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## MASONRY IN THE SANDWICH ISLANDS.

No. I.

COMMUNICATED BY BRO. D. MURRAY LYON, R.W.  
PROV. J.G.W. OF Ayrshire.

"Mother Kilwinning" was last week the recipient of quite a budget of documents of no little Masonic interest, inclosed under the seal of the department of Foreign Affairs of the Hawaiian kingdom, and extending as it were, the "grip fraternal," from shores girdled by the Pacific Ocean, to those washed by the waters of the Clyde. Having as a member and Past Office-bearer of the mother lodge, been, by the courtesy of its Secretary, favoured with a perusal of these papers, in the absence of more important home news, and from a desire to contribute our mite to that grand fund of Masonic intelligence, which you and your able coadjutors are from week to week engaged in disseminating among the Craft Universal, we have devoted a leisure hour to stringing together a few sentences, suggested by our attention being called to the Polynesian despatches, already referred to, and shall feel gratified and more than compensated for our trouble, should the publication of what follows lead brethren to feel renewed interest in the Masonic history of the islands which the discoveries of Captain Cook introduced to the notice of his countrymen, in the latter part of last century, and in one of which the intrepid navigator and distinguished brother met his death, at the hands of its benighted inhabitants. Who among us have not in our boyhood spent many pleasant hours in following Cook through the animating and sometimes strangely grotesque scenes depicted in the published narrative of his intercourse with the natives of the islands in the Polynesian seas; and yet numbers of us who have now reached the meridian of life, and who have joined ourselves to the mystic circle, may not be aware that in those very islands upon which the foot of a European never trod till the discovery by our brother, there exists a flourishing kingdom, governed by constitutional laws. But so it is, as the sequel will show. As Freemasons we cannot feel other than fraternal sympathy with a nation of freemen, which may with truth be said to have "jumped into civilisation," and is making still further progress under the fostering care of an enlightened and highly talented sovereign and brother; having for its chief officer of state, a free born Briton, possessing diplomatic talents of a very high order, and competent in other respects effectively to discharge the duties, and support the dignity of his exalted position. English Masons must feel peculiar interest in that nation from a consideration of the fact that from the loins of a Lancashire man has sprung the queen of the youthful sovereign, into whose hands The Great Architect of the Universe seems to have entrusted the destinies of the "dusky tribes" inhabiting the Sandwich Islands; and our brethren in the South will not, we are persuaded, deny us on this side of the Tweed the expression of our gratification, that in the councils of that infant monarchy is represented the

"Land of brown heath, and shaggy wood—  
Land of the mountain, and the flood."

A recent number of *Punch* contained a humorously-written paragraph, in review of another appearing in the *Post*, showing "the variety of lands" into which Scottish tartan and kilts were being introduced. It appeared from the *Post's* informant that the Prime Minister of Kamehameha IV. lately presented himself at Court, arrayed in Highland costume, "to the great delight of his Majesty and Court." In the "canny Scotchman," accoutred as he was in the "garb of old Gaul," we recognise his Excellency Robert Crichton Wylie—a native of the far-famed cheese-making district of Dunlop, in Ayrshire—a member of the Craft, ex-office-bearer in the Grand Lodge of England, and one who has bowed before the "burning bush," and circumambulated the "delta" in proof of his devotion to Masonry and the religion of the Cross. We are thus bound by the ties of country and of Masonry to the distinguished individual at the helm of state among the people inhabiting the group of picturesque islands forming the Hawaiian Monarchy; and it is very gratifying for us to know that amid the multifarious cares of an office of such weighty responsibility, Bro. Wylie has not only not ceased to devote some attention to the interests of the Order in the land of his adoption, but still continues to feel a lively regard in the doings of the Craft in the land of his birth. His Royal Master, the readers of the *MAGAZINE* do not require to be told, is an expert, accomplished, and enthusiastic craftsman, and has once and again formed the subject of notice in these pages. His whole personal history teems with the memorials of his devotion to pure and undefiled religion, and the acts of his government furnish evidence that at its head stands one imbued with the true spirit of Masonry. And having struck this chord of the Masonic harp, we cannot resist prolonging its vibration by giving a short extract from one of Bro. Wylie's enclosures. In laying the corner-stone of the Queen's Hospital, now erected in the city of Honolulu, the King, our brother, in addressing the multitude which had assembled to witness the ceremony, gave expression to his sentiments in language at once noble and truly beautiful, and which, in the words of another, "fell down like dew upon the hearts of his hearers, and there made to bloom the flowers of philanthropy—the blossom to ripen into fruit in every sympathising bosom, and yield a rich harvest for the support and furtherance of a noble charity, an honour alike to the kingdom where it thrives, and to the generous contributors who have erected it." His Majesty, after stating the object for which the Queen's Hospital was proposed to be erected, and the progress made in obtaining funds for the building and endowment of the same, remarked:—

"Contributions towards the support of an hospital are declarations of kindness and forethought, and of a long-sighted policy of love towards those who need other hands than their own to smooth their restless pillows. The means at our disposal are not drawn forth by the sight of any particular case that shocks and haunts us. We do not offer up our alms as a prayer to God, that He will save us personally from such anguish as we see before us, but quietly and with unshaken nerves, we provide against misery that needs must be, though we see nothing of it. In a word, there was nothing spasmodic or fitful in the feeling which prompted those who assisted in the establishment of the Queen's Hospital. What their hearts

suggested their judgments recommended, and they acted because they knew what sufferings, so far as human fore-knowledge can calculate, are in store. To alleviate these latter, these mercies that are to be, was their end and aim, even though they who assisted to afford the relief, before that relief could be administered, had themselves passed beyond the pale of this world's suffering; and, let me ask, what nobler legacy could man devise than to be virtually pouring oil into the wounded flesh when his own flesh has gone beyond the physician's skill, and turned to dust and ashes? Writhing in the agonies of dissolution, such a benefactor to his race might smile to think that some being unknown to him might find one hour's respite from pain, or even escape a premature death, involving, perhaps, the death of many others' hopes, by means of prescient sympathy on his part. . . .

But let me remind you that so long as sickness shall exist, there will be a duty imposed upon us. Charities, like taxes for the commonwealth, have to be met from time to time. There is no commuting for a given sum, and claiming exemption for all time to come; you give according to your means for the time being. When the next call shall come, your capabilities may be greater or less, and according to your capabilities you will settle with your consciences. I do not envy the man who would wish (if such a thing were possible) to pay at one instalment all the claims of humanity. There is something wholesome in being called up from time to time to acknowledge, however strong our own health may be, and however prosperous our fortunes, that, after all, the destitute and the sick are our brothers and sisters—our lot happier for the time being, but our liability to want and suffering the same. This it is that makes us human, and members of the human family. Society makes distinctions broad enough, but strip us of our artificial robes, and we are one and all equally naked and equally exposed to the keen winds of want and the torments of disease. I trust therefore, and indeed I feel confident, that you will continue your support to this praiseworthy institution. . . . Your own hearts that prompted you to assist while the scheme was still an experiment will teach you to rejoice, and to further exert your benevolence, now that your aspirations are crowned with success; particularly will you rejoice on this day which sees us met together to lay the corner stone of a solid building, which to yourselves will be an earnest of the permanency of the labour of love to which you have lent yourselves, while to a future generation it will be a monument to your memory, which will proclaim you for many years to come to have been, in your generation, benefactors of the human race."

Truly these are noble sentiments, and give proof that our royal brother has indeed profited by the instructions he would necessarily receive in passing through the various degrees of our Order; that he has the perception necessary to a due appreciation of what is required of one who has entered into the fraternal covenant peculiar to Masonry, and that he is determined, in as far as in him lies, to follow up by a living practice the professions he has made, and the sacred obligations he has undertaken.

Hear also the refreshing words dropping from the lips of his Majesty in reply to the congratulations of the Royal Arch Chapter of Honolulu, on the birth of an heir apparent to the throne.

"Most excellent High Priest, and companions,—bound together as we are in a holy league of brotherhood, I should not be doing justice to the feelings which actuate me in my relationship with yourselves, and operate amongst us all, did I deny that I almost expected you would seek a special occasion to felicitate me in the character in which we now appear. For all your kind wishes I thank you from the bottom of my heart, and among the many blessings for which I have, at this time, special reason to be thankful to our Supreme Grand Master, I do not reckon this the least, that I enjoy the sympathy of a fraternity whose objects are so pure, and whose friendships so true as those of our Order. I will not multiply words, but believe me, that when I look upon my infant son, whose birth has been the cause of so much joy to me, and of so much interest to yourselves, the thought already crosses my mind that perhaps one day he may wear those dearly prized badges, and that his intercourse with his fellow men, like his father's, may be rendered more pleasant, and perhaps more profitable, by his espousing those solemn tenets which make the name of a Freemason honourable throughout the world."

Nor has Kamehamcha's devotion to the Craft failed to attract the notice of his Masonic superiors in Europe, for on the 10th of February last, immediately after the grand reception held by the King in honour of his own birth-day, Bro. Wylie presented his Majesty with a letter from the Supreme Grand Council of France, notifying him in the most courteous terms that it had pleased that illustrious body to elevate him to the 30° in the Ancient and Accepted Scottish Rite. We reserve till our next the reply on behalf of the King given to the Supreme Council by Bro. Wylie, as also extracts from the interesting letter addressed by his excellency to his namesake, Bro. Robert Wylie, the respected Secretary of the Lodge Mother Kilwinning.

## KABBALISM, SECRET SOCIETIES, AND MASONRY.

(Concluded from page 87.)

We have before us a folio of about a thousand pages, containing the principal works of these Kabbalistical writers.\* In this volume we have the philosophical principles of the Jewish Kabbala taken as the basis of the system, with considerable additions, drawn chiefly from the writings of the Spanish Jews. Engrafted on this, and made to harmonise with it, are the revealed truths of the New Testament and the dogmas of the Catholic Church. Scripture is inter-

\* This volume contains the "Cœlestis Agricultura" of Paulus Riccius, together with nine other tracts by the same author; the "Porta Lucis" of Rabbi Joseph of Castilla; the treatise "De Amore," by R. Judah Abarbanel, generally known as Leo the Hebrew; the "De Arte Cabalistica" of John Renschlin; the "De Verbo Mirifico," by the same author; the "Interpretatio in selectiora obscurioraque Cabalistarum dogmata" of Frater Archangelus Burgonovensis, and the "Sepher Jetzirah," of which we have spoken above, printed at Basle in 1587. A second volume, containing other works of like nature, was intended to be issued, but never, as far as we know, was published.

preted allegorically, and, as in the ancient Kabbala, mysteries are discovered in letters, words, and numbers.\* The most important work of this period is the *Kabbala Denudata*, by Baron Rosenroth; this work contains the three most ancient portions of the Book of Zohar, with extracts and commentaries from the most famous Kabbalistical works, presenting, on the whole, a most complete summary of the whole science.

In the brief space that is left us, we cannot do more than refer to this work; we have no room for quotations. We shall, however, give extracts from another Kabbalistic work by an author belonging to this later school,† partly because it sums up in a manageable compass the principal points of the system, and partly because we shall find it useful in illustrating a further development, to which we must refer. The work is in three parts, entitled "The Literal, the Philosophick, and the Mystical or Divinely Moral Kabbala." The Literal is nothing more than a paraphrase of the first three chapters of Genesis. The Philosophical goes further, giving the writer's speculations on the Creation and Fall:—

"Man himself rose out of the earth after this manner, the dust thereof being rightly prepar'd and attemper'd by these unctuous showers and balmly droppings of Heaven. For God had so contrived by his infinite Wisdom, that matter thus or thus prepar'd, should, by a vital congruity, attract proportional forms from the world of life, which is every where nigh at hand, and does very thoroughly inebriate the moist and unctuous air. Wherefore after this manner was the *Aereal* or *Ethereal Adam* conveyed into an earthly body, having his most conspicuous residence in the head or brain; and thus *Adam* became the soul of a *terrestrial living creature*.

"But how is it with *Adam* before he descends into this lower condition of life, I shall declare unto you in the enigmatical narration that follows, which is this:—That the Lord God planted a garden eastward in *Eden*, where he put the man, which afterward he formed into a *terrestrial animal*: for *Adam* was first wholly *Ethereal*, and placed in Paradise, that is, in a happy and joyful condition of the Spirit; for he was placed under the invigorating beams of the *divine intellect*, and the sun of righteousness then shone fairly upon him.

"And as his soul was as the ground which God hath blest, and so brought forth every pleasant tree, and every goodly plant of her heavenly father's own plant-

\* A curious instance of this took place on the conversion of Solomon Meir, a celebrated rabbi, in the year 1664. In a controversy with a certain Italian Jew, called David the Jeweller, commonly known as the Duke of the Hebrews, R. Meir took the first word of the Bible, *Bereshith*, a word in which the Kabbalists found so many mysteries: he divided the word into two, *Bar Ashith*, which means, "He hath appointed the Son." Again, *Bar* also means "a grain of wheat;" thus is Christ the Son in the Holy Eucharist. Next, he found the mystery of the Holy Trinity in the three first letters; the Son in the first, the Holy Spirit in the second, and the Father in the third,—viz.,  $\aleph$  the second letter; in the alphabet,  $\gamma$  the first letter of *ruach* (spirit), and  $\kappa$  the first letter of the alphabet. In the three last letters he found the words, "The Trinity is a perfect Unity." Again, the Son came first because it is written, "all things were made by Him;" the Holy Spirit next, because the Son sent Him, "the Comforter . . . whom I will send;" and thirdly, this agrees with the order of the Church, which celebrates the Feasts of Easter and Ascension before Pentecost, and these three before that of the Holy Trinity. All this being strictly in accordance with the rules of the Kabbala, he completely confounded his adversaries.

† *Conjectura Cabbalistica*, or a Conjectural Essay of Interpreting the Munde of *Moses* according to a Threefold Cabbala. By Henry More, Fellow of Christ's College, in Cambridge. 1653."

ing; for the holy spirit of life hath enriched the soil, that it brought forth all manner of pleasant and profitable fruits; and the *tree of life* was in the midst of this garden of man's soul, to wit, the *essential will of God*, which is the true root of regeneration; but to so high a pitch *Adam* as yet had not reacht unto, and the fruit of this tree in this *Ethereal* state of the soul, had been *immortality* or *life everlasting*; and the *tree of the knowledge of good and evil* was there also, viz.: *His own will*."

Then comes a description of the four rivers, which, we are told, mean the four cardinal virtues. Then:—

"In this Paradise thus described, had the Lord God placed man to dresse it, and to keep it in such good order as he found it.

"And the divine word or light in man charged him, saying, of every tree of Paradise thou mayest freely eat. For all things here are wholesome as well as pleasant, if thou hast a right care of thyself, and beest obedient to my commands.

"But of the luscious and poisonous fruit of the tree of knowledge of good and evil, that is, of thine own will, thou shalt not by any means eat; for at what time thou eatest thereof, thy soul shall contract that languor, debility, and unsettlednesse, that in processe of time thou shalt slide into the earth, and be buried in human flesh, and become an inhabitant of the *region of mortality and death*."

Then comes a description of the creation of a lower faculty in man, which was to be a vehicle for the soul—

"From whence divine joys themselves are by a kinde of reflexion strengthened and advanced. Of so great consequence is that vital principle that joyns the soul to the matter of the universe.

"Wherefore God to gratifie *Adam* made him not indefatigable in his aspirings towards intellectual things, but lassitude of contemplation, and of affection of immateriality (he not being able to receive those things as they are, but according to his poor capacity, which is very small in respect of the object it is exercis'd about) brought upon himself remissnesse and drowsinesse to such-like exercise, till by degrees he fell into a more profound sleep; at what time divine Providence having laid the plot aforehand, that lower vivificative principle of his soul did grow so strong, and did so vigorously, and with such exultant sympathy and joy, actuate his *vehicle*, that in virtue of his integrity which he yet retained, this became more dear to him, and of greater contentment, than any thing he yet had experience of.

