalia.  
 „ Coesfeld, Westphalia.  
 Wintelre, North Brabant, Holland.  
 Wendelbostel, near Nienburg, Westphalia.  
 Windecken, near Frankfort, Germany.  
 Windgarten, Schwelm, Westphalia.  
 Geisselwind, near Schlusselfeld, Westphalia.  
 Windschooten, Holland.  
 Windfoch, Mettman, Westphalia.  
 \* Vinding, Jutland, Denmark.

## PHILOLOGICAL CHARACTER OF COLD HARBOUR.

The word is distinctly the adjective, "Cold," for if there were any doubts from its being found shortened, as "Cole," the continental evidence is enough, for there we have it as "Koud" in Netherlandish, "Kald" in Frizian, "Kold" in Low Dutch, and "Kalt" in High Dutch.

<sup>a</sup> Coldingham, in Berwickshire, was left out in the former list.

<sup>b</sup> An example of transposition of the elements.



The word "Cool" is determined by the same evidence, and so is the word "Harbour."

The word "Windy" refers to "wind," and not to "winding."

These words are to be found in the Germanic area of Britain, Germania and France, and not in the Celtic area, unless as an offshoot or enclave from the main Germanic area. In the main Celtic area and in the main Latin area these words are not found.

They are therefore Germanic words and of Germanic application, and the meaning is strictly a "Cold, Cool, Chill, or Windy" military station, camp, or habitation."

A great conformity will be found in these terms, thus :—

Cold Harbour, Koude Herberg, Kalte Herberge.

Harbour, Harberg, Herberg, Harberger.

Coldrey, Gloucestershire; Caudry, French Flanders; Childrey, Berkshire.

Cold Oak; Windecken, near Frankfort.

Colham, Middlesex; Kolham, W. Friesland; Chilham, Kent, &c.;

Kilham, North Yorkshire.

Colkirk, Norfolk, &c.; Caelde Kirchen, &c.

Cold Harbour, Cool Camp and Windy Harbour, are variations of the same term used in different districts.

The places with the elements, "Cold, Chill, Harbour, &c." are to be found in the neighbourhood of Roman stations, on known Roman roads, or in company with known Romanic names.

Whether the places so referred to were solely Roman camps or stations, does not necessarily follow from this statement, for the name may have been given to old or new Celtic camps or stations.

Why the words, with the meaning of Cold or Windy are applied to camps and to Roman settlements, I do not undertake to determine.

Cold, as used in the sense of "bare, uncovered, or unroofed," does not account for the application, as, though cold; a walled or embanked camp would not be exceedingly "windy," and in some districts, Windy Harbour replaces Cold Harbour.

Cold, as used in the sense of "deserted, abandoned, or empty," does not account for the application, for the correlative, "Windy," will not cover this meaning.

Cold, as applied to a summer station for troops, or cattle is not applicable, for here again, "Windy" does not support the meaning.

Cold, as meaning "bleak," is not supposed by the situation of the places, for, though it is in some cases applied to places on hills, or on moors, or on heaths, others are well sheltered.

The meaning is possibly to be found in some superstition of the Germanic nations, were we better acquainted with the mythology and more particularly with the mythology of the worshippers of Woden.

The ash, the oak, the elm, the apple, the beech, all known to be holy trees, and consecrated in the mythology, appear in the names of places without necessary reference to their forest products, and so do the holy animals—the raven and others.

It is only by the compilation of a greater number of facts, and by the classifications and determinations which will be thereby arrived at, that we shall be able effectually to solve all the problems of nomenclature, for in many cases the few facts are widely scattered over a wide area, being dependent on the names of remote and insignificant places, perhaps of farm-fields, or natural objects in the woods or on the hills.

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### A MASONIC INCIDENT.

RUNNING down by railway to Salisbury a short time since, in changing carriages at Bishopstoke, I got into a compartment in which were a white haired and clerical looking gentleman, and a hale though weatherbeaten and sun dried serjeant in one of her Majesty's regiments of the line. His appearance stamped him the soldier, had he not another more confirmatory proof in a Crimean medal, with clasps indicative of Alma, Inkermann, Balaklava and Sebastopol. The train fairly under weigh, the clergyman relinquished the reading of the last number of the "*Churchman*," and, evidently with a view to hear from a practical man that which he had studied theoretically, entered into conversation with the serjeant on the attacks, defences, repulses and victories in which he had taken part in the Crimea. The opening burst up the heights of Alma; the stern defence, in the grey dawn of a November morn, at Inkermann; the self-sacrifice to the call of duty in the charge at Balaklava; and the English pertinacity characteristic of the siege of Sebastopol—each and all were discussed; and animated and interesting grew the conversation, in which the writer had joined. The serjeant, in reply to an interrogatory from the reverend gentleman, replied that his regiment was under orders, and he was going to the East. A cessation of conversation shortly succeeded this. We were drawing rapidly nearer to Salisbury; and visions of our genuine English Harry Fielding, his fair Salisbury wife Miss Cradock, Tom Jones, Sophia, Ralph Allen, and Salisbury spire, were successively flitting before the mental eye of the writer, when involuntary he made a Masonic sign—no sooner made than perceived; gradually, hesitatingly, but truthfully was the sign responded to by the serjeant. "Where are you going?" said the writer. "To the West," was the reply. A pause. The *Churchman* was laid aside, and the clerical gentleman gravely remarked, "I thought you told me you were going to the East?" An attempted explanation made confusion more confounded for the Crimean brother; but the clergyman seemingly satisfied by the attempted explanation, conversation was resumed, and we proceeded. Another remark from the writer as to time; his newly discovered brother hailed as—*twelve*. "I beg your pardon, gentlemen," was the passionate observation of the clergyman, coupled with a look anything but satisfied or complimentary; "it's a quarter to two." The *Churchman* was resumed in a dignified manner, and silence reigned supreme to Salisbury. The soldier journeyed by a different path; the fraternal feeling ended almost as soon as created, but hailing his Masonic brother, he deferentially apologized for any rudeness of remark (there was none), at the same time regretting the apparent insult he had unavoidably given to our reverend, intelligent, dignified, but uninitiated fellow passenger.—*From a Correspondent.*

## OUR ARCHITECTURAL CHAPTER.

"A P.M." in our last number, is kind enough to correct an error in our observations on the Leeds Town Hall, by which we had attributed to the mayor the gift of the Wellington statue, instead of that of the queen.

"P.M." makes some remarks, well worthy of attention, on the circumstance that the foundation stone was not laid with Masonic ceremonial, nor is the hall to be so inaugurated. He states that the Freemasons were invited to be present at the laying of the first stone, and to take part as spectators, with other public bodies. The late D. Prov. G.M. of West Yorkshire, Bro. Charles Lee, under these circumstances, it appears, considered it his duty to decline the invitation, as inconsistent with the dignity of the Masonic Order to be placed in the position of mere spectators, and to see what should be a Masonic duty discharged by strangers. This is the course we have advocated in reference to some late celebrations, and we are glad to find that the recommendations we have given are supported by the dignified example of Bro. Lee. Unless Masons preserve their own self-respect, they will not have respect shown to them. If they go forth for the mere purpose of entertaining themselves and others by taking part in a show, they will be put on a level with the other performers in the show. It is better therefore to abstain than to be subjected to derision and contempt.

Bro. Finch is appointed Prov. G. Superintendent of Works for Hertfordshire.

Among the institutions which in India have greatly contributed to the maintenance of social organization among the English community, which have thereby contributed to the growth of our empire and to its maintenance during the late fearful crisis, Freemasonry must be recorded among the foremost. In small communities, divided by hierarchical grades and split into cliques, the Lodge afforded a common ground for intercourse, and wherever in the hills English settlements have been formed, at Simla, Darjeeling, or Mussoorie, the Lodge has been one of the earliest establishments. In the history of the dreadful siege of Lucknow, how pathetic is the picture drawn by Bro. L. E. Rees, of the meetings of the Lodge, and of the friendly sympathies of the Brethren—a page of history not the least interesting in his book, and which we have transferred to our pages.

The healthy administration of Masonry is therefore a matter of moment to our Order and to the community at large; and while we have seen with gratification the long list of Lodges and Chapters of the several provinces, we have naturally looked with interest at our own particular professional department, to see how its organization is carried out. The first name we looked for in the District

Grand Lodge of Bengal, under the Grand Lodge of England, is that of the Worshipful the Provincial Grand Superintendent of Works. We bethought ourselves of the many fine structures in the "city of palaces," the bridges throughout India of which the government is proud, of the many public works, which will be a monument of our rule for ages, and we looked for such names as Sir Proby Cautley, Colonel Baird Smith, Colonel Waugh, or some distinguished members of the engineer corps, if no private architect could be found to undertake the duties. What was our surprise to find after the name of the official the title "M.D." This was strange enough, but further investigation showed us that this representative of the architectural profession was a homœopath in Calcutta! There is a Past Provincial Grand Superintendent borne on the books, Bro. Henry Fraser, an appointment which, in its time, was not so objectionable. He is not a homœopath, but has no professional qualifications; he is a proprietor of cargo boats and a loading and shipping agent.

The District Grand Royal Arch Chapter of Bengal has no Grand Architect, but there Bro. Henry Fraser officiates as Second Grand Assistant Sojourner.

The Lodge of St. David in the East, under the Grand Lodge of Scotland, has an Architect, Bro. E. Bonong, whose pursuits we do not know, but who does not appear to be a member of the profession.

We call attention to this state of affairs, because it shows a laxity in the provincial administrations; and we bring it under the notice of the Grand Lodges of England and Scotland. If the Prov. G. Superintendent of Works is to be an efficient officer, if the discharge of the duties is to be a reward of professional distinction, and if it is to be a means of cementing the alliance with the architectural profession, then the defects here pointed out should be remedied.

Some sensation has been caused in the artistic world, peopled by a section of the *genus irritabile*, whose hides have smarted under the disappointments of this session, but who have not got accustomed, like the eels, to being skinned—by the selection of Sir E. Landseer to complete the Nelson monument. Lord John Manners, the Chief Commissioner of Works, has managed to make a sensation; and the architects are afraid the engravers may be called in to execute the government offices; and the painters are not sure whether the next fresco for the Palace of Westminster may not be given to a medallist or a wood carver.

Mr. Thomas Milnes, of Euston-road, cousin of Mr. Monckton Milnes the poet, is distinguished in many branches of sculpture, though not so well known to the public as he deserves; and yet he has executed public works, among which we may refer to the Nelson statue at Norwich, and the Wellington statue in the Tower. Milnes is, however, shut up in his studio, and is a very quiet man, whose only appearance in public is in the background on the inauguration of one of his works, though he is not wanting in artistic zeal or public spirit. His



statues, public monuments, busts, tombs, designs for plate, and works in every department of his art, show the highest merit ; but with all his range of practice, it is well known that he has one speciality among his brethren—the modelling of animals. His horses, dogs, lions, and stags, are distinguished for their accuracy, spirit, and originality of treatment. Among these we may refer to the works he has executed for Mr. Harvey Combe, his lion in the Western Cemetery, and his public memorial to Titus Salt, at Saltaire, in which he has introduced the llama and the sheep. Being attached to the memory of Nelson from his studies for the Norwich monument, he took a deep interest in the completion of the column in Trafalgar-square, and being desirous of having the sculpture of the lions, he made to the Government the liberal offer of carving four lions for £6,000. This made the long delayed work practicable, and Admiral Walcott urged it upon the House of Commons, referring to Milnes's tender and the models he had sent to the Board of Works. He supposed he was successful, and so did the House of Commons, for at the close of the session, Lord John Manners announced that the Government proposed to provide the lions ; and every one was gratified.

