

LONDON, SATURDAY, JUNE 25, 1864.

THE HIDDEN MYSTERIES OF NATURE
AND SCIENCE.—PART IV.*(Continued from Page 502, Vol. VIII.)*

The foregoing examples are lessons taken from the Book of Nature, and adopted by science for furthering the arts of peace, but examples may be given which will show that the fierce warrior did not disdain to learn from Mother Nature. The tertudo, or tortoise, was a military machine moving upon wheels and roofed over, used in besieging cities, under which the soldiers worked in undermining the walls; the name sufficiently implies whence the idea was taken. The battering-ram, aries, was used to shake and batter down walls. It consisted of a large tree, to one end of which was fastened a mass of bronze or iron, which resembled in its form the head of a ram; and it is evident that this shape of the extremity of the engine, as well as its name, was given to it on account of the resemblance of its mode of action to that of a ram butting with his forehead. An infinity of further examples might be cited, but I trust sufficient has been said to show the intimate connection between nature and science. The progress of knowledge which has led from the first rude attempts of barbarous ages to present civilisation, has gone on by certain steps, which may easily be ascertained, and which it is very useful to consider, as we thereby discover the nature of human knowledge, and the relations and importance of its different branches, while we obtain greater facilities for studying science and aiding its onward progress.

Let us now see how all this appertains to Freemasonry. The lodge when revealed to an entering Mason discovers to him a representation of the world, for the universe is the temple of the Deity whom we serve; wisdom, strength, and beauty are about his throne as pillars of his works; for his wisdom is infinite, his strength omnipotent, and beauty shines throughout the whole of the creation. In symmetry and order, the heavens has he stretched forth as a canopy; the earth he has planted as his footstool; he crowns his temple with stars as with a diadem; and his hands extend their power and glory; the sun and moon are messengers of his will, and all his law is concord. The covering of the tabernacle, and the veil of the Temple at Jerusalem were representations of the heavens,

and were "of blue, of crimson, and purple" (Exod. xxvi. 1., 2 Chron. iii. 14), and such should be the covering of the lodge. When the Creator made the heavens in their splendour, he also spread the earth with a beauteous carpet, adorned with various colours, fruits, and flowery meads, and "vallies glad with smiling corn;" mountains with nodding forests for a crown, and lakes glittering like diamonds in their bosom. While interspersed amid the beauteous scene some giant, storm-beaten, arid mountain stands; or further off, a parched desert striking horror and dismay into the heart of the weary traveller whose path lies over it, yet even here, far as the eye can see, nay, perhaps beyond the vision, there lies a sweet and peaceful oasis, a resting-place with sweet, refreshing springs. All this the Mosaic pavement which represents the ground-floor of King Solomon's temple depicts. And is there no analogy, no lesson to be learnt here, brethren? Does not a voice seem, trumpet-tongued, to cry from beneath your feet, "Life is uncertain." Our passage through existence, though sometimes prosperous, is oft beset with ill; all things here below are precarious. To-day, our feet may tread in prosperity; to-morrow, we may totter on the uneven paths of weakness, temptation, and adversity. With this emblem before us, we are morally taught not to boast of anything; to take heed unto our ways; to walk upright and with humility before God, for such is this existence, that there is no station in which pride can be stably founded. All men have birth, yet some are borne to more elevated stations than others; but, when in the grave, are all upon a level, death destroying all distinction. Then, while our feet tread on the Mosaic work, let our ideas return to the original from which we copy it; and let every Mason act as the dictates of reason prompt him, and live in brotherly love, faith, hope, and charity. But if some ill should still beset us, then let us cast our eyes on high, and with our hearts and minds penetrating the bright canopy above us, let us turn for succour and support to that bright morning star whose rising brings healing and consolation to the faithful of the human race.

Whatever, says a distinguished writer, turns the soul inward on itself, tends to concentrate its forces, and fit it for greater and stronger flights of science. By looking into physical causes our minds are opened and enlarged; and in this pursuit, whether we take or whether we lose our

game, the chase is certainly of service. Cicero, true as he was to the academic philosophy, and consequently led to reject the certainty of physical as of every other knowledge, yet freely confesses its great importance to the human understanding. "Est animorum ingeniorumque nostrorum naturale quoddam quasi pabulum consideratio contemplatioque naturæ." If we can direct the lights we derive from such exalted speculations upon the humbler field of the imagination, whilst we investigate the springs and trace the courses of our passions, we may not only communicate to the taste a sort of philosophical solidity, but we may reflect back on the severer sciences some of the graces and elegances of taste without which the greatest proficiency in those sciences will always have the appearance of something illiberal. To those who have pursued philosophic studies to some extent, it is pretty clear that morality exists independent of religious ideas; that the distinction between good and evil in morals, and the obligation to shun evil and to do good, are laws that man recognises in his own nature; but morality being invested with independence, the question arises in the human understanding, Whence comes morality? Whither does it lead? Is this obligation to do good, which subsists by itself, an isolated fact without an author or an end? Does it veil from, or rather does it not reveal to, man an origin and a destiny which is not of this world? This is a spontaneous, inevitable question (says Guizot)—it is one by which morality in its turn leads man to the threshold of religion, and opens to him a sphere from which he has not originally received it. I had rather (says Lord Bacon) believe all the fables in the legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind; and, therefore, God never wrought miracles to convince atheism, because his ordinary works convince it. They that deny a God destroy a man's nobility; for certainly man is of kin to the beasts by his body, and if he be not of kin to God by his spirit, he is a base and ignoble creature. It destroys likewise magnanimity, and the raising human nature; for take an example of a dog, and mark what a generosity and courage he will put on when he finds himself maintained by a man, who to him is instead of a God, or *melior natura*, whose courage is manifested such as that creature, without that confidence of a better nature than his own could never attain. So man when he rests and assures himself upon

Divine favour and protection, gathers a force and faith, which human nature in itself could not obtain. The more diligently we search the Book of Nature and scan the human mind, the stronger traces we shall everywhere find of him who made it.

If (says Burke) a discourse on the use of the parts of the body may be considered a hymn to the Creator, the use of the passions which are the organs of the mind cannot be barren of praise to him, nor unproductive to ourselves of that noble and uncommon union of science and admiration, which a contemplation of the works of infinite wisdom alone can afford to a rational mind. Whilst referring to him whatever we find of right or good or fair in ourselves, discovering his strength and wisdom even in our own weakness and imperfection, honouring them where we discover them clearly, and adoring their profundity where we are lost in our search; we may be inquisitive without impertinence, and elevated without pride; we may be admitted, if I may dare to say so, into the counsels of the Almighty by a consideration of his works. The elevation of the mind ought to be the principle end of all our studies, which if they do not in some measure effect, they are of very little service to us. To those who, contemplating this world of wonders, extend their researches beyond the common groupings of mankind, it will appear that nature, ever provident that no part of her empire should be unoccupied, has peopled it with various forms and left no corner waste. To follow her through every turn would be a never-ending task, but as far as she has been traced every step is marked with pleasure and profit; and while the reflecting mind, trained to move in its proper course, breaks through the trammels of pride and ignorance, it rises with clearer views towards perfection, and adores that infinite wisdom which appointed and governs the unerring course of all things.

"Thus the men
Whom Nature's works can charm, with God himself
Hold converse; grow familiar day by day
With his conceptions; act upon his plan,
And form to his the relish of their souls."

—AKENSIDE, iii. 630.

R. B. W.

(To be continued.)

DRAINAGE OF FREEMASONS' HALL AND NEIGHBOURHOOD.—The Metropolitan Board of Works, on the report of Mr. Bazalgette, engineer, have authorized the construction of a new sewer in Middle-yard and New-yard, in the rear of the new buildings of the Freemasons' Tavern, Great Queen-street, 135ft., being 3ft. 6in. by 2ft. 6in. in diameter, one brick thick, and 186ft. 3ft. by 2ft., half brick thick.

CLASSICAL THEOLOGY.—LXXVII.

JUNO AND JANUARY.

In the fiftieth chapter of the Book of Jeremiah there is this record—"The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet. Declare ye among the nations, and publish, and set up a standard; publish and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. . . . A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols." But besides, if not before, Bel and Merodach (which latter is supposed to have been a very ancient king of Chaldea, deified by the honours of translation *in divos relatus*), was the great goddess Succoth, Benoth, or Mylitta, who was honoured as the daughter of the sun, the Babylonish Juno Ourania, or Venus.

The supremacy of this goddess was held in such high veneration that all native women, whatsoever their dignity and position, were under imperative obligation to offer themselves once in their lifetime a sacrifice of purity in her temple; and until the devotee had admitted some admirer to her acceptance she could not be redeemed from this obligation. And although we cannot reconcile such an act of devotion with virtue, maidens both young and old considered it no small mark of the goddess's favour when they were selected before their companions to receive the embraces thus eagerly sought, for which distinction the less attractive had often many years to wait and sigh for. Something after the fashion of the girls exposed in a Turco slave market destined for the harem they sat, slightly girded with silken cords, against the temple, with various flowers and fruits they had purchased for offerings to the goddess to whom they were in bondage. On being led away by a stranger or a lover, they were so proud of the honour that they frequently triumphed over their less fortunate associates.

This religious conformance was required, without exemption, of all the Babylonian women, whatever their rank, riches, and beauty. But those of the first class were a little more exclusive and refined in their behaviour. They were brought into the temple in covered conveyances, in which they remained until removed by their gallants, who were generally on the look-out, near at hand, awaiting them. Likewise, on the high

festival days of the goddess numbers of the most beautiful of the daughters of Babylon, arrayed in the most captivating styles with braided tresses crowned with coronals of the rarest efflora and aroma, placed themselves in a line on either side of the doorway of the temple, through the midst of which the male assemblage had to pass, that they might be selected by them. Though we cannot approve it such was a duty of their religion. No one of the fair sex who had thus once exhibited herself could return to her home, undisgraced unless some man had let fall money into her bosom and had selected her.

General history is barren respecting those ancient times; but we are told that on presenting the coin, the selector or lover had to make use of some declaration similar to this—"O, my fair one, my chosen, I supplicate the goddess Mylitta for thee." And the self devotedness of these demosels was so strict that even the fairest of them dared not refuse the money or the suitor, however distasteful to her inclinations, it being held a dedication so sacred as to be unlawful under any circumstances to reject it. In fact, this strange custom appears to have been instituted as a sort of nuptial ceremony. At all events, it was so far a taking in marriage that, after some other ceremonies, the women returned to their homes, and from that time forth they were bound by the enactments of their religion on no terms to receive the attentions of another suitor.

Like the Brahmins of India, the Chaldeans filled all the offices of the priesthood, and had the entire arrangement and government of all religious affairs of the Babylonian empire. They were its only learned men. They are often mentioned in the Bible, it is true, as commendable for their astrology and idolatry; but as we have already stated, their time was much occupied in the search after all manner of knowledge. They are said to have been the inventors of judicial astrology.

When Alexander overcame Babylon, we are told by Calisthenes, that astronomical observations were found there for 1,903 years, as far back as 115 years after the Deluge, that is, to the fifteenth year from the building of their wondrous work, the tower of Babel. They believed that the planets and moon, as well as the sun, were bodies of fire (therefore their fire worship), and that the government of the world was under a Divine Majesty, yet still that matter was eternal. They

were divided by two schools of philosophy, the Borsippeni and Orcheni; but although these sects by their chiefs, or fathers, like other learned men, freely discoursed under diversities of opinion, they did not extend this privilege to their laities, or to the discipline of their sons.

In connection with the foregoing, two references may not be here out of place. In 1 Samuel, chap. ii. 22, we find this, to us, singular passage:—"Now Eli was very old, and heard all that his sons did to Israel, and how they lay with the women that assembled at the door of the tabernacle of the congregation." The other is the well-known ancient and pathetic story of Pyramus and Thysbe. They were both equal in fortune, rank, youth, and beauty, and contiguous inhabitants of the city of Babylon. From their very childhood they had been lovers; day by day they played together; their fondness for each other increased with their years and their surpassing loveliness and sweetness of disposition developed and corroborated the perfection of love. In few words, to describe them, they represented the Paul and Virginia of their time. When marriageable, they supplicated their parents to consent at once to their being united. To their inconsolable anguish, these supplications, owing to a quarrel between the two families, were refused; and it is to be borne in mind that the Chaldean law prohibited children attempting to oppose their parents in anything, and therefore they were quite at a loss to know what to do.

THE INTERIOR OF A GOTHIC MINSTER.

(Continued from page 481.)

The Aumbries, Lockers, or Cupboards.—There are two large aumbries on the north side of the altar-platform at Chester. Three, formerly behind the reredos, are preserved at Carlisle; two of these of the fifteenth century, and one of earlier date, and carved. At Salisbury there are several good specimens, one retaining its original doors. At Durham there are double aumbries on either side of the altar platform, which held the ewer, books, cruet, chalices, patens, and altar linen. All the keys were locked up by the sacristan at night, in a master aumbry, until early in the morning. Usually the aumbry is provided with a slab. At Selby there are some good specimens of wainscot aumbries.

The Shrine.—The continuous prolongation of churches eastward was productive of many changes in arrangement, but none were perhaps more noteworthy than the formation of the feretory behind

the high altar in the place of the bishop's throne, and usually provided with an altar of its own, erected against its western side, as at Bury St. Edmund's and Westminster.

At St. Alban's, in the thirteenth century, the length hitherto assigned to the sanctuary was subdivided, the western portion being still dedicated to divine offices, and the space beyond to the shrine, which was supported on six pillars. At Winchester, St. Swithun's shrine (so it would seem from the dismantled feretory) was mounted upon a platform set against the stone screen, the superb arcade of which adorns the eastern processional path. The shrine was approached on either side by an ascent of steps, and the altar standing in the centre beneath it. At Canterbury the shrine of St. Thomas consisted of a basement of marble and stone, with a wooden superstructure planted with gold and embossed with jewels, which contained the iron chest wherein lay the primate's body. The stain of the metal screen still remains on the floor, and the crescent upon the vault, near which are staples, which probably sustained bouquets of lights at grand exhibitions of the relics. As an additional security in case of fire or popular disturbance, bandogs were employed. In front of the site of its western altar is a fragment of mosaic pavement resembling that of the platform of Westminster. Over St. Anselm's chapel in the south aisle is the watching-chamber, with a grated window, and containing an oven and fire-place used by the sub-sacristan for baking altar breads. At Lichfield the pilgrims were required to cross the Minster pool by the ferry-boat, and then proceed through the south choir aisle to the feretory, where they offered. The St. Chad's pennies, like St. Richard's pence at Chichester, paid at Whitsuntide, were the same as the pentecostals paid to the mother church in other dioceses. When the portable shrine was carried through the diocese to collect alms, all the bells were rung merrily in peal to greet its return. At York, on the north side of the high altar, was the watching gallery of St. William's shrine, which was hung with pious offerings of coral, owches, rings, girdles, slippers, and gilded models of limbs. A small oriel on the north side commanded a view of the aisle, and opposite to it was a loop in the wall which looked into the chamber behind the altar. At Durham the shrine of Cuthbert consisted of a basement of stone, supported on nine pillars, but afterwards of alabaster and green marbles limed with gold, on which rested a painted cover of wood, richly crested, which was drawn up, on St. Cuthbert's day and on great festivals, at matins, high mass, and vespers, by means of a rope, to which sweet-sounding bells were attached. The shrine was provided with seats for sick folks, and adorned with precious metals, jewellery, rich hangings, and sumptuous offerings; at the west

end was the altar. On the north and south sides were relic aumbries. St. Cuthbert's banner, a captured standard of Scotland, and similar flags, drooped over the aisles, whilst nine cressets, burning in front of the great marygold of the Nine Chapels, threw a soft light over the gold, the jewels, and colours, and threw out the marble reredos with fine effect to the eyes of the pilgrims entering from the nave. At Westminster, Ely, and Chester, the shrines still remain perfect, and at St. Alban's and Oxford the watching lofts of oak. At Ely, in 1378, the triforium was cut through to throw additional light on the shrine, as the aisle windows at Carlisle were enlarged for the benefit of the high altar, and the east windows of the nave at Norwich for giving additional light to the choir.