"I say, when divine Providence had so lively and warmly stirr'd up this new sense of his *vehicle* in him,

"He straightway acknowledg'd that all the sense and knowledge of any thing he had hitherto was more lifelesse and evanid, and seemed lesse congruous and grateful unto him, and more estranged from his nature: but this was so agreeable and consentaneous to his soul, that he looked upon it as a necessary part of himself, and called it after his own name.

"And he thought thus within himself, for this cause will any one leave his own tedious *aspires* to unite with the *eternal intellect* and *universal soul of the world*, the immenseness of whose excellencies are too highly raised for us to continue long in their embracements, and will cleave to the joyous and cheerful *life of his vehicle*, and account this living *vehicle* and his soul one person.

"Thus *Adam* and his new wedded joy stood naked before God, but was not as yet at all ashamed, by reason of his innocency and simplicity; for *Adam* neither in his reason nor affection as yet had transgressed in any thing."—*Philosophick Cabbala*, pp. 37—43.

Next comes a description of the Fall, by which it appears that *Adam* had no earthly body; but that by

reason of the Fall he acquired one; or rather, that the Fall was that—

"The eternal Lord God decreed that he should descend down to be an inhabitant of the earth, and that he should not there indulge to himself the pleasures of the body without the concomitants of pain and sorrow, and that his *Feminine* part, his affections, should be under the chastisement and correction of his reason. . . . . At last the *plastic power* being fully awakened, *Adam's* soul descended into the prepared matter of the earth, and in due process of time *Adam* appeared clothed in the skin of beasts; that is, he became a down-right *terrestrial animal*, and a mortal creature upon earth."—P. 49.

In this temptation the devil is a real person, who addresses himself to the "feminized *Adam*," and this—

"Feminine part in *Adam* was so tickled with this doctrine of the old deceiver that the *concupiscible* began to be so immoderate, as to resolve to do any thing that may promote pleasure and experience in things, and snatch'd away with it *Adam's* will and reason by his heedlessness and inadvertency."—P. 46.

We shall now give the same history as it appears in the "Moral Cabbala." After giving a mystical interpretation to the work of the six days' Creation, we come to paradise:—

"Hitherto I have showed unto you how mankind is raised up from one degree of Spiritual Light and Righteousness unto another, till we come at last to that full command and Perfection in the Divine Life, that a man may be said in some sort thus to have attained to the Kingdom of Heaven, or found a Paradise upon Earth. The narration that follows shall instruct you and forewarn you of those evil courses, whereby man loses that measure of paradisiacal happiness God estates him in, even while he is in this world. I say, therefore, that the Lord God planted a garden eastward in Eden, and there he put the man whom he had made; that is, man living under the intellectual rays of the Spirit, and being guided by the morning light of the Sun of Righteousness, is led into a very pleasant and sweet contentment of of minde, and the testimony of a good conscience is his great delight.

"And that the sundry Germinations and springings up of the works of righteousness in him is a delectable Paradise to him, pleasing both the sight and taste of that measure of divine Life that is manifested in him: But of all the plants that grow in him, there is none of so sovereign virtue as that in the midst of this garden; to wit, the *Tree of Life*, which is a *sincere obedience to the will of God*: nor any that bears so lethiferous and poisonous fruit, as the *Tree of the knowledge of good and evil*, which is *disobedience to the will of God, as it is manifested in man*. For the pleasure of the Soul consists in conforming herself faithfully to what she is persuaded in her own conscience is the will of God, whatever others would insinuate to the contrary.

"And all the fruit-bearing trees of righteousness are watered by these four rivers, which wind along this Garden of Pleasure, which indeed are the four Cardinal virtues. . . . .

"But withall he [God] bade him have special care how he relisht his own will or power in anything, but that he should be obedient to the manifest will of God in things great and small, or else he would assuredly lose the life he now lived, and become dead to all righteousness and truth. . . . .

"But the wisdom of God saw that it was not good for the soul of man that the *masculine* powers thereof should thus operate alone, but that all the faculties of life should be set afloat, that the whole humane nature might be accomplisht with the divine. . . . .

"Wherefore divine Providence brought it so to passe,

for the good of the man, and that he might more vigorously and fully be enrich'd with delight, that the operations of the *masculine* faculties of the soul were, for a while, slaked and consopited; during which time the faculties themselves were something lessened or weakened, yet in such a due measure and proportion, that considering the future advantage that was expected, that was not missed that was taken away, but are as handsome and compleat as before.

"For what was thus abated in the *masculine* faculties was compensated abundantly in exhibiting to the man the grateful sense of the *feminine*; for there is no way but this to create the woman, which is to elicit that *kindly flowering joy, or harmless delight, of the natural life, and health of the body*: which, once exhibited and joyned with simplicity and innocency of spirit, is the greatest part of that Paradise a man is capable of upon earth. . . . .

"But so it came to passe that the life of the body being thus invigorated in man straightway the slyest and subtlest of all the *Animal Figurations*, the *Serpent*, which is the *inordinate desire of pleasure*, craftily insinuated itself into the *feminine* part of *Adam*, viz: the *kindly joy of the body*, and thus assailing man, whispered such suggestions as these unto him: What a rigid and severe thing is this business of religion, and the law of God, as they call it, that deprives a man of all manner of pleasure, and cuts him short of all the contentments of life? . . . . .

"But the *Serpent*, which is the *inordinate desire of pleasure*, befooled *Adam* through the frailty of his *womanish* faculties, and made him believe that he should not die; but with safety might serve the free dictates of pleasure, or his own will and the will of God that *flesh* and *spirit* might both rule in him, and be no such prejudice the one to the other."—*I bid.* pp. 64—71.\*

As the fall was but the lower faculties gaining a mystery over the higher, so voice of the Lord God is nothing more than awakened conscience; and Redemption is the subduing the earthly to the heavenly faculties in man.†

We need not go further into this subject than to point out how much of German neology is a legitimate following up of the principles of Kabbalistic interpretation of Scripture, only that the former have applied to the New Testament the like principles which guided the latter in the Old. Perhaps the mystic school of Jacob Boehme has no small share in this matter. We may add, that no one can doubt from whence came the reveries of Emmanuel Swedenborg, and the principles of the strange sect which bears his name. In this system the literal disappears altogether, and nothing but the allegory remains; this spiritual sense, or rather fantastical, is set before us as the only one worthy of notice, the literal being merely the casket that contains it. His notion of the allegorical nature of the history of the Creation and of Paradise, is very similar to that of Dr. More, just quoted; in both cases *Adam* is not one individual, but

\*Dr. Henry More, generally known as the Christian Platonist, would be more fitly termed the Christian Kabbalist, for all his writings are deeply tinged with both ancient and modern Kabbalism. His great poem, "Psychozoia," or the "Life of the Soul," is wholly Kabbalistic, with a large infusion of Platonism. This adoption of Platonic philosophy is not uncommon in later Kabbalists, both Jewish and Christian.

† The latest work on this sort of Kabbalism that we are acquainted with is one entitled, *La Langue Hébraïque restituée*; par Fabre d'Olivet. Paris, 1815. The writer adopts a system similar to Dr. More in his interpretation of Genesis; only goes much further, and would have us believe that this interpretation is literal.

is mankind, the first Church, the whole being a figurative description. Still more in the heretical notion of the Trinity, the substitution of "Manifestation" for "Person," the threefold soul in man, and doctrines of angels, all bear a close resemblance to ancient Kabbalism. We might also allude to certain schools of Scripture interpreters in our own country, whose manipulations of prophecy to suit their own prejudices, whose strange explanations of the figurative language, whose persevering attempts to find allegory under the literal, and lastly, whose Kabbalistic dealings with letters and numbers, might claim a niche in the gallery of Kabbalism, did not the utter want of philosophy, and the transparent motive of polemical necessity, preclude them. We may safely leave the lucubrations of Mr. Elliot and Dr. Cumming to the safe and sure operation of time, being assured that it will annihilate their theories, as it has done those of Dr. Faber and others, their predecessors.

Before closing our notice of modern Kabbalism, we must not omit to mention one great name, whose greatest work is everywhere tinged with the same principles: in Milton's *Paradise Lost* there is a strange struggle between Kabbalistic philosophy and heathen mythology. The names and the hierarchies of angels and of devils; the introduction of the Mer-cavah, or Chariot of God; the various heavens, inclosing each other like the skins of an onion; the outer rim of the world on which Satan first alights before arriving on the earth; the notion that darkness is positive, and not negative; the idea of heaven and of hell; the fall of angels; the making lust a part of original sin; all this, and much more that we could point out, shows how deeply read was this great Puritan in the lore of the Jewish Kabbala, and how closely he followed out its principles in his description of the Creation and Fall.

While Christian philosophers were adopting the system of Jewish Kabbalism, and accommodating it to the principles of the faith of the Gospel, another development of the like principles was growing up, and has maintained itself up to our own day—we mean Freemasonry. This association, so vaunted by its members, so ridiculed by those who have not been initiated into its secrets, resembles, in many respects, those societies of Mount Lebanon, of which we have given some account; perhaps its origin may be even traced to the same spot. After examining the authorized works of its professors, and the learned researches of others, we have no doubt remaining that the Freemasons derived their origin, as well as their "mystery," from the Knights Templar,† who, in their turn, were taught in the East.

† This fact, which Freemasons endeavour in vain to deny, in order to enhance the asserted antiquity of their society, is evident even from their own writings. Most of their degrees bear some relation to the Templars; all, we believe, in Sweden, where Masonry is strong—in which country the connexion is not denied. In Scotland, a country in which Freemasonry earliest established itself, and where it has never been suppressed, we find its early history so mixed up with the institutions and preceptories of the Templars, that we have some difficulty in distinguishing the one from the other. The latter, having generally fallen under suspicion in Europe, and especially in England, found a ready patron in Robert Bruce, who granted them large privileges, which they requited by rendering important services at Bannockburn: a "lodge" was granted by the king to them at Kilwinning; Freemasons say that it was granted to them: perhaps both may be right.

That the Templars had a "mystery," that they employed signs and passwords among themselves, is well known: from whence they learned their mystery, and from whom they received their passwords, are questions upon which we do not intend to enter further than to give the most probable solution, that having been in close and immediate contact with the Ismaeleeh and Assassins—at that time these were powerful and important bodies—they learnt from them a system, which they soon elaborated and adapted to their own use. That system the Assassins had found eminently useful in maintaining their own independence, and annoying their enemies. The Templars, in somewhat a like position, adopted the tactics of their foes, and turned their own weapons against them. We can thus readily understand why they established a system of signs and passwords, which would be of great value in a country where they were surrounded with secret and open enemies; but when they proceeded further to adopt a mystery, we have some difficulty in divining the cause, unless it was to make themselves feared and dreaded: if the latter was the reason, they succeeded only too well, for it was to suspicions caused by their secret practices, as well as their restless intrigues, and interference in politics, that they owed their final ruin; for they were accused of various monstrous crimes, magic, idolatry, blasphemy, and secret promiscuous debauchery.\* That this mystery, and those secrets have been inherited by the Freemasons seems more than probable; and that the philosophy of the Kabbala composes a considerable part of the Freemasons' "mystery," we learn from an examination of their own published works. Indeed, no one can read their "Lectures," without perceiving such to be the case; for instance, we find the Sephiroth occupying an important place in the symbolism of a lodge, even appearing in the form of the Kabbalistic tree, described above. Again, we have frequent reference to the practice of Kabbalistic interpretation by changing letters according to their equivalents in value or number: the constant mention of the

\* The Grand Master (of the Assassins) was called Seyyidna, our Lord, and commonly Sheikh-ul-Djebel, the old man, or supreme master, of the mountain, because the order always possessed themselves of the castles in mountainous regions. He was neither king nor prince in the usual sense of the word, and never assumed the title of either of Sultan, Malik, Emeer, but merely that of Sheikh, which to this day the heads of the Arab tribes, and the superiors of the religious orders of the Soofees and Dervishes bear. His authority could be over no kingdom or principality, but over a brotherhood or order; European writers, therefore, fall into a great mistake in confounding the empire of the Assassins with hereditary dynasties, since in the form of its institutions it was only an order like that of the Knights of St. John, the Teutonic Knights, or the Templars. The latter of these, besides having a Grand Master, Grand Priors, and religious nuncios, had also some resemblance to the Assassins in their spirit of political interference and secret doctrine. Dressed in white, with a distinctive mark of the red cross on their mantles, as were the Assassins in red girdles and caps, the Templars had also secret tenets, which denied and abjured the sanctity of the cross, as others do the commandments of Islamism. The fundamental maxim of the policy of both was to obtain possession of the castles and strong places of the adjacent country, and thus without pecuniary or military means to maintain an *imperium in imperio*, keeping the nations in subjection as dangerous rivals to princes.—*Von Hammer*, p. 55. The guilt of the Templars remains one of those historical problems which probably will never be solved. The reader may consult a note in vol. 1, of last edition of Hallam's *Middle Ages*, also the far more elaborate work of Michelet, *Procès des Templiers*.

Shekinah, especially in relation to the doctrine of emanations; the acknowledged allegorical system; the use of the legends of the Talmud, applied to Masonry: all show from whence this society derived its "mystery." As an example we may quote the following note, taken almost at random from many others of like nature:—

"The order of Templars originated about this period. We find it asserted in a manifesto, issued A.D. 1802, by the Sovereign Grand Inspectors General in Supreme Council, addressed to all the fraternity throughout the two hemispheres, that 27,000 Masons accompanied the Christian princes in the Crusades to recover the Holy Land from the Infidels. While in Palestine, they discovered several important Masonic manuscripts among the descendants of the ancient Jews, which enriched our archives with authentic written records, on which some of our degrees are founded. In the year 5308 and 5315 some very extraordinary discoveries were made, and occurrences, took place, which renders the Masonic history of that period of the highest importance, a period dear to a Mason's heart, who is zealous in the cause of his order, his country, and his God."\* These documents, if they existed at all, could be nothing else but Kabbalistic writings, though Masons would tell us that they contained histories and legends of their Craft from the creation of the world to the destruction of Jerusalem; for, like the Kabbalists, they would have us believe that their system is as old as the world.

