

LONDON, SATURDAY, NOVEMBER 14, 1863.

## CYCLOPIAN REMAINS NEAR ROME.

*(From the Builder.)*

Among Italian ruins that most strikingly evince how advanced was the civilisation crushed and ultimately forgotten under the all-absorbing ascendancy of Rome, the civic fortifications called "Cyclopians" exist in numerous and interesting examples; and railway-travel has now brought within easy reach of the tourist, from that city, several of the finest specimens among those relics of vanished nationalities. Throughout Italy are found at least 300 of such constructions, for the greater part within the Papal, or what (till recent changes) was comprised in the Papal States, namely, in the Sabine, Volscian, Hernician, and Marsian regions; some in the Samnium (now Neapolitan territory), others in Umbria, and some in Sicily, where those of Cefalu are most noted among such remains; but neither in northern Italy nor beyond the Apennines are found any properly belonging to *this* class; for the massive walls of Cortona and Volterra have a different character, and the construction proper to the Etruscan must be distinguished from that understood in the now generally admitted appellation of Cyclopians. This gigantic style of Masonry seems to have become domesticated, in ante-historic periods, over a region comprising the mountains of the Sabines, the whole Tiburtine district, and extending north-eastward from Rieti over Umbria; in which last province, however, such walls as are seen at Perugia and Assisi, like those of Fiesole and Cortona, have the character marking the transition period, when the Masonry in polygonal blocks gave place to that in regularly hewn and squared stones. In the neighbourhood of Rome the striking examples of the earlier style are at Alatri, Cora, Segni, Norba, Civitella, Ferentino, Vicovaro, and Palestrina. Those on the mountain-promontory of Circeo (or San Felice), near Terracina, were the first, among such Italian ruins, that received the name "Cyclopians," from their resemblance to the walls of Mycene and Tirynthus in Argolis; and were accidentally discovered, in 1792, by a party engaged in searching for plants to supply the Botanic Gardens at Rome; in consequence of which event, important to archaeological interests, the study and research directed to this range of antiquities received a new impulse in Italy; and in the years ensuing much was accomplished to bring additional light to the subject, by the Archaeologic Institute at Rome, by the labours of Dodwell and Gell. The dispute arose whether all these fortifications belonged to the class of monuments referrible to Italy's aborigines, or to those of Rome in her kingly or republican periods; Gerhard and Canina, maintaining the latter theory, were opposed by Raoul Rochette and others. (See the report of this controversy by Cesare Causer, *Storia Universale*, v. 1, *documenti*.) In Gell's "Topography of Rome," and Christian Müller's "Roma Campagna," are described the most curious—in the former work especially, the features of all such remains within the region contemplated, including those most remote and of difficult access.

A beautifully-varied succession of scenes, the wild and the soft, the mournfully grand and the luxuriantly lovely, the majesty of ruin and richest fertility

of nature, are presented to view on the journey between Rome and Ferentino. That city, originally a seat of the Volscians, was given by Roman masters to the Hernicians, and sustained a siege, A.U.C. 457, memorable for the gallant repulse of those ultimately victorious, here as everywhere, 3000 Roman assailants being left dead under the walls, near a gate still bearing its title, from that day's slaughter, of *Porta Sanguinaria*. Subsequently becoming a *municipium* and Roman colony, Ferentinum followed the destinies of the conquering metropolis, alike in Republican and Imperial periods, and succumbing to successive irruptions of Goths and Longobards, after the fall of the Empire; finally, in the eighth century, together with other cities of the Roman duchy, submitting by voluntary act to the temporal dominion of the Popes. As usual with the provincial towns of these parts "distance lends enchantment to the view," and the place that looks imposing on its mountain ridge above the cultured valley, the "Latium Novum" of antiquity, when seen from below, proves but a gloomy and wild-looking little town as we thread the ways of its steep narrow streets. Its episcopal palace stands on foundations referred by conjecture to the ancient pratorium, or residence of the prefect governing for Rome; and other ruins have been vaguely assumed to be a temple of Mercury, and the Thermæ of Flavia Domitilla. But far more interesting are the extensive fortifications surrounding the greater part of the civic circuit, of considerable height in some places, particularly along the eastern side, but everywhere surmounted by the grey walls of modern houses, that rise at the same perpendicular above. This antique cincture is mostly in regular quadrate blocks, of calcareous stone, fitted together with the utmost exactness, the courses correspondent, though varying in thickness; in some parts the largest stones polygonal, though more frequently squared and disposed with regularity in the successive courses, entirely without cement, as is the case in all such earliest constructions of the Roman neighbourhoods. The best-preserved portions resemble in style those walls of republican origin at the tabularium on the Capitol; and we were reminded, by this analogy, of the argument sustained by Mommsen to establish that the *greater* number of the mural structures styled Cyclopians, in Latium, Sabina, and Etruria, are not really older than the seventh century of Rome, and to be regarded as restorations effected under her rule. At a short distance from the eastern walls of this town, the road passes an extent of similar building quite isolated, in perfectly regular courses, now rising to a height obviously less than was originally presented, for the whole upper part is ruinous; and we might here conjecture the existence of Castra, or some fortified outworks.

We accomplished the journey from Ferentino to Alatri in a fatiguing walk of about three hours, for the most part over rugged mountain paths, but amidst scenery so nobly picturesque that weariness could easily be forgotten; whilst the grand forms of the Volscian and Hernician heights were continually unfolding to view. Amidst this landscape one striking and long-descried object is the conical and sterile mount, rising isolated from the Latian vale, at whose summit is a wild little town with a grove of cypresses,

