

LONDON, SATURDAY, AUGUST 2, 1862.

THE PROPOSED APPROPRIATION OF THE
PROPERTY FOR MASONIC PURPOSES.

BY BRO. W. J. MEYMOTT.

Premising that the property to be dealt with consists of Bacon's Hotel, the Offices, the Tavern, and Nos. 60 and 59, Great Queen-street in the front, some small houses in the rear of 59 and 60, and some workshops and premises in the yard behind the Offices and Bacon's Hotel, I propose to pull down Nos. 59 and 60, Great Queen-street and all the small houses at the rear, and to erect on the spot, thus left, vacant (and which is about 193ft. deep and 48ft. wide), a new and commodious hall in the rear, and next the street adjoining the Tavern, a house, 44ft. square with a handsome stone front, and a porch of elegant and appropriate design.

On the *basement* will be several rooms for the accommodation of the Tyler.

On the *ground floor*, a corridor, 10ft. wide, leading from the porchway or entrance through the house to a *vestibule*, in which will be a grand winding staircase leading up to the Masonic Hall; beyond (and under the new hall) will be hat and cloak rooms, dressing rooms, W. C.'s, &c., a kitchen or bar for refreshments, and a large, well-lighted coffee room. On either side of the corridor in the front house there are four offices for the Grand Secretary and his Clerks, and a staircase leading up stairs.

On the *first floor* in the front house will be a committee room, which will serve as the Grand Officers' dining room or a lodge room, as occasion requires, 42 by 18; a room for the Grand Master, which will serve as a waiting-room, 17 by 13; and a Grand Officers' room, or library, 22 by 14, each of these communicating with a lobby; and thence by an elegant and appropriate gallery on one side of the vestibule, the procession and Grand Officers will pass to the upper landing of the winding staircase and into the new Masonic Hall at the rear. The Masonic Hall will be about 82 by 42, and is to be devoted solely to Masonic purposes, in the most ample sense, including the meetings of Grand Lodge, Grand Chapter, the Grand Meetings of the high grades, and other Masonic festivals; the present hall is 73 by 37. At the entrance of the hall will be two ante-rooms for signing names, and other purposes, and some retiring rooms; and at the north end will be a gallery. On the second and third floors of the front house will be a large lodge room, and two other rooms. Nothing will be built over the hall or vestibule.

The proposed new buildings, as shown in the ac-

companying plan, are all to be to the west of the tavern, where now Nos. 59 and 60, Great Queen-street and several small houses in Queen's-place are situate.

The new building may be said to be divided into three parts:—

1st. A front house, to consist of four offices, for the use of the Grand Secretary and the Clerk, and a muniment room; a Grand Master's room, a Grand Officers' room and library, and a committee room; three lodge rooms, with two ante-rooms attached to each, and a set of rooms for the resident Tyler; and this house, with a handsome stone front and portico, and to be made externally distinct from the tavern, will cost, say £3500.

2nd. The vestibule and grand staircase, areas, &c., to cost £1500.

3rd. The new Masonic Hall, coffee room, &c., to cost £8000.

But the cost is a matter of uncertainty, depending almost entirely upon the amount of ornamentation, and other subjects to be afterwards agreed upon.

With respect to the tavern, I propose to give up to the use of the lessees the present hall, and also the temple, which latter I propose to have converted into a large dining room; and the rest of the rooms can be repaired, or altered, and improved, as may be necessary, for which purpose a sum of £1000 can be advanced to the lessees, if necessary, they paying an increased rent for the increased accommodation; and I further propose that the tavern be connected with the Masonic buildings on each landing at convenient places, and also to have the present hall and the new hall connected, as shown in the plan.

With respect to the offices, I propose that they shall be used for the three different charities; each Secretary to have a private room, and the three committees to have a joint board room; the rest of the house to be used by the lessee of the tavern, or the lessee of Bacon's Hotel, as can be arranged.

The rest of the property, including Bacon's Hotel, the workshops now let to Mr. Lambert, and those let to Mr. Mann can either be re-let on lease or sold, or otherwise disposed of as may be thought best.

The advantages of this arrangement over others that I have seen are economy and convenience, and at the same time providing in a suitable way for the dignity and comfort of the Masonic body, by having a separate Masonic Hall and offices, and lodges detached from and yet conveniently connected with the tavern plan. As to economy the new building will cost less than half the suggested plan of Bro. Jennings (which he represented as the unanimous recommendation of the committee appointed by the Board of General Purposes) and far less than the plan suggested by Bro. Stephen Barton Wilson.

BRO. MEYMOTT'S PLAN.

GROUND FLOOR.

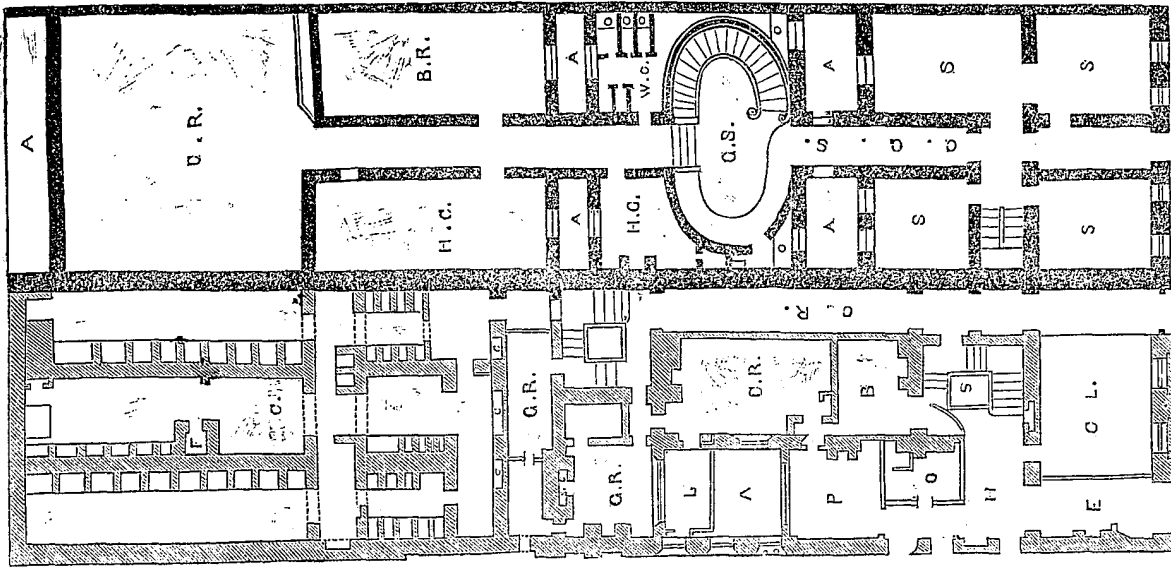
F—Furnace.
C—Wine Cellars.
A—Areas.
C R—Coffee Room.
H C—Hats and Coats.
B R—Refreshment Bar.
G R—Glass Room.
L—Larder.
C R—China Room.
P—Parlour.
B—Bar.
O—Office.
H—Hall.
B—Entrance.
C V—Clarence,
C R—Corridor.
C G S—Grand Staircase.
C G S—Corridor to Grand Staircase.
S—Secretary's Room.

FIRST FLOOR.

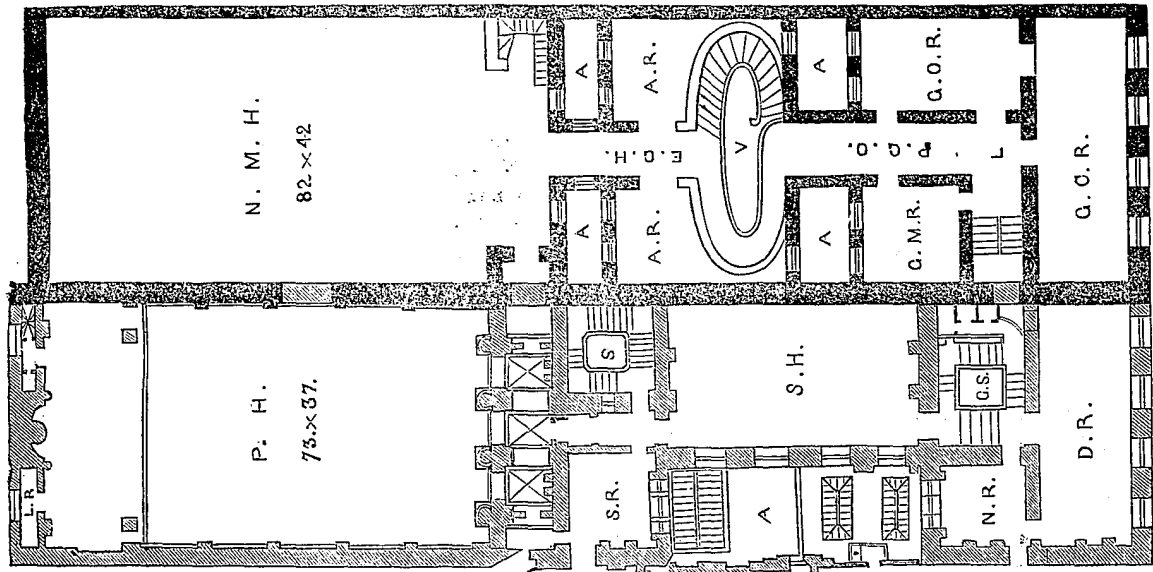
L R—Lumber Room and Closet.
P H—Present Hall.
N M H—New Masonic Hall.
S R—South Room.
S—Stairs.
A—Areas.
S H—Sussex.
N R—North Room.
G S—Grand Staircase.
D R—Drawing Room.
E G H—Entrance to Grand Hall.
A R—Ante Rooms.
V—Vestibule.
G M R—Grand Master's Room.
G O R—Grand Officers Room and Library.
P G O—Passage for Procession of Grand Officers.
L—Lobby.
G C R—Grand Committee Room or Dining Room.

SECOND AND THIRD FLOORS.

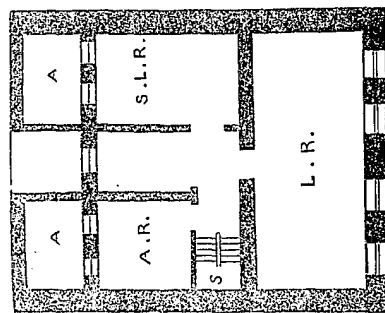
S—Stairs.
L R—Large Lodge Room.
S L R—Small Lodge Room.



SECTION 1. GROUND FLOOR PLAN.



SECTION 2. FIRST FLOOR PLAN.



SECTION 1. SECOND AND THIRD FLOOR PLAN.

By this proposal we shall not only not sacrifice our present

Rental of Bacon's Hotel.....	£240
" " Mr. Lambert's workshops.....	50
" " And the tavern	907
	£1197

but may fairly require an additional rental from the tavern for the increased accommodation the lessees will have, and thus I save a considerable portion of our income. Appropriating the whole of our property to Masonic purposes, I submit, is unnecessary, and would be unacceptable to the Craft; as to convenience, the new buildings, as I have suggested, can be erected without in any way interfering with the present arrangement until they are completed; then the tavern can be altered and improved so as to afford increased accommodation in such way as may be thought necessary. The different lodges will of course dine in the various dining-rooms of the tavern as heretofore, to which, as before stated, there will be ample approaches, or, when necessary, some of the lodges can meet in the tavern as at present.

As to the third suggested advantage I submit that my plan gives everything that the Board of General Purposes in their report stated as necessary, and it is all compact and distinct from, yet connected with, the tavern.

Two objections have been urged against this plan, both of which I can answer satisfactorily, to myself at least. Let the Craft say if the answer is satisfactory to the whole body. One is, that by this plan we lose both the temple and the hall; this is urged with great force and earnestness by several brothers, but let us see what use is the temple? I believe that it is not used six times a year, except as a committee room. Grand Lodge does not meet more than four times a year; and three out of the four times, I think it meets in the hall. To be sure, Grand Chapter does meet in the temple; but the Grand Meetings of the high grades are not allowed to enter into such a sacred place; and so it is, in fact, converted into a committee room for the Board of Benevolence and the Board of General Purposes. Its disuse as a temple will be an annual saving of expense, for we pay twelve guineas a-year, on a contract, for cleaning the chandeliers; so that by my proposal, to give it up to the use of the lessees of the tavern, when it is altered and made into a large dining room, I really render the room remunerative and useful, instead of an expensive, useless apartment.

Now as to the Hall. True I propose to give up this grand apartment to the use of the lessee (subject of course to conditions to be agreed upon, such as this: the Craft are to use it whenever they require it, on one day's notice for example), but what at present is

the actual use of our hall? We, the Masonic body, use it say seven times a year, four festivals and three Grand Lodges; it is used by the public seventy times more! Political, charitable, religious meetings are held there; balls, concerts, pigeon-shows, dinners, and suppers, are held there. Why we actually give up nothing. It is not dedicated, as it should be, to Masonic purposes, but when our new hall is erected, then none shall enter there but "we who Master Masons are."

All intruders and cowans shall be kept off. We can remove our paintings and other ornaments to the new hall, and let the public have the use of the present hall, just as they do at present, and not one iota more.

The other objection is that my plan gives such an insignificant part of the property up to Masonic purposes. Is this so? To be sure Bro. Jennings' scheme gives twice as much, Bro. S. B. Wilson's façade nearly two-thirds more than mine; but is my space large enough? I think it is; it embraces all our requirements, it costs, as I have said, considerably less than either of the other two, and it will cover a space of nearly forty-eight feet wide by one hundred and ninety-six feet depth. The frontage can be made as distinctive as is required. But one great objection I have to Bro. Wilson's scheme is, that his façade will cover three-fourths of the entire frontage of the property, a portion of which he proposes to be exclusively Masonic, and another part of which he calls the tavern arrangement, that they are both commingled together and are not distinct.

KABBALISM, SECRET SOCIETIES, AND MASONRY.

(Continued from page 69.)

The Gnostic doctrines, denounced by the Apostles,* condemned by the Fathers, soon ceased its false *liaison* with Christianity, and retired into the more congenial climes of the further East. Then it reappeared in the form of Manicheism, in which it adopted the Persian doctrine of two antagonistic principles of good and evil. Again, under this new form, disowned by the Church, it found a refuge in the new religion of the conquering prophet of Mecca. In the bosom of this new dispensation, it revels with all the extravagance of Oriental imagination, till it developed into that of which we have lately heard so much, "the great Asian Mystery." In order to understand this, we must give a slight sketch of the early history of Moham-medanism in the East. Its cradle was steeped in blood, its beginning was wars and dissension. Mo-

* Gnosticism is frequently alluded to in the New Testament, once only by name, 1 Tim. vi. 20, ἀντιθέσεις τῆς ψευδογνώσεως. Rom. ii. 20 seems to refer to Kabbalism. Among others the following places seem to warn against it: Col. ii. 8—16; 1 Tim. i. 4, iv. 3, vi. 3; 2 Tim. ii. 16; 1 Titus i. 14; on all which see Hammond, who had a remarkably quick scent for every trace of Gnosticism.

hammed left no son, and he did not distinctly point out who was to be his successor; his followers then divided; one party held with Ali, his son-in-law, who had married his daughter Fatmah; another supported Abu-bekr; the former is called the first Imaun, the latter the first Khalif; the followers of the former are called Shiites, the latter Sunnites. Omar, the successor of Abu-Bekr, was murdered, and Othman, who succeeded him, shared the like fate; Moawiyah seized the khalifate, and held it by mere force of arms; he was the founder of the dynasty of the Omeiades. Ali, acknowledged by the other party, had to maintain his position against Telha and Zobeir, two of Mohammed's companions, and Ayesha, his widow. Ali had two sons, two of whom, Hassan and Hosein, with nine of his descendants, are the twelve Imauns, whom the Shiites reverence as the only true successors of Mohammed. Speaking generally, the Persians and Indians, and the Mohammedans east of the Euphrates, are Shiites; while the Arabs, Turks, and western Mohammedans are Sunnites; these two great parties are not only hostile, but oppose and absolutely anathematize each other. In the west, however, there are found many sects of Shiites: the Druses, Ansaiereh, and other tribes of Mount Lebanon, as well as the turning and howling Dervishes of Constantinople and other places, are Shiites, the latter being of Persian origin; the Yezidees, devil worshippers, are probably a remnant of the Manicheans. The last of the twelve Imauns, Mohammed, was only six months old when his father, Hassan the Eleventh, was poisoned by the Khalif of Baghdad. Mohammed lived till he was twelve years old, when he was drowned in crossing the Tigris; the Shiites believe that he still lives, sleeping in a cave, from whence, when the hour comes, he will emerge to lead his followers to the conquest of the world.

