

LONDON, SATURDAY, JUNE 16, 1860.

CLASSICAL THEOLOGY.—XXI.

VII.—VULCAN AND SEPTEMBER.

POLYPHEMUS, we read, was the comeliest and strongest of all the one hundred Cyclops. In many ancient paintings this fine specimen of Ætnean or Gibellonian giantry—the “infernal kings” of Sicily—was represented not only with one eye centric in his forehead, but with two other orbs in the place of eyes in general. Some have, doubtless on hearsay, asserted that he always slept with one eye open, the requirements of Morpheus being sufficiently filled by the two others; and others maintain that he only possessed the one forehead eye. The rational explanation of the fable most probably is, that the barbarous chieftain kept himself informed of what was going on by a finished spy system; and like Argus, had many eyes or spies, which was only another way of saying the same thing. A picture obtained from Herculaneum portrays Polyphemus sitting upon a sea shore rock, with his mantle thrown over his knees, holding a ponderous lyre formed of the trunk of a tree naturally bifurcated, or divided into two prongs. His left hand is extended to receive a missive brought to him by a little sea god or cupid, from his beautiful, disdainful, but adored Galatea, the most lovely of the Nereids, of whom he was madly enamoured, and to whom he paid his homage after his rude fashion; for the inhuman giant was very susceptible it appears to the tender passion. The rude barbarian did not fail in due time to become agitated by the fierce hatred of jealousy; and the poets tell of his murdering the shepherd Acis, his youthful, fairer, and more favoured rival, by hurling from a precipice a huge rock upon him whilst dallying with his lovely mistress. We gain some first intimation of this act from a love ditty of the enormous and boastful suitor, *Polyphemus Inlymnus*, if we may so call it—

“Come, come, O lovely Galatea, come, O come out of thy watery dwelling.

“Thou art fairer than the white lilies: more rosy than pomegranates: like polished amber is thy hair.

“Raise thy sunny head—beauteous daughter of Nereus! Thou art majestic as the tall cedar of Mons Gaurus.

“Dost thou behold me with disdain? Oh! thou art pitiless—as the dark ocean with its crested host of raging waves.

“Terrible thou art as the wolf upon the fold, the bear to the robber of her young.

“Fly me no more lovely Nereid, thou knowest me not, therefore dost thou shun me, O honey of Hymettus.

“I am the slave of thy charms, my sweet Galatea, my fragrant little nymph of the sea.

“O be not insensible to the grandeur of my power; the awful majesty of my Atlantian form.

“Behold my sublime features—the dignity of my august bearing. Tell me, hath the great Jove a more exalted presence?

“Nay, beautiful Galatea, mine eye shall be thy mirror, it is shining for thee—it is a brilliant globe.

“Proud am I of my one eye—’tis like the glorious sun which sees every thing—Sol, like me, has only one eye!

“Vast are my possessions—gold and silver and jewels—flocks and herds—grounds of delicious fruits.

“I, who hold the gods in derision, scorning the thunderbolts of Jupiter, and the Thunderer whose bolts I have made—I, even I, tremble before thee.

“Is it true, O thou daughter of Nereus, thou lovest another? What shall I do to convince thee of my love? Thou lovest Acis! Dost thou indeed? Oh! canst thou prefer the love of that youth to mine?

“Test my affections—put my love to the trial. I rave, I mourn, I pine, I die to possess thee, my pearl of Ormus! What will my love not do? Ah, Galatea, Galatea, I will tear and mangle the rival of my love. I am a lion of Nemea.

“Thy Acis! thy Acis! aye, limb from limb will I rend him; I will have his heart torn from his living trunk; I will wear it; I will wear it; as a trophy I will wear it.

“Thou shalt be my wife. Cruel Galatea! Lift up thy lovely face; arise, arise; come to me from thy water gem palace.

“Thou art swift of foot; like a roc thou canst speed; thou

canst fly like a dove—like the spirits of the air thou canst elude me.

“But as for Acis—ah hah! The eagles and the young eagles shall feed on him; the wolves and the vultures of Alala shall eat him.”

Whether it was the charm of the poetic tropes which she had inspired, the magnitude of his personal appearance, or the “mirror-like eye” that most attracted the young and blooming “little nymph of the sea,” is a perplexing question to enter into. The nymph however yielded, and there was a little Polyphemus, called Galatas, after her name. The lovely Galatea herself was the intimate friend both of the equally lovely Scylla, the daughter of Phorcys—who was killed by Atlas the Ausonian king in a naval engagement—and of Charybdis, another we suppose equally elegant personage. Whatever the outward allurements of these two might have been as young girls in the undefiled purity of their sex, those poets and mythologists who sought the aid of ethics in their social reforms, represent them allegorically under a transformed and vitiated state—the cause and effect of depravity. Homer, in his poetic portrait of Scylla, has painted her a most beautiful woman from her breasts, her arms, and legs downwards; but with six dogs’ heads. Others again assert, that in her upper parts she displayed the fair proportions of a woman, but that the rest of her body resembled a serpent and a wolf; thus we see her very nature is represented as being changed. Her poisoned bath will typify philtres or love potions, and her headlong plunge into the sea is significant of her being sunk in iniquity.

Scylla’s *facies varus* was Glaucus, so passionately beloved by Circe, who could not bear that Scylla should be preferred before her and receive the embraces of her own charmer. Whereupon she impregnated with venomous herbs the fountain in which her rival used to bathe. The unsuspecting Scylla, according to custom, went into the water, and direful in the extreme was the magical consequence: the white pretty feet she was so vain of were turned into the heads of dogs, her fair legs, upwards to her hips, were also transformed, she looked as if she was sitting on two dogs standing on their heads, more than standing herself. In horror and grief at the loss of her beauty, she was no longer herself; but how she gained the precipice on her barking and howling feet, or at any rate rushed into the sea hard by, we are not informed, further than she cast herself headforemost therein, and was metamorphosed into a rock. This rock is still seen in the sea which separates Italy from Sicily, between the city of Messina, or Messana, and Rhegium Julium, or Reggio, in Calabria, otherwise *Terre de Labeur*, almost an island in the uttermost part of Italy, and still said to be infamous for the many shipwrecks it occasions there.

Charybdis, like the daughter of Phorcys, also passed through a transformation—that is, they turned her into the vast whirlpool in the same Sicilian sea, contiguous to Scylla, which draws into its circle, sucks down, and then throws up again whatsoever comes near it. Charybdis, it is said, became a very ravenous or luxurious woman, who, like Cacus, took a fancy to some of Hercules’s fine oxen, and stole them or had them by stealth driven away, for which act of theft and gormandizing Jupiter let fly a stroke of thunder at her head, and thereupon transformed her, as a warning to others of a similar gusto, into the ravenous gulf.

Severely and sternly do these philosophical fabulists represent to us that our voyage through this life without a good pilot or scriptural instruction to guide us, is eminently hazardous, uncertain, and perilous. Lust, like Scylla hiding her *canis pruriens*, or bewitched feet, under the grinds of her outside beauty, and prompt with supervenient aids, entangles the unwary passengers of both sexes, and excites and befools them. To the same intent, gluttony is symbolized by Charybdis as an insatiable vortex that swallows estates, treasures, and whole families alive, still being unsatisfied, like the barren womb and the leech, still crying Give, give,

Lust and gluttony are neighbouring vices; like Scylla and Charybdis, there is but a small distance between them, and it may be said they act unitedly. It would be a difficult task to find one who is greatly addicted to the luxury of the board who is not also a slave to wine and to voluptuous concupiscence. Virgil has given an elegant delineation of these two metaphorical monsters in the third book of the *Æneid* :—

“Far on the right her dogs foul Scylla hides;
Charybdis roaring on her left presides,
And in her greedy whirlpool sucks the tides.
Then spouts them from below—in fury driven
The waves mount up and wash the face of heaven.
But Scylla, from her den, with open jaws
The sinking vessel down her eddy draws,
And dashes on the rocks. A human face,
A virgin bosom, hide the tail's disgrace.
Her parts obscene below the waves descend,
With dogs enclosed, and in a dolphin end.”

Hereby, in plain prose, we are to understand that this great rock was said to be surrounded with dogs and wolves, that devoured all who were cast upon it; and again, when the stormy waves are dashing there, the sound they make somewhat resembles the combined yelling and howling of many of the above named brutes.

We are inclined to agree with the classic poets and satirists that there can scarcely be a more disgusting animal than a selfish *gourmand*; while libertinism, or reckless lust, is especially dangerous to the religious and moral community at large. Is not this indeed self-evident?

There was another Scylla, the daughter of Nisus, king of Megara, into whose history has been mythologically introduced the vile exploit of Delilah over Samson. This Scylla was in love with Minos, the great, victorious and bloody king of his day, who afterwards by favour got a judgeship, we believe, in hell. He besieged Nisus in his city of Megara, whose fate was involved in a certain purple or red lock of its king's hair. Scylla betrayed both the city, her country, and her father, by cutting off this fatal tress and sending it to the besieger. Minos took the city, but detested the perfidious Scylla so much for her unfilial and unpatriotic baseness that she could not endure her pangs of shame and regret, but pined away, and was changed into a lark. As for Nisus, they turned him into a sparrowhawk, which to this day still pursues the lark with unremitting fury as if it, as the enraged Nisus, still sought to punish his iniquitous daughter.

Cicero says (*Paradox i., De Senectute*) “The minds of men are deposed from their proper seat and state by the allurements of pleasure.” This naturally refers to such as wholly addict themselves to selfish gratifications. We hold with those who think moderate or harmless pleasures are conducive to health, invigorating to the mental faculties, restorative to genial tempers, and conductors of harmony to the spirits. We grow old, but let us not forget our youthful days when we led our parents to fairs and rareeshows, who, in their turn, led us to places of more grave amusement and serious instruction. There is a time to play and to see plays, as well as a time to work and to be thoughtful. The great seeker after and teacher of wisdom declares “To everything there is a season, and a time to every purpose under the heaven. A time to keep silence, and a time to speak; a time to mourn, and a time to dance.”

The hieroglyphic or hybrid Scyllas, we must believe, were the offsprings of the arts or artistical imaginations existing in figures of stone, appropriated, as the Caryatides, to the support and character of some mystical Egyptian temple. They afterwards, in course of time, became the sport of the muses, or rather the poets whose wild freaks of fancy delighted in ridiculing all that was foreign to their country or had ceased to be popular. Whereby, slowly and surely, they confounded ancient history, and, as it were, by the finger of God, their heathen religion with it—till the only true light of the spirit of truth arose, like the Phoenix from its ashes,

in the Sun of Righteousness with healing on his wings. At the same time there is no reason now, that we can see, why the symbolical or figured column should not be again made classically instructive, and usefully ornamental.

THE RIGHTS OF FREEMASONS.

BY BRO. A. G. MACKAY, M.D.

OF THE RIGHTS OF MASTER MASONS; SEC. I. (CONTINUED).

If, then, a Mason may be a member of a Lodge distant from his place of residence, and, perhaps, even situated in a different jurisdiction, the question then arises whether the Lodge within whose precincts he resides, but of which he is not a member, can exercise its discipline over him should he commit any offence requiring Masonic punishment. On this subject there is among Masonic writers a difference of opinion. I, however, agree with Bro. Pike, the able Chairman of the Committee of Correspondence of Arkansas, that the Lodge can exercise such discipline. I contend that a Mason is amenable for his conduct, not only to the Lodge of which he may be a member, but also to any one within whose jurisdiction he permanently resides. A Lodge is the conservator of the purity and the protector of the integrity of the Order within its precincts. The unworthy conduct of a Mason, living as it were immediately under its government, is calculated most injuriously to affect that purity and integrity. A Lodge, therefore, should not be deprived of the power of coercing such unworthy Mason, and, by salutary punishment, of vindicating the character of the institution. Let us suppose, by way of example, that a Mason living in San Francisco, California, but retaining his membership in New York, behaves in such an immoral and indecorous manner as to bring the greatest discredit upon the Order, and to materially injure it in the estimation of the uninitiated community. Will it be for a moment contended that a Lodge in San Francisco cannot arrest the evil, by bringing the unworthy Mason under discipline, and even ejecting him from the fraternity, if severity like that is necessary for the protection of the institution? Or will it be contended that redress can only be sought through the delay and uncertainty of an appeal to his Lodge in New York? Even if the words of the ancient laws are silent on this subject, reason and justice would seem to maintain the propriety and expediency of the doctrine, that the Lodge at San Francisco is amply competent to extend its jurisdiction and exercise its discipline over the culprit.

In respect to the number of votes necessary to admit a Master Mason, applying by petition for membership in a Lodge, there can be no doubt that he must submit to precisely the same conditions as those prescribed to a profane on his petition for initiation. There is no room for argument here, for the General Regulations are express on this subject.

“No man can be made or admitted a member of a particular Lodge,” says the fifth regulation, “without previous notice one month before given to the said Lodge.”

And the sixth regulation adds, that “no man can be entered a brother in any particular Lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that Lodge then present.”

So that it may be considered as settled law, so far as the General Regulations can settle a law of Masonry, that a Master Mason can only be admitted a member of a Lodge, when applying by petition, after a month's probation, after due inquiry into his character, and after a unanimous ballot in his favour.

But there are other rights of Master Masons consequent upon membership, which remain to be considered. In uniting with a Lodge, a Master Mason becomes a participant of all its interests, and is entitled to speak and vote upon all subjects that come before the Lodge for investigation. He is also entitled, if duly elected by his fellows, to hold any office

in the Lodge, except that of Master, for which he must be qualified by previously having occupied the post of a Warden.

A Master has the right in all cases of an appeal from the decision of the Master or of the Lodge.

A Master Mason in good standing, has a right at any time to demand from his Lodge a certificate to that effect.

Whatever other rights may appertain to Master Masons will be the subjects of separate sections.

SEC. II.—*Of the Right of Visit.*—Every Master Mason, who is an affiliated member of a Lodge, has a right to visit any other Lodge as often as he may desire to do so. This right is secured to him by the ancient regulations, and is therefore irreversible. In the "Ancient Charges at the Constitution of a Lodge," formerly contained in MS. of the Lodge of Antiquity, in London, and whose date is not later than 1688*, it is directed that every Mason receive and cherish strange fellows when they come over the country, and set them on work, if they will work as the manner is; that is to say, if the Mason have any mold-stone in his place, he shall give him a mold-stone, and set him on work; and if he have none, the Mason shall refresh him with money unto the next Lodge."

This regulation is explicit. It not only infers the right of visit, but it declares that the strange brother shall be welcomed, "received, and cherished," and "set on work," that is, permitted to participate in the work of your Lodge. Its provisions are equally applicable to brethren residing in the place where the Lodge is situated as to transient brethren, provided that they are affiliated Masons.

In the year 1819, the law was in England authoritatively settled by a decree of the Grand Lodge. A complaint had been preferred against a Lodge in London, for having refused admission to some brethren who were well known to them, alleging that as the Lodge was about to initiate a candidate, no visitor could be admitted until that ceremony was concluded. It was then declared, "that it is the undoubted right of every Mason who is well known, or properly vouched, to visit any Lodge during the time it is opened for general Masonic business, observing the proper forms to be attended to on such occasions, and so that the Master may not be interrupted in the performance of his duty."†

A Lodge, when not opened for "general Masonic business," but when engaged in the consideration of matters which interest the Lodge alone, and which it would be inexpedient or indelicate to make public, may refuse to admit a visitor. Lodges engaged in this way, in private business, from which visitors are excluded, are said by the French Masons to be opened *en famille*.

To entitle him to this right of visit, a Mason must be affiliated, that is, he must be a contributing member of some Lodge. This doctrine is thus laid down in the Constitutions of the Grand Lodge of England.

"A brother, who is not a subscribing member to some Lodge, shall not be permitted to visit any one Lodge in the town or place in which he resides more than once during his secession from the Craft."

A non-subscribing or unaffiliated Mason is permitted to visit each Lodge once, and once only, because it is supposed that this visit is made for the purpose of enabling him to make a selection of the one with which he may prefer permanently to unite. But, afterwards, he loses the right of visit, to discountenance those brethren who wish to continue members of the Order, and to partake of its pleasures and advantages, without contributing to its support.

A Master Mason is not entitled to visit a Lodge unless he previously submits to an examination, or is personally vouched for by a competent brother present; but this is a subject of so much importance as to claim consideration in a distinct section.

* Preston, Oliver's Ed., p. 71, note (U. M. L., vol. iii. p. 60.)

† See Oliver, note in Preston, p. 75 (U. M. L., vol. iii. p. 61.)

Another regulation is, that a strange brother shall furnish the Lodge he intends to visit with a certificate of his good standing in the Lodge from which he last hailed. This regulation has, in late years, given rise to much discussion. Many of the Grand Lodges of this country, and several Masonic writers, strenuously contend for its antiquity and necessity, while others as positively assert that it is a modern innovation upon ancient usage.

There can, however, I think, be no doubt of the antiquity of certificates. That the system requiring them was in force nearly two hundred years ago, at least, will be evident from the third of the Regulations made in General Assembly, December 27, 1663, under the Grand Mastership of the Earl of St. Alban's,* and which is in the following words:

"3. That no person hereafter who shall be accepted a Freemason, shall be admitted into any Lodge or assembly, until he has brought a certificate of the time and place of his acceptance, from the Lodge that accepted him, unto the Master of that limit or division where such a Lodge is kept." This regulation has been reiterated on several occasions, by the Grand Lodge of England in 1772, and at subsequent periods by the Grand Lodges of this and other countries. It is not, however, in force in many of the American jurisdictions.

Another right connected with the right of visitation is, that of demanding a sight of the Warrant of Constitution. This instrument it is, indeed, not only the right but the duty of every strange visitor carefully to inspect, before he enters a Lodge, that he may thus satisfy himself of the legality and regularity of its character and authority. On such a demand being made by a visitor for a sight of its Warrant, every Lodge is bound to comply with the requisition, and produce the instrument. The same rule, of course, applies to Lodges under dispensation, whose Warrant of Dispensation supplies the place of a Warrant of Constitution.

SEC. III.—*Of the Examination of Visitors.*—It has already been stated, in the preceding section, that a Master Mason is not permitted to visit a Lodge unless he previously submits to an examination, or is personally vouched for by some competent brother present. The prerogative of vouching for a brother is an important one, and will constitute the subject of the succeeding section. At present let us confine ourselves to the consideration of the mode of examining a visitor.

Every visitor who offers himself to the appointed committee of the Lodge for examination, is expected, as a preliminary step, to submit to the Tyler's Obligation; so called, because it is administered in the Tyler's room. As this obligation forms no part of the secret ritual of the Order, but is administered to every person before any lawful knowledge of his being a Mason has been received, there can be nothing objectionable in inserting it here, and in fact, it will be advantageous to have the precise words of so important a declaration placed beyond the possibility of change or omission by inexperienced brethren.

The oath, then, which is administered to the visitor, and which he may, if he chooses, require every one present to take with him, is in the following words:—

"I, A B, do hereby and hereon solemnly and sincerely swear that I have been regularly initiated, passed, and raised to the sublime degree of a Master Mason, in a just and legally constituted Lodge of such, that I do not now stand suspended or expelled, and know of no reason why I should not hold Masonic communication with my brethren."

This declaration having been given in the most solemn manner, the examination must then be conducted with the necessary forms. The good old rule of "commencing at the beginning" should be observed. Every question is to be asked, and every answer demanded which is necessary to convince the examiner that the party examined is acquainted with what he ought to know, to entitle him to the appella-

* Oliver's Preston, p. 162 (U. M. L., vol. iii. p. 135.)

tion of a brother. Nothing is to be taken for granted—categorical answers must be required to all that is deemed important to be asked. No forgetfulness is to be excused, nor is the want of memory to be accepted as a valid excuse for the want of knowledge. The Mason who is so unmindful of his duties as to have forgotten the instructions he has received, must pay the penalty of his carelessness, and be deprived of his contemplated visit to that society whose secret modes of recognition he has so little valued as not to have treasured them in his memory. While there are some things which may be safely passed over in the examination of one who confesses himself to be “rusty,” or but recently initiated, because they are details which require much study to acquire, and constant practice to retain, there are still other things of great importance which must be rigidly demanded, and with the knowledge of which the examination can not, under any circumstances, dispense.

Should suspicions of imposture arise, let no expression of these suspicions be made until the final decree for rejection is pronounced. And let that decree be uttered in general terms, such as, “I am not satisfied,” or, “I do not recognize you;” and not in more specific terms, such as, “You did not answer this inquiry,” or, “You are ignorant on that point.” The visitor is only entitled to know, generally, that he has not complied with the requisitions of his examiner. To descend to particulars is always improper, and often dangerous.

Above all, the examiner should never ask what are called “leading questions,” or such as include in themselves an indication of what the answer is to be; nor should he, in any manner, aid the memory of the party examined by the slightest hint. If he has it in him, it will come out without assistance, and if he has it not he is clearly entitled to no aid.

