

LONDON, SATURDAY, JULY 21, 1860.

### TO OUR READERS.

OUR Friends will perceive that the FREEMASONS MAGAZINE is, this day, printed with an entirely new type, which has been cast expressly for us. We had hoped to have been enabled to commence our new volume with it, but was unavoidably delayed.

We shall, shortly, introduce various new features in the literary portion of the MAGAZINE, which we hope will meet with the approbation of our Subscribers.

On the 1st August, our Publishing Office will be removed to No. 5, Salisbury Street, Strand, (W. C.), in order to bring the whole of our business arrangements under one roof.

### MASONRY IN ST. THOMAS'S.

IN another part of the FREEMASONS MAGAZINE will be found a letter on the subject of the disputes at St. Thomas's, which came before the Grand Lodge on its last meeting, on the report of the Colonial Board, and the origin of which we described in our number of the 5th May. From this communication it would appear that neither party are satisfied with the decision which was arrived at by Bro. Hart, the Prov. G. Master for Trinidad, notwithstanding they both voluntarily bound themselves to abide by his decision. According to Bro. Hart's statement he explained in the first instance that his only power was to inquire and report, and that the Brethren themselves voluntarily asked him to decide upon the questions in dispute between them, and agreed to abide by his award. In doing so they clearly came before Grand Lodge merely to confirm that award, inasmuch as they accepted an arbitration to be made, in legal phrase, a rule of Court—which the Court has decided it cannot reverse, so far as the decision was consonant with its laws and regulations; but, where Bro. Hart exceeded the powers possessed under these laws, Grand Lodge has held that his decisions are null and void.

That he exceeded his powers in suspending three of the brethren is clear, and, though we own it does not very clearly appear on the face of the report of the Colonial Board, which was published in our number of the 2nd June, nor in the subsequent proceedings of Grand Lodge, as the decision of Bro. Hart was only upheld "so far as the said award is in conformity with the power vested in Prov. G. Master by the Book of Constitutions," the suspension of the three brethren (notwithstanding their appeal was informal), ceased with the meeting of Grand Lodge, and there ought the matter to end.

It appears, further, from the letter of our correspondent, that the parties whom Bro. Hart is accused of favouring, have withdrawn from the Lodge, and "the Harmonic Lodge, far from being broken up, are most closely united and cemented, and determined to carry through, as far as possible, the principles of unity,

harmony, brotherly love, concord, and peace;" but he goes on to say that another appeal for justice has been made to the Colonial Board, and if not granted "they may think proper to throw off that allegiance, which, since the year 1818, they have ever prided themselves upon observing."

Such a threat is most improper, and our correspondent while writing it can scarcely have recollected that he has sworn to uphold the decisions of lawfully constituted authority, alike of the nation and of the Masonic body to which he owes allegiance.

At the same time we hear that some of the brethren who have seceded from the Lodge have petitioned the M.W. Grand Master for a new lodge, a petition which, under the circumstances, is not likely to be granted, for, irrespective of the encouragement which would be given by the granting of such a warrant to disputes amongst the members, and consequent secession from lodges of every brother who felt himself aggrieved, all experience has proved that a second English lodge is not wanted, in St. Thomas's, the Harmonic, having more than once been in abeyance for want of adequate support, and it being only about four years since it was resuscitated.

### THE INEFFABLE WORD.

BY BRO. ALBERT G. MACKEY, M.D.

THE Tetragrammaton,\* or Ineffable Word—the Incommunicable Name—is a symbol—for rightly considered it is nothing more than a symbol—that has more than any other (except, perhaps, the symbols connected with sun-worship,) pervaded the rites of antiquity. I know, indeed, of no system of ancient initiation in which it has not some prominent form and place.

But as it was, perhaps, the earliest symbol which was corrupted by the spurious Freemasonry of the Pagans, in their secession from the primitive system of the Patriarchs and ancient Priesthood, it will be most expedient for the thorough discussion of the subject which is proposed in the present paper, that we should begin the investigation with an inquiry into the nature of the symbol among the Israelites.

That name of God, which we, at a venture, pronounce *JEHOVAH*—although whether this is, or is not, the true pronunciation can now never be authoritatively settled—was ever held by the Jews in the most profound veneration. They derived its origin from the immediate inspiration of the Almighty, who communicated it to Moses as his especial appellation; to be used only by his chosen people, and this communication was made at the Burning Bush, when he said to him: "Thus shalt thou say unto the children of Israel: Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [Jehovah] is my name for ever, and this is my memorial unto all generations." † And at a subsequent period, he

\* From the Greek *τετρα*, four and *γραμμα*, letter, because it is composed of four Hebrew letters. Brande thus defines it: "Among several ancient nations, the name of the mystic number four, which was often symbolized to represent the Deity, whose name was expressed by four letters." But this definition is incorrect. The tetragrammaton is not the name of the number four, but the word which expresses the name of God in four letters, and is always applied to the Hebrew word only.

† Exodus iii. 15. In our common version of the Bible, the word "Lord" is substituted for "Jehovah," whence the true import of the original is lost.

still more emphatically declared this to be his peculiar name: "I am *Jehovah*; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of *El Shaddai*; but by my name *Jehovah* was I not known unto them."\*

It will be perceived, that I have not here followed precisely the somewhat unsatisfactory version of King James' Bible, which, by translating or anglicizing one name, and not the other, leaves the whole passage less intelligible and impressive than it should. I have retained the original Hebrew for both names. *EL SHADDAL*, "the Almighty One," was the name by which he had been heretofore known to the preceding patriarchs; in its meaning it was analogous to *ELOHIM*, who is described in the first chapter of Genesis as creating the world. But his name of *Jehovah* was now for the first time to be communicated to his people.

Ushered to their notice with all the solemnity and religious consecration of these scenes and events, this name of God became invested among the Israelites with the profoundest veneration and awe. To add to this mysticism, the Kabbalists, by the change of a single letter, read the passage "This is my name for ever," or, as it is in the original, *Zeh shemi l'olam*, *זה שמי לעלם*, as if written *Zeh shemi l'alim*, *זה שמי לאלם*, that is to say, "This is my name to be concealed."

This interpretation, although founded on a blunder, and in all probability an intentional one, soon became a precept, and has been strictly obeyed to this day. The word *Jehovah* is never pronounced by a pious Jew, who, whenever he meets with it in Scripture, substitutes for it the word *Adonai* or *Lord*, a practice which has been followed by the translators of the common English version of the Bible with almost Jewish scrupulosity, the word "*Jehovah*" in the original being invariably translated by the word "*Lord*." The pronunciation of the word being thus abandoned, became ultimately lost, as by the peculiar construction of the Hebrew language, which is entirely without vowels, the letters, being all consonants, can give no possible indication to one who has not heard it before, of the true pronunciation of any given word.

To make this subject plainer to the reader who is unacquainted with the Hebrew, I will venture to furnish an explanation which will, perhaps, be intelligible.

The Hebrew alphabet consists entirely of consonants, the vowel sounds having always been inserted orally, and never marked in writing until the "vowel points," as they are called, were invented by the Masorites, some six centuries after the Christian era. As the vowel sounds were originally supplied by the reader while reading, from a knowledge which he had previously received, by means of oral instruction, of the proper pronunciation of the word, he was necessarily unable to pronounce any word which had never before been uttered in his presence. As we know that *Dr.* is to be pronounced *doctor*, and *Cr.* as *creditor*, because we have always heard those peculiar combinations of letters thus enunciated, and not because the letters themselves give any such sound; so the Jew knew from instruction and constant practice, and not from the power of the letters, how the consonants in the different words in daily use were to be vocalized. But as the four letters which compose the word *Jehovah*, as we now call it, were never pronounced in his presence, but were made to represent another word, *Adonai*, which was substituted for it, and as the combination of these four consonants would give no more indication for any sort of enunciation than the combinations *Dr.* or *Cr.* give in our language, the Jew, being ignorant of what vocal sounds were to be supplied, was unable to pro-

nounce the word, so that its true pronunciation was in time lost to the masses of the people.


There was one person, however, who, it is said, was in possession of the proper sound of the letters and the true pronunciation of the word. This was the High Priest, who, receiving it from his predecessor, preserved the recollection of the sound by pronouncing it three times, once a year, on the day of the Atonement, when he entered the holy of holies of the tabernacle or the temple.

If the traditions of Masonry on this subject are correct, the kings, after the establishment of the monarchy, must have participated in this privilege, for Solomon is said to have been in possession of the word, and to have communicated it to his two colleagues at the building of the temple.

This is the word, which from the number of its letters, was called the "tetragrammaton," or four-lettered name, and from its sacred inviolability, the "ineffable" or unutterable name.

The Kabbalists and Talmudists have enveloped it in a host of mystical superstitions, most of which are as absurd as they are incredible, but all of them tending to show the great veneration that has always been paid to it. Thus, they say that it is possessed of unlimited powers, and that he who pronounces it shakes heaven and earth, and inspires the very angels with terror and astonishment.

The Rabbins called it "*shem hamphorash*," that is to say "the name that was declared," and they say that David found it engraved on a stone while digging into the earth.

From the sacredness with which the name was venerated, it was seldom, if ever, written in full, and, consequently a great many symbols, or hieroglyphics, were invented to express it. One of these was the letter *Y*, or *Yod*, equivalent nearly to the English *I*, or *J*, or *Y*, which was the initial of the word, and it was often inscribed within an equilateral triangle thus: ; the triangle itself being a symbol of Deity.

This symbol of the name of God is peculiarly worthy of our attention, since not only is the triangle to be found in many of the ancient religions occupying the same position, but the whole symbol itself is undoubtedly the origin of that hieroglyphic exhibited in the second degree of Masonry, where the explanation of the symbolism being the same, the form of it, as far as it respects the letter, has only been anglicized by modern innovators. In my own opinion, the letter *G*, which is used in the Fellow Craft's degree, should never have been permitted to intrude into Masonry; it presents an instance of absurd anachronism, which would never have occurred if the original Hebrew symbol had been retained. But being there now, without the possibility of removal, we have only to remember that it is in fact but the symbol of a symbol.

Widely spread, as I have already said, was this reverence for the name of God; and, consequently, its symbolism, in some peculiar form, is to be found in all the ancient rites.

Thus, the Ineffable Name itself, of which we have been discoursing, is said to have been preserved in its true pronunciation by the Essenes, who in their secret rites, communicated it to each other only in a whisper, and in such form, that while its component parts were known, they were so separated as to make the whole word a mystery.

Among the Egyptians, whose connection with the Hebrews was more immediate than that of any other people, and where, consequently, there was a greater

\* Exodus vi. 2, 3.

similarity of rites, the same sacred name is said to have been used as a pass-word for the purpose of gaining admission to their mysteries.

In the Brahminic mysteries of Hindostan the ceremony of initiation was terminated by intrusting the aspirant with the sacred, trilateral name, which was *AUM*, the three letters of which were symbolic of the creative, preservative, and destructive principles of the Supreme Deity, personified in the three manifestations of Brahma, Siva, and Vishnu. This word was forbidden to be pronounced aloud. It was to be the subject of silent meditation to the pious Hindu.

In the rites of Persia an ineffable name was also communicated to the candidate after his initiation. Mithras, the principal divinity in these rites, who took the place of the Hebrew Jehovah, and represented the sun, had this peculiarity in his name, that the numeral value of the letters of which it was composed amounted to precisely 365, the number of days which constitute a revolution of the earth around the sun, or, as they then supposed, of the sun around the earth.

In the mysteries introduced by Pythagoras into Greece, we again find the ineffable name of the Hebrews, obtained doubtless by the Samian Sage during his visit to Babylon. The symbol adopted by him to express it was, however, somewhat different, being ten points distributed in the form of a triangle, each side containing four points, as in the annexed figure.

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The apex of the triangle was consequently a single point, then followed below two others, then three, and lastly, the base consisted of four. These points were, by the number in each rank, intended, according to the Pythagorean system, to denote respectively the *monad* or active principle of nature, the *duad* or passive principle, the *triad*, or world emanating from their union, and the *quaterniad*, or intellectual science; the whole number of points amounting to ten, the symbol of perfection and consummation. This figure was called by Pythagoras, the *tetractys*—a word equivalent in signification to the *tetragrammaton*, and it was deemed so sacred that on it the oath of secrecy and fidelity was administered to the aspirants in the Pythagorean rites.

Among the Scandinavians, as among the Jewish Kabbalists, the Supreme God who was made known in their mysteries had twelve names, of which the principal and most sacred one was *Alfader*, the Universal Father.

Among the Druids, the sacred name of God was *Hu*, a name which, although it is supposed, by Bryant, to have been intended by them for Noah, will be recognised as one of the modifications of the Hebrew tetragrammaton. It is, in fact, the masculine pronoun in Hebrew, and may be considered as the symbolization of the male, or generative, principle in nature—a sort of modification of the system of Phallic worship.

This sacred name among the Druids, reminds me of what is the latest, and undoubtedly the most philosophical, speculation on the true meaning, as well as pronunciation, of the ineffable tetragrammaton. It is from the ingenious mind of the celebrated Laney, and I have already, in another work, given it to the public as I received it from his pupil, and my friend, Mr. Gliddon, the distinguished archaeologist. But the results are too curious to be omitted whenever the tetragrammaton is discussed.

In another article, I have very fully alluded to the prevailing sentiment among the ancients, that the Supreme Deity was bisexual, or hermaphrodite, includ-

ing in the essence of his being the male and female principles, the generative and prolific powers of nature. This was the universal doctrine in all the ancient religions, and was very naturally developed in the symbol of the *phallus* and *cleis* among the Greeks, and in the corresponding one of the *lingam* and *yonis* among the Orientalists; from which symbols, the masonic *point within a circle* is a legitimate derivation. They all taught that God, the Creator, was both male and female.

Now, this theory is undoubtedly unobjectionable on the score of orthodoxy, if we view it in the spiritual sense, in which its first propounders must necessarily have intended it to be presented to the mind; and not in the gross, sensual meaning in which it was subsequently received. For, taking the word *sex*, not in its ordinary and colloquial signification, as denoting the indication of a particular physical organization, but in that purely philosophical one which alone can be used in such a connection, and which simply signifies the mere manifestation of a power, it is not to be denied that the Supreme Being must possess in himself, and in himself alone, both a generative and a prolific power. This idea, which was so extensively prevalent among all the nations of antiquity, has also been traced in the tetragrammaton, or name of Jehovah, with singular ingenuity, by Laney, and, what is almost equally as interesting, he has, by this discovery, been enabled to demonstrate what was, in all probability, the true pronunciation of the word.

In giving the details of this philological discovery, I will endeavour to make it as comprehensible as it can be made to those who are not critically acquainted with the construction of the Hebrew language; those who are, will at once appreciate its peculiar character, and will excuse the explanatory details, of course unnecessary to them.

The ineffable name, the tetragrammaton, the shem hamphorash—for it is known by all these appellations—consists of four letters, *yod*, *heh*, *vau*, and *heh*, forming the word *יהוה*. This word, of course, in accordance with the genius of the Hebrew language, is read, as we would say, backward, or from right to left, beginning with *yod*, [*י*], and ending with *heh* [*ה*].

Of these letters, the first, *yod* [*י*], is equivalent to the English *i* pronounced as *e* in the word *machine*.

The second and fourth letter, *heh* [*ה*], is an aspirate, and has here the sound of the English *h*.

And the third letter, *vau* [*ו*], has the sound of open *o*.

Now, reading these four letters *yod*, *heh*, *vau*, or *י*, *ה*, *ו*, or *ו*, *ה*, *י*, or *ו*, *ה*, *י*, as the Hebrew requires, from right to left, we have the word *יהוה*, equivalent in English to *HO-OH*, which is really as near to the pronunciation as we can well come, notwithstanding it forms neither of the seven ways in which the word is said to have been pronounced, at different times by the patriarchs.

But, thus pronounced, the word gives us no meaning, for there is no such word in Hebrew as *ihoh*; and, as all the Hebrew names were significative of something, it is but fair to conclude that this was not the original pronunciation, and that we must look for another which will give a meaning to the word. Now, Laney proceeds to the discovery of this true pronunciation, as follows:

In the Kabbala, a hidden meaning is often deduced from a word by transposing or reversing its letters, and it was in this way that the Kabbalists concealed many of their mysteries.

Now, to reverse a word in English is to read its letters from right to left, because our normal mode of reading is from left to right. But in Hebrew the contrary rule takes place, for there the normal mode of reading is from right to left; and therefore, to reverse the reading, of a word, is to read it from left to right.

Lanci applied this kabbalistic mode to the tetragrammaton, when he found that IH-OH, being read reversely, makes the word HO-HI.

But in Hebrew, *ho* is the masculine pronoun, equivalent to the English *he*; and *hi* is the feminine pronoun, equivalent to *she*: and therefore, the word HO-HI, literally translated, is equivalent to the English compound HE-SHE—that is to say, the Ineffable Name of God in Hebrew, being read kabbalistically, includes within itself the male and female principle, the generative and prolific energy of creation; and here we have, again, the widely-spread symbolism of the phallus and the cteis, the lingam and the yoni, or their equivalent, the point within a circle, and another pregnant proof of the connection between Freemasonry and the ancient mysteries.

And here, perhaps, we may begin to find some meaning to the hitherto incomprehensible passage in Genesis (i. 27):—“So God created man *in his own image, in the image of God, created he him; male and female, created he them.*” They could not have been “in the image” of IH-OH, if they had not been “male and female.”