We must now speak of the traditions and tenets of of the Shiites, to illustrate our position that they have engrafted on the Khoran the Kabbalistic system of interpretation, and have adopted, and carried to excess, the Kabbalistic system of emanations. We shall follow in this the investigations of Von Hammer, de Sacy, and Mr. Lyde, into the Druse, Ansaiereh, and Ismaelech mysteries.

The Shiite traditions, being Persian in their origin, present themselves to us in all the wild extravagance of oriental thought and language; immense durations of time, incalculable distance, immeasurable height and size, are the form in which eastern imagination delights in expressing divine things; it aims at apprehending infinity by getting beyond human calculation. The great doctrine of the Shiite is the glorification of Mahommed, Ali, and the Imauns. The world seems, to his imagination, to have been created in order to manifest the glory of Mohammed and Ali; everything else is subservient to that. Thus, the divine light which shone on these two persons was created four hundred and twenty-four thousand years before the formations of the heavens and the earth: in this light God formed twelve compartments, viz. of power, greatness, grace, mercy, felicity, munificence, official dignity, religious direction, prophecy, exaltation, majesty, and intercession. In each of these successively was the light stationed, giving praise unceasingly; then it was placed in the loins of Adam, from whence it was regularly transmitted to Abd-Allah, the father of Mohammed, and in Abu-Taleb,

the father of Ali. Mohammed, Ali, Fatmah, Hassan, and Hosein, were created before the worlds, and they are more excellent than the heaven or the earth, or angels. The light of Mahommed passed through twenty seas of glory, patience, humility, &c. &c. till it formed one hundred and twenty-four thousand drops, from each of which God formed a prophet.

It would be useless to go further into the account of the Creation; the narrative is full of such-like extravagances; very many are clearly derived from Jewish sources, others betray a Persian origin. One thing we notice, that the allegorical element runs through the whole; thus, when it is said that the divine light passed through twenty seas, we are told that these are not material seas, but are glory, patience, and other virtues; in this manner, most of the descriptions are not intended to be understood literally, but figuratively; while at the same time, we must confess that there is a very perplexing mixture of allegory with historical description; one thing is clear, that the divine light is an emanation, like the Kabbalistic Sephirah, or the Gnostic æon.

Extravagant as Shiite doctrine may be, it is far exceeded by that of its erratic children, the tribes of Mount Lebanon: the Shiite doctrine of the emanation of divine light culminating in Mohammed, is far outstripped by the Ansaiereh conception of Ali, and the Druse belief of their founder Hakem. According to the former, Ali was not a man in reality, he was only so in appearance: in their catechism, the first question is, "Who created us? *Ans.* Ali, son of Abu-Taleb . . . IV. If Ali is God, how did he take man's nature? *Ans.* He did not take it, but he concealed himself in Mahommed in the period of his change of shapes, and took the name of Ali. . . . V. How often has our Lord changed his form, and shown himself in the likeness of man? *Ans.* Seven times. 1st, he took the name of Abel, and took Adam as his veil; 2nd, Seth, with Noah for his veil; 3rd, Joseph, with Jacob as veil; 4th, Joshua, with Moses for his veil; 5th, Asaf, with Solomon; 6th, Peter, with Jesus; 7th, Ali, with Mohammed . . . VIII. What is the divine appearance? *Ans.* It is the appearance of the Creator by means of the veiling himself in human form, and the best of sheaths within a sheath. IX. Explain this more exactly. *Ans.* As the Maana [Sense] entered into the door [Bab], it concealed itself under the name [Ism], and took it for itself; . . . X. What are the Maana, the Ism, and the Bab? *Ans.* They are an inseparable trinity, as one says; 'In the name of God, the compassionate, the merciful.' The word God signifies the Maana; the words compassionate and merciful denote the name, and the door. XI. How did the Maana create the Ism, and how did the latter create Bab? *Ans.* The substance of substances produced the name out of the light of his unity."—*The Asian Mystery*, by Rev. S. Lyde, pp. 271, 272.

This so-called trinity, being in reality only another form of emanation, is a primary doctrine with the Ansaiereh; these two, the Ism and the Bab, accompanied all the manifestations of the Deity from Abel to Ali; thus, when Abel was the Maana, Adam was the Ism, and Gabriel was the Bab; thus, the twelve Imauns were Ism and each had a Bab. The Ism is sometimes called also the veil, because under it the Maana conceals his glory, while by it he reveals himself to men. The Bab is also a necessary accompani-

ment, because, through it, is the entrance to the knowledge of the two former. Of all these manifestations, Ali is the most perfect, being the last: he is supposed to reside in the sun, whence he is called the "Eye of the Sun:" to it the Ansareeh turn when they worship: while the souls of men, which they believe to be the essence of light, will, after undergoing purifications by means of transmigrations, become stars in heaven, "which were their first centres." The seven appearances of the Deity, from Abel to Ali, are said to have taken place in seven *Kubbehs*, which Mr. Lyde translates as "literally domes, that is, periods [why not æons?], such as the period, or dome, of Abraham," &c. Among the Druses, a more distinctly marked system of emanations or æons, which are supposed to have taken up their residence in certain individuals, who are the great teachers of the sect. Hakem indeed takes the place of Ali; he appeared ten times under the human form as a veil, yet "that the Deity and the human form which serves him as a veil, are so united, that the actions and words of this form are truly the actions and words of the Deity; that the merit of faith consists in believing that the Deity, in rendering himself accessible to sense by the form which serves him as a veil, does not cease to be infinite, incomprehensible, inaccessible to the senses. First, that notwithstanding the diversity and the succession of his manifestations, there is, nevertheless, in respect of him, neither succession of time, nor any numbers; that the Divine humanity of the Deity is antecedent to all created things, and is the prototype of the human form . . . that it was necessary that Divinity should manifest himself under a human form, that men might be able to acquire a full conviction of his existence; . . . and lastly, that the last manifestation of himself under the name of Hakem is the most perfect, that of which all the preceding manifestations were in some sort but the daybreak and sketch."—*De Sacy*, vol. i., p. 66.

Hamza, one of the followers of Hakem, reduced this religion to a system, and interposed between Hakem and his believers a series of existences, which also appeared in human shape: thus he styled himself "The Universal Intelligence;" Ismael, "The Universal Soul;" another, "The Word;" another, "The Great Door;" another, "The Successor;" these are superior; the next inferior, "The Application;" "The Opening;" "The Appearance." Comparing what is believed of Ali and Hakem with that which Simon Magus said of himself, when he called himself the "Word of God, and the Paraclete," we cannot but perceive a very strong resemblance between them, while the manifestations of the Druses especially bear a strong likeness to the æons, or their predecessors, the Sephiroth; indeed, Mr. Lyde tells us that the American missionaries in Syria stated their belief, that "these people became impregnated with the Gnostic heresies;" and that Volney mentions the probability of the Ansareeh inheriting some of the old Gnostic rites. It is unfortunate that these writers were unacquainted with Kabbalistic philosophy, and have, therefore, failed in tracing "the Asian mystery" to its true source, and also have missed a full comprehension of it. For instance, Mr. Lyde tells us that "among the many worlds which are known to God alone, and which form the higher and lower worlds, are two others, the great and the little world; the luminous world, or the great world of light, and the earthly

world." Here is clearly the *macrocosm* and the *microcosm* of the Kabbalists; Mr. Lyde adds, improperly, "for this notion they are indebted to Hindoo philosophy." Again, in the precreation of Mohammed, according to the Shiites, we have under another form the Adam Kadmon of the Kabbalists. In more places than one we have the doctrine of the long face and the short face: also in the notion that all souls were emanations from light, and that all were created at once before the world was brought into being, and that they undergo transmigrations in order to be purified, we have precisely the Kabbalistic doctrine. No less manifest is the next particular that we shall mention, viz., the interpretation of the Khoran.

Any one at all acquainted with that book, will at once see that the religion of these sects, especially in the deification of Ali and Hakem, is directly opposed to its whole tenor, and even to its plainest declarations: the difficulty of reconciling the two is a serious one; it is, however, got over in precisely a similar manner that the Kabbalists adopted when they invented an esoteric doctrine, underlying the historical statements in the Bible: "The only possible way in which the heretical sects could maintain any connexion with Mohammedanism, was by allegorising the Khoran, and teaching an inner or esoteric meaning, *Il-Batin*, in opposition to, and to the entire subversion of, the outer or apparent meaning, *Is-Zahir*. Mohammed, son of Ismael, and grandson of the Imaun Djaafaris-Sadik, is sometimes said to have been the author of this allegorisation, which he may have learnt from his grandfather. This allegorisation, or interpretation, is called Taweel, in contradistinction to Tanzeel, *descent*, which is used for the literal interpretation of the words of the Khoran, as they were sent down by Mohammed. The Taweel opened a wide door to all kinds of heresy, and led, as Mussulman authors complain, to an entire explaining away of the positive precepts of Islam. Those that pretended to this *Ulm-ul-Batin*, or knowledge of the inner meaning of the Khoran, were called *Batineel*, which name embraced a wide circle of sects; and they are said to have based their system on words of the Most High, when he says, a wall was thrown between them, which had a door, on its inner side (*Batin*) mercy, and on its outer side (*Zahir*) torment."—*Lyde*, pp. 78, 79.

The next development brings us more directly to the "mystery." Following out the notion of an esoteric teaching in the Khoran, each sect has a secret doctrine, to which only a few initiated are admitted, and these proceed by certain degrees to the great truth. These degrees are generally seven, in one case increased to nine. The following is the description of these degrees given by Von Hammer. "The first degree was the longest and most difficult of all, as it was necessary to inspire the pupil with the most implicit confidence in the knowledge of his teacher, and to incline him to take that most solemn oath, by which he bound himself to the secret doctrine with blind faith and unconditional obedience. For this purpose every possible expedient was adopted to perplex his mind by the many contradictions of positive religion and reason, to render the absurdities of the Khoran still more involved by the most insidious questions and the most subtle doubts, and to point from the apparent literal signification to a deeper sense, which was properly the kernel, as the former was but the husk. The more ardent the curiosity of

the novice, the more resolute was the refusal of the master to afford the least solution of these difficulties, until he had taken the most unrestricted oath; on this he was admitted to the second degree. This inculcated the recognition of Divinely appointed Imauns, who were the source of all knowledge. As soon as the faith in them was well established, the third degree taught their number, which could not exceed the holy seven, for as God had created seven heavens, seven earths, seven seas, seven planets, seven colours, seven musical sounds, and seven metals, so had he appointed seven of the most excellent of his creatures as revealed Imauns; these were Ali, Hassan, Hosein, Ali Zeyn-il-Aabideen, Mohammed-ul-Bahir, Djaafar-is-Sadik, and Ismaeel his son, at the seventh and last. The fourth grade was, that since the beginning of the world there had been seven Divine lawgivers, or speaking apostles of God, of whom each had always by the command of Heaven, altered the doctrine of his predecessor; that each of these had seven coadjutors, who succeeded each other in the epoch from one speaking lawgiver to another, but who, as they did not appear manifestly, were called the mutes; Samit, the first of these mutes, was named Sas, Asâs, or Foundation—'the seat, as it were, of the ministers of the speaking prophet,' Nâtik. 'These seven speaking prophets, with their seven,' Asâs, 'were Adam, Noah, Abraham, Moses, Jesus, Mohammed, Ismaeel the son of Djaafar, who, as the last, was called Sahib-iz-Zeman, the Lord of the Time, and Kaim-iz-Zeman, or Chief of the Age.' Their seven assistants were Seth, Shem, eshmael son of Abraham, Aaron, and afterwards Joshua, Simeon or Simon Peter, Ali, and Mohammed, son of Ismaeel. It is evident from this dexterous arrangement, which gave the Ismaeleeh the name of Seveners, that as they named only the first of the mute Divine envoys in each prophetic period, and since Mohammed, the son of Ismaeel, had been dead only one hundred years, the teachers were at full liberty to present to those whose progress stopped at this degree whomsoever they pleased as one of the mute prophets of the current age. The fifth degree must necessarily render the credibility of the doctrine more manifest to the minds of the hearers. For this reason it taught that each of the seven mute prophets had twelve apostles for the extension of the true faith; for the number twelve was the most excellent after seven: hence the twelve signs of the Zodiac, the twelve months, the twelve tribes of Israel, the twelve bones of the fingers of each hand, the thumb excepted, and so on. After these five degrees the precepts of Islamism were examined; and in the sixth it was shown that all positive legislation must be subordinate to the general and philosophical. The dogmas of Plato, Aristotle, Pythagoras, were adduced as proofs, and were laid down as axioms. This degree was very tedious, and only when the acolyte was fully penetrated with the wisdom of the philosophers, was admission granted him to the seventh, when he passed from philosophy to mysticism. This was the Oriental mystic theology, and the doctrine of unity, which the Soopees have exhibited in their works. In the eighth the positive precepts of religion were again brought forward, to fall to dust by all that preceded; then was the pupil fully enlightened as to the superfluity of all apostles and prophets, the non-existence of heaven and hell, the indifference of all actions, for which there is neither reward nor punishment, either

in this world or in the next; and thus he was matured for the ninth and last degree, to become the blind instrument of all the passions of unbridled thirst of power. To believe nothing, and to dare all, formed, in two words, the sum of the system, which annihilated every principle of religion and morality, and had no other object than to execute ambitious designs with suitable ministers, who, daring all, and honouring nothing, since they considered everything a cheat, and nothing forbidden, are the best tools of an infernal policy."—*Von Hammer, Assassins*, p. 34.

We need not describe the degrees of other of the secret sects, they resemble more or less the Ismaeleeh, described by Von Hammer, as given above: the Assassins, so well known in the history of the Crusades, were a branch of the Ismaeleeh; from what we read of their acts we can quite understand how thoroughly efficacious must have been their training, and how completely they carried out their principles.

Mohammedanism being so far corrupted, we shall not be surprised to find another element introduced, evidently borrowed from the heathen mysteries of Syria; for, as Mr. Lyde shows, many of the Lebanon mountaineers are descended from the old inhabitants of Canaan, who had never been Christianized up to the time of the Mohammedan conquest; and who, therefore would be very likely to retain some of their old heathen rites, and to mix them up with the new religion; and though in some way they might profess the dominant Mohammedan religion, yet were very far from being true followers of the prophet of Mecca; they seem rather to have engrafted as much of Mohammedanism on their old religion as suited their fancy, while retaining the essential characteristics of the latter.* The prevailing religion of the Syrian and Canaanitish nations was, in some form or other, the other, the worship of nature; their mysteries were probably all Phallic: bearing this in mind we shall not be surprised to learn, as we do from Burckhardt, that the Ismaeleeh, even to this day, adore Phallic emblems; and from the American missionaries that such signs are openly used about their houses; and from Mr. Walpole—who gives an Ismaeleeh prayer as proof—that such worship is practised. It was against this worship that the Hebrew religion and ordinances were a standing protest; and probably that their distinguishing rite was specially directed:† it is easy, from this point of view, to understand the proneness of the people to idolatry, when the idolatrous rites were of this sort. Their ever recurring apostasy did not arise from any doubt and disbelief in the power and supremacy of Jehovah, but from a feeling of restraint which His service required, and from a longing for such a religion and such a worship as the heathen presented—a religion and a worship entirely congenial to the feelings and propensities of a gross and sensuous people such as Israel was in its earlier and middle history.

* The same is true of several of the tribes in Mount Atlas; where, among professing Mohammedans, heathen rites and sacrifices are mixed up.

† Verisimile videtur τὴν περιτομήν, ritum aliqui tam singularem, tam primo intuitu ex mero Dei arbitrio impositum, aliquâ saltem ex parte propter cultum phallicum Israelitis injunctum fuisse; quippe quo gentium adjacentium, præcipuè Egyptiorum, religionis μυστήριον esset. Membri virilis mutilatio, ut conjicere par est, ne quis ejusmodi arcanis initiationem obtineret, impediret.

Leaving the mountains of Lebanon, and the whole East, we must search for a development of Kabbalism in the mountains of Germany, and in the West. It may seem a mighty leap to take a spring from one point to another which has no connection with it; but really the two are connected by a series of links forming a complete chain. The first teacher of this new phase of Kabbalism was the famous Raymond Lulli, certainly one of the most remarkable men of his age, as a philosopher, alchemist, and theologian, and lastly, as an enthusiastic but injudicious missionary. His end was in accordance with his life. He was killed in a vain attempt to convert the Mohammedans of Northern Africa, when nearly eighty years of age. By birth a Spaniard, he learnt Moorish philosophy and Jewish Kabbalism in the universities of Spain. He died in 1314, leaving behind him nearly five hundred volumes, and an European reputation. It was not, however, till the beginning of the sixteenth century, that Kabbalism became an accepted science among Christian philosophers. At that time the expulsion of the Jews from Spain, and the large settlements of these exiles in Holland, imported a new element into Northern Europe. The refugees brought along with them their philosophy and theology. Kabbalistic works were read and translated; and the principles of the Kabbala largely believed in, and extensively followed. The new science ramified itself into two schools, sometimes united, but easily distinguishable, of philosophers and mystics. Among the former were Pico de Mirandola, Reuchlin, Cornelius Agrippa, Paracelsus, Henry More, and Robert Fludd; while Jacob Boehme, and the celebrated school of mystics, including Tauler and Thomas à Kempis, are instances of the latter. Besides this, these philosophers practised magic, alchemy, and astrology, as parts of the same system.