The lectures delivered at the lodges on the history of Masonry commence with the Mosaic record of the creation, and go on through the sacred annals to the final destruction of the Temple: they read for the most part like second-rate lectures addressed to such bodies as "Young Men's Christian Associations," with a certain exception; and that exception is, that on every possible occasion some allusion to Freemasonry is brought in, and legends from the Talmud introduced, slightly manipulated to serve the same purpose, till the reader becomes absolutely nauseated with the same *cocta atque recocta* special pleadings for utterly impossible statements. On arriving at the account of the building of the temple of Solomon, the readers' patience is tried to the utmost. Solomon is there styled "our Grand Master," his workmen are ranged in degrees and in lodges, bearing titles like modern Freemasons; thus we are told, "the nine degrees of Freemasonry were placed by this wise Grand Master under superintendence of seven expert and worthy Masons, whose experience suggested a course of discipline which produced the desired effect. These seven grand superintendents were Tito Zadok, Adoniram, H. A., G., Stolkyn, Joabert, and Mohabin. There were nine lodges of excellent Masons, nine in each; over which presided as many super-excellent Masons as Masters; and these met in lodge under the superintendence of Tito Zadok, Prince of Harodim; twelve lodges of Master Masons, 300 in each; ruled by twelve Grand Architects, and twenty-four Architects, as Wardens; 1000 lodges of Fellowcrafts, eighty in each, with so many Mark Masters in the chairs, and 2000 Mark men as Wardens,"† &c., with page after

page of the like stuff; and these lectures are written by priests of our Church, Doctors of Divinity, men who have evidently carefully read and studied their subjects, yet in every part of the work there perpetually appears all this farrago of nonsense. It is, of course, impossible to suppose that the writers believe all this themselves, nor can we imagine that they expect to impose a like belief on their hearers; men, even of the lower orders, are too much instructed to take such stuff for history. What then can be the use of such lectures? Why are they published and read? The answer lies in the fact that Masonry has a "mystery," and this mystery is taught by outward signs and symbols. In this respect it resembles the Kabbala, and may best be understood by adopting the threefold arrangement as given in our quotation from Dr. H. More's *Conjectura Cabbalistica*—the literal, the philosophical, and the moral: the first being the shell which holds the other two. The writers indeed are careful to point out the latter, the moral meaning, in many places, and to give us a key whereby we may always discover this meaning in the various symbols they use, and in the artificial arrangement of their lodges; they tell us ostentatiously how that the principal end of Masonry is the cultivation of the great virtues, both heathen and Christian, and how that brotherly love and mutual help are the distinguishing features of the association. But of what we termed, for want of a better word, the philosophical, not the slightest hint is given, the very existence of it is not even whispered. It is this that is the "mystery;" in this respect it resembles its forerunners in the "Asian mystery," and the still more ancient Jewish Kabbala, and Gnosticism; or to go still further back, in the Egyptian, Syrian, and Eleusinian mysteries. Indeed, these lectures almost acknowledge the fact, though unconsciously, by calling those mysteries "spurious Freemasonry;" and still more by adopting many of the mystical words and terms which they have borrowed from them, e.g. the Gnostic word "Abraxas." This mystery has never been committed to writing, or if it was in earlier times, the writings have been carefully destroyed; all is now delivered by word of mouth: for each degree a certain amount of this philosophical Kabbala is taught, just as we saw was the case with the Ismaelech in our quotation from Von Hammer, till the supreme philosophy is arrived at in the highest degree. We thus understand how it is that the "Masonic secret" has been so well preserved, and never disclosed: it is an elaborate system of philosophy, underlying a literal history; to attain to a complete knowledge of it requires such a vast amount of diligence and instruction, that few, except a small number of enthusiasts, ever think of exercising. By far the majority of Freemasons know as little of the "secret" as the uninitiated; it is only safe men that are advanced to the higher degrees, and are instructed into the higher mysteries. The signs and passwords are, of course, common to all, and used by all, but these are quite unconnected with the "secret." We may see a proof of this in the fact that Mohammedans, Brahmans, and other heathens are admitted into the association, and to the lowest degrees, but cannot rise to the higher, which involve a profession of faith in the Trinity, and the doctrines of the Gospel generally.

We have thus endeavoured to trace the various developments of Kabbalistic philosophy through its

\* *Landmarks of Freemasonry*, by Rev. G. Oliver, D.D. Vol. 1. p. 342, note.

† *Ibid*, vol. 1, pp. 431, 432.



different stages, from its earliest appearance to its present phases: we are quite aware that the sketch we have given is a very imperfect one, but this is entirely owing to the great mass of materials which collected round us in our investigations, the difficulty being on all occasions to make a proper selection; for while on the one side the subject is often abstruse, and requires explanations and illustrations; on the other, we could only have given those explanations at the expense of more important matter. The subject has never, as far as we know, been treated as a whole, nor its connection with modern philosophy and theology, nor its influence on modern thought, adequately considered. A work treating the subject in this manner would be of great value at the present day, and would be of considerable assistance to the student of philosophy.

#### EXTRACTS FROM BRO. FREDERICK DALCHO'S WORKS.

SELECTED BY BRO. J. T. ARCHER, P.M., 108 AND 183.

Without distinction of country or nation, without regard to riches or poverty, a Mason should view the great mystic family as united to him by the bonds of affection. He should sympathise with them in all their distresses, and offer to their necessities such relief as the bounteous hand of Providence has enabled him to bestow. The honest peasant, nursed in the lowly cot, and by hard labour procuring his scanty meal, should be viewed with as much interest as he who proudly boasts a long line of illustrious predecessors, and who, pampered in the lap of fortune, has all his wants and all his wishes anticipated by a crowd of flattering minions.

What sight can be more acceptable in the eyes of the God whom we adore, what object more gratifying to the feelings of humanity, than an extensive society of benevolent men, established for the great purpose of relieving the distresses of their fellow-creatures, of softening the sorrows of the widowed heart, and of offering protection and support to the helpless orphan, rocking in the cradle of poverty and woe, of breaking asunder the iron bands of the prisoner, and cheering his sight with the blaze of the noon-tide sun, of exchanging the cell of his loathsome dungeon for the possession of liberty, that choicest blessing in heaven's gift, and, in short, established for the purpose of confirming man in his worship of the Deity, and of offering to the ripening youth of our country, a living example of virtue, science, and benevolence.

Such, my brethren, are the purposes for which the societies of Freemasons were formed, and such are the principles which should govern the professors of the mystic science.

It is highly flattering to our order to see the avidity with which the youth of our country, seek for initiation into our mysteries. The name of Freemason engages the attention of all, but the mysteries with which our actions are enveloped, procure for us, from the invidious and the ignorant, ridicule and calumny.

It is the conduct and character of the members of our society which stamp impressions on the public mind. Of the particulars of our tenets they are ignorant, but from our intercourse with society they judge of the advantages which we derive from our association. If they see the boisterous passions of the human heart quelled into tranquillity; if they see the rude austerity of a headstrong man softened into urbanity; if they see the votaries of vice and debauchery reclaimed to the paths

of virtue; if they see the heart of the miser melt at the tale of woe, and the libertine shocked at the recital of the distresses which he has heaped on his victims, and the coxcomb forsake the adornment of his person to improve the faculties of his mind, they will rejoice in the establishment, and the name of Freemason will be hallowed among men. It will then be reviewed as the school of virtue, and those who are unacquainted with the mysteries of our profession will be viewed as deficient in an important branch of education.

Where is the Mason whose heart is not alive to that exquisite satisfaction which may be derived from our institution. No societies, that ever did or ever will exist, can be of such unbounded advantage to the community as those of Freemasons spread over the surface of both hemispheres, they could diffuse virtue and science through all the world like the glorious orb of day, whose benign influence enlivens every part of animated nature.

Flattering, my brethren, as this picture is, it nevertheless combines a just view of the principles of our society. That our associations are not attended with the happy advantages I have here described, is attributable not to the profession, but to the professors. A listless indifference about principles, is as criminal as depravity. We have it in our power to become everything that is great and good, but unfortunately, many I fear, when their curiosity is gratified by initiation, think everything is attained, and give themselves no further concern, than that of procuring the decoration of the Order. Pleased with the sounding title of Free and Accepted Mason, they neglect to study those sublime and important truths which form its basis, and remain as ignorant of the principles of the Order, and the derivation of the symbols, as if they had never been initiated.

Too many of the Masons of the present day, I fear, are subject to this remark, for no one can with more truth be called a Freemason, merely by passing through a few unimportant ceremonies, than he can be called a mathematician, who is ignorant of the science of numbers and magnitude, or than that man who is unacquainted with tactics, can be termed a general, merely because he wears the uniform of the army. Unremitted study and application to the arts and sciences must qualify a man to become a good Mason. The great truths of nature are open to all, but the ignorant pass them by without improvement or satisfaction.

I have no doubt that our society was originally formed by the votaries of religion and science, for the purpose of concentrating the wisdom of the times, and of securing and perpetuating to future ages, the fruits of their ingenuity and labour. In the rude age in which they lived, the rays of science were few and imperfect, and the gloom of barbarism overspread most of the nations of the earth. The few individuals whose minds were illumined by the first emanations of science, were viewed by the ignorant multitude with an eye of jealousy and distrust, and who conferred on them the epithets of magicians and conjurers, and ascribed those works to witchcraft, which were the natural results of just reasoning, deduced from the operation of the laws of nature.

The ignorant multitude, in every age and clime, are always ready to ascribe to supernatural agency, every phenomenon of nature and art, which is placed beyond the reach of their understanding. In the thunder they hear the voice of God, and bow their heads with terror and dismay. In the lightning they see the glittering of his spear, and shrink from the electric flame. When the troubled earth shakes with convulsive action from central fires, or the sun is eclipsed by the intervention of the resplendent orb of night, they fall on their faces with the belief that the organisation of nature is about to be dissolved. But the philosopher, accustomed to trace effects to their causes, stands firm and collected amidst the crash of contending elements, and views the angry storm which bursts over his head and enwraps as it were the world in

flame, but as the effect of the approximation of electric and non-electric clouds restoring equilibrium to the atmosphere. When the trembling earth shakes beneath his feet, his mind recurs to the science of chemistry, and finds in the expansion of gases an explanation of the phenomenon.

When the mid-day sun is enshrouded in darkness, and the earth is plunged into the depth and gloom of night, the science of astronomy has prepared him for the event, and the revolutions of the planetary system explain the appearance.

There are, my brethren, a multitude of other occurrences in the physical world which admit of easy and just explanation by the lights of science, and which have for ages been viewed by the illiterate as the effects of a supernatural cause.

To secure their labour from interruption, and themselves from calumny and reproach, the primitive philosophers associated together for the cultivation of the arts and sciences. Enveloped with the veil of mystery, and secure from vulgar eyes, they were occupied with reasoning on the wonderful operations of nature, and the divine attributes of nature's God. Experiments were instituted to establish data, and as operations and effects were multiplied, causes were developed, and the sciences and fine arts were established on unperishable principles. Emerging "from the ignorance and blindness in which they had been overwhelmed, they traced the divinity through the walks of his power and his mighty deeds. Contemplation returned, glowing with conviction, that one great original of infinite power, of infinite intelligence, and of benevolence without bounds, was the master of all. They beheld him in his works, they read his majesty in the heavens, and discovered his miracles in the deep, every plant that painted the face of nature, and everything having the breath of life, described his presence and his power."

The opposition which was given by idolatrous nations to the religion of the most high God, and the persecution and barbarous sufferings which his worshippers received from the hands of the infidels were, most probably, other powerful reasons for the establishment of secret societies; wherein they could profess themselves "to be worshippers in that temple, whose bounds were from the distant quarters of the universe, whose height was no otherwise limited than by the heavens, and whose depth was founded on that axis, on which the revolutions of the starry zodiac were performed," and where they could adore the Author of their being, without fear and without danger.

It has been generally reported and as generally believed, that our society was instituted for architectural purposes, by handi-craftsmen. What gave rise to this idea, I am at a loss to determine, as the blue degrees have no written records to explain the difficulty, and tradition is too lame to give satisfaction to a scientific mind.

It is evident to all, that from the earliest ages, there have been builders of temples, cities, and towers, but there is not the smallest reason for believing that they were formed into a body of artificers, professing architectural mysteries which were hidden from the world, nor indeed does the utility of such a mystic fraternity appear reasonable, as their buildings were erected in open day, and the principles of the mechanic art being plain and intelligible, they were comprehensible to every capacity.

That our adorable Creator was the Grand Architect of heaven and earth, none but madmen can doubt; but that our primordial parent was a Freemason, because he sewed two or three fig leaves together, is too insignificant a supposition to require a serious refutation.

No, my brethren, we degrade ourselves and our illustrious society by advocating such untenable doctrines, and those voluminous plodders of Masonic history, who make Masons of every man of note, from Adam to Nimrod, and from Nimrod to Solomon, down to the present day, certainly deserve much credit for their industry, but

more for their talents; indeed we have incontestible proofs that many of the number whom they enumerate were perfectly ignorant of the mystic institution.

These proofs are contained in the archives of the sublime institution. These archives are not founded upon the speculative opinions of ingenious or prejudiced individuals, nor on the doubtful evidence of oral tradition. They are records of very ancient date, and contain, besides the evidence of the origin of Masonry, many of the great and important principles of science.

Here are data for the mind to rest upon, and here is subject matter fit for the contemplation of an enlightened genius. In these archives are contained the evidences of truth, and the unbiassed mind of an enterprising inquirer will view with unequalled satisfaction the fair fabric of science and religion, which was erected by his forefathers to the name of the only true and living God.

Yes, my brethren, I speak from the evidence of my own judgment, I speak from the feelings of an heart warm with attachment to our illustrious society, that I shall ever hold in grateful recollection the suffrages of my brethren which opened to me the rich treasures of the most sacred place in the earth, and gave to me the knowledge as they before had done the name of a Mason. They dispelled many doubts from my mind, and elucidated, to my satisfaction, the origin and principles of that society, into which I had been admitted. My eager mind, thirsting for information, received with rapture the instructions which were given me. It was then, indeed, I felt the force of the old adage, "that a considerable degree of information is necessary before we become convinced that we know nothing." I had before been pursuing an aerial form which eluded my grasp, an *ignis fatuus* which blazed but to vanish, a vision which gave music to the ear but nothing to the heart.

Let neither interest sway, nor friendship blind you. Let neither the pride of family, nor wealth, nor the dignity of rank, induce you to give your suffrage to a candidate whom you do not conscientiously believe will, from his talents, be an ornament to our society, and, from his virtue, be a strict observer of the excellent principles of our institution. The father of Solomon has declared, in the following Psalm, the principles which a candidate for initiation should possess.

"Lord, who shall abide in thy Tabernacle?

Who shall dwell in thy holy hill?

"He that walketh uprightly, and worketh righteousness,  
And speaks the truth in his heart.

"He that backbiteth not with his tongue,  
Nor doeth evil to his neighbour,  
Nor taketh up a reproach against his neighbour.

"In whose eyes a vile person is contemned;  
But he honoureth them that fear the Lord,  
He that sweareth to his own hurt and changeth not.

"He that putteth not out his money to usury,  
Nor taketh reward against the innocent.  
He that doeth these things shall never be moved."

—Psalm 15th.

Another circumstance of the highest importance to the whole fraternity, is that of secrecy. Too often do we hear disclosures made out of doors which should have been carefully locked up in the bosoms of the members. The character of an applicant is to be held sacred by the Craft, and should he be deemed to be unfit for admittance, the knowledge of his unfitness is to be hid from all but Masons. You are to make a scrupulous investigation into his character, and to reject him without hesitation, if found unworthy of participation of our sacred mysteries. This is a solemn duty you owe to the Craft, but it is also a duty you owe to the applicant to let the knowledge of it rest with yourselves. Nothing can justify your injuring him in the opinion of the world, or holding him up to society as a mark for suspicion to rest upon. There are many traits in a man's character which may render him unfit for our society, which do not detract from



his conduct as a good citizen. He may be hasty and impetuous in his temper, and take offence where none was meant, yet he may possess an honest and an upright heart; but as an irascible disposition would disturb the harmony of a society where friendship and love should reign, he would be deemed an unwelcome companion. On the other hand, he may be a man of mild deportment, and yet want capacity to understand the beauties of the mystic profession. Application and perseverance are necessary to acquire perfection in every art and science, and in every branch of literature, and I can hardly think that any man can be really pleased with the Masonic system whose knowledge of it extends no farther than the ceremonies and symbols, and a man who is not pleased with the profession of which he is a member, will be bad society for those who are. Such a man had better not be initiated, although his rank and conduct in society is irreproachable.

The utmost caution is also necessary to prevent a disclosure of our mysteries to the knowledge of the profane. The principles of our excellent institution should only be known to the world by works of charity and benevolence; for although the society was originally instituted for the purpose of religion and science, yet it is now practised on the principle of brotherly love. As the great family of the mystic compact is spread over the surface of the two hemispheres, it would be impossible to distinguish the members of it without some peculiar mark by which they become known. The signs, words, and tokens form the medium of communication between brethren of all nations and tongues by which they become intelligible to each other, and by which they can communicate their wants and necessities in a manner not to be misunderstood.

