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THE

# FREEMASONS MAGAZINE

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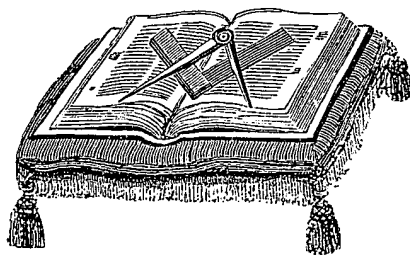


# MASONIC MIRROR.

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ADDRESS TO OUR READERS.

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WITH our present number another six months of our labours, and another Volume of the FREEMASONS MAGAZINE, is closed, and marks the speed of time, it being but as the other day—apparently but as yesterday, since we last addressed our readers on a similar occasion.

During the six months now passed, and indeed we may say, throughout the year, nothing has occurred to disturb the harmony of the Craft, which is making steady progress in adding to its numbers, and we trust, as evidenced by the growing prosperity of our Charities, to its usefulness. During the twelve months, 46 lodges have been added to the roll, and upwards of 4000 new members received their certificates of initiation. How many have ceased to be active members of the Craft it is impossible to say, though such a record—we speak only of our own lodges—should be in existence.

Death, the grand leveller of all, has been amongst us, and our Brethren the Duke of Richmond, Prov. G. Master of Sussex; Col. Tynte, G. Master of Knights Templar; the Marquis of Dalhousie; the Earl of Mexborough, Prov. G.M. West Yorkshire; Sir Charles Napier, M.P.; Herbert Ingram, M.P.; and many others, have passed away to that bourne from whence no traveller returns, to enjoy, we trust, everlasting happiness, as the reward of lives well spent.

But whilst we regret those that have passed away, we cannot but feel gratified by knowing that the Craft has been strengthened, in their respective provinces, by the accession to high office of the Duke of Newcastle, as Prov. G. M. for Nottinghamshire, and Viscount Holmesdale, for Kent—more especially the first, who is distinguished not only by the fortune of birth, but by great and rare talents, which have gained for him a reputation as a statesman, throughout the world, such as few attain.

Of our own labours we shall say but little: they have been arduous, but they have been labours of love; neither shall we make many promises for the future, contenting ourselves with referring to what we have done in the past, as an earnest of what it is our desire to carry out hereafter, assuring the brethren that the extent to which the MAGAZINE is improved is only dependent on the support which they accord it.

On one point an immediate alteration will be made. We purpose, instead of publishing the appointments weekly, to do so but once a month, and that in a form that it can be cut away from the MAGAZINE, so as to slip into any pocket-book, for easy reference. To make this perfect, we shall require much assistance from the brethren, whom we earnestly trust will, as speedily as possible, forward returns of the places and hours of meeting of their respective lodges.

With thanks to the brethren for the support we have hitherto received, we look forward with hope in the future, wishing to one and all a happy new year, and continued prosperity to their respective lodges.

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CLASSICAL FREEMASONRY,  
AS DEVELOPED IN THE POETRY OF THE ANCIENTS.  
BY BRO. J. F. ADAMS, M.D.

ALTHOUGH we have no certain guide to lead us through that labyrinth in which we grope for the discovery of truth and are so often entangled in the maze of error when we attempt to trace the origin of Freemasonry in the manners of remote antiquity, yet, in what may be considered its classical period, we trust to be able to point out a moral and philosophical resemblance in the principal objects which occur in this research.

Poetry was originally of an earlier date than philosophy. The different species of the former were brought to a certain pitch of perfection before those of the latter had been cultivated in an equal degree. Imagination shoots forth to its full growth, and even becomes wild and luxuriant when the reasoning faculty is only beginning to bud and is wholly unfit to connect the series of accurate deduction. The information of the senses, from which fancy generally borrows her sublimest images, always obtains the earliest credit, and never fails to make the most lasting impressions. Plato says that poetry was originally an inspired imitation of those objects which produced either pleasure or admiration. To excite the feelings and passions, no method could have been so effectual as that of celebrating the perfection of the powers who were supposed to preside over nature. The ode, therefore, in its first formation, was a song in honour of these powers, either sung at solemn festivals, or after the days of Amphion, who was the inventor of the lyre. Thus Horace tells us :

"Musa dedit fidibus Divos, puerosque Divorum."

"The muse to nobler subjects turned her lyre,  
Gods, and the sons of gods, her songs inspire."—FRANCIS.

In this infancy of the arts, when it was the business of the muse to excite admiration by his songs, as the same poet informs us :

"Publica privatis secernere, sacra prophanis;  
Concubitu prohibere vago, dare jura maritis,  
Oppida moliri, leges includere ligno."

"Poetic wisdom marked with happy mean,  
Public and private, sacred and profane,  
The wandering joys of lawless love suppress,  
With equal rights the wedded couple blest,  
Plann'd future towns and instituted laws, &c."—FRANCIS.

This was accomplished without difficulty by the first performers in this art, because they were themselves employed in the occupation which they describe. They contented themselves with painting in the simplest language the external beauties of nature, and with conveying an image of that age in which men generally lived on the footing of equality—they met on the level and parted on the square.

In succeeding ages, when manners became more polished, and the refinements of luxury were substituted in place of the simplicity of nature, men were still fond of retaining an idea of this happy period.

Though we must acknowledge that the poetic representations of a golden age are chimerical, and that descriptions of this kind were not always measured by the standard of truth, yet it must be allowed, at the same time, that, at a period when manners were uniform and natural, the Eclogue, whose principal excellence lies in exhibiting simple and lively pictures of common objects and common characters, was brought at once to a state of greater perfection by the persons who introduced it, than it could have arrived at in a more improved and enlightened era. It was, therefore, to lyrical poetry that the philosophical axioms and moral ethics so conspicuous in Freemasonry owe their adornment. The poet in this branch of his art proposed, as his principal aim, to excite admiration ; and his mind, without the assistance of critical skill, was left to the unequal task of presenting succeeding ages to the rudiments of science. The lyric poet took a more diversified and extensive range than the pastoral poet. The former's imagination required a strong and steady rein to correct its vehemence and restrain its rapidity. Though, therefore, we can conceive, without difficulty, that the latter, in his poetic effusions might contemplate only the external objects which were presented to him, yet we cannot so readily believe that the mind, in framing a theogony, or in assigning distinct provinces to the powers who were supposed to preside over nature, could, in its first essays, proceed with so calm and deliberate a pace through the fields of invention. It will be necessary to briefly sketch over the period of Grecian history, before the advent of Orpheus, that great reformer, who introduced the celebrated mysteries which were called after him, and in which so many points of resemblance are to be found in modern Freemasonry.

The inhabitants of Greece, who make so eminent a figure in the records of science, as well as in the history of the progression of empire, were originally a savage and lawless people, who lived in a state of war with one another, and possessed a desolate country, from which they expected to be driven by the invasion of a foreign enemy. Even after they had begun to emerge from this state of absolute barbarity, and had built rude cities to restrain the encroachments of the neighbouring nations, the inland countries continued to be laid waste by the depredations of robbers, and the maritime towns were exposed to the incursions of pirates.

Ingenious as the Grecians were, the terror and suspense in which they lived for a considerable time, kept them unacquainted with the arts and sciences which were flourishing in other countries. When, therefore, a genius capable of civilizing them started up, it is no wonder that they held him in the highest estimation, and concluded that he was either descended from or inspired by some of those divinities whose praises he was employed in rehearsing.

Such was the situation of Greece, when Linus, Orpheus and Musæus, the first poets whose names have reached posterity, made their appearance on the theatre of life. These writers undertook the difficult task of reforming their countrymen, and of establishing a theological and philosophical system.

Authors are not agreed as to the persons who introduced into Greece the principles of philosophy. Tatian will have

it that the Greek philosophy came originally from Egypt, while Laertius, who certainly was no better informed, will allow foreigners to have had no share in it. He ascribes its origin to Linus, and says, expressly, that Linus, the father of Grecian poetry, was the son of Mercury and the muse Urania; and that he sung of the generation of the world; of the course of the sun and moon; of the origin of animals and the principle of vegetation. He taught, says the same author, that all things were formed at one time and that they were jumbled together in a chaos.

But we are told, upon even better authority, that both Orpheus and Musæus travelled into Egypt, and infused the traditionary learning of a cultivated people into the minds of their own illiterate countrymen.

The name of Orpheus, consecrated as it is by the veneration paid to it in all ages, from the remotest antiquity, bears the same relation to science in the earliest period of society, as that of Cæsar or Alexander could be supposed to do to war. He is handed down to us as a philosopher, who taught the knowledge of God, and laid down the rudiments of science; as a lawgiver, who reformed his countrymen, or rather who brought a horde of savages to live in society; as a priest, who instituted the worship of the gods and the sacred rites of religion; and finally, as a poet, unequalled in harmony, sweetness, and energy.

In these several points of view we propose to consider him as the originator of those mysteries which bear his name. And, in order to identify them with this great man, it will be necessary to review his character and writings. Orpheus flourished at the time when the celebrated Argonautic expedition was undertaken, which renders him contemporary with the judges of the Jewish nation before the regal government was established. The wonderful effects that are ascribed to his lyre, and the power which he is said to have possessed over the minds of men in this early and uncultivated period, lead us naturally to suppose that his own mind must have not only received from nature a higher share of intellectual qualities than others, but that these must likewise have been improved by experience and study. Accordingly, we are informed that both he and his pupil Musæus travelled into Egypt, and, in that land of mystery and allegory, acquired the first principles of that mythology which he afterwards taught, and which, developed into its full luxuriance, we regard with admiration as the highest effort of creative genius. Here it was that he learned first to sing of the generation of the gods, of the birth of the giants, of the creation of the world, and of the origin of man. He sung, we are told, of the ether, as separated from night and chaos; of the light that first illuminated the world; of love, as the operating principle in this work, he distinguished a first cause from inferior ministers; and, in order to impress these lessons more powerfully on the minds of his wondering audience, he professed in all to be inspired by the power of divine illumination. We must, however, acknowledge, that as authors are at a loss with regard to the writings of Orpheus, so they differ still more from each other in their account of his theology. By some he is allowed to be the father of Polytheism, on account of his deducing the generation of the gods. Others, however, considering his doctrines as mysterious exhibitions of the most sublime truths, affirm that he inculcated the belief of the divine unity and self existence; insist, in proof of this, upon the esteem in which he was held by the Pythagorean and Platonic philosophers; and assert, that his seeming belief of Polytheism arose from the characters of the people whom he addressed, who were wholly uncultivated, and whose attention could only be arrested by the objects of sense. These opinions, however apparently contradictory to each other, may yet, we think, be reconciled, especially when we consider that the Orphic philosophy was veiled in allegory. Upon this hypothesis, we need only suppose that Orpheus, as a poet, took the liberty of giving expression and action to the most important of those objects

which he undertook to delineate; and we may believe that he might appear to have inculcated Polytheism at the time when he acknowledged the unity of God. Thus the names of Minerva, Mars, Apollo, Hermes, &c., and the actions in which these are particularly engaged, will be considered only as various personifications of the attributes ascribed to the supreme being, representing his wisdom, power, universal intelligence, and that care with which he superintends the government of mankind. This is the manner in which Homer appears to have contemplated the Deity and his perfections as the moral governor of the universe. When displayed with such strength of colouring by a creative imagination, to a superficial mind they may appear as so many separate beings; whereas, when the veil is thrown aside, they are beheld as emanations from the supreme mind, which enlighten, indeed separately, the various departments of his government; but which all of them centre, when traced to their source, in one complete and undivided original. If Orpheus was great as a poet, he was still greater as a musician. When the reformer of mankind tuned his lyre, and raised the minds of his hearers to the contemplation of these sublime objects; accompanying the researches of philosophy with the irresistible charms of melodious versification, they grew insensibly mild as they listened, and their thoughts were exalted by the greatness of his subjects—their ferocity was subdued by the sweetness and harmony of his numbers, and succeeding generations, astonished at the change which this divine poet had wrought upon the characters of mankind, fabled that he had taught the woods to dance, the streams to hang suspended, the tiger to leave his prey, and even the lion to become gentle, obsequious, and submissive.

"Silvestres homines, sacer, interpresque Deorum  
Cædibus et victu fædo deterruit Orpheus;  
Dictus ob hoc lenire tigres rabidosque leones."

HORACE.

"The wood-born race of men when Orpheus tamed,  
From acorns and from mutual blood reclaim'd,  
The priest divine was fabled to assuage  
The tiger's fierceness and the lion's rage."

FRANCIS.

Without, therefore, falling into the error of those who attempt to deduce from the inspired writings every absurdity of mythology; and almost every stroke of excursive imagination, it may, we think, be supposed that the Greek poet, during his residence among the Egyptians, became acquainted with these twin arts of poetry and music, in which he excelled in their highest perfection, from models preserved by that cultivated people, but which had a Hebrew origin, and were originally appropriated to the worship of God, among a people consecrated to his service. Thus the "YMNOE" or "Song of Praise," of the Supreme Being, was originally introduced by Orpheus, and sung at the initiation of candidates into the sacred rites or mysteries. These mysteries were, at a remote period, in the highest estimation, and exercised an important influence over the intellectual development of mankind. Orpheus is said to have been taught his mysteries by the Idaean Dactyli, and to have introduced them into Thrace, whence they were gradually propagated throughout all Greece by his initiated followers. The nature of these mysteries is involved in an impenetrable veil of obscurity; but there can be no doubt that they partook of the general character of all mysteries, inculcating a purer knowledge of religion than was compatible with the superstitious observances then prevalent. On the union of these mysteries with the Bacchanalian orgies, they fell into merited contempt, and were at length gradually disused. The initiated in these mysteries, as well as the persons employed to initiate candidates in them, were called, in some cases, *Orpheotelestæ*.

The word mystery has been by some traced to the Hebrew word, "to hide," whence *mystar*, a thing concealed; formed from which is the Greek *μυστήριον*; old French *mestier*; English *mystery*, and old English *mistar*, a trade or craft, the learning

of which was something occult and mysterious. A very clear and concise account of the Egyptian mysteries has been given by Sir G. Wilkinson, in his *Manners and Customs of the Ancient Egyptians*, of which the following abstract will convey a good description:—"The Egyptian mysteries consisted of two degrees, denominated greater and less; and to become qualified for admission into the higher class, the aspirant must have passed through those of the inferior degree. The priests alone could arrive at a thorough knowledge of the greater mysteries; but so sacred were these secrets held, that many members of the sacerdotal order were not admitted to a participation in them at all, and those alone were selected for initiation who had proved themselves virtuous and deserving of the honour." "The Egyptians," says Clement, of Alexandria, "neither entrusted their mysteries to every one, nor degraded the secrets of divine matters by disclosing them to the profane, reserving them for the heir-apparent of the throne, and for such of the priests as excelled in virtue and wisdom." But there can be little doubt that, at a later period, the same liberality, as to the admission of the laity, which characterized the Eleusinian and other mysteries, prevailed in Egypt, and that many laymen, and even some foreigners, were admitted to the lesser mysteries. The Orphic and Eleusinian mysteries constitute the great models on which all succeeding mysteries were formed. These festivals were instituted at Eleusis in honour of Ceres and Proserpine, the former of whom was believed to have taught the inhabitants the art of agriculture and the holy doctrine—a doctrine which was said not only to purify the heart from sin and expel ignorance from the mind, but to ensure also the favour of the gods, and to open the gates of immortal felicity to the initiated. The mysteries, like those of Egypt, were of two kinds, the less and the greater—held at two different periods of the year, and at two different places: the lesser, which were introductory to the greater, being celebrated at Agræ, on the banks of the Illyssus; the greater at Eleusis. The celebration of the greater mysteries occupied nine days, chiefly devoted to the sacrifices, processions, and other acts of worship; and during this period the judicial tribunals were closed, an armistice was proclaimed, private enmities were hushed, and death was decreed by the Athenian senate against any one, how high soever in rank, who should disturb the sanctity of the rites. The ceremonies of initiation into both the lesser and greater mysteries were conducted by four priests—Hierophant, Dadouchos, Hierokeryx, and Epidomias; and these again were assisted by numerous inferior functionaries, to whom various appellations were given, indicative of their several duties. The examination of those who had been purified by the lesser mysteries, and who were preparing for the greater, was apparently vigorous. "But as the benefit of initiation was great, such as were convicted of witchcraft, murder, even though unintentional, or any other heinous crimes, were debarred from those mysteries." A child, styled the child of holiness, whose innocence, it was believed, of itself endowed him with capacity to fulfil the requirements of the mysteries, was selected to conciliate the Deity in the name of the initiated. Of the ceremonies which attended the initiation, we know but little; since every postulant was required, under the most dreadful oaths, to conceal whatever he saw or heard within the hallowed precincts; and he who violated the oaths was not only put to death, but devoted to the execration of all posterity. Crowned with myrtle and enveloped in robes, which, from this day, were preserved as sacred relics, the novices were conducted beyond the boundary impassable to the rest of men. The hierophant, with his symbols of supreme Deity and his three assistants, were carefully visible. Lest any should have been introduced not sufficiently prepared for the rites, the herald exclaimed, "Far from hence the profane, the impious, all who are polluted by sin!" If any such were present and did not instantly depart, death was the never failing doom. The skins of new

slain victims were now placed under the feet of the novices, the ritual of initiation was read, and hymns were chanted in honour of Ceres. One of these hymns has been translated as follows: "I will declare a secret to the initiated, but let the doors be shut against the profane. But thou, Museus, the offspring of fair Selene, attend carefully to my song; for I shall speak of important truths. Suffer not, therefore, the former prepossessions of your mind to deprive you of that happy life which the knowledge of these mysterious truths will procure you. But look on the divine nature, incessantly contemplate it, and govern well the mind and heart. Go on in the right way and see the sole Governor of the World. He is One, and of himself alone; and to that one all things owe their being. He operates through all, was never seen by mortal eyes, but does himself see every thing." The novices moved on, while a deep sound arose from beneath, as if the earth itself were complaining; the thunder pealed, the lightning flashed, and spectres glided through the vast obscurity, moaning, sighing, and groaning.

"Of various forms, unnumber'd spectres more—  
Centaur and double shapes—besiege the door.  
Before the passage horrid Hydra stands,  
And Briareus with his hundred hands;  
Gorgons, Geryon with his triple frame,  
And vain Chimæra vomits empty flame."

DRYDEN'S *ÆNEID*, i. 6.

Mysterious shades, the messengers of the infernal deities—anguish, madness, famine, disease, and death—flitted around, and the explanations of the hierophant, delivered in a solemn voice, added to the horror of the scene. This was intended as a representation of the infernal regions, where misery had its seat. As they advanced, amidst the groans which issued from the darkness, were distinguished those of the suicides—thus punished for cowardly deserting the post which the gods had assigned them in this world. But the scenes which the novices had hitherto beheld seemed to be a sort of purgatory, where penal fires, and dire anguish, and the unutterable horrors of darkness were believed, after countless ages of suffering, to purify from the guilt acquired in this mortal life. Suddenly the bursting open of two vast gates, with a terrific sound, dimly displayed to their sight, and faintly bore to their ears, the torments of those whose fates were everlasting—who had passed the bounds beyond which there is no hope.

"Obscure they went through dreary sheds that led  
Along the waste dominions of the dead.  
Thus wander travellers in woods by night,  
By the moon's doubtful and malignant light."

DRYDEN'S *ÆNEID*, vi.

On the horrors of this abode of anguish and despair a curtain may be dropped—the subject is unutterable. Onward proceeded the novices, and were soon conducted into another region—that of everlasting bliss, the sojourn of the just—of those whose hearts had been purified, and whose minds had been enlightened by "the holy doctrine." This was Elysium, the joys of which were equally unutterable—equally incomprehensible to mortals not admitted into these mysteries. Here a veil was, in like manner, thrown over this scene.

When we come to reduce this to a plain statement of facts, at what do we arrive? We find that a candidate for initiation had to be a man of unblemished character. The code of morals to which he had to subscribe, and in which he was afterward instructed, was based upon the highest principles of virtue and wisdom. He became from that moment identified with all that was pure—an enemy to sin—and a regenerated being. Is there no resemblance here? We think there is a strong likeness to genuine Freemasonry—so strong, that we scarcely know how to consider them distinct from each other.

The essential principles—such as a belief in one God, the doctrine of rewards and punishments, the resurrection of the body, and the immortality of the soul—are the same.

The verses which, according to Bishop Warburton, were sung in the Eleusinian mysteries, contained the following passage :—

"Pursue thy path rightly, and contemplate the King of the world : He is one, and of himself alone, and to that One all things have owed their being. He encompasses them. No mortal hath beheld him ; but he sees everything."

