

LONDON, SATURDAY, JULY 13, 1867.

HISTORY OF THE KNIGHTS TEMPLAR.

BY ANTHONY ONEAL HAYE.

Preface.

Devotion and a blind submission to the presumed dictates of an unseen, but acknowledged supernatural power, is one of those principles which are deeply rooted in the human heart. From that hour which saw Adam driven forth from Paradise, and man severed for ever, in this life, from a personal companionship with his Creator, there has existed a burning desire on his part to regain the favour of the Most High, and so win the abodes of the Blessed Departed, whether these be Christian Heaven, Mahomedan Paradise, Greek Elysium, or Barbaric Valhalla, when death's scythe separates the soul from the body. The knowledge of the existence of a God was never lost by man; for, though broken up into a thousand legends, by the confusion of tongues at Babel, and the subsequent dispersion abroad the world of mankind, it can still be traced in the distorted worship of the heathen. East and West, North and South, in the wilds of Africa, in the snows of Russia, the barbarian had his God, to whom he offered the fruits of Cain, or the land of Abel, and too often the fratricidal sacrifice of the former. From ancient Rome, with its worship of three hundred Jupiters, to modern Europe, with its sublime and charitable philosophy of Christian sacrifice, man has bowed down to many shrines, and has bent the knee to many gods. Were we to give him a characteristic designation, it would be that of a devotional creature, cold and unsympathising on every-day matters of fact, blind and credulous on the mysterious and supernatural; rejecting the theory of Galileo, to revel in and uphold the dreams of Alchemists; spurning the true and tangible, and clinging to the false and visionary.

Religion of some nature is as necessary to the life of man as food or heat. Without it he could not exist. Remove from him the sense of a future state of reward and punishment, and he would sink into a condition similar to that of wild beasts, grovelling in the sensual and corporeal, and, forgetting the higher pleasures of the soul, would spurn all emotions of the good, the beautiful, and the true.

All history bears witness that the professors of

a theology which taught the highest truth, and which conduced to awaken in the minds of the people virtue, and a belief in a supreme, pure, and beneficent power, have lived modest and saintly lives. Pythagoras and his school, and even the savagely virtuous Diogenes are examples of this. But, where the doctrines were founded on immorality and impiety, or pandered to the baser instincts of human nature, the teachers were lascivious in their lives, demoralising in their doctrines. Take as examples the votaries of Bacchus and the Anabaptists. Force was often required to establish evil doctrines, and Christianity and Mahometanism in their origins stand out in bold antagonism. As a writer finely remarks, Jesus Christ came to earth, attended by a few ignorant fisherman, preaching the sublime doctrines of brotherly love, and a sin-pardoning God, and man crucified him. Mahomet, at the head of an army, enunciated the most unholy and sensual theory, and millions joined his creed. Between the pure and impure there exists a natural opposition, bitter, irreconcilable, deadly; and never does the page of history show blacker, or more sullied with crime, than where it relates the conflict of the professors of error and truth. Religious strife, besides being the most degrading, is one of the bitterest and most unending; and to be opposed in faith is tantamount to a declaration of war to death. There can be no sympathy, no mutual ground of debate between religious opponents. Neither will listen to the arguments of the other. Thus, when a man adopts a creed he becomes its slave, and wonders at the ignorance of other men, and the absurdity, in his eyes, of their faith. Not alone is this found in Heathenism, nor in the war of Paganism against Christianity. From the time that Christianity was fixed as the religion of Europe, discords and schisms have occurred in the Church. We read of the bloodshed attending the Arian doctrines, the fearful massacre of the Huguenots on St. Bartholomew's Day, the persecutions of the Albigenses, Waldenses, Lollards, and Camisards, and, finally, in our own land, the hunting down of Covenanter by Royalist, and the extermination of Papist by Protestant.

Public opinion has modified the ferocity of the clergy now, and argument has in some measure, in our day, superseded the sword, although intolerance has not ceased to be a feature in the character of Churchmen. But, perhaps, had the

Church the power that it once possessed over the minds and passions of men, were the Press a fettered slave, the liberty of thought a capital crime, then the rack would creak, the faggot blaze, and the victim groan at the command of the so-called shepherds of the Atoning Lamb. Perusing the pages of history, it would seem that, in former times, the pulpit and the altar had the effect of crushing out of the hearts of the clergy the milk of human kindness, from their thoughts the fact that they were but creatures of the dust, liable, like their brethren of humanity, to fall into error and sin; and the Church of Rome even yet, with a whimpering voice, invokes judgments which she is powerless to execute.

Ancient paganism was tolerant. The Romans were accustomed to take over, along with the goods and lands of a conquered people, their gods, and add them to their own list of deities. The Pantheon was built for their reception, and dedicated to all the gods, and thus a stranger, whether Greek, Gaul, Briton, or Goth, had a temple wherein to pay his devotion to his deity. The Romish Church, with a nice appreciation of the manners and customs of heathenism, turned out truly the ancient gods, but in their steads raised the calendar of saints, an accommodation for the wants of the pious of all nations worthy of all praise. Paganism accepted all kinds of worship, so long as they did not infringe upon the civil power, existing worships, or outrage decency. If they did, then the magistrate stepped in and exercised his functions. A non-observance of these laws led to the suppression of the Stoics, the worshippers of Bacchus, and the systematic persecution of the Christians. Paganism said: "Truth is uncertain. Jupiter is my god. Christ is yours. You worship yours; I, mine. Do not let us interfere with each other, but remember that Caesar is supreme, and his commands must be obeyed." The priests did not lay themselves out for converts. They were prepared to accept any man's god, so long as their own was acknowledged. But, so soon as the daringly novel dogma for the priests was enunciated by the Christians, that Jupiter and the others were false gods, and that there was but one God, when the people not only listened to but accepted this creed, then the priests raised the terrible cry of heresy, and the Christians were despatched to the lions.

Between the Mahometans and the Christians the grounds of quarrel were also more political

than religious. The Mahometans declared that there was but one God, and Mahomet was his prophet. The Christians maintained that there was in truth but one God, but that Mahomet was not his prophet; there was but one God, composed of three persons, and Jesus Christ was the Son of God. As they both held Jerusalem to be a holy city, and Palestine a holy land, they came to blows for its possession, and this was really the cause of conflict. Each looked upon the other as interloping, and each resolved to drive the other from the Holy Land. They did not come to convert each other. Desire of conquest led the Mahometans into Europe, and not religious furor. Like the Jews, the Mahometans viewed with disfavour all converts.

The history of the Christian and Mahometan conflict, so far as the Knights Templar were concerned, the following work is intended to chronicle, as well as to describe the officers, the laws, and the religious, military, and domestic manners and customs of the Order, and the terrible times of its persecution, with an inquiry into its presumed continuation to the present day.

There are several writers upon the Templars, in English, such as Addison, Burnes, Milner, and others, but the works of none of them are so complete as could be desired; in fact, Addison is the only one who has given anything like a full history, and it is greatly to be regretted that he has not exhausted the theme, for no one could be better qualified. The same regret attaches to the Latin Christianity of the learned Dean of St. Paul's. In French, as is but natural, we find abundance of works, and conspicuous amongst them those of Dupui and Raynouard. The Persecution seems, however, to have been the favourite study of all.

The present work has been the growth of time, and was commenced about eleven years ago. While studying Michaud's "Histoire des Croisades" the author found the Templars and Hospitallers constantly mentioned, and he was deeply interested in their eventful histories, especially that of the former Order. The magnificent treatise on the Knights of Malta, by the learned Abbe de Vertot, informed him fully of the one, but he found it difficult to get at works upon the other. He was then barely eighteen, and in somewhat precarious health, so, having time, he employed himself in gathering together all the facts relating to the Templars he could lay his hands

upon, but without any other idea than of gratifying his curiosity. Upon being received in the Priory of the Lothians, in 1859, his interest in the ancient Order deepened, and his notes began to grow voluminous, so that, when the *Scottish Freemasons' Magazine* was started, in 1863, he was able to contribute certain papers upon it, from its origin to the Third Crusade, and afterwards an account of the Persecution.

In the preface to the Persecution the author expressed a hope that, should that little work prove of general interest, he might at some future time be tempted to publish the complete history, according to his views. The whole edition of the Persecution was exhausted in a few days. The Press flattered him with unanimous approval, with two exceptions, the one being the *Saturday Review*, which, with great encouragement, administered some wholesome advice, and the other being a Roman Catholic periodical, which, without bringing a single fact to bear against the book, reprobated it as a falsehood from beginning to end, and favoured the author with a violent personal attack, because he had the honour and privilege of being a Freemason, as his ancestors and name-father were before him.

Writers upon the Crusades have been dazzled by the high-sounding titles of emperor, king, and count, the reckless and useless exploits of a Cœur de Lion, and the ill-advised zeal of hot-headed holiday knights, who looked upon a journey to the Holy Land as a prime bit of junketting, and who, after plunging the Eastern Christians into warfare with the infidel, tired of the sport, and, perhaps alarmed at the magnitude of the dangers they had evoked, turned back to Europe to plunge into the dissipations of the West, leaving the Templars and the other military Orders to bear the brunt, and suffer all the consequences, of wars they had not provoked, and which they deplored. Thus, they had overlooked in a great measure those valiant men who, for nearly two hundred years, remedied the blunders of hotheaded monarchs, and preserved the Holy Land to the Christians, and would, perchance, have preserved it longer had those monarchs been content to forget their rank, and, as true and humble Crusaders, to follow the counsels of those veteran soldiers of the Cross, whose experience had been gained in daily battles with the infidel, and who, unable to retrieve the disasters brought upon the Eastern Christians by the reckless folly of the

Western, died noble martyrs to a noble cause. Thus, the bright and shining stars of the Christian chivalry in the Holy Land are not Richard of England and St. Louis of France, but the soldiers of the Temple, of the Hospital, and the Teutonic Knights.

In the compilation of this history over a hundred authorities have been consulted, and, while the author has not attempted to make the Templars' act miracles of virtue and valour, he has been equally careful not to make them fiends of iniquity. That they had faults is not to be denied, but that they were guilty of the atrocious crimes laid to their charge is beyond belief. Their great crime lay in their being an *imperium in imperio*, a state within each kingdom; and this destroyed them, for their power and their riches, equalling that of the greatest monarchies of the time, made sovereigns jealous.

(To be continued.)

THE ORDER OF ST. JOHN.

NOTES BY A NOVICE.

The manifold tomes of ancient chroniclers rarely present to our notice a more interesting record than the history of the renowned Orders of Chivalry, and we may not unprofitably turn for a brief period from the less alluring pursuits of abstruse science to a contemplative survey of their progress and their decay. First in the "shining roll of fame" is the venerable Order of Knights Hospitallers of St. John of Jerusalem, which originated in the pious desire of a few Neapolitan merchants to provide an asylum for the way-worn and distressed pilgrims who flocked to the Holy Land during the eleventh century.

In 1048, they obtained permission from Monstaserbillah, the Caliph of Egypt, to erect an hospital or house of reception, together with a church, near the Holy Sepulchre, and having dedicated it to the Virgin, under the title of St. Mary ad Latinos, they placed their fraternity under the protection of St. John, the Almoner.* The advantages derived from the humane exertions of these zealous men were so evident and so

* St. John, the Almoner, was the son of the King of Cyprus, and flourished in the sixth century; he was elected Patriarch of Alexandria, and afterwards founded a fraternity at Jerusalem, whose main object was to attend to the sick and wounded among the Christian pilgrims who visited the sacred land which had been consecrated by the footsteps of the Redeemer. Both the Greek and Roman Churches have canonized this prince—relate under the name of St. John, of Jerusalem.

appreciated that alms and contributions soon flowed into their coffers from all the nations of Christendom. Many a weary wanderer was sheltered in the hospitable home of this charitable community, many a sorrowful heart was cheered and comforted by their benevolent assistance, the sick were carefully tended, and the dead sepulchred with Christian rites.

But this happy state of affairs was not of long duration; in 1065, the Turks captured Jerusalem from the Saracens, and inflicted horrible barbarities upon the helpless inhabitants of the Holy City. The Hospital of St. John did not escape their ravages, and even the Holy Sepulchre was plundered of the many valuable gifts which had been presented by wealthy pilgrims to the ecclesiastics of the Greek and Latin churches. After this event the perils of a pilgrimage to Palestine were greatly augmented. Turkish banditti infested the country, and robbed the unfortunate Christians with impunity—in many instances cruelly mutilating and even murdering their victims. But, although all Europe rang with the tales of oppression and bloodshed related by those who were fortunate enough to survive the dangers of their Eastern travels and return to their several homes, for a long period no help came in response to the sufferers' cry for protection. At length the zeal of a poor ascetic accomplished an enterprise which the most powerful princes were reluctant to undertake.

Boldly preaching a crusade against the enemies of Christ, he hastened from land to land; his spirit-stirring appeals were crowned with success; and the chivalry of Christendom rose as one man at the call of Peter, the Hermit. Pope Urban the second, encouraged by the martial enthusiasm thus evoked, decreed the assembly of two grand councils; one at Placentia, and the other at Clermont, in Auvergne, for the purpose of consolidating and directing the efforts of the mighty host of warriors leagued together for the purpose of expelling the infidels from that city, which was once "the beauty of holiness, and the joy of the whole earth." At Clermont, where an immense multitude of all ranks—from the prince to the peasant—congregated, the assembly answered the eloquent address of the Pontiff by shouting, "Dieu le vent," "God wills it, God wills it;" words that were afterwards the battle-cry of the Crusaders in many a sanguinary field.

(To be continued.)

DIVULGING THE MASON'S WORD.

The following amusing anecdote has been forwarded to us by a correspondent, and, as it shows what ideas are formed by those not of the Craft, we insert it:—

The mysteries of Masonry have been publicly divulged! The secrets that have defied the curious in every age and clime are now common property! Awake! arise! brethren of the ancient and honourable Craft, and wreak vengeance on the traitor! An unworthy Mason, not having before his mind's eye the fate of the recreant Morgan—whatever that may have been—has proved false to his trust by divulging the Masonic password. Curiosity and timidity are two important traits in the character of Ralph Sloogey. The former quality some years ago made him desirous of learning the secrets of the Masonic fraternity; but as he had heard that hot gridirons, and pugnacious goats with sharp horns, are made use of during the ceremony of initiation, Ralph's timidity warned him that, as he was not copper-bottomed, he should first strive to ascertain, if possible, whether buck-goats, and red-hot spears and gridirons formed indispensable adjuncts in the mysterious ordeal of Masonry. To satisfy himself on this point he endeavoured to "pump" an intimate personal friend, Jacob Sleeton, whom he knew to be a Mason.

"Now, Jacob," said he, during a conversation on the mysterious subject, "I would like to become a member of the fraternity; but before doing so I think you ought to tell me something about them. Do they really brand you with a hot gridiron?—and if so, on what part of the body?"

Like all Masons, when such questions were asked, Jacob would smile, and say, "After you shall have taken the three degrees, you will know all about it. I can't answer your interrogations."