The Kabbalists have exhausted their ingenuity and imagination in speculations on this sacred name, and some of their fancies are really sufficiently interesting to repay an investigation. Sufficient, however, has been here said to account for the important position that it occupies in the Masonic system, and to enable us to appreciate the symbols by which it has been represented.

The great reverence, or indeed the superstitious veneration, entertained by the ancients for the name of the Supreme Being, led them to express it rather in symbols or hieroglyphics than in any word at length. We know, for instance, from the recent researches of the archaeologists, that in all the documents of the ancient Egyptians, written in the demotic or common character of the country, the names of the gods were invariably denoted by symbols, and I have already alluded to the different modes by which the Jews expressed the tetragrammaton. A similar practice prevailed among the other nations of antiquity. Freemasonry has adopted the same expedient, and the Grand Architect of the Universe, whom it is the usage, even in ordinary writing, to designate by the initials G. : A. : O. : T. : U. G., is accordingly presented to us in a variety of symbols, three of which particularly require attention. These are the letter *G*, the equilateral triangle, and the All-Seeing Eye.

Of the letter *G* I have already spoken. A letter of the English alphabet can scarcely be considered an appropriate symbol of an institution which dates its organization and refers its primitive history to a period long anterior to the origin of that language. Such a symbol is deficient in the two elements of antiquity and universality which should characterize every Masonic symbol. There can, therefore, be no doubt that, in its present form, it is a corruption of the old Hebrew symbol, the letter *yod*, by which the sacred name was often expressed. This letter is the initial of the word *Jehovah*, or *Ihoh*, as I have already stated, and is constantly to be met with in Hebrew writings as the symbol or abbreviation of *Jehovah*, which word, it will be remembered, is never written at length. But because *G* is, in like manner, the initial of *God*, the equivalent of *Jehovah*, this letter has been incorrectly, and I cannot refrain from again saying, most injudiciously, selected to supply, in modern lodges, the place of the Hebrew symbol.

Having, then, the same meaning and force as the Hebrew *yod*, the letter *G* must be considered, like its prototype, as the symbol of the life-giving and life-sustaining power of God, as manifested in the meaning of the word *Jehovah*, or *Ihoh*, the generative and prolific energy of the Creator.

The *All-Seeing Eye* is another, and still more important, symbol of the same great Being. Both the Hebrews and the Egyptians appear to have derived its use from that natural inclination of figurative minds to select an organ as the symbol of the function which it is intended peculiarly to discharge. Thus, the foot was often adopted as the symbol of swiftness, the arm of strength, and the hand of fidelity. On the same principle, the open eye was selected as the symbol of watchfulness, and the eye of God as the symbol of divine watchfulness and care of the Universe. The use of the symbol in this sense is repeatedly to be found in the Hebrew writers. Thus, the Psalmist says (Ps. xxxi. 15): “The eyes of the Lord are upon the righteous and his ears are open to their cry,” which explains a subsequent passage (Ps. cxxi. 4), in which it is said: “Behold he that keepeth Israel shall neither slumber nor sleep.”

On the same principle, the Egyptians represented Osiris, their chief deity, by the symbol of an open eye, and placed this hieroglyphic of him in all their temples. His symbolic name, on the monuments, was represented by the eye accompanying a throne, to which was sometimes added an abbreviated figure of the god, and sometimes what has been called a hatchet, but which, I consider, may as correctly be supposed to be a representation of a square.

The All-Seeing Eye may, then, be considered as a symbol of God manifested in his omnipresence—his guardian and preserving character—to which Solomon alludes in the Book of Proverbs (xv. 3), when he says: “The eyes of Jehovah are in every place, beholding (or as it might be more faithfully translated, watching) the evil and the good.” It is a symbol of the Omnipresent Deity.

The *triangle* is another symbol which is entitled to our consideration. There is, in fact, no other symbol which is more various in its application or more generally diffused throughout the whole system of both spurious and pure Freemasonry.

The equilateral triangle appears to have been adopted by nearly all the nations of antiquity as a symbol of the Deity.

Among the Hebrews, it has already been stated that this figure, with a *yod* in the centre, was used to represent the tetragrammaton, or ineffable name of God.

The Egyptians considered the equilateral triangle as the most perfect of figures and a representative of the great principle of animated existence, each of its sides referring to one of the three departments of creation—the animal, the vegetable, and the mineral.

The symbol of universal nature among the Egyptians was the right-angled triangle, of which the perpendicular side represented Osiris, or the male principle; the base, Isis, or the female principle; and the hypotenuse, their offspring, Horus, or the world emanating from the union of both principles.

All this, of course, is nothing more nor less than the phallus and cteis, or lingam and yoni, under a different form.

The symbol of the right-angled triangle was afterward adopted by Pythagoras when he visited the banks of the Nile; and the discovery which he is said to have made in relation to the properties of this figure, but which he really learned from the Egyptian priests, is commemorated in Masonry by the introduction of the forty-seventh problem of Euclid's First Book, among the symbols of the third degree. Here the same mystical application is supplied as in the Egyptian figure, namely: that the union of the male and female, or active and passive principles of nature, has produced the world. For the geometrical proposition being—that the squares of the

perpendicular and base are equal to the square of the hypotenuse—that may be said to produce it the same way, as Osiris and Isis are equal to, or produce the world.

Thus the perpendicular—Osiris, or the active, male principle—being represented by a line whose measurement is 3; and the base—Isis, or the passive, female principle—by a line whose measurement is 4; then their union, or the addition of the squares of these numbers, will produce a square whose root will be the hypotenuse, or a line whose measurement must be 5. For the square of 3 is 9, and the square of 4 is 16, and the square of 5 is 25; but 9 added to 16 is equal to 25: and thus, out of the addition, or coming together of the squares of the perpendicular and base, arises the square of the hypotenuse, just as, out of the coming together, in the Egyptian system, of the active and passive principles, arises, or is generated, the world.

In the mediæval history of the Christian church, the great ignorance of the people, and their inclinations to a sort of materialism, led them to abandon the symbolic representations of the Deity, and to depict the Father with the form and lineaments of an aged man; many of which irreverent paintings, as far back as the twelfth century, are to be found in the religious books and edifices of Europe. But, after the period of the renaissance, a better spirit and a purer taste began to pervade the artists of the church, and thenceforth the Supreme Being was represented only by his name—the tetragrammaton—inscribed within an equilateral triangle, and placed within a circle of rays.

But even in the earliest ages, when the Deity was painted or sculptured as a personage, the nimbus, or glory, which surrounded the head of the Father, was often made to assume a triangular form. Didron says, on this subject:—"A nimbus, of a triangular form, is thus seen to be the exclusive attribute of the Deity, and most frequently restricted to the Father Eternal." The other persons of the Trinity sometimes wear the triangle, but only in representations of the Trinity, and because the Father is with them. Still, even then, beside the Father, who has a triangle, the Son and the Holy Ghost are often drawn with a circular nimbus only.

The triangle has, in all ages and in all religions, been deemed a symbol of Deity.

The Egyptians, the Greeks, and the other nations of antiquity, considered this figure, with its three sides, as a symbol of the creative energy displayed in the active and passive, or male and female, principles, and their product, the world; the Christians referred it to their dogma of their Trinity as a manifestation of the Supreme God; and the Jews and the primitive Masons to the three periods of existence included in the signification of the tetragrammaton—the past, the present, and the future.

In the higher degrees of Masonry, the triangle is the most important of all symbols, and most generally assumes the name of the *Delta*, in allusion to the fourth letter of the Greek alphabet, which is of the same form and bears that appellation.

The *Delta*, or mystical triangle, is generally surrounded by a circle of rays, called a "glory." When this glory is distinct from the figure, and surrounds it in the form of a circle, it is an emblem of God's eternal glory. When, as is most usual in the masonic symbol, the rays emanate from the centre of the triangle, and, as it were, enshroud it in their brilliancy, it is symbolic of the Divine Light. The perverted ideas of the Pagans referred these rays of light to their Sun-God and their Sabian worship.

But the true masonic idea of this glory is, that it symbolizes that Eternal Light of Wisdom which surrounds the Supreme Architect as with a sea of glory, and from him, as a common centre, emanates to the universe of his creation, and to which the prophet Ezekiel alludes in his eloquent description of Jehovah: "And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins, even upward, and from his loins even downward, I saw, as it were, the appearance of fire, and it had brightness round about."—Ch. 1, v. 27.

Dante has also beautifully described this circumfused light of Deity:

"There is in heaven a light whose goodly shine  
Makes the Creator visible to all  
Created, that in seeing him, alone  
Have peace; and in a circle spreads so far,  
That the circumference were too loose a zone  
To girdle in the sun."

On a recapitulation, then, of the views that have been advanced in relation to these three symbols of the Deity which are to be found in the Masonic system, we may say that each one expresses a different attribute.

The letter *G* is the symbol of the self-existent Jehovah.

The *All-Seeing Eye* is the symbol of the omnipresent God.

The *Triangle* is the symbol of the Supreme Architect of the Universe—the Creator—and, when surrounded by rays of glory, it becomes a symbol of the Architect and bestower of light.

And now, after all, is there not in this whole prevalence of the name of God, in so many different symbols, throughout the Masonic system, something more than a mere evidence of the religious proclivities of the institution? Is there not behind this a more profound symbolism, which constitutes, in fact, the very essence of Freemasonry? "The names of God," said a learned theologian at the beginning of this century, "were intended to communicate the knowledge of God himself. By these, men were enabled to receive some scanty ideas of his essential majesty, goodness, and power, and to know both whom we are to believe, and what we are to believe, of Him."

And this train of thought is eminently applicable to the admission of the name into the system of Masonry. With us, the name of God, however expressed, is a symbol of DIVINE TRUTH, which it should be the incessant labour of a Mason to seek.

But the development of this symbolism of the Ineffable Name is so intimately connected with that of the last word, that they cannot be considered separately. The discussion of this latter topic must, however, be reserved for a future occasion.

## CLASSICAL THEOLOGY.—XXV.

MARS AND OCTOBER.

THE ancient judges of Athens, at the early period of the existence of the Areopagus, held their sittings, like the elders of the ancient Jews, in the open air, for which similar reasons have been assigned. It was a custom in those olden days for all courts taking cognizance of murder or irreligion to guard against the innocent being polluted, as it was thought might possibly happen, from breathing the same air with the criminal. It was therefore ordained that they should not be brought together under the same roof.

The orator Æschines, celebrated as the enemy of Demosthenes, in one of his speeches alludes to another prudent injunction, which prevented the senators of the

Areopagus from ever being rewarded with the honour of a crown, however great might have been their judicial services. None were permitted, lest the accusation might afterwards arise of buying or bribing justice by the promise to wear one:

On the day of trial the plaintiff and defendant took direful oaths, calling down imprecations upon their own heads if they should speak falsely. These ancient litigants were sworn, not as with us, upon the book most sacred to God, but on a sacrifice of the goat, the ram, or the bull, performed in honour of Jupiter. They were then placed upon two silver stools, that for the accuser being called ῥῆσις, "of injury," the other for the prisoner, Ἀναδεία, "of impudence." Some write this Ἀναδεία, after the name of the goddess of innocence, whose worship was almost peculiar to the Athenians. There were also placed in the court two urns, one of which was of brass and had the name of Κύρια, or ὁ εμπροθεν, κύριος, θανατώ, alluding to the spot where it stood, and because the sound it made when the *calculi* or the black pebbles were cast into it implied that a clear charge had been made out, and a certain conviction decided on, often that of death. The other urn was of wood, and named ὁ ὑστρεπος, ὁ ἐπίσω, and ὁ ακυρος, because the votes of those who acquitted the the accused, or more probably both the white and black *calculi* were thrown therein; this was placed beside or just behind the brass one. In this manner Socrates was condemned—no less than two hundred and eighty, at that time a large majority, balloting against him. He was allowed, however, the strange favour of choosing for himself the means to accomplish his mortal end. The crime of which the philosopher was accused was not that of being a wizard; his real offence was that of covertly making known the Hebraic doctrine of a certain spiritual omnipresence, and of the agency of an unknown, or what they professed to consider, a strange god. In fact, they said he was "a setter up of strange gods." The most perspicuous and popular of oracles, that of Delos, however, had pronounced this great philosopher to be "the wise man."

The next greatest of the learned after Socrates (and a still more pre-eminent teacher) who, like the Athenian sage, was summoned before this court of Areopagus, was the miraculously or supernaturally enlightened apostle Saint Paul, whose own eloquent words, (Acts, xvii), give a highly finished and comprehensive account of the procedure of the Areopagite in his time:—

"And they who conducted Paul brought him unto Athens, and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed. Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore, disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him, and some said, What will this babler say? other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection. And they took him, and brought him to Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears, we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription: TO THE UNKNOWN GOD. Whom, therefore, ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: neither is worshipped with men's hands,

as though he needed anything, seeing he giveth to all life, and breath, and all things: and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations: that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are all his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver, or stones, graven by art and men's devices. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which was Dionysius, the Areopagite and a woman named Damaris, and others with them."

This Dionysius was an Athenian nobleman; whose friend Regulus likewise became a disciple and the first bishop of Senlis in France. At the coming of the holy man, it is related, that all the idols there were shaken and tumbled to the ground, by supernatural agency, whereby many were at once converted to the Christian faith. Paul was an affiliated Roman Jew, Cilicia then being a province of Italy, and Tarsus (the place of his birth), its capital; and as being so enfranchised, it would have been dangerous for the Athenians to have meddled with the liberties of a Roman, even if the events of time had failed to change.

But Plato himself, had he not concealed from the public those doctrines which he taught privately, would like Socrates, in all probability, have been arraigned, and have suffered a similar penalty for introducing, as he did, out of Egypt and Syria, the contemplation and worship of the majesty of one supreme God. If then these two pre-eminently great Grecian philosophers could accomplish but little; and although like Elijah and Elisha to the Jewish nation, they were in a manner the heavenward stepping stones to the Gentile world, it is evident, that it required a something more than these—a "greater than Solomon," to shatter idols in the dust, and to point out the direct way to Him "who made the world, and all things therein." Forasmuch as we are the offspring of God, "He hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

By a decree of Adrian—which, though it offended many, none dared to dispute—the power of masters over their slaves was considerably circumscribed; they were no longer suffered by the mere dictates of their own cruelty and arbitrary caprice to put a bondman or a slave to death. Even in the reign of Nero, infamous as that name is in history, and perpetuated by the memory of his cruelties, holders of slaves were forced to assign to them judiciary treatment. Christianity had commenced its work in good earnest, and putting a final end to unlimited speculation, and extending a mildness and gentleness of behaviour toward all creatures, and continuing its growth to this end. The Christians themselves taught this to their slaves, and encouraged them to embrace their faith. They thought it not only wicked, but unnatural, that beings endued with faculties and feelings like themselves, similar in form and colour, should be treated no better than animals devoid of

reason, and naturally insensible to the miseries and requirements of their condition.

And here it may be noticed that because violent and ambitious men, in the time of their power, obstructed the progress of Freemasonry, as they did afterwards that of Christianity—this by no means disproves the fact that there is Freemasonry in Christianity, and Christianity in Freemasonry. It may be taken to show rather that they have both the self-same origin, that is the secret knowledge of the Jews as imparted to Adam, and as possessed by Christ.

## ARCHITECTURE OF DIFFERENT NATIONS.

BY J. G. LEGRAND.

### MONUMENTS OF PALMYRA.

*Magnificent Tomb, the Ruins of which are seen near the great Gallery of Palmyra.*

THERE are two of these tombs almost alike, except that one has pilasters and the other is decorated with columns. The one now to be described is situated at the extremity of the gallery. The elevated and pyramidal forms of the tomb shooting majestically up to heaven, contrast in an incomparable manner with those long horizontal files of the gallery of which we have already spoken. The richness of the statues and the sarcophagi in the tombs at different heights, leave a doubt whether the artist who composed and erected masses so imposing and so thoroughly comprehended, was desirous of making the apotheosis of sculpture or of architecture; or rather they prove incontestably that in order to subdue mortals and triumph over them, these two sisters ought to be united and blended together in one and the same monument. We shall have occasion to cause it to be observed elsewhere that painting, that lovely sister of the others, should join her charms to theirs.

Before describing the tomb at the entrance of the valley of Palmyra, I shall make some general observations on the tombs of Palmyra, and on the ancient usages of those nations, whose descendants have preserved several religious practices amongst them, prescribed by the religion of Mahomet, which is adopted in those countries.

The tombs of the Turks, a people who hold to barbarism in so many respects, present, on the contrary, the most cheerful and the most consoling ideas, and are indicative of sensitive and affectionate souls.

They place in vast plots of ground consecrated to burial a plateau elevated by a few steps, marble tombs, which are for the most part remnants of ancient monuments. They fill them with vegetable earth, and sow them with the seeds of flowers, which they cultivate with great care. At one of the ends of the burial place in the form of a sarcophagus they erect a column of a small height, or a flat stone, on which an inscription is engraved bearing the attributes or marks of dignity which distinguished the deceased, it being generally a turban, the form of which indicates the civil or military grade of the head of the family. If it is a boy, they consecrate it with the representation of the toys of which he was most fond during life; if it is a girl, they cover the top of the column with the veil of chastity, thus giving additional charm to its beauty. But in order to prolong in some sort of way, beyond the term of life kindness and beneficence towards all animated creatures—and unlimited beneficence is one of their favourite virtues—they often raise in the midst of the burying place a plateau surmounted by a cup, also of marble; they fill that cup with water, and every day they religiously go and carry seed as food for the birds. The latter

gather together from all parts; they flutter about the neighbouring trees, and seem as if desirous of alleviating by their warblings the grief of the friends and children, who come in the name of a father or a friend to discharge this noble-hearted duty.