The basement of Edward the Confessor's shrine is of Purbeck marble, enriched with Roman mosaic, having on the north and south side three niches for sick folk. Above them are panels filled in with mosaics, porphyry, and serpentine, inclosing the body of the Confessor. At the east end were two twisted pillars, and on the west a large slab, forming the reredos of the altar, and on the sides the sockets for its bankers or curtains, to prevent the access of air to the candles, and the remains of two pillar brackets for the statues of St. Edward and the pilgrim. Above all was a church-like shrine-cover. At Ely the shrine of St. Ethelburga consists of an open lowerstory and an upper stage of considerable height, decorated with niches, and once containing her body. The silver shrine, before the time of Bishop Nigel, profusely jewelled and covered with statues and crystal, inclosed the actual coffin, which was of marble. The entire structure, which had an altar, was enriched with a rood, a majesty of ivory, and silver tryptych, studded with gems. The shrine of St. Werburgh, of the fourteenth century, at Chester, consists of a stone basement, having foliated arches, with canopied open lights above, and effigies in niches. Jocelyn, of Brake-lond, has left on record a minute description of the shrine of St. Edmund and St. Edmund's Bury; and Stukely, in his "Iter Curiosum," has done the same work for that of St. Hugh, at Lincoln, where it was pyramidal, and supported a chest plated with gold. Of those of St. William at York, of St. Paulinus at Rochester, of St. John at Bridlington, of St. Chad at Lichfield, St. John at Beverley, St. Ethelbert at Hereford, St. Osmund at Salisbury, or of St. Richard at Chichester, we possess no details, except as regards the lighting, as to which, by an injunction of Seffrid II., 1227, ten tapers *quadrate* were to burn round the shrine on great festivals, and on lesser feasts two round tapers at the shrine, a third at the tomb, and nine about the shrine.

In some instances shrines occupied a subordinate position, as at Oxford. St. Frideswide's was adjoining the north choir aisle. At Lincoln,

where little St. Hugh's was in the south choir aisle, Alderby's silver shrine, of beaten silver set with diamonds and rubies, stood in the transept. At Durham, Ven. Bede's was in the galilee; at Hereford, that of Cantilupe occupied a transept aisle, like that of St. Amphibalus at St. Alban's, and St. Caradoc at St. David's. The basement is of Purbeck marble and freestone, with effigies of Knights Templar in niches. The upper stage consists of a canopy resting on open arches. At Oxford, the watching loft, of oak, which was attached to St. Frideswide's shrine, is composed of two stories, the lower closed, resting on the founder's stone tomb, and the upper one open. At Rochester, St. William's shrine was in the north arm of the choir transept, which, like the corresponding one on the south, was shut off from the central bay, containing St. Paulinus's shrine, by curtains. At St. David's, the saint's shrine was merely a tomb, with quatrefoiled apertures for offerings on the north side of the choir; and at Gloucester, King Edward II.'s shrine is a superb canopied tomb in the same position, within a chantry. There is a bracket for the reception of offerings (the box or chest used for a similar purpose at Chichester is still preserved). At the entrance of the adjoining aisle is a stone lectern, at which a monk recited the story of the murdered king to the pilgrims. The convent declared that the abbey church might have been rebuilt, so great were the offerings made at the time. At Ripon, the tomb of St. Wilfrid was seen by Leland under the northernmost arch of the choir, next to the altar (his shrine stood in the aisle), and a red chest for offerings by the pilgrims was placed at its foot. Probably, the fridstool stood near it. The so-called tomb of St. Theobald was probably the shrine to contain the bones of the early archbishops of Canterbury; and at Peterborough a Norman coped shrine is preserved. On Scrope's shrine, at York, were hung rings, hands, feet, hearts, and eyes, placed by persons who believed that these parts had been cured by his prayers; and ships and oars offered by seamen; while silver rods served as barriers before the rich cloths on which the ornaments were spread.

Processional Path.—*Spacium vel via processionum a retro altaris* (W. Wyrce., p. 242, *latus pone chorum*; Mon. Anglic., 2nd edition, p. 995). The transverse aisle in square-ended churches is commonly doubled, as at Lichfield, or even tripled, as at Winchester and St. Mary Overie, in order to provide room for chapels, as well as a passage for processions. At Hereford, this aisle resembles a low transept, and the central bay is elongated into a lady chapel. At Romsey, it is single, and opened in a similar manner into a lady chapel, whilst the outer compartments form apsidal chapels. The word chapel is derived from *chappelle* (i.e., "roofed"), a tent for divine service used by the French kings in their campaigns, in which they carried with them the relics, especially of

St. Martin, enclosed in a "cappa" or covering; hence the name of chaplains for the priests who served with the army, and also celebrated in the oratories of the palace, in which during time of peace these shrines were deposited (Mayer, I, § vii. p. 38; Scarfanti, lib. I, t. iii. p. 12). The eastern screens at Fountains, the lady chapel of Hexham, and the Nine Altars of Durham, seem to have been further developments of the same idea, which appears also in the longitudinal lady chapel of Peterborough. At Pershore, Tewkesbury, Westminster, Gloucester, and Norwich, there are radiating chapels opening from the circular processional path. At St. David's by a unique arrangement, where we should expect a shrine we find a Trinity chapel, c. 1509, divided off from the processional path.

The Lady Chapel.—The earliest lady chapel in England was that in the western apse of Canterbury, which was removed to the north aisle of the nave by Lanfranc; and, finally, to the east side of the north arm of the transept, as that of St. Alban's was in the Norman period, on the east side of the south arm, and also later at Worktop. The earliest lady chapel, as a separate building, can scarcely be dated before the close of the twelfth, or rather the beginning of the thirteenth century. It was in its ordinary position at the extreme east end, as at Lichfield, Hereford, Wells, Exeter, Chichester, Gloucester, Salisbury, being a chapel, or included under the same roof as the presbytery, as at York, Lincoln, Worcester, St. Paul's, Selby, Howden, Hull, Hexham, and Carlisle. But there are exceptions. At Rochester the presbytery absorbed it, and, as at Waltham, it is on the south side of the nave; at Bristol, Canterbury, and Oxford, it lies parallel with the north choir aisle; at Ely, as formerly at Peterborough, it is actually detached on that side; at Ripon, it is over the chapter-house on the south side of the choir; at Wimborne it was the south arm of the transept. At Bristol there was, besides the older lady chapel just mentioned, a second later chapel at the east end. At Christchurch there is a chapel of St. Michael above the lady chapel, with stair turrets on either side. At St. Leu there is a chapel above the lady chapel. In the piers on each side of the western arch of the lady chapel at St. John's, Chester, there are indications of staircases to an upper chapel, used for the exhibition of relics on certain festivals, with ascending and descending stairs for the pilgrims. The common type of the Cistercian churches in this country was a square east end, without a projecting lady chapel; but it must be remembered that all were dedicated to St. Mary. At Lichfield, by Bishop Heyworth's statutes, St. Chad's chaplain sang the matin mass at five a.m. daily in the lady chapel, and by Bishop Hacket's statute, an early service was to be said at six a.m., for the convenience of small tradesmen, labourers, and

servants. At Ripon, the lady loft is built in a second story, c. 1480. At Ottery it is entered under a screen and gallery. In the case of an apse the lady chapel was the central of three radiating chapels, as at Norwich, Gloucester, Battle, Reading; or more, as at Westminster, Tewkesbury, Pershore. A curious modification of the additional chapels is found at Norwich, where the smaller chantries were ranged on either side of the presbytery. At Canterbury, the so-called Becket's crown (the name being derived from the peculiar junction of the vault shafts) forms the eastern end. From its octagonal form it probably was intended to form a baptistry: a detached building of this character is known to have stood at an earlier time on the south adjoining the eastern arm. The font of Canterbury was of silver, and usually carried to Westminster on the occasion of royal christenings. In the cathedral of Drontheim there is a somewhat similar octagon, enclosed with screens of stone, c. 1311.

(To be continued.)

ON SOME PECULIAR FEATURES IN THE ECCLESIASTICAL SCULPTURED DECORATIONS OF THE MIDDLE AGES.

We have been favoured with the following paper containing the substance of a lecture delivered on the 9th inst. before the members of the Society for the Encouragement of the Fine Arts, at their rooms, No. 9, Conduit-street, Hanover-square, by Mr. WILLIAM PAGE SMITH, Mr. HURLSTONE, R.A., presiding.

MR. SMITH commenced by observing that he should have to conciliate the sympathy of his hearers, inasmuch as he believed he was about to enunciate a theory which he was not aware had been expounded before, namely, that the sculptors of the friezes and art decorations of the ecclesiastical and semi-ecclesiastical buildings of the period embraced between the time of the Crusades and the Reformation, found the means of expressing, and did express, in stone, before the invention of printing, the symbolical signs, or conventional watchwords, of the revolutionary faction or liberal and anti-Papal party in Europe.

Taking a general and discursive view of the subject, the lecturer proceeded to show that, before the Crusades, the ornamental sculpture of Christian ecclesiastical edifices symbolised the prevailing faith of the people; and in this æsthetic character was remarkably pure in the selection of its objects. As in the cross, the lamb, the trefoil, the quatrefoil, the pelican feeding its young from its own breast, and the like, all distinctly symbolising the leading tenets of the Christian Church; but that after the Crusades, a marked corruption of the Gothic was observable; that is to say, a multiplicity of ornamentation was introduced into the friezes and other sculptured decorations of ecclesiastical edifices, not only not in accord, but in discord, with the religious sentiments, frequently of a burlesque, and sometimes of an indecent character—as in collegiate buildings, many examples of which must be familiar to the archæologist. Imme-

diately after the Crusades, the foreign ornaments were figures borrowed from the East, and probably had no meaning. The sculptured decorations after the Crusades had not, however, failed to attract the attention of historical writers as well as of archaeologists. GUIZOT, HALLAM, DR. ARNOLD, DR. VERICOUR, and others, as also MR. PUGIN, had remarked this divergence from the original and simple ornamentation of the pure Gothic. The lecturer observed that it often happened that peculiarities which escaped the notice of the professional student struck the minds of writers of imagination, and he instanced a phrase in the "Notre Dame" of M. VICTOR HUGO, who in the description in that novel of the sculptured decorations of the celebrated cathedral in the Isle de la Cité, spoke of them as *Charivari en pierre*—burlesque in stone. The lecturer affirmed that it had a meaning. This was the text of the theory which he ventured to submit to an accomplished audience. The idea had also been caught up by DUMAS, who, in his novel, so well known, of the "Memoirs of a Physician," had adopted the symbolical letters L.P.C. (*Lilia pedibus calces*) as the watchword or sign of the secret society which was labouring to bring on the revolution in France, and which the popular writer referred to had, with so skilful a hand, developed in the hero of his novel, being an embodiment of the well-known impostor, the celebrated Count Cagliostro.

The employment of secret signs as a means of the interchange of ideas, known only to the initiated, was illustrated by a reference to the *Inferno* of DANTE, as would be remembered by the Italian reader—those initial Roman capitals having no reference to the verses in which they found a place, and which had puzzled all the commentators. The lecturer next contended that these letters were the secret conventional signs between the anti-Papal party in Italy, and stated that he had received a letter from a distinguished Italian, with whom he had opened a communication on the subject, in which that gentleman said that if the true significance of the letters referred to could be ascertained, such a discovery would be, indeed, the Rosetta stone, as far as this theory was concerned. It was to this curious and interesting subject of study that his attention was at the present moment directed. He scarcely indulged in the hope that his leisure would permit him so deeply to prosecute the investigation as to cherish the ambitious idea of becoming the CHAMPOLLION of the sculpture of the Middle Ages; but as by the happy accident of the discovery of a Greek translation of the Rosetta stone, a key was obtained to the interpretation of the hieroglyphs, so he had no reason to doubt that the usual rewards which waited on persevering study would recompense the anxiety and research which this subject had provoked in his mind.

The lecturer said that he had opened an extensive correspondence both at home and abroad, with a view of obtaining the opinions of those who he considered were most competent to throw a light upon this confessedly obscure subject; but he regretted to say that up to the present time the fruit did not realize the promise. He believed that the only complete solution of the problem would be obtained through the co-operation of the Photographic Society, which had an extensive and wide-spread correspondence in all the

countries of Europe. By such an agency it would be perfectly practicable and easy to obtain photographs of all the freizes and sculptured decorations of the period to which he referred, in which there were constantly recurring symbols in discord with the religious sentiment.

By a careful collation of these examples, an alphabet, so to speak, might be constructed; and careful study, and a constant cultivation of the leading idea which he had ventured to develop, would, the lecturer believed, elucidate a most interesting branch of historical study. Without such co-operation it would be the labour of a life to collect these illustrations; but the Photographic Society had the means, at no great trouble, of bringing all the examples upon the table of the student, so that comparisons would be easy, and the mind undisturbed for entering into this very interesting investigation.

To the rays of light we were indebted for the development of all that was beautiful in nature, and art had received a marvellous expansion by the chemical discoveries of Daguerre, Niepce, and our own Wedgwood; and the lecturer hoped that, if the Photographic Society would but lend their aid in the development of the theory which he had expounded, they should be able at no distant date to read this HANDWRITING ON THE WALL!—to roll away, as it were, the stone from the mouth of the sepulchre in which the irrepressible but persecuted aspiration for civil and religious liberty in the Middle Ages has so long been lain buried an interpretation.