Fumoue, celebrated in thirteenth century annals as the scene of the imprisonment and death that closed the strangely-romantic career of the hermit-pope, Celestinus V., confined here, after his abdication of the tiara, by the jealousy of his energetic successor, Boniface VIII.; but, after a few years, canonized by the next occupant of St. Peter's chair, Clement V. We enter Alatri through a narrow modern archway, firmly set into the antique walls extending far on both sides, where at once are recognised the characteristics of the Cyclopien in one of its most perfect and imposing specimens, a spectacle that carries the mind back to those pre-historic days when Palantium and Saturina rose out of primæval forests and deep morasses on the Palatine and Capitol, ages before the city of Romulus had included those mounts within its comparatively modern walls. For almost the entire circuit of Alatri we follow the lines of this extraordinary fortification, and observe with satisfaction that, to all appearances, its majestic ruins have suffered nothing from the demolishing outrage of recent times; surmounted for the most part, by house-walls or those of convents, built in the same calcareous stone, they stand, in many places, at considerable height, and sometimes free from all superincumbent adjuncts, the measurement of some stone blocks being 6 feet to 7 feet in length by 2 feet to 3 feet in thickness. This stonework is in either regularly-squared or polygonal masses, the latter often dovetailed together with the most careful compactness; and where the interstices are wide, they are filled by small irregular stones, cut apparently only on the outer surface; the strata in some instances correspondent and running in horizontal lines, in others sinking towards the centre, so as to describe a downward curve. At certain points we see cavities, apparently the mouths of secret passages, for purposes of communication or escape; the most conspicuous of these near a gateway, with an orifice narrowing from the summit to the base. But the most important remains are those of the Acropolis, on a spacious platform, high above the level of the town, at whose southern extremity it rises, now occupied only by the cathedral and episcopal palace (insignificant modern buildings); around this elevated ground the steep being supported by buttress walls, in the same stupendous masonry, but more completely preserved than the rest, and on one side advancing in a rampart, detached from the slope, that terminates in an obtuse angle, where 50 and 60 feet of height is obtained by a wall of not more than fifteen stone courses. Near this rampart is a gateway, still entire, under a horizontal arch, the lintel formed by a single stone, perhaps 8 to 9 feet in length; and within the ingress another such horizontal stone forms a roof at somewhat higher level: the jambs, in enormous stonework, and the passage within, lined by projecting masses, left rough in their unhewn surfaces, as if for incrustation, or in the intent of having this part concealed by other Masonry. The grand extent of landscape, the valley of Latium Novum, with its western and eastern mountain limits, commanded from this platform before the cathedral church, might reward for the fatigues of a journey to Alatri, irrespectively of the local antiquities. Nor are these last exclusively of one character; for, strange to say, this remote and little-visited town con-

tains more of the Middle Ages than is discoverable amidst all the grandeurs of Rome. In its narrow streets, through none of which could pass a vehicle, and where are ascents like broken staircases, only to be achieved by a scramble, we now and then see mullioned and transomed windows, of two or three lights, divided by quaint colonnettes, acute-arched doorways, and massive stone facings, that tell a tale of better days, once enjoyed but long lost by these now gloomy abodes. In some churches also remain, amidst paltry modernisation, fine examples of the wheel or rose window, and ample arched portal, with clustering pilasters; one in particular, whose exterior seems left untouched, remarkable for the Flamboyant tracery of its rose window over a portal with acute arch, pilasters and mouldings of very rich character—the interior, a poor attempt at Gothic restoration, with a superfluity of tawdry colours, and the worst description of stained glass set in its pointed windows; though original outlines still unaltered, and the peculiar arcades, with cusped arches that divide the nave and aisles, are worthy of notice. As to this church which has also a fine old campanile, with different stories of round-arched and two-lighted windows, divided by graceful colonnettes, we could obtain no history in the town; but, after returning to Rome, could identify it with that briefly noticed in Moroni's "Dictionary of Ecclesiastic Erudition," as the Santo Stefano of Alatri, built in the thirteenth century by one Cardinal Gottifredo, probably the Italian form of a German name.

To inspect another most remarkable monument of Cyclopien construction, we must quit the railway at Velletri, and thence accomplish (by horse or hired vehicle) a journey of some hours across a region, once designated *Volsorum Ager*, where the wide valley is bounded by the Volscian mountains eastward, and though cultivation is not wanting, a character of wild mournfulness distinguishes the scene, habitations being scarcely found, and the sole village passed on this route, San Giuliano, abandoned to gloomy though picturesque decay. Cora is said to owe its name and origin to the Argive Coras, brother to Catillus, thrice mentioned in books vii. and ix. of the "Æneid;" by Cluver is assumed to be one of the cities built by the aborigines and Pelasgi; according to Livy, a Volscian town; but its citizens, the Corani, by Pliny called "Trojans." Historic certainty as to her vicissitudes may be found at least in the account of submission to the Roman power, after having long struggled against it in alliances with the other cities that formed the Latin League, from the year 415 of Rome's era; after which date she continued in peaceful subjection as a *municipium*, mentioned by Strabo among the more considerable towns of Latium. Now a wild, dismal little place, where nothing seems to animate the monotonous gloom of obscure existence, it seemed to us that this town, possessing such treasures of antiquity, surpassed in the degree of squalid and repulsive wretchedness anything we had yet seen (at least among regions so near highways and metropolises), in the experience of not a little Italian travel. Arriving at the foot of the steep height it climbs over and crowns, and quitting the vehicle, which cannot traverse its precipitous, rugged footpaths (rather than streets), we first observed some external walls, and the towers of a gateway in reticulated masonry, antique, though restored in the

Middle Ages, and referrible to the later period of republican Rome. Within this we see, at different levels of the ascent, the remains of the much earlier fortifications, preserved to greater height than are any other similar structures of these Italian cities, and less ruinous than is the condition of most. The first presented to view is the town's lower quarter, an extent of walls in enormous polygonal blocks, here 6 palms in thickness, and stretching 33 palms in length. But, in the higher quarter, are others, assumed, from the still vaster scale and more rudely irregular character of the stonework, (here also polygonal) to belong to another, cincture of greater antiquity. Gell supposes these fortifications to be undoubtedly Pelasgic; and Müller points out the evidence of different date in the characteristics of their higher and lower portions severally. Here, as at Alatri, the interstices between the enormous masses are, where left wide, filled up by small irregularly shaped stones; and, though far from equalling in extent the Cyclopien walls of the latter city, these of Cora give a still greater idea of power, of the ambition that animated their builders. But the latter place contains ruins of less mysterious antiquity, whose beauty will impress most visitors far more than the stupendous proportions of those aboriginal structures. About half-way up the ascent we find a small church, built in a ruin called popularly "The Palace of Pilate," but in reality a temple of Castor and Pollux, as evident from the names of those deities still distinctly read on frieze and architrave; besides which members of its architecture remain only a Corinthian column and correspondent pilaster, in fluted travertine, belonging (as inferred) to an angle of the pronaos, and even these fragments but imperfectly seen, embedded in modern masonry. At the summit, reached by a fatiguing walk, is that celebrated and exquisite temple of Hercules, deemed a perfect example of the Doric order in its fourth epoch, which was admired by Raffaele and made the subject of a sketch by him, still extant; by Winckleman was referred to the period of Tiberius; but by others, who argue, from the archaic character of the inscription over the entrance (see Müller's "Campagna"), placed at date so early as the first Republican period. Of the peristyle still remain eight travertine columns, six (including those at the angles) in front, and two (or four including the latter) at the sides, the upper part, to about two-thirds, fluted and clothed with stucco, the lower part of the shafts cut in facets, these supporting a frontispiece, with frieze and architrave still entire, the only ruinous portion in this higher member being the apex of the triangular pediment. The columns have bases (a detail so rarely found in the Early Doric), and this graceful pronaos rests on a high basement of travertine, before which stretches a grassy platform just at the brow of the hill, commanding one of the most extensive and glorious landscapes in Italy,—at least, in Central Italy. Within that peristyle stands the front wall of the cella, and its original doorway with marble jambs, above which runs the inscription. Behind extends a long low church, St. Pietro, on whose walls we see a fragment of the temple cornice, and a beautifully chiselled marble altar serves to support the baptismal font, its four sides adorned with reliefs of rams' heads, festoons of fruit and flowers, and three heads of the sun god encircled by rays—not identical, but each of finely-characterised features.