It cannot certainly be denied that there is in this practice and in these usages a tender and delicate sentiment; and that they are a simple and touching homage paid to the Author of Nature in doing honour to His most agreeable productions. These cheerful ideas dispel the sad and mournful images with which they consider that otherwise the dead and their tombs should be accompanied; they replace them by the more consoling ideas of that change in what it can have in conformity to the perpetual progress, which nature incessantly offers to the scrutiny of the observer. What can be more natural than to see a rosebush, violets, a superb lily, a young myrtle, or a tender anemone, bedewed repeatedly by the tears of filial piety, love, friendship, or maternal tenderness, put forth in due season flowers which sentiment compares to the lamented object, and which seem to us to have something in them of the existence that has passed away. Let us no longer call those barbarians who show us such touching lessons. What attention can be purer than these acts of kindness to sweet and innocent birds? The rustling of their wings alone or the melodies of their plaintive voices arise to interrupt the silence of these places consecrated to prayer and to the pious toil of such gardening; and when they suddenly disappear in the air, they seem as if they were again tracing the path which a virtuous soul took in escaping from its mortal frame to join itself to Divinity.

Many of the tombs at Palmyra, as like as possible in form to that just described as standing at the end of the gallery, are perfectly entire; a great number are destroyed, and their immense ruins strew the valley: others were placed from preference half way up the sides, and on the summit of the mountains.

From descriptions we have been enabled to distinguish those of the family of Elabelus, and the family of Jamricus. Their form is nearly alike; they differ only in size, detail, and richness of ornament. Thus, in the same way as the sepulchres of Egypt were pyramids more or less lofty, on bases of an extent proportionate to the height, the tombs of Palmyra were towers, square in their plan, and of a height most ordinarily twice the breadth. They were placed on a foundation composed of three or four layers of stone elevated and retiring. One of the sides was perforated with a decorated door, and towards the middle of the height of the tower there was most often placed a sarcophagus supported by consoles. A figure was reclining on rich cushions: it represented the father or head of the family; behind were one or several children of different ages, standing up respectfully. The coffin of the sarcophagus was ornamented with five figures, also standing up, with candelabra or kind of jamba turned at the extremities; all the rest was perfectly smooth, and this simplicity was noble and majestic. The interior was often decorated with Corinthian pilasters with square chests in the intervals between them, sets of drawers in which to place mummies; marble tables, covered with inscriptions enclosed the opening to them, and sometimes busts were placed upon them, and transmitted the features of the personage with his name and eulogy. There were also in the interior of these tombs several stories separated by marble ceilings; but the ground floor was always the most ornamented. Perhaps the upper stories were set apart for the servants and the people who were dependent on the family. The

ceilings of the lower story were ornamented with compartments enriched with sculpture on different coloured grounds; in some there were arabesques and other ornaments, very like those which the Romans employed in their tombs, and which are to be seen in the interior of the pyramid of Caius Cestus, in some others situated near the temple of *Minerva Medica*, and especially in that of the family Aruntia.

All these remarkable monuments, which still elevate themselves in the valley of Palmyra, and of which M. Cassas has been pleased to take drawings, and to measure all the parts and the varieties in the greatest detail, because they are not to be found in the works of English travellers, are constructed of a brown calcareous stone, very like that at Tivoli, named *peperino*, and which these inhabitants of the desert use to bring into more brilliant relief, by opposing to its sombre colour the lustre of the white marble, or of stone so infinitely like it as to be mistaken for it; and of which all the details of architecture, the ornaments of the doors, casements, and entire sarcophagi were composed. This mixture, in fact, was highly successful, and threw a soft tone on all the details of decoration, which, by means of this opposition, were distinguished at a very great distance. There are still to be seen in the quarries situated to the west of the city columns and other materials half-wrought, intended in ancient times to have been taken to Palmyra.

In a group and sarcophagus in a niche of the same tomb is a beautiful woman, a mother of a family, surrounded by her children. She is reposing, and shows in her attitude and her noble demeanour the calmness of virtue.

Another tomb, that of Glabellus, already alluded to, has all the warm and gilded tones which these ruins assume under a burning sun. There is observed above the entrance door a long frieze, composed of busts placed alongside of each other. All these busts were placed there in a rough state at the same time, for the decoration of the monument, and then they were finished according as a member of the family died.

Another tomb with niches is three stories high, and its decoration is in a masculine and large style, corresponding to the proportion of the mass, which is a little less elevated than the other tombs just described.

On a destroyed tomb we find the father, the mother, and a young child, the offspring of their love, reposing on the same sarcophagus. They hold in their hands the seeds of poppies, the symbols of eternal sleep. Behind and standing up are parents or friends carrying a rolled manuscript, containing no doubt the history of their life and funeral eulogy. The mother of the wife, placed in the midst of them, seems plunged in grief, and ready to cover herself with a long veil. The strength and the exploits of the head of the family are well characterised by a lion's skin, with which his shoulders are covered, and by the club which lies at his feet.

### MASONIC NOTES AND QUERIES.

#### THE MASONIC CYPHER.

Will some one kindly tell me where I can obtain a key to the Masonic Alphabet, written with characters composed of right lines, angles, and dots?—PALEOGRAPHIA.

#### MASONIC TRESTLE-BOARD.

In all the recent American works on Masonry, there is frequent allusion to the Masonic Trestle-Board. What is it?—A. G.—[The name of an American periodical, in one case. The Tracing board of the Craft, in others.]

#### GERMAN MASONIC SONGS.

Allow me to add, to previous information in the FREEMASONS' MAGAZINE, the name of a volume of German Masonic

Songs. It is *Vollständiges Gesangbuch für Freimaurer*, printed at Berlin, in octavo, 1810, and has an allegorical frontispiece, besides the three globes, with a gavel, square, and compasses encircled by a serpent, on its title-page, alluding to the Lodge of the *Three Globes* of Berlin.—MUSEIUS.

#### THE DUKE OF SUSSEX AND HIS RANK AS A MASONIC KNIGHT-TEMPLAR.

It has been stated in your Magazine, that the Duke of Sussex had not been elected to preside over the Knight-Templars of England, but held his appointment of Grand Prior from the Emperor of Russia. I have just seen two circulars in the possession of St. Salem Encampment, Stockport. One of them calling a Grand Conclave for May 5th, 1812, the business being the election of a Grand Master in place of Sir Knt. Rodwell Wright, resigned, who recommends as his successor the Duke of Sussex; the second calling of a Grand Conclave of Emergency for the 6th August, 1812, for the purpose of installing the Duke as Grand Master of the order.—J. Y.

#### INITIATION OF H.R.H. THE DUKE OF KENT.

Some time since we were told that our gracious Queen's father, the Duke of Kent, was initiated abroad. Can you add in what Lodge?—A. A. [In the "Loge de l'Union des Cœurs," at Geneva.]

#### MARTIN FOLKES' MEDAL.

Our Bro. Martin Folkes, President of the Royal Society, and Deputy Grand Master in 1724, had a medal struck in his honour by the Masons of Rome, in 1742. Is there one of these medals to be seen in this country?—Ego.

#### FRENCH SUPREME COUNCIL OF 330.

Who was the originator of the French Supreme Council of 33°.—I. G.

#### MASONRY AND THE TOWER OF BABEL.

Has Masonry anything to do with the Tower of Babel?—G. G. [Consult *Scenographia Architectonica*, 8vo. Liepsig, 1744.]

#### MARSHALL MASSENA.

Was Marshall Massena a Mason?—E. T. [He was an Officer of the Grand Orient de Paris, and a member of the Supreme Council of the 33° in France.]

#### J. B. M. B.

What is the allusion meant to the names Jacobus, Burgundicus, Molay, and Bustus?—CER. [Why ask such a question? You must be certain you could not receive an answer, as your reading must have told you what it is intended for.]

#### ROSE-CROIX.

Is there any history of the Rose-Croix degree published? By the Rose-Croix I mean the 18 degree and not a history of the Rosicrucians.—CROIX-ROUGE. [Yes. As you send a French signature see *Chevalier du Pélican ou de l'Aigle, ou Souverain Prince Rose-Croix; Discours historique dédié à Souverain Chapitre de l'Aigle d'Or*, par M. Bergeyron Madier, 8°. Paris, 1809. 57 p.p.]

#### NAME OF A PERSIAN BROTHER WANTED.

The above query appeared at p. 485 of our last volume; additional information was given at p. 7 of the present vol.; and now, by the kindness of Bro. Hewlett, of the Grand Stewards Lodge, we are enabled to complete, most satisfactorily, the reply which "T . . . . W . . ." of Newcastle, Staffs., requires, showing how useful is this portion of our labours in opening a little chink to admit much light. Bro. Hewlett informs us that at the initiation of H.R.H. Prince Ekbaloodowlā he acted as J.D., and H.R.H. entered into conversation with him very freely, giving his reason for his initiation and the *status* of his rank. He is still alive, and is a brother devoted to scientific attainments, and in the course of his residence at Bagdad, he told Bro. Hewlett that he often met Europeans, who were men of science, and in whose company he was much pleased. Many of these spoke of Freemasonry very warmly, and he determined upon becoming a Mason in order to welcome all such comers with a greater amount of interest and fraternal feeling. He also communicated to Bro. Hewlett that on the



death of the, last but one, King of Oude, he claimed the throne, which he held for a short time, but he found that there was another of the late King's family that had a better claim than himself, and he accordingly communicated with the Governor-General, and the Hon. East India Company, who both agreed to the propriety of his proposed abdication, the latter guaranteeing him £100,000 per annum for life, which he still enjoys. He also said, that with such an income he did not consider it prudent to remain in Oude, and therefore took up his residence at Bagdad, where he was well known as one of the pioneers of civilization. The King to whom he resigned the sovereignty is the King of Oude we had to watch during the late rebellion. No stain of disloyalty attaches to Prince Ekbalooddowla, who still pursues the studies of a man of science, and whose heart and purse have done much towards improving the city of Bagdad, where his house is the resort of all men who have anything to offer for the benefit of humanity, and where a brother Mason has but to present himself to be ensured of such a hearty welcome that none but a prince can offer.

#### MARQUIS DE THOME.

Who was the Marquis de Thomé, and what did he do for Masonry?—GEORGE.—[A French nobleman who modified the system of the Rite of Swedenborg, in 1783, and introduced it into a Lodge at Avignon.]

#### GREEN AS A MASONIC COLOUR.

In what rite is green used as a Masonic colour?—AK . . . T.—[Green and gold is the colour of the Grand Lodge of Scotland. *Vide the Scottish Masonic Calendar and Pocket Book.*]

#### THE PYTHAGOREAN SYMBOLS.

What are the Symbols of Pythagoras, and where can I find any account of them?—QUESTOR.—[Go to the fountain-head; see *The Life of Pythagoras*, by Jamblichus, or Schlegel's *Philosophical Works.*]

#### THE SUSSEX WING OF THE ROYAL FREE HOSPITAL.

Where shall I find an account of the ceremony, (which I presume was masonic as I see the statue of the Duke has several of our emblems near him,) which took place on its completion?—BENEVOLENTIA.—[The report, as well as two views of the building, will be found in the number of the FREEMASONS' MAGAZINE for July, 1856, page 510. The views at the commencement of that number.]

#### THE CUBIC STONE.

Desiring, as I do, to know something of the history, allegory, and appearance of the Cubic Stone, will some of your readers tell me what persons, or books I should consult to obtain my desire?—X. X. X.

#### FRENCH MASONIC CALENDAR.

Any brother in possession of a French Masonic Calendar, if there is such a thing, would greatly oblige by allowing me to see the same.—C.

#### ENCOURAGERS AND DISCOURAGERS OF MASONRY.

Is there any list of those high in authority, all over the world, who have been the patrons or enemies of Masonry? If not, will you, or some of your readers supply one?—GRACCHUS.

#### DESIGN FOR A TOMB-STONE.

Are there any representations of Masonic Tomb-stones to be found in any book, or where could I obtain a design of the kind?—F. MURRAY.

#### THE FOURTH DEGREE.

When was the banquet first styled the fourth, or knife and fork degree, and with whom did the brilliant idea originate?—TRENCHERMAN.

#### THE SECRETARY'S TOAST.

What is the earliest mention of the use of the Secretary's Toast, and how came that particular one to be called his, more than any other persons? There must be a legend attached to it, which I feel sure some of your old Masonic readers could tell us if they would.—SEC. *pro. tem.*

#### IMPRESSION OF A SEAL.

The impression of a Seal sent us by T. A. F., has nothing to do with any Masonic Order that we know of. It is

a head of Cæsar Augustus, and the fact of its being cut in the shape of a triangle, neither proves, nor asserts it to be of Masonic origin.

#### OLD MASONIC DOCUMENT.

C. P. tells us he has an old Masonic document which he cannot read as "it is written in such funny writing." It is the first time we have heard of writing being "funny." If he means, by this expression, that it is difficult to read, let him forward it to us, and we will send him a modern transcript of it, should it be of Masonic interest or antiquarian value.

#### ADAM'S FIG-LEAF APRON

In my younger days, I remember hearing a song in which the apron of fig-leaves, worn by Adam, was cited as a reason for his being a Mason. I forget the song, perhaps you can tell what it was?—OCTOGENARIAN.—[It is entitled "You people who laugh at Masons, draw near," and was sung to the tune introduced in *The Beggar's Opera*, called, "Oh! Polly, you might have toy'd and kiss'd." The verse alluded to being, as we think, perfectly unique, we append it here.

"Our first father, Adam, deny it who can,  
"A Mason was made as soon as a man;  
"And a fig-leaf apron at first wore he,  
"In token of's love to Masonry."]

#### OLD CYMON.

In an ancient list of Masonic toasts, there is one to "The memory of Old Cymon."—Who was he? In the same, there is also "All Mark Masters round the Globe." And another, "The memory of our sister, Allworth, of Newmarket."—Who was she?—L. A. D.—[To the first, we reply, only Knights-Templar know. To the last, the Female Freemason.]

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

Mr. Thomas Erskine May, C.B., Clerk Assistant of the House of Commons, and author of an excellent work on the Practice of Parliament, has completed a "History of Constitutional and Legislative Progress in England, since the Accession of George III."

Mr. James Blackwood is preparing for publication a complete, Practical Guide to her Majesty's Civil Service; containing, unabridged, the examination papers for each department,

We understand (says the *Northern Ensign*) that the admirable article on "Electricity and the Electric Telegraph," in the *Cornhill Magazine* for this month, is contributed by a young Caithnessman, who is not likely to cut a figure in the scientific world at no distant date.

Messrs. Fullerton, of Edinburgh, propose to issue, by subscription in a series of eight volumes, the posthumous works of the Rev. Ralph Wardlaw, the late well-known Congregational minister of Glasgow, to be edited by his son, the Rev. J. S. Wardlaw.

Messrs. Bosworth & Harrison are preparing for publication a work which cannot fail to possess an interest of its own. It is the Speeches in Parliament and Miscellaneous Writings of the late Henry Drummond, Esq., M.P. for West Surrey. The collection is to be edited by Lord Lovaine, M.P. for North Northumberland, who married a daughter of the late Mr. Drummond.

Mr. John Mason promises at the end of the month a contribution of some importance to the biography of Wesleyan Methodism. It is a new life of the Rev. Thomas Coke, D.C.L., by the Rev. J. W. Etheridge, M.A., Doctor in Philosophy. Besides some extracts from his Journal, Dr. Coke published in 1792 (in conjunction with Henry Moor) a life of John Wesley, but his principal work was a Commentary on the Old and New Testaments, published in 1803. In the preparation of the new life of this Methodist notability, Mr. Etheridge has had access to a considerable amount of documentary and other sources of information, unattainable by or unknown to the former biographers of Dr. Coke.

Among the works in preparation by Mr. Bentley are a "History of English Literature, Critical and Anecdotal," and "The English Satirists," from old Joseph Hall to George Gordon, Lord Byron. Messrs. James Nisbet & Co. make a liberal offer with respect to

their recently-published "Conference on Missions held in 1860, at Liverpool: including the Papers read and the Conclusions reached—Edited by the Secretaries to the Conference." They announce that they will be happy to receive the names of public institutions and libraries for which free copies are wanted.

Mr. Alexander Heylin will publish shortly a cheap edition of Dr. Steven's "History of Methodism from its Origin to the Death of Wesley."

The Messrs. Blackwood are just publishing the late Sir William Hamilton's long-expected lectures on metaphysics, edited by Mansel and Veitch.

The Paris papers announce for November next, the publication of Memoirs and Correspondence of the King and the Queen of Westphalia, or the late Prince Jerome and Queen Catherine. This Prince left secret notes for his Memoirs, which have been delivered into the hands of the Emperor. M. Charles Dupeuty has returned from Milan with a not inconsiderable collection of original letters from Napoleon the First. These have been delivered to the commission which is occupied with editing the complete correspondence of the Emperor. A great many letters are in the Vienna Archives, but said to be inaccessible.