Lastly, never should an unjustifiable delicacy weaken the rigour of these rules. Let it be remembered, that for the wisest and most evident reasons, the merciful maxim of the law, which says, that it is better that ninety-nine guilty men should escape, than that one innocent man should be punished, is with us reversed, and that in Masonry it is better that ninety and nine true men should be turned away from the door of a Lodge than that one covein should be admitted.

SEC. IV.—*Of Vouching for a Brother.*—An examination may sometimes be omitted when any competent brother present will vouch for the visitor’s Masonic standing and qualifications. This prerogative of vouching is an important one which every Master Mason is entitled, under certain restrictions, to exercise; but it is also one which may so materially affect the wellbeing of the whole fraternity—since by its injudicious use impostors might be introduced among the faithful—that it should be controlled by the most stringent regulations.

To vouch for one, is to bear witness for him; and, in witnessing to truth, every caution should be observed, lest falsehood should cunningly assume its garb. The brother who vouches should, therefore, know to a certainty that the one for whom he vouches is really what he claims to be. He should know this not from a casual conversation, nor a loose and careless inquiry, but, as the unwritten law of the Order expresses it, from “strict trial, due examination, or lawful information.”

Of strict trial and due examination I have already treated in the preceding section; and it only remains to say, that when the vouching is founded on the knowledge obtained in this way, it is absolutely necessary that the brother, so vouching, shall be competent to conduct such an examination, and that his general intelligence and shrewdness, and his knowledge of Masonry, shall be such as to place him above the probability of being imposed upon. The important and indispensable qualification of a voucher is, therefore, that he shall be competent. The Master of a Lodge has no right to accept, without further inquiry, the avouchment of a young and inexperienced, or even of an old, if ignorant, Mason.

Lawful information, which is the remaining ground for an avouchment, may be derived either from the declaration of another brother, or from having met the party vouched for in a Lodge on some previous occasion.

If the information is derived from another brother, who states that he has examined the party, then all that has already been said of the competency of the one giving the information is equally applicable. The brother giving the original information must be competent to make a rigid examination. Again, the person giving the information, the one receiving it, and the one of whom it is given, should all be present at the time; for otherwise there would be no certainty of identity. Information, therefore, given by letter or through a third party, is highly irregular. The information must also be positive, not founded on belief or opinion, but derived from a legitimate source. And, lastly, it must not have been received casually, but for the very purpose of being used for Masonic purposes. For one to say to another in the course of a desultory conversation, “A B is a Mason,” is not sufficient. He may not be speaking with due caution, under the expectation that his words will be considered of weight. He must say something to this effect: “I know this man to be a Master Mason, for such or such reasons, and you may safely recognize him as such.” This alone will insure the necessary care and proper observance of prudence.

If the information given is on the ground that the person vouched has been sitting in a Lodge by the voucher, care must be taken to inquire if it was a “Lodge of Master Masons.” A person may forget, from the lapse of time, and vouch for a stranger as a Master Mason, when the Lodge in which he saw him was only opened in the first or second degree.

SEC. V.—*Of the Right of Claiming Relief.*—One of the great objects of our institution is, to afford relief to a worthy, distressed brother. In his want and destitution, the claim of a Mason upon his brethren is much greater than that of a profane. This is a Christian as well as a Masonic doctrine. “As we have therefore opportunity,” says St. Paul, “let us do good unto all men, especially unto them who are of the household of faith.”

This claim for relief he may present either to a Lodge or to a brother Mason. The rule, as well as the principles by which it is to be regulated, is laid down in that fundamental law of Masonry—the Old Charges—in the following explicit words, under the head of “Behaviour towards a strange Brother:”

“You are cautiously to examine him in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

“But if you discover him to be a true and genuine brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved. You must employ him some days or else recommend him to be employed. But you are not charged to do beyond your ability, only to prefer a poor brother, that is a good man and true, before any other people in the same circumstances.”

This law thus laid down includes, it will be perceived, as two important pre-requisites, on which to found a claim for relief, that the person applying shall be in distress, and that he shall be worthy of assistance.

He must be in distress. Ours is not an insurance company, a joint stock association, in which, for a certain premium paid, an equivalent may be demanded. No Mason, or no Lodge, is bound to give pecuniary or other aid to a brother unless he really needs. The word “benefit,” as usually used in modern friendly societies, has no place in the vocabulary of Freemasonry. If a wealthy brother is afflicted with sorrow or sickness, we are to strive to comfort him with our sym-

pathy, our kindness, and our attention, but we are to bestow our alms only on the indigent or the destitute.

He must also be worthy. There is no obligation on a Mason to relieve the distresses, however real they may be, of an unworthy brother. The claimant must be, in the language of the charge, "true and genuine." "True," here is used in its good old Saxon meaning, of "faithful" or "trusty." A true Mason is one who is mindful of his obligations, and who faithfully observes and practises all his duties. Such a man, alone, can rightfully claim the assistance of his brethren.

But a third provision is made in the fundamental law; namely, that the assistance is not to be beyond the ability of the giver. One of the most important landmarks, contained in our unwritten law, more definitely announces this provision, by the words, that the aid and assistance shall be without injury to oneself or his family. Masonry does not require that we shall sacrifice our own welfare to that of a brother; but that with prudent liberality, and a just regard to our own worldly means, we shall give of the means with which Providence may have blessed us for the relief of our distressed brethren.

It is hardly necessary to say, that the claim for relief of a worthy distressed Mason extends also to his immediate family.

Sec. VI.—*Of the Right of Masonic Burial.*—After a very careful examination I can find nothing in the Old Charges or General Regulations, nor in any other part of the fundamental law, in relation to Masonic burial of deceased brethren. It is probable that, at an early period, when the great body of the Craft consisted of Entered Apprentices, the usage permitted the burial of members, of the first or second degree, with the honours of Masonry. As far back as 1754, processions for the purpose of burying Masons seemed to have been conducted by some of the Lodges with either too much frequency, or some other irregularity; for, in November of that year, the Grand Lodge adopted a regulation, forbidding them, under a heavy penalty, unless by permission of the Grand Master, or his deputy.* As there were, comparatively speaking, few Master Masons at that period, it seems a natural inference that most of the funeral processions were for the burial of Apprentices, or, at least, of Fellow Crafts.

But the usage since then has been greatly changed; and universal consent, the law, at first committed to writing, by Preston, who was the author of our present funeral service, is now adopted.

The Regulation, as laid down by Preston, is so explicit, that I prefer giving it in his own words.†

"No Mason can be interred with the formalities of the Order, unless it be at his own special request, communicated to the Master of the Lodge of which he died a member—foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry, from which restriction there can be no exception. Fellow Crafts or Apprentices are not entitled to the funeral obsequies."

This rule has been embodied in the modern Constitutions of the Grand Lodge of England; and, as I have already observed, appears by universal consent to have been adopted as the general usage.

The necessity for a dispensation, which is also required by the modern English Constitutions, does not seem to have met with the same general approval, and in this country dispensations for funeral processions are not usually, if at all, required. Indeed, Preston himself, in explaining the law, says that it was not intended to restrict the privileges of the regular Lodges, but that, "by the universal practice of Masons, every regular Lodge is authorized by the Constitution to act on such occasions when limited to its own members."‡ It is only when members of other Lodges, not under the con-

trol of the Master, are convened, that a dispensation is required. But in America, Grand Lodges or Grand Masters have not generally interfered with the rights of the Lodges to bury the dead; the Master being of course amenable to the constituted authorities for any indecorum or impropriety.

TEMPLAR CLOTHING IN THE UNITED STATES.

[Communicated to the *Voice of Masonry* by Fra. JOHN W. SIMONS, Grand Treasurer of the Grand Encampment, U.S.]

HAVING been requested by various Knights throughout the jurisdiction of our Grand Encampment to give them the reasons for the change in colour from black to white, and the form of the costume adopted last September in Chicago, I take this method of giving an answer. It will be understood that the opinions advanced are my own, for which I am responsible, and that although the Grand Encampment in adopting the uniform recommended by me substantially adopted the ideas upon which it was based, still there is, as I understand it, no one now competent to speak for the body save our M.E. and courteous Grand Master, Sir B. B. French. I will also say that if any Knight has investigated the history of the Order more carefully than I have, and can show that I am in error, there is no one who will more readily or cheerfully acknowledge that error than the writer.

It may be as well to state in the beginning, that from the foundation of the Order in this country its clothing or uniform has been black. For this, the reason has been ordinarily assigned, that it was in token of our grief for the martyrdom of De Molay. That those Knights who survived the dignity and commanding influence of the once mighty Order—who in secret and by-places wept the untimely and cruel death of De Molay and his illustrious companions—had abundant cause for grief, there can be no doubt, but it is questionable whether that grief, absorbing as it must have been, would have swept from their remembrance, that to put off the white and assume the black was not only to violate their own statutes and regulations, but to descend from the dignity of Knights to the meaner capacity of esquires and serving brethren; to make null and void the fair symbolism of the white mantle as a type of that purity of soul and rectitude of intentions which had been the support of their Grand Master under the amathemas of his enemies and the cruel torture of the fire by which he was consumed. This reason, then, is just no reason at all; the true one is, that Templary received its first impetus in North America under the auspices of the Supreme Council of the Ancient and Accepted Rite; one of the earliest Grand Encampments, that of New York, having been constituted by the Grand Council, on the Scottish Rite principle, which creates governing powers and then allows them to establish subordinates—precisely the reverse of the American system requiring the foundation of subordinates as a primary necessity to the establishment of Grand bodies to govern them. Now the degree of Kadosh, the 30° of the Scottish series, is essentially a Templar degree. In it are rehearsed the story of De Molay's martyrdom, and a fanciful legend that the Knights of Paris annually celebrate their sorrow for his death by going in procession around the equestrian statue of Henry IV., supposed to stand on the spot where the Grand Master was sacrificed. The scarf or sash of this degree is black, edged with silver—at the bottom of which is attached a poignard—precisely the sash worn by Templars, till within a few years the passion for display gained the ascendancy, especially among the younger members of the Order, and immense quantities of meaningless embroidery, fringe, jewels, &c., were added, in proportion to the taste (?) or means of the wearer. This is what many well intentioned Sir Knights call the old uniform, just as they cling to the term Encampment, unknown to the original Templars.

I confess to an abiding veneration for that which has been sanctioned by long use and acknowledgment, but I want the antiquity which I am to admire to go back to the beginning. If the Knights of Kadosh choose to array themselves in black as a symbol of mourning, that is their affair, but it affords no reason why our Order, which openly assumes the name of Templars, should not go to the original source for its information. With the reader's permission the inquiry will now be pursued in that direction.

The Order of Hospitallers or Knights of St. John of Jerusalem commenced about the eleventh century, their duties being confined, as indicated by their title, to the sick and wounded. When Raymond De Puis joined them they were constituted a military Order; he was elected Grand Master, and they assumed a black habit with a white cross of eight points on the shoulder. From

* See Anderson's Const., 3rd Edit., 1755, page 303.

† Preston, Oliver's Edit., p. 89 (U. M. L., vol. iii., p. 72).

‡ Preston, Oliver's Edit., p. 90 (U. M. L., vol. iii., p. 73).

this Order sprang that of the Templars, who, in the beginning, were too poor to have anything in the way of distinction, but with the spread of their fame came accessions to their ranks, and their coffers were bountifully filled. The Pope confirmed their organization, and to distinguish them from the brethren of the Hospital gave them a white habit, and in 1146 directed them to wear a red cross on the breast; the white mantle being typical of the purity of their lives and professions, and the cross a symbol of the martyrdom to which they were constantly exposed. Previous to this the Council of Troyes (1128) had, on the suggestion of the Abbot of Clairvaux, given them a rule embracing directions for their manner of living, and specifying their dress. Dupuy, in his history of the condemnation of the Templars, gives this rule in *extenso*. It is composed of seventy-two articles, from which I take Addison's translation of the following:—

"XX. . . To all the professed Knights, both in winter and summer, we give, if they can be procured, white garments, that those who have cast behind them a dark life may know that they are to commend themselves to their Creator by a pure and white life. For what is whiteness but perfect chastity, and chastity is the security of the soul and the health of the body. And unless every Knight shall continue chaste he shall not come to perpetual rest, nor see God, as the Apostle Paul witnesseth. Follow after peace with all men, and chastity, without which no man shall see God.

"XXXI. . . Let all the esquires and retainers be clothed in black garments; but if such cannot be found, let them have what can be procured in the province where they live, so that they be of one colour and such as is of a meaner character, viz., brown.

"XXXII. . . It is granted to none to wear white habits, or to have white mantles, excepting the above named Knights of Christ."

Portal, in his essay on Egyptian symbols, says:—"The significations given in Hebrew to the colour white designate purity, candour, nobility, the noble, the pure, the white, to be white; to purge one's self of sin." Now if the Knightly reader will refer to the ritual of our Order, he will see at once the propriety of the white vestment as typical of that new life so eloquently set forth therein. But to continue: Dupuy and Addison, in their histories of the Order, Zaccani in his history of secret societies, and Clavel in his "Histoire Pittoresque," all give illustrations of the costume, in all of which it is white. Thory, in his "Acta Latomorum," describes it as of white woollen stuff.

The Scotch and English Templars wear a white tunic, reaching to the knees, and a white mantle reaching to the knees in front, and tapering away to the ankle behind.

Herein may be found sufficient reason for the white; the black introduced in our costume has reference to the battle flag of the Order, which was of black and white, signifying that the Templars were black and terrible to the Saracens, but white and fair to the Christians. The red belt worn around the waist is found in all the illustrations I have ever seen. I have several printed in colours, and I have also seen one in a very splendid work on the costumes of the middle ages. The arms of Hugh de Payens were gules, or red on a white field.

Objection has been made that there is nothing in the clothing to denote our connection with the institution of Freemasonry. To this I answer that the acknowledgment of Masonry as a basis of and a prerequisite for admission into our Order is amply set forth in the ritual, and that ought to be sufficient without the display of emblems peculiar to the symbolic degrees. The true symbol of a Templar is the white vestment.

My illustrious friend and brother, Dr. Mackey, objects to the apron being left off, and though it is not a light matter to differ publicly from one who has so just a claim to be considered authority on all matters connected with Masonry, still I retain my opinion that the apron is no part of a military costume. The true symbolism of the apron is in its colour and material, white lamb-skin, typical of that rectitude of life and conduct so essentially necessary to those who seek admission into the celestial Lodge above, which is precisely the idea set forth by the white vestment of the Temple. The moment you change the colour of the apron, or cover it with frippery, you destroy its pure surface and efface the beautiful moral it is intended to convey. Again, the apron is the symbol of labour, and the idea of labour has no place in the Temple system. The Templars were soldiers, not workmen; they were the most expert swordsmen and the best riders in Christendom, but they did not work at the Temple—they defended those who journeyed thither to offer up their devotions. Those who join our ranks have worn the apron in their previous labours, but when they assume the vows of our Order they are to wield their swords as Knights in defence of the destitute, the helpless, the innocent, and the Christian religion, and for this mission the apron is not needed; nay, more, it is entirely out of place.

It is supposed by many that when the Order was politically

destroyed by Philip the Fair, the few remaining Knights incorporated themselves with the Masonic institution, but this is not warranted by the facts. Numbers of them undoubtedly thus affiliated, but a greater number never lost their original identity. Sutherland, in his "Achievements of the Knights of Malta," says, "The number of Knights Templar in Christendom at the time of the dissolution of the Order was about fifteen thousand." And again, "The Order is still in vigorous existence in the chief cities of Europe, but the modern Templars affect no titular rank. Their bond of union is like that of the Freemasons, mystical and unrecognized as that of a legalized fraternity."

In Portugal they simply changed their name, and the Old Commandery, or Encampment, as it is called, at Bath, another at Bristol, and a third at York, claim to have descended from the original Order, and to have perpetuated their ceremonies and costume. I refer to them as a reason why our clothing should be exclusively our own, and not a mixture of Masonry, Templars, and Knights of Malta. I entertain no desire to interfere with the qualifications of those who seek admission among us, being inclined rather to add to than take from them, but when we put on the costume of a Templar I would have it pure and simple.

The spurs are an indispensable adjunct of Knighthood, and every novice should be formally invested with them. To quote the language of our own M.E. Grand Master: "In ancient times the sword was given to the acolyte—but until he had proved himself by his valour with that sword entitled to receive the spurs of Knighthood, until he had earned them on the field of battle, they were not bound upon his heels, and by them alone was he known as a valiant warrior Knight. Trusting that every candidate found worthy to be admitted among us has already, by his valour as a Christian man, earned the spurs of Christian Knighthood, they are presented to him on his admission. And although we are not expected to meet the serried ranks of the infidel in actual combat, we are expected to charge home upon the wickedness that surrounds us, and by precept and example to make our fellow men better and nobler. The spurs are the outward type of one within every Knightly bosom, urging us onward in the Christian warfare against sin, and exciting us to perform that 'Will of God' which we believe shall eventually insure the triumph of Christianity throughout the world." From this it will be seen that so far from being a meaningless addition to the uniform, they on the contrary inculcate one of the loftiest phases of Christian chivalry—an element of character as perceptible among the men of the present day as among those who toiled over the burning sands of Palestine to beleaguer the Holy City, but it is seen, not so much in the "pomp and circumstances of glorious war," as in the warm hearts of good men unobtrusively teaching the doctrines of a Divine Master, and exemplifying them in their daily walk and conversation.

Knights who have followed me thus far, will, I trust, pardon me the suggestion that the full costume, as described in the transactions at Chicago, was intended rather for the asylum (Encampment) than the street. For a public parade the white scarf and sword, the red waist-belt, gauntlets, and cap are sufficient; with ordinary care they can be kept in good order for years.

It has also been suggested that at the next meeting of the Grand Encampment another change may be made, and a new expense entailed. As I have already said, I cannot speak for the body, but we cannot be wrong in assuming that what the Grand Encampment has taken so long to adopt, it will not lightly throw aside; besides, by 1862 a majority of the Knights throughout the Union will have adopted the standard clothing, and it is hardly a supposable case that their representatives will go to Memphis for the purpose of getting up another, or even making any material change. The resolution of the Grand Encampment requires all delegates at its next triennial conclave to present themselves in the costume; they, as true and loyal Knights, will undoubtedly comply, but will they be likely to vote that away and try another? I think not, and trust the fears entertained on that head will not prevent the Knights from putting aside the Kadosh regalia, and equipping themselves as Templars.

CHARITY.—"Charity embraces the wide circle of all possible kindness. Every good act is charity. Your smiling in your brother's face is charity; an exhortation of your fellow man to virtuous deeds is equal to alms giving; your putting a wanderer in the right road is charity; your assisting the blind is charity; your moving stones and thorns from the road is charity; your giving water to the thirsty is charity. A man's good wealth hereafter is the good he does in this world to his fellow man. When he dies, people will say, 'What property has he left behind him?' But the angels will ask, 'What good deeds has he sent before him?'"—Washington Irving.

EARLY HISTORY OF MASONRY IN NEW YORK.

BY JAMES M. AUSTIN, M.E.

As there is evidently a misapprehension in the minds of many brethren throughout the Union as to the facts relative to the early organization of the Grand Lodge of New York, I submit the following paper, based on official documents, for the consideration of those who may take an interest in the subject :

I have now before me the first record book of "Solomon Lodge, No. 1," located at Poughkeepsic, Dutchess County, in this State. The first meeting of said Lodge was held on the "22nd day of May, 1771." "Present—Robt. R. Livingston,* Master of Union Lodge, in New York, James Livingston, Jonathan Lewis, John Childs, Anthony Hoffman, Philip I. Livingston," &c.

Then follows a copy of the warrant under which the Lodge was to be formed. The warrant names James Livingston as the first Master, Dr. Jonathan Lewis as the first S. Warden, and John Childs as first J. Warden. The closing part of the warrant reads as follows: "Thus done by virtue of the power and authority vested in us by our commission, bearing date in London, the ninth day of June, A.D., 1753, A.L., 5753, under the hand and seal of John Proby, Baron of Carysfort, in the County of Wicklow, in the Kingdom of Ireland, the then Grand Master of England, appointing us Grand Master in and over this Province of New York in America. Given under our hand and seal of Masonry, in the city of New York, this eighteenth day of April, A.D., 1771, A.L., 5771." Signed "George Harrison, P.G.M.," and witnessed by "Robt. R. Livingston, Master of the Union Lodge."

At this same meeting several rules were adopted for the government of the Lodge relative to fees, dues, and the balloting for candidates.

At the second meeting, "June 12, 1771," I find among the visitors the name of Benedict Arnold.† On the "6th of November, 1771," I find the following entry: "Ordered that an address be presented to Sir John Johnson, Provincial Grand Master for the Northern District."