### MASONIC NOTES AND QUERIES.

#### VOLTAIRE'S ASSERTION RESPECTING THE ORIGIN OF FREEMASONRY.

"Scrutator" asks whether Voltaire's assertion respecting the origin of Freemasonry has been generally adopted in France. Voltaire's words are,—"*La franc maçonnerie, n'est qu'un amas de stupidités revêces par un Anglais ivrogne, et propagées par des foris.*" My answer is in the negative. "Scrutator" should read the article "*Franc Maçonnerie,*" in the "*Encyclopédie Universelle.*" There are, by-the-by, in that article, two short passages relating to English Masonry in the middle ages which some readers of the FREEMASONS' MAGAZINE may be glad to see, and which, therefore, I take this opportunity of communicating:—"En 1327, toute la haute noblesse de l'Angleterre se trouvait enrôlée dans la confrérie maçonnique." "En 1502, Henri VII. prit l'institution sous son patronage, et ouvrit une loge dans son propre palais." The "*Encyclopédie Universelle*" is a very popular work. It is published in parts, ten sous each, and will shortly be completed. Upon inquiry it will, I am persuaded, be found that the article on our Craft is commonly considered accurate. It is consequently plain that Voltaire's assertion is disregarded.—CHARLES PURTON COOPER.

#### ON KEEPING A SECRET.

(From the old Freemasons' Magazine.)

And let not wine nor anger wrest  
Th' encrusted secret from your breast.

FRANCIS'S HORACE.

"The art of keeping a secret is a very necessary virtue in a man, for which reason the ancients painted in their ensigns the figure of a Minotaur to signify (as it was related of that monster who was concealed in a very decent and retired labyrinth) that in the same manner the counsel of a great man (principally a secretary of state, and a chief of an army) ought to be held the most sacred possible, and not without a reason, since the best schemes are put in execution before the enemy can get intelligence of them. Should they be discovered before execution, other projects must be embraced, for they become more dangerous to the authors, than to the persons they were intended against. There is nothing more rude and uncivil in any man, than to desire to know the secrets of another. If we are desirous to keep them, it requires our utmost care so to do. If he comes with a design to betray us, it is downright treachery: we ought to be as much on our guard against a man who demands our secret, as against a highway-robber who demands our money.

"Antigonus the Great was asked by his son, 'At what hour the camp would break up?' 'Are you afraid,' replied the father, 'that you will be the only one who will not hear the trumpet.' The King Lysimachus asked Philippide, 'what he wished to have communicated to him?' 'What your Majesty pleases,' answered he, 'provided they are no secrets.'

According to the accounts of Suetonius, Julius Cæsar never said, to-morrow we shall do this, or to-day we shall do that; but only *this*, at this present hour, we shall do so and so; to-morrow we shall see what is to be done. John Duke of Marlborough, in the wars of Queen Anne, perfectly imitated this example—the French could never get intelligence of his measures till after the execution. Cecilius Metellus, being asked by one of his captains, 'at what time he would offer battle to the enemy?' answered, 'If I imagined that my shirt knew the least of my thoughts, I would burn it on the instant, and never wear another.' Queen Olympius writing to her son Alexander, reproached him that he had not discretion sufficient in the distribution of his liberalities; but, because Ephestion, his favourite, was present at the reading this letter, and that the secret was of consequence, Alexander, without enjoining him to secrecy by word of mouth, made a motion of touching his lips with the royal seal. A favourite courtier being urged by his Prince, to know

'what he stood in need of?' answered, 'Of everything' except the knowledge of your secret thoughts.' A Spaniard was desired by an absent friend, faithfully to keep a secret he had entrusted to him; he answered, 'I never knew your secret; if you have imparted any to me, I have certainly returned it to you, by remembering it no longer.' When your friends are desirous of making us the confidants of their secret thoughts, we ought to receive them, and be faithful to the last. A man desirous of prying into the secrets of others is generally vain, and a fool. He will often despise men of eminence and learning, because he beholds them in a situation far above his; therefore, Sophocles has judiciously remarked, do not be curious, and talk too much—for ears always open to the secrets of others, have also mouths ready to divulge them.—Ex. Ex.

#### FREEMASONRY IN SMYRNA.

(From the Travels of Alexander Drummond, Esq., Consul at Aleppo; written at Smyrna in 1745, and published at London, in folio, 1754.)

"At this carnival season they have an assembly here, to which Mr. Consul Crawley did me the honour to introduce me; and, as I had formed a lodge of Freemasons in the place, the ladies had conceived a strange notion of my character; for I had been represented to them, by some priest, as a conjurer of the first magnitude, who had the devil at my command, and raised the dead by my diabolical incantations. These terrible prepossessions, instead of frightening them, had only served to raise their curiosity; and when I entered the room they surveyed me with truly female attention. After they had satisfied their eyes with a most minute examination, they seemed to think I did not differ much from the other children of Adam, and became so familiar to my appearance, that one of the number was hardy enough to desire me to dance with her; and, as she escaped without danger, I was afterwards challenged by a pretty little blooming creature, with whom I walked seven minutes during the course of the evening.

"As I have mentioned the lodge of Freemasons, I cannot help congratulating myself upon the opportunity I had of making so many worthy brethren in this place, and of forming the only lodge that is in the Levant.

"For ages past a savage race  
O'erspread these Asian plains,  
All nature wore a gloomy face,  
And pensive mov'd the swains.

"But now Britannia's gen'rous sons  
A glorious Lodge have rais'd,  
Near the fam'd banks where Meles runs,  
And Homer's cattle graz'd;

"The briery wilds to groves are chang'd,  
With orange trees around,  
And fragrant lemons, fairly rang'd,  
O'ershad the blissful ground.

"Approving Phœbus shines more bright,  
The flow'rs appear more gay,  
New objects rise to please the sight  
With each revolving day.

"While safe within the sacred walls,  
Where heav'nly friendship reigns,  
The jovial Masons hear the calls  
Of all the needy swains.