The *Critic* says,—We print the following curious statement as it has been communicated to us by a respectable correspondent, but without vouching for its authenticity:—"An invalid merchant of great wealth, belonging to the Wesleyan persuasion, has been so much pleased with two characters in "Farquhar Frankheart"—old Grace Parker and Mr. Dixon—that he has bequeathed £2000 to be divided equally amongst ten of the oldest women in connection, and ten of the oldest local preachers, in his native county. Would that many such results followed tale reading!"

From 1753, the year of its foundation, to the 31st of March of the present year, the total expense of the British Museum to the nation has been £1,382,733 13s. 4d.,—no great sum for the inestimable benefit obtained by its outlay. Mr. Panizzi states that there is room in the building, as it stands at present, for 800,000 additional volumes, and for a million altogether:—at the present rate of increase, space enough to accommodate the receipts of fifty years to come.

From Paris we learn that two important recommendations, contained in the Report of the Minister of Public Instruction on the Condition of the Imperial Library have been adopted by the Emperor, and are now in process of being carried out. The first is that relating to the proposed transference to the Imperial Library of all books not therein contained, of which copies exist in the other great public libraries of Paris, namely, the Mazarine Library, the Library of the Arsenal, the Library of Sainte Geneviève, and the Library of the Sorbonne; it being proposed at the same time to reimburse these four libraries, for the loss incurred by the transfer, by presenting them with duplicates of such works as they may severally require from the large stock of duplicates in the Imperial. The other recommendation made and adopted is that of a second reading-room for the use of literary and scientific persons exclusively; which reading-room, it is ordered, shall be forthwith erected in connection with several new buildings to be added on to the Library.

Messrs. Bradbury & Evans publish a series of twelve prints, enlarged from the original drawings by Mr. John Leech, of "Mr. Briggs and his Doings (Fishing)," from *Punch*. These are enlarged by the process employed by the "Electro-Block Printing Company;" and, as reproductions of the humour and skill of the originals, are most admirable.

The Annual Meeting of the Ray Society was held at Oxford, during the meeting of the British Association, in the New Museum at Oxford. The Annual Report was read, and it was announced that Mr. Blackwall's book on British Spiders was ready for distribution to members for 1859. Sir Philip Egerton was elected President, Mr. Lubbock, Treasurer, and Dr. Lankester, Secretary.

The whole of the large and valuable collection of drawings diagrams, plates, preparations and other articles used by Dr. Lindley in illustration of his Botanical Lectures while professor at University College will shortly be sold by Mr. Stevens.

The first competition for a design for the rebuilding of the Antwerp Exchange, has been a failure, and a second competition proclaimed, which may possibly not have a better success, as many able architects took part in the first competition, and some beautiful and practical designs were sent in. Of course these architects will feel hurt, and will take no part in the second competition.

The competition opened by the Austrian Government for the acquisition of a sketch for the monument to be erected to the memory of the late Field-Marshal Prince Karl Schwarzenberg, has not led to a satisfactory result. In consequence of this, the Emperor has commissioned Prof. Hühnel, of Dresden, to make a sketch for the intended monument.

The public auction of the objects of Art left by Alexander von Humboldt has been fixed for the 17th of September at Berlin.

Several drinking-fountains of unusually good design have been quite recently erected in London. One in particular, which is worthy of remark, has been placed opposite Coventry House, in the Green Park, another in Moor Street, Seven Dials, and a third at St. Dunstons Church. There is one of peculiarly hideous character placed on the wall of Lambeth Church.

A "famous tenor" M. Niemann (whose fame, nevertheless has not reached English ears), is engaged, according to French journals, at the *Grand Opéra* at Paris.

There appears to be an idea of following up the success of "Orphée" at the *Théâtre Lyrique* by reviving "Alceste," with Madame Viardot as heroine.

M. Offenbach's pretty little theatre, *Lef Bouffes Parisiens*, in Paris, has been put up to auction. From this it would seem as if the attraction of the entertainment had passed. The two new theatres in the *Place du Châtelet* are rising rapidly. Madame Ugdale returns to her old place at the *Opéra Comique*.

A festival is projected in aid of the Jullien Fund. The proprietors of the Surrey Gardens aid the movement by the gratuitous use of the Music Hall. Mr. Sims Reeves, and several other *artistes* of influence and eminence, have already enrolled themselves among the benefactors. Tuesday, the 31st of the present month, is the day at present named for the concert, and the music is to be selected chiefly from the *repertoire* of the late lamented *maestro*.

## CORRESPONDENCE.

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

### MASONRY IN ST. THOMAS'S.

TO THE EDITOR OF THE FREEMASON'S MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER—In your article of May 5th, 1860, under the title of "Masonry in St. Thomas," you have thought proper to publish the report of the Colonial Board to the Grand Lodge in its meeting of March 3rd; in that report the Board has made known to the Masonic public that "serious differences existed amongst the members of the Harmonic Lodge (No. 458), that complaints were preferred by the W.M. of the Lodge, against some of the members for refractory conduct." Can it be styled refractory when the members oppose the W.M. in his acts which are proved to be perfectly illegal and unconstitutional and which have, contrary to the opinions expressed by the R.W. Prov. G.M. Bro. Hart, been condemned by higher authority? The complaints made were never read nor addressed by the R.W. Prov. G.M., to the three suspended members, and even then they were not aware who had complained of them nor the tenor nor form in which the complaint was couched; but, simply the R.W. Prov. G.M. questioned them as regarded certain expressions or phrases which they had uttered, and as honourable men and Masons, they replied

in the affirmative, not at all aware that they were to be judged, without any chance of a defence—only called upon by the R.W. Prov. G.M. for the monosyllable yes or no, to his questions. You will, Mr. Editor, allow that this was perfectly unconstitutional on the part of the R.W. Prov. G.M.; that in every court of law and in every country the defendants are told who are the plaintiff or plaintiffs, the form of complaint, and allowed to make use of advisers or defenders, and judgment is afterwards given; but not tyrannical nor absolute power employed to gain their ends. This was *de facto* the case, they not being aware, up to this moment, who was or were their accusers. The other charges were not brought against other members, if I except that upon which our P.M. was condemned to pay a fine of £5—the circumstances attached to which fine I cannot refrain from explaining:—On the 3rd November 1859, the majority of the members addressed a requisition to the W.M. Bro. P. C. Vessuup, requesting him to open the Lodge and hold its regular meetings, notifying at the same time that should he refuse, it would be done. At an appointed hour the W.M. was entreated to meet a committee of the members, to which he acceded. They come appointed by the others, and verbally communicated with the W.M. as to the expediency of opening the Lodge; that he was acting in contravention to constitutional laws, and that it was not in the power of the W.M. to close the Lodge at his option. The committee was treated in a most *contemptuous manner* by the W.M., who did not deign to answer any further, than that the communication would be forwarded to the M.W.G.M. The P.M. as proprietor of the house in which the Lodge was held, being informed that there were leakages which ought to be attended to, then requested the W.M. to open that part of the premises (not where the Lodge was held), so that he might repair the damages complained of, to which he received a flat denial. The P.M., then assumed a power in his own right as proprietor, and had the door opened by a tradesman, for which he was condemned to pay the fine above mentioned.

The Colonial Board, in their report, appear to consider the R.W. Brother irreproachable, and deserving of the best thanks of the Grand Lodge, for the arduous task he undertook, and the satisfactory manner he performed the duties entrusted to him, “and that all differences had been happily settled, and peace and harmony restored.” The R.W. Prov. G.M. Bro. Hart, appeared to have possessed the powers of magnetism, for at the time, a member of the Lodge, filling the situation of Junr. Warden, rose and proposed that a petition be addressed to the M.W.G.M. that Bro. Hart be appointed Prov. Grand Master for the Island; the Brethren judging from foregoing report, and the truly Masonic manner in which the R.W. Brother had addressed the Brethren, rose as one body, and seconded the proposition of the Junr. Warden (which proposition, I must observe, was cut and dry for the occasion, having been well considered beforehand), the Junr. Warden reading the same from a paper prepared for the occasion; moreover, it is to be observed, that the Junr. Warden who made the proposition, was one of number of the aggressors, who supported and advised the W.M. in all his illegal acts, and afterwards demanded his resignation.

As regards the resolution which the Brethren agreed to, to abide by the decision of the R. W. Brother, this was also proposed by the same brother, prepared in the same way, and carried unanimously, the Brethren looking at the time which would elapse before any decision could be received from the authorities at home, and the utter impossibility, that said authorities could enter into all the differences without a *visa voce* explanation, inducing them to do so. They were further induced to take that course by a desire as men and Masons to be consistent in their actions, (they having applied to the M. W. G. M. that the matter be referred to the arbitration of the Prov. G. M. Br. Hart), having confidence in his judgment and Masonic knowledge, and being desirous that the working of the Lodge should not remain longer suspended, but not in any way submitting implicitly to the sentence of the R. W. Prov. G. M.

Having arrived at this point, it appears to me necessary to discuss the opinion which the Colonial Board, as well as you, Mr. Editor, have thought proper to enunciate as regards

the power which was yielded permissively by the R. W. Prov. G. M. You appear to be at a loss to perceive how Grand Lodge can interfere in the matter, (as regards the appeal made by the suspended members). Let us take the question in a legal point of view: a suit is instituted, judgment is given, and the plaintiff or defendant cast—the one party not satisfied with the view which the judge has taken of the case, appeals to a higher tribunal, and continues his appeal (if not content), to the highest court in Her Majesty's dominion; he or they have not been bound to abide by the decision of any particular judge or court, until necessity obliges him or them to conform in the end to the highest. You, Mr. Editor, further remark that, certain decisions of Brother Hart, cannot be allowed to stand, being contrary to the constitutional laws and other received authority. Why then should the one, which materially affects many Masons, be considered unchangeable and binding? As Masons, we are bound to respect the superior authorities, their decisions, &c.; but, we are not debarred the privileges laid down in the “Book of Constitution,” page 24, section 16.—“The Grand Lodge alone has the inherent right,” &c., and “the power of investigating, regulating, and deciding all matters relative to the Craft, or to particular Lodges, or to individual Brothers, which it may exercise either of itself or by such delegated authority as in its wisdom and discretion, it may appoint;” and again *of appeal*.—“The Grand Lodge possesses supreme superintending authority, and the power of finally deciding on every case which concerns the interest of the Craft, &c.” Now Sir, and Brother, if we, as Masons, are bound to respect the constitutional laws and abide by them, why shall they not be acted upon in every case? As E. A.'s we promise and swear to obey the constitutional laws of the Grand Lodge of England; if said laws are put aside in individual cases, then they become a dead letter and no reference must be made to them, nor can they be looked upon as the basis of Masonic jurisprudence.

Again the Colonial Board, in their report to be laid before Grand Lodge, on Wednesday, 6th June say, that Br. Hart in his communications to them, accompanied the same with copies of the resolutions, duly entered on the minutes and unanimously confirmed at the next meeting; it is natural that the members would confirm what they had resolved, and all that had taken place at that meeting, which is customary, as without confirmation, the minutes could not be binding; but, at the same time, it does not make it obligatory on the members to be silent and not seek those rights which the constitutional laws accord them. In another paragraph, the Colonial Board, have considered that the decisions of Bro. Hart must be taken in the nature of an “award based upon the submission to his arbitration, and binding on the Brethren who submitted to it;” and states that the three Brethren sentenced to suspension, made no objection thereto, on the ground of want of jurisdiction on the part of the R. W. Brother. Let us now analyse these paragraphs in a moral sense. Where arbitration is agreed to, two persons, are in general, appointed to arbitrate, one for each party, and a third as umpire in case of non-agreement. We will now look upon Br. Hart as the one party, and the suspended members and others as the other party; and who may I ask, according to Masonic laws, authorities, and usages, is the umpire in all cases? Those possessing the greatest power, in whom alone the inherent right reside—the Grand Lodge. How could the Colonial Board expect that men and Masons, (not school boys,) could at the time oppose the jurisdiction of the R. W. Prov. G. M. when he had been appointed by the M. W. Grand Master, at their request, to consider the matter in dispute between them.

The Colonial Board have also taken the view of the appeal as wholly informal. The only informality consists in not conforming to the preliminary requisites prescribed by the Book of Constitutions in cases of appeal; which they did not do, considering that they had the power of appeal to higher authority, and being perfectly aware that if they had addressed any communication to the W.M. Bro. P.G. Vessuup, who had already treated other addresses sent him with dire contempt, their representations would not have been attended to, supported as he was by R.W. Prov. G.M.,

who condemned the address of a Bro. to the W.M., the same not being considered by the Prov. G.M. as couched in respectful terms, because the truth was clearly proved of the W.M.'s incapacity. Further the suspended members were considered by him and his party unworthy of any notice, as proof of which they, the day after the suspension, were treated as four-footed creatures, and even the common salute of the day not accorded them; the W.M. and party regarding them in the light of criminals, and consequently unworthy of that politeness, which no one refuses to the most common individual, much less to men and brothers on the same equality as themselves. How could they venture to attempt at the time to make any protest or appeal under the authority of a W.M. whom they viewed in the light of an enemy, and not being aware that it was obligatory to forward copies to the R.W. Prov. G.M., not being then under his jurisdiction; however, by this steamer have conformed in every respect, and again appeal to the Colonial Board and Grand Lodge.

It is feared that the breach has been so widened as to leave little hope of the Lodge being able to work in harmony. I can assure you, that, since we have been freed from the membership of those, as well as the W.M., who were the aggressors and instigators of the differences which existed in the Lodge, by resignation, the Harmonic Lodge, far from being broken up, are most closely united and cemented, and determined to carry through, as far as possible, the principles of unity, harmony, brotherly love, concord, and peace, but hope at the same time that proper steps will be taken by the Colonial Board and Grand Lodge to render them that justice which every true Mason and Brother have a right to expect from them; otherwise, instead of the Lodge being broken up, they may think proper to throw off that allegiance, which, since the year 1818, they have ever prided themselves upon observing. Their demand has been the annulling of the appointment of Bro. Hart as their Prov. G.M.; having been satisfied for the last 42 years, and still being so, to remain under the direct jurisdiction of Grand Lodge. I feel tempted to add, as a little good advice to all those who may be entrusted with superior authority, to follow this brief but telling motto, "*in certis unitas, in dubiis libertas, in omnibus charitas.*"

I feel, Sir and Brother, that I have already transgressed by the length of my present communication on your valuable time and space. My task is not completed, and the question not exhausted, with your permission I will return to the charge at no very distant period. With the best of sentiments, I have the honour to remain,

Yours most fraternally, "JUSTITIA."

#### THE CHARITIES.

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

DEAR SIR AND BROTHER,—Having read your report of the Quarterly General Court of the Girl's School, in which you state "That the late Grand Stewards have given from their balance, after paying the festival expenses, £9 to the Girl's School, and a like amount to the Boy's." Permit me to inform you, that in addition to the above, I handed over £5. 14s. to the Benevolent Institution.

Yours fraternally, CHARLES BEAUMONT,  
Treasurer of the late Board of Grand Stewards &c.,  
16, Clifford's Inn, July 16th, 1860.

#### GRAND LODGE OF MARK MASTERS.

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

DEAR SIR AND BROTHER,—In 1855-1856, after considerable discussion before the Board of General Purposes in Grand Lodge, and in Grand Chapter, two several Committees were appointed to enquire, search for, and make known, by their several reports, what at the then present day could be ascertained respecting the degree of Mark Master, and how far such degree, was, or was not, a part of pure and ancient Freemasonry. The Committees met several times, each hearing evidence of the antiquity and legality of such very beautiful degree, and though the Grand Chapter merely reported that such degree was not a portion of that of the H. R. A., the Committee appointed by the Board of General Purposes, or Grand Lodge, very strongly urged Grand Lodge to acknowledge and pass a resolution, that it might be considered a graceful addition to the degree of F. C., which, in March, 1856, was accordingly done. And if "Anti-

Spurious Mark," were to make a courteous application through any member of the Board of General Purposes, he might ascertain all the information on the subject that was obtained up to that time. That such resolution was rescinded after, is a fact which can only be attributed to the exertions of a certain number of Brethren, who oppose everything moved by an independent Brother, and support every thing moved by one of themselves; and as the subject must shortly be brought again before Grand Lodge, I shall be glad to have the attendance of "Anti-Spurious Mark," that he may, after the forcible arguments and explanations which will then be brought forward, support the application and resolution which will then be moved for its recognition and restoration; and until then, the English Grand Lodge of Mark Masters will be hailed as the only authority that can grant Warrants for holding Mark Master's Lodges in England and Wales, and the British Colonies, and possessions. I must admire the zeal which seems to actuate "Anti-Spurious Mark," and I have to assure him that I should be in the foremost rank in suppressing this degree, if I could, on mature consideration, think it savoured of the last portion of his pseudonym. It may, however, be information for him, that there are Lodges still in working, whose Officers have conferred this degree from "Time Immemorial," and whose Minute Book bear evidence of great antiquity.

With reference to the continent of America, he seems not to know that the degree of Mark Master is there conferred between that of M.M. and P.M., and in some of our lodges in the Colonies it is and has been conferred, without intermission, for an immense time.

