

LONDON, SATURDAY, DECEMBER 24, 1864.

GRAND LODGE.  
FEES OF HONOUR.

Reverting to the proceedings at the last Grand Lodge, we now come to the question of the reduction of the Fees of Honour on appointment to Grand Office; and, in order to show the brethren the extent of this reduction, we append a list of the old and new fees:

	Old Fees. Guineas.	New Fees. Guineas.
Pro Grand Master . . . . .	40	10
Deputy Grand Master . . . . .	40	10
Grand Warden . . . . .	30	10
Grand Treasurer . . . . .	30	10
Grand Registrar . . . . .	25	10
Pres. of the Bd. of Gen. Purposes	25	10
Grand Secretary . . . . .	25	10
Grand Deacon . . . . .	15	5
Grand Dir. of Cers. . . . .	13	5
Assist. Grand Dir. of Cers. . . .	13	5
Grand Supt. of Works . . . . .	13	5
Grand S. Bearer . . . . .	13	5

Under the old law the amounts we have given were to be reduced by twenty guineas in the case of the Pro Grand Master, Deputy Grand Master, and other officers down to the Grand Secretary inclusive, and by ten guineas in the case of the minor Grand Officers, should the brethren appointed have previously filled the office of Grand Stewards—a fair and equitable arrangement, seeing that the serving of that office costs from £15 to £20, and has often cost much more; whilst, in spite of anything said to the contrary, £15 is the minimum they are called upon to pay. Under the new arrangement, of course, no such reduction can be made, and we therefore ask in justice that the gentlemen who pay the most for their offices should at least be allowed to hold their rank as Past Grand Officers, and placed in the list of precedence, and not, as now, be called upon to resign their red collars at the end of the year of office.

We are not opposed to the reduction of the fees, for we would rather they were abolished altogether; but we must distinctly deny that the law is to be altered for the benefit of “brethren who on account of their energy and devotion to Masonry might be esteemed by the Most Worshipful Grand Master worthy to be raised to distinction in the Craft”—brethren who have so distinguished themselves rarely attaining

any rank in the Craft beyond that their own lodges can bestow on them, unless, indeed, they belong to some favoured lodge, and one, or, at most, two, good appointments in a year are the utmost that can be looked for. Now, who will the alteration affect the most? The Grand Wardens, who will save twenty guineas, and who, it is as notorious as the sun at noon-day, are not—excepting in such rare instances as only to prove the rule—appointed for their “energy and devotion to Masonry,” but for their social position in the outer world—because, to use a common expression, they have a handle to their name, a brother of “energy and devotion to Masonry” being only selected when none of the titled nobodies will accept the office. But the President of the Board of General Purposes knew that the words of the report signed with his name could not be defended, and he, therefore, quietly ignored them, and said that Grand Officers were appointed for one of two reasons, either for services they have rendered, or services they were expected to render to the Craft. What services are expected from Grand Wardens or Past Grand Wardens we do not pretend to know; but this we do know, that they scarcely ever belie their antecedents. They do nothing before their appointment and nothing afterwards, some of them not even condescending to put in an appearance at Grand Lodge during their year of office, and assuredly never afterwards, a Past Grand Warden being almost as great a *rara avis* as a dead donkey or old postboy. The only Past Grand Wardens we ever recollect to have seen in Grand Lodge were Bros. Lord de Tabley, Col. Brownrigg, F. Dundas, Jno. Havers, Alg. Perkins, Patterson, and Faudel, three or four of whom may be regarded as constant attendants to their Grand Lodge duties, and would have been equally so if they had never held Grand Office of any kind, and may therefore be stated to fairly come under the designation of having shown “energy and devotion to Masonry.” What were the peculiar qualifications which led to the appointment of the Grand Secretary we know not; but it was not for his “energy and devotion to Masonry.” He had, however, this negative qualification, that he was a stranger, whose name had never been heard by nine hundred and ninety-nine brethren out of every thousand, and may therefore be supposed to have entered on the discharge of his duties without prejudices; and we cannot see why a paid officer should be called upon for a fee for

his office, without it be made commensurate to the amount of salary he is to receive, and then it would be best to put the office up to auction at once; and we hold it is no greater honour to be Grand Secretary than it is to be a clerk in a merchant's office, or a bank. Why, we would ask, if the Grand Secretary, who is a paid officer, be charged a fee of honour, should the Assistant Grand Secretary, who is equally a paid officer, escape? If the first office is worth £10 10s., surely the other is worth £5 5s., excepting that the present holder did receive the appointment as something like an acknowledgment of past services. Why, again, should the Grand Chaplains, who rank next to Grand Wardens, be exempted from all fees? We can see no sufficient reason, unless it be that it is notorious that clergymen, as a rule, are too little paid in their own profession.

To return to the Grand Stewards. They have to provide the Grand Festival "as that no expense fall on the Grand Lodge;" to sell tickets to the brethren at a price not exceeding 15s. each, and are to "assist in conducting the arrangements made for the Quarterly Communications and other meetings of Grand Lodge," and are finable for non-attendance when "duly summoned." It is true that nothing is said in the "Book of Constitutions" as to the price to be charged or paid for the tickets; but we should like to see the reception the Grand Stewards would meet with, if they put a five-shilling dinner and a bottle of wine before the brethren by "arrangement with the tavern keeper," as suggested by the Grand Registrar. It is some years since we served the office of Grand Steward, but, to the best of our recollection, a paper was read to the effect that we must pay not less than £15, or sell the tickets (which the Grand Stewards are bound to supply to all the brethren requiring them, so far as the accommodation of the hall will permit) at a higher price than 15s.; and this we do know, that we received a letter from the Grand Secretary the very day we paid our money into the banker's, informing us that, unless we paid forthwith, we should be deprived of our office; and it is specially provided in the "Book of Constitutions:"—

"No lodge shall (under the penalty of forfeiting the privilege of nomination) subscribe or in any manner contribute towards the expense to be incurred by any Steward in the discharge of his duties; and any Steward who shall accept of money towards such expense, or shall neglect to pay his proportion of the necessary expenses, shall forfeit all privilege or distinction acquired in consequence of his serving that office."

What the privilege and distinction is, except that of wearing a red apron, we do not know, it being also provided:—

"After his year of office shall have expired, he does not possess any precedence beyond that to which the seniority of his lodge may entitle him."

It is true that there was a reduction in the fees upon a Past Grand Steward being raised to the purple on appointment to Grand Office—a privilege which not one in twenty was ever likely to taste, but it stood in the "Book of Constitutions," and that was something. Grand Stewards know they cannot all become Grand Officers, and, as they are at present appointed, it would be unfair to the large body of the Craft if they could; though there is no doubt that, in former days, the majority of Grand Officers were selected from amongst the brethren who had previously served the office of Grand Steward. This privilege being by the revised fees withdrawn, we ask in fairness that the last lines in Rule 2, which we have quoted above, should be repealed, and that the Past Grand Stewards should be allowed to take their proper rank in the list of precedence, and which, indeed, they can do now, if they choose to join the Grand Stewards' Lodge at a further expense, by which they show their "energy and devotion to Masonry;" and were we Grand Master, we would never appoint any Past Grand Steward to office who had not been for at least twelve months a member of that lodge.

We may observe that the fee of honour of a Provincial Grand Master is to be reduced from forty guineas (exclusive of three guineas for his patent) to ten guineas—the provision of saving twenty guineas, should the brother appointed as Provincial Grand Master have previously served the office of Grand Steward, being of course here, as in the other cases, rendered unnecessary, and therefore repealed. We do not know whether any Provincial Grand Master ever served the office of Grand Steward; but certainly none of those appointed within the last few years—and which have therefore come under our notice—have done so.

We trust the new law may work advantageously, and no one will be more rejoiced than we shall to find that it tends to the advancement of brethren distinguished for "their energy and devotion to Masonry."

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KEEP your temper in disputes. The cool hammer fashions the red-hot iron to any shape needed.

### MASONIC SAYINGS AND DOINGS ABROAD.

SWEDEN.—A letter from Gothenburg, of November 22nd, says:—On the 7th inst. Bro. Oscar Frederick, Duke of East Gothland (at present presiding Master of the Stockholm St. Erik Lodge), paid a visit to the Lodge Salomon aux Trois Serpentes, on his journey from Christiania to Stockholm. Having been received with all due honours, and an address read by the "Master Speaker," he replied to the latter in a highly dignified, fraternal manner, which elicited the satisfaction and applause of all those present, even the most zealous reformers. After this Bro. Oscar took up the hammer and held a reception lodge, which he conducted in an admirable style. This concluded the proceedings of the evening.

GERMANY.—The will of Councillor Bro. Gerstkamp has just been registered at Dresden. Pursuant to the stipulations of this document, an aggregate amount of 100,000 thalers (£15,000) is appropriated towards the foundation of an institution for defraying the expenses of poor young men studying at the Dresden Polytechnic School. A sum of 10,000 thalers has already been deposited, and the balance is to be added by instalments, after the demise respectively of Bro. Gerstkamp, his wife, and sole remaining son. By a rescript from the Home Secretary of Saxony, the thanks of the Government are tendered to the worthy founder, and it is stated that the operations of the institution commenced on the 1st of October. According to a communication addressed to the Triangel, a new German lodge, called Mithra Lodge, was founded recently at Chicago, U.S. Its first meeting took place on the 18th of July, under the auspices of the Grand Lodge for the State of Illinois. It is conducted by the worthy Bro. Dr. Ulrich, late member and inspector of the Chicago Germania Lodge. The present condition of the new lodge is stated to be very satisfactory. St. John's Day was celebrated in a dignified manner by the two other German lodges of Chicago, viz., the Accordia Lodge, in Scheuermann's Western Prairie Garden, and the Germania Lodge, in J. Schiesswohl's Sommergarten, situated in the north of the town. The *fête* of the Germania was concluded by a ball, in which all sisters and junior brethren present joined with admirable alacrity.

ITALY.—Bro. Sayoldi has been elected Master of

the Arnaldo Lodge, of Brescia. The Lodge Speranza nell' Emancipazione Universale has seceded from the Grand Council of Naples, and joined the Grand Orient, appointed by the Florence summer meeting of Italian Freemasons. In the Fede Italica Lodge of Naples, a motion was made to hand over the lodge's fund for benevolent purposes to the Friaul Insurgents' Fund Committee. Bro. Ottolenghi opposed the motion. He contended that every brother might bestow his sympathy and liberality on any cause, and put down his name on any subscription list, but that the lodge, as a Masonic institution, had no right to join a subscription for purposes exclusively political. The motion appears to have failed. The anniversary of the Libbia d'Oro Lodge of Naples was celebrated on the 12th of November. Bro. Ausonio Franchi, of Naples, Bro. T. F. Monrad, of Stockholm, and Bro. Karl Just, of Naples, were nominated honorary members. A deputation was appointed to hand to the latter a special diploma, as to the oldest and most faithful Mason of Naples. The venerable brother, who has belonged to the Craft for the last sixty years, and has not attended any Masonic gathering ever since 1816, felt deeply touched at this fraternal token of affection and respect. In reply to the address, he gave an account of the flourishing state of Masonry during the French rule in Italy. These proceedings were followed up by a banquet, at the Hôtel de Genève, which was attended by many brethren of other lodges, the chair being occupied by Bro. Saro Cucinotta, First Inspector. The chairman gave the health of the King and Fatherland, and of the Master present. Bro. Chwatal proposed the health of Grand Master Bro. Ausonio Franchi; Bro. Penco that of Grand Master Bro. Giuseppe Garibaldi; Bro. Imbriani that of all sisters physically, mentally, or morally deficient, being of opinion that nothing need be said of those endowed with beauty, amiability, and brilliancy of mind. Bro. Leopold de Cosa, in conclusion, proposed the health of all Masons spread over the surface of the globe. The banquet and speechifying lasted to a very late hour, when the brethren dispersed in peace and harmony, having previously expressed their perfect satisfaction with the evening's arrangements. An association has been started of late for the establishment of popular free libraries. The prospectus, dated October 1st, is signed by various Neapolitan lodges, also by the Lodge Cartagine ed Utica, of Tunis (Africa).

## SOME NOTES ON PROGRESS.

Those who have lived during the last half century cannot fail to wonder when they think of the changes which in their time have taken place, and how many of the once familiar objects have gone out of use, some of them so gradually that they have scarcely been missed; indeed, it is only when some peculiar circumstances occur, which bring the old things to the memory, that we are enabled to form some estimate of the numerous matters of curiosity, which either have already vanished, or are rapidly vanishing, from the view.

Now the bugle of the royal mail and the stage-coach guard no longer sounds its cheering notes in the thoroughfares of busy towns, cathedral cities, or rural hamlets, waking by the way the echoes of hill and dale. The stage waggon—that huge unwieldy vehicle, of greater bulk than that of half a dozen full-grown elephants, moving at snail-like pace to and fro from the metropolis—is no longer seen; on the main roads the post-chaise is seldom to be met with; and the few post-boys who still linger about the now deserted inns are old boys indeed, who have fallen into “the sere and yellow leaf.”

From the turnpike-roads and their margins many formerly well-known objects have been removed,—amongst them the ghastly gibbet, which here and there marked scenes of robbery and murder; the stocks and whipping-posts, the cages and other temporary prisons, have nearly all disappeared; even the once well-known idiots are no longer allowed to roam abroad, but are gathered up and cared for in unions and asylums. The pedlar and his pack and the wandering “number man” have both nearly lost their vocations—the one in consequence of the ready means of access which there is to the neighbouring market towns, the other owing to the extensive circulation of good and cheap periodical literature by other agencies.

Windmills—even water-mills—are declining before the power of steam machinery, which is rapidly changing the agricultural implements; so that before long the hand-thrashing flail will be as rarely seen as now are the distaff, the spinning-wheel, or stocking knitting-needles and sheath.

From the middle-class schools there will be missed the truant-clog, the dance’s cap, the leather taws, the black-hole, and other means of torture and persuasion; also the goose-quill pens; the *pounce*, which was formerly so much used instead of blotting-paper; the round ebony rulers which were required before the machine for ruling writing-paper was invented; the book of the “Heathen Mythology;” and other matters, the absence of which will be as little regretted as those terrible “horsings,” and other punishments which were so common in schools at the beginning of the present century, and for some time afterwards.