(To be continued.)

MASONIC NOTES AND QUERIES.

NAPOLÉON I. AND MASONRY.

Clavel, in his *History of Masonry*, mentions the fact of the Emperor Napoleon's visit to a lodge in order to see for himself, if the State had anything to fear from Masonry. The story is given on the testimony of an eyewitness. He states:—

"Under the reign of Napoleon, Masonry was very flourishing. The Arch-Chancellor of the Empire, Prince Cambaceres, was a strong supporter of that association. He presided at every *fête*, every meeting. Under his high administration, active and brilliant, Freemasons' lodges multiplied to an infinite number. All the illustrious of the time met together. It was a sealed book of science, and of pleasure. They used to read there the bulletins of the victories of Napoleon.

"The Marshal Duke of Rovigo, minister of the police of Paris, was the only agent of the power which had not joined any lodge. One day, he thought that there must be some evil in those meetings; he conceived suspicions as to the fidelity of the lodges, and invoked the law; and shortly after, suspended the Grand Orient. But Prince Cambaceres, who was the third person in the Empire as to high dignity, and a zealous, devoted, and talented brother, took them under his protection, took also their defence in hand, and they were never afterwards troubled.

"Some years after everything had tended to damage this enthusiastic feeling. Napoleon was persuaded that the lodges were dangerous places, and meetings for conspiracy.

"One evening, Napoleon, incognito, with Marshal Duroc and General Lawriston, went in the Lodge of St. Marcel, in Paris. Duroc entered first, as a visitor, and sat down near the W.M., and told him in a whisper, that two other visitors were

coming, but begged he would receive them without any ceremony, and to abstain himself from all kinds of manifestations in case he could recognise them.

"The Emperor and General Lawriston entered; they seated themselves under a column, and listened to the debates for more than an hour. Napoleon, well assured that the denunciation was false, retired satisfied. At the close of the evening, the W.M. of the lodge informed the brothers of the illustrious visitor that had been with them. The enthusiasm was extreme. They all joined in saying together, 'Long live Napoleon the Great, our Emperor!'"

CHINESE SECRET SOCIETY DUTIES.

"The Chinese have a secret society, but whether it bears any resemblance to our Masonic Institution is doubtful. It inculcates the following duties:—

- "Do not tell lies.
- "Do not kill and slay.
- "Do not steal.
- "Do not covet.
- "The great God will strictly carry out his laws.
- "Those who obey Heaven's commands will enjoy celestial happiness.
- "Those who are grateful for divine favours will receive divine support.
- "Heaven blesses the good and curses the bad.
- "Little children maintain correct conduct.
- "The correct are men, the corrupt are imps.
- "Little children seek to avoid disgrace.
- "God loves the upright and he hates the vicious.
- "Little children be careful to avoid error.
- "The great God sees everything.
- "If you wish to enjoy happiness, refine and correct yourselves."

—J. B.

ANECDOTE OF MASONRY AT QUARTRE-BRAS.

Clavel, in his *History of Masonry*, tells the following story:—

"On the memorable 16th June, 1815, at the moment when the allied army commenced a retrograde movement, a Scotch field-officer, who had been seriously wounded in the affair of Quatre Bras, was left on the field of battle. Trampled on by the French cavalry, he thought but of death, when he perceived our patrols, who came to succour the wounded. Rallying the little strength that remained, he endeavoured to raise himself on his knees, at all hazards, and in a faint voice, he called on the brethren for aid. Notwithstanding the darkness, the feebleness of his voice in its piteousness, he attracted the attention of a French surgeon, who recognizing in him a brother, hastened to his aid. His wounds were numerous—the means of transport insufficient—necessity made our compatriot brother vigorous. He first dressed those wounds which presented the most formidable danger, and then raised and carried him to the sick quarters—placed him on his own pallet—watched by his side—directed him to be conveyed to Valenciennes, where he was warmly recommended to his friends, from whom the officer received the kindest attention, and by whose care he was completely restored to health."

—Ex. Ex.

LODGE NOMENCLATURE.

Several brother Masons are desirous of instituting a new lodge, but are at a loss what to call it, and they desire some guide to enable them to arrive at a proper conclusion.—NINE MASTER MASONS.—[We have much pleasure in offering to the consideration of our nine brothers the following sensible paper on this subject, written by Dr. Mackey in 1856:—

"The ancient patrons and worthies of Freemasonry furnish a very fertile source of Masonic nomenclature, and have been very liberally used in the selection of names of lodges. Among the most important I may mention, St. John, Solomon, Hiram, King David, Andoniram, Enoch, Archimedes, and Pythagoras. The Widow's Son Lodge, of which there are several instances in the United States, is an affecting and significant title, which can hardly be too often used.

"Recourse is also to be had to the names of modern distinguished men who have honoured the institution by their adherence to it, or who, by their learning in Masonry, and by their services to the Order, have merited some marks of approbation. And hence we meet, in England, as the names of lodges, with

Sussex, Moira, Frederick, Zetland, and Robert Burns; and in this country, with Washington, La Fayette, Clinton, Franklin, and Clay. Care must, however, be taken that no name be selected except of one who is both a Mason and has distinguished himself either by services to his country, to the world, or to the Order. Oliver says that "the most appropriate titles are those which are assumed from the names of some ancient benefactor or meritorious individual who was a native of the place where the lodge is held; as, in a city, the builder of the cathedral church." In this country we are, it is true, precluded from a selection from such a source; but there are to be found some of those old benefactors of Freemasonry, who, like Shakespeare and Milton, or Homer and Virgil, have ceased to belong to any particular country, and have now become the common property of the whole world-wide Craft. There are, for instance, Carausius, the first royal patron of Masonry in England, and St. Alban, the first Grand Master, and Athelstane and Prince Edwin, both active encouragers of the art, in the same kingdom; there are Wykeham, Gundulph, Giffard, Langham, Yevele (called in the old records the king's Freemason), and Chicheley, Jermyn, and Wren, all illustrious Grand Masters of England, each of whom would be well entitled to the honour of giving a name to a lodge, and any one of whom would be better, more euphonious and more spirit-stirring than the unmeaning and often-times crabbed sound of some obscure village or post-office, from which too many of our lodges derive their titles.

"And then, again, among the great benefactors to Masonic literature and labourers in Masonic science, there are such names as Anderson, Dunckerley, Preston, Hutchinson, and hosts of others, who, though dead, still live by their writings in our memories.

"The virtues and tenets, the inculcation and practice of which constitute an important part of the Masonic system, form very excellent and appropriate names for lodges, and have always been exceedingly popular among correct Masonic nomenclators. Thus we everywhere find such names of lodges as Charity Concord, Equality, Faith, Fellowship, Friendship, Harmony, Hope, Humility, Mystic Tie, Relief, Truth, Union and Virtue. Frequently by the transposition of the word 'Lodge' and the destructive appellation, with the interposition of the preposition 'of,' a more sonorous and emphatic name is given by our English and European brethren, although the custom is but rarely followed in this country. I would that it were oftener done. Thus we have by this method the Lodge of Regularity, the Lodge of Fidelity, the Lodge of Industry, and the Lodge of Prudent Brethren, in England; and in France, the Lodge of Benevolent Friends, the Lodge of Perfect Union of Perseverance, and the Lodge of the Friends of Peace. In this country, I recollect at present but two lodges named according to this method, and those are the Lodge of Strict Observance and the Lodge of True Brotherhood, both situated in South Carolina. There may be more, but as I have already said, the custom has not been generally pursued by American Masons.

"As the names of illustrious men will sometimes stimulate the members of the lodges which bear them to an emulation of their characters, so the names of the Masonic virtues may serve to incite the brethren to their practice, lest the inconsistency of their name and their conduct should excite the ridicule of the world; for it has been well observed that, 'if the members of a lodge dedicated to Friendship or Harmony be notoriously at variance with each other; if the brethren of a Lodge of Fidelity, be, in practice, unfaithful to every trust; if a Lodge called Social Union be distinguished by bickerings and disputes; or of Good Faith by defrauding or swindling their neighbours; what can be expected to result from such anomalies but disorder among themselves and unpopularity in the world; their own character will be compromised, the lodge disgraced, and Freemasonry, which ought to be the vehicle of perfect friendship, will become a bye-word and a reproach in the estimation of all good and worthy men.

"Another fertile and appropriate source of names for lodges is to be found in the symbols and implements of the Order. Hence we frequently meet with such titles as Level, Trowel, Rising Star, Olive Branch, Evergreen, Doric, Ionic, Corinthian, Delta, and in London, Corner Stone Lodges. Acacia is one of the most common and at the same time the most beautiful of these symbolic names; but unfortunately, through gross ignorance, it is often corrupted into Cassia, an insignificant plant which has no Masonic or symbolic meaning.

"An important rule in the nomenclature of lodges, and one which must at once recommend itself to every person of taste, is

that the name should be euphonious. This principle of euphony has been too little attended to in the selection of even geographical names in this country, where names of impracticable sound or with ludicrous associations are often affixed to our towns and rivers. Speaking of a certain island with the incommunicable name of 'Scio,' Lieber says, 'if Homer himself were born on such an island, it could not become immortal, for the best disposed scholar would be unable to remember the name,' and he thinks that it was no trifling obstacle to the fame of many Polish heroes in the revolution of that country, that they had names which left upon the mind of foreigners no effect but that of utter confusion. An error like this must always be avoided in bestowing a name upon a lodge. The word selected should be soft, vocal—not too long nor too short—and above all, be accompanied in its sound or meaning by no low, indecorous, or ludicrous association. For this reason I should reject such names of lodges as Sheboygan and Oconomowoc from the registry of Wisconsin, because of the uncouthness of the sound; and Rough and Ready and Indian Diggings from that of California, on account of the ludicrous associations which these names convey. Again, Pythagoras Lodge is preferable to Pythagorean and Archimedes is better than Archimedean, because the noun is more euphonious and more easily pronounced than the adjective. But this rule it is difficult to illustrate or enforce, for after all, euphony is a mere matter of taste, and we all know the adage, '*de gustibus*.'

"A few negative rules, which are, however, easily deduced from the affirmative ones already given, will complete the topic.

No name of a lodge should be adopted which is not in some way connected with Masonry. Every body will acknowledge that Morgan Lodge would be an anomaly, and that Cowan Lodge would, if possible, be worse. But there are some names which, although not quite as bad as these, are on principle equally objectionable. Why should any of our lodges, for instance, assume, as many of them have, the names of Madison, Jefferson, or Taylor, since none of these distinguished men were Masons, or patrons of the Craft?

"The indiscriminate use of the names of Saints, unconnected with Masonry, is for a similar reason objectionable. Besides our patrons, St. John the Baptist and St. John the Evangelist, I remember but two other saints who can lay any claim to Masonic honour, and these are St. Alban, who introduced or is said to have introduced the Order into England, and has been liberally complimented in the nomenclature of lodges; and St. Swithin, who was at the head of the Craft in the reign of Ethelwolf, but after whom I do not think a single lodge was ever named. But St. Mark, St. Luke, or St. Andrew, all of whom have given names to lodges in numerous lists before me, can have no pretensions to assist as sponsors in these Masonic baptisms, since they were not at all connected with the Craft, and the use of their names has rather a tendency to give a sectarian character to the institution.

"To the Indian names of lodges there is a radical objection. It is true that these names are often very euphonious and always significant, for the Indians are tasteful and ingenious in their selection of names, much more so indeed than the whites who borrow from them; but their significance has nothing to do with Masonry. 'The Father of the Waters' is a profoundly poetic name in the original Indian tongue, now represented by the word Mississippi, and beautifully expresses the name of that majestic river which pursues its long course of three thousand miles from beyond the lakes to the gulf, receiving in its stately progress, all its mighty children to its bosom; but the same name has no significance whatever when applied to a lodge. Mississippi, as the name of a river, has a meaning and an appropriate one, too; as the name of a lodge it has none, or a wholly inappropriate one. Such a name, therefore, as Chulahoma, Tehopeka, Tuscarawas, or Keosauqua, mellifluous as some of them are in sound, I would reject, because, if they have an appropriate meaning, scarcely any one knows what it is, and it is much more probable that they have no appropriate meaning at all. The Indian names of rivers, mountains, and towns, I would preserve because they are the memorials of the original owners of the soil, but the Indians have no such claims upon Masonry.

"There is, in the jurisdiction of New York, a Manhattan Lodge; now I have been told that in the aboriginal language Manhattan means "the place where we all got drunk," and the island was so called because it was there that the savages first met the white men and tasted to excess their "fire water." It is not difficult, I think, to decide whether a name with such

a meaning is appropriate for a lodge, one of whose cardinal principles is temperance, a principle which I have not the least doubt that the worthy members of Manhattan Lodge duly observe. There is, besides all this, an incongruity in borrowing the appellations of a great religious and scientific association from the language of savage and idolatrous tribes.

"The same incongruity forbids the use of the names of the heathen deities. The authors of the 'Helvetian Code' condemn the use of such names as the Apollo, the Minerva, the Vesta, &c., 'as being heathen and furnishing ideas of idolatry and superstition.' From this rule I would however except one or two names of pagan divinities which have in philosophical language become the symbols of ideas appropriate to the Masonic system. Thus Hermes as the symbol of science, or Vesta as denoting the fire of Masonry which burns undimmed upon its altars, may be tolerated; but such titles as Venus and Mars, both of which I have found in an old list of Russian Lodges, are clearly inadmissible.

"These rules and the principles on which they are founded, are by no means unimportant. If the old Latin adage be true, '*bonum nomen, bonum omen*,'—if, in every circumstance of life, a good name is found to be more propitious than a bad one,—then it is essential that a new lodge, in making choice of a name by which it shall for ever thereafter be known, should rather select one that is appropriate, euphonious, and expressive, than one that is unfitting, uncouth, and meaningless. I do not mean to exaggerate the importance of names, but while I admit that a good lodge with a bad name is better than a bad lodge with a good one, I only contend that a good lodge with a good name is better than either."

CORRESPONDENCE.

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

THE GIRLS' SCHOOL AND RAILWAY COMPENSATION.

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

DEAR SIR AND BROTHER,—A report is travelling about to the effect that the managers of the Girls' School have been outwitted by a railway company. I have heard it stated that the company wanted a portion of the land, and that no notice was given to the trustees that such would be required; but that somebody, on behalf of the railway, had offered to somebody, on behalf of the school, a sum varying from fifteen to eighteen hundred pounds; but these two somebodies, nobody seems to know who they were, not being officially credited to conclude any such arrangement, did nothing further in the matter.

The company have now required a slice of the land, which will cause the infirmary to be removed to the other side of the building, or elsewhere, and reconstructed at an expense of at least six hundred pounds to the school, whilst the railway have offered, and it has been accepted, compensation amounting to five hundred pounds for this destruction, the land required, and the general insecurity to the building, which must arise from the nearer approach of the trains. The railway having stipulated for all these contingencies, as included in its five hundred pounds.

If this be true, it is a sad state of things, and there is gross neglect somewhere. Do let us know how much of this report is founded on fact, and to whom we may ascribe the somewhat doubtful honour of having made so bad a bargain for the charity, a most deplorable blunder, which, when contrasted with the push that is being made for another institution, cannot fail to induce subscribers to be more chary of their subscriptions, and so materially undermine the genuine operations of our pet charity.

I am, dear Sir and Brother,
Yours truly and fraternally,
INQUIRER.

ANCIENT RECORDS AMISSING.

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

DEAR SIR AND BROTHER,—Some time ago that indefatigable and accomplished Masonic antiquarian, Bro. Matthew Cooke, favoured the Craft with extracts from certain ancient records he had discovered in the by-ways of the British Museum, and for which he claimed the distinction of being "the oldest lodge minute book in existence." While, in common with the reading members of the Order, fully appreciating the good service Bro. Cooke has, by the public resuscitation of these antique documents, rendered to the Craft, we can tell that talented bibliographer that on crossing the Border he will find minute books in some of our Scottish lodges of much older date than 1724-26. For instance, in the venerable lodge to which we have the honour to belong, there is a complete set of lodge minutes extending to the year prior to that in which was fought the battle of Marston Moor, so damaging to the interests of the unfortunate Charles I., of England. These records are bound in four volumes. Vol. 1 contains the minutes of the mother lodge meetings from December 20, 1642, to December 5, 1758; vol. 2 from December, 1758, to December, 1807, the year in which she relinquished her rights as an independent Grand body; vol. 3, from April, 1808, to December, 1842; and vol. 4, from December, 1842, to the present time.