Before the initiation commenced, it was customary for the officiating priest to inquire aloud, "Who is fit to be present at this ceremony ?" The answer given was, "Honest, good, and harmless men." He again ejaculated, "Holy things are for those who are holy ;" and then, with much solemnity, enjoined them to receive the benefit of prayer.

Homer thus describes the place of initiation in Greece :—

"High at the head a branching olive grows,  
And crowns the pointed cliffs with shady boughs ;  
Beneath a gloomy grotto's cool recess,  
Delights the Nereids of the neighbouring seas ;  
Where bowls and urns were form'd of living stone,  
And massy beams in native marble shone :  
On which the labours of the nymphs were roll'd  
Their webs divine of purple mix'd with gold.  
Within the cave the clust'ring bees attend  
Their waxen works, or from the roof depend.  
Perpetual waters o'er the pavement glide ;  
Two marble doors unfold on either side ;  
Sacred the south, by which the gods descend ;  
But mortals enter at the northern end."

POPE, OD. I. xiii., v. 122.

The gate of entrance for the aspirant was from the north ; but when purged from his corruptions, he was termed, indifferently new born or immortal, and the sacred south door was accessible to his steps.

It is only necessary to observe further, on this head, that it is not only in detached parts of those several poets from which we have quoted that a resemblance to the principles and ceremonies of Freemasonry are plainly seen, but whole cantos contain a full description of the rites then observed.

It has happened, fortunately for the republic of letters, that the higher species of poetry are exempted from the same licentious use of allegory and metaphor from which sprung the fables of the wars of the giants, of the birth and education of Jupiter, of the dethroning of Saturn, and of the provinces assigned by the Supreme to the inferior deities ; all of which are subjects said to have been particularly treated by Orpheus. In the loose fragments of the early writers, however, imagination was permitted to take its full career, and sentiment was rendered at once obscure and agreeable, by being concealed behind a veil of the richest poetical imagery.

The love of fable became indeed so remarkably prevalent in the earliest ages, that it is now a difficult task, in many instances, to distinguish real from apparent truth, and to discriminate the persons who were useful members of society ; the Freemasons of those times, from those who exist only in the works of a poet, whose aim was professedly to excite admiration. Thus several events of importance to the Order were disfigured by the colouring of poetic narration ; so that we are often unable to separate truth from a perplexed system of real and fictitious incidents.

It is necessary to observe in general, on this subject, that whatever degree of superiority the reasoning faculty ought ultimately to possess in the sphere of composition, we are not to consider this power as acting the same part in the work of a poet which it should always act in that of a philosopher. In the performance of the latter, an appeal to reason is formally stated, and is carried on by the process of connected argumentation ; but in that of the former, the judgment is principally employed in the disposition of materials. Thus the philosopher and the poet are equally entitled to the character of judicious, when the arguments of the one are just and conclusive, and when the images of the other are apposite and natural. We shall only further observe, in conclusion,

that no one who is familiar with the history of the past, and those great and lofty minds associated with it, but must be impressed with the fact, that most of the great philosophers and lawgivers, seers and prophets, and men of renown in the ancient world were Freemasons, and identified themselves with that beautiful system of ethics, as were practised in the very rites and mysteries which are now held in such veneration and sacred regard by every man who claims to be a brother, and adorns that character by every moral and social virtue.

There is not a holy tradition ; there is not a sublime aphorism or moral precept ; there is not a sacred character of which the poets have sung, or philosophers written, that does not breathe the spirit of Masonry, and associates its principles with the worship of God and the glory which surrounds his everlasting throne.

### GOOD ADVICE.

WE copy the following from the address of the M.W. Bro. W. P. Mellen, Grand Master of Mississippi, delivered before the Grand Lodge at its annual communication in January last :—

By the will of Divine Providence the Grand Lodge of the State of Mississippi is again in G. A. C. Allow me to congratulate you that we have once more been permitted to gather around this altar with so much cause for thankfulness for the general prosperity of the Craft, not only in our own jurisdiction, but throughout the world. We hear no discordant sounds from abroad, and in Mississippi, with rare exceptions, the fraternity have cause for rejoicing, in both their individual and associate characters ; for their personal and Masonic interests have alike been blessed.

So long as human nature is frail and man imperfect, occasional disturbances in the world around us may be expected ; nor can we hope that, even in our association, we can be wholly exempt ; though with our machinery, and with competent Masters to preside over the work, they need scarcely be known nor exist for any lengthened period. Probably at no time in our history, when numbers are considered, has there been more harmony in the Craft, greater prosperity, more enlightened zeal in the prosecution of our work, or as profound a knowledge of the duties and mission of Freemasonry. Shall we not add that the good effected in the promotion of the welfare of mankind, has been proportionally great ?

All danger to our institution is to be found in the interior of the Lodge. It is not the antimason who places our temple in jeopardy. Our walls can stand the assaults of the foe, but not the undermining of our own people—those who give a character and a mission to Freemasonry unknown to our ancient brethren, and who would introduce with their new doctrines, new organizations, and new forms of government. Either would be fatal to the Lodge, how beautiful and attractive soever it may appear at the moment. Nothing has preserved Freemasonry for so many centuries but its perfect universality of doctrine, with its peculiarity of discipline, while the whole has been completely subjective to the moral law. It teaches nothing contrary to the unity of both minds and hearts. So long as it maintains this character it lives ; when this ceases it dies, and our eyes will never again behold the glory of this first temple.

There are, in our own country, other secret societies beside the Masonic, of high character, and whose objects are most praiseworthy ; yet I look upon it as exceedingly dangerous for a conscientious man who is a member of one secret society to join another, because he can have no assurance that he is not assuming a conflict of duties, to say nothing about the almost utter impossibility of one individual being able to bear the burden of his accumulated obligations resulting therefrom.

In connexion with the idea of mixing rites and ceremonies of different societies, I beg to bring to your notice, for a record of your condemnation, that Masonry may not suffer for that for which Masonry is not responsible, but has been foisted upon it at least in one Lodge, not, however, of this jurisdiction, and without authority in any. In all the history of Freemasonry, either written or traditional, a like occurrence has not taken place before in a York Lodge. I know nothing of the fact, but presume from circumstances and the character of the ceremony, that it had its origin in Paris, during the so called "Reign of Reason." I allude to the ceremonies in a Lodge in New Orleans, of a Masonic

baptism, or, as entitled, "the baptism of the adoption of Latons," or the sons of Masons. It appears to be a kind of travestie of the Christian's ordinance, but differing in form—the boy dipping his left hand into the urn. Although I could not believe that our brethren in New Orleans meant any disrespect to the Church, I could but feel shocked in reading the newspaper account of this transaction.

There is another danger to Freemasonry. Our Lodges are not always well tyled. I do not mean only, that the unworthy find admission, but that too much goes out of the Lodge. There was a time when the secrets of Freemasonry were nearly lost among rubbish—a kind of low twelve in its history—for the want of an intelligent medium for its traditions. Our Masonic writers and periodical publications, have been of inestimable service in bringing to light and elucidating many secrets, valuable to the Craft, which had been long hidden from Masonic eyes; but, as there appears to be no good without some attending evil, too much has been written and too plainly. The worst is, that our complaint is against some of our ablest writers and most distinguished Masons. They do not appear to understand the necessity, or the art, of writing under a veil; or, in a way that all may be concealed from the public eye, while clear to the initiate. I think they underrate both the intelligence of the public and of the fraternity. I know of no remedy for this by legislation.

Our laws are stringent enough against the communication, out of doors, of the results of ballots for candidates and other Lodge business, but our discipline is not sufficiently enforced. Masters of Lodges should see to this.

#### SELF EXAMINATION.

WE assume that Freemasonry links its membership in the golden chain of fraternity—that it cements friendships—that it elevates its disciples morally and intellectually—that it restrains the passions—that the recipients of its mysteries become better, more virtuous, more useful, and better fitted to enjoy the communion of the "just made perfect" in the celestial sphere; but, in assuming this, let each member of the Craft examine himself closely, and answer the questions, if since his admission into the Order he has made any advancement in developing the spiritual part of his nature? in unfolding the internal qualities of his heart and mind? if he has become a better man than he was before? more faithful to his fellow man? more true to himself and to his God? It is vain to assume that Freemasonry improves and elevates those who are initiated into its mysteries, if the effect is not visible in the life and conduct of its disciples. We do not hesitate to assert that if Freemasons will live up to the principles of Freemasonry, that they will become better, more useful, and more virtuous men. Then it follows, as a matter of course, that those who are not benefited by their connection with the fraternity, who have not improved in their moral nature, who have made no progress in developing the internal qualities of the heart and mind, have not gained a true knowledge of Freemasonry. Examine—examine yourself, brother, and see how the case stands with you; if you have improved by your connection with the Masonic institution.—*American Mirror and Keystone.*

#### CONSERVATISM IN FREEMASONRY.

THERE is a class of Masons so very conservative, and they are by no means few in number, nor confined altogether to the uneducated, who never advance one peg in Masonic knowledge beyond what they were taught when the degrees of Masonry were conferred upon them, who entertain the opinion that a Freemason ought not to know any thing of the history of the institution—of its statistics—of its symbolism—or the origin of the rites and ceremonies of the Order, its traditions, &c., &c.; that all this knowledge ought to be hid from the light of day and buried in oblivion for ever. This is, in plain simple language, the sentiment of those who are opposed to Masonic publications, and to shield themselves in their ignorance they use that convenient expression that "Masonry is a conservative institution." We will grant that Masonry is a conservative institution so far as that its landmarks are unchangeable, but he that would infer from that that its aims and purposes are incapable of further unfoldment, or that no advancement nor progress has been made in the development of its principles since the organization of the Order, betrays gross ignorance of its past history. An institution whose aim and purpose is to improve and elevate man, cannot be conservative in all respects; the platform of yesterday must be elevated to conform to the increased light of to-day. There must of necessity be a continual change, an advance, an upward and onward progress as we increase in knowledge from day to day of the duties we owe to

God, our neighbour, and ourselves. It is idle to attempt to prevent Freemasonry from advancing with the intellectual advancement of the age. The Freemasonry of to-day is far in advance of the Freemasonry of one hundred years ago in its system of government, its system of charities, but more particularly in the acquisition of the knowledge of its past history and an increased knowledge of its principles, its mission, and its aims and purposes. None but the wilfully blind, the ignorant, or those who cannot see in Freemasonry anything above its signs and passwords, can be hostile to the dissemination of Masonic light and knowledge. The man who is content with the knowledge he is in possession of, and closes up his intellect to the admission of more light, however absurd such an idea may seem, fairly represents the standstill conservative Mason.

Freemasonry is progressive, and is continually unfolding the mysteries contained in the volume of inspirational nature. As the pages turn over day by day of the unrevealed Book, the light of science shines more brightly—thoughts are elicited from the active workshop of the mind, and each leaf is impressed with the knowledge acquired by experience, the child of wisdom. The indolent Mason, with conservatism as his shield, is impenetrable to the rays of light which gleam from the intelligent mind. He is wise in his own conceit—he has reached the highest point of human wisdom—no one can give him information that he is not possessed of already—his understanding equals that of the highest developed finite mind, and clothed in robes of adamant, he is impervious to the reception of light, and repels the golden rays emitted from Heaven. This is the conservative Mason, who stands on an unchangeable platform, who will not improve because he will not admit the possibility of progress—who will not seek for light, more light, because he will not step beyond the first lessons which were taught him. This class of Masons are incapable of comprehending the esoteric teachings of Freemasonry. All intelligent Masons are, in the proper sense of the term, in regard to the landmarks of Freemasonry, conservative, and the more intelligent are generally most so, but that conservatism which does not admit of any development of Masonic principles, which is opposed to all elucidation of our mystic symbols, the promulgation of Masonic teachings, the philosophy, the history, the statistics of Masonry, its aim and its mission, is as opposite to true Freemasonry as virtue and vice, as light and darkness are opposed to each other.—*American Mirror and Keystone.*

#### ARCHITECTURE AND ARCHÆOLOGY.

At a recent meeting of the Society of Antiquaries, a communication from Mr. Street was read, calling attention to the proposed destruction of the Guesen Hall, at Worcester Cathedral, by the Dean and Chapter. It was agreed that a memorial should be presented to that patriotic body by the Society, protesting against this act of Vandalism; also to offer a subscription towards any fund which might be raised for its preservation. This noble fourteenth century hall has one of the finest roofs in England, and there is no doubt but that, by the scientific use of iron ties, successfully employed in like cases, it might be preserved for ages to come. The Dean and Chapter are spending £15,000 or £18,000 on doubtful restorations of their cathedral, and, at the same time, professedly from lack of funds to preserve it, pulling down one of the dependent buildings, which really give half the interest they possess to our cathedrals.

At the above mentioned meeting, it was reported that the restoration of the Octagon, at Ely, as a memorial of the late dean, is shortly to be commenced. The restorations of Limerick Cathedral are nearly completed. Brinkburn Priory is also to be restored and fitted for Divine worship; a threat to do the like for Netley Abbey is held out. Mr. Burges's Memorial Church at Constantinople is at last in hand. It is understood that Mr. Butterfield is to transmute the parish church of St. Columb, Cornwall, with the addition of a clerestory to the nave, and substitution of a more dignified choir for the existing chancel. The idea is to render this church, so enlarged, fit for the office of a cathedral for the proposed new diocese of Cornwall. The restoration of Bristol Cathedral has been commenced. Those of Lichfield, Hereford, Peterborough, and Worcester are progressing. Mr. Scott is to restore the desecrated chapel of Dover Castle for use of the garrison. Mr. Burges's restoration of Waltham Abbey is completed. The interior of the University Church at Cambridge is to be rearranged. Mr. Bodley has placed new stalls and a reredos in Queen's College Chapel, Cambridge. Mr. T. Gambier Parry, a distinguished amateur, at whose expense the church at Higham was built a few years since, is now engaged in painting the interior with his own hands.



The Dean and Chapter of St. Paul's appeal for subscriptions to render their cathedral fit for the services they ought to celebrate in it. It is stated that the organ of the choir has been removed from the centre, and placed on the north side, according to the original plan; the screen has also been removed, so that the whole choir can be seen from east to west. It is desirable to rearrange the stalls; to do this effectively, and add a light screen in unison with the architecture will cost £3,500. The great Panopticon organ, which Messrs. Hill built at a cost of £3,000, has been purchased for £1,050; it is proposed to erect it in the south transept, for the use of the special evening and annual services under the dome. To remove and reerect this for use will cost £800; for a proper case, £2,000 more. Thus it appears, for immediate and necessary works, an outlay of £4,150 will be requisite, and for subsequent architectural completion about £3,200;—with which sum, we may remark, a church might be built in Bethnal Green. Towards this amount £2,200 is in hand. The capitular revenues having passed from the control of the Dean and Chapter, are not available for the above purposes. It is proposed to enrich the cathedral with coloured decorations, according to a plan by Mr. Penrose, who suggests the use of mosaics, as originally planned by Wren. A marble pulpit, in memory of Capt. R. Fitzgerald, is about to be erected under the dome, and the offer of a stained glass window has been received.

The *Athenæum* says—We enter protest against the rumour that it is intended to restore Netley Abbey, upon Southampton Water, in order that the building may again be used for divine service, and of course completely to destroy the beauty of the edifice as it is, in the state of ruin. The inducement to such an act could only be to save a little money. Are we never to have done with the idea of money? Is nothing else valuable on this earth?—that we must for ever be willing to sacrifice all associations, all dignity, reverence and pride, for the sake of saving? Is it so sure that the saving would be economical, and the patched up building answer its purposes even as well as an edifice that might be built anywhere? We style such a "restoration" a desecration advisedly, because every man has felt the consecrating influence of decay. The associations of an ancient abbey, like that of Netley, are so venerable, that to disturb them is to destroy. Let time take them, and the dead past bury its dead; but while they remain, insult them not by putting the galvanic life of a quasi-restoration, which is real ruin, upon them. It is really but right that the clergy of the Protestant faith should be called upon to resist such barbarism as this report implies. To restore a church that has been in constant use is one thing; that is rarely enough done with anything like success; so that too frequently the old-new building has a smirk upon it which is infinitely painful to the beholder, and to one who has any spirit of true reverence in him far more distressing than the architectural anomalies our more recent ancestors may have botched on to the work of those more removed. But to restore a building that has been in ruins for centuries, and has a claim to our veneration even as a ruin, is another matter, which can never be advocated under a plea of restoration, in the same sense as in the other case; for by restoring you simply destroy one of the glories of the edifice.

The members of the British Archaeological Association will hold their seventeenth annual meeting at Shrewsbury, August 6th to 11th inclusive. A large local committee has been formed, together with an extensive list of vice-presidents. The business of the week will include various pleasant excursions.

## MASONIC NOTES AND QUERIES.

### MASONRY IN SICILY.

IN 1811 there were the following Lodges in the kingdom of the Two Sicilies, which held warrants from the Grand Lodge of England:—No. 237, Lodge of Perfect Union, in his Sicilian Majesty's Regiment of Foot, at Naples; No. 245, Well Chosen Lodge, at Naples; No. 337, Lodge at Messina; No. 346, Lodge at Naples; No. 354, La Loggia delle Verità, at Naples. In Brydone's *Tour through Sicily*, when speaking of Girgenti (*agrigento*), a description is given of a dinner, at which he and his fellow travellers assisted, given by the nobility of the place to the bishop, many reverend canons and other ecclesiastics being partakers of the feast. Brydone says, "We found in this company a number of Freemasons, who were delighted beyond measure when they discovered that we were their brethren." This was in the year 1770. With respect to the *Illuminées*, may I ask what authority is there for supposing they extended to Italy? We know that Freemasonry was almost universal among the higher ecclesiastics during the middle ages, the Rose Croix being instituted by them, as a means of union to overthrow the growing

tyranny and arrogance of the papacy, when, under Gregory VII. it dethroned kings and parted husband and wife. Hurd, in his *Treatise on Religion*, speaks thus of the brethren of the Rose Croix or Neplus Ultra: "They were to declare openly that the pope was Antichrist, and that the time would come when they should pull down his triple crown. They rejected and condemned the doctrines of the pope and of Mahomet, calling the one and the other blasphemies of the east and the west. They called their Society the Confraternity of the Holy Ghost. They claimed a right of appointing their successors and conveying to them all their privileges:—to keep the devil in a state of subjection, and that their fraternity could not be destroyed, because God always opposed an impenetrable cloud to screen them from their enemies." Rosetti in his work, *Sullo Spirito Antipapali*, corroborates Hurd's statement with regard to the objects of the secret societies in Italy, and his information was derived from Italian authorities unknown in this country; he says, speaking of the Rose Croix, "The rites, which, hastily considered, may seem absurdities, will, when maturely judged, be found otherwise." The beautiful allegory of this degree could only have been devised by minds highly educated and accomplished.—J. How.

### QUAKER FREEMASONS.

In the *Freemasons' Magazine* for January, 1855, it is recorded that in the Moira Lodge, No. 109, at a meeting held November 28th, 1854, Bro. Law, W.M., initiated Mr. Driver, a member of the Society of Friends.—R. S.

### THE DUKE OF WELLINGTON.

May there not be some difficulty in tracing the late Duke of Wellington's initiation, in the fact that at the period he bore the name of Arthur Wesley? In the books of the town council of Trim his signature stands A. Wesley, and I have understood that it was at this time he entered the Order; his father residing at Dangan Castle in the same county (Meath), where I remember to have heard a Lodge was held.—J. How.

### HIGH GRADES.

In "Notes and Queries" in your Magazine of June 2nd, I observed a few remarks about the High Grades appearing in processions. I may add my testimony; I saw in Boston, U.S., in 1857, on the occasion of the inauguration of the statue to General Warren, who fell on Breeze Hill, at the Battle of Bunker's Hill, the most magnificent masonic procession one could conceive, among which were four hundred Knights Templar with their banners and regalia. The Boston brethren certainly did full justice to their deceased brother, who fell so gloriously, fighting for their independence.—R. BURTON.