On the "5th of August, 1772, a body of by-laws" was adopted. Said by-laws are quite unique in their character. I will give the first "Article" as a sample of the whole:—"In open Lodge, without order and decency, a dissolution must be the consequence. Therefore, at the third stroke of the Master's hammer, a profound silence shall be observed; and if any brother curses, swears, or says anything irreligious, obscene, or ludicrous, holds private committees, disputes about religion or politics, offers to lay any wagers, interrupts another brother who is speaking to the Master, or hisses at what he is or has been speaking, is not on his legs when he has anything to say to the Master, sits down unclothed or with his hat on, or smokes tobacco in open Lodge, or is disguised in liquor during Lodge hours, such offending brother shall, for the first offence, be gently reprov'd and admonish'd by the Master, for the second offence shall be fined one shilling, for the third offence fined two shillings, and for the fourth offence to be immediately expelled the Lodge, and never admitted again as a member or a visitor unless he be balloted for and received in like manner with a strange brother, paying all fees due, as per these by-laws, and eight shillings as a new admission fee, if he chooses to be reinstated as a member."

I will give but one or two more quotations from this old record book. In the minutes for "May, 1781," I find the following: "Ordered that the name of Benedict Arnold be considered as obliterated from the minutes of this Lodge, a traitor."

On the minutes for "Dec. 27, 1782," I find the following: "Visitors—Bro. George Washington, Commander-in-Chief, Bro. Woolsey, and Bro. Graham. * * * Lodge being closed until after dinner, * * * when the following address was presented to His Excellency Bro. Washington:

"We, the Master, Wardens, and brethren of Solomon's Lodge, No. 1, are highly sensible of the honour done to Masonry in general by the countenance shown to it by the most dignified character." This is all of the "address" which appears upon the minutes. Whether there was any more of it I am unable to say.

After the formation of the Grand Lodge of New York, there being five Lodges whose warrants had a prior date, this Lodge became known as Solomon's Lodge, No. 6. These five Lodges referred to above were St. John's Lodge, No. 1, of New York City, the original warrant of which was dated Dec. 7, 1757; Independent Royal Arch, No. 2, of New York City, original

* Chancellor Livingston, afterwards Grand Master.

† In the original copy expunged by an oblong square being drawn around it, and by lines crossed and re-crossed over it.

warrant dated Dec. 15, 1760; Zion Lodge, No. 3, of Detroit, Michigan, original warrant dated April 27, 1764; Mount Vernon Lodge, No. 4, of Albany, original warrant dated Feb. 21, 1765; and Masters' Lodge, No. 5, of Albany, original warrant dated March 5, 1768. Afterwards Zion Lodge, No. 3, of Detroit, having ceased to exist, Mount Vernon Lodge became No. 3; and St. Patrick's Lodge, of Johnstown, which had been established under a warrant (probably issued by Sir John Johnson, "Provincial Grand Master of the Northern District") granted in 1766, became No. 4.

George Harrison was appointed Provincial Grand Master over the "Province of New York" on the "9th of June, 1753," and Sir John Johnson was appointed "Provincial Grand Master of the Northern District" in 1766. The particular date of his commission I do not now recollect.

Besides the warrants issued by George Harrison to Zion Lodge, at Detroit, in 1764 (and which warrant is now on file in this office), and to Solomon's Lodge, at Poughkeepsic, in 1771, there exists conclusive evidence that he granted a warrant to St. John's Lodge, at Norwalk, Connecticut, on the "23rd of May, 1765." Can it not, therefore, be safely inferred that he granted the warrants to St. John's Lodge, No. 1; Independent Royal Arch, No. 2; Mount Vernon, No. 3; and Masters' Lodge, No. 5; if not that of St. Patrick's Lodge, No. 4, all now under the jurisdiction of the Grand Lodge of New York?

The impression has seemed to prevail throughout the United States that Freemasonry in New York originated under the auspices of the "Athol or Dermott Grand Lodge" of England. It can, however, be plainly perceived that this is an error, inasmuch as the Baron of Carysfort, from whom George Harrison received his appointment as Provincial Grand Master of the Province of New York, in 1753, was Grand Master of the old Grand Lodge of England, being elected to that distinguished position on the 20th of March, 1752, nearly two years before the Athol Grand Lodge claimed to have an existence. The Baron of Carysfort continued to be Grand Master until March, 1754, when he was succeeded by the Marquis of Carnarvon. Sir John Johnson must have received his commission from Lord Blayney, who was Grand Master of the same Grand Lodge from 1764 to 1767; otherwise there could not have existed that familiar and friendly intercourse, which it is evident prevailed among the Lodges, which had been established by George Harrison and Sir John Johnson.

The first appearance in New York of Masons hailing from the Athol Grand Lodge, of which we have any account, was in or about the year 1781 or 1782. The warrant which was issued by the Athol Grand Lodge to form a Provincial Grand Lodge in the city of New York, and which warrant was dated Sept. 5, 1781, was probably brought here by persons connected with the British army. Be this as it may, it is certain that six of the nine Lodges represented at the opening of the Provincial Grand Lodge, on the 5th of December, 1782, were "Regimental Lodges" in the English army. And most of the Grand Officers, including the Provincial Grand Master, as also the "Regimental Lodges," left at the evacuation of the city of New York by the English army, in November, 1783.

Another fact worthy of notice is, that of the nine Lodges represented at the opening of the Provincial Grand Lodge, not one of them is now in existence in this country.

It has generally been supposed, and Bro. Rob Morris himself admits the supposition, by copying it in the *Freemasons' Almanac* for 1860, that the Grand Lodge of New York was not established until 1787. Such, however, is not the fact. Can it not be justly claimed that the Grand Lodge of New York became an independent body immediately after the acknowledgment of the independence of the United States by the mother country? It is true that it does not appear that any formal convention was held to form a Grand Lodge, but the body then existing here continued to meet, and to exercise the rights and prerogatives of an independent and sovereign Grand Lodge. Warrants were issued to form Lodges in 1784, 1785, and 1786; and it also appears by the record that in March, 1785, the Grand Lodge proceeded to form a constitution for its government, which it could not have done if it had remained subordinate to the Grand Lodge of England. It is probable that the error as to date of the establishment of the Grand Lodge of New York may have originated in the circumstance that the Grand Lodge did not, until the year 1787, discover the impropriety of using the old Provincial blanks for the issuing of warrants for Subordinate Lodges. In the latter year, however, these warrants were recalled, and new warrants were issued in lieu thereof.

But I have already extended this paper to a greater length than

I intended. I may renew the subject at some future time.—
American Voice of Masonry.

A DEFENCE OF MASONIC SECRECY.

WE are condemned for keeping the essentials of our institution from the knowledge of those who are not members of it; which, it is said, must sufficiently prove them to be of a bad nature and tendency, else why are they not made public for the satisfaction of mankind.

If secrecy be a virtue—a thing never yet denied—can that be imputed to us as a crime, which has been considered an excellence in all ages? Does not Solomon, the wisest of men, tell us, "He that discovers secrets is a traitor, but a man of a faithful spirit concealeth the matter."

In conducting all worldly affairs, secrecy is not only essential, but absolutely necessary; and was ever esteemed a quality of the greatest worth.

Thus we find the great Fenelon makes Ulysses, in the system of the education which he delivers to his friends for his son Telemachus, particularly enjoin them, above all, to render him just, beneficent, sincere, and faithful in keeping secrets; a precept that afterwards produced the best of consequences to the young prince, of whom it is recorded, that with this great excellence of taciturnity, he not only divested himself of that close mysterious air, so common to the reserved, but also constantly avoided telling the least untruth in support of this part of his character. A conduct highly worthy the imitation of every one to whom secrets are intrusted, affording them a pattern of openness, ease, and sincerity; for while he seemed to carry his whole heart upon his lips, communicating what was of no importance, yet he knew how to stop just in the proper moment, without proceeding to those things which might raise any suspicion, or furnish even a hint to discover the purposes of his mind.

If we turn our eyes back to antiquity, we shall find the old Egyptians had so great a regard for silence and secrecy in the mysteries of their religion, that they set up the god Harpocrates (*vid. imagines deorum a vicentio chartario*), to whom they paid peculiar honour and veneration, who was represented with his right hand placed near the heart, and the left down by his side, covered with a skin before, full of eyes and ears, to signify, that of many things to be seen and heard, few are to be published.

And among the same people, their great goddess Isis, the Minerva of the Greeks, had always an image of a Sphinx placed at the entrance of her temples, to denote that secrets were there preserved under sacred coverings, that they might be kept from the knowledge of the vulgar, as much as the riddles of that creature.

Jamblicus, in his life of Pythagoras, confirms the above opinion, by observing, that from the mysterious knowledge of the Egyptians, that philosopher drew the system of his symbolical learning, and instructive tenets, seeing that the principles and wise doctrines of this nation were ever kept secret among themselves, and were delivered down, not in writing, but only by oral tradition. And indeed so cautious and prudent were they in these matters, that every disciple admitted to their wise and scientific mysteries was bound in the most solemn manner to conceal such mysteries from the vulgar, or those whose ideas were not sufficiently exalted to receive them. As a proof of this, we need only recollect the story of Hipparchus, a Pythagorean, who, having out of spleen and resentment, violated and broke through the several engagements of the society, was held in the utmost detestation, expelled the school as one most infamous and abandoned, and as he was dead to the principles of virtue and philosophy, had a tomb erected for him, according to their custom, as though he had been naturally dead. The shame and disgrace that justly attended so great a breach of truth and fidelity drove the unhappy wretch to such despair that he proved his own executioner; and so abhorred was even his memory, that he was denied the rights and ceremonies of burial used to the dead in those times; instead of which, his body was suffered to lie upon the shore of the isle of Samos.

Among the Greek nations, the Athenians had a statue of brass, which they awfully revered; this figure was without a tongue; by which secrecy was intimated.

The Romans had a goddess of silence, named Angerona, represented with her forefinger on her lips, a symbol of prudence and taciturnity.

Annaxarchus, who, according to Pliny, was apprehended in order to extort his secrets from him, bit his tongue in the midst, and afterwards spit it in the tyrant's face, rather choosing to lose that organ than to discover those things which he had promised to conceal.

We read likewise that Cato, the Censor, often said to his friends, of three things which he had good reason to repent, the principal was, divulging a secret.

The Druids in our own nation—who were the only priests among the Ancient Britons—committed nothing to writing. And Cæsar observes that they had a head or chief, who exercised a sort of excommunication, attended with dreadful penalties, on those who either published or profaned their mysteries.

Therefore, since it evidently appears from the foregoing instances—among many other—that there ever were secrets amongst mankind, as well respecting societies as individuals, and that the keeping those inviolable was always reputed an indispensable duty, and attended with an honourable estimation, it must be very difficult to assign a sufficient reason why the same practice should be at all wondered at or less approved in the Free and Accepted Masons of the present age, than they were among the wisest men and greatest philosophers of antiquity.

The general practice and constant applause of the ancients, as well as the customs of the moderns, one would naturally imagine should be sufficient to justify Masons against any charge of singularity or innovation on this account; for how can this be thought singular, or new, by any one who will but calmly allow himself the smallest time for reflection.

Do not all incorporated bodies amongst us enjoy this liberty without impeachment or censure? An apprentice is bound to keep the secrets of his master; a free man is obliged to consult the interests of his company, and not prostitute in common the mysteries of his profession; secret committees and privy councils are solemnly enjoined not to publish abroad their debates and resolutions. In courts martial, the members are bound to secrecy; and in many cases for more effectual security an oath is administered.

As in society in general, we are united together by our indigencies and infirmities, and a vast variety of circumstances contributing to our mutual and necessary dependence on each other—which lays a grand foundation for terrestrial happiness, by securing general amity and the reciprocation of good offices in the world—so, in all particular societies, of whatever denomination, they are all conjoined by a sort of cement; by bonds and laws that are peculiar to each of them, from the highest assemblies to the lowest. Consequently the injunctions of secrecy among Freemasons, can be no more unwarrantable than in the societies and cases already pointed out; and to report, or even to insinuate, that they are, must argue a want of candour, a want of reason, and a want of charity. For by the laws of nature, and of nations, every individual and every society has a right to be supposed innocent till proved otherwise.

Yet, notwithstanding the mysteries of our profession are kept inviolable, none are excluded from a full knowledge of them, in due time and manner, upon proper application, and being found capable and worthy of the trust. To form other designs and expectations, is building on a sandy foundation, and will only serve to testify, that like a rash man, their discretion is always out of the way when they have most occasion to make use of it.—
Wellins Calcott, 1769.

INTERESTING REMINISCENCE.

[WE copy the following from an address delivered before the Grand Lodge of Virginia, on the 10th of December, 1845, by M. W. Robert G. Scott, P.G.M.]

In peace and in war, in the camp or the peaceful village, among civilized man or with the untamed spirits of the wilderness, Masonry, genuine, true Masonry, will be found to qualify us the better to render service to our fellow man or grateful obedience to our God. Valued and venerated for its antiquity, as well as the great moral doctrines it inculcates, Masonry has provided and furnished to its followers a common language—one that is intelligible to Masons alone—one by which intercourse can be held and wants be made known in safety and in secrecy from the rest of mankind. By which the Egyptian and the Englishman, the Frenchman and the Otahitian may communicate without speaking or understanding a word of the language of their respective nations. Through this common language the most deadly strife is quieted—brother embraces brother, or rushes to his relief at the most imminent hazard of his own life or safety. The arm that is raised against a prostrate brother, which in another instant would drive the deadly steel to his heart, falls subdued and palsied, by the mystic influence of a single cry. Blessed, glorious institution, that can thus tame the mad passions of men, even in the bloody battle strife.

Yes, my friends and brothers, this is no fancy sketch, no idle

matter of mere imagination, but sober truth and reality. Excuse me while I give you an example, well authenticated and vouched for, as I am assured, by several witnesses now living. It is connected with an important and thrilling event in the history of our own country.

During the last war between this country and England, as most of you no doubt remember, a large detachment of our North-western army, under the command of General Winchester, were attacked and overcome by a combined and superior English and Indian force, at the River Raisin. The last battalion of the gallant, but subdued, American troops, which surrendered, was commanded by the venerable George Madison, afterwards governor of Kentucky, and of whom her most illustrious citizen has said, "was the most beloved of all her public men." The surrender was made after a bloody resistance, and most reluctantly, and not until all hope of succour was gone, their ammunition nearly expended, and assurance given that the vanquished should be humanely treated. The American troops had scarcely laid down their arms and yielded all means of defence, before the savage allies of England stripped them of their clothing, insulted and beat all who dared utter a murmur. Finally, many of the Americans were slaughtered in cold blood, tomahawked and scalped. It was in the midst of such an exciting scene, that an Indian chief with a lofty bearing and the expression of gratification and vengeance marked on his countenance, looked on this work of carnage and of blood. Many of his best warriors had fallen by the sure fire of the Kentucky riflemen. He was chafed and maddened by the recent hot contest. In such a frame of mind he discouraged not the bloody tragedy. But behold now this red man of the forest. What superhuman influence has wrought such a change? Whither has gone that vengeful, that demon exultation? It is the cry of a Mason and a brother which has reached him, a cry asking for mercy and speaking in a language which he comprehends and obeys. He springs from the cannon on which he is resting, and with the swiftness of the deer of his native forest, he bounds among his followers and his warriors, his tomahawk uplifted, and with a look and gesture, which was never disregarded by his savage soldiers, uttered the life saving command, "Let the slaughter cease, kill no more white men." This was Tecumseh, a Mason, who with two other distinguished chiefs of his tribe, had years before been united to our Order, while on a visit to Philadelphia. Such, my friends and brothers, is the power, the influence of the mystic tie that binds us together by adamant chains, and such too the ready means, by which we surely make known ourselves and our necessities to each other. Should chance, necessity or choice, take us from our native land and our friends, we are yet no strangers wherever our Order exists. Overtaken by misfortune or stricken down by disease, the ministering hand of a brother will supply our wants or alleviate our sufferings. To be known as of the Craft is to secure confidence and kindness,—to open the doors of hospitality, and admittance to the fireside of all sincere brothers. These, my friends and brothers, do not, however, fill the measure of a Mason's duty, or accomplish the great purpose of our organization.

THE ORIGIN OF FREEMASONRY

Is indeed involved in obscurity, from which there is no escape. We know it must have existed many centuries ago, and we believe it was the sanctuary in which reposed in safety every right principle of morality and virtue, and every truth which points out the nobility of man; in short, that within its sacred chambers there reposed, during many centuries of darkness, the germs of that civilization which now so distinguishes this country and the most enlightened nations of Europe from the rest of the world. The great principles of our institution have ever remained the same, and in regard to them there is a remarkable degree of unanimity. This is because these principles have ever been inculcated at each initiation. We will suppose, in the first place, that they were communicated to every Apprentice taken into those Bunds or Lodges of Freemasons, which were the authors of so many works of art during the middle ages, as the rule of their life and conduct towards their fellows and the world.

It is safe, we think, to presume that all the governmental rules and regulations of the society grew up, were fashioned, as the necessities of these associations required. Hence it is that there exists such an exact similarity in every land in the moral teachings of the Order, being based, as they are, upon the immutable principles of right and wrong. The near approximation, however, in the forms of government can be accounted for, under all the circumstances through which the institution has passed, only by

regarding the force of the grand principles so often inculcated in the moral teachings of the Order, of the dignity of labour, the supremacy of moral worth over all adventitious circumstances, and the common brotherhood and common destiny of the human race—the carrying out of these principles necessitating a similar form of government.

What these teachings were in the earlier ages of our existence, as an Order, we only know from the intrinsic evidence of our secret ceremonies as unfolded in the various emblems and symbols of our Order. In only a few instances have we on record the rules—a few general ones—and regulations of Freemasons. These, where they have been authenticated, as collected from the ancient charges and regulations, are, by universal consent, taken and deemed landmarks of the Order, as much as a belief in God is a landmark, and in which no change can take place without destroying the universality of the institution. The most noted of these are the "old charges," as collected and published by the Grand Lodge of England, in 1723, and which are contained in what has been called "the first Masonic book ever published." These "charges," which we regard as landmarks, contain the principles of our Order as above enunciated, and though there may exist manuscripts of an older date, they enunciate the same doctrines, and even if authentic, but add to the authority of the "old charges" of 1723, and confirm them as the chief authority, beyond which it is not safe to go. The compilers of these had undoubtedly before them all the documents we have recently found of an older date, and many more quite as authentic. These more ancient ones are therefore valuable only as relics of the past, and as confirming, by their similarity, the correctness and reliability of the latter.—*Rep. on Cor. G. L. Louisiana.*

ARCHÆOLOGY.

BRITISH ARCHÆOLOGICAL ASSOCIATION.

At the recent meeting of the association, T. J. Pettigrew, Esq., V.P., presided. The Rev. J. C. Macdonald was elected an associate. Mr. Syer Cuming read some notes in reference to an ancient shrine discovered in Lanarkshire, exhibited by Mr. Sim. Mr. G. Wright exhibited a fine specimen of silver lace (entirely metal), which had formed part of a baptismal mantle, or bearing cloth, which, from 1659, had been in the possession of the Veseys of Hintlesham Priory, Suffolk. Mr. Elliott exhibited a posy ring, of the time of Elizabeth, found in Fulham fields. He also produced a silver étui in the form of a fish, very elastic, and with eyes of garnets. Also, a Chinese chatelain of silver, analogous to toilet instruments found in Teutonic barrows. Mr. Wills exhibited a small but powerful pair of iron nutcrackers and a brass watch seal, with a profile of Queen Anne, found in the Thames. Mr. E. Roberts exhibited a coin from the Calle at Hanover, found at Boulogne, of the date 1634. Mr. Wentworth sent some ancient documents for exhibition, among which were two letters from the Duke of Buckingham, from Wallingford House and London, dated 1668 and 1672, and an order in council against Papists and Sectaries, dated Feb. 3, 1674-5, signed Robert Southwell. Dr. Palmer sent a rector of Newbury's token—Joseph Sayer, 1666—1674. It represents a Bible in the field. Mr. Winkley sent a Nuremberg jetton, lately found at Pinner, Middlesex. It bore the name of Hans Kranwinkel, and had a motto, "Gottes Gaben sol Man Lob." Mr. Vere Irving exhibited further antiquities from Lanarkshire—a bronze head of a very small javelin, found, with calcined bones, in an earthen urn; the silver pommel of a dagger, decorated with a shield, charged with a lion rampant—it is of the fourteenth century; a cascabel, engraved with eight arches and the initials R. W. Mr. Pettigrew presented a Phœnician inscription, found among the papers of the late Mr. Frere, at Malta. Mr. T. Wright produced two letters from the Rev. Mr. Egremont, and Dr. H. Johnson, of Shropshire, detailing some recent discoveries at Wroxeter. The antiquities consisted of hair pins, some of which are elegantly worked; a portion of a large and rough fibula, the head of a bird, a quantity of highly ornamented Samian ware, a beautiful bowl of the same, with inscriptions, and the representation of a stag hunt; many coins, among which there was one of Alectus; some specimens of mural painting; impression of a dog's foot upon a tile; another of a sandal, &c. There has also been found a chamber thirty-two feet in length of masonry, a pillar with well formed base, a furnace lined with vitrified clay, &c.