The importance of secrecy with us is such that we may not be deceived in the dispensing of our charities, that we may not be betrayed in the tenderness of our benevolence, or that others usurp the portion which is prepared for those of our own family.

"Set a watch, O Lord, before my mouth,  
Keep thou the door of my lips."

Before I conclude, permit me to address those among you who preside over symbolic lodges a few words from an ancient charge.

"For a pattern of imitation consider the great luminary of nature, which, rising in the East, regularly diffuses light and lustre to all within its circle. In like manner it is your province to communicate, and spread light and instruction to the brethren of your lodge. Forcibly impress upon them the dignity and high importance of Masonry; seriously admonish them never to disgrace it; charge them to practise out of the lodge those duties which they have been taught in it; and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution. So that when any one is said to be a member of it, the world may know that he is one to whom the burthened heart may pour out its sorrow, and not be betrayed, to whom distress may prefer its suit and not be rejected, whom bigotry has never prevented from being the friend of virtuous men of all professions, whose hand is guided by justice, and heart expanded by benevolence; who listens to the admonitions of temperance, and the modest voice of humility; in a word, one whose life demonstrates his love of God and regard for men. Tell them that whatever eloquence they may exert in speaking of their Order, it is their example only which can recommend and do service to it."

If to acknowledge and adore that supreme and eternal God to whom all nature bends; if to obey with cheerfulness the laws of our country; if to stretch forth the hand of relief to the unfortunate; if to enlighten the mind by the bright principles of science; if to cultivate peace and goodwill with all mankind are acts of criminality, then, indeed, we are deeply culpable, for these principles are the ground work of our edifice. And long, very long, may the superstructure raised upon this im-

perishable foundation continue to proclaim to all the people of the earth that virtue, science, and religion are the happy cements of the Masonic institution. Then hail, thou glorious Craft, bright transcript of all that is amiable! Hail, thou blest moral science, which so beautifully exemplifies virtue! Welcome, ye delightful mansions, where all enjoy the pleasures of a serene and tranquil life! Welcome, ye blest retreats, where smiling friendship ever blooms, and from her throne dispenses pleasure with unbounded liberality. Welcome, sacred habitations, where peace and innocence live for ever.

## NOTES ON LITERATURE, SCIENCE, AND ART.

The "Lounger" in the *Illustrated Times*, who has recently visited Stratford-upon-Avon, says:—"The excavations at New Place are proceeding, but the results, as yet, do not seem very encouraging, the productions for the most part being decidedly Cloptonian instead of Shakespearean; indeed, with the exception of some old tobacco pipes and a battered Elizabethan looking candle-sconce, there is nothing that seems to savour indubitably of 'the period.' The Stratford portrait—which, after having been in the possession of the family of Mr. W. O. Hunt, the well-known antiquary of Stratford, for upwards of a hundred years, was recently cleaned by Mr. Simon Collins, and was exhibited in London last spring twelvemonth—has been presented to the committee by Mr. Hunt, and is now mounted in a handsome wooden frame, part of the old structure of Shakespeare's house, enclosed in a fire-proof safe, and stands in the birth-place. This picture has undergone an immense amount of criticism; but, to my mind, though undoubtedly an old picture, it has not the appearance of having been painted from the person, but is rather a reminiscence of the bust in the church. If this be a correct idea, and it is one maintained by many good authorities, it seems a pity that the sum of three thousand guineas—said to have been offered for it by a Mr. Mathews—had not been accepted, and the proceeds applied to other purposes of the kind. The restorations recently effected in the birth-place have been made in excellent taste, and cannot be too highly commended."

*Galigiani* announces the death, at the age of 94, of the Marquise de la Place, widow of the illustrious author of *The Mecanique Celeste*, formerly Lady of Honour to Princess Elisa, Grand Duchess of Tuscany, sister of the Emperor Napoleon.

An unpublished manuscript of Bishop Patrick has been discovered by Mr. J. D. Denman, St. John's College, Cambridge, and has been purchased by the dean and chapter of Ely. Its date is 1674.

A work on the Book of Job, by the late Rev. Dr. Croly, is announced by Messrs. W. Blackwood and Sons.

It is announced that M. Thiers, having finished his *Consulate and Empire*, has made a treaty with his publishers for a *History of the Restoration*.

The Rev. Dr. Vaughan, of Doncaster, has in the press a volume of *Lectures on the Epistle to the Philippians*.

Louis Blanc has just completed the twelfth and last volume of his *History of the French Revolution*, commenced seventeen years ago, in France, and now terminated in England, and in exile.

A curious fresco was recently discovered at Blunham Church, Bedfordshire, representing the Descent from the Cross. It displays certain exaggerations of style and feeling, which may indicate it to be a work of date about the end of the fifteenth century. The drawing is said to be excellent.

The Rev. Dr. Rowland Williams has a sermon in the press entitled *Persecution on Account of the Word*, referring to his own trials on account of *Essays and Reviews*.

A predecessor of Schiller has lately been discovered by Gottling in Jena, in the person of an obscure poet, Nicolaus Vernulceus (1523—1649), who wrote thirteen historical tragedies, among them "Virago Aurelianensis," or "Joanna Darcia," i.e. the Maid of Orleans (the first dramatical treatment of the subject after Shakspeare), and "Wallenstein," which latter appeared a year after Wallenstein's assassination, under the title of "Fritlandus." Although there is no earthly question about Schiller's state of unconsciousness with respect to those dramatic works, there is yet a very curious likeness about some passages in both Wallensteins, and also in both Joans of Orleans. Exactly as in Schiller, she appears as a prophetess and a saint, and occasionally—especially in the touching farewell to her paternal plains—the words are almost identical.—*Parthenon*.

### MASONIC NOTES AND QUERIES.

#### ROSE CROIX DEGREE EMBLEMS.

William of Malmesbury (who died 1143), thus writes of the Church of St. Mary, Glastonbury:—"In it are preserved the mortal remains of many saints; nor is any corner of the church destitute of the ashes of the body. The very floor, inlaid with polished stone; and the sides of the altar, and even the altar itself, above and below, are hidden with the multitude of relics. Moreover in the pavement may be remarked, on every side, stones designedly interlaid in triangles and squares, and fixed with lead, under which, if I believe some sacred enigma to be contained, I do no injustice to religion. The antiquity and multitude of its saints have endued the place with so much sanctity that at night scarcely any one presumes to keep vigils there, or during the day to spit upon the floor, &c." He also mentions two pyramids connected with this church, which he supposes had been places of sepulture.—A.

#### KILWINNING LODGE AND THE TEMPLARS.

Bro. D. M. Lyon has done well in calling our attention to the minute books of his lodge, and he would do the Order a service if he would communicate any interesting matter they may contain, and from his taste and position he is able to assist us thus. This was done some years ago for the lodge "Journeymen," and it is evident that at an early period the only secrets practised were those belonging to them as a working body, and the communication of a P.W. on entering apprentices and passing fellow crafts. The "Kilwinning" may be an exception to this, as, if its ancient charter is genuine, it appears to have been formed by the Knights, whose serving brethren must have been here employed. Item: "And ye shall mack, instruct, and teach the Masonry of St. John in all its parts and secrets, like belted Knights and cross-legged Knights in armour, for the care and keeping of our holy religion." The serving brethren of the Templars and Hospitallers had many of the privileges of the Knights, such as votes in chapter, and were even allowed to preside over preceptories, the only apparent distinction being that of rank and duties, and hence arises the present practice of "opening on the centre," and installing the Grand Master in the third degree, as was the practice of the ancient York Masons.—A.

#### A FRAGMENT.

I have a scrap of some publication which I send you in the hope that some of your readers may recognize it, and refer me to the original from whence it is taken. It is horribly mutilated. "Such a sense of evil . . . sonry is ruin to the so . . . no true believer can at

any time enter into the . . . said in favour of them they are not unmindful of . . . yet Freemasons tell us . . . that all over the continent of Eu . . . there are brethren in them ever ready to aid the poor and oppressed, carrying out many of the principles of Christian love in . . . severing domestic ties . . . concealing crimes and blood . . . atrocious combination of men which every country should beware of harbouring." The rest is altogether illegible.—Ex. Ex.

#### FORGIVING INJURIES.

There has been a coolness in our lodge amongst some of the members. Can you help us to any good counsel, so that we may show it to those who it pains us to see act unbrotherly?—Two M.M.'s or No. —. [A writer on this subject says:—

"One would naturally suppose that among Masons, forgiveness of those who have wronged us, whether in thought, word, or deed, should be one of the first duties of brethren. And yet how often do we find brethren harbouring within their bosoms unkind, revengeful feelings against others of their own lodge, perhaps merely for some fancied wrong. True, when those who have wronged us are laid at their final rest, we then forgive them—we speak kindly, tenderly of them, drawing the veil over their faults and foibles, temptations and failures. And why? They have passed from earth for ever—the dust has returned to the dust as it was, and the spirit to God that gave it. This is sufficient, and seems to forbid all but good will and kindly sympathy for the dead. But is this real, true-hearted Masonic forgiveness? No! it is not worthy of the name. Forgive the living—those who mingle with you in the daily walks and avocations of life—who kneel by your side around the same altar, and labour in the same quarries with you; they whose lives you may cheer, beautify, yea, ennoble, if you will. Forgive a light and angry word, let it not rankle in thy bosom till a fire be kindled, which, if nourished, will burn thy inmost soul, unfitting thee to go out among thy fellow men, lest they imbibe of the angry turbulence of thy spirit—unfitting thee for all high, holy, heaven-born aspirations—unfitting thee for life, for death, for immortality. Forgive—though a wound be made causing all thy future in this world to be covered with a heavy pall. Forgive—then shall be gathered in the 'crown of thy rejoicing' jewels whose lustre and brilliancy exceed all mortal thought. 'For if ye forgive men their trespasses, your Heavenly Father will also forgive you.'"]

#### RUSTY MASONS.

Having lately met with some good lines on Rusty Masons I send you the cutting as I think they are worth preserving in Masonic Notes and Queries.—Ex. Ex.

#### THE RUSTY MASON.

BY BRO. P. H. TAYLOR.

Once on a time I sought to know  
The mysteries of Masonry, and seeking  
Knocked, and knocking found the door wide open for me.

And when I looked within  
I saw a band of men all clothed in white  
Around an altar, and on the altar  
Lay the word of God with square and compass.

Of that band of men,  
I saw one more kingly than the rest,  
For on a throne he sat, and gave to each,  
And all, lessons of wisdom.

He came and gave to me  
A lamb-skin, pure and white, and  
Told its meaning.

He told me, too, that kings and princes  
Long had worn it, and how free it was  
From stain, or spot, or blemish.

He gave me tools to work with,  
A gauge, a gavel, level, plumb, and square,  
And last of all, a trowel that had no spot  
Of rust upon it, for earth's noblest sons  
Had used its ages long upon the Mystic Temple.  
He told me, too, I stood an upright Mason—  
He spoke to me of Temperance, Fortitude,  
Of Prudence, and of Justice.

I listened still with wondering ears  
To learn a Mason's tenets,

And when they sang of Faith, of Hope,  
And Charity, the true steps that lead  
From the level of time to the Grand Lodge on high.  
I pledged myself then, that the tools to me given,  
Should never find rest till the cap-stone was laid!  
And my lamb-skin, if spotted, should know but the stain  
Of Masonic cement, while on life's rugged road.  
This pledge was freely given,  
For I meant to act as Masons act;  
And if my memory serves me right,  
I started for the work, but found the world  
All cold and selfish, and then I feared  
To make the effort.

I never used my tools one hour,  
And all are lost, save this, this rusty trowel,  
It seemed to me it might have kept its brightness,  
If never used, but as I laid it by  
The rust began to gather, and now  
It has no affinity for any save  
Untempered mortar.

I hope some Craftsman true has found  
My gauge, my gavel, level, plumb, and square,  
And laid them by for better workmen.

Inactive as I was  
My lamb skin gathered dust,  
And with the gathering dust,  
It lost its whiteness, and now that, too, is gone.

If I remember rightly, they gave me  
Passes, signs, and grips, whereby  
To know my brethren.

Though they were truly given,  
They were not safely lodged.  
And now to tell the summing  
Of this matter, this much I know,  
I once was made a Mason!

IONIA, MICH.

#### LODGE NOMENCLATURE.

As you inserted a paper on lodge nomenclature in your last, perhaps it may not be out of place to supplement the theory therein advocated, by a practical anecdote.—Ex. Ex.:

"In the year 1825, American settlements on the Brazos river were few and far between. Almost the only one between the present site of San Felipe de Austin was that of William Morton, who had commenced a plantation at the place where the flourishing town of Richmond now stands. Morton was a Mason, and as such, nearly alone on the Brazos. In those days travellers were always sure of a welcome when it was their good fortune to be overtaken by night at a settler's house, and at no place in the country was there a more hospitable door than that of William Morton.

"It fell out that a native of Scotland, and a recent emigrant from the land of the thistle, Robert Gillespie by name, was seeking a home in the newly found Utopia, as Texas was then, and is now, by many regarded. Whilst travelling over the almost boundless prairies, he was attacked with fever, and only by dint of great exertion did he succeed in reaching shelter. It was his good fortune to find this under Morton's roof. His disease and exposure proved too much for his constitution, and after lingering along for days, his weary spirit took to flight. Before he died, he had discovered himself to Morton as a Mason. However kindly he might have been treated before, it could not be otherwise than that the heart of the latter at once warmed towards his suffering brother as it could not have done towards a stranger.

"Who shall tell of the kind words and gentle acts to that dying brother, of the cooling draughts, the tender care, the days and nights of sleepless watching at that bedside, the prayers to the Grand Master above for his recovery? Morton hath his reward, as we hope for many such, in the Temple not made with hands, and the memory of his acts in the book.

"The stranger died, and alone, beneath the old trees above the 'bayou,' Morton hollowed out his grave and deposited the body in its last resting place, breathing a Mason's prayer above the grave, and placing the Mason's offering within the coffin. It was a solemn scene. A Mason, alone in the wild forest, and with no eye but that of the All-seeing bent upon him, thus paying the last sad rites to mortality.

"Nor was he satisfied with this. With his own hands he made the bricks and erected a monument above the grave, which

remains there yet, a relic of the earliest times of Texan history.

"In after years a town grew up upon the spot, which, however, Morton was not permitted to behold. He died, nor was a brother by to receive his last words, or to give to his remains those rites which he so zealously had paid to the stranger. But he was not forgotten, and the principal street of the young city of Richmond now bears his name.

In 1849, this town, hitherto of slow growth, hardly numbered a hundred people. At this time there was three or four Masons there, who, after much deliberation, determined to try to establish a lodge. They got up their petition and "borrowed" enough from neighbouring jurisdictions to make up the required number, obtained a dispensation, and at the meeting of the Grand Lodge in 1850, received a charter for Morton Lodge, No. 72, named in honour of William Morton. Morton Lodge, although feeble in numbers, was founded on ground consecrated by the first Masonic burial ever known in Texas, and has always been characterised by freedom, fervency, and zeal. For the time in which it has been in operation, it is probably the most flourishing lodge in Texas."

#### HIGH OR LOW CHURCH MASONS.

Some time ago, a brother said to me, speaking of another, "if he is a high or low church Mason he's not worth a crown." I enquired what he meant, and was informed he had often heard it in his younger days, when party spirit ran high. Can you tell me the origin of the expression?—M.M.—[The third stanza of the old Masonic song, beginning,

"We have no idle prating  
Of either Whig or Tory."

is evidently the idea from which your friend borrowed his remark. The verse is:—

"If an accepted Mason,  
Should talk of high or low church;  
We'll set him down  
A shallow crown,  
And understand him no church."]