On the adjournment of the House, it oozed out that Lord John Manners had given the commission to Sir Edwin Landseer, the animal painter, with a sum of £10,000, and Milnes's models were sent back to Euston-road. This injustice to Milnes, and the transfer to a painter of a sculptor's commission, have excited the lively indignation of architects, and the *Times* has given expression to their opinion, and that of the public, and has claimed the withdrawal of the commission to Landseer and the employment of Milnes.

The agitation for a Battersea Crystal Palace is going on ; Mr. P. W. Beaumont, C. E., has been appointed Hon. Sec. to the movement.

The cleansing of St. Margaret's, Lothbury, inside and out, was completed on Friday. The vane has been regilt and is bright and shining, the clock re-decorated, and the whole building whitened down, so that it looks now a conspicuous building on that architectural route. We are, however, far from satisfied that this whitewashing is the best course, for it will become begrimed and besooted as of yore, while the Bank of England and most of the neighbouring buildings will be clean, without whitewashing, and this because they are kept washed down with the fire-engines, which are thereby kept in order. What the churchwardens ought to have done, was to have had the building carefully scraped and washed, and then have exercised the parish engines once a month on the church front, putting a blind of battens in front of the windows.

The sarcophagus of the Duke of Wellington, in the crypt of St. Paul's, continues to be a great object of attraction. Dean Milman has very liberally thrown open to view all the public monuments in the nave, and on the free days there is in addition access to the crypt. The block of the sarcophagus and the decoration of the mortuary chapel are certainly, as has been said, among the most successful works of the

present day, and well deserving of the attention of our brethren and readers. The crosses on the ends of the sarcophagus are rather rude, and the four candelabra are not of good form, but the general treatment is deserving of praise. The Nelson monument now claims, and will receive a like care.

The *Times* has made a movement for abolishing the public schools in town, for selling the Charterhouse, Christ's Hospital, St. Paul's School, Merchant Taylor's School, and we suppose the new City of London School, at high rates, for warehouses, and applying the proceeds to the purchase of schools and play-grounds at rural railway stations. Many of the city almshouses have been so transferred, the city churches have been threatened by the Bishop of London, and now the schools are to be carried off. Bedlam led the way for these removals; great Smithfield is a blank, the Compter is at Holloway, the workhouse at Bow, the grave-yards amalgamated at Ilford—and what of the ancient establishments will be left? Who knows—perhaps the Mansion House will be sold, and a new one built at Romford or Reigate, and the lord mayor and sword-bearer come to the city by day-ticket in a railway compartment with *Domine Dirige Nos*, painted over the door!

The laying of the first stone of the Middle Temple Library was performed last week by Sir Fortunatus Dwarris with no Masonic ceremonial, though the arrangements of the day were otherwise notable. There was a luncheon, of course, but the company afterwards adjourned to the Temple church, where two papers were read on the history and architecture of the church, and Bro. Hopkins, the organist, showed the merits of the fine organ by a musical celebration.

Among the events of the day is the completion of the first considerable over-house telegraph, by Messrs. Waterlow, from their city establishments to their office in Westminster. This will lead the way to the long desired union of the police, fire brigade and fire escape stations, by telegraph wire.

The London and Middlesex Archæological Society have had an anniversary dinner at the Star and Garter, after an excursion to Ham House, a famous specimen of the seventeenth century. The celebration was well attended, and among the company were the Rev. Thos. Hugo, Mr. Hyde Clarke, Mr. A. Ashpitel, Mr. Smithers, Mr. Fairholt, Mr. Sass, Mr. Moxon, Mr. Taylor, Mr. Albert Eales, and others, who held up an archæological *conversazione*.

There is a direct attempt being made to transfer the Architectural Museum to the government, or rather to the authorities of the South Kensington Museum. This, on behalf of the profession, is being resisted by the *Building News*.

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## REVIEWS OF NEW BOOKS.

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*Memoirs of General José Hilario Lopez, Ex-President of the Republic of New Granada. (Memorias del General José Hilario Lopez, Presidente, &c. &c.)*—This very remarkable autobiography has been before us for many months, and our not having previously noticed it, must be attributed to the demands upon our limited space having prevented our doing so. Whatever may be the merits or the faults of the author as a ruler, he cannot be denied the palm of success as having produced a most interesting volume. Ours are not the proper pages in which to enter upon any discussion as to the political conduct of General Lopez; but we may say that as a private individual he is to be considered an honour to his species and to the Craft of Freemasonry. We may, however, remind our readers, that he may be counted among that very small number of illustrious individuals who, being called to the government of their country, have exercised the functions of power with zeal and devotedness to the trust conferred upon them by their fellow-citizens, and who have been able in the sequel to resign that authority without regret, without hesitation, and without desire to resume it; far different from those usurpers whom in all ages, ancient and modern, the vulgar mind has been but too prone to admire. These memoirs of a man, who in place of emulating the false glory of a Cæsar or of a Napoleon, endeavoured to follow in the footsteps of Washington, and so to merit the title of the friend of his country,—are written in terse and elegant Spanish; at present, only the first volume has appeared. When the work shall be entirely completed, it will, without doubt, find a translator, for it offers to the general public the most attractive kind of reading—a crowd of curious anecdotes, related with that sincerity which bears the impress of reality and which is characteristic of the writing of soldiers and statesmen who have achieved great things. These anecdotes have the further merit of being related with that desirable conciseness which disposes of all unnecessary details. Conscientious readers—or as they are sometimes styled—"readers with a purpose," who seek not amusement, but always instruction—will discover in these pages an extensive knowledge of men and affairs, an acquaintance, however, which is surmised rather than actually obtruded on our notice; for our author is extremely reserved in his reflections and deductions—he goes always to the facts of the case, and herein is a decided superiority which this book presents over so many others, the compositions of men who have occupied high posts. Dissertations on strategy, politics, finance, and political economy, greatly detract from the interest of such works, however remarkable they may otherwise be: the most valuable observations run the risk of becoming a bore, when they are too prolonged—above all, when they are out of their proper place. We have spoken of the tone of sincerity which pervades the volume and the brevity with which circumstances are related; these constitute a small part of the merits which recommend the autobiography of General Lopez. Nowhere do we find a tone of chagrin or discontent; not the least trace of envy or jealousy against those who have run the same career, against rivals, or against enemies; no rancour displays itself against political adversaries, or ill-wishers; above all, there are none of those bitter and sardonic diatribes against humanity in general, which are so frequently found among politicians retired from the turmoil of public affairs.

*Historical and Philosophical Studies on the Three Grades of Symbolic Masonry*, by Bro. REDARES. (*Etudes Historiques et Philosophiques sur les Trois Grades de la Maçonnerie Symbolique*, par le Frère REDARES. Paris: chez l'Auteur, Rue de la Cité, 27.—More than thirty Masters of Lodges in the Grand Orient of Paris have formally published their recommendation and patronage of this useful publication, which abounds with information and instruction for both young and old Masons. To these high testimonials, we are sorry to be obliged to add, that the author is not in flourishing circumstances, that he is seventy years of age, and deprived of the blessing of sight. The Brethren in France and Switzerland have long known and valued the poems and Masonic essays of Bro. Redarès, who has been a member of the Order for fifty years, and has filled its highest offices with dignity and credit. We trust he may find a goodly number of subscribers in this, as well as in his native country. The price of the work is very low, only three francs and a half.

*A Hand-book for the Symbolic Grade of Apprentices of the Scottish Ancient and Accepted Rite*, by Bro. SEIPPEL. (*Cahier Pour le Grade Symbolique d'Apprenti du Rite Ecossais Ancien et Accepté*.) Par le Frère SEIPPEL.—Under this title Bro. Seippel, who is designated "M. W. Sov. of the Sovereign Chapter of Knights of the Renovation," has published a work which, no doubt, will prove of interest to those English and Scottish Brethren who cultivate the higher grades, though, we fear, it will not have any attractions for the Craft in general. It is compiled in the form of a catechism, and is well written in a clear and methodical style. It concludes with a copy of "The Masonic Rule agreed upon at the General Convention at Willelmsbad, in 1782." Our readers are perhaps aware that a bad feeling has been fostered of late against Freemasons in France by some ill-advised members of the priesthood; one in particular, the Abbé Combalot, in a recent sermon at the church of St. Sulpice, attacked the institution of Freemasonry most fiercely and unjustly, falsely confounding it with the most destructive class of revolutionary secret societies. It would be as well if some friend to common sense and charitable feeling would draw the reverend father's attention to Bro. Seippel's compilation; for in the "rule" above mentioned occurs the following passage, which could hardly fail to give this illustrious preacher a totally different idea of us and our doctrines:—

"The Gospel is the base of our obligations; if thou believest it not, thou ceasest to be a Mason. Testify by all thine actions, an enlightened and active piety, *without hypocrisy and without fanaticism*. Christianity confines not itself to speculative truths; ever practise all the moral duties that it teaches, and thou shalt be happy."

We do not wish to express any opinion as to the Masonic controversy which has arisen in our pages between "Sit Lux" and his opponents, but we think this testimony of Masons on the continent has an important bearing on the question at issue between them.

*De Lichtstraal. (The Ray of Light.)*—This is a periodical published in Holland, having for its object "the physical and intellectual development of man;" and is the undertaking of Brother Van der Voo, with whom are associated two other Brethren well known in continental Masonry—Bros. Nieuwenhuis and Unitarius. The number for June is principally devoted to questions of religious discussion, which, however important in themselves, appear to us unsuited to the pages of a magazine assuming a purely Masonic character.



WE have before us several recent French serial publications, among which are some entirely new, which are destined to serve as organs of Freemasonry both in France and abroad. This movement speaks well for the progress of the Craft in that country in spite of the attacks which the institution has experienced at the hands of the bigoted opponents to whom allusion has already been made ; indeed, initiations are every week increasing, the candidates being drawn from all classes of society. In this list of novelties, we can do no more than mention, in passing, the *Annales Universelles Maçonniques* of Bro. F. Acarry, formerly an editor of the *Franco-Maçon* ; *La Vie Humaine*, conducted by Bro. Riche-Gardur ; and a Franco-American publication of considerable merit from New Orleans, in the French language, entitled the *Delta*. Two other brochures also are announced to appear immediately—*Hiram's Jewel* (*Le Bijou de Hiram*), and *The Acacia*.