But our thus addressing you is not so much with a view of enumerating what Mother Kilwinning has got, as it is our desire to let the Craft know what she wants, and the more readily do we do so, seeing it is the belief of many here that certain missing minutes of that celebrated lodge may still be found ignobly hidden under an accumulated load of dust upon the shelves of some ancient bibliopole within the bounds of the great metropolis; and in making known the loss to which the mother lodge has been subjected, we would fain bespeak the kind offices of Bro. Cooke and others like-minded, in endeavouring to discover and bring to light documents of so much interest to the Scottish fraternity.

In the beginning of the present century there was preserved, in the archives of Mother Kilwinning, a volume of minutes carrying the recorded acts of that lodge, to within a few years of the time of the immediate successor on the English Throne, to Queen Bess of illustrious memory. In an evil hour, some forty years ago, the then Secretary of the mother lodge, lent those records to a Mr. Ross. We never could learn for what purpose this unjustifiable act, on the part of Bro. Crawford, was committed, or why he allowed the book to go out of his possession without a guarantee for its safe restoration. Indeed we cannot tell whether Mr. Ross was a member of the mother lodge, or even a brother. When he borrowed these minutes he was Secretary to Hugh, 12th Earl of Eglinton, and afterwards went to London, where he filled an important situation in the General Post office. Some twelve or fifteen years since inquiry regarding the lost minutes was made of the family of Mr. Ross, who had died some time previously, but nothing of them could be found, none of that gentlemen's family had the slightest recollection of ever seeing any such book in his library. And here ends all trace of the minute-book in question.

The lasting gratitude of the mother lodge, and the highest honours at her disposal await the brother whose researches would lead to a knowledge of the whereabouts of those minutes; and their restoration to the venerable lodge from which they were so reprehensibly allowed to be abstracted, would be hailed with the utmost satisfaction by every Craftsman within the Scottish jurisdiction.

Hoping the insertion of this notice in the MAGAZINE will lead to the desired result.

I remain, yours fraternally,

D. MURRAY LYON,
P.J.W. of Mother Kilwinning,

Ayr, July, 29, 1862.

THE MASONIC MIRROR.

MASONIC MEM.

The annual meeting of the Prov. Grand Lodge of Cumberland and Westmoreland, is to be held at Whitehaven, on Friday, the 8th instant, under the presidency of Bro. Greaves, D. Prov. G.M. the new Prov. G.M. being prevented from attending, by severe indisposition, which has confined him to his room for many weeks.

METROPOLITAN.

LODGE OF JUSTICE (No. 172).—This old-established lodge held a lodge of emergency on Thursday, July 24th, at Bro. Roe's, Royal Albert Tavern, New Cross-road, Deptford, Kent. The most important business transacted was, determining that the future meetings of this lodge should take place at the White Swan Tavern, High-street, Deptford. We are glad to find that this old London lodge is still to continue in Deptford, for we were apprehensive it was going out of the town. It is the oldest lodge in Deptford, though it was originally opened in Seven Dials, London, about the year 1715. We hear there are a great number of gentlemen ready to join this lodge as candidates for the mysteries and privileges of ancient Freemasonry.

PRINCE FREDERICK WILLIAM LODGE (No. 1053).—This flourishing and highly distinguished lodge held its installation meeting on Wednesday July 23, at the St. John Hotel, Queen's Terrace, St. John's Road, punctually at two o'clock. The W.M., Bro. T. Robinson, with the assistance of his Wardens, Bros. Miles Stapylton, and J. L. Syms, and numerous brethren opened the lodge, and the following business was disposed of:—Bro. Coyte was raised, Bros. Bailey, Cook, Day, and Cornet Thomas, passed to the second degree, and Mr. J. M. Donne initiated. Bro. Miles Stapylton was installed as W.M. for the ensuing twelve months, by Bro. Robinson, W.M., in an impressive manner, which elicited the warmest encomiums of a large assembly of visitors. Bro. Stapylton appointed the following brethren to be his officers:—Bros. J. H. Syms, S.W.; J. Hume Williams, J.W.; J. D. Caulcher, P.M.; Treas.; H. A. Stacey, P.M., Sec.; P. G. Baker, S.D.; Dr. Key Harding, J.D.; T. F. Wurst, I.G.; G. J. Woods, D.C.; W. Watson, P.M., Steward; and Beckett, Tyler. Several gentlemen were proposed to be initiated at the next meeting of the lodge. The lodge having been closed the brethren retired to banquet, and too much praise cannot be bestowed upon our Bro. R. Stiles for the excellent manner in which everything was served, the good things of this life being various and profuse. We must mention that Bro. Stiles was most ably assisted in his arduous task by our Bro. W. Watson. After ample justice had been done to the festive board, the W.M. proposed in succession the following toasts "The Queen and the Craft," "The Earl of Zetland, M.W.G.M.," "The Earl de Grey and Ripon, and the rest of the Grand Officers." Bro. Robinson, now the immediate P.M., proposed "The Health of the W.M.," and passed a well deserved eulogium upon his working, and from such a beginning it argues well for the future. The W.M. tendered his warmest thanks to the P.Ms. and members of the lodge, and assured them he would do all in his power to support the Craft, and uphold the high position which the Prince Frederick William Lodge stood in the estimation of the members of the ancient fraternity of Freemasons. Then followed "The Health of the Initiate, Bro. Dr. Dornne," then the W.M. gave "The Health of the P.Ms.," complimenting each of them for the great interest they had always evinced in the prosperity of the lodge, and congratulated the members upon having such Masons as Bros. J. D. Caulcher, the first P.M. and founder of the lodge, J. J. Hardey, E. J. Fraser, and T. Robinson, as their P.Ms. To this toast Bros. Caulcher, Hardey, Fraser, and Robinson severally responded. The lodge having presented Bro. T. Robinson, P.M., with a very beautiful P.Ms. Jewel, as a token of the high esteem he was held in by all of the members of the lodge, that brother said he should always wear it with great pleasure, and it would serve as a reminder of one of the happiest years of his life. The W.M. then in a felicitous speech gave "The health of the Visitors," bidding them welcome, and

trusting to have the pleasure of their company again. Bros. J. W. Adams, P.M. of 25, W. Platt, P.M. 168, Chaplin, 201, W. B. Ford, 211, and Capt. Henry Bohn, 1167, returned thanks. The officers followed, to which Bro. J. L. Syms responded in a happy speech. "The Health of the Secretary, Bro. H. A. Stacey," was given next, to which that brother tendered his acknowledgements. "The worthy Host's Health, Bro. Stiles," was given, and then the Tyler's toast finished one of the pleasantest meetings it has ever been our good fortune to be present at, and most certainly the pleasure was considerably increased by the singing of Bros. Adams, W. G. Ford, S. Mullens, J. D. Caulcher, F. G. Baker, and others.

ROYAL OAK LODGE (No. 1173).—This select lodge held its usual monthly meeting at Bro. Stevens, Royal Oak Tavern, High-street, Deptford, Kent, on Wednesday, July 23rd. In the unavoidable absence of the W.M., Bro. W. Scott (caused by his professional duties), Bro. G. Wilton, S.W., assisted by Bros. Walters, Kavanagh, Baatz, and O'Durgen, opened the lodge. There was no work before the lodge. Bro. F. Walters, Sec., gave an explanation of the tracing board in the first degree, in his usual clear style, which was listened to with marked attention. The business being ended, the brethren separated.

PROVINCIAL.

CUMBERLAND.

CARLISLE.—Union Lodge (No. 389).—A Lodge of Instruction for M.Ms. was appointed to be held at 8 o'clock, on Tuesday evening, the 22nd ult., when there was a numerous attendance of the brethren. The following officers were appointed to superintend the working, Bros. P.M. F. W. Hayward, Lecture Master; Ritson, W.M.; Murray, S.W.; Wm. Carriek, J.W.; Harris, S.D.; Milbourne, J.D.; Fisher, I.G. and Sec.; Story, Tyler. The lodge was then opened in the first degree, in a just, perfect, and regular form. All present entered into and executed their work with energy and zeal, which it was pleasing to witness. There was also some preliminary business discussed and duly despatched, respecting the forthcoming annual provincial festival, to be holden at Whitehaven, on Friday, the 8th August. The lodge was then duly opened in the second and third degrees, when every one discharged their duties with particular care, accuracy, and attention.

WHITEHAVEN.—Sun, Square, and Compasses Lodge (No. 133.) At the monthly meeting of this lodge, held at the Masonic Hall, on the 7th July, the lodge having been duly opened by the W.M., Bro. W. B. Gibson, Prov. G.J.D., and the ordinary business having been transacted, the chair was afterwards taken by Bro. W. R. G. Key, P.M. of 791 and 234, Prov. G.S. and P. Prov. G.S.W. for Kent, who proceeded to instal Bro. H. Spencer, P. Prov. G.S.W., and P.M. 138, into the chair as W.M. for the ensuing year. The ceremony was most impressively performed by Bro. Key. The lodge was numerous attended, and the following brethren were appointed to fill the respective offices, viz.:—G. W. Kenworthy, S.W.; C. Morton, J.W.; J. Fletcher, P. Prov. G.S.W., Treas.; W. Cowie, P.M., Sec.; J. Barr, S.D.; I. Anderson, J.D.; H. Cook, I.G.; and J. Cooper, P.G.O., Organist. At the termination of the proceedings, the brethren retired to the refreshment-room, and spent a happy evening, which was greatly enhanced by the musical talent of many of the brethren, under the able superintendence of Bro. Cooper, P.G. Organist.

HAMPSHIRE.

LYMINGTON.—New Forest Lodge (No. 401).—This lodge held its monthly meeting on Tuesday, July 22nd, at their Hall, in Quay-street. There was a numerous attendance of the brethren, including several from Southampton (among whom was Bro. F. Perkins, Mayor), this being the day appointed for the installation of Bro. Hayward, twice Mayor of Lymington, as W.M. for the ensuing year. The ceremony of installation was performed by the Rev. Dr. Bradshaw, the retiring W.M., assisted by P.M. Webb, in a most striking and impressive manner, which will long be remembered by all who were present. The new W.M. then proceeded to invest his officers for the year, among whom were Bros. the Rev. Dr. Bradshaw, as Treas.; J. Milner, S.W.; Capt. Johnson, J.W.; the Rev. B. Maturin, B.A., Chap.; T. Webb, S.D.; H. T. Bath, J.D.; W. T. Buttery, I.G.; Preston, Tyler; and H. Doman, Sec. After this, the newly-installed W.M.

presented Dr. Bradshaw in the name of the lodge, with a very costly and handsome P.M.'s jewel, as a mark of esteem and fraternal regard from the brethren, and to express their sense of his valuable services to the lodge during the last two years. This jewel was a splendid specimen of art, and elicited universal admiration. It was supplied from the establishment of Bro. A. D. Lowenstark, of Essex-court, Strand, and reflects the highest credit upon its manufacturer, as well as Bro. Webb, to whom was confided the task of its selection. The inscription upon the jewel was as follows:—"Presented to the Rev. Dr. Bradshaw, W.M., of the New Forest Lodge (No. 401) for two years, and Prov. G. Chaplain of Hampshire, as a token of respect and fraternal regard by the brethren of the lodge, for the faithful manner in which he discharged the duties of his office with honour and reputation, 5862." The Rev. brother, who appeared to feel deeply the kindness of his Masonic brethren, responded in a few eloquent and heart-spoken words. We trust the worthy clergyman will long live to enjoy his well-won honour, not the first by many which has graced his career; nor, should his life be spared, the last that will be conferred upon him. At the close of the lodge, the brethren adjourned to a banquet, provided by the W.M., Bro. Hayward, where every delicacy of the season was spread before them with the most hospitable profusion. We need not add that the evening was spent with great enjoyment by all present, and that many hearty wishes for the prosperity of the New Forest Lodge, under the rule of its excellent W.M., who now again occupies the chair, were expressed by the assembled brethren.

LANCASHIRE (WEST.)

LIVERPOOL.—*Everton Lodge* (No. 1125).—The brethren of this lodge held their monthly meeting on Friday the 25th of July, at the Clarence Hotel, Everton, for the purpose of installing Bro. Dr. J. S. Taylor in the chair of K.S. The lodge was opened by the W.M., Bro. R. Langley, and the officers of the lodge. In due time the W.M. elect was presented by Bro. John Pepper, Prov. G.A. Dir. of Cers., to the installing Master, Bro. James Hamer, Prov. G. Treasurer, to receive at his hands the benefit of installation. The usual preliminaries having been gone through, a board of Installed Masters was duly opened, and Bro. Taylor was installed W.M. of the Everton Lodge, and appointed Bros. Goepel, S.W.; Lloyd, J.W.; Hornby, Treas.; and Cooper, Sec. Bro. Lambert, S.S., Southport, and P. Prov. G.J.D. East Lancashire, addressed the W.M. and congratulated him in terms of fraternal affection on his elevation to the chair of 1125. The lodge was then called off to refreshment, and proceeded to the Stanley Arms Hotel, Roby, where Bro. Houlston had provided a banquet, consisting of every delicacy of the season, and where Pomona, Ceres, Flora, and Bacchus vied with each other in their particular departments to do honour to the occasion, or in more Masonic language—where a kind providence had bestowed the fruits of the earth in profusion, and that we might enjoy them in peace. The toasts of the evening were duly responded to.—Bro. PERRIN, in replying to that of the Prov. G.M. and Officers of the Provincial Grand Lodge, took the opportunity of congratulating the brethren on the correct and orthodox manner in which the degrees were conferred, assuring them that it would be highly gratifying to the D. Prov. G.M., Sir Thos. G. Hesketh, Bart., to hear of their efficiency in this respect. Bro. Pepper further exhorted the brethren to persevere in their Masonic course, and not be satisfied with a mere superficial knowledge of our mysteries, but to investigate everything they heard and saw in the lodge, and he assured them they would be able to train them to the throne of heavenly science, and thereby obtain knowledge that would teach them how to make a right use of the gifts of this world—the right use of which displayed wisdom.—Bro. HAMER responded to the toast of "The Educational Institution for the instruction and advancement in life of the children of deceased and distressed Freemasons." He gave a graphic history of the Institution, and pointed out the difficulties its founder (the late lamented Bro. Joshua Walmsley) had to contend with, yet his indomitable patience and perseverance enabled him finally to overcome all difficulties and place the institution on such a foundation that it could never fall into decay. The funds of the Institution amounted to £1000, and from the interest alone twenty-two children were receiving an excellent education; the capital increased from private subscriptions about £200 annually. It was also gratifying to Bro. Hamer to know that this lodge, now only entering on its third year, should subscribe to the

Institution so liberally as not to be, by any means, the smallest in amount.—Bro. LAMBERT proposed "The W.M.," and in the course of his remarks very feelingly alluded to the fact of his being the sponsor for Bro. Taylor when he was admitted a member of the Christian Church, and of the long connection of the families, as friends as well as Masons.—The W.M. responded in eloquent and feeling terms, and alluding to his present position as W.M. of 1125 said he would endeavour to walk in the footsteps of his predecessors, who had exerted themselves so much in order to bring the lodge to its present state of efficiency and perfection, and they had been so successful that little remained for him to do but to go and do likewise. In proof of the respect in which Bro. Langley, the immediate P.M., was held by his brethren for his urbanity, courteous demeanour, and earnest desire to promote the best interests of the lodge, they had deputed him (the W.M.) to present a small token of their esteem and regard, and trusted that when he had solved the problem of this life he would be admitted to the lodge above where the G.A.O.T.U. reigns in never-ending bliss.—Bro. LANGLEY, P.M., in reply, said he was so overcome by the unexpected and sudden mark of their respect, that he had not words at command to express to them his feelings on the occasion; had the brethren given him some hint that he was to be the recipient of such a beautiful P.M.'s Jewel, he should have been in some measure prepared for such an event. He thanked them all most sincerely, and when looking at the jewel in time to come he should not forget the kindness of his brethren, nor the beautiful address of the W.M. when presenting it; and assured them it would be an incentive to further exertions in the cause of Masonry. Bro. May, Prov. G. Steward, returned thanks on behalf of the visitors. The brethren resumed labour, and the lodge was closed.

MONMOUTHSHIRE.