#### FRENCH MASONIC PLAYS.

There are two or three Masonic pieces which have appeared on the English stage, I want the titles of any that have been played in France.—B.—[Take the following as one, *Les Sybarites, ou les Francs Maçons de Florence*, Drame lyrique, in trois actes, par Lafitte, 1831.]

### CORRESPONDENCE.

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

#### THE PROPOSED APPROPRIATION OF THE GRAND LODGE PROPERTY FOR MASONIC PURPOSES.

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

DEAR SIR AND BROTHER,—Having favoured your readers with a sketch of Bro. Meymott's plan for effecting the above object, I feel at liberty to make a few remarks thereon, and to express a fervent wish that the crude design will never take up the time of Grand Lodge by its discussion, or meet with any support from the Craft in general. I express this hope because I should be sorry to see the Grand Temple of the Order assume a shape so ridiculous and abominable, and hope Bro. Meymott is not an architect: for if he be, I see no prospect of his ever being able (to judge from his present production) to grasp so comprehensive and complicated a scheme as that of providing a suitable home for the Order.

Bro. Meymott commences with the supposition that Freemasons do not require light, warmth, or ventilation, for he studiously excludes these vital principles from his "scheme." These are so intimately connected that one cannot be deficient without seriously affecting the others. Without enlarging upon this, I would ask in the first place how light is to be obtained to the apartments for the Tyler in the basement, and the other offices located there? To one accustomed to designing, his plan is the most mysterious ever put upon paper; and he is doubt-

less aware of this, for the plans of the lower story he has withheld, I suppose, as being of no consequence. The ground floor, however, we presume to express his views—and what have we here? Two offices facing Queen-street, tolerably well lighted; an entrance hall, partly so; a secondary staircase, in outer darkness, admirably placed to create wailing and gnashing of the teeth of any brother who may have the temerity to ascend it; for, in addition to the risk incurred by groping his way in the dark when the last step is reached, he would find himself about 7ft. removed from the ground floor, and no probability of ever reaching the first. The steps provided are twelve in number, and the space is so small that there is no probability of being able to obtain a greater number. What a fix to be in! What a bright idea to submit to the members of the Craft! And each floor is in a similar predicament! Bro. Meymott may, however, say that this is a matter of detail, to be afterwards worked out. There I differ with him; for if a plan is so faulty in its details, it must necessarily be incomplete, and therefore not only ineligible, but out of the pale of discussion. How the poor Secretaries will ever get on with their work, if restricted to the infinitesimally small amount of light provided for them in the back offices, is one easily imagined—and the answer must be not at all. These areas are shown about eight feet wide (if so much), and the height of the walls surrounding these open courts cannot be less than 50ft. above the floor of the offices. With the pure atmosphere of the country, this would be absurd (when possible to obviate it); but in the London air, heavily charged, as it is, with carbon, it would be darkness visible, rendering gas necessary from the opening to the close of business. Besides no provision can be made for ventilating these areas, or of preventing the “delightful aroma” from the several water-closets from penetrating the various offices and apartments, the windows of which are so admirably placed for its reception.

Extending our walk to the grand staircase, we came upon the richest bit of designing in the whole affair. The other staircase was bad enough, but, voila! what have we here? At the end of the corridor a gallery is shown, sweeping the east side of the staircase, and intending, doubtless, to communicate with the second division of the corridor. Singularly, however, all progress is stopped at the termination of this gallery—a few steps blocking up the end of it effectually; while how to get to the “winding stairs,” shown on the west side, is a problem no one can solve. But even without this difficulty, what can we think of the plan of the stairs themselves and the walls (?) enclosing them? To what centres were the lines drawn, and where is the operative who would carry out the work as shown? Then, again, the well-hole is so strangely varied in size, being one-fourth narrower on the first floor than on the ground floor!

The north wall on the first floor actually comes over the handrail of the upper portion of the stairs, as shown on the ground floor, so that if the latter should be adhered to, the landing would be in the ante-room (even if this would be possible) instead of where (I suppose) Bro. Meymott must contemplate it.

If the areas nearest Queen-street are inadequate, what must we think of those near the proposed large hall? These are scarcely five feet wide, and yet they are expected to ventilate the water-closets and urinals, and to sweeten the air that may be caged in the refreshment room at the time of its erection. Change this air is a moral impossibility, without a complicated and expensive apparatus, with fans, shafts, &c., complete. Indeed, sweeter and purer air can be found at the bottom of a shaft to a coal pit than would ever find its way to that place of places, the refreshment (?) room. Pity a name should be so abused. As for light, artificial means are the only ones available, both in here and in the coffee room, which is represented, as it would necessarily be, without any light at all; a black hole of Calcutta, where poison is dis-

pensed far more liberally than coffee. The area shown at the back is about seven feet wide, with a blank wall about forty feet high, opposite the proposed south wall of the coffee room. Preposterous as this is, it is made still worse on the first floor, by being reduced to about three feet, the south wall of the hall being built upon air! Not one redeeming feature is there which relieves the eye in reading this ground plan.

The same remarks apply with equal force to the first floor, a most admirable dungeon being provided for the Grand Master, with a second ditto for the Grand Officers, the privacy of the whole, so much dwelt upon by Bro. Meymott, being most effectually destroyed by the proposed access to the upper room (when he can manage it), and the horrid means of communication from the Grand Master's room to the hall. No lavatory, no water-closet are provided on this floor, so that in case of emergency, the Grand Officers must descend to the lower regions, and in case of dining, take their seats at table with unwashed hands. And then what a dining room is provided, ye little fishes preserve us.

As to the hall itself. No light can be obtained save from the roof, which some may think preferable, while the whole of the ventilation must be from the same source. In an artistic point of view, contrast the plan of Bro. Meymott's hall with that given of the present handsome apartment. And yet he would counsel the Craft to give this up, this, the gem of the metropolis, for a barn-like structure, comprising simply “four walls, roof, and floor, without any window, and scarcely a door.” How artistically the north end, too, is contrived! The gallery stairs occupying a larger space than that of the lobby opposite, making it a regular lop sided affair.

Why should the Craft exchange their beautiful hall for an apartment void of all appearance of taste or decoration, or be called upon to consider a plan which the poorest society in the world would shrink from adopting? supposed to be men of taste and discrimination, followers of a noble craft which has been the cradle of the arts, which has kept alive science, which has preserved beauty and artistic skill, when without their Order all would have been lost; they are now called upon to vacate the position they hold, to become the laughing stock of cowans and intruders—nay even of themselves—by erecting a dungeon instead of a palace, a nursery for a lazarretto instead of a temple in which the Order may be worthily enshrined.

I am sorry Bro. Meymott has been induced to publish his scheme in its present shape, because it has rendered criticism necessary, so that the uninitiated may not be led away by an eloquent prose description of a will of the wisp, for such it would but too surely prove.

I am, dear Sir and brother, yours fraternally,

W. WIGGINTON, F.I.B.A.

London, August 5th, 1862. W.M. 1204, &c.

P.S.—A plan is also given of the second and third floor. This requires but little comment. Where is the convenient room? And how can access be gained therefrom to the lodge room, and where in that lodge room are brethren, &c. to be admitted? Let any Entered Apprentice answer this, and say if it accords with his notion of order and fitness.

I am just told Bro. Meymott is not an architect, but a solicitor. I am sorry, therefore, he has had affiliated upon him so defective and impracticable a plan, and on public grounds alone do I send you my remarks.

#### HAMPSHIRE.

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

DEAR SIR AND BROTHER,—In your report of the Provincial Grand Lodge of Hampshire, you rank Bro. the Rev.—Wills, as Prov. G. Chaplain. It should be Bro. the Rev.—Dr. Bradshaw, Prov. G. Chaplain, and Bro. Rev.—Wills, Asst. Prov. G. Chaplain. The correction of this trifling error will oblige.

Yours truly and fraternally,

W. G. P.

## THE MASONIC MIRROR.

### MASONIC MEMS.

The Provincial Grand Lodge of Dorsetshire is appointed to be held in the Masonic Hall, Weymouth, on Thursday, August 21st, at twelve o'clock at noon.

The Provincial Grand Chapter is also to be held at the same place, on Wednesday, August 20th, at six p.m.

### PROVINCIAL.

#### CORNWALL.

##### PROVINCIAL GRAND LODGE.

The annual provincial meeting of this lodge was held at Lostwithiel on Tuesday, the 29th July, where the brethren were received by the Master and Wardens of St. Matthew's Lodge (No. 1158). The unusual gatherings of so many distinguished visitors as honoured this picturesque little country town on the occasion created considerable sensation; the townsfolk appeared to enjoy the sight of the Masonic insignia and various local decorations, and the day was observed as a general holiday.

The Masonic brethren arrived at Lostwithiel by the trains from east and west, and were most gladly welcomed by the members of the local lodge. As each train drew up at the station, Bro. Bush, the W.M. of St. Matthew's Lodge, with his assistant officers, received the brethren of the province, and at half-past ten the Masonic procession was duly formed, and marching from the Grammar School the brethren proceeded to attend divine service at the parish church of St. Bartholomew. Morning prayer was read by the Rev. J. Bower, assisted by Bro. the Rev. S. Symonds, P. Prov. G.C., and rector of Eglos Rose, Philleigh. An impressive sermon was delivered by Bro. the Rev. W. H. Wright, Prov. G. Chap., and incumbent of Godolphin, who has for many years past taken an active part in the advancement of Freemasonry. From his various jewels it might be observed that he holds the rank of P.M. of no less than three lodges, two in Staffordshire, and one in Cornwall; has acted as Chaplain in these lodges, and which rank he now holds in that of Mount Sinai Lodge (No. 142), at Penzance. The Rev. brother on this occasion took for his text the 10th verse of the 9th chap. of Ecclesiastes, "Whatsoever thy hand findeth to do, do it with thy might," and strongly urged the brethren to uphold faithfully the tenets of their order, so that the world might know that their society was not what many would fain term it, a vain and empty shadow of the truth its members professed, but an order ever disseminating the purest doctrines of morality, and extending the hand of charity to all distressed brethren throughout the habitable globe. The preacher then most feelingly alluded to the loss the province had sustained in the death of the late Provincial Grand Chaplain, Bro. Henry Grylls, of St. Neot, who, for upwards of forty years, had laboured as a worthy brother. Devoted to his flock as a village pastor; the type of public and private virtue; kind and considerable to the wants of others, he had won for himself the affectionate esteem of all whose pleasure it was to know him; and who, dying in a good old age, had obeyed the summons of his Lord and Master, the Great Architect of the Universe. At the conclusion of the service, the 100th Psalm was sung and an offertory made on behalf of the poor. Mr. W. Talling of Lostwithiel, ably presided at the organ. The brethren were

then again marshalled in procession by the directors of ceremonies, and, preceded by the excellent brass band of the Royal Cornwall Artillery Militia, under Sergeant Major Franklin, the brethren carrying the various emblems and insignia of their order, arched in due order through the town, and along by them shady grove, "where lofty elms abound," here washed by the sparkling silvery Fowey, then up the main street, and so on, amidst waving banners, to the Grammar School, which had been kindly lent as a lodge room for the occasion.

The lodge was then tyled, and after the usual mystic ceremonies had been observed, Bro. Augustus Smith, D. Prov. G.M., in the absence of Sir Charles Lemon, Prov. G.M., proceeded to invest the principal officers for the ensuing year with their respective jewels. The following brethren were then duly installed:—

Bros. R. Rogers, acting D. Prov. G.M., was re-elected as P.G.S.; Richard Pearce, D. Prov. G.M., as Prov. G. Treas.; Mason, S.W.; White, J.W.; Brokenshir, S.D.; Sawle, J.D.; Wright, Chaplain; Chirgwin, Reg.; Bush, Supt. of Works; Pearce, Dir. of Cers.; Lanyon, Asst. Dir. of Cers.; Mayne, Asst. Sec.; Johns, S.B.; S. Harvey, Purst.; and Bro. Miller, Tyler.

The following brethren were appointed Provincial Grand Stewards:—Bros. Dabb, Oke, Tweedy, Channon, Geach, and Thomson.

On the lodge being closed, the brethren adjourned to the Royal Hotel, and about hundred and twenty in number sat down to one of the most sumptuous and refreshing banquets that has been enjoyed by the brethren for many years past. Everything throughout the repast gave the utmost satisfaction to the assembled brethren, and praise is due to the worthy host. Amongst the various viands was a bountiful supply of lobsters from the Scilly Isles, and the numerous pine apples which bristled at the desert table spoke well for the careful gardener of Tresco Abbey.

Grace having been said by Bro. Wright, Prov. G. Chap., the D. Prov. G.M., Bro. Smith, rose and gave the first toast of the day, "The Queen and the Craft;" this was received in due form, and the brethren, all rising, sang one verse of the National Anthem, Bro. H. Harvey, at the request of the D. Prov. G.M., conducting.

"The Health of Albert Edward, Duke of Cornwall, and the rest of the Royal Family," was proposed and received with loud cheers; after which a gay assemblage of the fair sex entered the room, and were obligingly accommodated with seats at the dessert-table, whilst the gallant brethren vied with each other in supplying their requirements of sparkling sherry and the luscious pine.

The CHAIRMAN then gave "The Health of the Ladies," and Bro. Roscorla, P. Prov. S.W., responded on their behalf; and with much humour remarked that it appeared he had now so often responded to this toast that he had actually grown grey in the service of the ladies. (Cheers).

Bro. H. HARVEY, on being loudly called for, also responded on behalf of Eve's fair daughters of Lostwithiel.

The ladies having retired, the usual Masonic toasts were then given, and duly responded to.

Bro. WRIGHT, Prov. G. Chap., in returning thanks, briefly expatiated on the benefits accruing from Freemasonry, which he said was not a mere cabalistic form or set of ceremonies without signification, but that it shed a hallowing light, not metaphorically, but literally, wherever the sun shone upon the four quarters of the globe. (Hear, hear.)

For the officers of Prov. G. Lodge, the following brethren responded:—Bros. Mason, White, Sawle, Chirgwin, Roscorla, and Rogers; and deep regret was expressed at the absence of their much esteemed brother, Richard Pearce, D.P.G.M.

"The Health of the Chairman" was put by Bro. Rogers, Prov. G.S., and Bro. Smith, D. Prov. G.M., in responding, said he regretted that severe indisposition had rendered the duties of the day somewhat painful to him, but that he was always glad to see so many members attending the Prov. G. festival as there were on the present occasion, and he felt that the greatest possible praise should be accorded to Bro. Bush for the admirable manner in which the whole festival had been carried out, for on Bro. Bush, W.M., of St. Matthews, and his Warden, Bro. Geach, had devolved the whole burden of making the necessary arrangements for the day, and he was sure that everything had given the greatest satisfaction to the assembled brethren. (Hear, hear, and loud cheers).

"The Health of the Worthy Host" was warmly received,

amidst much applause, and then followed the last and simple, but feeling toast of a Masonic banquet, "All poor and distressed Masons throughout the world." Thus concluded one of the most successful Provincial Grand festivals ever held in Cornwall.

Amongst those present were Bros. E. T. Carlyon, Mills, Rodda, Blight, R. R. Rodd (all of high rank in the Masonic Order), Bro. W. Michell, of Apollo Lodge (No. 610), Oxford, and Bro. T. Darke, of Grampound, chief engineer of the Grand Indian Peninsular Railway Company, &c.

As the evening closed in the various trains conveyed the brethren to their respective homes, after enjoying a festival so replete with good feeling and fraternal friendship.