The *Bulletin* of the Grand Orient, in its late issues, has articles of general and varied interest. We find in its pages a reprint of a paper which was first given to the world in the *Siècle*, by Bro. Luchet, entitled "Les Haïs-seurs ;" in which the author, with great ability, administers a vigorous castigation to the libellers of the order, and demonstrates the utility and importance of the institution to amend and assist the progress of society. With regard to the origin of Freemasonry, however, Bro. Luchet adopts a course of reasoning, with which we are unable entirely to agree. If our learned Brother will pardon us, we would recall to his memory the observation of another well-known French Mason—"Freemasonry has no more to do with the art of the hewer of stones, than the order of the Garter has with the weaver who manufactures garters." A later number of the *Bulletin* contains a notice illustrative of a spurious rite entitled the "Order of Memphis," from the pen of the Ill. Bro. Léon Jaybert. This rite, it appears, was introduced into France in the year 1815, by two persons named Honis and Baudas, who called themselves natives of Cairo. The first Lodge, founded at Montauban, became extinct in less than a year from its establishment ; and after several attempts to reconstitute the order, it definitely expired in the year 1852.

The last on our list of new publications is the *Monde Maçonnique*, which made its first appearance in May last, under the auspices of Bros. Louis Ulbach, François Faure, and A. Luchet. It appears to be conducted with ability, and we would particularly notice an article on "Duelling from the Masonic Point of View," from which we extract the following :—

"A Freemason who allows himself to be involved in a duel, and who possesses not sufficient discretion to be able to make reparation without cowardice, and, without having recourse to this barbarous extremity, destroys by that impious act, the contract which binds him to his brethren. His sword, or his pistol, though it may seem to spare his adversary, still commits a murder, for it destroys his brothers—from that time fraternity no longer exists for him. The law of retaliation—that law which at first sight appears founded on justice, but which is in fact but the monstrous reciprocity of brutality—is substituted for the law of love and progress, which answers insult with good advice, and returns good for evil. If Freemasons, at any time, as eye-witnesses, become unwilling actors in one of these terrible dramas, let them always have present in their thoughts their obligation to protect the inviolability of human life. They should also remember that the ruling motive is more often wounded self-love than wounded honour, and that vanity is the sole enemy which is to be conquered."

*Philip Paternoster: A Tractarian Love Story*, by an EX-PUSEYITE. London: Bentley.—From the title of this work, the reader will be inclined to imagine that very little life or animation could be expected to exist in its pages. But upon a perusal of them, he will find that he has

totally misunderstood the meaning and object of the novel. It is a lively, smart, well-connected satire, very often too flippant and eccentric, but always entertaining and instructive. The author comes to us as a convert from the Roman Catholic, or rather the Puseyite, church, and portrays with much warmth the absurdities and mockeries which form the basis of all the ridicule which is heaped upon that kind of worship. But he does not do this in a spirit of intolerance or vindictiveness. He simply states with sorrow, that these things exist; and endeavours to point out the circumstances and feelings, from which they in the first instance arise. He has peculiar sources of information and he uses these well. The narrative rarely halts to give place to pages of didactic reasoning—nor does the author, as is too often the case, make the best of every opportunity for foisting upon his readers his own views and feelings in regard to the ceremonials and observances in the Catholic Church. He tells us of facts and initiates us into mysteries about which the public curiosity is now peculiarly alive in consequence of the late exposure of the practices in the Belgravian confessional; and though in some instances his description may provoke a laugh, and though we may at one moment feel inclined to think that they are only fools after all, still we are led by the perusal of such books as these to condemn the upholders of a system which in some measure serves to cloak iniquity, and often acts as the hiding place of the most terrible and cold blooded crimes. Philip Paternoster the hero does not turn out, as you would at first expect him, a thoroughgoing, eccentric, set down “priest.” He is a decided Puseyite and an erudite and polished preacher; but while delighting in fasts, in confessions, in reverences to the altar, and such like observances, he also enjoys a good story, a jovial companion and a glass of grog. In the end too, his constancy is commendable; and having seen first of all a little of life, and quite sufficient to prove the folly of his former conceits, he settles down in a quiet, business-like manner, as he should have done at first, and enjoys the well earned reputation of a model husband and a loving father we hope. There are a great many surprises in store for the reader of “Philip Paternoster.” Hebe Walford, about whose fortune the greatest interest is cast, is the most natural of the female *dramatis personæ* and sustains her original character throughout the tale. Henrietta, however, disappointed us; and we are compelled to say it—this disappointment was evidently caused by the fact that the author was at a loss what to do with her. Still greater surprise however will be aroused by the alternate fate of Herbert Osborne, who comes on the stage at first as a jovial, kind hearted, good humoured young fellow, who would apparently rather lend you a sovereign than knock you down, but who afterwards falls step by step down to the most grovelling depth of iniquity, and at length dies a violent death by his own hands. But the author notwithstanding all this has accomplished his object. It was his intention to portray in the biography of an individual the peculiarities of a sect, to produce a novel, which possessing a strange interest, and arousing curiosity by its originality of name and character, should be the means of developing a great moral lesson; and this he has done. He has not pried too deeply into the mysteries of the confessional—he has not raked up, as other writers have lately done, indecent and baseless allusions, which ought to have sunk into disuse, if not oblivion, like the works of Rabelais; but he has said enough to cast ridicule upon the Puseyite system, and, at the same time, produced not only a remarkable but an amusing tale.

*The Passionate Pilgrim; or, Eros and Anteros*, by J. THURSTAN. London: Chapman & Hall.—The author of this strange tale of unrequited love

evidently desires himself to be regarded as the hero; and by this means challenges severer criticism than he might otherwise expect to receive. Were it not for this we should be inclined to look upon the book as a poem, wild and unnatural, it is true, but powerful, and fraught with considerable interest. But regarded as a description of his own emotions it is a monstrosity. A man who really feels what he writes, cannot intermingle delineation of university life, Greek, Latin, French, and Italian quotations, with the portraiture of wild paroxysms of passion. He therefore does not meet with our sympathy, because where he endeavours to excite it most we are impressed most strongly with the unreality of what we are reading. The whole work is a literary blunder. Mr. Thurstan is evidently possessed of much ability, great experience in the world, and considerable power of expression. His paintings of the human passions fail simply because he considers it necessary to strain after too much effect. But here and there we meet with passages which we are compelled to admire as much for their truth as their purity, and as a specimen of these we may point to his remarks on childhood, where the diction and the thought partake, as it were, of the simplicity of our early days. Our readers must not expect to find in the "Passionate Pilgrim" a tale, properly so called, or even a connected narrative. It is simply a prolonged detail of tumultuous passion, intermingled, as we have said, with pictures of university life, and here and there with beautiful paintings of nature. Even these descriptions, however, are pictures which can scarcely be said to be fully formed upon the canvas. There are, as it were, pencilled out, and are open to the reception of more glowing and vivifying colours. The whole book, however, being out of the common order, these portions of it are consistent with the rest, and would, if more developed, alter the character of the story.

There are very few to whom the book will be acceptable. In the minds of the majority of the public, scarcely sufficient interest will be excited to induce them to pursue the narrative to the end; while no one, we think, can experience much sympathy with the disappointments, sorrows, and bitter trials which are the lot of its hero. We can commend Mr. Thurstan for having produced a book which displays great ability, and proves that he is capable of doing better things—and that is all.

*Quiz*, Parts 1 and 2. London, 310, Strand.—This is a new monthly comic journal, the nature of its contents being well explained by its title. Nothing appears too great or too small to come under the pen of "Quiz," as the articles vary from cabinet ministers to monthly nurses (the latter, a capital sketch, which we recommend to all heads of families from London by the sea side) to the most excruciating of conundrums. The lectures on the Georges, by Whackaway, present a good skit upon the lectures of a celebrated author whose bad taste it would be impossible to excel. The illustrations are many of them clever, and the work will probably take a fair place amongst cheap periodicals.

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A DELIGHTFUL SUMMER RESIDENCE.—The governor and other magnates of Bombay are in the habit of retiring in the hot weather to the village of Matheran, a very charming spot, but one, it would appear which resembles some English sea side resorts in the article of blood-suckers. During the rains, Matheran is any thing but a desirable residence, being, we are told, overrun with leeches and such like heartless vermin, which shed innocent blood without the slightest compunction, gently creeping beneath one's unwhisperables, and sucking away till they drop from exhaustion. One who has lived at Matheran during the rainy season, subject to these blood letting influences, can dispense with cupping for the rest of his days.  
—*Indian Letter*.

## Original Translations,

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### THE CHOIR-MASTER OF THE GROVE.

FROM THE GERMAN OF HEINE.

HARMONY soundeth in every tree,  
 And sweet singing wherever I rove:  
 Who is it over the concert presides  
 Of the jubilant choir in the grove?

Is it the plover, appearing profound,  
 And nodding importantly there?  
 Is it that pedant whose "cuckoo" notes sound  
 In such regular time through the air?

Is it the grave-looking stork, whose long leg  
 Is at intervals striking the ground,  
 Seeming as if he directed them all  
 Who are making such music around?

No; it is here, in my own heart, he sits  
 Who presides o'er the choir in the grove;  
 There, I can feel, he is beating the time,—  
 And I know that his name must be LOVE!

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### BETWEEN HEAVEN AND EARTH.

FROM THE GERMAN OF RUCKERT.

THE earth is now so green, the heav'n so blue,  
 And each, to charm the view,  
 Such loveliness displays,  
 I know not in these fair and sunny days,  
 When His creative WORD God speaks anew,  
 If I should up or down direct my gaze.

As dust in thy fresh dust, O earth below!  
 My body soon will lie,  
 In flow'rs anew to grow;  
 O heaven above! up through thy sunny glow  
 My spirit, like a dove, will gladly fly:  
 Until they sever so,  
 My trust I'll balance 'twixt the earth and sky.

EIN YÔM LI.



## CORRESPONDENCE.

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

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### THE RIGHTS OF PAST MASTERS.

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

IN the *Freemasons' Magazine* for October, 1855, in answer to your correspondent, "S. B.," you state, "The Book of Constitutions, clause 1, page 13, settles the point very clearly. Every regularly installed Master who has executed the office for one year, shall, so long as he continues a subscribing member of any Lodge, rank as a Past Master and be a member of Grand Lodge. Subscription as a member of any Lodge is sufficient to preserve his rank and rights as a P.M. This rule of the Grand Lodge of England, of course governs the Provincial Grand Lodges, and a Past Master of one province will necessarily preserve his rank in another province. This same rule of Grand Lodge governs also the regulations of Grand Chapter, but the subscription must be regularly kept up, for, ceasing to subscribe for twelve months alienates the privilege." That interpretation of the Book of Constitutions is held in many of the provinces. I will instance Cambridge-shire, and the Isle of Wight. In other provinces; Jersey, for instance and, I believe that I may add Sussex, it is held that none but Masters and Wardens, and Brethren who have passed the chair of a Lodge in the province, are members of the Provincial Grand Lodge.