"Their gen'rous aid, with cheerful soul,  
They grant to those who sue;  
And while the sparkling glasses roll,  
Their smiling joys renew." Ex. Ex.

EXTRACTS FROM BRO. ROB. MORRIS'S ALMANACKS.  
*Masonic Colleges, Seminaries, etc.*

Many attempts have been made by Grand Lodges to found colleges and universities, and large expenditures of funds have been made to that end, but thus far with no results but disaster. The Grand Lodges of Kentucky, Missouri, and Tennessee sunk

heavy sums, and withdrew discouraged from the attempt. Those of Arkansas and North Carolina are now engaged in similar efforts. But academies and seminaries, under the patronage of subordinate lodges, have been more successful. Many excellent institutions are now in existence, thus built up and sustained. They honour the institution that brought them into birth, afford a cheap and effectual method of providing educational advantages for the poor of the Order, and grace the towns and villages in which they are located.

#### The Morgan affair.

"For a matter which produced so much excitement, and accomplished so much evil to Masonry, this whole affair was very trivial. There was a drunken, worthless fellow living at Batavia, New York, in 1826, named William Morgan, who collegued with another man but little better than himself, named David T. Miller, to publish an exposition of Masonry. The Fraternity, at that place, fearing that evil results might follow such a publication, took steps to prevent it, but without effect. At last they conveyed Morgan, by his own consent, from Canandaigua to Niagara, a distance of eighty miles, and from thence assisted him, it is supposed, to leave the country. A hue and cry was raised, and as he was never heard of afterwards, the hasty inference was drawn that the Masons had murdered him, and a general persecution was at once excited against the entire Order. This, for ten years, threatened its total downfall. The exposition, when published, however, was found to be but a reprint of others of similar character then extant, as false in the motives of their issue as in the facts of their invention, and the whole Morgan excitement has passed away as one of those spasmodic exhibitions of public morality, so common in history, in which a scapegoat is made of one man or institution to expiate the sins of the many."

#### Eli Bruce, the Victim of Antimasonry.

"This unfortunate man, whose lot it was to head the column of Masonic martyrs, was born in Massachusetts about the year 1795, and emigrated to Western New York near the age of twenty. At the time of Morgan's disappearance, he was sheriff of Niagara county, and resided at Lockport. He was accused by Hopkins, his deputy, of having provided a cell for the incarceration of Morgan; and although it is known that that individual was not brought to Lockport, yet this fact convicted him, in the minds of antimasonic jury, of conspiracy in the abduction of Morgan, and he was sentenced to imprisonment in the jail at Canandaigua for the space of two years and four months. He served his whole term uncomplainingly, amid the sympathy of friends, and died of cholera in September, 1831, a year after his release. The diary of his sufferings, which he kept while in prison, is in the hands of Bro. Rob. Morris, and presents a mournful picture of a noble heart, bowed down by poverty, anguish, and captivity.

#### Feminine Freemasonry. (?)

"The Eastern Star Degree, so popular in this country, is conferred upon the wives, widows, sisters, and daughters of Master Masons. Any Master Mason, in good standing, has the power to confer it, but only to five or more ladies at a time. Its explanations are scriptural; its hues are blue, orange, white, green, and red; its symbols, a sword, sheaf, crown and sceptre, broken column and clasped hands. The names of its several divisions are Jephthah's Daughter, Ruth, Esther, Martha, and Electa. It is as pure and innocent in its principles as the blush of the new-born rose."

#### The Work of the Apprentice.

"The apprentice in moral Masonry has oftentimes much to accomplish. Many years may be required for the task. His means may be scattered as the cloud-waters are thunder-shaken upon the hills. Many a pang may selfishness and the remains of a corrupt nature give him, as he casts off, one by one, the superfluities of life. Many a time will he be tempted to turn back, leaving the plough in the furrow. But the labour once accomplished, he shall be a glorious block, a shining ashlar, a living stone, fit for the Master's use, fit for the Master's honours. The reward is ample, even though the labour were doubly greater than it is."

#### An Incentive to Study.

"To get at hidden truths in Masonry, three convenient rules are offered—diligent study, patient investigation, and unwearied conference with older brethren."

*A Musical Rhapsody.*

"There is an anthem of fraternal feeling, whose grand and heavenly notes have been pealing since the day the matchless Solomon arranged the deathless harmony. Myriads who are making their solemn march toward the boundary of time, understand the music, and join their voices to the accord. They seize the echo as it rolls back to them from the myriads who have gone beyond their straining sight into the shadows of the unknown world; they teach the keystone and the pitch to those who are to follow after them, and thus Friendship's music is never silent, its secret is never lost. The air will never cease to vibrate with it until time shall be no more."

*Sympathy, Control, and Duty.*

"There never was a rupturing of Masonic ties by death, but what some tender heart of woman, or orphan child, claimed fraternal sympathy for the sorrow that grew therefrom. To be susceptible to the impulses of passion is natural; to govern, subdue, and control the passions, is the first lesson in Masonry. Duty is the highest joy, when love is the inducement."

*Demits and their Position.*

"A demitted Mason is released from all the responsibilities strictly growing out of a membership relation. These are payment of dues, service on committees, regular attendance on the lodge, &c. He is also deprived of all the privileges strictly growing out of a membership relation. These are visiting lodges, sharing in treasury benefactions, Masonic burial, &c."

*The Sign unavailable.*

"More than one episode occurred on the fearful battle-field of Buena Vista, in which Masonry bore its wonted part. An American officer, borne down in the fatal ravine by the press of foes, made the mystic sign. It was recognised by a Mexican, who rushed obediently forward to the rescue, but in vain. Before he could interpose his hand, the bayonet had done its work."

*The best Study of all.*

"How few of our Craft appreciate the advancements in Masonic knowledge to be made by reading and study. For the most part the brethren are initiated, passed, and raised, they live out their Masonic life more or less usefully, and lie down with their forefathers, without once dreaming what treasures lie hidden in the Golconda of Masonic truth. Nothing tends to produce true eloquence and sublimity of language so surely as a study of the Holy Writings. Brethren striving to acquire the one, must familiarise themselves with the other."

*The Ballot always Secret.*

"No brother can lawfully know how any other brother balloted, even though the secret may be communicated by the indiscretion of the brother himself; the matter remains a secret as though it had never been told, although the indiscretion may and ought to be punished."

*The Past and Present.*

"However some of the affiliated privileges of Masonry may be borrowed, and enjoyed in the ephemeral associations of the day, there are two things no initiative society can borrow, viz., 1st. Our history past; 2nd. Our permanency future."