In the streets of London we no longer see the yoked dogs in the cat’s-meat barrows, or the dancing dogs and bears, the camels, dromedaries, and other shows of the wandering Italians; the wooden puppets, and the galantee show. Even famous Mr. Punch is now not often to be met with. The bells of the dustmen, and that of the parish bellman, and the cry of the little chimney-sweeps have been silenced. The aspect of the shops have been completely altered. After dark we no longer see in them dim lights struggling with the darkness; and both in these places and throughout the many miles of streets, brilliant gas has been the means of snuffing out the oil-lamps, which served but little other purpose than that of rendering the darkness visible. The strong power of the law has prevented the exhibition of monster cars and other moving advertisements; and, by the same means, the matrimonial minstrelsy of the marrow-bones and cleavers, and the “rough music” which was commonly performed on certain joyous occasions, have been nearly brought to an end.

In the last half century, the variety of costume which has been seen in the streets of the metropolis is curious. Amongst the details were pig-tails, hair powder, wigs of various shapes, high-crowned, low-crowned, broad-brimmed, and narrow-brimmed hats, Hessian boots, shoes with shoe-buckles, scanty skirts, short waists, and large coal-scuttle bonnets of the fair sex; these and other toggery too numerous in the present space to mention, have gone out of use. It may, however, be noticed, that at the beginning of the present century, hair-powder, pig-tails, cocked hats, dress swords, &c., were worn by several artists, engravers, and gentlemen of other professions; now, hair-powder is used only by servants; and it is worth while to note how long fashion lingers in this way, and how much now the footmen behind the carriages in St. James’s-street resemble in their dresses the fine gentlemen of fifty or sixty years ago.

From most of the snuff and tobacco shops the friendly Highlander, carved of goodly size, and coloured to the life, proffering his gratuitous pinch, has been removed; so have the men of Africa and the the party-coloured rolls which were supposed to represent packages of the fragrant weed; and the signs and emblems of particular trades have fallen much into disuse. Even the signs of public houses and taverns are now seldom delineated by either pictorial or sculptured art; but “The Rising Sun,” “The Fox under the Hill,” the red, white, and black Lions, “The Goat and Compasses,” are merely described by means of letters.

The changes in the manner of conveyance in London are very distinct; but on this point we will only remark that the writer has been informed on good authority that, including both the north and south side of the Thames, there was last year only

one licence taken out for a hackney-coach—that is, one of the lumbering carriages on four wheels drawn by two horses, which were once to be met with in such large numbers: whither the remainder of those public carriages and their ancient weather-beaten drivers have gone it is not easy to say.

Inside the houses, during the time mentioned, many objects once familiar have either vanished from the view altogether or are now seldom to be seen; and some of them are kept rather for ornament or curiosity than for use: amongst these the heavy unwholesome hangings of the best beds, and the warming-pans; the predecessor of the lucifer—the flint-and-steel tinder box; black leathern “jacks;” horn drinking-cups; pewter and wooden platters and spoons; cradles with rockers; very common prints of Scripture subjects, nailed to the walls and margined with dark-coloured list; the semi-transparent pictures of Lord Nelson’s funeral; rude plaster casts of the Virgin Mary; the gaudily-coloured and ill-shaped parrot; the cock that “crowed in the morn,” have now become rare; and it is more than twenty-five years since the writer of these notes saw in a remote part of England the turnspit-dog made to work in the wheel. This brings to mind that several kinds of dogs which used to be common in and about houses have become very scarce; for instance, the pug-dog, the representative of which will live for ages yet to come in Hogarth’s portrait of himself; and that formidable animal the truly-bred English bulldog. In connexion with the interiors of houses there is one thing the disuse of which is to be regretted; that is, the cleanly and neat application of stencilling, which is pleasant to the eye and also prevents the assemblage of troublesome insects to the same extent as with wall-paper.

From amongst the once well-known London exhibitions we miss the wild beasts at Exeter Change, and those of the Tower Menagerie; Miss Linwood’s needle-work, Mrs. Salmon’s wax-work, the Lowther Arcade, Polytechnic exhibition, and fifty others of greater or less celebrity, including now the Colosseum in the Regent’s Park. During the last twenty-five or thirty years the present writer has seen the end of several celebrated metropolitan institutions. He has, for instance, heard the last notes of the bell which, after use during several centuries, closed Old Smithfield Cattle-market; seen the civic procession which “eyed” for the last time the very ancient fair of St. Bartholomew’s; heard “All out” called for the last time in the old Reading-room of the British Museum; seen the last interments in the Old St. Pancras and other metropolitan grave-yards; and other events which, although they now belong to the past, will throughout lifetime linger in the memory.

Except for the crime of murder, England is now no longer degraded by public executions; and

although chains and shackles are represented on the outside of some of the prisons, they are but seldom used inside.

On the Thames, the changes during the past half century are not less marked. Old London Bridge, Blackfriars Bridge, and Westminster Bridge, have given place to other structures. The crowds of watermen are no longer seen at well-known points; the *Maria Wood* is in jeopardy; and the barges of the City companies, which used to make such a goodly show, have either been disposed of or are in boat-houses, gradually falling into decay.

Let us glance at another part of the subject. While admitting to the fullest extent the exquisite and indescribable beauties of much ancient art as we find it illustrated in examples of architecture, sculpture, painting, and articles for domestic and other uses which have been left to us, it seems that in many instances there is an affected admiration of things which have no claim to it in an artistic point of view, and are only praised because they are old. The action of time, by rendering scarce once familiar objects, and by giving a picturesque indistinctness and peculiar colouring to matters not of themselves beautiful, produces a pleasing effect upon the imagination.

To some persons, everything old is worthy of praise: ugly mugs, and objects which are absolutely unpleasant to the sight, are affectingly regarded as objects of delight. The proper consideration of this subject is of consequence, and it may be worth while one day to direct attention to some of the points which are connected with it.

When looking from our present point of view at the works of modern sculptors, it is necessary to compare them with the remains of the ancient and Mediaeval times. How, for instance, do the carving of the Houses of Parliament bear comparison with those around the shrine of Henry V. in Westminster Abbey? or how will our modern statues bear contrast with those of the ancient personages which are placed so closely in connexion with them? Will the halo of antiquity give something of the same charm to the monuments of Watt, Wilberforce, Mansfield, Peel, and others, which is noticeable in the effigies of kings and queens of days long since gone by? Probably not.

This subject has many aspects, but we must here be content to put the following queries:—Has the hand-skill of masons, carpenters, and bricklayers declined? Is our glass for building purposes of a better or worse quality than formerly? Is it no advantage in these days to have geometrical skill applied to carpentry, and iron in combination with other building materials; and how will the new city streets bear comparison in after-years with those which have passed away?

What has been said may be a hint to lead others to pursue this line of reflection.—*The Builder*.

## THE FUTURE OF FREEMASONRY.

The following address was delivered at the Centenary of the Caledonian Lodge, November 15th, 1864, by Bro. John Grant, P.M. :—

Brethren, the W.M. has commanded me to occupy the Junior Warden's chair this evening, in consequence of the absence of Brother Dr. Canton, and to say a few words on the future of Freemasonry. Now, as I labour under some disadvantage in consequence of being called upon almost suddenly to do so, I hope that any remarks I may make will be received by you with all charity.

Having listened to the able address on the past of Masonry and of the Caledonian Lodge, by Brother J. Nunn, P.M., it is for me, brethren, to lift the silken veil of the future, and draw upon my imagination as to what influence Masonry is likely to exert on the men and manners of the far off future of this world of ours; and, brethren, regarding as I do Freemasonry as the handmaid of pure and undefiled religion—its laws and principles being drawn from the Sacred Volume—it cannot but tend to elevate and ennoble every good Mason. We know that even now, east, west, north, and south, Masonry is known and practised. I believe it is destined, like the stone cut out of the mountain without hands in Daniel's prophecy, to roll onward and onward until it shall fill the whole earth and cover its surface with its benign influence, as the waters cover the vast and mighty deep, bounded only by the broad and ample belt of this beautiful creation. Then shall be realised the truth of that Divine saying, "Behold, how good and pleasant a thing it is for brethren to dwell together in unity!" and in the exercise of that brotherly love men will beat their swords into ploughshares and their spears into pruning-hooks, and nations shall learn war no more, nor earth groan to Heaven at drinking in my brother's blood. Loving and being beloved, each striving to secure the other's happiness, the children of men will present the lovely scene of one vast and happy brotherhood, all having one object, aim, and end, the carrying out of the beautiful principles of our Order, brotherly love, relief, and truth, until they shall ascend the Grand Lodge above, where the World's Great Architect lives and reigns for ever. In fine, brethren, I will conclude this imperfect address in the words of a poet,—

"Not here alone its praises shall go round;  
Not here alone its praises shall abound;  
Broad as the empire of the free shall spread,  
Far as the foot of man shall dare to tread;  
Where oar has never dipp'd, where human tongue  
Hath never through the woods of æzes rung,  
There, where the eagle's scream and wild wolf's cry  
Keep ceaseless day and night through earth and sky,  
Even there, in aftertime, as toil and taste  
Go forth in gladness to redeem the waste,  
Even there shall rise, as grateful myriads throng,  
Faith's holy prayers and freedom's joyful song;  
There shall the flame of Masonry be found,  
By Peace, by Concord, and by Virtue\* crowned."

\* *Pax, Concordia, Virtus*, the motto on the old seal of the lodge.

## THE ANTIQUITY AND TEACHINGS OF MASONRY.

(Continued from page 429.)

The Wisdom of Masonry is exemplified in establishing her basis on the immutable foundation of truth. Her cardinal principle is belief in the existence of God. All other truths correlative with belief in the Deity have a place in her system. The Bible, as the source and standard of truth, is exalted on her altars as her first Great Light, and all her moral teachings are but beams of its brightness. While Masonry makes no pretensions as a system of religion, and, least of all, prefers a claim to be a substitute for Christianity, she humbly walks by its side in a strict alliance, as far as she goes. In her speculative form she is as exact in her teachings of moral truths as was operative masonry in mathematical science. Her propositions admit of no dispute. She wisely confines herself to simple, absolute, and acknowledged truth, and leaves no margin for controversy or contradiction.

Masonry inculcates virtue and dissuades from vice, but has no casuistical refinements to perplex and divide her followers. Masonry from her plane furnishes the most ample facilities for the investigation of truth. Whoever stands with her there breathes an atmosphere of unrestricted liberality, for her toleration is as boundless in matters of opinion as her rule is imperative in fundamental faith.

Anchored in her principles fast by the throne of God, inculcating in her first step a loving trust in Him, and accepting His law as the embodiment of truth, she excludes no one from a participation in her benefits on account of diversity in religious views. Her gates are closed against the atheist only. The shackles fall from the hands of prejudice and bigotry at the entrance of her shrine. When the well known words are spoken which, like the proclamation of the mystagogue at Eleusis, closes the door of her sanctuary on the profane, the truths in which all agree are the only lessons which are taught. In her sacred retreat every discordant voice is hushed, and the bitterness of sectarian strife is abashed into silence in the awful presence of pure and absolute truth.

On any other platform than this Masonry could not comprehend in her embrace all the tribes of men, as the human race now exists, or has ever existed. It is the recognition of these principles and the acknowledgment of corresponding obligations which alone renders it possible to make her privileges available to the whole of the great human family. If she should require any other creed than that God is our Father and that men are His children, and therefore bound to love Him and one another, her grand object would at once be defeated. Hence, while every Mason retains his religious peculiarities, the Jew, the Turk, the aborigines of the forest, and the Christian may fraternise in the recognition of a common bond, and demand and receive mutual benefits.

The perfect adaptation of our Order to the nature and wants of man is strongly indicative of the wisdom of its constitution. Its whole energies have been devoted to the interests of humanity. Next to allegiance to God, and springing from it, its controlling principle is love for man as man.

Before the era of Christianity we know of no other system of morals or philosophy, of religion or politics, which presents this bold peculiarity of Freemasonry. Individual interests seem to have been nearly or quite overlooked by the sages and governors who sought to rule the world by philosophies or by power. In the republics of Greece and Rome, confessedly the best developments of civilisation in ancient times, the interests of humanity were by no means predominant. In the Roman republic, the boast of being a Roman citizen had little meaning except as a defence against the exactions of foreign domination. The man was not esteemed of value except as part of the commonwealth. Individual rights were neither sacred nor respected as inalienable.

Greece never saw the day, though she boasted the Academy, when the many were virtually the slaves of the few; and her vaunted democracy was but a name. But Masonry recognises with generous sensibility the dangers and needs of individual man, and watches with genial care over his rights. Its primary object is to bless the race, not in the aggregate, but in its unit; while its ultimate aim is not to exert a power over society, but to achieve its amelioration and perfection by silent influences in its component parts.

This characteristic of her system is the reversal of the thrones of ancient days, which were tried only to fail, and have left the wrecks of their destruction scattered over the earth. Masonry has never sought to establish her sway over men, but within them. She exerts her power as a pervading influence, and never in the form of arbitrary control. She meets man in all the varieties of his condition with sympathy, and comprehends him in all the wants of his complex nature.

The first and last teaching of Masonry is that the highest human development is in the direction of personal virtue and individual excellence; that the true nobility is goodness; that the common duties of life have in them the elements of heroism and sanctity; that self-respect is a virtue; and that every man possesses a dignity derived from his original endowments and inherent capabilities. She esteems every man the peer of his fellow in nature and rights. Before her altars distinctions vanish, and all men meet on the level. The prince and the peasant stand alike in his presence. Whatever is common to man is not foreign to her regard. She provides for the physical wants of the body and the yearning needs of the soul.

Masonry stands as man's instructor and guide, his protector and friend. And so it is that Masonry points to its monuments of usefulness, not among the few who attain greatness and renown, but among the quiet and peaceful crowd unknown to fame. Her beneficial influence is not so conspicuous in the seats of wealth and power, where rights seek not for protection, and affluence craves not sympathy and aid; but with the masses of mankind, who need defence and sympathy, and whose wants demand relief.

The chief element of Strength in Masonry is its principle of association. Man by nature is formed for society. It is impossible for him to live without it, without degenerating. The law of attraction in the material universe is not more necessary than the law of attraction in the social world.

And as the one produces its mighty effects in sustaining systems of worlds and the cohesion of their parts, so the other by its combining energy supports and unites society in indissoluble bonds.

