

LONDON, SATURDAY, SEPTEMBER 28, 1861.

THE ADVANTAGES OF FREEMASONRY.

It is at all times gratifying to a journalist to find that his exertions—however imperfect they may be—to inform his readers on any point upon which he may be consulted are appreciated by his correspondents, and, therefore, we have gratefully to acknowledge the receipt of a second letter from a Freemason's Wife, in which she frankly admits that we have shown that there is a "bright side" to the picture of Freemasonry, she having only hitherto seen the "dark side"—and which "dark side" would never exist were Freemasons true to their obligations—for if we have secrets to be strictly preserved from the knowledge of all who are not Masons, even of those nearest and dearest to us in the domestic circle, there is no necessity to envelope our thoughts and actions in such abstract mystery as to make the world doubtful of our objects and acts. There is nothing in Masonry that should prevent us from explaining to our families—and to such friends who may voluntarily seek the information—the grand principles upon which our Order is founded—and to point with pride to the practical steps we have taken to carry our professions of charity into effect—not that we mean to insinuate that charity consists alone in providing for the aged and the young—there being a still higher charity—that which, looking with leniency on the failings of a brother, should induce us kindly, and with all due consideration for his feelings, to endeavour to lead him from his errors—to render him a better man—and teach him that all human enjoyments are but transitory; that real happiness is only to be found in a humble reliance on the promises contained in that volume on which all our candidates for Freemasonry are obligated—and which is continually referred to as the unerring standard of truth and virtue throughout the whole of our ceremonies—the volume of the Sacred Law.

That too many Freemasons are so only in name we have already admitted, and we repeat, with our correspondent that if Freemasonry is not better understood and appreciated by those who are not members of our Order, it is the fault of Freemasons themselves, whose duty it is in all their words and actions to show the good resulting from a steady adherence to the principles of our Order, and a well spent life. But before making any further observations, we will let the lady speak for herself:—

SIR.—You have answered my letter not only "fully but satisfactorily," and I beg that for so doing you will at once accept my sincere thanks; nay, so politely is it done, that I am ready to exclaim—

"No mortals can more the ladies adore,
Than a free and accepted Mason."

Hitherto, I have seen only the dark side of the picture, but you have shown me that it has a bright side also, and

again I thank you; but you a little misconstrue my words when you talk of "the unhappy day" in which I "became a Mason's Wife." Permit me to say I have been a proud and happy wife for many years, and that my husband has not long joined your body, his doing so at all has only made me more anxious to learn all I could about the matter; your remarks upon my dress and its expense I pass by, as they do not at all apply to me; neither am I a frequenter of "the *matinées* and *soirées* provided for the ladies." I have ever sought and found my highest happiness in my home; a home, let me say, to which my husband's friends are, at all times, welcome; and though I may sometimes have been compelled to place before them even "a cold shoulder of mutton," yet I think there is not one but would be ready to acknowledge that, though the fare was homely, the hearty good will with which it was offered, and the kindly welcome they ever received, made them feel "That better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Then as to wishing in any way to curtail my husband's pleasures or trying to "keep him tied to my apron-strings," this also I leave, well content with knowing that he does not thus judge me. After all, Masons have only themselves to thank for the prejudice that I know exists in the minds of many against them; let it but be seen that they are better husbands, better fathers, and better sons for becoming Masons, and wives and mothers will soon cease their opposition. And now as I am not "one of those ladies who can never admit that they are wrong," I will frankly confess that I have judged you harshly, and that I have been wrong in so hastily "finding the defendant guilty, and having him hanged and buried," without giving him full credit for the good that is in him; I rejoice to find that you can "clear away so much of the odium resting upon his name" And now trusting that you will pardon me for again troubling you, I will only, in conclusion say, let but Masons act up to the principles which I now find that they profess, and they will have no greater admirer than one who hopes yet to be proud to sign herself,

September 23.

A FREEMASON'S WIFE.

We are gratified that our correspondent does not rank amongst those whose homes have been made unhappy by the neglect of the husband through Freemasonry, and as it appears that that gentleman has only recently joined our Order, we can assure the Freemason's Wife that he will find nothing in our teachings which will make him less considerate towards his family than he has hitherto been, whilst if he can but appreciate those teachings he will find much that should lead to his improvement, both physically and morally,—strict justice—tempered with mercy,—fortitude under all difficulties,—prudence in every action,—and temperance both in his living, and in his conduct, being most strongly impressed upon him.

We are glad that our fair correspondent has taken our badinage in good part, and, we admit, she fairly replies. When she states that her husband's friends have always received a hearty welcome at her table, and that if she has had occasionally to place only "the cold shoulder of mutton before them," she believes that there is not one of those friends but "would be ready to acknowledge that though the fare was homely, the hearty good-will with which it was offered, and the

kindly welcome they ever received made them feel 'that better is a dinner of herbs where love is than a stalled ox and hatred therewith,' we can not only appreciate but admire her temper and her prudence, two of the most distinguishing ornaments of woman, whether a Freemason's wife or not, and no true friend would ever wish to see on the table anything but that which fairly becomes the position of his friend in society, and no person of common sense would like to have a fuss made with him every time he entered his friend's house, and of all dinners we know of none more enjoyable than the plain family joint, with such accompaniments as the good taste of the lady of the household may suggest, and the head of the table whilst graced by the smiling countenance of the hostess.

But that portion of the lady's letter which is most gratifying to us is that in which she acknowledges that there is a bright side to our picture, and that she has hitherto judged us somewhat harshly; and as she admits that there are advantages connected with the Order, we will now direct her attention to the letter of another correspondent, showing that in West Lancashire, to the educational establishment, of which we last week briefly alluded, the brethren have not regarded the Order as a mere pastime, but that they have been doing something more than contenting themselves with the enjoyment of good dinners.

DEAR SIR AND BROTHER,—In perusing the very excellent article on "The Benefits of Freemasonry," in the *MAGAZINE* of Saturday last, I was much gratified by your allusion to the West Lancashire Masonic Educational Institution, and in forwarding you the Rules (which you say you do not possess) and the Reports for the last five years, I would take the opportunity of stating that, although the project for establishing an educational institution in connection with this province was conceived some ten or eleven years ago, yet the scheme has only been in active operation for about seven years, during which short period it has materially assisted in the education and advancement in life of *twenty-four* children (sons and daughters of deceased and distressed Freemasons), all of whom, with the exception of *three*, are orphans; of that number *nine* have been placed out in business or otherwise provided for, and the remaining *fifteen* (towards whose education and advancement for the ensuing year, the sum of £155 has been voted) are still on the foundation, and may so remain until they attain the age of fourteen years, after which, special sums are voted for their advancement in life until they are twenty-one years of age.

Since the commencement of the present year, six candidates have applied for and been elected to the benefits of the Institution.

The qualifications for admission are that the candidates should be the children of Freemasons; that the father should have been a subscribing member of some lodge in this province for *three* years, and that they shall be not under eight nor above thirteen years of age.

The Institution does not possess a seminary of its own, but leaves the selection of the school—without reference to district or religion—to the friends of the candidate, subject only to the approval of the General Committee. With the

exception of a fee of 5s. out of every initiation in the province, it is supported by the voluntary donations and subscriptions of the lodges and brethren, and possesses an invested capital of £3500, which it is hoped will soon be considerably augmented.

It would, I feel assured, be a source of great pleasure to the promoters of this excellent Institution to see the example of West Lancashire followed by other provinces.

I am, dear sir and brother, truly and fraternally yours,

JOSEPH MAWDESLEY, Hon. Sec.

24th September, 1861.

Though the brethren of West Lancashire—apart from the Metropolitan schools, which are open to the children of the whole Craft, throughout England—have, we believe, made greater progress with their educational institution than those of other districts, yet, if we are rightly informed, they are not alone in their endeavours, and Devonshire either possesses or has projected a somewhat similar institution; though how far it has been carried out, we are not at present in a position to speak.

Before we close our observations let us fairly acknowledge that the Craft has not taken that position which it ought to hold; and that by too many members of the Order, it is made the mere vehicle of social enjoyment. We would ennoble the Craft by adding to our hall in Great Queen-street a good library of reference, not merely on Masonic subjects, but of general literature, more especially in connection with the various liberal arts and sciences directly or indirectly connected with our Order, which, as we advance in our Craft, are commended to our study. We would have a good reading-room, which would be especially useful to our younger brethren, with the ready means of obtaining at moderate rates those light and necessary refreshments "which cheer but not inebriate." We would have a museum of Masonic and scientific interest, instead of hiding, as we now do, our relics in cellars or cock-lofts, and burying our library in the darkest room of our establishment, its very existence unknown to the large body of the brethren, and the convenience for consulting the pages of the few works it contains, of the most meagre kind. And we would have our lodge rooms separated from the tavern, though we have no wish to deprive the brethren of their social gatherings at the close of business, and which we freely admit does much to cement harmony and true brotherly feelings of friendship amongst the members, it being difficult to become fully acquainted, one with another, during the more serious business of the lodge-room. Much of this we were promised three or four years since; resolutions approving some such a scheme were passed by Grand Lodge, remitting their further consideration to the Board of General Purposes, and additional property was bought in Great Queen-street; but from that moment the subject has been allowed to sleep; the Board of General Purposes has been elected and modified three or four times over, and has yet made no report; nor do we hear that the matter has ever been taken into serious consideration at all, principally owing, as we believe, to the exaggerated ideas of one or two brethren as

to the amount of money to be expended; whilst our new property is rotting under our eyes, and bringing us no adequate return for our outlay.

In the provinces, however, within the last few years, much has been done to elevate our Craft; in very many districts the brethren have obtained halls of their own, and the formation of libraries is rapidly progressing—but upon this subject we shall speak more at length at some future time.

There are, however, other improvements in connection with our Order we would like to see carried out. Instead of our lodges and lodges of instruction being always occupied with the same parrot-like repeating of our ceremonies and lectures, we would have special nights set apart for the more gifted of our brethren to illustrate at greater length and, with proper reference to authorities, the origin and signification of our customs and symbols—lectures on the various sciences connected with our Order—and even on the more graceful topics in literature and music. But much as we may desire to carry out these principles, we have at present no place—at least in the metropolis—sufficiently at our own disposal to enable us to do so with advantage, though we trust that when the alterations take place in connection with the hall—which they must at no distant date—we may have.

Further we would have appointed by Grand Lodge some skilled brethren whose duty it should be, under certain regulations, to visit the various lodges at a distance, as they might be required, to regulate the work, to provide for its uniformity throughout the Craft, and teach the brethren the lectures which, in many parts of the kingdom, are now almost entirely unknown. We are aware that it is the duty of the Prov. G. Masters—and their deputies—to see to the regulation of the work throughout their respective provinces. Of the Prov. G. Masters, who generally have other most important duties, in connection with their counties, and the general business of the state, to perform, we can scarcely expect that devotion to the Order which would enable them to regulate the work, and though their deputies ought to perform it for them, how many are there competent to do so? We could name about half-a-dozen—were it not invidious and then we should be compelled to stop, and even as regards our lectures and illustrations, we are afraid that that half-dozen would be considerably diminished.

CLASSICAL THEOLOGY.—XLVIII.

X.—VESTA AND DECEMBER.

Continuing the subject of the various modes of divination by which the future was pretended to be disclosed to the fanatical or superstitious in the classic ages, we must not omit to notice that called *θεοπνευστία* or “divine inspiration;” such was supposed to be contained in the famous Sybilline leaves, and also in the writings of the ancient poets. The wisdom and superior mental power displayed in the pages of those authors impressed their readers with an enthusiastic reverence which amounted to awe. The mighty utterances couched in such noble language appeared to the weaker intellects something

more than human. Hence it became customary to regard them as inspired by and emanating from the gods themselves. This most interesting topic, however, would lead us into a discussion of the literature of bygone ages, and its influence upon the popular character, which we must defer to another occasion. In leaving this branch of the subject, we may remind the reader of the *sortes Virgilianæ* and similar methods of fortune-telling, which were based on the feeling to which we have alluded.

The select and esoteric few who, under the guise of magicians or priests, have from all ages held sway over the crass and swinish multitude by the leaden sceptre of imposture, have ever maintained themselves in the seat of power by their aptitude to take advantage of every passing circumstance which skill and cunning might adapt to the increase of their influence over the minds of their followers. Acute observers as they were, it was impossible that they should fail to utilise those mysterious physiological accidents to the human frame which are so well authenticated as having occurred from the earliest times to our own, under the names of *Εκστατικοί* somnio-paralysis, cataleptic stupors, and trances. In this peculiar condition of body, living persons have been known to lie asleep as dead, deprived of all sense and motion, for periods of hours, days, months, and even years. When at length the crisis had passed, the patients, on the return of their consciousness, were described by the careful watchers who surrounded them as describing most wonderful accounts of what they seen and heard during their temporary sojourn in the abode of spirits. Epimenides, the epic poet of Crete, is mentioned as having slept seventy years, whence the proverb, *Epimenidis somnum dormire*.

It was a common belief that the soul had sometimes the power to disengage itself from the body, to rove about the universe, visit distant places, relations and friends, enter the supernal and infernal regions, and converse with gods and heroes, the *semidei*, receiving from them instructions respecting the momentous progress of this life—then in a more advanced state of preception and contrivance, again re-enter its human habitation and resume its duties with increased energy, reason, and action. This form of the transmigration of souls, combined with the ancient doctrine of Pythagoras, is even now held as an article of religious belief among many nations. The greatest of the ancient philosophers gave this subject their earnest consideration, and we have the testimony extant of the “divine” Plato, who, in the tenth book of his “politics,” tells us of one Pamphilus who, having remained ten days as dead amongst a number of slain, on being carried with the others and placed upon a funeral pile, according to the Grecian custom, returned, as it were, to life, and at once, to the wonder of all that heard him, commenced a minute description of the strange scenes and places he had seen within heaven, earth, and hell. Also Plutarch (in his narrative concerning Socrates and the *δαίμων*, or spiritual being, by whom the great philosopher declared himself to be ever accompanied) relates, as a fact, of Hermodorus, the Clazomenian philosopher, that for days and nights his soul would occasionally leave him and pass through many countries, then after discovering what was therein going on, and making several flitting visits to distant persons, come back to him full of its travels and of the discourses held with distant philosophers. At length, we are informed, by the selfish treachery of a woman, who duty was to attend and watch over him, the body of Hermodorus, during the absence of his soul, was delivered to his enemies, who consumed it upon the funeral pile.

It is recorded that Alexander the Great, in the pursuit of his Indian conquest, met with a company of that singular fraternity of Fakirs called Gymnosophists, or naked philosophers. Being desirous of conversing with them, the magnificent manslayer directed Onesicritus, one of his train, to impart his pleasure that they should visit him. Their superior, Dandames, it is said, displaying an unwonted independence, no doubt from motives of policy, fearlessly rejected in few words the distinguished honour of the despot's invitation, both for himself and his followers, declaring that they were as much the sons of Jupiter as Alexander could be; and as they were contented with what they had, they could be in want of nothing which he could bestow. This manly spirit was not universal among the unclothed tribe, for one of the sect, named Calanus, was not only induced to disregard the reproofs and reproaches of his brethren, and visit the desolator of his country, but even consented to accompany him in his marauding expedition. Strabo (vv.), Arrian (vii.), and Maximus (i, S.), record that Calanus fell ill on his arrival at Pasargada, a city in Persia. Having never had an illness before, nor wishing in his infirmity to resort to mortal aid, he refused all the remedies and attentions of the Greek physician. All he decidedly requested was that his mortal sufferings might be brought to an end on the funeral pile, in accordance with the time-honoured practice of his tribe, by whom it was held far preferable to end their life in this manner, rather than submit to the lengthened pangs of disease and the indignity of a slow and lingering dissolution, with all its concomitant feebleness and dependence.

Alexander, failing to dissuade the Brachman from the course of this resolve, ordered Ptolemy, the son of Lagus (who afterwards succeeded to his ill-gotten conquests in Egypt), to construct a magnificent pyre, surmounted with a couch of gold. Calanus, in a carriage splendidly decorated, preceded by martial music and all the costly grandeur of an eastern military spectacle, wearing the purple itself (*inlatus imperatorius*), and crowned after the manner of the kingly Hindoos, was conveyed to the destined spot. Amidst the clang of trumpets, the chanting of hymns, and the acclamations of a multitude, in which the warlike elephants are said to have joined, he mounted the pile, and as the flames arose, remained tranquil and even motionless, extended on his bier. Alexander inquired of the Hindoo whether there were any requests which he could wish to make. But his answer was "No, I shall be with you soon in Babylon." The Macedonian monarch then ordered that the rich embellishments of the pile should be at once distributed amongst all then present, and we are further informed that not long after the death of the aged Calanus in this triumphal fashion the mighty conqueror himself was poisoned, in his thirty-third year, at Babylon, B.C. 323.

Confucius, in the earliest period of Chinese literature, taught his adherents that the breathing mortal is composed of two principles, the soul and the body, the one light and ascending, the other heavy and descending. On the disunion of these two essential parts, the superior, or spiritual, rises into the empyrean; the inferior, or temporal, sinks into the kindred earth. When a person departs this life, the Chinese say, "He has returned to his family," or, as the Jews say, "He was gathered to his fathers." These sayings are traced to ages anterior to Confucius, and to a deference to these rooted opinions may be traced some of the superstructure of his philosophy. It was not to be disproved but that the corporeal principle resolved itself into its constituent element, as earth returns to earth and water to water;

and, according to Confucius, the souls of the good could not but be allowed to visit their human kindred if of virtuous lives. Therefore he inculcated solemn rites in honour of the departed, while the word "dead" is carefully excluded from his system; and the indispensable necessity is shown of leading a well governed, amiable, beneficent, and pious course of existence. The neglect of these sacred duties, according to the teaching of Confucius, would bring inevitable punishment and ruin on the disembodied spirit, by depriving it of the blissful enjoyment and privilege of intercourse with the living, and preventing it from receiving the reverential love and homage offered by descendants—of conferring with them, and rendering them assistance. Thus we find the belief in tutelar geniuses, and good and evil spirits, as strongly enforced in the religious education of the Chinese, as it was not only amongst the Greeks and Romans, but over the whole of the ancient world, from the death of Adam downwards.