EXHIBITION OF ANCIENT PLATE.

The Society of Antiquaries will, we hear, extend its meetings for the present session, in order to hold on the 21st instant an

Exhibition of Ancient Plate, and other articles of antiquarian interest belonging to some city companies. An opportunity of seeing these various objects brought together in the apartments of the Society at Somerset House, should attract an unusual gathering of the Fellows.

MASONIC NOTES AND QUERIES.

THE PRINCE OF WALES'S LODGE.

THE above Lodge has long been known as one of the foremost for the engagement of musical brethren at its banquets; does it possess a musical library, for many of our best glee writers have written especially for its service?—M. C.

MASONIC POETS.

HAS any list been compiled of poets of fame who have been members of our Order, or is anything known of the biographies of those who have tried their hands at versification for the amusement of our Lodges at the festive board?—E. . . . D. H. . . . S.

HIGH GRADES LIBRARY.

HAVE the Chapters, Consistories, &c., of the high grades in England, any library, if so, where, and who are eligible to consult it?—KNT. E. & W.

MASONIC BEAN FEAST.

SOME time since I saw a fragment only of a large poster headed "Masonic Bean Feast at—" * * * all the rest was torn away. Who can tell me where they hold Masonic Bean Feasts?—**PRINTER'S DEVIL.**

MASONIC PORTRAITS.

IN reply to an inquiry as to what Lodges have Masonic portraits, I have to inform you that my Lodge (the St. James's, No. 707, Handsworth), have a most excellent likeness of Bro. William Lloyd, P.M., and founder of the Lodge.—**LEWIS.**

THE LATE DUKE OF WELLINGTON NOT A FREEMASON.

IN answer to your correspondents may I beg to refer them to a notice which was sent by me to Notes and Queries, and appeared in the second series, vol. i., p. 508. June 28th, 1856.

"F.M. the Duke of Wellington presents his compliments to Mr. Walsh. He has received his letter of the 7th ult. The Duke has no recollection of having been admitted a Freemason. He has no knowledge of that association."

The above note appeared for the first time in print in the *Freemason's Quarterly Magazine* for April, 1854. By its publication the oft mooted question among Masons whether or no the late Duke was a member of the Craft, is finally and effectually disposed of.—W. W., W.M., Union Lodge, No. 588, Malta, May 17, 1860.—[We beg to refer Bro. "W. W." to pp. 149, 168, 184, 209, and 230, of Vol. I. (New Series), of *The Freemason's Magazine*, from June to December, 1859, where there will be found several communications on this subject which prove that the late Duke of Wellington was a Freemason. Perhaps it will be the best way to present a summary of what has been received on the point in question. At page 149 the editorial answer states, on the authority of the *Dublin Freemason's Calendar*, that the Duke of Wellington was initiated on the 7th of December, 1790, in the Irish Lodge, No. 494, held at Trim, which Lodge had been presided over by his grace's father and brother, the Earl of Mornington and the Marquis Wellesley, who had both held the office of W.M. of that Lodge. At p. 168, the Ill. Bro. M. Furnell, the originator of the *Irish Masonic Calendar*, states that although the Lodge does not meet yet it exists on the Grand Lodge register, and "possesses patent evidence of the initiation of our late brother, the immortal Duke of Wellington." And he also refers us to p. 91 of Oliver's *History of Freemasonry from 1829-41*. At p. 184, Bro. J. Rankin Stebbing—a well known brother whose veracity no one can doubt—writes so important a reply that we will reprint the greater portion of it. He says the Duke was a Freemason, "and I am in possession of two notes from his grace to myself, one stating that he was not a Freemason, and one acknowledging that he was. In the latter he says, "I do not consider myself a Freemason, never having been in a Lodge but once, and that many years ago," or words to that effect. These notes are carefully put away and I cannot find them at this moment, but when I do you shall have copies." At p. 209, Bro. William Lloyd, of Birmingham, tells us that the Lodge, No. 494, at the time of the Duke's initiation, was held in the castle of Dangan, in the county of Meath, and "that he was duly passed after the usual examination, and (in the phraseology of the Lodge) entered at the southern gate, and afterwards raised." Bro. Lloyd also gives the names of no less than fifteen brethren (many of them subsequently world-renowned) as being present; and he

states that in order to preserve so eminent a Lodge from oblivion, Bro. Christopher Carleton, W.M. and Sec., never surrendered the warrant, but has paid the dues out of his own privy purse, to keep the warrant on the list. At p. 230, our Ill. Bro. Hyde Clarke states the duke was an affiliated member of La Clemente Amitié, Lodge of Paris, and in that capacity is commemorated "by the Lodge in the official list." But he adds though the Lodge has some high grades attached to it, the duke had not been admitted to any higher degree, "but is entered as M.M." At p. 170 of the present volume, "Galen," a correspondent, inquires if the notes alluded to by Bro. J. Rankin Stebbing have come to hand? to which we replied they had not. "W. W." is now in possession of what we consider *prima facie* evidence that the Duke of Wellington was a brother Mason, but in order to strengthen and determine the point, we shall take the liberty of asking, in this public manner, the favours of our several brethren, who have contributed as above, to reply to the following requests on our part.

TO BRO. FURNELL we should be much obliged if he can procure us the extract from the "patent evidence" of the Lodge books of No. 494, sending us a tracing of Sir Arthur Wellesley's signature to any document he signed as well as a copy, not necessarily a fac simile, of the document itself.

OF BRO. J. RANKIN STEBBING, we earnestly beg to search for the two notes promised us last year, and further ask him to send us tracings of them.

BRO. WILLIAM LLOYD, of Birmingham, will confer a favour if he has any interest with Bro. Christopher Carleton, and can prevail on that brother, if living, or those who have the possession of the warrant, and most likely the books, to forward all the information they can afford us on the subject.

FROM the Lodge Clemente Amitié, of Paris, or its Secretary, we should consider it a personal favour if they would send us an extract of the date when the Duke visited their Lodge, and also his name as it is enrolled in their official list.

IF these requests are compiled with the matter will at once be placed beyond the doubt of any individual; but for our own part we are so well satisfied with the good faith of the abovenamed brethren, that we entertain no suspicion of the accuracy of their word; still we ask them to oblige us in this endeavour to convince the sceptical and set the question at rest for ever.]

ROYAL AND SELECT MASTERS.

A Correspondent, "B.B.," at p. 92 of the current volume, inquired for the passages of Scripture used in working the above degrees, and there is an editorial reply extracting the information required from some American *Monitor*. Where are the degrees conferred?—E.A.F.—[In America. The following is the form of warrant for a council of these degrees:—

"DEUS NUMQUE IUS."

To all to whom these presents may come, greeting:—Know ye that, by the high powers in me vested by the Grand Constitutions of the thirty-third degree, and by the special patent to me granted for that purpose, I do hereby authorize and empower the following illustrious Companions, viz.: Isaac H. Tyler, Oliver Wilson, Isaac Stewart, James R. Goring, William D. Payne, Willis Stewart, James W. Breeden, Nathaniel Hardy, and S. A. McGee, to form themselves into a just and legal Council of Royal and Select Masters, by the name of Council No. 4, to be holden at Louisville, in the State of Kentucky. And I do hereby confirm and sanction their choice and appointment of illustrious Companion Isaac Hughes Tyler to be the first thrice Illustrious Grand Master, Illustrious Companion Oliver Wilson to be the first Deputy Illustrious Grand Master, and Illustrious Companion Nathaniel Hardy to be the first Principal Conductor of the Work. And I do hereby empower the abovenamed Companions and their successors, with their constitutional number, to assemble and open a legal council, to confer the degrees of Royal Master and Select Master, to admit members, and to do all other business appertaining to said degrees, conforming in all their doings to the by-laws of their council and the rules and regulations of councils of Select Masters; for which purposes this shall be their sufficient warrant.

Given under my hand and seal, at Louisville, in the State of Kentucky, this 20th day of September, A.D. one thousand eight hundred and twenty-seven, and in the year of deposit two thousand eight hundred and twenty-seven. JOHN BARKER, K. H.; S. P. R. S.,

Sovereign Grand Inspector General of the Thirty-third Degree, and General Agent of the Supreme Council in the United States of America.]

FREEMASONRY AND THE SOCIETY OF FRIENDS.

A query was propounded in the last volume of the *Magazine*, (p. 373) as to the admission of Quakers in the Craft. This was replied to by a former member of the society, at p. 448, stating that no member could consistently become a Freemason, although the writer knew several that had, thereby rendering themselves

liable to be disowned by the Society of Friends. Again, in the present volume, (p. 25), a P.M. of the Jerusalem Lodge tells us how he varied the oath to admit a Quaker when he was W.M. Whatever may be the custom at present, in 1726 the W.M. of the Cork Lodge was no less a person than Spriniges Penn, son of William Penn, the founder of Pennsylvania, as is shown in the following extract from the Lodge books, and he was a member of the Society of Friends :

"December ye —, 1726.

"In a meeting of this Lodge, this day, at Mr. Herbert Phaires, it was unanimously agreed that Mr. Thomas Holland, a poor brother; be every Lodge night a constant attendant of this Lodge, and that every night he so attends a British crown be allowed him for ye relief of his distressed family.

"THOMAS GORDON, } Wardens.
"THOMAS RIGGS, }

"The above named Thomas Holland misbehaving himself, at the Grand Lodge held on St. John's Day, the 27th of December, 1726, ordered that the above order continue no longer in force.

"SPRINGES PENN, D.G. Master."

L. V. E.

THE MUTATIONS OF THE ROYAL ARCH DEGREE.

When was the Royal Arch degree first worked in England?—SCRIBE N.—[We first hear of it amongst those who call themselves the Ancient Masons, about the year 1740. It was taken up by the modern Masons, under the late Bro. T. Dunkerley, in 1782, and rearranged, in the manner we now use it, by the Rev. Adam Brown, chaplain to H.R.H. the Duke of Sussex, in 1835].

THE FREEMASONS' MELODY IN USE AT BURY.

In the above song book there is a verse, and note to it, so curious that I cannot resist sending to you to ask a question on it. The verse is—

"In the deluge, where mortals lost their lives,
God sav'd four worthy Masons and their wives;
And in the ark great Noah a Lodge did hold,
Shem and Japheth his Wardens we are told;
And Ham, as Tyler, was order'd to secure,
From all their wives, the secret door."

The note, at the asterisk, says—

"And so soon as ever day began to break, Noah stood up towards the body of Adam; and before the Lord he and his sons, Shem, Ham, and Japheth, and Noah, prayed, &c., and the women answered, from another part of the ark, 'Amen, Lord.' Vide Caten. Arab. c. xxv., fol. 56, b."

Now for my question—where is this to be found?—E. C. L. B.

MASONIC CLOCK.

Where can I obtain a description of a Masonic clock which was exhibited in the country some years since?—F. A. W. (Watch-maker).—[We suppose you allude to that of the late Prov. Grand Master of Dorset, Bro. William Tucker, an account of which appeared in the *Somerset County Herald*, of September 17th, 1853, and which we transcribe for general information. The dial was designed by the Prov. Grand Master, and his J.W. Bro. W. Hancock, of Weymouth, and was executed at Weymouth by the latter skilful artist, by whom also the case was designed and produced. The works of the clock, which is an eight day one, striking the hours and quarters, were supplied by Bro. Vincent, jeweller, of Weymouth, and are of excellent and substantial workmanship. The back ground of the dial represents a cloudy canopy, on which is emblazoned in gold the eagle of the 33°, the triple-cross of Salem, with an inscription—"William Tucker, Sovereign Inspector General"—and the Pelican of the 18°. On each side are pillars surmounted with the celestial and terrestrial globes, and at the bottom are seven stars, as well as the Prov. Grand Master's and Mark jewels. The dial is composed of four different circles, the first or outer circle being black, on which the minutes are shown by white equilateral triangles, and the hours by rhomboids. The next circle is purple with the hours in old English letters, of gold. The third circle is vermilion, with the working tools of the first three degrees, corresponding to the figures in the hour circle. There is also a representation of the first grand offering at the bottom, and the cross of the 18° at the top. The fourth circle is azure, with the signs of the zodiac emblazoned in gold. In the middle of the dial is the Mosaic pavement in black and white, with its border and tassels at the four corners, and a gilt blazing star in the centre. On one side is a ladder consisting of three steps, on the other a circle and parallel lines. At the top, resting on a pavement, is placed the ark of the covenant, with the All-seeing eye, and at the bottom a figure of time, with the motto "Tempus Fugit." Outside these last mentioned emblems is a continuation of the cloudy canopy. A cable surrounds the whole and forms a fifth circle inside the

others. The hour hand represents a sprig of Acacia, and the minute hand an ear of corn. The general design of the case is after the Doric order; in the base is a panel containing the E.A. tracing board elaborately carved in relief, surrounded by an indented border, with the emblems of the four cardinal virtues at the corners. The frieze is ornamented with various Provincial Officers' jewels. Between the triglyphs, and resting on the cornice, are the bible, square, and compasses. The feet of the case are representations of pomegranates. At the back of the case is placed a Mark Master's jewel with the crest of the Prov. Grand Master in the centre.]

Literature.

REVIEWS.

A Lexicon of Freemasonry; containing a Definition of all its Communicable Terms, Notices of its History, Traditions, and Antiquities, and an Account of all the Rites and Mysteries of the Ancient World. By ALBERT G. MACKAY, M.D. First English Edition, reprinted from the Fifth American Edition. Revised by DONALD CAMPBELL, S.P.R.S. 32°, Compiler of "The Scottish Masonic Calendar." London and Glasgow: Richard Griffin and Co. Svo. 444 pp. 1860.

In this age of dictionaries and encyclopedias no surprise will be felt by the inquiring Mason, that the rites, ceremonies, and peculiar symbols of the Craft have been several times explained in the forms of dictionaries, lexicons, &c. The first we know of is by Lenning, entitled *Encyclopadie der Friemauerer*, printed in three volumes, at Leipsic, in 1822; next comes the first edition of the work of Dr. Mackey, as above, published in 1845; and the last, i.e., a separate book, and not a new edition, was Dr. Oliver's *Dictionary of Symbolical Masonry, including the Royal Arch Degree*, which appeared in 1852.

The preface is so short, that we shall insert it here. The editor says:—

"The title page explains the object and intention of the original compiler. It was intended to furnish a ready and convenient access to the meaning of many of the terms and symbols peculiar to our Order, and also a sketch both of the ancient mysteries and of those degrees of more modern date, for which there was a morbid craving on the continent during the latter part of last century.

"In the department of Masonry proper, the work was based on the American system, which, in many of its working details, is very different from that practised in this country. To remedy this defect, as far as possible, without rewriting the articles, was the object of the reviser, according to the wishes of the publishers; and he trusts to the well known fraternal indulgence of the Craft for the imperfections which may be detected.—D. C."

Confessing ourselves somewhat disarmed by the above preface, we yet know the *Lexicon* will meet with a good deal of opposition; for it will be felt that there is so much that is objectionable in its revelations, that the only wonder is how such an experienced brother should have undertaken to stand as its literary sponsor. In common with all English Masons, we cannot but deplore the equivocal taste of the majority of American writers on Freemasonry, who appear to us to try how near they can touch upon saying all that should not be said without actually compromising themselves; and this is not less apparent in Dr. Mackey's *Lexicon* than the other *Monitors* and *Charts* which we have seen. On the other hand it will be said, and with some show of reason, that it is American Masonry that is so laid open; but it must be borne in mind that though practices differ in various places, yet the fundamentals are immovable; and although the majority of entries refer to the York rite, yet that is the fountain from which our present system has been drawn. We think it an unfortunate matter that the publishers tied Bro. Campbell down in the way he expresses, for, had he rewritten many of the articles, we feel confident much that is censurable would have been expunged. In taking up the work, of course we expected to find the most recent information, but such is rarely the case. Under the head of "Relief," when treating of the Masonic charities, the following remarkable passages occur. The Girls School, it is said, "was instituted in 1788, and the present building erected at an expense of more than three thousand pounds, in the year 1793." Surely Bro. Campbell could never have read this article, as he must have known that the Girls School was removed, in 1851, to another site altogether, and the new erection cost upwards of fifteen thousand pounds. A few lines further we read, the "Asylum for worthy aged and decayed Freemasons, in the same city," &c. Now, Bro. Campbell cannot be so ignorant of English topography, nor is it so difficult to find an English Gazetteer in Scotland, but that he

ought to know Croydon is situated ten miles south of London. Of the Boys School, founded some fifty years ago, though only latterly brought under one system, there is no mention.

We cannot specify the many very glaring errors and inconsistencies we see in the work, because we will not make our pages transgress those obligations which we have solemnly bound ourselves to conceal; and we deeply deplore that so eminent a Mason as Bro. Donald Campbell should have allowed his name to be appended to a work, the original, much less the proof sheets, he could never have read through without condemnation. It is some slight satisfaction to us that the working is obsolete here, and therefore no improper use can be made of Dr. Mackey's labours, which might have remained unpublished in England without the Masons having suffered the slightest inconvenience, for our Bro. Dr. Oliver has gone quite far enough in some of his books, but this *Lexicon* can only be called an alphabetically reserved revelation.

NOTES ON LITERATURE, SCIENCE AND ART.

THE publication of Humboldt's letters to Varnhagen von Ense—whose heirs, by the way, now keep a lodging-house in Paris—has caused a terrible commotion amongst literary men in that city, who, it must be admitted, have too much cause to be annoyed. Prominent amongst the complainants is M. Philartète Chasles, the popular lecturer at the College of France. This gentleman received some very gratifying messages, letters, and compliments from the author of "Cosmos" during his lifetime, and is naturally indignant to find himself spoken of in the letters in question in terms which are terribly humiliating.

At the University of Cambridge, William Lloyd Birkbeck, Esq., barrister, of Lincoln's Inn, has been elected Downing Professor of Laws, in the room of the late Mr. Amos. Mr. Birkbeck, is a son of the late celebrated Dr. Birkbeck, founder of the London Mechanics' Institute. He received his education at Trinity College, proceeding B.A., as 9th wrangler, in 1830. Soon afterwards he was elected a Fellow of his college. In 1852, on the establishment of their new system of legal education, he was appointed one of the readers to the Inns of Court, and from that time to the present has been actively engaged in delivering lectures to students for the bar, and examining candidates for the honours and certificates granted by the Inns of Court.

Mr. Thackeray, it is said, will not, that "Lovell the Widower," is completed, contribute in the mean time a new novel to the *Cornhill*. Rumour says that his Lectures on the Georges are to appear in its pages.

Lady Eastlake has undertaken to superintend the issue of Mrs. Jameson's volume of the "Life of Christ and John the Baptist," which was announced to complete the series of "Legendary Art." No one could be more competent in point of literary and artistic knowledge to complete the undertaking than the accomplished wife of the P.R.A.

The English translation of the "Liber Albus," the curious record of old City days, to which we have more than once called attention as in preparation by Messrs. Richard Griffin and Co., is promised by them about the middle of June.

Messrs. Smith and Son, the news agents, of the Strand, intend, we understand, to open a circulating library on the same plan and system as Mudie, at the West-end. It is, we believe, to be a colossal affair.

M. Fucchi, of Nice, announces that he has discovered a new method of reading and interpreting the hieroglyphics of Egypt and China, and has thereby discovered the common principle of all the languages in the world. He invites the learned of every nation to come and listen to his exposition at the Cercle des Sociétés Savantes, in Paris.

M. Charles de Remusat, the eminent politician, *littérateur*, and philosopher, has brought out a volume of "Politique littéraire," professedly in defence of the French Revolution. He did not publish works with this aim during the reign of Louis Philippe, one of whose ministers he was.

Dr. Musgrave, the late Archbishop of York, has bequeathed to Trinity College, Cambridge, a beautifully executed MS. of the Koran, which he purchased at the sale of Dr. Adam Clarke's library.

A meeting of the committee for promoting the extension of the Guarantee Fund for the International Exhibition of 1862, was held at the Society of Arts, on Tuesday last, the Marquis of Salisbury, K.G., in the chair. The Secretary reported that upwards of 400 persons had undertaken to subscribe the Guarantee Agreement, for sums amounting in the aggregate to £302,150. The amount has, since that date, increased to £308,450.