For a long time Ralph tried to worm out something concerning the fraternity; but in vain. On every possible opportunity he would renew the attempt, until, at last, Jacob became offended with Ralph's persistency, and determined to punish him.

Early one morning, as Ralph and Jacob were hurrying to their respective places of business, the former renewed his inquiries.

"I'd give fifty dollars if I knew the signs and password. If you tell me about the password and grip, I'll promise never to ask you another question in regard to the secrets of Masonry. Come, now, Jacob—you've known me since I was a boy, and

you ought to be aware that if I am a little curious, I never blab. Will you tell me? Surely you don't doubt your old school-fellow? Out with the password, and I promise you that I'll be mum as a mouse."

Were it not for the sake of old friendship, Jacob would have long before put an end to such impertinent queries; but having failed to do so, the inquisitive Ralph imagined that he would at last be successful in "pumping" his Masonic friend.

When Ralph had completed his last sentence, which was spoken in a loud tone, Jacob turned his head, thinking that the words might have been overheard by a gentleman who happened to be walking behind them.

This gentleman proved to be a Mr. Hinslow, who, a few weeks before, had been dismissed from his position as keeper in the Bellevue Hospital, charged with stealing spoons. Although personally unacquainted with Mr. Hinslow, Jacob knew him by sight; he had been pointed out to him by a member of the Common Council, of which body Jacob was also, at that time, a member.

The charges against Mr. Hinslow had not yet been formally proved; but a committee of the Common Council were to inquire into the facts of the case at an early day, and Jacob had been appointed a member of that committee.

The last questions propounded by Ralph angered Jacob, and as he turned his eyes and beheld the man who had stolen the spoons, an idea instantly entered his mind. He conceived an admirable plan for punishing Ralph, and resolved to immediately put it in execution.

"If I tell you the password," said Jacob, purposely slackening his pace, to allow Mr. Hinslow to pass before them—"If I tell you the Masonic password, you promise never to divulge it—not even to a brother?"

"Never!" exclaimed Ralph exultingly, thinking that at last his curiosity was to be satisfied.

"Upon your soul, you swear it!"

"Upon my soul, I swear it!" responded Ralph, as he put his hand to his face and scratched his nose to hide a smile.

By this time Mr. Hinslow had passed on before them, leaving Ralph and Jacob about three yards behind.

"You'll never utter it in the hearing of man, woman, or beast!" asked Jacob.

"I solemnly swear!"

"I think that I can trust you. Well, Ralph, I am about to make known to you one of the great secrets of Masonry. When you wish to form the acquaintance of a Mason, all you have to do is to whisper in his ear the mysterious password. That password is—SPOONS!"

"Spoons! Oh that be ——!" ejaculated Ralph, as a smile on his face was displaced by a frown.

"I tell you truly—the Masonic password is spoons."

"Spoons! Ha! ha! ha!" and Ralph made a feeble attempt to laugh. "Spoons!—that's a strange password! You must think that I am a confounded fool!"

"I am in earnest, Ralph. When Masons get into difficulty, and need assistance, they roar out the word 'spoons' three times. Were you to say 'spoons' three times, even here, on the public street, and a Mason should hear you, he would immediately rush to your assistance, thinking that you needed it."

Ralph did not believe him; and to show that he could not be so easily gulled, he roared out, at the top of his voice,

"Spoons! spoons! spoons!"

Ere the second syllable had passed his mouth Mr. Hinslow turned round and faced Ralph.

"You said 'Spoons,' did you? Take that—and that!" As he spoke, Hinslow struck Ralph between the eyes, and then under the ear, the second blow lifting the inquisitive man off his feet, so that he staggered and fell to the pavement, completely stunned.

"I'll give you spoons!" roared the excited Hinslow, as he advanced and repeatedly kicked the prostrate man. As Ralph made no effort to rise, the enraged Hinslow soon tired of kicking him, and slowly passed on, occasionally looking behind to see if Ralph were following to obtain satisfaction.

Ralph did not require satisfaction, thinking he might get too much of it; so he prudently postponed returning consciousness until his enemy had disappeared.

As he rose to his feet, he said to Jacob, in a subdued tone,

"Why did that man strike me?"

"Because you uttered the Masonic password, but could not respond to the countersign. He is a Mason; and as he was solemnly bound to do, immediately answered the password by making

the countersign, with his hand. You were unable to answer his countersign, and for that reason he knew you to be a clandestine Mason—a man who has learned the secrets in an improper way. Therefore, it was his duty to chastise you. Your life may yet be forfeited for that indiscretion."

"My life! By all that is good, I thought you were only humbugging me when you said that 'spoons' was the password."

"Sh-h-h! Beware!" said Jacob, putting his hand on Ralph's mouth. "Never utter that word again. Masons are ubiquitous, and you might lose your life. As it is, you are in danger; for all the lodges in the city will be immediately convoked to adopt measures that may discover the man who has betrayed them. My life, as well as yours, is in jeopardy. Promise me that you will never again utter that password."

"And so 'spoons' is the password!" Ralph was at last convinced that his old friend had been telling truth. "Well, may I be broiled on a Masonic gridiron, and turned with a red hot trowel, if ever I halloo 'spoons' again!"

Ralph has most religiously kept his word. Should he need a spoon, while at table, he now asks his wife for a 'sugar shovel,' fearing that if he mentioned the proper name of the required article, that some pugnacious member of the mystic brotherhood might respond to the Masonic password.

MASONIC NOTES AND QUERIES.

THE RING.—THE MARRIAGE.

Brother . . . Masonic ceremony is the ring; but Masonic doctrine is the marriage.—C. P. COOPER.

THE WORD "MASON."

Extract from an old French tract:—"Le mot *Maçon* est d'une origine peu reculée. Il s'explique par les mots *sage* et *bien faisant*. Or, dans tout les temps celui-la fut *Maçon* qui pratiqua la vertu et fit du bien aux hommes."—From a bundle of Masonic Memoranda in Bro. Purton Cooper's manuscript collections.

INTELLIGENCE.

The Great Architect of the Universe gives different degrees of intelligence. Where much has been given, it is not a little that is expected. Where little has been given, it is not thought that is expected. It is better to possess only the intelligence of the aboriginal Australian, and make a good use of it, than the intelligence of the Caucasian and make a bad use of it.—From a manuscript in Bro. Purton Cooper's Masonic collections, entitled "Freemasons' Table Talk."

LAWS OF MATTER AND MIND.

There are laws which regulate matter, and laws which regulate mind. By observation and right reason these laws have in great part been discovered; and all that have been discovered are consistent with what in true Freemasonry is considered essential.—From a manuscript in Bro. Purton Cooper's Masonic collection entitled "Freemasons' Table Talk."

FREEMASONS' MAGAZINE.

Excellent Young Friend ——— Having, at an early age, inherited the land and monies of a wealthy father and of two wealthy uncles, you have, amongst all the wealthy inhabitants of * * * the reputation of being the most worthy. It is, I trust, therefore, no violation of the duty, especially befitting my many years, of enjoining proper economy in order that the means of doing good may be increased, that my answer to an interesting passage of your letter, which among the Masonic pursuits and studies, partly of certain literary brothers, and partly of yourself, is a recommendation to buy at once *four* copies of the *Freemasons' Magazine*, July, 1859, to December, 1866; three copies for the lodges of which, as I understand, the literary brothers and you are members, and the fourth for your own library. This purchase effected, first, in reference to the Masonic pursuits and studies of the literary brothers, make arrangements with the lodges for convenient access to their respective copies; next, in reference to your own Masonic studies and pursuits take your copy and set courageously to work and, note-book at your elbow, examine carefully the indices of volumes I. to XI. In your list of miscellaneous matters there is scarcely one upon which information may not be found, such as sooner or later you will be glad to possess. Then proceed to the indices of volumes XII. to XV., and look the words set down in the appendix here subjoined, and read attentively all contained in the communications which these words indicate. The task is one which will ill bear unnecessary interruption. Until achievement, therefore, cease not. Remember "En fait de lectures, la continuité sente est profitable; la variété n'est qu'amusante." Appendix, vol. IX:—A God who is not the God of English Freemasonry; Freemasonry and Buddhism; Freemasonry and Fatalism; Freemasonry and Materialism; Freemasonry and Positivism. Vol. XIII:—Architect of the Universe; The Atheists and Freemasonry; Dualism and Freemasonry; Ideology and Freemasonry; Immortality of the soul and Freemasonry; Naturalism and Freemasonry; Pope's Essay on Man; Proof of the existence of God, &c.; The legion of English Freemasonry; Religion of Freemasonry as a universal institution; Scepticism and Freemasonry. Vol. XIV:—Atheism and Freemasonry in Germany; The Bible and English Freemasonry; Christianity and English Freemasonry; Mr. Emerson; English Freemasonry and Continental lodges; English Freemasons, their notions of the Deity; Existence of God; Final causes; Freemasonry as a world-wide association; Freemasonry likened to a college; Freemasonry, why called universal; The God of Freemasonry; The God of Plato; Saint Augustin and Freemasonry; The Great Architect of the Universe; Greek Philosophers, teachings of old; The lodge in English Freemasonry; he Materialists; Metaphy-

sical proofs of the existence of God; The moral law and Freemasonry; Mysteries of ancient nations; Mystic Pantheism; Natural Theology; The Ritualists; Positive Religions; The Positivists; Prayers in the lodge; Rationalists; Soul's immortality, the belief therein; Theism, Deism, and Freemasonry; Toleration in Freemasonry; The True, the Beautiful, the Good; Monsieur Vacherot's Idealism. Vol. XV.:—Axiom of Freemason's Theology; The Bible in the lodge; The Buddhists; Certain Foreign Freemasonry; The Christian and the Freemasons; The Chinese; Christianity and Freemasonry; The Christian Missionary and the English Freemason; The Clergy of England; Cicero's Philosophical Works and Freemasonry; Creation; Creed of a candidate for initiation in a Lancashire lodge; Development of Freemasonry; English Freemasonry essentially monotheistic; The English Freemason and the Hindoo Pantheist; England's duty; Equality, how understood by the English Freemason; France, its philosophical systems; Freemasonry without Religion; The glorious Architect of Heaven and earth; The God of Freemasonry and the God of mystical Pantheism; The God of Anaxagoras and the God of Freemasonry; Goëthe's Pantheism; The high grades in Freemasonry; The Hindoo, the Polynesian, and the English Freemason; Hindoos admitted into English Freemasonry; Homo sibi Deus; The intolerance incompatible with true Freemasonry; Liberty and Freemasonry; A Masonic project; The Metempsychosis; Mirabeau and Freemasonry; Monotheism of the English Freemason; La Morale Indépendante; Natural religion; Of what the true Freemason is the depository; Pantheism or Monotheism; The Parsees; The Chevalier Ramsay and Freemasonry; The form of English Freemasonry; The religion of Socrates and the religion of Freemasonry as a universal institution; Schleiermacher and Spinoza; Solidarity; Something to which Freemasonry without religion may be likened; The soul's pre-existence; Spinoza and Voltaire; Spinozism; The struggle; True Freemasonry; True Freemasonry and pure Christianity; Union of Freemasonry and Christianity; Usage of a Provincial Grand Lodge to proceed to Church; The Voltarians; Voltarianism and Spinozism.—C. P. COOPER.

VISCOUNT HOLMESDALE.

In answer to the letter of a West Kent brother, I say that the invitation of the Sovereign to banquet, dinner, concert, ball, is by all loyal subjects rightly considered (what indeed, I believe its purposes to be) a command, disobedience to which, unless for some grave and extraordinary cause, would be altogether unpardonable. Had, therefore, Lord Holmesdale on the 12th June last, instead of going to the Royal State Concert at Buckingham Palace, thought fit, as Provincial Grand Master for Kent, to preside at the annual festival held at Folkestone, it would have been very unseemly violation of his duty to her Majesty.—C. P. COOPER.

It is now one hundred and fifty years since the Grand Lodge of England was established upon its present modern basis, the four old lodges having held their celebrated meeting at the Appletree Tavern in 1717. Surely some little commemoration might take place amongst English lodges when the keenest

interest is felt in the event amongst our German and other Continental brethren? Moreover but few of us can hope to be alive when the two hundredth anniversary rolls round.—MAGUS.

THE ROSICRUCIAN SOCIETY.

In answer to certain enquiries it may be well to state that the English branch of the Rosicrucians is now in full vigour, and every information can be obtained by Master Masons applying to Bro. H. G. Buss, the Treas. Gen., or Bro. W. Turner, the Sec. Gen., George Hotel, Aldermanbury, at which house the section "Kabbalisticus auditus" will be elucidated early in October.

VISITING LODGES.

Your late correspondent, anent Lodge Charity, No. 270, may gather the information he requires from the following fact:—The Secretary of a lodge in one province crosses a broad river and enters another province, he demands admission into a lodge, the officers of which well know that he was a Mason, but nevertheless refused him admission. Query. If the brother was morally unfit to visit a lodge, is he a fit person to be a Secretary; and, if not, should he be permitted to remain in the Order.—P.M.

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.—In your number of July 6th, your correspondent, W. S. L., put forth several queries, answered by you at some length, with the exception of the last, which was originally put on page 407, May 25th. The omission is probably owing to the direct reference to myself and Bro. Hughan on the point. I did not reply in the first instance, though I remember noticing it at the time, because I was unwilling to intrude on your space unnecessarily, and I felt that some one else would be sure to offer an answer; moreover, the "Book of Constitutions" is explicit on the point. I hold that the only "proper voucher" that can be given is a Grand Lodge certificate, though under some peculiar circumstances one from a private lodge may temporarily serve the purpose, but it is often not asked for from a visitor, as has been the case with me twice during the past week. Aware of the frequent omission, probably owing to an inexcusable want of familiarity with the Constitutions among the majority of our members when I drew up the by-laws for No. 958, I inserted an especial one to the effect that no brother who was not personally vouched for should be admitted without showing his certificate, which was confirmed by the lodge and sanctioned by the Prov. G.M., thus making it the uniform custom to require a perusal of the certificate of every visitor before proceeding to examine him. This document by itself does not afford sufficient proof, for I have understood that it is a practice among professional beggars to obtain certificates of deceased Masons, take out the signatures by a chemical process and substitute another, so that there may be no difficulty in case the applicant be required to write his name, with a view to identify the handwriting.