MASONIC NOTES AND QUERIES.

BALDWIN TEMPLARS.

I should be glad to know the terms on which the Baldwin Templars are joining our Grand Conclave? I trust we shall all be prepared to receive them with open arms, and in a conciliatory spirit, in place of the deprecatory tone, adopted by our late otherwise excellent Grand Master. The "Baldwyn" claims a direct transmission from the time of Cœur de Lion, and it is stated that they have maintained the correct Templar dress and ceremonies. Would any member of that body inform me what their dress is? As it would be an excellent opportunity for us to get rid of the mongrel affair ordered by our Grand Conclave, rejected in America, and never worn elsewhere, and also for a general revision of the statutes, jewels (inelegant), dress, list of grand officers, &c., the latter where identical should correspond with those anciently in use. I hope they will be allowed to retain their Rose Croix and K.D.S.H. rites, which in a fit of insanity they surrendered. I throw out a hint; could we not yet compromise the matter by requiring the 18° of all candidates, on condition of conferring the K.D.S.H. on Knt. Commanders, being the K.D.S.H. as anciently conferred—essentially a Templar ceremony: the Supreme Council recognising such brethren, and themselves being considered as colleagues with, and in alliance with, our Grand Master. I think Bro. Shuttleworth is mistaken in stating that the Order of K.T. was universally required as preliminary to the Rose Croix, I could name an encampment, working under the Grand Conclave, which does, or did, a short time ago, confer the Rose Croix along with the Templar ceremony.—†

BEAUCEANT AND BANNER OF WAR.

Veritas is thanked, but his letter is scarcely sufficiently explicit. Had the ancient Order of the Temple any other banner than the Beauceant? If not, why have we now a banner identical with that described, and another white with the cross patée, and at what period of the Order did they come in use. It is proved that the Beauceant (black and white), described by Veritas, was charged with the cross of the Order, and the general description of this banner has been "a blood red cross on a banner of black and white cloth."—† Δ.

ORDER OF THE TEMPLE.

An old P.E.C. enquires if the members of the French Order of the Temple are not all Roman Catholics. This is doubtless the case in a great measure, but, their ceremonies though flavouring strongly of Romanism, are, I believe, as catholic as our own, the only effects of our amalgamation would probably be the adoption of universal customs and ceremonies (which we much want), and general recognition

of one M.E. and G.M., and general chapter, the present head of each country having the title of Master, Grand Commander, or Grand Prior. P.E.C. appears to forget that we claim to be the "Order of the Temple, and refuse to acknowledge the French Order as genuine. That Order is undoubtedly legitimate, but if we acknowledge the legitimacy of their list of Grand Masters, we cannot refuse to recognise their authority.—†

KNIGHT TEMPLAR BALDRICK OR SLING.

"One of the old school" will find at page 45 of the Statutes, "that the sword when worn by Knights is to be suspended by the sash or baldrick."—†

TURKISH MASONRY.

Was not the School of Wisdom, or House of Solomon, established by Hakem (venerated by the Druses), a speculative branch of our Order? And may not the traces of Freemasonry found in Turkey have sprung from thence, as well as the mysteries of the Assassins, Druses, Dervishes, &c.?—the scientific part being rejected by them as has been the case here.—†

THE BLIND, HALT, OR MAIMED.

Does the law which used to exclude blind, halt, or maimed persons joining the Craft mean that such individuals were to be excluded only if born so; or were they also debarred, if any of those afflictions was the result of accident?—P.P.

CARPENTERS SAW.

Is the carpenters' saw a Masonic symbol?—ELTON.

LODGES IN POLAND.

W. E. would be glad if any one will favour him with a list of lodges that meet in Poland?—[We are doubtful if you will get the information asked for, because Masonry in Poland is carried on in secret, and even here, by publishing what you want, we might be endangering some of our brethren. The following extract from an old periodical will explain more fully than any words of ours can do, and shew how the Order was regarded, on the one side as an object of fear, and, on the other, perverted from its true ends by being made a political engine:—

"Major Lukasinski, of noble family, served in the army since 1806 with great merit. He distinguished himself in several battles in 1813. He founded a patriotic society to which he gave the name of National Freemasonry. The true meaning of that society was the restoration of Poland. The emblems were the same as those of Freemasonry in general. He applied the principal ideas of Freemasonry to the re-edification of Solomon's Temple—that is, the regeneration of human kind to the restoration of Poland. That Freemasonry was established in 1819. It propagated so rapidly through all the country that Alexander of Russia, full of anxiety, gave orders to shut up all the lodges; but it only made its ties more sacred and more fervent, and their cable-tow longer and stronger. At the head of Masonry of the Dukedom of Posen was General Uminski, a man full of courage and great talents. His presence in Warsaw redoubled the ardour of all its members. A traitor gained admission into the Order, and gave the names of its leaders. Immediately Major Lukasinski was arrested. He was tormented during two years with questions in relation to his brothers; nothing could make him fail to his obligations. He was sentenced to nine years of hard labour; his brothers (Masons) to six years. Their epaulets were publicly torn away from them; they were chained and sent to the fortress of Zamosc. It is ascertained that the Grand Duke Constantine, when he left Warsaw, had taken Lukasinski away with him covered with rags, chained to gun and dragging heavy irons at his feet."]

BRO. THE KING OF HANOVER.

Is the present King of Hanover a brother?—†††—[He is. He was initiated in January, 1857.]

THE GRAND STEWARDS' LODGE VISITING IRELAND.

I am informed that the English Grand Steward's Lodge once visited Ireland. When, and what for?—A P.G. STEWARD.—[On the 9th of January, 1849, which was the centenary of the Irish Grand Master's Lodge. The Duke of Leinster, G.M., presided, attended by his Grand Officers, the representatives of the Grand Lodges of England and Scotland, and the Grand Stewards' Lodge of England. Medals were struck in honour of the occasion, and presented to the various Grand Lodges through their representatives.]

MASONIC BAPTISM.

I find by *L'Illustration* newspaper that on the 17th August last, the Brethren of the lodge La Perseverante-Amitie, celebrated their St. John, in Temple No. 1, of the Grand Orient, at Paris, by a "Masonic Baptism" of thirty children of the brethren. The ceremony is described as imposing and "Patriarchal," and as having for its object the adoption of the children by the brethren of the lodge to a paternal protectorate under all circumstances. Girls are admitted to the baptism, and the mothers are present. Is there anything analogous in any degree of English Freemasonry?—S.P.R.†.—[There is not.—Ed.]

ORTHOGRAPHY OF FREEMASON.

Which is the proper way to write Freemason? Sometimes it appears Free-Mason, at others Freemason.—H. A. G.

THE CARDINAL VIRTUES.

Is there any work published on the Cardinal Virtues. Of course I know the illustrations of them in the lectures, but I want a treatise or full exposition of them, and examples of their value to individuals by name.—X. E.

SO MOTE IT BE.

Where does the word "mote" come from in the phrase "So mote it be?"—RIDGWAY.—[It is an Anglo-Saxon word, signifying, as a noun, a spot, a meeting, or might; as a verb, must.]

COUNCIL OF PRINCES OF JERUSALEM.

Who has ever attended a council of Princes of Jerusalem, and where are they held?—PETER.—[Peter is inquisitive. If he will send us his Masonic rank, we will either give him the information he asks, if entitled to it, or decline to do so if he is not in possession of certain degrees.]

THE TAU CROSS.

[The note containing this question arrived late, but is our brother serious in expecting a reply, involving a month's hard reading, in two days.]

ATWOOD'S MASTER WORKMAN.

I see extracts taken from Atwood's *Master Workman*, which appears to be a Masonic publication. Of what does it treat, and where is it sold?—F.C.—[We have never seen it; but you may gather from its title-page, subjoined, what it professes to show. It is called "*The Master Workman, or True Masonic Guide*, containing Elucidations of the Fundamental Principles of Freemasonry, Operative and Speculative, Morally, and Beneficially. With embellishments and explanations of all the degrees—the Blue, or Symbolic Lodge, Chapter, Council, Encampment, Consistory, and Supreme Grand Council; designed and properly arranged agreeably to the mode of work and lecturing. Also a complete classification of the various Rites: to wit, the Egyptian, Scottish, French, Ancient and Modern York. Compiled by Henry C. Atwood, from the most Authentic Writers; with Emendations, Additions, Notes, Charges, Songs, &c., &c." 12mo., 360 pp. New York, 1851.]

THE ORIGINAL FREEMASONS.

(From the "*Gloucestershire Chronicle*.")

Between the years 568 and 774 the Longobards, a German race, overrun the whole of Italy, and at last settled themselves in its northern plains, which have since been called after them—Lombardy. They became Christians; and until this day the kings of Lombardy are crowned with an iron crown, so called from a nail which is said to have been taken from the cross on which the Saviour was crucified being rivetted into it. The Lombards grew into a clever and great nation after the fall of Rome. The round-headed characters used in writing at the present day were invented by the Lombards. Bookkeeping, banks, bills of exchange, commercial and maritime laws, public loans, and many other things useful to industry and commerce, all originated in Lombardy. The kings, lords, and municipal bodies of

the country, combined in promoting talent and industry. For this purpose it was enacted that every one who wished to become an artificer should study for a certain number of years—that is, serve an apprenticeship; associations of artificers were formed, to which were given exclusive privileges in carrying on their trades, and these associations were called free corporations and guilds. One of these guilds was formed by the Freemasons, who carried the architecture of their country throughout the whole of Europe.

The Freemasons, it is often asserted, originated in the building of the Tower of Babel. Other persons, again, say that they are only so old as the building of Solomon's Temple. It is also asserted that there is nothing to support these notions, not even a tradition. Some historians have fancied that a peculiar masonic language may be traced in the reigns of Charlemagne the Great, and have therefore maintained that Freemasonry existed in the seventh century in France and England; but it is far more probable that it originated, as we have said, with the Lombards, in a later century; but it is certain they first made use of that body.

The Masons of Lombardy having joined themselves into a guild in common with other trades, the better to enjoy the exclusive benefit of their "art and mystery," as indentures of apprenticeship even now say, they initiated only those who were to form members of their body; they bound them to secrecy by imposing oaths; they carefully concealed, and even destroyed, documents which might disclose their knowledge; they formed a secret language, that they might describe their art to each other without uninitiated persons understanding them; and they formed a code of secret signs that they might recognise each other as Masons, though personally unknown to each other, and keep strangers from getting into fellowship with them. They became very skilful masons and bricklayers, especially the inhabitants of Como, who were, therefore, distinguished by the name of "Masters from Como;" and the Lombard kings having been very zealous in spreading the Christian religion, the Freemasons were largely employed in filling their dominions with churches and monasteries. Lombardy having at length been covered with these edifices, the Freemasons spread into other countries in search of work. They became troops of labourers following in the tracks of the Christian missionaries, and building the churches required for the converts; in fact, no sooner did a missionary reach a remote place to convert the inhabitants than a troop of Freemasons appeared ready to raise a temple in which they might worship. The Popes of Rome, under these circumstances, were induced to grant protection to the Freemasons in all the countries under the influence of the Latin or Romanist Church; they were furnished with papal bulls confirming the corporate powers given to them by the kings of Lombardy; granting them exemptions from the laws and taxes which affected the natives of the countries in which they worked; empowering them to fix the price of their labour, and forbidding their native sovereigns from encouraging their own subjects to compete with the Freemasons in their trade, on pain of being treated as rebels. All workmen were, in short, required to obey the authority given to the Freemasons, on pain of excommunication; and this was justified by the example of Hiram, king of Tyre, when he sent architects to build the Temple of Solomon.

The Freemasons were divided into troops or lodges, the whole troop was governed by a surveyor, and each ten of its members were governed by a warden. They came organized in this manner when required to erect an edifice. First, they built temporary huts for their own accommodation; then the different departments set to work, each under its own warden. Whilst each ten men had a particular duty assigned to them, they all laboured in carrying out one common design. One calculated the weight and pressure of the arches; another fashioned the forms of the pillars, buttresses, and pinnacles; another raised the walls; another carved the stonework; and so on. The organisation of the Freemasons thus led to a subdivision of labour, and this to excellence and speed in all parts of the work, as it does in making a pin or a watch. Hence it is that in the ancient Gothic structures which are the work of the Freemasons,

nothing has been done in a slovenly manner; the crypt, which is always buried in darkness under ground, being often decorated with carving as beautiful as that of the nave which is exposed to the light of day. As an edifice advanced they sent for more of their brethren; and being authorised by the Pope, backed by kings, and upheld in public opinion by the sanctity of their work, they demanded and obtained materials, carriages, and manual assistance from the neighbouring gentry. They also imposed conditions on the parishes in which they laboured; thus a covenant was entered into between a lodge of Freemasons and the churchwardens of a parish in Suffolk, during the reign of Henry VI., amongst the stipulations of which is that every Freemason should be furnished with a pair of leather gloves and a white apron, and that a lodge, properly tiled, should be built for their meetings at the expense of the parish.

The privileges conferred upon the Freemasons, the usefulness of their services, and the great wealth which they obtained, tended to swell their numbers greatly. People in all countries sought admission into their ranks; in fact, no man could work as Mason without being a member of one of these guilds. Thus a knowledge of architecture was diffused from Italy wherever the Latin church spread. As architecture gave dignity to the rites of religion also, the clergy joined the Freemasons that they might learn how to practise the art. Bishops, abbots, and simple priests gave designs for churches and other ecclesiastical buildings, while the inferior clergy executed the artificers' work, and by these many of these many of the earliest structures were raised. Whilst war was the pastime of kings and the employment of the people, the clergy in their monasteries were the industrious bees of the community. Often when a new church was required the abbot or superior gave the plan, and while some of the monks raised walls, others amongst them wrought the sculptures. It is no wonder that architecture spread when it was patronised by powerful kings, carried on by a learned clergy, and regarded as a holy work.

The existence of Freemasons accounts for a fact which might otherwise be unaccountable; we mean the striking resemblance which pervades the early Christian buildings in all countries. The principles were derived from one source, Italy; the builders belonged to one body of men, the Freemasons; they were in constant communication, and every improvement, even the most minute, became the common property of the whole Order. Hence it is that the churches in the north of Scotland are exactly the same as those in the south of Italy. Hence improvements spread with such marvellous rapidity as to appear almost simultaneously in different countries; and we have a remarkable instance of it in the fact that Gothic architecture spread throughout the west of Europe so suddenly that it is impossible to determine where it originated.

Freemasonry was at its height in the tenth century. An idea became prevalent amongst Christians that Christ would re-appear on earth 1010 years after His death upon the cross, and that the world would come to an end. For many years preceding, then, very few churches were built, and those which existed were suffered to fall into decay. But when the time had passed, and the idea proved to be a delusion, people aroused themselves from this fear of death, and desired churches that their souls might be saved. Then the Freemasons scattered themselves far and wide; strong in their union, protected by the great and powerful, receiving asylums in the religious houses, finding work to be done everywhere; they poured out of Italy through the west, proceeding further and further, advancing from country to country, from Italy to Germany, from Germany to France, from France to Belgium, and from these places crossing the sea into England.

But as civilisation rose Freemasonry fell. The Pope's power was diminished; the natives of each country asserted their right to work; native skill increased; and native sovereigns regarded these foreign workmen with jealousy. The secret signs and practices of the Freemasons brought suspicion on them; they were deprived of their privileges in some countries; they were expelled from others; and as

their services were no longer indispensable, the clergy and laity withdrew their patronage from them. At length the Freemasons ceased to be architects, and the guilds expired. The present Freemasons, we may add, originated in the time of Oliver Cromwell. But Freemasonry is no longer an art; the lodges are bands of friends who have applied a past organisation to social and brotherly purposes.

GENERAL ARCHITECTURAL INTELLIGENCE.

On the south side of John's Church, Chester, the whole of the clerestory has been restored. This work consists of seventeen shafts and arches, with a large cornice and parapet above. The size of the piers, and the number and height of the arches, was clearly seen in the old work, but there was nothing to show the sections and the mouldings. The architect, Mr. Hussey, has given the drawings the character of the inside work, three bays of which have carved capitals to the shaft, and one bay moulded capitals. As there is great difference in western bay of the inner clerestory, the same change is made on the outside. The north clerestory has been cased, and the architect thought it probable that there might be traces of the old work hidden by the casing, and he had the satisfaction of seeing this on the removal of the modern stones, for the whole of the arches, or parts of them, were brought to light. The section of the bases and the hoods were not traced, but every other part was most clearly preserved; some jambs and arch-stones were perfectly sharp and well defined, and the sizes of the piers and their heights, and the widths and heights of the arches, were also well made out. The whole of this north clerestory has now been restored, and its cornice and parapet set. This arcade is divided into four bays like the interior, which are again subdivided by five moulded piers and detached shafts. The western bay is very different to the eastern ones; it is divided into five arches, the centre one wider than the four side ones, which are more pointed than any of the others, and their capitals are alternately carved and moulded; all have the round abacus. The first three bays have their shafts and arches very deep; the west bay is not so deep, the ashlar being thicker. All the ten larger arches are but little pointed, only rising a few inches above a half-round, and the whole of the work shows very early character. Mr. Hussey has taken care to preserve every feature, and has straightened the old work by making the ashlar thicker outwards. There is not much heavy work of masonry left undone belonging to the first contract, the cornice, &c., being all ready for the chancel, and a fine window for the east end is also prepared. Last week a third contract was arranged, which is for the rebuilding of the south aisle wall, as it was found to be unfit for a new roof—being without foundations adequate to its thickness—overhanging outwards, through the great thrust of aisle roof upon it, and through its dilapidated character generally. The inside design of this wall has been clearly traced in all its parts, and is to be a perfect restoration; the old stones are all to be used again when sound, and have been marked for the purpose. The traces of ancient work are not so clear outside this wall; yet there are not many parts undefined. On the removal of the large modern buttress one of the window-jambs was discovered, and the flight of downward steps being removed, the full jamb and bases were found of the great west door: the base, or plinth, was also discovered several feet below the present outer surface. Designs have been prepared for restoring the west end of the nave and aisles. The whole the wood-work for flooring and for pews is in a very forward state, so that they may be fixed in the church as soon as the roofing and cleaning are completed.