### DOCTOR FIFIELD D'ASSIGNY.

A Brother having lent me Dermott's *Ahiman Rezon*, printed at Belfast in 1782, at page 53 there is inserted "Ahabath Olam, a prayer repeated in the Royal Arch Lodge at Jerusalem." I am not about to quote the prayer itself, because that is well known to every Mason, having been printed in almost every work on Masonry, but I shall trouble you with the following extract:—"Having inserted this prayer, and mentioned that part of Masonry commonly called the Royal Arch (which I firmly believe to be the root, heart, and marrow of Freemasonry), I cannot forbear giving a hint of a certain evil designer, who has made a trade thereof for some time past, and has drawn in a number of worthy honest men, and made them believe that he and his assistants truly taught them every part of the abovenamed branch of Masonry, which they soon communicated to the worthy brethren of their acquaintance, without being able to form any sort of judgment whereby they might distinguish truth from falsehood, and, consequently, could not discern the imposition; but, as the wise Seneca justly observes, it fares with us in human life as in a routed army, and so they follow one upon the neck of another, till the whole field comes to be but one heap of miscarriages. This is the case of all those who think themselves Royal Arch Masons, without passing the chair in regular form, according to the ancient custom of the craft. To this I will add the opinion of our worshipful brother, Doctor Fifield D'Assigny, printed in the year 1744. 'Some of the fraternity (says he) have expressed an uneasiness at this matter being kept a secret from them (since they had already passed through the usual degrees of probation), and I cannot help being of opinion, that they have no right to any such benefit until they make a proper application, and are received with due formality: and, as it is an organized body of men who have passed the chair, and given undeniable proofs of their skill in architecture, it cannot be treated with too much reverence; and more especially since the characters of the present members of that particular Lodge are untainted, and their

behaviour judicious and unexceptionable, so that there cannot be the least hinge to hang a doubt on, but that they are most excellent Masons." The foregoing extract, though lengthy, was necessary to show the sense of the context, and although it reveals that some one was dealing in Arch Masonry, and that the same order was known in 1744—a very early date for its mention—yet I pass by these matters to inquire, first, who was the worshipful brother Doctor Fifield D'Assigny; and secondly, where was the extract taken from, which Bro. Dermott says he, the object of my query, penned in 1744?—W. BURDON.

#### DEACON'S BADGES AND WANDS.

In visiting Lodges, I am frequently struck with the want of uniformity displayed in the Deacon's jewels; some wear a dove attached to their collar; others a figure of Mercury. Some use a collar without an emblem, but carry wands, with a dove on the top; while others carry wands with the name of the Lodge painted on a scroll at their top; and I have also seen wands plain, ornamented with a ball, and one or two like the batons of undertaker's assistants. Which are correct?—J. D. of No. —. [This is a knotty question, and as we decline to give an opinion of our own, we beg to refer "J. D." to the Rev. Dr. Margoliouth's *Genuine Freemasonry Indissolubly Connected with Revelation*, where, at p. 21, our Reverend Bro. says, "The Lodge was also complete for the time being;" (he is speaking of the ark) "Noah, W.M.; Shem and Japhet, the Wardens; the raven and the dove, the Deacons. There was no necessity either for an Inner or an Outer Guard; for neither were brethren expected nor cowans and intruders feared." In a note to this passage the learned writer adds, "We find the raven and dove frequently mentioned as messengers of mercy. It must be more grateful to the eyes of good Masons to see the dove and olive branch on our Deacons' aprons, than old Mercury."] ]

#### PHYSICIAN-GENERAL.

Was some one "poking fun at me" when I was told Bro. Blank was a Physician-general?—DUBIOUS. [No; he is one of the officers in a Consistory of the S.P.R.S., or 32°.]

#### THE MARK JEWEL.

The Mark jewel is sometimes called a Tessera. What is a Tessera?—C. C.—[*Tessera*, a cube, die; broad square paving tile; a square tally, ticket, watchword, &c., from *τέσσαρα*, the Ionic form of *τέσσερα*, four.]

#### ELEMENTS OF CONSECRATION.

A brother, whom I will call Z., was present, with myself, at a recent consecration of a Lodge in —, when the corn, wine, and oil were exhibited, they were all three in silver vessels, and Z. remarked to me, "I don't think that's right, for the corn should be in a gilt vessel, while the wine and oil are properly in silver." I inquired Z.'s reason for this. He said, "Corn was of more importance, as it was the basis of bread, the 'staff of life,' and therefore should be more honoured than the other two, which are only the comforts." I inquired Z.'s authority for this statement, but he said he could not tell, he had heard it somewhere. Can any one else tell?—F. J. B.

#### RITE OF THE BRAZEN SERPENT.

What is the rite of the Brazen Serpent, and where is it practised?—J. JONES.—[It is not a rite, but a side degree, very much in use in the East Indies. The natives attach great importance to it, and say it is derived from the spurious Freemasonry of old, or serpent worship; whilst the Europeans who have been admitted to it base it on the typical lifting up of the serpent by Moses, and with them it becomes a highly Christian ceremonial.]

#### NAMES OF LODGES.

What is the earliest date at which the various Lodges assumed their names, and with what Lodges did the practice originate?—O. A.

#### THE PRESTONIAN LECTURE.

Stephen Jones, Preston's executor, was the first Prestonian lecturer, and Lawrence Thompson, who succeeded him, held the appointment till his death, which occurred in 1855.—J. H.

#### THE ARTICLES OF NOAH.

These articles are seven in number:—1. Renounce all idols; 2. Worship the only true God; 3. Commit no murder; 4. Be not defiled; 5. Do not steal; 6. Be just to all; 7. Eat not flesh with the blood in it. What authority there is for these precepts I cannot discover.—J. H.

#### NAME OF A PERSIAN BROTHER WANTED.

[Under the above heading, at p. 485 of the department of "Notes and Queries" in the last vol. of the *Freemasons' Magazine*,

"T . . . W . . .," of Newcastle, Staffordshire, inquired respecting the initiation of a Persian Nawab, and his physician, or interpreter, which our querist had witnessed take place in the Globe Lodge (No. 23) in 1851. In our reply we stated that no record appeared on the Lodge returns of any one holding either of the above mentioned appointments having been made. We are now enabled to state, by the kindness of our well known Bro. William Watson, of the Globe Lodge, that H. R. H. Ekbaloodowla was accompanied by Bro. Barker, son of a former Persian consul, who was his interpreter. That Bro. Barker was first introduced and initiated, and then our Persian Bro. Ekbaloodowla who, although having a good knowledge of colloquial English, wished his interpreter, Bro. Barker, to render the whole ceremony to him in his vernacular, which was done. "T . . . W . . . s" remaining portion of the query is yet unanswered, so we put it again here:—"Was this Bro. Ekbaloodowla an 'ex-king of Oude,' or was he the same person we had to keep under surveillance during the late rebellion?" ]

#### MASONRY SANCTIONED BY GOVERNMENTS.

In what countries in the world is Freemasonry practised under the sanction of their respective governments, i. e. where is it lawful?—COSMOPOLITAN. ["Cosmopolitan" has adopted a true *nom de plume*, for his query is one of the most comprehensive we have had at present, but we are willing to oblige him to the best of our ability, premising that if we omit any countries that our readers know of, where Masonry is practised under the sanction of the State, they will kindly add the same to the list we append. Those places we know of are the following:—

Algeria.	Malta.
Anhalt-Bernburg.	Martinique.
Anhalt-Dessau.	Mauritius (The).
Antigua.	Mecklenburgh.
Barbados.	Mozambique.
Bavaria.	New Brunswick.
Belgium.	New South Wales.
Bermudas (The).	Norway.
Bourbon. (Isle of)	Nova Scotia.
Brazil.	Panama.
Bremen.	Persia.
Brunswick.	Peru.
Canada.	Portugal.
Canary Islands.	Posen (Duchy of).
Canton.	Prussia.
Cape of Good Hope.	Prussian Poland.
Ceylon.	Pondicherry.
Columbia.	Rio de la Plata.
Curaçoa.	St. Bartholomew's.
Denmark.	— Christopher's.
England.	— Croix.
France.	— Helena.
Frankfort-on-the-Maine.	— Eustace.
Goa.	— Thomas.
Guadaloupe.	— Vincent.
Guernsey.	Saxe-Coburg.
Guianas. (The Three)	— Gotha.
Guinea.	— Hilberghausen.
Grenada.	— Meiningen.
Hambro'.	— Weimar.
Hanover.	Saxony.
Hayti.	Sandwich Islands.
Hesse-Darmstadt.	Schwartzenberg-Rudolstadt.
Holland.	Scotland.
Holstein.	Senegambia.
India.	Sumatra.
Ionian Islands.	Sweden.
Ireland.	Switzerland.
Jamaica.	Trinidad.
Jersey.	United States.
Labrador.	Venezuela.
Lubeck.	Wurtemberg.]
Luxemburg.	

#### MAJOR-GENERAL COOKE.

This brother some years since paid a visit to London, and was a guest at St. Paul's Lodge, where he met a Grand Officer, and made known his intention of giving a donation of fifty pounds to each of the Masonic Schools, which he carried out. For these liberal gifts, and in consideration of his rank (represented to be that of a Major-General in the army of the United States), he was honoured by the brevet rank of Past Grand Warden. Some short time afterwards it was currently reported that the individual was not what he represented himself, and that but a few years before, he

kept a small druggist's shop in the suburbs of London; that he was afterwards a professor of the art of curing diseases which Byron describes as "made by general subscription of the ladies," at Albany in the State of New York; and his rank of Major-General was derived from some small local or volunteer corps in that district. Explanations were demanded in Grand Lodge, and much discussion ensued which seemed likely to produce considerable anger, when Lord Zetland, with his usual chivalrous feeling, took the whole blame of the appointment upon himself, as having been deceived, and exhibited the card the impostor had presented—"Major-General Cooke, U.S.A." The appointment was cancelled.—AN OLD MASON.

#### IRISH MASONIC SONG WANTED.

We, in Skibbereen, are told that there is an old song about a former Lodge in this place, and as the "Masonic Notes and Queries" gathers scraps of all kinds from every source, perhaps it may help us to what we want.—IRLANDAISE, Skibbereen, Co. Cork.—[In 1780, the following was printed as "A New Song, composed for the Carberry Lodge, No. 504," which does not now appear to be on the register of the Grand Lodge of Ireland, according to this year's calendar. It was sung to the air of "Nancy Dawson":—

- "There is a Lodge in Skibbereen  
As truly good as e'er was seen;  
Composed of upright honest men,  
Men who are fit for Masons:  
No coxcombs pert shall ever join,  
Nor bloated swabs replete with wine,  
Our secrets truly are divine,  
We're the enlighten'd Masons.
- "Knights Templar all of worth immense,  
Of wit, of humour, and of sense,  
Without a tinge of impudence,  
A health to all such Masons.  
The poor ne'er feel from us neglect,  
But always meet with due respect,  
The needy brother we protect,  
And prove ourselves good Masons.
- "Our Tyler's good as any lord,  
If to our tenets he'll accord,  
And firmly mind the sacred word  
Unknown to all but Masons.  
Nor is there one amongst us all,  
Who on a summons or a call,  
Would not with resolution fall,  
Defending a Freemason.
- "From this, our Lodge, we'll never stray;  
'Tis here that Sol's diffusive ray  
Has beam'd from high perpetual day.  
On us true, constant Masons.  
A solemn tie to never part,  
Imprinted on each Templar's heart,  
Without equivocating art,  
But like staunch, honest Masons.
- "Our sweet High Priest\* we will revere,  
And Governor,† who fills the chair,  
Both ever gay and debonaire,  
The men to rule o'er Masons.  
Two thousand chosen men upright,  
Have been by them restored to sight,  
And usher'd into glorious light;  
Let's toast Cymonic‡ Masons.

THE FRENCH ORPHEONISTES.—The Orphéonistes appeared for the last time at the Crystal Palace on Saturday afternoon, and in the evening of the same day a select body of them again took part in a final performance, in St. James's Hall, assisted by the band of the "Guides," with Madlle. Parepa, M. Jules Lefort, and M. Bardini, as solo vocalists, Herr Louis Engell and Signor Piusati respectively as accompanists upon the harmonium and pianoforte. This concert, like that of the morning, included no novelty whatever, so far as the Orphéonistes were concerned, but was not the less enthusiastically received. Kucken's part song, "Le Champêtre Bivouac," was unanimously redemanded, and a similar compliment was paid to the spirited execution of Rossini's overture to "Guillaume Tell" by the Guides' band. Before leaving the Crystal Palace on Saturday, they were entertained at a dinner over which Sir J. Paxton presided.

\* The presiding officer in a Royal Arch, Excellent, and Knights Templar Encampment.

† The Master of that Lodge, who really presided at the making of some thousands of Free and Accepted Masons in different parts of this kingdom. (Ireland.)

‡ Vide the Knights Templar Song.]

## Literature.

### REVIEWS.

*Narrative of the Earl of Elgin's Mission to China and Japan.*—By LAURENCE OLIPHANT, Private Secretary to Lord Elgin. 2 vols. Illustrated. Messrs. Blackwood and Co.

THE unfortunate loss of the *Malabar*, and the hair-breadth escape of the Earl of Elgin, our plenipotentiary to China, reminds us that we owe our readers an apology for having neglected to record our opinion on the *Narrative* of the noble lord's mission, at a somewhat earlier date; yet we hope the old adage will be quoted on our side, and that it may be allowed in this case, to be "better late than never."

In our young reading days we well remember what a charm the account of Lord Macartney's visit to China afforded us, and as we take up Mr. Oliphant's work we can scarcely be persuaded that it is not a second edition of the former—not that there is any plagiarism of incident, or style, but that among the Celestials exactly the same shifting policy has taken place, with regard to Lord Elgin and his mission, as is to be found recorded in the experience of Lord Macartney three quarters of a century ago. By this our readers are not to understand that Mr. Oliphant's *Narrative of the Earl of Elgin's Mission to China and Japan* is wanting in interest, but we seem to have a foreknowledge of everything that is to come. Say what we will of fixed policy in conducting negotiations with such a people as the Chinese, they appear to be quite as unalterable as the laws of the Medes and Persians were in the manner in which they conduct their state diplomacy.

Mr. Oliphant presents us with a pretty good insight into the character of the negotiations on each side. In one picture we have the polished and accomplished nobleman, who, in any European, or civilized state, would be sure to be treated with respect and attention, kept at the mouth of a river, or the outside of a port, waiting for a permission for his ships, presents, and *posse comitatus* of secretaries, interpreters, and the whole ambassadorial staff; while on the part of the Celestials every device, in many instances the most trivial and annoying, are resorted to in order to retard, or entirely dissuade, the minister of another power from access to, or recognition by, the officials of the country to which he is accredited. However, when he has obtained an entrance, whether peaceably or by force—which latter, strange to say, in no way appears to invalidate his claim to be considered as a friendly envoy—come the conferences. Each side professes to be civilized; each country regards the other as the type of a polished barbarism. Mandarins, rejoicing in peacock's feathers and long tails, and officers in dress coats, stars, medals, and cocked hats, laughing in their sleeves at the figure the opposite party cut. Each seem bent on mystifying the other and trying all kinds of experiments to outwit the other, in a manner half rude and half playful. And when all these tricks have been played off, at last a treaty is concluded, and then comes a round of congratulations, visits, teas, and sweetmeats; the treaty is sent home, and shortly after it is found the Chinese adopt a different reading of it, which necessitates a fresh expedition to insist on its fulfilment, and involves new concessions. It is the old story of Lords Macartney and Amherst, only varied by the natural differences between the persons engaged in it and the change of the fashion of their clothing.

Whilst Mr. Oliphant tells with remarkable spirit and intelligence the ups and downs of the embassy, he is very guarded in his remarks on his English forerunners in authority. But some criticism on their acts seems unavoidable, and so we find that Sir John Bowring had put himself completely and entirely in the wrong; and although there was much political capital made out of the business in the British House of Commons, it does not require very deep powers to see that the original quarrel with the Chinese was for the benefit of certain persons who had either active or passive interests in certain opium houses, to save which we, as a nation, have been put to expense of both money and blood. The following will give Mr. Oliphant's impression of the curious policy pursued by Sir John Bowring:—

"Such were the steps taken, and violent measures resorted to, in the vain attempt to induce the Imperial Commissioner to make the *amende honorable*. His power to resist even this trifling demand was now proved beyond a doubt. Our inability to enforce it had been no less unmistakably manifested; nevertheless another letter to Yeh was despatched on the 27th by the admiral, who thus alludes to it:—'I concurred in opinion with Sir John Bowring, that this was a fitting opportunity for requiring the fulfilment of long evaded treaty obligations, and I therefore, in addition to the original demands, instructed Mr. Parkes to make the following communication.' These additional



demands involved the right for all foreign representatives of free access to the authorities and city of Canton. Hitherto the point at issue had been one simply of principle, and turned upon the right of the Chinese government to seize a lorch under certain conditions. It is just possible that even this stubborn functionary may have had his doubts on the subject, and been disposed to purchase peace and quietness at the price of so immaterial a concession. But now any momentary weakness, if it ever existed, was passed for ever. A grave question of policy had been raised—an old and much vexed one, in the successful battling of which his predecessors had covered themselves with glory. Moreover, this sudden change of issue rouses the whole suspicious nature of the Chinaman, and he draws an inference somewhat discreditable to us, but not to be wondered at, which he thus expresses in a proclamation issued to the Cantonese:—

"Whereas the English barbarians have commenced disturbances on a false pretence, their real object being admission into the city; the Governor-General, referring to the unanimous expression of objection to this measure on the part of the entire population of Canton in 1849, has flatly refused to concede this, and is determined not to grant their request, let them carry their feats and machinations to what length they will." Whereupon Yeh intrenches himself behind a triple mail of mandarinic pride and obstinacy, and retreats into the innermost recesses of his official dignity, from which we dug him out some fourteen months after."

There was also a considerable want of skill exhibited in following up the pusillanimous attempts that the British authorities had made to intimidate Commissioner Yeh, and in return our representative had only met with scorn, insult, and annoyance, so that when Lord Elgin appeared, the balance of the negotiations were unmistakably in favour of the Celestials, and Mr. Oliphant says:—

"From this condensed account, some idea may be formed of the stage which war and diplomacy had reached in the south of China at the beginning of February, 1857. But little change had taken place in either up to the time of our arrival there, about four months afterwards. The diplomacy remained in abeyance; the war was apparently being kept up upon very much the same principles on which it had been begun. The Chinese continued to kidnap, assassinate, seize steamers, and annoy us in sundry cunningly devised methods. We continued to hunt them down in creeks, burn villages where outrages had been committed, and otherwise pay them out to the best of our ability—not, it must be confessed, in a manner calculated to increase their terror for our arms, or their respect for our civilization. With the exception of the affair in the Fatshan Creek, no fighting of any consequence occurred.

"It is not difficult to perceive how, under these circumstances, every month that passed by inspired Yeh with fresh confidence in his own resources, and, inasmuch as we never made a move in advance, with increased contempt for ours. Never before since the abolition of the old monopoly had Englishman made so poor a figure in the eyes of the Chinese populace. If one went into a curiosity shop at Hong Kong, he was the object of the quiet irony of the sleek vendor of carved ivory behind the counter, who informed him that his choice collection was at Canton, and asked, 'Why you no can come to my shop Canton? also same for tim; my gotchie too muchee old handser culio that side.' The very urchins in the street considered a Briton a fit subject for 'chaff,' while their respectable parents took a mercenary view of his head. Hong Kong was neither a safe nor agreeable abode in those days.

"It was too late then to consider whether the *Arrow* had, in the first instance, been British or Chinese, or whether the claim for redress made eight months previously was just or unjust; nor did it seem to avail now to discuss the wisdom of the policy which had superadded a second and infinitely more obnoxious demand, just at the period when it seemed most hopeless that we should obtain even the first."

Mr. Oliphant tells us that not only had the British authorities at Hong Kong prepared difficulties for Lord Elgin, but they seriously thwarted his plans afterwards. His object was to go to the north at once, by the river Peiho, to make his way with a sufficient force to the gate of Peking itself, and then sign a treaty which should bring him into the immediate presence of the Emperor. This, however, could not be done without a respectable force of troops and gun vessels of shallow draft, and these might have been supplied but for the want of energy and skill of those who held the direction of affairs at Canton and Hong Kong. These delays of the gunboats left a very sore feeling in his lordship's suite, and having waited for weeks at the mouth of the Peiho, daily expecting the arrival of the promised gunboats, none came, so:—

"There was therefore no alternative but to await patiently the arrival of the admirals, and a larger force—a necessity which ultimately compelled Lord Elgin to abandon entirely his original policy. It had been his hope, when he proceeded from Shanghai to the north, that at or about the time of his arrival in the Gulf of Pechelea, a force, especially of gunboats drawing little water, would be collected there, sufficiently large to enable him to approach the capital at once, and to conclude a peace, at such a period of the year as would have admitted of his visiting Peking before the hot season.

"If this plan had been carried out, not only would many of the in-

conveniences I shall have to detail been avoided, but the difficult question of direct intercourse with the Emperor would have been solved, at a moment when there were unusual facilities for settling it satisfactorily. Unfortunately this hope was not realized. In order to employ the time which elapsed before the arrival of the gunboats, it was necessary to spend five weeks in temporizing at the mouth of the Peiho, during which time the Chinese authorities not unnaturally strengthened their defences, and sent orders to the Braves in the neighbourhood of Canton to harass us in our occupation of the city."