At the recent visitation of the Royal Observatory, Mr. Airy availed himself of the opportunity to inform the Board of Visitors, that he has ascertained that M. Struve is desirous that the following suggestions should be carried into effect, as regards the proceedings in the British

Survey, for exhibiting the comparison of measure with theory in one or more extensive arcs of parallel:—1. That the junction between the British and the French or Belgian triangles should if necessary be repeated. 2. That a new determination of the longitude of Valencia by the galvanic telegraph might be recommended, especially as on the former occasion personal equations were determined only at the end of the operations, and observers were not interchanged. 3. That the longitude of the extreme eastern section of the British triangles should be fixed by galvanic telegraph. 4. A scrupulous examination of the principal triangles might be made, and perhaps the measures might be repeated whenever that examination should indicate a weakness. 5. If necessary, a new comparison of the units of measure employed on the different base lines might be made.

It is said that the source of cowpox has been discovered almost by accident in the purulent matter of a disease to which horses are liable, and which is known in France as water on the legs. One of these horses having been taken to the veterinary college at Toulouse, the professor, M. Lafosse, recognized the malady as the source referred to by Jenner, caused a cow to be inoculated with the matter, and was rewarded by soon seeing the vaccine pustules. The produce of the latter has since been tried on several children, under the supervision of the medical officers of Toulouse, and the success is reported as complete. A commission has been appointed to follow out the subject, and it will be a fitting completion of the great work of our countryman Jenner if it should really appear that the source of vaccine indicated by him has been discovered by our neighbours, who hold his name in the highest rank of honour. Hervey, Jenner, and Bell, are the three English gods of the temple of Esculapius in France.

Last week the following gentlemen were elected Fellows of the Royal Society:—F. A. Abel, Esq.; T. Baring, Esq., M.P.; J. F. Bateman, Esq.; E. B. Séquard, M.D.; R. C. Carrington, Esq.; F. Galton, Esq.; J. H. Gilbert, Esq., Sir W. Jardine, Bart.; T. H. Key, Esq.; J. Lister, Esq.; Rev. R. Main, M.A.; R. W. Milne, Esq.; R. Palmer, Esq., Q.C.; J. T. Quekett, Esq.; E. Smith, M.D.

At the Institute of British Architects on the 4th June, G. Godwin, Esq., V.P., was in the chair. A paper was read by A. Aspitel, Esq., "On the Origin and Development of the Use of Crypts in Christian Churches." The paper included a long account of the Catacombs under Rome, and showed their influence on the churches afterwards erected. The chairman stated the desire of the Council that the workmen who attended the funeral of the late Sir Charles Barry should know the gratification their sympathy and co-operation had afforded them.

At a meeting of the Hunterian Committee on Wednesday, it was decided that the execution of the statute of the great John Hunter should be intrusted to Mr. H. Weeks, A.R.A.; and that, when completed, it should be placed in the museum of the college.

After a long interregnum in the Professorship of Architecture at the Academy, the Forty have elected Mr. Sydney Smirke to the post; a good choice if Mr. Scott cannot be had. We presume the latter will be promoted to Sir Charles Barry's vacant seat among the R.As., he being the only architect within the pale of the Associates, and certainly the most distinguished of living English architects.

"The late Sir Charles Barry," says the *Builder*, "bequeathed the whole of his books, drawings, and books relating to the New Houses of Parliament to his younger son" (he had two in the profession), "Mr. Edward M. Barry, of Covent Garden fame" (such as it is), "he having been especially connected with him in carrying out the work." And this is taken as an indication of the fortunate man's wishes in regard to his successor. No doubt! But is the nation to be saddled with hereditary lines of Barry for its Parliamentary Palace, hereditary Smirkes for its Museum? Both buildings will for ever be requiring some work to be done to them—"completions," alterations, enlargements. Surely Sir Charles was sufficiently lucky in his time—almost unprecedentedly so—to get that colossal building completed (in the main) in his own lifetime. A building of the same size would in the old times have tested the genius—and how advantageously!—of successive generations of architects. How about the percentage question? That has still, we presume, to be settled with Barry's representatives. Every Government has been utterly, and justifiably as guardians of the public purse, opposed to paying "the usual commission" on the enormous total outlay, so immensely beyond the original estimate, in regard to which the architect had, in the first place, agreed to accept, instead of commission, a stated sum. Some mutual compromise is the only honourable escape out of the difficulty, which will not saddle the nation with a most unfairly exorbitant payment.

THE MASONIC MIRROR.

MASONIC MEMS.

THE Prov. Grand Lodge of Cumberland and Westmoreland—the two counties being now united as one Masonic district—will be held at Carlisle on the 20th instant. The brethren will march in procession to divine worship, when a sermon will be preached by the very Rev. the Dean of Carlisle.

A WARRANT has recently been granted by the M.W. Grand Master for the constitution of a new Lodge at Appleby, Westmoreland, under the title of the Eden Valley Lodge (No. 1114).

METROPOLITAN.

NEW CONCORD LODGE (No. 1,115).—An emergency meeting of this Lodge was holden on Wednesday, 30th May, for the purpose of raising seven brothers to the M.M. degree; Bro. Emmens presided, assisted by Bros. Bertram, S.W.; Swinnoek, J.W.; all the other officers being in attendance, Bro. Muggerridge acting as P.M. The Lodge being duly opened in the three degrees, Bros. Cole, Burton, Kennedy, Schweizer, Brown, Nightingale, and Boyce, were duly raised to the sublime degree of Master Mason. Three propositions for initiation were then received, and another emergency meeting being appointed for June, the Lodge was closed. The brethren adjourned to dinner, and concluded the evening in perfect harmony.

PROVINCIAL.

BERKS AND BUCKS.

MAIDENHEAD.—*St. John's Lodge* (No. 1,097).—At the regular meeting of the Lodge, on the 11th inst., Bros. Shackell and Rutland were, after due examination, found worthy, and were passed duly to the degree of F.C. by the W.M., Bro. E. S. Cossens, in the most satisfactory manner. The J.W. having been absent from the regular meetings of the Lodge, the W.M., in accordance with the by-law in that case made and provided, declared the office vacant, and in due time will appoint another in his stead. The brethren retired to refreshment, the venison having been furnished by his grace the Duke of Beaufort. The musical portion of the ceremonies was under the direction of the Organist of the Lodge, Bro. C. Venables, and delighted the members and visitors—amongst whom were Bros. H. E. Astley, Prov. S.G.W.; H. E. Jordan, P. Prov. G. Reg.; W. W. King, J.W., No. 839, &c.; the evening being enlivened by the agreeable singing of the W.M., Bros. Jordan, Durrant, and Venables, S.W.

LANCASHIRE (EAST).

LAYING THE CORNER STONE OF A NEW CHURCH AT HEYWOOD.

HEYWOOD was, on Thursday, May 31st, the scene of a double ceremony of an interesting character—the clerical laying of one, and the Masonic laying of another corner stone of the new church of St. Luke. The Masonic brethren, who took an important part in the day's ceremony, assembled at the local Lodge room in the Brunswick Hotel, and warmly greeted the R.W. Prov. D.G.M., Bro. A. H. Royds, who was evidently too ill to be out, but whose Masonic spirit would not permit him to be absent. The Lodge was opened by the W.M., Bro. Taylor, besides whom we noticed the following P.M.s.:—Bros. Barlow, Clegg, Collingwood, Morris, Maden, Binns, Clough, Heap, &c.

The Royal Arch Chapter was duly opened by Comps. W. Roberts, M.E.Z., Lawrence, Ormerod, and Richard Crabtree.

Dispensations for laying the corner stone of St. Luke's Church having been read in the closed Lodge and Chapter, the brethren walked to Mr. Butterworth's field, adjoining Wham toll bar, whence, soon after, the procession issued in the following order:—Rochdale Rifle Corps, under the command of Lieutenant Fishwick; St. Luke's Sunday School, York-street and Mount-street, preceded by their flag and band; St. James's, Messrs. Kershaws', and Heady Hill Sunday Schools, preceded by their flag and band; Flag and band of the Building Committee; Rev. E. J. Hornby; Rev. Julius Shadwell; Rev. William Hornby; Rev. C. K. Hartshorne; Contractor; Architect; Rev. W. Langley; The Building Committee; Revs. Dr. Molesworth; R. S. Rowan; J. W. Parker; R. N. Sharpe; A. S. Shutte; E. H. Aldridge; I. Gaitskill (Whitworth); G. Garbutt; A. Paving; T. Brooke (Bury); J. P. Yeo; E. J. Smith; C. F. Hildyard; S. Ramsbottom; T. Rathbone (Ashworth); C. H. Taylor; J. Walker (St. Paul's, Bury); J. F. Statham; R. Mimmitt (Headley); E. Westerman; W. A. Conway; T. D. Shepherd; J. C. Kershaw; W. Baylis; S. G. E. Perry (Tottington); Members of the congregation, friends, &c.; Band of the 1st Lancashire (Manchester) Rifles; Bro. Robert Nield, Tyler; Visiting Masonic brethren; Officers and members of Lodge Naphthali; Bro. Taylor, W.M.; Bro. Greenhalgh, S.W.; and Bro. Ashworth, J.W. of Lodge Naphthali, with their respective working tools; Janitor of Chapter No. 333; Royal Arch Masons; Misses Jameson, Greenhalgh, Ashworth, Smith, Taylor, Holland, and Smith, dressed in white, with Masonic blue trimmings, and each carrying a bouquet; Masters Greenhalgh, Jameson, Wild, and Heys, carrying the Bible,

square, and compasses; Bro. the Rev. Patrick Charles Nicholson, B.D., Prov. G. Chaplain, rector of St. Philip's, Salford, and Domestic Chaplain to Lord Carlisle; Bros. Lawrence Newall, Prov. J.G.W.; John Tunnah, Prov. G. Sec.; T. Gilks Gibbons, Prov. Asst. G. Dir. of Cers.; William Roberts, Prov. G. Purst., and several Past Prov. Grand Officers. It may be here mentioned that Bro. Royds, being too much indisposed to take part in the procession, was compelled to ride to the scene of the day's ceremony.

On leaving the field, the procession took a direct line to the Market-place, thence through Church-street as far as Rochdale-lane end, thence down Rochdale-lane by the White Lion into York-street, thence up York-street to the Market-place, and into the churchyard, by the Market-place gates. When the various constituents of the procession had settled in their places, the scene was truly imposing. On one platform the Masonic brethren were ranged, their jewels and clothing, relieved in the centre by the pure white of the seven Masons' daughters above named, forming by far the most splendid point of the vast throng. On another platform were the clergy and building committee, their black clothing contrasting with the grey of the Rochdale riflemen (whose bearing deserves a word of praise) in front. At the rear of the clerical platform the choir was stationed, Bro. Edward Wrigley leading it and the vast crowd with consummate ability. The Lancashire Witches were provided with standing room at the rear of the Masonic platform, and the area below was filled up with scholars, Odd Fellows, &c., while the contiguous house tops and every point of vantage ground, whence a glimpse of the ceremony could be caught, were dangerously crowded with working men.

The clerical ceremony was preceded by the singing of the hundredth psalm, the collect for the twelfth Sunday after Trinity, Psalm 84, and prayers offered by the Rev. J. Shadwell. The Rev. William Hornby, vicar of Michael's-on-Wyre, then laid the corner stone, with the customary formalities, and briefly addressed the assembly. The "Hallelujah Chorus," from the "Messiah," and the benediction closed the clerical ceremony.

All eyes then turned to the Masonic platform, whereupon the second part of the ceremony immediately commenced with the following prayer, by the Prov. G. Chaplain:—"Lord of love, Creator, Ruler of the universe, we, thy humble servants, bow before thee, to supplicate thy favour and blessing. Be present in our midst. Pour down upon us the spirit of love and fear, the spirit of power and might. Grant unto us the graces of humbleness, meekness, and charity. Inspire us with faith, self denial, and steadfastness in the paths of truth and righteousness. Fill us with an abiding sense of thy holiness, goodness, justice, mercy, and loving kindness. All thy works display thy majesty and show forth the almightiness of thy word, for thou didst speak and they were made. Thou didst command, and they appeared perfect in design, symmetry, and order. Thou fillest all things living with plenteousness, the earth teems with thy riches and bounty. All nature feels thy quickening influence in this spring time, shedding abroad her sweetness and loveliness in reproductive and fruitful power. Thou dwellest not in temples made with hands. Heaven is thy throne, and earth thy footstool. Graciously condescend to accept our free will offering, and to bless with thy countenance and favour buildings dedicated to thine honour; designed for the worship of thy holy name, and for the proclamation of thy blessed will and laws. We are assembled to commence a work to thy praise; further us in our undertaking. O blessed and wondrous Architect of the world, deign to help thy poor creatures, that here may be set forth, in the purity of truth, the covenant of love, of consolation, and of peace, as revealed in thy sacred oracles committed unto thy faithful people, and preserved from age to age by thine all watchful care, for their light and guidance. O, thou who art very Light, and enlightenest every man that cometh into the world, shed upon us the beam of thy glory, and lead us in the way everlasting, and to thee be ascribed might, majesty, and dominion now and for evermore. So mote it be."

Bro. Royds, D. Prov. G.M., having invoked the blessing of the Divine Architect, Bro. Roberts, Prov. G. Purst., presented to him the plan of the building, and was ordered to preserve it in the archives of his Lodge.

Bro. Tunnah, Prov. G. Sec., then read the inscription on the brass plate:—"Gloria in excelsis Deo. The corner stone of this church, to be dedicated to the worship of Almighty God, according to the rites of the Established Church of Great Britain and Ireland, to be called St. Luke's Church, raised by a public subscription, to be erected upon the site of the old chapel at Heywood, was Masonically laid by Albert Hudson Royds, Esq., R.W. Prov. G.M. for East Lancashire, assisted by the Prov. Grand Officers and brethren of the Naphthali Lodge, No. 333, Heywood, on Thursday, May 31st, A.L. 5860, A.D. 1860, in the twenty-third year of the reign of her majesty, Queen Victoria.—Stephen Blair, Esq., R.W. Prov. G.M., E.L.; S. G. Taylor, W.M.; James Greenhalgh, S.W.; George Ashworth, J.W.; No. 333."

This plate Bro. Roberts, Prov. G. Purst., buried in charcoal, within a cavity of the stone on which the corner stone was to be laid. He then, in the name of the W.M. and the members of Naphthali Lodge, presented to the D. Prov. G.M. a silver trowel, on the blade of which was engraved—"Presented by Lodge Naphthali, No. 333, to Albert Hudson Royds, Esq., R.W.D. Prov. G.M., E.L., on the occasion of his laying the corner stone of St. Luke's Church, Heywood, 31st May, 1860."

The D. Prov. G.M. returned thanks, and requested that the Lodge Naphthali would accept from him the working tools used in that day's ceremony.

The ceremony was then proceeded with, Bros. William Kay, J.W.,

William Ashworth, S.W., James Greenhalgh, W.M., Taylor, Prov. J.G.W., Redfern, Prov. S.G.W., C. Agar, and L. Nowall taking the more direct and active part therein.

Another beautiful prayer was offered by the Prov. G. Chaplain, and that being concluded, the seven young ladies before named came forward and arranged their flowers very tastefully on the stone, around the mass of corn, wine, and oil. Addressing them, the D. Prov. G.M. expressed the hope that when they came to the church to be erected there, they would be reminded of the little part they had taken in the day's ceremony. He thanked them, one and all, for the pretty manner in which they had discharged their very tasteful supplementary ceremony.

The National Anthem having been sung, the vast assemblage dispersed.

For some time a movement has been afoot for the building of a new church in the place of the poor and mean structure lately standing in the main street, and which few strangers would have taken to be the ancient chapel of St. Luke.

Here it may not be deemed out of place to remark that the oldest known record of the chapel occurs in Saxton's Map of Lancashire, published in 1577. In 1592, Mrs. Agnes Radcliffe, of Marland, bequeathed a sum of money for its repair, and in 1645, parliament assigned the tithes of Heywood, Bamford, Whittle, and Lomax to the chapel, there being no glebe lands, and only the use of £5 to the minister, this endowment, however, never being carried out. The chapel has since received certain rent charges and augmentations from Queen Anne's bounty, local benefactions, and the ecclesiastical commissioners.

The new building will be one of the most church-like structures in the neighbourhood. The plan is simple, yet carefully arranged. The nave will be 80 feet long, with a chancel 45 feet deep. The aisles will be wide, and extend through the entire length of the church, terminating on the south side with the vestry and organ chamber over, and on the north side in the Bamford Hall Chapel (Mr. Fenton's). The tower and spire will be 200 feet high, occupying the north side, with a flight of wide steps from York-street, forming an entrance therefrom. It will be disengaged, and have a noble belfry for a peal of eight bells, which have been already promised.

The church will accommodate upwards of 1000 adults on the floor, and the committee, with much good judgment, have determined not to intrude any galleries, which would impair the noble effect of the internal arrangement. The height from the floor to the apex of the roof over the nave will be above 60 feet; the entire length, including walls, between 130 and 140 feet; and exclusive of the south porch and tower, the church will be 67 feet in width. The clerestory will run the entire length of the nave and chancel, and will be above ten feet in height. The piers of the arcading will be moulded, and the open span of the chancel arch will have clustered columns of Derbyshire marble. The small shafts in the clerestory and other parts will be of different coloured stones.

The area will be fitted up with low open seats of a solid and substantial character. The chancel will have the usual arrangement of stall and choir seats, and this part of the church will, altogether, be richer from the intended introduction of more colour in the tiled floor and other parts. The east window will be one of seven lights.

The church will stand above York-street, on a kind of plateau, and will consequently be more open to a full view from the town than was the late structure. The architect, Mr. Joseph Clarke, F.S.A., of Stretford-place, London (who was also the architect of St. Alban's), while studying solidity, will also seek to introduce harmony of colour in the selection of materials. The warm natural tints of the Yorkshire stone will contrast in the exterior walling with the Ashlar dressing, while for the interior a softer stone from Lincolnshire will be used.

YORKSHIRE (WEST).

BAILDON.—*Airedale Lodge* (No. 543).—At a regular meeting of this Lodge held on Wednesday, June 6, present:—Bros. J. Denby, W.M.; W. W. Holmes, P.M.; Fred. Taylor, S.W.; S. Jackson, P.M., J.W.; John Walker, S.D.; Jo. Denby, P.M., J.D.; Geo. M. Wand, P.M., I.G.; Jo. Walker, P.M., O.G.; Wainman Holmes, Sec.; also Bros. Henry Smith, P.M.; J. Mann, J. Ives, N. Smith, and other brethren of this Lodge, together with Bros. Wm. Gath, P.M., No. 379, P. Prov. J.G.W.; Thomas Hill, P.M., No. 379; C. H. Taylor, M.D., P.M., No. 379; J. T. Robinson, W.M., No. 379, and J. J. Schaeppi, J. Pickard, also of No. 379, and other visitors; the Lodge was opened at a quarter past seven, P.M., when the minutes of last Lodge were read and confirmed. A letter was read from Keighly respecting a late member of the Royal York Lodge, No. 332, from which it appeared there was some misunderstanding unexplained; the unanimous feeling was that under such circumstances the proposer and seconder should for the present withdraw the name, which was done. A letter of apology was received from the Rev. A. F. A. Woodford, M.A., P. Prov. S.G.W. The S.W. then proposed that the cordial thanks of the Lodge be given to Bro. Wainman Holmes, the worthy Secretary, for his kindness in attending the election of annuitants in London on the 18th ult., and assisting in securing the election of the West Yorkshire candidates. This proposition was briefly seconded by Bro. L. Barker, P.M., and carried by acclamation. Bro. W. Holmes on rising to return thanks was very warmly received; he expressed his hearty thanks for the feeling evinced, and trusted he should ever stand well in the estimation of the brethren. He would not, however, take much credit to himself, there were others who had equally

exerted themselves—and he must not forget to mention the extreme kindness and assistance rendered by the London brethren, who were indeed liberal on all occasions. Amongst the foremost of these were Bros. E. H. Patten, J. Savage, J. Udall, W. Young, J. Symonds, and J. S. S. Hopwood, Aldrich, and Geo. Barrett. Bro. W. Holmes then said he should feel it a dereliction of duty were he not to move a vote of thanks to these worthy brethren; it was to such brethren as these that the poor and distant Lodges owed their success more than any exertions of their own. The proposition was seconded by Bro. William Holmes, P.M., and carried with great enthusiasm. A vote of thanks was also carried, thanking the following members for their services on behalf of the same good cause: Bros. the Rev. A. F. A. Woodford, M.A., P. Prov. S.G.W.; David Salmond, Prov. S.G.W.; R. H. Goldthorp, Prov. J.G.W.; and R. R. Nelson, Prov. G. Sec. The Secretary was requested to communicate the above resolutions to the brethren. Bros. W. Holmes and Jno. Walker, P.M., proposed and seconded a resolution that Bro. Joseph Walker, P.M., be appointed Tyler of the Lodge, in consequence of the continued illness of Bro. Bell, P.M., which was carried unanimously. The Lodge was then opened in the second degree, when Bro. C. Craven was examined as a F.C., and in the lecture it was agreed that he should be raised to the sublime degree of M.M. Bro. Wm. Gath, P. Prov. J.G.W., was then requested to undertake the ceremony after the Lodge was opened in the third degree. The brethren were highly delighted with the manner in which Bro. W. Gath conducted it, and expressed themselves in the warmest terms. Bro. John Walker, P.M., gave the working tools. The Lodge was then lowered to the second and first degrees, and closed in harmony at nine o'clock. The brethren then sat down to a sumptuous repast provided by Mrs. Walker of the Angel Hotel, to which ample justice was done. After the cloth was removed the usual loyal toasts were given and responded to, and the harmony of the evening kept up with great spirit until the visitors were obliged to leave for the trains.