The words, "*The Grand Craft Lodge, of which Lord Zetland is the M.W. Master,*" were used in contra-distinction to "*The Grand Mark Lodge of which Lord Carnarvon is the M.W. Master*—nothing wanting in respect to either noblemen, towards both of whom I entertain the utmost respect in their several capacities, and have no objection to the amendment suggested in the P.S. of "Anti-spurious Mark's" reply at p. 31, of the MAGAZINE, that it should be understood as "*The United Grand Lodge of Ancient Free and Accepted Masons of England, of which the Most Worshipful the Earl of Zetland is the Most Worshipful Master.*"

It is not the mere bandying of words that ought to occupy the time of either "Anti-spurious Mark" or myself; the spirit of all should be that of emulation in fairly engaging in the strife, how much Masonic energy we can instil into the minds and hearts of our Brethren—not omitting, but preserving each and every degree as ancient landmarks that heretofore have become known to, or which at any future time may be communicated unto us.

If "Anti-Spurious Mark" would visit the Bon Accord Lodge, the very worthy Secretary would, I doubt not, allow him to peruse the registry that he may see for himself such evidence of authority being given to this degree, as would convince the greatest sceptic—he would be converted, and alter his pseudonymic into "Zealous Mark" at once.

It is not desirable that the Mark Degree should be part of Esoteric Freemasonry; "Anti-Spurious" must, when he read the Report of the Mark Grand Lodge proceedings, have been aware that there was a Grand Mark Lodge, and that that Most Excellent Freemason, the Earl of Carnarvon, was its M. W. Grand Master,

I presume the fact is, that "Anti-Spurious Mark" is a member of one of the Thistles before alluded to, and which are doomed, ere long, to be sent "back again."

I write this in the most friendly spirit to him, and shall be happy at no distant day to make his acquaintance.

16 July, 1860.

R. E. X.

#### PROV. G.M. FOR BERKS AND BUCKS.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—The R.W. Bro. C. Purton Cooper, late P.G.M. for Kent, cannot have read your back numbers, or he would have known that the M.N. the Marquis of Devonshire had resigned his position as the R.W.G.M. for this province.

This resignation, after every provision had been made (his lordship appointing the day) for holding his Prov. G. Lodge at Aylesbury on the 29th May last, the Prov. G. Officers and Brethren who intended being then present, altering their private arrangements to enable them to do so, produced unqualified disappointment to all, and upset everything that had so well been arranged in Lodge No. 861; and now we are, as your correspondent "R. E. X." calls it, "floating on a glorious sea" in the Royal Province, without a Grand Master to foster and encourage us in our godly-intentioned works.

We are, it is true, by such an untimely end placed under the surveillance of the V. W. G. Reg. (Bro. Roxburgh, Q.C.); but he unfortunately has been too ill to attend to us. He nevertheless appeared in another place, and we may fairly look for an immediate attention to our wants, for disappointed hopes maketh the heart sick, and we are sickening fast.

Reading, 16th July, 1860.

P. P.

## Literature.

## REVIEW.

*The Wild Sports of India.* BY CAPTAIN HENRY SHAKESPEARE, Commandant Nagpore Irregular Force. Smith, Elder, and Co.

THIS is a book with a purpose. Captain Shakespeare sets out with an avowed policy, that of inculcating the duty of an attention to manly, and hazardous sport as being the best school to train the future warrior. And he puts this forward as a counteraction to the idle and vicious pursuits that too often beset the unwary youth, just fresh from school or college, when entering upon the military profession in our Indian possessions. He dwells forcibly on the *ennui* produced on these young officers, who in general are only to glad to escape from the drudgery of lessons, and so have little taste for reading, by the idleness, and mischiefs that follow in the train of those who find themselves, for the first time, in the almost insupportable monotony of an Indian cantonment. Temptations, of every kind, are always too rife for such youths. They are, if not studiously inclined, ready to rush to a gaming-table, where they lose money and commence a series of moral degradation or they take to the indulgences of the wine-cup, and often are more besotted than the sepoy's they command when intoxicated by *bhung*. Our author strenuously insists on the good results that must follow by a participation in such sports as will render them men of nerve, quick in resource, bracing their sinews, and making them daring and dexterous riders. He also contends for the benefit such a course of active enterprise will produce in their bodily health, and asserts, so long as the head is kept well covered during the heat, and stimulants are avoided, no danger but a positive invigoration of the faculties, mental as well as physical, must ensue. As for the other dangers to which the ardent sportsman is exposed, Captain Shakespeare thinks them of small consequence and, certainly, as he speaks from twenty-five years experience in such matters, he may be looked upon as a pretty safe guide, for although he tells us that he has had bones broken thrice, when hunting, been wounded by a panther, a boar, and also in action, he considers himself a hale, hearty man, and says he can ride his hundred miles a day, and without more than the ordinary fatigue attendant on a good ride after fox-hounds in this country. For these reasons, he advises, and strongly exhorts, all parents sending their sons to India to urgently impress, and if needs be, exact a promise, that they shall follow his example, and become enthusiastic *shikarees*.

The stories which Captain Shakespeare tells of his "hair-breadth-'scapes by flood and field" are, we must confess, not re-assuring to ourselves, for although, he says, the risk is but slight yet, we think, many of our readers will agree with us, the very formidable bone-breaking alluded to above, is somewhat unpleasant to realise. Still, we cannot but admit that of the evils attendant on an idle lassitude, they are of minor consideration, and his advice is sensible and sound, when he says that a young man who has chosen the life of a soldier should cultivate soldierly qualities, such as endurance, nerve, keenness of wit and ready resource, as well as a calm power of looking danger steadily in the face, and being prepared, at all times, to take advantage of his superior intelligence over tigers, wild boars, bears, and elephants, and when to this cool courage he adds the ease and address of the perfect sportsman, though he runs a risk, yet it is vastly diminished in the manner in which a cautious *shikaree* lays his plans, and is a useful practice to inure him to the dangers to which his chosen profession must, at some time or other expose him.

Captain Shakespeare delights more especially, in hog hunting. He considers the hog as a noble prey, for you obtain much more sport with him than any other Indian animal. Strange, as it may seem to us, the wild hog is a fleet animal, and will try the mettle of the best Arab horse in a race. Though he is dangerous in his attack, he does not turn savagely on you, if he should wound you. His courage is also indomitable, for when wounded, he will run

up the spear which has passed through his vitals, and attack both horse and rider. He is also difficult to kill, and, although he may be speared through and through, will run off with one, or more, spears sticking in him, and seems able to bear any number of spear-wounds, without giving in, and when he is exhausted, and, at last dies, he expires in magnanimous or sullen silence. Captain Shakespeare tells us that the planning of a hog-hunt is an exercise, and development of strategy and tactics so;—

"At present we will suppose ourselves at the cover side, waiting for the final shout that is to dislodge the mighty boar from the last refuge to which he has betaken himself. Every now and then he is seen trotting sulkily at the head of the beaters. Shout of "Wuh jata hai"—"There he goes"—are heard; and a report from a pistol, denoting that he is fairly in the plain, thrills like an electric flash through every rider.

"Waiting with spear in hand, for the word "Ride" each horseman now, within the distance of a chance of the spear, starts into life.

"Now youngsters, if possible, be not too much excited; ride in the wake of the old and wary hog-hunters, until the boar is viewed, and then, with hands down and heads up, lay into your hog. He goes quietly enough until you near him, and you are under the impression that you are going to spear him at once, when suddenly he bounds away from you. Two or three times in the next quarter of a mile he does this; when, turning rapidly to the right, before you can wheel your horse with him, your old friend with the grizzled beard, cool as if he were sitting at his cup of tea, takes the spear hand of you, and as he comes up to the boar, who half meets him in the charge, passes his spear through and through him. Quietly raising his weapon, he says in a whisper which you never forget, "First spear." You would scarcely believe him, had you not seen the boar roll over behind his horse.

Down with your spear, youngster! for woe betide, if you miss the mighty beast this time, who, now wounded and deeply incensed, rushes at the first horseman in his way.

I will give you credit for not having missed the hog on this occasion: but the odds are that your spear is carried out of your hand, and sticks upright in the back of the savage foe.

The boar is now at bay, he may, or may not, take four or five spears, perhaps a dozen, to kill him, and two or three horses may be badly wounded. Generally, however, before the third rider comes up, our old friend with the grizzled beard, having wheeled his horse, will have again faced the boar, and where his vast neck just mingles with his spine—

"Sheathed his blade, and dropped him dead."

Over on his back the monster rolls, and dies without a groan—dies, as only a wild hog can die, in silence.

In India, the famous hunts of the classical legends seem repeated by the moderns, and men may earn fame as heroes, like Hercules or Meleager, by delivering a neighbourhood from some monster who lays waste the sugar-cane, or some man-eating tiger, who is the acknowledged lord of the village, on which he levies his tribute of human bodies. "The Sahib won't be able to kill him," whispers the terrified proprietor of the devastated field, when asked to point out a boar to the hunters; "he is such a monster, we are afraid to go near the place where he lives." In hunting and slaying man-eating tigers, Captain Shakespeare feels a kind of crusading enthusiasm. He says, "God has ordered us to destroy the wild beasts." As an example of this feeling, he tells us that he passes by a village, where he hears of a pair of them, and at once "feels it to be a call." His account of this expedition is highly interesting, and which we shall quote at length, summarising the detail previously placed before us. The village, alluded to, lay between the mountains and a beautiful lake, to which the animals of the forest came to drink; and the inhabitants, with the exception of one family, had either been killed, or frightened away by the tigers. The last victim was the holy man of the temple. The rajah had hired native professional hunters, but they had been afraid to meet the man-eaters, the story of whose ferocity and daring were almost incredible. Captain Shakespeare had some difficulty in getting the natives to help him in his adventure, and in making a kind of covert, or screen, in which to lie in ambush and shoot the tigers; "for these mountain tigers keep such a look out from their high fastnesses that not a man can move in the jungle, or forest, except in the heat of the day, without their seeing

him;" and the proceedings in preparing the ambush were several times interrupted by tokens of the proximity of the beasts, evinced by the shrill bark of the deer, and the chattering and hooting of the monkeys who watched the movements of their enemy from the tops of the adjacent trees. After tying a white calf in the path where the tiger came down from the mountain, and an anxious night spent in camp, Captain Shakespeare started at dawn. Scarcely had they gone 200 yards when they heard the tiger's roar. "The poor villager, the father of the only remaining family, whispered, 'Weeh hai!—that is he!' that is the tiger that owns my village!"

"Coming to some rocks from which I knew that the tied-up calf could be seen, and thinking that the shikaree might not have remembered the spot, I pulled him back cautiously. I looked. There was the white calf, apparently dead. Marykalee remarked as much in a whisper. The younger shikaree, Nursoo, was behind me on the left. We all gazed at a tail. The distance was some sixty yards from us, but we could not make out the tiger. At length the end of the tail moved. Nursoo, making a similar motion with his fore-finger, whispered in my ear, 'Doom-hilta-hai!' ('The tail's moving!') I now made out the body of the animal clear enough. Not a blade of grass nor a leaf was between us. A single forest tree, without a branch on it for thirty feet from the ground, was twenty yards nearer the tiger. It was very probable that he would see us, but it must be risked; so, pressing down my shikaree, Marykalee, with my hand behind me, and keeping the trunk of the tree between the foe and me, while I said within myself, 'God be with me. If I get behind that tree, without your seeing me, you're a dead tiger.' I passed rapidly forward. So intent was the huge beast upon the poor calf, that he did not hear me. I placed the barrels of my rifle against the tree, but was obliged to wait.

"The tiger and the calf lay contiguous, tails on end to us. The calf's neck was in the tiger's mouth, whose large paws embraced his victim. I looked, waiting for some change in the position of the body to allow me to aim at a vital part.

"At length the calf gave a struggle, and kicked the tiger on which the latter clasped him nearer, arching his own body, and exposing the white of his belly and chest. I pulled the trigger very slowly, aiming at the white, and firing for his heart—he was on his left side—as if I was firing at an egg for a thousand pounds.

"I knew that I hit the spot aimed at; but, to my astonishment, the tiger sprang up several feet in the air, with a roar, rolled over, and towards me—for he was on higher ground than I was—when, bounding to his feet, as if unscathed, he made for the mountains, the last rock of which was within forty yards of him.

"I must acknowledge that, firing at a beast of this sort, with no vital part to aim at, standing as I was for some time looking at him and on lower ground, my heart beat rather quicker than was its wont. Albeit I had never turned my back to any animal in the jungles, and not one had ever seen its shape. I was confident too, in my own nerve and shooting, for I had cut down with one exception—and that one had cut me down as the scythe does the grass—every wild beast of the forest.

"Immediately the tiger sprang to his feet, and exposed his broad left side to me, I stepped from behind the tree, looked at him in the face with contempt, as if he had been a sheep; and while he passed me with every hair set, his beautiful white beard and whiskers spread, and his eye like fire, with the left barrel I shot him through the heart. He went straight, and at undiminished speed, each bound covering fifteen feet at least, for twenty-five yards, and then fell on his head under the lowest rock of the mountain, in which was his stronghold. Up went in the air his thick stumpy tail. Seizing my other rifle, I walked up to about fifteen yards of him—for he was still opening his mouth and gasping—and broke his back. Turning round to the poor villager who, now the tiger was dead, was afraid to come near him, I patted him on the shoulder, and said, 'There is your enemy, old man; now! where does the tigress live?' 'I know nothing about her,' said the man, trembling all over (and no wonder); 'this was the owner of my village. I know nothing at all of the tigress. She takes the water at the other side of the village, and a long way off.'"

But the tiger was soon terribly avenged, for the next night, when Captain Shakespeare was in camp, he says:—

"I had scarcely been to sleep an hour, before I was awoke by shout from the duffadar, that one of the troopers was carried off by the tiger. I leaped out of bed, and seizing the large single two-ounce rifle, kept loaded with powder only for the purpose, I fired it off in the air. It was pitch dark; not a bit of fire in the camp, save one or two embers near the spot were the trooper was seized, and over which the tigress had sprung on her victim. I got my clothes on as rapidly as possible, buckled on my sword, and seized one of my

rifles; my younger shikaree, Nursoo, took the other. My khidmatgar, or table servant, a man by name of Fakia Ahmed, got my candlestick and shade; and the villagers, a number of whom had remained in the village, rushed down with torches into the camp. My shikaree Marykalee, could not at first be found. The duffadar told me in which direction the tigress had gone. He had been standing within five paces of the man—in fact, he was seeing the sentry changed. The poor fellow who was seized whilst putting on his belt to go on duty. There was a dry ravine, without any jungle in it, which ran up to the camp. The tigress had stolen up that, and sprung on the man's chest, seizing him by the mouth, and so systematically closing it that the poor fellow could never reply to his name. I shouted it—Gholam Hoossain Khan—till I was hoarse. Springing into the ravine, I followed it up rapidly, thinking that the only chance of recovering the man was to get up to the foot of the mountain, some five hundred yards distant, before she could carry him there. I heard one sigh, and followed in that direction. In vain! We returned. It was ten minutes to twelve; the moon just rising. There was a faint hope that the poor fellow had been dropped, and had climbed up a tree, but was afraid to answer.

"I returned to bed, but could not sleep. The tragedy of the night was not to be forgotten so suddenly; and at about three o'clock in the morning I again heard a hooting of the large monkeys. Shortly after I heard an extraordinary noise, which I could not make out at first. I questioned the sentry. He replied that it was the lungoor (the monkeys), but I made out the tigress growl and the crunching of the poor trooper's bones. It was no use any more risking life in the dark, besides, the tragedy was most probably being finished in the mountain above, where human foot could scarcely climb, even in the day time. At daylight we started. No nice tracking was required. The tigress had dragged the body of the trooper across the deep sandy ravine, and there were his sword-belt, his turban, trousers, and other parts of his dress, in each bush.

"Putting the villagers on this track, which they could not fail to follow, I asked, 'On what mountain path can I interrupt the tigress?' The mokasse, turning to one of the villagers, said, 'Take the sahib to the water, a spot where she has killed and broken up four or five people.' I started, and mounted the first ledge of rocks, in the hopes of catching her before her return, but in vain. After waiting some time, I went towards the spot where I had left the others; and, seeing some crows on the tree, came up to the place where lay the body of the poor trooper, at the same time the duffadar and villagers found it. She had eaten off one of his legs only, up to the knee. We had passed within fifteen yards of the body in the night."

Such an audacious murder could not be passed over without inflicting retributive justice, and our author prepared for vengeance by laying bait for the tigress, and making the following preparations:—

"I placed my two heavy rifles before me, telling my shikarees that I would not touch them until she came right under us, when I would break her back with a single ball. On no account were they to touch my arm, or move. The unfortunate father of a family: the wine-maker, stood behind us, with his eyes always directed to the mountain paths. We had scarcely sat half an hour, when down came the tigress with her stealthy walk. Evidently she was of the same kind as the male; short and thick—the regular mountain tiger—her tail did not touch the ground. She was the smallest tigress, for a full-grown one, I have ever seen. My blood boiled within me as I thought that such a small beast should have killed and carried off my poor trooper; and have no hesitation in saying that if I had found her in the plain when I was riding one of my tried hunters, I would have gone at her with the spear. There was some excuse for the big lusty male, with his broken teeth, killing men; but for this active fiend, made like a panther, and not much larger than one I have killed—for her to take to man-slaying was unpardonable.