The ancient and interesting church of St. Braivels', Forest of Dean, which has been undergoing a complete restoration, was lately re-opened. The chancel has been entirely rebuilt, the old pews have been removed, and more commodious sittings substituted, while the nave and transepts have been restored, the roof being new. The dilapidated and inconvenient entrance has given place to a

doorway of Norman character. By economising the space in the interior for sitting accommodation, about 205 extra sittings have been gained. The foundation of the church itself dates from the Conquest. It is built in the cruciform style, with a low tower in the middle, and is dedicated to the Virgin Mary. There was originally a chantry. We believe there is still a deficiency in the sum required in carrying out the restorations, which we hope will soon be supplied. The manor of St. Braivels is invested with considerable historical interest. It formerly possessed a castle, which belonged, with the manor, to Richard Nevil, Earl of Warwick, the "King Maker."

M. G. G. Scott who has been entrusted with the restoration of St. Sepulchre's Church, Northampton, in a recent report says that to complete the fabric of the new building, with the old roof repaired, would cost about £500, and with a new roof on the old chancel and aisles about £1200. The Rev. Lord Alwyne Compton, who was present, said that in the old church the service was carried on in the round part and in the chancel, but as that was inconvenient for public worship, and the people in the round and in the square part were separated by heavy arches, the plan adopted by the Committee was to build a new part to the east end of the church, and to leave the old part to be used as a vestibule. The old east end had been pulled down, a new building had been erected, the second aisle up the north side having been obtained through the exertions of the ladies who undertook to get up subscriptions for that purpose. The body of the church now consisted of four aisles. The new portion of the church was roofed, but the old portion adjoining the round part of the church, either required to be re-roofed, in harmony with the new building, or to have what remained of the old roof patched up in the best manner they could. That he was sure was a plan which no one either in the town or county would like to see. It was possible to patch it up, but if that was done they would have a roof partly very handsome and partly very ugly. The walls were handsome, and if the roof was finished chairs might be put in, and the new building at once opened for public worship. For completing the first portion of the contract, including making the old roof good, the sum of £500 was still required. The principal part of the second contract was to put a new roof on the old chancel, in harmony with the roof on the new building, and the cost of that would be about £1600. If that was done the church could be opened for service without, at present, being reseated, as chairs could be used. For the sum of £500 the church could at once be made useful in a certain way, but if the roof was done at once, all that patchwork would be saved, and he hoped it would not be deferred, as it would have to be done at no distant period.

NOTES ON LITERATURE SCIENCE AND ART.

Mr. Cornelius Nicholson has compiled *The Annals of Kendal*, in which he gives us the following account of the manner in which the famous Kendal green was produced:—"The Kendal cottons which were for home consumption, were mostly white, made in pieces twenty-yards long. Some of them were spotted by the hand with red, blue, or green, and were hence called 'ermine,' or 'spotted cottons.' Of this kind, probably, was the dress of the Kendal bowmen, at the battle of Flodden field, mentioned at p. 26. The spots might easily, by poetic fancy, be magnified into 'crosses red.' Or, the 'spots' might be designed as the (rude) armorial bearings of the several Barons, for the sake of distinguishing their respective retainers. There were other cloths of a somewhat finer description, dyed mostly blue with a mixture of green, or altogether green. Of this colour was the clothing of Falstaff's 'misbegotten knaves,' and 'Ragged Robin's,' in Strutt's romance of *Queenhoo-Hall*. And as the Kendal green was perhaps the first colour of celebrity in the manufactures of this kingdom, it may not be amiss to give a few particulars of the process by which it was obtained. A plant which is known to have abounded in the neighbourhood of Kendal many years ago, though it be now nearly uprooted, called by Linnaeus *Genista tinctoria*, and commonly called 'Dyers' Broom,' was brought in large quantities to Kendal,

from the neighbouring commons and marshes, and sold to the dyers. This plant, after being dried, was boiled for the colouring matter it contained, which was a beautiful yellow. The cloth was first boiled in alum water for the mordant, and then immersed in the yellow dye. It was then dried, and submerged in a blue liquor extracted from wood, which, combining with the yellow, produced the solid green so much celebrated. About the year 1770, the plant above alluded to fell into disuse, being superseded by the Saxon green,—considered to be a brighter colour, and obtained with less labour. The art of dyeing was introduced into this country about A.D. 1500. From the establishment of manufactures to this period, all goods made in England were sent into Holland to be dyed, and brought back again for the consumption of this kingdom. One William Chomley, having mastered the secret of the Flemish dyers, offered his discovery, through the English Government (temp. Edward VI.) as a free gift to his countrymen, and urging the Council to take advantage of his proposal, he added a remarkable prophecy, that if England would develop its manufactures, and rely upon itself for the completion of them, the trade of Antwerp would droop, and London become the mart of Europe. The dye woods manufactured in this town have been, and are, at the present day, highly approved in the great manufacturing districts."

Mr. Charles John Andersson, in his new work, *The Okovanga River*, gives the following African scene:—"I had returned but a short time to my ambush, when a large herd of female elephants with their calves came on, perfectly heedless of the firing which had previously taken place. With a rush they gained the water, exactly opposite to where I was perched on my anthill. Soon afterwards they were joined by several other troops pouring in from different directions, consisting of cows and bulls intermixed. It was quite remarkable to observe how they ranged themselves closely side by side, like a line of infantry. They drew themselves up in single file, occupying the entire width of the water (which at that point was 300 yards broad). I estimated their numbers at between 100 and 150. The moon was just then nearly at zenith, and shed a glorious and dazzling light on the huge creatures below. I felt no inclination to disturb so striking a picture, and, indeed, if I had been so disposed, it would little have availed me, as the vley in the direction occupied by the elephants was totally destitute of cover. So all I could do, and did, was to look on, sigh, and admire. When the elephants had ceased drinking and were about moving away, I hurried forward to intercept their retreat, and, as the very last of them was disappearing, I succeeded, with some difficulty, in shouldering my rifle and firing. The rush and the trumpeting which followed this discharge was truly appalling. The herds actually seemed to yell with rage. They were, indeed, an unusually savage lot, as I shortly afterwards discovered in an encounter which very nearly cost me my life. My last shot, though a hurried and uncertain one, took effect; a fine cow was killed by it, but her carcass was not discovered till two days afterwards. I thus brought down three elephants that night, besides wounding two others."

A Mr. Davies has inflicted a volume on the public, entitled *The Tablet of Shadows*, in which the following nonsense is given for poetry:—

"Carrión here, and carrión there!
Gorb!—Gorb!—Gorb!—
Curses and carrión,
Clamour and buzz!
Freedom for claws,
And flesh for our maws;
These are the laws
For huz—for huz!
Pinion and claw—pinion and claw—!
Flap!—Flap!—Flap!—
Pinion and claw—wheuraw!—wheuraw!
Tawhit! tawhee! Tawhit! Tawhee!
'Freedom for wings,
And the use of our stings!
The young emmet sings,
And why not we;—
Hee, hee!—Hee, hee! And why not we?"

If Mr. Davies has not picked the above up in some lunatic asylum, and send it by accident to the press, we pity him, and certainly would strongly advise his friends to look very carefully after him.

The *Dublin University Magazine* for September gives the following account of the inhabitants of Villeneuve in France:—"There are some peculiarities belonging to the population of Villeneuve. The vigorous rules under which the citizens live,

keep them from gambling and drunkenness. One café and one wine shop are to be found in the city, and the doors of these establishments are closed regularly at nine o'clock in the evening. In the course of thirty years only one illegitimate birth happened, not followed by marriage—which, in France, legitimises. The community would expel the individual who would not repair a wrong he had done to a woman, by prompt marriage. But the simple citizens of Villeneuve have gone farther. Disciples of Malthus, they have endeavoured to check an increase of their population. At first they strove to carry a resolution to the effect that no workman should be employed in the city or fortified factory who married before he had reached a certain age. But this resolution would lead to evil, since it would drive lovers to sin, that they might be authorised to marry. It was at last agreed to cast forth the authors of such scandals. Regulations of this description are borne quietly and contentedly by the citizens of Villeneuve, who cling to their little town, and are proud to be of it. Parents are compelled to send their children to school, so that the population of Villeneuve is better educated than any other community round about. This calm and industrial community has no political history. When, in 1848, bodies of neighbouring workmen were on strike and ready for blows, the workmen of Villeneuve ranged themselves about their masters, shouldered the few guns within their walls, and were prepared to defend their independence. They were content with their lot, and were not dazzled by the bright promises of socialism. They were not for dethronement. M. Audiganne tells us that in 1853 the Mayor of Villeneuve was the oldest inhabitant. He had been a workman; was in his ninety-third year, and had been Mayor during twenty years. His deputy was more than sixty years old, and was destined to succeed him. The proprietor, or chief, of this strange fortified colony of workmen is obeyed; but he purchases this obedience by the conscientious fulfilment of the duties he owes to his subjects. In the first place, his workmen have no rent to pay. They are lodged gratis in comfortable quarters. They obtain flour at cost price. These positive advantages rendered by the chief, enable him to demand from each family a subscription of five shillings annually, to cover the cost of sickness. Paterfamilias is compelled to pay sixpence monthly for every child who is old enough to attend school. When a workman is incapacitated, he enjoys a pension, but not enough to free his friends from the salutary responsibility of contributing to his support. These pensions are given, generally, at an advanced age; for it is very difficult to persuade workmen to leave the factory. Old men of seventy-five may be seen crouching over their work—loth to leave it, and lay up to die. The old mayor of 1853, to whom we have already referred, worked until he was seventy-eight. Here, then, paupers and beggars are unknown."

The authoress of *Social Life and Manners in Australia*, thus describes a home in the bush:—"After a thousand questions had been asked and answered, I gladly accompanied Mrs.—to a bedroom, off which was a bathroom, so that in a short time I was most comfortably prepared to partake of the delicious breakfast which was set before us—omelettes, potted meats, and mutton chops constituting a most substantial meal for us starved mortals. The house, or rather cottage ornée, by which name it would have been called in England, was a wooden one, with a very wide verandah surrounding it, on which were trained luxuriant roses and the passion flower, then in full fruit, its golden balls mixing in singular harmony with the blossoms of some native creepers, among which the beautiful Moreton bay bignonia especially claimed our attention. The dining and drawing-rooms were large, and occupied the centre of the house; the bedrooms, five or six in number, were on either side, and the store-room at the back. The kitchen was detached, as well as the dairy, which was in a large hut with two shelving roofs and projecting eaves, one a foot above the other, allowing a current of air to pass freely between them, by which means the large room was kept perfectly cool. The shelves round the apartment held nearly a hundred cheeses, and the milk pans were as dainty as in the best English dairy. The greatest trouble seems to be in milking, for many of the cows are so wild and wicked that it is most difficult to manage them; and we saw in the milking-yard various means resorted to in order that they might be induced to give their milk quietly—a kind of pillory for the very restive ones, and lumps of rock salt for the more gentle. Even under the most favourable circumstances, the same number of cows will take four times longer to milk here than they would at home. Pigs and quantities of beautiful fowls were in the yard, fattening, without trouble, on the skim-milk and whey. The garden was the next place we visited; it called forth expressions of astonishment and pleasure, for almost every vegetable and fruit grown in England was flourishing here most luxuriantly. We were told that no indigenous fruits of any value had been found, either in the forests or plains of this most peculiar country. The land had a very park-like appearance; the gum trees, taking the different forms of the

English oak and elm, grew in natural clumps; the golden wattels were in full bloom, and groups of trees were dotted about as picturesquely as if planned by the hand of a skilful gardener. The light-wood tree, resembling the evergreen oak, was pointed out to us. It is said that where this tree flourishes the soil must be good. The paddock was kept exclusively for the horses; we saw some beautiful Arabs, almost in their wild state. Inferior horses are not bred here. Some very fine cattle were waiting to be driven down to Melbourne for sale, and the drays which accompanied them would return with the stock of groceries and whatever else might be wanted for the half year's consumption. We quite rejoiced at the thriving prosperity of our friends."

A writer in the *Athenæum* on the recent Social Science Congress at Dublin, remarks:—"Here is the great question of popular education. In England you have not settled, and apparently, you cannot settle, that Hodge and Lobb ought to be taught reading and ciphering, lest the religious principles of the country should be shocked. Your prelates and your presbyters alike declare by their acts that Hodge shall not be taught to read the ten commandments and sum up his weekly bills. But in Ireland we have the very best of education, freely placed at the disposal of the poorest people. No man need to be left in ignorance; and though the Anglican and the Roman, the Methodist and the Presbyterian, wrangle and growl at each other, and would gladly leave Paddy and Sandy as much in the dark intellectually as Hodge and Lobb, they have not been able to have their way. Every Irish boy can learn to read and write if his parents please. It is an astonishing but incontestable fact—one which the philosophers have discovered—that Ireland is now a better educated country than England; and that Irish pupils, as Lord Brougham announces, are gradually pushing the Scotch from many of those places of trust and emolument which they have long regarded as theirs in right of their superior intelligence. Should Ireland remain exceptionably favoured as regards her secular schools and colleges, we may live to see this substitution carried still further—from business into the professions, and from the professions into journalism and parliament. Irish genius is apt and plastic. When highly trained, that genius is capable of any flight; and the zealous who oppose the secular education of the English masses, while the Government allows full play to the Irish system, may find when too late that they have been helping to transfer the intellectual rule of England from Saxon into Celtic hands."

CORRESPONDENCE.

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

ANCIENT BANNERS AND STANDARDS.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER.—I last week sent you an extract of my researches into the origin and application of the various standards and banners, &c., and I now forward you a further extract culled with the greatest care from the best authorities, and which may probably not be uninteresting to your readers, more particularly those who are Royal Arch Masons.

Banners have been in use from the earliest ages, Zenophon gives us the Persian Standard as a golden eagle mounted on a pole or spear. The raven has been regarded from very early ages as an emblem of God's providence, no doubt from the record in Holy Writ of its being employed to feed Elijah, the prophet, in his seclusion by the brook Cherith; and it was a well-known ensign of the Danes at the time of their dominion in this country. In the year 742 a great battle was fought at Burford in Oxfordshire, and the Golden Dragon, the standard of Wessex, was victorious over Ethelbald, the King of Mercia. The banners of several of the Saxon Kings were held in great veneration, especially those of Edmund the Martyr, and of Edward the Confessor. The latter displayed as an ensign a cross glory, between five martlets, gold, on a blue field, and which may still be seen on a very ancient shield in the south aisle of Westminster Abbey. When William the Norman set out to invade England, he had his own ensign, the Two Lions of Normandy depicted on the sails of his ship, but on the vessel in which he himself sailed, besides some choice relics he had a banner at the mast head, with a cross upon it, consecrated by the Pope to give sanctity to the expedition. Indeed it has been the practice in every age for the Pope to give consecrated banners whenever he wished success to any enterprise; numerous instances of which might be cited

in very recent times. And in our own army down to the present day whenever any regiment receives new banners (or colours, as the modern term is), the regiment is drawn out in parade, the colours are then blessed by the prayers of the chaplains, and afterwards generally presented to the regiment by the fair hand of a lady of rank or distinction.

The ancient Egyptians used a great variety of standards, each regiment and company had its own peculiar banner or standard, which were consequently very numerous and various in their devices. A beast, bird, or reptile, a sacred boat, a royal name in a cartouche, or a symbolic combination of emblems, were the most common forms. As they appear to have been objects of superstitious veneration that were selected for this purpose, they must have contributed greatly to the enthusiasm so highly valued in battle; and instances are common in all history of desponding courage revived, and prodigies of valour performed on behalf of those objects which were so identified with national and personal honour.

We have in the Ninevah sculptures some highly interesting specimens of the ancient Assyrian standard, consisting principally of two varieties which may be seen on inspecting these sculptures in the British Museum.

Cæsar has recorded a fine example of patriotism to the credit of one of his own officers when he attempted to land his Roman forces on our shores, and meeting with a warmer reception than they anticipated from the Britons, considerable hesitation arose among his troops, but the standard bearer of the Tenth Legion, with the Roman eagle in his hand, invoking the Gods, plunged into the waves, and called on his comrades to follow him, and do their duty to their general and the republic; and so the whole army made good their landing.

Allusions to standards, banners, and ensigns are frequent in the Holy Scriptures. The four divisions in which the tribes of Israel marched through the wilderness had each its governing standard, and tradition has assigned to these ensigns the respective forms of the symbolic cherubim, seen in the vision of Ezekiel and John,—that of Judah being a lion; that of Reuben, a man; that of Ephraim an ox; and that of Dan, an eagle.

