

LONDON, SATURDAY, SEPTEMBER 29, 1866.

# LAYING THE FOUNDATION STONE OF SAINT ANDREW'S PRESBYTERIAN CHURCH, TARANAKI, NEW ZEALAND.

Wednesday, the 27th June last, having been appointed for the laying of the foundation stone of the first Presbyterian church in this settlement, the brethren of the three lodges met at the Masonic hall at 1 p.m., and at 2 o'clock proceeded to assist in the ceremony. About thirty brethren attended, and many more would have been present but for the inconvenient hour and inclemency of the weather. The proceedings throughout were under the immediate superintendence of Bro. Black, R.W.M., and brethren of the Southern Kilwinning Lodge, assisted by the W.M.'s and officers of the Mount Egmont Lodge, E.C., and De Burgh Adams Lodge, I.C. On arriving at the ground some delay was occasioned by Mr. Hoby taking two photographic views, one of the stone, another of the assembly. The proceedings were then opened by the offering up of a prayer by the Rev. R. F. McNicol and the singing of the 23rd psalm. Then followed the reading of a copy of the inscription placed along with the customary coins and copies of the local papers in a bottle beneath the stone. The following is the inscription referred to which was read to the assembly by the Secretary of the Southern Kilwinning Lodge, Bro. Keeling:—

In the Reign of Her Most Gracious Majesty Victoria, the Foundation Stone of St. Andrew's Presbyterian Church was laid with Masonic honours by R.W.M. Black, of the Southern Kilwinning Lodge, New Plymouth, on Wednesday, the 27th day of June, 1866.

This church was erected by general contribution, and by the efforts of the Presbyterians of New Plymouth, in the earnest desire of permanently enjoying the privilege of worshipping God according to their own principles and after the manner of their fathers.

An application having been sent by the Presbytery of Auckland to the Colonial Committee of the Church of Scotland for a Minister for Taranaki, it being then the only province of New Zealand in which the Presbyterian Church was not represented, the Rev. R. F. McNicol was sent, in compliance with the request to occupy the field.

## COMMITTEE OF MANAGERS.

W. BLACK.	G. J. CUMMING.
J. GILMOUR.	W. RENDAL.
W. WATSON.	J. HILL.
A. HOOD.	WM. WATSON, Architect.
J. HENRY.	B. SUTHERLAND, Builder.
J. LAIRD.	

"O praise the Lord, all ye nations,  
Praise Him all ye people  
For His merciful kindness is great towards us;  
And the truth of the Lord endureth for ever."  
(Psalm cxviii., 1, 2.)

The stone was then lowered to its bed while the xcv. Psalm was chanted, and the following words pronounced by Bro. R.W.M. Black:—"Thus saith the Lord God, behold, I lay in Zion for a foundation stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line and righteousness to the plummet."

The plumb, level, and square, was now applied by the respective proper officers, as follows:—

R.W.M.—Worshipful Depute Master, what is the jewel of your office?—The square.

R.W.M.—Have you applied the square to the angles of the stone?—I have done so and find them correct.

R.W.M.—Worshipful S.W., what is the jewel of your office?—The level.

R.W.M.—Have you applied the level to the top of the stone?—I have taken that precaution and find it correct.

R.W.M.—Worshipful J.W., what is the jewel of your office?—The plumb.

R.W.M.—Have you applied it to the edges of the stone?—I have done so and find it perfect.

R.W.M.—Having, brethren, full confidence in your skill in our royal art, it remains for me to finish the work—then, striking the stone thrice—I pronounce this stone well laid, true, and trusty, and on this foundation may a superstructure arise perfect and honourable to the builder.

The elements of consecration—corn, wine, and oil—were then handed to the R.W.M. Bro. Black, who poured the corn and wine on the stone, and taking the oil, said, as follows:—"When Jacob, the son of Isaac the son of Abraham fled from the face of his brother Esau, and going from Beersheba towards Haran he tarried in a certain place all night, where he slept on the cold ground with a stone for his pillow with great discomfort. Here he had a vision of the gates of heaven, and when he awoke he anointed the stone on which he had slept with oil, and named the place Bethel, or the House of God. In like manner I anoint this stone, the foundation of God's House with pure oil, praying the Most High to bless and accept this service at our hands. May the all Bountiful Author of nature bless the inhabitants of this place with all the necessities, convenience, and comforts of life; assist at the erection and completion of this House; protect the workmen from every accident; long preserve this structure from decay, and grant unto

us all a supply of the corn of nourishment, the wine of refreshment, and the oil of joy; Amen."

The brethren responded, "So mote it be."

An anthem was then sung, and Bro. Dickson, who officiated at the ceremony as Bible-bearer, then delivered the following ancient address to the spectators:—

Men and Brethren here assembled: be it known unto you that we be lawful Masons, just and true to our country, bound by our profession to erect goodly buildings, to be serviceable to our brethren, to fear God and obey His law. We have among us certain secrets which cannot be divulged; but they are such as are good and honourable, and in no wise inconsistent with virtue and true godliness. They were committed to us in honour and peace by the Masons of old time, who received them in like manner from their forefathers; and it is our duty to transmit them unimpaired to our latest posterity. Unless our calling had been honourable and our acts virtuous, our Craft would not have endured so many centuries, nor should we at all times have been honoured with the patronage of so many good men, who have assisted in our mysteries, and been always ready to defend us from all enemies. We be assembled here this day, in the presence of you all, to build us an house, which we pray God may prosper, making it a place of concourse for good men to set forth His glory, and to promote the welfare of all His people."

R.W.M. Black then reminded them that a considerable sum was yet needed to provide for the cost of the building, and as was customary on such occasions to make a collection on behalf of the work, and that all contributions would be thankfully received and faithfully applied. The audience took the opportunity of placing their subscriptions on the stone, amounting to £14 15s..

The Rev. R. F. McNicol then addressed the audience, followed by the Revs. A. Reid and J. Whiteley, and the proceedings were terminated with the benediction.

#### OUR MASONIC CHARITIES.

##### PRESENTATION OF A TESTIMONIAL TO BRO.

SAMUEL MAY.

On the 17th inst. a friendly gathering of brethren, to the number of about thirty, was held at Bro. Todd's, the George Hotel, Aldermanbury, to do honour to a brother who has earned for him-

self a special claim on the regard and esteem of the Craft at large. It will be in the recollection of many of our readers that on the occasion of the Boys' School Festival in 1865, Bro. Samuel May, of the Temple Lodge (No. 101), succeeded in placing on his own list alone *between three and four hundred pounds*; and at the Girls' School Festival of 1866, when he also served as Steward, he obtained *nearly three hundred pounds* for that Institution. To commemorate these results, unprecedented as regards amount, a few brethren determined to present the worthy brother with some slight token of their appreciation of his great services; and such was the general desire to participate in the object in view that it was found necessary to limit the amount subscribed. The chair was filled by Bro. Westcombe, W.M. No. 905, and the vice-chair by Bro. Joseph Smith, P.G.P. The presentation of the testimonial, a massive gold jewel bearing an appropriate inscription, was accompanied by some excellent and well-timed remarks from the chairman apropos to the subject, and the worthy and worshipful brother concluded an admirable speech by proposing the toast of the evening—"The Health of Bro. May," which was received with acclamation by the brethren present. Bro. May replied in a feeling and impressive manner, and the evening was most agreeably passed in the interchange of those social amenities which tend to cement more strongly the bonds that unite the brethren of the mystic tie, and the toast and song alternated the proceedings till a late hour. Among those present were Bro. Binckes, Secretary of the Boys' School; Bros. Sheen, P.M., Watts, P.M., and Robinson, P.M., of No. 201; Bain, W.M., and Noke P.M., Fairman, and Jolly, of No. 87; Berri, P.M., and Todd, P.M., of No. 27; Ough, W.M., and Bourn, of No. 749; Lamb, of No. 101; Cary, and Clarkson, of No. 780; T. Foxall, of No. 742; and Smith, of No. 157.

#### PROFESSOR ROBERTSON ON FREE-MASONRY.

(Continued from page 223.)

"Here occurs an episode on the Knights Templars," says the Professor, "in which I show how their history fits into that of the Masonic Order. I prove how the corrupt tenets of the bad portion of the Templars perfectly correspond to those of the higher grades of Masonry. I then

go off into an excursus on the social and intellectual blessings which the Catholic Church has actually conferred on mankind, compared with those which Masonry promised, but could never realise. I conclude with a comparison between the religious and political tenets of the deistical Masons, of the atheistical Illuminati and Jacobins, and of the pantheistic Socialists."

"Such," our lecturer states, "is the wide field I propose to travel over to-night." It is indeed to wide a field for a single lecture from even an abler man than Professor Robertson. But we must not be harsh. He would disarm criticism by the candid avowal that he is "handling a subject which," he says, "I sincerely believe, my powers are unequal to."

After carefully perusing his lecture we are decidedly of the Professor's opinion. Neither truth nor modesty would permit us to contradict him, when he asserts that he is handling a subject for which he is totally unfitted. We will go even further and give it as our conviction that this important "fling" at our Order will not serve to raise him in public estimation as a "Professor of Modern History." Indeed much cannot be expected from those who place themselves in the undesirable and false position of so-called professors in a university without a charter, which exists only in the imagination of a generous but misled people, and which has been placed in antagonism to the Queen's University, an institution erected on a broad liberal, and *truly* Catholic basis, which has done, is doing, and must do, immense good, if the bigots would but give it fair play.

That Professor Robertson has formed a true estimate of his incompetency to deal with the subject on which he lectured before the Historical Society of the Catholic University, he immediately goes on to prove by citing the authorities from which his materials are drawn. They are as follows:—

1. "The Abbé Barruel's work, entitled 'The Memoirs of Jacobinism,' the second volume of which is very full upon Masonry."

2. "The main statements of Barruel are corroborated by the Protestant writer, Professor Robison, of Edinburgh, in a book entitled, 'Proofs of a Conspiracy against all Religions and Governments in Europe.' This work was published in 1798, and dedicated to the great statesman and orator, Wyndham. Robison had originally been a Mason."

3. "A manual of Masonry was published some years ago by the infidel bookseller, Richard Carlile. In this all the ceremonies, degrees, and instructions in Masonry are described."

4. "A work on this subject appeared a few years ago from the pen of a German Protestant, Dr. Eckert, an advocate at Dresden. It is entitled, 'Freemasonry considered in its true signification, or in its organisation, its object, and its history.' This work which I received but a few days ago, I have considered only in certain portions, and in a French translation."

It is then added with charming simplicity, "I beg leave to observe, that it is only from published documents I have drawn the materials of this lecture."

Has it occurred to this learned teacher of history that his material may be unreliable? Even very superficial inquiry would have shown him that his authorities are no authorities at all. Would it not be only fair in him to listen to the maxim—which a historian above all men should attend to—*audiatur et altera pars*? Should he not have read what Freemasonry can say on its own behalf, before he ventured on this bigoted, but fortunately weak attack upon it?

It will be interesting to learn from a man who "never saw the light," and whose information on the subject is derived from such trustworthy sources as the infidel Carlile, *et hoc genus omne*—the history of the Masonic Order. Here it is:—

"Freemasonry in its first beginnings must be traced to the Masonic lodges of the Middle Age, in which the architects held their sittings, and framed statutes for their corporations. Thus, it is well known, that when Erwin of Steinbach had begun the glorious Cathedral of Strasburg, he founded in that city a lodge, the centre and model of other lodges spread throughout Europe. The heads of each of these lodges assembled at Ratisbon on the 25th of April, 1549, and drew up the Act of Incorporation, which instituted in perpetuity the Lodge of Strasburg as the chief lodge, and its president as the Grand Master of the Freemasons of Germany. The institute was formally sanctioned by the Emperor Maximilian in the year 1498, and that sanction was afterwards ratified by the Emperors Charles the Fifth and Ferdinand the First. These ordinances subsequently renewed, were printed in the year 1563.

"The masters, journeymen, and apprentices, formed a corporation, having a special jurisdiction in different localities. But the Lodge of Strasbourg was pre-eminent above the rest, and, in conformity with the statutes, pronounced a definitive judgment in all causes brought under its cognizance. In order not to be confounded with the vulgar mechanics, who could handle only the hammer and the trowel, the Freemasons invented signs of mutual recognition, and certain ceremonies of initiation. A traditionary secret was handed down, revealed only to the initiated, and that according to the degrees they had attained to in the corporation. They adopted for symbols the instruments of their Craft—the square, the level, the compass, and the hammer.

"In course of time, it appears that the Masonic lodges, in order to secure patrons and friends to their fraternity, admitted among their associates individuals totally unacquainted with the architectural art. And so, by degrees, other objects besides those connected with their Craft, engaged the attention of the brethren. The mystery, which enveloped their proceedings, was common to all the trade associations of the Middle Ages.

"In the reign of Queen Elizabeth, the government began to entertain suspicions of these Masonic lodges, and interdicted them. In the time of the commonwealth, the Royalists of England in order to concert measures against the dominant tyranny, had recourse to secret political societies; and these societies were not engrafted on the Masonic lodges, which, from the number of men of various professions they admitted into their ranks, were convenient receptacles for carrying on political plots. The scriptural symbols and scriptural phraseology employed in their lodges, were well suited to the spirit and habits of the time. Ramsay, in his 'History of Freemasonry,' does not deny that the lodges powerfully contributed to the restoration of Charles the Second.