"The reason of her not having kept the sandy ravine was now evident enough. She was not large and strong enough to drag the man, except on the hard ground; so, when pursued, she had dragged him along the bank, and within a few yards of the ravine; the easiest way to the spot at the foot of the hill, where she had afterwards come to eat him. In front of us there was the ravine, which she dropped into, crossed, and then fixed her gaze at the bush under which she had left the man's body. She kept gliding along till she came behind a large forest tree, about sixty yards from us. I had tied another calf on the clear space before us, in the hopes that, having had but a slight meal, and under the disappointment of not finding the man's body, she would fall on this calf. The latter stood paralysed under the gaze of the tigress, and never moved. He was mesmerised, so to say, though he continued standing.

"The tigress, by degrees, brought one eye, and then both, round the side of the large tree, and fixed them on me; and thus we looked at one another for at least twenty minutes. What would I not

have given to have been on foot now, with my rifle on a rest! I felt certain of being able to put a ball between her eyes. But the sun was shining on the barrel, to move a finger to take up the rifle was to lose the chance. My shikaree Marykalee sat on my right. He could see her shoulder; Nursoo was on the left of me, he could see her quarters and loins. It was in order that I might not be induced to fire till she was close to me that I rested my rifles on the branch that formed the front bar of the meekarm. The unusual object in the tree could not escape her sight. We were twelve feet from the ground, pretty safe; though I have heard of a man being struck out of a tree at twenty-two feet from the ground. The poor villager, who, when the tiger came near, had been unable to stand her gaze, had remained with his head between his knees, and his eyes shaded in his hands. This long suspense he could not brook and at length scratched his leg with his right hand. The movement was sufficient. The tigress slipped into the ravine, and ascended and opposite bank at the same deliberate and stealthy pace. I felt the chance was gone, sized my Wilkinson's rifle, and, as she cleared the heavy bushes, shot her, but too far back and low. The ball went through her belly, and fell beyond her. She gave one growl and bound, then moved on quite slowly."

At first it was uncertain whether or not her wound was mortal, for she retreated into the jungle, but signs of confidence, and fearlessness, among the other animals, showed that the universal enemy had been disabled, and after a time her body was found:—

"The calf lay there, as he was the night before, untouched. I sat beneath the bank, watching till ten o'clock. The large male of the lungoor monkey came across the short space that divided the ravine and forest from the mountain, where they also lived, at the speed of racehorse. He sat himself up in a dried and withered tree, within thirty yards of us, his eyes incessantly turned towards the mountain. After sitting an hour or so, he turned his head and made a grimace, as a sign. All his wives and children came across at speed, and up the tree they went. All seemed to comprehend why I was there, and I kept my eye on the big fellow, with my back to the slaughtered calf. His look-out was better than that of any human eye. They took their water, and disappeared up the mountain to their abode. The spotted deer came and drank at fifty yards from me. It was a Sunday; and I never shoot anything but tigers on that day. Besides, no noise must be made. Having left two men on a high leafy tree within sight of the calf, I returned to the tents. These men were relieved at one o'clock. At four, p.m., I again went, and sat till nightfall, but no tigress. That night the monkeys were wonderfully quiet. We all considered that the man-eater was dead or disabled. Her footmark was not to be found at the water; she had not bathed or drunk.

With such encounters between Captain Shakespeare and various wild beasts, such as panthers, elephants, buffaloes, and bisons, there are enough to excite any lover of daring sports. But beyond this our author points out, in the most methodical way, the habits and equipment of the *Shikar*, his arms, his mode of using the natives as his allies, the readiest way to kill, and the fatal spots of aim in each variety of animal. Captain Shakespeare maintains that an Indian *Shikar* is a man who "does good in his generation," though he is not always repaid with gratitude.

We cannot close our notice, without strongly recommending *The Wild Sports of India* to every true sportsman, as well as to our intelligent youths, who will find in it the kind of reading they admire, giving a distinct idea of its dangers and interest, and the powerful attraction it possesses for all men of active habits, strong nerve and clear intellect.

#### ARRANGEMENTS IN THE BRITISH MUSEUM.

It ought to be generally known to artists and other students who visit the Reading-room of the British Museum, that right of admission to that department is not sufficient, without further express permission, to allow persons to visit or sketch in other parts of the Museum collections on the closed days.

There are, for instance, the Manuscript-room, the Print-room, the Egyptian, Ornithological, Geological, Botanical, and several other departments, which have each a head; and according to the present regulations it is necessary, before free access can be had to the different galleries of the Museum, to obtain about a dozen permissions. This arrangement is unpleasant to some of those who have charge of

departments; and the cause of inconvenience and loss of time to those who are engaged in collecting varied information.

A chief reason for continuing the galleries of natural history and antiquities in immediate connection with the Reading-room is the advantage which readers have in the ready means of examination and contrast of objects. But, if a person engaged in some historical inquiry wished to examine and sketch a medal or other object, in order to be certain that the description in books is correct, he would be told that according to the regulations it is necessary that application should be made to the head of the department. This might cause a delay of several days. It would be the same in connection with the Print-room, and elsewhere. The writer, on one occasion being suddenly called upon to make a tracing in the Manuscript-room of a matter required for immediate publication, found that, although as a reader he might be permitted to look at the MS., he could not trace it without an introduction from one personally known to the keeper of the manuscripts. It may be that a young man who is commencing his career, although able to obtain sufficient introduction to the Reading-room, has not any friend who can give him a recommendation to the heads of departments. Or it may be that such friends are out of town, so that a delay may take place in getting the means of obtaining matters which may be of the greatest use for some purpose of the press, or other illustration. Several persons will remember the inconvenience of this, and that in the old time Sir Henry Ellis stepped out of the routine of his office, and gave facilities which persons might otherwise have had some difficulty in obtaining.

Once the writer, in explanation of some printed matter, suddenly needed to leave the Reading-room for the purpose of examining and drawing several natural history objects, and, on reaching the place, an attendant said,—“Have you an order to sketch here? If not, it is necessary to have an express permission.” The head of the department did not at the time happen to be in, but on his arrival said,—“I do not wish to ask about orders, and, so long as no damage is done, it pleases me to see any one come to sketch.” But an order is needed, and in this case, if it had been officially applied for, such a delay would have taken place as would for the purpose have rendered the matter useless. In some other departments the chief officer might be more strict or less courteous. But, even under the best circumstances, few wish to obtain a matter of this kind on sufferance. It would be well for the trustees of the British Museum to consider if a beneficial change might not be made in rendering the admission to the Reading-room, art, and other collections more general, and that, as the right of admission to the library is obtained only by persons of respectability and position, the same should carry the right to the use of all the galleries.

The Print-room, notwithstanding its accumulation of not only art treasures, but illustrations of great historical importance, is, so far as visitors are concerned, a comparative desert, and a large proportion of those who call there are persons of rank and position, and not those engaged practically in the arts. If access could be obtained to the prints in the manner suggested, the number of those who resort to this fine collection would be increased five-fold. On the closed days the long galleries are desert places, and certainly it would be an advantage, if the public are to be excluded on certain days in each week, that every means should be used to render the marvellous collections which are here gathered together useful by affording every facility to those engaged in art and literature.—*Builder*.

#### Obituary.

##### BROTHER JOHN SOANE, AGED 69.

On the twelfth inst., Bro. Soane, A.B. last surviving Son of the late Sir John Soane. Bro. Soane was initiated in the Royal York Lodge, No. 7, some thirty years back, and from the day of his initiation until a few months since took no other step. Bro. Soane was well known in the literary world.

## THE MASONIC MIRROR.

### MASONIC MEMS.

THE Prov. Grand Lodge of Hertfordshire will be held at the Corn Exchange, Bishop's Stortford, on Wednesday, the 1st of August, at Three o'clock. The Banquet will be at the George Hotel.

A CIRCULAR has been issued from the Grand Secretary's office, calling, by order of the M.W. Grand Master, a Grand Lodge of Emergency at the Town Hall, Middlesborough, Yorkshire, on the 7th of August, when it is his Lordship's "intention in Masonic Form, assisted by the members of the Grand Lodge, to lay the Foundation Stone of the North Riding Infirmary, which is to be erected at Middlesborough, in the North Riding of Yorkshire. The Grand Officers, and Masters, Past Masters, and Wardens of Lodges are to assemble at half-past Eleven o'clock in the forenoon, to open the Grand Lodge, and to proceed to the site of the proposed building in Masonic Form and Procession. Each Master is to deliver to the Grand Director of Ceremonies a List of the Names of the Officers and Past Masters of his Lodge present on the occasion."

### METROPOLITAN.

LODGE OF REGULARITY (No. 108).—The members of this Lodge held a Meeting of Emergency, for the purpose of initiating the Son of an esteemed Past Master, Bro. Grosjean, on the eve of his departure for India. The ceremony was ably performed by Bro. Albertz, P. M. The visitors were Bro. Iertz, P. M., No. 116; Levinson, P. M., No. 7 and 72; Fowler, 229; and Appletts, 665. We sincerely wish Bro. Grosjean a happy and prosperous voyage to his new home, where he will be sure to find a hearty welcome from his Brother Masons already resident in India.

CRESCENT LODGE (No. 1090).—The "Crescent" held its usual monthly meeting on Wednesday last, at the Eyot Tavern, Twickenham, better known as Eel Pie Island. Bro. H. Garrod, P.M., presiding as W.M. in the unavoidable absence of Bro. F. Binckes, P.M. (No. 11). The Lodge was opened in the three degrees, candidates being present for each degree. Bro. Trehella was raised to the sublime degree of M.M.; Bro. Josh. Grieves passed to the degree of F.C.; and Mr. John Matthew Stedwell initiated into Freemasonry. The Brethren did not get to banquet until some hour after their usual time, but the excellent management and arrangement of Bro. C. J. Watson, D.C., fully repaid for the delay.

Bro. Carter, (No. 25), in returning thanks for the visitors (amongst whom we noticed Bro. Domeier, of the Three Column Lodge, Hanover; Bro. Goldschmidt (No. 18); Bro. Clayson (No. 53), &c., &c.) alluded to the excellency of the arrangement and working of the Lodge, congratulated the members and his old friend, the worthy Treasurer, on the flourishing position of the Lodge, and bore testimony to the excellent and novel plan of having the Treasurer's account laid upon the table open for every member or even visitor to examine; as also to the liabilities of the Lodge being placed before the W.M. every meeting, which, much to his surprise, he found this day to be a blank sheet. While they did this, and rallied round the W.M. as they had done on this occasion, they must prove themselves (although only established one year), an example, which it would be well if many older Lodges would endeavour to follow. Bro. Carter concluded an elaborate speech, which was much applauded, by wishing, in the name of himself and brother visitors, "Success to the Crescent Lodge."

After the toasts were disposed of, the Brethren joined the ladies on the lawn, where the dessert was laid. The pleasure of the evening was much increased by the good singing of some of the Brethren, together with the playing and singing of the Einbeck family, who were engaged for the occasion—thanks again to Bro. D.C., whose thoughts for the amusement of the ladies were highly appreciated. At length the whistle of the last train was heard, by which many Brethren who were not provided with conveyances by road were obliged to leave. This summer Lodge, which is made really a summer one, is as pleasing and rational a way of enjoying an afternoon one can possibly imagine, particularly when graced by the presence of the ladies, who expressed themselves highly gratified by the reception they received, and looked forward with much pleasure to again paying a visit to a country Lodge of Freemasons.

### PROVINCIAL.

#### CORNWALL.

##### PROVINCIAL GRAND LODGE.

THE Provincial Grand Lodge of Cornwall was held on Thursday the 28th ult., at Launceston, when the brethren of the newly established Dunheved Lodge (No. 1091) in that town were visited by the Grand Master and his officers for the first time since its consecration. The brethren assembled at the Central Subscription Rooms soon after ten, and shortly afterwards the the D. Prov. G. M. Brother Augustus Smith, *M.P.* for Truro, opened the Prov. Grand Lodge. The members present from the various lodges in Cornwall were then marshalled in procession by the Prov. G. Director of Ceremonies, and preceded by the band of the Royal Cornwall Rangers Militia, walked in the usual order of procession to the parish church, the use of which for Divine service had been granted by the rector. The service was commenced by the choir singing "I will arise and go to my Father," &c. The service was read by the Rev. Charles H. Carpenter, *P.C.* of Germans Week, and the musical part was most ably conducted by the Prov. G. Organist of Devon, Br. Thynne, of Tavistock, in the absence of Br. Nimmis, the Prov. G. Organist of Cornwall. The chant was Robinson's; the Te Deum and Venite, Jackson's Services in F. The anthem was taken from the 133rd Psalm—"Behold how good and joyful a thing it is for brethren to dwell together in unity," and the metrical psalm, part of the 15th. The sermon was preached by Brother the Rev. Henry Grylls, A.M., Vicar of St. Neot, P. G. Chaplain, from the 10th chapter of Luke, 29th verse—"But he, willing to justify himself, said unto Jesus, And who is my neighbour?" The venerable Chaplain very ably explained the parable of the Good Samaritan, from which the text was taken, and applied the religious teachings contained in it to his brethren of the Masonic Craft, with an affectionate earnestness which will bind him more and more to the hearts of the brethren, whose good fortune it has been to attend his annual ministrations. The service was attended by a large and attentive congregation, and at its close a collection was made by the churchwardens for distribution in charity to the poor of Launceston. On leaving the church the brethren returned in the same order of procession to the Lodge Room, where the usual business of the Province was transacted. Applications for several poor brethren were received, and relief voted for them. A donation of £10 was made to the Aged and Decayed Freemason's Fund, and £1 1s. each to the Widow's Annuity Fund and the Masonic Boys' and Girls' Schools.

The Prov. G. M. Bro. Sir Chas. Lemon, *Bart., F.R.S., &c.*, appointed his officers for the ensuing year as follows—Bro. Aug. Smith, *M.P.*, Phoenix Lodge of Honour and Prudence (No. 415), D. Prov. G. M.; Bro. Rich. Pearce, P. D. Prov. G. M., Mount Sinai Lodge (No. 142), Prov. G. Treas.; Bro. Edwd. Trehbody (No. 415), S. Prov. G. W.; Bros. Capt. Glynn Grylls, True and Faithful Lodge (No. 400), J. Prov. G. W.; Bro. W. J. White, One and All Lodge (No. 413), Prov. G. Reg.; Bro. Reginald Rogers (No. 415), Prov. G. Sec.; Bro. the Rev. Henry Grylls, *A.M.*, Prov. G. Chap.; Bro. J. MacLean, Lodge of Fortitude, (No. 153), S. Prov. G. D.; Bro. C. T. Pearce, W.M. Dunheved Lodge (No. 1091), J. Prov. G. D.; Bro. John Hocking, Jun., Druid's Lodge of Love and Liberality (No. 859), Prov. G. Sup. of Works; Bro. Jno. G. Mason, Loyal Victoria Lodge (No. 815), Prov. G.D.C.; Bro. Rob. Bell (No. 415), A. Prov. G. D. C.; Bro. J. Kemthorne (No. 815), Prov. G. S. B.; Bro. J. O. Mayne, A. Prov. G. Sec.; Bro. S. Harvey (No. 153), Prov. G. Purst; Bro. Sergeant-Major Wing (No. 153), Prov. G.I. G.; Mrs. W. Derry Pearce, Launceston, (No. 1091); J. W. Hawke, Bodmin, (No. 413); Blight, Helston, (No. 413); Blight, Helston, (No. 400); Henry Bale, Truro, (No. 415), Prov. G. Stewards.

The business of the Prov. G. Lodge having been concluded and the Lodge closed, the brethren proceeded in procession to the banquet, which was served in the handsome and commodious Western Subscription Rooms, which were decorated with evergreens and devices of flowers. The banners included those of the R. W. Bro. Smith, D. Prov. G. M.; the banner of the Dunheved Lodge, as well as numerous others from the different Lodges. The dinner was well and abundantly supplied by Mr. James, of the King's Arms Hotel. Bro. Augustus Smith, D. Prov. G.M., presided, having on his right Bro. Rev. H. Grylls, Prov. G. Chaplain, and on his left Bro. W. Denis Moore, Prov. G. Secretary of Devon, and on Bro. Grylls's right was seated Bro. Rogers, Prov. G.S., and at the same table the other Provincial Grand Officers, the vice-chair being occupied by the Prov. G. S. Warden Bro. Carlyon, and supported by between 40 and 50 of the brethren.

After the dinner, the ladies were admitted to join their friends, to partake of the dessert, and to listen to some of the speeches.

The D. Prov. G.M. proposed the toast of the "Queen and the Craft;" the Prince of Wales, with whom the ancient town



Launceston was intimately associated, and in connection with which a considerable portion of the Duchy possessions are held. These toasts were responded to with loud cheers.

The next were The M.W. Grand Master of England, Bro. the Earl of Zetland, and his deputy, Bro. Lord Panmure, which were given with the grand honours.

The D. Prov. G.M. also proposed the Head of the Craft in the Province, Sir Charles Lemon, Bart., responded to with honours.

The D. Prov. G.M. next proposed, in a complimentary manner, the health of the ladies, regretting that the business of the evening could not be proceeded with further during their presence, and that the brethren must now forgo the pleasure of a continuance their agreeable company. The toast was drunk with musical cheers, led by Bro. Captain Grylls, in his usual enthusiastic style.

Bro. MAYNE was called on to return thanks, which he did in an appropriate manner, and the ladies retired.