But after a time the English and French admirals arrived, and the work was to be carried on with vigour. Orders were given to force the passage of the river, but at the last moment the plan was postponed, the boats being actually manned and ready to start when the delay arose.

"Thus a second time the policy which Lord Elgin had determined to carry out in his movement to the north sustained a check. On the first occasion, in consequence of the absence of gunboats to support him on his arrival in the gulf, he had been compelled to invite a Chinese Plenipotentiary to meet him at the mouth of the Peiho, instead of proceeding to some point nearer to the capital—a change of plan which was very injurious, because the mouth of the Peiho was the scene of the abortive negotiations of Sir John Bowring, in 1854; and now again, when the Chinese plenipotentiaries had failed to produce their credentials within a fixed period, he was thwarted in his desire to foil their attempts at evasion, by a rapid and immediate move up the country. The consequence of these delays were serious in the extreme. In a military point of view they are graphically described in the Admiralty's despatch of the 21st May, upon the occasion of the taking of the forts three weeks afterwards. 'From the arrival of the ambassadors on the 14th of April,' says his excellency, 'the Chinese have used every exertion to strengthen the forts at the entrance to the Peiho; earthworks, sandbag batteries, and parapets for the heavy gungalls, have been erected on both sides for a distance of nearly a mile in length, upon which eighty-seven guns in position were visible; and the whole shore had been piled to oppose a landing.' Politically, they were even more disastrous, because, by obliging Lord Elgin to protract, at the mouth of the Peiho, negotiations which he clearly saw could lead to no good result, they gave to his proceedings a vacillating character, which was calculated to strengthen the self confidence of the Chinese diplomatists."

At last, after three weeks of inaction, during which time the forts had been strengthened, and the fleet of grain-junks—which Lord Elgin was anxious to intercept—had passed up to Peking, the naval authorities were ready to force an entrance, which was accomplished with such facility that the contrast forms a rather strange satire on the attempt so much spoken of, and so signally defeated in the preceding year.

Mr. Oliphant graphically describes the storming of the forts—the advance up the river to Tientsin—the five weeks residence there—the course of the negotiations, and the character of the Chinese agents.

One of the most curious features of the negotiation was the double play that went on among the Chinese themselves. Two men of the highest rank appeared as plenipotentiaries, and with them business was transacted. But in the course of proceedings another great man appeared on the scene, with a mission and separate powers for Peking, anomalous in form, and apparently intended to neutralise, in some way or other, any concessions made by the regular plenipotentiaries. This personage was one with whom English negotiators were familiar, the famous Keying, then at the very extremity of old age. He was to represent the war policy, while the other commissioners were for peace. Keying had formerly, while treating with Sir H. Pottinger, produced a very favourable impression on the English; but among the many curious papers found in Yeh's "yamen" at the storming of Canton, was a memorial from Keying, setting forth the most approved way of dealing with the outer barbarians, and showing him to have been no mean proficient in the cunning of diplomacy. He sets forth in it the different expedients he had adopted for "riding and reigning barbarian envoys," and the means by which they were to be "tethered, comforted, and pacified, like an animal that is wild;" the rules to be observed in respect to barbarian dinners and barbarian wives; the necessity of neglecting forms, which might be of importance to China, for substantial advantages, and of remembering that stiffness in these matters, without "cleaving the dulness" of the barbarian intellect, might only occasion "rising of the tongue and blistering of the lips." "In some instances a direction must be given them, but without explanation of the reason why; in some, their restlessness can be only neutralised by demonstrations which dissolve their suspicions; in some, they have to be pleased by concession of intercourse on a footing of equality; in some, before a result can be brought about, their falsity has to be blinked, nor must an estimate of their faults be pressed too far." This paper, which is quoted at length by Mr. Oliphant—and a very characteristic paper it is—did not make

Keying very welcome at Tientsin. Lord Elgin refused to have anything to do with him; and to discredit him with his more peaceful colleagues, his own paper was put into their hands at one of the interviews, and read aloud by one of them, in Keying's presence. Keying took the discovery with coolness; but it produced its effect in bringing the other commissioners to submission, and in giving them a reason for requesting that Keying, who was naturally viewed by them with jealousy, should be recalled:—

"While Hwashana was reading this production, his attention was more particularly directed to those passages which discuss so elaborately the various descriptions of 'stratagem' which Keying was in the habit of resorting to, in order 'to keep the barbarians in hand.'"

Nor was his chuckle upon our gullibility with reference to the Imperial autograph lost upon us.

"Hwashana and Kweiliang looked somewhat abashed when they had concluded this dissertation upon the 'blindly unintelligent' race of barbarians with whom they were at that moment negotiating; and Keying requested to be allowed to see the paper, for the quiet perusal of which he retired into a corner. Meanwhile our envoys informed the Imperial Commissioners that the best way of establishing confidence in Lord Elgin's mind, with reference to their good faith, was to send in at once the letter containing the propositions originally agreed upon, as the base of negotiations. They further stated their intention of waiting in the yamun until it was signed and sealed, which they accordingly did; and it was not until ten P.M., that they finally took leave, with the precious document, signed by Kweiliang, Hwashana, and Keying, in their possession. It was doubtless in allusion to this communication that Keying states, in the memorial to the Emperor containing his defence, that when, after consultation with Kweiliang, Hwashana, it was agreed that a despatch should be written, 'they wept together beneath the window; they knew not in the morning that they should not die by night.'"

But the result was fatal to poor Keying. He had been "lifted up for his disgrace," and sent to Tientsin—probably, Mr. Oliphant thinks, by the craft of enemies, bent on finding in his promotion an occasion for his ruin—with instructions to remain there, and "take counsel with himself;" not necessarily "associating himself with the other commissioners, nor bound by forms in any way, to the end that he might follow up any step of theirs by the measures his own policy might require." But Keying was old, and lost courage; and, in violation of these orders he deserted his post and returned to Peking. "If Keying had any conscience, would the sweat have flowed down his back or not?" asks his indignant master, in the elaborate judgment occasioned by this step. Keying's crime was examined and doomed. "He treated," says the emperor, "our commands as a thing of course to be dispensed with. Full of intrigue, bent on deceit, could a hundred voices excuse him from immediate annihilation?"—an expression, it is noted, which would involve his family in his destruction. But the emperor is merciful, and is perplexed about Keying's punishment. That proposed by his judges, of immediate execution, appears to him too severe. Then the remark in one memorial, that "if left for some months he might die a natural death, and so escape with his head"—a proposal illustrated by the state of Yeh's prisons of Canton—"is even more out of order. Such words belong to sentences passed on robbers; they could not, without serious impropriety, be applied to Keying." So the imperial resolve is announced in these words:—

"We have bestowed great attention [upon his case] for several days, seeking to spare his life; but indeed it is impossible; and were we to reserve him, as Yih Su and his colleagues propose, for the Great Assize, then certainly to suffer, we feel that [when the time came] we could not endure to leave him in the market place. In this dilemma, having given all our thought to a due appreciation of the facts and a just apportionment of the law, we command Jinshau, senior *tsung-ching*, and Mien Hsün, senior *tsung-jin*, of the Imperial Clan Court, with Linkwei, President of the Board of Punishments, to go at once to the empty house of the Clan Court, and having desired Keying to read [this] our autograph decree, to inform him that it is our will that he put an end to himself; that our extreme desire to be at once just and gracious be made manifest. Respect this!"

And, accordingly, "we were informed," says Mr. Oliphant, "on good authority, before leaving Tientsin, that Keying had drunk a cup of poison in the presence of the imperial officer nominated to enforce" the sentence.

Mr. Oliphant also gives us a good insight into the nature of Chinese authority, which gives the key to the policy of the Earl of Elgin, whose plan appeared to have been aimed at proceeding to head quarters and treating only with the very highest personages in the state. As a clear and lucid summary of the political state of the Chinese and the working of the executive, take the following remarks:—

"Any person who has attentively observed the working of the anomalous and altogether unique system under which the vast empire of China

is governed, will have perceived that, though ruling under altogether different conditions, supported not by physical force, but by a moral prestige unrivalled in power and extent, the Emperor of China can say, with no less truth than Napoleon (!) "*L'Empire (?) c'est moi.*" Backed by no standing army worth the name, depending for the stability of his authority neither upon his military genius nor administrative capacity, he exercises a rule more absolute than any European despot, and is enabled to thrill with his touch the remotest provinces of the empire, deriving his ability to do so from that 'instinct of cohesion and love of order by which his subjects are super-eminentely characterised.

"But while it happens that the wonderful endurance of a Chinaman will enable him to bear an amount of injustice from his Government which would revolutionise a Western State, it is no less true that the limits may be passed, when a popular movement ensues, assuming at times an almost constitutional character. When an *emute* of this kind takes place, as directed against a local official, the Imperial Government invariably espouses the popular cause, and the individual whose guilt is inferred from the existence of disturbance, is at once degraded. Thus a certain sympathy or tacit understanding seems to exist between the Emperor and his subjects as to how far each may push their prerogative; and so long as neither exceed these limits, to use their own expression, 'the wheels of the chariot of Imperial Government revolve smoothly on their axles.' So it happens that disturbances of greater or less import are constantly occurring in various part of the country. Sometimes they assume the most formidable dimensions, and spread like a running fire through the empire; but if they are not founded on a real grievance, they are not supported by popular sympathy, and gradually die out, the smouldering embers kept alive, perhaps, for some time, by the exertions of the more lawless part of the community. But the last spark ultimately expires, and its blackened trace is in a few years utterly effaced.

"The late rebellion is in this waning stage. Nor did the Imperial Government trust so much to its armies as to the inert mass of public opinion, which had not yet decided in its favour. So long as the capital is not threatened, and the lives of 'the powers that are' there are not in absolute danger, they contemplate with comparative calmness the vicissitudes through which remote cities and provinces pass, contented to wait until the agitation shall have subsided, and then resume the old despotic sway, as though nothing had happened. It affects their repose but little at the capital whether rebel or foreigner occupy some distant city. The patriotism of the loyal part of the population is evoked by imperial decree; whether the people obediently respond, and are successful, or whether they are unsuccessful, or whether they disobediently refuse, is a matter which seems but little to disturb the philosophers of Peking. Either the imperial authority exists absolutely, or it has been entirely extinguished. In the latter case, unprovided with adequate physical means to restore it, the Emperor is forced into a fatalistic view of the subject."

Having in our last volume (p. 93) given a notice of Captain Osborn's *Cruise in Japanese Waters*, we shall not follow Mr. Oliphant to that country, although his description abounds in interest and adds considerably to our store of knowledge respecting one of the most extraordinary peoples in the world. From the extracts we have given above, and our general condensation of Mr. Oliphant's *Narrative of the Earl of Elgin's Mission to China and Japan*, our readers will agree with us in the main, that the celestials, with their etiquette, double dealing, quaint customs, and peculiar form of government, are subjects well worthy of being studied, both for instruction and amusement, and that Mr. Oliphant has produced an excellent book for our guidance, and a faithful record of our dealings with such a curious nation.

#### NOTES ON LITERATURE, SCIENCE AND ART.

A NEW work is just ready from the pen of Mr. T. Lowe, a medical officer of the Madras Sappers and Miners, descriptive of a section of the repression of the Indian mutinies, to which justice has scarcely been done. It will be entitled "Central India in 1857 and 1858, including Generals Rose and Stuart's Campaigns."

One of the most marked successes of a solid book on a subject special perhaps rather than general in its interest is that of "The Leaders of the Reformation" by Dr. Tulloch, Principal and Professor of Theology, St. Mary's College, University of St. Andrews.

Her Majesty has accepted the dedication of Mr. T. W. Atkinson's new work, "Travels in the Regions of the Upper Amoor"—regions on which the recent acquisitions of Russia in that quarter bestow peculiar importance. Mr. Atkinson was the author of the elaborate and interesting work on "Oriental and Western Siberia," published a few years ago.

"We understand," says the *Court News*, "that Lord Talbot de Malahide is engaged upon an antiquarian work, to be privately printed, entitled "A Monograph of the Talbot Family," something upon the plan of Lord Lindsay's "Lives of the Lindsays." We have also heard that Mr. C. R. Cockerell, R.A., has nearly completed his elaborate account of the excavations which he carried out at Aegina in 1810-11, together

with Lord Byron, which resulted in the discovery of the Temple of Jupiter, and of another exquisite Grecian Temple, at Phigalea, in Arcadia. The work is complete in a handsome folio volume, and will be published by Mr. Weale, of Holborn."

The fourth volume of Colonel Mure's singularly laborious, accurate, and original "Critical History of the Language and Literature of Ancient Greece" has attained the honour of a second edition—a fact creditable to the book buying scholarship of the country.

Mr. R. R. Madden's "United Irishmen, their Lives and Times," published a few years ago, is promised in a new edition, with several additional and authentic memoirs hitherto unpublished.

The curious theory broached in "Pre-Adamite Man" has brought that singular book to a second edition.

Mr. Bentley is publishing the second series of "The Curiosities of Natural History," by Mr. Frank Buckland of the 2nd Life Guards, who inherits the scientific tastes of his father, the well known geologist and Dean of Westminster.

Miss S. Williams has undertaken to edit, for the Camden Society, the Elizabethan letters of John Chamberlain. These letters record the movements of the court, the acts of public men, and the general occurrences of the day. All readers of history will rejoice to see them in print.

The Messrs. Longman are determined that the "Life of Robert Stephenson" shall be well done. In addition to the engagement with Mr. Jeaffreson, they have signed with Mr. William Pole, professor of civil engineering in University College, for the purely scientific, technical, and engineering part of the work. This is preparing in the right spirit.

Mr. Bernard Woodward, of Bungay, has been appointed Queen's Librarian, in place of Mr. Glover, deceased.

Amongst the Civil Service estimates we find these items:—£2,000 for the British Historical Portrait Gallery; £2,500 for purchasing for the British Museum drawings by old masters formerly in the Lawrence Collection; £5,000 (part of £24,000) for a National Gallery at Dublin; £5,000 (part of £40,000) for an Industrial Museum at Edinburgh; £15,000 for increasing the accommodation in the National Gallery in London; two votes of £2,600 for the erection of a guard room at Windsor Castle. For public works and buildings there is to be voted £13,000 towards the site of the proposed Foreign Office (a revote of money not expended), and £118,170 for Westminster Bridge and approaches; £1,500 for the repairs of Carisbrooke Castle.

From an excellent article on the book trade (understood to be contributed by Mr. William Chambers) in the new number of "Chambers's Encyclopædia for the People," we extract the following:—"Unitedly, the whole trade of publishing and bookselling forms an important staple of national industry—inferior to some other manufactures and trades, yet great when viewed in relation to its past history, and to the still imperfect state of education among large masses of the people, and respectable from the number of men of high character who are connected with it. In reckoning the number of new works issued from the press annually, we may take the number of entries of distinct books, volumes, sheets, maps, &c., lodged by publishers at the British Museum, in terms of the Copyright Act. The following is an abstract of the return for 1859. Books: complete works, 5,507; consisting of volumes, in process of publication, 5,642; parts, 15,767; single sheets, 236—total, 21,645. Music: complete works, volumes and pieces, 4,066. Maps in sheets, 3,071; atlases, whole or in parts, 25—total, 3,096. Grand total of articles, 28,807. In 1854, the number was 19,578. The difference shows the rise since that period. In 1856, according to the tables of the Board of Trade, the imports of books into the United Kingdom amounted to 5,771 cwt., of which 2,226 cwt. were from France, and 709 cwt. from the United States. The exports in hundredweights were as follows:—Russia, 20; Hanover, 158; Hanse Towns, 637; Holland, 553; France, 670; Turkey, 204; Egypt, 2,004; United States, 11,977; Chili, 117; Malta, 267; South Africa, 826; Mauritius, 71; East Indies, 2,443; Australia, 6,535; British America, 1,373; West Indies, 617; all other states, 1,622—total, 30,094 cwt., the value of which, at £14 per cwt., is about £425,000. It is seen that the exports are five fold more than the imports; also that we export to Australia alone more than we import from all countries, and to the United States double as much. A system of more free and untaxed import of foreign printed English works would, in various ways, introduce changes into the book trade, and have a tendency to alter some of its traditional usages."

Sir Benjamin Brodie having resigned the office of President of the General Council of Medical Education and Registration of the United

Kingdom, the Council on Saturday elected Mr. Joseph Henry Green, F.R.S., their president in his room.

The government have proposed to the committee who have permission to erect the Guards' statue in Waterloo Place—which, for trial, has been placed on the pedestal—that it should be placed instead on the site of the circular reservoir in Hyde Park, it being considered that the group erected is too large for the situation in which it is now contemplated to place it.

Italian journals speak in high Italian strains of the success on the stage at Leghorn, in "La Cenerentola," gained by Miss Anna Whitty.

There is news from Naples of a new comic opera, entitled "Monsu Guazio," by M. Nicolas d'Arienzo (nephew of the known poet), the music of which is pronounced to be "agreeable, original, and gay." Signor Moroni's "Amleto" announced some time since, and the other day produced at Rome, seems to have been a doleful failure.

Madame Gazzaniga is returning from America—to retire, it is added, from the stage.

For the Worcester festival, which is to take place in September, the usual amount of *no-novelty* seems to be in preparation. The principal singers are to be Mesdames Novello, Rudersdorff, and Sainton-Dolby, Messrs. Sims Reeves and Weiss, and Signor Bolletti.

It is said that a new opera, by Mr. F. Clay, the amateur whose drawing room opera has been so favourably spoken of—and which is going to be performed shortly at Bridgewater House for the benefit of a charity—will possibly be given, during the coming English season, at Her Majesty's Theatre,—the *libretto*, we hear, by Mr. J. Palgrave Simpson.

It is stated that Mario has accepted an engagement from M. Calzado, for the Théâtre Italien, Paris. He is to have 90,000*fr.* (£3,600) for the season.

The prospectus has been issued of a company calling itself "The Music Publishing Company (Limited)," the object of which (in the words of the prospectus) is "to produce music for the present and the coming generation." The company has purchased the business and plant of Mr. C. H. Davidson, and has got his publication as a nucleus to work upon.

A subscription excursion to Mont Blanc is being got up by well known agents, who propose to add to the charms of the expedition photographs of the party as a whole, and—not least—the "subscribers own portrait, in all its exactness of travelling costume, and surrounded by the actual accessories of the exciting episodes through which he has passed."

## CORRESPONDENCE.

[THE EDITOR does not hold himself responsible for any opinions entertained by Correspondents.]

### GRAND MARK MASTERS' LODGE.

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

DEAR SIR AND BROTHER,—I am much pained and grieved in reading a letter in your last impression, signed "Anti-Spurious Mark," because, so far from embodying the principles of Freemasonry, it has all the elements of party, as generally understood. The Brother who styles himself as above appears to me to assume far too much, and to base conclusions upon premises which certainly, in every sense of the word, are begged. The real point at issue is, whether the Mark degree be genuine, and whether the existing authorities are in a position, and are endowed with the power to carry its objects out.

I am doubtful whether "Anti-Spurious Mark" considers the degree in itself of any authority, though it would appear the Craft and higher grades have his approval. If the degree be correct, why should the Board of General Purposes prohibit the jewel being worn in a Craft Lodge? Does the countenance of the Grand Lodge make a degree correct or spurious; and if so, how do the higher grades suffer in connection with the Mark degree? Let these matters be fully understood before conclusions are arrived at so inconsistent and untrue.

Has "Anti-Spurious Mark" considered the comparative modern "Arch" in contradistinction to the ancient "Mark"? I will not enter into the question as to the advisability of joining the Mark to the second and the Arch to the third degree, but I do protest against the idea so prevalent that the "Arch," because recognized by Grand Lodge, is right, and the "Mark" wrong by the same rule. I need hardly add I deem your correspondent an exponent of this view.

With respect to the caustic remarks made by your correspondent, and the general ill feeling displayed, I regret to have to point this

out, and must say that the "dignity and high importance of Masonry" appear lost upon "Anti-spurious Mark," and that so far from the world at large considering Masonry as embodying the beautiful idea "that when a man is said to be a Mason he may know that he is one to whom the burdened heart may pour forth its sorrows;" they will view him and the system as engendering heart burning and strife, and all at the shrine of courting and pleasing the "powers that be." No person however high, no brethren however pure their motives, are sufficiently good to be made a sacrifice under such circumstances. What could be more uncharitable than your correspondent wishing "that the vessel may never reach port, but be swamped;" and by what, mark it well—"the inability of the crew?" I hesitate to proceed further, as I feel convinced that every right minded person in the Craft will blush at such effrontery.