"After the Revolution of 1688, the exiled Jacobites introduced this modern political Freemasonry into France; but the government of Louis the Fourteenth checked its diffusion. Under the regency established on the demise of that monarch, the English pretender founded several lodges in that country; and the Regent himself a sated voluptuary, eagerly sought in these secret societies for some new source of gratification. In the year 1725, the first lodge of France was held

under the presidency of three Englishmen, Lord Derwentwater, Sir John Maskelyne, and Sir Hugh Tighe."

*(To be continued.)*

## EARS OF WHEAT FROM A CORNUCOPIA.

*By Bro. D. MURRAY LYON, one of the Grand Stewards in the Grand Lodge of Scotland.*

*(Continued from page 223.)*

### FEES OF HONOUR.

The question of paying fees of honour on accession to office was, it appears, the subject of discussion during a recent communication of the Lodge St. Aubin (No. 954, E.C.). Although on the assumption of certain offices under the Grand Lodge of Scotland honorary fees are exigible—Provincial Grand Masters paying ten guineas and Representatives to sister Grand Lodges three guineas—the practice, as regards officeholders in daughter lodges, which obtained in Scotland centuries ago, has with few if any exceptions become obsolete; and the brother who would advocate its restoration would in all likelihood be regarded as an innovator by many excellent lodge officials who think they pay enough for the honour in the sacrifice of time which the performance of official duty involves. We have said that the officebearers in our ancient Craft lodges were wont to pay their fees of honour, and this is verified by the following cullings from the records of the venerable lodge of Kilwinning:—

"xx day of December, 1643 . . . Item, we Wardane and Deacon [Master] aboveswritten grents us to be awand to the Boxe for our entrie to the said offices every ane of us iij lb. money, to be peyt befor the choosing the nixt; and ordanes that every Wardane and Deacon the farst tyme they sall be chosen sall pay ilk ane of thame to the Boxe iij lb.; and the foirsaid Wardane and Deacon are oblisit to cation ilk ane of thame for ane uther for the foirsaid soume."

This enactment seems in the lapse of time to have fallen into abeyance; but the custom to which it refers formed the subject of subsequent ordinances—in one of which payment of fees of honour is extended to brethren on their retirement from office:

"At Killwinning, Dec. 21 day, 1724. Here is an acte past and acted among the members of this lodge of Killwinning, that the Deacon is to pay when newly entred to the sd members of this Lodge eight pence [shillings] Scots monney, and new Wardanes four shillings Scots monney, and the Officer that day two shillings Scots monney, and the Fiskell [Clerk and Treasurer] that day is to pay as much as the Officer.

"Decr. 20, 1728 . . . It is further enacted that the new elected Dickon shall pay eight pence, the

Wardane four pence, the Fiscell and Officer each of them two pence; and at ther off goeing each of them is to pay the half."

### TAKING CARE OF NUMBER ONE.

When "number one's" mind is taken care of, it will do a great deal towards taking care of "number one's" body and estate, for knowledge is power. If "number one" is ignorant, the probability is, that he will be poor and poor for life. But altogether apart from the pecuniary advantages which knowledge generally affords, it yields pleasures of a pure, refining and ennobling character; the pursuit of it occupies the mind, refreshes it—strengthens it, and gives it wondrous power to drive its cares away; and if intellectual culture has not a directly moralising tendency, it is thus far in favour of sound morals—that it fills up the leisure hour, which might otherwise be given to dissipation. But however well informed a man may become, "number one" has a moral as well as an intellectual nature; and his moral nature especially is to be taken care of. "Taking care of number one" is an expression which, in its highest signification, must include taking care of number one's soul; for this, as I have already remarked, and as every sensible man will admit, this is the best part of "number one." The time will soon arrive, when all other care of "number one" will be felt to be as nothing compared with this. Neither wealth nor knowledge, however great, will compensate for the lack of this. If you do not believe in your immortality, I have no time now to argue the point with you; but if you do, you will acknowledge that your soul has a right to be cared for, has the first claim, and not the least upon your care, for the soul is in peril in consequence of sin. It is not fit for the purity and the joy of a heavenly state. It must be set right with God and with itself. Therefore when I say, take care of "number one's" immortal interests, of "number one's" prospects for a life beyond the present: Am I to live again, do you ask? Oh yes, my brother, you are to live again; it is your inevitable destiny. You are to live again, if there be any truth in the deepest human instinct, in the most vigorous human reasoning, and in the book which most of us I dare say, believe to be from God. You are to live again in glory or in shame; in happiness or in sorrow. And I appeal to your common sense

to say, whether any man is taking care of himself aright—whatever care he is taking of his body—of his estate, of his intellect, if he is taking no care about the future life; taking no care that it shall be a life of the right sort, and not of the wrong sort; a life with angels and good men, and not with devils and scoundrels; a life in the brightness of God's presence, and not in the darkness of eternal despair. How is a man thus to take care of "number one?" I believe the way to be very simple; you may differ from me; you may be sceptical; still you will allow me to give my opinion; an opinion which I do not hold alone; which I do not hold in common with weak and superstitious people only; but an opinion, or rather a deep, strong, most firm conviction held by ten thousand times ten thousand of the wisest and the best of men; and that conviction is, that a man takes care of his soul, when he takes care to believe and rely upon the mercy of God, unto eternal life, through the merits of Jesus Christ, who came into the world, not to condemn it, but to save it. Take care of "number one" then by all means, but take the right sort of care; consider what "number one" is, and what kind of care it calls for at your hands. Take care of "number one's" body and estate, by temperance, by chastity, by cleanliness, by healthful exercise, by abstaining from all excess, by industry, by economy, by a wise investment of what you may be able to save. Take care of "number one's" intellect, by feeding it with wholesome and not unwholesome food. And though I mention it last it is not because it is least—for indeed it is far the greatest, take care of "number one's" soul, by trusting in the mercy of your God through the merit of your Saviour, and by walking in that path of truth and purity and goodness which God approves. Thus, and thus only, can we take care of "number one." So, then, whenever we hear this common expression, and whenever we make use of it, let us consider well its extensive import, and the great practical truths—secular and religious, which when rightly understood, it must suggest to every thoughtful man.—*Rev. Stowell Brown.*

### FREEMASONRY IN THE UNITED STATES.

We are glad to find the Grand Master of Kentucky taking into consideration the necessity for Masonic instruction with reference to which he says:—

"Whilst upon this subject of work, I will remark that the following plan for disseminating the work of the Grand Lodge of Kentucky has presented itself to my mind as perfectly feasible. Let some intelligent brother, well versed in the ritual, be appointed in each congressional district, who, meeting the others at some convenient central point, after comparing their work together, shall determine what is the true work. Then let each of them visit the lodges in his district and instruct them in the work thus agreed on. In this way, I trust, uniformity of work throughout this jurisdiction may be established, relieving the brotherhood of every excuse for resorting to such infamous productions as are now said to be in use in some portions of this jurisdiction. We have only to remember that we are, to some extent at least, entering on a new era in Masonry. Many lodges have, during the past four years, been dormant, and are now resuscitating. Others have admitted foreigners, strangers and sojourners among them to visit, and to some extent to shape their work. Ere long we shall see, unless we take some step in this direction, that the imprudent rush of new material into the lodges will necessarily elicit the services of young and, to some extent at least, incompetent brothers to instruct the initiates; and at length the importance of some method of obtaining facilities for proper Masonic instruction will force itself upon the Grand Lodge. Would it not then be wise to prepare in time some system by which proper information may be readily disseminated to all the subordinate lodges?"

The ruling of the same Grand Master upon the following questions, which have frequently been ventilated and discussed in our pages, will be read with interest on this side of the Atlantic as showing the practice which now obtains amongst our transatlantic brethren, under the jurisdiction of the Grand Lodge of Kentucky.

"To the question, who shall preside in the lodge in the absence of the Master, and who in the absence of the Master and Wardens? I have answered that in the absence of the Master, it is the duty of the Senior Warden to preside; and in the absence of the Master and Senior Warden, it is the duty of the Junior Warden; and in the absence of all three, the lodge cannot be legally opened.

To the question, can a Warden, who has not taken the degree of Past Master, preside and confer the degrees when a Past Master is present? I

have advised, that the Warden, through courtesy, should call the Past Master to the chair, and if he should refuse, then it was the duty of the Warden to open the lodge and discharge all the functions of the Master.

Can an officer of a lodge resign during his term of office? My answer was, he cannot; he is in office until his successor is duly elected and installed.

How should honorary members be elected? By petition and ballot as others? or by a majority of *vivâ voce* votes? and should the lodge pay dues on such honorary members to the Grand Lodge? I answered, that I knew no distinctions among Masons, all must petition alike, and be alike subject to the ballot box; and that Grand Lodge dues must be paid on all members except Ministers of the Gospel who come under the provisions of the Constitution, under certain contingencies, as free members."

(*To be continued.*)

#### A HISTORY OF THE CRAFT IN CORNWALL.

By Bro. WILLIAM JAMES HUGHAN, 18°, &c.

Having a desire like my friend and brother, D. M. Lyon, of Ayr, "to aid in the preservation of what, besides being of local interest, may, at some future period be considered worthy of a niche in the mystic fane," I have been requested by several members of the Craft to write a history of Freemasonry in the far West of England; and having lately been favoured with the custody and perusal of the minute books of the mother lodge of Cornwall through the kindness of the present Worshipful Master, Bro. Walter F. Newman, and also feeling assured that the remaining lodges in the province will accord me the same privilege, I have consented to do so in the anticipation of receiving much pleasure therefrom myself and in the hope that an equal portion of gratification and interest will be experienced by my readers. We shall not pretend to present the work as beautifully finished or complete in all its parts, because the effort will consist mainly in a series of articles written without systematic arrangement or comprehensive design, as we are not able to afford the time to institute a very careful comparison of the various minutes of more than twenty lodges. However, we shall endeavour to present each stone according to our plans and marked and numbered in a Masonic manner to our friends, and if they will but act as master builders or overseers, the individual parts, after due examination and approval, may be efficiently arranged and placed in their respective positions to

form one symmetrical Cornish arch, with the keystone of charity conspicuous and prominent.

Our history commences with the ancient town of Falmouth, wherein the light of Masonry has been brilliant for more than a century from the constant supply of nourishing "corn, wine, and oil" by the oldest lodge in the county of Cornwall, which has for more than a hundred years been represented at every meeting of the Provincial Grand Lodge as first on the list, and has kept a faithful record of its transactions from the 12th June, 1751, down to the present time. The warrant of the Love and Honour Lodge (now numbered 75 in the books of the Grand Lodge) was granted during the Grand Mastership of William Lord Byron, dated 20th May, 1751, whilst the Grand Master was absent from England, as it was not until March, 16th, 1752, that mention was made of the brethren and members of the Grand Lodge, who, "with great demonstrations of joy, expressed their pleasure at the sight of their Grand Master, who had been abroad for several years, and lately returned in health and safety."

Unfortunately the original warrant is lost, but its place is supplied by another which fully acknowledges its antiquity and exact date. (Reference will be made to this important document at the proper time.) By virtue of a dispensation and deputation from the Grand Master, Bro. George Bell was appointed Deputy Grand Master, for the purpose of constituting the lodge, which was consecrated in due form on the 12th of June, 1751, when Bros. William Pye, Alexander Moses, and Matthew Allison were appointed the Master and Wardens respectively. The first volume of minutes commences on the day of opening, and concludes on the 11th September, 1771.

The first vote passed by the lodge was on the 12th of June, 1751, and, being the beginning of its active existence, is most interesting. It was "ordered by the unanimous consent of the lodge, that the thanks of the lodge to the Right Worshipful Bro. William Lord Byron, Baron of Rochdale, in the county of Lancaster, Grand Master, be returned for the honour he has been pleased to confer upon us in sending his deputation to our Bro. George Bell, Esq., for constituting us into a regular lodge."

It was next resolved "That the lodge shall be held at the house of Edward Snoxell, being the sign of the King's Arms in Falmouth."

"Bro. George Bell, Esq., and Bro. Micou Meluss having apply'd to be raised Masters (being Fellow Crafts), it was unanimously approved of, and they were accordingly so raised."

On considering this minute it seems strange that Bro. George Bell was selected as the deputation, when he was not a Master Mason (although, of course, he may have been the Master of a lodge, according to

the old regulations) especially when five of the promoters were Master Masons as will be seen by the following list of the petitioners, George Bell, Esq., F.C.; William Pye, Esq., M.M.; Alexander Moses, M.M.; Matthew Allison, M.M.; John Hill, M.M.; Thomas Harrison, M.M.; Micou Meluss, F.C.; Captain J. Sherburne, F.C.; and S. Pitchford, F.C.