The D. Prov. G.M. next alluded to his having attended the Festival of the Prov. G. Lodge of Devon on the previous day, on which occasion his health, in connection with the Prov. G. Lodge of Cornwall, had been proposed and received by the brethren with much cordiality, and as they were honoured by the attendance that day of Bro. W. Denis Moore, the Prov. Grand Secretary for Devon, he proposed the toast of the Prov. G.M. and officers of Devon, coupled with the name of Bro. Moore.

Bro. MOORE returned thanks in a neat speech for the compliment paid to the Earl of Fortescue and the Prov. G. Lodge of Devon; his lordship had for upwards of 40 years presided over it with great honour to himself and advantage to the craft, and he (Bro. Moore) felt sure Earl Fortescue would much appreciate their kind expression of feeling towards him, which he should take the earliest opportunity of conveying to his lordship. He had craved permission from the D. Prov. G.M. to propose the next toast, which was one that they would receive with much pleasure—that of the R.W. Bro. who presided over them that evening, to whom for his attention in carrying out the responsible duties devolving upon him in connection with the Craft, the province of Cornwall was greatly indebted; and after eulogising his public and private character, concluded by giving the health of Bro. Augustus Smith, D. Prov. Grand Master of Cornwall. Drunk with Masonic honours and loud applause.

The D. Prov. G.M. returned thanks with evident emotion at the enthusiastic expression of the feelings of the brethren for the attentions which he had been enabled to render to the Craft, assuring them that his best services were always at their command whenever the interest of the Craft required them.

The D. Prov. G.M. proposed, in quick succession, the healths of Bros. Carlyon and Grylls, the Prov. Grand Wardens, the Grand Chaplain, Bro. Grylls, the Prov. Grand Secretary, Bro. Reginald Rogers, and the other Prov. Grand Officers, who severally responded.

The toast of the absent brethren and the health of Bro. Pearce Prov. G. Treasurer, was given, and great regret expressed at the cause of his absence by illness; drunk with loud applause.

The toast of success to the Dunheved Lodge (No. 1091), was received with much applause and responded to by Bro. W. DERRY PEARSE, who took the opportunity of expressing the thanks of the Brethren of his Lodge for the honour which had done them by the Prov. Grand Lodge of Cornwall in visiting Launceston. The Brethren had looked forward with much pleasure and anticipation to that day, and as young members of the Craft, the Launceston Brethren would never forget the agreeable associations connected with the arrangements for and the carrying out the business of that day.

The concluding toast was "To all poor and distressed Masons." The brethren separated about seven o'clock, a large number having to travel a considerable distance to their homes, and the western brethren to their halting places, to avail themselves of the early western trains on the following morning.

The arrangements were altogether most satisfactory, and reflected much credit on the Dunheved Lodge.

#### SOMERSETSHIRE.

CREWKERNE.—*Parrett and Axe Lodge* (No. 1116).—The interesting ceremony of consecrating this new Lodge, took place on Tuesday, July 10th. The new Lodge takes its title from the Parrett and Axe rivers, between which the town is situated. There was formerly a very large and influential Lodge here; but it ceased about 30 years since. There are several Masons residing in the neighbourhood, many of whom have long been anxious for the opportunity of attending a Lodge without the inconvenience of a long journey. Encouraged and assisted by the members of the Yeovil Lodge, their wishes have now been gratified, and there is every prospect of the new Lodge becoming not inferior to its predecessor. The room for holding the Lodge is

the Assembly Room at the George Hotel—the same as that used by the former Lodge. The ceremony commenced about 12 o'clock, by which time there was a considerable number of visiting Brethren, many of whom came from a very long distance—a compliment which the local members fully appreciated. Among those Brethren were the following, copied as their names stand in the visitors' book:—James Randolph, D. Prov. G.M. Somerset; Thomas Cave, P. Prov. J.G.W. 412 (Yeovil); Charles Pope, P. Prov. S.G.W. and W.M. Pilgrims' 1074 (Glastonbury); Charles Bluett, P. Prov. G. O.—P.M. 327 (Taunton); Rev. A. H. P. Trewman, P. Prov. G. C.—P.M. 157 (Bridgewater); I. H. Norish, P. S.G.D. and S. W. Pilgrims' 1074; J.G.S. Bulleid (Bridport); Prov. G.R., Sec. 1074, and P.J.W. 357; Robert Mitchell, Prov. G.T., No. 327; Frederick Cozens, W.M. 605 (Dorchester), and 1009 and Prov. G.R. Dorset; Frederick L. Turner, Secretary, 605; W. Thornhill, P. Prov. G.O. Dorset, 605; W. Warland, 605; Thomas Baily, Prov. S.G.D., 1070; William Smith, Prov. G.D.C. and W.M. 61; John J. Clapcott, Prov. J.G.D. 412 (Yeovil); John Murlis, P. Prov. S.G.W., 157 (Bridgewater); James H. Harper, P.J.W. and Prov. G. S. Dorset; C. Harris, 412; John Alexander, 412; Joseph Brutton, W.M. 412, and P. Prov. G.R. (Somerset); Hugh Norris, 291, Celtric Lodge, Edinburgh and Leith; H. Raymond, S.W. 412; Edward Bartlett. The advanced age of the respected Col. Tynte, the Grand Master of the Province, rendered his attendance impossible, but he was most ably represented by the Deputy Grand Master, Brother J. Randolph, who performed his duties with great efficiency and urbanity. Brother F. Cosens, acted as Past Master, Dr. Pope as Senior warden, Thomas Cave as J.W., the Rev. R. J. F. Thomas as Chaplain, C. Bluett, as Secretary, G. P. R. Pulman, as Organist, and Sergeant Mitchell, as Inner Guard. After the consecration, the Rev. R. J. F. Thomas was installed as Master, and appointed his officers as follows:—Bros. G. P. R. Pulman, S.W.,; R. Chaffey, J. W.; John Webber, S.D.; J. H. Ryall, J.D.; and Thos. Howe, Inner Guard. Bro. John Budge, Secretary. Bro. Charles M. Harris was elected Treasurer, and Bro. J. Harvey, Tyler. Several candidates for initiation were proposed, and among those nominated as joining members were the Rev. A. H. P. Trewman, Bros. Joseph Brutton, and Hugh Norris. At half-past three the Brethren, to the number of about thirty, sat down to a banquet proved by Mr. Mash in his usual style of excellence. The Rev. the W.M. presided, and the Senior Warden (Bro. Pulman) occupied the Vice-chair. Upon the removal of the cloth, toasts usual on such an occasion were given and responded to; and it is to be hoped that the many kind wishes for the prosperity of the Lodge will be amply realised, and that that kindly feeling and mutual interest in each other which characterizes the Craft will prevail among the members, and through them will not be without their effect upon the "world without."

#### SURREY.

##### PROVINCIAL GRAND LODGE.

THE Grand Lodge of this Province was held on Tuesday July 17, at the Greyhound Hotel, Croydon. Present: the R.W. Bro. Alexander Dobie, P.G. Reg., Prov. G.M.; the V.W. Bro. Dr. George Harcourt, As. G.D.C., D. Prov. G.M.; the V.W. Bro. George Francis, P. Prov. D.G.M.; Bro. Atkins, Prov. S.G.W.; Bro. Moates, Prov. G.J.W.; Bro. Meymott, S. Prov. G.D.C.; Bro. Bailey, G. Prov. G.D.; Bro. W. S. Masterman, Prov. G.D.C.; Bro. C. J. Smith, Prov. G.S.B.; Bro. J. J. Blake, P. Prov. S.G.W.; Bro. White, P. Prov. S.G.W.; Bro. A. Holman, P.W.M. 593; Bro. W. Lyon, W.M. (No. 486); Bro. H. T. Aveline, W.M. (No. 663); Bro. S. Haydon, W.M. (No. 1079); Bro. A. Sisson, W.M. (No. 608); Bro. Charles Horsley, G.O.; Bros. Prince, Laghmar, and many other Past Masters and Wardens of the different Lodges in the Province. Visitors: Bro. Case, W.M. (No. 1); Bro. Crew, P.M. (No. 1); Bros. Baxendale and Goodyer.

The Prov. G.L. was opened in due form with solemn prayer. The minutes of the last Grand Lodge were read and confirmed. The Treasurer's accounts, as audited, were presented, showing a balance in his hands of £78 7s. 2d. The sum of five guineas was voted towards the funds for a testimonial to Bro. T. L. Henley, Honorary Surgeon to the Royal Benevolent Institution for aged Masons and their Widows at Croydon.

Bro. Price was unanimously re-elected Grand Treasurer, and duly invested. Resolutions were passed, voting the thanks of the Prov. G. Lodge to Bro. Price, Prov. G. Treas., and Bro. Greenwood, Prov. G. Sec.

The Prov. Grand Master appointed and invested the following Brethren his officers for the year ensuing: Bro. Dr. George Harcourt, D. Prov. G.M.; Bro. Moates, P.M. (No. 593), S. Prov. G.W.; Bro. Bailey, W.M. (680), J. Prov. G.W.; Bro. Rev. Lawrence, (W.M. No. 486), Prov. G. Chap; Bro. C. Greenwood, (P.M. No. 593), Prov. G. Sec.; Bro. Sisson, (W.M. No. 593), S. Prov. G.D.; Bro. Lyon, (W.M. No. 486), J. Prov. G.D.; Bro. Goodwin, (P.M.

(No. 680), Prov. G.D.C.; Bro. Bentham, P.M. (No. 593), Prov. G.O.; Bro. Hastie, (No. 680), Prov. G.S.B.

Bros. Birdfor, Prince, Lashmar, Copeman, Carruthers and Aveline, Prov. G. Stewards. After the transaction of some ordinary business, the Prov. G. Lodge was closed in due form and perfect harmony. The Brethren, to the number of fifty, afterwards assembled together in the large Banqueting Room, where Bro. Bean set before them a most excellent repast. The cloth removed, the R. W. Bro. Dobie gave with usual honours "The Queen and the Craft," which was drunk with enthusiasm. The Prov. G. M. said, that next to the Queen, Freemasons owed allegiance to the R. Hon. Bro. the Earl of Zetland, the Grand Master of the Order, who had for fifteen years presided over them. He had known the Grand Master since he was 21 years of age, and a kinder man never existed. He had ruled the Grand Lodge with urbanity and kindness, and he trusted that the noble Lord might continue Grand Master as long as the G. A. O. T. U. should preserve his life.

Bro. Francis P. Prov. D. G. M. gave the next toast—"The health of Lord Pammure, D. G. M., and the rest of the Grand Officers, past and present," observing that the M. could not have chosen better Officers than the present. The Prov. G. M. stated he had known the Earl of Zetland since he was 21 years of age; but he (Bro. Francis), had known Lord Pammure since he was 14: they were at school together, and a better boy could not be found, and he was pleased to say, Lord Pammure had, in after life, fully sustained the promise of his boyhood. He was also gratified to find his friend and child in Masonry, their D. Prov. G. Master had been selected to hold office in the Grand Lodge, and he therefore gave the toast coupling it with the name of Bro. Harcourt, the As. G.D.C. of Ceremonies.

Bro. Harcourt, G. D. C. said, it was quite needless to make any remarks with reference to Lord Pammure, his works were well known to all; with respect to the Grand Officers he was but himself a young member of the body, but from what he had seen, justice, love of truth, and an anxious desire to do good pervaded the breast of every member of Grand Lodge.

The D. Prov. G.M. then rose and said, another year had passed away, and they again met under the same banner. The G.A.O.T.U. had left those they loved and those they were anxious to pay homage to amongst them. He could, without hesitation, say, if the members of one society more than another were desirous to pay deference to worth they would be found in Freemasonry. As a general rule, "Good government made good subjects," and they were sufficiently good to love the Government they were under. Bro. Dobie had presided over the Province many years, and each year increased the love and esteem in which he was held. Bro. Harcourt concluded by saying, "I see you have filled bumpers, and I call upon you to devote them to the health of the R.W. Prov. Grand Master." (Cheers).

The Prov. Grand Master said it afforded him great satisfaction to find himself so favourably received. His position as Pro. Grand Master was a complete bed of roses, and it was a pleasant duty to preside over the Province of Surrey. It was gratifying to be able to say to his Brother Prov. Grand Masters that for the ten years he had been connected with the Province of Surrey he had never had a complaint made to him, or been called upon to exert his authority. He concluded by stating that if it pleased the Grand Master to continue him in office, and the Brethren of the Province would give him the same support as hitherto, he should have great pleasure in ending his days as their Prov. Grand Master.

The Prov. G.M. then gave "The Deputy G. Master and the rest of the Prov. G. Officers," which was responded to by

Bro. Harcourt, A.G.D.C., who observed that they had that evening amongst them an old and esteemed Mason, who for many years took the office he (Bro. Harcourt) then filled; and to that worthy and distinguished brother he owed a debt of gratitude for having initiated him into Masonry. He referred to Bro. George Francis, whose health, with that of the rest of the Past Grand Officers, he proposed.

Bro. Francis, P.D. Prov. G.M., replied in a few words, and Bro. Moates, the S. Prov. G.W., proposed "The Visitors," which was responded to by Bro. Cave.

The Prov. G. Master then gave "The Masonic Charities," and in connection with them coupled the name of Bro. Crew, who, with his accustomed eloquence, set forth the claims and merits of those admirable institutions.

The Prov. G.M. next gave "The health of Bro. Bailey, W.M. of the East Surrey Lodge," and said he and all were delighted with their reception at Croydon. Some Prov. G. Masters were of opinion that the Provincial meetings should always be held in one place; but he thought that it added to the sociability that ought to prevail amongst them, to hold their meetings in the different towns where Lodges existed.

Bro. Bailey replied.

The D. Prov. G. M. then gave the toast of the W. Masters

and Brethren of the other Lodges in the Province, coupling with it the name of Bro. Lyons, W. M. of the St. George's Lodge, and remarked that he was much pleased to see the W. M. of each Lodge in the Province present. The toast having been responded to,

Bro. George Francis proposed the Prov. G. Sec, and referred to the admirable manner in which the duties of that important office were discharged by Bro. Greenwood. This compliment having been acknowledged,

The Tyler's toast wound up a very delightful day. The proceedings were enlivened by the vocal abilities of some of the Brethren.

#### SUSSEX.

ARUNDEL.—Howard Lodge of Brotherly Love (No. 64).—The installation of Bro. John Wilson, P.M., and W.M., elect, of this Lodge, took place on Tuesday, the 17th instant. The Lodge was opened at two o'clock, at the Town Hall, and the usual ceremonies having been performed, and the newly-elected officers invested, the brethren, at five o'clock, partook of a banquet, at the Norfolk Hotel. The host, Mr. Garwood, catering. The W.M. presided, supported by Bro. Hart, S.W., Bro. J. Farmer (Brighton), J.W., and the whole of his officers; Bro. Elliott, (W.M., No. 45 Chichester), and the following visiting brethren from Brighton:—Bros. Pocock, P.G.S.B. & Prov. G. Secretary, Wood, P. Prov. G.W. (W.M. No. 27), Tatham (W.M. 338), Freeman (W.M. 394), McGee (P.M. 338), Booty, J. Fabian and Chittenden (338), Challen and Curtis (394). The W.M. most ably fulfilled his duty, and expressed his gratification at witnessing the continued prosperity of the Lodge, which he attributed mainly to the kind assistance of Bro. Pocock (the late Secretary), and the visiting brethren from Brighton, several of whom had taken office, and now only retired when they were convinced that the Lodge could be worked by its resident members. Bro. Pocock having been entrusted with the gavel, in eulogistic terms proposed the health of the W.M., alluding to his advanced age (upwards of 80), the zeal ever evinced by him in the cause of Freemasonry, and his exertions in successfully resuscitating the Lodge, after a lapse of nearly a quarter of a century. The W.M. feelingly responded, and gave "The officers" and "The visitors." A particularly pleasant evening was spent, and the Brighton brethren returned home by a special train.

#### ROYAL ARCH.

ENOCH CHAPTER (No. 11).—This Chapter met on Tuesday, July 17th, at the Freemasons' Tavern, Bro. Manby, of the Fitzroy Lodge, and Bro. Rope, of the Lodge of Peace and Harmony, were exalted to this supreme degree. It being the day of Election, Comp. Lewis Solomon was chosen Z.; Comp. G. Gurton, H.; Comp. Sewell, (W. M. of the Enoch Lodge), J.; Comp. P. Matthews, S. E., and Comp. Watson, S. N. The Chapter was visited by Comp. Norman, of the Mount Sinai Chapter.

HUNTSVILLE, SOMERSETSHIRE.—Jehosaphat Chapter (367).—A Convocation of this Chapter was held at the Highbridge Inn, on Friday the 13th inst.: it was presided over by Comps. J. J. Evans, P.Z., of Bristol, assisted by Comps. Linstone and Bowden. There were also present Comps. Broderip, P.Z.; H. Bridge, G. St. B., P.Z.; J. B. Saunders, A. Bailey, Ferrard, &c. Bros. G. Pollard, Hennett, Else, E. Phillips, Greenhill, Swan, Barnett, R. Hawkins, and Woodward were exalted; the ceremony being most impressively performed, to the satisfaction of the various Comps. present. The officers for the next year were then appointed as Under Comps., Chas. Hutton Gregory, M.E.Z.; Harwood, H.; T. Allen, J.; J. Duke, E.; T. Graham, N.; J. B. Saunders, P.Soj.; Greenhill and A. Phillips, A.Soj.; all of whom have the credit of being good-working Masons. At the conclusion of the business the Comps. adjourned to banquet, which was much enhanced by a present of claret and champagne from the M.E.Z., and a most pleasant evening was spent. The Chapter has got a good start, and it is hoped will maintain its position.