While my pen is in my hand, I cannot avoid noticing the report of the Césarée Lodge, Jersey, contained in your last number. It is well known that as a resident there for some years I have taken a very active part in Masonic matters, and have done my best to remove the evil by which the province is now and has long been so sorely oppressed, unwisely, perhaps, for my own comfort, but I considered it to be a solemn duty. I cannot but feel strongly that had the Masons there, in a body, then given to myself and the few sterling brethren with whom I acted, the moral support which the case required, the incubus would long ago have been removed. As I anticipated, the time has arrived when it can no longer be borne; this I learn from private correspondence. As, however, the higher authorities have turned a deaf ear, persistently and resolutely refusing to enter into the matter, I fear lest some measure may be taken by the injured parties which will be considered contumacious, still farther complicate the affair, and render redress more difficult; farther, in case of resistance to constitutional authority, however unwisely administered, there must be some victims. No case can be stronger than that which the complainants are able to present; some high in office are conversant with the circumstances, and yet the claims for inquiry continue to be ignored. The only remedy for that and many evils elsewhere is, as I have often pointed out, the appointment of authorised, salaried, travelling inspectors. I sincerely sympathise with the Jersey brethren, congratulate them on having at length determined to make a resolute stand, and most heartily wish them success. When that shall have been attained, I know no place where Masonry will flourish to the same extent, in proportion to the population. Numerically, it is now far in advance of other provinces, and there are many belonging to the Craft there of high talent, character, and influence, which number will doubtless be greatly increased when the pernicious circumstances of a moral and social kind which now so much affect it shall be removed. At this time last year when Bro. Dr. Le Cronier was appointed D. Prov. G.M., much was said by his chief of the perfect accord existing between them. From my knowledge of that illustrious individual, I then felt, either that it could not last, or that the former, from want of experience, would be merely a tool in his hands, however desirable he might be to take independent action. I cannot but express my gratification in accordance with the sentiments of every honourable Mason, that he has chosen the better part, by resisting conduct not in unison with promises and professions, by throwing up his patent as D. Prov. G.M., and by placing confidence in the support of the brethren, which the banquet to be given in his honour on Wednesday next, shows has not been misplaced. The Jersey Masons will understand me when I say that it is my most earnest hope that they will soon have a ruler over them of a different stamp from the one who now occupies that important position;—highly important, because we have had proof that it may be productive of an immense amount of evil, instead of the good it is designed to accomplish. That day will afford evidence that however evil may prevail for a time, honour and justice will in the end predominate.

Before closing, allow me to ask if there has been

any official inquiry respecting the proceedings mentioned by a Past Master on pages 447-8 of the *Magazine* of June 22nd. I am inclined to think that there has, and feel sure that many of our readers will be anxious to know the result of a scrutiny into what appears to be a flagrant case of impropriety.

Yours fraternally,
Heaton Norris, Lancashire, H. H.
July 8th, 1867.

FREEMASONRY CONSIDERED.

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

DEAR SIR AND BROTHER.—When unprovoked personal attack, calumny, and *mis-statement* take the place of argument and reference to established historians, I decline the debate. *It is a novel thing for one anonymous writer to vouch for the honesty of others who are also in the shade.* It is a prudent thing for my opponents to conceal their names, as I question if they can stand the light.

Yours fraternally,
A. O. HAYE.

VISITING BRETHREN.

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

DEAR SIR AND BROTHER,—At our lodge meeting last evening, the very excellent circular from the Grand Secretary was read and entered into our minutes; we little thought to be called on so quickly to act on its important precepts.

A visitor was announced, it was my duty to examine who sought to enter and his right to visit; I found a gentleman in converse with our Tyler who represented himself to have been made in Africa, but had no certificate of that fact, nor had he any Masonic memento in the shape of a circular on which his name might have appeared, or anything but his bare word to offer. Under these circumstances I at once determined, as he was very desirous to prove himself a Mason, to allow him to give me any information or proof of pretensions; at the same time cautioning him that I should neither directly or indirectly assist him, nor should I express my opinion to him as to his having satisfied me that he was a Mason. If he is a brother, I will not write of his failings; the result you may gather in the decision of the lodge not to admit him. I will embrace this favourable opportunity of asking any of your kind readers, either through the medium of your valuable pages, or privately, if they or you can afford me any information as to the best means of obtaining a knowledge of, or acquaintance with, the Prestonian system.

Yours fraternally,
V. BIRD, I.P.M. 954.

THE TUSCAN ORDER OF ARCHITECTURE.—The Tuscan is the most simple and solid of the Five Orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high, and its capital, base, and entablature have but few mouldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

SLANDER.—Slander is a Masonic crime. None but a Master Mason can realise and appreciate the enormity of the offence of slander of a Mason by his brother Mason. For such violations of Masonic duty and solemn obligations, subordinate lodges claim the right of expelling an unworthy brother, and the Grand Lodge, where the charge was sustained, would not hesitate to confirm the action of its subordinate.—Bro. Whitfield, G.M. New Jersey.

THE MASONIC MIRROR.

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

MASONIC MEMS.

EDINBURGH.—THE NEW CITY POORHOUSE, CRAIGLOCKHART.—On the 4th inst. the M.W. the Grand Master Mason of Scotland, Bro. J. Whyte Melville, of Bennoch and Strathkiness, supported by the office-bearers and members of Grand Lodge and daughter lodges, laid, with full Masonic honours, the foundation stone of the new City Poorhouse at Craiglockhart. The particulars of the ceremonial are given in our present issue.

ROYAL DRAMATIC COLLEGE.—The annual fête and fancy fair of the above admirable institution takes place at the Crystal Palace this day, 13th, and Monday, 15th; and when we perceive that upwards of thirty ladies and ninety gentlemen connected with the stage and musical world have engaged to be present and take part in the proceedings, considering also the programme issued by them to amuse the public, all we can add is, that it is our hope their efforts will be crowned with the success they so worthily deserve for the energy put forth to support so valuable an institution.

METROPOLITAN.

DALHOUSIE LODGE (No. 865).—The usual monthly meeting of this lodge was held at the Tavern Hall, Hounslow, on Wednesday. Bro. T. Morris, W.M., supported by Bros. Dr. Key Hardey, W.M. 753, as S.W.; A. A. Richards, P.M., as J.W.; H. A. Stacey, P.M. and Sec.; Dent, Wheeler, Thomason, and several visitors. The lodge was duly formed, when Bro. A. A. Richards most ably installed Bro. C. H. Pedler as W.M. for the ensuing year, who appointed his officers as follow:—Bros. Dr. Day, S.W.; Hickson Briggs, J.W.; A. A. Richards, P.M., Treas.; H. A. Stacey, P.M., Sec.; Dr. Simms, S.D.; Wheeler, J.D.; Dent, I.G.; and Beckett, Tyler. The W.M. then initiated Messrs. Thomas Woods, jun., Joseph Clarkson, William Simpson Lawson, and Charles Mead. He also passed to the second degree Bro. Joseph Pigott, 753, and gave the third degree to Bro. B. R. Johnson, 180, all of which ceremonies were performed in a most creditable manner, after which the brethren, numbering over twenty, sat down to an excellent banquet, provided by Bro. T. Lewis, at the Red Lion Hotel, in his accustomed excellent style. The W.M., in proposing the health of her Majesty the Queen, said he sincerely hoped that she would be graciously pleased to show herself a little more frequently among the metropolitan portion of her subjects. Then followed the healths of the Earl of Zetland, M.W.G.M., the Earl de Grey and Ripon, the Deputy G.M., and the rest of the Grand officers. The W.M. then proposed the health of the initiates, and said that it was a most pleasing duty. He was pleased to say that he had the honour of initiating four gentlemen, which fact promised a prosperous year, for without new blood Freemasonry would come to a standstill, which he was happy to say could never be the case. He congratulated the initiates on the choice they had made, and would call their attention to a speech delivered in one of the first lodges in France by Abdul Kader, who said:—"In the persons here present I thank Freemasonry in every country. I consider Freemasonry as the first institution in the world. In my opinion every man who does not profess Freemasonry is an incomplete man. I hope that one day all the principles of Freemasonry will prevail throughout the world, and, from that day forward, all the nations will be at peace." And he would state that in 1865, in England alone, 10,000 men were admitted into the ancient and honourable Order. Bro. Thomas Woods, jun., returned thanks in the name of the initiates, acknowledging that he knew but little of Freemasonry at present, and with that little he was very pleased, but he hoped to know much more. Bro. Norris, P.M., then proposed the health of the W.M., and said they had a specimen of his working qualifications, having

performed the duties of the chair that evening in a manner which reflected great credit on the W.M., and proved that the lodge had not done wrong in electing him to that office. The Master said he returned his sincere thanks for the complimentary manner the toast had been proposed and responded to, also for conferring on him the highest position in the lodge. He assured them nothing should be lacking on his part to prove himself worthy of the confidence they had placed in him, and, with the able assistance of his officers, he would endeavour to make the Dalhousie Lodge second to none as a local lodge. The W. Master briefly proposed the visitors:—Bro. Dr. Key Hardey, W.M. 753; W. Jones, 180; B. R. Johnson, 180; Joseph Pigot, 753; Needham, F.C. Royal Union Lodge, Uxbridge; Hurren, City of London Lodge; and Marchant, Maidenhead Lodge. Bro. Dr. Key Hardey, in replying, alluded to the kind feeling the W.M. had exhibited by passing his friend Bro. Pigot, and raising Bro. B. R. Johnson, when by doing so it kept both the W.M. and the members of the lodge some time from the excellent banquet of which they had partaken. He trusted this kind feeling would always prevail throughout the Craft, and he kindly thanked the W.M. and the lodge on behalf of the visitors for the courteous and fraternal reception they had met with. The W. Master then gave the toast of the P.M.'s, and said it was a very pleasing duty he had to perform, which was, in the name of the Lodge, to present Bro. T. Norris with a P.M.'s jewel. On placing it on Bro. Norris's breast, the W.M. continued: Bro. Norris, I have the honour and privilege of presenting you with this jewel, it having been unanimously voted to you by the brethren, and they wish me to convey to you their wishes that you may be spared many years to wear it. Please accept it with the best wishes of the members of the Dalhousie Lodge. Bro. T. Norris returned his thanks in a neat but feeling speech. The health of the officers was then given. The W.M. expressed admiration of the way in which Bro. A. A. Richards had performed the ceremony of installation, also for the able assistance he had received from the other officers of the lodge, particularly from Bro. H. A. Stacey, Sec., who had not, since the foundation of the lodge, been absent on one occasion. Bro. Richards, P.M., and Bro. Stacey responded. The brethren then separated, all highly pleased with the manner in which everything had been arranged. The brethren were then obliged to heat a hasty retreat, owing to the last train to town being, by the caprice of the railway authorities, fixed for the early hour of ten o'clock, which train occupied an hour and a quarter to perform the journey of thirteen miles.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

LONGTOWNS.—Holy Temple Lodge (No. 412).—The regular monthly meeting of the above lodge was held on Thursday, the 4th inst., at the Wheatsheaf. The W.M., Bro. Henry Fleming, occupied the chair of K.S., supported by Bros. A. Woodhouse, S.W.; Thos. Robinson, P.M., as J.W.; D. Murray, Sec.; R. Foster, Treas.; J. Penryth, P.M., S.D.; J. Carruthus, I.G.; W. Murray, sen., B. Nixon, Tylers. The lodge was opened in due form, and the minutes of the last meeting were read and confirmed, after which a new code of by-laws were read and passed. Bro. Woodhouse proposed, and Bro. Robinson seconded, that the lodge be adjourned until the first Thursday in October, in consequence of so few members attending during the summer months, except in case of emergency. No other business offering itself the lodge was duly closed.

KENT.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge of the province of Kent was held at Folkestone on the 11th ult. The weather being brilliantly fine, there was a large attendance of brethren from Canterbury, Dover, Ashford, Maidstone, and different parts of the province. A sad disappointment was experienced, however, in the non-attendance of the M.W. Provincial Grand Master, Viscount Holmesdale—a telegram having been received by his Deputy regretting his inability to be present. The chair was therefore taken by Bro. W. E. Dobson, the R.W. D.G. Master. Nearly 200 brethren were present.

The Provincial Grand Lodge being opened, the usual routine business was transacted, and the following brethren were

invested with the collars and badges of the offices to which they had been appointed for the ensuing year :—

Bros. G. Snow, W.M. 829, Prov. S.G.W.; M. A. Troughton, W.M. 77, Prov. J.G.W.; B. Thorpe, re-elected Prov. G. Treas.; W. Delves, W.M. 874, Prov. G. Reg.; E. Wates, re-appointed Prov. G. Sec.; G. F. Busbridge, 1,063, Prov. G. Assist. Sec.; J. Grundy, W.M. 503, Prov. S.G.D.; W. L. Earnshaw, W.M. 558, Prov. J.G.D.; P. Harvey, W.M. 299, Prov. G. Dir. of Cers.; A. Tapps, P.M. 913, Prov. G. Assist. Dir. of Cers.; T. Schmidt, W.M. 127, Prov. G. Supt. of Works; W. Bridge, W.M. 429, Prov. G. Org.; Carl Lieberman, 1,089, Prov. G.S.B.; T. R. Everist, W.M. 20, Prov. G. Purst.; and the following as Prov. G. Stewards, Bros. A. Kingsnorth, W.M. 709; C. D. Bailey, P.M. 125; A. Dorrett, S.W. 1,050; R. P. Atkins, J.W. 829; R. Blake, J.W. 972; and T. Fox, P.J.W. 199.

The lodge was then adjourned, and the brethren forming in procession, headed by the band of the 5th Cinque Ports Rifle Volunteers, marched to the parish church. The service was choral, the Rev. F. Eaton intoning the prayers. An appropriate Masonic hymn (composed by J. C. Bateman, of Folkestone) was sung before the sermon, which was preached by the Rev. W. A. Hill, *M.A.*, of St. Peter's Church, Maidstone, who took his text from 1st John, iv., 11. The collection at the doors of the church amounted to £15, to be divided between the National Schools of the parish and the Masonic Boys' School.

The procession then re-formed, and marched back to the lodgroom, when the remainder of the business was transacted, and the Prov. Grand Lodgo closed.

The banquet was served in the Town Hall, which had been beautifully decorated for the occasion, under the care of the committee, and presented a very pleasing effect. A great many ladies had been admitted to the gallery by tickets, whence they watched the proceedings with great interest. Grace before meat was said by the Prov. G. Chap., and dinner being over, *Non nobis, Domino*, was sung.

The R.W.D. Prov. G.M., Bro. W. F. Dobson, presided, supported on his left by the Prov. G. Chap., and on his right by the Prov. S.G.W., Bro. G. Snow.

The R.W.D. Prov. G.M. gave the first toast, "The Queen and the Craft." Freemasons owed a double allegiance—while paying allegiance to the Craft, they were still loyal to that lady who so worthily filled the throne.

"God Save the Queen" by the professional singers engaged—Messrs. Fielding, Montom Smith, and Winn.

The D. Prov. G. Master next gave, "The Prince and Princess of Wales and the rest of the Royal Family."

Song—"Angels listen when she speaks."

The R.W.D. Prov. G.M. then proposed "The Health of the M.W. Grand Master of England, the Right Hon. the Earl of Zetland," who had been unanimously called to that office for the past twenty-five years, which was a convincing proof of his complete fitness.

"The healths of the Earl de Grey and Ripon, R.W.D.G.M., and the rest of the Grand Officers," next followed.

The D.G. Master then gave, "The M.W. Prov. Grand Master, Viscount Holmesdale." Every year showed that his appointment was a good one. This was the first year he had neglected to be present at the provincial festival, but the commands of her Majesty were more imperative than those of the Craft.