*True Charity.*

"Let us ever surmise with charity. If obliged to 'suppose,' let us do it in the spirit of affectionate confidence, looking upon the brightest, not the darkest side of human character."

*The Satanic Third Degree.*

"Speaking of the term *Raising*, so often used in Masonry, an anti-Mason of great ferocity has given it as his opinion that the only thing that Masons can *Raise* properly, is the *Devil*, and that they *Enter* their lodges and *Pass* through their incantations for that express purpose."

*Freemasonry in Hayti.*

"After the emancipation of Hayti, lodges were established by the more intelligent mulattos in the island, which soon became the centre of all the literature and learning there. They proved to be schools of mutual help, as well as social gatherings, at which each member endeavoured to contribute his quota of entertainment in the form of dissertations, toasts, fables, dramatic essays, and funeral orations."

*The Landmarks—their Uses.*

"The landmarks of Masonry are not so much a fence or a wall, against which even the blind man may run, and which restricts even the most giddy and ignorant. They are rather posts and monuments, set at intervals, too great, perhaps, for the inexperienced eye carelessly to see them, but not too great for science and skill to connect them with infallible certainty."

*Washington's Regalia.*

"The Masonic apron belonging to Washington is now the property of the Grand Lodge of Pennsylvania; a lock of his hair is in the possession, carefully enclosed in a golden casket, of the Grand Lodge of Massachusetts. Much of his Masonic regalia may be seen in the hall of the old lodge at Alexandria Va."

## CORRESPONDENCE.

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

## ANTIQUITY OF MASONIC DEGREES.

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

DEAR SIR AND BROTHER,—It gives me great pleasure at all times to see irregularities exposed, and as I care to support no particular system but the ancient, I freely acknowledge that our present Templar ritual is more modern than the Royal Arch, which latter I know to bear little resemblance to the old ceremony. The English have indeed no claim to rank their Masonry as more ancient than 50 years, and the sooner some "Investigator" undertakes to expose the whole, the sooner we shall get back to the old system, and the better it will be for universal Masonry.

I was assured that the remarks of Dr. Leeson on the Templar Order were misreported, but it is quite evident that "Ebor" does not understand the Ancient and Accepted Rite, or know that they themselves claim to perpetuate the Templar Order. The Rose Croix Dr. Leeson claims to have received from the Egyptians, and I firmly believe the Templars had the same claim for their system.

The history of the present Templar ritual is soon told. It dates from 1851, was founded at a Hole and Corner meeting in London, and broke up several encampments in the north. There are a few old members who have very ancient rituals, and they assure me that they have very little resemblance to the present ceremony. The chief agent in forming the present ritual, I am informed, was Bro. Matthew Dawes, 33°, whom I should not by any means consider a Masonic authority, and who obtained much of his information in Yorkshire, where they had mashed up the Rose Croix with the Templar. I was at first inclined to think this was the legitimate Templar ceremony, but believe I now have proof that such could not be the case. The old Templars' warrants (of which I have a copy dated 1786, and of the authenticity of the original there can be no doubt), granted at York, appear to have required that candidates should have passed through the different degrees of Royal Arch Masonry, but it is well known that formerly this term included all the high grades. When Dunckerley obtained the powers of the Grand Commanders (3) of all England at York, in 1791, the Templars' warrants he granted were for Heredom-Kadosh, but the Rose Croix was neglected, though the secrets were given, and a brother was installed a "Knight Templar, free of Heredom-Kadosh." A friend has recently found amongst the papers of a lodge at Kendal three Knight Templar certificates granted in 1794-6-9, by an encampment at Carlisle, and constituting the recipient a "Grand Elected Masonic Knight Kadosh of St. John of Jerusalem," and they contain a geometrical engraving which is yet found on the Irish Knights Templar and Knights of Malta certificates. So much for the present ritual, which I believe to be as little that of the ancient knights as "Ebor," because I consider the

whole of York Masonry to be that ritual. It is for Grand Conclave to decide whether they claim to represent the initiatory ceremony, the Rose Croix, or the Kadosh degree.

I don't dispute "Ebor's" quotation from "Rynner Hoedera" or "De Grenesfield's Register," but I do dispute the accuracy of his reasoning, which was adduced to me some time ago by a learned gentleman, for we know Masons have been made in prison, and we have the Order as an actual proof that it *was* continued. What became of the Escaped Templars?—Five anywhere could hold a chapter for admissions—three might suffice in case of emergency, such as the death of the Order; and "Ebor" knows that a follower of almost any of the Persian sects, might at one time, say 100 years ago, have obtained admission to our own lodges. I have myself relieved one of these eastern wanderers who could give me no satisfactory account of his initiation.

I believe Masonry was practised in England at a very early period, and in fact anywhere where the Chaldean forms and philosophy could penetrate, but I don't yet believe in an Athelstan Grand Lodge. The accounts are too contradictory; and if it was an assembly with "dukes and barons" it must have been after the Conquest.

Suppose now that the Brother Templars, to assist their engineering aims and operations, had joined the Lodge of Geometricians, established by the "Judge by the grace of God" at Cairo, where nine degrees were conferred—the thrice three of the Brahmans and the Chaldeans. We know that when the Templars arrived in England, they commenced to build, and on the Continent, Aulk, Count of Anjou, was named the "Great Builder." We know, also, that they commenced to affiliate non-members in a military sense. And what was to prevent these brothers using their knowledge to assist their friends, in turn, at York, Bristol, and elsewhere. Wren's custom of an operative Warden over every ten workmen was a Templar custom, that body having been ruled by Commanders of tens and hundreds; and, like the Maccabees, the Templars had also a Knight Commander (or ruling 10) placed over their portable chapel—an Egyptian custom—a ruler of ten being placed over the Pastopheri, or bearers of the sacred utensils. I draw far back on my memory for the foregoing, and believe that anyone with leisure for study might increase such coincidences without limit, and "Ebor" himself admits that Masonry was acknowledged at Paris. Now, this Templar Order was divided into three classes, and Anderson mentions, in his "Constitutions," civil, sacred, and military Masonry, and informs us that "Sons of Noah," according to some old Masonic traditions, was the first name of Masons, and that the military Orders had borrowed many customs from Craft Masonry. The Assassins also had their three classes, probably originally of three degrees each, corresponding with "Hakem b'amar elleh's" college. The three Templar classes were the Knights, the Priests, and the Esquires, all with distinct receptions closely resembling each other. In *Civil* Masonry we have the Esquires—the initiate and Sheik of the eastern sects. In *Sacred* Masonry we have our Arch degree (and the Brahmans have a similar degree) and High Priest. In *Military* Masonry we have the chivalric ceremony, equivalent to the Apprentice degree of the first class, and we have the Rose Croix, the Chivalric or Military Master or Sheik; the principal sign of which, I am assured, is well known to the Brahmans. Again, all degrees of York Masonry were strictly Christian. A century or so ago, it is said that three times nine constituted a complete encampment, in allusion, probably, to the three classes and of founders of the Order.