Now, it is well known that the majority of our provincial Brethren look upon their Provincial Grand Lodges as their Grand Lodge: they have but rarely, if ever, entered Grand Lodge, nor will their circumstances in life permit them to do so; they can neither afford the time nor the money; therefore, in provinces where the latter interpretation is held, a Brother who by circumstances is obliged to change his province, loses his rank, whether or not he joins a Lodge within twelve months of his ceasing to subscribe to his former one. For example—if two Past Masters (members of a Provincial Grand Lodge), receive appointments which oblige them to leave their province, and go, the one to Jersey, the other to the Isle of Wight, and immediately be elected joining-members of Lodges in these respective provinces, in the latter province the Brother will be acknowledged as a member of a Provincial Grand Lodge and be eligible for Provincial Grand rank; in the latter, he would be told that he had no rank beyond that of a Master Mason; and to attain the rank of a Past Master in the province, he must pass the chair of a Lodge in the province—in any good Lodge, a work of several years. The same would, of course, apply to a London Mason retiring, after a life passed in the metropolis, to the country; he would, then, be shut out, in a great measure, from Masonry, unless he again went through the labours of office in a Lodge; a work which few, in the vale of years, would like to undertake. The following are, I believe, the clauses upon

which each party base their views. Clause 2, page 67, of the Book of Constitutions, under the head of Country Lodges, says, "Every country Lodge shall make a return, similar to that required to be made to the Grand Secretary, to the Prov. G. Master," &c. Page 64, clause 25, tells us what that return is. From this we see that the Past Masters of a Lodge consist of those Brethren who have passed the chair of that Lodge, and of all members who claim to be entitled to attend the Grand Lodge as Past Masters, having served the office of Master in some other Lodge, of course, having joined the Lodge within twelve months of their leaving their former one. Now, why is that return, containing the two classes of Past Masters, to be made to the Provincial Grand Master, if the latter class are not members of his Provincial Grand Lodge? Again, under the head of Provincial Grand Officers, page 50, clause 3, it says—"No Brother can be appointed a Provincial Grand Warden unless he be the Master or a Past Master of a Lodge." It does not state that the Lodge shall be in the province. But to be appointed a Provincial Grand Warden, he must be a member of the Provincial Grand Lodge. This certainly implies that Brethren who have passed the chair in other provinces, and have, within twelve months, become subscribing members of Lodges within that province, are members of the Provincial Grand Lodge.

The other side found their interpretation upon one clause only, in the Book of Constitutions, viz. : clause 2, page 51, under the head of Provincial Grand Lodges. They limit the meaning of the words, "Past Masters," and say that it includes only those Past Masters who have actually passed the chair of a Lodge in that province; and that the others are Past Masters *in* the Lodge, but not *of* the Lodge; a puzzling distinction, certainly,—Past Masters *of* the Lodge and *in* the province; Past Masters *in* the Lodge and *not of* the province. Certainly, when at a private Lodge the health of the Past Masters is given, for services rendered to the Lodge, only those Past Masters who have filled the chair of that Lodge could stand up to return thanks. No Masons could or would take credit to themselves for work which they had never performed. Nevertheless, all the Past Masters in that Lodge have the same privileges; they have equally their votes, and can attend all installations.

Now, is it not a pity, that the Book of Constitutions should be so worded, as to admit of the narrow-minded interpretation which prevails in some provinces. I believe it is that exclusiveness which exists in these provinces, admitting none as members of their Grand Lodges save those who have learned Masonry in the province, which causes so much difference in our working. If the Book of Constitutions did not bear a double interpretation—if it were distinctly laid down, that wherever business might call a Brother, he shall maintain his rank as a P.M., if he joined a Lodge in that part within twelve months, it would be equally an advantage to the Brethren, to the Prov. Grand Lodge, and to the Craft in general.

I will give every Prov. Grand Lodge credit for believing, that it interprets conscientiously the Book of Constitutions; certain, however, it is, that there is a great difference of opinion on many points. I have mentioned four Provincial Grand Lodges, two agreeing with you, the other two holding a contrary opinion. What is the custom in others I know not. Would it not be desirable that the customs of all should be ascertained, and their reasons for adopting them; and that then the opinion of the Craft at large should be taken, when doubtless that interpretation most advantageous would be adopted.

Yours fraternally,  
P. M.

August, 1858.

## MASONIC IMPOSTOR.

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

SIR AND BROTHER,—I beg that you will favour the Brethren here by giving publicity in your valuable Magazine to the conduct of a person styling himself “Dr. ———, formerly house surgeon to the “German Hospital,” in visiting Lodges and soliciting relief therefrom. On the 6th inst., he visited Lodge No. 44, held at the Swan Hotel in this town, where he partook of refreshments with the members, and afterwards in due order of Lodge business, made his appeal for relief through the W.M. (he refused to enter the Lodge). Three of the Brethren, two of whom were surgeons, were deputed to examine him (at which he felt very indignant, and behaved most rudely) in order to prove whether he was a medical man and also a Mason; and it was afterwards their decided opinion that he might have been employed about a medical hospital, but they were certain that he never held a diploma, and therefore did not belong to the medical profession. Since that time one of these Brethren has communicated with the present house surgeon of the German Hospital, and has clearly proved that this person is an impostor. His height is about 5 ft. 10 in., he is strongly built, and appears about fifty years of age.

I am, Sir and Brother,  
Your obedient Servant,

*Bolton-le-Moors, Lancashire.*  
*August 16th, 1858.*

THOMAS DAWSON, *Secretary.*

## DRAINAGE PLAN.

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

DEAR SIR AND BROTHER,—As I have been quoted as recommending the plan of Mr. Leslie and Mr. Crickman, for applying the French practice of absorbent wells to discharge the sewage manure of London, I beg to state that although I have recommended their use some years ago as an occasional expedient for dealing with surface drainage in low-lying districts, I do not consider it desirable to waste the manure of London, either by discharge into the Thames or into the absorbent strata—nor to diminish the water supply of the Thames.

42, *Basinghall-street, E.C.*  
*23rd August, 1858.*

I am, &c.,  
HYDE CLARKE.

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SUPERINTENDENCE OF LODGES.—A constituted Lodge, if in the country, or in other words, at more than ten miles distance from Freemasons' Hall, Great Queen Street, is under the immediate superintendence of the Provincial Grand Master; to whom, or to his Deputy the Brethren are directed to apply in all cases of doubt or difficulty; and all complaints and irregularities must be referred to one or other of these officers. And in case they, or either of them, should neglect to proceed in the business after all legal preliminaries are laid before them, the application or complaint may be transmitted to the Board of General Purposes, by which justice is pretty sure to be impartially administered; and in all cases an appeal will lie to the Grand Lodge.—*Dr. Oliver.*

# THE MASONIC MIRROR.

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## MASONIC MEMS.

THE Stability Lodge of Instruction commences its forty-second session on Friday, September 3rd, at the Green Dragon, Bishopsgate street.

AT the Board of Benevolence on Wednesday, the 18th August, Bro. Hopwood, J.G.D., presiding, £62 was distributed in the relief of seven petitioners.

THE R. W. Prov. G. M. for Worcestershire, Bro. Henry C. Vernon, has appointed a Prov. Grand Lodge, to be holden at the Dudley Arms Hotel, Dudley, on Tuesday, September 14th. We perceive that at the conclusion of the business, the Assistant Provincial Grand Chaplain will deliver a lecture in the Lodge-room—after which a collection will be made for charitable purposes. We hope that none but Masons will be permitted to be present.

OUR respected and gallant Brother, Lieutenant Colonel Maydwell, having expressed his intention of visiting Colchester, to take leave of his friends on his appointment to Ceylon, as Deputy-Adjutant-General, the Brethren of the town propose to invite him to a dinner, at the George Hotel, on Friday next, the 27th inst., and an influential committee has been appointed to make the necessary arrangements.

AN election for the Boys' School will take place in October. There will be eight vacancies to be filled up from a list of sixteen candidates. The girls have had a summer *fête*—when will the boys have theirs?

THE Grand Lodge of Ireland met on the 5th inst., and passed the following law. It will be seen that the first part of the law is made to conform with that of England—the latter part we shall be glad to see adopted by our own Grand Lodge:—"A Lodge shall not confer more than one degree on any Brother at the same meeting, and one month at least shall intervene between conferring each degree, unless the W.M., Wardens and Secretary of the Lodge unanimously agree that a necessity exists for conferring the degree within a shorter period. The first or third degree shall only be conferred on one Brother at a time."

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## GRAND LODGE.

THE following is the official *agenda* of business to be transacted in Grand Lodge on Wednesday next, September 1st. —

The minutes of the quarterly communication of the 2nd of June, and of the especial Grand Lodge of the 16th of June, will be read, and respectively put for confirmation.

The M. W. Grand Master will lay before Grand Lodge a return of all the Lodges in Canada West, to whom warrants have been granted by the Grand Lodge of



England, with a tabular statement showing when the last payment was received from each and every Lodge.

The M.W. Grand Master will lay before Grand Lodge a memorial from the District Provincial Grand Lodge of Victoria, praying for a reduction of the fees payable for registration and Grand Lodge certificates.

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

The following letter from Brother Harington, and its reply, are printed, by command of the M.W. Grand Master, for the information of the Craft:—

Toronto, Canada, 10th July, 1858.

V.W. SIR AND BROTHER,—I beg to acknowledge your letter of the 10th ultimo, written under instructions from the M. W. Grand Master. On the 14th instant the two Grand Lodges now exercising separate jurisdiction in this province will meet for the purpose of consummating the union of the Canadian Craft under one supreme authority, and there is happily every prospect that this most desirable event will then take place. As your letter affects the character of the fraternity throughout this extensive territory very materially, I shall feel it to be my duty to move that it be referred to the committee on foreign correspondence, in order that its various items may receive due consideration and be reported upon to Grand Lodge. Your assertion startled me, and I think it will astonish others,—“That out of sixty-three Lodges registered in the books of the Grand Lodge of England, as existing in Canada West, a majority have never made any return, or contributed in any way to its funds since their warrants were granted, and of these the warrants even of many were granted without the payment of fees”—and—“that from all the individual Masons, and from all the Lodges in Canada West, there has never been received one farthing in aid of the Masonic charities of this country.” The passages are underlined by you.

As regards myself, for your letter is very personal, and you will pardon my adding that it bears *prima facie* evidence of its being intended principally to envoke the sympathy of the English Provincial Lodges, who have for some time passed evinced their dissatisfaction with the management of Masonic affairs at head-quarters, as evidenced by the periodicals so greatly decried by you, I feel it necessary to state—

1st. That I quoted passages from the *Magazine* because the M.W. Grand Master asserted, that what had occurred in Canada arose from dissensions amongst ourselves, and not particularly from neglect in England, and I wished to bring prominently to his notice, that (if for no other reasons) we were justified in claiming the right of independent government by that very dissatisfaction of Brethren who, from their proximity to the fountain head, could hardly fall into error as to the necessity of some great radical change in Masonic affairs and government.

2nd. I published my correspondence by request of my Brethren here (and I acquainted the M.W. Grand Master with my intention to do so), in order that they might understand, and have knowledge of all that is taking place; inasmuch as the M.W. Grand Master had propounded the doctrine, that when documents were addressed to him, Grand Lodge had nothing to do with them—a doctrine that the Craft at this distance never could contemplate, and certainly would not subscribe to. I will add that this decision of his influenced me, in resigning my appointment of Provincial Grand Master. The Book of Constitutions declares that—“In the Grand Lodge alone resides the power of enacting laws and regulations for the Government of the Craft,” &c.

3rd. The Canadian Craft desired the deliberate decision of the Grand Lodge of England, not the opinion of the M.W. Grand Master.

4th. The M.W. Grand Master's letter of March, 1857, was not suppressed, but is printed at length in the published proceedings, a copy of which I transmitted to you with my resignation of office; and its tenor was known to the Brethren at the time they confirmed the concluding sentence of their memorial, in which they state that the time for concessions had passed, and nothing but absolute independent government, would satisfy their wants and condition.