But while it is absolutely true that union is strength, yet it is also true that the character of the objects of human association and the nature of the means of obtaining them determine the degree of its efficiency and the length of its duration. History and experience bear unmistakable testimony to the fact that any society, not based on virtuous principles, by a natural law must inevitably perish. The want of moral cohesion ensures its rupture and decay. On the other hand the three-fold cord of association, woven of high moral principles, is not easily broken. Its strength is in proportion to the elevation of its aim, and its vitality is commensurate with the extent of its scope.

Now, Masonry stands on a higher vantage ground in both these respects than any other human institution. No aim can be higher than that which she professes to accomplish—the physical, mental, and moral improvement of her members; and the circle in which her operations extend embraces the race.

In making this declaration, it is not pretended that her primary object is an undistinguishing and unbounded benevolence. Masonry was instituted to promote the immediate good of her members, wherever they may be,

and does not claim to sacrifice that good for the benefit of the uninitiated. She provides for her own in the first instance, and the peculiarity of her association, ensuring the performance of this obligation, is the grand element of her continued life. She is necessarily a propagandist, and furnishes within herself the motive for a perpetual and universal increase. It is her interest to enlarge her means of usefulness, and her doors turn on ready hinges to all applicants for her benefits not disqualified by irregularities or vice.

Brotherly love contributes essentially to the strength of Masonry. The fraternal feeling which is characteristic of Freemasonry does not originate in a mere congeniality of sentiment or similarity of disposition. It is a principle incorporated in the framework of her system. It is not dependent on personal preferences, nor left to grow out of frequent and agreeable intercourse.

Social companionship develops a kindly feeling in Masonry, as elsewhere, and often ripens into friendship, which gives a zest to the enjoyment of life. This form of brotherly love, however, is the effect of circumstances; desirable and profitable, and promoted in our Order as much or more than in any other institution. But, in a more enlarged and comprehensive sense, brotherly love is obligatory on all Masons, and extends its regards to the whole fraternity, wherever dispersed. Thus universal in its relations, it secures a unity and harmony which renders our Order not only invincible to external assaults, but precludes the possibility of disruption and ruin from internal causes. This tie of brotherly love, regarded not as a sentiment, but as an obligation, is the glory of Masonry, and clothes it with a universal power.

Overlapping all geographical divisions, rising above all religious and political differences, and ignoring all diversities of race, it establishes a common bond of kindly intercourse among the Craft.

Over all the world, wherever a Mason discovers another Mason, he finds a brother and a friend. If he is in want, he can claim relief, which will not be denied. If he is a stranger, he can demand and receive hospitality. If in danger, he can command succour. On the tented field, the stroke which would have fallen in death has often been arrested by this mysterious power, and the clams of brotherhood have been recognised in savage warfare. The Masonic sign of distress is potent in all calamities which affect life or fortune, wherever the fraternal eye may discern it. Such effects are produced only by Masonry. She alone speaks that universal language whose whispers may be heard amid the thunders of war, in the crash of shipwreck, and in the roar of violence, and whose words, like Pentecostal utterances, are intelligible among all peoples and tongues.

The Beauty of Masonry consists not merely in the fair proportions of her design or the antique grandeur of her drapery, but in the magnitude and glory of her operations. Through the long ages, as now, she has stood the friend of man and the benefactor of society. In all the earth she has distilled her genial dew of blessing, and her path is everywhere marked with verdure and fruitfulness. Her works praise her in the gates, and the grateful tears of the poor and unfortunate sparkle like jewels in her diadem of glory. Her very genius is love, the spirit of which connects her members in an unbroken phalanx as a band of brothers, but overflows those bounds and expands itself in a stream of charity embracing all mankind. The identification of Masonry and charity forms the popular idea of our Order. By general consent it stands at the head of charitable institutions.

But alms-giving is not the most important part of charity in the Masonic sense. This consists rather in the cultivation and exercise of kindly dispositions and active sympathies. It is a charity which leads men to judge of others with lenity, and to speak of them without reproach—the charity which makes the good name of another as precious as our own. It is exercised in the

endeavour to do away with suspicions, jealousies, rivalries, and evil speakings—it is to sustain the wounded spirit, to afford consolation to the afflicted, to extend succour to the oppressed, to redress wrong. Such is Masonic charity, identical with the charity of Christianity, and which, like that, “Never faileth.”

An institution adorned with beauty like this must hold its place in human affection while misfortune and sorrow are the common lot, while human hearts cry out for sympathy, while man continues frail and imperfect.

If this faint sketch of some of the more prominent principles of Freemasonry is correct, the reasons are sufficient to account for her unchangeable and vigorous continuance until the present time. That this Order commends itself to the intelligence of the nineteenth century is evinced by its larger constituency than ever before, and by its firmer hold on the favour of wise and good men. We submit, therefore, that it is not presumptuous to expect that, in the long line of centuries to come, it will still repose in undisturbed endurance upon the imperishable pillars of its support. *Esto perpetua!*

### MASONIC NOTES AND QUERIES.

#### THE TRUE MEANING OF CHARITY.

Taking the usual definition of charity as given in the lectures, a brother supplemented it by the following, which is worthy of being widely circulated, so many brethren believing that the giving of alms is, *par excellence*, charity:—

“In this last explanation it would seem as if the authors of our lectures were attempting a paraphrase of a passage of St. Paul to the Corinthians, where he says:—‘And now abideth faith, hope, charity, these three: but the greatest of these is charity.’ It is plain, also, from the phraseology of their expression, that our authors held to the opinion common with many, that St. Paul, in giving the so much greater importance to charity, would imply a characteristic of permanency in this virtue, an existence beyond this life to which the others were not entitled. But this is not in accordance with the construction admitted by many as the correct one, and which the greatest weight of argument certainly favours. St. Paul had been alluding to and enumerating certain gifts and virtues, and he then recurs to these of faith, hope, and charity, as possessing a superiority over all other things. ‘And now abideth,’ the words signifying a settled continuance of remaining in contradistinction to a habit of changing or passing away. Thus the sense would be that whether in the present changing and unsettled state, or in the fixed and permanent future, all other things being lost sight of or done away, these virtues still remain, and of these charity is the chief.

“When we take into consideration our ideas of faith and hope, in connection with the grounds of the one and the objects of the other, it cannot be objected that there will be no occasion for the exercise of these qualities in a future life. Faith, in the sense in which the connection here requires us to take it, means simply a confidence in God. We repose a trust in Him; we take Him at His word that, upon our performance of our duties, He will act towards us in such specific way. But, surely, there will be as great necessity for this confidence in the future as in the present life. Such confidence is a necessary element of happiness; and it would seem as if the

happiness of the future would quite as much require to be based upon a confidence in the continued ability of God to carry along and maintain that which He had begun, as long as those boundless realms of eternity should endure, and in like manner of hope. In truth, upon the entrance into that future life, many of the objects of hope will have been realised and come into possession; but, nevertheless, will there be nothing still to hope for? Will the entire and perfect fruition of heaven in all its eternity yet future be at once enjoyed? The idea is too plain to require argument; and as long as increasing knowledge, peace and happiness in all future life, the society of re-united loved ones, and all the blessings of that better world are objects whose continuance is to be desired, there is, of course, room to hope. As long, therefore, as there will remain anything of which the end will not be seen or reached, faith will not be lost, nor will hope end while anything endures of which the fruition is not perfected or completed. Still, whether for time or for eternity, the greater than these is charity.

“Before proceeding farther it will be well to examine into the proper and usual meaning of the original word in the passage from St. Paul, and which is, undoubtedly, intended to retain, in our use of it, the full and entire signification belonging to it in the Bible. The word properly translated is love. And in our English word charity, as we now use it, there are some ideas not originally connected with the word love. In a general sense the idea of love is embraced in the word charity; but, in a more limited view, charity means liberality and almsgiving to the poor. It also implies candour or liberality in judging of other men’s actions; always showing a desire to judge of them favourably, and to put upon them, as well as their motives, the best construction. In this sense it involves largely the ideas embraced in the word love, inasmuch as all such charity may be attributed to a love for our neighbour, and a desire that all his conduct should be fairly and justly weighed. The word here used is love, meaning with us affection, regard, goodwill, benevolence; and the virtue which it implies is that which is illustrated as of more value than all other possible endowments. This is the virtue which, when all others shall have become useless or of minor importance, when all others shall have fulfilled their mere earthly office of helping us along the ascent to heaven, and thus be of no farther need, will still endure, will still exist, will still be in that brighter Lodge, what it should be here, the cement which shall unite us for all eternity into one sacred band or society of brothers.

“This greater value given to charity over faith and hope is not because it is to endure the longest, but because of its greater necessity, its greater usefulness. It exerts a wider influence, overcomes more evils, and is more necessary to the happiness of society. Charity is the great principle which is to bind in harmony the Grand Lodge above; to unite the Great Architect to His creatures, and His creatures to each other. It is, therefore, more important because it pertains to society, to that which brings us into contact and fellowship with others, and which, in its influence upon us, should remove us from any mere isolated or selfish view of ourselves, or of our own mere personal interests, necessities, or enjoy-

ments. Faith and hope pertain to us as individuals. As an individual, I may climb along the ladder to reach heaven by the aid of the two simple rounds of faith and hope; but if I am to extend a helping hand to others, or if I am to be aided in my own ascent by the hand of others, love is the round by which we hold fast, on which our feet must be planted.

"If we would now strip our definition of its figurative or emblematical dress, and investigate its simple meaning, we infer thus, that, as Masons, we look forward with a hope, and this hope built upon a confidence in God, that at the end of our labours in this earthly lodge, we will be called to a brighter one in heaven. But to attain this final exaltation, it teaches that there is only one road, one course of conduct, which is that we must practice the virtues prescribed and inculcated by the Great Architect. These virtues form the rounds of the ladder by which our ascent will be effected. But of these rounds the three principal ones are faith, hope, and charity; and they will endure even after all necessity for any others will have been done away. Again, the chief of these, and that the most important round in the whole ladder, the largest and strongest of the only three that remain, is love. Without love there is no hope of reaching heaven along the only road by which Masons expect to arrive there. It swallows up and includes within itself all other gifts and virtues, or casts them aside as useless. Though I may be able to speak to every living man in his own tongue, and point to him the glories of the Lodge above; though I bestow all my goods to feed the poor, and even flinch not from the very fires of persecution, if I have not love, if I possess not that quality which will lead me always to forget myself in the necessities and the happiness of my brother, it profiteth me nothing. Like sounding brass or the tinkling cymbal, I may utter sounds that will charm the ear, and seem like music to the senses of men, but with the Master enthroned above it will avail me nothing; and the glories of that Lodge, though they may seem within my reach, will, like the golden apples before the eyes of the starving Tantalus, elude my grasp, or fall to ashes at my touch.

"And now, brethren, we will request your attention to our slight examination of the questions. What is this love, and what are its fruits? And here we can claim ability to do no more than reflect the light emitted by the source of our Masonic light; that light which, centering among us, irradiates with its refulgent beams all the windings of our terrestrial path, guides us upward along the ladder that reaches to the star-bedecked heaven above, whither as good Masons we expect to arrive, nor withdraws from us, nor suffers to be clouded, one needful ray until the last round has been securely gained and safely passed. That most excellent Masonic authority, our ancient worthy brother and Past Master, St. John the Evangelist, tells us that 'God is love.' Thus, the more we are filled with that heavenly virtue, the nearer will we assimilate in character that Great Being in whose image man first was made. Anger, malice, envy, hatred, strife, confusion, these are the offspring of some other parent; but charity, celestial love, is only of God. This is the love which, as our brother afterwards says, is without fear. 'There is no fear in love, for perfect love casteth out fear.'

And so would it prove among us, that if a perfect love existed among us, and was cultivated by us, as it ever should be, as the brightest and holiest tenet of our profession, we should be exempt from much fear. We would always meet and approach each other, when without the lodge, in a perfect confidence and free from restraint upon any subject that could originate between us. And confiding in the love that subsisted among us, we could assemble for our meetings within these walls, knowing that joy and peace, and all the pleasures of an unalloyed fraternity, were the viands on which our hungry spirits would feast, and fearing no strife or contention that could arise to impair our delight."

The lecture next elucidates, severally, the various effects and offices of charity, as these are enumerated in 1st Cor. chap. 13, and thus concludes:—

"Charity never faileth; and, therefore, as in a building where the chief object would be enduring permanency, we would seek for the most durable materials whereof to construct it, so, with us, has this love been wisely selected as the imperishable cement, abiding even after the things of time and sense shall have passed away, wherewith to unite into one community of interest and feeling and fellowship our brethren, however widely time or space may separate them. Brethren, is it here? Does it hold us together? Is it upon and around us, its properties so well understood, itself so well mixed, so tempered, and so spread upon the joints, that the block would rend ere it would slip from its bed? The glory, the beauty, the permanency of our temple are well worth the scrutinising inspection of every workman that there be no flaw, no defect, no open joint that would endanger it. Comes there here a brother who must be mindful of the time when he assumed before that altar his most solemn vows? Comes he here with any other sentiment in his heart than that of pure, ardent, unselfish love which he is in duty bound to cherish for his brother? Comes he here to-night, or any night, to offer on that altar as an acceptable gift, his tribute of thankfulness to God who has uphelden our glorious Masonry through peril, and darkness, and persecution, and has made it almost the light and salt of the earth? My brother, in the name of that God I charge you, 'Leave there thy gift before the altar and go thy way; first be reconciled to thy brother, then come and offer thy gift.'—Ex. Ex.

#### WAR INCIDENT IN AMERICA.

An incident of the good effects of Masonry was related by Bro. Rev. R. T. Roach, of Georgetown, P. E. Island, at a meeting of Virgin Lodge (No. 396), Halifax, N. S., as follows:—His father, mother, and sister resided in the Southern States of America for some time. His father died; war broke out between the Northern States and the South, and his mother and sister received permission to leave the South. They were put on board a flag of truce boat, which was crowded to excess with all sorts and descriptions of reckless human nature. The widow was in the habit of wearing on her person a Royal Arch jewel, which had belonged to her late husband, who had been an earnest Mason, and at the time of going on board had it so exposed. She was accosted by an officer of the Federal army, a Mason, who asked her a few questions, and on finding out that she was the

widow of a Mason, immediately had herself and daughter placed under special protection, and also resigned to them luxuries to which his position entitled him, at the same time telling her that he felt it a most imperative duty on him to succour and help them, as relatives of his deceased Masonic brother. The journey of the widow and daughter was thereby made comfortable and easy, which, no doubt, under other circumstances would have been entirely opposite.