Bro. Harvey Boys, of Margate, P. Prov. S.G.W., proposed "The health of the chairman, the R.W.D. Prov. G. Master, Bro. W. F. Dobson." They always respected him, and when they recalled the services he had rendered, his prompt attention to business, his support of their charities, both by precept and example, they must express their gratitude to him.

The R.W.D. Prov. G. Master returned thanks in a very appropriate speech.

Song—"Trustfully and truthfully."

The R.W.D. G. Master next proposed, "The Grand Officers of the Province," coupled with the name of the Grand Chaplain.

The G. Chaplain responded.

The D.G. Master then gave "The Health and Prosperity of the Worshipful Master and Brethren of the Folkestone Lodge." They had taken but a short time to decide on entertaining the Grand Lodge, and all the arrangements had been carried out well. They found it was impossible to go on having hot dinners, and that a cold collation was equally good. They were greatly obliged for all that had been done.

The W.M., Bro. W. L. Earnshaw, responded on behalf of himself and the brethren of Temple Lodge.

"Prosperity to the Charities of the Order," coupled with the name of Bro. Frederic Binckes, Prov. S.G.W., secretary to one of

the principal of them—the Royal Masonic Institution for Boys. No part of the Craft supported the charities better than the province of Kent. Although not numerous, they gave regularly and systematically.

Bro. F. Binckes observed, that after the well-dressed actors had left the stage there was little left for a utility man to do; so after the eloquent speeches they had heard there was little for him to urge. He had two purposes in being present—first, to renew the pleasure of meeting so many friends of the province, and joining in the social amenities which were subordinated to the great ends of the Order; and, secondly, to acknowledge with gratitude all that is being done by the province. He hoped he was not wearing out his welcome, and was glad to see the innovation of the ladies who graced the gallery. In consequence of their presence the toasts were drunk with maimed rites, but there was one part of their Order about which there was no secrecy—charity. They had that morning heard a most practical sermon from their Grand Chaplain on the subject, and he would simply illustrate it by a few remarks. The twenty thousand Masons provide for the maintenance of twenty to thirty aged members of the Craft; 104 youngsters of the sex so gloriously represented in the gallery, and 104 of that sex as gloriously represented in the hall. The ladies knew that they had no warmer friends than those below, and they than those above. He was a Masonic enthusiast. He could not say how old an institution the Masonic was, but older than any other not of Divine origin, and the reasons of its organisation were lost. He would not say that there was no glory in Freemasonry before its charities were founded, but they were the best means of showing its practical effect now; they were its pride, its glory, and its boast, they were the brightest jewels in its crown, and would always remain so while they were so well conducted as they have been by the R.W.D. Prov. G.M. Large sums of money are voted yearly to one or all the charities from this province; but perhaps he did plead more for their Boys' School than for either of the others, because while the Benevolent Society had £32,000 in funded property, and the Girls' School £21,000, and were both adding to that sum yearly, the Boys' School was now in debt £10,000. He thought he was justified in asking for better support from the province, for at the last election the lowest successful, and the highest unsuccessful, candidate were both Kent boys, and two are awaiting election in October. The institutions are called charities, but improperly so, for they are not designed to keep the ordinary poor from the workhouse, not for paupers, but for those who, having contributed to their support while in prosperity, earn support for themselves in adversity; for they must remember that to become a Mason a man must be in reputable circumstances. He did ask, then, for increased aid to clear off the debt.

Song—"The Merry old Times."

The D.G. Master next gave—"The Mayor and Corporation of Folkestone, and prosperity to the town, especially to the Mayor, who kindly granted the use of the hall."

Bro. Hoad, P.M., briefly returned thanks.

The Chairman was always glad to recognise Past Officers, and for that reason, and for the great kindness received that day, would drink the health of Bro. Stock and the other members of the reception committee.

Bro. Stock, P.M., returned hearty thanks; what he had done was from his heart, and for the interests of Freemasonry. He hoped to see the Order increase more in the province. This was the fourteenth time he had been present at the Masonic festivals, and hoped it would be fourteen times more at least, and that every one would be better than the last, and that their numbers would increase tenfold. If the reception committee had given satisfaction, that was all the reward they looked for, although no effort had been spared on their part to make the meeting a success.

Song—"Mynheer von Dunk."

Other toasts and songs followed, and as the South Eastern Company had declined to grant an extra train, the party broke up at an early hour, we believe, all thoroughly satisfied with their reception.

BELVIDERE.—*Cornwallis Lodge* (No. 1,107).—A meeting of this lodge was held on the 3rd inst., at the Belvidere Hotel, when Bros. Knight, Eade, and Harvey were passed by Bro. C. T. Sutton, W.M. Bro. R. P. Atkins was then duly installed into the chair by Bro. C. T. Sutton in a very able and efficient manner, and the several officers were duly appointed and invested by the W.M., namely:—Bros. C. T. Sutton, P.M.; F. H. Sutton, S.W.; H. De Grey, J.W.; J. Blofield, S.D.; A. Avery, J.D.;

Wyatt, I.G. The lodge was then closed, and the brethren adjourned to Bro. Bray's, the Bull Hotel, Dartford, to banquet, where they were entertained with a very well appointed and excellent repast. The cloth being removed, the W.M. proposed the usual Masonic toasts, and then gave "The Health of the Provincial Grand Officers," coupling with it the name of Bro. G. Snow, Prov. S.G.W., who, having been a Grand Officer for so short a time, called on Bro. Waite, Prov. G. Sec., who was present, and a much older officer than himself, to reply to the toast. Bro. Waite, Prov. G. Sec., then rose, and after referring to the unavoidable absence of Bro. Dobson, the D. Prov. G.M., who would have been present but for a previous engagement with the Lodge of Freedom, 77, remarked upon the present prosperity of Masonry in Kent, which he attributed to the care exercised in the selection of the officers of the Provincial Grand Lodge. There were now twenty-seven lodges in the province, representing 1,240 Masons, whereas, when Lord Holmesdale was appointed Prov. G.M. by the unanimous voice of the brethren, there were but twelve lodges and 570 Masons. It was also very gratifying to observe that they had not only increased in numbers, but also in the amount of their charitable donations. The Prov. G. Lodge was now enabled to vote away nearly £200 annually to Masonic Charities, to the relief of poor brethren or their widows. At the last meeting they not only voted nearly that sum to the Charities, but also £25 to the widow of an old brother. Bro. Waites, in an eloquent speech, then proposed the W.M., whom he had had the pleasure of meeting very frequently during the last few months. He felt sure the brethren would never have cause to regret the step they had taken in selecting him to preside over them. He (the W.M.) had been invested with the crimson at the last provincial meeting, which under the present régime was generally looked upon as a stepping-stone to the higher preferments. He remembered well being present twelve months ago, when the lodge was consecrated in the fine old house at Belvidere, where in former times kings and princes had been entertained, and the present flourishing position of the lodge was a good proof of how highly the lodge was thought of. The W.M., in reply, stated that it might in truth be said that he had used his best endeavours, as an officer, to promote the prosperity of the Cornwallis Lodge, and now that he had been installed their W.M., he trusted that the Great Architect of the Universe would give him strength and ability to continue to do so, and concluded by thanking the brethren for the honour they had done him, and the confidence they reposed in him. The W.M. then proposed the health of Bro. C. T. Sutton, P.M., the first Master of the Lodge, who returned thanks for the kindness they had shown him during the past year. The health of the Visitors was then proposed, and was responded to by Bros. May and Adlard, who stated that Kent showed an example to the provinces by their charitable gifts, which was well worthy of imitation in other provinces. The health of the officers of the lodge then followed, which was responded to by Bro. H. De Grey, J.W., who said that if they gained the approbation of the lodge, at the end of this year of office, they trusted they should proceed onwards until they gained that proud position their W.M. had that day been placed in. The following brethren were amongst the visitors present:—Bros. Waite, P.M. 77, Prov. G. Sec. Kent; F. Adlard, P.M., P. Prov. G. Dir. of Cers. Essex; Everest, W.M. 20; Harvey, W.M. 299; J. Tongue, W.M. 913; J. P. May, W.M. 15; Barlow, P.M. 174; Gallienne, 192. The conviviality of the evening was promoted by some very appropriate songs rendered by the brethren of the lodge.

SUFFOLK.

PROVINCIAL GRAND LODGE.

This Provincial Grand Lodge was held at Stowmarket on Monday, the 8th inst. The day was beautifully fine, and the town was filled with visitors, who thronged the streets to witness the imposing procession, and accompanied the brethren to church. The Assembly Room, which was furnished and decorated with great taste, was visited by a large number of ladies and gentlemen during the morning, as was also the Corn Exchange, where the tables were set out for the grand banquet which was to be held in the afternoon. The gathering of the members of the Order was an unusually large one, and the inhabitants of Stowmarket manifested much interest in the proceedings, for a Grand Lodge has not been held in the town for many years. The Provincial Grand Lodge was opened at one o'clock by Bro. Colonel Adair, Prov. G.M., supported by Bros. H. Thomas and W. Lucia, Prov. G.M.'s; Bro. Rev. E. J.

Lockwood, D. Prov. G.M.; Rev. A. Tighe Gregory, Prov. G. Chap.; Rev. R. N. Sanderson, P. Prov. G. Chap.; and other Grand Officers of the province. There were upwards of 120 other brethren present.

The Phoenix Lodge, of Stowmarket, did everything in their power to give their brethren of other lodges a pleasing reception, and the arrangements and decorations of the lodge room in particular gave great satisfaction.

The usual business having been transacted, the Prov. G.M. presented Bro. Rev. R. N. Sanderson a jewel of his Order, with a suitable address in which he recounted the many services rendered to the Craft by the reverend brother, and having put it on his breast amidst considerable applause, the Prov. G.M. said that the value of it was not at all commensurate, but he hoped he would wear it as a token of the esteem of all the brethren of the province. Bro. Sanderson said he should for ever wear it and value it as one of his choicest treasures.

Bro. Spencer Freeman was unanimously elected Prov. G. Treas., and re-invested by the Prov. G.M. amidst considerable applause. Bro. Syer was then elected Grand Tyler; after which the Prov. G.M. appointed his officers for the year, as follow:—Bros. Rev. Lockwood, D. Prov. G.M.; Huddleston, Prov. S.G.W.; Rev. Tighe-Gregory, Prov. G. Chap.; F. B. Marriott, Prov. G. Reg.; E. Dorling, Prov. G. Sec.; W. G. Ranson, Prov. S.G.D.; M. Abel, Prov. J.G.D.; Chinnoek, Prov. G. Supt. of Works; Westgate, Prov. G. Dir. of Cers.; Pettit, Prov. Assist. G. Dir. of Cers.; Tidd, Prov. Assist. G. Sec.; Adams, Prov. G.S.B.; Barber, Prov. G. Org.; Gardiner, Prov. G. Purst.; F. Long, G. S. Golding, A. Sherriff, and J. Williams, Grand Stewards. The office of Prov. J.G.W. was left open.

After each officer had been invested by the Prov. G.M. with his badge of office, the newly-appointed officers were saluted in the usual manner.

Bro. Fred. Binckes then made an able appeal to the Grand Lodge on behalf of the Masonic Charities, thanking the lodge for what they had already done.

At three o'clock the grand procession issued from the lodge-room, and proceeded to church to attend the usual service. It was a handsome and effective show, and the band of the Stowmarket Volunteers, marching in front, performed some exquisite music in a manner which showed that they had taken unusual pains to be prepared for the occasion. The large church was quite filled. The prayers and lessons were read by Bro. the Rev. H. Lewis, assisted by Bro. the Rev. R. N. Sanderson, P. Prov. G. Chap. Full choral service was performed in a careful and superior manner under the direction of the Prov. G. Org. The anthem "Behold how good and joyful" was effectively rendered by Masters Catchpole, Gurney, and Day, the two latter (Ipswich boys) singing the duet; and the hymns were—"There high the heavenly temple stands," and "For thee, O dear, dear country."

The Rev. A. Tighe-Gregory, Vicar of Bawdsey, preached the sermon. His text was part of the 8th verse of the 3rd chapter of the 1st epistle of St. Peter: "Love as Brethren." Those words, he said, brought to mind the figure of an aged man, wise in the experience of years, one who has seen life at her worst and at her best, a man whose special privilege in early life had been to rest his head on the bosom of a teacher who came from God, and therefore to be held as wiser still in the experience of eternity—a man whose latter life was prolonged beyond that of all his associates, for all the others had suffered martyrdom, a man whose hoary head seemed as it were the standard of the truth when the companions of his early life were gone—that aged man with feeble voice was wont to be often heard to repeat the words, "Little children, love one another." He was asked why he so often repeated that exhortation, and he replied that that was everything. Was not that enough, for God is love? and he that dwelleth in love, dwelleth he not in God? The figure of that aged man was continually before that brotherhood, the figure of the aged man was continually before the Church, and the words of his old age went with his brotherhood from one of their anniversaries to another. Those words were echoed in the words of the other apostle, from whose epistle the text of that sermon was taken, just as one musical instrument in a room, untouched by human hand, would gently reverberate to the strains drawn from another instrument close by. It was in this brotherhood of love that we were superior to the lower animals. By brotherhood and fellowship only were the greatest human ends accomplished; for without brotherhood and social combination there could be no love, and without love there could be no well-being. And as it was in the family and in the

nation, so it was in the Church. Love was the weapon which Omnipotence reserved to conquer the world. The great law of Christianity was, "Thou shalt love the Lord thy God, and thou shalt love thy neighbour as thyself." Let them continue to hold fast by the principle of Love, Brotherhood, and Combination.

At the close of the service a collection was made, amounting to £16 16s. 6d., which was presented to the fund for the restoration of the church. The procession returned in the same order to the lodge-room, when the Prov. Grand Lodge was closed in solemn form, and the brethren adjourned to the banquet, which was served in the Corn Exchange, attached to the Assembly Rooms. This spacious apartment was very handsomely arranged as a dining-hall, and over a hundred brethren sat down to a well-served banquet, prepared by Mr. Edward Bridges, the worthy host of the Fox Hotel. Among the decorations were a large number of pot plants of the choicest description, kindly contributed by Manning Prentice, Esq. Among those to whose exertions the success of the meeting was in a great measure due were Bros. Ranson, S. H. Wright, F. Long, and other brethren connected with the local lodge. The Prov. G.M. presided, supported right and left by distinguished members of the Order, the Prov. G. Wardens being Bros. H. Thomas and W. Lucia, the former officiating for Bro. Huddleston, the Prov. S.G.W., who was compelled to leave before the banquet was served. The bill of fare, a copy of which, prettily printed in tinted ink by Bro. Henry Knights, of Ipswich, was laid by the side of each plate. The dinner was admirably served, and gave entire satisfaction, and the wine was of the very best description.

The Prov. G. Master gave "The Queen and Craft," "Prince and Princess of Wales," "The Grand Master of England," "The Deputy Grand Master of England."