5th. I deny that my letter of the 14th April contains a series of errors and mis-

conceptions. I did not say—"That the province of Canada West cannot now command more than a dozen lines"—"but that this important province, &c."—meaning Canada. There is no Grand Lodge of Canada West.

6th. I have not severed myself from Canada West. On the contrary, I never was so closely connected with it as at this moment—and such is the gratifying confidence reposed in me and my motives, that I am deputed to arrange for the union of the Craft on the part of the Antient Grand Lodge of Canada, and have reason to believe that my appointment has given satisfaction to the fraternity generally.

7th. Mercenary motives have never been imputed to the Grand Lodge of England in its dealings with Canadian Brethren. I state that "money" and "obedience" have been the principal results derived from their connection therewith, but it was well known that I alluded to the indifference that communications met with at the hands of the executive (your own office, I should say), unless they contained remittances.

8th. I am not ignorant of the generosity of English Freemasons, or of the establishment of their magnificent charities, their maintenance, &c. You are not better informed on the subject than we are on this side of the Atlantic, and yet I must take the liberty of reiterating that the colonies are taxed twofold. They transmit funds to you, and send no distress to the old country, although much reaches them. When we speak of "England" here, we mean the United Kingdom.

9th. Nothing that has been written can be properly tortured into, "the Brotherhood in England being held up to reprobation as being actuated by selfish motives," as your letter states. But allow us to look on the other side of the picture, and to ask you if the M.W. Grand Master instructed you to write, and to convey emphasis by underlining your words, "that, looking to the gross total of all moneys received from Canada West by the Grand Lodge of England, the amount is so inconsiderable as not to deserve notice, and it would not be difficult to name many London Lodges, the contributions of any one of which to Grand Lodge and its charities, during the last ten years only, would very much exceed the total receipts from all the Lodges in Canada West from the period of their formation to the present moment." You must have lost sight of the emigration from the old country to these shores, and, I beg to state, from personal knowledge and experience, that the necessitous Brethren hailing from England have been pretty equal in number to those from other portions of the empire. If you will be so good as to refer to the M.W. Grand Master's letter of March, 1857, you will there see that the reduction of fees was one of his proposed concessions, and I only alluded at all to money matters in justice to the Canadian fraternity, who have attached little or no importance thereto when asserting their claim to self-government.

Finally, I can feel no such regret as you hint at, because I have "not hazarded any rash and ungenerous assertions calculated, not alone to mislead my Canadian Brethren, but to wound the feelings and impugn the liberality of the Brethren in England." I would do neither, if I could, and it is a comfort to me to be able to announce that I have received the thanks of the Provincial Grand Lodge of Québec since my resignation, accompanied by a most fraternal letter from my successor in that district, and that, however we may differ at present, my honest motives are appreciated.

Rest assured, V.W. Sir and Brother, that the Canadian Craft will have a lasting and sincere affection for their mother Grand Lodges, and that we hope and will strive to be on terms of the most close and satisfactory communion with them; but we are not blinded to the present condition of affairs at the fountain head. True and reliable information reaches us in the same way that it does the English provinces at home; and it is impossible to disguise the plain fact, that although we have been *in theory* governed by the Grand Lodge of England—*practically* we have been under the immediate control of the M.W. Grand Master and a small body of London Brethren.

Depend upon it that the English Freemasons have no more attached friends than the Canadian Craft; but the latter are the true judges of the cause of their past disabilities and of their present and future practical wants and requisite remedies, and they are too numerous and (I write advisedly) intellectual a body to

be turned from what they consider their true *Masonic* course of conduct, by hard words and official assertions, and the M.W. Grand Master is more likely to perpetuate disunion than to banish discord, by instructing the Grand Secretary to adopt the extraordinary tone of your last letter. We cannot point to a better precedent for the establishment of a Canadian Grand Lodge, than the present Grand Lodge of England, its organization in 1717, and the historical facts appertaining to that period. No one in Canada can possibly intend or imagine disrespect to the Earl of Zetland personally; most certainly I could not, who am indebted to him for having once filled a high and very responsible *Masonic* office.

I beg to remain, V.W. Sir and Brother, yours fraternally,

(Signed) T. DOUGLAS HARRINGTON,

Past Prov. G. Master, &c.

P.S.—I find that I have neglected to notice the reason you offer for Sir Allan MacNab's so-called removal from office. If you will have the goodness to recall the circumstances to your mind, you will remember that he had no opportunity, after reaching England, of tendering his formal resignation to the M.W. Grand Master, as your letter of removal, being in readiness, was put into his hands at the first interview you had with him. Presuming that your last letter will be laid before Grand Lodge for general information, I have no doubt that you will acknowledge the propriety of treating this, my reply, in the same open way, as positive charges are brought against us. It will be my duty to place the communications before the Brethren here, as all former ones have been.—T. D. H.

W. Gray Clarke, Esq.

*Freemasons' Hall, London, August 12th, 1858.*

R.W. SIR AND BROTHER,—I have received and laid before the M.W. Grand Master, your letter dated the 10th July. It does not appear that any advantage can be gained by prolonging this correspondence. In my former communications, I have confined myself to simple statements of facts. I have no doubt those facts are startling, and I am not surprised that they should be unpalatable; but you must bear in mind that they were evoked by the charge of selfishness preferred by you against the Grand Lodge of England, and that such charge could only be met by a plain and straightforward statement of the truth.

There are one or two errors in your present letter which I am directed to correct; but it would be neither profitable nor becoming to notice other portions of it, which contain gratuitous assumptions quite unfounded, and imputations of motives which might as well have been omitted. Having corrected the errors to which I refer, I think that—unless you are prepared to disprove the statements which, in justice to the Grand Lodge over which he has the honour to preside, the M.W. Grand Master felt it his duty to direct me to make, or until you have any new or beneficial communication to make—it is better that this correspondence should here cease.

In reference to your second paragraph, I have to observe that the Grand Master has never, as you allege, propounded the doctrine "that when documents were addressed to him, Grand Lodge had "nothing to do with them." The Grand Master has only said, in reference to a particular memorial, that when a petition is addressed to him, requesting him to do that which is within his own prerogative and privilege, that he, and not the Grand Lodge, is the judge of it.

As regards paragraph 4, I am perfectly aware that the letter of the Grand Master of March, 1857, is published. The complaint, which I stated as having been made to me is, that *it was not published until after the proceedings of the September following*, and that it, therefore, *was not*, and could not be, *generally known until after the decision* was come to.

As regards paragraph 6, I did not mean to imply that you have severed yourself from Canada West. My remark was, that you had severed your connection with the Grand Lodge of England.

In reference to your 7th paragraph. If your letters do not bear out the imputation of mercenary motives against the Grand Lodge, and if the publication of such letters is not calculated to wound the feelings of Brethren here, and hold up the Craft in England to reprobation, then there is no longer meaning in words.



Of this, however, neither you nor I are the judges. Our Brethren are to judge ; and the Grand Master feels, and feels strongly, that so long as he has the honour of presiding over the English Craft, that his duty, as their representative, as well as his own inclination, both prompt him to defend that Craft against unprovoked and unfounded attacks, come whence they may.

As regards Sir Allan MacNab, I have to remind you that the painful step of giving notice of his removal from office was not taken until nearly *five* months after the declaration of independence by the Provincial Grand Lodge of Canada West, nor until *many weeks* after his return to this country, during which he had the most ample opportunity of tendering his resignation, if he were so minded.

There being no other part of your letter which has not already been fully met in my previous communications, it is needless for me again to go over the ground.

The Grand Master has given his earnest and unremitting attention, and has spared no exertion, to arrange the difficulties which have occurred, and from causes not entirely on this side of the water. He has the satisfaction of believing that his Brethren here have generally appreciated those exertions.

I have only to say, in conclusion, that no matter what you may hear to the contrary, either from interested parties or otherwise—and it is evident that there has been grievous misrepresentation somewhere—that there is a very strong feeling of regard on the part of the Craft here towards their Canadian Brethren ; and that there is no individual Mason in this country who will rejoice more at the termination of their difficulties than the Earl of Zetland himself ; and no one who will give a more hearty co-operation towards restoring and cementing the good feeling which should always exist amongst Masons, when unanimity shall once again be shown to prevail amongst his Canadian Brethren.

I have the honour to be, R. W. Sir and Brother, yours fraternally,

WM. GRAY CLARKE, G.S.

T. Douglas Harington, Esq., Toronto.

P.S.—By direction of the M.W. Grand Master I send you a copy of a return, which by his lordship's command, will be laid before the next Grand Lodge.

#### REPORT OF THE BOARD OF GENERAL PURPOSES.

The Board of General Purposes beg to report that the following complaints have been received and adjudicated on :—

1. Against the St. George's Lodge, No. 164, at Greenwich, for withholding moneys the property of Grand Lodge. In answer, the W. Master stated that they conceived that, by one of their by-laws, they were not bound to pay the fees for registration and Grand Lodge certificate, unless the Brother himself paid them to the Lodge, but they now found that they were in error. The case having been maturely considered, the Board reminded the W. Master and Officers, that every Lodge is responsible for the payment of the Grand Lodge dues for every Brother initiated therein, ordered them to pay the arrears, amounting to £26 16s. 6d., imposed upon them a fine of two guineas, and seriously admonished them to be more cautious for the future. The fine and arrears have been paid.

2. From a Brother, late a member of the Royal Athelstan Lodge, No. 19, London, complaining that the Lodge refused to recommend his petition to the Lodge of Benevolence. The Board decided that it is within the discretion of every private Lodge to give or withhold a recommendation to the Lodge of Benevolence ; and dismissed the complaint.

3. From the Lodge of Benevolence against the Silent Temple Lodge, No. 148, at Burnley, for certifying to the petition of a Brother that he had been a regular contributing member for forty years, whereas Grand Lodge dues had only been paid for twenty-nine and a quarter years. The Board considered the explanation given by the W. Master, and finding that the Lodge had only received the dues for twenty-nine and a quarter years, accepted the apology offered by the Lodge, and directed its officers to be more careful for the future.

4. From the Lodge of Benevolence against the Lodge of Prudence, No. 266,



Todmorden, for certifying to the petition of a brother that he had been a subscribing member for forty-three years, whereas Grand Lodge dues had only been paid for thirty-seven. It having been shown that there were no arrears due to Grand Lodge, and that, owing to the loss of the books, the Lodge had been inadvertently led into error, and now expressed its regret, the Board accepted the explanation.

5. From the St. George's Lodge, No. 624, North Shields, against the Union Lodge, No. 588, at Malta, for refusing to register the name of a Brother initiated in the Lodge, and obtain for him a Grand Lodge certificate. The Board, finding that the Lodge No. 588, have granted a private certificate to the Brother on whose behalf the complaint is made, thereby admitting the fact that he has been initiated therein, ordered that the Union Lodge, No. 588, be directed to make the necessary return forthwith, and pay the fees for registration and certificate of Bro. Remfry.

6. From a member of the St. Thomas' Lodge, No. 166, London, against that Lodge, for having illegally excluded him. The Board having investigated the complaint, and finding that the law, page 62, article 21, had not been complied with—without giving any opinion on the merits of the case—decided that the Brother had been illegally excluded: and as the resolution of the Lodge excluding the Brother had been inserted in the minute-book of the Lodge, the Board directed that its decision should be also inscribed therein.