MARK MASONRY.

GRAND LODGE OF MARK MASTERS.

THE Grand Lodge assembled at its ordinary meeting on Wednesday last, at the Freemasons' Tavern; Bro. Dr. Jones presided as G.M.; Bro. W. M. Beach, M.P., S.G.W.; the Rev. G. R. Portal, J.G.W.; and other influential brethren. Dr. Jones was unanimously elected G. Treas. The Report of the Board of General Purposes was read, showing a balance of cash in hand, and the granting of several warrants for new Lodges; it was unanimously resolved to hold the Grand Festival on Wednesday next, June 20th, at seven o'clock, previously to which the installation of the new Grand Master, the Right Hon. the Earl of Carnarvon, will take place. The installation will of course be open to installed Mark Masters only, but the festival will be open to all Mark Masons, and they are specially invited to be present on the occasion.

PROVINCIAL.

BRADFORD.—A Mark Mason's Lodge was held at the rooms of the Lodge of Hope, No. 379, on Tuesday, June 5, when five brethren took the Mark degree. Bro. J. F. Robinson, W.M., presided.

ROYAL ARCH.

PROVINCIAL CHAPTERS.

BRADFORD.—*Chapter of Charity* (No. 379).—At a regular meeting of this Chapter, on Monday evening, June 11th, presided over by Comp. Henry Smith, M.E.Z.; Comps. Thomas Hill, P.Z., as H.; and C. H. Taylor, J.; the Treasurer, Comp. J. T. Robinson, presented his balance sheet for the previous year, which was read and fully discussed, and ordered to be recorded on the minutes; the balance, though small, was considered satisfactory, and on the whole quite equal to last year, many items being paid which will not occur again. On the motion of Comp. William Gath, P.Z., seconded by Comp. Thomas Hill, P.Z., a vote of thanks was unanimously agreed to be given to Comp. David Salmond, P.Z., for his distinguished services in attending at the Girls School festival as charity steward, on the 9th ult., and at the election of annuitants on the 18th. On the motion of Comp. C. H. Taylor, J., seconded by the worthy Treasurer, that a vote of thanks be given to Comps. the Rev. Asa Woodford, M.A., Prov. G.H.; R. R. Nelson, Prov. G.S.E.; R. H. Goldthorpe, and Wainman Holmes, of Moravia, No. 543, for their services on the 18th ult., in representing the interests of this province at the election of annuitants, by which the election of several worthy candidates was secured, whose claims, though great, would not probably otherwise have been properly brought before Grand Lodge; it was carried. Proposed by Comp. T. Hill, P.Z., and seconded by Comp. Gaunt, that a vote of thanks be also given to Comps. William Gath, P.Z., and H. Smith, M.E.Z., for their services in the cause of charity, particularly with respect to the collection of votes, as members of the Provincial Charities Committee, on the late election of annuitants. The motion was carried.

RAMSGATE.—*Thanet Chapter* (No. C21).—This Chapter met at the Royal Hotel, on Thursday, June 7th, 1860, present—Comps. John Savage, P.G.S.B. and P.Z. No. 7, as M.E.Z.; Rice Giles Higgins, as H.; Osmond G. Phipps, as J.; S. Beeching, P.M., No. 621; James Standing,

P.E. No. 149; E. C. Hayward, P.N. No. 149; W. W. Wyatt, P.P.S. No. 425; Lionel Attye, No. 59; T. Morris, No. 146; W. H. Coghlan, No. 706; J. M. Austen, Colchester Chapter; A. Cooley, J. No. 20; H. L. S. Burney, No. 59. The Chapter was opened in due form. This being the first meeting of the Chapter since its removal from Margate, where it had formerly been held under Lodge No. 149, the acting M.E.Z., Comp. J. Savage, informed the Companions that the Supreme Grand Chapter had authorized the transfer of the warrant to the Royal Navy Lodge, No. 621, Ramsgate, and that such authorization had been officially endorsed upon the warrant by the G.S.E. Comp. O. G. Phipps, P.Z. No. 149, was then unanimously elected Z. for the ensuing year; Comp. R. G. Higgins, P.H. No. 149, was elected H., and Comp. S. Beeching, late Companion of Chapter No. 149, and P.M. of Lodge No. 621, was elected J. Comps. Phipps and Higgins were then inducted to their respective chairs, and Comp. Beeching was regularly installed in the chair of J. by Comp. J. Savage, assisted by the M.E.Z. and by Comp. A. Cooley, J. of Chapter No. 20, Chatham. The following brethren were then duly balloted for and unanimously elected:—Bros. B. Z. Hiscocks, P.M. No. 621; J. Emmerson, P.M. No. 621; H. Cowley, W.M. No. 621; L. Finch, S.W. No. 621; T. H. G. Snowden, J.W. No. 621; Peter Truefitt, No. 621; G. Meager, Tyler No. 621, as a serving brother, and Bro. Davis, of Canterbury. The following, being in attendance, were exalted to the degree of Royal Arch Masons: B. Z. Hiscocks, J. Emmerson, H. Cowley, L. Finch, T. H. G. Snowden, P. Truefitt, and G. Meager as a serving Companion. The following Companions were elected as officers to the Chapter:—B. Z. Hiscocks, as S.E.; H. Cowley, N.; T. H. G. Snowden, P. Soj.; L. Finch, 1st Asst. Soj.; J. Emmerson, 2nd Asst. Soj.; S. Beeching, J., Treas.; G. Meager, Janitor. Comp. J. Savage having gone through the laborious business of the evening and the ceremonies of inductions and exaltations in a most efficient manner, gave the greatest satisfaction, his delivery, &c., being so impressive. All business being concluded, the Chapter was closed in due form and adjourned.

INSTRUCTION.

DOMATIC (No. 206) AND UNITED PILGRIMS (No. 745).—The anniversary festival of this united and most excellent working Chapter of Instruction was celebrated at Bro. Ireland's, Masonic Hall, Fetter-lane, Fleet-street, on Thursday, the 31st ult. Comp. Dr. Ladd acting as Z.; Comp. Brett, H.; Comp. Farmer, J.; Comp. Anslow, P. Soj.; Comp. Garrod, E.; and there being about thirty other Companions present. The lectures were most ably worked in sections by Comps. Brett, Farmer, Anslow, Thomas, Garrod, Emmens, and others, whilst the explanation of the solids, banners, &c., was beautifully delivered by Comp. Dr. Ladd. At the conclusion of business the Companions adjourned to dinner, and spent a very pleasant evening. Comp. Carpenter (P.Z., No. 206), and Comp. Thomas (P.Z., No. 745), returned thanks for the toast of the parent Chapter. Comp. Watson (P.Z., No. 25), proposed the health of the P.Z. of the evening, and bore testimony to the great exertions of Comp. Ladd in promulgating the beautiful ceremonies of the Order. Comp. Ladd acknowledged the compliment, and assured the Companions that nothing gave him greater pleasure than presiding over this excellent Chapter of Instruction. The whole of the arrangements for the enjoyment of the Companions were most complete, and reflected great credit alike on Comp. Ireland and the Stewards.

GIBRALTAR.

CRAFT LODGES.

INHABITANTS' LODGE (No. 178).—An emergency meeting of this Lodge was holden on Monday evening, May 28th, present—Bros. Gorham, W.M.; Newcome, S.W.; Wilkinson, J.W.; Inwin, P.M.; Swain, W.M., No. 345; Ingram, P.M., Treas.; Warrell, P.M.; Martin, Sec.; and a large number of the brethren. The only business before the Lodge was an initiate, Mr. Prod, 25th Regt, which ceremony was performed by the W.M. in his usual masterly style—Bro. Irwin, P.M., delivering the charge. The brethren separated immediately afterwards to enable a number of them to attend a Mark Lodge held the same evening.

LODGE OF FRIENDSHIP (No. 345).—This Lodge met on Tuesday, May 22nd, at Freemasons' Hall, Glyn's-buildings, Bro. C. O. Swain, W.M., P. Prov. S.G.W. of Andalusia, presiding. Amongst those present were Bros. Newcome, S.W.; Hall, as J.W.; Ingram, P.M., Prov. S.G.W.; Weir, Treas., P.M., Prov. G. Treas.; Ellison, Sec., P.M., Prov. G. Sec.; Downes as S.D.; Tewart as J.D.; Wallis and Bowden, Inner Guards, and a large number of members of the Lodge. Also Bros. D. Bueno, W.M. No. 132, Prov. S.G.D.; Gorham, W.M. No. 178, Prov. J.G.D.; Lake, W.M. No. 325 (I.R.); Taylor, P.M. No. 132; P. Prov. G. Standard Bearer; Irwin, P.M. No. 178, Prov. J.G.W.; Warrell, P.M. No. 178; Carpenter, P.M. Nos. 654 and 768, P. Prov. S.G.W. of China; J. Bueno, S.W.; Aparicio, J.W.; Pellulo, Sec.; Garcia, Dir. of Cors.; and a number of brethren of Lodge No. 132; Jackman, S.W., Prov. G. Sword Bearer; Wilkinson, J.W., Prov. G. Secretary for foreign correspondence; Martin, Sec., and about a dozen brethren of Lodge No. 178; West, S.W.; Cerisola, Sec., and about a score of brethren from Lodge No. 325, I.R. The Lodge having been opened in due form, the W.M., in addressing the brethren, said he need hardly inform them that he had this evening a very pleasing duty to perform, nor need he tell them how

pleasing that duty was to him individually. They had met for the purpose of presenting to Bro. Ingram, their worthy P.M., the jewel voted him by the Lodge on a previous occasion. Bro. Ingram was so well known amongst them that he would not stay to dilate upon that brother's merits as a man and a Mason generally, but would only refer to his services to the Lodge of Friendship, No. 345, in particular. He would remind the brethren that when Bro. Ingram took over the management of the Lodge, it was in anything but a flourishing condition, whereas it was now in a state of great prosperity. On behalf of the Lodge he begged Bro. Ingram to accept the P.M. jewel he held in his hand as a mark of their esteem, as a memento of the very happy hours spent in fraternal intercourse here, and as a pledge that, should he at any time be, as so many other members of the Lodge had been, called away to other climes, the good wishes of the Lodge would follow him wherever it might be. He hoped—the brethren all hoped—that the G.A.O.T.U. would grant Bro. Ingram many years of health and happiness to wear the jewel with which he now invested him. Bro. INGRAM replied as follows: "Worshipful Master, Wardens, and brethren of the Lodge of Friendship—I beg to thank you from my heart for the honour you have done me. It is a distinction which I feel far surpasses my deserts. I am not conscious of having done more for the Lodge over which I had the honour to preside than what is done by the generality of Worshipful Masters. You, Worshipful sir, have alluded to the increased prosperity of the Lodge during my year of office; this, however, in as far as the number of members is concerned, should be ascribed rather to circumstances than to any exertion on my part. The Lodge happened, certainly, to be very short of members, and soon after my election as W.M. a new regiment joined this garrison fired with Masonic zeal. A number of the officers already belonged to the fraternity and became members of the Lodge, others wished to participate in our mysteries and privileges. We had plenty to do—and a Lodge that is working largely is sure to attract and keep up the interest of older Masons in its proceedings. Besides, if the increase be due to anything other than circumstances, even then the credit does not belong to the Worshipful Master alone. In the ruling he is assisted by the Senior and Junior Wardens, while in the management of the finances of the Lodge he is mainly dependant on the Treasurer and Secretary. I must say that I should have been utterly helpless but for the assistance of the various officers, more especially that of our respected Treasurer, Bro. Weir, who at once advanced the money necessary to pay off our arrears of rent, trusting to more prosperous times for repayment. Owing to his good management, we who began the year in debt ended it with a balance in hand. I have however taken, and do take, a great interest in the welfare of this my mother Lodge, as well as in Masonry generally. You have often heard me say that the more I see of Masonry the more attached I become to it. Brethren, it is not simply that our imposing ceremonies become by constant use more familiar; it is not solely that day by day I discover new beauties in our ritual; but it is, brethren, that I daily and hourly see around me, and feel how, in the great struggle of life in which we are all engaged, the tie that binds us is constantly exerting its influence; how it helps us to knock off the knobs and excrescences of our original nature, and to smooth the asperities of the human passions; how one brother's chisel is used to bring to light the latent beauties of another brother's diamond; how the cement of brotherly love unites us firmly into one great pillar of strength. I say, brethren, when I see this going on steadily, silently, surely—unmarked by the outer world, almost unperceived by ourselves, I cannot but think that a principle so active must have a mighty influence on the future state of civilization and the destiny of the human race. Brethren, who shall place a limit to this influence? The effect of each individual effort may remain imperceptible, but the constant dropping of water wears away the hardest stone: who shall say that the time may not come—though distant it must yet be—when all races, all nations, all creeds, shall be united into one bond of universal brotherhood, anxious only to forward the interest of one another on the road to human perfection? Is not this a work in which we should all be proud to be engaged? I, for my part, consider that if the little I have been able to do in the cause of Masonry shall be proportionate in effect to that of one single drop in the great stream of Masonic action falling upon the rough ashlar of human imperfection, I shall have done something for which it has been worth while to have become a Mason, something for which it will have been worth while to have laboured in the Craft, something for which it will have been worth while to have lived a life. But, brethren, if such have been the sentiments by which my humble endeavours have been prompted, if the expectation of the distinguished honour you have accorded me was totally absent from my mind, you must not think that I do not duly appreciate that honour—however undeserved, I value it greatly; as a mark of your esteem, I accept with pleasure this jewel; as a testimonial from you that I gave you no cause to repent your choice when you singled me out for your Master, I prize it; as a symbol of that truly Masonic clarity which covers a multitude of sins and refuses to see the shortcomings of a brother, I shall treasure it; and proudly wear it on my breast as a token of your fraternal love and regard." Bro. Ingram resumed his seat amid loud applause. Bro. Deputy Commissary General Carpenter, P.M. Nos. 654, 735, and 768, P. Prov. S.G.W. of China, was proposed as a joining member of this Lodge, after which the brethren adjourned from labour to refreshment. This break in the evening's proceedings was eagerly seized by the brethren present to obtain an inspection of, and to admire, the pre-

sentation jewel, which is a remarkably handsome one, executed with very great taste and workmanlike finish, by Bro. R. Spencer, of Great Queen Street, whose world-wide reputation as a Masonic jeweller is, in this instance as usual, worthily maintained. On the back of the medallion is very neatly engraved the following inscription:—"Fratrī bene merito G. W. W. Ingram, A.L., 5860, grati animi memor, hoc existimationis signum coctus Latomorum, nomine Friendship 345, D.D." On adjourning to the refreshment room the brethren were agreeably surprised to find it most tastefully decorated with Templar banners, flags, and garlands of evergreens—for which we learn that the thanks of the brethren are due to the assiduous exertions of the W.M., Bro. Swain—while the table bore testimony to the able care and attention of Bro. Weir in the display of a recherché supper to which about seventy of the brethren did ample justice. The usual loyal and Masonic toasts having been duly honoured, Bro. Ingram's health was drunk, who in thanking the brethren present, wished to take the opportunity of saying how highly gratified he was to see so many brethren from every other Lodge in Gibraltar; that he appreciated it, both as a personal compliment to himself, and as an assurance of the general harmony existing amongst the Masons of the place. "The Visitors" was replied to by Bros. Bruno, W.M., No. 132; Irwin, P.M., No. 178; and Lake, No. 325, (I.R.); each on behalf of his respective Lodge. Bro. GORHAM, W.M., No. 178, having been entrusted with the gavel for a few minutes, rose to propose a toast which he was sure all present would join him in, "The W.M., Wardens, and Officers of No. 345;" both as a member of No. 345, and as W.M. of No. 178, he could bear testimony to the Masonic zeal and ability of Bro. Swain, who was one of the oldest, if not the oldest Mason present who claimed the "Friendship" as his mother Lodge. In his intercourse with Bro. Swain as W.M. of a Lodge meeting in the same building, he had always found him ready and willing to act in perfect concert with himself in anything tending to the welfare of either Lodge; of his working as a Master, it was unnecessary for him (Bro. Gorham) to say anything, as his excellencies were universally acknowledged years ago by the Gibraltar brethren generally, when Bro. Swain first filled the chair of that Lodge. An accurate and perfect manner of performing our ceremonies was, however, only one part of Bro. Swain's qualifications—that no doubt was an important one in any W.M.—but there was another still more important—the assiduous carrying out of the principles, and the constant watchfulness against the slightest deviation from the landmarks of the Order. This was what rendered Bro. Swain's services doubly valuable to the Lodge. (Drunk with Masonic honours). The WORSHIPFUL MASTER, in returning thanks, gave a short *resumé* of his connection with the Friendship Lodge, from which duty had separated him for some time, and to which he had returned again with pleasure, said that though while away he had been W.M. of another Lodge (No. 654, Corfu), he had always taken great interest in hearing of what No. 345 was doing. He thanked Bro. Gorham both for his good opinion and his hearty cooperation as a brother W.M., and the officers and brethren of the Lodge for their support. Bro. Carpenter, P.M. No. 654, P. Prov. S.G.W. of China, was enthusiastically received with Masonic honours. Bro. CARPENTER said it was now some time since he had taken any very active part in Masonry, but he had not always been an idle Mason, as Bro. Swain, who had succeeded him in the chair of No. 654, could testify. Though he had an extensive sounding title, yet the brethren must not suppose that he came from a Grand Lodge having jurisdiction over the whole of the celestial empire; unfortunately the Grand Lodge of China consisted of but three Lodges. Of two of these he had been an original member; of one (No. 768) he had been Worshipful Master, he had therefore had some experience in Lodge working and he had derived great pleasure from witnessing the very excellent working of the "Friendship," which did great credit not only to their present W.M. and officers, but also to their predecessors in office. He begged to thank the brethren for their cordial reception of him. The health of Bro. Williams, as the oldest member of the Friendship Lodge present, was drunk with Masonic honours, an extra battery of seven from the Templars present, Bro. Williams being their E.C. The healths of Bros. Treasurer and Secretary having been drunk with acclamation, they both rose together to return thanks, and their united eloquence elicited a good deal of merriment, each helping the other when at a loss for a word. Some other toasts—the Tyler's not forgotten—were drunk, after which the Lodge was recalled from refreshment to labour, and closed in due form. Vocal harmony then became the order of the evening. After an excellent song from Bro. Dimond, and the "New Made Mason," from Bro. Gorham, &c., the brethren separated at an early hour. Altogether, this was one of the pleasiest Masonic evenings we recollect having passed; it was particularly gratifying to see the W.Ms., officers, and brethren of no less than four Lodges thus united, working hand in hand, with the one great object in view—who best could work, who best agree.

MARK MASONRY.

GIBRALTAR MARK LODGE (No. 43, L.C.)—This Lodge met on Monday evening, May 28th, in Glynn's buildings, present—Bros. Irwin, R.W.M.; Newcome, S.W.; Bowden, as J.W.; Jackman, M.O.; Martin, S.O.; Kemp, J.O.; Walmsley, Sec.; Horstall, S.D.; Smith, J.D.; Gorham, J. O'Hara, Patterson, and others; also Bro. Ingram, of Mark Lodge, attached to No. 345, (I.R.) The business of the evening was the advancement of a number of Craftsmen of Inhabitants Lodge, No. 178.

ROYAL ARCH.

CALPEAN CHAPTER (No. 345).—A convocation of this Chapter was held on May 30th, present—Comps. Swain, M.E.Z.; Ingram, H.; Onetti, as J.; Wilkinson, Scribe E.; Francis, Scribe N.; Gorham, P.S.; Weir, Treas.; Newcome; Dimond; Patterson; Jackman; Crisola, of No. 325, G.R.I.; Bentubo, Janitor; and others. Bro. E. A. Gibbon (Assistant Surgeon, 7th Royal Fusiliers), of Inhabitants Lodge, No. 178, was duly exalted. Bros. Warrell, P.M., and Martin, Sec., of Lodge No. 178, were proposed as candidates for exaltation.

KNIGHTS TEMPLAR.