To the toast of "The Officers of Grand Lodge," Bro. Benjamin Head responded at some length, observing that he always came down to this Provincial Grand Lodge with pleasure.

"The Health of the Prov. G. Master" was drunk with all the honours.

To "The Masonic Charities," Bro. F. Binckes responded in a very able manner, and was listened to with great pleasure.

"Prosperity to the Phoenix Lodge, Stowmarket," was acknowledged by the W.M., Bro. W. G. Ranson, in his usual eloquent manner.

Numerous other toasts were drunk, and the whole proceedings passed off in the most satisfactory manner. The band, which had accompanied the procession, played outside the hall at dinner, and at intervals during the afternoon.

The next Provincial Grand Lodge will be held next year at Framlingham.

SOUTH WALES (WESTERN DIVISION).

ABERYSTWITLH.—*Aberystwith Lodge* (No. 1,072).—The last meeting for the season of this flourishing lodge was held at the Bellevue Royal Hotel, on Thursday, the 4th instant. The W.M., Bro. G. T. Smith, opened the lodge in due form at 7.15 p.m., when were present:—Bros. Jesse Baker, Stanley, and J. Balcombe, acting as S.W. and J.W. respectively (in the unavoidable absence of those officers); E. L. Cole, S.D.; J. Pell, J.D. *pro tem.*; John Davies, Treas.; J. W. Szlumper, Sec.; John Vaughan and Theodore Paul, Stewards (the latter also officiating as Tyler for the evening); C. Rice Williams, I.G.; Tom. S. Stooke, R. J. Jones, James Paul, John Williams, James Garland, G. B. Cumberland, R. Delahoyde, B. P. Jordan, and many others whose names we were unable to procure. The minutes of the previous meeting having been read and confirmed, the W.M. ordered the ballot to be taken for Messrs. Edward Gledhill and George Careswell, which proving in their favour, those gentlemen were severally introduced and initiated into the mysteries and privileges of our Order by the W.M. in a most able and impressive manner, after which he delivered the lecture on the tracing board in a faultless style, drawing down encomiums from many of the brethren. There being no other business to transact the lodge was adjourned until the first Thursday in October, and the brethren adjourned to a most *récherché* supper, admirably served up by our worthy brother the host of the Bellevue Hotel, and to which full justice was done. The usual loyal and Masonic toasts were duly given and responded to, the health of the W.M. being received with a perfect storm of cheers. We were pleased to see the respect in which our W. Bro. Smith is held, and under such able tuition as he gives, we say to the Aberystwith Lodge, "Go on and prosper," and until October next wish the members adieu.

SCOTLAND.

A Y R S H I R E.

LAYING THE FOUNDATION STONE OF THE NEW REFORMED PRESBYTERIAN CHURCH AT NEW CUMNOCK.

On Saturday, the 5th inst., the ceremony of planting the corner-stone of the new Reformed Presbyterian Church, to be erected close to the site of the old church (built some seventy years ago), took place with full Masonic honours. The Prov. G. Master, Bro. R. Wylie, Master of Mother Kilwinning, having, at the request of Bro. W. Craig, Master, and the other members of the Lodge St. John's, New Cumnock, No. 334, consented to preside, Mother Kilwinning and several other lodges assembled to do honour to the occasion of Bro. Wylie's first public appearance as Masonic head of the province of Ayr. The weather was favourable, and the villagers and inhabitants of the surrounding country turned out in considerable numbers to witness the ceremony.

The Prov. G. Master was met at the railway station by the New Cumnock Lodge; and other lodges having arrived by the same train, in a short time all were arranged in order of procession, and put in motion towards the Castle Inn, where the Prov. G. Lodge was subsequently constituted. The procession having been re-formed, proceeded from the Green to the site of the new building, in the following order:—

New Cumnock Instrumental Band.
New Cumnock St. John, No. 334.
Thornhill St. John, 252.
Cumnock St. Barnabas, 230.
Ayr and Renfrew Militia St. Paul, 204.
Riccarton St. Clement, 202.
Muirkirk St. Thomas, 201.
Mauchline St. Mungo, 179.
Kilmarnock St. Marnock, 109.
Kilmarnock Kilwinning St. John, 22.
Mother Kilwinning.
The Provincial Grand Lodge.

The Prov. G.M. was accompanied by the following acting Prov. G. office-bearers:—Bros. John Steven, P.M., as D. Prov. G.M.; J. Carruthers, S. Prov. G.M.; J. Mackay, R.W.M. 22, Prov. S.G.W.; Hugh Shaw, R.W.M. 109, Prov. J.G.W.; John Whinton, Mother Kilwinning, Prov. G. Treas.; Patrick Burns, Mother Kilwinning, Prov. G. Sec.; Rev. Alexander Inglis, of Kilmaurs, Chap. 22, Prov. G. Chap.; — McCulloch, R.W.M. 179, Prov. S.G.D.; The Master, 201, Prov. J.G.D.; David Hastings, Chap. 252, Prov. G. Banner Bearer; J. Gilmour, 334, one of the contractors of the building; Dr. Hugh Andrew, S.W. Mother Kilwinning; John Robertson, J.W. Mother Kilwinning; and D. Murray Lyon, one of the Grand Stewards in the Grand Lodge of Scotland, who, by special request of the Prov. G.M., marshalled the procession and directed the ceremony.

On the head of the procession reaching the entrance to the enclosure surrounding the site of the new church, the brethren opened up and allowed the Prov. G.M. to pass through their ranks to the platform erected on the east of the foundation stone, Mother Kilwinning and the other lodges entering the enclosure according to seniority. The implements of the Craft having been placed before the Prov. G.M., the Masonic ceremony commenced by the New Cumnock band playing the National Anthem. The Prov. G.M. then called upon the Prov. G. Chap., who offered up an appropriate prayer. The Old Hundred was next performed by the band, while the coins, &c., were being placed in the cavities of the stone. Plumb-line, level, and square were then successively applied to the stone, and the Prov. G.M. finished the work by giving the stone three distinct knocks, saying, "May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and crown the edifice, of which we have now laid the foundation, with every success." Three cheers were then given, and while the band discoursed most appropriate music, a sheaf of corn was thrown upon the stone, and oil poured upon it by the Prov. G.M., saying:—"Praise be to the Lord immortal and eternal, who formed the heavens, laid the foundations of the earth, and extended the waters beyond it—who supports the pillars of nations, and maintains in order and harmony surrounding worlds. We implore thy aid, and may the continued blessings of an all-bounteous Providence be the lot of these our native shores; and may the Almighty Ruler of Events deign to direct the hand of our gracious Sovereign, so that she may pour down blessings

upon our people; and may that people, living under sage laws, in a free Government, ever feel grateful for the blessings they enjoy."

The Masons' Anthem was then given by the band, and three cheers by the brethren, after which Bro. Wylie spoke as follows: Right Worshipful Sirs, Worshipful Wardens, and Brethren,—It is customary on occasions like the present for the presiding Master to offer a few remarks, and thank the brethren who have kindly assisted him in the performance of the work. To the uninitiated, perhaps, our mystic ceremony may have little significance, but to the enlightened Freemason it is not so. These elements of consecration—the corn, the wine, and the oil—which have just been poured on the corner-stone of this building, are not only symbolical of God's bounty and goodness, but reminds us of our duty, in our pilgrimage through life, to the poor, the sorrowful, and the sick. Of our bread we are taught to impart a portion to the hungry—of our wine to send a cup to cheer the heart of the sorrowful—and to pour the healing oil of our consolation into the wounds which affliction hath made in the hearts of our fellow-travellers. These implements of operative Masonry, applied to the stone in accordance with the immemorial usage of the Fraternity, convey to the mind of the initiated the pure and precious precepts of his duty to his fellow-men. On our banners you see inscribed those ever-memorable words, "Glory to God in the highest, and on earth peace, goodwill toward men," teaching us to give devout reverence to the Supreme Architect of the Universe—

"The God who hath made mankind one mighty Brotherhood, Himself their Master, and the world their Lodge."

Rev. Sir, Ladies, and Gentleman,—Permit me ere I close to assure you that it has given me very much pleasure to come here to-day in response to the call of my brethren of New Cumnock St. John's, and take part in this interesting ceremony—a ceremony that is rendered doubly interesting by the associations connected with the neighbourhood. The congregation who hope soon to worship within these walls can claim direct descent from some of the heroes of covenanting times—those fathers in Israel

" . . . whose blood was shed
In confirmation of the noblest claim—
Our claim to feed upon immortal truth,
To walk with God, to be divinely free,
To soar, and to anticipate the skies."

And sure I am that were a like persecution unhappily again to arise, this district, as in the days of old, would send forth men in every way worthy to defend the sacred cause of civil and religious liberty. But, thank God, the dark days of intolerance and persecution in this land have passed away, and each can worship his God as his conscience dictates—none making him afraid. I am reminded also by sweet Afton's "murmuring stream," flowing gently near me, of the connection of this district with Scotia's Bard. This is neither the time nor the occasion for me to expatiate upon his genius; but I cannot help remarking that this district is doubly honoured in being hallowed by the sacred memories of the Scottish Covenanters, and embalmed in the unfolding treasury of Scottish song. To the congregation I would offer my best congratulations on the near prospect of possessing so commodious a place of worship, and hope that nothing may ever occur to disturb the harmony and brotherly love which should distinguish every Christian community. In conclusion, it now remains for me to thank the officiating brethren and the deputations from the various lodges for their presence and assistance on this occasion. And before retiring from this spot, let me remind you that, although we lay with pomp and ceremony the foundation of an earthly temple, we are called upon to look forward to that nobler building—"an House not made with earthly hands, eternal in the heavens." "Except the Lord build the house, they labour in vain that build it."

The Rev. Matthew Hutcheson then said: The ceremony which we have now witnessed, apart altogether from the peculiar rites with which it has been performed, is of no small interest to myself as an individual, and the congregation to whom I minister. It marks a stage in the progress of the building, and is closely connected with an important epoch in the history of the congregation for whose use it is intended. One link, small and obscure it may be, connecting the present with some future generation, has now been formed. A very long period may elapse before the things that have been deposited in this stone are again brought to light—those who have taken part in the ceremony

shall have long mouldered in the dust, and their memory and name be forgotten. But, when this stone shall be uncovered, these things shall be looked on as the relics of a far distant past—they will show what were the subjects that chiefly engrossed the attention of this generation, and serve, along with other and more important memorials, to indicate the changes that have passed over society during the period that has elapsed between the erection of this building and its demolition. As we highly value everything that helps us to form a vivid and accurate conception of bygone times, so I doubt not shall succeeding generations delight to search out, and to view with becoming reverence, these mementos of events in which we take an active living interest. It is not needful that I should say much regarding the circumstances that led this congregation to resolve on erecting a new place of worship—an undertaking in which, I am happy to say, they have received sympathy and encouragement from all classes of the community. The dismantled ruins of the old house now stand before us. To many of those who were wont to worship there, the hallowed association of long years gathering around this humble structure—the echoes of the words of life spoken within its walls still lingering on their ears—and the recollections of their own feelings and experiences under the ordinances of God therein dispensed—may have rendered it almost sacred in their eyes. Yet there was no doubt on any mind that it was not well suited for the purposes to which it was devoted. It was uncomfortable, and found to be injurious to the health of many; not only was it not in keeping with the more ordinary style of church architecture, but it was without the comforts now enjoyed even in the dwellings of the humbler classes. I cannot vindicate the expenditure of enormous sums of money in the erection and decoration of churches; I cannot regard this as a legitimate employment of those resources of which at the best we are but stewards. But at the same time I can see no reason why our churches should be of such a character as to render every service of worship almost an act of penance. At the least, let them be so constructed in regard to healthiness and comfort as to deprive every one of any excuse on these grounds for neglecting the house of God. Nor is there any reason why they should be unattractive in their appearance, any more than uncomfortable in their arrangements. God loves the beautiful—all his works above, around, and beneath us bear witness to this. But we always find that the beautiful and the useful are wonderfully and perfectly combined in the works of the Great Architect of the Universe. Nothing exists there merely for ornament. The most beautiful natural objects on which we look with wonder and delight have all some useful purpose to serve, and they accomplish this all the better because they are beautiful. So in regard to the houses we erect for the worship of God. Let them be at once pleasing to the eye and well adapted to their object—tasteful in design and execution, yet not calculated to produce or foster sensuousness in feeling or worship—not distracting the minds by gaudy ornaments, but harmonising well with the solemn service to which they are devoted—simple, impressive, and effective, like the forms of our Presbyterian polity and the mode of our scriptural worship. And such we expect this church to be. As there we see these walls gradually rise, and the building approach completion, we would remember the high and holy purposes to which it is to be dedicated. It is a house for the worship of God. Is not this sometimes forgotten? and people speak of going to hear sermons far oftener than they speak of going to worship. I would not be thought to exalt the worship at the expense of the preaching, yet is not the former the more pleasing of the two? It is designed by those who have undertaken the responsibility of erecting this house, that as long as it stands God shall be worshipped therein according to his word, and that the glorious gospel of the blessed God shall be proclaimed within its walls. For I hold, not as a mere professional belief, but from the firmest conviction of its truth, that this gospel is God's chosen instrument for saving men; and just because it is so, it is highly conducive to the moral, social, and material well-being of mankind. I do not undervalue other instrumentalities; statesmen and reformers, philosophers and moralists, have their own work to do; poets and satirists have a sphere which they may profitably occupy, though it ought not to be forgotten that these latter have too frequently devoted themselves rather to the caricaturing of that which is good, presenting it in a repulsive or ridiculous form, than to the exposing of that which is utterly hollow and morally vile. Give them all the credit that is due, yet alone they can accomplish little. Generally speaking, the work of

such agencies is destructive rather than constructive, casting down rather than building up. If the facts of history have any weight, if the statements of Scripture have any meaning, they show that the mightiest instrument in dissipating moral and intellectual darkness, in elevating man individually and socially, in promoting his highest welfare here and hereafter, is the gospel of the grace of God. Whatever constitutes to the preservation and diffusion of its precious truths is helpful to man's moral and social progress. Therefore, may this house, when in God's good providence completed, serve this important end, and continue to be a centre from which hope-elevating influences shall radiate all around, to the honour of God, our Saviour, and the good of the whole community. As a church, we have a glorious ancestry; but we cannot live on the past. Though comparatively feeble, we have our own place and work; let us do it with our might, waiting in faith the time when the severed portions of the Old Kirk of Scotland shall unite to form one glorious Church, steadfast in the faith, and abounding in the fruits of righteousness.

The rev. gentleman, who was listened to with great interest, concluded amidst applause, and the proceedings on the site terminated.

After their return to the rendezvous the Prov. G. Lodge was closed, and the brethren dined together at the Castle Inn, the Prov. G.M. in the chair, and the Master of New Cumnock St. John, croupier; and in the evening the Prov. G.M. was escorted to the station in the same order, and with the same ceremony that had been observed in the morning.