7. From the Lodge of Benevolence against the W. Master of the Euphrates Lodge, No. 257, London, for neglecting, on two occasions, to attend to speak to the petition of a Brother recommended by the Lodge. The Board accepted the explanation and apology offered, but admonished the W. Master to be more careful for the future.

8. From the Lodge of Benevolence against the Lodge of Freedom, No. 91, Gravesend, for certifying to the petition of a Brother that he had been a regular contributing member for ten years, whereas Grand Lodge dues had only been paid on his behalf for seven years. The board considering the explanation offered not satisfactory, and finding that the Lodge had received the dues (which have been since paid), imposed a fine of two guineas.

9. From the Lodge of Benevolence against the St. John's Lodge, No. 95, at Sunderland, for certifying to the petition of a Brother that he had been a contributing member for more than twenty-five years, whereas Grand Lodge dues had only been paid for him for twenty-one and a quarter years. It appearing that the Lodge accounts had been imperfectly kept, and that due care had not been taken to ascertain the correctness of the certificate, the Board ordered the arrears to be paid forthwith, and imposed a fine of one guinea; which fine has been paid.

10. From Brother Thomas Lewin against Brother J. Hamer, W. Master of No. 845, Ormskirk, for having been installed as W. Master of the Mariners' Lodge, No. 310, Liverpool, without having obtained a dispensation from the M.W. Grand Master, as required by article 3, page 57, of the Book of Constitutions. Upon investigation it appeared that Bro. Hamer and the Lodge No. 310 considered themselves justified in acting under a dispensation granted by the Deputy Prov. Grand Master for West Lancashire. The Board resolved, that Brother J. Hamer was illegally installed as W. Master of No. 310; ordered the Lodge to proceed to a new election of W. Master; and directed that a copy of their decision, and the reasons thereof, should be sent to the Deputy Prov. Grand Master for West Lancashire.

11. From the Lodge of Benevolence against the Emulation Lodge, No. 376, at Dartford, for certifying to the petition of a Brother that he had been a contributing member for nine and a half years, whereas Grand Lodge dues had only been paid for seven and a half years. The explanation offered not being satisfactory, the Board imposed a fine of one guinea, and ordered the Lodge to examine its books and pay all dues found to be in arrear.

12. From the Lodge of Benevolence against the Abbey Lodge, No. 625, at Nun-eaton, for certifying to the petition of a Brother that he had been a contributing member for fifteen years, whereas Grand Lodge dues had only been paid for him for eleven and a half years. In explanation, it was stated that the Lodge has no accounts prior to the year 1853, the Lodge books being in possession of a Brother who is residing in France. The Board imposed a fine of one guinea, ordered the

arrears to be paid, and directed the Lodge to make every effort to recover the books.

The Board also report that they have called upon all Lodges in England, whose dues to Grand Lodge are not paid to December, 1855, to make their returns and pay their dues forthwith.

The Board further report that, in pursuance of the resolution of the last Grand Lodge, they have carefully revised the Book of Constitutions, and have given directions for its being reprinted, which work is now in progress.

The Board beg to recommend the following resolution for the adoption of Grand Lodge:—"That the copyright of the new edition of the Book of Constitutions be vested in the Grand Secretary."

Then follows the cash account.

(Signed)

JOHN HAVERS, *President.*

*Freemasons' Hall, London, August 18th, 1858.*

#### PROPOSED MOTIONS.

By W. Brother The Rev. G. R. Portal, P.M., No. 460.

"It appearing, from the returns now before Grand Lodge, that some irregularity has occurred in holding Provincial Grand Lodges, it is the opinion of Grand Lodge that a Provincial Grand Lodge should be held in each province at least once in every year, either by the Provincial Grand Master or by his Deputy."

By W. Brother John Whitmore, W.M., No. 329.

"That it shall be competent for any member of Grand Lodge to move, without previous notice being given, the adoption, or otherwise, of any report or recommendation contained in such Report, of any Board or Committee appointed either by the Grand Lodge or by the Grand Lodge and Grand Master conjointly; and it shall also be competent for any other member of Grand Lodge, upon such motion being duly made and seconded, to propose an amendment to the same."

## METROPOLITAN.

#### APPOINTMENTS.

*Wednesday, August 25th.*—Chapter, Union of Waterloo (13), Woolwich; Masonic Festival, Royal Standard, Blackheath, at 4.

*Thursday, 26th.*—General Committee of Girls' School, at 12.

*Friday, 27th.*—Lodge, High Cross (1056), Northumberland Park Hotel, Tottenham. House Committee Boys' School, at 4.

*Monday, 30th.*—Lodge, Pythagorean (No. 93), Globe Hotel, Greenwich.

*Wednesday, September 1st.*—Grand Lodge, at 8. Lodge, Westminster and Keystone, (No. 10), Freemasons' Tavern.

*Thursday, 2nd.*—Lodge, Yarborough (No. 812), George Hotel, Commercial Road East.

*Saturday, 4th.*—General Committee Boys' School.

[The appointments of Lodges of Instruction will appear in the last number of each month.]

BRITISH LODGE, (No. 8).—A Lodge of emergency was holden at the Freemasons' Tavern, on Monday, 16th August. Two gentlemen were initiated into the mysteries of Freemasonry, and a Brother passed to the degree of Fellow Craft; the ceremonies being ably performed by the W.M., Bro. Baxter. The charge in the first degree was ably delivered by Bro. Piggot, P.M. The Brethren then proceeded to banquet. The W.M., in proposing the health of the Queen, observed that a wish had been expressed that in consequence of this being a Lodge of emergency, and the lateness of the hour, the usual routine of toasts should be made as short as

possible, a wish, with which he would do his best to comply. He called upon the Brethren to testify their well-known loyalty to that royal lady, and, as she was at present some distance from these shores, to wish her a safe return to her native land whenever she might desire it. He also proposed the health of the Earl of Zetland, who, though no doubt at present far away in the north enjoying the sports of the field, was at all times most attentive to the interests of Masonry. The health of Lord Panmure and the rest of the present and past Grand Officers was also drunk. The W.M. then proposed the health of Bro. Woodhouse, a joining member from Lodge (No. 739), at Rugby, where he had been rustivating; and expressed the pleasure felt by the Brethren of the British in receiving him as a member and introducing him to Masonry as practised in London. Bro. Woodhouse expressed his acknowledgments for the truly Masonic manner in which he had been received, and the great pleasure he had experienced in seeing the ceremonies—the beauties of which he had before but imperfectly understood—so ably performed. The W.M., in proposing the healths of the newly initiated Brethren, said that society in general had reason to thank the members of this Lodge for meeting on the 16th of August, being so late in the season; since it was universally admitted that admission into Masonry improved the moral and social virtues by inculcating the purest principles of piety and virtue, and brotherly love, relief and truth; and from the anxiety displayed by the newly made Brethren to thoroughly comprehend what they were entering upon, and the great attention they had paid to the ceremonies, he felt satisfied that they would become ornaments to the Order. The newly initiated Brethren severally expressed their thanks for the manner in which they had been received into the Order, and their determination to prove by their conduct the impression that had been made upon them. After several other toasts, the Brethren separated in perfect harmony at an early hour.

BEADON LODGE (No. 902).—The annual meeting of this Lodge took place at the Star and Garter Tavern, Kew Bridge, on Wednesday, the 18th inst., when Bro. Potter, jun., the retiring W.M., passed two candidates and also raised three Brethren. Bro. Watson, P.M., then installed Bro. J. G. Denyer as W.M., who was pleased to appoint his officers as follows:—Collins, S.W.; Avery, J.W.; Packer, S.D.; Seaman, J.D.; Shearing, I.G. There were about twenty visitors.

PANMURE LODGE (No. 1017).—The members of this Lodge met on Saturday, August 21, at the Pembury Arms, Lower Clapton, Bro. Henry Muggeridge, W.M., presiding; when Captain David Dewar and Mr. Christen were initiated; Bro. Briscoe was passed to the second degree, and Brother Watkins Williams raised to the degree of M.M. Bro. Clarke gave notice of a motion, “That the Lodge should annually subscribe to the Freemasons’ Girls School.” All business ended, the Brethren adjourned to an excellent banquet, and in due course, the toast, “The Masonic Charities,” was given, which Bro. Crew acknowledged in his usual eloquent manner, advocating the claims of all.

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## PROVINCIAL.

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### BRISTOL.

APPOINTMENTS.—*Lodges*.—Wednesday, September, 1st, Moira (408), Freemasons’ Hall, at 7. *Instruction*.—Friday, 3rd, ditto, at 7½. *Chapter*.—Thursday, 2nd, Hospitality (221), ditto, at 7.

### CHANNEL ISLANDS.

APPOINTMENT.—*Lodge*.—Hamond (829), Masonic Hall, Guernsey, at 8.

### CHESHIRE.

APPOINTMENT.—*Chapter*.—Wednesday, September 1st, Fidelity (701), Angel Inn, Birkenhead, at 6.

## DEVONSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, September 1, Brunswick (185), Masonic Hall, Plymouth, at 7; Perseverance (190), London Hotel, Sidmouth, at 7.

TOTNESS.—*Pleiades Lodge* (No. 1012).—A meeting of this Lodge was held on Thursday, August 19th. The minutes of the previous Lodge having been read and confirmed, the Lodge was opened in the second and third degrees, when Bro. Hudspeth was raised to the sublime degree of Master Mason. The Lodge was resumed in the first degree, when it was determined that the expenses of the Secretary and Treasurer should be paid on the occasion of attending the Prov. Grand Lodge of Devon at Exeter, on the ensuing Monday, at which all the officers agreed to attend, and many of the members. A Lodge of Instruction will be holden on Thursday, September 9th, at six o'clock.

## DORSETSHIRE.

APPOINTMENTS.—*Lodges*.—Wednesday, September 1st, Faith and Unanimity (605), Freemasons' Hall, Dorchester, at 6; Amity (160), Masonic Hall, Poole, at 7; Thursday, 2nd, Unity (542), Town Hall, Wareham, at 7.

## DURHAM.

APPOINTMENTS.—*Lodges*.—Thursday, September 2nd, Marquis of Granby (146), Freemasons' Hall, Durham, at 7; Tees (749), Black Lion, Stockton-on-Tees, at 7.

## GLOUCESTERSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, September 1st, Royal Union (307), Freemasons' Hall, Cheltenham, at 6.

## HAMPSHIRE.

APPOINTMENTS.—*Lodges*.—Thursday, September 2nd, Panmure (1025), Royal Hotel, Aldershot, at 6. *Chapters*.—Wednesday, 1st, Southampton (555), Freemasons' Hall, Southampton, at 7, Thursday, 2nd, Royal Gloucester (152), ditto, at 7.

## ISLE OF WIGHT.

APPOINTMENTS.—*Lodges*.—Tuesday, August 31st, Ryde (999), Freemasons' Hall, Ryde, at 7; Wednesday, September 1st, Yarborough (809), High Street, Ventnor, at 7.