#### ANCIENT RELIGIOUS CEREMONIES OF THE LAP- LANDERS.

Looking over an old folio history of Lapland, printed "at the Theater in Oxon, 1674," and written by Johannes Schefferus, Professor of Rhetoric at Upsal, in Sweden, I came upon a curious account "Of the Heathenish Gods of the Laplanders, and their Manner of Worship;" and thinking that they may serve to fill an odd corner of the FREEMASONS' MAGAZINE, when more substantial matter runs short, I have sent some extracts. In the preface to this history it is asserted that "military action, and those publick murders in which other histories triumph, have no share here. Amidst the barbarity and darkness which reign in Lapland, there appear strictures of light, which will entertain the eye of the knowing observer, as the stars are no less remarkable than is the sun itself." We learn that the inhabitants of this cold and inhospitable land were worshippers of one God, who was at first called Jumela, and was represented in the image of a man sitting behind an altar, having upon his head a radiated crown adorned with twelve gems, and about his neck a chain, to which was pendant a figure of the moon. "They did not worship Jumela everywhere, but in some few places, or perhaps only in that one where, in a thick remote wood he had a kind of temple—not as they usually build, with walls and roof, but only a piece of ground fenced as the old Roman temples were; from hence one might look every way, which could not have bin don had they bin cover'd at ye top."

The Christian religion appears to have been introduced into Lapland in 1277, but its effects were at first apparent only in the substitution of a species of polytheism for the former system of monotheism. Thus our author quaintly observes—"An impiety they are guilty of is joining their own feigned gods with God and Christ, and paying them equally reverence and worship, as if God and the devil had made an agreement together to share these devotions between them."

In addition to the former sole object of their devotion, Jumela, they had now the Scandinavian deity, Thor, "a tall, personable man, armed with a mallet," and the Sun, "who is the author of so great blessings to them, and who at his return restores them to the light which they lost by his departure (and that not for a day, but for weeks), which new day seems more welcome to them by reason of long absence." The temples of these deities were placed upon the summits of the highest of hills, or by the margins of the lakes in the lowest of vallies, as is shown by a tabulated list of thirty of these places of worship; and of them we read:—"For all these places, when properly dedicated, they have a high esteem, so that they exclude all women from them,

and prohibit all marriageable women to come near the bordures of the consecrated hills. It is observable that their ceremonies are performed only by men, all women being excluded, they esteeming it as great a crime for a woman to offer sacrifice as to frequent the consecrated places."

The description of their mode of saying grace at meals is also noteworthy:—"When their meals are ended, they lift up their hands and then say grace after this manner, 'All thanks be given to God;' they then mutually exhort each other to faith and charity, taking each other by the right hand, which is a symbol of their unity and brotherhood."

The incantation ceremonies, and divination by means of a drum and mallet, are carefully described; but I do not wish to weary the patience of my readers, some of whom may consider even the foregoing remarks uninteresting.—A. W., 253.

#### EFFECTS OF THE WAR IN THE (DIS)UNITED STATES ON FREEMASONRY.

At the commencement of the war, or soon after, the Grand Master of the Knight Templars in Virginia issued a circular to the fraternity, in which he declared that his Northern brethren should be received with bloodstained hands to hospitable graves, designated by no sprig of Cassia, &c.

This terrible threat has been carried into effect; for the editor of the *Williamsburg Times*, who was himself present at one of the late great battles, relates that a wounded Master Mason gave the sign of distress to an advancing Southerner. The latter observing it, remarked savagely, "You can't come that game over me now, you Yankee abolition scoundrel," and bayoneted him on the spot.

Thus has perjury been the forerunner to murder; a violation of Masonic vows, the advancing step to national treason and eternal personal dishonour. The perpetrator of this will never die a natural death, and, perhaps, ere this he is summoned to that home where he will meet his reward.—T. R. S.

#### INVESTMENT FOR MASONIC PURPOSES.

Can I lawfully invest money now, so that at my decease a Masonic hall can be erected for the benefit of the Order in my native town?—No KITH OR KIN.—[It is very doubtful, but you should apply to a good lawyer in preference to us. Clearly you cannot leave money to purchase a real estate to endow, or support, such a hall. The Statute of Mortmain would void it quite irrespectively of the question which some bigot would be sure to raise, viz., its destination to superstitious uses. If you can do such a good act, why not do it while you are here amongst us? You can buy your ground, build, and make over the property in your lifetime; and this calls to our remembrance an extract from a will lately proved, in which a noted charitable person said he left nothing to charities, because he had supported many during his life, and it was a blessing to him to have seen the results of his alms whilst living, and no detriment to his posterity to have their patrimony lessened by a posthumous liberality. Go and do the same.]

#### THE MARK RITUAL.

Under the heading of "Christianity of the Mark" in the number of December 3rd, you say "the new ritual is a sad jumble," and you think, if it is any-

thing, it must be Jewish in its origin. If you will take the trouble to turn to pages 411 and 412 of the number for November 26th, you will see good reasons for altering your opinion. and not setting yourself up as a standard against the collective wisdom of the Grand Lodge of Mark Masters of England and Wales, whose ritual bears every evidence of its antiquity, and has only been slightly modernised to suit the present day.—A PAST R.W.M. AND GRAND OFFICER.—[Whatever may be the “collective wisdom” which the “Past R.W.M. and Grand Officer” so highly values, the individual folly of his attack on us is beyond dispute. We have read pages 411–12, and do not alter our opinion, for the following reasons. The quotation of any Scriptural texts will not transform the pretty legend of the degree into Christianity. Its whole foundation is laid on an operative basis, and it is neither a philosophical, ineffable, chivalric, or Christian degree. The Holy Scriptures were in existence 1,700 years before *the* Mark degree was ever heard. About the year 1770 a degree called the Mark was popular, but that is the old Mark, still practised in many parts of the kingdom, and partly incorporated in the present working of the Royal—Arch, and with which the modern degree has no affinity. The present Mark Masonry is an afterthought. It is the production of the nineteenth century, and there is no allusion either in sacred or profane history to the loss and recovery of the keystone. Because an event is said to have taken place at the building of Solomon’s Temple, unless there is some proof of it, either in the Bible or historical authors of antiquity and repute, the assertion goes for nothing, as it is quite as easy to invent new degrees dating from the Flood, if required, as it was to coin the Mark. Considering that the Mark ritual is about eighteen years old, the evidence it bears of its antiquity cannot be very great; and it really must have required only to have “been slightly modernised” to suit the present day.]

#### THE SOLIDS.

I hear talk that the solids are often given in Arch Chapters in London; where can I see them?—C. C. T.—[We would print them, but the space is too great a sacrifice. Euclid will teach you much better, if studied diligently, than than all the solid, fluid, and ethereal bodies put together.]

#### WATCHING A KNIGHT’S ARMOUR.

I believe there is an account of this proceeding in a novel entitled *Sir Launcelot Greaves*, written, if I recollect rightly, by Smollett. I remember reading it many years ago.—G. B., D.

#### CORRESPONDENCE.

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

#### MASONIC CHARITY.

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

DEAR SIR AND BROTHER,—Your remarks with regard to the Liverpool, &c., Masonic Relief Committee are well called for; and I cannot understand why the brethren of the metropolis are so backward in the establishment of a good working committee,

like Liverpool, Manchester, &c., for the purpose of carrying out a system of relief for the mutual protection from imposition (many cases, I am sorry to say, I could give you), whilst opportunity is given of frequently affording more substantial relief to the worthy Mason. Since the establishment of the committee we have investigated over 700 cases, many of them being found quite unworthy of any relief.

My object in addressing you is to ask the London brethren to assist us in carrying out this important work of relief, and to ask for an interchange of reports, &c., weekly.

I am, dear Sir and Brother,  
Yours fraternally,  
THOS. MARSH, *Hon. Sec.*

Liverpool, Dec. 17, 1864.

#### MASONRY IN AUSTRALIA.

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

DEAR SIR AND BROTHER,—The recent proposal to separate the lodges in Australia from the Grand Lodges of Britain, and to form a Grand Lodge in Australia, has given rise in my mind to some reflections which may be of some interest to the Craft in general. Having resided for several years in Australia, and having closely observed the progress of Masonry in this sunny clime, I have not failed to notice the many disadvantages to which the English lodges in particular are subjected, owing to the distance between this country and the central seat of authority. I cannot join with those brethren who are agitating for an Australian Grand Lodge; but it would be folly to close our eyes to the causes that have led to that agitation, or to the urgent necessity that exists that those causes be speedily removed. The great evil of Masonry in Australia is, that the Provincial Grand Lodges have not entrusted to them such powers as enables them to exercise a wise and salutary control over the interests of the Craft in their respective districts. In other words, the Provincial Grand Masters are entrusted with a great deal more authority than ought to be exercised by any one brother; while the Provincial Grand Lodges have a great deal too little to enable them to act for the welfare of the Craft. I do not go so far as those who think that the appointment of a Provincial Grand Master ought to be in the hands of the Provincial Grand Lodges. I prefer that the power of appointment remain with the Grand Master, even though it may happen that, owing to the Grand Master being dependent on the report of others, the brother appointed may not have either that eminence or ability which the “Book of Constitutions” demands. What I wish to impress upon the home government is, that there exists an urgent necessity that some total authority be established to which the Provincial Grand Master shall be more or less responsible. In proof of this, let me turn over one or two pages of the recent history of the Craft in South Australia. The Provincial Grand Master is a gentleman who was appointed at the wish of a large section of the Craft in South Australia. I believe that his urbanity of manner, his business tact, and his impartiality have won for him the respect of most of the brethren in the province. And yet it is impossible to conceal that the manner in which Masonic affairs are administered has led to a general feeling that the Provincial Grand Lodge is but little better than a

sham, and that the Craft would prosper quite as well without the Lodge as it does with it. Every attempt to make any necessary improvement is met with the wet blanket of the Provincial Grand Master's prerogative. The Lodge cannot do this, and it must not do that; the sole power rests with the Provincial Grand Master; and, for the sake of his successor in office, he cannot allow his prerogative to be invaded. Let me say at once that I do not blame the Provincial Grand Master for this exercise of authority. It is probable that the "Book of Constitutions" justifies him therein. The results to the Craft, however, are not the less disastrous. I contend that the power claimed and exercised by the Provincial Grand Master is greater than can with safety be entrusted to any brother, however skilled or eminent, who is 14,000 miles away from the only authority that can control him. A Provincial Grand Master in England is under the immediate control of Grand Lodge. The Provincial Grand Lodge does not need to exercise legislative or administrative functions, for if anything go wrong, the Quarterly Communication can be appealed to without delay. But it is very different in Australia. An appeal to Grand Lodge is a troublesome and tedious method of settling a point in dispute. Before it is settled, irreparable mischief may have resulted; and, after all, there is great risk that the decision will not be so satisfactory or just as if it had been arrived at by brethren on the spot well acquainted with all the circumstances.

One or two points of detail may help the brethren in England to understand my position. A great evil in South Australia is the want of uniformity in working. Almost every lodge has its peculiarities, and the differences between some of the lodges is so great as to cause astonishment to the newly admitted members. Of course, each lodge believes its own method to be correct, while some believe that it would not be of so much importance which plan be followed so long as uniformity be secured. A zealous brother brought the subject before the Provincial Grand Lodge, and wished to obtain a committee to report on and to secure uniform working throughout the province. He was silenced by the Provincial Grand Master, who said that such a committee would be useless, as the Provincial Grand Lodge could not enforce its decisions. If any lodge was working irregularly, let the fact be reported to the Provincial Grand Master, and he would inquire into it. The value of such an inquiry would be best estimated by those who are best acquainted with the ability of the Provincial Grand Master. The effect of the declaration was that the lodges are still working as before, and I fear no brother has troubled himself to report to the Provincial Grand Master. Another illustration shall suffice. A committee submitted to the Provincial Grand Lodge a code of by-laws, the first of which was that the Provincial Grand Lodge meet quarterly. When this was proposed the Provincial Grand Master said this was an interference with his prerogative, and quoted the "Constitutions" to show that he alone had the authority to fix the time for holding meetings. He, therefore, ordered the law to be struck out. I do not care to find fault with the Provincial Grand Master's law. What I contend for is, that since grave questions may have to be decided by the Provincial Grand Lodge, such as the expulsion of bre-

thren from the Craft and the management of the Benevolent Fund, the sooner the law is altered the better will it be for our interests. If the Provincial Grand Master is right in his assumptions, the practical result is that a Provincial Grand Master in Australia has far greater power than the Grand Master has in England. He is the Alpha and Omega of Masonry in the province, and the Provincial Grand Lodge is a valueless appendage to the Craft. I know that it may be said that if the Provincial Grand Master gives a wrong decision there is the appeal to Grand Lodge. It is enough to reply that the distance and necessary delay are such as to take away all the advantages of appeal. A striking instance of this is afforded by the Provincial Grand Lodge of Victoria, where, as I am informed, the Provincial Grand Master has appointed a brother to the office of Prov. S.G.W. who has not the necessary qualifications. An appeal is sent home, and by the time it is decided the brother will have served his time of office, and will have enjoyed all the advantages of his appointment, even though the decision be against the Provincial Grand Master.

I ask, then, for a constitution for Australia—a power of self-government, subject to such control as the Grand Lodge may wish to exercise. I suggest that the District Grand Lodges be assimilated in their functions to the Grand Lodge; that these lodges shall not cease to exist on the death or resignation of the Provincial Grand Master; that their meetings shall not be dependent on the will of the Provincial Grand Master; that they shall have the power of investigating, regulating, and deciding all matters relative to the Craft or the particular lodges, or to individual brothers, within their respective districts, which they may exercise either of themselves or by such delegated authority as in their wisdom or discretion they may appoint, their decisions in all cases being open to appeal to Grand Lodge on the part of any brother who may be aggrieved.

I am, yours fraternally,

P.M.

#### THE ABBEY OF KILWINNING.

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

DEAR SIR AND BROTHER,—In replying to the query put by "An Irish Brother," "Is there any picture of the Abbey of Kilwinning?" you have inadvertently fallen into error when you say that the ruins of the abbey sketched for Grosse's *Antiquities* have "now entirely disappeared." Bro. Albert Mackey, in the "first (revised) English edition" of his *Lexicon of Freemasonry*, is made to propagate the same error. In pointing out this mistake—in one of my papers on Mother Kilwinning now appearing in these pages—I showed that the south gable of the transept, and a portion also of the Gothic arch forming the western entrance to the abbey, still exist. The gable, about 90ft. in height, is pierced with four lancet and one circular window. Yesterday morning I saw and passed these ruins, and they have every appearance of possessing strength enough to withstand the action of the elements for centuries to come.