Mener, who wrote in England on the Order of Rose Croix, states that they had different degrees, and had to undergo a five years' noviciate, and that though the Masters of the Order held out the Rose as a remote prize, they imposed the cross on all who enter. Here we have a proof of the existence of our organisation pre-

viously to 1630, and there is other proof adducible to Rose Croix Masons carrying up the Order far beyond that period. Then, as to its connection with the Templars, we have the period of 1400 assigned in Germany for the introduction of the Order from the East. This would be about the period when a few old Templars might venture to revive the Order there, and there are the claims of the Order of Rosy Croix at Edinburgh, and the identity of Masonic ceremonies with the French Templars. I don't necessarily believe in the Scotch lodges until they show how they got their rituals, or even prove that they were brother Masons at all until a recent period.

Well, now, suppose after all that the old York Masons were practising an imposture (which "Ebor" more than insinuates) in claiming their privileges from Baldwin at Jerusalem, and that all English Masonry is in fact an imposture (for "Ebor's" argument comes to that, and I love to call things by their right names), and has no claims to antiquity beyond 1717-1725, he has now to demolish the French Order of the Temple, for we have sufficient proof that Masonry, both in England and Scotland, was mixed up with that Order, through the Stuarts, and everywhere members have been mutually received and affiliated, and probably the meeting at Holyrood House, in 1746, was a branch of the French Order.

I write only for fact, for it is difficult to get at in connection with secret associations; and if "Ebor" can prove that everything has been pieced and patched together, I shall still think no worse of Masonry; but let us have the truth, the whole truth, and nothing but the truth, and moderate our pretensions to what we are. I believe so implicitly in the great antiquity of our *entire system*, and feel so strongly on the point that I must beg you will not deny me even so large a space in your pages.

I know "Ebor" will strongly object to all this, because, whilst he wishes to leave Craft Masonry universal, to which I by no means object, he will deny to me liberty of thought on religious subjects. As a business man, I have no leisure to put this matter into well rounded paragraphs, but in the style it is I leave it to the learned of your fully initiated readers; but I cannot admit that any others are at all capable of properly deciding upon so important a question.

I remain, dear Sir and Brother,  
Yours fraternally,

△  
P.S.—I must strongly object to one system of Masonry attempting to lower another in order to raise its own importance. Call a meeting of learned brothers, compare MSS., ascertain faithfully what the old York Rite was, and let us return to it. We want no foreign systems, least of all, no new ones.

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

DEAR SIR AND BROTHER,—Bro. "Ebor" must excuse my being drawn into a controversy about ritualistic observances of degrees to which he does not belong, and cannot therefore be properly qualified to discuss; but I must put him right upon one point. I never alluded to the Templars or Knights of Malta.

They are *no degrees*, but independent *orders of knighthood*, owing allegiance to no Masonic authority, but governed by their own Councils and Grand Masters, and as such are recognised by all Christendom. The *chivalric degrees* are those of the Red Cross Knights, "Rose Croix," and others known by all high grade Masons, as the knightly degrees of the Ancient and Accepted Rite, now under the authority of our accomplished and revered chief, Dr. Leeson, with whom I have the honour to be personally acquainted, and am also indebted to for much valuable and authentic information, which, instead of locking up in his own breast, he is always ready to impart to those brethren qualified to receive it. The Rose Croix degree is of great antiquity. It was

well known in this country in 1314, and Dr. Leeson discovered traces of it in Holland in 1459; indeed, I cannot help being of opinion that, with certain modifications, it is founded on, if not identical with, the ancient Templar ceremony.

Of the Kadosh degree, Dr. Leeson says, in the constitutions and laws, approved of on St. John's Day, 1720, by Grand Lodge, the Duke of Montague Grand Master, all Masons were commanded to acknowledge Elected Knights, Kadosh, Superintendents, Knights of Palestine, Princes of Jerusalem, &c. Bro. "Ebor" most unintentionally asserts that I said that a century before 1813 the same Templar ritual was in full force in this country. I never made use of any such words. There is a material difference between the French and English ritual of the Order of the Temple; it was impossible, without grossly profaning the services of the Roman Catholic Church, to adopt the ancient ceremony in its entirety in a Protestant community. Grand Conclave, in the revision of 1833, erred too much, perhaps, on the other side. The same may be said of the revised ritual of the Knights of Malta, if worked as in the Mount Calvary and Stuart Encampments; with all proper adjuncts, it is as imposing, if not more so, than that of the Order of the Temple. The pass of Malta is no Masonic tradition, but an historical fact. By the constitutions of the French Langue, in 1254, no pilgrim could visit the Holy Land without a pass from the Holy Royal Arch brethren of Paris; this order was attached to the Hospitallers of Saint John of Jerusalem, since called the Knights of Malta. It was purely sacerdotal, and very different from the Masonic R.A. degree, founded by the Chevalier Ramsay some centuries later.

I am, dear Sir and Brother, yours fraternally,  
November 10, 1863. ROSA CRUCIS.

#### CAN A WARDEN INITIATE, &c.

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

DEAR SIR AND BROTHER,—“M. C.” has followed the example of most unsuccessful disputants. The arguments are against him, and he endeavours to diverge into other topics, and so draw the attention away from the real question at issue—“Can a Warden Initiate”—which will not be settled by the looseness of my “comparative philology,” or my putting the cart before the horse when alluding to the York and Athol lodges.

In entering upon the dispute, I had no intention to appear as a philologist. When I said the term “Warden” is a Saxon word, I only followed the custom which, in my general reading, I observe is adopted by most, if not all authors (unless upon an ethnological subject), to give the general term *Saxon* to words which belong to the Teutonic family, whether they be old Saxon or low German, the Dutch, Flemings, or the Saxon of Transylvania, though I think exceptions are often made to the Scandinavian branch. However, I have not made comparative philology a particular study, and will leave “M. C.” to those who have, particularly to the lexicographer, J. Cragg, the author of “An Etymological, Technological, and Pronouncing Dictionary of the English Language,” in which the word Warden (ward) is thus rendered, “Warder, Saxon; Guarder, French; Guardare, Italian; Guardar, Spanish.” The hypercriticism of “M. C.” deserves a compliment.