The re-appearance in the Masonic ranks of the long dormant but recently resuscitated Lodge St. Marnock was hailed with unmistakable manifestations of fraternal congratulations, and numerous were the pledges given to Bro. Shaw for attendance at the centenary celebration in November of the famed lodge over which he so gracefully presides.

LAYING THE FOUNDATION STONE OF THE NEW EDINBURGH POORHOUSE AT CRAIGLOCKHART.

The foundation stone of the new City Poorhouse was laid on the 4th inst., with due Masonic ceremony by the M.W. the Grand Master Mason of Scotland, J. Whyte-Melville, of Benoshy and Stratkinness, who was numerously supported on the occasion by the office-bearers and members of the Grand Lodge and daughter lodges of the country.

The site is the south-east portion of the estate of Craiglockhart, which is distant from Edinburgh about two miles and a half, in a south-western direction; and the buildings will cover, with their enclosed airing courts, an area of sixteen acres. Thirty-six acres of the estate are to be entirely devoted to poorhouse purposes, and of this space some portion will be reserved for cultivation by such of the inmates as are fitted for agricultural work. Two quarries have been opened on the estate for the erection of the premises, and about two miles of new roads will be made in connection with the poorhouse, the principal approach being from the Morningside direction. Altogether, the establishment will afford accommodation for 1,150 inmates, and the work at present contracted for, including about £2,000 for roads, will cost £37,000. The 1st of April, 1869, is the time by which the establishment must be completed for occupation. The architects, whose plans have given great satisfaction to the board, are Messrs. George Beattie and Sons; and in addition to the contractors named on Wednesday, Bro. William Porteous is contractor for the asphaltting. Mr. John Craig is the clerk of the works. A finer site than that at Craiglockhart could scarcely have been selected; for, while within easy distance of the town, it has all the advantages of country seclusion and salubrity. The buildings are to be placed on the ridge of a gentle elevation, which affords every facility for thorough drainage; and as an abundant supply of water can be drawn from the hill-side, a reservoir is to be formed capable of holding 300,000 gallons, which will be distributed by means of a pump over the whole premises. The beautiful view obtained from the site was seen to great advantage. All who attended the ceremony were loud in their admiration of the excellent situation. The day was bright and clear, and all the more pleasant from the refreshing influences of the previous day's rain; and the prospect presented under such circumstances, whether looking towards the pastoral slopes of the Pentlands, to the shimmering waters of the Forth, or over the southern portion of the city to Arthur's Seat, is one which any builder might be proud to command.

The proceedings in connection with the laying of the founda-

tion-stone occupied over three hours. Bro. C. S. Law officiated as G. Dir. of Cors. The G. Office-bearers, members of the Grand Lodge, and the Masters and Wardens of the daughter lodges, assembled at noon, in the Freemasons' Hall, George-street, Edinburgh, where the Grand Lodge was opened in ample form. There were present:—Bros. William Mann, acting S.G.W.; William Hay, acting J.W.; W. Laurie, G. Sec.; A. J. Stewart, G. Clerk; Rev. V. G. Faithfull, Chap.; D. Bryce, G.A.; W. M. Bryce, G. Treas.; D. Robertson, Jun., Grand Bible Bearer; and C. L. Paton, G. Steward. There were also present:—Bros. Henry Inglis, of Torsonce, Prov. G.M. of Peebles and Selkirk shires, and Lauderdale Maitland, Prov. G.M. of Dumfriesshire. After the adjournment of the Grand Lodge, the members, under the direction of the G. Dir. of Cors., proceeded to the west end of Bruntsfield Links, where the daughter lodges had been previously arranged according to their seniority on the Grand Lodge roll, Bros. John Coghill and John Laurie officiating as Grand Marshals. The route taken from the Freemasons' Hall was by George-street, South Charlotte-street, and Lothian-road. The Grand Lodge fell into the rear of the procession, which at once proceeded by way of Morchiston Castle to Craiglockhart. The bands of the 14th (King's) Hussars and the Midlothian Coast Artillery Volunteers accompanied the procession, and there was also a party of pipers.

A large number of people assembled on the Links to witness the spectacle, which was a very showy one, the brethren all wearing their proper clothing and jewels, and many of the lodges carrying their banners. There were deputations from fifty-four lodges.

Careful preparations had been made at the site for the performance of the ceremony. The foundation stone is in the north-east corner of the administrative block, under the great tower. A space was enclosed around it, and galleries were erected on either side—one for the Grand Lodge, and the other for the managers of the Board. As the procession neared Craiglockhart, Mr. Curror, chairman of the Board, and a large number of the managers went out to meet it. The junior lodge having arrived at the entrance to the site, halted, and opened to the right and left, the whole lodges in the rear following the like example, so as to allow the Grand Lodge to pass through the ranks to the platform, attended by the Masters and Wardens of each lodge present. The lodges following according to seniority, arranged themselves in ranks three deep, forming a circle round the stone. The G. Master stood in the front of the main platform, the chairman of the Board occupying the same position on the opposite side.

Prayer was offered up by the Grand Chaplain, the Rev. V. G. Faithfull. Then the National Anthem was performed by the band of the hussars; and the Grand Treasurer, Secretary, and Clerk were instructed to place the coins, etc., in the cavity of the stone. The cavity was afterwards covered by an ornamental iron plate, having on one side, in raised letters, the monogram—"Edinburgh City Poorhouse," and the date "4th July, 1867," and on the other side, in sunk letters, the architect's name. The letters were gilt, and the body of the plate bronzed. As the stone was being lowered, the air "Scots wha hae" was played by the band, and while the mortar was being spread, the Mason's anthem. The stone was laid with all due ceremony, the Grand Master finishing the work by giving the stone three knocks with the gilded mallet, and saying—"May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and crown the edifice, of which we have now laid the foundation, with every success." Cheers and music followed, and then addresses.

The G. Master said: Mr. Chairman, and Gentlemen of the City of Edinburgh Parochial Board,—It has given me very great pleasure to have acceded to your request to lay the foundation stone this day of your new Metropolitan Poorhouse, with all due Masonic ceremony. I understand that for a considerable period a new poorhouse has been urgently required in the district of Edinburgh, for although the old building was ample at the time when it was erected, in the middle of the last century, pauperism has of late years increased with such rapid strides that I am told it is quite inadequate for the purposes required. I trust, therefore, that the building of which we have this day laid the foundation stone will prove a source, when completed, of large comfort to many of that poor unfortunate class who are so entirely depending for support, as was expressed by the Grand Chaplain in his very eloquent prayer on clarity. At the same time, I am gratified to think that you will be able to get from the able-bodied pauper that amount of labour he is bound to contribute. In the new poorhouse there will be abundant

workshops and land to till, so that, although you may not at present make the house self-supporting, you have every reason to look in time, I think, for a considerable reduction in your rates. I congratulate you also on the site you have obtained for this building—a site so well adapted to the purpose for which it is intended. I would beg to return to the masters and brethren of the Edinburgh Lodges, as well as to the brethren of the daughter lodges, present, my thanks for the very large support they have given on the present occasion. I am proud to state, from a return I have just received, that there are no fewer than fifty-four lodges present, including 582 members. I think this is highly creditable to the craft of Scotland coming forward in this manner to support such an institution as this. It is seldom, I think, that the brethren and I have had to walk so far together as we have to-day, but I trust that this salubrious air will only give them an additional appetite for their dinner. I take this opportunity of intimating to the Masters of the Edinburgh lodges that I have to lay the foundation stone of a new church at St. Andrew's on the 31st July, and I can assure you that any deputations that may attend that ceremony will receive a hearty welcome from the brethren in Fife, and I need not say that it will be most gratifying to myself. I do not know that I have any other remarks to make, and I shall conclude by praying the Great Architect of the Universe to permit this building to be brought to a successful issue, without detriment or accident to any man who may be employed in its erection.

The Chairman of the Board replied in a most excellent and appropriate speech, giving all the particulars relative to the purposes of the building, and its future management, &c.

Three cheers were afterwards given for the Grand Master and the Queen, and the proceedings terminated about three o'clock. The procession then re-formed and returned in inverted order to the place of meeting, where the brethren dispersed.

AMERICA.

MASSACHUSETTS.

DEDICATION OF THE NEW MASONIC TEMPLE AT BOSTON.

On Monday, the 24th ult., ceremonies attending the dedication of the New Masonic Temple took place. That was a great day for Boston. Immense crowds of people—Freemasons and others—began to arrive from neighbouring states and counties at an early hour. Every building had its particular strip of bunting; and the whole city was practically draped in flags. Arches and scrolls innumerable ornamented the principal avenues; the housetops were covered, and the balconies and windows filled with Yankces, attired in their "Sunday" garments, and countless thousands of the unwashed blockaded the streets. At half-past nine the dedicatory ceremonies (which were strictly Masonic) began in the principal hall of the Temple. It is sufficient to say, at this time, that it is constructed of New Hampshire granite, is seven storeys in height, has a frontage of eighty-five feet and a depth of 120 feet; the architecture, for the most part, is of the Gothic order; the principal room, however, is called the "Egyptian Hall," and its character is in keeping with the name; the building is divided into lodgerooms, dining halls, and the chambers and apartments necessarily used in conducting the ceremonies of the order of Freemasons. Striking features of the building are two towers, one of which is 120 feet in height. On the whole, the edifice is the best of its kind in the country. At an early stage of the proceedings the President was introduced as a Freemason. He took part in the dedicatory ceremonies. After the necessary addresses the Grand Lodge formed in procession, an examination of the building was made, and pitchers of corn, wine, and oil were poured out—the Grand Master dedicating the hall to "Freemasonry," "Virtue," and "Universal Benevolence"—hymns being sung at various points in the proceedings. After the Benediction had been pronounced, the President said:—

It is not for the purpose of making an address—or, as we sometimes say, a speech—on this occasion that I now rise, but simply to express my sincere thanks, first, for the invitation that I have received to be here and witness and participate in the dedication of this building to Freemasonry; and in being here I should be doing myself injustice were I to conceal the sincere and profound gratitude that I have experienced in being introduced and made the guest of this lodge. This will be one of the events of my life, to be remembered so long as the current that is now flowing from the central stream shall continue to

flow. The remembrance of this occasion and this event will only expire or terminate with my existence. I am proud, I am gratified that the opportunity has been afforded me to participate with you on the present occasion, and to be with you here as a brother. It has been one of the boasts of my life, though not often expressed, that I belonged to an association which, although it was not political, embraced principles that were not confined to particular localities or points, but were co-extensive with the universe and interested the whole human race. One of my boasted expressions has always been that the world was my home, and every man in it my brother. Gentlemen, or brothers, as I should say, please accept my sincere thanks—for they are sincere—for this cordial welcome.

The Grand Lodge then broke up. The procession of Freemasons was immediately afterwards formed in the street. At least 10,000 members of the fraternity, attired in the insignia and regalia of their Order, marched through the principal thoroughfares. The president's coach was drawn by six handsome chestnut horses, and escorted by a guard of Knight Templars. A perpetual shower of bouquets fell upon the Presidential carriage, from housetop or window, along the whole line of march. Mr. Johnson succeeded in catching one of these offerings, bowing to the donor as he did so. Independent American mothers insisted upon presenting future presidents to the ruling chief magistrate, and innumerable kisses were extorted by these growing sovereigns from the magisterial lips. The president was escorted to the Music Hall, where a long address, devoted to Freemasons and Freemasonry, was delivered by Mr. Studley, of Ohio. In the evening a banquet took place in the new temple. Covers were laid for 1,200 persons. In response to the toast, "The President of the United States," Mr. Johnson favoured the assemblage with an address of considerable length. He regarded the present as the beginning of a new era in Freemasonry. He had witnessed and participated in many celebrations when the institution of Freemasonry was the object of popular denunciation and ridicule; but that had been changed. Notwithstanding the confusion attending the assembling of so great a crowd, he had not heard that day a single acrimonious expression—

And now, this great termination being reached, we must rejoice in the triumph of the living, the indestructible principles which have pervaded the Fraternity from its advent till the present time. I did not rise, my brothers, for the purpose of making a speech, and I had not intended to say as much as I have. I do this, however, by way of episode. There are some, perhaps, who would not be prepared to concede that I am not loquacious. I am not, as a general thing, however, very garrulous or loquacious. The little talking I have done has been more a matter of necessity than of choice, but when compelled to speak I care not before what audience or tribunal it has been—when truth, when principle, when my country, when the great cause of the human family was at stake, I have spoken. I have done so in times gone by, when the very existence of my government and my country was imperilled. I believe that the great principles of Masonry are synonymous with the great principles of free government, and if my brothers will examine my public career from my advent in political life till the present time, I think they will find that I have been true to both. Although personally a stranger to Massachusetts, I am her intimate friend and acquaintance, and politically it matters not where we are—whether in the East or the West, or the North or the South—when those great principles come up. Men that understand them can act in concert and harmony. I have never failed to defend the Order, though the Fraternity have passed through many severe ordeals which have tried and subjected its votaries to tests of the most excruciating character. I care not whether it is religion or politics, or both combined; in the pursuit and in support of a correct principle I have never hesitated to express my views. I live for principle, I am devoted to principle, and I take fresh courage from the demonstrations which have been made to-day by the people of the good city of Boston and of the state of Massachusetts. I thank you for that demonstration—a manifestation of feeling and an outburst, as it were, of popular sentiment which have rarely been equalled, and I doubt whether one like it ever occurred in the United States or elsewhere.

Shortly after the conclusion of this speech the President withdrew.

ROYAL ARCH.

YORKSHIRE, NORTH AND EAST.

SCARBOROUGH.—*Old Globe Chapter* (No. 200).—The regular

convocation of this chapter was held at the Freemasons' Hall, Scarborough, on Wednesday, the 3rd inst., by Comps. James Frederick Spurr, M.E.Z.; Major J. W. Woodall, H.; and Dr. Wm. Foster Rooke, I., who opened the chapter at seven o'clock p.m., when the following companions were admitted:—H. C. Martin, Scribe E.; Dr. Armitage, Scribe N.; J. W. Farthing, P.S.; R. H. Peacock, and John Rober, Assist. Sojs.; Dr. Fletcher, Janitor; Comp. John A. Chapman, &c. The minutes of the previous meeting having been read and confirmed, Bro. Groves was duly ballotted for, elected, and exalted to the rank of a Royal Arch Mason, after which the chapter was closed in the way peculiar to this ancient holy Order.

MARK MASONRY.

YORKSHIRE, NORTH AND EAST.

SCARBOROUGH.—*Star in the East Lodge* (No. 95).—This lodge of Mark Masters met on Wednesday evening, the 26th ult., at the Freemasons Hall. Present:—Bros. Wm. F. Rooke, W.M.; Major J. W. Woodall, S.W.; Richard H. Peacock, J.W.; James F. Spurr, M.O.; W. H. Garnett, S.O.; J. W. Farthing, J.O.; H. C. Martin, Reg. of Marks; William Peacock, S.D.; the Rev. H. Blane, M.A.; Henry A. Williamson, John A. Chapman, and others. The lodge being duly opened, and the minutes of the previous meeting having been confirmed, the W.M. appointed Bro. the Rev. H. Blane M.A., Chap., and invested him with the insignia of office. Bros. Dr. Jackson and Groves, two approved candidates, were advanced to the degree of Mark Masters. The labours of the evening being then concluded, the plans were put in a place of safety, and the brethren returned home at eleven o'clock.