## KENT.

APPOINTMENTS.—*Lodges*.—Wednesday, September 1st, Royal Naval (621), Royal Hotel, Ramsgate, at 7; Invicta (1011), George Hotel, Ashford, at 8; Thursday, 2nd, United Industrious, Freemasons' Tavern, Canterbury, at 8.

## LANCASHIRE (EAST).

APPOINTMENTS.—*Lodges*.—Monday, August 30th, Tudor (688), Red Lion, Oldham, at 6½; Wednesday, September 1st, Ellesmere (1032), Red Lion, Chorley, at 6; Thursday, 2nd, Affability (399), Masonic Rooms, Manchester, at 6½; Friday, 3rd, Anchor and Hope (44), Swan Hotel, Bolton, at 6. *Mark*.—Thursday, 2nd, St. John's (2, S.C.), Commercial Hotel, Bolton, at 6. *Chapter*.—Friday, 3rd, Concord (44), ditto, at 6.

BLACKBURN.—*Lodge of Perseverance* (No. 432).—This numerous and increasing Lodge, held its regular monthly meeting at the Old Bull Hotel, Blackburn, on Thursday evening, 19th August, the W.M., Bro. Wm. Harrison, presiding, assisted by Bro. Bell, S.W., and Bro. Radcliffe, P.M. and W.M. No. 438, as J.W. The Brethren of the Lodge assembled in considerable force; and among the visitors present were Bros. Morley, No. 336, and Pullen, No. 434. After the ordinary business of the Lodge had been transacted, a gentleman was balloted for and subsequently initiated by Bro. Bell, in a most impressive manner. The Brethren shortly afterwards adjourned, and spent an agreeable evening, the delights of which were considerably heightened by the excellent singing of Bros. Blundell, Gillibrand, Morley, Bertwistle, and Backhouse, &c., and the speeches of the W.M., the Chaplain, Bros. Backhouse, Tiplady and Blundell. Altogether the night's proceedings were as pleasant and profitable as any the "Old Perseverance" has ever experienced.



## LANCASHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Wednesday, September 1st, St. John's (971), Caledonian Hotel, Liverpool, at 6; Thursday, 2nd, Mariners (310), Hank's Buildings, at 6. *Instruction*.—Friday, 3rd, ditto, at 7.

## LEICESTERSHIRE.

APPOINTMENT.—*Lodge*.—Wednesday, September 1st, St. John's (348), Bell Hotel, Leicester, at 7.

LEICESTER.—*John of Gaunt Lodge* (No. 766).—An emergency meeting of this Lodge was held at the Three Crowns Hotel, on Saturday evening, the 14th instant, *inter alia* for the initiation of Edward Fitzwarrine Chichester, Esq., of Raphoe, Ireland (nephew of the Marquis of Donegal), and Edward Sladen Foster, Esq., of Toft, Lincolnshire. There were present Bros. Kelly, D. Prov. G.M.; Clephane, W.M.; Goodyer, Kinton and Millican P.Ms.; Paul, J.W.; Sheppard, Sec.; Johnson S.D.; Spencer, I.G.; Bithrey, &c. Visitors, Bros. the Rt. Hon. Earl Ferrers, (No. 728), Bouskill (No. 348), Leicester; and Henry, Paris. The candidates having been duly elected and initiated, the D. Prov. G.M. expressed the gratification he felt in proposing Bro. the Earl of Ferrers as a joining member of the Lodge, which was received with warm applause by the Brethren. A gentleman about to proceed to the East was also proposed as a candidate for initiation. The Lodge having been closed, the Brethren adjourned to a cold collation, to which they were most hospitably invited as the guests of Lord Ferrers (the brother-in-law of one of the novices), after which various loyal and Masonic toasts were proposed by the noble host and drunk in libations of generous wine. The health of his lordship was proposed by the W.M., and that of the Countess Ferrers and Viscount Tamworth (the descendant of several generations of Masons), by the D. Prov. G.M. Lord Ferrers has for been for some months past exerting himself to revive Freemasonry at Ashby-de-la-Zouch, and there is now every prospect of his being successful at an early period. Every assistance in promoting so desirable an object was cordially promised to his lordship by the Brethren present, several of whom will join in the petition for the warrant. The Ivanhoe Lodge, formerly existing at Ashby, became extinct some years since. We are glad to find that under the auspices of the noble and excellent Prov. G.M., Earl Howe, Freemasonry is making great progress.

## LINCOLNSHIRE.

LOUTH.—*Lindsey Lodge* (No. 1014).—It affords us much pleasure to hear that this advances Lodge advances in the most gratifying manner. On Tuesday, August 17th, at a Lodge of emergency, the officers for the ensuing year were appointed. In the unavoidable absence of Bro. the Rev. B. J. Wood (rector of Buckland), the chair was filled by Bro. Blakelock, P.M., than whom a more energetic member of the Craft does not exist. The officers for the year are—Bro. J. F. Wante, W.M.; Bro. C. Ingoldby, S.W.; Bro. S. Trought, (J.P.) J.W.; Bro. Captain Nell, Treasurer; Bro. C. Nesbitt, Secretary; Bro. W. Marshall, S.D.; Bro. J. Simonds, J.D.; Bro. A. Odling, I.G.; Bros. Whalley and Clarke, Stewards; Bro. R. P. Hodgson, Tyler.

SPILSBY.—*Shakespeare Lodge* (No. 617).—At the Lodge held in the Town Hall, Spilsby, on Thursday last, 19th inst., Mr. James Strugnell of Spilsby and Mr. Augustus Merrifield of Wainfleet were initiated into Masonry by the W.M. Bro. F. Rainey, R.A. Mr. Wm. Wilson, of London, was also balloted for and elected. A beautiful perfect ashler, in marble, was presented by Bro. Geo. Smith, P.M. and the gift duly acknowledged by the W.M. A supper took place at the White Hart Inn, and, like the Lodge, was well attended. Masonic and loyal toasts were given and replied to, and the Brethren separated in peace, harmony, and brotherly love.

## NORTHUMBERLAND.

APPOINTMENT.—*Lodge*.—Thursday, September 2nd, Newcastle (24), Freemasons' Hall, Newcastle, at 7.

## SHROPSHIRE.

APPOINTMENT.—*Lodge*.—Friday, September 3rd, St. John's (875), Bulls's Head, Wellington, at 4.

## SOMERSETSHIRE.

APPOINTMENTS.—*Lodges*.—Thursday, September 2nd, Royal Cumberland (48), Masonic Hall, Bath, at 8; Benevolent (653), Town Hall, Wells, at 7.

## STAFFORDSHIRE.

APPOINTMENTS.—*Lodges*.—Thursday, September 2nd, St. Peter's (607), Star and Garter, Wolverhampton, at 7; Portland (920), Town Hall, Stoke-upon-Trent, at 7. *Chapter*.—Friday, 2nd, Staffordshire, Knot (920), ditto, at 5.

WOLVERHAMPTON.—*Lodge of Honour* (No. 769).—At a meeting of this Lodge which was holden on Friday, August 13th, the W.M., Bro. Gough, presided, with the proper officers in attendance. Two gentlemen were initiated into the mysteries of Masonry, and Bro. Matthews was passed to the degree of a Fellow Craft. A gentleman was proposed for initiation, and a Brother of high standing in the Order, as honorary member.

## SUFFOLK.

APPOINTMENTS.—*Lodges*.—Wednesday, September 1st, Doric (96), Private Rooms, Woodbridge, at 7. *Chapter*.—Wednesday, 1st, Perfect Friendship (522), White Horse, Ipswich, at 7.

## WALES.

APPOINTMENT.—*Lodge*.—Loyal Welsh (525), Victoria Hotel, Pembroke, at 8.

## WARWICKSHIRE.

APPOINTMENT.—*Lodge*.—Monday, August 30th, St. Paul's (51), Union Hotel, Birmingham, at 4.

## WORCESTERSHIRE.

APPOINTMENTS.—*Lodges*.—Monday, August 30th, Hope and Charity (523), Black Horse, Kidderminster, at 7½; Wednesday, September 1st, Worcester (349), Bell Hotel, Worcester, at 6½.

## YORKSHIRE (NORTH AND EAST).

APPOINTMENTS.—*Lodges*.—Thursday, September 2nd, Constitutional (371), Assembly Rooms Beverley, at 8; Friday, 3rd, St. Germain (827), The Crescent, Selby, at 7.

## YORKSHIRE (WEST).

APPOINTMENTS.—*Lodges*.—Friday, September 3rd, Alfred (384), Griffin Hotel, Leeds, at 7. *Instruction*.—Every Friday, ditto, at 8. *Chapter*.—Thursday, 2nd, Sincerity (874), Freemasons' Hall, Bradford, at 8.

## THE WEEK.

NOTWITHSTANDING the absence of Her Majesty and a large portion of her ministers, the machinery of government appears to work with the utmost regularity, thus showing how well adapted it is to the country in which we live. Her Majesty and party reached Potsdam on Thursday, the 19th, and remained with the Prince and Princess Frederick William until Monday, when Her Majesty visited Berlin. The Queen was everywhere received with the most enthusiastic welcome. The royal party proceeded to the palace of the Prince Frederick William, visited the royal palace, and at seven o'clock in the evening returned to Potsdam, where they continued the rest of the week, leaving it on their return home on Saturday.—Very little additional information is furnished by the arrival of the Bombay mail. The second defeat of the Gwalior rebels by General Napier, with the loss of 25 guns and a large quantity of treasure, is confirmed, as are their flight and pursuit by General Roberts. They are reported to have three or four millions of treasure with them, consisting of jewels of the Maharajah, and a quantity of silver which they are exchanging into gold at an enormous sacrifice. The threatened rise at Indore seems to have been a false alarm. Some curious correspondence has been published between the rebels and Jung Bahadoor, in which a strong appeal is made to the latter to unite in the common cause. His reply expressive of his confidence in the English and his determination to stand by them has called forth the thanks of the Governor General.—The *Moniteur* of