The post of standard-bearer was at all times of the greatest importance, and none but officers of approved valour were ever chosen for such a service; hence, Jehovah describing the ruin and discomfiture which he was about to bring on the haughty King of Assyria, says: "And they shall be as when a standard-bearer fainteth."

I have on several former occasions simply subscribed myself "Veritas," but as a correspondent in your last week's number in supporting the attack of "Observer," on Bro. Pocock, the Provincial Grand Secretary for Sussex (with which I do not concur) has adopted the same signature, I shall now, by way of distinction, subscribe myself.

Yours, VERITAS,

P.J.G.D., P.G.S.B., P.P.S.W., P.M., P.Z., P.D.M.M. &c.

THE GRAND SECRETARY'S IMPRIMATUR.

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

DEAR SIR AND BROTHER,—Two different lodge bye-laws are now before me; one dated 1854, and signed W. H. White, is concluded as follows:—"These bye-laws have been examined, and appear to be made in conformity with the general laws of the Craft;" the other signed William Gray Clark, G.S., and dated 1861, says: "The foregoing bye-laws have been examined, and appear to be in accordance with the general laws for the government of the Craft." From these extracts it will be seen that G. Sec. No. 2 has closely followed G. Sec. No. 1, and there I must leave the former for awhile to enable me to show that there is no imprimatur of the G. Sec.'s requisite. The *Book of Constitutions*, page 57 (small size), Article 5, lays down that "Every lodge has the power of framing bye-laws for its government, provided they are not inconsistent with the regulations of the Grand Lodge. The bye-laws must be submitted to the Grand Master, or Prov. Grand Master, and when approved, a fair copy must be sent to the Grand Secretary, and, in the case of a country lodge, also to the Prov. Grand Master; and when any material alteration shall be made, such alteration must, in like manner, be submitted. No law or alteration will be

valid until so submitted and approved." This being the law, how is it that the G. Secs. have taken upon themselves to usurp one of the Grand Masters' functions? It is no use to meet the question by saying the G. Sec. is the G.M.'s executive officer, because in neither of the above bye-laws is the Grand Master's name introduced, and, if he has delegated to them to do this part of the work in the face of the law above quoted, I have more than doubts of its legality. If we examine the above law we shall find in the words I have italicised, the relative duties of G.M. and G. Sec. As I take them to be, the former is to approve the bye-laws, the latter to preserve the copy delivered to him. If this construction be right, then the form adopted is, I contend, incorrect and should be, after the G.M. has given power to the G. Sec. to append his name.—"Approved, Zetland, G.M. By order, William Gray Clarke, G. Sec."

Passing from the lax discipline that has so long tolerated this breach of the *Book of Constitutions* I come to the second part of my objection, and that concerns our present G. Sec. only. In the 1861 bye-laws, referred to above, he states they "have been examined, and appear to be in accordance," &c. This is very guarded. If they have been examined, who was the examiner? Was it the G.M.? No! it will be said, it was the G. Sec., can't you see he has signed them? Very well; then the G. Sec. having examined them, is certifying to that which is against the general laws of the Craft, for I read at page 6 of the *Book of Constitutions* that the fourth ancient charge is to the effect that "All preferment among Masons is grounded upon real worth and personal merit only," and in the bye-laws, which appear to the G. Sec., "To be in accordance with the general government of the Craft," there is this strange, though I believe by no means exclusive, clause, *viz*:—"That upon brethren being appointed to fill the offices of the lodge, a fee of one guinea from the W.M., half-a-guinea each from the S. and J.W.'s, and five shillings each from the S. and J.D.'s, be paid, such fees to be devoted to the general fund of the lodge." If this is a specimen of "real worth and personal merit," those words should have in addition "together with a readiness to pay all fees legalised by that which appears to the G. Sec. to be in accordance," &c.

It is high time that such *jeu de mots* should be discontinued, for it appears that if these bye-laws have been examined, the examiner is not particularly conversant with the "general laws for the government of the Craft" and the sooner every lodge, having a G. Sec.'s imprimatur, submits its bye-laws for the approval of the M.W.G.M., the sooner it will be working legally and have the power to insist on its regulations being respected and adhered to by its members.

I remain, dear Sir and Brother, fraternally yours,
MUTATIS MUTANDIS.

MASONIC CHARITY.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER.—I could not read the remarks of your correspondent, "J.W.W.," in to-day's *MAGAZINE*, without recalling to mind the appropriate passage in the first epistle of Paul the Apostle to Timothy:—"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved, have turned aside unto vain jangling, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm." Because I have been anxious to discover some good and sufficient reasons for the law which debar the private soldier from the Fraternity, of which it is my highest desire not merely to be considered, but really to be, a good and faithful brother; and failing to discover such, have been bold enough to declare that I do consider the prohibition utterly opposed to the grand principles of Freemasonry, which seek to unite in one phalanx all the wise and good men on the earth, whatever their creed, clime, or rank in life, so that their mode of gaining their bread be a reputable one; thinking that if it was disreputable to enlist as a common soldier, it could not be very reputable to command such. I am—of course in a very gentlemanly and Masonic manner—proclaimed in your

pages as one of the vilest of men. "The brother officers dare not associate with men of the same rank as Peter," sublimely writes this J.W.W., "and he knows that right well; he must be one of these military lawyers who are continually grumbling, and striving to find fault; it is very probable that they [who? the military lawyers?] have expelled him for misconduct, such as drunkenness, and reduced him in consequence to the ranks," and so forth. It is hard to believe that the man who could write this is a Mason at all; and yet he tells us that he "was initiated in a military lodge, and Master of it several times." I sincerely hope that the Masonry he shows in his letter is not a fair sample of the article to be found in military lodges. Cannot your charitably-minded correspondent complete his picture and say that I have been scores of times confined to barracks and in the guard-house for disorderly conduct; that I have been some dozens of times subjected to heavy and prolonged knapsack drill for insubordination; that my body bears the marks of repeated brands and floggings for desertion; and that I have just been released from the hulks on a ticket-of-leave, after a confinement of some years, for highway robbery, burglary, or rape; and that I am strongly suspected of having committed more than one murder, for which there is no doubt that I shall yet swing! All this is just as true as the assertion of this truthful and charitable-minded brother who "was initiated in a military lodge, and Master of it more than once." With what a high hand he must have held the reins of office, if his letter in to-day's *MAGAZINE* may be taken as a sample of his justice. Pity but he could tie me up to the halberds, and give me the lashing I so richly deserve. There I durst not turn again, and he could have things partly his own way; but as it is, why I can spill ink for ink, and it is bad hanging me with my pen and inkhorn round my neck, as Jack Cade bid his rabble do the Clerk of Chatham. Jack, however, sufficiently preserved the appearance of justice so as to have the culprit brought before him, and some little evidence given of some sort. Your correspondent deals with "Peter" in a more summary manner. He reduces me to the ranks—plucks the stripes from my shoulders, but leniently puts more on my back—and expels me without so much as hearing evidence, or calling upon me for my defence.

Now, Mr. Editor, I think I may legitimately, without a particle of malice, retort upon your correspondent, and say—"His obligation should have taught him better." It is no use bandying personalities, but had I been the scamp which J.W.W. is pleased to brand me, would the proclamation of the fact answer the arguments I have brought forward? Abuse is not argument, and the cause that needs it is weak indeed. One would think, by the mode in which I have been treated, that I was anxious to let in upon us all the tag-rag and bob-tail of the army. It is not necessary for me to re-open the question of private soldiers and the Craft in your pages; but I must state, in justice to the cause of which I have volunteered as the humble advocate, that I am entirely unconnected with "those military lawyers who are continually grumbling and striving to find fault," and was not aware of their existence until J.W.W. was pleased to introduce them to my notice; and that I have not been unfortunate enough either to be "expelled for misconduct," or "reduced to the ranks." Though deeply sensible of a thousand shortcomings towards that perfect purity of soul which the true Mason must ever strive to reach, I am not afraid to subject all the actions of my life, if necessary, to the most searching enquiry. Doubtless, like every other mortal man, I have said and done many a foolish thing in my lifetime, for which I humbly beseech the Most High to pardon me; nor shall I less earnestly beseech Him to preserve me from the horrible vices which "Secretary No. 162," and "J.W.W." have been so courteous as to ascribe to me. In a future letter I will explain my mode of "Recruiting for Freemasonry," and I will leave it to every true Mason who may peruse your pages to decide whether or not my method is Masonic. At some future period I may collect my contributions to the *MAGAZINE* together for further publication, when I shall be happy to openly avow them; but for the present I prefer to be known as,

Dear Sir and Brother, yours very fraternally,

September 21, 1861

BROTHER PETER.

THE MASONIC MIRROR.

MASONIC MEMS.

We have pleasure in informing our readers in West Yorkshire at the Right. Hon. Earl De Grey and Ripon has appointed Wednesday next, the 2nd of October, for holding the Provincial Grand Lodge of West Yorkshire. Wakefield being the central place chosen at last meeting, although there is little business, it is expected that a very large number will avail themselves of the opportunity of meeting their Right Worshipful the Prov. G.M., and we hope that the Brethren of the old Lodge 179 will give their most exertions to make everything complete, and that the not uncommon serious loss of time *between* the closing of the meeting and the banquet will be avoided. The Corn Exchange Buildings are very suitable for all purposes.

The D. Prov. Grand Master for West Lancashire, Sir Thos. Geo. Lesketh Bart, P.G.W., has convened a Proy. Grand Lodge to be held in Liverpool on the 8th Oct, at ten o'clock a.m.

The Anniversary Meeting and installation of the W.M. of the St. John's Lodge (No. 196) will take place at the Holly Bush Tavern, Hampstead, on Tuesday next.

PROVINCIAL.

ESSEX.

CHIGWELL.—*Chigwell Lodge* (No. 663).—This lodge met at the King's Head Inn, on Saturday, the 14th inst., Bro. Raynham Stewart, W.M., presiding, when Bro. George Motion was installed W.M. for the ensuing year by Bro. Henry Muggeridge, P.M., 227. Amongst those present were Bro. Arthur Stone, Dr. Bunce, F. F. Toole, R. G. Motion, Rev. Hampton Lomas, Jagers, and several other brethren. Visitors: Bro. S. E. Nutt, P. G. Steward; Bro. Dickie, P.M., 53; Hooper, W.M., Lodge of Good Report, 158; Gole, P.M. (No. 18); and several other brethren.

GLOUCESTERSHIRE.

PROVINCIAL GRAND LODGE.—THE MEMORIAL TO BISHOP HOOPER AT GLOUCESTER.

The ceremony of laying the foundation stone of the memorial to the martyred Bishop Hooper, which it is intended to erect on the site of his martyrdom, in St. Mary's-square, took place on Wednesday, the 18th September.

The monument, which is from a design of Messrs. Medland and Maberly, will be in the early decorative style of English architecture, some peculiarly beautiful specimens of which exist in the crosses erected to the memory of Queen Ella by her husband, King Edward. The area to be occupied by the bottom step is 18ft. 6in., and the total height is to be 45ft. The monument is divided into three stages, the base or pedestal, which is placed on three large and handsome steps, a gable and crocketed canopy supported on three pinnacled buttresses, and clustered columns and a crocketed spire pierced with ornamental lights and terminated with a gilded vane, and on the upper part of the pedestal is an arcade filled in with diaper work and a shield, on which it is proposed to carve the arms of the martyr. Immediately above the plinth is an ornamental recess to contain a suitable inscription. The gables of the canopy are filled with carving, and all the pinnacles are pannelled. It is intended, as soon as funds are procured, to place a figure of the martyred bishop in the canopy, and to surround the monument with handsome and appropriate railing.

During the morning the Masonic brethren continued to arrive, and towards mid-day, they mustered at the lodges, the Royal Lebanon Lodge and the Royal Gloucester Lodge, and other craft lodges assembling at the Booth Hall Hotel; the Provincial Grand Lodge of Gloucestershire being opened at Beaufort House, College Green, and having transacted their business, were marshalled to the Booth Hall, headed by the City Rifle Band playing the "March of the Israelites." The congregation of the brethren here was large, and the Grand Lodge was received in due form by the Craft lodges,

and the R.W. the D. Prov. G.M., Bro. G. F. Newmarch, delivered an address, and directed the dispensation sanctioning the proceedings to be read and recorded. Among the members of the Grand Lodge present were Bros. G. F. Newmarch, D. Prov. G.M.; B. E. Bloxsome, Prov. S.G.W.; J. G. Palmer, Treas.; Trinder, Sec.; Wallace and A. Shirer, Dir. of Circ.; J. Cornwall, Sword Bearer; and the following Prov. Grand Officers:—J. Burrup, D. M. Walker, W. H. Gwinnet, Colonel Brandon, T. Williams, Rev. H. Baily, T. J. Cottle, J. Pierce, T. O. Smith, &c. The following brethren were the Officers of the Royal Lebanon:—James Nicholson, W.M.; S. H. Hayward, S.W.; James G. Wilson, J.W.; C. G. Ladkin, Treas.; W. B. Stoker, Hon. Sec.; J. G. Ping, S.D.; E. East, J.D.; W. F. Brown, I.G.; W. Curtis, Steward; B. Doyle, Tyler; and of the Royal Gloucestershire:—Amos Sleed, W.M.; Gwinnet, S.W.; Palmer, J.W.; Edward Trimmer, jun., Treas.; W. Matthews, Sec.; R. Hendewerk, I.G.; W. A. Watt, Steward.

Among the brethren present were the following:—Thomas Williams, P.M. No. 307, Royal Union; W. Slade, P.M. 307; John Cook, P.M. 307; Capt. F. C. Trower, P.P.G. Sword Bearer, Devonshire, and P.M. of No. 123, Exmouth; Richard Pomeroy, P.M. P.G.S. of Lodge Fortitude, 123, Devonshire; Thomas Meyler, S.W. Unanimity and Sincerity, 327, P.P.G. Sword Bearer, Somerset; C. H. Low, P.M. 221, P.G. Director of Ceremonies, Bristol; S. Bryant, P.P.G.S.W. Bristol, and P.M. 81; John S. Strange, W.M. No. 1,157; Thomas James Cottle, W.M. Foundation Lodge, 97; R. Tovey, W.M. 307; George B. Smith, W.M. Sherborne Lodge, 1,004; Charles Partridge, W.M. St. John's Lodge, Dursley, No. 1,063; W. Champion, St. John's Lodge, Dursley; Henry D. Martin, Palladium Lodge, Hereford; James Knight Smith, Vitruvian Lodge 423; H. J. Ingram, 307; T. Potter, 307; Llew. White, Lodge of Sympathy, Wootton-under-Edge; C. F. Quintin, No. 67, Cheltenham; J. A. Metcalfe, M.D., 97, Royal Foundation Lodge; Wm. Jaynes, 307; Arthur Jack, J.D. 307; C. P. Langston, No. 91, Lodge of Freedom, Gravesend; W. T. Dix, 307; T. W. Swinburne, 307; Geo. Hodge, 307; John Humphreys, I.G. 307; W. P. Want, St. John's Dursley, 1063; E. G. P. Brammer, Faith and Friendship, Berkeley, 337; W. H. Green, Royal Gloucestershire Lodge; H. Wright, Royal Gloucester Lodge; Amos Williams, Royal Lebanon, 724; Thomas Saunders, Royal Lebanon, 724; Ramphill, Roman Eagle, 160; George Wells, I.G. *pro tem.* Royal Sussex, Bristol, 221; William Hooper, Royal Gloucestershire Lodge; B. Gamham; Ed. Kendall, R.G.; John Taylor, Faith and Friendship, 337; A. W. Gabb, Royal Foundation Lodge, 97; Octavius Long, Faith and Friendship, Berkeley, 449; Gwinnet, 97 and 1,141; C. A. Jacobs, Royal Union, 307; William Cowle, S.W. No. 1,004; James Chew, 1,004; James Wadley, Jordan Lodge, 237; Giles Hothrow, J.W. 337; Francis Niblett, Royal Sussex, Bristol, 221; Hendewerk, 1,141; Frederick Vizard, St. John's, Dursley, 1,063; E. J. Thomas, S.W. Glamorgan Lodge, 43; Joseph J. Hadley, Royal Union, 307; J. A. Gardner, P.S.W. Royal Sussex, Bristol, 221; Henri Van Lawn, 97; Royal Foundation Lodge; J. P. Smith, 724, Lebanon, Gloucester; W. O. Watts, Royal Gloucester, 1,141; E. G. Woodard, Foundation, Cheltenham; J. Burrup, late 473, Royal Gloucester; A. W. Whealan; J. Davies, 724; Lodge, Gloucestershire; W. J. Brown, Lebanon, 724; P. B. Eassie (No. 1141); T. Skinner, Lebanon, 724; J. C. Clegg, J.D., 1053, Eastnor Lodge, Ledbury; J. Nicholson, Royal Lebanon, 724; East, do.; John Mullings, J.D., Cotteswold Lodge, 162; C. Cozens, S.D., do.; George J. Pring, Lebanon Lodge; W. Charles, 53, St. Paul's Lodge, Birmingham; T. Taynton, Royal Gloucester, 1141; G. Eassie, Royal Gloucester, 1141; Theophilus Trotter, Royal Monmouth Lodge, 671; Charles G. Ladkin, Royal Lebanon; Frederick Bisid, Lebanon, 724; John Jones, Royal Gloucester; J. G. Wilson, J.W. Lebanon; W. Cousins, Lebanon; W. Stocker, Lebanon, 724 and Confidence 228; Joseph Lovegrove, Royal Gloucestershire; William Wingate, Lodge 316, and Lebanon; S. H. Hayward, S.W. Lebanon; Edward Trimmer, Treas., P.G.S., 1141; G. Robertson, Lebanon; Henry Sheen, St. John's Lodge, Dursley, 1063; Henry Lovegrove, P.G.S., 1141; James Stafford, St. John's Lodge, 95; John Laing, 47, Derwent Lodge, Hastings; George Malden, Royal Gloucester Lodge, 152; Peter Turning 127, Kentucky, America; A. Hayercroft, 1004, &c.