ABERGAVENNY.—*Philanthropic Lodge* (No. 1120).—On Friday evening, the 18th of July, this lodge held its annual meeting at the Masonic Hall, Abergavenny, for the purpose of installing its newly-appointed W.M. Lodge having been duly opened in ancient form, Bro. Bridges, Prov. G.S.B. of England, assisted by Bro. Maund, proceeded to install Bro. Browning as the W.M. of this lodge. One brother having been ballotted for as a joining member, lodge was closed with due solemnity, and the brethren adjourned to the grand banquet provided by Bro. Philip Morgan, of the Angel, and served up by him in a style that reflected the highest credit upon his judgment and liberality. Nearly forty brethren sat down; amongst whom were—Bro. Henry Bridges, 983, 123, P.M. 38, 367, 680, 1012, W.M. 1099, P. Prov. S.G.D. Surrey, P.G.S.B. of England, D. Prov. G.M. Somerset; Bros. H. J. Higginson, P.M. 48, Bath, P.M. 1120 Abergavenny, Prov. G.D.C. Monmouthshire; S. Browning, 671, S.D. 1120, W.M.; S. Eames, 1120; William Williams, 1120; J. Gosden, 1120; W. C. Freeman, 1120, Sec.; J. Smith, 803, D.C. 1120; E. Tucker, S.D., 1120; W. Saunders, I.G. 1120; T. Dinner, Tyler 1120; William Scott, 1120; J. C. Hazard, 1120; J. Peirce, 671, 1120; J. Jeffries, 671, Monmouth; A. Brown, 1120; P. Morgan, 1120; J. Maund, P.M. 671, P.M. 936, Prov. G. Sec. 1120, Monmouth; J. Lacy, Palladian, 143, W.M. and P.G.D.C.; S. Hancorn, W.M. Silurian, 693; J. Griffiths, J.D., 693; H. Belier, S.D., 693; G. Hands, 693; J. L. Lloyd, 693; J. W. Scott, 693; S. A. Heal, 367; B. Evans, J.W., 693; W. Pickford, P.M., 693; J. R. Waters, 936; C. Powell, 121. The usual loyal toasts having been honoured in true Masonic spirit, the toast of "The Officers of the Grand Lodge" was given, and responded to by Bro. Bridges, who, having congratulated the province upon the spread of Masonry, proceeded to give a very interesting account of the charities belonging to the Order. In the Girls' School at Clapham Common there were now about 80 pupils, who were being educated with all the care and consideration that the best constituted Masonic mind could desire. Not only were they instructed in the usual routine of a sound and useful education, with the usual accomplishments that would have been taught them in their own homes, but those principles of domestic usefulness which were indispensable to the proper conduct of a happy home were by no means neglected. He advised the brethren that if they went to the Crystal Palace they should make a visit to the Orphan Asylum at Clapham, with the management of which he was sure they would be much pleased. He was also sanguine that the number would be soon increased to one hundred. In the Boys' School there were 70 pupils, who were also being properly educated for any position in life that it might be their

was, that no pupil was sent out from these institutions until comfortable situations had been secured for them. These and other institutions connected with the Order were such as to commend themselves to the support of every good Mason, and he consequently regretted that the provincial lodges did not subscribe so liberally as they should. If any brother from the provinces attended Grand Lodge, he should be happy not only to introduce him, but also make him as comfortable as possible.—Bro. LACY acknowledged the toast of the Prov. Grand Lodge of Herefordshire, and spoke highly of the Arch Chapter, advising our brethren of Newport to become connected with that at Hereford, with the view of resuscitating its branch at Newport. Bro. Lacy also spoke in high terms of the working of the Philanthropic Lodge, which he considered, with perhaps the exception of his own lodge (the Palladian), as the most systematically Masonic he had visited.—Bro. J. H. HIGGINSON, having had his health proposed as the immediate Past Master of the lodge, replied in an excellent speech, stating that during the two years he had been connected with it, 23 members had been raised and 24 passed. It was now in a most satisfactory condition.—Bro. MAUND responded to the toast of the Army and Navy, and Bro. Pickford for the lodges of the province.—“The health of the esteemed Vicar of Abergavenny,” now nearly a century old, was given as the oldest brother of the Philanthropic Lodge, and the toast was replied to by his son, Bro. Charles Powell, who assured the lodge that his father, though advanced in years, manifested great interest in the cause of Masonry.—Bros. Bolt, of Newport, and Burvill, of Hereford, sang several songs in capital style, and a very pleasant evening was spent.

YORKSHIRE (WEST).

DONCASTER.—*St. George's Lodge* (No. 298).—The brethren held their usual monthly meeting in the Town Hall, on Friday, the 25th July. In the absence of the W.M. the chair was taken by Bro. J. Kisby, who on being called away by professional duty, resigned it to Bro. Geo. Brooke, by whom the business of the evening was terminated. During the evening Bro. Fisher, who has left Leeds to reside in this town, was elected a joining member, and Bros. Cooper and Geo. May were raised to the sublime degree. It was stated that the Prov. Grand Lodge of West Yorkshire have accepted the invitation of Bro. Smith, the W.M., and will assemble at Doncaster on the 1st October next. This seemed to give satisfaction to the brethren present, and there is no doubt that the Provincial Grand Lodge will (as is usual on all such occasions in this town), be received with a hearty welcome, and the fraternal regards of the brethren of St. George's Lodge.

COLONIAL.

SOUTH AUSTRALIA.

The second annual Grand Masonic Ball, under the auspices of the Prov. G.M. of the Irish Constitution, Bro. H. Bagot, *M.P.*, was held at the Adelaide Assembly Rooms, South Australia, on Thursday, May 8th, 1862, and was altogether the most brilliant affair that has ever yet taken place in the province. There were about 300 present, numbering amongst them the Prov. G.M., H. Bagot, *M.L.*; His Excellency Sir Dominic Daly, Governor-in-Chief, and the ladies of his family; the Chief Justice; Mr. Justice Gwynne; the Attorney-General; the Crown Solicitor; the Colonial Surgeon; the Mayor of Adelaide; the Speaker; the Registrar-General; W. Fivcash, R.W. D. Prov. G.M.; J. C. McCunder, Prov. G.S.W., I.C.; J. P. Boncant, *M.F.*, Prov. G. Sec., I.C., with their ladies, and numerous others of the *élite* of the province. The room, acknowledged to be the very finest ball room in all the Australias, was decorated in an unusually splendid manner with flags, evergreens, mirrors, fountains, statuary, pictures, and Masonic emblems, from the M.M. to some of the highest of the Templar degrees, and looked altogether like fairy-land, not easily to be forgotten. We ought not to have omitted that amongst the evergreens were several huge banana trees from the garden of Bro. R. R. Torrens, which greatly added to the effect. His Excellency, who was highly gratified, stayed till three o'clock, and said he did not think such a ball could have been got up out of England.

At supper the R.W. the Prov. G.M., proposed the “Queen and the Craft,” and afterwards the “Health of His Excellency,”

the only non-Mason present, and the Masonic reception given to these toasts (the only ones proposed), greatly astonished and amused the ladies. Dancing was kept up till five o'clock, when the National Anthem was played, the company separating, greatly regretting that so splendid a ball was so soon at an end.

On the Monday following, the Stewards of the ball patronised a musical and literary *soirée* in aid of the benevolent fund of the I.C., the decorations of the ball remaining, which attracted a numerous assemblage, and also proved a great success. The brethren of the I.C. have taken a high stand in Masonry in South Australia, and have set an example in their working and general management which the other constitutions in the province might not disadvantageously follow.

CANADA.

GRAND LODGE.—ANNUAL COMMUNICATION.

The Annual Communication of the Grand Lodge of Canada was commenced in the Town Hall, St. Catherines, on Wednesday, the 9th of June.

The following Grand Officers were present:—M.W. Bros. T. D. Harrington, G.M.; R.W. W. B. Simpson, D.G.M.; William McGhie, as G.S.W.; John H. Noel, as G.J.W.; Rev. Vincent Clement, Grand Chap.; Henry Groff, G. Treas.; D. Curtis, G. Reg.; T. B. Harris, G. Sec.; James M. Rogerson, G.S.D.; Isaac P. Wilson, as G.J.D.; Hon. Robert Spence, as G.S. of P.; Alfio DeGrassi, as G. Dir. of Cers.; H. V. Sanders, as G.S.B.; S. Blondheim, G.P.; James Seymour, G.O.; James Higman, G. Tyler; George Masson, D. Dist. G.M., London District; Amelias Irving, D. Dist. G.M., Huron District; William Fitch, D. Dist. G.M., Hamilton District; W. G. Storm, D. Dist. G.M., Toronto District; W. H. Weller, D. Dist. G.M., Ontario District; A. A. Campbell, D. Dist. G.M., Prince Edward District; G. F. LaSarre, D. Dist. G.M., Central District; A. A. Stevenson, D. Dist. G.M., Montreal District. After the disposal of some routine business, the lodge adjourned till eight o'clock in the evening, out of respect to the memory of the late Hon. W. H. Merritt, *M.L.C.*

On resuming, the GRAND MASTER (M.W. Bro. T. D. Harrington) delivered the following

Address to the M.W. the Grand Lodge of Canada:

Brethren,—Once again we are permitted by the Great Architect of the Universe to assemble together. Another year has followed its predecessors, and we are still the recipients of His mercies and blessings—still suffered to exchange the friendly grasp—to mingle in social intercourse, and see each other's old familiar faces. The fiat was not issued to call us away, and it behoves each and all of us to be thankful and watchful, for the future is a sealed book, and not one can ever guess how suddenly the dread summons that cannot be evaded may reach him. I am led to address you thus seriously, and to warn you, in the beautiful language of Freemasonry, “to perform your allotted tasks while it is yet day,” because, though we are here, death has been reaping his annual harvest, and many honoured and valued members of the human family have departed, leaving behind them only their memory and virtues. Highborn and lowly, poor and wealthy, from each and all the last penalty will inevitably be exacted, and we can only call the present fleeting moments our own.

Our Most Gracious Sovereign—our Queen—our widowed Queen—is even now bowed by natural grief for the death of her nearest and dearest friend, her husband,—one for whose untimely loss the entire empire unites in mourning—one whose domestic and public virtues had endeared him as well to every British subject as to all who had the privilege or honour of knowing him, or became in any way subject to his kind, amiable and benignant influence. We have the affecting declaration of our sorrowing Queen that none knew how thoroughly good was the illustrious prince the nation has lost. But her subjects, while grieving with, have increased cause to love her, who, forgetful of her own sorrow, even at the time when it must have been most poignant, identified herself with the widows of those humble, hard-working miners, who had been cut off by a terrible visitation, and, in her own misery, remembered and soothed theirs. Daughter and niece of Masons! well may the Fraternity be proud of her affinity to them, and gloriously does she, our loved and Sovereign Lady, add refuge to our Order, one of whose grand principles is, “relief” to suffering fellow creatures! Soon will another of her children leave her protection, but with her full and free approval, one of those children of whom we are all so proud, and who cannot fail to carry about with them the impress of the womanly virtues of

good fortune to fill. An important feature of the management of their august mother, as well as the manly ones of their deeply lamented father.

Need I say more, save that Grand Lodge does honour to herself by offering a respectful message of condolence (mingled with sincere congratulation on the coming happy disposal of the hand of her child) to the exalted and admirable, but sorrowing woman, who is the pride of her willing subjects, and who rules them with the sceptre of kindness and affection.

And let us look at home, brethren. Here we miss our much respected and oldest member, the M.W. Bro. Thomas Gibbs Ridout, Past Grand Master of Canada. Who is it that remembers not his kind face and familiar honest greeting—oft-times roughly uttered to cover a feeling, generous spirit, crippled and debarred from accomplishing its wishes? Who cannot call to mind his devotedness to Freemasonry, and how readily, cheerfully and constantly he met its varied claims upon his time, his attention, and his means? Many have had experience of his kindness. I know that I have. Here again Grand Lodge has the opportunity of condoling with the sorrowing widow and surviving relatives, and those who have sorrowed will bear ready testimony to the exceeding great power of sympathy, even if that alone is necessary to be offered.

Having thus performed what I deemed my first, though melancholy duty, I will now proceed with those general topics in which you are interested. Our Order in Canada pursues its course of quiet, unobtrusive usefulness and progression. Its members continue to increase, although only three lodges have been added to our roll during the past year * * * * * The number of lodges now on our roll is 155, but of these a few have made no returns, and Grand Lodge will perhaps find it necessary to take action thereon. The Grand Secretary will furnish all necessary information on this head, and the reports of the respective District Deputy Grand Masters will reveal to you more fully the condition of the Craft throughout the province. I have been called upon to make numerous decisions on constitutional as well as minor points of difficulty referred to me, which are for the most part recorded in my letter book, open for perusal by Grand Lodge, and its boards and committees, not only as regards decisions, but all other subjects, to which my attention has been needed during the past year. I cannot, however, refrain from here saying that several masters of lodges have shown culpable carelessness in conducting the ballot for initiates, and have permitted any but a proper Masonic feeling to militate against the admission of men known to be of honourable and irreproachable character. They cannot be too particular in preserving the purity of the ballot. * * * * * The Board of General Purposes will make its report. It has been inaugurated, and the R.W. Deputy Grand Master has been zealous and kind enough to assume, on its commencement, the responsible office of President. The formation of this board renders it necessary to make many alterations in the *Book of Constitutions*. The former committees are of course superseded by it.

The Asylum Committee will likewise, I apprehend, report progress; but our aspirations and hopes, in relation to this noble and necessary work, have been a good deal "nipped in the bud," by the serious and lamentable condition of affairs in the neighbouring States, which you are all aware have affected Canada.

The Committee appointed to carry out the expressed wishes of Grand Lodge in regard to the Wilson Testimonial to be bestowed on my worthy predecessor, M.W. Bro. W. M. Wilson, will, I trust, be able to render a satisfactory report to you.

I directed the Grand Secretary to send a circular to respective District Deputy Grand Masters, and the R.W. Deputy Grand Master, Chairman of the Testimonial Committee did the same thing, requesting information as to the result of their labours in their several districts.

I cannot forbear mentioning some additional items, and leaving their consideration to the wisdom of Grand Lodge. They suggest themselves forcibly to me, and consequently I conceive I am simply doing my duty in thus introducing them to your notice.

1st. The formation of a Fund and Committee of Benevolence, subject to well-understood regulation, is a great desideratum. At present the Grand Master is obliged to assume the individual responsibility of granting relief, and I can assure the Grand Lodge that many and sad are the applicants; and the apportioning help, so as to make it speedy and effectual, is by no means an easy task, though one from which there can be no shrinking.

2nd. Would it not be well to decide upon permanent places for the meeting of the Grand Lodge, one in each section of the province, instead of as now leaving the locality to be fixed by annual vote? The existing plan bears hard upon brethren who reside at great distances, and off the line of railway or steamboat.

3rd. A large amount of the Grand Lodge Funds is either invested at a low rate of interest, or they are unprofitable. Could not a portion be placed out on undeniable security to the benefit of the Grand Lodge?

As regards "Foreign Correspondence" I have very little to say. This is principally in the hands of the Board of General Purposes, or of that most able and zealous officer the Grand Secretary. With such of the Grand Lodges of the United States as we can reach we are on the terms of the most friendly intercourse, and their good feeling towards us is evinced in many ways. But the lamentable civil war, still raging there, cuts us off from communication from our southern brethren.

I regret to state that the Grand Lodge of England and Ireland still insist upon the good standing of those lodges hailing under them, which you declared to be irregular, after much earnest consideration. For a second time I was asked to hold your decision in abeyance, but not feeling justified in so doing, because impressed with the perfect justness of our proceedings, I issued an edict forbidding communication with those lodges. As, however, the representatives of those two Grand Bodies stated that further evidence was forthcoming, which might have the effect of inducing a reversal of your decision, I promised out of courtesy and amity, to allude to this unfortunate difficulty, with a view to its serious re-consideration and settlement, provided the Grand Lodge thought proper to revive the matter.

* * * * *

And now, brethren, I would, in conclusion, bespeak your serious attention as loyal subjects and Freemasons—of no insignificant numbers—to the unhappy and unnatural war still devastating the neighbouring country, and causing bloodshed, misery, and the cutting asunder of the very closest ties of consanguinity and friendship. You all must remember how nearly this country was recently involved in the convulsion, and who can foresee what is yet to happen? It is our duty as fellow-men, and our privilege as brethren, to pray and hope for peace, and a return to its normal condition of the powerful republic between whom and us there is only an imaginary geographical line of separation. But whatever the womb of futurity may bring forth (if peace, so much the greater reason for gratitude to the Great Architect of the Universe), remember that the defence of "their institutions, their homes, and their altars, against foreign attacks, is a duty incumbent on the inhabitants of this Province." I quote the language of the representative of our sovereign to the Parliament of this Province. Cast your eyes southward on Mexico. Contemplate what is properly termed the old world, and think how small a spark would fire the combustibles there stored. Then, having the signs of the times before you, while earnestly desiring, for the sake of suffering humanity, that the storm will be stilled by the only Power who can alone say with authority, "Peace, be still," read and study the fourth chapter of Nehemiah, in our first Great Light, and ponder at the same time as Freemasons on the symbolic significance of the "sword and trowel." While we look steadily and fearlessly in the face probabilities and dangers, still happily at a distance, and which may not approach nearer, while we determine to perform our duty if our country is menaced, let us never forget, brethren, that the tie of Freemasonry—the mystic tie—has acted as a curb on human passions, has alleviated the miseries of warfare; and that as well in turmoil as in tranquility, we are all bound to acknowledge a brother's claim—no matter what his country—when preferred in difficulty, danger, or distress.