CALPE ENCAMPMENT.—This Encampment met on Thursday, May 31st, present—Frs. J. S. Williams, E.C.; Ingram, First Captain; Swain, as Second Captain; Newcome, O'Hara, Dimond, Wilkinson, and a goodly muster of other Knights. The Encampment having been duly opened, Comp. J. C. Relf, Past M.E.Z. of the Calpean Chapter, No. 345, meeting at Gibraltar, and D.P.G.M. of Andalusia, was elected by acclamation, and regularly installed a Knight Companion of the Order. The installation of Sir Knt. Relf was hailed by all the Frates of the Calpe Encampment with the greatest satisfaction; his high standing amongst the rulers of the Craft, and his great experience, acquired during forty years of uninterrupted labour as a really working Mason in this province, are such as to warrant the most sanguine expectations with regard to the future prosperity of this yet infant Encampment, which now reckons Sir Knt. Relf amongst its members.

CANADA.

HAMILTON.

CELEBRATION OF THE QUEEN'S BIRTHDAY, AND LAYING THE CRYSTAL PALACE CORNER STONE.

THE anniversary of Her Majesty's natal day was duly honoured by the citizens of Hamilton. The day was glorious and the sight magnificent. The auspicious morn was ushered in with the unfurling of flags and suspension of streamers from the various public buildings, and other prominent places. The sky wore a heavy aspect, and at one time rain was feared; but, notwithstanding the sun did not even pierce the clouds, the weather was delightful, and a finer day could not have been wished for.

By an early hour the citizens were astir, and the holiday appearance of the city soon indicated that we were about to have a gala day. Nearly every place of business was closed, and by nine o'clock the streets were thronged.

The procession, after being partially formed in the Courthouse Square, proceeded to the Gore to receive the Masonic fraternity, which escorted their Grand Master from the Royal Hotel to the Gore, and then formed a part of the procession. At eleven o'clock, according to arrangement, the immense procession was put in motion; Lieut. Col. Booker, commandant, leading with his staff—consisting of Major Gilkison, Major Gray, Lieut. McCracken, and Lieut. Blatchford. The first Wentworth Cavalry, under Capt. Bull, followed them; then came the Artillery band, followed by the Hamilton Field Battery of Artillery, under command of Capt. Harris; then came the first and second Rifle Companies, under command of Capt. Samuels, and the Highland Rifle Company, recently formed by Capt. Skinner. These were followed by a few of the officers of the militia; then came a division of police, under the command of their chief. Headed by the Woodstock band came one of the great features of the turn out—the men of the Great Western Railway, in their shirt sleeves, who looked as though they could and would do good service if they were called on; upwards of two hundred of them turned out. Then came the various companies of the city fire brigade. After the firemen came the Odd Fellows, who made a very creditable appearance.

Never in the annals of the Masonic fraternity in Canada was there such a turn out. From far and near they came in troops to assist their deservedly popular Grand Master in the performance of a ceremony which has been one of the peculiar offices of Masons from time immemorial. Here might have been seen the Apprentice, the Fellow Craft, and the Master Mason, each in appropriate costume; then came the members of the Royal Arch Chapters, with their beautiful clothing and jewels; after them the Knights Templar, and Knights of Malta, and lastly the Grand Lodge, consisting of the following officers:—M. W. Bro. W. M. Wilson, G.M.; R.V. Bros. W. C. Stephens, as D.G.M.; Richard Bull, D.D.G.M., Hamilton district; T. Wilson, D.D.G.M., London district; F. W. Barron, S.G.W.; Jno. F. McCuaig, as J.G.W.; R. Benner, as G. Treas.; Geo. A. Bull, as G. Chaplain; Thos. B. Harris, G. Sec.; F. J. Rastriek, as G. Supt. of Works; T. C. Sterling, Asst. G. Supt. of Works; and, V.V. Bros. Levy, as G. Dir. of Cers.; Henry Grist, Asst. G. Dir. of Cers.; Geo. Masson, G. Sword Bearer; S. B. Campbell, S.G.D.; F. W. Thomas, J.G.D.; J. M. Rogerson, as Purs.; F. Parsons, W. Fitch, Jno. Boyd, and Jno. King, G. Stewards, and Jno. Morrison, G. Tyler. Among the Lodges represented were the following, and from a glance at their various localities, it will be seen that the fraternity has turned out very generally at the summons of the Grand Master:—Acaea, Hamilton; Strict Observance, Hamilton; St. John's, Hamilton; Barton, Hamilton; Dalhousie, Ottawa; Union, Lanarkshire; Brant, Brantford; St. Andrew's, Caledonia; St. John's, London; True Briton, Perth; Valley, Dundas; Erie, Buffalo; Maple Leaf, St. Catharines; Mount

Zion, Borelia, New York; Wilson, Simcoe; Queen City, Buffalo; Phoenix, United States; St. George's, St. Catharines; White Plains, New York; Victoria, Sarnia; Concordia, Buffalo; Kilwinning, London; Perfection, Durham, England; Oxford, Woodstock; Harmony, Binbrook; Ionic, Toronto; St. John's, Ingersoll; Union, Grimsby; Joy, Smithville; True Blue, Albion; King Solomon, Woodstock; St. John's, Delaware; St. John's, Cobourg. St. John's Chapter, Hamilton; The Hiram, Hamilton; St. John's, London; Genesee Encampment, United States; Erie Encampment, Cleveland.

After the Masonic body came the Board of Commissioners. The acting mayor, Alderman M. W. Browne, the members of the corporation and their officers. Long before these last had moved from their position, the head of the procession had reached the ground, distant upwards of a mile and a quarter. At last, however, the rear of the procession reached the ground. The military had already taken up their position, as also had the firemen, and others who preceded the Masonic fraternity, which opened its lines to allow the Grand Master and his Grand Officers to take up their proper position at the head of the Order. This being done, in a short time there were grouped round the stone the Grand Master and his Officers, the city council, the celebration committee, and the boards of school trustees, while the Masons formed a hollow square; round all outside of this again were the firemen, Odd Fellows, and others in extended lines. Outside of these again were the military, and an immense concourse of people.

The procession having reached the palace grounds, preparations were at once made for the performance of the ceremony of laying the corner stone. The scene presented was at once brilliant and grand. Such a gathering of the masses was never before witnessed in this city, if in any other section of the province. There were not much short of twenty thousand persons on the spot. The sight was most magnificent.

After the military had fired the *feu de joie*, the school children, who were on a large gallery, to the number of upwards of two thousand, sang an appropriate piece of music; then commenced the imposing ceremony of laying the foundation stone with Masonic honours. The Grand Master having inspected the plans, which were handed to him by the architect, A. H. Hills, Esq., expressed his admiration of them, saying that the proposed Crystal Palace would be a beautiful building. The following are the address of the Grand Master and the Masonic ceremonial used:—

"Mr. Mayor, Mr. Chairman of the Celebration Committee, and Citizens of Hamilton—At your request we have assembled here this day to assist you in the interesting ceremony of laying, with appropriate forms, and according to ancient custom, the foundation stone of your proposed Industrial Palace; and this is to me, and doubtless to all here present, a matter of pleasure and satisfaction, that another object of interest and beauty is about to be added to those which already distinguish and adorn your flourishing and rapidly improving city.

"A lively interest also has been excited with reference to the peculiar object of the work in which we are about to engage, for when we consider that, although the large sum of money about to be expended in its erection and adornment comes principally from the coffers of your own citizens, aided certainly to some extent (although not with their accustomed liberality) by the men of Gore—and that the building is not intended to serve a mere local purpose, but that it at once acquires a provincial character, and is to be used as one of those great store-houses, in which not only the produce and the wealth of the country is to be gathered together and exhibited, in which Science and Art will find a home, and by which the world at large may be convinced of the rapidity with which we as a people are advancing in intellectual knowledge, and in the development of the agricultural and mineral wealth of this noble Province. Under these considerations I repeat that the object which brought together this large assemblage, possesses peculiar interest and importance.

"The day selected for the performance of this ceremony, is also peculiarly appropriate, and adds another interest to the occasion. The birthday of our Queen, God bless her! will ever be hailed with pleasure and commemorated with delight by her loyal and devoted Canadian people. The promised visit of H. R. H. the Prince of Wales to this country, is but another instance of the many evidences we have, of the lively interest felt by our sovereign and the great men and people of England, in our happiness and prosperity. And England may well look with pride to this colony as one of the brightest gems in her diadem, and she can rejoice in the lofty and cheering consciousness that she has here laid the foundation of a great nation, where all before was a wilderness, and her's has been the wand which struck the waters from the rock, and filled the desert with fertility and rejoicing.

"Let us rejoice, too, in the thought that we form an integral part of that great empire, and exert ourselves to the utmost in rivetting still more closely the link which binds us to the land of our forefathers, and by our steady and persevering industry, by our unswerving and devoted loyalty, convince our fellow-subjects in Great Britain that we earnestly desire to preserve the closest and most intimate connection with those who are already united to us in the bonds of affection and interest.

"May the Great Architect of the universe bless all our efforts in the cause of social progress. May He pour down his choicest blessings upon our Queen and country, and may Canada be as widely distinguished for the intelligence and intellectual superiority of the inhabitants as it now is for its fertility of soil, its magnificent water communication, and its inexhaustible supply of valuable timber, metals, and minerals."

Grand Master:—We will now proceed to lay the foundation stone according to ancient custom, and our reverend brother the acting Grand Chaplain will implore a blessing from heaven on the undertaking.

The Grand Chaplain then offered up the following prayer:—

"Great Architect of the Universe, Maker and Ruler of all Worlds, deign from thy celestial temple, from realms of light and glory, to help us in all the purposes of our present assembly. We humbly invoke Thee to give us at this and at all times wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications. Permit us, oh! thou Author of life and light, great source of love and happiness, to erect this building, so that hereafter it may be useful for the important purposes for which it is intended. Glory to God on high."

Response.—"As it was in the beginning, is now, and ever shall be, world without end. Amen. So mote it be."

The stone was then raised, and the band performed the National Anthem.

The Grand Secretary then read the following inscription, which was beautifully engrossed on parchment:—

"By the Grace of Almighty God. On the twenty-fourth day of May, A.D., 1860; of the era of Masonry, 5860; and in the twenty-third year of the reign of our gracious and much beloved sovereign, Victoria, Queen of Great Britain, Ireland, India, and her dependencies in Europe, Asia, Africa, America, and Australasia; the Right Honourable Sir Edmund Walker Head, Baronet, Governor General of British North America; Henry McKinstry, Esquire, mayor of the city of Hamilton. The corner stone of the Hamilton Crystal Palace, erected by the mayor and corporation of the city of Hamilton, sanctioned by a vote of the ratepayers, was laid by William Mercer Wilson, Esquire, Most Worshipful Grand Master, attended by the Grand Lodge of Ancient Free and Accepted Masons of Canada, according to the ancient usages of Masonry, which may God prosper. Members of the Common Council, City of Hamilton, 1860. Henry McKinstry, Mayor. St. George's Ward—James Walker, John Mitchell, aldermen; George Murison, Anthony Copp, councillors. St. Andrew's Ward—Michael W. Browne, Lawrence Devany, aldermen; Owen Nowlan, Henry McDowell, councillors. St. Mary's Ward—Thomas Gray, William Edgar, aldermen; John Waugh, John W. Rosebrugh, councillors. St. Patrick's Ward—John Patterson, James Mullin, aldermen; George Ryall, Alexander Alexander, councillors. St. Lawrence Ward—Edward McGivern, Charles W. Meakins, aldermen; John F. McCuaig, James Mathews, councillors. Officers—George H. Armstrong, police magistrate; Robert W. Kerr, chamberlain; Thomas Beasley, city clerk; William Haskins, city engineer; James McCracken, high bailiff. Members of the Board of Common School Trustees of the City of Hamilton, 1860—W. L. Billings, chairman; St. George's Ward—James Osborne, William Bellhouse; St. Andrew's Ward—Thomas Duggan, Joseph Lister; St. Mary's Ward—George McKay, W. L. Billings; St. Patrick's Ward—James Cummings, Ebenezer Stinson; St. Lawrence Ward—George Coombs, Charles W. Meekins; Officers—Archibald McCalm, principal; William Ormiston, superintendent; Thomas Beasley, secretary. Board of Water Commissioners, City of Hamilton—Adam Brown, chairman; St. George's Ward—Adam Brown; St. Mary's Ward—Peter Balfour; St. Lawrence Ward—William Davidson; St. Patrick's Ward—Robert Walker; St. Andrew's Ward—Joseph Lister; James E. Day, secretary; Thomas C. Keefer, chief engineer; T. W. Harrington, John Kennedy, assistant engineers; A. R. Pratt, chief clerk; Charles Robb, mechanical engineer.

"The Grand Lodge of Canada. List of Grand Officers for 1859-60:—M. W. Bros. W. Mercer Wilson, G.M.; T. D. Harrington, D.G.M.; R. W. Bros. Frederick W. Barron, S.G.W.; A. A. Stevenson, J.G.W.; Rev. Joseph Scott, G. Chaplain; Henry Groff, G. Treas.; Samuel B. Harman, G. Reg.; Thomas B. Harris, G. Sec.; Thompson Wilson, D.D.G.M., London District; George W. Whitehead, D.D.G.M., Wilson District; Amelius Irving, D.D.G.M., Huron District; Richard Bull, D.D.G.M., Hamilton District; Francis Richardson, D.D.G.M., Toronto District; William H. Weller, D.D.G.M., Ontario District; John C. Franck, D.D.G.M., Prince Edward District; George F. La Serre, D.D.G.M., Central District; Edwin Morris, D.D.G.M., Montreal District; H. L. Robinson, D.D.G.M., E. Township; V. Bro. Stedman E. Campbell, S.G.D.; V. W. Bros. B. Wofestan Thomas, J.G.D.; William G. Storm, G. Supt. of Works; L. L. Levey, G. Dir. of Curs.; Thomas McCracken, Asst. G. Sec.; George Masson, G.S.B.; Thomas Ridout, Asst. G. Dir. of Curs.; H. G. R. Fripp, G. Organist; Stanislaus Blondheim, G. Purst.; John Morrison, G. Tyler; J. J. Burrows, Frederick Pursons, Angus McKay, William Keely, John Boyd, Edward Himes, Thomas Mackie, William Fitch, G. Stewards."

These, with copies of the Daily and Weekly *Spectator* of the 24th instant, the *Evening Times* of the 23rd, the *Weekly Christian Advocate* of the 23rd, the weekly *Commercial Advertiser* of the 22nd, the monthly *Canada Evangelist* for May, and the following coins, a cent, a five cent, ten cent, and twenty cent piece of Canada currency, and a fifty cent gold piece of California coinage of 1854. (This was put in at the request of an American gentleman present). A copy of proceedings of Grand Lodge of Canada was also enclosed in a glass jar, the stopper of which was closed with cement, and then the Grand Treasurer deposited it in the cavity of the stone, where it was entirely covered with hot pitch and sand. The cement was then laid on the stone.

The chairman of the Celebration Committee here came forward and handed to the acting Mayor a beautiful silver trowel, bearing the follow-

ing inscription:—"Presented to the Most Worshipful W. Mercer Wilson, Esq., Grand Master of Ancient Free and Accepted Masons of Canada, by his honour the Mayor of Hamilton, Henry McKinstry, Esq., on the occasion of laying the Corner Stone of the Hamilton Crystal Palace, 24th May, Anno Domini, 1860." Ald. M. W. Browne, acting Mayor, then presented the trowel to the Grand Master. In the absence of his worship the Mayor, he said he had been deputed to present the Grand Master with the trowel. It afforded him great pleasure to do so, having every confidence in the skill and ability of the gentleman who was to use it.

The Grand Master said he received the trowel with thanks, and would over retain it as an interesting memento of the occasion which had brought them together. He then, accompanied by his Deputy Grand Master, Wardens, and Senior Deacon, proceeded to spread the mortar on the stone, which was then let down into its place in the accustomed manner by three regular stops.

Grand Master to Deputy Grand Master.—"You will now cause the various implements to be applied to the stone, in order that it may be laid in its bed according to the rules of architecture."

Grand Master to Deputy Grand Master.—"What is the proper jewel of your office?"

"The square."

Grand Master.—"Have you applied the square to those parts of the stone that should be squared?"

"I have, Most Worshipful Grand Master, and the Craftsmen have done their duty."

Grand Master to Senior Grand Warden.—"What is the proper jewel of your office?"

"The level."

Grand Master.—"Have you applied the level to the stone?"

"I have, Most Worshipful Sir, and the Craftsmen have done their duty."

Grand Master to Junior Grand Warden.—"What is the proper jewel of your office?"

"The plumb."

Grand Master.—"Have you applied the plumb to the several edges of the stone?"

"I have, Most Worshipful Grand Master, and the Craftsmen have done their duty."

Grand Master.—"Having full confidence of your skill and ability in the royal art, it remains with me now to finish the work."

The Grand Master then struck the stone three times with the gavel, saying:—"Well formed, true and trusty; may this undertaking be conducted and completed by the Craftsmen according to the grand plan, in peace, love, and harmony."

The cornucopia and the flagons, containing corn, wine, and oil, were then handed to the Grand Master, who poured them upon the stone, pronouncing at the same time this benediction:—"May corn, wine, and oil, and all the necessaries of life, abound among men throughout the world; and may the blessing of the supreme Grand Architect of the universe be upon this undertaking and all connected with it, and may the same Providence preside over and preserve it from ruin and decay to the latest posterity."

The Grand Master then directed the various implements to be returned to the architect, and addressed him as follows:—

"Brother Architect, the foundation stone of this building, planned in much wisdom by you, being now laid, and the implements having been duly applied to it and approved of, I return them to you, in full confidence that, as a skilful and faithful workman, you will use them in such a manner that the building may rise in order, harmony, and beauty, and being perfected in strength, will answer every purpose for which it is intended, to your credit, and to the honour of those who have selected you."

The Grand Superintendent of Works then threw upon the stone a handful of silver coin, which was for the refreshment of the workmen, and the ceremonies closed with three cheers for the Queen, three for the Grand Master, and three for the Mayor and Corporation.

A public meeting was then held, the acting Mayor presiding, at which the following address to Her Most Gracious Majesty the Queen was read and submitted to the meeting by Charles Magill, Esq.:—

"To the Queen's Most Excellent Majesty.

"The inhabitants of the city of Hamilton, in public meeting assembled, upon the occasion of their annual celebration of your Most Gracious Majesty's birthday, humbly approach your Majesty with renewed expressions of devoted loyalty and attachment to your Majesty's throne and person.

"In common with your Majesty's subjects throughout the province of Canada, we look forward with pride and satisfaction to the approaching visit of His Royal Highness the Prince of Wales to these Colonies, and to the prospect to be afforded of according to His Royal Highness a hearty and right loyal welcome.

"This day inaugurates the laying of the Corner Stone of a Crystal Palace, to be used by the Provincial Agricultural Association for the exhibition of the agricultural products, fine arts, and manufactures of Canada, which will be held this year in Hamilton during the month of September.

"As the Provincial Show may be regarded as a demonstrative indication of the advance and prosperity of this portion of your Majesty's dominions, and as it is attended by thousands of people from all parts

of the country, we earnestly hope it may accord with the convenience of His Royal Highness the Prince of Wales, to honour with his presence so important and interesting an Exhibition.

"That it may please an all-wise Providence long to continue your Majesty's reign over a contented, happy and united people, is the fervent prayer of the citizens of Hamilton.

"Dated at Hamilton, Canada West, 24th of May, 1860."

The address, it is needless to say, was carried unanimously amid great cheering. While grouped round the stone, Mr. Milne, Photographic Artist, succeeded, we believe, in getting a view of the scene. The procession then reformed and proceeded down York-street to James-street, to the Court-house square, when, after giving three cheers for the Queen and listening to a stirring speech from Mr. Magill, they separated, the firemen going to their engine-houses and the Masonic fraternity to the Royal Hotel, where the Grand Lodge was formally closed, but not before the Grand Secretary had been instructed to acknowledge in fitting terms the satisfaction felt by all with the excellent arrangements made by the committee, and the manner in which they had been carried out. A large number of the brethren adjourned to Blo. Baure's, where a bountiful lunch had been provided, which was partaken of with no little zest. From this time till the hour of dinner was employed in different ways as fancy dictated. The great crowd, however, was congregated on King-street, admiring the fountains, which really looked beautiful. The water was turned on about half past ten o'clock by the son of ex-Alderman Davidson, one of the strongest advocates of the works in their incipient stages. At four o'clock a large number wended their way to the Royal Hotel, where a public dinner was given, which was a very successful affair.

AMERICA,

AMERICAN ITEMS.