Yours fraternally,

D. MURRAY LYON, P.J.W. of  
Mother Kilwinning.

Ayr, Dec. 21, 1864.

## THE MASONIC MIRROR.

### MASONIC MEM.

The Masonic body have received the sanction of the Bishop, the Dean of Cork, Cloyne, and Ross, and Chapter of St. Finn Bars, to be present at the laying of the foundation stone of the new cathedral on the 3rd of January, 1865. It is to be erected on the site of the oldest Christian consecrated ground in Ireland. The old cathedral is now being taken down.

### METROPOLITAN.

**MOUNT LEBANON LODGE (No. 73).**—This old-established lodge held its usual monthly meeting on Tuesday, December 30th, at the Green Man Tavern, Tooley-street, Southwark (Bro. C. A. Cathie's). Bro. E. N. Levy, W.M., assisted by Bros. F. Walters, I.P.M.; Dr. Dixon, P.M.; J. D. Donkin, P.M.; H. Moore, S.W.; J. C. Goody, J.W.; E. Harris, P.M., Sec.; F. H. Elsworthy, I.G.; G. Morris, W.S.; R. Fenn, Sabine, Woollett, Jacobs, Drapper, Maidwell, Jarvis, Croxford, Chipperfield, Cooper, Turnay, Davenport, Powell, Cathie, H. Levy, Jackson, Rose, Brookhouse, Doe, and very many others, opened the lodge. Amongst a large number of visitors we noticed Bros. Lazarus, P.M.; Batt, 147; P. W. Crispin, 200 (S.C.); and many others, whose names we were unable to learn. The first ceremony was raising Bro. Maidwell, Drapper, and Jacobs to the sublime degree of M.M. Next, Messrs. Stevens and Gale were introduced and initiated into ancient Freemasonry. The ceremony was commenced by the W.M., when he vacated the chair, and Bro. F. Walters, I.P.M., then completed the initiation. All the work was admirably done, and reflected great credit on the lodge. Bro. E. Levy, W.M., then took the chair. The minutes of the last meeting, after a long discussion respecting the approval of a benevolent fund being established, were confirmed. The election of W.M., Treasurer, and Tyler for the ensuing year was then proceeded with. Bro. H. Moore, S.W., was unanimously elected W.M.; Bro. Harris, P.M. and Sec., Treas.; and Bro. W. Aldhouse, Tyler. Business being ended the lodge was closed. The brethren adjourned to a splendid banquet, and the remainder of the evening was spent in enjoyment.

**LODGE OF JUSTICE (No. 147).**—The regular meeting of this old and prosperous lodge was held on Wednesday, the 14th inst., at the White Swan Tavern, High-street, Deptford. The lodge was opened by Bro. G. Bolton, P.M., assisted by Bros. J. Bavin, S.W.; J. Lightfoot, J.W.; C. Davis, P.M., Sec.; G. Chapman, S.D.; J. Patte, J.D.; Batt, I.G.; J. A. Green, I.P.M.; F. Walters, P.M.; H. Moore, Wingfield, Crombie, Chappell, Pitt, German, and many others. Amongst a large number of visitors we noticed Bros. G. Morris, W.S. 73; H. Bagshaw, W.M. 548; Gale, S.D. 548; W. Pridmore, 765; W. C. Pridmore, 765; J. S. Blomeley, J.D. 871; G. Holman, 871; and several others. Two brethren were passed to the degree of Fellow Craft Freemasons. The W.M. rendered the ceremony in his usual superior, impressive, painstaking manner. The next business was that of electing the W.M. for the ensuing year, as also the Treasurer and Tyler. The ballot for W.M. was declared to be unanimous in favour of Bro. J. Bavin, S.W. The Treasurer, Bro. G. Bottom, P.M., was unanimously re-elected for the sixth time. Bro. S. Gauett, P.M., was re-elected Tyler by a show of hands. Bro. J. A. Green, I.P.M., then took the chair and presided over the lodge, and duly closed it. The deaths of Bros. Houghton, P.M., and Trott were announced. Letters of condolence were ordered by the unanimous vote of the lodge to be sent to their widows. After business the brethren separated.

**DOMATIC LODGE (No. 177).**—The anniversary meeting of this lodge was held on the 13th inst., at Anderton's Hotel, Fleet-street. Bro. Henry Thompson, W.M., presided; Bro. Osborne (W.M. elect), S.W., and Bro. Marshall, P.M., officiated as J.W. The other officers of the lodge were all present. There were also present the following visitors:—Bros. Dickie, P.M. Strong Man, G. Purr, S. Sneed, P.M. Buphrates; Eastwick, Old Concord; Lawrence, W.M. Temple; Holland, Old Concord; Chard, Royal Albert; White, Robert Burns; Little, W.M. Rose of

Denmark; Buss, P.M. Egyptian; Williams, W.M. Confidence; Higgett, Hornsey, Collard, P.M. St. Luke's; Laing, W.M. Strong Man; and Edward, Journeyman, No. 8 (Scottish Constitution). The lodge was opened soon after four o'clock, when the minutes of the preceding lodge were read and confirmed. The first business of the evening was to pass Bro. Harris to the second degree. Bros. Smalley, Stephens, and Pulsford were then introduced and questioned as to their proficiency, and their answers being considered satisfactory, they were very impressively raised by the W.M. to the sublime degree of M.M. It was then moved by Bro. Potter that the future meetings of this lodge be held on the second Friday in the month instead of the second Friday, which was carried, subject to confirmation at the next lodge. The next business was the installation of Bro. Osborne, W.M. elect, into the chair of K.S., which was done, but shorn of a considerable portion of the ceremony, as he was already a P.M. of another lodge. Having received the customary salutes the new W.M. invested Bro. Henry Thompson as I.P.M., and appointed his officers as follows:—Bros. Simpson, S.W.; Fred. Smith, J.W.; Pryor, S.D.; Woolf, J.D.; Lindfield, I.G.; Foulger and Treadwell, Asst. Dir. of Cers.; Smith, P.M., Treas.; Elmes, P.M., Sec.; and Potter, Dir. of Cers. The W.M. then proceeded to initiate Messrs. Edwards, Knott, and Chaplin. A petition on behalf of a widow of a deceased member to the Board of Benevolence having been signed, the lodged was closed and the brethren adjourned for refreshment, to which 70 sat down, and the catering of Bro. Clemow gave unanimous satisfaction, not merely for its profuseness but for the excellence of its quality. The cloth having been drawn, "The Queen and the Craft" was given by the W.M. and heartily responded to, followed by the National Anthem, the solo part by Bro. Vernon, of the New Concord Lodge. The health of the M.W. the Grand Master was next given and honoured. For "The Health of the R.W. Deputy Grand Master, the Earl de Grey and Ripon, and the rest of the Grand Officers," Bro. Dickie, G. Purr, returned thanks, and said the deeds of the R.W. Deputy Grand Master spoke more for him than words; and on behalf of the Grand Officers he sincerely thanked them for the honour conferred upon them. The Domatic Lodge was very highly favoured in having amongst them two Grand Officers (Bros. Smith and Adams), as few lodges had more than one. Their Bro. Smith had been their Treasurer for many years, and he hoped he might long continue to be so, as he was always ready, under any circumstances, to do that which would promote the good of Freemasonry. Having alluded to Bro. Adams's ability, he concluded by wishing the lodge happiness and prosperity for very many years. The W.M. next gave the health of the initiates, Bros. Edwards, Knott, and Chaplin, and said he trusted that what they had heard that evening would never be effaced from their memory. The toast was well received, and Bro. Edwards returned thanks on their behalf for the honour that had been conferred upon them. The W.M. said the next toast he had to give was a very pleasing one, as it was "The Health of the Visitors to the Domatic Lodge," and having named them and enumerated their positions, he called upon the brethren to give them a hearty welcome by drinking their health. The toast was very cordially received. Bro. Collard, P.M. St. Luke's, No. 144, on behalf of the visitors begged to express their grateful acknowledgments to the W.M. for the manner he had proposed their healths, and to the brethren for the very cordial response that had been given to it. It had given him great pleasure to be present at the Domatic Lodge that evening, and not having visited it for some time he was glad to see still some old and valued faces. He was pleased with the working of the lodge, and he trusted the Great Architect of the Universe might always give them W.M.'s equally able to perform their duties, and concluded by wishing the lodge prosperity and perpetuity. Bro. Henry Thompson, I.P.M., proposed "The Health of the W.M.," and said he was proud to see him occupy his exalted position of W.M. in his mother lodge, which was the highest honour that could be conferred upon him. The W.M. returned thanks, and said he should always do his best to promote the interests of the Domatic Lodge. The W.M. said the next toast was a most pleasing one, as it was "The P.M.'s of the Lodge," who were always willing to assist the younger members, and he trusted they might be amongst them for many years. Bro. Smith, Treasurer, returned thanks, and took occasion to refer to the fact that by some mistake or misapprehension they had not that evening the customary jewel to present to their immediate P.M., Bro. Thompson, though it had been voted to him at the last lodge, and its presentation must

be deferred to a future occasion. He thanked the brethren for the manner in which they had received the toast of the P.M.'s of the lodge. The W.M. afterwards gave "The Health of the Immediate Past Master, Bro. Thompson," who briefly returned thanks, and acknowledged the kindness he had received from the brethren during the year he had had the honour of presiding over them. The health of the officers of the lodge and some other toasts having been given the proceedings were brought to a close. Bro. Vernon during the evening delighted the brethren with some of Dibdin's favourite songs, which were received with great applause. The brethren separated at eleven o'clock.

## PROVINCIAL.

### DURHAM.

**HARTLEPOOL.**—*St. Helen's Lodge* (No. 531).—A Master's Lodge, or Lodge of Emergency, was held on Thursday, the 15th inst., at 7 o'clock. There was a good attendance of the brethren and several visitors. Messrs. Clarke, Toze, and John Parker were initiated, the ceremony being ably performed by Bro. Moore, P.M. and P. Prov. J.G.W., assisted by Bros. Emra Holmes, S.W. and Prov. G. Sec., and Stockill, as J.W. The lodge was then opened in the 2nd and 3rd degrees, and Bros. Hart and Stonier Leigh having previously proved themselves qualified, were raised to the sublime degree of Master Mason by Bro. J. Groves, W.M., who conducted the ceremonies in his usual impressive manner. The lodge was then resumed in the 1st degree, and the brethren were called to refreshment for a short time. On returning to labour a few matters of ordinary business were transacted, and the lodge was closed in due form and with solemn prayer.

### KENT.

**GRAVESEND.**—*Lodge of Freedom* (No. 77).—The regular monthly meeting of this lodge, under the presidency of Bro. John Russell, W.M., was held at the Town Hall on Monday evening last, at seven o'clock. After the minutes of the previous lodge were confirmed, Bro. Raine, having proved his proficiency, was passed to the F.C. degree. Messrs. Lambert and Solomon were balloted for and accepted, and were initiated into the mysteries and privileges of ancient Freemasonry. The work was well performed by the W.M. There was a gloom cast over the lodge by the death of one of its oldest members, Bro. J. Gardner, P.M. and P. Prov. J.G.W. of the province of Kent. He was one of the most liberal supporters of Freemasonry; the Order, therefore, has sustained a very great loss. Bro. Gardner filled the office of Mayor of this borough in 1860, and performed the duties with so much dignity, honour, and integrity, together with the greatest affability and kindness, that the greatest degree of satisfaction was evinced towards him at the close of his year of office; and, as Masons as well as neighbours, we can say of him, he lived respected and died regretted. After some other business was completed, the lodge was closed in due form. The brethren then adjourned to the Prince of Orange Hotel, and sat down to an excellent banquet, provided by Mrs. Doughty in her usual superior manner. Among the brethren present we observed Bro. Russell, W.M.; Bro. Hart, P.M.; Bros. F. B. Nettlingham, Hills, White, Johnson, Silke, Cleveland, Vassale, Bennett, Barrett, Matthews, and several others. After the usual loyal and Masonic toasts were given, "The Healths of the Initiates" was proposed, and responded to by the brethren in a very neat and able manner, and the brethren separated.

### OXFORDSHIRE.

#### CONSECRATION OF THE BOWYER LODGE (No. 1,036) AT CHIPPING NORTON.

The want of a Freemason's lodge in the north-west portion of Oxfordshire has long been felt, and the propriety of establishing one has, in the last year or two, been fully discussed and considered. The success which has attended the establishment of a Masonic lodge in the neighbouring town of Stow-on-the-Wold has served to put the Masons of Chipping Norton on their mettle, and incited them to follow so good an example. By means of the lodge at Stow the number of Masons at Chipping Norton has been so increased that they felt themselves

strong enough to lay the foundation of a lodge in their own town. Accordingly, a few energetic and zealous brethren met, and resolved to petition the Grand Master of England, the Earl of Zetland, for forming and holding a lodge there. In this movement they received assistance and support from the Prov. G.M. of Oxfordshire, Bro. Colonel Bowyer, of Steeple Aston, and his deputy, Br. Alderman Spiers, of Oxford. In order to testify their respect for the Prov. G.M., and to commemorate his presidency over this province, they unanimously agreed to associate his name with the new lodge by calling it the Bowyer Lodge.

The ceremony of consecration took place on Tuesday, Nov. 29, in the spacious Market-room of the White Hart Hotel, which had been fitted up expressly for the occasion, and made a very appropriate and excellent lodge room. The furniture necessary for the lodge is of a substantial and most appropriate character, and has been recently purchased by the lodge. The Master and Wardens' chairs are very handsome, and fine specimens of old carving, so that altogether the Bowyer Lodge may be said to be most complete as regards its fittings and furniture. The members of the lodge and visiting brethren assembled in the lodge room about half-past five in the afternoon, and shortly after the Prov. G.M. was accompanied by the D. Prov. G.M., Alderman R. J. Spiers, and the Prov. G. Officers to the lodge room, when he took the chair.