We do not wonder at the fact of Bro. George Bell not being a Master Mason, as that degree was not so easily obtained as now, for although the four "time immemorial" lodges retained their original power of "passing" and "raising," the other lodges were not allowed the same privilege until many years afterwards, it having been the custom to confer the "Fellow Craft" and "Master Mason" degrees upon all members initiated by them at the Grand Lodge only. A Fellow Craft was not exempted from being a Warden, nor prohibited from becoming a Master of a lodge. He might even as a Fellow Craft be elected Grand Master if endowed with the other perquisites (see the "old charges").

We have no means of knowing how long Bro. George Bell had been a Mason before joining the Love and Honour Lodge, because the regular certificates were not issued until 1755. As the members of the Craft increased, the regulations referring to the Master's degree were attended with many inconveniences, and therefore, on November 22, 1725 "it was ordained that the Master of a lodge, with his Wardens and a competent number of the lodge assembled in due form, can make Masters and Fellow Crafts at discretion."

By this authority the lodge acted in conferring the Master's degree, and it will be noted that the remaining Fellow Crafts were not long in availing themselves of the same privilege.

"Mr. Edward Snoxell, Mr. Richard James, Mr. William Sartorius, and Mr. James Bohenna, jun., together with Abraham Renfroy for a Tyler, having been recommended by several members of the lodge as proper persons to be made Masons, it was unanimously resolved that a lodge be summoned to meet on Tuesday the 18th instant for that purpose."

"Mr. James Bohenna having urgent business desired his admission might be postponed. The Tyler proposed refusing to stand, it was unanimously agreed to admit William Hill, Esq., and Mr. Peter Hill that even."

It will be perhaps well to mention that Mr. James Bohenna's name does not occur in the list of members in this volume of minutes, and that it is unlikely he ever was initiated.

We apprehend the reason of the two fresh candidates being mentioned was to complete the maximum number of initiates for one evening according to the old Regulations, art. 4. ("No lodge shall make more



than five new brothers at one and the same time, without an urgent necessity." Art. 1. "Of makings" Entick's constitutions.)

Neither the ages, residences, nor professions, occupations, &c. are mentioned in the minutes, but from the variety of the affixes and frequency of the prefixes it is not difficult to imagine the comparative social position of the members. We should judge that in those days "Esquire" affixed to the name applied to considerably fewer candidates, than it is conventionally made to do nowadays. The Secretary kept the two first leaves for registering the Christian and surnames of the members with the dates of their initiation, passing, and raising arranged in parallel columns, and filled the information, in as it was supplied by the work done at each lodge night. The next eight pages were kept for entering the bye laws with the subsequent alterations and additions and afterwards the regular minutes commenced.

The following are the bye laws, "agreed to unanimously by the lodge this 12th day of June, 1751."

"Inprimis. This lodge shall be held the second and last Tuesday in every month, viz., from Michaelmas to Lady Day from the hours of 5 to 10, and from Lady Day to Michaelmas from from 6 to 10 in the evening.

"2dly. Every candidate shall be proposed one lodge night before he is made and then to be ballotted for. No person to be made the night he is proposed unless upon an emergency.

"3rdly. Every brother upon his admission shall pay one guinea for being made an Enter'd Apprentice, ten shillings and sixpence for being made a Fellow Craft, and ten shillings and sixpence upon being raised Master.

"4thly. That every member of the lodge shall pay quarterly the sum of seven shillings and sixpence towards the expenses of the lodge, into the hands of Treasurer, out of which stock the nightly expenses are to be defrayed, except supper which is to be paid for by each particular member that calls for it.

"5thly. That the first quarter shall commence at the Feast of St. John the Baptist, and all the expenses of the lodge that shall happen before that festival shall be defrayed out of the public stock.

"6thly. That every brother that is admitted a member of this lodge is to pay his quarteridge from the preceding quarter day.

"7thly. That every member of the lodge do meet annually on the Feast of St. John the Baptist at the hour of nine in the morning in order to proceed to church in due form. That a dinner shall be provided at the house where the lodge meet, the Treasurer is to pay the expenses of the day out of the public stock which is not to exceed five shillings for each member present.

"8thly. Every visiting brother attending the lodge, on the Feast of St. John the Baptist shall pay five shillings towards the expenses of the day.

"9thly. Every visiting brother on a lodge night shall pay one shilling towards the expenses of that evening, and if he calls for supper it is at his own particular expense.

"10thly. That the officers shall continue in their respective stations one year, and that new ones shall be chose annually on the Feast of St. John the Baptist, unless they shall think proper to continue the old ones.

"11thly. That there be no gaming of any kind introduced while the lodge is formed, any member proposing it forfeits one shilling, and any member that shall second him forfeits two shillings.

"12thly. Every brother who shall be guilty of cursing or swearing during the time the lodge is formed shall be reprimanded from the chair for the first offence. For the second offence of the same nature shall forfeit one shilling, and for the third shall be expelled for that night and not admitted the next till he has publicly acknowledged the fault. If the offence shall be committed by the Worshipful Master or Warden they shall forfeit double.

"13thly. That the Tyler shall be allowed one shilling per night for his attendance out of the stock, beside one shilling of every new made brother."

These bye laws are in harmony with the constitutions in force at that time, although they are not likely to have had or required the approval of the Grand Lodge. One guinea was the lowest sum permitted to be taken for making a Mason after November 23rd, 1753, but before that date we know not of any sum being specified. The quarterage at that time, although 50 per cent. heavier than at the last alteration of the bye laws, is more than counterbalanced by the small fee for initiation compared with the minimum amount allowed by Grand Lodge at the present time.

(To be continued).

## THE NEMESIS: A TALE OF THE DAYS OF TRAJAN.

By BRO. A. ONEAL HAYE, Author of "*The History of the Knights Templars*," *Poet Laureate of the Canonicate, Kilwinning*; *P.M. St. Stephens*; *P.P.Z. of St. Andrews R.A. Chap.*; &c.; &c.

(Continued from page 230.)

### CHAPTER II.

#### THE EGYPTIAN PRIEST.

"There are more things in Heaven and Earth, Horatio,  
Than are dreamt of in your philosophy."—*Shakespeare.*

Darkness had fallen upon the earth; the last lingering ray of light glimmered upon and reddened the lofty pinnacle of the Great Pyramid,



and then died away slowly in the sombre West; silence had crept over Memphis, and the winds had sank to sleep among the sands of the desert. The serpent had crept into his hole, the ibis stood, like a watcher of the night, upon the banks of the Nile, immoveable in sleep, the ichneumon and the jerboa too had closed the watchful eye, the crocodile reposed, an inert log upon the waters of the great river; the jackall and the hyena alone prouled about quarrelling over the garbage, or giving utterance to half plaintive, half mocking laughter. One by one the stars appeared above in the blue green sky, till the whole dark vault of heaven was spangled with these bright worlds.

Upon a tower of the Iseum, the most magnificent temple in Memphis, dedicated to the worship of Isis, two figures are seen, the one standing upright and proudly gazing upon the stars, as gifted with authority to reach at, and read their secrets; the other kneeling, with his face buried in his hands, as if too unworthy to gaze upon that wonderful scroll. He who stands thus so proudly, is Lemo, the High Priest of Isis, the hont api, or High Prophet. He had from his earliest years been dedicated to the priesthood; at the early age of sixteen, had held a high civil appointment, but eschewing political life, he returned to the service of the gods, where he speedily rose to the highest rank of the priesthood. He is now an old man, over whose head has rolled the snows of a century, his hair, white as washed wool, hangs in luxuriance down upon his shoulders, while his beard like a foaming cataract, rolls down his chest to his girdle. He is garbed in a purple robe, besprinkled with golden stars, and holds in his hand the sacred sistrum or rattle, the symbol of the goddess Isis. But there is no sign of decay, in that tall nervous frame, and his eye bright as a young man's, flashed proudly underneath its snowy eyebrow.

He that crouches so lowly at the feet of Lemo, is Adrian, a young Roman philosopher, a graduate in the the Egyptian mysteries. His dress is scrupulous, neat and clean. He is clad in white linen with a border of silver stars on a rich purple ground, and his feet are shod with sandals of papyrus. From his shoulders depends a magnificent panther's skin, gathered about the loins with a broad belt of linked silver. His head, contrary to the usage of neophytes is unshown, for Adrian is only a candidate for the mysteries of Isis, not for the priesthood. On his head he wears a linen

cap with a silver star in the centre, and belted round with a cincture of purple.

Adrian belonged to the noble family of the Decii, and from his cradle days, renowned and honourable places lay open before him in Rome. His father, Lucius, was the favourite of the Emperor Nerva, and likewise of his successor, the great Trajan. His cousin Caius Fabius—for Adrian and Caius were sons of two sisters, daughters of the valiant Marcus Julius, a scion of the family to which the first Cæsar belonged—as we have already shown, was the bravest officer, and most trusted confidant of the Roman Emperor. Caius had won for himself the flattering distinction of being the most promising poet of his time, an honour which, in the ladies estimation, was even greater than that of his civic crown. Wealth, too, was Adrian's, and gifted with a robust and handsome carriage, the Roman dames smiled graciously upon him, and pleasure wooed him with its blandest fascinations, to indulgence; but in vain. From his earliest days study had been his delight, the writings of the great thinkers his company, and the most eminent philosophers his friends. The Greek Antilochus had been his tutor, and to his teachings Adrian owed much of that indifference which kept him free from the gross indulgences that then degraded and debased the youths of both sexes. While a child this studious inclination had pleased his father, who was proud of the fame of his boy, and listened with delight to the praises of his masters, who predicted for him a great and glorious career. But Antilochus had bestowed upon him the highest praise, and one of more consequence than the hirelings sycophancy, which would have painted the future in glowing colours, even to a dullard if the father was rich, noble and powerful.

"Let his career be great and glorious," said Antilochus "as doubtless it will be, Adrian has that within him which will make him live in the memories of future ages as the 'good.' He may meet the fate of the Gracchi, but never that of the Cæsar."

But when Adrian reached manhood, and was robed in the pure white toga, the symbol of his emancipation from boyhood, and of his advancement to the position and privileges of a citizen, the studious bent of his mind, could not but vex his father. Adrian being an only son, many were the attempts that Lucius made, but ever unsuccessfully, to win him from a philosophic life, and make

him the *beau idéal* of a Roman citizen—a brave soldier and a profound politician. But war had no charms for Adrian, the shouts of angry combatants, the shrieks and yells of the wounded and the dying, and the clash of steel presented a picture of revolting colour; nor did the crooked ways of the Senate offer inducement to a political life to one whose heart was full of the glorious past, when Brutus planted and watered with his son's blood the tree of liberty and founded the great Roman Republic. Looking back upon the lives of such men as Tiberius, Caligula and Nero, he could not but scorn the rule of Emperors. Even Nerva was forced to abdicate, good monarch as he was, by the violence of the military, and to his mind it was questionable if even Trajan, beloved as he was, would succeed in securing to Rome a happy future. Adrian, like all great minds, feared the influence of a military despotism, which ends in rendering a people the slaves of these they pay to fight their own battles. He saw with a prophetic eye, a day coming, when barbarian hordes would drive the Roman Eagle south of the Po, and yellow locked Huns camp their steeds in the sacred temples of the gods. Thus finding little in public life to satisfy the cravings of his thirsty soul, he implored his father to permit him to follow the bent of his inclinations and, by a sojourn in Greece, to study philosophy under the priests of Eleusis. Lucius was much troubled at this request, and sent for Antilochus, to whom he detailed his conversation with Adrian. Antilochus mused for a few seconds, and then said:

"Young men's fancies gather strength from opposition. It is a wise purpose in Adrian to seek for enlightenment in the Eleusinian mysteries, which have a tendency to intensify and make practical the mind. Time, and a change of scene often change the currents of young men's thoughts, and home sickness has spoiled more philosophers than opposition. A few years at the most will wean him from an over-indulgence in philosophic studies, and bring him into the arena of public life, and to an earnest discharge of the active duties of life.

"Thou hast convinced me, Antilochus. The gods showered down their favours upon me when they brought us together. Go then to Greece, spare no money, but bring my son back to me cured.

"That remains in the hands of the Immortals.

"Well, let us trust to them for a change. Meanwhile I shall prepare thee letters and attendants, and remember, Antilochus, with my son I send my friend, and there will be a double void in my heart. Write me often and fully of all your doings."

Shortly after Adrian and Antilochus departed from Greece, with an equipage befitting alike the house of Decius, and a father's fond affection. Antilochus placed him under the training of the most famous philosophers and mystagogues, tending his studies with the nicest care, so that in a few months the young man exhausted all their love. At Corinth, however, Antilochus sickened and died, after writing a letter to Lemo; the High Priest of Isis, confiding his pupil to his earnest care. Adrian after paying the last rites to his friend and master, sent his attendants back to Rome, and departed in a coasting bark for Egypt. He was warmly greeted by Lemo, who had been the master of Antilochus in philosophy, and by him received into the select few who were permitted to know the inner mysteries of Isis.

Lemo was struck with the gigantic intellect and keen perception of his new student, and lavished upon him the full store of his wonderful knowledge, so that Adrian felt that formerly he had known nothing in comparison to the strange mysteries unfolded to him by the old sage. He was inducted into the secrets of Isis, Serapis and Osiris, the trials and temptations with which the priests were accustomed to test their neophytes, making no impression upon him. But on the night when we introduce them to the reader, a final and most exhaustive trial awaited the young philosopher, after which the most sacred mysteries known only to a few, would be revealed to him.