The procession wended its way up Westgate-street, each side of which was blocked up by interested spectators, while the windows of nearly every house along the route were occupied by ladies, in whom the novelty and beauty of the Masonic profession excited the liveliest interest. The band now played the Old Hundredth Psalm, which gave an appropriate air of solemnity to the proceedings. Turning at the Cross, the cortege proceeded along Southgate-street, and returned, a detachment of the Gloucester and Newnham Artillery, the Gloucester Engineers, and the Dock Rifle Company falling in. On reaching the Tolsey the procession was joined by the Blue Coat Boys, the Mayor, and the several members of the Corporation, with the Town Clerk, the Clerk of the Peace, the City Chamberlain, Sword Bearer, &c.; next came the Hooper Memorial Committee, and the clergy.

Proceeding down Westgate-street, and through Lower College-court, the procession crossed the College Green, which, like every other portion of the city within view of the ceremony, was densely thronged, and reached the Cathedral. The western doors were thrown open, and the procession passed through. The nave was already occupied by a large body of spectators, but an avenue was cleared, through which the Provincial Grand Lodge passed into the choir, the remainder of the brethren and the rest of the procession following.

The procession was arranged by the Prov. G. Directors of the Ceremonies in the following order:—

Body of Police (16) under Mr. Superintendent Griffin.
Union Flag.
Band of Music.
Two Tylers with drawn swords, R. Wiggins and Harmer.
Visiting Brethren, two and two.
Masonic Lodges, with their officers, according to their numbers, juniors going first.
Architect (Mr. Medland), with plans.
The W.M., officers, and brethren of the "Royal Gloucestershire" Lodge.
The W.M., officers, and brethren of the "Royal Lebanon" Lodge.
Salver and Ewers with corn, wine, and oil, borne by Masters of Lodges.
G. Pursuivant and Organist (J. O. Smith).
Bros. Wallace and Shirer—G. Directors of Ceremonies.
G. Superintendent of Works, with Inscription.
Past G. Deacons.
G. Secretary, with *Book of Constitutions* (Bro. Trinder).
G. Registrar.
Bro. T. G. Palmer—G. Treasurer, with Phial containing coins to be deposited.
Past G. Wardens.
Visitors of distinction.
The Corinthian Light, borne by the Master of a Lodge.
Column of J. G. W., borne by the Master of a Lodge—(Bro. Col. Brandon).
J. G. Warden with a Plumb Rule.
Banner.
The Doric Light, borne by the Master of a Lodge.
Column of S. G. W., borne by the Master of a Lodge—(Bro. Bloxome).
S. G. Warden with a Level.
J. G. Deacon.
Clerical Brethren.
The Volume of the Sacred Law, borne on a cushion—Rev. Brother Bayly.
Rev. Brother Roberts—Grand Chaplain.
Ionic Light, borne by the Master of a Lodge.
Brothers of Eminence bearing the Trowel and Mallet—Brother D. M. Walker and Brother Burrup.
Brother J. Cornwall—Grand Sword Bearer, bearing the Sword.
The R. W., the D. Prov. G. Master with the Square—Bro. G. F. Newmarch.
S. G. Deacon.
Grand Tyler.

The service was Russell in A. The Rev. J. K. Luscombe intoned the service, the Rev. J. Clark, Precentor, read the First Lesson, and the Hon. Canon Rev. T. M. Browne read the Second Lesson, The Anthem was taken from Psalm xxxv.—"Plead Thou my Cause." (Mozart.)

Rev. G. Roberts, P. G. Chap. for Monmouthshire, and Honorary Chaplain of the Royal Gloucestershire Lodge, preached the sermon. He took for his text 1st. Corinthians, iii. chap., and 13th verse—"Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." He said, at the commencement, that the second lesson appointed to be read that afternoon fitted in very aptly with the occasion of that day's solemn ceremonial; not that he meant to say that the parallel between what St. Paul was then thinking and teaching, and what they were now doing ran clear and exact, but only that the expressions used by the apostle—the words themselves, apart from the idea—were akin to the matter with which their minds were to-day full to overflowing. For instance, St. Paul spoke of himself as a wise master builder. "According to the grace of God which is given to me, as a wise master builder I have laid the foundation;" and although they knew those words were spoken metaphorically, and the reference was to Jesus Christ, the only sure foundation upon which the superstructure of faith and works could be raised, yet when the apostle continued to speak afterwards of every man's work being tried by fire, of what sort it was, whether silver, gold, or precious stones, or whether it was hay, straw, or stubble, he spoke of the work in the one case being burned as unprofitable, but the man who had built on the foundation was saved—the work in the other case above, and the builder received his reward. Although they knew that to be an allusion to doctrines built upon the foundation of the purity of their abiding, the trial of all at the solemn day of judgment, yet, he repeated, those illustrations and that line of thought—the very words—came home to them that day in unison with their thoughts and their feelings, for they intended, as wise master builders, to lay the foundation stone of a monument to the memory of one who died for Christ—of one who gave his body to be burned in honour of Christ's truth—of one who endured the day of fire which was sent to try the martyr's work, of what sort it might be—of one whose work abiding the fire, they might be satisfied he had received his reward—of one who thought he himself was burned, yet he suffered no loss, but won his eternal inheritance—saved, yea, as by fire. He could not refrain from selecting that text, nor from making those observations, in consequence of the singular analogy that subsisted between the portion of scripture read in the ordinary course of the

lessons, and the laying of the memorial stone to Bishop Hooper, whose voice was once heard preaching the words of the Gospel in that very cathedral, and whose body was burned beneath the shadow of that cathedral tower; and who in that city went from parish to parish, and taught the truth as it is in Jesus, cheerfully resigning his life as a seal unto death in the service of his Lord and Master. The rev. gentleman then entered upon a train of thought relative to the sufferings of primitive times, expressing himself in glowing language as he discoursed on the horrors perpetrated on the holy martyrs of an early age, his sentiments being delivered in a majestic tone of voice that seemed to kindle into enthusiasm the hearts of the hearers. Now he glanced at the account of a deed of darkness, by one of the Fathers; then he culled an extract from the stately literary fabric of Gibbon, while the narratives of succeeding times were likewise recorded, and the paltry excuses of Romanists shown up in all their hollowness. The degradation of Hooper previous to his being handed over to the secular authority was the theme of several indignant remarks; and in dilating upon the martyrdom of the Bishop, the preacher said that had the writers of "Essays and Reviews" lived in his day they would probably have shared a similar fate. The only martyrdom men required in our days was the sacrifice to honesty. If a man could not teach what the church required of her ministers, let him depart out of it until he either found it useless to contend, or had converted the church to his views. Bishop Hooper's eloquence and ability were the strongest evidence of his condemnation. The attractiveness of his preaching drew large numbers together in London and his own diocese. He was active in the ministry, for he preached sometimes two and three times a-day. In speaking of his martyrdom, the preacher said, as they were about to set fire to the green wood and reeds, they tempted him with a pardon if he would recant and deny his faith. Could there be a lower depth of malignity and treachery? While the flames, creeping along the extremities, but touching no vital part, were trying him to the utmost—faithful witnesses drew near, and bore testimony to his steadfastness to the last. Not a syllable of complaint, not a breath against his enemies, not a wish escaped from his lips. It was as though the precept of St. Paul were engraven upon his heart—"Though I give my body to be burned, and have not charity, it profiteth me nothing." And then, amid the prayers and tears of that vast assemblage, as fresh fuel was added, and as the flames mounted higher, the venerable form of the martyr was seen bowing in the midst of the fire, which threw a beam of glory upon the church where he had once sat enthroned, until the spirit, freed from the prisonhouse both of man and of the flesh, was received into the kingdom of heaven, when all that was mortal had wholly fallen away, and had disappeared in the heat. Honour to this day he paid and thanksgiving to God, not only for having inspired his martyr with grace to bear testimony with unflinching courage, but also for having made the righteous cause triumphant, which seemed to expire in the flame that they lighted about his burning body. The presence of the Masonic brethren, who occupied a prominent place in the day's proceedings, demanded a remark or two. In their lodges they taught charity, unity, and brotherly love. They cultivated by a peculiar system among themselves, upon the common ground of a revelation from God, mutual good will, and the interchange of acts of kindness. It was, therefore, their part especially to exercise their craft in laying the foundation stone of a memorial to one who was a martyr to bigotry. Masonry itself has been restricted and punished for maintaining the liberty of religious thought, as though it were a sceptical and infidel body. Masonry, therefore, that day desired to do all homage to the memory of that devoted bishop who gave his body to be burned in vindication of the same great truth.

Divine Service concluded, a collection was made by the officers of the Lodges on behalf of the memorial. The procession then reformed and proceeded to the house in Westgate-street, where Bishop Hooper is supposed to have slept the night before his martyrdom; and wended its way along the route supposed to have been taken by the martyr, along Three Cock's-lane, to St. Mary's-square. Every available spot in this vicinity was crowded. The masonic brethren having taken their places in the churchyard.

The Rev. H. C. MINCHIN invited the Mayor in the following terms to lay the foundation stone:—Mr. Mayor, it now becomes my pleasing duty, in my two-fold capacity of vicar of this parish and chairman of the Hooper Monument Committee, to welcome you and your brother Masons to this place. I thank you, Sir, on the part of the Hooper Monument Committee, as well as on my own, for the kind manner in which you responded to our wish that you, as chief magistrate of this ancient city, should lay the first stone of this memorial. We quite felt, as a committee, that were we about merely to erect a work of art that would add to the adornment of your city, though it should be unconnected with any name, fact, or history, that we should have a strong claim upon your kindness; but when, in addition, we were about to do honour to the memory

of a great and good man, who died on this spot in defence of those principles which lie at the root of all the liberty we enjoy—social, religious, and political; then, sir, we felt we had a double claim upon you. You did not disappoint us; you responded to the claim, and we thank you for it. Sir, it is not my purpose to detain this assembly long by entering upon the history of the times of Bishop Hooper. But when imagination pictures this day the scene enacted on this spot more than 300 years ago, when we see the good and holy man Hooper dying the most agonizing death; when we fill those windows with monks, and friars, and priests, gloating over their victim, our hearts, Sir, ought to be raised up with thanksgiving to God, who, of his mercy and through the faithfulness of such men, delivered us from a system as detrimental to mere social and moral, as well as spiritual interests; a system that has contrived to turn the religion of a merciful Saviour into an engine of oppression. If, Sir, your predecessor that day in the office of mayor attended officially at the burning of Hooper, it becomes something like an act of retributive justice that you should this day attend to do honour to his memory. Sir, we are about to erect this memorial to do honour to the memory of a great and good man, a faithful martyr of Jesus Christ: we erect this memorial to show that even in this utilitarian age there are those who can value principles faithfully and uncompromisingly carried out: we erect it as a reminder to Protestant Christians of the price paid for their religious liberties, and as a warning too; lest, tampering with the unholy thing, they may tempt God to allow them to fall again under a yoke their fathers were unable to bear. I now, Sir, invite you to lay the first stone of the memorial to John Hooper, some time Bishop of Gloucester and Worcester.

Bro. NEWMARCH, D. Prov. G. M., next delivered a Masonic charge. He said they had met that day to perpetuate the memory of one who in times of violence and persecution suffered on that spot an agonising death for his unshaken fidelity to the doctrines of his church, and the sacred trust reposed in him. Might the example which he had set us be deeply impressed on our minds, and lead us to stand firm in the faith which had been sanctified by his blood, and, if need be, to suffer as he did for the truth's sake with fortitude and fidelity, in the full but humble confidence that when the earthly tabernacle of this body shall be destroyed, the immortal spirit will ascend to the Grand Lodge above, where the world's great Architect lives and reigns for ever.

The customary Masonic ceremony in such cases then took place. Oil, wine, and corn were then poured on the stone, the D. Prov. G. M. giving the following illustrations:—

"ILLUSTRATIONS OF CORN, WINE, AND OIL.

"May the seeds of corn scattered on this stone remind us of the seeds of God's Word sown plentifully in the Lord, and for which the blood of martyrs has been shed to nourish, that they may bring forth fruit a hundred fold in our hearts, and yield a plentiful harvest on that day when the Lord shall come to gather up the wheat into his garner.

"We pour wine on this stone. We anoint it with oil as emblems of bliss and consolation; may they be regarded as types of the good things which the Most High has reserved for those his true and faithful servants who, after the day of trial and affliction here on earth, shall hereafter receive the cup of blessing, and be anointed with the oil of gladness above their fellows."

Bro. TRINDER, the secretary, next read the following inscription, which was written on parchment and enclosed with current silver coins of the realm in a bottle, and deposited under the stone, being separated from it by a brass plate on which the date was engraved. The inscription ran thus:—"In the reign of her most gracious Majesty Queen Victoria, this monument was erected to the honoured memory of John Hooper, D.D., Bishop of the Diocese of Gloucester, whose martyrdom took place on this spot, the 9th day of February, 1555, for his steady adherence to our Protestant Christianity; and the first stone was laid with Masonic rites by the Worshipful the Mayor of Gloucester, Bro. Edmund Boughton, jun., of the Royal Gloucester Lodge of Free and Accepted Masons, No. 1141, acting under the dispensation of the Right Worshipful the Hon. James Henry Legge Dutton, Provincial Grand Master of Gloucestershire, at the grand assembly of Masonic lodges and brethren, the mayor and corporation of the city, the clergy of the cathedral and diocese, the committee for the erection of the monument, and a vast concourse of people, on the 18th day of Sept., in the year of our Lord 1861, and of the era of Masonry 5861. The Rev. H. C. Minchin, M.A., chairman of the memorial committee; J. H. Brown, hon. secretary; J. Medland and A. W. Maberley, architects; Oliver Estcourt, builder; John Hulls and William Underwood, churchwardens of the parish of St. Mary de Lode. All glory to the Most High."

The Treasurer produced the phial containing coins of the present reign, and the inscription, which he deposited in a hollow of the lower stone. The D. Prov. G. M. then presented the silver trowel to the mayor. It bore the following inscription:—"Presented to

Edmund Boughton, jun., Esq., Mayor of the City of Gloucester, by Oliver Estcourt, the contractor, on the occasion of laying the foundation stone of the monument of Bishop Hooper. Gloucester, September, 1861." His worship then duly spread the mortar, and the stone was slowly lowered. The senior and junior wardens then applied the square, level, and plumb rule to the stone, and having been questioned by the D. Prov. G. M. in Masonic form as to the result, and having given satisfactory replies.

The D. Prov. G. M. said: Brother Wardens, I have full confidence in your skill in the Masonic art. It now remains for me to finish the work.—The D. Prov. G. M. then took the mallet, gave the stone three knocks, and said: May the monument, the foundation-stone of which we have laid to-day, be completed by the craftsmen in peace, harmony, and brotherly love.

And all the brethren responded: So mote it be.

The band then played the National Anthem, and the Rev. G. Roberts offered up a prayer.

The Mayor, Bro. Boughton, next said: Now that the foundation-stone of the monument about to be erected to the memory of our revered bishop and martyr has been thus formally laid, it becomes my duty, as Mayor of the ancient city of Gloucester, to address my fellow citizens and the large concourse of persons whom this interesting ceremonial has attracted to the spot where the martyrdom was completed. It is impossible for me to stand where I now do and not to recal to my imagination how different was 1555. The writ which doomed a heretic to be burned, was, it seems, directed to the mayor and sheriffs of this city, where the execution was to take place. Upon my predecessor, one Thomas Loveday, and H. and Thomas Machen, sheriffs, devolved the painful duty of the execution of an eloquent and pious bishop, whose preaching perhaps he had heard, and whose message of the scene here presented upon the memorable 9th of February, the Gospel might perhaps have touched his heart; for it is quite evident from the records of the transaction which have reached us that the ministerial labours of the good bishop had made a profound impression in the diocese, where he devoted himself day by day to spread abroad the knowledge of the Gospel truth; and that he was hurried down from London by a long journey on horseback in the winter season, to be burnt in his cathedral city, in order that the example of his condign punishment might send terror into the hearts of those who had been won over by the affectionate pleadings of his eloquence, and by the bright evidence of his Christian and blameless life, to embrace the truths of the Protestant religion. The tears and the sympathy of the vast crowd which was gathered together to witness upon this spot the awful effects of a bigoted and misdirected zeal attest both the success and the triumph of the martyred Bishop's exertions in his Divine Master's cause. But whatever may have been the private sentiments of my predecessor upon that harrowing occasion, he was bound to conceal them. As a minister and servant of the law, in obedience to his oath of allegiance to her Majesty the Queen, he had no power to do otherwise than to give due course to the law, cruel and unjust though it might be. But I, standing in his place, and living in happier times, am freed from obligations thus odious. It was his duty to see the sentence of the law properly enforced: it is my privilege, in the name of my fellow-citizens, to repudiate the foul stain which that sad act fixed upon the legislature of the country, and upon the authorities of this ancient and renowned city, whose ancient reputation is intertwined with all the glories and struggles for liberty, both civil and religious, which are handed down to us as heirlooms in the history of our noble country, freest among the free, the most enlightened among the enlightened nations of the earth. But these triumphs were not achieved without an expenditure of blood, without a large amount of individual suffering, and eminent amongst these was the martyrdom of Bishop Hooper. To his memory this day we have laid the foundation stone of a monument, which shall record to our children's children the constancy unto death of one who was persecuted for conscience sake, and one who adorned by his life, blameless and devoted, the pure doctrine he taught—of one who was a bulwark of the Protestant faith—of one who gave his life in exchange for the free and unfettered word of God—of one who cemented by his blood the foundation of the purest and most tolerant church in the world—the Church of England. How different from the reign of terror is the mild and pleasant dominion under which it is our happiness to live. Queen Mary, the persecutor of her subjects who differed from her in religion—Queen Victoria, the mother of her people, rejoicing in their hearts by affection, as well as over their persons by right. Under her mild rule every individual may entertain, avow, and defend his own conscientious opinions, without fear of torture, imprisonment, or death. All parties, all sects, unite in upholding her throne, and in maintaining her authority, because under wise and prudent dominion the liberty of private judgment is established, the Protestant faith is defended, equal justice is dispensed, without respect

to persons or faith; because, while the Church is upheld as the exponent of the national religion, a free and large-minded toleration is extended to all, to worship God according to their conscience, without fear of pains and penalties. Long may she reign to receive the grateful homage of our devoted loyalty!