Mr. Smith then proceeded to cite numerous examples of bizarre and eccentric sculpture, as well as similar illustrations in wood-carving, many of which were to be found in this country, particularly in the prebendal stalls of old cathedrals, as at Ripon and Beverley, and even at Manchester, at which latter place there is a wood-carving (which was first mentioned by Mr. Cunningham in one of his art works), being a satire on one of the holy offices of the Church—priests baptizing a monkey. At Ripon and at Beverley, one carving on the prebendal chair represents a sacred subject treated in a becoming and religious spirit, whilst on the other side a burlesque and ridiculous satire appears. Monkeys and indecent sculptures are constantly found in this country; but they were not so frequent as in foreign countries; and the reason would be seen upon slight reflection. In England the body of Masons have never made themselves conspicuous by any violent political demonstrations; but on the Continent they always bore a political character, and were mixed from the earliest times with all political movements. The Masons, or Freemasons, that is the established guilds of Freemasons of the Middle Ages were lay brothers of the ecclesiastical institutions, in connection with which they were employed; and it is not disputed that the sculptured decorations of ecclesiastical edifices were left to the capricious taste of these art workers. The theory of the lecturer was that the Freemasons of the Middle Ages, constituting as they did an important section of the liberal or advance party of politicians, took advantage of the liberty which was allowed them of working out their own designs in stone, and made the sacred buildings, which were the centres of the largest assemblages of local population in the Middle Ages, the means of disseminating their

conventional and political signs. A monogram was enough to the initiated. It was another portion of the theory of the lecturer that this corruption of ecclesiastical decoration—this satire or burlesque in stone—became more marked in proportion as the corruptions of the Church of Rome developed themselves, so that a period of degradation of the priesthood arrived when the guardians of the sacred edifice were themselves not unwilling to indulge in a joke at the expense of their own Order. The Reformation sprung out of the Church of Rome itself. LUTHER, MELANCTHON, HUSS, ZUINGLIUS, were examples. But there was a period antecedent to this when the liberal party were under the necessity of acting with more caution; and the lecturer especially pointed attention to the friezes of the fourteenth century as deserving of examination. After citing many instances of the burlesque in art, and which have become familiar to the traveller on the Continent, as the paintings on the old wooden bridge at Lucerne, and similar examples, he contended that these were not to be regarded as the ebullitions of a capricious taste; but as part and parcel of a design entertained by a large and intelligent class of the community to emancipate themselves from the domination of a corrupt priesthood, by bringing its malpractices and vices into contempt through the language of painting and sculpture, which, in fact, were, at the period referred to, the only popular means of diffusing ideas. It was for this reason that the Church availed herself so freely of symbols in art, in ecclesiastical vestments, in painting, and in sculpture. The cruciform disposition of the basement or ground plan of sacred edifices, was another illustration, as well as the position of the altar in Christian churches, looking to the east. From a summary of a vast variety of similar illustrations, the lecturer ventured to lay down the proposition that the general accepted æsthetic principle that the ecclesiastical architecture of a country symbolised the prevailing religious faith, was disturbed in the Middle Ages by a concurrence of peculiar influences, and that the symbols of sculpture at the period represented the feelings of an uprising intelligence, which ultimately found political and religious expression, in the emancipation of a large body of the Christian world, in the great historical crisis known as the Reformation! Not being a Freemason himself, he would not be so rude as to say that there was no literature worthy of the name in Freemasonry; but he trusted there was a Freemasonry in literature which would allow him to look for the assistance of the scholars of this country, and their assistance in the development of a theory, the illustrations of which, at the present moment, were confessedly immature. He had no doubt that when the subject was fairly before the historical and archæological student, an immense accession of confirmatory evidence would be obtained.

A discussion ensued, in the course of which Mr. Heraud said he thought that the lecturer assumed too much when he laid down the proposition that the bizarre and eccentric sculpture to which he had referred was intended as a satire on the Church of Rome. He was disposed rather to regard these eccentric cities in the light of the old religious plays or moralities, which treated sacred subjects in a spirit which in our age appeared profane, but it could

scarcely be affirmed or supposed that the writers of these moralities designed to bring religion into contempt.

Mr. LAMB, Mr. STEWART, and other members of the society submitted some very judicious remarks upon the theory laid before the meeting, and the chairman having summed up, said that the theory raised was undoubtedly one of great interest, but it was so completely novel that the committee would take time to consider the paper which the lecturer promised to send in, and if upon a careful consideration they thought it desirable to establish a more complete investigation, they would commend it to the attention of the Photographic Society.

A vote of thanks was then passed to Mr. Smith for his interesting lecture, and the acknowledgments of the meeting to the chairman for his presidency closed the proceedings.

ANTIQUITY OF THE THIRD DEGREE.

Three Lectures delivered before Lodge Industry (No. 873), at Kotree, in Scinde, by Bro. W. A. BRUNTON, W.M.

LECTURE I.

"A search after truth is the peculiar employment of Masons at their periodical meetings; and therefore they describe it as a Divine attribute and the foundation of every virtue."—ANON.

BRETHREN!—You can well understand that the questions into which I propose to enter this evening are fraught with much important interest to the Craft. The time has come, as has been truly remarked, when such questions should be gone into, and the answers settled on the firm basis of truth; the cobwebs formed by credulity or vague speculation wiped away, and the rulers and teachers of the Craft, among whom I have the proud honour to rank myself an unworthy though enthusiastic member, provided with true materials for constructing our glorious symbolical temple, that when the floods of inquiry and the storms of doubt and sarcasm from without assail it, it shall not fall. And herein I must crave your kind indulgence: so young a Master as I might well be silent, as having much to learn. But, brethren, the doubts which have arisen lately respecting the claims of our second and third degrees to antiquity, the denials of that antiquity which have been put forth from high places in Masonry, do not permit any Master of the Craft, as I humbly opine, to hold his peace altogether. It is the duty of every brother to demand a search for truth; and if he be in a position to do so, himself to begin to search, in however feeble a manner.

So, without further preface, brethren, I will tell you the why and wherefore of this address. You have all heard of the good, the learned, the great man and Mason, Dr. Oliver. Dr. Oliver has perhaps done more for Masonry than any man, living or dead. He tells us himself that he has devoted the leisure hours of sixty years to Masonry. He has been, he says, a champion for the purity of its forms and ceremonies. He has written and edited somewhere about two dozen volumes on it, all most valuable and learned works. And he announces, finally in his last book, the *Freemasons' Treasury*, that in his opinion the third degree was not known in the seventeenth century, but was manufactured very early in the eighteenth. In support of this position, he advances certain arguments which I propose in this lecture to examine; in the next I will try to show you some arguments on the other side; and, in a third, to compare the two, and place them before you for your judgment.

Brethren,—In lecture XLIV. of his last book, the learned doctor says:—"In order to ascertain the origin of the third or legendary degree in Masonry, I shall commence

my researches at the Reformation in 1668, as I am unacquainted with any valid evidence to prove its existence before that period. The histories tell us, that in the reign of Elizabeth learning of all sorts revived; the Augustan style began to take the place of Gothic architecture, and it would have made great progress if the Queen had possessed a taste for building; but hearing that the Masons had certain secrets that could not be revealed to her, and being jealous of all secret assemblies, she sent an armed force to break up their annual Grand Lodge at York, on St. John's Day, 1561. But Sir Thomas Sackville, the Grand Master, took care to make some of the chief men sent on that errand Freemasons; who then, joining in that communication an honourable report to the Queen, she never more attempted to disturb them!—(Noorth., p. 120). But the Queen unfortunately did not possess a taste for building, and therefore the lodges in her reign were so thinly scattered, that she was unable to find one in existence in the south of England; and hence a modern writer judiciously observes, that 'the bard of Avon, who has ranged air, earth, and ocean in search of similes and figures of speech, would, in some way or other, have alluded to the Freemasons had the institution been known in his day. Undoubtedly, some of the heroes, wise men, and clowns of his plays would have had something to say of or about Masonry—some commendations to bestow upon it, or satires to play off at its expense, had the society then been in existence.' It will be vain, therefore, to search for a legendary degree of speculative Freemasonry in the reign of Elizabeth."—(Stone,* p. 25.) Dr. Oliver endorses this anti-Masonic opinion, italicising the words "*had the institution been known in his day*;" and on the whole he builds this extraordinary conclusion:—"It will be vain, therefore, to seek for a legendary degree of speculative Freemasonry in the reign of Elizabeth." Because Shakespeare has not mentioned Masonry, therefore it did not exist! Because Shakespeare has not mentioned Masonry, therefore there was no third degree in his time! Is it not possible and probable that, fearful as our Masonic ancestors were of publicity, Shakespeare knew little or nothing of them; not enough, at all events, to enable him either to praise or blame them? Nay, is it not possible that he was a Mason himself, sworn to solemn secrecy, for all that we know?

Then we have Elias Ashmole, the antiquary, brought forward as a witness. He says he was made a Mason in October, 1646, by "Mr. R. Penket, the Warden, and the Fellow-Crafts." Again, in 1682, he attended an initiation, and remarks that he was the Senior Fellow present, it having been 35 years since he was made. Upon this evidence Dr. Oliver comes to the conclusion that there was no separate M. M. degree in the early part of the 17th century, because the antiquary would certainly have investigated it if there had. How does our learned brother know that he did not? By his not mentioning it, and by his calling himself a Fellow after being 35 years a Mason. I answer that neither does he mention the second as such; he goes into no particulars about degrees; are we to infer that there were none? And I refer simply to the Ancient Charges, which distinctly state that in ancient times no brother, however well skilled in the Craft, was called a Master Mason until he had been elected into the chair of a lodge.

Again Dr. Oliver says:—"Besides, it is evident from this very record that there were no regular lodges at that time, and the brethren met at considerable intervals, as chance might direct. In all cases the Senior Fellow Craft present took the chair as a matter of course, and was Master of the lodge for that evening. Hence it follows that there could not have been a Master's degree in existence, because such an institution would have extinguished the right or claim of any Fellow Craft to take the chair in preference to a genuine Master Mason. This

truth is fully corroborated in a MS. dated 1646, in the British Museum, which, though professing to give the entire Masonic ritual, does not contain a single word about the legend of Hiram or the Master's degree. And a code of laws enacted a few years later provided that "Ye shall call all Masons your fellows, or your brethren, and no other names."*

Now all this, brethren, is simply inaccurate and erroneous. "This very record" states "that there were present, besides myself, the Fellows after named:—Mr. Thomas Wise, Master of the Mason's Company this year." Here is a proof of an annual Mastership, and an instance of a Master being called a Fellow. In the reign of James II., too, 1685-88, we find Installed Masters. The doctor's assertion about the Senior Fellow Craft taking the chair "as a matter of course," is obviously an error. And is our brother prepared to state that the installation of these Masters was then a modern innovation, and that they were not installed with the ceremonies of the third degree? I set aside the fact of Dr. Oliver's appealing to the work of a perjurer, which professes only to give the Masonic ritual, although I apprehend that this alone would utterly invalidate any arguments founded on the work in question.

Now observe, all this time our rev. brother is denying the then existence in Freemasonry of a third as a separate degree. He also assumes that the Fellow Craft's degree contained nothing more than it does at present. Therefore (and from these premises the inference is logical enough), that the allegory of the third degree was altogether unknown. See further. All this is mere negative evidence, originating in the fact of there being no early English records asserting the existence of a third as a separate degree. For positive evidence we have the following:—

According to Lawrence Dermott, author of the "Ahiman Rezon," about the year 1717, some joyous companions who had passed the degree of a Craft met to compare notes, in order to recollect what had formerly been told them. If this were found to be impossible, by reason of the rustiness of the brethren aforesaid, they were to substitute something new. "At this meeting the question was asked whether any person in the assembly knew the Master's part; and being answered in the negative, it was resolved that the deficiency should be made up by a new composition."† Dr. Oliver on this admits the obvious inference that there had been a Master's part previously—that there was a deficiency. He presumes that it was so short that the legend and ceremony together would not have occupied five minutes in rehearsal. (No foundation is given for this presumption.) The degree became subsequently more widely diffused; but up to the middle of the century no private lodge was allowed to confer it. This being the case, can we wonder at the silence so provokingly maintained by the earlier writers? It was a deeply mysterious and exclusive degree, and ninety-nine out of every hundred brethren were not supposed to know anything about it. But a Master's part (supposing Dermott to be correct, and he is Oliver's authority) there was, and had been,

* And yet, showing at once that the above rule had simply the same meaning as "You are to salute one another in a courteous manner, as you will be instructed, calling each other brother," ("Ancient Charges," Sec. vi., Cl. 3), the "code" goes on to say:—"No Master nor Fellow shall take no Apprentice for less than seven years. . . . That no Master or Fellow put away any Lord's works. . . . That every Master Mason doe reverence his elder. . . . That every Master and Fellow shall come to the assemblee. . . . That every Master Mason and Fellow that hath trespassed against the Craft shall stand to the correction of other Masters and Fellows. . . . These be all the charges and covenants that ought to be read at the installment of Master, or making of a Freemason or Freemasons." The "code" is contained in a MS., temp. James II., in the possession of the Lodge of Antiquity (No. 2).

† "Ahiman Rezon," p. 23.

* Col. Stone, the American Anti-Mason.

previously. What was it? Had it any relation to our present third degree? Dr. Oliver thinks not. He opines that the third degree was manufactured by Drs. Desaguliers and Anderson about 1717. The seceding brethren in the great schism, of whom Dermott was one, charged these brethren with having manufactured the degree, and they never denied it. Therefore the present third degree, according to Dr. Oliver, is not older than 1717.

But what was the old Master's part? It is not likely that any of the "joyous Crafts" knew anything about it, as it was (probably) confined to Masters in the chair. Is our present third degree what they invented again I ask? Is our Royal Arch their invention? And did these, if either or both of them were then and there purely and simply manufactured, contain no traces of the old Master's part? In short, can it be assumed, on the evidence of Lawrence Dermott, a very questionable authority, that the old Master's part was entirely and totally forgotten, even by the Masters of the four old lodges in London at the revival in 1717, to say nothing of those in the North? That some joyous Crafts, or Drs. Desaguliers and Anderson, composed a degree which was at once received all over the world as pure ancient Masonry—our present sublime degree of the Master Mason?

Finally,—for, brethren, I will not keep you much longer,—our rev. brother argues much from the fact of the discrepancies existing in the legend as given in various countries. He says:—"An old established institution, of whatever nature it may be, will have all its landmarks defined, and not liable to cavil or dispute, because its details, having become fixed by time and uniform practice, will absolutely exclude all puerile doubts or vexatious objections."* Is this so? Nay, is not the very reverse the case? Look at Christianity and Mahomedanism—old established institutions enough; are their landmarks so defined as not to be liable to cavil or dispute? If, with written laws and landmarks, they are disputed, as they most assuredly are every day, how much more are those of Masonry liable—unwritten, legendary? And the landmarks disputed, how certainly does the practice differ! In my humble opinion, the diversity in the details of the third degree, as given in various countries, and yet which all flow, as it were, in the same stream, is a strong proof of the antiquity of the legend and of the extent to which it was practised.

Brethren, with every respect and reverence for our rev. brother, I submit he has not proved his position.

This has been a dry lecture indeed. I thank you for the patience with which you have heard me, and can with safety promise you something better in my next, if it please the Great Architect of the Universe to spare us all to meet again.

MASONIC NOTES AND QUERIES.

THE 'TEMPLARS' GOSPEL.