For a while Lemo gazed upon the sky, his eyes proud and searching, and his right hand holding aloft the mystic pistrum. The thoughts which burned in his heart, at length flooded up in murmurs to his lips.

"Still do they shine," he said, looking at the stars, "bright as at the first, mighty, unchanged and unchangeable. They gaze calm and unmoved upon man, who passeth beneath them to the eternity of death, even as streams flown down the mountains to the sea. Well sayest thou, O Grecian sage:—"

"Thou gazest on the stars, my life: how gladly

\* Epigram by Plato, translated by Mr. Swynfen Jervis.

would I be you, starry sky, with thousand eyes, that I might gaze on thee." Yes; for what after all is life but a breath, that is scarcely drawn ere it vanishes into the nothingness from whence it was conjured; but with what a difference? It comes from the immortals pure and fragrant as the sweet scented flowers of spring; it returns back to them tainted with crime, laden with earthly impurities, black with sin, and with its original purity and beauty hacked away and defaced. But you, pure children of the sky, are the same; fair and beautiful as you shone upon our fathers children. Yes, Plato, it was a glorious, a heaven-born desire to be a star, to look down calm and unmoved upon the seething whirlpool of humanity, and to gaze upon the troubled waters of life, as black and deadly they crash and split upon the iron rocks of death."

Suddenly he addressed the youth who still knelt at his feet, deep in meditation upon things too grand for the mind of man to grasp the whole.

"Arouse thee, Adrian," he said, "arise, and beneath the silent sentinels of heaven, unfold thy longings."

Thus addressed, Adrian arose and stood beside the High Priest. Although his blood flowed temperately, and his voice rang clear and full as the note of a silver clarion, his beaming eye told of a quickening influence at the heart.

"I desire and pray for knowledge, for that knowledge of the gods and of man, which is eternal and immutable. This, O Lemo, is my soul's desire."

The High Priest gazed upon the impassioned features of the youth, while a softened expression crept over his countenance, and the proud and commanding caste, gave place to one of doubt and anxious affection, for the young man had wound himself around the heart of the ancient mystagogue.

"Thy wish is good, O Adrian, but wonder not if I pause to warn thee of the dangers which now threaten the accomplishment of thy desires. As yet the various mysteries through which thou hast been led to the grand light of knowledge, have been encompassed with trials of various kinds; but the perils which surround this the crowning mystery, are so terrible, and so easy to be brought down upon the daring neophyte, that I shudder to contemplate them. Many a daring mind has attempted to penetrate the veil whom death has

overtaken. Ponder well upon thy desire, thou art not destined to the priesthood; pause then, thy life is of consequence.

"Lemo thou but deepenest my desire. Life would prove unsatisfactory were I in ignorance of this last and crowning mystery.

"Will it satisfy thee? Alas, my son, earth's wisdom is but finite, and the more thou hast, the more will thine ignorance of the infinite press upon thee. The blood flows hotly in thy veins; hast thou the power to mitigate its heat, to withstand its temptations.

"'Tis in vain, O Lemo, I am resolved.

"Hast thou forgotten, the claims of blood, the love of him to whom thou owest thy very existence?

"I love my father, the gods know how well, but still this insatiable heart longs to drink of the purest fountains of knowledge. Press me no more, Lemo, I am resolved to tempt the adventure, although a thousand dangers, even death itself, barred the way.

"Enough, I have warned thee Adrian. Look upon the heaven, perhaps it may be the last glimpse permitted thee on earth. Now follow me." And the pair descended the tower steps to an apartment in the basement of the temple.

(To be Continued.)

## MASONIC NOTES AND QUERIES.

### MIRABEAU AND FREEMASONRY.

The ensuing is the title of the "Mémoire" of Mirabeau, after which a brother inquires. "Mémoire concernant une Association intime à établir dans l'ordre des Francs-maçons pour le ramener à ses vrais principes, et le faire tendre véritablement au bien de l'humanité; rédigé par le Frère Mirabeau, nommé présentement Arcesilas, en 1776." The "Mémoire" is, as well as I recollect, a very strange production—"La correction du système présent des gouvernements et des législations"—this is enjoined as the great object of the Association. The title and these lines are all that was transferred to my Common-place Book after my perusal of the document.—CHARLES PURTON COOPER.

### THE ENGLISH FREEMASON AND THE HINDOO PANTHEIST.

In compliance with a brother's request, the assertion, some time since made in words, is now renewed in writing. The English Freemason proscribes alike the Mystical Pantheism and the Atheistical Pantheism of the Hindoo. The English Freemason looks upon both Mysticism and Atheism as bars to man's improvement, religious, moral and social.—CHARLES PURTON COOPER.

## A MASONIC PROJECT.

No—Brother . . . . in your Masonic Project I see not the One God in whom I believe—the One God, living, intelligent, free, distinct from the World, but its Creator, its Ruler, its Preserver—the One God with the attributes, which the Light of Nature shows us, must belong to such God. In your project I look in vain for what constitutes true Freemasonry. I find organisation, but I do not find life.—CHARLES PURTON COOPER.

## PRESIDENT JOHNSON.

It has been repeatedly stated that Andrew Johnson, President of the United States, belongs to the Order of Masonry. Is this statement true, and on what grounds does it rest?—DIGAMMA.

[The statement is perfectly correct. It is corroborated by American Masonic papers, according to which Bro. Johnson was initiated in the Greenville Lodge (119), Greenville, Tennessee, and is still a member of that lodge. His son, Charles, was a member of the same lodge up to the time of his death; Robert, another son, also belongs to the Greenville Lodge. The late Colonel Stover, President Johnson's son-in-law, was also a Freemason. The example and estimate of Freemasonry on the part of the father had their quiet effect on the family. From the President's reply to the address of the delegates of the Christian Commission, at its late visit, the following Masonic sentiment is reported:—"I regard the world as my home, and every honest man as my brother." The *National Freemason* quotes the following prophetic paragraph from the *Voice of Masonry*, published in 1860:—"I see in a late issue of the *Voice* the mention of some Freemasons who may become candidates for the Presidency. Permit me to add one name at least to the gifted number—I mean the ex-Governor Johnson, now U.S. Senator from this division of Tennessee, a citizen of Greenville. Senator Johnson is a Mason, so are two of his sons, one of whom was W.M. for some time, the other Sec."—The ostensible object of the President's recent progress through the Western States was the laying of the corner stone and inauguration of the monument of the late Senator Douglas, at Chicago, Illinois. Some trouble arose between the founders and the Freemasons of Chicago, the latter claiming, on behalf of the Grand Master of Illinois, the right of laying the corner stone. A compromise was finally arrived at, by which President Johnson was entrusted with the duty, both in his Masonic and political capacities.—Ed. F.M.]

## MAXIMILIAN OF MEXICO.

The New York correspondent of the *Morning Herald* has the following:—

A Washington dispatch in the New York evening papers announced that at a recent banquet, given by the Mexican Freemasons in the City of Mexico, "The success of the Mexican republic" and "The health of Bro. Benito Juarez" were drunk. In order to offset this story, one of the morning papers of yesterday announced that this statement must be untrue, Maximilian himself being at the head of the Mexican Masons, "having taken the thirty-third degree." All of which will be very amusing to some members of the Order.

The statement of the evening papers is not at all unlikely, as it is but too certain that in many foreign countries, and chiefly the former Spanish Colonies of Central and South America, Freemasonry is very fre-

quently used as a handle for the furtherance of the ends of political parties, and the ex-President of the United States of Mexico is a regular member of the Order. The second part of the paragraph quoted does not seem to be correct. The present tenant of the executive power of Mexico cannot have been a Mason prior to his departure from Miramar, Freemasonry, like all other secret societies, being strictly prohibited in the Austrian empire; and it has not come to our knowledge that since he assumed the crown of the Montezumas, he has joined the Order. This would, besides, appear all the more improbable, as Maximilian is a staunch adherent of the Roman Catholic Church, the chief representative of which has anathematised Freemasonry. If Maximilian did belong to the Craft, he could not even side with it openly, as the sole support he enjoys, besides some thousand French bayonets, is given to him by the Romish priests. Perhaps our Transatlantic contemporary, the *Espejo Masonico*, can supply further information on this subject.

## CORRESPONDENCE.

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

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

DEAR SIR AND BROTHER,—I wish merely to occupy a little of your valuable space, to support the remarks of Bro. O. A. Haye, of Edinburgh, in regard to the title of the Order of Knights Templars.

On reference to a few authorities on Masonry, I find that this ancient and honourable Institution is invariably styled Knights Templars (instead of Knights Templar) by Bro. John Entich, M.A., in the "Constitutions" of 1756, who states that the Grand Master of Knights Templars erected their society, and built their temple in Fleet-street (page 90). The "Constitutions" of 1723 only mention the term "warlike knights." The same designation of Knights Templars is observed by Bro. William Preston in "Illustrations of Masonry," Bro. Dr. A. G. Mackay's "Lexicon," and Bro. J. G. Findel in his "History of Freemasonry." Bro. W. A. Laurie styles the Order "Knights Templars." Bro. the Count de Brody Zabrocki in "A Pilgrimage of the Freemasons and their Missions," descants most favourably and learnedly on the merits of the Order of "Knights of the Temple," or "Templars."

In Ferd. Welcke's History we are informed the same institution is impartially examined as the "Order of Knights Templars." The "Grand Conclave of Ireland also employs the same orthography.

To our surprise, however, on referring to our certificate as a Knight Templar, Sir Knight William Stuart is styled the Grand Master of the Royal and Exalted, Religious and Military Order of Masonic Knights Templar in England and Wales, and we find that Bro. Jeremiah How in his Manual supports the same.

Hoping that our learned Bro. A. O. Hayes' communication will lead eventually to a decision as to whether the word "Templar" or "Templars" should be used when describing two or more knights,

Yours fraternally,

✠ WILLIAM JAMES HUGHAN, 18°.

High Cross, Truro, Sept. 25, 1866.

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

DEAR SIR AND BROTHER.—A short time ago a man of colour, giving the name of John Mason, visited us for a few days, coming, as he said, from Shields, and as he represented himself to be a Mason in distress (though without a certificate) succeeded in victimising several of the brethren. Among others he visited the W.M. of No. 764, who, having subjected him to a little cross-examination, soon found him to be an impostor, and summarily dismissed him; when the next that we heard was that two days afterwards he was committed for felony to Durham-gaol, where he will, no doubt, be safely kept for the next two months. This fellow could give the signs, tokens and words pretty correctly, and was fairly up in the stock questions; these, however, were carefully avoided when it was curious to see Quashibungo's ignorance on other points, and at last losing his temper, hear him knavely exclaim, "If you'd only ask me what I know!" A little time previous we had another fellow under nearly the same circumstances, who was also well acquainted with the usual formula, but gravely told his examiners in answer to leading questions, that when admitted to the third degree his hat was placed on head and he was seated in the S.W.'s chair. Neither of these vagrants had a certificate, though as all almoners of lodges know the production even of such a document is very little proof of the truth of the applicant's story. No doubt a great deal of information is obtained by this troublesome class of impostors from young and indiscreet Masons. E. A.'s and F. C.'s, proud of their newly-acquired knowledge, are eager to try it on whomsoever they may suspect to be a "brother," and many Masons who can scarcely work themselves into a lodge, and probably have not been within one for years, think themselves fully competent to prove a stranger, whereas the truth is that but a small proportion of what are called working Masons are so qualified, and I know some who are well up in the ceremonies and yet as liable to be deceived as the youngest member of the lodge. Indeed not long since I heard a brother who has the reputation of being particularly sharp give a visitor a very good lesson when all the time he was professing to examine him; and I have visited more than one lodge where the brother sent out to test me has been quite incapable and but loosely prepared himself. There is no doubt that the visits of these casuals have become to many lodges quite a pest, and do us an incalculable injury; as a means, therefore, of mitigating the annoyance let me, as others have done in these columns, strongly impress on members of lodges to afford no private relief whatever nor to hold any Masonic communication with strangers, but in all cases to direct them to the W.M. or regularly appointed Almoner of the lodge, who may inquire into the truth of their statements, when, if found to be deserving applicants, he can give them such relief as he thinks fit from the lodge funds, or if, as nineteen out of twenty are, discovered to be impostors, they can be punished, and their names be published in your excellent MAGAZINE.

Your fraternally,

S.W. AND SEC. NO. 531.

Hartlepool, 26th Sept., 1866.

## THE MASONIC MIRROR.

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

### MASONIC MEMS.

VOTES LOST TO CANDIDATES FOR OUR CHARITIES.—We had occasion some time back to refer to the numbers of votes which become lost through subscribers who have not been canvassed for or who have not themselves an interest in any particular candidate, allowing their balloting papers to remain unattended to. Moreover, many of the subscribers to our charities are so occupied with the pressure of their daily avocations that the balloting paper is apt to share the fate of a circular; it gets out of sight, and is unthought of until it turns up accidentally, and often too late to be utilized. We find the number of votes thus lost is very considerable indeed, and, to avoid this annually-recurring loss, we would suggest to subscribers who are not interested in any particular case, to send us their balloting papers as soon as they receive them, that we may carefully preserve them and use them in due time, with proper directions on behalf of deserving candidates. We should thus be enabled to comply with many of the touching and painfully-heartrending appeals which reach us. We commend the suggestion to the earnest attention of subscribers. These "lost votes" constitute a reflection upon the craft which should not exist.