As regards what Earl Carnarvon said, I should, as an independent member, no more endorse all he says than I would what falls from any other man. I however protest against the insinuation as regards Bro. Stebbing, whose motion before Grand Lodge was so misunderstood and misinterpreted, and I will add, most disgracefully twisted to mean that which the Worshipful Brother, I know, never intended. For my own part, I could have much wished that the Most Worshipful Grand Master had been himself addressed *per se* upon this matter, as I feel most conscientiously, not only that his present occupation of the chair is fraught with no good to the Craft, but adds precedent to precedent for carrying out matters by the rule of might and not right. I shall gladly hail the day when the present Most Worshipful Grand Master will resign, and let others occupy the position, thereby opening up to aspirants the throne, which, under the present circumstances of the case, no one else can hope to occupy. Notwithstanding all the special pleadings of members in Grand Lodge who appeared looking forward to the purple, I am confident there must have been many who were aware, not only of the wisdom of Bro. Stebbing's motion as regards future Grand Masters, but of the validity of the principle as applied to the present Most Worshipful Grand Master. In conclusion, I shall feel grateful if "Anti-Spurious Mark" will point out how and by what reasoning he considers the present Mark Grand Lodge spurious, and at the same time adopting the foundation of the Craft Grand Lodge and Chapter for his guidance.

Yours fraternally,  
H. GARROD.

Formerly member of No. 3, Keystone,  
and one firmly acknowledging the  
authority of Lord Carnarvon.

London, 3rd July, 1860.

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

DEAR SIR AND BROTHER,—There be men who invariably grumble at everything—lazy lookers on, wanting everything for themselves, blind bigots without common sense, ignorant of their position, and if they find their neighbour successful in acts or in deeds, by a different tact or talent than their own, declaim with heart and soul against the means that led to so happy a result.

There be old coachmen who, before the rail became the general mode of travel, declared that mode of transit was bad, dangerous, uncertain, and not at all like the old comfortable diligence, with the *coupée* behind, and four fine spanking greys in front. The rail was condemned as "a thing which ought not and would not be patronized by any person professing to be a gentleman, much less by ladies—bless 'em." But the rail was brought into every locality, and Jehu was glad to accept service under the new régime.

Australian adventurers, when gold was discovered by them, raised their hands, opened their eyes and mouths, and looked astounded at the fact that it was gold, and nothing but gold, they looked upon. Repetitions destroyed their amazement, and searchers after the precious metal became traders in a new land, in a new pursuit, with perfect ease and comfort as long as the get lasted, whilst others wasted their time and substance as lookers-on and grumblers at their neighbour's success.

The innocent inquirer at the wayside was answered by growls, hard discouraging words, unkindly hurled at him, because he wished information towards a different goal than the growlers.

But travel by the old coach, and give the driver his heavy fee, give to the drone unweighed gold, seek no information, follow the track of the growler, and acknowledge him to be the oracle and the only pure source of guidance and direction, and the lazy, grumbling creature glories in his attainment in reducing you to be his follower and not his leader.

All such men die a miserable death, unheeded, uncared for, no respect paid as a last tribute, soon are forgotten, their places occupied by a more enlightened and more amiable, kind, and charitable race, ready to adopt their new abode, search for and easily discover that the new modes so-called, were well known, spoken of, and recorded in the works and writings of the ancients—time only being required to revive them with fresh vigour and spirit.

At page 327, vol. ii., new series, I ventured to inquire the present position of the Mark degree—its validity and legality—through the medium of your immensely valuable *Magazine*.

This produced (at p. 349) a tirade of unkind, unmasonic observations from one now subscribing as "A High Grade Mason and K.T.," (and whom I refer to vol. vi., 1859, pp. 643, 704, 740, and 741,) declaiming against the legality of the most celebrated Mark Masters' Lodge to be found within these dominions, the register of which contains a greater number of men eminent in the Craft and esoteric degrees than are to be found in the sixteen Scottish thistles he ventured to enumerate and present for my admiration; and he ought to have considered that it might be deemed "*indecently pertinacious*" in him offering his opinion that the "Bon Accord Lodge, No. 1, on the roll of the Grand Lodge of Mark Masters in England and Wales and the colonies and possessions of the British crown," belonged to an illegal jurisdiction, against the opinions of so many eminent Masons and gentlemen. I sought information not abuse.

The meeting of the Grand Lodge, which was reported at p. 506, brings another signature, "Anti-spurious Mark," discontented at the success, so far, which has attended the workings and operations of the said Grand Lodge, and who does not seem aware that such operations have no connexion with the doings of the Grand Craft Lodge, of which Lord Zetland is the M.W. Master; it therefore may be information to him that it has a separate machinery, that it floats on the glorious sea without a charter from any source but its own, it owns no allegiance, but dwells in the highest respect of the highest personages in the Craft; that it was built and launched with the knowledge of the M.W.G. Master Lord Zetland, and many of its chief and most zealous supporters are, or have been, officers of the Grand Craft Lodge, or Provincial Grand Craft Lodges,—and it possesses as great a right and privilege to float on the ocean of a Masonic sea as any other body, not recognized by Grand Craft Lodge, conferring degrees beyond that of E.A., F.C., M.M., including that of H.R.A.

The sixteen Scotch thistles have been transplanted on this side the parting stream, solely because a wide scope has been found here for extracting fees towards the support of their parent, and a rich soil for the said thistles to luxuriate in.

Let the High Grade Mason take higher ground, adopt a higher discipline than hitherto, and let him indulge and revel in that highly Masonic virtue—charity, let him come with open hand and meet us at the door of our respective numerous portals, and he will find an English welcome wherever he goes.

The fact is, Lodges holding under the Scotch Grand Chapter ought never to have been established in England; or if established, to rouse the feelings of the English brethren, who were unconscious that there existed such a degree, or that it belonged and was formerly part and parcel of one of those degrees now recognized by the English Craft Grand Lodge; the instant it was found that the English brethren had been roused from their lethargy, and had established a large number of Lodges, and a Grand Lodge, every Scotch warrant for a Mark Lodge in England ought to have been withdrawn and exchanged for a new warrant under the English Constitution, with the same name if desired, either without a number or with such a number as the date of the original warrant would be privileged to occupy amongst those bearing numbers and holding under the English Grand Lodge; following the example of *Thistle No. 3*—"Anti Spurious Mark" is to be pitied—that he should indulge in the violent, and extremely uncharitable and vicious hope, "that the vessel will never reach the port it aims at, but be swamped by the inability of the crew to work their passage; or, if they should succeed in this way, such a water-logged crazy bark never be moored alongside Craft Masonry," for, notwithstanding all his vexation, it is a fact that there is in England a Grand Mark Lodge, with upwards of fifty provincial Lodges working under its warrant, and all the combination or form he may seek to make will not have the slightest effect in checking its progress—it has too many hundreds of brethren hailing from its porchway, to be hurt by any malevolent shaft he may hurl at it. Let him rather assist in promulgating the principles inculcated in the beautiful degree, by giving the English Grand Lodge, and all other Mark Lodges holding under its warrant, the utmost support and encouragement that may lay in his power; for at the porchway he will kindly be informed—

"Seek and ye shall find. Ask and ye shall have. Knock and the door shall be opened unto you."

I remain, dear Sir and Brother, yours faithfully,  
R. E. X.

3rd July, 1860.

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

DEAR SIR AND BROTHER,—The gratuitous assumptions and truly unfraternal tone of the letter of your anonymous correspondent, who dubs himself "Anti-Spurious Mark," in the last number of your valuable periodical, are so glaring that, as one of the body assailed by him, although greatly averse to a paper war, I cannot, in justice to myself, sit down silently under the unwarrantable aspersions which he has cast upon myself and other brethren of the Mark degree, owing, I am willing in Masonic charity to hope, to a misconception of the facts of the case.

In claiming from you the space for a reply (which shall be as brief as possible) to the remarks of your correspondent, on what he is pleased, very fraternally (!) to term "the precious proceedings of that modest something that has thrust itself before the Craft, under the high sounding title of the Grand Lodge of Mark Masonry!" and his allusion to "the new system of obstructive tactics to be pursued by the opposition," it is not my intention to constitute myself the champion of either the Earl of Carnarvon, Bros. Cole, or Stebbing, against whom personally his attacks are more particularly directed, those brethren being doubtless well able to fight their own battles should they deem it meet to take the field against an opponent who, to mask his purposes, invisibly lurks under cover whilst assailing them with his paper pellets of the brain.

My object is merely to protest, on behalf of myself and the brethren of this province who accompanied me to the meeting, against the aspersions of "Anti-Spurious Mark," and which I most emphatically repel and deny. And it would, I think, have been well if that brother, whilst penning the remarks quoted above, and others dispersed through his letter, have borne in mind what he appears so utterly to have forgotten, one of the principal points of his obligations as a Master Mason.

I would here, Bro. Editor, beg to express the regret felt by myself, and I know, also, by many other brethren, that you should inadvertently, on several occasions, have permitted the insertion in your columns of letters containing strong personalities; which have tended not only to injure what is an invaluable organ of the Craft, and which ought to receive universal support from the fraternity, but what is of far more consequence, have had the effect, to my knowledge, of lowering the Order in the estimation of your non-Masonic readers, by giving them, alas! too good grounds for asserting that the love and harmony which we are told ought always to characterize Freemasons, exists only in name, and such an effect would, I think, be produced by the tone of the letter in question.

Whether any one of the members of the Grand Lodge of Mark Masters is actuated by the motives so sweepingly charged against all of them by "Anti-Spurious Mark," I know not, but this I do know, that, even granting this to be the case, if he thinks the old adage, *Ex uno disce omnes*, applicable here, he is greatly deceived; for I believe that, as a body, none of the Fraternity are more loyal to the noble earl who has so long, so ably, and so worthily presided over English Craft Masonry than are the members of the Order who have ranged themselves under the banner of the Grand Lodge of Mark Masters of England and Wales, established under the rule of Lord Leigh, only because the Grand Lodge of England persisted in repudiating the degree. Nor can this body collectively be justly charged as constituting "an opposition to the existing powers of Masonry," and as intending to pursue a "new system of obstructive tactics" in the Grand Lodge, at least I can positively state of my own knowledge that this charge does not apply to any one of the numerous body of Mark Masters in this province.

And now a few words as to the alleged spurious and schismatic character of the Grand Lodge of Mark Masters of England. Let me ask "Anti-Spurious Mark" what has been the practice in the formation of existing Grand Lodges? Not to travel farther from home, how came the Grand Lodge of England into existence? If I have read and recollect its history aright, on the revival of Masonry in 1717, the representatives of some seven or eight Lodges, then existing in London, met together and constituted themselves a Grand Lodge *pro tempore*, and from this body the present Grand Lodge was originally derived, they being at the time schismatic as regarded the Antient Grand Lodge at York. How came the Grand Lodges of Scotland and Ireland, and, above

all, the more recently formed Grand Chapter of Scotland (of whose doings we have heard so much) into existence, but in a somewhat analogous manner?

Not having been advanced at the time, I did not participate in the formation of the Grand Lodge of Mark Masters under that amiable nobleman Lord Leigh, but I have always understood that it emanated from a general meeting of the representatives of Mark Lodges summoned together by circulars addressed to every Mark Lodge known to be existing in England at the time. Many of these Lodges, like the one attached (if I may use the expression) to the Newstead Lodge, at Nottingham, in which I was advanced, and another formerly existing in connexion with Lodge No. 58, at Hinckley, in this province, were held under authority of their old Atholl Lodge warrants, and have continued to confer the degree of Mark Master from the union to the present time, although the degree was repudiated by the United Grand Lodge at that period; and as the representatives of several of these Lodges were present on the occasion, as well as those more recently formed, the meeting could not possibly be schismatic, so far, at least, as the old Lodges were concerned, there being at the time no supreme authority regulating the degree in this country.

If the Grand Lodges of Craft Masonry were held to be, as they doubtless are, legal and constitutional bodies, by a parity of reasoning the Mark Grand Lodge, similarly established, must be so also. At all events I would ask by what right the Grand Chapter of Scotland can claim to exercise, as it were, an *imperium in imperio*, by granting warrants for the establishment of Mark Lodges in the territory of the Grand Lodge of England, even in its head quarters, London? It is a well known axiom of law that no foreign prince or potentate can exercise power or authority in this realm of England, and surely this rule is applicable to Masonry—Does the Grand Lodge of England assume to itself the power to establish Lodges in Scotland or Ireland?

I most cordially concur in the desire of "Anti-Spurious Mark" that "the genuine degree may be attached to the Grand Lodge of England," and such, I am informed, has always been the earnest wish of the founders of the Mark Grand Lodge, and that it was not until every effort had been tried in vain to induce the Grand Lodge of England definitely to recognize this beautiful degree (which never ought to have been discarded), that an independent Grand Lodge was formed; and I believe it was stated explicitly at the time that the Grand Master of the Mark only held office until it should please the Grand Lodge of England to recognize the degree, when he was prepared to resign his functions to Lord Zetland.

I well remember, some few years ago (I believe in March, 1856), being present in Grand Lodge when a report was presented from a committee appointed to investigate the subject (of whom our venerable Bro. White was one), and which recommended the recognition of the Mark, not as a separate degree, but as a graceful adjunct to the degree of Fellow Craft, and which report was adopted, and the order of Mark Masonry consequently recognised by Grand Lodge until the next quarterly communication, when this decision (unfortunately, as I conceive), was reversed by the non-confirmation of that portion of the minutes. It was the information conveyed in this report which chiefly induced me to take the degree, and to assist in the spread of Mark Masonry in this province. When "Anti-Spurious Mark" says, "The Board of General Purposes must forbid its (the Mark) jewel being seen in any Craft Lodge, and the committee of General Purposes for the Royal Arch must likewise prohibit its being worn, under any circumstances, in every Chapter amenable to its authority,—the days of Mark Masonry, as schismatic, must be numbered," he appears here, as in other parts of his letter, to be giving vent to a vindictive tone of personal feeling, and at the same time to overlook the fact—that what he requires the Craft authorities to do, is already embodied in the Book of Constitutions, and I may tell him, that although I am a staunch advocate for the beautiful degree of Mark Master, yet in my official capacity in the Craft and Royal Arch degrees, I do not sanction the violation of the law as regards either the jewel of the Mark degree, or of those higher grades to which he has referred as being personally attached, both alike being unrecognized by the Grand Lodge and Grand Chapter of England. Apologising for trespassing so largely on your valuable space, and regretting that the tone of your anonymous correspondent's remarks should have compelled me, in justification, to deny his deductions, and to intrude upon you, I take leave of the subject, and in so doing append my name.

Remaining yours fraternally,  
WILLIAM KELLY,

D. Prov. G.M., Prov. G.H., and Prov. Grand  
Mark Master of Leicestershire.

Leicester, July 4th, 1860.



## THE MASONIC MIRROR.

### MASONIC MEMS.

THE Prov. Grand Lodge of Warwickshire is appointed to be held in the Trinity Lodge-room, Castle Hotel, Coventry, on Wednesday, the 25th instant, when it will be presided over by the R.W. Bro. Lord Leigh, Prov. G.M. The brethren will attend divine service at the Church of the Holy Trinity, at two o'clock, when a sermon will be preached by the Prov. G. Chaplain, and a collection made on behalf of the Masonic charities.

THE special meeting of the Phoenix Lodge of Instruction, at the Freemasons' Tavern, on Wednesday next, to hear Bro. Elisha D. Cooke, of Kentucky, work the third degree in Masonry as practised in America, will be opened at eight o'clock precisely. All Master Masons can attend.

WE understand that Bro. E. S. Cossens, Prov. G. Reg. for Berks and Hants, and of Lodges Nos. 1, 7, and S.W. No. 27, has been appointed by the M.W. Grand Master, the Earl of Carnarvon, one of the Stewards of Grand Lodge of Mark Masons.

### PROVINCIAL.

#### DEVONSHIRE.

##### PROVINCIAL GRAND LODGE.

It is seldom that the Order of Freemasons direct attention to their proceedings by any public display, but when an opportunity occurs that requires their assistance in the cause of charity and benevolence, it is in accordance with the fundamental rules and principles of the institution to lend to that cause all the assistance in its power. The demonstration on Wednesday, June 27th, was in aid of an educational fund for the provincial district of Devonshire, to which, in the event of a certain amount being subscribed, the R.W. Prov. G.M. of Devon, the Earl of Fortescue, K.G., had offered a donation of £50, and the D. Prov. G.M., the Rev. John Hyshe, M.A., another donation of £25. Nothing could be more worthy of the Order than that it should aid the cause of the educational progress. The teaching it will adopt will be of no peculiar party, nor will it be sectarian; its chief endeavour will be to give to the children of poor and indigent brethren such a course of instruction as will aid them to obtain their livelihoods without that drudgery which they must necessarily be confined to where their education has been neglected. The demonstration was very successful. The number of brethren who took part in the proceedings was about two hundred, and although the weather was gloomy throughout the morning, no rain fell, nor did a circumstance occur to mar the purposes of the manifestation. The brethren assembled at the Royal Hotel at noon, and shortly afterwards the procession left, and proceeded through George Street and Bedford Street to St. Andrew's Church, preceded by the band of the Royal Marines. Every member and office bearer appeared in their full Masonic costume, wearing the numerous and splendid insignia of their Lodges. The streets in the route of procession, and the immediate vicinity of the church, were thronged with spectators.

On arriving at the principal entrance to the church the procession halted, and the brethren divided to the right and left for the R.W.D. Prov. G.M. the Rev. Bro. John Hyshe to pass up between the lines. The rev. gentleman was preceded by his Banner and Sword Bearers and Provincial Grand Officers, and followed by the several Lodges in rotation from the bottom of the procession, which was thus inverted. The brethren occupied seats immediately adjacent to the pulpit, whilst the principal officers were placed in the corporation seats. No restriction was offered to the admission of the public, and the spacious edifice was well filled. On the entrance into the church the choir sang, "I will arise and go to my father," &c., the noble organ being played on the occasion by Mr. Jeffery. The prayers were read by the Rev. George Knowling, M.A., of St. George's Chapel, Stonehouse; the first lesson by the Rev. Mr. Whitmarsh, chaplain of H.M.S. *Implacable*, and the second lesson by the Rev. Mr. Risk, curate of St. Andrews. After the third collect an anthem was sung from the 133rd Psalm, "Behold how joyful and good a thing it is, brethren, to dwell together in unity," &c. The anthem was exquisitely rendered by the choir.