#### CUMBERLAND.

CARLISLE.—*Union Lodge* (No. 389).—This lodge held its usual monthly meeting on Tuesday evening, July 29, at seven o'clock, to initiate Messrs. T. C. Mulcaster and Whatly, and to elect a committee to revise the bye-laws. At the time stated in the summons, there was an unusual gathering. The lodge being opened by Bro. Wilson, W.M., in the first degree, and all preliminary business being carefully dispatched, it was opened in the second. Bro. Wheateley was then voted to discharge the necessary duties previous to being raised. He accomplished everything requisite with credit to himself, his instructor, and the approval of all present; he then retired, and the lodge was opened in the third degree. The W.M. called P.M. F. W. Hayward to the duty of raising our brother, which was done with great solemnity, accuracy, and precision, assisted by Bros. Blacklock, S.W.; Ritson, Acting J.W.; G. Hayward, Acting S.D.; Gilkerson, J.D.; Murray, I.G.; Story, Tyler; and Fisher, Sec. The lodge was closed down to the first degree, and a candidate having previously been balloted for and approved, was admitted in the regular form when he was initiated by P.M. Hayward in his usual impressive manner. The practical and moral application of the working tools were very minutely explained in both instances by P.M. Hayward. The lodge was then solemnly and finally closed. The brethren retired to the ante-room to renovate and invigorate the physical and mental powers. The usual loyal and Masonic toasts being duly given and received, Bro. B. Blacklock, S.W., proposed "The health of our new-appointed Prov. G.M.," Bro. Dykes, and hoped that he would be able to attend and preside at our forthcoming provincial meeting, to be held at Whitehaven, on the 8th of August. As it was just as essential for our superior officers to attend our provincial and other meetings as it was for the superior officers, either naval or military, to attend their reviews, that, by their presence and commands, they might concentrate their minds to regular actions, and thereby stimulate the physical powers to perform their duties within due bounds with every zeal and precision; and he sincerely hoped that as soon as the health of the Prov. G.M. would permit, that he, and as many of the superior officers as it was possible to muster, would pay a special visit to each lodge in the province. It was his intention to have gone more fully into this important matter; but, as time was on the wing, this must suffice for the present.—The W.M. gave "Bro. Greives, the D. Prov. G.M." They all knew the interest he took in their special meetings; he was always there to do his duty to the utmost extent of his ability. The two above toasts were responded to with all honours.—The P.M. gave "The W.M. and his Officers," and very strongly exhorted them to attend to their duties, which were duly received and replied to.—"The newly-raised and initiated brethren" were next given and received. Each of their replies were most gratifying.—The W.M. proposed "The health of P.M. F. W. Hayward." He said they all knew his devotion to this lodge and Masonry in general; there was not a more energetic Mason in the province; he was always at his post, discharging his duties with care and ability. It was responded to with all honours and hearty good wishes.—Bro. HAYWARD thanked the W.M. for the way he had honoured him in proposing his health, and the brethren for their hearty response. He felt grateful to them for the honourable position in which they had placed him as P.M. of this lodge, and so long as he was spared to be amongst them, he would still continue to exert himself for the benefit of Masonry generally, more particularly this lodge. Before resuming his seat, he said there was a brother whose health he had to propose, their P.S.W., Bro. Ritson, long may he live to do his duty—a more zealous and industrious brother they had never had, so far as he could remember. He has not been absent from any lodge or other meeting since he became a member of this lodge; he was always ready to

assist in any capacity. Indeed (said Br. Hayward) I have initiated, passed, and raised the whole of the brethren, who, within the last four years, have been admitted (with very few exceptions); in the whole of which ceremonies Bro. Ritson served as S. or J.W., or any other office where he could be of service. I may say that the Union Lodge owes its present prosperity to the united and indefatigable exertions of Bro. Ritson and myself. Some four years since we set about the work of retrenchment and reform, which we persevered in very cautiously until we accomplished our laudable object; we then showed the propriety of having private rooms for our lodge, and we had many a fruitless search, but at last we met with these rooms, the alterations and furnishing of which cost about £50. At the time we took these rooms we had but about £4 in hand, since then (not quite two years) we have discharged all debts, and in a short time will have about a large amount standing to the credit of the lodge, free of all demands. It is a source of pleasure to us both to see our very necessary and laudable undertaking crowned with success. I ever found Br. Ritson ready to give his counsel on all important matters relating to the above; nor has he relaxed in his devotion to this, his mother lodge, No. 389. You have lately had some proof of the care and circumspection he has exercised in drawing out the reports of the proceedings of this lodge, which have appeared in the FREEMASONS MAGAZINE. Brethren, I give with pleasure "Bro. Ritson—long may he be spared to do his duty." The toast was duly responded to with all the honours.—Bro. RITSON thanked the P.M. for the compliment he had paid him, also the brethren for their earnest and hearty response. He said it was very pleasing to him to know that his services had their marked approval and honourable reward. He had done no more than it was the duty of every Mason to do; and he hoped now, as they were becoming numerous, that, by the brethren acting as every zealous brother ought, that their worthy and energetic P.M., Bro. Hayward and himself, might be, if not relieved, materially assisted in their heavy duties. The more he became acquainted with the component parts of Masonry the more firmly they became interwoven in his affections. So long as it might please the Divine will to bless him with health, he should devote as much of his leisure time to it as circumstances would permit. He was only sorry that he was not in a position to do more for the good of the Order, more especially this his mother lodge, No. 389. He assured them he had the will, and trusted he may for some time be favoured with the means to do more. He begged to tender to them his grateful thanks.—The W.M. proposed their visitor, Bro. Gregory, from New York, which was received in the usual manner.—Bro. GREGORY said he was extremely obliged to the W.M. and the brethren for the hearty welcome they gave him on every occasion that he had visited this lodge, and sincerely wished them every prosperity. He had collected in his mind some particulars regarding American Masonry, which he had intended to give to-night, but would defer it to a more favourable opportunity. It was really new life to him to be amongst them. He begged again to thank them for their cordiality and hospitality. The meeting closed in the usual manner; the brethren parted, highly delighted with the night's proceedings.

#### LANCASHIRE (WEST).

WARRINGTON.—*Lodge of Lights* (No. 173).—The regular monthly meeting of this lodge was held at the Blackburn Arms Hotel, on Monday evening the 28th ult., at half-past six o'clock. Present, Bro. James Hamer, P.M., Prov. G. Treas., in the Chair. Bros. Stringer, P.M., H. B. White, S.W., J. Knight, J.W., W. K. Walmsley, as S.D., John Bowes, as J.D., Veevers, Treas. and Sec., Bather, I.G., and other brethren. Bro. George Aston, having passed his examination in the first degree in a highly creditable manner, was passed to the degree of a F.C., by Bro. Hamer, in his usual able manner, the working tools being presented by the S.W., and afterwards enlarged upon by Bro. Hamer. A ballot was taken for Bro. the Rev. James Nixon Porter, of No. 40 lodge, Belfast, as a joining member, and was unanimous in his favour, upon which the S.W. announced to the great satisfaction of the members present, that Bro. Porter would at the next meeting deliver a lecture on Freemasonry, as evidenced by the book of Genesis. Bro. Veevers, who is about leaving England, resigned his office as Treasurer, and Bro. H. B. White was unanimously elected in his stead. The brethren adjourned in good will and harmony at an early hour.



## COLONIAL.

## SOUTH AFRICA.

(From our own Correspondent.)

**KNYSNA.**—*Inauguration of the Union Lodge (No. 1185).*—March 5th, 1862. An unusual degree of interest was exhibited on this occasion, as it was known that the little band forming this lodge had displayed more than ordinary zeal in making every preparation for the interesting ceremony. Isolated as the Knysna is from other towns in the western Province, it was gratifying to the members to find many of the brethren had travelled from two to four hundred miles to assist them on this occasion, there being present representatives from Cape Town, Port Elizabeth, George Town, Oudtshoorn, Plattenberg's Bay, &c. The lodge having met and unanimously confirmed all previous minutes, the inauguration ceremony was proceeded with, Bro. Michael T. King, P.M. of the British Lodge (No. 419), presiding. Bro. J. S. Prince, *M.L.A.*, representing the Hope Lodge, acting as S.W., and Bro. Gardner, representing the Joppa Lodge (No. 1166), acting as J.W. This interesting ceremony being concluded, Bro. King in his usual impressive manner, proceeded to install Bro. Capt. Thos. Horn as W.M., he having been previously unanimously elected to that office by the brethren. The W.M. having taken his seat, proceeded to invest the following officers for the ensuing year, viz., Bro. McPherson, S.W.; Bro. Laing, J.W.; Bro. De Graaf, Sec; Bro. J. Kenedy, S.D.; Bro. Jones, J.D.; and Bro. Graham, as I.G. After which the brethren adjourned to a sumptuous banquet provided by the W.M. at his private residence, where, after the usual loyal toasts had been disposed of, the health of the W.M. was enthusiastically drunk. The W.M., Bro. Horn, in a very eloquent speech, thanked the brethren for the honour they had conferred upon him, and assured them that whatever had been done by him, was with a view to advance the interests of the Order, and he hoped at the expiration of his term of office, to hand over the lodge to his successor in as flourishing a condition as they were at present; he had great confidence in his officers, and looked forward with pleasure to the ensuing Masonic year. After resuming his seat, the W.M. again rose to propose the health of Bro. P.M. King. He said he felt some difficulty in proposing this toast, as it was impossible to find words to express their thanks to Bro. King, for the assistance he had rendered them. Not only had he enabled them to procure their warrant from the Grand Lodge, but he had assisted them in many other ways, ways they had been at a loss how to proceed, and had now travelled a distance of 400 miles to assist them on the present occasion. Silence being restored, and the brethren having resumed their seats, Bro. King rose to reply. He said that in all he had done to assist the brethren, he had been actuated only by one motive, "his duty as a Mason." From his knowledge of the majority of the brethren forming this lodge, he had from the first expressed his opinion that they would as a lodge become an important link in the Masonic chain. If this had been his opinion when four hundred miles distant, it had since his arrival amongst them become a conviction. In the first place it was upwards of two years from the time they made their application for a warrant until they received it, and they at one time began to despair; yet even in their despair they had continued to erect, furnish, and dedicate their temple, and the result was that they had opened their lodge with an *eclat* seldom witnessed. Few lodges could boast at their opening that they had, "without any extraneous aid," erected a temple at a cost of upwards of five hundred pounds,\* and had also secured a large plot of ground for extensions. Such liberality and determination was seldom witnessed, and he considered it an honour to be consulted on such an undertaking. In conclusion Bro. King congratulated them upon the position they had that day assumed, and hoped that nothing would occur to mar the good feeling existing among them. At the termination of the proceedings, Bro. J. S. Prince presented the lodge with a handsome set of jewels.

\* We wish the English Masons as highly appreciated the importance of the Order as our South African brethren; more especially those who disport the purple in Great Queen Street.

## ROYAL ARCH.

## SUPREME GRAND CHAPTER.

The Quarterly Convocation of Grand Chapter, was held on Wednesday last in the Temple adjoining Freemasons' Hall, when there were present:—Excellent Comps. Hon. Robt. Hamilton, Prov. G. Supt. for Jamaica, as Z.; Rev. J. Huyshe, Prov. G. Supt. for Devonshire, and 2nd Assist. Soj. as H.; John L. Evans, J.; W. Gray Clark, E.; Rich. W. Jennings, N.; John Savage, as P. Soj.; W. Pulteney Scott, as Assist. Soj.; A. A. Le Veau, as Assist. Soj.; John Creaton, Sword-bearer; Theodore E. Ladd, D.C.; F. Pattison, W. E. Walmsley, G. W. K. Potter Thos. Gole, Nich. Bradford, Henry Bridges, Joseph Snutt, Algernon Perkins, &c.

The minutes of the last Grand Chapter having been read and confirmed, the M.E. Comp. the Earl de Grey and Ripon, 2nd Grand Principal, was elected as a trustee of the funded property in the room of the late M.E. Comp. the Earl of Yarborough, deceased. The question relative to the letter from the Grand Scribe E. of the Grand Chapter of Canada, objecting to the attaching of a chapter to the Dalhousie Lodge (No. 835), Ottawa, Canada West, in which he designates it "as an irregularly formed chapter," was next taken into consideration, and, after some discussion, it was resolved to refer the letter of the M.E. Comp. Harrington, G.Z. of Canada, back to the Committee of General Purposes, to prepare a reply to such letter, which reply should be submitted to the G.Z., the Earl of Zetland, prior to its being forwarded.

The next question brought under consideration of Supreme Grand Chapter, was the paragraph in the report of the Committee of General Purposes, already published, calling attention to the memorial of the chapter in Victoria, as to the construction of article 7, page 15, of the General Regulations, as to "the actual Master, or Past Master, of a Craft lodge," referring only to such officers of an English lodge, or extending to those hailing under the Irish and Scottish Constitutions as a qualification for "election to a Principal's chair," when it was resolved on the motion of Comp. Savage, that the law should be construed to include every brother being a Master or Past Master of a lodge holding under any constitution recognised by the Grand Lodge of England.

Charters were then granted for Chapters to be attached to the Morning Star Lodge, No. 810, Lucknow, East Indies, to be called the Ramsay Chapter. To the Lodge of Temperance, No. 198, Rotherhithe, to be called the Chapter of Temperance, and confirming the lost Charter of the Silurian Chapter, No. 693, Newport, Monmouthshire.

That portion of the Committee's Report relative to the reduction of the rate of registration for serving Companions was postponed, no notice of motion having been given in accordance with the laws.

All business being concluded, the Convocation was closed.

## MARK MASONRY.

**MALLET AND CHISEL LODGE (N. C.).**—This lodge held a meeting at the Three Tuns, Bow, on Wednesday, July 30th, 1862. Bro. Harris, W.M., opened the lodge, and the usual opening hymn was sung by the brethren. The minutes of the previous meeting were read and confirmed. Bro. Ware was balloted for as a candidate for advancement, and elected, and being present was duly advanced, the ceremony was ably worked by Bro. Binckes, G. Sec., assisted by the W.M. and the officers of the lodge. The following brethren, Treback, Barrett, Dromtia, Sleeman, and Hayworth, signed their certificates in open lodge. It was moved by Bro. Pickering, and seconded by Bro. Thompson, that a vote of condolence be sent to Mrs. Southall for the loss of her late husband, and that the W.M. and the Secretary sign it on behalf of the lodge. Carried unanimously. Moved by Bro. Barrett, and seconded by Bro. Sleeman, that the bye-laws as read be printed, and that the names and addresses of the members of the lodge be added to the same. Carried unanimously. Moved by Bro. Barrett, and seconded by Bro. Sleeman, that the hymns be printed on separate cards. Carried unanimously. The dues having been received, and the wages paid the lodge was closed in ancient form. After the lodge business was concluded, the brethren adjourned to a cold collation. Bro. Harris, the W.M., gave the usual toasts during the evening.