BRO. A. ONEAL HAYE.—A Scottish correspondent writes: "I cannot allow to pass unembraced the opportunity which the appearance of 'The Nemesis' in your pages affords of congratulating you upon the valuable acquisition to your literary staff which Bro. Anthony Oneal Haye's favourable response to become a contributor to the London FREEMASONS' MAGAZINE secures. Bro. Haye is an author of acknowledged ability and pure literary taste, and his services as editor of, and principal contributor to, the now-defunct *Scottish Freemasons' Magazine* have earned for him the lasting gratitude of the numerous readers of that well-conducted and, in his hands, highly-prosperous Masonic periodical. Indeed, from the impetus given to the *Scottish Magazine* during the year 1864-65—Bro. Haye being then editor, a post which in April '65 he resigned on account of the proprietors' interference with him—nothing short of an *accident* could have militated against its continuance. Were Bro. Haye to publish in these pages his 'History of the Knights Templars'—a work upon which he has for several years been engaged, and which we understand is now undergoing a final revision—he would greatly increase the interest already felt in the usefulness and prosperity of your excellent magazine."

PROVINCIAL GRAND LODGE OF SOUTH WALES.—We regret to have to announce that in consequence of the outbreak of cholera at Swansea, the Provincial Grand Lodge meeting which was to have taken place on the 27th inst. has been postponed by the Prov. G.M. for a few weeks. Whilst we regret the cause of the postponement, the step taken is, we consider under the circumstances, a prudent one.

### METROPOLITAN.

PYTHAGOREAN LODGE (No. 79).—The summer recess of this old-established lodge having passed away, the regular meeting was held on Monday, September 24th, at the Lecture Hall, Greenwich. One brother was passed in an able manner to the F.C.'s degree by Bro. F. W. Ward, W.M. The minutes of the

Last regular lodge-meeting were read and confirmed. Amongst the members present there were Bros. S. W. Vinton, S.W.; Traill, J.W.; W. C. Penny, P.M., Treas.; J. C. Peckham, P.M., Sec.; J. H. Daughney, S.D.; R. Boney, J.D.; T. Perridge, I.G.; J. Hasler, I.P.M.; W. R. Orchard, P.M.; J. Green, P.M.; H. A. Collington, P.M., and others. The candidate for initiation did not attend. The lodge was duly closed until Monday, October 29th. The banquet was given at Bro. J. A. Moore's, Globe Tavern, Royal Hill, where a sumptuous bill of fare was provided. Amongst a large number of visitors were Bros. E. Dorling, P.M., P.Z., P.G.S. for Suffolk; F. Walters, P.M. 73; F. Durrant, P.M. 147; J. Bavin, P.M. and Sec. 147; W. H. Phipps, J.W. 706; Elmes, &c.

## PROVINCIAL.

### CORNWALL.

TRURO.—*Phoenix Lodge of Honour and Prudence* (No. 331).—On Monday the 17th September a meeting of this lodge was held at the Masonic Rooms, High-cross, Truro. There was an average muster of the brethren, and after the minutes were read, the Secretary mentioned the fact of his having received a letter from the Prov. Grand Master for Cornwall, stating his sanguine anticipations of the election of Bro. Francis Treleven's son, for the Boys' School, at the October election of twenty-one candidates. The brethren of the lodge heard the gratifying statement with much pleasure, and hopes were expressed that several would practically carry out the wishes of Bro. Augustus Smith, Prov. G.M., by aiding him and Bro. Thomas Chirgwin of Truro (who will thankfully receive proxies) to the utmost of their power. Subsequently two Fellow Crafts, having proved their intimate acquaintance with the duties of the "Middle Chamber," were admitted into the sublime mysteries of the "Sanctum Sanctorum," and were duly impressed with the ceremonies of the degree.

### CUMBERLAND.

CARLISLE.—*Union Lodge* (No. 310).—The regular monthly meeting was held on Tuesday, the 25th instant, at the Freemasons' Hall. In the absence of the Rev. Bro. W. Cockett, W.M., P.Prov.G.C., Bro. F. W. Hayward, P.M., Prov.S.G.W., occupied the chair of K.S., and opened the lodge in due form, supported by Bros. G. G. Hayward, S.W.; J. Slack, J.W.; J. A. Wheatley, S.D.; Geo. Somerville, Steward, as J.D.; G. T. Clark, Sec.; A. Woodhouse, I.G.; J. Barnes, Tyler; also Bro. Jos. Sherrington, P.M.; J. Brown, P.M.; W. Pratchitt, W. H. Pulford, G. Murchie, Thos. Woodhall, M. Higgins, J. Atkinson, Geo. Armstrong W. Court, J. Rodney, J. Gibson, and visiting Bro. Jesse Banning (343, Preston). After the minutes were read and confirmed according to Masonry, the ballot was taken for Mr. Robert Medcalf, builder, of this city, and accepted. The lodge was opened in the F.C. degree. (In this lodge all Masons who have been made in Scotland under the S.C., and wish to become members of this lodge, and under the E.C., have to be obligated in each degree, in addition to paying the stipulated fees for registration and certificate in the E.G.L.) Bro. Thos. Cockbain was obligated in this degree. He formerly belonged to Dumferline Lodge, S.C., No. 26. Mr. Medcalf, being in attendance, was prepared, admitted in due form, and initiated by the J.W. in a solemn and impressive manner, which elicited the approbation of all present. The necessary questions being asked prior to closing lodge, two gentlemen were proposed to become members of this lodge. The lodge was then closed by Bro. F. W. Hayward, acting W.M., and part of the brethren retired to the refreshment room to enjoy an hour convivially. After all brethren were charged in the E., W., S., and dark corner, the W.M. proposed the health of Bro. Jesse Banning, Organist, of Preston (No. 343), with musical honours. Bro. B., in returning thanks, said that he was twenty years in considering whether to be a Mason or not; but since he had joined, some fifteen months ago, he had worked hard to obtain all the knowledge he could, for even this year already he had visited forty-six lodges, and he was surprised to find the workings so very different, and under the same constitution. The W.M. next proposed, with musical honours, the health of the newly-initiated Bro. Medcalf, who returned thanks, and said that his father was a Mason, and the more he (Bro. R. M.) wished to know the

secrets of Masonry the more he was kept in the dark; but now that he had entered into it he would endeavour to do his duty as a Mason, and merit the approval of all concerned with the order, for he was very much pleased with what he had seen and heard. As the hour of eleven approached, the brethren retired, highly pleased with the night's proceedings in brotherly love and friendship.

### DURHAM.

GATESHEAD-ON-TYNE.—*Lodge of Industry* (No. 48).—The regular monthly meeting of this old and flourishing lodge was held on Monday, the 24th, under the guidance of Bro. J. H. Thompson, W.M. There was a numerous attendance of members and visitors, amongst the latter we noticed Bros. Anderson, W.M. of Lodge de Loraine, Newcastle; Hall, 21; and J. Banning, 343, Preston. The work for the evening comprised the passing of four brethren, viz.: Bros. Garbutt, Woods, Hart, and Williams, the ceremony being very ably performed by the W.M. Bro. R. F. Cook, M.D., was also raised to the degree of a Master Mason, by Bro. R. J. Banning, M.D., P.M. Several gentlemen were proposed for initiation into the mysteries, and two brethren as subscribing members. A few of the brethren afterwards partook of refreshments in the lodge room, when the usual loyal and Masonic toasts were given and responded to. Bros. Hall and Banning severally responded to the toast of "The Visitors." The harmony of the evening was greatly enhanced by the excellent singing and instrumental performances of Bros. Stokoe and Banning.

### ISLE OF WIGHT.

MEDINA LODGE (No. 35).—A special meeting of Masons of the Province of the Isle of Wight was convened, under dispensation, by the W.M. of the above ancient lodge on Friday, the 21st inst. at Cowes, Isle of Wight. The brethren assembled at the lodge rooms in the High-street, and the lodge was opened in the three degrees by Bro. Faulkner, P.M., and Prov.G.J.W., who informed the brethren that they had been called together to attend the funeral obsequies of Bro. Osborn, P.M., the father of the lodge. Bro. Faulkner called the attention of the brethren to the circumstance that Bro. Osborn was one of the oldest Masons in the Province, having been initiated in No. 35 in 1822, of which lodge he has ever since been a member; that he had been identified with the progress of Masonry in the province for a long period, until increasing years and infirmities precluded him from continuing to take an active part in their meetings; and the late Earl of Yarborough, when Provincial Grand Master, had appointed him as his Senior Warden. Whenever the members of No. 35 wished to meet for instruction, Bro. Osborn was always ready to act as their preceptor, and now, after nearly half a century of Masonic life, they were called upon to resign him to the cold embrace of the grave. After some suitable exhortations and solemn prayer, the lodge was adjourned, and the brethren proceeded in procession to the residence of our deceased brother, and thence accompanied his remains to the place of interment in the Northwood Cemetery, each brother carrying a sprig of acacia. The burial service of the Church of England was read by the Rev. T. W. Bull, and at its close the W.M. for the day (Bro. Faulkner) took his place at the head of the grave, and the Masonic portion of the ceremonial was proceeded with amidst the most solemn silence.

Bro. Faulkner then delivered the oration as follows:—

"Here we view a striking instance of the uncertainty of life and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution. Notwithstanding the various mementos of mortality with which we daily meet, notwithstanding death has established his empire over all works of nature, yet, through some unaccountable infatuation, we are apt to forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed with the approach of death when we least expect him, and at an hour which, amidst the gaieties of life, we probably conclude to be the meridian of our existence. What are all the externals of majesty, the pride of wealth, or the charm of beauty, when nature has paid her just debt? Fix your eyes on the last scene; view life stripped



of her ornaments and exposed in her natural meanness; you will then be convinced of the futility of these empty delusions. In the grave all fallacies are detected, all ranks levelled, and all distinctions done away. While we drop the sympathetic tear over the grave of our deceased brother, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise which his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained; the wisest as well as the best of men have erred. His meritorious actions it is his duty to imitate, and from his weaknesses we are to derive instruction. Let the present example excite our most anxious thoughts and strengthen our resolution of amendment. Life being uncertain and all earthly pursuits vain, let us no longer postpone the important concern of preparing for eternity, but embrace the happy moment while time and opportunity offer to provide against change, when all the pleasures of the world shall cease to delight, and the reflections of a virtuous conduct yield the only comfort and consolation. Our expectations will not then be frustrated, nor shall we be hurried unprepared into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known, and from whose dread tribunal no culprit can escape. Let us, while in this stage of existence, support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of our order with becoming reverence. Let us supplicate the Divine protection, and ensure the favour of that Eternal Being whose goodness and power know no bounds; and when the awful moment arrives that we are about to take our departure, be it soon or late, may we be enabled to prosecute our journey without dread or apprehension to that far distant country from which no traveller returns. By the light of the Divine countenance we may pass without trembling through the gloomy mansions where all things are forgotten; and at the great and tremendous day of trial and retribution, when arraigned at the bar of Divine Justice, we may hope that judgment will be pronounced in our favour, and that we shall receive our reward in the possession of an inheritance where joy flows in one continual stream, and no mound to check its course."

The brethren having responded to the invocations, and each one thrown his sprig of acacia into the grave,

Bro. Faulkner continued with the oration—"From time immemorial it has been the custom amongst the fraternity of free and accepted Masons, at the request of a brother on his death-bed, to accompany his corpse to the place of interment, and there deposit his remains with the usual formalities. In conformity to this usage, and at the special request of our deceased brother, whose memory we revere, and whose loss we now deplore, we are here assembled in the character of Masons, to resign his body to the earth whence it came, and to offer up to his memory before the world, the last tribute of our fraternal affection, thereby demonstrating the sincerity of our past esteem, and our inviolable attachment to the principles of our Order. With all proper respect to the established customs of the country in which we live, with due deference to our superiors in Church and State, and with unlimited good will to all mankind, we here appear clothed as Masons, and publicly express our submission to order and good government, and our wish to promote the general interests of mankind. Invested with the badge of innocence we humbly bow down to the Universal Parent to implore His blessing on all our zealous endeavours to extend peace and goodwill, and earnestly pray for His grace to enable us to persevere in the principles of piety and virtue. The great Creator having been pleased out of His mercy, to remove our worthy brother from the cares and troubles of this transitory life to a state of eternal duration, and thereby weaken the chains by which we are united man to man, may we who survive him, anticipating our approaching fate, be more strongly cemented in the ties of union and friendship, and during the short space which is allotted to our present existence, wisely and usefully employ our time in the reciprocal intercourse of kind and friendly acts, and mutually promote the welfare and happiness of each other. Unto the grave we have resigned the body of our deceased friend, there to remain until the general resurrection, in favourable expectation that his immortal soul will then partake of the joys which have been prepared for the righteous from the beginning of the world; and may Almighty God, of His infinite goodness at the grand tribunal of unbiased justice, extend His mercy towards him and all of us, and crown our hope with everlasting bliss in the expanded realms of a

boundless eternity. This we beg for the honour of His name, to whom be glory, now and for ever."