The Cathedral Choir next sang the Hundredth Psalm with fine effect. Cheers were then given for the Queen and the Mayor, and the ceremony was terminated. The procession then returned to the Tolsey, and the Masonic brethren afterwards returned to Beaufort House and the Booth Hall, and the lodges were closed in due form.

THE DINNER.

The dinner took place at the Corn Exchange, shortly before six o'clock. About 150 were present. The Mayor presided, and was supported by the D. Prov. G.M., Bro. G. F. Newmarch, Bros. W. H. Gwinnett, the Rev. G. Roberts, J. Burrup, D. M. Walker, F. Trinder, W. Nicks, the Rev. John Emeris, R. Hendewerk, &c. And among the guests were Mr. Thomas Meyler, Mr. Kendall, Mr. R. T. Smith, Mr. Ashbee, the Rev. E. C. Brice, the Rev. Thomas Jones, Mr. Harley Bushel, Mr. J. Jones, the Rev. J. Elliott, Mr. G. Buchanan, the Rev. Henry Fowler, Mr. A. C. Wheeler, Mr. Innell, Mr. A. H. Jenkins, Mr. J. P. Wilton, Mr. Ping, Mr. W. Matthews, Mr. H. Bruton, Mr. G. F. Fox, Mr. Hulls, Mr. Hawkins, Mr. J. H. Brown, Mr. W. H. Green, Mr. Curtis, &c.

The CHAIRMAN gave "The Queen, the daughter of a Mason." The toast having been duly honoured, he next proposed "The Prince Consort, the Prince of Wales, and the rest of the Royal Family."

The CHAIRMAN, in proposing the next toast, "The Bishop and Clergy of the Diocese," said he regretted the loss of a man so highly esteemed as Bishop Baring. He took the opportunity afforded him in proposing the toast, of thanking the clergy of the cathedral for their kindness and attention to all the requests made of them, in reference to the proceedings of the day; and also the clergy of Gloucester, for the part they had taken. (Cheers.)

The Rev. J. EMERIS returned thanks. He was exceedingly sorry Mr. Minchin was not present, as he would have been if not prevented by an engagement he could not defer. In his absence he begged to thank them. The clergy most cordially concurred in the expression of regret at the loss of their Bishop. It had been said, we ought not to sacrifice to heroes till the setting of the sun; and as the Bishop's sun was now so nearly set, he thought there was no objection to their saying what they felt with regard to him. He believed everyone must feel that the mantle of Hooper had descended on no unworthy successor in Bishop Baring. (Cheers.) He hoped his successor would acquire, as Bishop Baring had, the universal esteem of all classes in the diocese. With regard to the clergy, they might in some respects claim to have been the originators of this movement in commemoration of Bishop Hooper. It was since he had been in Gloucester, about seven or eight years ago, that a clergyman, who was not now in Gloucester, proposed a monument to Bishop Hooper; but he must say he went about it in so injudicious a manner, that few could join him. Those who promoted the present monument were not exactly the persons one would fancy who would have brought the work to so high a state of advancement; but what they wanted in position they more than made up in diligence and determination; and now we have to thank the Freemasons for having come forward on this occasion, and not only helping us by their presence, but by subscribing to the funds. (Cheers.)

The CHAIRMAN, in proposing the next toast, said we must thank the volunteers of this city for their attendance that day. (Cheers.) He was sure that without them the proceedings would, to some extent, not only have lacked the interest they possessed, but it would have been impossible for them to have made their way through that narrow passage into St. Mary's-square. He gave "The Army and Navy and the Volunteers," associating with the toast the health of Mr. J. P. Wilton. (Cheers.)

Mr. WILTON, who was received with applause, said although he regretted that a person more qualified than himself had not been called upon to respond to the toast, it was perhaps appropriate that the "health" of the volunteers should be responded to by a volunteer surgeon; and on that account he willingly accepted the duty. We know that Hooper died in support of the religious principles we profess; and though perhaps the principles upon which the volunteers have been organised may not be of so high a character, yet those principles are somewhat analagous. The volunteers have been raised with the view to resist any attempt at aggression that may be made on this country; and he was sure they would imitate Hooper, and die for their duty if required. (Cheers.)

Bro. BURRUP said a duty had been thrown upon him which

yielded to no man in feeling strongly that the duty which they had been engaged in that day was one which they must all regard with many persons present might better fulfil. At the same time he great satisfaction. He wished the vicar of the parish in which the monument is to be erected was present, as he could propose this toast much better than he (Mr. Burrup) could. Happily for him there had been so much expressed that day with respect to the great man who died in so good a cause that little more was left for him to say than simply propose, as he then did, that they drink in solemn silence "The pious memory of Bishop Hooper."

The company then rose and drank the toast in silence.

Bro. NEWMARCH, D. Prov. G.M., said he rose to propose "The Mayor and Corporation of the City of Gloucester." (Cheers.) He did not know whether the health of their Chairman would more commend itself to them as Chief Magistrate of this city or as a Mason. That he had acquired the good feelings of the citizens of Gloucester was obvious from the position he now filled; and that he had gained the good feelings of the whole of the Masons, he could vouch for. Inasmuch as the Corporation was coupled with the toast, he thought he could say as a Mason that they were very much indebted to the Mayor and Corporation of Gloucester for their encouragement of Masonic Craft. (Cheers.) It was very much owing to their energy and zeal, and their appreciation of the principles upon which Masonry was founded that they had had a new lodge opened in this city. He thought to that fact might be attributed the part which the Masons had been called upon to take in the proceedings of that day. Without wishing to say anything of the older lodges, he looked upon it as a fact that it was mainly owing to the advance that Masonry had made here by the opening of the new lodge, that the spirit had gone abroad among the citizens of Gloucester, and that they had been called upon as Masons to assist in the ceremonial of that day. He did not wish to further allude to the occasion which had brought them together, as it had been done by other gentlemen, and in the most able manner, from the pulpit of their cathedral. (Loud and prolonged applause.) He would only remind those amongst them who were Masons that there were no qualities which a Mason so highly honoured as those of fortitude and fidelity. It must be in the remembrance of every one, and especially of the Master Masons present, that there was one name among them most highly venerated for those qualities, and who suffered as a martyr to the sacred trust reposed in him. It was those same qualities they now honoured in Bishop Hooper, the fortitude to bear his agonizing death, the fidelity which he displayed that Protestant religion which most of them, if not all, so highly value. He begged to propose "The Mayor and Corporation of the City of Gloucester."

The toast was drank with rounds of cheering, led by Mr. Gwinnett.

The CHAIRMAN, who was received with applause, said he thanked the D. Prov. G.M. for the manner in which he had introduced his name and the corporation of Gloucester. He could only say that in their joint capacity as corporators and Masons they were only too happy to carry out the arrangements of that day. Speaking for himself, he felt it a very great compliment on the part of those gentlemen who so kindly placed in his hands the duty of laying the foundation stone; and he felt it as a compliment to the corporation by whom he was elected to the office he now filled. The corporation would be ready at all times to assist in any public work promoted in the city. (Cheers.)

The CHAIRMAN next proposed "The health of the Memorial Committee," and said the city had to thank those gentlemen for their exertions in carrying out the project of a monument to that good man, Bishop Hooper. Those gentlemen must have used very great exertions in making the requisite arrangements for this undertaking, and the citizens of Gloucester were very much indebted to them. It must be to the credit of the city that the monument should be erected; and it was not the committee who would be known, but the city of Gloucester would be recognized for having erected it. He proposed the Memorial Committee, and connected the toast with the name of Mr. Innell, who had taken an active part in the work. (Cheers.)

Mr. INNELL, who was only imperfectly heard, in acknowledgment said he thanked them for the honour the Mayor had done them in proposing the health of the Memorial Committee, and for coupling his name with that Committee. To the Masons of England, who had come forward in the handsome manner they had in assisting the promoters of the memorial by the procession and in laying the stone, on the part of the building committee, he returned their most grateful thanks. He did so because he trusted many of the idlers in the streets who had seen the procession that day might go home and ponder over its object; while it had been the means of bringing together many of the admirers of a man who died to secure the privileges which we enjoy at the present time.

He wished to return the thanks of the committee, and he was sure the thanks of every individual within the walls of the cathedral, to the talented chaplain who delivered that glorious and beautiful sermon they had heard that day. (Cheers.) When he (Mr. Innell) went home he said to his friends, if there were three men in the country who were capable of compiling that sermon, he did not believe there were three men who had the moral courage to stand up and preach it with the power that Mr. Roberts had displayed. (Cheers.) He should esteem it a great favour, and he was sure many others would also, if Mr. Roberts would allow that sermon to be published. (Cheers.) He again thanked them for drinking the toast.

Bro. NICKS said he had been requested by the mayor to propose the next toast, and he did so with much pleasure, because the gentleman's name he was about to submit to them had been twice mentioned that night, and received with the greatest possible cordiality. The toast he proposed was "The Health of the Honorary Chaplain of the Gloucester Lodge." (Loud cheers.) The lodge although a new one, was proud of having for its chaplain a gentleman endowed with such original talent and such eloquence as they had heard that day; and when he undertook that duty, they were quite satisfied it was placed in able hands. (Cheers.) He felt very much delighted at the admirable sermon he had delivered, and he might say there was not one person who did not entertain similar feelings. Mr. Innell had suggested that the sermon should be published, and he was happy to echo that suggestion. Mr. Roberts could amuse and instruct them far better than he could, and he would therefore content himself with asking them to fill a bumper and drink his health. (Cheers.)

Bro. the Rev. G. ROBERTS, who was received with applause, said I am sure I feel as my friend said on my right, excessively embarrassed, because I have been speaking all day long, and I assure you the Cathedral of Gloucester is not the most easy place to speak in, especially when there is the surging sea of the populace rolling up and down the nave, driving every possible idea out of the brain of the man who it supposed to keep silence, if not to entertain a very large body within the choir. I am delighted to think that the sentiments I then uttered, sentiments which approved themselves alike to my reason, my conscience, and my heart, have met with so cordial a reception; for all the persons who have spoken on the subject privately, and especially Mr. Innell, who so kindly said more than I deserve, and my friend Alderman Nicks, who has reiterated what Mr. Innell has said, has covered me with a glory which I feel I am not deserving of. (Cheers.) You will have observed, you who are Masons, a Masonic thread running through that sermon from first to last. So happy was I in such a place, and before such an assembly, to be able to show to Masons how truly all the genuine principles of Masonry—love—and charity—coincide with every precept of the Christian religion, and also of natural religion, and of the conscience, and also of that light which tells us that we ought not to oppress a brother man, because he differs from ourselves. (Cheers.) I hold my own views most decidedly as to what Divine truth is, and as to what the discipline of the Church should be; of how much we have lost by our great differences of opinion; at the same time let me be always understood, that there is not one hand that would be raised among us, nor one word that could be said to deride any man because he thought differently from us upon those great and noble lessons which God himself has revealed to us, and has left to the conscience of every man to determine and decide for himself. (Cheers.) The honorary chaplaincy which I hold has been alluded to. I was requested to hold it upon an emergency. I cannot but think it is one of those ties which still further rivet me to the county and city of Gloucester, where I have so many friends, so many associations, so many kindly thoughts and good feelings, which I trust no time will efface. (Cheers.)

Mr. KENDALL proposed "The Provincial Grand Lodge of Gloucester," and regretted that they had not the presence of the Prov. G. M., and would therefore couple with the toast, "The Deputy Provincial Grand Master, and other officers." (Cheers.) The Masons present would at once see that the obligations they were under to the Provincial Grand Lodge were very great, for without their sanction and assistance they could not have assembled as they had that day in a Masonic procession. They were the great centre in this county of the Masonic body; from them emanated all authority; and, therefore, without their sanction nothing of a Masonic character could have been done that day. As a comparatively young Mason, he was bound therefore to pay his respects to the general body, and express his acknowledgements to them; while all who valued the ceremony which had been performed that day were under deep obligations to that body. He therefore proposed "The Health of the Provincial Grand Lodge of Gloucester," coupling with it "The Health of the Deputy Provincial Grand Master, and other officers of the Lodge." (Cheers.)

Bro. NEWMARCH, D. Prov. G.M., in acknowledging the toast, said

he sincerely regretted the absence of his chief, who was a thorough Mason at heart. He explained that it was to the Prov. G. M. they were indebted for the permission to hold this ceremonial, and not the Provincial Grand Lodge. He was sure the Prov. G. M. would be delighted to further the principles of their craft, and those objects they had at heart; but there were other members of the Provincial Grand Lodge who had been indefatigable in assisting them. He might mention Brother Gwinnett (cheers), their Prov. Treasurer, Brother Palmer, and the two brethren who had directed the ceremonies of that day. (Cheers.)

Bro. GWINNETT proposed "Prosperity to the City and Port of Gloucester," referring to the progress of the port, and the interest he had always taken in its prosperity, coupling with the toast the name of one of his oldest and most respected friends, and one of the most respected inhabitants of the city, Mr. David Mowbray Walker. (Cheers.)

Bro. WALKER, in responding, said it was a somewhat anomalous position to find himself in when called upon to return thanks for the toast which had been proposed; but he should not be worthy of belonging to the city if he refrained for one moment when called upon to return thanks in the best manner he could for the toast. If he might be permitted to allude to the proceedings of the day, he would take the opportunity of expressing the high gratification he felt at the position in which Gloucester had placed herself on the present occasion. She had done honour to herself, and her neighbours had come forward to assist her. They had been most ably supported by the Masonic authorities of the county, and the cause had been most ably advocated by his friend Mr. Roberts in his highly interesting sermon. He thanked them most cordially on behalf of his fellow citizens for the good wishes which had been expressed for the prosperity of the city of Gloucester. (Cheers.)

The CHAIRMAN proposed the health of the Masons who had come from a distance.

Bro. POMEROX, of Stonehouse, Devon, Bro. Lowe, of Bristol, Bro. Waldon, and Bro. Meyler, of Taunton, severally responded.

Bro. INNELL proposed the architects, Messrs. Medland and Maberly, referring to their generous conduct in gratuitously furnishing the design and plans, and said he was proud that Gloucester was the only place in the country where a memorial existed of a martyr on the exact site of his martyrdom.

The CHAIRMAN said he would add to the toast the health of Mr. Estcourt, the builder, for on him would depend in a great measure the stability of the monument. (Cheers.)

Mr. ESTCOURT responded.

Mr. BRUTON proposed the honorary secretary of the building committee, Mr. Brown.

The party soon afterwards broke up.

HERTFORDSHIRE.

HERTFORD.—*Hertford Lodge* (No. 578).—This lodge held its annual meeting at the Shire Hall, on Tuesday, the 17th inst. Bros. Stevens, Hagger, Haselwood, Nunn, Daeg, Dr. Davies, and many more members being present, besides several visitors. Bro. Muggeridge, P.M. 227, installed Bro. Andrews as W.M., who appointed Bros. Bubbs, S.W.; Schriber, J.W.; Kimpton, S.D.; Hobbs, J.D.; Haselwood, Sec. The brethren afterwards adjourned to the Salisbury Arms, where they partook of an excellent dinner.

SUSSEX.

BRIGHTON.—*Royal Clarence Lodge* (No. 338). The regular monthly meeting of this lodge was held at the Old Ship Hotel yesterday week. The W. M., Bro. Dixon, presided. Several visitors were present. Mr. R. J. Rogers (House Surgeon, Sussex County Hospital), and Mr. T. E. Eden, were duly initiated into the mysteries of the Order; the ceremony being performed by the W.M. in an excellent manner. The lodge was adjourned for refreshment, when nearly 40 brethren sat down to banquet; the W.M. presiding. A most friendly evening was spent. [Nine members of this lodge have this year received provincial appointments.]

YORKSHIRE (WEST).

SHEFFIELD.—*Britannia Lodge* (No. 162).—A lodge of emergency was held in the new Freemason's Hall on Thursday 19th inst. Bro. Wm. White, jun., W.M., Prov. G.A.D.C., presided, and ably and impressively raised Bro. Oxley, who had previously passed a very creditable examination, to the sublime degree of M.M. Bro. Webster, Sec., delivered a very excellent charge on the duties incumbent on all Master Masons, and graphically pointed out to the newly-raised brother the character he would, in his new situation, be expected to maintain. Bro. Richards having given satisfactory proofs of his proficiency in the first degree was duly passed to the degree of F.C.

ROYAL ARCH.

CONSECRATION OF THE CRYSTAL PALACE CHAPTER
(No. 1044.)