KNIGHTS OF THE RED CROSS OF CONSTANTINE.

PREMIER CONCLAVE OF ENGLAND.

A special assembly of the Officers and Past Officers of this conclave was held at the George Hotel, Aldermanbury, on Thursday, the 4th inst., agreeably to the bye-laws, for the purpose of installing approved candidates. The conclave was opened by the V.E., Sir Knt. George Powell, G. Senator, M.P.S., assisted by Sir Knts, T. Cubitt, V.E.; T. Wescombe, S.G.; W. Turner, G. Senator, as J.G.; J. Trickett, H.P.; Dr. S. E. Clarke, P.S., Prefect; R. W. Little, J.R., Recorder; H. G. Buss, G. Almoner; I. G. Marsh, G. Architect; G. Cockle. Visitors:—E. Sir Knts F. Walters, M.P.S. No. 3; A. A. Pendlebury, S.G. No. 2; R. Gurney, Prefect, No. 3; and J. Carless, No. 3.

The following candidates being in attendance were then regularly installed as Knights of the Order—viz., the Rev. Thos. F. Ravenshaw, of the Westminster and Keystone Lodge, No. 10, and Prov. Grand Chaplain for Wilts; and George H. Rainy, also of No. 10.

A College of Viceroy's was then opened, when Sir Knts. Ravenshaw, Carless, and Rainy were consecrated as Priest Masons.

A Grand Senate of Sovereigns was afterwards formed for the reception of the Rev. T. F. Ravenshaw and Captain G. Cockle, who were severally enthroned as Princes of this illustrious Order. The senate, college, and conclave were then respectively closed.

At a special assembly held on the 15th ult., it was resolved that the future meetings of the conclave should be held at the Freemasons' Tavern, at which place the Grand Council of the Order, when presided over by the Duke of Sussex, usually assembled. The adoption of this measure was rendered necessary in consequence of the recent influx of eminent brethren into the conclave, and their desire to introduce other noblemen and gentlemen, provided a more convenient head-quarters could be obtained.

MASONIC FESTIVITIES.

SCOTLAND.

MASONIC VISIT TO STIRLING.—On the 29th ult. a numerous body of brethren representing Edinburgh, Glasgow, Dunfermline, and other lodges, paid a visit to Stirling Castle, the Abbey Craig, and other objects of interest in the ancient burgh. The brethren mustered some 1,500 strong.

NOTES ON LITERATURE, SCIENCE, MUSIC, DRAMA, AND THE FINE ARTS.

The next meeting of the British Association will commence at Dundee on the 4th September.

The *Orchestra* says Mario has signed for St. Petersburg next season. His terms are 25,000 francs a month.

The *Globe* says that the late Clarkson Stansfield lost nearly the whole of his fortune last year, by the failure of the Agra Bank.

The Tonic Sol-Fa Association intends competing for the Paris Exhibition prize of £200 and a wreath, open to all countries, for the best choral singing.

It is a singular fact that there are now three baronets Professors at Oxford—Sir F. Ouseley, Music; Sir B. Brodie, Chemistry; and Sir F. H. Doyle, Poetry.

Mr. John Raymond, an actor of some considerable repute in America, has come over to play *Asa Trenchard*, in the "American Cousin," with Mr. Sothorn, in Paris.

The subject of Dr. Sterndale Bennett's new work for the Birmingham musical festival is "The Woman of Samaria." The text is taken from St. John's Gospel.

A magnificent painting by Vandyke, representing St. Cecilia, has just been brought to light in restoring the old church of Cachlevoch, between Beele and Bersel, in Belgium.

Madlle. Nilsson is securely established in London, having already sung in three parts, and never were three parts more different, of *La Traviata*, of *Margaret*, and of *Marta* in M. Flotow's opera.—*Athenaeum*.

Doubts have been expressed as to the genuineness of the Rembrandt recently added to the National Gallery collection at a cost of 7,000 guineas, and purchased at Aix-la-Chapelle.

The *Athenaeum* asserts that no blame can be attached to Sir C. Barry with regard to the insufficiency of accommodation in the Parliament Houses, that the size of every room in the building was canvassed by the authorities for the time being, and that the architect's suggestions were in some cases rejected, and in others carried out.

M. Lequesne, a French sculptor, has just received a commission to execute a statue of the Virgin Mary, nearly 30ft. high, for the bell tower of the sanctuary of Notre Dame de la Garde, at Marseilles. There is to be a staircase within the statue leading into the head itself, and the eyes, which will serve as windows, through which to view the prospect around, will measure 10in.

The *Owl* states that "the Queen has commanded that the 'Life of the Prince Consort' should be forthwith completed, and to the pen of Mr. Theodore Martin, the accomplished translator of Goethe's ballads, her Majesty has committed the task." The first volume of the "Life," relating to the early years of the late Prince Consort, has been compiled, under the direction of her Majesty, by General the Hon. Charles Grey, and will shortly be published.

Mr. Dion Boucicault writes to the *Pall Mall Gazette*, that the Royal Albert Hall will, from its vast size, be utterly unfit for concerts or for public speaking. It will be eleven times the size of Drury Lane Theatre, or eight times that of Westminster Hall. A church of ordinary dimensions might stand

on its floor; its steeple would not reach the ceiling, which is to be 138ft. on the clear in height. The human voice cannot fill such a space.

"A. B." writing to "Notes and Queries," observes that the hymn for the Royal Christening, composed by the Prince Consort, beginning—

"In life's gay morn, ere sprightly youth
By vice and folly is enslaved,"

is a mere alteration from one by Dr. Blackwell in the Scotch Paraphrases for public (Presbyterian) worship, and has been in use for half a century in the Scottish Kirk.

SYMBOLS OF FREEMASONRY.—Among our antediluvian brethren, Masonic symbols were at first but few in number—the serpent, the altar or cube, the equilateral triangle, to represent the sacred name: these would be succeeded by the rainbow, the dove, geometrical signs, the ladder; and still more recently by pillars, globe, the pot of manna, the beehive, the sword and human skull, the tau cross, with all the symbolical devices painted on the banners of the Twelve Tribes. They were types or signs of moral and religious duties, or of events in the patriarchal history, which were thus recorded and perpetuated by oral communications.

THE WEEK.

THE COURT.—Her Majesty the Queen and the Queen of Prussia, accompanied by Prince Leopold, drove out on the afternoon of the 3rd inst. Colonel the Hon. A. Hardinge was in attendance on horseback. Her Majesty the Queen, the Queen of Prussia, Princess Louise, Prince Leopold, and Princess Beatrice walked and drove in the Home Park on the morning of the 4th inst. Her Majesty the Queen and the Queen of Prussia, accompanied by Princess Louise, drove in the grounds in the afternoon. Her Majesty, accompanied by their Royal Highnesses Princess Louise, Prince Leopold, and Princess Beatrice, drove in the Home Park on the morning of the 5th inst. The Queen, accompanied by their Royal Highnesses Prince Leopold and Princess Beatrice, drove in the grounds in the afternoon. Her Majesty the Queen, their Royal Highnesses Princess Louise, Prince Leopold, and Princess Beatrice went out in the grounds on the morning of the 6th inst. The Queen, accompanied by Princess Louise, drove in the grounds in the afternoon. Her Majesty honoured Miss Nightingale with a visit, and also honoured Baron Marchetti with a visit to his studio. From thence her Majesty drove to the Prussian Embassy, and afterwards visited the Princess of Wales at Marlborough House, and then returned to Windsor Castle. Her Majesty the Queen, the Queen of Prussia, Prince and Princess Louis of Hesse, Princess Louise, and Prince Leopold, and the Ladies and Gentlemen in Waiting attended Divine service in the private chapel on the morning of the 7th inst. The Very Rev. the Dean of Canterbury preached the sermon. The Queen, accompanied by her Royal Highness Princess Louise of Hesse, and attended by the Duchess of Roxburghe, Lord Alfred Paget, and Colonel the Hon. A. Hardinge, went to London, on the morning of the 8th inst., and visited the Prince and Princess of Wales at Marlborough House. Her Majesty returned to Windsor Castle at two o'clock. The Queen, accompanied by the Queen of Prussia and her Royal Highness Princess Louise of Hesse, drove in the grounds in the afternoon. The Queen, accompanied by their Royal Highnesses Princess Louise of Hesse and Princess Louise, drove out in the afternoon. Her Majesty, their Royal Highnesses Princess Louise of Hesse, Prince Leopold, and Princess Beatrice went out in the grounds on the morning of the 10th inst.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS, on the 4th inst., there was an interesting discussion on the interpretation to be put on the words "collective guarantee" in the Luxemburg treaty. Lord Houghton asked what interpretation the Government put upon the words. Lord Derby replied in effect that the words meant that in case of the invasion of Luxemburg no single Power was called upon to interfere, but that all the Powers who were parties to the treaty must interfere collectively. He added that the stipulations of the treaty in that respect were fully binding on England, Earl Russell and several other peers took part in the discussion, and the result seems to be that, after all that has been said, England has undertaken a real responsibility in respect to a province as to which she ought to have no concern whatever.—On the 5th inst., the principal topic of discussion was that of education. The Earl of Cork complained that no schools should be allowed to receive a grant from the State unless the teachers employed were certificated teachers. He contended that this militated greatly against the progress of education in the country, and pressed with great hardship upon schools in poor localities. The Bishop of Gloucester and the Earl of Airlie in some measure endorsed this complaint. The Duke of Marlborough, however, pointed out that the object of the State was to ensure that the education given should be good, and it was obvious that, unless care was taken that qualified teachers were appointed to the schools, the State would be put to an enormous expence without any adequate result being obtained.—After some discussion, the Salmon Fishery (Ireland) Amendment Bill was rejected, on a division, by 23 votes to 17.—On the 8th inst., after some unimportant business had been disposed of, Lord Shaftesbury called attention to a letter which the Archbishop of Canterbury had written in reference to the Rubric Commission. In that letter his Grace said that he quite agreed with those who thought that there was great danger in making any alteration in the Book of Common Prayer by the sole authority of Parliament. He added that Convocation would be duly consulted about the matters submitted to the Royal Commission before Parliament made any enactment touching them. The noble earl wanted to know what authority the archbishop had for giving this assurance. The Archbishop replied, the authority of law and precedent; all such matters were invariably discussed in Convocation and in Parliament *pari passu*. He added, that in about a fortnight the Commission would begin to consider their report. After a long discussion, in the course of which the Earl of Derby expressed his opinion that Convocation ought to be allowed to pronounce on these matters before Parliamentary action was taken, the Earl of Shaftesbury said if the report of the Commission was not presented within a fortnight he should push forward his bill.—The Earl of Derby, on the 9th inst., in reply to Lord Stratford de Redcliffe, informed the House that the French Government had received official confirmation of the execution of Maximilian. He added that the French Minister in Mexico had prepared to leave, but was doubtful whether he would be permitted to do so. On this point it may be mentioned that the *Moniteur* says the legation was safe, and that when the Liberals entered the capital they committed no excesses. Having answered the question of Lord Stratford de Redcliffe, Lord Derby went on to express his horror at what he called the "unnecessary" murder of Maximilian; but he could not then say what course the Government would take to have the sense of the House of the atrocity of the deed truly marked. Lord Stratford de Redcliffe had appended to his question about Mexico another about the Abyssinian captives. Lord Derby could give him no information on the subject, and Lord Redesdale censured him for putting the question without first giving notice of it. Their lordships had subse-

quently a debate on the Railway Passengers and Guards Communication Bill. The Duke of Richmond declared that the bill was impracticable, and urged that it should be referred to a select committee. This was opposed, but eventually the bill was read a second time and ordered to be referred to a select committee.—

In the HOUSE OF COMMONS on the 4th inst., after the questions had been disposed of, the consideration of the Reform Bill was taken up. The Chancellor of the Exchequer made an appeal and a statement. The appeal was, that after Mr. Hibbert's amendment had been disposed of, members should not persist then in the motions of which they had given notice, but that the committee should go at once to the consideration of the schedules. The statement was, that in order to provide for the four seats voted to Liverpool, Manchester, Birmingham, and Leeds, the following four places, which it had been proposed to enfranchise, should not have members given to them—namely, St. Helen's, Keighley, Luton, and Barnsley. Mr. Disraeli was profuse of declarations that the Government would gladly receive any modifications of the schedules to which the House might agree. Mr. Bright supported the appeal which had been made, but expressed his strong disapprobation of the proposal as to the four seats. He urged that more of the small and rotten boroughs should be disenfranchised. Several members took part in the discussion which followed. Lord Cranbourne and Mr. Lowe opposed the proposal to go at once to the schedules—the latter insisting that he must move his amendment as to cumulative voting. The general feeling of the House, however, appeared to be in favour of the proposal of the Chancellor of the Exchequer, and he expressed his satisfaction with the discussion. The committee then considered Mr. Hibbert's clause, making it illegal for a candidate to pay the expence of conveying a voter to the poll. Mr. Hibbert consented to limit the clause to borough elections, and specially to exclude the Retford boroughs and three others of an agricultural character. On a division, the clause thus modified was carried by 166 votes to 101. Several other clauses were discussed.—On the 5th instant, at the morning sitting, Mr. Otway announced his intention to inquire of the Government whether, in consequence of the execution of the Emperor Maximilian—a relative of her Majesty—it is intended to recall her Majesty's representative from Mexico.—In reply to a question, the Attorney-General declined for a week or ten days to give a final answer respecting his intention to proceed with the Bankruptcy Bill this session.—A complaint was preferred by Mr. Whalley against the clerks of the House, because they had, previous to publication, altered a notice of motion given by him intimating his intention to call the attention of the House to a publication referred to by the Home Secretary when describing the nature of the communication that had taken place between himself and the Mayor of Birmingham, owing to the recent riots in that town. The Speaker's reply was not calculated to please Mr. Whalley. The act of the clerks was defended as one of a meritorious character, really deserving of laudation, the substance of the motion being preserved, while matter of an objectionable kind was excluded. The right hon. gentleman specially noticed the proper omission of words at the end of the notice, casting what might be considered an imputation on clergymen of the Church of England. The Chancellor of the Exchequer testified to the great discretion displayed by the clerks in making necessary alterations in notices handed in by members. He confessed that notices of his own had been altered, and added with great candour, that they had been always improved, and he was sure the House would support the clerks in the discharge of their duty. This appeal called forth loud cries of "hear, hear," in which Mr. Whalley did not join. Sir George Grey expressed

his approval of the sentiments uttered by the leader of the House.—In reply to Mr. Baxter, the Chancellor of the Exchequer explained that it was the intention of the Government, on the passing of the English Reform Bill, to move the second reading of the Scotch Reform Bill. By agreeing to the second reading, the House would affirm the main principles of the bill, and the details could be dealt with next session. The right hon. gentleman then announced his intention to propose that the business shall commence at a quarter past four on the days when there shall be no morning sittings.—On the 5th inst., Mr. Whalley gave notice of a very sensible motion. It was that the Reform Bill should be divided, and the franchise part put on to a third reading, while the redistribution part should be postponed to another session. Perhaps the adoption of the motion may not be necessary, but should there be any likelihood of the bill not getting out of committee this week, the plan which Mr. Whalley puts forward ought to be adopted.—