Bro. the Rev. W. Daykin, M.A., who wore his insignia of the Order, preached the sermon. The rev. gentleman took for his text, "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." First Epistle of Peter, chap. ii., v. 15. When, he continued, this epistle was written, the Apostle sought to give good advice, which had been commanded by his Divine Master for himself and his fellow-labourers. These words were addressed to men who were exposed to all kinds of misrepresentation and calumny. Their principles, at best, were but imperfectly known; they stood in a prominent position, like a lighthouse on a rock, and the more conspicuous they were the more likely were they to be attacked. What answer could they return to those who found fault with them? how could they better disprove any injurious assertion than by a patient continuance in well-doing? If accused of invading the rights of their fellow-men, and tying up their sympathies among themselves, how could they better disprove those accusations than by showing to the world that they honoured all men, at the

same time that they loved, as in justice bound, their brotherhood especially? Were they accused of irreligion and not worshipping their God, how could they refute that charge except by showing that they led holy and good lives? When accused of disloyalty to their sovereign, how could they show the falsity of that charge better than by preaching fidelity to kings? In short, rather than be drawn into disputes and arguments which in the end often prove ineffectual, they let their course of life testify to the falsehood of those and other charges; as to that course they could appeal for a good and sufficient answer. The society which he now had the honour of addressing had imitated the example of the Apostles. Those who were acquainted with its history knew that many groundless charges had been brought against the Order, and believed, but its members lived down the imputations that had been from time to time made upon their body; until, at the present day, the Order stands first, challenging the world, and rearing its head triumphant. They were charged with atheism, with disloyalty, with want of regard for mankind, but all these charges had been disproved by well doing, and by patient continuance in well doing the ignorance of foolish men had been put to silence. Can that society, which has raised the noble temples of religion this land and Englishmen can boast of, be said to have done nothing for religion? that society that has numbered among its members the very greatest of earthly potentates, who have gloried in their connexion with it, be charged with disloyalty? and that society whose charities have erected those noble monuments of benevolence which this country boasts of, be said to be indifferent to the cause of humanity? Can it be said that it draws the line of sympathy very closely when, instead of confining its benefits to one class or another, it knows no bounds, whether of nation or of class? Are the hearts of the brethren cold towards the afflicted? Is there not some wonderful spell upon this Order, which causes the stream of its charity to flow faster and faster? Witness their asylums for the aged and decayed—that beautiful home where the man, wearied out with earthly labour, can find a place to rest his head, and end his days in peace. Witness the Annuity Fund. Witness the school for girls, where now are sheltered seventy or eighty otherwise homeless girls, and where over seven hundred have been educated and sent out into the world virtuous and well-taught—so well taught indeed, that no one of them, that they knew of, had ever swerved from the path of virtue. Witness the boys' school which, though not yet fully developed, promises to bear fruit in great abundance. Witness the many poor and friendless strangers who have found, by the aid of this society, a home and a table spread for them in the wilderness where they knew not one friend before. Patient continuance in carrying out this and the like well-doing have enabled, and will enable the society to disregard the laugh and sneer of every man, and if not to command the respect of the world at large, to learn the approval of all whose good opinion is worth having. In this manner of action he exhorted the brethren to persevere in the assurance that their principles and mysteries rested on a firm foundation that never could be shaken. The reverend gentleman then proceeded to state the object of the large assemblage of that day. They had met to lay the foundation of another of those national charities which the Order was so justly proud of. And he was certain that the assistance to be given could not be less generous than it had been on former occasions when their aid was asked. Indeed, this occasion had only one distinctive feature in its occurrence. Appeals were usually made to the society for objects not of local interest, but for charities open to the whole Craft at large. The institution now intended to be founded has for its object the education of children which, but for the generosity of the body, would be without that great blessing. Education is that alone by which a child can hope to escape from the deadly dangers which ignorance entails. Let them not talk of them as strangers; let them think that these poor children had been left to the Order as a trust, to be put out at the highest rate of interest. Let them look upon them as brethren in deed and not merely in name, and stretch forth their hands and save them from ignorance. They have souls to be saved for God, and not to be abandoned to despair. They should help them to choose the good fruit from that tree that bears another kind, of which in an evil hour our first parents tasted. The rev. gentleman then showed in a forcible light the advantages of education, and the evils of allowing young people to grow up in ignorance. One child rescued by their benevolence would, he said, be a brighter jewel than any among the multitude that he saw before him. He that hath pity only lendeth to the Lord, and whatever he lays out shall be repaid to him again, with interest, for God will not be in any man's debt. By their charity they were giving to God when they aided those little ones, whose angels they were told saw the Father's face, and they were laying up for themselves a part of that good treasure which neither moth consumeth nor rust corrupteth. He concluded by impressing on his hearers to show that that assembly had not come together in vain, but that one and all were determined energetically to take part in the work entered upon, and show to the world at large an example of generously disposing of that which the great Architect had blessed them with, in the humble hope that the bread thus cast upon the waters may be found again.

The choir then chanted the 100th Psalm, and meanwhile the brethren brought round the collecting plates, which at the close were very well filled. The Hallelujah Chorus was then played, and the brethren and congregation quitted the sacred edifice.

Outside the church the crowds collected were nearly as large as in the earlier parts of the day. Every window had its occupants, and the

footways and carriageways were filled throughout the whole route of the procession, through Bedford-street, George-street, Union-street, and St. Mary-street, to the Lodge-room at St. George's-hall, Stonehouse.

The superb band of the Royal Marines, conducted by Mr. Winterbottom, was in front playing the "Masonic March," and the scene altogether was imposing and even gorgeous.

The Prov. Grand Lodge was then opened. Much business was transacted, and various officers for the ensuing year were appointed.

Lord Valletort was selected by the Deputy Prov. Grand Master to be S.W. of the Prov. Grand Lodge of Devon, and Lord Graves, who, on the previous Monday, was installed as the W.M. of the Lodge of Sincerity, was appointed J.W.

The amount realized at St. Andrews was stated to amount to between £30 and £40. The business of the Lodge was brought to a conclusion about four o'clock.

#### THE BANQUET.

It was announced that the banquet would take place at four o'clock precisely, but owing to the rather protracted proceedings at the Grand Lodge, it was full five o'clock before the brethren were seated. The banquet was held at the Royal Hotel, and above a hundred of the brethren sat down. The D. Prov. G.M. Bro. Rev. John Huyshe presided, and was supported on his right by Bros. Lord Valletort, S.W.; Lord Graves, J.W.; Dr. Tripe, Past Treas.; Rev. W. Carwithen, Prov. G. Chaplain; Dr. J. Chanter, and R. R. Rodd, Past Master of Sincerity. On the left were Bro. Augustus Smith, M.P. for Truro, Lord of the Scilly Islands, and Deputy Past Grand Master of Cornwall; Bros. Capt. Clarke; Denis Moore, Grand Secretary. The Vice President's position was occupied by Bro. James Gelbard, W.M. Lodge Charity; and the Deputy Vice President was Bro. John Dupre, No. 83. All the Lodges of the districts were well represented. The various Masonic toasts were given with all the usual forms and honours.

#### LANCASHIRE (EAST).

BLACKBURN.—*Lodge of Perseverance* (No. 432).—The regular monthly meeting of this Lodge was held at the Old Bull Hotel, on the evening of Thursday, the 28th June, Bro. John Bell, W.M., presiding, Bros. Bertwistle, S.W., C. Tiplady, J.W., B. Sandford, I.G., Joseph Pearson, Tyler. The other brethren present were, R. Radcliffe, P.M., J. Pilkington, P.M. and Treasurer, J. Banister, Secretary, E. Heath, S.D., J. Baldwin, B. Elliston, and W. Clayton, Prov. G. Stewards; J. Wilkinson, T. Hilton, W. Gillibrand, W. Peel, S. Chatwood, W. Hirst, R. Crankshaw, H. Pemberton, and R. E. Hoyle. The only visitor on the occasion was Bro. E. S. Morley, W.M., No. 336, and Prov. G.S.D. The Lodge having been opened in the first degree, the minutes of meeting held on the 31st May were read and confirmed. The W.M. then read several communications, and after disposing of the usual routine business, the Lodge was closed, when the brethren adjourned to supper. After the cloth had been removed, and the usual loyal toasts given, the W.M. gave "The Earl of Zetland, M.W.G.M. of English Masons," "The Lord Pannure, M.W.D.G.M.," "The Duke of Leinster, M.W.G.M. of Ireland," "The Duke of Athol, M.W.G.M. of Scotland." The S.W. then gave "Stephen Blair, Esq., Prov. G.M. for East Lancashire," and the J.W. gave "Albert Hudson Royds, Esq., D. Prov. G.M. for East Lancashire," all of which were responded to in truly Masonic style. Speeches were made by the W.M., Bros. Radcliffe, Tiplady, Morley, and others, and a pleasant evening was spent, to which the excellent singing of Bros. Bertwistle, Wilkinson, Gillibrand, Morley, Clayton and Banister, in a great measure contributed.

#### LANCASHIRE (WEST).

LIVERPOOL.—*Merchant's Lodge* (No. 294).—The annual meeting for the installation of Worshipful Master of this Lodge took place on Monday last at the Masonic Temple, Hope-street. Bro. W. Vernon Kearne, who was unanimously elected Master at the last monthly meeting, was duly installed by Bro. Younghusband, P.M., assisted by Bro. Hamer, P.G.D.C. After his installation the W.M. proceeded to appoint his various officers, among whom were Bro. Bentley, S.W., and Bro. Eaton, J.W. The business of the Lodge having been concluded, the brethren took train to the pretty sea-bathing village of Waterloo, a favourite resort for the Merchant princes of Liverpool in the summer season, and a short saunter on the beach enabled some of the number to feel the keen effects of the sea breeze. Shortly before five o'clock between 60 and 70 of the brethren sat down to an excellent dinner provided by Bro. Martin Condliff, of the Queen's Hotel, whose splendid banquetting room and repast were the theme of general admiration. After dinner Bro. Kearne, W.M., took the chair, and gave amid great applause "The Queen," which was followed by the national anthem. The health of the Prince Consort, Albert Prince of Wales, Prince Frederick William of Prussia, were also warmly received; as were also that of the Earl of Zetland, M.W.G.M. of England; Lord Pannure, M.W.D.G.M.; The Duke of Leinster and Duke of Athol, M.W.G. Masters of Ireland and Scotland; Le Gendre N. Starkie, R.W. Prov. G.M. of West Lancashire; Sir Thomas G. Hesketh, Bart., R.W.D. Prov. G.M. of West Lancashire. Bro. Walmsley, who responded to the toast of the West Lancashire Masonic Institution for the education and advancement in life of children of distressed Masons, said that Lodge 245 had most nobly voted the sum of 100 guineas to the funds of the institution, and he hoped therefore Lodge 294, which had always taken a lively interest in the institution, would follow so exemplary an example. Bro. Mawdsley said there were thirteen on the books, and the funds of the institution now amounted to between £3,200 and £3,300. Bro. Younghusband afterwards proposed the health

of "The W.M.," who said for the kind manner in which they had drunk his health he returned them his most grateful thanks. He felt it a great honour to have been elected Master, and he should do all in his power to promote the welfare of the Lodge, and to leave it in the successful position he found it. Before sitting down he would propose the health of Bro. Younghusband, P.M., who had worked so zealously in his position of Master, and whose year of office had been so pre-eminently successful. Bro. Younghusband returned thanks. The interesting proceedings closed shortly before half-past eight o'clock. By the attention and energy of the P.M., Bro. Younghusband, the past has been one of the most successful years in the history of No. 294. As soon as he was appointed to office in the Lodge he displayed great Masonic ability, and by zeal and attention to the statutes of the Lodge, inspired a spirit of true Masonic zeal in the younger members of the Lodge. Besides establishing a Lodge of Instruction in connexion with No. 294, he instituted a Masonic library. The care and attention he displayed in the Lodge of Instruction prompted the members spontaneously to contribute to the presentation of a silver snuff-box, and on Monday evening, with like feelings of gratitude for the kind manner which Bro. Younghusband has shown to all the brethren, a subscription was entered into to present him with a Past Master's jewel. During the evening a subscription was opened for the funds of the West Lancashire Masonic Institution, for the education and advancement in life of children of distressed Masons. The proceedings of the evening were enlivened by the vocal efforts of Bros. John Wright, J. Ycatman, and Howard Horsley, Bro. Johnson presiding at the pianoforte.

#### LEICESTERSHIRE.

LEICESTER.—*John of Gaunt Lodge* (No. 766).—The annual festival of this flourishing Lodge was held in the Freemasons' Hall, Leicester, on Monday, the 25th of June (St. John's-day and the birthday of John of Gaunt, Duke of Lancaster, falling this year on Sunday), when, owing to the respect in which the newly elected W.M., Bro. Capt. Brewin, is held, there was a large attendance of brethren, and especially of Past Masters, there being present no less than nineteen P.M.s, namely, ten of St. John's Lodge, No. 348, and nine of the John of Gaunt Lodge. The brethren were also honoured with the presence of Bro. Elisha D. Cooke, of Kentucky, U.S. In the absence of the retiring W.M. (Bro. Willey), owing to a domestic bereavement (the loss of his wife), the chair was taken by Bro. Kelly, the Senior P.M. of the Lodge, and D. Prov. G.M., who having opened the Lodge in the first degree, the minutes of the last meeting were read and confirmed. The D. Prov. G.M. read a letter from Bro. Willey, asking the brethren to excuse his attendance on this occasion, and thanking his officers for their efficient assistance and their punctual performance of their duties during the past year, and also conveying his thanks to the D. Prov. G.M., and to Bro. Clephan, P.M., for the many acts of assistance and advice which had been so freely and kindly rendered during his mastership. The Lodge having been opened in the second degree, the D. Prov. G.M. proceeded with the ceremony of installation according to antient form, when the newly appointed W.M. was proclaimed and saluted in the three degrees, after which he thanked the brethren for their unanimous election of him, and proceeded to appoint and invest his officers, as follows:—Bros. T. Sheppard, S.W.; W. Johnson, Junr., J.W.; Rev. J. O. Pictou, Chaplain; H. J. Davis, Sec.; J. Spencer, S.D.; J. H. Gurnar, J.D.; D. Challis, I.G.; Bro. Bankart, P.M., was re-elected and invested as Treasurer, and a vote of thanks accorded to him for his past services, and Bro. Benbridge was reappointed and invested as Tyler. On the proposition of Bros. Kelly, D. Prov. G.M., and Goodyer, P.M., the best thanks of the Lodge were directed to be conveyed to Bro. Willey for his very efficient services in the chair, coupled with the sincere sympathy and condolence of the Lodge in his present affliction. The newly installed W.M. then proceeded to initiate in admirable style, Mr. Wm. Foster of the *Leicester Journal*, who had been elected at the last meeting. The chairman (Bro. Kelly, D. Prov. G.M.) read a report from the library committee, appointed jointly by the two local Lodges, which stated that since their duties commenced, a few weeks ago, they had been engaged in collecting together the dispersed books forming the nucleus of the intended library, which have been presented by the John of Gaunt Lodge; in soliciting donations of Masonic works from the members, and in arranging a place of deposit for the books in one of the recesses at the western end of the dining room, which will afford sufficient space for the collection for some time to come, and without difficulty allow of future extension. The report then stated that the library now consists of eighty volumes and twenty-six pamphlets, of which thirty-three volumes and three pamphlets were contributed by the John of Gaunt Lodge, No. 766; ten volumes by the St. John's Lodge, No. 348, including six volumes of rare and curious French Masonic works recently purchased out of the grant made by the Lodge; that nine volumes and four pamphlets, by the Rev. Dr. Oliver, have been presented by the learned author on being elected an honorary member of St. John's Lodge; together with the original MS. of thirteen masonic songs written for and presented to the worthy Brethren of St. John's Lodge, Leicester, in 1797, by his father, the Rev. Samuel Oliver, when a member of the Lodge; and that the following donations have been made by resident brethren:—thirteen volumes and eighteen pamphlets by Bro. Kelly, D. Prov. G.M.; nine volumes by Bro. Brewin, W.M. No. 766; two volumes by Bro. Crawford, P.M. No. 348; two volumes and one pamphlet by Bro. Nedham, S.W. No. 348; that Bro. Dr. Hopkins has presented copies of his "Three Lectures on Freemasonry," and that several other brethren, including

Bros. Mortin, P.M., Marris, and Spencer, have intimated their intention of presenting various Masonic works in their possession. It recommended that an annual vote of a few pounds for the extension of the library should be made by the John of Gaunt Lodge, as had been done by St. John's Lodge, and that the unbound and defective volumes of the *Freemasons' Magazine*, belonging to it, should be supplied with the missing numbers and bound, and that a copy of the *Magazine* (to which many of the brethren subscribe individually) should be taken jointly by the two Lodges, and lie upon the table for the general use of the members, but should not leave the building. It concluded by stating that the committee would be prepared shortly to recommend some rules and regulations for the use of the library by the brethren. The report was unanimously adopted, after which a motion for an alteration of the by-laws was brought forward by Bro. Clephan, P.M. The Lodge was then closed, and the brethren adjourned to refreshment and spent the evening in a pleasant and harmonious manner under the efficient presidency of the Worshipful Master. The toast of "The Visiting Brethren" was responded to at considerable length by Bro. Elisha D. Cooke, of Kentucky, in an able speech, which was warmly applauded. Other excellent speeches were made by various brethren, interspersed with some fine glees, &c., ably rendered by the members of the newly formed Masonic Amateur Glee Society, in connexion with the two local Lodges.

#### WALES (NORTH).

LLANDUDNO.—*Lodge of St. Tudno* (No. 1057).—The members of this Lodge celebrated their annual festival on Monday, June 25th. The Lodge was opened for business at three p.m., when the W.M., Bro. Preece, passed two brethren to the second degree, and in a most able and impressive manner raised a third to the degree of Master Mason. The Honorary Secretary having presented the minutes and accounts, and all Masonic business being ended, the brethren repaired to partake of a most sumptuous dinner provided in the handsome dining hall. The W.M., Bro. J. Preece, Prov. G.S., of North Wales and Shropshire, presided; and was supported by Bros. J. C. Boden, P.M., and Prov. G.S.W. of Warwickshire; J. Morgan, Chaplain; R. Farrant, J.W.; W. F. Chapman, S.D.; H. E. Sullivan, J.D.; John Williams, S.; Robert Williams, I.G.; T. F. Edwards, Denbigh; V. Darbshire, and W. Owen, Conway; and Bros. the Revs. Hugh Morgan, Rhyl, and R. J. Roberts, Ysceifog. Amongst the visitors present were Bros. Hargreaves, P.M. of Sutherland Lodge, Newcastle; Brown, P.M. of Cestrian Lodge, Chester; Hulse, Bangor; Oliphant, St. Asaph; Foskett, Conway; John Roberts, Royal Hotel, Rhyl, &c. Grace being said and the cloth removed, and an excellent dessert laid, the W.M. gave in succession "The Queen and Craft," "The M.W.G.M. of England, the Earl of Zetland, and the D. Prov. G.M., Lord Panmure," which were received with full honours. Bro. SULLIVAN proposed "The health of the R.W. Prov. G.M. Sir Watkin, and the other Prov. Grand Officers," coupling with the toast "The health of their own worthy and Worshipful Master Bro. Preece, Prov. G.S.," expressing the great honour the St. Tudno Lodge felt in having their W.M. a member of the Prov. Grand Lodge. The toast was drunk with enthusiasm. The W.M. responded on behalf of the Prov. Grand Officers. He felt a warm interest in Freemasonry, and although his office in the Prov. Grand Lodge was an humble one, he hoped in time to move a little higher amongst the Prov. Grand Officers. Bro. MORGAN, the Chaplain, next gave "The health of Bro. Preece, as W.M. of the St. Tudno Lodge," feelingly acknowledging the many services the brethren stood indebted to the W.M., he hoped all would emulate Bro. Preece in his endeavours for the good of Freemasonry, and he prayed the Great Geometrical would abundantly crown their labours (applause). The W.M. suitably acknowledged the kind manner in which the toast of his health had been given and received. Since he had the great pleasure of taking charge of the Lodge, it had been his earnest wish to promote its interests and the welfare of the Order in the best manner he could. He felt truly gratified with the expressions of feeling which had been made, and he returned his best thanks to the brethren of the Lodge, as also to the visiting brethren who attended on the present occasion. Before he sat down, he would call upon them to charge their glasses to the brim. He had great pleasure in proposing the next toast, which was "The health of the Past Master connected with the Lodge." When he considered the very great assistance, and the great benefits he derived, as also the Lodge, he felt confident in asking for the warmest reception of the toast. He trusted they might long have such an efficient Past Master, to give his advice and assistance, as his worthy brother on the left, Bro. Roden. (Drunk with all honours, conducted by Bro. Brown.) Bro. RODEN returned thanks, and assured the brethren of his devoted energies on behalf of the Lodge. He hoped to see a great number of Past Masters, as he need not tell them that those officers were the sinew and strength of a Lodge; yet equally so were the young members who, in their progress in the Order, would also become Past Masters, just as the child was the father of the man. He would beg leave to ask them to fill up to a toast which the W.M. had called upon him to give. It was "The healths of the visiting brethren and their Lodges." One of the greatest pleasures he experienced was that of visiting other Lodges than his own, for he could most sincerely say that he derived not only great pleasure but great benefit. No one, however advanced, could visit another Lodge without picking up some crumbs of information, and he was sure the brethren of the Lodge felt gratified with the presence of the visiting brethren, and he hoped the feeling

was mutual (applause). Bro. BROWN responded. It was one of the greatest boasts of Masonry, he said, that it unites every tongue from every clime in one brotherhood. Yes, the Craft to which he had the honour to belong, folded within its embrace men of all climes and all tongues, and possessed a tie of sacred friendship nowhere to be found out of its pale. That such was no vain boast, he need but to instance the manner in which he and his brethren had been that day received (applause). He was sure he might say in all truth and sincerity that he never saw the working of a Lodge better conducted than by the W.M.; the very creditable manner in which he had performed the duties of his office on the occasion entitled him to the highest praise, and spoke volumes for the present and future efficient working of the Lodge. Before sitting down he begged to give "Prosperity to the St. Tudno Lodge, and prosperity to the hearts within it" (cheers.) He felt there was no need to recommend a proper course to be adopted, but as all within a Mason's Lodge were one family, and as he was advanced in years, he might make a few remarks upon the subject. He stood beside an old member of the Order—Bro. Roberts, of Rhyl—but for his own part he had to say, he had been six and forty years a Mason (applause). He was sorry that the Lodge he belonged to could not sustain the neglect of several of the members. He was asked to become Secretary, and he agreed to do so, upon condition that every member paid in advance half a year's subscription, and from that time to the present, the Lodge continued prosperous. He had now filled the office of Secretary for twenty-one years, and he had never any cause of regret in the discharge of his duties, for he ever took the "plumb rule" for his guide, and brotherly love, relief, and truth for his principle (applause). He hoped the best success would attend the St. Tudno Lodge, and he was sure their estimable brother, Past Master Roden, would be sustained in his office of Secretary (Bro. Roden was happy to acquaint his brother that he received a twelve months' subscription in advance). Bro. BROWN was most glad to hear it, and he then showed the inscription on a superb gold medal, which together with a gold chain, he had had presented to him by the R.W. Prov. G.M. Lord Combermere. It was as follows:—"Presented by the brethren of the Cestrian Lodge, No. 615, to Bro. Brown, for his valuable services and perseverance as Secretary for twenty years. September, 1854." Also a Past Master's jewel, the venerable brother wore, bore the following inscription:—"Presented to the Secretary and Treasurer, Bro. Brown, by Bro. T. Yarrow, W.M. of the Cestrian Lodge, No. 615, 1847." Bro. BROWN had also brought with him for the members' inspection an honoured snuff box of the Cestrian Lodge, which had been presented to a brother of that Lodge by Marshal Soult, when the gallant soldier was Grand Master of the Grand Orient of France. The box, which bore a presentation inscription to the Cestrian Lodge, was much admired on being handed around. The W.M. next gave "The Officers of the Lodge," which was responded to by the several brethren present. After which the W.M. rose and said he had great pleasure in proposing the healths of the candidates whom they had that day passed and raised. In those brethren the Lodge had received a very worthy addition, and from the attention shown, and the interest they had taken in Masonry, he was certain of their future progress, as it was also a fair augury of the increased welfare of the Lodge. Bro. the Rev. R. J. ROBERTS, returned thanks on his own behalf and that of Bro. the Rev. Hugh Morgan, (who had retired), expressing the great pleasure he had derived from being made a Mason, and that what he had already received was an incentive to him for further research. Bro. T. F. EDWARDS, the new M.M., also appropriately responded. Bro. P.M. RODEN next gave "The Masonic Charities," eloquently expatiating upon the great benefits offered by these truly noble institutions. The W.M. next gave "To all poor and distressed Masons wheresoever dispersed," after which the usual collection was made on their behalf. Bro. John Williams, and several of the brethren delighted the company throughout with appropriate songs, contributing much to the harmony of an evening which all appeared thoroughly to enjoy.