The members of the Crystal Palace Lodge having petitioned for a warrant for a Chapter to be attached to their lodge, and the prayer of their petition being favourably received and granted by the Supreme Grand Chapter, Thursday the 19th inst. was set apart for inauguration, and on that day the new Chapter was solemnly installed by Comp. William Watson with that readiness and tact for which he is so well known. Comp. Matthew Cooke performed the appropriate music.

The following are the Officers named in the charter and ratified by the chapter, viz., Comps. Ralph M. Smith, M.E.Z.; George S. States, H.; William Stuart, J.; Jas. W. Adams, E.; Geo. Clarke, N.; F. Hill, P. Soj.; T. R. Grimes, Treas., and Crawley, Janitor. In the unavoidable absence of Comp. Hill, P. Soj., Comp. Sigrist was invested as his *locum tenens*. The other members of the chapter present were Comps. Gladwin, 25; Platt, 49; Clements, 25; Lane and Fairbairn, 1122. The visitors were Comps. Joseph Smith, P.G.D.C.; Hewlett, P.Z.; Newton, P.Z., and Collard, H., 25; Thomas Alex. Adams, P.Z.; and Matthew Cooke, 206; Michalski, P.Z.; John Boyd, H., and R. L. Harris, 774; Caulcher, M.E.Z., Hardy, H., Fraser, J., Stiles and Baker, 1055.

The usual executive business of chapters was entered upon, and every arrangement ably completed by the Scribe E., after which the chapter was closed in ancient and solemn form, and the comps. adjourned to the garden preparatory to re-assembling at the banquet, after which the toasts peculiar to the degree were given.

The M.E.Z. then briefly gave "The Queen and Royal Arch Masonry," and "The Earl of Zetland, the G.Z. of the Order." This was followed by the rest of the "Grand Officers, and Comp. Joseph Smith."

Comp. SMITH replied, and said it was his duty to acknowledge on behalf of the Grand Officers and himself the toast which had just been drunk. He knew that the G. Officers were always anxious to do their duty, and it was a great pleasure to him to be there at the consecration of the Crystal Palace Chapter. He was sure that with so many excellent and able Comps. it must prosper, and although it had only been born that day, yet when he looked around him he was inclined to imagine it old, for there were so many old faces of friends who had joined it, and while such estimable Comps. as their M.E.Z., and the other principals presided, he was sure none but the right sort of Masons would be admitted, and so well pleased was he to be amongst the Comps. of this new old chapter that he should be happy to visit them again.

Comp. WATSON had a toast of a two-fold nature to propose, it was the health of the M.E.Z., and success to the Crystal Palace Chapter. It was but little more than three years since the lodge was established, but during that time it had made such progress as to induce its members to apply for a charter to found a chapter, and they had their request favourably conceded, and had the high privilege of nominating the first W.M. of the lodge as the first M.E.Z. of the chapter. He believed the members of the Crystal Palace Lodge would come up on the next occasion, seeing their first W.M. and first principal had done good suit and service in the cause. For his own part he was highly gratified with that day; he had never before seen so large a number of installed principals present to witness the induction of any Comp., and he felt certain that their M.E.Z. would discharge his duties with that honour and uprightness which had ever been his characteristic. In conclusion, he proposed prosperity to the Crystal Palace Chapter, and the health of its first M.E.Z., Comp. Ralph Smith.

The M.E.Z. rose to return thanks for the very kind manner in which Comp. Watson had been pleased to propose his health. He was no great speaker, and they must be content to be assured he was very grateful for the compliment. He had been very fortunate in his Masonic career, and all he knew Comp. Watson had taught him. Since 1856 he had reached the highest office which he had been placed in that day, and it was more owing to the exertions of others, than his own, and he might more particularly say to Comp. Watson. For the attendance that day, which he took as a great compliment, he was much obliged, and thanked the companions. The M.E.Z. said the next toast he should give was that of the health of Comp. Watson, the consecrator of the chapter. The name of Comp. Watson was well known in all lodges and chapters, and to assert a want of knowledge of him was to own yourself unknown. Everyone there knew him and knew how well he did everything he undertook, therefore he, the M.E.Z., should come to the point at once, and ask them to do honour to his toast, the health of Companion Watson.

Comp. WATSON was very much obliged for the friendly way in which the M.E.Z. had proposed his health, and was no stranger to

his kind feelings towards himself. He was sure all that knew him (Comp. Watson) were well aware that it was his delight in furthering Masonry, and more particularly the Royal Arch. He knew he had more pleasure in communicating what he had learned to others than in anything else, and the more he was in Masonry the more he loved it. So with the young aspirant, when the astonishment and novelty wore off, he gets to comprehend it, and the older he becomes the more he likes the duties he has to perform. This, he felt sure, was the key to many a young Companion's thoughts; for in his own case he recollected the surprise and wonder with which he was struck when he was first exalted. He was now an old hand, but he hoped a useful one, and wherever he could be of service there he was proud and happy to be. Comp. Watson thanked them for the compliment paid him, and resumed his seat.

The M.E.Z. said every chapter was proud of having visitors, and theirs would be no exception to the rule. On that day they had a very large number, and he begged to welcome them all. As the Prince Frederick William Chapter had kindly recommended their petition, he should couple with the toast the name of Comp. Caulcher, first M.E.Z. of 1055.

Comp. CAULCHER had great pleasure in returning thanks for the honour of the visiting comps. health being proposed and so warmly greeted. On behalf of his own chapter he admitted they were very proud to have recommended the Crystal Palace Chapter for a charter, and thought themselves honoured in being applied to for such assistance. He had no doubt they would soon overcome all their differences, and concluded by again thanking them in the name of the visiting Comps.

The M.E.Z. next proposed "The Health of his Comps. H., and J." Comp. States, their newly installed H., was, in his Masonic career, worthy, and zealous in all his duties, and had come to support the M.E.Z. in his new position. Comp. J., also, a known and worthy Mason, had given way for Comp. States in a praiseworthy manner, besides helping the M.E.Z. most effectually in the formation of the chapter.

Comp. STATES, H., was placed beyond the zenith of his ambition in being elected to the second chair. He felt sure that their chapter would reign supreme beyond any other chapter in the metropolis, and he hoped the loving cup would be passed round on the principle of being happy themselves and communicating happiness to others. At the M.E.Z.'s own solicitation he had taken office. Comp. R. Smith said, "Will you accept the office of H. in our new chapter?" To which he replied, "readily will I do so," keeping in view that it is the duty of every Mason to preserve the cement between the Arch and the Craft. Suffice it to say that they started on a good basis and were sure to get good candidates to join them. They never intended to go into debt, and that was one of their great principles. He was much obliged for the association of his name with the toast, and he hoped never to disgrace the chair to which they had elected him.

Comp. STUART, J., said, after the oratorical display they had just heard, he could say but little. He strongly felt the solemnity of the office he had been called to, and hoped to be better known in future.

The M.E.Z. gave "The Officers of the Chapter," coupling with the toast the name of Comp. George Clarke.

Comp. CLARKE, N., felt it to be one of the happiest moments of his life, and he was sure every officer would do his best to perform their duties satisfactorily.

The M.E.Z. next proposed "The Health of Comps. James W. Adams and Grimes their Scribe E. and Treas."

Comp. James W. ADAMS replied on behalf of the Treas. and himself, and tendered their thanks to all present, feeling sure that the Chapter would prosper, and stated that both the Treas. and himself would exert themselves to the utmost to bring about so desirable a state of things.

The next toast given by the M.E.Z. was a counterpart of a not unusual toast in Craft Masonry. He knew, and they all were well aware that the Craft was very fond of initiates, so also were they in the Royal Arch, and when they had such joining comps. as those of the Crystal Palace Chapter they were especially welcomed. He therefore gave the toast of "The Joining Comps.," coupling the same with the name of Comp. Thomas Alexander Adams.

Comp. Thomas A. ADAMS begged to return thanks on behalf of the joining members, and gracefully alluded to Comp. Watson's performance of the ceremony of consecration.

Comp. WATSON proposed "the Health of the petitioners and Comp. Sigrist," well-known for many years in the Craft.

Comp. SIGRIST was unprepared for the toast, but glad their endeavours had so far succeeded, although cold water had been thrown in their faces, the majority of the lodge not upholding, but opposing it, still they would not relax their exertions, and he hoped the time was not far distant when they could look upon that opposition as a dark cloud that had passed away, and find all

differences of opinion waived. On behalf of the petitioners he begged to express his thanks for the toast.

The M.E.Z. then gave "the Masonic Press," to which Comp. Cooke briefly replied.

The Janitor's toast brought the meeting to a conclusion.

HAMPSHIRE.

ALDERSHOT.—*Pannure Chapter.*—A new chapter attached to the Pannure Lodge (No. 1,025) was opened on the 12th ult., and formally constituted and consecrated by Comp. Stephen Barton Wilson, ably assisted by Companions Savage and Platt; the proceedings being conducted in the excellent concert-room adjoining the Royal Hotel, Aldershot, which was beautifully fitted up for the occasion, and some very chaste and ornamental furniture, supplied by Comp. Platt, added much to the appearance of the Chapter. The full ceremony was gone through; the musical and vocal accompaniments being admirably performed by Comp. Bell, organist of the Chapter of Friendship, Portsmouth, and Comp. Douglas, Z. Chapter of Concord, Southampton, Comp. Geo. Phillips, and Comp. T. P. Payne, of the same chapter. The newly-installed principals were Comp. J. Rankin Stebbing, Z. of the Royal Gloucester Chapter, Southampton (by dispensation) Z., Comp. R. G. Wood, P.M. 1,025, H, and Comp. Wm. Howard, W.M. 1,025, J. Comp. Wilson, who we regret to say was very unwell, conducted the ceremony in the most interesting manner, and with his usual ability and urbanity, whilst the lecture on the pedestal was most eloquently and effectively given by Comp. Savage. Comp. T. P. Payne gave the historical lecture with great accuracy and impressiveness. The newly installed first Principal, Comp. Stebbing took the chair, and exalted seven Master Masons to the Sublime Degree, and received the congratulations of the Companions, accompanied with every expression of kindness and regard; similar expressions were adopted towards the other Principals, and especially to Companions Wilson and Savage. The occasion was embraced, both in the Chapter and at the subsequent banquet, to recognise and express the high estimation in which Comp. Wilson's eminent services to Masonry were held, and that the visit of himself and his distinguished brother mason, Comp. Savage, were in the highest degree gratifying to their Provincial Brethren.

Poetry.

A BRIDAL RACE.

Sir Hubert rode his gray dappled colt,
Her jennette of Spain his bride,
"My winsome Isabelle, winsome wife,"
Quoth he, "let's a wager ride!"

Quoth he, "Sweet wife, let us ride a race,
And this shall be the play,
Whoever wins first to yon haw-tree
Shall rule both night and day.

"And whether we live in the country,
Or in town as I would still,
Whoever wins first to yon haw-tree,
Shall have it as their will."

"Done," said she, with a light high laugh,
"I'm pleased with such as this,
Let us sign the 'pact!' She leant across,
And gave him a flying kiss.

He thought to catch her limber waist,
And another kiss repay,
But she gave her jennette the rein at once,
She was off, off, and away.

The colt he shied, the colt he winced,
On galloped she merrilie,
The race was short and she was the first,
First by the red haw-tree.

"Now fie upon you, winsome wife,"
Cried he, "you ride unfair,
For with that kiss, that start too soon,
You took me unaware."

"What's fair," quoth she, with her light high laugh,
"I do not care three straws!
"O, I shall rule, O yes, I shall rule,
"But you, love, shall make the laws!"—W. B. SCOTT.

LINES TO KATE.

There's something in the name of Kate,
Which many will condemn;
But listen now while I relate
The traits of some of them.

There's advo-Kate, a charming miss,
Could you her hand obtain,
She'll lead you in the path of bliss,
Nor plead your cause in vain.

There's deli-Kate, a modest dame,
And worthy of your love;
She's nice and beautiful in frame,
As gentle as a dove.

Communi-Kate's intelligent,
As we may well suppose;
Her fruitful mind is ever bent,
On telling what she knows.

There's intri-Kate; she's so obscure,
'Tis hard to find her out,
For she is often very sure,
To put your wits to rout.

Prevari-Kate's a stubborn maid,
She's sure to have her way,
The cavilling, contrary jade,
Objects to all you say.

There's alter-Kate, a perfect pest,
Much given to dispute,
Her prating tongue can never rest,
You cannot her refute.

There's dislo-Kate, quite in a fret,
Who fails to gain her point,
Her case is quite unfortunate,
And sorely out of joint.

Equivo-Kate, no one will woo,
The thing would be absurd,
She is so faithless and untrue,
You cannot take her word.

There's vindi-Kate, she's good and true,
And strives with all her might,
Her duty faithfully to do,
And battles for the right.

There's rusti-Kate, a country lass,
Quite fond of rural scenes,
She likes to ramble in the grass,
And through the evergreens.

Of all the maidens you can find,
There's none like edu-Kate,
Because she elevates the mind,
And aims for something great.

NOTES ON MUSIC AND THE DRAMA.

Miss Louisa Pyne and Mr. Harrison open the Royal English Opera on the 21st of October, with a new opera by Mr. Howard Glover, entitled "Ruy Blas."

Miss Louisa Keeley will secede next season from the Olympic company.

The Adelphi re-opened on Monday with the undying "Colleen Bawn," but Mr. Boucicault's next card, "The Octoroon," with its slave trade "sensation" hits, is in rehearsal.

It is uncertain, says the *Theatrical Lounger* when Drury-lane will open; some say with Mr. Brooke in tragedy, on the 10th of October, but Mr. Brooke is reported to be ill in Dublin, and moreover, to have quarrelled with the Drury-lane proprietor. Mr. and Mrs. Kean are engaged in February, and the pantomime is sure to float the great "impresario" over the winter.

The Princess's is about to re-open with a new comedy by Mr. John Brougham (who makes his first appearance at this theatre) called "Playing with Fire." "Othello," with Mr. Fechter as the Moor, will be one of the earliest novelties.

Madlle. Di Rhona, the celebrated and fascinating *danseuse*, has, we (*Sunday Times*) understand, taken the Soho Theatre, which is undergoing extensive alterations and re-decorations, in anticipation of a brilliant season under her management.

By order of the Minister of State, the *fautouille d'orchestre*, in the Theatre Italien, are to be reserved for the male sex exclusively.

A letter from Biarritz states that at one of the Emperor's evening parties lately, a young tragedienne (12 years of age) was heard, whose precocious talent is considered by her friends to promise another Rachel. The Minister of State was so much struck with the ability which she displayed, that he has admitted her to the Conservatoire at Paris, with a pension of 100*f.* a month.

The director of the Imperial Theatre at St. Petersburg has just left Paris for that capital. He has added Madame Gassier to his list of engagements for the season.

The Academy of Music of Vienna has adopted the normal diapason of Paris. The orchestra of the Court Theatre is also about to take the same step.

M. Offenbach, after a highly successful tour with his troupe through Austria, Hungary, Prussia, and Belgium, has re-opened the Bouffes Parisiens. The operas chosen for the occasion were "La Chanson de Fortunio," an operetta in one act by M.M. Saint Remy and Offenbach, with the whimsical title, "M. Choufleury restera chez lui le . . .," and "Les Eaux d'Evms," by Delibes.

The Paris papers contain the following announcement:—"By special authorisation, an extraordinary performance will take place at the Hippodrome, on Thursday next, for the benefit of Madame Saqui, now 83 years of age. This justly celebrated lady, who for 50 years was the admiration of Europe, will dance on the tight rope."

ELECTRIC POSTAGE.—When the Post Office closed its account with the public revenue in the year 1837—previous to the first alteration of the postage to 4*d.*, as preliminary to the adoption of a general rate of a penny—the number of letters transmitted, at varying rates of 6*d.*, 9*d.*, and 1*s.* each, was more than 1,000,000 weekly. This has been regarded as furnishing a fair basis for calculating what may be done by an uniform rate of message by telegraph at One Shilling; and the United Kingdom Electric Telegraph Company are about to carry out this system upon their lines, which are fast spreading throughout the country northwards, and will, within a few days, be opened as far as Manchester and Liverpool, for messages, at one uniform rate of a Shilling each.

THE WEEK.

THE COURT.—Her Majesty, the Prince Consort and other Members of the Royal Family are still at Balmoral. On Friday the 20th, his Royal Highness Prince Alfred, who is to sail for America by the Cunard steamer from Liverpool, arrived in that town at an early hour, and in the forenoon was waited upon by the Mayor, under whose conduct, and accompanied by Major Cowell, he was taken to see the "lions." These included the Conway training ship, Akbar reformatory hulk, Messrs. Horsfall's ironworks—where His Royal Highness, to his astonishment, was shown a gun constructed to throw a 700*lb.* shot—the Huskisson and Sandon Docks, the Great Britain steamship, and of course, St. George's Hall. The town was decorated with flags, and every place where a glimpse of the royal sailor could be expected was crowded. The weather, too, was all that could be desired; in fact, as the penny-a-liners have it, regular Queen's weather.