The House, having gone into committee on the Reform Bill, made good progress. A clause brought up by Mr. Crawford, by which the limits of residence of voters for the City of London were extended from seven to twenty-five miles, were adopted. A clause of Sir H. Verney's for enfranchising police officials was negatived. A clause brought forward by Mr. Vance as to limits of residence was withdrawn. Clauses brought up by Mr. Russell Gurney, declaring that persons in the disfranchised boroughs who had been reported guilty of corrupt practices should not have votes in the counties in which the boroughs were situated, were carried. Lord E. Cecil brought up a clause to disfranchise for ever any one who had ever been convicted of offence against the laws. A long discussion took place upon this proposition and eventually it was withdrawn. Several other clauses were withdrawn, including two which proposed respectively to give a second member to Huddersfield and Swansea. Mr. Gladstone proposed an amendment for obtaining more members for South Lancashire. In doing so, he declared that his motion was in the nature of a protest against the inadequacy of the redistribution scheme, and he was disposed to agree with those who urged that the plan proposed should be passed with a view to its amendment hereafter. A long discussion took place on the proposition.—

The Reform Bill has passed the shoals and quicksands of committee, and now is in comparatively a safe harbour. This was effected at the morning sitting of the 9th inst. The House was thinly attended, and the absence of that excitement which has been observable during previous discussions on the bill was very marked. It appeared as if the interest in the measure on the part of hon. members had suddenly vanished. Nor was any enthusiasm created by the discussion of the schedules. Some amendments were moved, but they were not pressed, and the schedules passed almost without question. Before the Reform Bill came on, Mr. Whalley questioned the Secretary for the Home Department respecting his knowledge of the contents of the pamphlet to which the right hon. gentleman's attention had been called by the Mayor of Birmingham, when in communication with him respecting the Birmingham riots. Mr. Whalley desired to know whether the Home Secretary was aware that the publication contains correct translations from the works of Liguori and other Roman Catholic authorities. To this question Mr. Hardy replied that it was no part of the duties of the Secretary of State to verify the translations of one of the most offensive books that ever was put into his hands. He did not see that his opinion on the matter was of any great value, and he must decline to give any answer.—

In reply to Mr. Taylor, the Home Secretary gave some information respecting the course taken with respect to the persons convicted.

for poaching by the Salisbury magistrates. It appeared that Westhead, having been granted a free pardon, was discharged without bail, and that on application being made on the part of Fulford to be discharged from his recognizances, he was freed from his bond according to the ordinary course of proceeding.—Mr. Whalley desired to know from the Chancellor of the Exchequer whether, in his opinion, the prospect of passing the Reform Bill would not be greatly increased by deferring to next session the part of the bill referring to the redistribution of seats. The Chancellor of the Exchequer, with a pleasant manner and beaming countenance, professed his perfect satisfaction with the prospects of the Reform Bill. Being perfectly satisfied with the present state of things, the right hon. gentleman declined to deviate from his course even at the suggestion of Mr. Whalley.—At the evening sitting Mr. McKenna called attention to the extraordinary and disproportionate increase of the taxation of Ireland during late years. The speech was full of interesting information. A discussion of some length followed.—On the 10th inst., Mr. Newdegate took occasion, on presenting a petition from Birmingham, to refer to the sudden death of Mr. Scholefield, one of the members for that town, and expressed his regret at the melancholy event. He was sure, he added, that every member who had known the deceased gentleman in that House—where he had served for twenty-four years—must regret the loss of a member who has so usefully devoted himself to the business of the country. The petition from Birmingham was against the Sale of Liquor on Sunday Bill, the passing of which, according to the opinion of the petitioners, would excite great discontent in Birmingham, inasmuch as drunkenness has greatly decreased in the town under the operation of the present law, and therefore the stringent enactments of the bill were not required to keep the people in a state of sobriety.—The second reading of a bill introduced by Mr. A. Bruce for the education of the poor was then moved by that gentleman. The bill is permissive, and authorises the levy of a rate in any borough or district for the purpose of maintaining existing schools, and, if necessary, erecting new schools. There are various arrangements and conditions settling the relations with the Committee of Council, and providing for the appointment of school committees—the schools to be subject to the visitation of the Government and local inspectors. Amongst the rules is one providing that no child shall be asked to learn religious doctrines, or attend places of public worship, in opposition to the wishes of the parents, set forth in writing. The right hon. gentleman spoke for two hours and ten minutes. He intimated, before concluding, that if the Government promised to bring in a measure he would withdraw his bill, otherwise he would press it to a division. The motion for the second reading was seconded by Mr. Algernon Egerton, and an interesting debate ensued, in which Mr. G. Hardy, Mr. Gladstone, and other gentlemen took part. The debate lasted until a quarter to six o'clock, when by the standing orders it stood adjourned.

GENERAL HOME NEWS.—The Duchess of Sutherland laid the foundation stone of the New Alexandra Orphanage at Hornsey Rise, on the 7th inst. The Princess of Wales had promised to lay the stone; but the unfortunate illness which has confined her so long to her room has prevented her from fulfilling her promise. Under these circumstances, the Duchess of Sutherland took the place of her Royal Highness and laid the stone. The proceedings were of an interesting character. Earl Granville presided subsequently at a luncheon, at which the Duchess of Sutherland and a distinguished company were present.—All preparations for the eighth annual meeting of the National Rifle Association are completed. Wimbledon Common is a great

encampment, and a large number of those who intend to shoot for the prizes are under canvas. The visit of the Belgians promises to give great interest to the proceedings this year. The *Serapis* left Greenhithe on the 8th inst. for Antwerp, where she embarks the Belgians.—The Viceroy of Egypt arrived on the 6th inst. at the Charing-cross Station. There was a large gathering of people present, who cheered the Viceroy lustily when he alighted. He proceeded at once to the house of Lord Dudley, where he will stay while in London. The Viceroy went in the evening to the Royal Italian Opera. There was a distribution of prizes to successful pupils of the St. Martin's College, Castle-street, Long-acre. The institution is one of great merit, for it seeks to educate adults. Mr. Gladstone distributed the prizes, and in doing so made a speech which deserves to be carefully read.—The Government are taking early precautions against any outbreak of cholera. A supplement to the *Gazette* was published on the 7th inst., containing various Orders in Council as to quarantine, and the arrangements which are to be made by parochial authorities where any outbreak of cholera may take place. The orders are comprehensive, and appear to have been well considered.—The Belgian Reception Committee have held a meeting, at which it was reported that all the arrangements were complete. Her Majesty is going to give the Belgians Royal entertainment at Windsor. The City authorities are to be in no wise behindhand in maintaining their ancient character for hospitality, and Miss Burdett Coutts will sumptuously regale the brave Belgians. The list of entertainments provided for our visitors is very long.—The shooting began at Wimbledon on the 8th inst., and proceeded without interruption until gun-fire.—At the Clerkenwell Police Court, a couple who gave the name of James and Catherine Padoe, were charged with having stolen £500 worth of jewellery. A case containing the jewellery was left for a couple of minutes in the passage of a private house, and the street door being during the brief period left open, the case suddenly disappeared. The police were quickly informed of the robbery, and they seem to have displayed much cleverness in discovering the culprits. The accused were remanded.—The *Gazette* of the 9th inst. contains notifications of the official changes consequent on the removal of Earl Cowley from Paris. Lord Lyons goes to Paris, Mr. Elliot to Constantinople, and Sir Augustus Paget to Florence. The *Gazette* also announces the appointment of certain of the delegates from the North American provinces as members of the Order of the Bath.—The select committee on the Ecclesiastical Titles Act met on the 9th inst. for the first time. Mr. MacEvoy presided. Mr. Justice O'Hagan was the first witness. He declared that, in his opinion, while the Act was a dead letter, its provisions prevented that communication between the Executive Government and the Roman Catholic hierarchy which was so essential for the good government of Ireland. Mr. Hope Scott was also called as a witness, but he presented his evidence in a written shape, and it was not read.—Mrs. Stern has received from her husband, one of the Abyssinian captives, a letter which will increase the sympathy which is felt for those unhappy persons, as well as augment the anxiety which their imprisonment has occasioned. Mr. Stern does not write with much hope, and certainly, as the Emperor has just put to death two hundred of his own subjects, there was good reason for the unfortunate prisoners to feel depressed.—A melancholy illustration of the evil consequences of intemperance occurred on the 9th inst., at the Mansion-house Police-court. A respectable, well-to-do man, named Thompson, having offices in the City, and a residence at Norwood, charged his wife and son with threatening and assaulting him. It was shown that

the female accused had become an habitual drunkard, and had induced her son to follow his example. The threatening and assault took place at Mr. Thompson's City office. The woman was ordered to find surety for her future good behaviour, and the young man was sentenced to twenty-one days' imprisonment with hard labour.—We deeply regret to announce the death of Mr. William Scholefield, one of the members for Birmingham, which took place very suddenly on the 9th inst., Mr. Scholefield having been in the House of Commons so recently as the previous night. The hon. gentleman was highly respected by his constituents, but not more so than by his colleagues at Westminster. He was a true and faithful member of the Liberal party.—The death is announced of Lord Justice Turner, who had long been in feeble health, but who, with the characteristic pluck of his profession, performed his judicial duties almost to the last. The Lord Chancellor made a feeling allusion to the mournful occurrence on the 10th inst.—The contest for the Queen's Prize began at Wimbledon on the 10th inst. There are no less than 2,050 entries for this prize. The shooting was very good. Preparations have been made for the reception of the Belgians.—At the Central Criminal Court application was made for the postponement of the trials of the tailors charged with intimidation. It will be remembered that these trials will raise the whole question of the legality of what is called the "picketing system." For the prosecution it was urged that before the trial was postponed a pledge should be given on the part of the defendants that the picketing system should be discontinued. This was objected to at first, but subsequently the pledge was given, and the trial was postponed.—The case of the young man Watkin, who was charged with stabbing his sweetheart at Buckhurst Hill, came on for trial at the Central Criminal Court on the 10th inst. The prosecutrix did not appear, but a letter was read from her, in which she said she was keeping out of the way in order that Watkin might not be injured by her evidence. She hoped they would meet again and live together for many years. The jury found the prisoner guilty of wounding the girl with intent to do her grievous bodily harm, and the judge sentenced him to twenty years' penal servitude.

FOREIGN INTELLIGENCE.—The *Moniteur* once more denounces the execution of Maximilian as an act of barbarism, and expresses a hope that the United States will annex Mexico as a punishment. The United States are a good deal wiser than to do any such thing. It is reported that the Emperor is the author of the articles on this subject which have appeared in the *Moniteur*. It is certain that he is deeply chagrined at the melancholy business. All sorts of stories are afloat as to what is going to be done. One telegram asserts that an Austrian squadron, under Admiral Tegethoff, is going to Mexico to demand the body of the unfortunate Maximilian. Some of the gossips of Paris insist that the Emperor will send another expedition to Mexico to chastise the Juarists. That report will not find much credence. Meantime it is evident that there is great anxiety in France to throw the blame of the unhappy business off the shoulders of the French Government. Some of the papers publish reports the tendency of which is to show that Maximilian would have returned to Europe with the French expeditionary force had it not been for the conduct of the Austrian Government, which at first informed Maximilian that if he came back to Europe he would not be reinstated in his position in the Hapsburg family. The French Government, too, we are told, are going to publish some important documents relating to the affair. The whole question, however, really is, who induced Maximilian to go to Mexico?—The fierce attack

of the French paper the *Moniteur* on the Juarists is attracting a good deal of attention. It is indeed a strange contrast to some documents which appeared in the *Moniteur* in the last months of 1865. First, there was that sanguinary decree of Maximilian's, condemning to death all who were found with a band of Juarists, unless they could prove that they were forced to serve. Not only that; any one who sold or gave provisions or aid or counsel to the Juarists was ordered to be executed within twenty-four hours after he was captured. Then the *Moniteur* recorded how this decree had actually been carried into execution in the case of Juarist chiefs, and finally expressed strong approval of this mode of dealing with the "rebels." Bearing all this in mind, the present indignation of the French official journal has a superficial look, to say nothing stronger of it.—M. Thiers, on the 9th inst., delivered in the Legislative Body of France his speech on Mexico. This speech has been prepared for some time, and its delivery for various reasons postponed. The last postponement was caused by the announcement of the execution of Maximilian. No doubt that melancholy event has added a strong clause or two to the speech.—A statement in the nature of the contradiction of an important report is made in the *North German Gazette*. The report in question was that France had resolved on intervention in the North Schleswig business. The Berlin official journal says nothing was known of such an intervention at Berlin. The contradiction, however, is not very strong, and looks not unlike a notice to France not to intervene.—A grand banquet was given at the Tuileries on the 10th inst. in honour of the Sultan.—Prince Napoleon and the Princess Clotilde, with the newly-married Duke and Duchess of Aosta (Prince Amadous of Italy and his bride) have arrived in England.—Some of the Danish papers have recently published an address, signed by over 400 persons, professing Germans, resident in North Schleswig, and protesting that no special guarantees are required to ensure their liberty under Danish rule. A Berlin official paper reproduces the document, and dissects it with a view of showing that many of the professed Germans are not Germans. The same paper also quotes from a Copenhagen journal some attacks on Prussia, and asks whether these are not the best proofs in the world of the necessity for some guarantee for the security of Germans in North Schleswig being insisted upon by Prussia.—According to a Constantinople telegram, Omar Pasha has very nearly extinguished the Cretan insurrection. Everywhere he is successful—everywhere the rebels have fled before him, leaving their arms for him to gather up. Well, we have had stories of a similar kind before, and they have not proved to be true. It may, perhaps, be as well to wait for some corroboration of this latest story before accepting it as literally correct.

TO CORRESPONDENTS.

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

A. W. (Carlisle).—You must not read the sentence as our Masonic Brother, because he has not at present anything to do with the Craft.

MASONIC REVIEW, BALTIMORE.—We have forwarded the back numbers you required, from September 22nd to December 22, 1866. The receipt of them acknowledge in your next issue.

THE RECESS OF THE ORSETT COLLEGIATE SCHOOL.—We trust our brethren in the neighbourhood of Essex will note the very kind offer of Bro. Cripps in our advertising pages.

ERRATUM.—In the hurry of getting out our last number, an important error was committed by the reporter of the Pleiades Lodge, Totnes. Amongst the toasts the Prince of Wales is described as "Our Brother." This is incorrect, for up to the present hour the Prince of Wales is not enrolled in the Order of Freemasonry, however desirable it might be that he should follow the example of his grandfather and other members of his family.