The Secretary having deposited his roll in the grave with proper formalities, the service was brought to a close with solemn prayer, and the procession was then re-formed and returned to the lodge room, where the lodge was properly closed in the three degrees. Among those brethren who were present at this most sad and solemn ceremonial, were the following: Bros. Capt. Manners, W.M. 151; J. Poore, P.M. 151, and P. Prov. J.G.W.; H. Thompson, P.M. 177; J. Reed, P.M. 151; H. D. Caldecott, 151; Capt. Caldecott, 357; Dr. Bannister; T. W. Faulkner, P.M. and Treas., 35, and Prov. J.G.W.; S. H. Harris, P.M. 35; C. Airs, W.M.; T. Harling, P.M.; Luter, P.M.; Dawson, P.M.; G. H. Cooke, P.M., all of 35; and about fifty other brethren.

#### LANCASHIRE (WEST).

WARRINGTON.—*Lodge of Lights* (No. 148).—The regular monthly meeting of this lodge was held at the Masonic Rooms, Sankey-street, on Monday night last. In the absence of the W.M. Bro. H. B. White, P.M., Prov. G. Stew. ruled the lodge and was supported by Bros. W. Smith, S.W.; Robert Stevenson, J.W.; John Bowes, P.M.; Rev. J. Nixon Porter, S.D.; David Finney, J.D.; Christoph Eckert, Org.; William Mossop as I.G.; W. Richardson, Charles Wood, John Anderton, W. Savage, H. Cunningham, A. Waring, H. Syred, John Warrington Wood, W. Woods, P. Pearce, Jabez Plinston, Moses Walker, Dr. Pennington; J. Robinson and James Johnson, Tylers; E. Smith, J.W. 201, W. Blake 368, and Daniel Shaw, 1,055, visitors. The lodge was opened in due form and the minutes of the last regular meeting read and declared to be correctly recorded. The ballot was then taken for Bro. A. H. Beckett of No. 758 as a joining member and afterwards for Mr. Moses Walker, a candidate for initiation. In both cases the vote was unanimously in favour. Mr. Walker, being in attendance, was introduced according to the ancient custom and duly initiated by the acting W.M. The chair was now assumed by Bro. John Bowes, P.M., &c., when Bros. Charles Wood and John Warrington Wood presented themselves and claimed preferment. The claim being sustained they were entrusted and retired. On re-admission they were duly passed to the degree of F.C. After some routine business the lodge was closed with the usual solemnities, and the brethren adjourned to Bro. Jabez Hughes' for refreshment.

#### YORKSHIRE (NORTH AND EAST).

SCARBOROUGH.—*Old Globe Lodge* (No. 200).—This lodge met on Wednesday evening, the 19th of September instant. Present: Bros. Godfrey Knight, W.M.; Wm. Foster Rooke, P.Prov.J.G.W.; Wm. Bean, P.M.; W. B. Stewart, P.M.; James Fred. Spurr, P.M.; J. W. Woodall, P.M., Treas.; H. C. Martin, P.M., Hon. Sec.; A. Slead, P.Prov.S.G.W. (Gloucestershire); Dr. Armitage, as S.W.; J. M. Crosby, J.W.; Wm. Peacock, as S.D.; J.W. D. Middleton, J.D.; J. Raper, I.G.; Sanders and Ash, Tylers; and about twenty other brethren, amongst whom was Bro. Ord, of Guisbro. The lodge was opened in the first degree, when the minutes were revised and confirmed. Mr. James Kirby, of Scarborough, builder, was ballotted for, and initiated into the mysteries of Freemasonry. Mr. L. Kaliski, of Leeds, who was proposed a candidate at the lodge, was withdrawn; the lodge intending in future not to accept any one who resides within the length of a cable-tow from another lodge, and who has not a place of abode in Scarborough or its vicinity. The lodge was opened in the second and third degrees, when Bro. Browning was raised to the sublime degree of M.M. The provincial grand meeting was announced to be held at Richmond, Yorkshire, on Wednesday, the 3rd of October. The lodge was closed in harmony at nine o'clock.

ROTHERHAM.—*Phoenix Lodge* (No. 904).—The regular monthly meeting of the Lodge was held on the last Thursday in August, at the Ship Hotel. The lodge was opened by Bro. W. I. T. Goatley, W.M., supported by Bros. J. G. Needham, S.W.; F. W. Hoyle, J.W.; John Oxley, P.M.; Edward Farrar, P.M.; T. W. Parker, Sec.; J. Kenyon, S.D.; W. Saville, J.D.; C. H. Perrot, I.G.; and Bros. A. Hirst, R. T. Barras, A. Wall, E. Firth, &c. The lodge was opened in due form in the three degrees, and instruction given in each. The lodge being closed to the first degree, Bro. Goatley, W.M., called the attention of the brethren to what he considered the principal business of the evening,—viz., the presentation of an



elegant P.M.'s jewel to Bro. John Oxley, P.M., from the members of the Phoenix Lodge—and conveyed the feelings of the lodge in an impressive address, which was aptly responded to by Bro. Oxley. The lodge having been duly closed, the brethren adjourned to their usual banquet.

### ROYAL ARCH.

PANMURE CHAPTER (No. 720).—A chapter of emergency was held on Monday evening last at the Longboro' Hotel, Brixton, for the purpose of revising the bye-laws and auditing the accounts for the past year. Bros. C. Smith and E. Cronin were exalted to the sublime degree. At the banquet Comp. Stevens, M.E.Z., presided, supported by Comp. Nunn, H., and Comp. Read, P.Z., as J. The health of the M.E.Z. was proposed by Comp. Nunn, who paid a deservedly high compliment to Comp. Stevens, for the excellence of his working, and for his general good qualities in other respects. Comp. Hodges, principal sojourner, responded for the officers, and the newly-exalted companions were also duly toasted. As usual in this chapter, a particularly harmonious and joyous meeting followed the working in convocation.

### DEVONSHIRE.

PLYMOUTH.—*St. John's Chapter* (No. 70).—This chapter assembled on Friday, the 21st inst., being the day of the Autumnal equinox, for the purpose of electing the E.Z., his assistant Principals, and other officers. The business was not such as to occasion long delay, but it was of stimulating interest and concluded with evident pleasantness. The retiring Z. was Comp. I. Watts, whose skill in all he undertakes is as creditable as it is conspicuous. The office of the new Z. was assigned to Comp. J. S. Phillips; that of H. to Comp. W. F. Finemore; and that of J. to Comp. G. G. Nicholls. Comp. Brown was appointed S.E.; Comps. Bulkwill, S.N., and Downe, P.S. The other offices of the chapter were then filled up. Comp. Watts complimented the chapter on its first assembly in the very eligible premises, which now bear the name of the Hayshe Masonic temple, a name that will more enhance in gratification the longer it is remembered. The excellent companion regretted, the apparent inattention that had marked himself and the officers of this chapter, but it had arisen from circumstances none could control; and not from those, which, he fairly admitted, might be insinuated. Other local chapters, in which he claimed membership, have proved more regular in their work, yet this regularity on their parts, did not, in the slightest degree, effect the character of *St. John's Chapter*, which he considered had now, on the same premises, commenced *de novo*, and under considerably better auspices. The sincere and skilful companion would discover no rivalry among the several chapters here associated, or others existing in the locality. They had, it is true, their separate entries, but no severed interests; for what in a fraternal point of view benefited one benefited the whole. A closing remark which fell from this excellent companion may be considered the cause of the present communication. It was before unknown to several present, and therefore received with the more pleasure. The remark referred to was to the effect that a portion of the ground-floor of the Temple had been set aside for a library, which would be controlled by subscribers, and confined to Freemasonry. A promise was made, during the evening, of many volumes, as a loan or lodgment, for the gratification of those whose time admitted of their more frequent attendance, as well as for occasional visitors; and among the latter might be numbered brethren belonging to the army and navy, consequent upon the Masonic Library being in the vicinity of a large garrison and naval dockyard; the sojourn of such brethren was always limited. Some books would therefore merely change shelves. Some might follow as donations, and form permanent stock. The greater number, however, would arise by purchase, and would be extended in proportion to the available funds. The larger number would thus form the property of the subscribers. The accredited organ of the Craft, *THE FREEMASONS' MAGAZINE AND MASONIC MIRROR*, published in weekly numbers and monthly parts, would regularly appear upon the library table, on which the London and provincial journals would be also regularly laid when containing notices of interest to the Craft at large. Numerous subscriptions have already been received, and more are anticipated, and as the premises will be daily open at

reasonable hours, this intellectual undertaking is likely to carry out its own recommendation; and give the Craft a mental treat, which was never before enjoyed in the neighbourhood. It may in conclusion be added, that the "temple" is very capacious, and its decorations so tastefully arranged as to give nothing exuberant, but every thing exact; while other apartments afford facilities for such extra Masonic duties as shall at any time, from circumstances arise. Brethren of the Chapter and Lodges of Fortitude, Harmony, and *St. John*, whose avocations call them to distant lands, will hail the benefits likely to arise by their more immediate connection with the Hayshe Masonic Temple, as referred to in this and preceding numbers of the *FREEMASONS' MAGAZINE AND MASONIC MIRROR*.

### HERTFORDSHIRE.

WATFORD CHAPTER (No. 404).—The half-yearly meeting of the chapter was held at the Freemasons' Hall, Watford, on Monday, the 24th inst., when Comp. G. Francis, Prov. G.H., P.Z., in the absence of Comp. Brett, M.D., Z., installed Comps. Horton-Smith, Capt. Birchill, and W. Iles, M.D., into the respective offices of Z., H., and J. Comp. L. Smith was invested with the insignia of P.S., as were Comps. Copeland and Halsey with those of E. and N. Bro. Burchell-Herne, Jun., of the Isaac Newton University Lodge, Cambridge, having been ballotted for and elected at a previous chapter, was exalted, the ceremony being most impressively performed by Comp. Francis, with his wonted skill and ability. The accounts of the Treasurer, Comp. Rogers, having been audited by the committee, were found to be in a most satisfactory condition, a very considerable balance being in hand. Amongst the P.Z.'s present, were Comps. Stuart, Prov. G. Supt.; Burchell-Herne, Prov. G.J.; Tootell, Sedgwick, and H. Vintor. At the conclusion of business the companions adjourned to the banquet, which was enjoyed with that happy cordiality which has so long characterised the Masonic meetings at Watford.

### LANCASHIRE (WEST).

#### CONSECRATION AND DEDICATION OF THE CHAPTER OF ELIAS ASHMOLE, No. 129, WARRINGTON.

A petition to the Supreme Grand Chapter having been presented, and a warrant of constitution granted, Saturday, the 22nd inst. Two o'clock, p.m., was fixed by the Prov. G. Superintendent, Bro. S. Blair, for the consecration and dedication of the Chapter of Elias Ashmole, attached to the Lodge of Lights, No. 148.—Warrington, had formerly a chapter; but for some cause or other it had died out. The ceremony was conducted by the Prov. G. Supt. in person. Punctually at the hour named, a Provincial Grand Chapter was opened, after which the companions were admitted. The Prov. G. Supt. was supported on this occasion by the Comps. L. Newall, M.E. Prov. G.J.; C. J. Banister, P.G. Dir. of Cers. of England, P.Z. 220; H. T. Baldwin, Prov. G. Scribe E.; J. Hamer, P.Z. 220; W. Laidlaw, P.Z. 216; Younghusband, M.E.Z. 32; C. Leedham, M.E.Z. 223; Capt. Mott, M.E.Z. 241; T. Wylie, P.Z. 86 and 292; T. Armstrong, P.Z. 216 and 292; H. B. White; J. Bowes, J. 129; and Shaw Thewlis (Mayor of Warrington). Principals designate: Comps. J. M. Wike, E. 128; W. Bainbridge, Jun., Assist. Supt. 721 and 314; E. Taskee, 721; C. Brown, 721; J. Bolderson, 152; Rev. J. N. Porter, J. Maxfield, B. P. Coxon, &c., J. Alcock, Janitor.

The chapter being duly opened the petitioning companions were arranged in order and addressed by the Prov. G.S. on the nature of the Convocation. He then called upon the Scribe E., Comp. Henry Thomas Baldwin, to state the wishes of the companions which he did by reading the warrant. This done the M.E.Z. inquired if the comps. still approved of the officers named in the warrant, and having been answered in the affirmative he delivered a short address. Comp. the Rev. J. Nixon Porter, acting Chaplain, then offered the first portion of the consecration prayer after which the Prov. G.S. gave the invocation. The altar was then uncovered and three Past Principals bore the corn, oil, wine, and salt, accompanied by solemn music on the harmonium by Comp. John M. Wike, Scribe E. 128, acting Organist. This ceremony being completed the consecration prayer was concluded and the Prov. G.S. dedicated and constituted the Chapter.