May the Great Architect of the Universe spare us all again to assemble in peace, and may He grant this fine Province increasing prosperity and years of tranquility.

The several District Deputy Grand Masters then presented their reports on the condition of their respective districts, from which it appeared that the numerical strength of the fraternity has greatly increased, and that the lodges generally are in very good standing.

The Grand Lodge then adjourned till ten o'clock on Thursday, when the following elections of officers took place:—Grand Master T. D. Harrington, of Quebec, re-elected; Deputy Grand Master Simpson, of Kingston, re-elected. District Deputy Grand Masters: For Toronto District—De Grassi, of Toronto

Huron—Dutton, of Stratford; Ontario—Ridout, of Cobourg; Central—Henderson, of Kingston, Montreal; Wilson—Matheson, of Simcoe; Hamilton—Fitch, of Grimsby; Eastern Townships—Moorehouse, of St. John's; Quebec—Pope, of Quebec; London—Masson, of Sarnia; Prince Edward—Not chosen.

BRANTFORD.

(From the Brantford Courier of June 28th.)

It is gratifying to us and to all true admirers of the ancient and time-honoured institution of Masonry, to be able to bear willing testimony to the rapid progress and wide-spread influence of this noble association of the free and accepted throughout the world. Canada now boasts a long array of some of the most respectable, peace-loving, and order-seeking of its inhabitants firmly united together by that mystic tie which softens the amenities of life by the sincerity of the brotherly love it inculcates. A humanising bond whose prominent characteristics are to ameliorate poverty by the seasonableness of its beneficence; to humble arrogance by the austerity of its teaching; to diffuse happiness by the purity of its precepts; to foster science, religion, and morality by the wisdom of its ordinances; and in a word to render all those virtues which adorn and enoble mankind the true standards of Masonic excellence. No wonder, then, that an institution based upon so solid a foundation should outlive nationalities and witness the fall of dynasties and the crush of great empires. There is not in the wide world a locality where prosperity reigns, and where intelligence and subordination pervade the masses, but there also Freemasonry is co-existent—shedding around it the benign influence of its character, and perpetuating happiness wherever it gains a foothold. And Brantford is no exception to this rule; for we, at present, see in successful operation two lodges of Freemasons—Brant and Doric; and one chapter of Royal Arch Masons—the Mount Horeb Chapter. These are by no means antagonistic to one another.

The anniversary of St. John the Baptist is a day sacred to Masons; and accordingly the brethren of Brant Lodge celebrated that event on Tuesday last, the 24th inst., on which occasion Bro. John Taylor, of the firm of Taylor and Grant, was duly installed W.M. of Brant Lodge (No. 45) for the ensuing year. After the installation ceremony was completed, Bro. W. M. Taylor, in his new capacity of Master, invested the following officers with the badges of their several offices:—Bros. David Curtis, jun., P.M.; G. Lauterbach, S.W.; J. W. Lethbridge, J.W.; J. Bishop, Sec.; D. McKay, Treas.; A. Howie, S.D.; J. Burnley, J.D.; L. R. Smith, I.G.; A. Kerby, M.C.; F. Mudge, Org.; W. Morgan, and G. Wilson, Stewards.

The following Committees were also appointed:—Charity—Bros. Curtis, Gardham, and Smith. Finance—Bros. Lindley, Lethbridge, and Davis. Committee on General Purposes—Bros. Jenkins, Much, and McMahon.

These ceremonies being performed in accordance with the usual ritual, the next duty in the programme of the evening was the presentation of a Past Master's jewel to R. W. Bro. David Curtis, jun., who occupied the chair of W.M. for the previous three years. The jewel is composed of solid gold, and valued at 79 dollars—a costly present, the contributing for which was alike creditable to the brethren whose appreciation of the services of W.M. Curtis was so significantly marked, and to him who was capable of inspiring that appreciation. Bro. W. M. Taylor presented the jewel with an appropriate address, to which Bro. CURTIS replied, and said:—Worshipful Sir and Brother,—This new and substantial token of your fraternal kindness and esteem awakens in my breast emotion which language is inadequate to pourtray. Let me request, in return, that you will accept my most heartfelt thanks for this beautiful and costly jewel, which I shall wear as an agreeable memento of the many seasons of intellectual enjoyment I have had whilst engaged with you in our researches after wisdom and truth. You have been pleased to mention my instrumentality in effecting certain desirable changes in your lodge during the past three years. With regard to this, I must say that although I, this evening, look with pride to the present happy and prosperous condition of this lodge, as compared with what it was at the commencement of the above named period, I cannot, however, arrogate to myself the honour your kindness of heart would bestow. I must certainly say that the whole honour is due to you, my brethren, who have so nobly and generously sustained me in the performance of the duties devolving upon me as Master

of your lodge, without which assistance and co-operation my most strenuous efforts would have proved of little avail. In conclusion, I beg to intimate that, although I retire from the high position to which your confidence elevated me, I shall ever retain a grateful remembrance of you, not only for the magnificent present made me this evening, but also for the many pleasures enjoyed by me whilst in my intercourse with you as members of Brant Lodge. I shall never cease to use all my endeavours to consummate the good and welfare not only of the lodge to which we in common belong, but also to exercise the limited powers at my disposal for the prosperity of Masonry in general.

This interesting ceremony being completed, the brethren soon after adjourned to Bro. George Lauterbach's saloon, where a magnificent supper awaited them. Due attention being given to the viands and other good things there provided at great expense for their use, they showed their gratitude to the worthy host by proving that their organs of destructiveness was a little bit increased in their powers of destruction by the exciting nature of the evening's work. "And then to the song and the laugh was the night devoted, to gladness and social delight," interspersed with toasts and speeches, which chastened for awhile the noisy delight which rang through the joy of the festival night. Bro. Mudge presided at the piano, and contributed not a little to the hilarity of the evening by the effectiveness with which he rendered the Masonic songs sung on the occasion. He was ably assisted by Bros. Tutt, Smith, and Lauterbach.

TURKEY.

CONSTANTINOPLE.—St. John's Day was celebrated in Constantinople in a memorable manner. The brethren of the city and visitors assembled in the Palace of the English Embassy at Pera, where the District Grand Lodge had been convened. The state ball room lately occupied by the Prince of Wales was fitted up as a Masonic Lodge, the adjoining apartments being used as refreshment and robing rooms, and the banquet room being devoted to the luncheon. The ceremony was presided over by the V.W. Bro. Hyde Clarke of Smyrna, the Dep. Prov. G.M. of Turkey, who opened the District Grand Lodge, the officers of which appeared in their new and splendid clothing. The Oriental Lodge (No. 988), mustered strong, No. 1121 and 1193 and the French lodge, were well represented, and there was a large body of visitors from all parts of the world, though, on account of the pressure of public affairs, the Persian ambassador, H. H. the grandson of the Shah, the American Minister, H. H. the Grand Vizier, and other personages, were absent. The R.W. and R. Hon. Bro. his excellency Sir H. L. Bulwer, Prov. G.M. of Turkey, entered, attended by W. Bro. Aznavour, Prov. G.D.C., as his Godfather, and was installed with accustomed ceremony. After receiving homage the Prov. Grand Master adjourned the District Grand Lodge from labour to refreshment, and invited the brethren to the banquet room. Here the D. Prov. G. M. proposed "health and success to the R.W. Prov. Grand Master," and thanked him for his magnificent hospitality, and his excellency, in acknowledging the toast, proposed "the health of Bro. Hyde Clarke," to whom he and they were so much indebted, and particularly that day, for the realisation of a Prov. Grand Lodge of Turkey. Labour being resumed, the consecration of the Bulwer Lodge (No. 1193) was proceeded with by the Prov. G. Master and his deputy, and Bro. the Hon. George Porter Brown, Sec. to the United States Legation, duly installed into the chair of K. S. as W.M. of the new lodge. This chiefly consists of members of the diplomatic and consular body. The District Grand Lodge being resumed, Bro. George Levine was unanimously elected Prov. Grand Treasurer. This occasion constitutes an epoch in the history of Freemasonry in Turkey.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

The following is the Report of the Committee of General Purposes, to be presented at the Convocation on Wednesday, the 6th inst.

TO THE SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

The Committee of General Purposes beg to report that they have examined the accounts from the 16th of April to the 16th of July, 1862, which they find to be as follows:—

Balance, 16th of April, 1862	£276	18	2
Subsequent Receipts.....	161	4	2
	£438	2	4
Disbursements	97	9	9
Leaving a Balance of	£340	12	7

Which balance is in the hands of Messrs. Willis, Percival and Co., bankers of the Grand Treasurer.

The Committee beg also to report that a vacancy has occurred amongst the trustees of the funded property of the Supreme Grand Chapter, by the decease of the late Earl of Yarborough; and they recommend that the M.E. Companion the Earl de Grey and Ripon, the Second Grand Principal, be appointed in his place.

The Committee beg likewise to report, that a letter has been received from the Grand Scribe E. of the Grand Chapter of Canada, having reference to the granting of a charter, by the Supreme Grand Chapter, for a Chapter to be attached to the Dalhousie Lodge (No. 835), Ottawa, Canada West, expressing regret that the Grand Chapter had determined to support this Chapter; designating it as an irregularly formed Chapter; and stating that the Grand Chapter of Canada will declare the said Chapter clandestine unless the charter is withdrawn.

The Committee are of opinion that, inasmuch as the subject was duly considered by the Grand Chapter and the principle avowed, after due deliberation, that the charter could be legally issued and ought to be granted, they as a Committee, have now no power of action, and can only report to the Grand Chapter that the question of right has been again raised by the Grand Chapter of Canada.

The Committee have further to report, that they have received a memorial signed by the Principals and Past Principals of some of the Chapters in Victoria, setting forth that difference of opinion exists respecting the construction to be put upon Art. 7, page 15, of the General Regulations, and more especially as to the particular expression, "the Actual Master or Past Master of a Craft Lodge," it not being clearly defined whether the term "Craft Lodge" applies only to lodges under the Grand Lodge of England, or whether it comprises lodges under the Scotch and Irish constitutions; and consequently, whether a brother who has been elected and installed Master of a lodge under such circumstances has or has not attained one of the qualifications required for election to the Principal's chair: and in the event of it being decided that lodges under the English constitution alone are referred to, the memorialists pray that the Grand Chapter will pass a Supplementary Regulation, declaring that for the purpose of Royal Arch Masonry in Victoria all lodges in that province, whether holding under the Grand Lodge of England, the Grand Lodge of Scotland, or the Grand Lodge of Ireland, shall be regarded as on an equal footing; or else, that some remedy against the present inconvenience may be provided.

The Committee have maturely considered all the arguments adduced by the memorialists, and feeling that great doubts may exist as to the construction of the said Article 7, at page 15 of the Regulations—especially when taken in connection with Article 20, and the recognition of the Irish and Scotch constitutions which results from the prevalent practice of exalting, in English Chapters, Brethren who have only attained the qualification (prescribed by that Regulation) through the medium of the Irish or Scotch lodges,—they desire to bring the question before the Grand Chapter in order that some decision may be pronounced thereon, and some definite instructions given to the memorialists.

The Committee have also to report, that they have received a petition from Comps. John Buckley as Z, John Fitzowen Macgregor as H, Edward James Simpson as J, and six others, for a Chapter to be attached to the Morning Star Lodge (No. 810), Lucknow, East Indies, to be called the "Ramsay Chapter," and to meet at Lucknow on the first Monday of every month.

The petition being in all respects regular, the Committee recommend that the prayer thereof be granted.

They have likewise received a petition from Comps. George Bolton as Z, David Ross Farmer as H, John Hollins as J, and six others, for a Chapter to be attached to the Lodge of Temperance (No. 198), meeting at Rotherhithe, to be called the "Chapter of Temperance," to meet at the Plough Tavern, Rotherhithe, on the first Tuesday of every month.

The petition is also regular, and there being no other Chapter in the neighbourhood, the Committee recommend that the prayer thereof be granted.

They have also received a petition from the Principals and other member of the Silurian Chapter (No. 693), Newport, Monmouthshire, praying for a charter of confirmation, the original charter being lost, and the Committee recommend that the prayer of the petitioners be granted.

The Committee have finally to report that their attention has been drawn to the present regulation requiring the sum of 15s. to be paid for registration and certificate on exaltation, and they recommend that in the case of a companion regularly exalted by dispensation to act as a serving companion of a private Chapter, the charge for a certificate—in case he should require one—shall be fixed at 7s. 6d., there being in such case no charge for his registration; and that in any other case where a certificate is issued after a companion's registration fee has been paid, a like sum of 7s. 6d. shall be charged.

(Signed) R. W. JENNINGS, President.

Freemasons Hall, July 23rd, 1862.

INSTRUCTION.

DOMATIC CHAPTER (No. 206).—A special meeting was held on July 17th, in consequence of the visit of Comp. Younghusband, of Liverpool, who was desirous of seeing the working of this Chapter of Instruction as, in his capacity of Preceptor of the Liverpool Chapter, he was anxious to promulgate among those requiring instruction in his province pure and unadulterated working. Present: Comp. Dr. Ladd, D. C. Supreme Grand Chapter, and Z. No. 223, Preceptor, acting as Z.; Comps. Garrod, as H.; Webb, J.; Murr, P.S.; also Stuart, Nunn, &c. The ceremony was worked throughout, after which Comp. Ladd gave the lecture on the jewel and five Platonic bodies, and Comp. Garrod the illustrations of the banners and ensigns. The M.E.Z. congratulated the chapter upon the compliment paid to it by the eminent Companion Younghusband in selecting it as the source from whence he intended to correct, if necessary, any differences of working which might exist in his county, and stated that his visit to London was mainly with this object, and it must be clear to the companions that judging from the frequent intelligent observations and interrogatories during the course of the ceremony that Comp. Younghusband was well grounded in the science and an ornament to his chapter. He, therefore, proposed that Comp. Younghusband be elected an honorary member of this chapter of Instruction which was carried unanimously. Comp. Younghusband stated that he was taken by surprise at the compliment paid to him and quite unable to express his acknowledgment, but assured the companions that he thoroughly appreciated it and the kindness in calling a special meeting in his behalf, and was much gratified at witnessing the general working of the chapter and was glad to state that it did not materially differ from that practised in Liverpool, where the name of Dr. Ladd was well known as Preceptor of this flourishing Chapter of Instruction. He felt that in accepting the post of Preceptor in his province, it was his duty to promulgate pure and correct working only, and to enable him to judge what was right, he thought he could not do better than come to the fountain-head, and thanked the companions of this chapter for their kindness.

ANCIENT AND ACCEPTED RITE.

PORTSMOUTH ROYAL NAVAL CHAPTER OF SOVEREIGN PRINCES OF ROSE CROIX.—BANQUET TO THE SUPREME GRAND COUNCIL.

For some time past it was known that the S.P.R. of the Royal Naval Chapter, at Portsmouth, had invited the Supreme Grand Council to an entertainment there; but, owing to some misconception of the day (Friday, the 25th ultimo), only the Most Puissant Sov. G. Com., Dr. Leeson, and Lieutenant-Col. Clerk, 33rd, were present, the meeting being held in the Phoenix Lodge Room, High Street.

The Chapter was opened by the Ex. and Perfect Bro. J. Rankin Stebbing, its M.W.S., assisted by Bros. Bradley, P.M. W.S., as Prelate; Hollingsworth, Raphael; McLaughlin, G. Marshal; Bell, Organist; Bros. Stenning, Hulbert, and several other R. X's being present. The visitors on that occasion were the M.P. Sov. G. Com. Dr. Leeson; Lieutenant-Col. H. Clerk, 33°; Hyde Pullen, Sec. Gen., 32°; Lieutenant W.P. Daddon and Matthew Cooke, 30°; S. W. Reams, — Brancekley, and Admiral Sir Lucius Curtis, *Bart.*, Prov. G.M. for Hants, 18°, &c., &c., &c.