The other brethren present were Captain J. W. A. Bowyer, M.M. of the Chewell Lodge and Prov. S.G.W.; T. Wheeler, P. Prov. S.G.W. for Leicestershire; Rev. T. G. Mortimer, Prov. G. Chap.; Bros. T. C. Hawkins, W.M. of the Alfred Lodge, Prov. J.G.W.; D. G. Bruce Gardyne, Prov. G. Sec.; B. A. Galland, Prov. G.S.B.; A. S. Hurford, Prov. G. Dir. of Cers.; E. Handley, Prov. G. Org.; H. Houghton, P. Prov. J.G.W.; W. W. Harrison, P. Prov. S.G.W.; Joseph Plowman, P. Prov. G.S.B.; J. Scroggs, P.M. of the Cherwell Lodge; A. Summans, F. A. Stackpoole, P. A. Latham, W. A. Barrett, J. Gallop, C. Gardiner, J. Bullock, W. Thornbury, R. J. Brookes, J. Walker, E. Estridge, A. Winkfield, P. Prov. G. Dir. of Cers.; J. T. Bennett, of Worcestershire, Rev. J. Harvey Ranking, Rev. W. H. Marsh, W. Josiah Smith, H. Hartley, W. Bower, T. Alcock, T. A. Heatt, J. Nickols.

The Prov. G. Officers present were directed to take their respective chairs. The lodge was then opened in the three degrees, and the Prov. G.M. then addressed the brethren on the nature of the meeting, and called on the Secretary to read the warrant constituting the new lodge under the title of the Bowyer Lodge. In that warrant the Rev. J. Harvey Ranking was nominated as the first W.M.; Josiah Smith, S.W.; and H. Hartley, as J.W.; and the brethren of the lodge having signified their approval of the same, the Prov. G. Chap., Rev. T. G. Mortimer, delivered the oration.

The choir, consisting of Bros. Handley, P. Latham, Houghton, and Barratt, then sang an anthem from the 133rd Psalm, "Behold, how good and joyful a thing it is, brethren, to dwell together in unity." Bro. W. W. Harrison officiated at the harmonium.

The W.M. elect, Rev. J. Harvey Ranking, offered up the first portion of the consecrating prayer as follows:—

"O Thou A.A. and G.G. of the Universe, Thou Most High and Holy God, 'at whose creative . . . made,' condescend from that throne where Thou reignest supreme to pour down upon this assembly, gathered together in Thy Name, the dew of Thy divine blessing. We humbly beseech Thee to give us wisdom from above to conduct us in all our undertakings, strength to support us in every kind of difficulty and danger, and beauty to adorn us in all our thoughts and communications. And grant that we may be enabled to erect this lodge, and solemnly consecrate it to Thy service, so that in all that takes place therein we may seek the honour and glory of Thy Holy Name. So mote it be."

The Prov. G.M. then gave the invocation.

The lodge board was then unveiled, and three Past Masters, Bros. T. Wheeler, Houghton, and J. Scroggs, took the vessels of corn, wine, and oil, and sprinkled the elements of consecration on the lodge, after which the Prov. G. Chap. took the censer and scattered incense according to ancient custom.

An anthem, "Glory be to God on high, peace on earth, good-will towards men," was then sung by the choir. The Prov. G. Chaplain then offered up the second portion of the consecrating prayer as follows:—

"Grant, O God, that those who are now about to be invested with the government of this lodge may be edued with heavenly

wisdom, to instruct their brethren in all the duties of their respective stations. May brotherly love, relief, and truth ever prevail amongst its members; and may this bond of union increase and strengthen the several lodges throughout the world. Bless all our brethren, wherever dispersed over the face of earth and water, and grant a speedy relief to all who are in distress. We affectionately commend to Thy especial care and protection all the members of the fraternity; may they increase in knowledge of Thee, and in love of each other. And, finally, may we finish all our work here below with thy approbation, and then leave this earthly abode for the Great Lodge above, there to enjoy light, bliss, and glory for ever and ever. So mote it be."

An anthem, "How marvellous," was then sung.

The Prov. G.M. then dedicated and constituted the Lodge under the name of "The Bowyer Lodge, No. 1,036."

The Prov. G. Chap. then pronounced the benediction as follows:—

"The God of our fathers be with us and prosper us. May he impart His grace unto us, shelter us with His love, and protect us from all dangers. May our union be cemented, our harmony preserved, and our happiness accomplished, that passing through this temporary scene in the practice of piety and virtue, we may at last attain our final reward in His Eternal Kingdom."

This concluded the consecration service, and the installation of the W.M. elect was then proceeded with by the D. Prov. G.M., according to ancient form.

On the W.M. taking his seat the brethren paid him homage, the members of the new lodge taking the initiative. The new Master returned his acknowledgments to the Prov. G.M., the D. Prov. G.M., and the brethren.

The D. Prov. G.M. then handed to the W.M. the warrant, working tools, &c., of the lodge, after which he delivered an eloquent charge on the nature and duties of his office.

The W.M. then invested his officers for the year with their respective badges of office, as follows:—Bros. W. Josiah Smith, S.W.; H. Hartley, J.W.; W. Bowyer, Sec.; Rev. W. H. Marsh, S.D.; T. Allcock, J.D.; T. A. Wheeler, Dir. of Cers.; T. Hicatt, I.G.; J. Nickols, Tyler.

Charges to the Wardens and brethren were then delivered by the D. Prov. G.M., and were received with much applause.

Four candidates were then proposed and seconded, and two brethren, as joining members of the lodge.

Votes of thanks were then ordered to be entered on the minutes to the Prov. G.M. for attending the consecration and installation, to the D. Prov. G.M. for the admirable manner in which he had performed the ceremony of installation, and to the musical brethren for their services, which had given so much effect to the ceremonies.

The lodge was then closed in the usual form.

In the evening the brethren celebrated the consecration of the new lodge with a banquet at the White Hart Hotel, when a sumptuous entertainment, reflecting the greatest credit on the host and hostess, Mr. and Mrs. Wheeler, was served in elegant style. The wines were of first-rate character, the dessert corresponded, and champagne, *ad libitum*, the generous gift of the Prov. G.M., Colonel Bowyer, left nothing to be desired.

The W.M., Bro. Rev. J. H. Ranking, presided, and was supported by the Prov. G.M., the D. Prov. G.M., and the brethren who had taken part in the ceremony. The W.M. presided with great ability, and the addresses were of an appropriate and interesting character. On the whole, it was a very happy gathering, and the Bowyer Lodge holds out every promise of occupying a high position among the lodges of the province; the officers have been most judiciously selected, and, in addition to their Masonic skill and knowledge, have the confidence and respect of Chipping Norton and the neighbourhood.

## INDIA.

(From the Indian Freemasons' Friend.)

### SIMLA.

LODGE HIMALAYAN BROTHERHOOD.—A regular meeting of Lodge Himalayan Brotherhood was held at Simla on Monday, the 5th September. Bro. T. Wood presided, Bros. T. Graham and W. H. Huff sat as Past Masters, Bros. W. Bishop and C. H. Macleod filled the chairs in the west and south, Bros. Dixon

and Waller served as Deacons, Bros. W. H. Wilson as Sec., F. Cockburn as Org., and Lyons as I.G. Several other members were present. Among the visitors were Bros. Webb, Master of the lodge at Agra; J. W. Ramsay and Colonel Harris, of Julunder; and Bro. Mannering, of Lodge Saint John, Calcutta. There was no work before the lodge. The W.M. begged that the Permanent Committee would meet speedily, and dispose of the business which demanded their attention. The meeting at the banquet table was very pleasant. With the toast of the visitors was associated the name of Bro. Webb, the Master of the Agra Lodge. With the view of encouraging the Permanent Committee in the discharge of their dry duties, the W.M. proposed "The Health of the President, Bro. D. S. Henry, and the members of the Committee." Bro. Henry responded in an eloquent manner, and was loudly applauded. The health of Bro. J. J. L. Hoff was acknowledged by Bro. W. H. Hoff, on behalf of his father. The musical brethren, called upon for their services, dashed off into the glee of the Polka Serenade in a spirited style, accompanied on the piano by our talented Bro. F. Cockburn. Several other glees and songs by Bros. Macleod, Henry, Wilson, F. Cockburn, H. Cockburn, &c., followed.—Another meeting of this lodge was held on Monday, the 3rd October. Bro. T. Wood presided, and passed Bro. Barton to the second degree. The Past Masters present were Bros. H. T. Tapp, W. H. Hoff, W. W. Boddam, and R. T. Callan. Bros. H. Cockburn and C. H. Macleod filled the chairs in the west and south. Bros. Dixon and Waller were the Deacons, and Bro. Lyons was the I.G. At the banquet table, Bro. W. H. Fitz, of Lodge True Friendship, returned thanks for the health of the visitors, and in doing so, informed the brethren that, at the meeting of the District Grand Lodge on the 22nd September, he had heard the Provincial Grand Master, in his opening address, allude in favourable terms to the Master of the Simla Lodge. Several songs were sung by the San Francisco Minstrels; and Bro. Callan, who had a bad cold and could not sing, amused the brethren with an ingenious contrivance called the "Fakemen."

## DELHI.

LODGE PHOENIX.—A regular meeting of the lodge was held on Monday, September 5th, with only eight brethren, including the W.M., Bro. T. C. Fenwick, who had returned, and in consequence of whose absence there was no meeting on the third Monday of last month. The work of the evening was the passing the by-laws, and the initiation of one candidate, Mr. McIntyre, who had long expressed his desire to join the Order. The principal officers on the occasion were—Bros. T. C. Fenwick, W.M.; W. H. H. Marshall, S.W.; Williams, as J.W.; C. H. Billings, S.D.; and T. Baness, as J.D. The lodge closed at half-past nine p.m., and the brethren adjourned to the banquet-room and sat down to an excellent dinner. After the usual toasts had been drunk, the W.M. proposed "The Visiting Brethren," and having paid some high compliments to Bro. Williams, concluded as follows:—Brethren, here is to our visiting brethren, Williams and Baness, with all the honours; and to our departing Brother Williams, our sincere wishes for his happiness and success in life wherever he may be. Bro. Williams in acknowledging the toast said,—Worshipful Master and brethren, in attempting to thank you for the unexpected honour you have done me, the handsome manner in which you have drunk to my health, and the kind wishes for my future which you so warmly expressed, I confess my total inability to reply in anything like the eloquent manner in which the Worshipful Master has been pleased to speak of me, though, I assure you, I deeply feel his and your kindness. Nor can I flatter myself I have deserved the high honour he has done me, for, at the best, I have but endeavoured to do my duty. I trust our final parting will not be so soon as the Master seems to think it will be. I hope to return and be with you once more, yet a little while, ere we part for good; and trust me, I shall be happy to return and again meet you here, for here, in this room, with some of those I see around me, I have passed some of the pleasantest evenings of my life. While I hope I have made no enemies during my residence in this city, I am happy in the consciousness of having made some valuable friends. And let me, Worshipful Sir, ere I resume my seat, wish you and this lodge all success. The wish, though inadequately expressed, is sincere; for let the ignorant say what they will, I speak from conviction when I assert that Masonry is a good institution, and deserves the respect of all its followers. Once more thanking you for your kindness, I wish

you all the happiness you have so generously wished me. At half-past twelve the final toast was given, and the brethren separated.

#### UMBALLA.

**LODGE CHARITY.**—The members of Lodge Charity met for the second time, since the repairs of their Hall, on Tuesday, the 4th of October. All the members were not present, many being still at Simla and other hill stations, like our excellent friend the Grand Secretary, whom, as he passes through this station on his road to Calcutta, we hope to see among us. The lodge was opened in due form at half-past eight p.m., and the minutes of the previous meeting were read and confirmed. The Senior Warden informed the lodge, as President of the Board of Works, that the repairs of the rooms had cost Rs. 1,117-9-10, and that all expenses had been paid except to the amount of about 20 Rs. The Worshipful Master mentioned that a robbery of one the durrees belonging to the refreshment-room had taken place, through the carelessness of the chokedar. The cantonment magistrate had administered the nominal fine of two rupees, and he (the W.M.) was compelled, though the man was an old servant, to direct his dismissal. There being no work before the lodge, it was closed in peace and brotherly love at nine p.m. The brethren then adjourned to the refreshment room, where supper had been prepared. Bro. Quigley, of Lodge Himalayan Brotherhood, came as a visitor; and for supper, two non-Masons joined in the conviviality of the evening. All went off well, and every one seemed to enjoy himself. Bro. Mundy, late of the Benares Lodge, sang one or two good songs; and so did Bro. Quigley, who was greatly applauded, although, as stated by him, his object had been to show the brethren that he could *not* sing.

#### CALCUTTA.

**LODGE SAINT JOHN (No. 456, R.C.)**—A regular meeting was held at the Freemasons' Hall, No. 48, Cossitollah, on Friday, the 6th September. Present—Bros. E. W. Pittar, W.M.; John William Brown, D. Prov. G.M. of Bengal and P.M. of the lodge; D. Frank Powell, P.M.; M. Alpine, as S.W.; Rosoman, as J.W.; Wright, as S.D.; George Chisholm, J.D.; Baxter, Sec. and Treas. Bros. W. Swinhoe, A. B. Andrews, and Dr. A. R. Hall were elected joining members of the lodge. The two latter were accepted by ballot. With regard to Bro. Swinhoe, Bro. Brown said that, before the ballot was proceeded with, he would tell the congregated members that Bro. Swinhoe was a Lewis, the son of one of the earliest Past Masters of the lodge, who governed the lodge to the entire satisfaction of the then members. Having been a year out of office, was again re-elected to the chair of the glorious Solomon, and died in the days of his Mastership. A funeral lodge was opened in Old Post-office-street, and our Past Master's remains were interred in solemn form. The lodge, after the ceremony, was closed in a retired part of the cemetery. Bro. Brown, therefore, proposed that Bro. Swinhoe be elected a joining member by acclamation. The motion was seconded by the W.M. and adopted by the lodge. Bro. Fenn, S.W. of the lodge, was, on the motion of Bro. Brown, elected an honorary member. The following gentlemen, duly accepted by ballot, were initiated:—Lieutenant W. Hopkinson, William F. F. Collingwood. Bro. Moffet was passed by Bro. Brown.