## ANCIENT AND ACCEPTED RITE.

WOOLWICH.—*Invicta Chapter of Sovereign Princes Rose Croix*.—This chapter held an emergency meeting at the Freemason's Hall, William-street, Woolwich, on Friday, the 1st inst. There were present Lieut.-Col. Clerk, S.G.I.G., 33°; J. W. Figg, 30°, M.W.S.; Rev. Dr. Richards, 18°, Prelate; Capt. King, 31°, 1st General; W. Carter, P.M.W.S., 18°, as 2nd General; P. Laird, 18°, Grand Marshal; E. J. Cockcroft, 18°, Raphael; W. Hewitt, 18°, Capt. of the Guard; Matthew Cooke, 30°, Org.; Dr. Hinxman, P.M.W.S., and Capt. Boyle, 31°; Hon. Dr. Hamilton, 30°; Dr. Normandy, W. Platt, Dr. Hughes, H. B. Bayly, and Lyons, 18°. The chapter was opened, and Captain Douglas received into the Order. Some matters of routine were disposed of and the chapter was closed. The brethren then adjourned to Bro. De Grey's, the Freemasons' Tavern, where they partook of an excellent dinner. After the cloth had been removed, the Ill. Bro. Figg, M.W.S., gave "The Queen." This was followed by that of the "M.P. Sov. G. Com. of the Order, Dr. Leeson, and the Supreme Grand Council," one of whom, Col. Clerk, they had always the pleasure of having amongst them—(hear, hear.)—and to whose influence and exertion the chapter was greatly indebted for its permanent success.—Colonel CLERK said, knowing they always felt they ought to drink the health of the M.P. Sov. Com. and his associates, it was a pleasing duty to acknowledge their good wishes. To the researches of Dr. Leeson, they, the Supreme Grand Council, owed their position. He had studied most deeply, and every member of the Council were ready to acknowledge his labours and second him by every means in their power. For the toast, and in the name of the Supreme Grand Council, he returned thanks. (Hear, hear.)—The S.G.I.G. Colonel CLERK, 33°, proposed the "Health of their newly received member, Captain Douglas." He then went into a most interesting and lucid account of the rite, its history, uses, and privileges, and proved that if Dr. Leeson had been the first to study it in Colonel Clerk, he had no mean disciple. Colonel Clerk concluded an address which was frequently interrupted by approving cheers, by proposing the toast—Bro. Captain DOUGLAS, 18°, tersely and happily returned thank.—Bro. CARTER, P.M.W.S., claimed his privilege to propose the health of their present M.W.S. Bro. Figg, who, without prejudice to those who had preceded him in that office, was one of the best officers any Rose Croix Chapter could boast.—The Ill. Bro. FIGG, 30°, W.W.S., who was warmly received upon rising, said he should have been pleased if the toast had been omitted, as he was not in good health to respond. He thanked them for their kindness to him on all occasions, and was ever ready to do his best for the prosperity of that degree and chapter. Dr. HINXMAN, 31°, proposed the Masonic Press, which was replied to by Bro. Matthew Cooke, 30°, in the absence of Bro. Henry George Warren. There being no other formal toasts, the members, after friendly and interesting discussion of many Masonic matters, retired.

## MASONIC FESTIVITIES.

## SOMERSETSHIRE.

## PIC-NIC ON THE QUANTOCK HILLS.

The Ven. Archdeacon Denison, the other day, when alluding to social pleasures and friendly gatherings, remarked that those persons who objected to such festivals had better seek a residence in another planet, where men were not made to meet together and enjoy each other's company. These sentiments were warmly applauded, as they deserved to be, and their practicability has been illustrated on several occasions since in Bridgewater. The last gathering was the Masonic pic-nic, and a right merry gathering it was. It is a fact, admitted by all reasonable persons, that men need a change—a variation from the pursuits of every-day life. In a word, the physical and mental systems need recreation. About this latter word much has been said and written; but the most learned of lexicographers declare that it represents a re-creation or re-building—that those who partake of innocent enjoyment take in a new stock of health, strengthen and invigorate the body and stimulate the mind. Upon such authority as this, we may safely declare that recreation is essential to human existence, happi-

ness depending more or less upon the character of the pleasure and the opportunities of enjoyment. All writers on the moral and social condition of mankind assert this fact, and, if it were needed, divine authority might be adduced to support the proposition. There is an inherent disposition in human nature to seek pleasure and companionship. With what avidity the dwellers in the smoky, dingy, metropolis fly, as it were, beyond the confines of their gigantic city, to enjoy the exhilarating and bracing breezes of Brighton and Margate. The inhabitants of Bridgewater have not a crowded city to plead for a holiday; but there are the delightful hills, valleys, and glades, standing with an inviting aspect, impossible to resist, and who can be blamed for putting into practice the words of the oft-quoted song,

"Away to the hills, away."

Or, to say with Thomson,

"Hence, let me haste into the midwood shade,  
Where scarce a sunbeam wanders through the gloom  
And on the dark green grass, beside the brink  
Of haunted stream, that by the roots of oak  
Rolls o'er the rocky channels, lie at large,  
And sing the glories of the circling year."

There is also something besides mere pleasure in holidays and social gatherings. They cause joy, but they create joyousness. There is a feeling of pleasure caused at the time, but, when rightly viewed, a lasting impression is left behind, which is reflected in every day life. As the genial kindly Hartley Coleridge wrote:—

"Little, little joys on earth,  
Passing gleams of restless mirth,  
Momentary fits of laughter,  
Still bequeath a blessing after,  
Flitting on by angel's wing,  
And like voices perishing,  
At the instant of their birth.  
Never, never test their worth  
By the time of their enduring,  
They are garners in a dearth,  
Pleasant thoughts, for age securing,  
Rich deposits."

This seemed to be the spirit with which the festivities of the Masonic pic-nics were entered into last week. The gathering had its origin in a friendly discussion between those who attended the Masonic meeting at Wells. With a spirit of unselfishness, it was asked why the wives of Masons and their friends might not participate in an united holiday, when the mysteries of the Craft could be laid aside. The question was practically answered by a proposition for a pic-nic, the brethren to invite their families and friends. A committee was arranged, Bro. J. D. Jarman being appointed secretary, and he discharged his duties right well. It was agreed that each person should provide refreshments thus obviating the trouble of organising a commissariat. Bro. Bridges, the gallant Captain of the 26th Somerset (Bridgewater) volunteers, and the D. Prov. G.M. for Somerset, kindly placed the fine band of his corps at the disposal of the committee.

But after so lengthy a prelude, we will proceed to notice the festivities. That all-important matter, the weather, was everything that could be desired. The morning broke rather dull and lowering, and there were apprehensions as to what kind of weather the day would bring forth. Old Sol, however, speedily dissipated all fears, and shone forth with great brilliancy. There was no organisation of any kind, each person selecting his own particular mode of reaching the spot, and pleasing his own fancy as to the means of locomotion. Some, therefore, started in style, driving dashing carriages and pairs, others sported tandem, many preferred a gig or ordinary four-wheel, while not a few had large covered vans, and travelled *en famille*, in happy, pleasant, merry parties. The road lay through Wembdon and Cannington, and on the main turnpike to Keynethorne, where the road diverges to Quantock Lodge, the beautiful seat of the Right Hon. Lord Taunton. The permission to hold the pic-nic on the hills was kindly granted by H. Robertson, Esq., the esteemed steward of the noble owner, and he kindly gave instructions that the convenience of his brother Masons and their friends should be consulted. This was done to the letter, the lodge gates being thrown open to allow vehicles wishing to pass that way to enter, and on the top of the hills, near Quantock farm, in a position commanding a splendid view, the ferns and grass had been mown from a large plot, for the visitors to assemble. The view from

this place was charming, and embraced a large tract of country. The river Parrett, winding through the meads, presented a pleasing picture, and, in the valley below, the eye rested on the village of Stowey, with smaller surrounding parishes, the green fields, the ungathered hay, and waving corn combining to make up a delightful landscape. In the distance was the Channel, Burnham and the Holmes. By the aid of a glass the houses and streets of Burnham were distinguished with ease. High above the spot on which the party were located was another range of hills, the steep sides being covered with ferns, grass, and the low bushes on which grow the wortle berries, which are hawked through the streets of towns in Somerset, by vendors who now and then spasmodically shout out "worts."

It was originally intended to hold the pic-nic at Cockercombe; that arrangement was altered, but not generally known to the party. The result was that some went to Cockercombe, and others proceeded to Quantock farm. The band, which had left Bridgwater some time before the visitors, in a large van, did not arrive on the ground until after a portion of the visitors. As the company were rather scattered, the band commenced playing immediately, the sound of the music speedily drawing the company together. Dinner over, the band struck up for dancing, and soon a goodly number of couples were footing it with hearty good will. Skittles were also provided, at which many persons played. The amusements continued until tea time, when the evening meal was partaken of. Gipsy fires were lighted, and the kettles boiled, the young gentlemen having an opportunity of showing their gallantry by "handing the kettle." Dancing was again commenced after tea, and enjoyed for two or three hours. About eight o'clock the operation of "packing up" commenced, and the parties began to leave the ground. Previous to their doing so, Mr. W. Symons called for three cheers for Captain Bridges, the Deputy Provincial Grand Master of Somerset, for his kindness and courtesy in allowing his band to attend. Three hearty cheers were given. Captain Bridges said he was delighted to see so numerous, respectable, and intelligent a company, and he trusted they had enjoyed themselves. (Hear, hear.) If he had added to their pleasure he was very glad indeed, and if he could ever render any service personally, or contribute to their gratification by allowing the band to be present, he should be happy to do so. (Cheers). The gallant captain's carriage left the field amid much cheering.

The return journey then commenced. We regret to record an accident which happened to Mrs. Harden, the wife of Mr. Frederick Harden, of Bridgwater. She was riding in a dog-cart, sitting behind with her husband. The dog cart was drawn by two horses driven tandem, and when just beyond Keenthorpe, the horses running at a moderate pace, one of the wheels went over a heap of stones carelessly left in the road, overturning the vehicle, smashing the shafts, and throwing down one of the horses. There was a spring cart passing at the time, and Mrs. Harden fell close to it; she had, however, the presence of mind to move her head aside, and the wheel passed without hurting her. She was speedily picked up and found to be severely wounded in the face, blood flowing profusely. Captain Bridges and many other gentlemen who were driving behind quickly came up, and the horses were extricated. Mrs. Harden was assisted to a spring van, in which Mr. W. Mole and a party of friends were riding, and conveyed to her home. She was found to be severely wounded over the eye. Mr. Parsons, surgeon, was speedily in attendance, and sewed up the wound. Mrs. Harden sustained some severe bruises, as also did her husband. From enquiries made, we learn she is progressing favourably towards recovery.

#### NOTES ON MUSIC AND THE DRAMA.

Before the opera houses are empty of foreign music, we (*Athenæum*) are beginning to hear of projects and engagements in contemplation for the winter season. The Royal English Opera, it is said, will begin with a new work by Mr. Wallace (and Mr. Planché?), and it is said earlier than usual, with a view of regaling the latest guests to the Exhibition. Among the singers added to the company Miss Parepa and M<sup>de</sup>. Laura Baxter are named. For the present nothing is to be heard of the "Limited Liability" company; nor, we fancy, is the theatre of its operations decided on.

Our autumn musical festivals do not promise any novelty worth much attention, and, in fact, the provincial season may be expected to suffer from the counter-distractions of the Great Exhibition and the American war. Neither Leeds nor Bradford this year makes any sign. Preston, for its Guild, will rely mainly, we (*Athenæum*) hear, on the *Messiah* and *Elijah*, the town being singularly poor for a Lancashire town in resources of its own.

Teresa Milanollo, the charming violinist who enchanted the musical world some twenty years ago, and who is now the wife of a naval officer of Brussels, intends, it is said, to return to her profession, and to give a series of concerts next winter in the principal cities of Europe.

The theatres next Christmas will be unable to boast of any of the beautiful scenery of Mr. Telbin. This gentleman started on Tuesday morning for a professional tour in Egypt and the Desert, and will be away more than three months.

The *Figaro* Programme states that M<sup>lle</sup>. Titienis is engaged for the winter Italian Opera season at Paris.

Letters announce that M. Fechter, with an English company, may give a series of English representations in Paris in late autumn, ere his Lyceum labours commence.

What railroads may do for music and drama is beginning to show itself in France as well as elsewhere. It is now becoming a fashion for a provincial town to bespeak a piece which is succeeding in Paris. Angers, we perceive, went up to the capital a few evenings since, to enjoy the Lalla Rookh of M. David. The manager of the Opera Comique, touched by the wholesale compliment, exhibited a new drop scene, displaying the town of Angers. This is something like the device of an Amphitryon, who, by way of treating friends from a distance, should invite them to look at themselves in the glass.

The new operas already announced for production next winter in Germany are the following:—At the theatre of Carlsruhe, "The Children of the Heath," by Rabinstein; at the theatre of Baden Baden, "Beatrice," by Benedict and Berlioz.

Mr. Otto Goldschmidt and M<sup>de</sup>. Lind-Goldschmidt have left London on a visit to M<sup>de</sup>. Goldschmidt's native country.

#### THE WEEK.

THE COURT.—It is announced that the Queen will leave for the Continent on the 1st of September. After spending a few days with her uncle, the King of the Belgians, her Majesty, who will travel *incognito* as the Duchess of Lancaster, will proceed to the little state of Gotha, where she will remain in seclusion for some weeks. The Prince of Wales will be the companion of his Royal mother for a short time, and will afterwards proceed on a visit to the Crown Prince and Crown Princess of Prussia. His Royal Highness will remain abroad beyond the time of his coming of age—an event which it is not intended to celebrate by Court festivities.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS on Thursday, the 31st ult., a few bills were advanced a stage. On Friday, Lord Shaftesbury presented a petition from the Cotton Supply Association, in favour of the plans of the Madras Irrigation Company. The noble Earl also moved for certain returns, and, after some conversation, the motion was agreed to. A large number of bills were advanced a stage, including the Union Relief Aid Bill, which was read a first time.—On Saturday, on the motion of Earl Russell, the Union Relief Aid Bill was read a second time, upon the understanding that the discussion, if any, should be taken in committee on the measure this day. The Appropriation Bill and some other bills were read a third

time and passed.—On Monday, Lord Russell stated, in reply to a question from Lord Stratford de Redcliffe, that the Porte had made reparation for certain acts of persecution against Christians in Turkey. The noble Earl then moved that the House go into Committee on the Union Relief Aid Bill. Lord Malmesbury regretted that the Government had not adhered to their original proposal. Indeed, he went further, and argued that special legislation on the subject was, for the present, quite uncalled for. The Duke of Newcastle replied; and, after some further discussion, the House went into Committee, when, after some conversation, the clauses were agreed to without amendments. The bill was immediately afterwards read a third time and passed. Lord Stratford moved for the correspondence of Mr. Mason, the Confederate agent in this country, with her Majesty's Government; but Lord Russell declined to produce the papers, on the ground that, as Mr. Mason was not recognised, the communications were unofficial. The noble Earl added that no proposal had been made to her Majesty's Government by any other Power with reference to the recognition of the Southern States. Lord Malmesbury suggested that an effort should be made to induce other governments to join in an offer of mediation whenever a favourable opportunity might arise; but the Foreign Secretary merely replied that it was desirable that mediation, if offered at all, should be offered by all the Powers conjointly. The remaining orders having been disposed of, their lordships adjourned until Thursday.—In the HOUSE OF COMMONS on the 31st ult., the Union Relief Aid Bill was re-committed, when Mr. Villiers brought forward a new clause, giving Boards of Guardians the option of a rate in aid or a loan on the security of the common fund of the union. This amendment gave rise to a good deal of discussion, and the right hon. gentleman once more gave way, and consented to make one or two further alterations in his measure.—On Friday, the Union Relief Aid Bill was considered as amended. The most important of these amendments introduced since the measure was brought before Parliament was that agreed to on Wednesday, fixing the amount of pressure at which a borrowing power should come into operation at the rate of 3s. in the pound, and the amount of pressure at which the rate in aid should come into operation at 5s. in the pound. Mr. Hadfield moved the insertion of a clause providing against the disfranchisement of the operatives who might receive parochial relief. The motion was seconded by Sir J. V. Shelley, but was opposed by Sir George Grey, who pointed out that the provision which Mr. Hadfield proposed to suspend rested upon the common law of the land and not upon a statute. The clause was finally withdrawn at the suggestion of Mr. Cobden, who reminded the member for Sheffield that the registration for the present year was practically over. Mr. Villiers agreed to the insertion of a clause providing for the representation of contributing unions at the meetings of the Guardians of Unions, assisted by a rate in aid. The bill was then read a third time and passed. Mr. Cobden offered some lengthened observations on the administration of the noble lord the member for Tiverton, in relation to the legislation and state of parties in the House. The hon. gentleman threw upon Lord Palmerston the responsibility of the increase which has taken place in the public expenditure, and commented strongly on his conduct with reference to the reform question. Lord Palmerston defended the policy of the Government, and submitted that Mr. Cobden and Mr. Bright, and not Her Majesty's Government were to blame for the sudden arrest of Parliamentary reform. The noble lord was followed by Mr. Disraeli, who addressed the House at considerable length, and the discussion of course ended without any practical result. After a good deal of opposition, the third reading of the Night

Poaching Preventive Bill was carried by 84 to 29.—On Monday Sir Joseph Paxton, who has taken a prominent part in opposing the Night Poaching Prevention Bill, gave notice of his intention early next session, of moving for a select committee to inquire into the operation of the Game Laws, with the view of enabling the Government to bring in a measure on the subject. Mr. Layard gave an outline of the treaty between England and Belgium, which has been signed but not yet ratified by the Belgian Chambers. The treaty is one of commerce and navigation, and places this country upon the footing of the most favoured nations. English and Belgian ships are to be placed on the same footing as regards dues, including apparently, the Scheldt dues; the Belgian coasting trade is to be thrown open to our ships, and protection is to be given in the matter of trade marks. The treaty is to come into operation within one year after its ratification.