#### SOMERSETSHIRE.

HIGHBRIDGE.—*Rural Philanthropic Lodge* (No. 367).—This Lodge held its monthly meeting at the Railway Hotel, Highbridge, on Friday, the 29th ult. By the request of the W.M., Bro. H. Bridges, P.M., presided. Bro. George Stacey, late of Lodge les Freres Unis Regenero, Marseilles, No. 5858, and Bro. James Goffon, late of the Lodge of Justice, Deptford, No. 172, were balloted for and unanimously elected joining members. Messrs. Robert Salisbury, Benjamin Bradford Tazewell, Robert Mogg, Charles Harris Lott, and Samuel William Hudley, were balloted for, and being approved were initiated into the Order, and received the charge from Bro. Bridges. Bro. H. T. Heal having been examined and found duly qualified, was passed to the degree of Fellow Craft. Bros. Marwood, R. Smith, J. Smith, and Fisher having been examined and found duly qualified, were raised to the sublime degree of Master Masons. The Secretary having read the list of members qualified for the Master's chair, the votes were taken, and Bro. Joseph Duke was declared duly elected to that office for the year ensuing. Bro. R. O. Elce was unanimously elected Treasurer, and Bro. W. Woodward as unanimously re-elected Tyler for the year ensuing. One candidate was proposed to be balloted for at the next Lodge meeting. The Lodge was then closed in due form, and the brethren, numbering thirty-six, adjourned to refreshment, when the evening was spent in a most agreeable manner, and the brethren separated at their usual early hour.



## YORKSHIRE (WEST).

## PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge held its quarterly meeting at the Assembly Rooms, Halifax, under the banner of the Lodge of Probity, No. 73, on Wednesday, July 4th. The Lodge was opened in the three degrees by the W.M., at eleven o'clock, after which the Prov. Grand Officers entered, and took their respective places, the R.W. the D. Prov. Grand Master presiding.

After the Chaplain had read a portion of scripture the Prov. Grand Lodge was declared open in form, there being present—Bros. R.W. George Fearnley, M.D., D. Prov. G.M.; V.W. David Salmond, Prov. S.G.W.; J. Franklin, as Prov. J.G.W.; Rev. Asa Woodford, M.A., Prov. G. Chap.; William Dixon, Prov. G. Treas.; John Batley, as Prov. G. Reg.; R. R. Nelson, Prov. G. Sec.; and the rest of the officers, together with Bros. the Rev. D. Senior, Wm. Mawson, Dr. Scott, Joseph Batley, John Lee, Henry Smith, Joseph Atkinson, J. Peace, John Booth, A. Engelmann, J. Leeming, Ingram, Major Campbell, Mellor, Perkinson, W. Matthewson, Duncan, Dewhurst, J. T. Robinson, Freeman, Beckett, Ingleton, &c., together with representatives from nearly thirty Lodges in the province.

The Prov. G. Director of Ceremonies called upon the brethren to salute the R.W.D. Prov. G.M., who returned thanks in his usual happy and eloquent style.

Letters of apology were received from Bros. H. de L. Willis, D.D., Prov. G. Chaplain, D. Boscovitz, Prov. J.G.D., J. Kelly, Prov. G.S.B., Bentley Shaw, J.P. Past Prov. S.G.W., and others, for unavoidable absence.

The minutes of the last Prov. G. Lodge, held at Huddersfield, were read and confirmed.

It was resolved, on the motion of Bro. J. Booth, P.M. No. 322, P. Prov. S.G.D., and seconded by Bro. D. Salmond, Prov. S.G.W., that Bro. J. O. Gill, P. Prov. G.S. of W., be appointed a member of the Mortgage Committee, in place of Bro. R. S. Carter, removed to Canada.

Bro. the Rev. Asa Woodford then presented the report of the Charity Committee, which congratulated the brethren on the healthy and favourable aspect of all matters relating to the permanent interest and well-being of the several charities of the Order; having in a preliminary report which had been generally distributed in the province, adverted to the Boys School and Annuity Fund for Aged Males and Females, the committee deemed it only necessary on this occasion to direct the attention of the province to the Girls School, on behalf of which extraordinary exertions were made at the last festival.

The committee also expressed their heartfelt satisfaction at the statement which appeared in the last *Freemasons' Magazine*, that owing to the awakened sympathies and zeal of the Order in behalf of the charities, the admirable institutions had this year benefited to the amount of nearly £7,000.

With respect to the Girls School, it was indeed a subject of no little pride and thankfulness to be able to report that at the late festival when the R.W. the Deputy Prov. G.M., Bro. Dr. Fearnley, kindly consented to act as Steward and to represent this province, and was ably and heartily supported by Bros. D. Salmond, Prov. S.G.W.; R. H. Goldthorpe, Prov. J.G.W., and other zealous brethren, the list of donations amounted to upwards of £3,000; towards which the province of West York contributed by its Lodges and Chapters, and individual members, the munificent sum of £700. The committee further reported that there are now eighty girls in the school, of whom not only the Stewards from this province speak in the highest praise and approval, but the inspector at a late examination had expressed his satisfaction at the marked improvement made since his previous visit.

The committee assured the brethren that they had cause to be proud of this excellent charity, as neither in respect of the admirable training of the children—or the care of their morals—or their comforts and happiness, could it be surpassed, if indeed it could be equalled, by any similar institution in the country.

With respect to the recent election of annuitants, the committee had to make a most favourable and welcome report. A sub-committee consisting of the chairman, Bros. the Rev. Asa Woodford, M.A.; David Salmond, R. H. Goldthorpe, R. R. Nelson, and Mainman Holmes, had attended the election, and from the noble support rendered by the province, and the generous assistance of several of the London brethren, had been able to secure the election of the candidates from West Yorkshire. On congratulating the brethren on the result of their exertions in the holy cause of charity this year, the committee begged to remind them that a continuance of the like exertion was still needed in successive years, not only to support the present rising character of this province, but also to carry out the genuine dictates of Freemasonry; and expressed a hope that a goodly gathering of stewards and list of subscriptions might be sent to the next festival of the Royal Masonic Benevolent Annuity Fund.

It was then resolved that the report be printed and circulated amongst the brethren. On the motion of Bro. Franklin, seconded by Bro. Dr. Scott, a vote of thanks was passed to the Charity Committee, which was suitably acknowledged by the chairman. The support of the brethren was requested at the next election of boys on behalf of Wilson and Chaplain, who were stated to be very deserving candidates. Bro. Henry Smith returned thanks on behalf of Bro. J. Bell, P.M., No. 543, who was elected an annuitant on the eighteenth of May. Bro. Stansfield also returned thanks on his own behalf. Bro. Spencer returned thanks on behalf of Bro. Brown. The Prov. Grand Lodge was then

closed with prayer. The next Prov. Grand Lodge will be held at Morley, in October.

BRADFORD.—*Lodge of Hope* (No. 379).—At a regular meeting of the above Lodge, on Monday, July 2nd, there were present the W.M., Bros. J. T. Robinson, William Bollans, S.W.; Geo. Snowden, as J.W.; Henry Smith, P.M., as Secretary; C. H. Taylor, M.D., as Treasurer; Henry de Laval Willis, D.D., Chaplain; and a large attendance of brethren of the Lodge, and visiting Bro. J. Hunter, of St. Mathew, Walsall, No. 678. The Lodge was opened in the first degree, at half-past six, when the minutes of the previous Lodge relating to the business of the evening were read and confirmed. Also apologies from the Secretary—absent from sickness, and the J.W., from private business. The resignation of Bro. Wm. Woodhead was read and accepted on the motion of Dr. Taylor, seconded by Bro. J. Lamb. The Prov. Grand Lodge circular was read convoking the Masters, Past Masters, and acting Wardens to attend a Prov. Grand Lodge to be holden at the Assembly Rooms, Halifax, on Wednesday the 4th July. The W.M. requested as many as possibly could to attend and support him in Prov. G. Lodge previous to the meeting; as a general meeting of the committee of the charities would take place, at which the first report of that body would be prepared. The circular of the Airedale Lodge, No. 543, Baildon, was read, inviting visitors from this Lodge after Provincial Grand Lodge. Grand Lodge quarterly communication proceedings were presented, together with the financial report, after which the ballot was taken for Mr. John Nettleton Terry, which proved unanimous, and he was after wards initiated into the mysteries and privileges of Freemasonry by the W.M. Bro. Thomas Hill; P.M. Young giving the working tools, and Bro. Henry Smith the charge. The Lodge was opened in the second degree, when Bros. J. Whitehead and George Jowett passed their examination as Fellow Crafts, and it was decided they should be raised to the third degree. The Lodge was then opened in the third degree; when Bros. J. Whitehead and George Jowett were duly and properly raised to the sublime degree of M.M. by the W.M.; Bros. Gaunt and Tetley acting as Deacons. The W.M. called attention to the meeting of Mark Masons, to be held in these rooms, when as many as felt disposed could take the Mark. After which Bro. Edward Walker Shaw will deliver a lecture on Marks. The lecture will commence at half-past seven, and conclude at nine, when the brethren from a distance will be provided with refreshments previous to their departure. The Lodge was closed in harmony at ten minutes past nine, when the Bros. retired to refreshment, and afterwards separated at an early hour.

## KNIGHTS TEMPLAR.

## PROVINCIAL.

BLACKBURN.—*Hugh de Payens Encampment*.—The regular quarterly meeting of this Encampment was held at the Old Bull Hotel, on the evening of Friday, June 22nd, and in the unavoidable absence of Sir Knt. Honker, E.C., Sir Knt. W. Harrison, P.E.C. presided, assisted by Sir Knts. Bell and Ratcliffe, as First and Second Captains, and several other Knights. The Encampment having been opened in form, the minutes of meeting held on the 2nd March were read and confirmed. Several communications were read by the E.C., and after disposing of the usual routine of business, the Encampment was closed in form and adjourned. Owing to several of the Knights being from home, several important matters were left over until next meeting, for discussion.

PLYMOUTH.—*Loyal Brunswick Encampment*.—The regular quarterly convocation of this Encampment was held in the Freemasons' Chapter room, St. George's Hall, Stonehouse, on Friday evening, the 22nd June: present, Sir Knts. Daves, E.C.; Lord Graves, Triscott, Edwards, Thomas, Rodd, Ridley, and others. The Encampment was opened in solemn form, and on the minutes of the former meeting being read and confirmed, and other business disposed of, the ballot was taken for Comp. William Henry Williams Blight, of R.A. Chapter, Holy Mount, No. 142, which proving clear, he was introduced in ancient form and duly installed a Sir Knight of the Royal, Exalted, Religious, and Military Order of Masonic Knights Templar. There being no other business before the meeting, the Encampment was closed in solemn form at half-past nine.

## WEST INDIES.

## JAMAICA.

CONSECRATION OF THE HAMILTON LODGE, SPANISH TOWN.

[From the *Jamaica Advertiser*.]

THE necessity for a Masonic Lodge in the capital of the island has for some years been felt and acknowledged, and efforts have on several occasions been made to found such an institution in that town. Various circumstances operated however to prevent the carrying out of this laudable object, but within the last few months, the matter was again taken up, and through the indefatigable exertions of the Worshipful R. R. Jackson and other members of the fraternity, the necessary arrangements were made for establishing a Lodge of Freemasons in Spanish Town.

A spacious building in Adelaide Street—one that was thirty years ago

dedicated to the same purpose—was obtained and speedily fitted up in Masonic form. The jewels and other paraphernalia were imported, and after every thing necessary for the working of a Lodge had been obtained, application was made to the Provincial Grand Master of East Jamaica, the Right Worshipful Robert Hamilton, M.D., for a dispensation, and to the Grand Lodge of England for a charter—the new Lodge being denominated, “The Hamilton,” in honour of the Worthy Provincial Grand Master. For some months past the Lodge has been working under the dispensation granted by the Provincial Grand Master, and it now numbers about fifty members.

The charter signed by the Earl of Zetland arrived a few weeks ago, and arrangements were immediately set on foot for the consecration of the Lodge, and the installation of the officers—Thursday, the 31st May, being fixed on for the imposing and solemn ceremonies. At an early hour the streets of Spanish Town assumed an unusually animated appearance. From ten o'clock the streets through which the brethren were to pass in procession on their way to the cathedral were crowded with people. Every window and door on the line was occupied with the fair sex, a number of whom were in the cathedral.

At a quarter to 11 o'clock the Right Worshipful the Provincial Grand Master, accompanied by the Right Worshipful the Provincial Junior Grand Warden, Solomon Melhado, arrived, and was received by the Grand Officers, and the brethren of the Hamilton Lodge. The procession of the brethren of the new Lodge and of the Grand Officers was immediately formed and proceeded to the Lodge room, where the Lodge was opened in the three degrees by the Provincial Grand Master, assisted by his Grand Wardens.

After a short address from the Provincial Grand Master, specifying the objects of the meeting, the Lodge was adjourned, and the grand procession to the cathedral was formed. The corn was borne by the Worshipful the Hon. Robert Osborn; the wine by the Worshipful M. N. Nathan, and the oil by the Worshipful William Duff; the incense by the Worshipful J. R. Brice, and the salt by the Worshipful S. W. Mais, all in elegant silver vessels, the bearers being Past Masters of Lodges, not Grand Officers. Then followed the Right Worshipful John Burger, and the Right Worshipful Solomon Melhado; the Provincial Grand Wardens, with their columns and mauls richly gilt. The Standard of the Provincial Grand Lodge, with the Jamaica coat of arms and the island motto, *Indus uerique secreti uni*, impaled with the arms of the Grand Lodge, was carried by Bro. Alexander Garcia, a Master Mason of No. 250; and the Bible, square, and compasses, by the Worshipful John Nunes. The Standard of the Provincial Grand Master was borne by Bro. William Ware, a Master Mason. Then came the Provincial Grand Sword Bearer, the Very Worshipful John Duval, with the sword of state, followed by the Provincial Grand Master, the Right Worshipful Robert Hamilton, M.A., M.D., wearing the full dress of an officer of the Grand Lodge of England.

The procession marched from the Lodge room, when the marshals gave the order to “halt,” upon which the brethren formed themselves into open columns, to allow the Provincial Grand Master to take the precedence in entering the cathedral.

As the procession entered the cathedral the organ, which was presided at by Mr. Horatio Vaz, pealed forth its notes, the choir chanting the 86th psalm—

“O how amiable are thy dwellings, thou Lord of hosts,” &c.

The Grand Master was met at the door of the cathedral by the Rev. G. J. Handfield, M.A., Rector of St. Catherine; the Rev. J. H. Murphy, M.A., Curate of Trinity, Spanish Town, and the Rev. Aitchison Finlay, the Assistant Prov. Grand Chaplain (who was dressed in his Masonic garb). On entering the church, the bearers of the several vessels and other Masonic properties, deposited them on a table covered with crimson cloth in the chancel, on the three sides of which—east, west, and south—were placed the three lesser lights of Freemasonry. The spectacle at this period of the proceedings was most brilliant and imposing.

The morning service was read by the Rev. the rector, and the Rev. J. H. Murphy, M.A.—the former taking the lessons selected for the occasion.

The Rev. the Prov. Assistant Grand Chaplain then ascended the pulpit, and delivered a sermon, taking as his text, the 24th verse of the 9th chapter of Hebrews.

“For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.”

The rev. gentleman, after describing how atonement for sins was made under the Mosaic dispensation, proceeded to give a graphic account of the temple of Solomon, and especially of the Holy of Holies, which the priest alone entered once a year for the purpose of making atonement for the people. He spoke of the rending of the veil, which took place for the purpose of showing that it was no longer necessary for the priest to make intercession in the holy place—Jesus Christ having assumed the position of Mediator between God and man. He then dilated on the necessity for all mankind so to conduct themselves as to obtain a place in heaven through the mediatorial influence of the Saviour. He then spoke of the things necessary to salvation, and among these were the virtues which were the fundamental principles of Freemasonry, godliness, benevolence, goodness, meekness, love, and concord. In a Masonic Lodge neither polemical discussions, nor political controversies were ever admitted. Nothing was considered

but works of charity and love. Masonry had existed for centuries, and had been the means of doing much good to mankind—binding the hearts of men together in brotherhood, and eradicating evil passions and improper feelings. He spoke approvingly of the opening of the Lodge with public prayer, and exhorted the brethren to remember the obligations they were under, and to cultivate piety and morality. He expressed his hope that the service of the day would have a good effect on the minds of his hearers, and that the members of the fraternity would remember that there was a God in Heaven watching their acts, and a Saviour, ready and willing to intercede on their behalf with the Almighty Father, who was the giver of all good things and the preserver of mankind. He called on the brethren to remember their obligations one to the other, and to the world at large,—to continue to perform with fidelity those deeds of charity and beneficence which had rendered the order conspicuous, and had obtained for it the respect and esteem of their fellow men everywhere; and, in conclusion, he called upon his hearers to remember that Christ was in Heaven “in the presence of God for us.” On the conclusion of the service the brethren left the cathedral in the same order in which they set out from the Lodge, the choir chanting the 147th Psalm—(O Praise the Lord).

The procession, headed by the marshals, then returned to Adelaide Street, in which, as before stated, the Lodge is situate. On the entrance of the Kilwinning Lodge, which went last, the congregated multitude outside, which numbered some thousands of persons, gave three hearty cheers, and dispersed.