Neither did I intend to give a detailed account of the heretofore two Grand Lodges, but used the terms indiscriminately, as they are used in passing conversation by Masons at the present day, and I tender “M. C.” my acknowledgments for the able manner in which he has corroborated and enlarged upon my assertion as to their being before the union, in 1813, two Grand Lodges with identical landmarks, but differently constituted.

I have also to express my obligation to “M. C.,” in pointing out my apparent inconsistency, by quoting my words as follows:—“Here is nothing about taking an

apprentice, only as to ‘the management of the Craft in working; *id. est*, work already in hand, and in that sense only may a Warden rule a lodge at the present day;” and then he draws certain inferences which I admit may present themselves to a superficial reader.

Does “M. C.” mean that the working of a lodge is confined to the business named in the summons to the members? If so, I join issue with him. The W.M. has, when he has opened his lodge, to employ and instruct the brethren in F.M. If the W.M. be absent, and no P.M. willing to occupy the chair, it should not only be a Warden's right but a Warden's duty to instruct the E.A.'s, and prepare them for passing by the Master; and should he (the Warden) open the lodge in the second degree, he should do so for the instruction and improvement of the craftsmen, and guide them to a knowledge of that sacred symbol which will fit them to be raised by the W.M. to the sublime third degree. These I take to be some of the ancient landmarks of the Order, and to which allusion is made in the charges to the Wardens, as cited by “M. C.”—“That the brethren may not suffer for want of proper instruction,”—but nothing about a candidate may not suffer by the absence of a Master. I know that all this work is presumed to be done in lodges of instruction, but the Warden has no right to usurp the duties of an installed Master, because the lodges of instruction take upon themselves his functions. Let him be faithful in that which is least, before he claims to be entrusted with that which is much. But “M. C.” writes an imaginary case, but “founded on those of daily occurrence.” (How a case can be imaginary which is founded on daily occurrence is as unintelligible to me, as my comparative philology is to him.) A lodge has been summoned in which ceremonies have to be performed, but the Master is not there to do his duty, and no P.M. present, I presume. I hope such a case is imaginary or exceptional, and not of daily occurrence. I hope the Masters of lodges, as a rule, are gentlemen, and men of business, and that no Master would commit an act of something worse than rudeness as to have the lodge summoned for such business and not attend to it, either by his own presence, or providing a fit and proper person to discharge his duties for him. If a clergyman for some cause absents himself from his duties he provides a substitute and does not leave it to chance, his churchwardens, or his parish clerk to discharge them.

As to that unfortunate Saxon word Warden, I cited some officers, ancient and modern, bearing that name, and exercising extraordinary powers. “M. C.” says, “In no one case does his definition of an irresponsible head apply to a warden who was the chief executive officer under the head.” The curious may satisfy themselves by reading the exploits of many of these Lord Wardens in the good old feudal times, and be puzzled to know sometimes who was the head if not the Lord Warden. But “M. C.” allows that the word Warden is from the pure low Dutch *waerden*, and means a “keeper, a guardian, a head officer.” It must allude then to the Master and not to the Warden of the lodge, for a Warden has nothing to keep, nothing to guard, nor is he a head officer.

Merton College, Oxford, was founded in 1274; it consists of a Warden, 24 Fellows, 14 Past Masters, 4 Scholars, 2 Chaplains, and 2 Clerks. New College, Oxford, founded 1386, for a Warden, 70 Fellows, 10 Chaplains, an Organist, 3 Clerks, and 16 Choristers. All Souls' College, Oxford, founded 1437 and 1444, consists of a Warden, 40 Fellows, 2 Chaplains, and 7 Clerks. Wadham College, Oxford, was founded 1612; it consists of a Warden, 15 Fellows, 15 Scholars, 2 Chaplains, and 2 Clerks. These Wardens are the “heads of colleges:” how then can they be the “chief executive officers under heads”? When “M. C.” has settled with the lexicographer of the Glasgow University, I will pass him over to the above “*Dons*” of the Oxford University.

On page 359, the paragraph at the bottom of the page:

"How can the ancient landmarks be preserved if they have been, as he tells us at the beginning of his letter they were, altered, repealed, and abrogated?" I have carefully endeavoured to show a distinction between "the ancient charges of a Freemason" at the commencement of the "Book of Constitutions," and "The regulations for the government of the Craft," which follow. The "ancient charges" were extracted from all the known records of lodges in the world, and contain the most important landmarks of the Order, which may not be touched. A company is incorporated by Act of Parliament, they make by-laws for their own government. The Act of Parliament contains their landmarks, which they may not remove; their by-laws they may alter at pleasure. Just so with Masonry; the ancient charges, its charter, the regulations, its by-laws.

The task I had undertaken was to prove that a Warden cannot initiate, pass, or raise. I have done so to my own satisfaction, and will not follow "M. C." in his lugubrious mood as to the effects of the union of 1813; yet I should like to know, are we to have a Masonic "repeal of the union" agitation,—

"For if such is to be,  
May I be there to see."

One parting word, for I do not intend to write again on this subject. What the mistakes are to which "M. C." alludes I do not know. What I have endeavoured to do I know. It is this. To call the attention of all to the letter and spirit of Masonry as promulgated in the "Book of Constitutions." To read and judge for themselves; not to be implicitly guided by any one, however high in office or distinguished in the Order. If they do this, if to the "Book of Constitutions" they give a serious perusal, not a difficulty will arise, but that book will set them right.

I remain, dear Sir and Brother, yours fraternally,  
WILLIAM BLACKBURN, P.M., Secretary  
to Crystal Palace (742), member of  
Dobie, Kingston (889), Prov. G.S.B.  
Surrey.

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

DEAR SIR AND BROTHER,—In several of the late numbers of your periodical, the question has been agitated "Whether a Warden can initiate;" but it does not appear to me that the answers have been conclusive, or the subject properly treated.

In treating questions as to Masonic law, we must bear in mind that, as the present system of symbolical and speculative Freemasonry was instituted between 1717 and 1721, and did not previously exist in its present form, it is impossible to seek for what is actually the law in any source anterior to the Constitutions of Desaguliers and Anderson; and, in point of fact, it is the last edition of the "Constitutions," sanctioned by Grand Lodge, that must rule in all questions of legality.

It is, however, possible that questions may arise upon which the "Constitutions" are silent, and in such cases, I imagine, we must admit the principle that was is not forbidden—is permitted—provided always it be not contrary to the spirit of the institution.

To ascertain this last point, it may be necessary to examine the ancient documents and usages of the fraternity, in order to ascertain not only their nature but also whether they are consonant with the laws and regulations actually in force.