The ceremony of the installation of the Principals was next proceeded with by Comp. Younghusband, M.E.Z. No. 32, at the special request of the Prov. G.S., the Principals designate, Comps. Henry Brown White, P.M., Prov. G. Stew., Z.; John

Bowes, P.M., Prov. G. Dir. of Cers., H.; and Shaw Thewlis, P.M., Past Prov. G.D.J., were presented by Comps. Thomas Wylie. The companions were again admitted and after the usual salutations the Chapter was solemnly closed and the companions adjourned for refreshment which was prosided over by the M.E.Z. Comp. H. B. White. The usual loyal, patriotic, and Masonic toasts received due attention and the companions separated in harmony at eight o'clock.

We cannot close our report without stating that the furniture which was supplied by Comp. Jos. J. Caney, of 44, Cheapside, was greatly admired. We must also mention that the whole ceremony was arranged and superintended by Comp. H. T. Baldwin, Prov. G. Scribe E., with his usual care and ability. The companions of the Elias Ashmole Chapter feel greatly indebted to him for his assistance throughout.

#### NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE.—*St. Peter's Chapter* (No. 481).—The first meeting of this newly-consecrated chapter was one of emergency, being called to ballot for and exalt, if elected, five brethren. The chapter was held upon this occasion in the Masonic Hall, Bell's Court, Newgate-street, when the following companions, with others, were present:—M.E. Comps. Ed. D. Davis, P.Z., as Z.; Robt. J. Banning, M.D., P.Z., as H.; H. G. Ludwig, P.Z., as I. The first Principal of the chapter, M.E. Comp. B. I. Thompson, acted as P.S.; M.E. Comp. H. C. Hansen, P.Z. (431), as N.; and Comp. J. H. Thompson as E.; M.E. Comp. Robt. Smaile, Z. (406), and T. Y. Strachan, J. (406), A.S.'s. The following brethren, all of St. Peter's Lodge (No. 481), were then proposed, seconded, and unanimously elected, viz.: Bros. J. A. Hair, W.M.; Geo. Thompson, P.M., P.J.G.W. Northumberland; H. Lawrence, Geo. Taylor, and I. I. Thomas. The ceremony was most effectually rendered by M.E. Comp. E. D. Davis, and terminated with the mystical lecture. The first Principal, M.E. Thompson, then proposed a vote of thanks to Comp. Davis, and likewise to the Principals and Companions of the chapter (the Sussex) for the use of their chapter-room and paraphernalia. This was briefly acknowledged by M.E. Comps. Davis and Smaile, and the chapter was duly closed.

#### NEW ZEALAND.

DE BURGH ADAMS LODGE (No. 446, I.C.), NEW PLYMOUTH.—This promising young lodge of the antipodes, which is named after the very worthy Prov. Grand Master of New Zealand, I.C., held its regular meeting for the installation of Worshipful Master and investiture of officers at Freemasons' Hall, Brougham-street, on Monday, 25th June last (for St. John Baptist's Day), at high noon. After the confirmation of minutes and reading of the bye-laws and communications, the Lodge was passed to the second degree, when Bro. R. C. Hammerton, P.M., was presented to the Installing Master, Bro. Black, P.M., for the benefit of re-installation at his hands. After having assented to the ancient charges in the usual manner, and taken the oath *de fidei*, the Lodge was raised to the third degree, and the new W.M. saluted according to established custom, and proclaimed "W.M. of the De Burgh Adams Lodge (No. 446), on the roll of the Grand Lodge of Ireland for the ensuing six months, or until a successor shall have been regularly installed in his stead." The lodge was then lowered to the second, and afterwards to the first degree, the ancient salute being given and proclamation made in each. The brethren who had been duly elected office-bearers were then presented to the new W.M., who invested the following with the proper insignia of their respective offices, viz.: Bros. E. T. Morshed, S.W.; Jno. Daniels, J.W.; Jno. Ellis, Sec.; R. Cunningham, J.D.; A. Müller, I.G.; R. Golding, S.S.; and S. Howell, Tyler. Bros. W. H. Free and J. Morrison were unfortunately unable to be present, being unavoidably detained on military duty; consequently their investiture as Treasurer and S.D. respectively was postponed, as also that of Bro. Sharland as D.C. Bro. Hammerton, W.M. then addressed a few words to the brethren, congratulating them on the improved condition of the Lodge, as well in a pecuniary as a working point of view, thanked them for electing such zealous officers to assist him in carrying out the affairs of the Lodge, exhorted them to a continuance of that untiring zeal and rigid punctuality which they had ever evinced in their Masonic duties, and stated his conviction that, with the hearty support

of the officers and the fraternal assistance of the brethren which he had always received, and upon which he was well aware he could implicitly depend, he should, at the close of his term of office, have the very pleasing gratification of announcing the increased prosperity of the lodge and the entire removal of all its difficulties. The lodge was then closed in due form, and the brethren adjourned to the supper-room, where a cold collation had been laid by Bro. Middleton, which was served in his usual style. After the removal of the cloth, the W.M. (who was supported on his right and left by Bros. P.M. Brewer, W.M. of the Mount Egmont Lodge, No. 670, E.C.; P.M. Black, R.W.M. of the Southern Kilwinning Lodge, No. 447, S.C.; and P.M. Woon) proposed the usual Masonic toasts, which were appropriately responded to; and, after the delivery by various brethren of several favourite songs and a humorous speech by the D.C., Bro. Sharland, the toast, "To all poor and distressed brethren, &c.," was proposed from the chair, and the brethren separated, after having spent a most pleasant evening. We are glad to notice that Bro. Hammerton has received the appointment as Prov. Grand Assistant Registrar for the district of Taranaki, having been elected to that office at the June communication of the Prov. Grand Lodge of New Zealand, I.C.

#### Obituary.

##### BRO. THOMAS OSBORN.

Respected and regretted by the brethren of the province of the Isle of Wight, Bro. Thomas Osborn departed this life at Cowes, on Saturday the 15th inst., in the 73rd year of his age.

Bro. Osborn was initiated into Freemasonry 8th June, 1820, in the Medina Lodge, No. 35, Cowes; served as W.M. 1824, 1825—1836, and 1850; took the Royal Arch degree in 1822. Bro. Osborn was one of the founders of the Yarborough Lodge, Ventnor, where he served as S.W. under the Earl of Yarborough, its first W.M., continuing a subscribing member to the Medina Lodge, No. 35, for the past 46 years, during which period he initiated upwards of 100 candidates into the Ancient Order. For many years he conducted the business of the lodge, and at all times rendered willing aid to the younger brethren.

Bro. Osborn was an unsuccessful candidate at the last election of the Royal Benevolent Institution for Aged Freemasons, having polled 3,242 votes. He leaves a widow and three daughters to deplore his loss.

Bro. Faulkner's oration at the grave of the deceased will be found in another column of our present issue.

#### THE WEEK.

THE COURT.—The Queen, accompanied by Princess Louise and Princess Beatrice, went out on the morning of the 18th inst., and in the afternoon with Princess Christian, and attended by Lady Churchill, drove to the residence of Sir James Clark. Her Majesty also honoured Dr. Robertson with a visit at Indigo.—The Queen, accompanied by Princess Christian and Princess Louise, went out on the morning of the 19th inst., and in the afternoon drove out with Princess Louise, attended by Lady Susan Melville.—The Queen, accompanied by Princess Christian, went on the morning of the 20th inst. to Abergeldie, and visited the Princess of Wales; and in the afternoon went out with the Princess of Wales and Princess Louise.—The Queen, accompanied by Princess Louise, Princess Beatrice, and Prince Arthur, drove on the 21st inst. to Loch Bulig.—The Queen, accompanied by Princess Christian, drove out on the morning of the 22nd inst. and went out in the afternoon with the Princess of Wales and Prince Arthur.—The Queen, Princess Louise, and Prince Arthur, attended by Lady Churchill and the Hon. Major-General Hood, were present at divine service on the 23rd inst., at the parish

church of Crathie. The Rev. Dr. Boyd officiated.—The Queen, accompanied by Princess Christian, drove out on the morning of the 24th inst., and again in the afternoon.

GENERAL HOME NEWS.—The Registrar General's return of births and deaths in the metropolis for the week ending Saturday, September 22, states that the whole number of deaths in London were 1350, being 1.41 in excess of the estimated average; but that excess is more than covered by the deaths from cholera. The deaths in the four last weeks from cholera were respectively 198, 157, 182, and 150, and from diarrhoea, 128, 132, 110, and 98, showing a decrease, as compared with the previous week, from both forms of the epidemic of 44. The other portions of the return have nothing noteworthy as to the incidence of mortality. The annual rates of mortality, per 1,090 inhabitants, in the week ending September 15, for the metropolis and twelve other large towns, were as follows:—Bristol and Birmingham, 18; Edinburgh, 19; Sheffield and Hall, 21; Glasgow, 22; London, 23; Leeds, 26; Dublin, 27; Salford, 29; Manchester, 30; Newcastle-on-Tyne, 35; and Liverpool, 52.—The gas question is still being watched by the Court of Common Council. A report of the Special Gas Committee was submitted to that body on the 20th instant, and justifies the hope that something will yet be done to ensure to the citizens of London a better and cheaper supply of gas. It appears not improbable that the present Government will proceed with the legislative measures by which their predecessors proposed to remedy the grievances complained of.—The trial of Jeffery for the murder of the child whose body was some weeks since discovered hanging in a cellar in St. Giles's was commenced at the Central Criminal Court on the 20th inst. The court was crowded during the day, and intense interest was evinced by all present. The plea of insanity was set up; but the prisoner was found guilty, and sentenced to death. He then admitted his guilt.—The extraordinary charges against Charles Mayhew, who has, it is alleged, by means of perjury, systematically procured the release of gentlemen in the City from serving as grand jurors, were proceeded with at the Guildhall. One witness stated that his firm paid him the sum of three guineas a year—that is a guinea for each partner. In another case the prisoner was charged with impersonation and forgery. According to the evidence he had represented himself as the clerk of a solicitor named Kingsford, and used the name of a gentleman who had once been a fellow-clerk of his in the office of another legal firm. The prisoner was again remanded.—The remarkable inquest, which has been held on the body of Mr. Richard Golding, a gentleman who died at Christmas last, and whose body was exhumed at the instance of Dr. Lankester, has been brought to a termination. The most important evidence was that of a Professor Rogers, who stated that he had found a trace of arsenic in the deceased's stomach, and had also found slight traces of morphia, but not in a sufficient quantity to destroy life. He expressed his belief that Mr. Golding had died from an attack of bronchitis; and he did not think that the small quantity of arsenic which he found would accelerate death. Dr. and Mrs. Part were both examined at great length, and all the facts connected with the illness, death, and burial of the deceased were gone into minutely. The verdict of the jury declared that death arose from natural causes.—An inquest has been held on the body of Ada Bell, who lost her life in the collision between the *Bruiser* and the *Haswell*. A verdict was returned which was equivalent to a charge of manslaughter against the mate of the *Bruiser*, and that individual was committed for trial.—Flogging in the army and navy still has its champions in both Houses of Parliament. Such atrocities cannot much longer

be tolerated in a free and Christian country.—The 21st inst. (St. Matthew's Day) was speech day at Christ's Hospital. The occasion was honoured by the presence of a distinguished company, including one or two leading members of the Corporation of the City of London. The usual ceremonies and speeches connected with the event passed off in a very satisfactory manner. The preacher was the Rev. William Webster.—In a lucid report the official assessors at Greenwich give a digest of the evidence *pro* and *con*, which was submitted to them in the inquiry relative to the collision between the *Haswell* and the *Bruiser* steamers. The facts are summed up very judiciously, and few will question their conclusion—that the chief mate of the *Bruiser* was in fault.—Another murder case has been the subject of inquiry at the Central Criminal Court. Timothy Murphy, of Whitechapel notoriety, the principal actor in the brutal brawl which led to the untimely death of the unfortunate man, Thomas Sullivan, was arraigned on the charge of wilful murder. In compliance with the decision arrived at by the coroner's jury, however, the accused was only charged with the minor offence of manslaughter. After hearing evidence, the jury found the prisoner guilty of manslaughter, and he was sentenced to five year's penal servitude.—An inquest has been held on the body of Alfred Charles Holmes, a child, or rather an infant, fifteen months old. The evidence disclosed the shocking fact that the child had been reduced to the last stage of emaciation, and had literally died of starvation. The jury took a serious case of the matter, and returned a verdict which was equivalent to one of manslaughter against the mother, who was committed for trial.—A serious railway accident occurred on the Trent Valley line. The engine of a goods train ran off the line in consequence of the breaking of an axle-tree. The trucks were completely smashed to pieces, and the merchandise with which they were laden was scattered in all directions; fortunately no one was injured.—An awful case of destitution occupied the attention of the Middlesex coroner on the 21st instant. It was that of a poor old woman, aged 76, who, it was discovered, had been obliged, through want and through a repugnance to seeking the assistance provided by law, to positively starve herself to death. Only for the kindness of a manageress of a threepence-a-night lodging-house, the friendless unfortunate would no doubt have been allowed to die in the streets. As it was, she had the protection of the workhouse, which the poor woman seemed to have so much repugnance to during life. The clothes she had on her were only valued at a shilling.—A ship from New Orleans, laden with 1,361 bales of Sea Island cotton, has been wrecked. The fate of her crew is unknown. A Bombay cotton ship—the *Bates Family* by name—has also had a narrow escape. When off the Western Islands she suffered severely from a storm, and there is reason to believe that a ship which bore her company foundered.—The deputation from the Religious Liberation Society, which is now on a visit to North Wales, is meeting with an enthusiastic reception. The conference at Denbigh was attended by Mr. Edward Miall, Mr. Goldwin Smith, Mr. Henry Richard, and Dr. Sandwith, of Kars. Mr. Goldwin Smith's speech was worthy of the man and of the subject. He declared that he was the enemy of the Establishment, because he was a faithful son of the English Church, and argued that her emancipation from political thralldom would ensure the restoration of her ancient freedom.—The Working Men's Club Union have done a wise thing in seeking the co-operation of the trades' societies. The report of the social meeting, which has been published, will be read with interest by all who are interested in the self-elevation of the working classes.—The wreck of the English vessel the