Is there such a thing as a Templars' Gospel?—MARCON.—[A Greek Gospel of S. John was found in the archives of the Temple at Paris and has been published. It was first noticed in 1828 by the Danish Bishop Muentzer, as well as by Abbé Grégoire, ex-bishop of Blois. It is a vellum MS. in large 4to., said, by experts, to have been executed in the 13th or 14th century, and to have been copied from a Mount Athos MS. of an earlier date. The writing is in gold letters. It is divided into nineteen sections, which are called "gospels," and is, on this account, supposed to have been designed for liturgical use. These sections,

corresponding in most instances with our chapters (of which, however, the 20th and 21st are omitted) are subdivided into verses, the same as those now in use. The omissions and interpolations (which latter are in barbarous Greek) represent the heresies and mysteries of the Knights Templar. Notwithstanding all this, the collator considers it to be modern and fabricated since the commencement of the eighteenth century. Condensed from Kitto's *Cyclopædia*.]

THE SUPREME COUNCIL, 33°.

[The Supreme Council have just issued a *List of Members of the Ancient and Accepted Rite*, in which it is stated, "No person can be received or admitted into any Council, Consistory, Areopagus, Chapter, or Lodge of the Ancient and Accepted Rite whose name is not found in the following list, unless admitted subsequently to the 20th day of April, 1864, and presenting his diploma."

The Council consist of Sovereign Grand Inspectors General, 33°;—

Bro. Dr. HENRY BEAUMONT LEESON, Most Pious Sovereign Grand Commander.

Bro. Lieut.-Col. HENRY ATKINS BOWYER, Lieut. Grand Commander.

Bro. HENRY CHARLES VERNON, Grand Treasurer General.

Bro. Lieut.-Col. HENRY CLERK, Grand Secretary General.

Bro. Sir J. G. REEVE DE LA POLE, *Bart.*, Grand Chancellor.

Bro. Dr. BENJAMIN A. KENT (H.E.)

Bro. Lieut.-Col. DERING (H.E.)

Bro. ALBERT ROYDS (H.E.)

Bro. Capt. NATHANIEL GEORGE PHILIPS (H.E.)

Retired Members.

Bro. Rev. Dr. GEORGE OLIVER, 33°.

Bro. Sir JOHN ROBINSON, *Bart.*, 33°.

Bro. Lieut.-Col. GEORGE AUGUSTUS VERNON, 33°.

Bro. CHARLES JOHN VIGNE, 33°.

Assist. Sec. Gen. to Sup. G.C.

Bro. HYDE PULLEN, 32°.]

ORIGIN OF FREEMASONRY.

Wanted an account of the origin of Freemasonry?—E. A.—[Preston will give it. There is a book published by Bro. Leon Hyneman, of America, which rejoices in the following title:—*A History of the Time when, the Place where, and the Persons with whom, the Institution originated, and the occasion and necessity for the establishment of the Mystic Brotherhood, including the Cause for the introduction, and the true explanations of the symbols of Freemasonry*; and if it only does one tithe of what it professes, must be a very valuable work.]

HIRAM ABIFF'S TOMB.

E. W. S. has sent a representation of what he is pleased to term Hiram Abiff's tomb. He gives as his authority some very unauthoritative author on Scriptural Archæology for this statement. Does E. W. S. believe it? If so, it may be questioned if he ever was in a lodge in the third degree. Your readers should not be subjected to having such contradictions placed before them.—G. C. S.—[Out of error comes truth. Discussion is the object of these columns, and while

* "Treasury," p. 294.

we perfectly agree with you that *The Book and its Story*, or whatever similar work it was copied from, is beneath contempt as a guide to such subjects, still our personal likings and dislikings are not to be imported into mere questions that can be settled off-hand. If the cut is really intended for Hiram Abiff's tomb he was not buried where the lectures say he was, and if they are right his tomb cannot be in existence, for Solomon's Temple was utterly destroyed before the second temple—which disappeared in the siege of Titus—was begun.]

THE MASONS' CREED.

About 1755 there was a declaration published by the Athol Masons called *The Masons' Creed*. It was a defence of the Ancient Masons against the Moderns, and in no way connected with other matters than those of internal management of the Craft. Can you reprint it for us?—L. M. and J. B. C.—[We have not a perfect copy. Perhaps some brother will furnish one.]

ONE AND THREE-HALFPENNY DEGREES.

When I was a young man I took some four degrees in the north of England for which I paid 13½d. each. The money was expended in tea for those present. Why was that peculiar sum fixed?—B. S.—[Can't tell. Perhaps some Ark, Mark, Link, and Wressel brother will inform us. If our brother, "B. S.," had told us he had taken them in Newgate-street or the Old Bailey we might have supposed the amount to have had some connection with the vulgar popular delusion of 13½d. being hangman's wages, but as the charge was made "in the moral north," this solution falls to the ground as untenable.]

THE EARLIEST ENGLISH WORK IN WHICH FREEMASONRY IS ALLUDED TO?

What is the earliest English work in which there is an allusion to *Freemasonry*?—STUDENS.—[Two very early poets wrote much on Freemasonry—Gower and Chaucer. To say they were the earliest would, perhaps, be incorrect, but certainly they were, if not the first two, very near to the earliest. Your other query we will answer in person. We can show you some startling passages, which are either pure Freemasonry or pure nonsense. They occur in a work written and printed in 1492.]

CORRESPONDENCE.

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

MASONRY IN VICTORIA, AUSTRALIA.

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

SIR AND BROTHER,—In the file of your journal, which reached Melbourne by the last mail, an article appears having reference to the proposed Grand Lodge for Victoria, which contains the following paragraph:—

"The complaint, let it be remembered, was that communications from the lodges in the colony did not meet with proper attention at home, and the complaint was alike made from the lodges under the English, Irish, and Scotch Constitutions. We have amended the complaint, have the other Grand Lodges done the same? We fear not. It was the Irish

Lodges that first raised the flag of independence in Canada on the ground we have just stated, which at that time found a ready echo in the English Lodges. It is again in Victoria the Irish Lodges that are foremost in the movement, and they have put forward the old complaint, &c., &c."

The latter part of the above extract I desire as publicly as possible to deny. The lodges under the jurisdiction of the Grand Lodge of Ireland in this colony have not now, nor in my experience have they ever had, the cause of complaint to which you refer as that which induced them to become "foremost in the movement;" on the contrary, they have frequently acknowledged in communication with my office the prompt attention with which their requests have been replied to by the Grand Lodge of Ireland and its Grand Secretary, and so pleased was this Provincial Grand Lodge with the unusual attention paid to communications emanating from my office—unusual as regards the knowledge of what is customary in the sister Grand Lodges—that at the quarterly communication of the Provincial Grand Lodge, held in September last, it was unanimously resolved, on the motion of the Worshipful the Provincial Grand Chaplain, "That the best thanks of this Provincial Grand Lodge are due to the Most Worshipful the Grand Lodge and the Right Worshipful the Deputy Grand Secretary for the prompt attention paid to all communications forwarded by the Provincial Grand Secretary, and that this resolution be forwarded to the Deputy Grand Secretary." I may here state that this resolution was the spontaneous act of the Provincial Grand Lodge, called forth by the regularity of the monthly replies read by me at that meeting.

I trust you will be kind enough to insert this communication, in order that our lodges throughout the universe should know that your remarks quoted are—as regards this Constitution—not the reasons that induced the Victorian Lodges (I.C.) to join in the movement for a Grand Lodge of Victoria.

I may conclude by giving it as my opinion (in which I am joined by most of my metropolitan brethren) that the immediate and almost sole reason for desiring to create a Grand Lodge of Victoria is that (notwithstanding the Grand Lodge of Ireland accords equal Masonic rights to brethren of its own and the sister Constitutions) the Grand Lodge of England refuses to acknowledge the Masonic rank of brethren who have risen in lodges registered in the Grand Lodge of Ireland. Hence the necessity of endeavouring to obtain a ruling power under which the universality of Masonry should be acknowledged in everything appertaining to the Craft, and not as now clogged and limited by the unnecessary and illiberal, if not un-Masonic enactments of the Constitution under which English Masons act, and the interpretation of which by the Grand Lodge of England, is even more illiberal and narrow-minded than the broad principle of universal brotherhood—towards all Masons which should guide its decisions—warrants.

Apologising for thus trespassing on your time and space, and requesting the insertion of these hurried remarks,

I remain, yours fraternally,

A. ELLIS, Prov. G. Sec.

Provincial Grand Office (I.C.),
Melbourne, Victoria, 25th April, 1864.

THE MASONIC MIRROR.

MASONIC MEMS.

Bro. A. D. Loewenstark and Son will have on view (up to the 29th inst.) at their manufactory, No. 1, Devereux-court, Strand, the whole of the clothing, jewels, banners, and furniture for the Provincial Grand Lodge of South Africa, which the brethren are invited to inspect.

At the meeting of the Lodge of Benevolence, on the 22nd June, Bro. John Udall, P.G.D., in the chair, 13 petitioners were relieved with various sums, amounting to £130. One petition was dismissed, in consequence of the recommendation not having been signed in open lodge, as stated, and the matter referred to the Board of General Purposes.

ROYAL BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS.

On the 15th inst. Bro. John Udall, V.P., and Bro. Farnfield, Secretary, visited the Asylum, and paid the sum of 15s. 6d. to each annuitant, being the balance remaining in the hands of the Treasurer of the Board of Stewards, after paying the expenses of the last annual Festival held on behalf of this Institution, and the donations of many kind brethren, in commemoration of the birth of a Prince, for which liberal donation we are requested by the recipients to return their most heartfelt thanks.

The following is the Committee of Management for the present year:—

<i>Nominated by the M.W. Grand Master.</i>	<i>Elected by the Grand Lodge.</i>
Bro. A. J. McIntyre, G. Reg.	Bro. J. Brett, P.M. 177
" W. G. Clarke, G. Sec.	" J. G. Chancellor, P.M. 657
" W. H. White, P.G. Sec.	" E. Cox, P.M. 657
" R. H. Giraud, P.G.D.	" E. W. Davis, W.M. 172
" J. S. S. Hopwood, P.G.D.	" S. Gale, P.M. 19
" J. Creaton, P.G.D.	" B. Head, P.M. 5
" A. W. Woods, G. D. of C.	" H. F. Hoare, W.M. 27
" A. A. Le Veau, P.G.S.B.	" G. Lambert, P.M. 198
" F. W. Breitling, P.G. Pur.	" F. Ledger, P.M. 11
" J. Smith, P.G. Purst.	" T. Lewis, P.M. 45

The following were Elected by the Subscribers in pursuance of Article 7 of the Regulations of the Institution, viz.:—

Bro. F. Adlard, P.M. 7
" H. Bridges, P.M. 33
" A. H. Hewlett, P.M. 23
" C. Lee, P.M. 9
" M. Levinson, P.M. 19
" W. S. Masterman, W.M. 410
" J. R. Sheen, P.M. 201
" R. W. Stewart, P.M. 108
" H. G. Warren, P.M. Grand Stewards.
" W. Young, P.M. 60

METROPOLITAN.

MOUNT LEBANON LODGE (No. 73).—This old established lodge held an emergency meeting on Friday, June 17th, at Bro. C. A. Cathie's, Green Man Tavern, Tooley-street. Bro. E. N. Levy, W.M., assisted by Bros. F. Walters, I.P.M.; E. Harris, P.M. and Hon. Sec.; H. Moore, S.W.; N. Lake, S.D.; W. H. Jarvis, H. T. Turney, C. D. Watkins, W. M. Marshall, C. A. Cathie, J. Delany, M. A. Loewenstark, J. Burke, Ebsworth, B. Wickman, R. Fenn, J. Walsh, F. Smith, and many others, opened the lodge. Amongst several visitors we noticed, W. Billington, 548; H. J. Wells, 871, and others, whose names we were unable to ascertain. The first ceremony was raising Bro. J. Burke to the sublime degree of a Master Mason. Bro. B. Wickman was next passed to the degree of a Fellow Craft Freemason. Ballots

were then taken for Messrs. J. M. Jackson, J. Brookhouse, E. M. Ransom, and W. Matthew, all of which were declared to be unanimous in favour of their admission. Messrs. J. Brookhouse, J. M. Jackson, and W. Matthew being in attendance were introduced separately, and initiated into Freemasonry. The W.M., Bro. E. N. Levy, performed all the ceremonies in his usual impressive style. After business the brethren separated.

ST. JOHN'S LODGE (No. 167).—On Tuesday, the 7th inst., the brethren of this lodge met for the second time this season at the Holly Bush Tavern, Hampstead. The attendance was not so good as might have been expected at this season of the year, the number present being about thirty. After the ordinary business of the lodge, the Secretary read the following letter from Bro. F. B. Davage:—"London, 6th June, 1864. Worshipful Master,—I have much pleasure in offering for the kind acceptance of the St. John's Lodge the accompanying case containing fifty Masonic glasses, and trust it will be received as an evidence of my attachment to the lodge in which I had the privilege of being admitted into our ancient and venerable Order. I also avail myself of this opportunity to express my earnest hope that the spirit of harmony and brotherly love which now prevails amongst us may long exist, and that the present prosperity of the St. John's Lodge may not only continue, but be greatly increased. I have the honour to be, &c." We need hardly say the brethren were much pleased with so handsome a donation, and unanimously resolved that the thanks of the lodge be conveyed to Bro. Davage, the same to be recorded in the minutes of the lodge. The lodge being called from labour to refreshment, the Worshipful Master, after the usual toasts, proposed that the glasses so kindly presented by Bro. Davage should be what he called wetted, and the health of the donor drank, which being most cordially responded to, Bro. Davage replied in a brief but very appropriate speech, at conclusion of which he remarked that although the number of glasses (50) exceeded that of the number of the brethren which at any one time he had had the pleasure of meeting in the St. John's Lodge, still he hoped that ere long he would see, from the increase of brethren, need for again presenting a like number. The glasses are of a very neat design, and enclosed in a handsome oak case.