There were several candidates for the degree, and those present who were admitted to it were Bros. Hickman, Lieut. A. W. O. Saunders, and Captain Lloyd, each of whom had the distinguished honour of receiving the accolade from the hand of the M.P. Sov. G. Com., Dr. Leeson. The ceremony was most ably performed by the M.W.S., Bro. Stebbing, and his officers were efficient and painstaking. Bro. Bell presided at the harmonium very satisfactorily; but the singing was execrable. At a certain portion of the ceremony the M.P. Sov. G. Com. delivered a most interesting address, some of its chief points being as follows:—He said the term Mason was derived from the Coptic, in which it literally meant "a loving brother," and that Egypt was the cradle of Masonry, the Egyptian priesthood being the depositaries of all the higher, as well as the lower, knowledge of mankind, more especially that of religion and medicine, and this knowledge was conveyed by them to such adepts only as were raised above the great mass of the people by their virtues, wealth, or learning. That a book, called the Book of Enoch, was written before the flood, and was confided to the priesthood, who handed the same down, traditionally, until it arrived in Egypt, and was there formed into a regular system, the Book of Enoch giving name to a city which was called "The City of the Book." In this book were many of the secrets taught, and made known to the initiated by Egyptian hieroglyphics, which he believed had a regular meaning, not yet understood by the learned, and closely allied to the writing of the antediluvian period. This view was sustained by the use of words and signs, which were a puzzle to most translators; they were not intended for any particular events, but as watchwords amongst the initiated, and that brought him to the practice of secret writing, or cyphers, derived, in the first instance, from hieroglyphics. These watchwords could only be understood by the priesthood and initiates in the mysteries. They alone had the key to them. He then exhibited and explained some of these keys. Such cyphers were extensively used by the old Rosicrucian writers, and whole books were written in them, so as to afford one construction to those not acquainted with the key, and another to those who had it. From Egypt this secret writing and its accompanying mystic knowledge was transmitted to the Essenes, hence arose the Jewish Cabala, and from these the learned Doctor traced its passage to men in the middle ages, who became known as Rosicrucians. By these means they were enabled to evade persecution for their advanced opinions, and such men as Galileo, Cornelius Agrippa, Melancthon, Luther, and many others adopted them. They designated themselves as *Latomi*, or "hidden ones," and boasted that they concealed their meaning from the *profanum vulgus*. Cornelius Agrippa, in particular, who has been looked upon by the learned as an enthusiastic astrologer, says, in his letters, that all his works mean something different to that which appears to the ordinary reader. He calls the vulgar notion of astrology the most wicked thing that could be supposed. His correspondents repeatedly ask him to furnish the key, and he promises to do so. In the *Themis Aurea* rules are given by which this key may, by patience and study, be readily found, and a total, and unequivocal, denial is given to any such fable as the transmutation of the precious metals. The Doctor said that such books as those referred to were the exponents of reformers in Church and State. The wars of the Guelphs and Ghibellines, in Italy, was a remarkable series of contests between the Jesuits and Masons, who were arrayed, the former under the Guelphs, and the latter under the Ghibellines. Another struggle of the same parties was now taking place in France, where the Supreme Grand Council was being attempted to be put down through the machinations of their old foes, the Jesuits. Recurring again to the middle age Rosicrucians, the Doctor claimed John Gower, the father of English poesy, as one of the brotherhood, adding that his monument in Saviour's, Southwark, represented him crowned with a wreath of roses, and having the three cardinal virtues at his feet. In his *Confessio Amantis* he, too, concealed his

true opinions, as did Chaucer, Dante, and others. [The learned Doctor explained how this was done, but which explanation we do not think proper to be inserted here. He then proceeded to point out the connection between the Ancient York Masons and the Rosicrucians, and showed how, at the southern revival in Masonry, many of the York Masons burnt their books; and that Payne, the first G.M., in 1713, was unacquainted with the true Master's word, which was not derived from the Hebrew, but was composed of the initials of a certain sentence. The Philosopher's stone was not, he said, an alchemical figure, but a distinct acknowledgment of the stone rejected by the builders. When the York Masons were invited to join the Grand Lodge of 1717, they found certain lodges combined together, who were the representatives of the ancient guild of Masons; and in the *Constitutions* of 1722 it was expressly acknowledged as a guild of working Masons. He referred to this edition of 1722, to show that, under the Grand Lodge, it was decreed and enacted, that all Craft lodges were to receive every 30° Mason with the highest honours. He also went into the history of why so many degrees were denominated Scotch, and said, that there were amongst the friends of the Stuarts many Masons of high social rank; and when they retired with the exiled family to the continent, they took with them many fragmentary ideas of masonry, which, under their hands, became expanded into separate degrees. Some of the various degrees of the Ancient and Accepted Rite had been manufactured on old masonic traditions. It had a Royal Arch degree, which differed from that worked by the Grand Chapter; but rather than seem to offer any opposition to that body, it was not worked under the Ancient Rite. He did not, for one moment, contend that all the 33°, under the rule of the Supreme Grand Council, were of undoubted antiquity as to working. He admitted that the essentials of each were very ancient, but they had been frequently mashed up together, though now there was a series, recognised all over the earth, which was *un fait accompli*. He, as an old York Mason, connected the Supreme Grand Council with the York Rite, and he gave some important information about the admission into that rite. He also contended, that no warrant was to be found earlier than those issued by Dunckerley. That the Baldwin encampment at Bristol was founded by French Masons, who had brought it from Canada towards the close of the last century, a fact of which he was certain, as the original books were in his own possession, and he concluded a very learned and elaborate address, by stating that, from the facts he had told them, every one present would see, for himself, that the 18th or Rose Croix degree had been practised so far back as the year A.D. 1400. The learned Doctor then resumed his seat.

After the whole ceremony had been concluded, the M.W.S., Bro. STEBBING said from the very learned and lengthy discourse of the M.P. Sov. G. Com., Dr. Leeson, he felt confident no one could have heard him without gaining great instruction and being deeply interested; (Hear, hear.) and he proposed that in order to mark their sense of the honour conferred upon the Royal Naval Chapter by the presence of the M.P. Sov. G. Com., Dr. Leeson and Lieut.-Col. Clerk, S.G.I.G. 33°, that the thanks of the chapter be engrossed on vellum and presented to each of the before-named S.G.I.G.'s, which was carried by acclamation.

The M.W.S., Bro. STEBBING, also proposed that a vote of thanks should be recorded on the minutes to their excellent and perfect brother, Admiral Sir Lucius Curtis, *Bart.*, Prov. G.M. of Hants, for his kindness in visiting them, which was carried unanimously.

Sir LUCIUS CURTIS begged to return thanks for the very kind manner he had been received. No meeting he had ever attended had given him more pleasure, and he was sorry to say he had proved himself a very bad member, for it was more than twenty years since he took the degree there, and had never visited them since, but he should take care for the future, and be more amongst them.

That being the installation night, the M.W.S. said as he had been installed last year, re-elected for another year, and as it was growing late, they would not go through the ceremony then, so he proceeded to appoint his officers as follows:—Bros. Bradley, P.M. W.S., Prelate; Stenning, First General; Hollingsworth, Second General; Langley, Registrar; Major Hall, Raphael; Lieut. McLaughlin, Grand Marshal; Hulbert, Captain of the Guard; and Bradley, Outer Guard.

The chapter was then closed, and the brethren proceeded to the dining room, where a most excellent banquet was served.

After the cloth had been removed, the M.W.S. gave, as the first toast, "The Queen." This was followed by "His Royal

Highness the Prince of Wales and the rest of the Royal Family." The M.W.S. said he approached the next toast with great delight, as it was the toast of the evening, their M.P. Sov. G. Com., Dr. Leeson. It was a great distinction to have such a visitor present; but he, Bro. Stebbing, hardly knew on which they were mostly to congratulate themselves—the high position he held or his extensive learning. They looked up to him as their monarch, but they equally respected him for his great erudition. He had also another claim upon their gratitude. Dr. Leeson took personal interest and part in the launching of the Royal Naval Chapter, and, as Christian men and Masons, they must all rejoice at its prosperity, and congratulate themselves that, under the M.P. Sov. G. Com.'s rule, they could enjoy all the blessings of such a hope. When the earthly head of their order approved of their endeavours and assisted them personally, it made them think of higher and holier things, and if they were but true to the faith that degree taught them, then they would, indeed, be happy. But leaving such thoughts, he reverted again to the presence of their learned chief, who was ever first to practise the inspirations inculcated in that degree—to do good, love the brotherhood, fear God, and honour the king. With all due respect and admiration, he called upon them to drink "The health of their M.F. Sov. G. Com., Dr. Leeson."

Dr. LEESON, M.P. Sov. G. Com., who, on rising, was met with enthusiastic applause, said he felt some embarrassment in returning thanks on that as well as similar occasions, but it was a very sweet reward for labours undertaken for the benefit of the Order. He was glad to find they were not ashamed to confess those solemn truths on which the degree was founded, which must result in making them nobler and better men. His object in cultivating Masonry was to see it useful and benefit mankind. In this spirit he went, himself, to France to see how that great object could be carried out. There he was met with such a hearty good feeling that he was compelled to state that it was not what he had expected—for so warm, so encouraging was his reception, from the best of motives, and so ardent were the Supreme Grand Council there, that they strongly urged him to exert all the power he possessed to preserve peace between the two countries, and they promised never to forget the ties of brotherly love and affection which bound them to those of the English Supreme Grand Council, and rendered it their strongest wish to see both countries united for the well-being of mankind. The unfortunate discord that had broken out in America, seemed even to invade Masonry. The bitter hostilities of North and South had penetrated into several Supreme Councils, and that of England had been appealed to, to recognise some to the exclusion of others; but it was their desire to see civil and religious liberty diffused over the whole earth. It was many years since he first presided in that chapter when they had had many of talent and character as their M.W.S., and by none was that office more honorably or efficiently discharged than by his worthy Bro. Stebbing, now, for the second year their M.W.S. (Hear, hear.) He would conclude by wishing health and prosperity to the Royal Naval Chapter. and Sir Lucius Curtis.

Sir LUCIUS CURTIS returned thanks for the very kind reception he had met with. He was but an humble individual there, yet he could not but feel the compliment paid to him as Prov. G.M. of Hants. For years he had been absent, but he had been so heartily welcomed that it would induce him to attend often. To say that he did not feel flattered by the distinction, would be untrue, and he felt the kind proposition and reception of the toast, which he believed he owed to his being Prov. G.M., and their invariable kindness, for during the twenty-four years he had held that office, the province had never given him the slightest pain. Wishing the M.P. Sov. G. Commander many years of a happy life, cheered by the love of all in the Order—(Hear, hear.)—the worthy baronet resumed his seat.

Bro. STEBBING, M.W.S., had great satisfaction in proposing the "Health of Lieut. Colonel Clerk, and the Supreme Grand Council." How much they all owed to the Supreme Grand Council! They, the brethren of the 18°, wanted some knowledge of Masonic history, for all that was clear upon the point was, that the Craft could not aspire to an earlier date than 1717, before which he believed it to be a mere guild of workmen, and since which, having lost that character, no great building had been erected by Freemasons, and ceasing to be practical, they became speculative Masons. Craft Masonry could not robe itself in the garments of antiquity and say, "I am the old man of the desert," nor would it entitle them to boast of an old

institution. In that degree he was happy to be connected with learning and research, and the Supreme Grand Council were the fosterers of those acquirements. The M.W. Bro. Col. Clerk, Sov. G.I.G. had "a hand open as day to melting charity," and the Supreme G. Council with learning at its head and charity at its heart, was deserving of their utmost respect. He then gave "The Health of the Supreme Grand Council and Colonel Clerk."

Colonel CLERK, 33°, who was received with great applause, wished some other members of the Supreme Council had been present, but as it fell to his lot to walk in the steps of their most excellent guide, their M.P. Sov. G.M., he could only follow him, and all the Council were glad to do so on every occasion, for he was entitled to, and always received, their utmost respect. For himself he was delighted to see their working in such capital order, their chapter in such prosperity. For their hospitality and his reception he begged to return his thanks.

The M.W.S., Bro. STEBBING, said the 32° was most admirably represented there. Th. Sec. Gen. of the Order, Bro. Hyde Pullen, was always amongst them, and known to them as a worthy neighbour, a distinguished Mason, and an honest man. He gave the toast of "The 32° and Bro. Hyde Pullen."

Bro. HYDE PULLEN, 32°, was exceedingly grateful for the mention of his name. It gave him great pleasure to be so much associated with the province. He had the honour to install the first M.W.S. of that chapter, since which time its progress had been regular and improving. He hoped they, as well as all in the Order, would never mind troubling him with any communication between chapters or individuals and the Supreme Grand Council, who, he knew would always be ready to do all in their power to make all happy. He was pleased to visit the chapter on that occasion, and assured them it should not be the last.

Dr. LEESON was delighted to see the working of the M.W.S. and his officers. It was always conducive to success when everyone tried to do his best for the *eddt* of the chapter. In asking them to drink the health of Bro. Stebbing, their M.W.S., it was not needful to say anything in his praise, for all felt his worth and knew his talents. He felt desirous also to express to Bro. Bradley, their P.M.W.S., his approbation of the zeal which he always displayed. Their M.W.S. was about to promote the inauguration of another Rose Croix Chapter at Southampton, and he felt sure that it would be one in union and sentiment with the Royal Naval Chapter. When such brethren as Bro. Stebbing applied to the Supreme Grand Council for warrants, they could not refuse it if they wished. Dr. Leeson gave the "Health of the M.W.S.," who was all that could be desired.

Bro. STEBBING, M.W.S., returned his grateful and heartfelt thanks, for the toast, which had been so eloquently and warmly given and received. Though about to inaugurate a new chapter in Southampton, he should never detach himself from the Royal Naval Chapter. He was to drive the coach, and Bro. Langley find the money. He hoped it might rival that chapter, in works, good feelings, and brotherly love. "From small beginnings mighty rivers flow," and he was sure there would be a mighty river of love into the two chapters would flow. He also strongly desired to see a charitable fund established in connection with High Grade Masonry; for if they were not charitable they were nothing, and although he hopes that few, if any, in connection with them would ever require it, they were bound to evince that their christianity was founded upon the three cardinal virtues of Faith, Hope, and Charity. He then returned thanks for the honour that had been done him in the toast.

The M.W.S. had great pleasure in seeing amongst them Major Blankley, and would couple his name with the toast of the British Army, for which Major Blankley returned thanks.

The M.W.S. proposed "The Health of Bro. Brdley, P.M.W.S.," paying a very high tribute of praise to his zealous co-operation for thirty years. Bro. Bradley briefly acknowledged the toast.

The M.P. Sov. G. Com. said the constant impression of new and healthy blood was desirable. At all times it would reflect honour to the chapter if brethren of such position came there for reception; he trusted that they would be constant attendants, and, by their talents and opportunities be of service to the chapter, concluding by proposing "The Health of the newly perfected Princes."

Capt. SAUNDERS said he esteemed it a great privilege to be admitted into the Ancient and Accepted Rite, but he had been, with those who stood by him, more than usually honoured in having been received by the M.P. Sov. G. Commander in person.

He hoped it might not be thought improper to express, on behalf of the other newly-perfected Princes and himself, their great admiration of the ceremony they had gone through, and it would be their endeavour to attend as regularly as possible.

"The Masonic Press, and its talented, just, and honest Editor, Bro. Henry George Warren," was the next toast, which was warmly and suitably acknowledged by Bro. Matthew Cooke.

After coffee the Sov. Princes retired, each one expressing his great satisfaction with the whole of the proceedings, which reflected great credit on the zealous aid of Bro. Bradley and the M.W.S.

MASONIC FESTIVITIES.

EASTERN STAR LODGE (No. 112).—This lodge held its summer festival on Wednesday, July 16th, at the accustomed resort, the Crown Hotel, Broxbourne. The attendance was smaller than usual, doubtless attributable to the weather, for although the morning was fairer than many, the atmosphere portended a storm, which accompanied by peals of thunder, raged heavily in the afternoon. The W.M. Bro. Horatio Grey, Bro. E. Davis, the Treasurer, Bro. P. Edinger, the Secretary, a few members and visitors, with their ladies and daughters, were present; and by melody and good humour, and a determination on the part of every one to render the day agreeable, despite of the elements, made the meeting as pleasurable as any that had preceded it; so that the shadows of evening stealing on the shortness of the day, was the only subject of regret.

Obituary.

BRO. JOHN EASTWOOD.

On the 18th of July, died, at his residence, Eastwood, near Todmorden, aged 76, Bro. John Eastwood, P.M. of 363, and P. Prov. J.C.W., East Lancashire. Our deceased brother was a Deputy Lieutenant of the West Riding of Yorkshire, and was the oldest member of his lodge, having been initiated on the 9th of January, 1811, the lodge being then held at Haslingden, and numbered we believe 511, afterwards 545, and he continued a subscribing member up to his death. He was a shareholder in the Masonic Hall, lately erected at Todmorden, in the success of which, during its erection he often expressed an interest, and was present at the consecration on the 5th of June last, a report of which appeared in this Journal on the 14th of the same month.

THE WEEK.

THE COURT.—Her Majesty, after leaving Scotland, will, on the 1st of September, go on to the Continent. After two or three days with the King of the Belgians, Her Majesty will travel *incognito* as the Duchess of Lancaster, will pass some weeks at the castle of Rheinhardtsbrunn, near Gotha, which has been placed at her disposal by her brother-in-law, the Duke of Saxe Coburg and Gotha. There she will be joined by the Prince of Wales, who will afterwards visit the Crown Princess of Prussia. There are to be no festivities on the coming of age of His Royal Highness, and he will remain abroad beyond that time.