TENNESSEE.—For the benefit of our foreign readers, we remark that the Lodge of Tennessee has adopted the humane regulation of granting to every Master Mason's widow and orphan daughters, under the seal of a subordinate Lodge, a certificate of her relation to the fraternity.—*Voice of Masonry.*

INDIANA.—There is living at Noblesville a gentleman by the name of Moreau, who is now eighty-seven years old. He is a nephew of Marshal Moreau, who was killed at the battle of Leipsic in 1813. He has been a member of the Masonic fraternity for fifty-eight years, passed through all the excitement caused by the pretended revelations of Morgan, submitted to the persecutions of that period, and lived to see the sober thought of the people return. Bro. Moreau is now quite deaf, but is hale and hearty, has considerable strength remaining, and possesses an unimpaired mind.

LOUISIANA.—The corner stone of the Masonic Hall at Greensburg was laid April 7th last with great *eclat*, address by Bro. J. Bunyan Taylor. In an eloquent manner he paid a handsome tribute to Freemasonry, setting forth in a masterly style the beauties and the fundamental principles of our ancient order.

GEORGIA.—The Grand Commandery of the State of Georgia was organized under authority of the Grand Encampment of the United States, April the 25th last. There were four Commanderies in operation, viz: Georgia, No. 1, Augusta. St. Omer's, No. 2, Macon. St. Alderman, No. 3, Columbus. Cœur de Lion, No. 4, Atlanta. To these a fifth was immediately added, viz., De Molay, No. 5, Americus.

THE WEEK.

THE COURT.—Her Majesty held a Privy Council at Buckingham Palace, on Saturday last. General Dupuy, the new Minister for Hayti, had his first audience of the Queen. Dr. Longley, the Archbishop designate of York, was sworn a member of the Privy Council. The new Bishops of Rochester and Antigua, and Mr. Wyke, the English Ambassador to Mexico, also had audiences of the Queen. Mr. Arthur Helps, the author of "Friends in Council," was sworn in Clerk of the Privy Council. On Monday the investiture of Knights Grand Cross, Knights Commanders, and Companions of the Order of the Bath, by her Majesty, took place at Buckingham Palace. On Tuesday, the Queen held a drawing-room in St. James's Palace; the weather was frightful, rain poured down in torrents the whole day, and altogether a more depressing and miserable state ceremonial has seldom been witnessed. The fine weather which used to wait upon Queen Victoria seems to have departed for a time, but we hope she will never have any worse storms to encounter than those of an English summer. On Wednesday her Majesty gave a magnificent state concert at Buckingham Palace, to which about four hundred guests were invited; Titiens, Giuglini, Csillag, and all the operatic stars were engaged. We hear that the Queen will hold a levee on Wednesday, the 20th inst., in St. James's Palace, and that the second state ball this season will be given by her Majesty on Friday, the 22nd instant, at Buckingham Palace.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS, on Tuesday, Lord Redesdale moved the second reading of the Light Weights Racing Bill, the object of which was to prevent horses from carrying weights below

six stone. The noble lord asserted that the present practice of racing with light weights was an encouragement of gambling, and at the same time a source of danger, since boys were employed who had not sufficient control over the horses. The Earl of Winchelsea opposed the bill; as did also the Duke of Beaufort. Earl Granville contended that the subject was more fitted to be dealt with by the Jockey Club than by Parliament. The Earl of Derby denied that there was any necessity for such a measure; and asserted that it would not cure the evils which it was intended to meet, even if they were as great as Lord Redesdale had represented them to be. The noble earl recommended the withdrawal of the bill. Lord Redesdale assented, and the bill was withdrawn. —In the HOUSE OF COMMONS, on Monday, a political event of great significance occurred; Lord J. Russell withdrew the Reform Bill, about which so much sham enthusiasm has been got up throughout the country. The affair went off very quietly. Lord John Russell made the best defence he could for himself and his colleagues; and Mr. Disraeli was kind enough to sympathise with government at being well out of a disagreeable embarrassment. Mr. Bright made one of his most effective speeches, in which of course he was as indignant as the occasion required, and talked "Bunkum" for the benefit of Manchester and the radical newspapers; he will find it very difficult however to arouse any public enthusiasm on the matter. The House and the public were sick of the bill, and disgusted at the delay of public business—the working classes do not and never did care one straw about reform; and concentrate their interest on the questions of wages, shorter hours of labour, and, above all, the ruinous price of food. On Tuesday Lord Palmerston said, that in order to afford aid and shelter to persons who might claim the protection of the British flag in Sicilian waters, the admiralty had been instructed to station one ship at Marsala, one at Messina, another at Palermo, and four ships in the Bay of Naples; that an envoy was on his way from Naples to this country to whom her Majesty's government would not hesitate to express the views with which they regarded the bombardment of Palermo; that the government of Naples had applied to its foreign allies to guarantee the possession of the Two Sicilies; that Austria had positively and peremptorily refused to interfere; that there was every reason to believe that the French Government had arrived at a similar determination; and that it was unnecessary for him to say what the feeling of the British Government must be on such a matter. Admiral Duncombe moved for a select committee to inquire into the constitution of the Board of Admiralty, and the various duties devolving thereon. Lord C. Paget opposed the motion, on the ground that all the matters to which it referred were already under consideration. Mr. B. Osborne and Colonel Dickson supported the motion. Sir J. Pakington, although he considered that an inquiry should be instituted, yet he was of opinion that that inquiry should be conducted by a well selected commission; he should oppose the motion. Sir C. Napier supported the motion, but said it was impossible that such an enormous machine as the navy could be properly worked, while the Lords of the Admiralty were changed with each successive administration. The motion was then, by leave of the house, withdrawn. On Wednesday the House went into committee on the Mines Regulation Bill. On Clause 1, providing that no child under 12 years old shall be employed in mines, except according to the terms of Clause 2, which provides that boys between 10 and 12 may be so employed upon the production of a certificate that they can read and write, Mr. Paget objected that such children were too young for the work, and moved to insert "13" in the place of "12" years. Mr. Clive opposed the amendment, which, after a long discussion, was negatived by 178 to 71—majority 107. The Local Board of Health, &c., Bill was read a second time, as were also the Local Governments Supplemental Bill, and the Friendly Societies' Act Amendment Bill.

GENERAL HOME NEWS.—The returns of London for the week that ended last Saturday show a total number of 909 deaths, and a decrease on that of the previous week, which was 1,004. In the ten years 1850-59, the average number of deaths in the weeks corresponding with last week will be found, after correction for increase of population, to be 1,079. The present state of the public health appears to be comparatively good; for the deaths were less by 110 than they would have been if the average rate of mortality for the first week in June had prevailed. Last week the births of 842 boys and 849 girls, in all 1,691 children, were registered in London. In the ten corresponding weeks of the years 1850-59 the average number was 1,560.—Volunteers are striving to obtain for themselves all the rights and privileges which are attached to the military profession. By an Act of George IV., soldiers and volunteers while employed on duty are exempted from the payment of tolls. But some of the turnpike gate-keepers and toll-takers have refused to recognise this right, and the result has been an appeal on behalf of the volunteers to magisterial justice. The adjutant of the Queen's Westminster obtained a summons against the toll taker at Vauxhall-bridge. On the same day the lessee of the Kennington and other turnpike-gates was summoned by three volunteers for making them pay the toll when they rode home in a cab after their drill. Mr. Elliott, the magistrate at Lambeth, by whom the summons was heard, said the case was an important one, and took a week to consider his judgment.—The scene which was enacted on Sunday night in the parish church of St. George's-in-the-East has disappointed the hopes of those who expected that the disgraceful riots which have so long prevailed were dying out. While the people were waiting outside until the large gates were thrown open for their admission, sixty-three persons

were allowed to pass through the private door of the rectory into the church—a circumstance which appeared to be offensive to the pseudo "parishioners," who, as soon as they entered the church, vented their indignation by yells, hisses, and the other discordant sounds which have become so familiar there. These marks of disapprobation were repeated with increased vigour when the Rev. Bryan King, the rector, ascended the reading desk, for the purpose of commencing the service. At this time there were about 1,500 persons in the church. Mr. King proceeded with the service with dignity and retired at the close. After the service the clergy were pursued by the hired mob of ruffians, and pelted with mud by them; one gentleman narrowly escaped severe injury.—We still continue to receive details of the loss of vessels and their crews, during the late gales. The poor fishermen of Yarmouth and its neighbourhood have suffered most severely. An exploring expedition was despatched in search of twenty fishing vessels, which, with two hundred souls on board, left Yarmouth and Lowestoft before the gales commenced; and from the information which the expedition brought back, it is feared that the whole of the missing party have perished on the coast of Holland.—The most important case at the Central Criminal Court was that of the great jewel robbery at the West End. The sufferers were Mr. Emanuel, of Hanover-square, from whom a locket, of the value of £1,600, was stolen; and Messrs. Hunt and Roskell, of Bond-street, who were plundered of four bracelets of the value of £600. The last case was proceeded with first; and as the evidence with regard to the woman's identity was not sufficiently clear she was acquitted, while the male prisoner was found guilty of receiving the property knowing it to be stolen. In the other case both prisoners were found guilty, and the counsel for the prosecution then stated that there was reason to believe they had stolen property of the value of £10,000 from a jeweller's shop in Paris. The male prisoner was sentenced to ten and his female confederate to four years' penal servitude. She was removed from the bar shrieking out that she was guilty, and her accomplice innocent.—The builders' strike has again occasioned proceedings in a police court. Three workmen have been charged, at Clerkenwell, with having endeavoured by threats to compel Mr. Anley, a builder, to discharge two men in his employ. These two men were working under "the declaration," and the defendants, at least two of them, had gone up as a deputation to Mr. Anley, and on behalf of the workmen generally had threatened to strike unless their obnoxious companions were immediately discharged. Mr. Corrie held these proceedings to be illegal, and, after delivering an elaborate judgment, he sentenced two of the defendants to one month's imprisonment with hard labour.—A base trade outrage was perpetrated on Wednesday morning, at Brierley-hill, on the premises of Messrs. Charles Stewart and Co. Seventeen pairs of bellows have been rendered entirely useless by cutting large pieces out of the sides of them. The bellows were mostly new, and from the manner in which they were mutilated a loss of about £40 will be entailed upon the firm, besides throwing between 30 and 40 men out of employment till they are either replaced or repaired.—In the Court of Exchequer, Lord Chief Baron Pollock has delivered judgment on the application of Mrs. Swinfen for a new trial against Lord Chelmsford. The public are sufficiently familiar with the details of this remarkable case to render it necessary for us to state their nature. The application was refused, but leave of appeal was granted.—In the Court of Chancery the Lords Justices have delivered judgment in the appeal of Mr. Simpson against the decision of Vice-Chancellor Wood, whereby he declined to restrain the directors of the Westminster Palace Hotel Company from letting off a portion of that hotel to the India Board for a period of three, or, if the lessee desired, of five years. Lord Justice Knight Bruce said that the case was one of great difficulty; he thought however that the appeal should be dismissed, but without costs. Lord Justice Turner was of opinion that the directors had exceeded their powers. As Lord Justice Knight Bruce and the Vice-Chancellor are agreed, the effect of the judgment is that the appeal is dismissed, but that the plaintiff is only burdened with his own costs.—John Plimley Edwards, merchant, of Birmingham, who absconded a short time ago, taking with him a considerable sum of money, was apprehended the early part of last week at Stockholm, by two detective police officers, on a charge of forgery, and brought back to Birmingham, where he arrived on Monday. He was brought up before Mr. Kynnersley, stipendiary, charged with forgery, and Mr. Motteram, of the Oxford circuit, instructed by Messrs. Hodgson and Allen, applied for a remand till Friday, which was granted. On the application of Mr. John Smith, who appeared for the prisoner, the magistrate agreed to accept bail, the prisoner in £2,000 and two sureties of £1,000 each, twenty-four hours' notice to be given to the prosecutors.—A meeting of the East India Company was held on Wednesday. The differences between the company and Sir Charles Wood formed a prominent topic of discussion. Thanks were voted to Mr. Hadfield, Mr. Black, and other members of parliament, for their successful efforts in obtaining the publication of the unmitigated despatches of Sir Alexander Burnes.—The extraordinary trial of Baines v. Browne, which has been going on in the Court of Exchequer for several days past, and which has excited so much public attention, was brought to a conclusion on Wednesday. After the examination of the groom, upon whose testimony so much depended, both the judge and jury expressed a strong opinion that the allegation that an improper intimacy had taken place between Mrs. Baines and Dr. Burroughs (which allegation constituted the libel complained of), had completely broken down.

They, at the same time, exonerated Mrs. Burroughs from any imputation which might be supposed to rest upon her. The jury returned a verdict for the plaintiff—damages, £350.—In the Court of Arches Dr. Lushington gave judgment on the objections urged by Mr. Bonwell, the perpetual curate of St. Philip, Stepney, against the articles drawn up by the Bishop of London. The learned judge, without expressing any opinion as to the truth of the articles, decided that they were properly drawn up.—An amusing case of alleged Roman Catholic proselytism came before the Norwich magistrates on Wednesday. A Catholic priest and three other persons were charged with being implicated in the attempted flight from Norfolk to London of a son of Mr. Vansittart, M.P. The young gentleman, it appeared, was being educated by a clergyman of the Church of England, when he imbibed Roman Catholic opinions, and conceived the idea of running away, in which scheme, it is alleged, he was assisted by the persons above alluded to. The magistrates resolved to issue a warrant for the apprehension of the priest, and the other defendants were admitted to bail.

FOREIGN NEWS.—The news from the French capital is meagre. The Senate has unanimously adopted the Consulte relative to the annexation of Savoy and Nice, and on the 1st January next the French laws and constitution will come into force in that new portion of the empire. The approaching interview of the Emperor Napoleon with the Prince Regent of Prussia is announced to be a measure of conciliation on the emperor's part towards Germany. There can be no doubt that the interview will have a very tranquillizing effect upon the public mind in that country. The King of Sardinia has sanctioned the law approving the cession of Savoy and Nice to France, so that that act is now finally and irrevocably accomplished.—General Garibaldi has constituted the Government of Sicily as follows:—Baron Pisano, Foreign Affairs; Signor Crispi, Interior and Finance; Signor Orsini (a Sicilian), War; Abbé Coligni, Public Worship. It is positive that Garibaldi found 24,000,000 francs in the treasury. He has already promulgated several decrees. One requires all Sicilians between the ages of seventeen and fifty to take up arms in defence of their newly won liberties. Another requires the customs duties, and all other taxes to be paid to the revolutionary government. The King of Naples, by ratifying the armistice between General Lanza and Garibaldi, has recognised the revolutionary government as a power, and has therefore rendered foreign mediation possible. The king has despatched an envoy to Paris to solicit the Emperor's intervention, but he it is said has expressed his intention to act only in concert with England and the other great powers. Signor Carafa called all the ambassadors together, and requested from them a pledge that in the event of Garibaldi's offering the crown of Sicily to the King of Sardinia, they would refuse to recognise the annexation; but this pledge they declined to give. The capitulation of General Lanza, with his eighteen thousand troops, is confirmed, and of the state of affairs at Palermo, and in Sicily generally, we have no later advices than those already communicated. No doubt all remains quiet, the new Government consolidating its strength and extending its organisation.—The *Wanderer* of Vienna publishes a letter from Ancona, dated the 6th, which says:—"The Irish yesterday had a fight among themselves, and wounded some of the gendarmes who interfered to separate them. The delegate has hitherto treated the Irish like princes, and their pretensions are, in consequence, unbounded. Every soldier insists on having his own room, table, &c. It is to be feared that, after all, the Pontifical Government will be under the necessity of requesting the Irish to go home again.—At a banquet given at Palermo on the occasion of the armistice, Garibaldi (according to the *Courier de Paris*) proposed as a toast "The Independence of Hungary," and, turning to his adjutant-general, Colonel Turr, said—"Friend, you were my guest at Como and Varese, and you are now my guest here; but in January next I will return your visit at Pesth."—By the Peninsular mails we learn that the Ambassadors appointed by the Emperor of Morocco to act as his representatives at Paris and London, were daily expected at Tangiers, from whence they would sail for their destinations, the one in an English and the other in a French frigate.

COLONIES.—Mails from Sydney and Melbourne have arrived, which announce that another rich gold field has been discovered near Twofold Bay. 210,000 ounces of gold have been shipped during the month. On account of a native rebellion in New Zealand, troops have been despatched from Melbourne, Sydney, and Hobart Town. Her Majesty's ships *Pelorus* and *Victoria* have left Melbourne for New Zealand. The cause of the war, which is connected with the fatal land question, is not very clearly explained in the reports we have received; but the natives consider themselves aggrieved by the system under which their lands are disposed of to the English government.

PUBLIC AMUSEMENTS.

THE CRYSTAL PALACE.

THE Crystal Palace has now fairly taken its stand amongst the institutions of the country, and how fast it is progressing to ultimate prosperity may be seen from the fact that whereas in the six months ending 31st of May, 1858, the number of visitors were 506,398; in the same period of the following year they were 522,365; and in the six months just ended 583,672, being an increase of upwards of 5,000 a week, or in money at 1s. each, £250.

The great *fête* of the present year will commence on the 25th instant, when the French Orphéonistes to the number of something like 3,000—from thirty different departments of France—will for the first time visit England and give a Grand Concert in the Crystal Palace.

The arrangements for the Festival rapidly approach completion. Mons. Delaporte, and his little army of inspectors, have returned from their tours through the provinces of France, and the numbers from each society who will take part in the Festival are now exactly reported.

Special arrangements by the various lines of communication between London and Paris have been entered into for the conveyance of the performers, who will reach London by Sunday the 24th inst. A rehearsal will take place at the Crystal Palace very early on the following morning (Monday, the 25th June), after which (at twelve o'clock) the doors of the Palace will be open to the public, and the performance of the first day of the Festival commence at three o'clock.

Included in the selection of music for the first day, will be found the choruses of the "Enfants de Paris," by Adolphe Adam; the "Veni Creator" of Besozzi; the "Retraite" of Laurent de Rille; the "Depart du Chasseur" of Mendelssohn, &c., &c., (popularly known in England as the Hunter's Farewell) concluding the first part with the celebrated Septuor in the duel scene of Meyerbeer's "Huguenots," which, sung by thousands of voices and accompanied by military music, produced the most marked enthusiasm when performed in Paris at the Palais de l'Industrie in March last year, and it is expected will be equally successful on the present occasion.

In addition to the preceding choruses, selections of military music will be interspersed with them, and two choruses expressly written for this Festival by M. J. F. Vaudin, to which music has been respectively composed by M. M. Halévy and Ambroise Thomas, the celebrated French composers, will be performed for the first time. These are entitled "France! France!" and "La Nouvelle Alliance."

In compliment to this unprecedented assemblage of foreign visitors the great orchestra will be appropriately decked with groups of French flags and appropriate emblems, and during the stay of the Orphéonistes in England, the tricolour will wave from the lofty flag staffs in the front of the Palace and the grounds.

The tickets for this interesting international Festival are issued in sets for the three days, at 12s. 6d. the set, or by single day ticket, which must be purchased beforehand, five shillings. The price of admission will afterwards be raised. The reserved seats, at the same price, will be arranged in blocks, as at the Handel Festival, and the same arrangements for the comfort of visitors be carried out by stewards, as in 1857 and 1859.

The leading Northern Railway Companies have agreed to consider periodical tickets as available from the 23rd to 29th of June; and on the Southern and other lines, within a day's excursion, Special Excursion Trains will be run.

It has been suggested that the reception to be given to this large body of our neighbours during their brief glimpse of this country shall be such as to send them back to their homes full of the pleasures and advantages which will result from a visit to England, by the throwing open to them, as far as possible, our public buildings and institutions. Of the musical societies, it is stated that the Sacred Harmonic Society and Mr. Henry Leslie's Choir intend inviting them to a public performance, and it is hoped some other associations will follow the example.

BRO. JULIAN ADAMS.

Our Bro. Julian Adams, son of Bro. T. A. Adams, G. Purs., has been making a most successful tour through Scotland with an Anglo-Italian Opera Company, including Miss Florence Lanca, Miss Annie Leng, Mr. Edward Seguin, and Bro. Augustus Braham. The Scotch papers speak most enthusiastically of the exertions of the company, and more especially of the playing of Bro. Adams on the pianoforte and concertina. How he can play is well known to many of the English brethren.

TO CORRESPONDENTS.

"H. A." (Adelaide, South Australia).—We cannot recommend any published ritual to you, as the use of all are prohibited by the Masonic law in England, and a short time since a brother was cited before the Board of General Purposes and reprimanded for having sold a so-called ritual. The one you inform us they have in use in South Australia is the most worthless of the lot. Ask the brother you allude to to teach you the ceremonies as worked in Bristol and the province of Somerset. We have seen some excellent working in that district. We regret to hear that brethren who have been made in Europe but seldom go amongst their Colonial brethren, and then not with the view of properly instructing them in Masonry.

"J. G. M."—To the right and left of the Prov. G.M. Arrange the Lodges according to their numbers. We have handed the enclosure to Bro. Matthew Cooke.

"B. B."—Do not place belief in every silly rumour you may hear,