Saturday announces that a treaty has been concluded with China. The ports are to be thrown open; the Christian religion is to be freely practised; foreign consuls and diplomatic agents are to be admitted to Peking; and an indemnity to be paid to England and France. Jeddah has been bombarded by the *Cyclops*. On the 23rd of July Capt. Pullen arrived off the town from Suez, where he had been waiting instructions from home. He immediately demanded satisfaction, threatening extreme measures in case of non-compliance within thirty-six hours. Naamik Pacha, the Turkish Governor, was absent, and the kaimakan commanding the garrison sent no reply. After the expiration of forty hours the bombardment was commenced, and continued at intervals for three days. On the 28th Naamik arrived and went on board. He stated the murderers had been arrested and were condemned to death, but that he had no authority to execute them. Their immediate punishment was demanded, and not having been carried out by the 4th of the present month, the bombardment was resumed on the next day. On the 6th, Ismail Pacha having arrived from Constantinople, armed with full powers, and accompanied by 480 Egyptian troops, eleven of the murderers were executed in sight of the port, and four more were sent to Constantinople. The following day the *Cyclops* left Jeddah.—On the occasion of the Napoleon *fêtes*, which commenced at Paris on Sunday, the 15th, the Emperor Napoleon granted 1241 pardons or commutations of sentences, a pretty good commentary on the liberty of the subject under imperial rule. The official details of the Emperor Napoleon's tour into Brittany offer little interest. Trade in France continues in the same state. According to the commercial report of the *Presse* for the past week, there had been little change in business transactions in Paris, although there had been a slight increase in the departments.—On Tuesday an official despatch was received in Paris, which says that the commission for settling the question of the Montenegrin frontier has completed its labours.—The people are occupied with the elections in Spain. Reports have been made to the government stating that there are 30,000 names on the electoral lists, of persons whose existence is purely imaginary. If this is the case it is high time that a revision should take place. A desperate brigand, known by the name of the Muschina, who has long been the terror of the farmers of the province of Cordova, has at last met his deserts, having been slain by the guards sent to hunt him up. He had retired to his birthplace at Estepa, with a view to enjoy at leisure the fruit of his crimes, but he was betrayed by one of his spies and killed in his own house. Spain has long been infested with such villains, and the fall of this, it is hoped the last one, is a matter of public rejoicing in the quarter which suffered from his depredations.—The *Patrie* says that some difficulties have arisen between France and Switzerland respecting the settlement of the frontiers; and that the Federal Council has proposed to the French government the nomination of an arbitrator.—By the arrival of the *Jason*, from India, we have received advices from the Cape of Good Hope, of the 7th of July. The governor had dissolved the Assembly and Legislative Council. The dry dock at Port Louis was complete and in operation. Upwards of 3,000 horses had been shipped from the Cape to India. The frontier intelligence is to the effect that all was quiet and prosperous. According to the latest advices, the ministerial crisis in Canada still continued.—The Atlantic telegraph is now working satisfactorily both ways, and full messages have passed, one from the directors in England to the directors in America, as follows:—"Europe and America are united by telegraph. 'Glory to God in the highest; on earth peace, good-will towards men,'" and another from Queen Victoria to President Buchanan. On Friday it brought the following important intelligence. "The *Arabia*, came in collision with the *Europa* off Cape Race, on Saturday last. The *Arabia* on her way to New York, slightly injured. The *Europa* lost her bowsprit and cutwater, stern sprung. She will remain at St. John's, Newfoundland, ten days from the 16th. The *Persia* calls at St. John's, for mails and passengers. No loss of life or limb."—In the commercial world the railway meetings still absorb attention. At the meeting of the Metropolitan Railway Company, the report of the directors was adopted without opposition on the part of the shareholders, who appeared to place implicit confidence in the *bona fides* of the gentlemen to whom they had confided the management of their affairs. Mr. Charles



Pearson, whose efforts in connexion with the central terminus are well known--brought forward another project, having for its object the relief of the Metropolitan Company from an irksome difficulty, and the completion of the vast undertaking contemplated by them. It appears that the company have in hand resources wherewith to accomplish so much of their scheme as respects the formation of the line from Paddington to King's Cross, and a little beyond, but, for want of more money, they have not yet ventured to commence their works. Mr. Charles Pearson proposes to start an independent company to form a line from King's Cross to Farringdon Street, leaving the Metropolitan to carry out the rest of the works. The proposal was well received by the shareholders. At the half-yearly meeting of the Eastern Counties Railway, yesterday, the dividend at the rate of £2 7s. 6d. per cent. per annum was declared. The half-yearly report and accounts were unanimously adopted, and the whole proceedings passed off with a greater amount of good feeling than has been exhibited for some years past at the general meetings of the proprietors of this undertaking. At the meeting of the Great Northern, a good deal of discussion took place relative to the discharge of Mr. Mowatt, the late secretary, and the action he brought against the directors. Nothing, however, resulted from it, and ultimately the report of the directors was adopted. The South-Eastern dividend will be 9s. on each £30 stock, which, with 14s. paid last half-year, makes the annual disbursement £3 16s. 8d. per cent. The Mid Kent, by accumulated savings, and by extracting a larger amount than anticipated by the South-Eastern from gross receipts, is enabled to make its first appearance on the dividends list, with 30s. for the past half-year. The North and South-Western Junction pays 2s. per £10 share for the past six months. The Ambergate continues its payment of 2s. 9d. per share. The South Wales pays 30s. for the half-year, and carries over £1,235. The Taff Vale is reduced from £4 to £3 15s. for the past six months. The Maryport and Carlisle is unable to pay more than £2 for the half-year, in comparison with £2 10s. for the same period in 1857. The Newcastle and Carlisle intermediate dividend is £2 7s. 6d. for the half-year. Holders of preference shares will be entitled to the extra dividend of 7s. 6d. per share when the next preference dividend is payable. The North British furnishes its customary £1 7s. 6d. for the six months, and leaves £500 on hand.

—The Central Criminal Court commenced sitting on Monday, when Charles Alexander Borromeo, *alias* Tucker, was indicted for bigamy, in having intermarried with Miss Mary Anne Frogett, his first wife, Caroline Tucker, being then alive. The prisoner applied for a postponement of his trial until next sessions, but this was refused. Evidence was then given, which proved the case against the prisoner, and he was found guilty. He was subsequently found guilty of marrying a Miss Murray, there being, it was said, several other cases against him, and sentenced to four years penal servitude. It is stated that he had also married several other ladies, and on the following day he was again called up, when the Common Serjeant said, that from facts that had since come to his knowledge he was afraid that his conduct had been very bad indeed, and that the sentence he had passed upon him was very lenient. He should not alter the sentence, but the prisoner would still have to undergo the remainder of the sentence of a year's imprisonment and hard labour to which he was sentenced at the last sessions, for obtaining money from the *Morning Star*, under the false pretence of furnishing reports of an Italian Conference, which had not taken place, and that the sentence of penal servitude would not commence until the expiration of the former one. Harry Bunbury, son of the late General Bunbury, was on Wednesday found guilty of forging and uttering a bill of exchange for £100, with intent to defraud Henry Hobson, and sentenced to four years' penal servitude. John Jervis, formerly clerk in the banking-house of Scott and Co., was found guilty of embezzling three several sums of money, the property of Messrs. Scott. The prisoner had carried on his practices with much art, and the evidence fully bore out the several charges. He was sentenced to four years' penal servitude. Michael Murphy, a man with a wooden leg, who got his living by going about to public-houses playing on the fiddle, was charged with manslaughter in killing Eliza Simpson. It appeared that prisoner was seen to kick the woman Simpson with his wooden leg about the head and face, after he had knocked her down; he also knocked her eye



out, and inflicted other injuries on her. This happened on the 6th July, and she died on the 12th. The jury found him guilty, and he was sentenced to twelve months' hard labour.—There has been a lengthened inquiry at the Hammer-smith police court, and before a coroner's jury, relative to an alleged murder at Acton. From the evidence voluntarily given by Lieut. Clavering, R.N., and Capt. Miller, it appeared that they were in the Uxbridge Road on the night of the 9th inst., when the lieut. was attacked by a drunken man named Gates, a working builder; he held up a sword cane which he carried to defend himself, when the sheath came off and the point must have wounded the deceased, without the lieutenant being aware of it. There can be no doubt that both the deceased and the prisoner acted under a misconception of the other's intentions. The coroner's jury returned a verdict that the death of John Gates was caused by a wound in his chest, which penetrated to the lungs and heart; but whether the said wound was inflicted wilfully or was caused by accident, there was no evidence to show. The magistrates also discharged the lieutenant from the charge.—The Registrar General's return for last week shows a very favourable state of the health of the metropolis, the deaths being 208 below the average rate. Diarrhoea is again on the decline, which is very unusual at this period of the year. Scarlatina and diphtheria are the prevailing diseases. The total deaths for the week were 1147, and births 1496.

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## Obituary.

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### BROTHER THOMAS PARKINSON, P.G.D.

WE regret to announce the death of this worthy Brother, who expired on the 12th of August, at the residence of John Purkis, Esq., Sturmere Hall, Essex, aged sixty-one. The immediate cause of death was carbuncle, for which an operation was performed, under which our respected brother succumbed. Bro. Parkinson was initiated in the Old Union Lodge, No. 54, on the 14th of February, 1838, and subsequently passed the chair of the Lodge. He was also a P.Z. of the St. John's Chapter, No. 196. In 1846, this Brother was appointed J.G.D. in Grand Lodge, and Director of Ceremonies in the Grand Chapter. Bro. Parkinson served the office of Steward at festivals of each of the charities, and in addition to being a Life Governor on each of the four funds, was a regular annual subscriber. He was an active member of the committees of the several charities, and few Brethren would be more missed.

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### BROTHER PHILIP BROADFOOT.

It is with deep regret we have to record the death of Bro. Philip Broadfoot, P.M., and permanent Secretary of the Philanthropic Lodge, No. 124, King's Lynn, which event took place on Monday, the 16th of August, 1858, in the seventy-fourth year of his age. Bro. Broadfoot entered Masonry in one of the London Lodges, in or about the year 1810, and continued as a first class working Mason in London up to the year 1835, when he removed from the Custom-house of London to that of Lynn, where he continued his usefulness as a working Brother up to his decease, and also held the office of Prov. J.G.W. of Norfolk, until the 16th of July last. His name will doubtless be well remembered by many of the old London Brethren, who, upon his leaving London for Lynn, entertained him in 1835 with a dinner at the George and Vulture Tavern, and presented him with a silver snuff-box bearing a suitable inscription, and containing the sum of £115. The mortal remains of our departed Brother were interred on Thursday, the 19th inst., and followed to the grave by a number of Brethren of his Lodge, who deeply regret the loss of so valuable a member—a loss, we regret to say, that cannot be replaced by any Brother in Lynn or the neighbourhood.

## NOTICES.

All communications for the Editor, to ensure insertion in the next week's number, should be forwarded not later than Saturday.

Advertisers will oblige by forwarding their favours at the latest by 12 o'clock on Monday morning.

Emblematic covers for the first volume of 1858 will be ready in a few days, price 1s.; or subscribers may have their volumes bound for 1s. 6d. A few volumes may also be had, price 14s. 6d. each.

We shall be happy to receive essays or lectures on Masonic subjects, returning them (should they not be accepted) if desired.

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 TO CORRESPONDENTS.

"P. M."—Attend the next quarterly communication, on the 1st September, and judge for yourself.

"S. S."—A Prov. Grand Officer does not hold any rank (excepting by courtesy) out of his own province. An officer of the Grand Lodge of England has a right to precedence throughout the jurisdiction of the M.W. Grand Master.

"P. PROV. G. ORG."—We have not seen the work alluded to.

"NOVICE."—In 1813, the Calendar would give the answer.

"W. B."—We have received your excellent account of the laying the foundation stone of St. Mary's Tower, which would have been most welcome three weeks since. The subject, however, having been disposed of in our number of the 11th, we cannot publish another report. We shall be glad to hear from W. B. at all times, but reports to ensure insertion should reach us in time for an early publication.

"CATO."—No.

"D. B."—His brother.

"A DISSATISFIED BROTHER" should, under the circumstances, quit the Lodge. It is not our province to interfere with the private arrangements of any Lodge. Were it so, without hearing the other side of the question, we should pronounce the dissatisfied Brother to be in the wrong.

"A KNIGHT TEMPLAR" evidently does not understand the purport of his obligation.

"A YOUNG BROTHER."—H.R.H. the Duke of Sussex died on the 21st April, 1843, and the Earl of Zetland was installed as Grand Master in the following year.