#### AMERICA.

##### KNIGHTS-TEMPLAR.

THE Grand Commandery of Knights-Templar and appendant orders of the State of Kentucky, held their thirteenth Annual Conclave at their Asylum in the city of Lexington, on the 7th ult. The Officers for the ensuing year are—R. E. Sir Henry R. Orr, of Paris, G. Com.; V. E. Sir Frank Tryon, of Louisville, D. G. Com.; E. Sir William C. Minger, of Louisville, G. Gen.; E. Sir L. C. Steadman, of Georgetown, G. Capt. Gen.; Rev. Sir William H. Forsyth, of Harrison county, G. Prelate; Sir George C. Bain, of

Lexington, G.G. Warden; Sir John Clark, of Georgetown, G.J.W.; Sir Wm. M. Samuel, of Paris, G.R.; Sir John McCracken, of Lexington, Grand Treasurer; Sir John B. Richardson, of Lexington, G. Sentinel.

The Grand Commandery adopted the burial service and costume recommended by the Grand Encampment of the United States at its last session. The uniform now ordered to be worn assimilates closely to that worn by the gallant and chivalrous Knights of the Temple.

Sir Knight Munger, from the Committee on Foreign Correspondence, made a very interesting report, reviewing the proceedings of thirteen Grand Commanderies, and the Grand Encampment of the United States.

## COLONIAL.

### GIBRALTAR

PROVINCIAL GRAND LODGE OF ANDALUSIA.—A Meeting of this Prov. G. L., was held on Wednesday evening, 25th June at Freemasons' Hall, Glyn's Buildings, when, in the absence from the Province of the R. W. Prov. G. M. Bros. the Ven. Archdeacon Burrows D.D., and the unavoidable absence from the city of the R. W. D. Prov. G. M. Bro. Ralph,—the chair was taken by Br. Swain, W.M. (345) P. Prov. S.G.W. There were also present Bro. Ingram Prov. S.G.W.; Irwin, Prov. J.G.; W. Weir, Prov. G. Treas; Ellison, Prov. J. See; Beale Prov. J. Dir. Cer. Gorham Prov. J.G.D.; Jackman Prov. G.S.B.; Bowden Prov. J. Purs. Bruce P.G.S. Lodges, 132, 178, and 345 were represented.

A deputation from Lodge No. 325 on the Grand Registry of Ireland was welcomed.

The Prov. G. Lodge having been opened in form, the minutes of the meeting of 27th of December last, were read and confirmed. Other routine business having been transacted Bro. Swain congratulated the Brethren on the flourishing state of Masonry in the Province.

Bro. Ingram Prov. S.G.W. delivered a short lecture on the connection of Speculative with Operative Masonry during the period in which the so called Gothic Architecture flourished.

Some notices of motion for the next meeting having been made, the Prov. G.L. was closed in form.

INHABITANT'S LODGE (No. 178).—The regular meeting of this Lodge was held on Monday, 2nd July, at the usual place. Present Bro. C. A. Gorham, W.M.; Jackman, S.W.; Wilkisson, J.W.; Warrel, P.M.; Riera, P.M.; Ingram, P. M. Treas; Martin, Sec.; and a large number of the Brethren. Mr. E. F. Miles; H.M.S. "Quail" was regularly initiated into Freemasonry

10 dols. were voted to the relief of a French Brother; and 25 dols. to a P. M. of another Lodge in the Garrison, who had been ordered to England for the recovery of his health after a long illness.

## SOUTH AUSTRALIA.

### ADELAIDE.

MacDonnell Lodge.—On Thursday, May 15th, upwards of 40 Brothers of the Mystic Craft met at the Pier Hotel, Glenelg, for the purpose of consecrating a new Lodge of Freemasons, named the MacDonnell Lodge, in compliment to His Excellency the Governor Sir Richard Graves MacDonnell, who is a member of the Order. At 7 o'clock p.m., Brother Lazar, Deputy Prov. Grand Master, attended by His Excellency and the Officers of the Provincial Grand Lodge, E.C., commenced the solemn ceremony, and after sprinkling the "corn, wine, and oil," the D. Prov. G. M. delivered a very eloquent and impressive address. Brother W. A. Hughes was then duly installed Worshipful Master, and Brothers W. K. Wigley and Neustadt invested as Senior and Junior Wardens. Brother Lazar, in presenting the working tools, gave a very solemn charge. Brother Hughes, in a neat and appropriate speech, thanked the brethren for the honour conferred, and His Excellency the Governor (who took part in the proceedings) then addressed the meeting, and stated his general desire to promote the welfare and prosperity of the Craft. The Lodge having been closed, the brethren sat down to a sumptuous banquet, served up in truly Masonic style, by the Host, Brother Mosely. The chair was occupied by the newly-elected Master, supported on his right by the Deputy Prov. G. M. Brother Lazar, Bro. Poole, Prov. G. J. W., and Brother J. T. Bagot, the Prov. Grand Master of the Irish Constitution, and several others, and his Deputy Bro. W. Fivesh; on the left by his Excellency the Governor, Brother Beresford, the Director of Ceremonies, &c. Several appropriate speeches were delivered, and some excellent singing closed a very harmonious and agreeable entertainment. During the evening a Masonic table (in size similar to a lady's work-table) was produced,

the top illustrating the three degrees of Craft Masonry, and the pedestal and stand the higher degrees. It is most curiously and elaborately worked in stone, the figures and other emblems being most perfect, and showing stones inserted of the size of pins' heads. The table is a notable work of art, and the greater portion of it was put together by a member of the Craft, (Brother Stutely), during a period of extreme illness, and the labour at which, he thinks, served to call his attention from the agony he at that time suffered. Brother Stutely being still an invalid, his illness returning periodically, is anxious to pay a visit to his native country, England, in hopes of deriving benefit from the change, but his resources will not permit it. The *South Australian Register* states that "the table, in the opinion of many, certainly deserves a place as a work of art in Freemasons' Hall, London," not being aware, we presume, that the Grand Lodge of England does not acknowledge the high degrees.

## THE WEEK.

THE COURT.—Her Majesty and suite have spent the week at Osborne, where the usual recreation has been taken. His Royal Highness the Prince Consort has been presiding at a meeting of the Statistical Conference at Somerset House, returning each afternoon to Osborne. Her Majesty has officially notified her intention of holding a review of Volunteers at Edinburgh.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS on Thursday, the 12th, Lord Lyndhurst, in moving that their lordships should resolve themselves into a committee on the Jews Act Amendment Bill, explained that the object of the measure was to correct an ambiguity in the Act of Parliament, by making the resolution of the House of Commons, which was now agreed to on each occasion of a Jew taking his seat in that House, a standing order. The bill passed through committee. On Friday, the Criminal Lunatics' Asylum Bill, and other bills, were read a third time. On Monday, Earl Granville, in postponing the second reading of the New Zealand Loan Bill, took the opportunity of stating that the reports of the outrages by the natives in that colony had been much exaggerated. The Marquis of Clanricarde moved for certain papers connected with the Treaty of 1815, respecting the military boundary of Nice and Savoy, which were ordered. On Tuesday, Earl Granville, in reply to Lord Brougham, said the Government could not interfere with the compulsory separation of coloured people from other passengers on board the Cunard steamers between Liverpool and the United States. Some bills having been advanced a stage, in reply to Lord Stratford de Redcliffe, Lord Wodehouse stated that the published accounts of the massacre of Christians at Damascus were unfortunately true, as 500 persons had been slaughtered, including the Dutch Consul, while the American Consul had been wounded, and all the consulates, except the British, destroyed by fire. The Lord Chancellor laid on the table a bill to amend the law of marriage. In the HOUSE OF COMMONS on Thursday, the 12th, after a long conversation on foreign affairs, a vote of credit to the extent of £3,356,000 on account of the Chinese war, was agreed to. On Friday, £443,000 were voted for repayment to the Government of India of advances on account of former expeditions to China. On Monday, the Chancellor of the Exchequer stated the provision which the government proposed to make to meet the expenditure already voted on account of the war with China. Having referred to the provision made in February last on account of the war, amounting to £850,000, and a further sum of £1,700,000 charged upon the ways and means of 1860-61, making a total of £2,550,000, presuming that the paper duty would be retained for the year, he believed that £700,000 would be made available out of the £1,000,000 which represented the year's duty. Taking credit, therefore, for the sum of £700,000 derivable from paper, the sum remaining to be provided would be £2,336,000. Of this sum it was proposed to take part from taxation, and another portion from other sources. The sum which the government proposed to raise by taxation was in round numbers £1,000,000, and it was proposed to raise it by an immediate duty upon ardent spirits of 1s. 11d. per gallon. This was expected to yield £1,050,000, leaving £1,286,000 to be provided, and which he proposed to borrow from the exchequer balances, renewing £1,000,000 of exchequer bills in November. The proposition was agreed to. The House then went into committee on the Bankruptcy Bill, and agreed to about twenty clauses. On Tuesday, Mr. Adderley's Education Bill was thrown out. The Spirit Duties Bill was recommitted for the purpose of adapting its provisions to the new scale of duties as proposed in the resolution of the Chancellor of the Exchequer on Monday evening. In committee on the Sale of Game Acts a resolution was agreed to charging an annual license of £2 on dealers in game in England and Scotland. A notice of Mr. Butt for an enquiry into the rules under which the funds voted for Education in Ireland were administered with a view to such charges being made as would enable all classes in Ireland

to enjoy the advantages which the grant was intended to secure to the Irish people was negated by 196 to 62. Lord Fermoy moved "That the rejection by the House of Lords of the Bill for the Repeal of the Paper Duties is an encroachment on the rights and privileges of the House of Commons; and it is, therefore, incumbent upon this House to adopt a practical measure for the vindication of its rights and privileges." The previous question was moved as an amendment and carried by 177 to 138. On Wednesday the Metropolis Local Management Amendment Bill went into Committee and various clauses agreed to. The Lords Amendment to the Adulteration of Food and Drink Bill was also agreed to.

**INDIA AND CHINA.**—The Calcutta and China mails have arrived. The opposition to the Income Tax, is evidently continuing as strong as ever. The disturbances in the indigo districts, especially in Kishuaggur, are found to have been serious. Hundreds of ryots have been thrown into goal to repress the outrages which have occurred in consequence partly of the ill-advised proceedings of the authorities.—From China we learn that the continued delay of Lord Elgin was exciting disappointment, though not much good was expected this year from military operations. The British forces were in movement for Chusan, and the French force was to rendezvous on the coast of Shan-tung and in the Gulf of Pechellie. Meanwhile the Chinese have been strengthening their defences, and practising in gunnery till they fire with great precision. The Chinese have all this while a civil war on hand, and Imperialists and rebels have had several serious encounters.

**FOREIGN INTELLIGENCE.**—By the arrival of the *Shannon* from the West Indies and Pacific, we learn that in South America the frontier question remains unsettled, but that mining and agriculture continue prospering, and the country peaceful. War was imminent between Arica and Bolivia, on account of some commercial differences. The French demands on Lima have been acceded to.—The latest news from Naples is important. It seems that there has been a conflict between the troops and the people, and that several persons were killed. The conflict is stated to have originated with the troops who cried "down with the constitution."

—The *Opinion Nationale* published a message dated Messina, 15th inst., stating that Garibaldi had joined Colonel Medici at the village of Barcellona with 3,000 volunteers. Colonel Bosco had made a *sortie* from Messina with 4,000 men and three guns. An engagement between the two armies was imminent. Three vessels are said to have gone over to Garibaldi.—The rumour is revived that there is to be another meeting between the Emperor of the French and the King of Prussia, the meeting this time to take place at Chalons.—The King of Sweden will be crowned as King of Norway on the 20th of this month, at Drontheim, with great solemnity. All the *corps diplomatique* will be present at the coronation.—News has been received to the effect that a fearful massacre has taken place at Damascus. According to this account, 500 Christians have been murdered, amongst whom is the Duch consul. The American consul is also said to be wounded. The attack of the Druses on the Christians, is it said took place on the 9th, the consulates were burned down, and the consuls had to take refuge in the house of Abd-el-Kader, the Turks during this outbreak being of more harm than good to the Christians. An episode in this Syrian massacre is narrated in a letter from Beyrout. An Englishman, Mr. Harvey, in his yacht, the *Claymore*, with a few men only and small pieces of cannon, threw consternation into two bands of furious Druses and Mutualis, and actually caused them to abandon a projected attack on the ancient town of Tyre. Fuad Pasha has left Constantinople, for Syria with full powers. He will have under his orders 16,000 men, the commander of whom is Halim Pasha. The Turkish Government is shipping corn to Beyrout.

**GENERAL HOME NEWS.**—On Saturday the volunteers' sham fight came off at Chislehurst. The volunteers, after their few months' training, could not, of course, be expected to manœuvre with the precision and coolness of veteran troops, but they got through their mimic battle with a zeal and exactness which commanded universal admiration. The fight began about seven o'clock in the evening, and the volunteers must have been sorely disappointed when they found that the important question of refreshment had been totally forgotten. Between 4000 and 5000 volunteers took part in the proceedings.—The Crystal Palace directors are determined to lose no opportunity of increasing the commercial value of their great speculation. They are now suggesting that the Smithfield Club Cattle Show shall be held at Sydenham instead of Baker Street. The lower portions of the building and the grounds would be admirably adapted for such a purpose, and Mr. Strange would be equal to the occasion.—The long-looked-for report on the selection of new sites for the courts of law has been issued. Sir R. Bethell has always shown a great interest in this question, and the Royal Commission seem to be in favour of the plan proposed

by him, which is, to appropriate the whole of the space between Carey Street and the Strand. The site is all that could be desired—it is central, and in other respects convenient.—The fourth session of the International Statistical Congress was opened on Monday, under the presidency of the Prince Consort. The subjects to be discussed were grouped under six different sections.—It is very much to be regretted that the 12th of July did not pass over without bloodshed in the north of Ireland. A collision took place at Lurgan, in the county of Armagh, when several persons were wounded; and two of them it is feared mortally.—The town of Coventry still continues in a most excited state. Large meetings of the operatives are held every day, and masters and workmen are putting forth their several statements, which, of course do not agree.—A deputation from Huddersfield has now gone over to Paris to lay certain facts before the French commissioners appointed to revise the tariff. The object which the Huddersfield manufacturers have in view is to get the French duties on their manufactures fixed at as low a rate as possible.

**COMMERCIAL.**—At the meeting of the City Bank, a dividend was declared at the rate of £6 per cent. per annum, besides a bonus of 15s. per share (together making 7½ per cent. for the year).—At the meeting of the Commercial Bank, a dividend of 4 per cent. was declared, making with what had been already declared 7½ per cent. for the year.—At the meeting of the London and Westminster Bank, a dividend of 6 per cent. per annum, together with a bonus of 7 per cent. on the paid-up capital was declared.—The half-yearly dividend on the London and Brighton Railway will be at the rate of £5 per cent. per annum.

**COPYRIGHT OF PHOTOGRAPHS.**—In the annual report of the Copyright Committee of the Society of Arts occurs the following passage:—"Again, in the case of photographs, advantage is taken of the defective state of the law, by making a new negative from a bought copy of the original; and thus, at a trifling expense, and without trouble or artistic merit, the means are procured of indefinitely multiplying positives (*i. e.* copies), which, though inferior to the original, compete with it in the market, and rob the artist of his just reward; in the case of architectural drawings, by inviting a competition of designs, selecting, perhaps, one, but borrowing from the rejected designs important points of originality, without acknowledgement or remuneration." Some of our readers may be glad to hear that the Council of the Society have great hopes of being able to obtain the sanction of Parliament to a bill which has been prepared to remedy these defects.—*Photographic News.*

## TO CORRESPONDENTS.

**E. SAUNDERS.**—The Rough Ashlar being the peculiar emblem of an E. A., should not be borne by a Master Mason in a Masonic procession.

**C. E. L.**—Consult the Book of Constitutions, under the heading "Private Lodges," you will find the law which bears direct reference to the case you mention.

**AN UNWEARIED MASON.**—Consult the Prov. G. Sec. as to the desirability of the course you recommend.

**TERRA VERE.**—The bearings of heraldic devices are not common in Lodges under the English constitution, though a few do so. Lodges abroad bear escutcheons, with arms, and frequently adopt mottoes illustrative of their duties as Masons.

**C. T.**—Send the essay: if it suits our pages it shall appear.

**A FRIEND AND BROTHER.**—Do not believe it. There is no ground for any such report.

**G. H. (Coventry).**—Your order never came to hand.

**ALFRED T.**—You cannot be installed a K.T. until you have been twelve months a Royal-Arch Mason.

**C. C.**—Very likely. If you do not agree with the ruling, bring the subject before the Board of General Purposes.

**L. L.**—The brother's address is unknown to us.

**FAIR PLAY** is informed that he has no right to offer an opinion as a P.M. in a Lodge which he visits, on disputed points of practice, unless specially asked; and then we think courtesy, and the quality of a guest should render him doubly cautious. We know that abroad every Mason present votes on all such questions in the Lodge; but it is not the English practice, nor would it be productive of any good if introduced here.