IMPERIAL PARLIAMENT.—On Thursday the 24th ult., several bills of little importance were advanced a stage. On Friday the Fortifications Bill was read a second time after some discussion, in which Lord Ellenborough, Lord Grey, the Duke of Cambridge, Earl Russell, and others took part. No other business of importance was transacted.—On Monday Lord Grey reviewed the recent proceedings of her Majesty's Government in China, and denounced the policy of hostility towards

the Taepings. He also expressed his disapproval of the arrangement by which English officers have accepted employment under the government of Peking. The Duke of Somerset and Lord Russell defended the policy of the Government as necessary for the protection of the treaty ports, and Lord Stratford de Redcliffe expressed his concurrence in this view of the question.—On Tuesday the royal assent was given by Commission to a large number of public and private bills, including the Highways Bill, and one or two of the measures relating to the title to, and transfer of, land. The Fortifications Bill and the Thames Embankment Bill were read a third time and passed; and several other measures having been advanced a stage.—In the HOUSE OF COMMONS on Thursday 24th ult., Mr. Villiers moved the second reading of the bill to enable the local authorities in the cotton manufacturing districts to meet increased demands for relief. Mr. Potter contended that the measure would prove unequal to the crisis, and strongly recommended the Government to abandon the scheme in favour of some more efficient plan. Colonel Wilson Patten also doubted the efficiency of the Ministerial remedy, and suggested the granting of loans on security of the rates. Mr. J. R. Smith recommended the postponement of the bill, as great difference of opinion existed as to the measures which ought to be adopted. Lord Stanley recommended that loans to a certain amount should be granted before having recourse to rates in aid; while Mr. Henley supported the principle of the bill. Mr. Cobden was in favour of a loan—arguing that the proposal of the Government, if carried out, would in all probability result in the ruin of the smaller millowners—the men who worked on borrowed capital—and the shop-keeping class. The crisis was exceptional, and ought to be treated exceptionably. He strongly condemned the application of the labour test in the case of men who were doomed to idleness through no fault of their own, and appealed to the Government to empower Boards of Guardians to lend them money which they would gladly repay on the return of more prosperous times. After some further discussion, in which Mr. Lygon, Mr. Bouverie, Mr. Hibbert, the Marquis of Hartington, and Mr. Bovill took part, Mr. Villiers replied, and the bill was read a second time.—On Friday a discussion of some importance took place on the question of the defence of Canada. The general opinion seemed to be that in the event of an attack upon the colony by the United States—a contingency which Sir G. C. Lewis regarded as highly improbable—the Canadians must defend themselves if they place any value upon their connection with England.—On Monday, Lord Palmerston stated, in reply to Mr. H. Seymour, that the Spanish authorities in Cuba, and the Portuguese authorities on the East and West Coasts of Africa, continued to connive at the slave trade, notwithstanding the peremptory orders of their respective governments. Her Majesty's Government still persevered in pressing upon the Governments of Madrid and Lisbon the necessity of adopting more severe measures for the prevention of these detestable practices, and he trusted that these representations would in time produce a satisfactory result. The motion for the third reading of the Appropriation Bill was followed by discussions on the Armstrong gun, the troubles in China, and the recent ultramontane display in Dublin. Lord R. Cecil, Mr. Seymour Fitzgerald, and Colonel Sykes lamented our collision with the Taepings, while Lord Palmerston somewhat warmly defended the course of the Government, and stated that he had received no official information of the reported repulse of the allies.—The house then proceeded to consider in Committee the Union Relief Aid Bill. Mr. Bernal Osborne suggested that a clause should be inserted

in the bill providing against the disfranchisement of the operatives possessing votes who may be obliged to seek parochial relief. Sir George Grey did not consider it necessary to insert such a provision, and there the matter ended. Mr. Villiers explained that he had decided to amend the conditions on which a parish might claim to participate in the common fund of the union, and he moved a new clause in lieu of clause one, as originally drawn up. After a long discussion, the bill, with other amendments of importance, passed through Committee. —On Tuesday, Colonel Wilson Patten announced that next session an effort would be made to reduce the enormous fees and charges which are at present wrung from the promoters of private bills. Mr. Layard stated, in reply to Colonel Sykes, that the allies had fallen back upon Shanghai for "strategical and other purposes," and not because they were unable to hold their own against the Taipings. He was not aware that the Indian Government had been applied to for troops to reinforce our little army in China. The house was counted out during a speech from Sir S. M. Peto on the necessity of remodelling the Admiralty. —On Wednesday the house was occupied for some time in the discussion of the Irwell and Mersey Protection Bill. It was strongly opposed by Mr. Cobbett and other members, but eventually was read a third time and passed. The house then proceeded to discuss the Union Relief Aid Bill. Mr. Puller proposed that it should be recommitted, in order that clauses might be introduced, empowering guardians of distressed unions to raise money on loan to meet the claims upon them. After a lengthy discussion, this amendment was carried by 95 votes to 88. Eventually Mr. Villiers promised to bring up a clause which should embody the principle of the amendment, giving the guardians the alternative of raising money by loan instead of by a rate in aid.

GENERAL HOME NEWS.—The Registrar General's return for last week again shows a favourable state of the public health. The deaths were 1137, which is less by 100 than the average rate. There was a decided increase in deaths from diarrhoea, principally among children, induced most probably from eating unripe or unsound fruit. The number of births in the week was 1758—887 boys and 871 girls. —Her Majesty has given another proof of her deep concern and hearty sympathy in the distress of any portion of her subjects. Without any solicitation, but from the spontaneous promptings of her generous heart, she has sent the munificent sum of £2000 to the Earl of Derby, as a donation to the Cotton Districts Relief Fund. The Viceroy of Egypt has contributed the munificent sum of £1000 to the fund. —The Merchant Seamen's Orphan Asylum, at Snaresbrook, was opened on Wednesday by Earl Russell. The attendance on the occasion was numerous and fashionable. On the arrival of his lordship he was met by the officials of the institution, and conducted to the reception-room, where he recorded his name as the first visitor. His lordship then proceeded to the hall, where the address was presented by Mr. R. Green, the treasurer; and having passed through the building, his lordship declared it to be opened. Prayers were then offered, after which the company sat down to an elegant *dejeuner*, at which the usual toasts were proposed and responded to with great enthusiasm. —The Lords Justices have granted an interim injunction restraining Mrs. Windham from selling or charging her annuity of £800 a year, granted to her by her husband, and charged on the Windham estates. —A murder, of a singularly dreadful character, has been committed near Chatham. A boy, between nine and ten years of age, went out to play, and a few hours afterwards his body was found, with the throat cut and the face severely bruised. A young man, named Burton, has surrendered himself to the police as the murderer. He states that having

become tired of his life he went out "with the intention to kill some person, and was not particular as to who it was." He soon pitched upon the poor boy as his victim, followed him to the Lines, and there butchered him. Horrible as this story is, there appears to be no reason to doubt its accuracy. —The seven men apprehended in connection with the murder of Police Constable Jump, at Smallshaw Fold, have been brought up for final examination, at Ashton-under-Lyne. Burke, Ward, and Barlow were committed for trial on the charge of murdering Jump, and again, with Hepwell, on the charge of attempting to murder Sergeant Harrop. Johnson was committed as an accessory after the fact, while the two other prisoners, Toole and Ryan, were discharged. —A most determined attempt at murder has been made by Walter Hill, a man of colour, and cook on board the *Ben Nevis*, on a woman named Honora Morris. They had been together on Sunday night in Bluegate-fields, Shadwell, and Hill accused the woman of stealing his money and clothes, which had been taken away during the night. The woman denied the accusation, but Hill provided himself with a knife, and stabbed Morris five times, and at last struck the knife so violently into her shoulder that he could not draw it out again. The woman was removed to the London Hospital, where the knife was with difficulty extracted. Notwithstanding the number of her wounds, however, the medical evidence taken at the Thames Police-court showed that none of the wounds inflicted were of a nature dangerous to life. —A further investigation has taken place into the circumstances attending the death of Mr. Samuel Chapman, the deacon of a chapel at Hoxton, who was found dead in his house, adjoining the chapel, with marks on his throat, raising the suspicion that he had been garrotted. A daughter of the deceased was examined, but her evidence rather complicated than threw light on the case. One of the jurors had discovered marks of fingers on the kitchen window, and close to it a button which had been torn off a man's coat. It being intimated that the police authorities had now taken up the case, the coroner adjourned the inquest to give time for their inquiries. —The deplorable death of a nonagenarian named George Harrison, of Allen's Almshouses, St. Luke's, having been made the subject of inquiry, it was shown that the deceased was brutally neglected by his son, whose insolent conduct before the coroner led that functionary to commit him into custody for contempt, and the witness was compelled to make an apology before he was discharged. The deceased was left for three days shut up in the house, until a stranger entered, and found him dead on the floor. Two men charged with garrotting and robbing Mr. Smith, a solicitor, in Bermondsey, have been examined at the Lambeth police court. Mr. Norton committed Murray to take his trial on the charge, but discharged Griffith. The police expressed a hope that they might yet be able to capture the two accomplices of Murray. —A startling statement was made by a travelling shoemaker named Young, who was examined at the Longford assizes, in a case in which two men, father and son, were charged with having engaged him to shoot a person named Fegan. After asserting that he had made several attempts to execute the diabolical commission alleged to have been entrusted to him, he said he had taken the name of a murderer "in order that he might receive kind treatment and friendship from the people." This extraordinary assertion produced, as may be imagined, a "sensation in Court," but although Young's evidence against the two prisoners was to some extent corroborated by other witnesses, the Jury appear to have disbelieved his statements, and returned a verdict of acquittal. —Mr. Stephen J. Meany, was brought up at the Westminster police-court, charged with obtaining a five-pound note from a German chocolate-maker, named Jean Philippe Waguer. The money, it was alleged, had been lent to

Meany in the belief that he was a commissioner of the International Exhibition, and could get a medal for the complainant, who had been disappointed in not having one awarded to him for his manufacture. The witness who was called in support of the charge stated, however, that Meany had never told him he was a commissioner, although he believed him to be one. The case therefore fell to the ground.—A charge of forgery was preferred at the Guildhall against Mr. John Bruce, a member of the Stock Exchange. Captain Grant of the 11th Madras Regiment, appears to have entered into speculations on the Stock Exchange, in which he employed Mr. Bruce as his broker. The speculations resulted in loss, and Mr. Bruce brought in Captain Grant his debtor for over £1000. A bill was given to be met, as Captain Grant alleged, when the proceeds of some property which he had ordered to be sold in Rangoon reached this country. This bill, when presented, was found to be made payable four months after date, and Captain Grant alleged that Mr. Bruce had added these words without his knowledge. This was the forgery complained of. Two gentlemen, who were called in support of the charge, proved, however, that the words were on the bill before it was discounted, and that Captain Grant knew they were. Of course the charge was dismissed, and Sir R. Carden, the presiding magistrate commented strongly on the conduct of Captain Grant.

FOREIGN INTELLIGENCE.—The King and the Royal Family of Hanover have renounced the idea of visiting the Norderney this year.—The *Hamburgh Budget* shows the surplus of receipts for 1861 to be 869,208 marcs banco.—The text of the Treaty of Commerce concluded between Belgium and England has been presented to the Belgian Chamber of Representatives. In substance the treaty ratifies the complete assimilation of the two flags in all national relations and transactions, and the reciprocal suppression of transit duties.—At one of the late sittings of the Chamber of Deputies at Carlsruhe, a very interesting discussion arose in reference to the French Eastern Railway. It appears that in a short time Bavaria and Austria will have completed their lines, and it will then remain for the Duchy of Baden and Wurtemberg to unite the Atlantic to the Black Sea.—The *Official Gazette* of Turin, gives a formal denial to the reports of such expeditions intended to be disembarked on the Tuscan or Pontifical coasts. The *Syndic* of Turin having published Garibaldi's speech against the Emperor of the French, the Government has sent orders for his removal from office.—At Turin, in the Chamber of Deputies, on Saturday, the discussion was continued on the question put by Signor Petrucelli relative to the foreign policy of the Government, when Signor Mordini desired that Parliament should resound with language of encouragement to the Roman people to break their chains, although respecting the French flag.—The *Abeille du Nord* of St. Petersburg publishes an article in which it points out the necessity for the Powers who have recognised Italy to consolidate it by the solution of the questions of Rome and Venetia, and concludes by proposing the meeting of a European Congress to definitively settle these questions.—A telegram from Lisbon reports the harvest in Portugal to be so short that it is expected the free admission of foreign grain will soon be granted. In other respects the country appears prosperous, and the funds were rising in consequence of the successful negotiation of the loan. The marriage of the King, who is at present at Muffra, will be celebrated with great pomp.—The official journal of St. Petersburg, the *Northern Post*, states that at Dunnabourgh, a town situate on the railway from St. Petersburg to Warsaw, a fire had broken out on the 20th which destroyed more than 100 houses.—A letter from Warsaw of the 25th in the *Fosen Journal* states that the news

of a conspiracy in that capital was confirmed, and that about 80 young men were arrested in consequence of this discovery.—The Ottoman troops in Montenegro have been compelled, after a series of fresh engagements, to retire to Spuz, from whence they had started.—French prestige has reasserted itself in Mexico. The *Moniteur* of yesterday publishes despatches from General Lorencez, giving detailed accounts of the fights of the 13th and 14th of June. According to these accounts, two companies of the 90th Regiment made a sudden attack upon the corps of General Ortega, who had taken his position upon the summit of Mount Borrego, a point, says General Lorencez, hitherto believed unassailable. Fighting against tremendous odds alike of number and of position, the small body of Frenchmen completely routed Ortega's force, numbering about 3000, killed 250, took 200 prisoners, and captured several guns. The result of this engagement was, that the bulk of the Mexican army, under Zaragoza, withdrew from before Orizaba. Zaragoza is described as in full retreat.

AMERICA.—The *Hibernian*, which left Quebec on the 19th inst., has brought a New York telegram of the 21st, taken on board at Cape Race. General Halleck was expected to arrive in Washington for the purpose of assuming the office of "General Commanding" the Federal armies; but Generals McClellan and Pope were to retain their respective commands in Virginia. Reinforcements drawn from General Hunter's corps, hitherto employed on the coasts of Georgia, South Carolina, and Florida, had joined General McClellan at Harrison's Landing. It was reported in New York that the Confederate army had retired ten miles towards Richmond; and there was likewise a previous rumour that General "Stonewall" Jackson was once more advancing down the Shenandoah Valley towards Harper's Ferry. The Confederates were making strenuous efforts to destroy General Curtis's corps in Arkansas, and General Price was said to have crossed the Mississippi. The Confederates were reported to have abandoned any intention of attacking Nashville, to have evacuated Murfreesborough, and to have retired to Chattanooga. In Kentucky, however, they were displaying extraordinary activity, and were advancing under General Morgan against Louisville, whence the Federal garrison had marched to Georgetown to meet them. They had captured Cynthiana and Henderson, and had even crossed the Ohio into Indiana, and taken a town called Newburg. Vicksburg still held out against Commodore Farragut's bombardment; and it was reported that a Confederate ram had arrived at Vicksburg, had done considerable damage to the Federal flotilla, and had then anchored under shelter of the Confederate batteries. The Federal Congress had passed a bill, offering a bounty for volunteer for nine months' service; and throughout the north large bounties were offered to recruits by the state and municipal authorities; but, nevertheless, we are told that "recruiting in New York is still inactive." President Lincoln had signed the Confiscation Bill, after it had been amended by provisions rendering it inapplicable for acts committed before its passage. Congress had passed an act, authorizing the issue of postage and other stamps as small money; and forbidding banks or corporations to issue notes for less than one dollar.

INDIA AND CHINA.—We have papers from Calcutta to the 22nd June, and from Hong-Kong to the 11th. The Calcutta news is of little importance, later dates having been received from Bombay. The intelligence from China is interesting, and we are happy to state that the rumours of a great defeat of our troops are not confirmed. "The Fighting King," Chung Worg, who had been sent from Nankin to aid the Taepings at Shanghai, had, by his tactics, so harassed and annoyed the European garrison at Kah-ding, that orders had been given to evacuate it and the other posts in the vicinity, and to fall back on Shanghai, where our troops now stand.

TO CORRESPONDENTS.

B. A.—See section eleven of the regulations for private lodges, page 60, or 61, *Book of Constitutions*.

DISSATISFACTION had better retire from the lodge. He will do no good in it.

P.M.—Should know that he has no right to interfere with the Master in the regular discharge of his duties.

KNIGHTS TEMPLAR.—Black Gloves.