DOMATIC LODGE (No. 177).—An emergency meeting of this lodge was held on Monday evening, June 13, at the Masonic Hall, Fetter-lane. Bro. Henry Thompson, W.M., presided, and considering that this was the second emergency meeting since the termination of the regular season, it was very numerously attended. The first business was to settle the arrangements for the summer festival of the lodge, which will be held at Bro. Teale's, the Rye House, near Hoddesdon, on the 21st of July. The lodge having been duly opened, Messrs. Attwood, Henry Holt, and John Ford, candidates to be admitted to the ancient Order, were severally introduced and impressively initiated into the secrets and mysteries of Freemasonry, and it was observed that never did gentlemen pay greater attention to the important ritual than the candidates on this occasion. Bros. Coney and Stephens were passed to the degree of F.C. The next business was what had really stood first in the summons, which was to raise Bros. Cutmore, Jones, and Bennett to the sublime degree of Master Masons. This being the whole of the business, the lodge was closed, and the brethren adjourned for refreshment. It being an off night, the whole of the customary toasts were not given, but the W. MASTER said on any occasion when Masons met together at the social board there was a toast which to them had a peculiar interest, and which ought never to be omitted. It was "The Health of the Right Hon. the Earl of Zetland, Most Worshipful Grand Master of Masons." He had lately had the pleasure of seeing that noble lord installed in his office of Grand Master, and that was for the twenty-first time, which showed how much the Grand Master was respected, and presented strong evidence that he had done his duty. In former times the elements of discord had unhappily prevailed, but at present he was glad to say that nothing but harmony and goodwill was to be found in their Grand Lodge proceedings, and they fully maintained those great principles which ought always to distinguish their Order. He believed the Earl of Zetland possessed the goodwill of the brethren, and in his ruling, where a difference of opinion might be expected to prevail, he always endeavoured to blend his decisions with firmness and courtesy to every brother, let his opinions be what they might. He therefore asked the brethren to join with him in drinking the health of the Right Hon. the Earl of Zetland, Most Worshipful Grand Master of Masons. The toast was very

cordially responded to.—Bro. J. SMITH, P.M. and P.G. Purst, said the Worshipful Master had for a short time entrusted him with the use of his gavel, and during the time it was allowed to remain in his possession he would make the best use of it, by proposing to the brethren "The Health of their Worshipful Master, Bro. Henry Thompson." The brethren ought to feel obliged to him for the second opportunity he had given them of meeting together to allow those brethren who desired it to progress, and also for the purpose of initiating three gentlemen who were candidates for admission into their Order. He believed that their W.M. was careful and painstaking in his performance of their ceremonies, and was determined to go through his duties in a manner that should demand attention. He was glad to say that he was not a "fast" Master, but was desirous to make a deep impression on the minds of all candidates, and to deliver their ritual in a pure form. It was therefore with much pleasure that he proposed the health of the W.M. The toast was cordially drunk, accompanied by the usual honours.—The W. MASTER thanked Bro. Smith, P.M. and Treas., for the flattering terms in which he had proposed his health, and the brethren for the cordial manner in which they had received it, as it was a great satisfaction to him to enjoy their good opinion. Their Bro. Smith had said that he was not a "fast" Master; he admitted it; he was not, and never should be. So long as he had the honour to fill the chair in which they had placed him, he would do his best to go through the ceremonies in such a manner as would be calculated to make a lasting impression upon those who listened to them; and he would never sacrifice any of the time that should be devoted to the lodge for any other purpose, and in this course he should continue. He believed that the duties of Freemasonry were paramount to any other consideration, and as they ought not to be lightly entered upon, so no part of their ceremonies should be slurred over. He thanked the brethren for the support they had given him by the large number of members he had had the pleasure of initiating, and he hoped during the remaining period he should preside over them he should give them satisfaction. The W.M. said the next toast he had to propose to them was that of "The Health of their newly-initiated Brethren," which was always a very gratifying toast to any Master to propose, when they received amongst them those whom they believed to be worthy of their Order. The three gentlemen whom he had that evening the pleasure of initiating, from the careful and attentive manner in which they had passed through the ceremony, he believed would become worthy members of their Craft, and would never forget the great important step they had that evening taken in joining the body of Freemasons. He hoped they would devote themselves to their duties, so as to qualify themselves for any office they might hereafter be called upon to fill; and he hoped every brother he had then the honour to address might all arrive at the same position that he then occupied, and that he might remain a member of the lodge to see it. The toast was enthusiastically responded to. The newly-initiated brethren severally returned thanks; and, after one or two other toasts had been given, the brethren separated at an early hour, highly delighted with the proceedings of the evening.

WELLINGTON LODGE (No. 548).—On Tuesday, June 14, this lodge held its regular meeting at the Clarence Arms Tavern, Upper Lewisham-road, Deptford. The lodge was opened by Bros. H. Bagshaw, W.M., assisted by R. Welsford, P.M. and Treas.; R. Bentley, P.M.; A. D. Loewenstark, P.M.; Wakefield, S.W.; Bumsted, J.W. and Sec.; Gale, J.D.; Jones, I.G.; E. Skinner, W. Billington, Carver, West, Greenwood, and others. The only ceremony was that of raising Bros. West and Greenwood to the sublime degree of Master Mason, which was done by the W.M., Bro. H. Bagshaw, in an able manner. The entire ceremony was given, including the tracing board. After some discussion it was carried that this lodge should meet in future at the Wickham Arms Tavern, Brockley-lane, Deptford. The business being finished, the brethren sat down to an excellent cold collation. Visitors—F. Walters, P.M. 73, 147, Sec. 871; Fiddaman, late 548.

ROYAL ALFRED LODGE (No. 780).—This now numerous and flourishing lodge held its sixth annual installation meeting at Star and Garter, Kew Bridge, on Friday, the 27th ult., when a large number of brethren assembled. Amongst the visitors were—Bros. T. A. Adams, P.G. Purst.; Lawrence, W.M. 101; Todd, P.M. 27; Whiteman, P.M. 256; Cobham, P.M. 382; Cottebrune, P.M. 733; Ough, J.W. 749; Warber, 55; Rougier,

92; F. Cox, 101; Ash, 179; Williams, 382; Hallet, 907; and Cross, 831. The lodge having been opened, the minutes of the last lodge were read and confirmed, and the business proceeded with, the second and third degrees being conferred on several brethren. The ceremony of installation was then proceeded with, and performed by Bro. Smith, P.G. Purst. the senior P.M. of this lodge, in his usual talented manner. He was ably assisted by Bros. Adams and Sutton, P.M., and the latter brother delivered the address to the brethren in a most impressive manner. Bro. Joseph George, the newly-installed master, then appointed and invested the following brethren officers for the ensuing year, viz.:—Bros. Strange, S.W.; Laurence, J.W.; J. Smith, Treas.; Buss, Sec.; King, S.D.; Cary, J.D.; Farquharson, I.G.; and Haylett, Steward. The W.M. then initiated Mr. R. H. Rigalsford into the Order, with a degree of precision and correctness seldom witnessed on a first occasion of performing that beautiful ceremony. A vote of ten guineas to the Girls' School was confirmed; and upon the motion of Bro. Joseph Smith, P.M. and Treas., seconded by Bro. Hale, I.P.M. a sum of ten guineas was also voted towards providing a fitting testimonial to be presented to Bro. H. G. Buss, P.M., who had acted as Secretary to the lodge from its formation, and to which testimonial the brethren, as a mark of their esteem and regard, had individually contributed. The brethren then repaired to an excellent banquet, after which the usual loyal and Masonic toasts were given and responded to; and the meeting was much enlivened by the vocal abilities of Bros. Laurence, Bassett, May, and other brethren.

PROVINCIAL.

ESSEX.

COLCHESTER.—*Angel Lodge* (No. 51).—At the monthly meeting of this lodge, on Tuesday evening, Bro. Gluckstein, W.M. elect for the ensuing year, was duly installed in that office, the ceremony of installation being ably performed by Bro. Pattison, P.M. The officers of the lodge for the ensuing year were appointed, and invested with their respective badges, as follows:—Bros. Edwin Bean, S.W.; H. Darken, J.W.; W. Slaney, P.M., Treas.; W. Williams, P.M., Sec.; O. G. Becker, S.D.; Gwynn, J.D.; A. Cobb, I.G.; J. Coppin, P.M., and G. Allen, Stewards; Witten, Tyler. A unanimous vote of thanks was passed to Bro. Thomas Collier, the I.P.M., for his successful exertions in the cause of Freemasonry during his year of office. A complimentary acknowledgment to Bro. Pattison for undertaking the duty of installation was also adopted; and, after the transaction of some ordinary lodge business, the members adjourned to the supper-table, at which the newly-installed W.M. presided; and the remainder of the evening was spent in fraternal harmony. We are happy to learn that an application to the Royal Masonic Benevolent Fund has been successfully made in behalf of Mrs. Dakins, widow of Bro. Septimus Dakins, late of this town, to whom a sum of £20 has been voted by the managers of the Fund.

HUNTINGDONSHIRE.

INSTALLATION OF THE DUKE OF MANCHESTER AS PROV. G.M.

At the annual grand meeting of the province, held at the Socrates Lodge (No. 373), Huntingdon, on Wednesday, the 1st inst., the Duke of Manchester was, in the presence of a large gathering of brethren from all parts of the province, installed by Bro. Col. R. A. Shafto Adair, Prov. G.M. of Suffolk, in the office of Provincial Grand Master of Northamptonshire and Huntingdonshire, rendered vacant by the lamented death of the Marquis of Huntley.

At the banquet in the evening, Bro. the Duke of Manchester, responding to "The Health of the Provincial Grand Master," said:—In former days, no doubt, there were more important objects connected with the Craft than at present. I believe it is generally acknowledged that in its early days Freemasonry was the means of inculcating not only religion, but also the great truths of science. Happily religion and science did not now need the assistance of any secret society. (Hear, hear.) But still it occurred to me two or three days ago, with regard to those contradictions, or apparent contradictions, between the facts as related in the sacred writings and the facts as discovered by scientific men, that it would be extremely consistent with the origin of the Craft, if in the lodges discussions on such

subjects could be carried on. (Applause.) It is quite impossible that the teachings of the Creator can be inconsistent with the works of the God of Truth, and there must be some means of reconciling the facts of Nature and the words of Scripture. Besides the very excellent charities which it is your custom to maintain, I think it would give additional interest to the meetings of the lodges to try and find a way through such intricate questions as these are. Such a plan, perhaps, would be more advantageous than the discussion of such matters in public societies, where everything that passes is made known to the world. You, in your meetings, would enter into such discussions with becoming reverence, prepared to recognise truth wherever you might find it, and anxious to turn, if I may say so, the doctrines of science into some scheme which would be consistent with the truth. Perhaps it is presumptuous in me to make such a suggestion, but I trust you will forgive me.—(Applause.)

KENT.

CHATHAM.—*Royal Kent Lodge of Antiquity* (No. 20).—The regular monthly meeting of this lodge was held on Wednesday, the 15th inst., at six o'clock. In the absence of the W.M., Bros. E. Mudd, Astin, P.M. and Prov. G. Supt. of Works, undertook to open the lodge in the three degrees, and raised Bros. Allison and Warren, to the sublime degree of M.M.'s, giving them the traditional history in a very impressive manner. The W.M. then arrived and initiated into the mysteries of the Craft, Mr. W. Watts and Mr. Fredk. Allison, and Bro. Howard, was passed to the second degree. There were four gentlemen proposed and seconded for initiation on the following meeting of the lodge, and Bro. Windeyer, P.M. and P. Prov. G.W., also proposed Bro. Dewer, of Panmure Lodge (No. 723), as a joining member, which was seconded by Bro. Astin, P.M. After the usual business of the lodge was completed, there being a very large meeting of the members (upwards of thirty brethren being present), the brethren adjourned to banquet, supplied by Bro. Willis, in his usual excellent style. The usual loyal and Masonic toasts were given. Bro. Windeyer proposed the health of the W.M., and congratulated the lodge on having such a W.M. He was very pleased with the manner the work of the lodge was done, as well as all the other duties of the office, which was in every way performed to the satisfaction of the whole of the brethren. The W.M., in rising to respond to the toast, informed the brethren he was pleased to find his efforts to carry out the duties of the office had given them satisfaction. He could assure them that he had to make great sacrifices to perform those duties, but the pleasing task was such that they amply repaid him, more especially when he found the brethren rallied round him to assist him in those duties. He desired to thank them all, especially Bro. Windeyer, who had so kindly proposed the toast. "The Visitors" was then given by the W.M., and Bro. J. J. Everist, P.M. 77, responded, and thanked the brethren and the W.M. for their kindness and liberality, which was always acknowledged throughout the province; for the most happy evenings he as well as many others spent, was in Lodge of Antiquity (No. 20). Bro. Windeyer proposed the health of Bro. Dewer, their new joining member, who, he said, was an excellent neighbour and a good Mason, one who had attained to very high degrees in Freemasonry. He was a Royal Arch, Knights Templar, &c. Bro. Dewer responded to the toast. He informed the brethren he thought he should be proud to continue among them. He was pleased with what he had seen and heard that evening, and would endeavour to be a constant attendant as long as he remained in the neighbourhood. He hoped to remain a long time with them. He thanked them for their compliment and kindly feeling. After which the Entered Apprentice song was given by the W.M. During the evening the meeting was enlivened by some very excellent singing, by Bros. Burfield, Howell, and several other brethren. This very happy and convivial meeting was brought to a close to the satisfaction of all present.

LANCASHIRE (WEST).

LIVERPOOL.—*Merchants' Lodge* (No. 241).—The regular meeting of the above lodge was held in the Masonic Temple, Hope-street, Liverpool, on Tuesday, the 14th inst., the W.M., Bro. A. C. Mott, in the chair. After the preliminary business of the evening, the lodge proceeded to the election of officers for the ensuing year, when Bros. Ralph Robinson, the present S.W., as W.M., and Jewitt (for the fifth time) as Treas., were unanimously elected. It was arranged that the installation should take place in the Temple on Wednesday afternoon, the

22nd inst., at two o'clock, after which the brethren would adjourn, and proceed to Raby, where a banquet would be provided for them. Previous to closing the lodge, the W.M. was informed by Bro. Younghusband, P.M., that a sum of money had been subscribed by a number of the brethren for the purpose of presenting him (Bro. Mott), with a testimonial of their regard for himself, and of their appreciation of his labours during the time he had been connected with the lodge; and having placed that sum at the disposal of the lodge, it had been resolved that five guineas be handed over to the West Lancashire Masonic Educational Fund to constitute Bro. Mott a life governor of that institution, and that a P.M.'s jewel, with a suitable inscription, be presented to him as an acknowledgment of his worth, and a token of the high esteem in which he is held by the brethren of this lodge. Any deficiency in the amount subscribed to be paid out of the funds of the lodge. To mark the distinguished services of a W.M. or brother, by presenting him a life governorship such as the above, is a mode that cannot be too highly recommended to the lodges of this province. Whilst it aids the cause of true benevolence, it most effectually secures the object sought; for in strengthening the funds of this worthy and noble institution, and associating his name with its working and interests, it perpetuates the worth of him on whom such an honour is conferred.