#### CHINA.

##### SHANGHAI.

**NORTHERN LODGE OF CHINA.**—(No. 570).—The regular monthly meeting of this lodge took place on the 11th October, at the Masonic Hall. Present—Bros. Gould, W.M.; Dunlop, P.M.; Nutt, S.W.; Markham, S.W.; Johnston, Sec.; Parker, acting S.D.; Spencer, acting J.D.; Wallace, I.G.; Lloyd, Jamieson, Tibbald, Lawrance, Cann, Alabaster, Clark, Vignier, Wright, Jones, Walkingshaw, Overweg, Rodriguez, Moffitt, Lamprey, and Jebb. Visitors—Bros. Myburgh, Cannon-gate, Kilwinning; Seamen, Talbot, Traph, Royal Sussex Lodge (No. 501); Coutts, 126; Blanchard, Ancient Landmark; Martin, St. John (No. 90), Sunderland; Henderson Abram (No. 20), New York. The W.M. said that, before entering upon the business of the evening, he had a very pleasant duty to perform, which was the presentation of a P.M.'s jewel to Bro. L. G.

Dunlop. The W.M. having reviewed at some length the Masonic career of this brother, concluded by reading the following inscription:—"Presented to Brother Frederick Grant Dunlop, P.M., by the brethren of the Northern Lodge of China (No. 570), in token of their esteem, and to mark their appreciation of the many valuable services rendered by him whilst filling the respective offices of Secretary, Warden, and Worshipful Master. Shanghai, 11th April, 1863." Bro. Dunlop having replied in a few well chosen words the business of the evening was proceeded with. Bros. Walkingshaw and C. Treasure Jones were passed to the 2nd degree, and Bros. Lamprey, 67th Regiment, Moffitt, 67th Regiment, and Vignier, raised to the degree of M.M. Two candidates were proposed for joining. The Prov. G.M., Bro. Mercer, was a visitor to this lodge on the 20th September, a special lodge of emergency having been summoned to receive him, and congratulated the members on the excellent working which took place.

#### MASONIC FESTIVITIES.

##### YORKSHIRE (WEST).

**BRADFORD.**—LODGE OF HARMONY (No. 600).

The brethren of this lodge celebrated their ninth annual soiree and ball on Friday, the 9th inst., in the Freemasons' Hall, Salem-street, Bradford, under the presidency of their Worshipful Master, Bro. J. Dewhurst. The ball-room was fitted up in the most elegant style for the occasion, and decorated with festoons and wreaths of flowers and evergreens.

Having obtained a dispensation for the purpose from the Right Worshipful Deputy Provincial Grand Master, Bro. Bentley Shaw, the brethren assembled in full Masonic costume, and with their fair partners commenced dancing shortly after eight o'clock in the evening, and continued until eleven, when the whole of the company, about eighty in number, adjourned to supper in the adjoining refreshment-room, when the tables were spread with the choicest viands of the season. The good things of this life having been discussed, and ample justice done to them, the Worshipful Master proposed "The Health of Her Most Gracious Majesty the Queen," and the toast was received with all due honours; after which, Bro. Unna, the Senior Past Master, proposed the toast in honour of the ladies, "Our wives, daughters, and sweethearts," which was responded to in very graceful, humorous, and complimentary terms by Bro. Peel, the Senior Warden.

Dancing was then resumed until two o'clock, when the company separated, congratulating each other upon the pleasant evening they had passed, and especially the Worshipful Master and Bro. John Ward, Past Master, upon the admirable arrangements made by them for the entertainment of so large an assembly.

Bro. T. Johnson, Past Master, officiated as Master of the Ceremonies, and contributed in no small degree to the pleasures of the evening.

Amongst the guests were Bros. A. Hunter, W.M.; M. Rhodes, P.M. of the Lodge of Hope (No. 302); J. Dodd, W.M., and Dr. Stillito, S.W. of the Shakespeare Lodge (No. 1,018), Bradford.

By the kind permission of the W.M., the decorations of the room were allowed to remain until the Monday evening following, when a large party of juveniles belonging to the members of the Craft assembled therein and held their soiree under the superintendence of their parents and friends. The evening was passed right merrily, the children being entertained with music and dancing, and a variety of pleasing and innocent games.

## LITERARY EXTRACTS.

**A REMARKABLE CURB.**—Dr. Douglas related to me the following story, which exhibits the curative advantages of a lenient system of treatment in dealing with the insane:—"Several years ago, a very bad case of mental aberration was brought to the asylum. It was that of a well-to-do farmer, a married man, whose recovery was considered all but hopeless. After the lapse of several months, this patient escaped, wandered about the country, and was finally returned to Beauport. Dr. Douglas, being addicted to fishing, was one day induced to take this poor man with him on an angling expedition. He appeared highly delighted with the excursion and the sport. Next morning, greatly to the surprise of the physician, the patient requested that he might be suffered to renew the same recreation, faithfully promising to return to the institution. After considerable hesitation, permission was accorded, although grave doubts were entertained of the man's sincerity. This privilege, however, was not abused; and as the patient seemed to improve by the gentle excitement the amusement occasioned, he was allowed to indulge his predilections very frequently. Permanent recovery was the gratifying result. For three years this man has been residing on his farm in the full enjoyment of mental health. He keeps up a regular correspondence with Mr. Douglas, to whose leniency he attributed his freedom from a malady with which he had been so long afflicted.—"*English America.*" By Samuel Day.

**ROYAL ACADEMY OF ARTS.**—At the award of medals and prizes on last Saturday, the Travelling Studentship in Architecture of £100 for a year was gained by Mr. Richard Phené Spiers, eldest son of Bro. Alderman Spiers, Deputy Provincial Grand Master for Oxfordshire. The subject was "a museum of natural history and science," and the whole work had to be done within the walls of the Academy in a period of thirty days. The drawings comprise an elevation, plans of the two principal floors, and a perspective view. Mr. Spiers obtained last year the silver medal and books for his measured drawings of St. Stephen's, Walbrook; and the gold medal, books, and a scholarship for an original design for the vestibule and staircase of a royal palace, subsequently exhibited in the Academy. Last year he was initiated in the Churchill Lodge, Oxford, and he has passed the greater part of the present year in Italy.

## THE WEEK.

**THE COURT.**—The Queen and younger branches of the Royal Family remain at Osborne, whither they proceeded on Saturday. The Prince and Princess of Wales are still at their seat in Norfolk.

**GENERAL HOME NEWS.**—At last, after a lengthened series of weeks, in which there has been a high rate of mortality, the deaths in the metropolis have fallen to nearly the average rate. The deaths last week were 1,449, the estimated average, 1,434. For the same time the births were 1,952, which is slightly below the average.—We have to record another decrease in the pauperism of the cotton manufacturing districts. According to the returns of the Poor-law Board there appears to have been a net decrease in the twenty-eight unions, on comparing the numbers relieved by the guardians in the second with the first week of the present month, amounting to 1,360. The unions which were chiefly concerned in the production of this result are the following:—Ashton-under-Lyne, which diminished by 470; Bury by 160; Blackburn by 130; Burnley by 260; Haslingden by 250; Rochdale by 120; and Stockport by 130. The able-bodied paupers (adult males and females) de-

creased by 867, leaving, however, 27,400 of that class still on the union lists. The disbursements for outdoor relief in the week amounted to £6,287; or £100 less than the Guardians distributed in the first week of the current month. Mr. Farnall's report upon the condition of the twenty-seven unions included in his returns shows that in the three weeks ending on the 10th inst. there was a total reduction of 5,503 in the number of persons receiving parochial relief. Ashton, Stockport, Haslingden, Oldham, Burnley, Bury, Todmorden, and Preston present the greatest improvement. The average per centage of pauperism in the population of the twenty-seven unions on the 10th inst. was 5.2; in the corresponding week of 1861 it was 3.0; and in the same week of 1863 it was 6.6.—A painful disclosure was made at the meeting of the Hulme Relief Committee. It was stated that a deficiency of £2,400 had been discovered in the accounts of the treasurer—a person who seems to have enjoyed the full confidence of the Committee. It was decided to make every effort to meet this loss, and with that object a subscription was at once opened by the gentlemen present.—The *Gazette* of Tuesday contains the promised commission to inquire into the state of middle-class schools, having reference to any endowments that may be available for the purpose. Lord Taunton is chairman, and the principal other commissioners are Lord Stanley, Lord Lyttleton, Sir Stafford Northcote, Dean Hook, of Chichester; Dr. Temple, of Rugby; Mr. Baines, M.P.; Mr. W. E. Forster, M.P.; Mr. Thomas Dyke Acland, &c.—The directors and guardians of the poor in the parish of St. Pancras have taken the first step in organising a movement throughout the country to resist the recommendation made by a select committee of the House of Commons last session, that Roman Catholic chaplains paid out of the poor-rates should be introduced into workhouses. Resolutions affirming that Roman Catholic inmates of workhouses now enjoyed full liberty of worship, and that communications be opened up with other parishes for a joint resistance to this new scheme, were unanimously agreed to.—In a letter to a Devonshire clergyman, Mr. Gladstone pronounces the constitution of the present Court of Appeal in ecclesiastical causes to be "unsatisfactory," and expresses the opinion that "it is to the bishops of the Church, in conjunction with the Queen's Ministers, that it principally appertains to consider in what way the constitution of that Court may most properly be amended."—At the meeting of the Metropolitan Board of Works it was agreed immediately to take steps for covering in the Ranelagh open sewer at Paddington. Several streets were renamed, and, among others, it was decided to abolish the old and picturesque name of Horsemonger-lane, so long attached to the well-known thoroughfare in the Borough, and to replace it by the title of Union-road.—The London, Chatham, and Dover Railway have commenced running trains across their bridge at Blackfriars into the new station at Ludgate-hill. There was no ceremony connected with the opening; the first train crossed the bridge and ran into the station a little before eight o'clock in the morning, and after that there was a regular stream of trains going both ways across the bridge. There are four lines of rails laid down, but for the present only two are used. The station opened is a mere temporary one, and does not at all represent that which will afterwards be in use; but as a makeshift it seems to answer its purpose pretty well.—The Secretary of the Financial Reform Association recently wrote a letter to Mr. Cobden, pointing out a passage in the hon. gentleman's Rochdale speech which seemed to ignore the fiscal burdens which the association seeks to remove. In his reply Mr. Cobden expresses his entire sympathy with the cause

undertaken by the Liverpool economists, but he adds:—"With an export and import trade trebled in little more than twenty years, it is difficult to make the public feel aggrieved at the score or two of articles which still remain subject to the Customs and Excise duties. In the eye of reason and philosophy this ought to be only a motive for aiding you in putting the crown upon the edifice of fiscal reform. But mankind are not reasoners and philosophers, and it is possible that your case may never have a proper hearing until the country falls into a state of temporary adversity."—A meeting was held at Lancaster, on Wednesday, in support of an object which must commend itself to public sympathy. It is proposed to establish at Lancaster an asylum for the reception of idiots from the Northern Counties. Some time ago, a gentleman belonging to the Society of Friends offered to give £2,000 towards the realisation of this project; and since then subscriptions have been received to the amount of from £3,000 to £4,000. It was to further this movement that the meeting was held. Sir J. P. Kay-Shuttleworth occupied the chair; and among those present were Colonel Wilson Patten and Mr. Fenwick, M.P. The deputation from the Emancipation Society waited upon the American Minister in London, last week, to request him to transmit to Washington an address congratulating Mr. Lincoln upon his re-election. Mr. Adams, in reply to the statements of the deputation, said the address would do good, as "an opposite disposition had been manifested here in very influential circles, and the knowledge of this had given rise to a general impression among his countrymen that the whole British nation really desired the disruption, and consequent downfall, of the power of the United States." This had caused a "corresponding degree of ill-will in America," but the communications which he was now "continually receiving" for transmission to Washington, would "enable those who valued the blessings of peace and international amity to prove that, whatever might be the hostility of some, it was by no means shared by the greater number of the British people, and ought not to be presumed to be a national impression."—A meeting is to be held in Dublin next week for the purpose of organising a movement in favour of tenant right, the abolition of the Irish Church establishment, and the "perfect freedom of education in all its branches"—whatever that may mean. The requisition calling upon the Lord Mayor to convene the meeting was signed by twenty-three Roman Catholic prelates, including Dr. Cullen and Dr. Dixon, "the primate," but the names of Dr. M'Hale and other bishops do not appear in the list. Mr. Maguire, Major O'Reilly, Mr. Michael Dunne, Mr. Lanigan, and Mr. J. A. Blake are the only members of Parliament who have lent their names to this agitation.—Acting upon an intimation from the Government, the railway companies are said to have appointed a committee of their managers to consider the best method of establishing a communication between railway passengers and guards. It is stated that upwards of 200 persons have sent in plans for effecting this object, "none of which, however, has given entire satisfaction."—The Bishop of London on Tuesday addressed a meeting of the Islington Church Extension Society, and stated that the progress made by his fund, for overtaking the spiritual destitution of the metropolis, was most encouraging. The desired fund is a million sterling in ten years at the rate of £100,000 a-year. The bishop stated that in the first year, which was now closed, they had received in actual money £99,000, while they had promises to the extent of £71,000 more.—Vice-Chancellor Wood has decided a question that has been before him for some time respecting the validity of Cunningham's patent for reefing sails without sending the sailors aloft to man the yards. The patent consists in a plan for lowering the yard