*Mary Flower*, off the harbour of Boulogne, proves to have been a catastrophe of a peculiar shocking character. It appears that her master made the mistake of putting out to sea again instead of running into the harbour. The result was that the force of the gale hurled her upon the sands, and although gallant efforts were made by Captain Wilson of the *Cologne*, and several volunteers, to save the crew, the poor fellows, with one exception, perished.—At the Woolwich Police-court, on the 24th inst., a charge of fraud was preferred against Lieutenant Francis W. Bennett, R.N., formerly in command of H.M. steamship *Bloodhound*, but now a prisoner for debt in Whitecross-street. It was alleged that the prisoner had paid an account which he owed to a local tradesman with a cheque on Messrs. Woodhead and Co., the navy agents, they not having had any assets of his since the year 1857. The prisoner was remanded for a week.—At Windsor, Richard Albert Watkin Bayly, late ensign of the 35th Regiment, was re-examined on the charge of fraud. The family solicitor of his father, Major-General Bayly, appeared to watch the charge. The prosecutor did not wish to press the case; but the prisoner was remanded, and the court refused to accept bail.—“A man following his own coffin to the grave,” is certainly a sensational heading; but if this narrative be true, that and much more of an equally astonishing character has recently occurred in London. It appears that a Frenchman, whose life was insured for the sum of one hundred thousand francs, wished to realise the amount; and therefore assuming a false name, he came to London, concocted a medical certificate of his death, ordered a coffin, and after causing a solemn funeral service to be celebrated in a Roman Catholic chapel, followed it to the grave in the cemetery at Leytonstone. Suspicion was afterwards excited, and measures having been taken to exhume the body, the coffin proved to be empty. In the meanwhile the Frenchman vanished to America, but returning to Antwerp he was arrested by the Belgian authorities and handed over to his own Government. He now awaits his trial on the twofold charge of fraudulent bankruptcy and of attempting to defraud the Paris Insurance Company. Certainly if this story be true it beats the inventive genius even of Miss Braddon.—The registrations in Marylebone were begun and ended on the 25th inst. There were but few claims and no objections.—Another meeting to further the objects of the Industrial Partnership of Clothiers' Company was held on the 25th inst., in the Edgware-road, and was presided over by Mr. Merry, C.E. Judging from the forcible manner in which the advantages of the co-operative principle were set forth and the support it has already received from the working men, there can be little doubt of the successful establishment of the undertaking.—A very interesting and suggestive demonstration has taken place at the Agricultural Hall, Islington. Visitors to the Metropolis and Provincial Exhibition could not have failed to notice the admirably got-up life-boat which has been on view there for some weeks past, and the cost of which, as a bill on the side of the boat may have informed them, has been defrayed by the small, but numerous contributions of the Sunday school-children of the metropolis. A monster gathering at the hall witnessed the formal presentation of this highly-creditable gift to, perhaps, the most useful and important organization in existence—the National Lifeboat Institution. Mr. Alderman Lusk, M.P., presided, and did the honours of the presentation.—A shocking story comes to us from the Marylebone police-court. Mr. Tubbs, the assistant overseer of Marylebone, stated that, acting upon information he had received, he went to a house in Dorchester-place, where he found in a back attic a lunatic woman, blind

and deformed and in the most deplorable state. She weighed no more than a child nine or ten years of age. The food with which she was supplied was of an odious description; she was almost destitute of clothing, and her arms and other parts of her body were excoriated. The magistrate made an order for her examination by a medical man.—It is said that Mr. Gladstone will be shortly invited to a banquet at Belfast, as a tribute to his successful financial policy. Should he accept this invitation, another golden opportunity of uniting English and Irish liberals will present itself.—The well known Jacob Omnium has written a trenchant reply to Sir Samuel Baker's diatribe on the negro. At a Birmingham meeting, Dr. Underhill mentioned the important fact that two months before the riots at Morant Bay Mr. Gordon had written to him to say—not that there would be a rising of the people—but that if a redress of grievances was withheld they must all emigrate to the United States. Dr. Underhill justly argues that the idea of an appeal to force was not likely to exist in the mind of a man who contemplated the self-expatriation as the alternative of a failure to obtain necessary reforms.—The question of water supply is naturally engaging the attention of the inhabitants of the eastern districts of the metropolis, who have suffered so severely from cholera. A meeting, which was at once influentially and numerously attended was held in the Town Hall, Bethnal Green, on the 26th inst. Allegations affecting one of the water companies were made by some of the speakers, and they were of so extraordinary a character that an immediate explanation is imperatively called for. The meeting resulted in the formation of an association, having for its object to secure a pure as well as plentiful supply of water.

**FOREIGN INTELLIGENCE.**—A rumour prevails to the effect that notes from the French and Russian Governments have been delivered in Berlin and Copenhagen in reference to the Northern Schleswig question.—The memorandum which the Greek Government has addressed to the protecting powers is now published. It reviews the history of Candia during the present century, contending that for thirty-six years the Cretans have lived a life of torture. It expresses its apprehensions that, unless the Great Powers intervene, the suppression of the present insurrection will be marked by those cruelties with which the Turks have unhappily rendered us but too familiar. The Greeks appear content to state the facts, and to leave the protecting Governments to draw their own conclusions. The idea of annexation to the mother country, which must be in the mind of every Greek, is never once broached.—The British Legation at Athens has denied the correctness of the statement that England had advised Turkey to cede Candia to Greece.—The disturbances at Sicily are serious. Numerous bands from the mountains have taken up entrenched positions in various parts of the city of Palermo, and could not be driven out. The Government has acted with great energy. Fourteen battalions of troops have been despatched to Palermo, and the Bourbon emissaries will again learn that they make war either too soon or too late. While the war was going on, a diversion in Sicily might have been useful, if not to the Bourbons, at least to Austria.—The triumphal entry of the troops into Berlin took place on the 20th inst. The greatest enthusiasm is said to have prevailed. The King was presented with laurel wreaths and a congratulatory address; and he, in his turn, made a speech, in which he gave all the honour to the army, and distributed orders and promotions, and elevated Count Bismarck to the rank of general.—It appears that as no remittance has been made to the President

of the Mexico Finance Committee at Paris, by the Mexican Government, for the payment of the arrears and coupons due on the 1st October next, this payment will be deferred.—A systematic “murder of innocents,” by professional “country nurses,” has been brought to light in Paris. The details given by a Paris correspondent are of a most revolting, horrifying character. The fiends in human shape who are alleged to have been in the constant habit of carrying on their atrocious trade will have few commiserators when justice, which it seems has remained rather too long blind in their regard, overtakes them.—The Austrian Government are proceeding vigorously with the reorganisation of the army, of which the Archduke Albrecht is appointed commander-in-chief. The Emperor will visit the provinces devastated by the war, next month.—Peace, it seems, has been definitely concluded between Prussia and Saxony. The treaty of peace is expected to be shortly published.—The King of Prussia appears determined to be on good terms with his subjects. At the banquet he made some spirit-stirring remarks on the conduct of both the army and the people; and he has addressed a special letter of thanks to the municipal authorities and citizens of the city of Berlin.—The story of the Pope having despatched a messenger with an autograph letter to the Queen Victoria, and of Mr. Odo Russell holding perpetual interviews with his Holiness, which reached this country through an Austrian channel, is now flatly contradicted by the official organ of the Papal Government. The dull season, it must be remembered, is also the season of *canards*. The royal troops have arrived at Palermo, and the insurrection, so far as that city is concerned, is at an end. There was, however, considerable fighting at Messina. The Cretans claim to have achieved a signal victory over the Egyptian troops. According to their account three thousand are placed *hors de combat*, and a large quantity of artillery and other munitions of war captured.—The Princess Dagmar, accompanied by her brother, has left Copenhagen for St. Petersburg, where her marriage with the Czarewitch will shortly be celebrated.—A civil war is raging in Japan; but the Tycoon is said to have proved more than a match for the disaffected Damios.—It appears that discontent exists in Pesth on account of a report that the Hungarian Diet will be convoked without the previous appointment of a Hungarian Ministry. Cholera is said to prevail now in Hungary to a greater extent than in 1831.—Messina has returned Signor Mazzini as its representative in the Italian Parliament. This probably gives a clue to the real character of the movement which has occasioned the sad events at Palermo and Messina, and which must not be confounded with brigandage. The Republican party is not yet wholly dead in Sicily, and should be conciliated.—The onslaught on Palermo appears to have been a very inglorious affair. It is officially announced that the armed bands which attacked Palermo have left behind them a large quantity of firearms, that about 200 of the insurgents have been arrested, and that the young girls of Sicily have drawn up an address for presentation to the King. Of the nature or purport of the address we are not informed, but it may be taken for granted it is an expression of loyalty.—Count Bismarck, in spite of the illness from which he is said to be suffering, delivered a speech on the 25th inst., in the Prussian Chamber of Deputies. The Loan Bill was under discussion, and he urged various reasons—among them the grave aspects of the Eastern question—in support of the proposal that the Government should have ample pecuniary resources at their command. The bill, as modified by an amendment proposed by M. Michaelis, was

adopted.—The deposed German Princes are making the best of their situation. The Duke of Saxe Meiningen, who has abdicated in favour of his son, quits with “profound emotion” the Government which for five-and-forty years he has ruled with “affection and fidelity.” The Elector of Hesse, in releasing his troops from their allegiance, bids them remember the glorious history of their ancestors for four hundred years. Meanwhile the Elector may console himself with a splendid revenue and two princely domains.—The weather in France is said to have been positively frightful for some time past. The result has been inundations through several departments. So extensive was the inundation on the 24th instant in the district between Moulins and Nevers that railway communication was interrupted.—If a telegram from Constantinople may be trusted, the Cretans have sustained a serious defeat near Mileca, and four districts have offered their submission. The Turks are pouring in troops; and, according to a report which has reached Paris, divisions had arisen in the councils of the insurgents. It is needless to say that all these rumours and reports must be received with caution.—A telegram from Florence announces the arrival in that city of Garibaldi.—The French and Papal authorities seem to be on the very best of terms with each other. A telegram from Rome informs us that a grand banquet, which was indulged in by no less than 300 persons, has been given by the officers of the Pontifical army to the officers of the Roman Legion, and that several French generals were present. M. de Sartiges, the French Ambassador, the Duke de Montebello, and Colonel D’Arcy, were among the notabilities present, and drank toasts to the health of the Pope and the Emperor of the French.—There are great floods in the central and southern parts of France, which have somewhat interrupted the communications.—The Prussian Parliament has been prorogued until the 12th of November. Before the members separated the Government announced that the next session would be brief, in order to make way for the North German Parliament. The negotiations with Saxony are still in an unsatisfactory state.—Cholera has again made its appearance in Egypt.

#### TO CORRESPONDENTS.

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

G. F. M.—We have received your letter, but we are quite at a loss to ascertain from its contents, what it is you require to know. Write to us in an intelligible manner, and if the subject is within our province to deal with, we shall be glad to give you an answer.

W. J. B.—We have written you by post.

SUBSCRIBERS IN ARREAR.—The following brethren and lodges having been written to repeatedly, and payment of the accounts due by them not being forthcoming, they are hereby fraternally requested to at once discharge their monetary obligations, so long overdue, as under, viz.: Bros. J. D. Norden, Queen’s Town, Cape of Good Hope; J. C. Frank, Belleville, Canada West.—Lodges: St. John’s Lodge, Secundarabad, India; Lodge of Strict Observance, Canada West and Zetland Lodge, Cape of Good Hope.

J. W.—Yes. Lodge funds and the proceeds arising from Masonic festivals, and other Masonic gatherings, may be and are occasionally voted towards Benevolent Institutions other than those appertaining to the Craft. You will find no lack of precedents for this recorded by us; and you will find that the whole of the proceeds of the collection after the service at the last Provincial Grand Lodge of Stafford were devoted to local Charitable Institutions, neither of them connected with the Craft; although the course pursued in this instance might have been open to just criticism were it not for the amount, which we consider to be very small indeed for such an occasion.