PRESCOT.—*Lodge of Loyalty* (No. 86).—The regular monthly meeting of this ancient and prosperous lodge, whose warrant bears date 1753, and which is the oldest but one in the province, was held at the lodge-room, Bro. Smith's, Royal Hotel, on Wednesday, the 15th inst. This was also the annual meeting for the election of W.M. and Treas. In the unavoidable absence of the W.M., Bro. W. R. Allen, the chair was filled by Bro. James Fowler, I.P.M. There were present Bros. James Hamer, Provincial Grand Treas., P.M. as S.W.; T. Wylie, P.M. and P. Provincial G. Sec.; G. Turner, P.M.; H. G. Wootton, J.W.; J. T. Hall, Sec.; T. Swift, S.D.; W. W. Driffeld, J.D.; W. Holme, as I.G.; Simcock, Sergenson, Merson, Mewbery, Smith, Culshaw, W. Swift, Birchall, T. Webster, Hayman, 32, &c. The lodge was opened shortly after seven o'clock, when the minutes of the preceding meeting were read and confirmed. The ballot then took place for W.M. for the ensuing year, when Bro. Fowler, the I.P.M., was elected. Bro. Dodd was re-elected Treas. Bro. Fowler somewhat reluctantly consented to again accept the chair, his individual wish being, he stated, to devote all the time he could justifiably spare to the study of the Royal Arch and the higher degrees of Masonry. However, the probable early departure from the town of the esteemed and popular occupant of one of the Wardens' chairs (whom the brethren were much pleased to see at his post on this occasion) rendering it impossible for him to preside over them, the prosperity which the lodge attained during Bro. Fowler's previous year of office, the pleasure and harmony which then prevailed, and his ability, urbanity, and unremitting attention to the interests of the Craft, led a large majority of the members to the conclusion that the real good of the lodge would be eminently promoted by inducing the I.P.M. to reign over it for another year. A requisition was accordingly presented to him, and he consented to meet the wishes of his brethren, remarking that the document would rank only second in his estimation to the P.M.'s jewel and emblazoned address presented to him at the close of his former occupancy of the chair. The acting W.M. then proposed, and Bro. Hall, Sec., seconded, Bro. Hamer, the Prov. G. Treas., as an honorary member of the lodge. Bro. Hamer will be balloted for in due course at the next regular lodge meeting, and there can be no doubt of his unanimous election. He is a brother of great experience and devotion to the Craft, and is at all times willing to render every assistance in his power to the various lodges in the province. On many occasions Lodge 86 has been under great obligation to him. The other business transacted was the appointment of the Audit Committee, and a committee to superintend the arrangements for the annual banquet on the installation of officers in July.

MIDDLESEX.

HOUSLOW.—*Dalhousie Lodge* (No. 865).—This lodge held its second meeting for the season at the Town Hall, on Wednesday, the 15th inst. There were present Bros. J. J. Hardey, senior P.M.; Gilbard, P.M.; Frost, S.W.; Richards, J.W.; Keogh, I.G.; Watson, P.M.; Ruston, Johnson, Jupp, Golding, Daly, Farrant, Hopwood, Holloway, Pellatt, Donald King,

Hedges, Norris, Jones, and several other brethren. There were also present as visitors, Bros. Thompson, W.M. of the Domestic Lodge, and Creech, W.M. elect of the Camden Lodge. In the unavoidable absence of the W.M. (Bro. Willett), the chair was in the first instance taken by Bro. Gilbard, P.M., who, in a very able and impressive manner, initiated into the mysteries and privileges of Freemasonry Mr. Romaine Delatorre and Mr. Charles Moore. The chair was then taken by Bro. Hardey, P.M., who in due form went through the beautiful ceremony of installation, Bro. John Norris Frost, late S.W., being installed as W.M. for the ensuing year. The newly-installed W.M. then passed Bro. Daly to the second degree, and Bros. Golding, Johnson, and Ruston to the degree of a Master Mason, both ceremonies being done by him in a very able and effective manner. The W.M. then invested his officers for the ensuing year, Bro. A. A. Richards being S.W., and Bro. Edward Keogh, J.W. All Masonic business having been concluded, the brethren adjourned to an excellent banquet in the large room at the Town Hall, supplied by Bro. Lewis, of the Red Lion, at which the chair was most ably filled by the new W.M., and after the usual loyal and Masonic toasts, and some excellent songs by Bros. Donald King, Daly, Norris, and Creech, the brethren separated in time for the last train to London. A handsome P.M.'s jewel was presented to the outgoing Master, Bro. Willett, for his efficient services in the chair during his year of office. The lodge has only now entered upon the fourth year of its existence, and yet it already numbers over sixty members, and is the strongest lodge in the county of Middlesex beyond the ten miles district.

SOUTH WALES.

CARDIFF.—*Glamorgan Lodge* (No. 36).—The anniversary meeting of this ancient lodge was held at Freemasons' Hall, St. Mary-street, on Tuesday, the 14th inst., and most numerous and influentially attended. Among the distinguished visiting brethren were Bros. Wm. Done Bushell, P. Prov. G.M. Bristol; Hy. Bridges, Prov. D.G.M. Somerset; T. Mansel Talbot, Prov. D.G.M. Eastern Division South Wales; J. C. Thorpe, W.M. (and W.M. elect) 960, P. Prov. G.D. Oxon, &c. In the absence of the W.M., Bro. Grierson, who has sailed since the last meeting for New Zealand, the Immediate P.M., Bro. E. J. Thomas, presided with his usual ability. The lodge having been opened in due form, and the minutes of the last regular lodge, and those of a lodge of emergency read and confirmed, the presiding W.M. suitably proposed a vote of condolence with the respected Prov. G. Master, on account of a very severe domestic bereavement. The chair was then taken by Bro. R. F. Langley, P.M., P. Prov. S.G.W., &c., who has for many successive years, very much to the satisfaction of the brethren, conducted the installation ceremony, and who now proceeded to install into the chair of K.S. Bro. David Roberts, who had been unanimously elected to that office at the previous lodge. The ceremony was performed in the worshipful brother's usually correct and impressive manner, and upon its conclusion the newly-installed W.M. returned thanks to the brethren for the honour conferred upon him, and proceeded to appoint and invest, with suitable admonitions, his officers as follows:—Bros. T. H. Stephens, S.W.; R. Hunt, J.W.; E. J. Thomas (by election) Treas.; E. Fisher, Sec.; J. B. Wilkes (*A.R.A.*, Organist of Llandaff Cathedral), Org.; T. Joy, S.D.; M. Markes, J.D.; J. Dawson, I.G.; J. Owen, O.G.; M. Markes, sen., and H. Cousins, Stewards. The instructive and impressive addresses to the respective officers were ably and forcibly given by the Installing P.M. The brethren having been called upon to salute the visiting brethren of distinction, that compliment was suitably acknowledged by Bros. Bridges, D. Prov. G.M. Somerset, and Talbot, D. Prov. G.M. of the province, both of whom expressed their warmest approbation of the elegant manner in which the installation ceremony had been performed. The lodge was closed in perfect harmony at six p.m., and the brethren immediately adjourned to a most sumptuous banquet provided by that noted Masonic caterer, Bro. H. Cousins, host of the Angel, and Steward. The ordinary loyal and Masonic toasts were given by the W.M. in an unusually happy manner, that of "Grand Lodge" being responded to by Bro. Bridges, Prov. G.S.B.; "The D. Prov. G.M.," by Bro. Talbot; "Prov. Grand Lodge," by Bros. T. South, Prov. S.G.W., and W. J. Gaskell, Prov. J.G.W.; and "The Visitors" (given at an early period of the evening to enable many to leave by train), by Bro. Wells, P.M., Prov. S.G.W. Monmouth. The toast of the evening, "The Health of the W.M.," was proposed in the

most eloquent, as well as feeling and flattering terms, by Bro. W. D. Bushell, P. Prov. G.M. Bristol, &c., and very felicitously replied to by Bro. Roberts. "The Past Masters," responded to by the senior P.M., Bro. Hodges; and numerous other toasts followed, the Masonic honours being given in hearty style; and at a seasonable hour a most agreeable and social meeting was brought to a conclusion by "The Tyler's" toast. The harmony of the evening was contributed to by the musical performances of Bros. Fisher, Dawson, Calder, and others; and the whole of the proceedings were marked by great goodwill and kindly fellowship on all sides.

ANCIENT AND ACCEPTED RITE.

HAMPSHIRE.

CONSECRATION AND INAUGURATION OF THE ROYAL MILITARY CHAPTER OF S.P.R. ✱ AT ALDERSHOT.

Owing to the exertions of the Ill. Bro. Lieut. C. H. Cox, and others, the Supreme Grand Council of the 33° granted a warrant for a Rose Croix Chapter, under the name of the Royal Military Chapter, to be held at the Masonic Club Rooms, Victoria-road, Aldershot, which chapter was formally consecrated and opened on Thursday, June 16th, 1864.

At the opening of the chapter there were present Lieut.-Col. Bowyer, Lieut. G. Com. 33°; Lieut.-Col. Clerk, G. Sec. General 33°; Capt. N. G. Phillips, 33°; Baron Bulow, 33° France; Hyde Pullen, 32°, Assist. G. Sec. S.G.C.; Matthew Cooke, Org. to Sup. G. Cons., 30°; Lieut. H. C. Cox, 30°, M.W.S. designate; W. E. Gumbleton, 30°; Col. Meehan, 30°; H. Hollingsworth, 30°; Capt. Sandeman, 30°; F. Binckes, 18°; R. S. Hulbert, 18°; Owen Low, 18°; and H. J. Thompson, 18°; with others whose names could not be procured.

The Masonic crying evil—a want of punctuality, even with military men on the confines of a camp—was again manifested, though it is but fair to state there was a field-day in progress at the time, which accounted for some portion of the delay. At last, however, all was prepared, and Lieut.-Col. Bowyer, 33°, proceeded to consecrate the chapter, and performed that ceremony in a manner beyond all praise.

The Ill. Bro. Hyde Pullen, then installed Bros. Saul, Eve, Sothran, Howard, and Wallace; and this ceremony was admirably and impressively done.

Lieut.-Col. Clerk, 33°, then installed Lieut. Cox, 30°, the new M.W.S., and it is needless to say more than that Col. Clerk, according to his usual practice, acquitted himself with that readiness and perfection which seems to be a part and parcel of himself.

The music was performed by the Ill. Bro. Matthew Cooke, 30°, Org. to the Supreme Grand Council.

After the installation of M.W.S., Lieut. Cox was pleased to appoint the following Ex. and Perf. brethren:—R. Eve, H. Prelate; R. S. Hulbert, 1st Gen.; F. G. Irvin, 2nd Gen.; Howard, G. Marshal; Rowley, Raphael; and Sothran, Capt. of the Guard.

After the routine business had been disposed of, the chapter was closed, and the brethren present adjourned to a very sumptuous and elegant dinner at Bro. Tilbury's, the Royal Hotel.

After the banquet Lieut. Cox, 30°, M.W.S., gave the usual loyal and patriotic toasts, and then came to that of the Supreme Grand Council and its M.P. Sov. G. Com. Dr. Leeson. They were honoured that day by the attendance of three of its members, Lieut.-Col. Bowyer, Lieut.-Col. Clerk, and Captain Phillips. He felt that every member of the Royal Military Chapter owed them their warmest thanks for having attended there that day to superintend, countenance, and support by their presence that, the first meeting of their little chapter. The toast was drank with enthusiasm.

Col. Bowyer said, in the name of Dr. Leeson and the Supreme Grand Council, they were obliged for the honour of the toast. They were always happy to promote the efficiency of the high grades, and were highly gratified at being called upon to do so that day. He felt, on his own part, much pleased in having been present to undertake the duties of consecrating the chapter—(hear, hear)—as he could imagine no locality better adapted to encourage a spirit of chivalry than the town in which they were then met. As to the stability of the chapter, it was believed, from the many Masonic residents to be found there, its permanence and prosperity were likely to be ensured, and he hoped to be there again to see it. (Hear, hear.) The

members would see, from what had been done that day, the necessity of investing their ceremonies with dignity and effect, and might take a lesson from the addresses of Colonel Clerk and the excellent working of Bro. Pullen. In the name of the Supreme Grand Council he drank to the prosperity and stability of the Royal Military Chapter, and would take the opportunity of proposing the health of Lieut. Cox, the M.W.S., whose zeal, good feeling, and energy must be accompanied by beneficial results, and he hoped his retirement from the office he now held would be as much regretted as his advent to it was desired. (Hear, hear.)

Lieut. Cox, M.W.S., had to thank Col. Bowyer for the kind manner in which he had proposed the toast, and alluded to his (the M.W.S.'s) own small services. He had hardly expected to have been able to be present, for he was on the sick list, and therefore, if he fell short in his duties, he hoped he might ask their kind indulgence. (Hear, hear.) He hoped to show the Masons what good feeling pervaded the high grades, and to induce them to give up their feuds in that locality, where there was very much to contend against. He was proud of the support he had received that day, and warmly thanked the Supreme Council for having granted them a chapter (hear, hear), and laid them under the further obligation by honouring them with the presence of one-third of that body that day. To Bro. Pullen and the members of the 30° who came there to help them their thanks were also due, and on behalf of the chapter and himself he was very happy to acknowledge such kindness.

The M.W.S. must make the next a personal toast. The members of the Supreme Grand Council who had honoured them by their presence were to some extent identified with the entire chapter in what they had done, but he felt one of them had a closer connection with himself, although still performing a duty connected with all, yet without a M.W.S. the chapter could not be said to be complete, and Col. Clerk had done him the honour to place him in that position with the accustomed ceremonies, therefore it was that he looked upon it as a personal toast, and begged to propose "The Health of Col. Clerk, 33°," as his kind Installing Master." (Hear, hear.)

Col. CLERK, 33°, said it never gave him greater pleasure than it did on that occasion to have to reply to such a toast. The M.W.S. was an anxious and zealous brother, and such characteristics afforded him (Col. Clerk) unbounded satisfaction in placing him in the chair of the chapter. He felt no doubt of its success and prosperity, and he was happy to say both the M.W.S. and his chapter had his very best wishes. (Hear, hear.)

The M.W.S. then gave the toast of the newly-installed brethren. Bro. SAUL hoped they would each study more and more the principles of universal Freemasonry, and so increase their knowledge of the Order they had just entered. He was very enthusiastic in all degrees, and was sure he should be no less so in the Rose Croix. For the manner and matter of the toast they had his hearty thanks.

Bro. EVE liked the Craft, and had often thought it impossible to be improved, but he began to change that opinion, for he had seen a great deal of a very instructive nature that day, an amount of symbolism combined with much simplicity and beauty, yet heightened by many splendid accessories, and he confessed that his Craft prejudices against it had been greatly softened, indeed, he would go so far as to say that he hoped to be able to promote the Order, and not only himself but the other new members would strive to make themselves efficient in its principles and practice.

The M.W.S. proposed "The Health of the Members of the 32°," coupling the same with the name of Bro. Pullen, who had so kindly gone there to assist them that day and performed the ceremony so admirably.

Bro. PULLEN, 32°, was very much flattered by the kindness of the proposition and the reception the toast met with. It was a great pleasure to be there and to render any service. If at any time he could be of use he was only too happy to aid and assist, either personally or otherwise. He should look to the working of the Royal Military Chapter with no uncommon degree of interest, and earnestly hoped that at the end of the M.W.S.'s year of office he might be able to give as good an account of his chapter as could be desired, and place a worthy and able successor in his stead.

The M.W.S. then proposed "The Health of the Members of the 30°," coupling the same with the name of Bro. Hollingsworth."

Bro. HOLLINGSWORTH, 30°, returned thanks very sincerely for

the toast. He had only lately joined in the degree, but was sure that every member of it would be very much gratified when they heard how the toast had been received.