GENERAL HOME NEWS.—The Registrar General reports the London mortality for the week to be 1126, which is as nearly as possible an average of the last ten years. The births were 1830, which is about 200 above the average of the preceding ten years.—An influential deputation having waited on the Lord Mayor to urge upon him the desirability of his filling the office for another year. His Lordship expressed his willingness to accept the honour if it be awarded to him.—A very interesting meeting has been held at Manchester, for the purpose of enabling the Hon. Samuel Laing, financial secretary of India, to confer with the three associations principally interested in the prosperity and trade of India, the Chamber of Commerce, the Cotton Supply Association, and the Manchester Cotton Company. After addresses from these three bodies had been presented to the hon. gentleman, he addressed the meeting at great length. He reviewed the state of financial affairs in India at the time when he first went out, and dwelt on the great importance of reducing public expenditure in that part of our empire. He thought that taxation had reached its limit, and that therefore, the only fund available for public works was to be found in the savings which could be effected. The hon. gentleman dwelt with emphasis on the necessity of governing India on the spot, and not from home. Noticing the complaints against the existing land tenure in many parts of India, he expressed an opinion that the want of rapid communication with great centres, was a more effectual barrier to the settlement of Europeans in the country. To promote the growth of cotton, Mr. Laing thought capital advanced to the growers was especially necessary; and to enable this to be done with safety, a proper law of contracts was essential. He described what had been enacted on this question, and, after alluding to an early prospect of the reduction of important duties on cotton, wound up by appealing to his hearers to take, with him, a view of these matters higher than their merely commercial aspect.—The Gloucestershire county rifle meeting was held at Gloucester during last week, and that interesting competition was followed and brought to a close by a banquet, at which the Earl of Ellenborough was present. It fell to his Lordship's lot to propose "The Volunteers," and he improved the occasion by addressing himself in tones of advice and warning to the volunteer body at large. He trusted that, as the force of volunteers existed now unimpaired, so it would continue, and that the people who had initiated the system, would maintain it with that perseverance which is the first of military virtues. "Without that perseverance in its support," said his Lordship, if there be any lukewarmness or falling back, depend upon it we shall make things worse than they were when that force was established, and bring on apace the very evils it was intended to avert." Lord Ellenborough then proceeded to dwell on the importance of discipline, without which, no amount of accuracy in shooting, no courage or enthusiasm in the field, is of much avail. His Lordship concluded by a spirited appeal to both officers and men, to persevere in the course they had adopted, and to perfect themselves in the duties of a military life, which he regarded as the first of all professions.—A new minute of Council on Education has excited the opposition of schoolmasters throughout the country. An aggregate meeting of the metropolitan teachers was held on Saturday at the Whittington Club, when churchmen and dissenters were, for once, of one mind in holding that, for the sake of a paltry saving, Mr. Lowe

was about to do an act which was shabby in itself, and which, being in violation of an express compact, was unjust as well as shabby.—A heavy gale swept over the metropolis during Sunday night and early on Monday morning, and caused considerable damage amongst the shipping in the river. Such was the force of the wind inland, that a cart laden with hops on the Kent Road was blown over. Great fears were entertained at Lloyd's, that the gale must have been very disastrous at sea.—An influential meeting of the business men of Birmingham has decided on the establishment, on trial, of an Exchange in that town. At first, this institution will only be of modest pretensions, as it will be held in a room lent for the purpose, free of rent, by the Midland Institute. The subscription has, accordingly, been fixed for the present at the low figure of half a guinea, and the names of sixty-five subscribers were given in.—The Central Criminal Court was opened on Monday, when the Recorder delivered his charge to the grand jury, and expressed his regret that the calendar, though not more numerous than usual, contained an extraordinary large amount of grave crimes. There were three charges of manslaughter, and no fewer than three charges of murder.—The most noticeable trial on Tuesday was of a Chinese charged with theft, and who was anxious to have half his jury composed of his own countrymen, a privilege to which he was not entitled, and which could hardly have been complied with.—On Wednesday, the seaman who was charged with the wilful murder of a comrade on board of a vessel in the Thames was convicted of manslaughter only, and the judge postponed the sentence. David Griffiths Jones, the medical man who was charge with having forged a will, under circumstances with which the public must be familiar, was also placed at the bar. He pleaded guilty to the charge of perjury, and the prosecution abandoned the graver accusation of forgery.—Mr. Hill, whose alleged exposure of his child, has excited so much sensation among all classes, was on Saturday brought up before the magistrates at Rugby for re-examination. The marriage was legally established, as well as the birth of the child, who was produced in court; and all the witnesses who were concerned in his removal and maintenance were produced in court, and if reliance is to be placed on their testimony, they completely established his identity with the child taken from Mrs. Hill two years ago. The prisoner was represented on this occasion by counsel. On Wednesday, the final examination of Hill took place. The marriage certificate of the parties was first put in, and evidence identifying them as husband and wife, was also submitted. The nurse who attended on Mrs. Hill during her confinement at Rugby, expressed her belief that the child who has been discovered, is identical with the one who was born on that occasion. The case for the prosecution closed with the examination of Sergeant Brett. Mr. Philbrick, in a brief speech, suggested the line of defence which will be pursued, viz., that Mrs. Hill must have been a consenting party to the removal of the child for reasons which may hereafter be explained in the Divorce Court, and that probably the wrong registration was the fault of the registrar, who had been removed for having made other, though not equally important errors. The prisoner was committed for trial, the magistrates expressing their willingness to admit him to bail.—A surgeon, named Flint, was brought before the magistrates at Buxton, on Saturday, on the serious charge of shooting his wife with intent to do her grievous bodily harm. The crime was committed in the open street, in broad daylight, and in the presence of several people. After that, it is hardly necessary to add, that the prisoner appears to be labouring under insanity, brought on, it is to be feared, by his own intemperate habits. The man was much respected in consequence of the position he formerly held in the place. The witnesses gave their evidence with reluctance, and as for the wife, who was not very seriously injured, she concealed herself to avoid giving evidence at all.—At the Southwark police-court, the unusual spectacle has been exhibited of a wholesale merchant in the city being brought up, charged with being a receiver of stolen goods. The prisoner was a tea dealer, and two foremen of a tea bonded warehouse were charged as accomplices in his guilt. The evidence is all on one side, for the prisoners reserved their defence, and the magistrate committed them for trial.—A rather novel point of law was brought before Mr. Solfe, the magistrate. An apprentice, who was ill and unable to work, claimed his regular wages from his master, who demurred, on the ground that as the lad was also receiving aid from a benefit society, illness would be more profitable to him than health. The magistrate called for the lad's indenture; and finding there was no proviso that wages were to be withheld during illness, decided in favour of the apprentice's claim.—A letter-carrier was on Monday night taken into custody on a charge of having kept more than 1000 letters which it was his duty to deliver. His "beat" was in Lombard Street; so that the importance of the letters detained, and the inconvenience, suspicion, and mischief caused by their detention, not in Lombard Street, but over the whole commercial world, may be imagined.—The iron-cased frigate, the *Warrior*,

commenced her first trial trip, under the command of the Hon. Capt. Cochrane, on Thursday week. The weather was all that could be desired for a pleasure trip. At several points along the shore there were crowds of persons assembled to see her pass by. The trip occupied twenty hours, and was accomplished in the most satisfactory manner, everything working admirably. Salutes were fired as usual, and replied to, at Sheerness and Portsmouth, at which latter place she will be docked to-day, to be cleaned, and have her launching gear removed from her bottom. With this on she made 13½ knots, and 15 at least may be fairly expected when she leaves the dock. The average speed was ten miles an hour, and the ship was not once impeded by any adjustment of the machinery being necessary.—The *Great Eastern* has been again in trouble. Another gale arose while lying at her mooring outside Queenstown Harbour; and as it was found impossible with her broken rudder-post either to enter the harbour or get her head to the wind, she drifted out to sea, and new fears began to be entertained for her safety. We are glad to find, however, that she returned, and has at last been secured in the splendid and capacious harbour of Queenstown. The captain of a small brig, the *Magnet*, of Nova Scotia, behaved in the most gallant manner during the late trials of the *Great Eastern*, lying by the disabled ship for 24 hours, till the passengers were assured of safety. Such conduct is above all praise. In justice to the commander of the great ship it should be mentioned that the passengers have passed a resolution highly commendatory of his conduct during the trying scene.

FOREIGN INTELLIGENCE.—At length an official announcement that the King of Prussia will visit the Emperor Napoleon has appeared in the *Moniteur*. That journal has notified to the public that the king will arrive at Compiègne on the 6th of October, but it failed to state the duration of the visit. In announcing the the King of Prussia's arrival at Compiègne the *Moniteur* adds, "It appears certain that almost at the same period there will be another royal visit to France." Apparently the second royal visitor will be the King of the Netherlands, who will, we are told, leave the Hague for Compiègne on the 3rd of October.—M. de Persigny has just issued a circular to the various prefects, requesting a return of the name of every writer in the periodical press, the place of his birth, the position of his family, the amount of his salary, what degree he took at the university, what are his antecedents, and what his scientific and literary works and honorary distinctions. Several of the editors, when summoned before the police, refused to answer such of the questions as related to their private affairs; and a decided stand is preparing against the Home Minister's inquisitorial proceedings. A curious explanation has been given of the circular. The French Government, if we are to believe the official explanation, intended honour and not indignity to the press. "The Government," says M. Boniface, "wishing to decorate some eminent editors, asked for information from the prefects, but could not expect that its instructions, which were perfectly well meant, should be so misunderstood and so singularly carried out.—Threats that martial law would be proclaimed, and the exhortations of the clergy, seem to have prevented a renewal of the disturbances in Warsaw. It is remarkable that the Russian authorities, which were once so unscrupulous in their employment of military force, now seem almost helpless in the face of the populace. No persons are arrested, no attempts appear to have been made to prevent the destruction of shops, and it is even said that Russian spies have been maltreated or killed in the very presence of the police.—The anniversary fêtes in honour of the establishment of the Belgian kingdom have been proceeding in Brussels for some days back. They consist of reviews of the National Guard, a *tir national*, concerts, theatrical performances, general illuminations, and fireworks. The weather has been rather unfavourable. A meeting of the Brussels Association in favour of a treaty of commerce with England, has just passed a resolution declaring that the stipulations of the Franco-Belgian treaty ought to be applied with the least possible delay to England, and to other nations, pending a more complete reform of the Belgian tariff. The resolution met with only a slight and ineffectual opposition.—Oscar Becker, who attempted to shoot the King of Prussia, has been convicted; and has been sentenced to be imprisoned for twenty years, and then to be banished. He at first asserted that his pistol was not loaded with ball, but ultimately admitted that his assertion was untrue, and that his intention had been to imitate Orsini.—An attempt—happily altogether unsuccessful—was made on Thursday evening to assassinate the Queen of Greece. A student, named Durios, who is said to be only seventeen years old, and who declares that he had no accomplices, fired a revolver at Her Majesty in the Palace-square at Athens, but luckily missed his aim, and was immediately arrested. The Queen displayed much coolness and courage, and showed herself in public on the following day.—The *Moniteur* announces that the negotiations between the

Porte and several other powers for the conclusion of treaties of commerce in conformity with those which have been signed between it and England, France, and Italy, not yet having been terminated, the Ottoman Government has demanded that the application of the treaties of commerce with the latter powers, which had been fixed for the 1st of October next, should be postponed until the 13th of March, 1862. This application is made with the view of avoiding the confusion which would arise to commerce and to revenue from the sudden substitution of an irregular and varying tariff for one of a fixed and equal character. The French Government has acceded to the demand so far as it is concerned.—Telegraphic accounts from Ragusa state that the vanguard of the Turkish army, which had pushed on towards Grahovo, had fallen back on Trebigne and Klobuck, in consequence of some bold move of the Montenegrins.—The *Morning Post* makes the important announcement that the British, French, and Spanish Cabinets are engaged in settling the terms of a joint and immediate intervention in Mexican affairs. No troops will be marched into the interior; but a combined squadron will be sent into the Gulf of Mexico, with orders to blockade in case of need, and perhaps to occupy for a time Vera Cruz and the other principal Mexican ports. The allied powers will require the Mexican Government to assent to a sequestration of the customs duties, which will be collected by the British, French, and Spanish Consuls. Half of the produce of the duties will be applied to satisfy the claims of subjects of the allies, and the other half will be paid to the Mexican Government. If Mexico should refuse to accept these conditions, the ports will be blockaded, or perhaps the duties will be collected by the allies without any Mexican authorization; and in that case the whole produce will be devoted to the payment of the amounts that may be justly due to British, French, and Spanish subjects.

AMERICA.—The intelligence brought by the North American steamer, which left New York on the 13th inst., represents the position of the contending forces on the Potomac as in the main unchanged, though the continued advance of the Confederates on the Federal lines led to the belief of an early engagement. In Western Virginia an action was fought on the 10th, near Summersville, between 5,000 Confederates, under General Floyd, and a body of Northern troops, under General Rosencrantz. Though the former are admitted to have held their ground during the contest, yet, according to the Northern accounts, they retreated at night, abandoning a portion of their baggage and ammunition. There was a rumour that General Fremont had been superseded on account of his Missouri proclamation emancipating the slaves. Such a proceeding would lead to important consequences, but the truth of the report was doubted. The Kentucky Legislature had come to the conclusion of ordering the Confederate troops out of the state, but had refused to adopt a similar course with respect to the Northern troops. The Confederates, however, so far from obeying the mandate, had strengthened their position at Columbus and Hickman. Late intelligence also brings a narrative of a dreadful affair. The supports of a railway bridge over a river in the state of Missouri were nearly burned through by some diabolical miscreants, and a railway train coming upon the trap thus set for them was precipitated some 100 feet into the river. Seventeen persons were killed outright, and of about 100 passengers only three escaped unhurt. The ruffians had placed other obstructions along the line as soon as the train had passed, to prevent assistance being sent to them. The New York papers attribute this piece of fiendish cruelty to the rebels; but we are unwilling to believe that men who have once had arms in their hands would perpetrate such cowardly cruelty, and, besides, they must have expected the train to contain friends as well as foes.

INDIA, CHINA, &c.—The Bombay mail has arrived, but the advices are destitute of political or general interest. The cholera has made great ravages at Delhi, Meerut, and many other places in the North-west Provinces, but its virulence was abating. The amalgamation of the Indian and Queen's armies was progressing, great numbers of Indian officers having joined the Staff Corps. The Governor General had declined to sanction the establishment of a line of steamers between Kurrachee and Bushire. The Governor General in Council has just passed a resolution which must prove of interest to those interested in cotton cultivation. His Excellency, though earnestly desirous to encourage the cultivation of products of trade, and especially of cotton in India, laid down as a fundamental rule for the guidance of the executive, that every measure which places government in the position of a private capitalist or cultivator must be injurious, and that all attempts by authority to stimulate cultivation are out of the question. But consistently with the observance of this rule, Lord Canning is desirous to do all in his power to increase the growth of cotton, and especially to encourage the cultivation of the finer sorts. With this view, prizes will be given for the production of cotton in each of the three Presidencies for the largest quantity combined with the best quality.

Each prize will be in value about £1,000, and the prizes are offered for each of the two next seasons.—We have sinister news from Japan. On the 5th July an attack was made on the British Legation at Jeddo, and Mr. Morrison and Mr. Oliphant were seriously wounded. The rest of the Embassy were fortunate enough to escape. The telegram conveys no information respecting the origin of the outrage, or the parties who were concerned in it. From China we learn that the merchants were dissatisfied with the working of the treaty, and were about to call a meeting to consider it. The rebels were approaching Shanghai with 100,000 men, and Nanking is still invested by the Imperial troops.

SPECIAL NOTICE.

On Saturday, Nov. 2, a beautiful Steel Engraving of the Right Hon. the Earl of Dalhousie, K.G., P.D.G.M., in full Masonic costume, will be presented gratuitously to every subscriber to the FREEMASONS' MAGAZINE AND MASONIC MIRROR.

The Engraving has been executed in the highest style of art, by Posselwhite, from a photograph by Mayall.

Specimens will be ready next week; and Country Booksellers and others desirous of receiving them are requested to inform us how they shall be forwarded.

A few copies for framing (suitable for lodge and other presents) may be had as follows;—

India Proofs, before letters (which must be ordered immediately)	7 6
India Proofs (after letters)	5 0
Large Plate Paper	3 0

TO CORRESPONDENTS.

TO SUBSCRIBERS AND OTHERS.—All remittances by cheque, post-office orders, &c., are to be made payable to the Proprietor, Mr. William Smith, C.E., 19, Salisbury-street, Strand, W.C.

COMMUNICATIONS for the EDITOR to be addressed to H. G. Warren, Esq., 19, Salisbury-street, Strand, W.C.

ALL ORDERS or Communications with respect to the publishing departments to be addressed to the Publisher, 19, Salisbury-street, Strand, W.C.

OXON ET CANTAB.—The answer to the question of the above correspondent by A. Z. is unintelligible. Will he try again.

JUSTICE.—A Master of a lodge being unable to perform the ceremonies, or wishing for assistance, may request a P.M. or Warden to act for him. It is the custom in many lodges for the Master to leave the chair and resign it to a P.M. during the performance of those duties, but it is not correct. The W.M. should, so long as he remains in the lodge, retain the chair, and the P.M. or Warden officiating should occupy a seat immediately to his left. In Grand Lodge the D.G.M. always sits to the right of the G.M., but he has no duties to perform in the G.M.'s presence.

J.R.D.—A W.M. has now power over the hall of his lodge beyond those deputed to him by the lodge. He cannot lend it to any person for any purpose he likes in opposition to the wishes of the lodge, but the best way of preventing his doing so is to vest the hall in trustees and declare in the bye-laws to what uses it may be put. If the Master lends the hall for immoral purposes he should be immediately cited to the Prov. Grand Master or the Board of General Purposes. What are immoral purposes, however, may be matter of opinion. Some people consider dancing immoral. We do not. Others again object to the favourite ballad of Solly in our Alley, and the trustees of Exeter Hall would not allow it to be sung in their establishment until they had expunged the lines.

"Of all the days that's in the week, I dearly love but one day,
And that's the day that comes betwixt the Saturday and Monday;
For then I'm dress'd all in my best, and walk abroad with Sally;
For she's the darling of my heart, and lives in our alley."