in such a way that the sail winds round it as on a drum. The sailors therefore reef or unreef by simply lowering or hoisting the yard, and this can be done from the deck. The defendant, a Mr. Collins, urged that the principle was not novel, and if it was his process was substantially different; but the Vice-Chancellor decided against him on both pleas, and confirmed the validity of the patent.—The only decision of Mr. Justice Cresswell that ever was reversed was in the case of "Stone v. Stone and Appleton," where the full Court ordered a new trial, contrary to his opinion. The jury in the first trial had found the adultery proved. The second trial has been finished, when the jury reversed the decision of their predecessors, and found for the respondent. Then followed a curious piece of legal absurdity. The co-respondent, a Mr. Appleton, did not make his appearance, having absconded, it was said, for debt. So the judge informed the jury that, though they had found the lady innocent, they must find the gentleman guilty, and assess him in some damages. The jury did not see the point of this, but in obedience to judicial direction they awarded damages, affixing them at one farthing.—An action for breach of promise to marry, under peculiar circumstances, was tried before the Chief Baron and a jury on Saturday. The plaintiff was only 16 years of age; the defendant was 32. The courtship had gone on for about two years, and the defendant had seduced the girl, although little more than a child. When her situation became known the defendant promised to marry her at once; one day after another was fixed for the wedding. The last day fixed was the 26th of last October; the defendant again wanted to postpone it, but on the 24th the suit was threatened, and on the 26th it was commenced. The Chief Baron, in summing up, severely condemned the immoral conduct of the defendant, while at the same time he could not approve of the precipitancy with which the action had been brought. The jury awarded £500 damages.—Two actions for breaches of promise to marry were heard on Monday at the Liverpool Assizes. In both cases the parties were in comparatively humble life. The promises were proved to the satisfaction of the jury, who awarded one of the plaintiffs £70 and the other £75.—An action of considerable importance has been brought in the Lord Mayor's Court to recover £537 10s. for the non-acceptance of a number of bank shares. A shareholder in the bank had offered the shares to the secretary at a certain price, who agreed to take them, but, as was alleged, afterwards receded from his bargain. Through the absence of a material witness, however, the plaintiff was nonsuited.—Mr. Thomas Reynolds, the secretary of the British Anti-Tobacco Society, was charged at the Westminster police-court, on Monday, with seeking to extort money from Mr. C. E. Innes, a clerk at the War-Office. It may be remembered, from what recently appeared, that the Society issued placards, offering rewards for the conviction of smokers in railway stations and railway carriages. On the 5th inst. Mr. Innes, while waiting for a train at Barnes Station, seated himself at the end of the platform, which was uncovered, and began to smoke. A person came up to him, said he was an agent of the Society, and demanded his name and address. Mr. Innes gave his name and address, put his pipe out, and wrote a letter to the Society. He received a reply, informing him that it remained with him to decide whether he would quietly pay the fine—40s.—or incur the "cost and exposure" of a prosecution. He very properly refused to pay the fine; but his charge against Mr. Reynolds broke down on the ground that there was no absolute demand for money, but merely a suggestion that he might pay the 40s. The magistrate, in dismissing the

case, ventured upon the mild joke that the gentlemen for whom Mr. Reynolds acted "had better change their title to the Anti-British Tobacco Society, which would confer an unmitigated amount of good upon society."—The Rev. John Gurney, a clergyman of the Church of England, was, on Friday, sentenced to seven days' imprisonment by the Lambeth Police Magistrate, for creating a disturbance in Mr. Spurgeon's Tabernacle on the previous night. It was stated by a police inspector that the rev. gentleman, when taken to the station, was "mad drunk."—Matthews, the now well-known cabman, has been before the Bankruptcy Court. He was opposed by some of his creditors, but the Registrar ordered his release from custody, remarking, with regard to the money he expected in the affair of Mr. Briggs's murder, that, if application was made to Scotland-yard, Matthews's share in the reward would, no doubt, be assigned for the benefit of his creditors.—Two men, named Staples and Turner, were tried before Mr. Baron Channell, at Maidstone, on Saturday, for the murder of a man named Fisher, at Orpington, near Bromley, on the 19th of last November. All three were labourers, and had been drinking together at a public-house in Orpington, when a quarrel arose between them. Fisher was advised to go home, but the two prisoners went after him, and when a policeman came up a few minutes afterwards, the deceased was lying on the ground bleeding from what proved to be a fractured skull, and the prisoners were endeavouring to lift him up. The jury found them both guilty of manslaughter, with a recommendation to mercy; and the judge sentenced them to penal servitude for five years.—Ann Corrigan, who was apprehended in Manchester a few days ago, on suspicion of having poisoned a woman named Ann Conway, was discharged at the City Police Court, on Saturday. At the first examination, it was stated that arsenic had been detected in the contents of two bottles which were alleged to have been found in the prisoner's possession, but on a careful analysis of the liquids, Professor Roscoe has been unable to find even a trace of poison.—Two men, named Henry Brown and Thomas Lindon, were sentenced to death at the Liverpool Assizes, on Saturday, for the murder of Thomas Macarthy, on the 3rd inst. Lindon was recommended to mercy.—A pitman, named Atkinson, living at Winlaton, near Durham, beat his wife to death on Saturday night. Atkinson is in custody.—The woman Marsh, who was condemned to death at the Chester Assizes for the murder of her child at Dukinfield, has had her sentence commuted to penal servitude for life.—Warne, convicted and sentenced to death at Chelmsford Assizes, for the murder of Amelia Blunt, has made a confession of his guilt.—Thomas Skaife, who was associated with Marsden, the iron-master, in the extensive forgeries on the Leeds Banking Company, has been tried at the Leeds Assizes, and sentenced to fifteen years' penal servitude.—A sad accident has occurred to a Mr. Crowther, a photographer, who seems to have been preparing a gas, when the retort exploded, killing the poor fellow, and so seriously injuring his child, a boy about two years of age, that it died soon after its admission into the infirmary. Mrs. Crowther was also severely injured, and soon after the accident gave birth to a child. The shop was set on fire by the explosion, but the flames were soon extinguished. The coroner's inquiry was held on Monday. It seems that Mr. Crowther, the deceased, was requested by Mr. Morgan, optician, Market Place, to prepare some oxygen gas for him—his own apparatus having been rendered useless by an explosion. Mr. Crowther undertook the work, and was supplied by Mr. Morgan with the necessary materials—manganese and chlorate of potash. There can be no

doubt that the manganese was adulterated with soot or powdered coal, and Professor Roscoe stated that such a combination produces a substance about as explosive as gunpowder. The explosion at Mr. Morgan's took place while he was working with manganese and chlorate of potash supplied by Mr. E. G. Hughes, chemist, and the materials sent to Mr. Crowther, with the exception of a pound of manganese bought at Mr. Mottershead's, were purchased at the same shop. Mr. Hughes, however, denied that the manganese supplied by him was adulterated, and a sample of that article obtained from his shop was found by Professor Roscoe to be pure. A lot procured at Mr. Mottershead's also proved to be unadulterated; but some manganese which Mr. Morgan said he had bought at Mr. Hughes's contained about 20 per cent. of coal or soot. Mr. Morgan stated that this manganese was not adulterated by him in the slightest degree, while Mr. Hughes's porter, who served out the article to Mr. Morgan's messenger, declared that it left his master's shop without the addition of either soot or lampblack. The jury returned a verdict of manslaughter against Mr. Hughes, who was admitted to bail.—A serious explosion of gunpowder occurred on Monday evening in the shop of Mr. A. Cadden, gunsmith, Brook-street. The premises were greatly damaged, but Mr. Cadden, who was the only person in the place at the time, escaped without serious injury.—A terrible accident has taken place at a colliery near Mold, in Flintshire. It is said that a quantity of water which had accumulated in the old pit burst through the barrier into the colliery where men were at work, and before help could be afforded nine persons were drowned. Another dreadful accident has occurred, on the North Kent Railway. It seems that a ballast train had entered the Blackheath tunnel, and shortly afterwards it was followed and overtaken by an express, which crashed into the waggons. Five plate-layers who were travelling on the last of the ballast trucks were killed on the spot, while a sixth plate-layer received very serious injuries. The engine, tender, and two first carriages of the express train were overturned, and there is a considerable list of casualties, though no deaths beyond the five mentioned have so far been reported. The coroner's inquest on the men killed was begun on Monday, at the Railway Tavern, Blackheath. It appears from the evidence of the driver and the guard of the ballast train that when about half way through the tunnel the wheels of the engine slipped, and the train came to a stand still. The guard then got down, and went to divide the train into two, and while in the act of uncoupling the waggons the collision occurred. The signalman at the upper end of the tunnel was positive that he received signals, both from Charlton and from Blackheath, that all was clear, which was the reason of his signalling the express train to enter the tunnel. The inquest was adjourned.—An inquest has been held on a gentleman, a solicitor, in the City, who, on Tuesday week, took a cab at the Great Eastern Railway in Shoreditch, and became so ill on his way that he was taken to a druggist's shop in Bishopsgate-street, where he died almost immediately afterwards. It was clearly proved that his death arose from natural causes, and the jury returned their verdict accordingly.—The protracted colliers' strike in South Yorkshire has come to an end, the men who turned out at the High Royds and Oaks Collieries having resumed work on their masters' terms. It is estimated that in this struggle the men have lost at least £70,000 in wages.—A serious fire occurred on Tuesday morning in the extensive premises of Messrs. Tarn and Co., of Newington-causeway. It was fortunately soon subdued, but the damage done was considerable.

FOREIGN INTELLIGENCE.—A proposal had been laid before

the Emperor of the French to take away from the Senate and Corps Legislatif the right of voting an address in reply to the speech from the throne. It is said that the Emperor has, after due consideration, set aside the proposition as inexpedient, if not something worse. The complete works of the late secretary, M. Mocquard, are announced for immediate publication. M. Conti, a Corsican, is appointed to the office of the Emperor's Chef du Cabinet. That office was held by the late M. Mocquard in combination with the post of Private Secretary, now filled by M. Pietri. It is fully expected in political circles that the statements regarding Mexico in the American President's Message will be replied to by an immediate recognition of the Confederate States. The *Patrie* says the Message is simply an announcement of the decease of the Union. It is again asserted that M. Fould's financial statement will shortly appear in the official journal, and that it will distinctly state that 100 millions is to be employed in public works, and that the money will be raised by a sale of Crown lands. Crown lands to the amount of 550 million francs are to be sold. The Corps Legislatif is expected to meet on the 16th of January, when the Emperor will deliver his annual address. The Imperial statement is looked forward to with more than ordinary interest and anxiety, on account of important announcements being anticipated on that occasion. Many of the Italian residents in Paris believe that there will be a war with Austria in the spring, and that Prussia will leave her ally to fight it out unaided.—The late Convention between the French and Italian Cabinets regarding Rome and the transfer of the seat of Government from Turin to Florence, have been formally sanctioned by King Victor Emmanuel in decrees published in the *Turin Gazette*.—The Italian Chamber of Deputies on Saturday agreed to the provisional budget, and then adjourned to the 5th of January.—The Court of Cassation at Naples has rejected the appeal of the brigand Cipriano la Gala and his accomplices. These are the gang of brigands who were endeavouring to make their escape from Genoa in a French steamer when they were arrested by the Italian authorities, and having been formally surrendered to France, were then handed back, tried, found guilty of many hideous crimes, and sentenced to death.—Letters from Rome state that the Pope has issued a bull condemning all modern religious and political doctrines having a tendency hostile to the Roman Catholic Church, and exhorting the bishops to confute them. The bull, which was signed on the 8th of last October, was drawn up by a committee of theologians, presided over by Cardinal Caterini.—The Spanish Ministerial crisis has been brought to a close by the recall of General Narvaez and his entire Cabinet, the attempt of General Isturitz to construct a new administration, as well as all others, having proved abortive. The opening of the Spanish Cortes took place on the 23rd instant. The draft of the address submitted to the Queen proposes the abandonment of San Domingo. Queen Christina has arrived at Madrid. Marshal Concha has been appointed President of the Senate.—Lisbon has been visited by a furious hurricane. A large number of vessels of various descriptions and from various countries were sunk and their cargoes lost. The value of the goods lost is estimated at about £40,000. Much damage, too, has been done to the city itself, although happily no lives are reported as having been sacrificed.

AMERICA.—The Federal Congress re-assembled at Washington on the 5th inst., when the President's message was delivered. President Lincoln declares that no attempts to negotiate with the South can result in any good, as the South will not be satisfied with any conditions but a severance of the

Union, which the North cannot and will not grant. The Southerners can, he adds, obtain peace whenever they choose by laying down their arms and submitting to the national authority. He will retract nothing that he has said regarding slavery, and will not modify his emancipation proclamation. He recommends Congress to pass a law abolishing slavery for ever throughout the United States and their territories. The foreign affairs of the United States are in a condition which is "reasonably satisfactory," though "unforeseen political difficulties" have arisen in British and Brazilian ports, and on the northern frontier of the Union, "which have required a just and conciliatory spirit on the part of the United States, and the nations interested." He deems it expedient, in consequence of recent events on the northern frontier, that the Federal cruisers on the Great Lakes shall be increased, and that therefore the six months' notice stipulated by treaty be given to Great Britain. During the campaign, the lines and positions previously occupied by the Federal armies have been maintained, and further advances have been made. The finances have been successfully administered; but further taxation is expedient, and the Federal debt, which amounted to 1,740,000,000 dollars on the 1st July last, will be increased 500,000,000 dollars by another year of war. Such is, it appears, the substance of the President's message. Secretary Fessenden's report estimates that on the 1st July next the Federal debt will amount to 2,223,000,000 dols., and that for the ensuing year the expenditure will amount to 1,168,800,000 dols., of which 422,000,000 dollars must be obtained from loans. He will not resort to further issues of legal tender notes, "so long as the people support the war by loans;" and he thinks that the Government ought to place its reliance on securities bearing interest in paper money, but ultimately convertible into bonds bearing interest payable in gold. The accounts of General Sherman's progress in Georgia were utterly conflicting and untrustworthy, and all that was certain was that he had not opened any communication with the sea-coast. A body of Federal troops, under General Foster, had left Port Royal with the purpose of aiding General Sherman's operations, and was stated to have captured Pocomtigo Bridge, on the Savannah and Charleston Railway, but was alleged by Confederate accounts to have been afterwards "badly whipped" at Grahamsville. General Hood's head-quarters were said to be within six miles of Nashville, where General Thomas was represented to have concentrated the Federal forces; and part of the Confederate army was reported to have been repulsed with the loss of six guns, from a blockhouse near Murfreesborough. There was no news of the slightest interest from the Army of the Potomac or from the Shenandoah Valley. The *Moravian* has arrived, with dates from New York to the 10th inst. According to Richmond papers Sherman was close upon the coast, and ample preparations had been made to oppose him at Savannah. A cavalry engagement had taken place, in which Sherman's troops were defeated, and Kilpatrick, the Federal general, was wounded. Prisoners report Sherman to be almost destitute of provisions. At Nashville Hood was cutting off communication by land and water. The city is said to be short of supplies. Grant had received a large reinforcement, and a battle was considered imminent. Seward has peremptorily refused Lord Wharnclyffe's request to be permitted to furnish relief to Confederate prisoners from the bazaar funds. The request he considers to be "a grave insult."

#### TO CORRESPONDENTS.

CARDIFF.—The payment of a salary to a Master of a lodge out of its funds is decidedly illegal, and certainly detracts from the character of Masonry.

J. W.—Cross's "Symbols of Masonry" may be picked up at an old print shop: they are out of date.

T. T.—We will consider the question when the Christmas holidays are over.

P. M.—Never.

R. W. S., No INQUISITION, and D. MURRAY LYON.—Next week.