Bro. BINCKES, 18°, made a very brilliant speech, and said that he had frequently heard it asserted that the high grades were not charitably inclined. That he denied; for amongst them were to be found the most munificent supporters of the Charities—men who contributed largely through their lodges, and were ever ready and ever contributing.

Col. BOWYER, 33°, expressed to Bro. Tilbury, the landlord, how pleased they all were with his excellent provision and the elegance of his style, promising to go again, as he had been so well treated on that occasion.

The meeting then dispersed, every one delighted with their reception, and all wishing Lieut. Cox, the amiable and zealous M.W.S., improved health, and a prosperous future for the chapter of his foundation.

WOOLWICH.

INVICTA CHARTER OF S.P.R. 4.—The special festival meeting of this chapter took place at the Masonic Hall, William-street, Woolwich, on Friday, June 17th. The following members and visitors were present:—Col. Clerk, 33°, G. Sec. General, H.E.; Capt. N. G. Phillips, 33°; Capt. Boyle, 32°, M.W.S.; Dr. Goolden, 32°; J. Gibbs, 32°; Hyde Pullen, 32°, Assist. Sec. Gen. to Sup. G. Cons.; W. Bollaert, 31°; Capt. Dadson, 30°, 1st General; J. W. Figg, 30°, Registrar; Matthew Cooke, 30°, Org. to Sup. G. Cons., Organist, and Master of Ceremonies; W. J. Gumbleton, 30°; W. Carter, 18°, Prelate; J. R. Thomson, 18°, 2nd General; Capt. McLaughlin, 18°, G. Marshal; P. Laird, 18°, Treasurer; Lieut. Price, E. J. Fraser, E. Read, Charles Horsley, H. Styleman le Strange, George Offor, Owen Low, W. H. Spratt, J. Stewart, H. J. Thompson, and Frederick Binckes, all of the 18°. The business was to instal Bro. Robert Henry Beddy, which was done by the M.W.S. and his officers, in their usual excellent manner. After the ceremony was concluded and various matters relative to the chapter disposed of, it was closed, and the Ill. and Ex. and Perf. brethren adjourned to Bro. De Grey's, the Freemasons' Tavern, Woolwich, where a very elegant and profuse banquet was prepared, and heartily partaken of. The M.W.S., Capt. BOYLE, 32°, then rose, and in short, sharp, and decisive terms, such as befit a gallant and loyal officer, proposed "The Health of the Queen." This was followed by that of "The Prince and Princess of Wales, and the rest of the Royal Family." The M.W.S. said, after their Sovereign and the Royal Family, their loyalty and fealty were due to Dr. Leeson and the members of the 33°. They, the members of the Invicta Chapter, were not only honoured by the almost constant presence of one of that body—(hear, hear)—but he had been their M.W.S., and lived in their hearts. They also received frequent visits from other members of the Supreme Council, and it was scarcely necessary to say how deeply they felt the honour, or how proud they were to acknowledge the authority of the S.S.G.G.I.L.G.G., and he believed the Supreme Council never had, or would have, to blush for the loyalty and respect of that chapter. Colonel Clerk was, as usual, amongst them, aiding, counselling, approving, and directing them, and long might he remain so to receive, on behalf of the Supreme Grand Council, all those honours they so willingly paid them, and to which they were so well entitled. (Hear, hear.)—Col. CLERK, 33°, said it gave him great pleasure to rise, on the part of Dr. Leeson and the Supreme Council, and return thanks. Capt. Phillips had been present, but was obliged to leave early; or he (Col. Clerk) should have had a second member of the Council standing with him. In Dr. Leeson they had a most valuable chief, and the whole Order was deeply indebted to him for his wonderful research, which few, if any, could equal. He was the beacon of the Council, and they tried, at a humble distance it was true, but still they tried to follow his example. (Hear, hear.) It was no small pleasure to the Supreme Council to see the Order increasing day by day—founding new chapters, and enlisting in their ranks really desirable members. In the way the chapter was worked it had his best approval, and they knew he had no chapter more at heart than theirs. (Hear, hear.) Every year it increased in members, who were creditable to it, and useful to the Order, and they had installed one that night who, though about to visit foreign shores, he hoped would carry with him a remembrance that he was admitted to the 18th degree in their chapter, and, like its name, his love for it might endure unconquered. Before he sat down he would propose "The Health of

Captain Boyle, 32°, their M.W.S.,” and a better or more able person than he was it would be difficult to find. Those who knew him—members of the chapter—knew his worth and goodness. Those who did not know him so well—the visitors—had seen him that night and could form an opinion of his ability. (Hear, hear.) Everybody liked him, and everybody would drink to his health. (Hear, hear.)—Capt. BOYLE, 32°, M.W.S., had to express his cordial thanks for the way in which Colonel Clerk had spoken of him, and the kind reception that had been accorded by them to the mention of his name. It certainly was true that he always endeavoured to be useful in the chapter, but he was not ambitious of praise, but very ambitious to do his duty, in as grateful and grateful a spirit as he could command. The honour and welfare of the Invicta Chapter was very dear to him, and he was happy to say he was always met by its members in a similar spirit to his own. (Hear, hear.) He endeavoured to be not unworthy of their commendation, and they certainly were not unworthy of his. He then passed from their kind notice of himself to others of the same degree who were present. They were honoured by no less than three members of the 32° that night, Bros. Dr. Goolden, Gibbs, and Hyde Pullen, and he trusted they had been received as they could desire, and had found a hearty welcome. (Hear, hear.) The name of Bro. Hyde Pullen was too well known in the higher grades for him to dwell for one moment on his services, appreciated as they were by all who held under the Ancient and Accepted Rite, and he therefore contented himself by giving as a toast “The Visitors of the 32°.”—Bro. HYDE PULLEN, 32°, was sure, as well for himself as for those that rose with him, that they were sincerely grateful for the toast. As Assistant Secretary to the Supreme Grand Council, it was always a pleasure to be present, and as a member of the 32°, whose duty it was to supervise the proceedings of the degrees beneath them, he was certain that his brethren of the 32° and himself would, from what they had witnessed that day, be able to report very happily to the Supreme Council. (Hear, hear.) All the minutiae of the ceremony was carefully considered and performed, and if members of other Rose Croix chapters were to attend the Invicta they would learn much and improve their own working. For his part he had been extremely pleased and satisfied with the ceremony, and there was one reason why all had gone so well, which was the determination of their Master of Ceremonies to carry out the ritual. That was done in a spirit at once determined and yet kind, and he should for the future advocate and insist on the appointment of a firm officer, and hoped he might be as successful in getting one with the requisite knowledge, as they were in the possession of theirs. (Hear, hear.) The M.W.S. and his officers had done their duties charmingly, and they, the members of the 32°, could, and would, say it was perfect. (Hear, hear.) The chapter not content with doing a part of its duty well, carried out the spirit of the Order in its charity and hospitality; and so thoroughly was this done that they were compelled to admit not only did the Invicta act as a model to others in ceremonial, but its whole principles were those of the Order carried out in its entirety. Two years ago he had visited the chapter, but he would take care the interval should not be so long for the future. (Loud cheers.)—The M.W.S. then gave “The Healths of the Members of the 31 and 30 Degrees.”—Bro. BOLLAERT, 31°, said it was also his duty to make a report as to what he thought of the chapters he visited, and, as an Inquisitor General, he should have much pleasure, in making a favourable report to the Supreme Council.—Bro. MATTHEW COOKE, 30°, said, as no one else in his degree returned thanks for the toast, he felt bound to tender the acknowledgments of the members of the 30°. For his own part he was not an Inquisitor General but a general inquisitive (great laughter) such as it behoved a sub-editor to be, and he also begged to say that he should make his report; and although he should not presume to lay it before the heads of the Order, yet he should place it before the whole Order of Freemasons, through the pages of the FREEMASONS’ MAGAZINE, and its purport would be that in the higher grades, and more especially the Invicta Chapter and its visitors, he recognised zealous, able, and learned Freemasons, a thorough set of gentlemen and jolly good fellows. (Cheers and laughter.)—The M.W.S. had great pleasure in proposing “The Health of the newly-perfected brother,” and trusted that in a far-off land he would remember his mother chapter, and he called upon all to wish him God-speed in his undertaking.—Bro. BEDDY, 18°, had abandoned Freemasonry since the year 1838 until that day, for in his travels abroad he met men

in Freemasonry whom he could not respect; but when he knew the character of the brotherhood he should for the future associate with in foreign parts—taking that meeting as an earnest of those who made that part of the order—he rejoiced that he had once more made up his mind to be an active Freemason, and should ever remember his brethren at Woolwich. (Hear, hear.)—The M.W.S. next gave “The Health of the Visitors.”—Bro. BINCKES, 18°, hoped he might be able to express the thanks of the visitors for the kindness they had received in that most important chapter.—[Here he gracefully gave way to Bro. SPERRATT, 18°, to conclude, who continued thus:]—He had derived very great gratification from what he had witnessed that day. The chapter to which he belonged had only just come under the banner of the Supreme Council, and they had kindly consented to receive them, healing old differences and old sores. (Loud and prolonged cheers.) This had been brought about mainly by Colonel Clerk; it had been done in such a nice, gentlemanly spirit—(cheers)—with so much tact, kindness, forbearance, and goodwill—(hear, hear)—that he was glad to say it was accomplished. For some time his chapter must be glad to learn—for there was a vast difference between the workings—and he was glad that there was a model chapter from whom they might learn, and he could assure the members that there was no one of his body but would be anxious and happy to follow their example.—The M.W.S. said the officers of the chapter looked to him to support them, and he could always depend upon them. Bro. J. R. Thomson was no exception to the rule, and was known as active and zealous in all portions of Freemasonry in Woolwich, and with the toast he should couple his name.—Bro. J. R. THOMSON, 18°, returned thanks on behalf of the officers. He believed they felt as he did, that it was their duty to do their best—and they did it to the best of their ability.—The M.W.S. said he would call for a bumper toast, and dedicate it to Freemasonry in its most expanded sense. He then gave “The Craft.” (Immense cheering.) The brethren then separated.

Poetry.

HELP EACH OTHER.

I NEVER knew a kindness yet,
But as time's seasons ran,
Some seed of hope from it was set
That promised good for man:
I never knew a feeling heart,
In needful cases shown,
But it a spirit could impart
Congenial to its own!
For kindness is a power divine
An essence not of earth;
It wreathes the everlasting shrine
Where holiest things have birth:
It hath a life beyond to-day;
And, when this life is o'er,
'Twill meet us smiling on our way,
And good for good restore!
I never knew a generous hand
Glow poorer for such deed;
A power we all can understand
Still bids that hand succeed.
Whate'er a noble act may cost,
Whate'er the service given,
A kindness done is never lost;
Neither on earth nor heaven!

C. S.

A MASONIC HALL AND MASONS.—Mr. Orgill, auctioneer, on Monday last, offered to public competition, at the sale rooms, Change-alley, the lease and goodwill of the Masonic Hall, or Falcon Tavern, Fetter-lane, in consequence of Bro. Ireland, proprietor, retiring from business. The auctioneer said the words “Masonic Hall” frightened many away from purchasing, and it was a delusion he had to contend with that the business of the house depended on Masons. To show the contrary he instanced the payments for beer and ale being £100 a month when they all knew that Masons did not drink beer or ale, though they might drink pale ale, sherry, and other things. Lease 45 years at £120 per annum. Bought in at £1,675.

THE WEEK.

THE COURT.—Her Majesty and Royal family still continue at Windsor, though on Tuesday her Majesty visited the metropolis, and held a court at Buckingham Palace. The anniversary of her Majesty's accession was celebrated on Monday in the usual manner—with flag-displays, bell-rings, and *feux de joie*. On Tuesday, the Princess Beatrice paid a visit to Westminster Abbey, after inspecting which she lunched with Dean Stanley. The Prince of Wales does not confine his patronage of the national sports of England to those that pass on land. Yachting comes in for its share of his countenance. Last week, he and his Royal brother, Prince Alfred, proceeded down the river to Tilbury, where they embarked on board Lord Alfred Paget's yacht, to witness the great sailing match of the Royal Thames Yacht Club. The day was fine throughout, and afforded the Princes a beautiful view of the race and all the tackings of the schooner. On Monday, the Prince and Princess visited the Adelphi Theatre. On Wednesday, the Prince held a levee on behalf of her Majesty, which was numerously attended.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS on Thursday, the 16th inst., in reply to a question from Lord Derby, Lord Granville promised to lay on the tables the papers relating to the Ashantee war.—Several bills were advanced a stage.—On Friday, the Queen's reply to the address respecting the West Riding Assizes was read. The reply was to the effect that all that arrangements had been made for holding the assizes at Leeds in August; but that, if such a step should hereafter been deemed desirable, the question could be referred to the Privy Council for re-consideration.—Lord Ellenborough called attention to the dispute between Denmark and Germany, and appeared to take a favourable view of Lord Russell's proposition for the division of Schleswig. He trusted that the other Neutral Powers would give their assent to that plan for the settlement of the war, and urged that no further concessions should be made to German rapacity. He concluded by asking whether the fleet was in a state to proceed at once to blockade the German ports in case such a measure were found necessary. Lord Russell said the fleet "was ready to go anywhere." He complained of the mis-statements which had appeared in foreign journals respecting the policy of her Majesty's Government on the Dano-German question, and said no one could be more anxious than himself for the time when circumstances would permit him to enter into a full explanation of the course which they had pursued. Lord Derby said that he had acted, and would continue to act, with a desire not to embarrass the Government in this matter; but, at the same time, if the Conference adjourned time after time without any result, it would become the duty of Parliament to demand an explanation of the course which the Government had pursued. Lord Russell said that in a few days it would be known whether the war was to go on, or peace was to be re-established.—Monday being the anniversary of the Queen's accession, the Lords did not meet.—On Tuesday, Lord Derby called attention to the arrest at Boston of Mr. Levy, a Montreal merchant, who, after an imprisonment of ten days, was set at liberty, but without having received any explanation as to the grounds on which he was detained. Lord Russell said Lord Lyons had not mentioned the case, but an inquiry would be made into the matter.—The Attorneys' and Solicitors' Remuneration Bill was, after some discussion, read a second time, and ordered to be referred to a select committee.—Lord Berners called attention to the recent outbreak at the Mount St. Bernard Reformatory, and asked whether the Government intended to revoke the license granted to that institution. Lord Granville replied