GENERAL HOME NEWS.—The health of London still continues in a highly favourable condition. The deaths from all causes amounted to 1209, which is 66 less than the death average in proportion to the population of the last ten years. The births are, in a corresponding degree, above the average, and greatly exceed the deaths.—A return issued on poor rates and pauperism states that the number of paupers in receipt of relief in the last week of 1860 was 785,014, 816,442, in 1861, and 889,537 in 1862. The paupers in 1862, as compared with those in 1861 have therefore increased 73,095, or 8.95 per cent., but compared with 1860 the increase is 104,522, or 13.31 per cent.—Liverpool has started a systematic movement for the relief of the distressed operatives in the manufacturing districts, and has made a noble beginning. At a meeting held in that town, subscriptions to the amount of about £15,000 were announced. One firm—that of Messrs. Finlay, Campbell, and Co.—headed the list with the munificent donation of £2000.—The commissioners appointed to inquire into the question of embanking the south side of the Thames have made their report, and recommend that an embanked roadway of about two miles should be formed between Westminster Bridge and Battersea Park, commencing at the east abutment of Westminster Bridge, on a viaduct of an ornamental character opposite the Houses of Parliament, as far as Bishop's-walk; thence on a solid embankment to the north side of the London Gas Works; continued under Vauxhall Bridge as far as Nine Elms on a viaduct, and thence on a solid embankment passing under the land arch of the railway bridge, and terminating at the approach road of the new suspension bridge at Battersea. The commissioners estimate the cost of this work, including land and compensation, at £1,100,000; and with reference to the means by which the cost is to be defrayed recommend that the coal and wine dues should be appropriated for such a further period as may be necessary for the purpose.—The remains of the late Lord John Beresford, the primate of Ireland, were followed to the tomb, at Armagh, not only by the high officers of State, and a vast multitude of the clerical and lay members of his own communion, but also by the Roman Catholic Primate and a considerable body of Catholic clergy and laity. This was a fitting tribute to the memory of a prelate who may be described, without exaggeration, as one of the best men and most conciliatory rulers who ever held high office in the Irish Establishments.—The personality of the late Lord Canning has been sworn under a quarter of a million. The money is to be devoted to the purchase of an estate for Lord Clanricarde's second son, who has assumed the name of his illustrious uncle.—The volunteers of Manchester had a field day at Heaton Park, on Saturday, Colonel M'Murdo, the Inspector General, was the

reviewing officer. At the close of the movements, the gallant officer, after highly complimenting the volunteers upon their efficiency, referred to the oft-expressed fear that the movement is on the decline. He asserted that there was no ground for such an alarm,—that, on the contrary, the force was never stronger than it is at the present moment. He also referred to the report of the Volunteer Commission, and said he was disposed to think that the Government would do all in their power to give effect to the recommendations of the Commissioners. This report has not yet been issued, but the *Observer* gives an abstract of its leading recommendations. The Commissioners propose that the staff of drill sergeants should continue as at present; that for every effective the commanding officer shall receive £1, to be devoted to the interests of the corps; that 10s. be allowed for every man who has obtained a certificate of efficiency in musketry: and, further, with the view of giving an impulse to the movement in agricultural districts, that a sum of 4s. per head be granted for all volunteers living beyond five miles from headquarters, or the usual place of drill. The recommendations, if carried into effect, will, it is estimated, increase the parliamentary vote for volunteers from about £40,000 to between £170,000 and £180,000.—A man named Davis, or Reynolds, has been brought up at the Mansion House, charged with an attempt to extort money from the Messrs. Rothschild under threats of assassination. This foolish as well as wicked attempt was traced to the prisoner by means of the detectives.—A singular case has been tried in the Sheriff's Court, in which a Mr. Litchfield sought to recover against a Mrs. Brandt the sum of £10, the balance of £15, which it was alleged the latter had promised to give to the plaintiff on the condition that he should procure a husband for her daughter. It appeared that the husband was found, but the judge held that any reward or promise for bringing about a marriage must be void, and gave a verdict for defendant with costs. The great "umbrella question" came on for decision at the Brompton County Court on Wednesday. The Commissioners of the Exhibition refuse to allow umbrellas or sticks to be taken into the picture galleries, and levy a charge of one penny on all those which are deposited at the stalls provided to receive them. Mr. Garnham, a season-ticket holder, refused to pay this charge, and his umbrella was detained. He sued the Commissioners for £2 15s., of which sum 10s. was the value of the umbrella, and £2 5s. damages for its detention. After a long hearing, the judge gave a verdict for the plaintiff, with one shilling damages. He thought the Commissioners had a right to make a charge at the umbrella stalls; but in this case they knew that Mr. Garnham disputed the right and did not intend to pay, and yet they allowed their servant to take the umbrella. Both parties are said to have been satisfied with the verdict.—A melancholy accident has occurred on the Ribble, some nine miles from Preston. A boat, containing a party of sixteen excursionists, was upset, and eight of its occupants, all women and children, were drowned. One man is stated to have lost his wife and two children; and another man his wife, child, and sister-in-law.—Gilbert, the Fordingbridge murderer, has been executed at Winchester, in the presence of some 10,000 persons.—An American seaman, named Henry Brennan, apprehended some days since on the charge of stabbing a Russian seaman named Stephen Ross Fenkoff, who, in consequence of the injuries received, died a few days ago, has been examined before the coroner's jury. A verdict of "Wilful Murder" was returned.—At the Lewes assizes a private in the 18th Hussars, who shot one of his comrades some time ago at Brighton, was found guilty. It appeared that the deceased had given the prisoner some provocation, and that the prisoner had been drinking; but these circumstances were not allowed to

form a justification, and he was sentenced to death without hope of mercy.—At the same assizes a scoundrel, who was convicted of sending letters threatening to accuse an old gentleman of unnatural offences unless he received money, was sentenced to a life-long penal servitude.—On Friday night, the bodies of two gentlemen—brothers, it would appear—were found in a wood at Cobham, in Surrey. It seems that the two deceased left home together, on a fishing excursion on the 24th ult. On the same day, they called at an inn at Cobham, and having purchased a bottle of wine, went on their way. It was supposed that on reaching the solitary spot where their bodies were found a week afterward, the elder brother shot the younger, and then committed suicide. At the inquest the father of the young men was unable to suggest any satisfactory explanation of the supposed murder and suicide; but he expressed his belief that the younger brother in a fit of aberration, had murdered the elder, and then destroyed his own life. The surgeon's evidence appeared to favour the original hypothesis that the elder shot the younger, but the jury, influenced to some extent by the testimony of the father, returned a verdict of *felo de se* against the younger, and an open verdict in the case of the elder deceased.—Mr. Braddell, the land agent who was fired at in the town of Tipperary, on Wednesday, is dead, and a coroner's jury have returned a verdict to the effect that the assassin was Michael Hayes—a man who was about to be evicted from his farm. At the Limerick assizes, Walsh, the accomplice of Breckham in the murder of Mr. Fitzgerald, was sentenced to death; while another ruffian who was found guilty of sending a threatening letter, was ordered to undergo penal servitude for six years.

FOREIGN INTELLIGENCE.—Correspondence from Paris says it is now certain that the Emperor will be in Paris on the 15th inst., his *fête* day, and that the probability is that the members of the diplomatic body will all hasten to the capital by that period. The Emperor on that occasion will receive that body for the first time for the last three years, and in his reply to the congratulatory address, which will be delivered by the Nuncio in the name of his colleagues, will enter at length on all those questions which now preoccupy the public mind, amongst which will doubtless be some proposition for the friendly mediation of the European powers in order to put an end to the civil war in America.—A telegram from Toulon announces that 1200 troops are about to embark at that port, whose supposed destination is Civita Vecchia. Letters from Rome state that the steamer *Castor* had given chase to an Italian steamer which appeared to have on board men in blouses.—The French Minister of Marine having learned that, since the recent treaty between England and the United States for the suppression of the slave trade, slavers had shown a disposition to put their vessels under French colours, has ordered special vigilance to be exercised for the prevention of such an abuse of the French flag.—A case of great importance to the Roman Catholic Church in France, and which has been in dependence for some time, was decided a few days ago by the civil tribunal of Périgueux. A Roman Catholic priest, who had retired for some time from the active duties of the ministry, proposed to marry, and found a lady who was willing to accept him as a husband, but the mayors of two districts refused to celebrate the marriage. The priest appealed to the Court, insisting that marriage was a civil contract, and that in becoming a priest he did not forfeit his rights as a citizen. The Church might ignore the ceremony, or even excommunicate him for the act, but her censures would not invalidate the civil contract. After several hearings and much deliberation, the Court gave judgment in favour of the priest, declaring that there was

nothing in the French law to deprive a priest of his civil rights, or to prevent him from entering into the civil contract of marriage.—A dispatch from Berlin announces that the French and Prussian plenipotentiaries have signed the treaty of commerce and the conventions attached to it.—The clandestine enrolment of volunteers for some foreign expedition is persisted in with great pertinacity by the movement party both in Italy and Sicily. The Italian Government, at the risk of a large share of unpopularity, are taking measures to stop the enrolments, and prevent the departure of any expedition.—Monsignore de Merode, the Papal War Minister, has issued an order of the day announcing that the French army has undertaken the whole responsibility of protecting the frontier of the Pontifical States in the provinces of Frosinone and Velletri. The Papal garrison occupying the most advanced post on that portion of the frontier is therefore withdrawn.—The Wurtemberg *Moniteur* speaks in favourable terms of the recognition of Italy by Prussia, which gives fresh reason to believe that the Wurtemberg Government will shortly follow the example of the Cabinet of Berlin.—A St. Petersburg journal has semi-officially contradicted the rumour that the Russian Government had conjointly with France proposed to the British Cabinet to recognise the Southern Confederacy, and mediate between the American belligerents.—A report is current in the diplomatic circles at Vienna that Prince Philippe of Wurtemberg, who is a major in an Austrian regiment of cuirassiers, is about to marry a sister of the Empress of Austria.—The Austrian Cabinet, repulsed in its attempts to impede the Franco-Prussian Treaty of Commerce being carried into execution, and for itself entering the Zollverein, does not consider itself as beaten. Count de Rechberg has just addressed a despatch to Count Karolyi at Berlin, at least as long, and not more convincing than the former. In that document Count de Rechberg attempts to prove—1st, That Prussia is not bound towards France by the signature she has affixed to that treaty; secondly, that it would be advantageous for the States of the Zollverein to submit to the Austrian tariffs, although the state of manufactures in Austria maintains those tariffs higher than those of the Zollverein.—According to a private letter from Berlin, Count De Bernstorff has received a note from the Cabinet of Vienna, in which the writer points out in the most unequivocal manner the irritation caused by the recognition of Italy by Prussia.—Spain, it appears, is not willing to be bought out of Cochinchina. The *Epoca* of Madrid denies that she is willing to receive three million francs for her share in the expedition, instead of a portion of the territory ceded to France.—The Belgian Government has in contemplation a great financial measure, the importance of which will be appreciated particularly in France—the conversion of the Rente. The announcement was made in one of the late sittings of the Chamber of Representatives, where a bill on public works is now under discussion. M. Frere, in defending the system of the Cabinet in rejecting any loan and devoting the progressive and annual resources of the Treasury to public works, declared that it reserved as ulterior means the profits which would result to the state by the conversion of the Rente. This remark produced a great sensation. The Belgian Minister regards the conversion as an indispensable measure recommended by the present state of the Money Market which has been considerably improved by the political state of Europe.—A report is current that the Servian Government has, for the sake of coming to a compromise, withdrawn its demand for the demolition of the Turkish fortress, and limited its application to its being maintained *in statu quo*, and not strengthened by an additional force.—The Viceroy of Egypt has sent 12,000

Minie rifles as a present to the Sultan.—His Highness the Viceroy of Egypt has at last left England. The Hon. C. A. Murray, formerly our diplomatic agent in Egypt, and who had been deputed by the Government to attend his Highness during his stay, took leave of him on Monday at Greenhithe, when the yacht proceeded to Cherbourg, *en route* to Constantinople.

AMERICA.—The latest news is to the 28th ult. President Lincoln had strongly urged the border state representatives to accept his proposals for a gradual emancipation of the slaves, as their approval would relieve him from the growing pressure of the Abolitionists. The majority of the border state representatives declared in reply that they saw no reason why their constituents should be required to make sacrifices greater than those demanded from the people of other states, and added that under no circumstances would they become parties to General Hunter's policy of letting the slaves loose on the Southern people.—It was reported that "the Confederates," numbering 60,000 men, under General Jackson, were concentrating their lines on James river," and it was supposed that they were assembling all their disposable forces on that point, and were likewise preparing to attack Suffolk. A previous rumour, however, affirmed—and there seems to be no reason for attaching more credit to one than to the other—that Generals Jackson and Ewell, at the head of 30,000 men, were in the neighbourhood of Gordonsville, and were preparing to attack the Federal General Pope. It was asserted that a large body of Confederates, under three Generals, had crossed the Tennessee river, and that the Confederate cavalry in East Tennessee was 5,000 strong. Commodore Porter had arrived at Washington, and his flotilla of mortar vessels was supposed to have anchored in Hampton Roads. President Lincoln had issued a proclamation declaring that the provisions of the Confiscation Act will be applied to all persons who may persist in "rebellion." "Several Committees," said to be composed of "the Mayor and all the leading men of wealth and influence in the commercial and legal community of New York," had passed resolutions requesting President Lincoln to publish an emancipation proclamation. It was said that General Lane had received authority to enlist negro recruits in Kansas.

## TO CORRESPONDENTS.

ROYAL ARCH MASONRY IN SCOTLAND.—We have received a report of the Committee appointed by the Royal Arch Masons of the West of Scotland, at a meeting held in the Crow Hotel, Glasgow, on the 8th of July, which shall appear next week, as we have no other wish, whatever may be our own opinion, than to give both sides of a question.

J. L.—A PROVINCIAL GRAND STANDARD.—Bearer is allowed to wear the accustomed jewel of that office; but, as a Past Provincial Grand Standard Bearer, he takes no rank, and does not assume the purple.

P.M., R.A., and M.M.—There are nominally thirty-three degrees in working in this country. As a direct step from the third degree, a brother may now go to the 18°, from which again he takes another spring to the 30°. The subsequent degrees are given separately, but few attain them, they being elective, and not of right.

BRO. G. H. is thanked, but it has already appeared in the columns of THE MAGAZINE.

I. G.—You acted perfectly right in refusing to interrupt the ceremonies to report the arrival of either members or visitors.

ENQUIRER.—We do not understand the purport of your query.

OBSERVANCE.—It is not correct for the Principal of a Chapter to wear his jewel of office in a Craft Lodge.