#### THE CONSECRATION.

On the return of the Lodge, after the usual formalities were gone through, the Rev. A. H. Delevante, the V.W. Prov. Grand Chaplain for East Jamaica, was called upon by the Prov. Grand Master to address the brethren on the beauties of Freemasonry. The reverend brother commenced by congratulating the members of the Hamilton Lodge on its formation, and hoped it would prove another gem to be added to those with which the coronet of Freemasonry is already studded. He then proceeded to pass some merited encomiums on the Worshipful Prov. Grand Master, whose name the Lodge bore, and after entreating the members of the Craft ever to hold in mind and practical regard the virtuous and benevolent purposes for which their society was instituted, proceeded to give an historical account of Freemasonry. He first alluded to ancient or operative Masonry. He showed that Masonic Lodges existed long before the days of the great King Solomon, and that the men who were employed to erect the temple of Jerusalem were members of the Craft. He proved that it was in consequence of the union and skill of these workmen, that the temple was built in so scientific a manner, and that the stones which were employed in the erection of the edifice, and which obviated the necessity for the use of either hammer, axe, or any metal tool, were prepared and brought thither by Freemasons. He stated that it had been discovered that not only the materials of the temple, but those of other ancient churches as well as other important structures were made by members of the Craft, and that Masonic emblems were found on the bricks of many buildings that had fallen into ruin. He explained how Masonry took its rise, and proved that it was not only useful but eminently conservative in its aims. He next showed how it became universal through the instrumentality of Pythagoras, the celebrated ancient philosopher, who established a Lodge of Masons in Egypt. After accounting for the abandonment of the operative character of the Mason, the reverend brother went on to speak of modern or speculative Masonry. In this branch of his oration, he showed that the same feeling of union and regard which characterized the members of the fraternity who built the temple of the Lord in the days of King Solomon, still existed morally among the members of the Craft. He expatiated at some length on the objects of the society, of which he was proud of saying he was a member. He showed that concord, charity, usefulness, and religious tolerance were the groundwork of Freemasonry; that it was unconfining to sect or creed, and that all its members were alike participants in its advantages. He further dilated on the emblems employed by the Craft, giving to each a moral signification; and showing at the same time their usefulness in the erection of a spiritual structure. The reverend brother then appealed to the brethren to employ the emblems as the signification of the morals which he had expatiated on, as in doing so, they would be securing for themselves the good will of man, and the favour of God in heaven.

The oration was characterized by much research and fervid eloquence.

The work of consecration was then opened with an appropriate prayer from the Provincial Grand Chaplain, the Very Worshipful and Rev. A. H. Delevante, who next perfumed the Lodge with incense, repeating the seventh and eighth verses of the thirtieth chapter of Exodus.

The Provincial Grand Master then strewed corn, and dedicated the Lodge to God and his service; and the wine, and dedicated the Lodge to Masonry. He also poured forth the oil, and strewed salt on the Lodge, the Provincial Grand Chaplain repeating appropriate passages of Scripture.

The Provincial Assistant Grand Chaplain then offered up another prayer, and the seraphim, which was presided at by Bro. J. Sturridge, then struck up the anthem, “Glory be to God on high.”

After this the Lodge was constituted in ancient and solemn form, by the Right Worshipful the Grand Master.

The consecration being ended, the Right Worshipful Grand Master proceeded with

## THE INSTALLATION.

when the Right Worshipful Grand Master, Robert Hamilton, installed into office the Worshipful R. R. Jackson as the first Master of the Hamilton Lodge, No. 1107. The ability displayed in expounding every matter relative to the duties of the Worshipful Master of a Lodge, was appreciated by all the brethren, from the manifestations of approbation evinced throughout the course of the Right Worshipful Master's proceedings, who was loudly cheered at the conclusion of his work.

Bro. the Hon. Alexander Heslop (her Majesty's Attorney General in this island), was then appointed by the Worshipful Master of the new Lodge as his Junior Warden, and was installed into office by the Right Worshipful Solomon Melhado, Provincial Grand Junior Warden, who carried out this duty in an address replete with Masonic lore, and which did not fail to obtain the plaudits of the brotherhood. Bro. John Bristowe (Master of the High Court of Chancery), was next appointed by the Worshipful Master, as Senior Warden of the Lodge, and was installed by the Right Worshipful John Burger, the Senior Grand Warden, who discharged this duty with his usual ability.

The Treasurer, Bro. William Q. Bell, and the Secretary, Bro. D. J. Soares, were then installed by the Very Worshipful Grand Treasurer, Bro. S. Pietsz, and the Very Worshipful Grand Secretary, Bro. John Ware. The Senior and Junior Deacons, Bros. Alexander Alexander and William Mullett, were installed by the Worshipful Grand Deacons, and the Inner Guard, Bro. A. H. Manford, was installed by the Grand Pursuivant, the Very Worshipful Michael Lawton. Bro. Edward Pike was appointed Tyler of the Lodge.

The Worshipful Master of the Hamilton Lodge having returned thanks for his election, the several other officers followed, and thanked him for their appointments.

A vote of thanks was recorded to the Rev. the Rector of St. Catherine for his kindness in placing the cathedral at the disposal of the fraternity, and to the reverend gentlemen, and the Rev. Mr. Murphy for assisting in the service at the church. Bro. the Rev. Aitchison Finlay was also thanked for his sermon at the cathedral, and Bro. the Rev. A. H. Delavante for his oration, delivered at the consecration of the Lodge.

A vote of thanks was likewise recorded to Bro. Colonel Whitfield and the officers of the 2nd W. I. Regiment for their kindness in permitting their band to attend at the opening of the Lodge.

The Provincial Grand Chaplain then offered up another prayer.

The Lodge was then duly closed, when the brethren separated to meet at seven o'clock p.m., for

## THE BANQUET.

The library room of the assembly was kindly lent to the members of the Hamilton Lodge by the library committee, and was decorated in a style that reflects the highest credit on those to whom was entrusted this important duty. At the hour named for the brethren to assemble at the banquet, the Right Worshipful Provincial Grand Master with his Grand Wardens and the other officers of the Grand Lodge entered the banqueting room, and were escorted to seats specially provided for them at the head of the table. The band, which was under the direction of Bro. Beyer, at the same time performing a brilliant air.

The Worshipful R. R. Jackson, Master of the Hamilton Lodge, presided; the Right Worshipful Grand Master being on his right, and the Right Worshipful Grand Wardens on either side. The other Provincial Grand Officers took their appropriate stations at the head of the table. The senior Warden of the Hamilton Lodge took his position at the end of the table, immediately opposite to the Master, the Junior Warden sitting at the end of another of the three sets of tables.

Ample justice having been done to the viands, the Worshipful Master proceeded to give the usual patriotic toasts, namely—"The Queen;" "The Prince Consort and the Royal Family;" "The Governor of the Island and the Legislative Council and Assembly," having been drunk, and responded to by Bro. the honourable Robert Osborn, the Worshipful Master introduced the name of the "Right Worshipful Grand Master, the Earl of Zetland, and the United Grand Lodge of Ancient Free and Accepted Masons of England," which was received with all honour and loud applause.

"The health of the Right Worshipful Robert Hamilton and his Grand Wardens, and the other officers of the Provincial Grand Lodge of East Jamaica," was proposed and enthusiastically drunk.

The Right Worshipful Grand Master acknowledged the toast as did also the Grand Wardens.

The Provincial Grand Master then proposed the health of "The Worshipful Master of the Hamilton Lodge;" in doing which the Right Worshipful Brother congratulated the Master and members of the Hamilton Lodge on its formation; thanked them for the great honour conferred on him by giving it his name, and wished the Lodge abundant success and prosperity.

The Worshipful Master, Bro. R. R. Jackson, returned thanks in a manly, candid, affectionate, and eloquent speech, in the course of which he pledged himself that no exertion should be wanting on his part, in rendering the Lodge successful. The speech was received with immense applause.

The healths of "the Army and Navy," as well as of "The Bishop and Clergy," were proposed by the Worshipful Master, when the former toast was responded to by Bro. Bristowe, in an able speech, replete with patriotic sentiments; the latter by Bro. the Hon. Sir Alexander Heslop, in a speech characterized by enlightened views, set forth with much ability. Both these gentlemen were loudly cheered.

"The prosperity of the Sister Lodges," and other complimentary toasts were likewise proposed, and responded to with much *clat*.

At about twelve o'clock the brethren separated, after a day of proceedings unparalleled in the annals of Freemasonry in Jamaica, and an evening replete with enjoyment, and with the interchange of those kindly offices which bind Freemasons closely together in the holy bonds of brotherhood.

## THE WEEK.

THE COURT.—The Queen, accompanied by the Princess Alice, the Prince of Wales, and the Count of Flanders, honoured the performance of the Royal Italian Opera on Thursday evening with her presence. The Prince Consort and the Duke of Saxe-Coburg visited the Haymarket Theatre. Her Majesty had a dinner party on Friday at Buckingham Palace. The company included his Majesty the King of the Belgians, their Royal Highnesses the Princess Alice, the Prince of Wales, the Count of Flanders and the Duke of Saxe-Coburg. Her Majesty held a Privy Council and Court on Saturday afternoon at Buckingham Palace. In the evening her Majesty and the Prince Consort, accompanied by the Princess Alice, the Prince of Wales, and the Duke of Saxe-Coburg, visited the Royal Italian Opera, Covent-garden. Her Majesty the Queen went on Monday afternoon to the first prize meeting of the National Rifle Association on Wimbledon Common. The royal procession consisted of seven carriages and four, attended by outriders in scarlet liveries, and escorted by a detachment of Light Dragoons. Her Majesty fired the first shot, which went direct to the mark, the rifle having been adjusted by Mr. Whitworth, the inventor. In the evening her Majesty and the Prince Consort, accompanied by the Princess Alice, the Prince of Wales, and the Duke of Saxe-Coburg, honoured the performance at the Olympic Theatre with their presence. The Queen and Prince Consort, accompanied by the Princess Alice, the Prince of Wales, Prince Arthur, and the Duke of Saxe-Coburg have again visited Covent-garden Theatre on Tuesday. On Wednesday the Royal Family proceeded to Osborne.

IMPERIAL PARLIAMENT.—But little progress appears to have been made in legislation since our last. In the House of Lords, on Thursday, June 23th, the Adulteration of Food and Drinks Bill was read a third time. On Friday, the Endowed Charities Bill, the Local Boards of Health, &c., Bill, the Tithe Commutation Bill, and the Spirits (Ireland) Act Amendment Bill, were read a second time. On the motion of the Marquis of Clanricarde, a select committee was appointed to inquire how far it may be practicable to afford better shelter for shipping upon our coast than is at present afforded, by the adoption of some plan for the construction of breakwaters and harbours less costly and better adapted for certain localities than the system of solid masonry hitherto in use. On Monday, the Duke of Marlborough moved a resolution to the effect that the British Government in India, as the representative of a Christian nation, was charged with the duty of promoting the moral as well as the social welfare of the people of that country; and that, in order effectually to further such objects, it was the opinion of the house that the authoritative exclusion of the word of God from the course of education afforded in the Government colleges and schools ought, under suitable arrangements, to be removed, which was negatived without a division. On Tuesday, on the motion for going into committee on the Weights and Measures Bill, Lord Chelmsford moved its rejection, and no opposition being offered, the bill was thrown out. Lord St. Leonards moved the second reading of the Masters and Operatives' Bill, which gives a permissive power for the establishment of councils of conciliation for the settlement of disputes between masters and workmen. The bill was read a second time, and referred to a select committee. The Duke of Newcastle moved the second reading of the New Zealand Bill. He explained that the object of the bill was to establish a native council, under the authority of the government, by whom all questions relating to the transfer of land might be considered. The bill was read a second time, and various bills advanced a stage.—The House of Commons, on Thursday, was principally engaged in debating the European Forces India Bill (amalgamating the British and Indian army); but the debate, on an attempt to prevent the second reading, was adjourned until Monday.—On Friday some little progress was made in committee on the Landlord and Tenant (Ireland) Bill. Mr. Walpole also brought up the report of the select committee on Tax Bills, which shows that the Lords were justified by precedent in the course pursued with regard to the Paper Duties Bill. Various votes were taken in supply for the salaries and expenses of the Customs departments, the Inland Revenue, and the Post-office service.—On Monday the discussion on the European Forces bill was resumed, and the second reading carried by a majority of 282 to 53.—On Tuesday Lord Lindsay moved for a select committee to inquire into and report upon the claims of seven major generals to the pay of general officers, who are now receiving only the half-pay of brevet majors. The motion was rejected by 103 to 94.—Captain Esmonde then moved for a select committee to inquire into the present system of nomination to cadetships in the royal navy. The motion was negatived by 51 to 24.—Mr. Milner Gibson obtained leave to bring in a bill to facilitate the unshipment of goods, and to secure the shipowner's lien for freight.—Leave was also given to the Attorney-General for Ireland to bring in a bill to amend the provisions of the Common Law Procedure (Ireland) Act Amendment (1853), relating to charging orders.—The house then went

into committee on the Solicitors, Proctors, and Certified Conveyancers' Bill, but forty members not being present, the house was counted out. —Lord Palmerston having given notice of a series of resolutions founded on the report of the committee on precedents, which, whilst acknowledging the right of the House of Lords to throw out money bills in their entirety, declares that the right of granting aids and supplies to the Crown is in the Commons alone, as an essential part of their constitution, and the limitation of all such grants as to the matter, manner, measure, and time, is only in them, that to guard for the future against an undue exercise of that power by the Lords, and to secure to the Commons their rightful control over taxation and supply, this house has in its own hands the power so to impose and remit taxes and to frame bills of supply, that the right of the Commons as to the matter, manner, measure, and time may be maintained inviolate. —On Wednesday Mr. T. Duncombe gave notice that he intended to move an addition to the resolutions, to the effect that an address should be presented to her Majesty praying her Majesty not to prorogue Parliament until a bill for the repeal of the paper duties had been presented for the royal assent. —The Church Rates Amendment Bill having been withdrawn the Highway Bill was read a second time by a majority of 203 to 102, and several bills advanced a stage.

GENERAL HOME NEWS. —The event of the week has been the opening of the contest by the Queen of the National Rifle Association at Wimbledon, for various prizes. The competition commenced at three on Monday by the Queen firing the first shot at the 400 yards' range. The rifle was fired by her Majesty from a "rest," fitted by Mr. Whitworth, the shot from which went direct to the centre of the target. Immediately after the Queen's shot, the firing at the short ranges by the volunteers commenced. The shooting for the great prizes of the Queen and the Prince Consort takes place to-day. The 20 best shots of the volunteers at ranges of 300, 500, and 600 yards, and the 20 next best shots will be the only persons allowed to compete for the Queen's prize of £250, and the gold medal of the Association; and they will be shot for with the Whitworth rifle. The prizes will be delivered on Monday. —The official tables of the revenue for the quarter and year, both of which terminated on Saturday last, have been published. The increase on the quarter amounts to £326,918. The increase on the year, up to the 30th ult., was £5,727,014. —The supplemental vote of credit to be moved for the War in China, in excess of the sum already voted by Parliament for the service of the year 1860-1, is £3,800,000, which, with £850,000 already voted, makes a total of £4,600,000. —The annual exhibition in connexion with the Royal Agricultural Society of England—that portion of it devoted to the trial of implements—was opened at Canterbury, on Wednesday, under the most promising auspices. The beauty of the spot selected for the show, and the propitious state of the weather, were subjects of general remark, and should the latter continue, there is every prospect of the present proving one of the most successful meetings the society has yet held. —A new church (St. John's, Walworth), which has been erected during the past 12 months, has been duly consecrated by the Lord Bishop of London, in the presence of a large number of parishioners of St. Mary, Newington, in which parish it is situated. —Sir George R. Brooks Pechell, Bart., M.P. for Brighton, died shortly before noon on the 29th ult., at his house in Hill-street, Berkeley-square, after a short illness.

FOREIGN NEWS. —The funeral of Prince Jérôme took place, at Paris, on Monday; it was extremely magnificent. The Ambassadors assisted at the ceremony, and an immense crowd was present. All the theatres were closed that evening. A circular has been addressed to the Ministers by the Duke of Cambaceres, Grand Master of the Ceremonies, inviting the functionaries of their respective departments to wear Court mourning. —The treaty to arrange the boundaries between France and Sardinia has been signed. —The Constitution having been declared in Naples, the Neapolitan tricolor flag has been hoisted at Fort St. Elmo, and was saluted by the whole artillery of the forts; but the people do not appear satisfied. The new Ministry is formed as follows: —Commander Spinelli, President of the Council; Commander de Martino, Foreign Affairs; Signor Del Rê, Interior; Signor Manna, Finances; Prince Torella, Ecclesiastical Affairs; Signor Morelli, Public Works; Marshal Lestucci, War; Admiral Garofalo, Marine. —On the 27th June the French Ambassador, Baron Brenier, while passing through the Strada di Toledo, where much agitation was prevailing, received several blows on the head from a loaded cane. He fell senseless, and was carried to the palace of the Legation. He is now recovering; but the parties who attacked him have not been discovered. The Neapolitan government has ordered the restitution of the two captured vessels and the release of the crews and passengers. The Marquis d'Antonini, the Neapolitan Minister at the Court of the Tuileries, has sent his resignation to Naples. —In Sicily the liberal concessions of the Neapolitan government, far from checking the enterprises of the Dictator, have on the contrary determined him to precipitate the annexation, which he had previously been disposed to delay. He was making preparations to attack Messina. A new ministry has been appointed in Sicily by Garibaldi as follows: —Foreign Affairs, Signor Natolie; Interior, Signor Daita; War, Signor Orsini; Public Safety, Signor Laporta; Religion, Don Lanza (Benedictine); Public Instruction, Signor Loggia; Finance, Signor Giovanni. —From Rome, under date of June 29, we learn that reports are current that the Papal government is about to grant reforms. Considerable excitement prevailed. —The convention between England, Austria, and the Porte, for the establishment of a submarine

telegraph line from Ragusa to Alexandria, was signed at Vienna on the 29th ultimo. —In conformity with the counsels of their legal advisers, the Count de Montemolin and Don Fernando have cancelled the renunciation of their pretensions to the throne of Spain which was signed by them at Tortosa, on the ground that they acted under duress. —The apprehensions at Constantinople entertained of disturbances during the Beiram are now dissipated. The procession of the Sultan passed off in perfect tranquillity. The troops had received one month's pay, and appeared favourably disposed. By order of the Sultan the Finance Commission has been transformed into a Council of Control, with extended powers. Mehemet Ruschdi Pacha has been appointed president of the new council. —Advices from Beyrout to the 21st ult. state that the Druses, reinforced by hordes of plundering Kurdes and Bedouins, had attacked the town of Zahl, the last refuge of the Christians. The town was entirely burnt down, and 1,000 Christians were murdered. —Cyprus was agitated in favour of annexation to Greece. The Greek Government was organising the National Guard. The Turkish Customs authorities had seized a bundle of proclamations in favour of the re-establishment of the Byzantine Empire. The agents in whose possession they were found had been arrested.

### TO CORRESPONDENTS.

"INQUIRER." —The schools of the order can at all times be inspected by the brethren during proper hours. Pay a visit to the Asylum, at Croydon, and you will be yourself enabled to judge of its value through the testimony of the residents.

"J. J." —Address a letter to the Board of General Purposes. It is not our province to interfere in the government of a Lodge on *ex parte* statements.

"A READER." —We have for some time had the subject under consideration.

"CLIO" sends us the following questions:—

1. What are the advantages of being a Mason?—As Masons we do not profess that the Order possesses any peculiar advantages which we can explain to the uninitiated beyond stating that it binds men together in the bonds of brotherhood for the mutual benefit of all, its three grand principles being brotherly love, relief, and truth.

2. What are the requirements for a Mason?—He should be a just and upright man, of full age, sound judgment, and strict morals.

3. Does admission involve any religious and political questions?—None; excepting a belief in the existence of a Supreme Being.

4. What are the steps to be taken for admission into the ancient Order, and if admitted, are the expenses so great as to become inconvenient to a person of moderate means?—A candidate must seek a friend who is a Freemason to introduce him to a Lodge, into which he cannot be admitted, however, without a ballot. Opinions differ as to what are moderate means. He may be initiated for £5 5s., and his annual expenses need not exceed £3 3s. or £4 4s. a year, unless he wills it. He can in Freemasonry, as in all other societies, regulate his expenditure by his means.

"DIOGENES." —We have received a letter bearing this signature, unauthenticated, relative to the manner in which Masonry is conducted and governed in Western India, which we cannot publish on the authority of a correspondent who withholds his name from us. If the conduct of the district Grand Master be what our correspondent describes it, representation should be made to the Grand Master of Scotland from whom he holds his authority.

"BRO. WEBSTER." —Mackey's for choice; but neither are of much use to English Masons.

"ERRATUM." —In our report of Grand Lodge, page 454, "Bro. Barrett," at the top of the second column, should have been "Bro. Barnard."

BRO. BOUGHTON (No. 857) will please receive our best thanks.

"J. C." —We never heard of the person alluded to.

"A YOUNG BROTHER." —It is illegal to wear the Mark Jewel in either a Craft Lodge or R. A. Chapter, the degree not being acknowledged in this country as a constituent part of Freemasonry. Were a brother to present himself at Grand Lodge wearing the Mark Jewel he would be compelled to take it off before entering.

BRO. DONALD CAMPBELL.—Your request has been attended to.

DRIVING PILES.—The letters of Bro. the Hon. James Dutton and Bro. Benson have been handed to the brother who conducts that portion of the *Freemasons Magazine* which include the Notes and Queries, who will reply by letter. Bro. Spawing is thanked for his letter on the subject.