that it was not intended to withdraw the licence, but no more boys would be sent to the Reformatory. After some remarks from Lord Arundell of Wardour and Lord Derby, the subject dropped.—In the HOUSE OF COMMONS on Thursday, the 16th inst., in answer to Mr. Horsfall, Mr. Milner Gibson stated that it was not intended to blast Daunt's Rock, on which the *City of New York* was lost, or to erect a lighthouse on that reef. A bell buoy would, however, be placed upon the rock, and the light-house at Roche's Point would be improved.—The Marquis of Hartington stated, in reply to a question, that it was intended to take a number of the Armstrong guns originally intended for breech-loaders, and complete them on the shunt principle. The exigencies of the service rendered this course necessary, as it was impossible that the War Department could wait for the result of the competitive trials now going on at Shoeburyness.—Several questions were put to the Government relative to the Ashantee war. From the replies given by Lord C. Paget and Lord Hartington, we gather that a transport and one of her Majesty's ships have been ordered to take off the troops employed against our sable enemy; and that, although there had been a large amount of sickness and mortality, our losses had been somewhat exaggerated.—Mr. Ferrand renewed his attack on the Charity Commission, and moved for a Select Committee to inquire into the constitution, cost, and proceedings of the Board. The hon. gentleman denounced the office as a Whig job, and called upon the House to order an investigation into "this robbery of the public purse." Mr. Bruce, on the part of the Government, declined to accede to a proposition brought forward in such a spirit, and protested against the charges levelled at the Commissioners by the member for Devonport. A long and angry debate followed, resulting in the motion being negative by a large majority.—On Friday the House held another morning sitting, which was entirely devoted to the consideration of the Factory Act Extension Bill.—At the evening sitting, Lord Palmerston, in answer to a question from Mr. Darby Griffith said that the Government had not decided to take "active measures" if the Conference did not, within a few days, arrive at some satisfactory conclusion.—Sir John Hay moved "That Government, in landing forces on the Gold Coast for the purpose of waging war against the King of Ashantee, without making any sufficient provision for preserving the health of the troops, have incurred a grave responsibility, and that this House laments the want of foresight which has caused so large a loss of life." The hon. Baronet contended that the Government and not Governor Pine, or the officer commanding the troops on the Gold Coast, were to blame for what had occurred. The Marquis of Hartington replied at some length to this charge. He pointed out that the amount of sickness and mortality had been exaggerated, and contended that the War Department could not, with justice, be accused of neglect of duty.—After a long discussion, in which it was distinctly stated that the vote must be regarded as a want of confidence in the Government, the motion was negatived by 233 to 226, thus giving a majority of 7.—On Monday, Mr. Gladstone stated, in reply to a question from Lord Elcho, that it was not intended this year to grant a subsidy to the "Company of African Traders," a limited liability undertaking.—In answer to a question, Mr. Milner Gibson said the Government intended to bring in a bill for amending the law of partnership.—Sir George Grey moved the second reading of the Gaols Bill, a measure providing for uniformity in prison discipline, diet, and labour. Mr. Newdegate, who objected to some of the provisions of the bill, as striking at the root of local self-government, moved the usual "this day three months" amendment, which was seconded by Mr. Barrow.—A good deal of anxiety was manifested to obtain from the

Government a confirmation or denial of the statement which has appeared in the public journals, that at the meeting of the Conference on Saturday a threat was held out that if the Danes attempted to renew the blockade, German privateers would be sent out to prey upon Danish commerce. Lord Palmerston was asked whether hostilities would be renewed on Monday next if the Conference should arrive at no satisfactory decision, and he was further called upon to explain Lord Russell's statement in the House of Lords, on Friday night, that the fleet was ready for any service. With reference to the first of these points—the threat to issue letters of marque—the noble lord declined to reveal the “secrets” of the Conference. The second question he answered by stating that hostilities would of course be resumed if no agreement were come to before Sunday; and he explained Lord Russell's announcement by saying that his noble friend in speaking of the efficient state of the fleet had no intention of pointing to any particular service which our naval forces, if called upon, were in readiness to undertake. He added, in reply to a question from Mr. Bright, that the Government were anxiously exerting themselves to revert the resumption of hostilities.—The other business was of but little importance.—On Tuesday, Mr. Whiteside carried, by a majority of one, a motion for referring the Irish Chancery Bill to a Select Committee.—Mr. Berkeley moved a resolution to the effect that as the measures hitherto adopted for preventing bribery and intimidation at elections had failed, a fair trial should be given to the ballot. Mr. J. Locke seconded the motion, which was opposed by Lord Palmerston. On a division, the resolution was thrown out by a majority of 89, the numbers being 123 for and 212 against.—On Wednesday, Mr. O' Hagan complained that the motion on the previous day, that the chairman should leave the chair, when the House was in committee on the Court of Chancery (Ireland) Bill, had been carried by surprise. He moved that the House should go into committee again on the bill. Mr. Whiteside contended that the division on the previous day was fatal to the bill. The Speaker, however, held that it was not, and after some further discussion the motion was agreed to.—On the motion for going into committee on the Joint Stock Companies (Voting Papers) Bill, Mr. E. Crauford moved that the bill be committed that day three months. Mr. D. Griffith opposed the amendment, and it was withdrawn. On clause 1, Mr. Peacock moved that the chairman leave the chair. This motion was carried by 76 votes to 49.—Sir J. Hay moved the second reading of the Bank of England (Scotland) Bill, the object of which was to make Bank of England notes a legal tender in Scotland. The bill would materially facilitate commercial transactions in Scotland. Mr. Finlay moved the rejection of the bill. The Chancellor of the Exchequer hoped it would be withdrawn. The subject required careful consideration, which it would receive at the hands of the Government, but legislation must be gradual. After some further discussion the bill was withdrawn.

GENERAL HOME NEWS.—The mortality of London is again running high. The deaths last week amounted to 1296, which was 123 above the ten years' average. The most prevalent cause of disease appears to be measles, which was fatal last week in 85 cases. There were 1776 children born—the average number would be 1836.—A shocking domestic tragedy has just been enacted in Liverpool. The wife of a dock labourer named Henderson, who had been recently discharged from the lunatic ward of the workhouse, apparently seized with a sudden frenzy, cut the throats of two of her children with a common table knife, and afterwards put an end to her own existence in the same manner. One of the children is expected to survive. The whole transaction was but the work of an instant, and done as the

family lay together all in one bed.—Intelligence has been received of the burning of a fine New York river steamboat off Esop's Island, with the loss of, it is believed, forty or fifty passengers. The fire originated through the explosion of a lamp.—The pauperism of the cotton manufacturing districts decreased last week by 1,910. Ashton-under-Lyne Union by 270; Chorlton Union by 250; Manchester by 390; and Rochdale Union by 330. On the other hand, there was increase in the Stockport Union of 240 paupers. The outdoor relief amounted to £5,436, or £164 less than it was in the second week of the present month. Nearly 800 of the adult able-bodied went off the relief lists; leaving the large number, looking to the season and the improving circumstances of the district, of 13,000 still dependent on the poor rate. With a view to meet a possible increase of distress next winter, the Central Relief Committee has decided to request Mr. Villiers to apply to Parliament for a farther sum of half a million, to be applied, if necessary, in the execution of public works in the cotton manufacturing districts.—A review of London and Midland Counties volunteers took place on Wednesday at Stowe Park, the seat of the Duke of Buckingham and Chandos. The reviewing officer was Colonel M'Murdo. The affair was one of the most successful events of the kind which have yet taken place.—The ceremony of laying the first stone of the internal cornice of the new roof at Guildhall has been performed by the architect in the presence of the Commissioners appointed to superintend the improvements which are now being effected in that venerable edifice. The original roof will, as far as is possible, be reproduced in the new one.—One of the most interesting yacht races that has ever occurred was begun on Saturday and finished between five and six o'clock on Sunday afternoon. It was a race from Gravesend to Ryde, in the Isle of Wight. Eight vessels started, and after an exciting race of a day and a quarter, in which, as may be imagined, there was a good many changes of position, the race was won by Sir J. Dunbar's *Madcap*.—A most numerous attended meeting was held on Wednesday, at the Freemasons' Hall, in reference to the extension of the franchise. Mr. Edmund Beales occupied the chair. The resolutions declared against the present state of the representation of the people, and demanded manhood suffrage. It was further resolved to commence at once an organised movement to carry out the objects of the resolutions.—Mr. W. Smith O'Brien, so well known in connection with the last Irish rebellion, for participation in which he was sentenced to transportation for life, but received a free pardon, died on Thursday, the 16th, at Bangor, after a brief illness.—An important series of gunnery experiments has just been made at Shoeburyness. The object was to test the resisting powers of a target representing a section of the iron-clad *Lord Warden*, now building, and in the same trials to determine the comparative penetrating powers of the Somerset and Frederick gun, and of the Armstrong and Anderson guns. The first represents guns of the same weight—6½ tons each, but the Frederick is of smaller bore than the other. The other guns are both of 300lb. weight, but the Anderson gun is likewise of smaller bore than the Armstrong. The result of the trials, which were of great interest, was the target, though in its principal parts 42½ inches thick, was knocked all to pieces, and with respect to the guns, the large bore guns were found to be superior to their small bore competitors.—The annual meeting of the Soldiers' Daughters' Home was held on Saturday last. In the theatre of the United Service Institution, Great Scotland-yard. The girls were brought from the institution at Hampstead in vans, and were ranged round the room. The Duke of Wellington presided, and a very fashionable company

was present. The report was, on the whole, satisfactory—eminently so as far as the progress and health of the scholars were concerned—but it was regretted that the annual subscriptions had fallen off. On the other hand, the number of regiments that contributed to the fund was on the increase. Several of the company present followed the example of the noble chairman, and increased the amount of their subscriptions.—A case, which was decided in the Divorce Court on Saturday, discloses some features which will be abhorrent to the feeling of every Englishman. A man, who suspected his wife of misconduct, employed a spy to watch her conduct, and upon the evidence he furnished the petition was presented. It was, however, altogether uncorroborated, and the judge, in dismissing the application, made some severe comments on the impropriety of employing spies in such cases, who, he said, if they did not find evidence of guilt, were under the strongest possible temptation to manufacture it.—In the Court of Common Pleas an action was brought against the proprietor of the *Standard* for an article which appeared in March last, and which the complainant alleged to be a libel on her character. It arose out of the fact that some unknown scoundrel wrote letters to young women for immoral purposes, and asked them to communicate with him under the initials of “W. P.” at 151, Cheapside. In commenting on this circumstance the *Standard* mentioned the names of the parties living at the specified address, which were patent to all the world in the *London Directory*. The friends of the plaintiff construed this into a libel, and the judge in summing up the case, while he exonerated the writer from malice, left it to the jury to say whether there was such an insinuation on the lady’s personal character as required her to come forward to clear herself. The jury found for the plaintiff with 40s. damages.—George Bryce, convicted upon trial at Edinburgh of the murder of a young woman named Jane Seaton, has been executed. The culprit, during the latter portion of his confinement, showed a spirit of penitence and of acquiescence in the doom that awaited him. It will be recollected that efforts were made to obtain a commutation of his sentence, on the ground of the low moral organisation in the character of the murderer, but the Home Secretary declined to interfere with the course of justice.—The three foreigners who stand charged with defrauding a firm on the Continent of silk goods to the extent of £30,000 and with forgery, have been again brought up at the Mansion House. Further evidence was given in the case, after which the prisoners were again remanded. Bail was refused.—An inquest has been held at Sheffield, on the body of a woman named Myers, who was killed by her husband. The jury returned a verdict of wilful murder against the man.

FOREIGN INTELLIGENCE.—The Conference sat on Wednesday, but could agree to no arrangement. England’s proposal for mediation was rejected by Austria and Prussia, and likewise by Denmark. The proposal is stated to have been made the subject of preliminary discussion between the Austrian and Prussian Governments, but they would only agree to accept the good office of a mediating Power on conditions to which Denmark was not likely to assent. Furthermore, Prussia would not accept the mediation as in any way binding upon her. The result was that the meeting ended in nothing. It is stated that another sitting is to take place to-day. If no agreement can be adopted in the meantime, hostilities must then be resumed.—A telegram from Copenhagen announces that the differences between the King, the Ministry, and the Privy Council are settled. The *Dagblad* says no Ministry recommending the formation of a Schleswig-Holstein estate can stand. The people will never suffer the sacrifice of Schleswig.—Domi-

ciliary visits were paid by the police at the close of last week to the houses of two members of the Corps Legislatif, Messrs. Carnot and Garnier Pages, and also to several other persons. Papers were searched and documents confiscated. This proceeding arose from the fact of the gentlemen being supposed to be concerned in forming an association of more than 20 persons for electioneering purposes. A number of individuals under 20 may, according to French law, so associate themselves; beyond that they become liable to prosecution. The visits were not confined to Paris, but took place simultaneously throughout France. The only result, it is thought, will be to increase the opposition minority, and to render the defeat of the Government certain in many of the elections for Councils General which have just commenced.—The Japanese Ambassadors having signed the treaty—the object of their journey to Paris—are on their way back to their native country.—Spain, it is said, has decided to come to a peaceable solution of the misunderstanding with Peru. Such is reported to be the determination arrived at in a Ministerial Council just held at Madrid.—The *Mémorial Diplomatique* states that a circular note has been addressed by the Austrian Cabinet to its diplomatic agents denying that the meeting of the two Emperors at Kissingen has any reference to a Holy Alliance or the slightest hostile feeling towards any power whatever.

TO CORRESPONDENTS.

P.M. AND P. PROV. G.W.—We have received a letter, signed as above, complaining of the large number of officers appointed in the Provincial Grand Lodge of Turkey, who have not served the office of Master or Wardens in their respective lodges, to their apparent exclusion. We have made inquiries on the subject, and find that every Master and Past Master in the different lodges who would accept it have held Grand Lodge, and hence the undue preponderance of simple M.M.’s in the appointments. We admit we think it would be better even to allow one brother to hold office for a series of years, than to introduce a number of brethren into Grand Lodge, be it Supreme or Provincial, before they have been properly graduated in a private lodge, and in some instances we hold it to be illegal. On foreign and colonial stations, however, considerable latitude must be allowed, and we should be sorry on such stations to have the responsibility of appointing the officers, especially where the lodges lay at any distance one from another.

PEGASUS takes too wide a flight for our comprehension.

J. B. (Montreal).—We did advocate the cause you allude to as warmly as anybody; but having expressed our opinion that neither side were altogether in the right, we managed to offend both. No unusual thing for editors to do.

J. W.—We should think Ireland.

BETA.—We have no recollection of the letter to which you allude. We doubt if it ever came to hand.

AN APPRENTICE in London can have no difficulty in learning all that is requisite for him to know, and much more. He has only to visit any lodge of instruction, and he will find plenty of brethren able and willing to teach, if he will give the time to learn.

A. B. to C. D.—There is no exact law that a Prov. G. Registrar shall be an Installed Master, but we have no hesitation he should be, that qualification being required from the Grand Registrar; and where there is no law to the contrary, Provincial Grand Lodges are bound to follow the general laws of Grand Lodge. As to informing you, however, what a Prov. G. Master can do it is altogether out of our power, they being to all appearance virtually above the law, for when once appointed no one can supersede them but the Grand Master, and a very strong case would have to be made out to induce so amiable a man as the Earl of Zetland to take such a course. That it was done once is true, but the case was very peculiar, and could not with due regard to the best interests of the Order well be overlooked, although a more honourable or a better-intentioned Mason did not exist in the Craft than the brother to whom we allude. His office was parading Templary in a Craft Provincial Grand Lodge; and though we are proud of being Templars ourselves, we are compelled to admit that the proceedings of the one Order must be kept distinct from the other.