In former days, when the Craft was essentially operative, the degrees of Master Mason and of Apprentice were unknown. The whole body of the Craft consisted of Fellow-crafts. The Master of a lodge was simply a Fellow-craft chosen for his abilities to preside over and govern the Fellow-crafts, employed in some construction or other. The Wardens were, therefore, also Fellow-crafts; the Apprentices servants, not yet admitted to the privileges and secrets of the Guild.

When the degree of Master Mason, with all its peculiar privileges, was instituted, as long as the Wardens of a lodge could be Fellow-crafts, it is clear they could not exercise all the rights or powers of the Master, however qualified they may have been to rule the lodge in his absence.

But from the moment that it was enacted that the Wardens of a lodge must be Master Masons, it appears to me that the Wardens could, in the absence of the Master, exercise all the rights and perform all the duties inherent to the office, unless a rule of the authorised "Constitutions" expressly forbade it, either *in toto* or in part.

It does not appear that any rule of the "Constitutions" now in force will bear this stringent construction, nor does it seem to me that any peculiar quality or privilege is conferred upon the Master of a lodge at, or by, his installation, except that of having the right to be present, and assist in the installation of future Masters.

Perfectly acknowledging that the practice of Masonry within the jurisdiction of the Grand Lodge of England and Wales must be governed by the law of that Grand Lodge, it would, nevertheless, probably be advantageous, if in doubtful cases, where the law has not spoken, before attempting to lay down the law, some reference were made to the customs prevalent in other jurisdictions.

In Switzerland, at least in those lodges which formerly held under the authority of the Grand Lodge of England, and which recognise only the three Craft degrees, it is competent for any Master Mason, with the consent of the Master of the lodge, to initiate, pass, and raise; and although this privilege is rarely acted upon in this latitude, it is a constant practice for the Senior Warden to perform part of the duty of the Master, even in his presence, at his request, should he be fatigued or otherwise indisposed, or, in his absence, the whole of the work before the lodge. It is no light task for the Master of a lodge to perform all the work himself, when the business to be transacted occupies the lodge for hours together, and is succeeded by a lengthened official banquet. I have often made use of this privilege to invite the Senior Warden of my lodge to perform part of the work at initiations, particularly when several candidates were prepared, or when the business before the lodge was unusually heavy.

And let me here observe, that the practices observed in those foreign lodges, which take their origin directly or indirectly from the Grand Lodge of England, and which continue to recognise solely the three Craft degrees, are worthy of all attention, as there is great probability that those practices are in accordance with the working recognised by the Grand Lodge of England prior to the system adopted at the Lodge of Reconciliation, when we know changes were introduced, not all of which were for the better.

That such is actually the case, in some instances, must be evident to any brother who has visited such lodges, and paid moderate attention to their working. Therefore, in doubtful cases, when it is necessary to refer to ancient usage for elucidation, I believe more real information will be found in the working of foreign lodges, than can now be attainable in England.

In that excellent work, Mackay's "Text Book of Masonic Jurisprudence," p. 346, Bro. B. B. French is quoted as follows:—"Lodges can only do business with the Master in the chair; for, let who will preside, he is, while occupying the chair, Master—invested with supreme command, and emphatically governs the lodge."

If it should be decided that nobody but the Master of a lodge *de jure*, or a Past Master in his absence, can initiate, pass, or raise, let the Grand Lodge enact a specific rule to that effect; but, until that is done, I look upon the question raised as at least an open one, not to be decided in the negative by any individual authority.

Yours fraternally,

R. J. S.



## THE MASONIC MIRROR.

### METROPOLITAN.

**TWICKENHAM.**—*Strawberry Hill Lodge* (No. 946).—A regular meeting of this lodge was held at Bro. BENDY'S, the Grotto Tavern, Twickenham, on the 11th instant. Amongst the members present were Bros. JOHN GURTON, W.M.; STEDWELL, S.W.; COLLARD, J.W.; PLATT, Sec.; ARCHER, S.D.; FAITHFUL, J.D.; WATSON, P.M.; BENDY, Foresight, Rapkin, Court, Escott, and others. The visitors included Bros. DICKIE, Assist. G. Purst.; COTTERELL, Matthew Cooke, Codner, Isenbiel, and several more whose names we could not learn. The business consisted in initiating Mr. HICKIN, passing Bros. BROWN, Rapkin, and Escott, and raising Bros. BENDY and Foresight, all of which were performed by Bro. JOHN GURTON in his usual perfect and agreeable manner. Bro. Gurton then vacated the chair, in order that Bro. WILLIAM PLATT, Sec., P.M. of the St. Luke's Lodge, the well-known Masonic jeweller, might have the pleasure of initiating his eldest son, Mr. WILLIAM PLATT, which he did very ably and with much feeling.—Bro. Gurton, the W.M., having resumed the chair, Bro. STEDWELL, the S.W., rose, and said he had there a box of the working tools, and prayed the lodge to accept them from him, as he had the good of Freemasonry strongly at heart, and the welfare of that lodge in particular. If they accepted them, he could only say that he hoped they would be in use for many years to come, and that he might long enjoy his membership to see them so profitably applied.—Bro. JOHN GURTON, W.M., was sure the lodge would very thankfully receive Bro. Stedwell's handsome present; and, on his own behalf, he hoped they would do him the honour to accept, at his hands, the set of ten collars and jewels for the officers of the lodge.—Bro. ARCHER, S.D., had also a small token of his good wishes to present—the square and compasses, for the W.M.'s pedestal, and hoped the lodge would do him the favour to accept them.—Bro. W. WATSON said it was highly gratifying to find brethren coming forward in that liberal manner, and offering such beautiful silver gifts towards the furnishing of the lodge. He thought the members could do no less than record on the minutes votes of thanks to Bro. JOHN GURTON, W.M., for the gift of the set of collars and jewels; to Bro. STEDWELL, S.W., for his present of the working tools; and to Bro. JOHN ARCHER, S.D., for his gift of the square and compasses.—Upon each of these propositions being separately proposed, they were carried by acclamation.—The business of the lodge having been disposed of, the brethren, in number some twenty-six or seven, sat down to a most excellent banquet, such as would have done honour to many more veteran caterers.—The W.M. proposed, in apposite terms, the usual loyal and Masonic toasts; and on coming to that of the D.G.M., he said the Earl de Grey and Ripon was universally acknowledged to be one of the best qualified brethren that ever filled that office. His duties to the Craft were carefully and assiduously performed, and his services to the State were such as to win the esteem and respect of all parties. Their lodge, he was happy to say, had been honoured by the presence of several Grand Officers on previous occasions, and he would therefore, on that night, couple with the toast the name of Bro. DICKIE, Assist. G. Purst.—Bro. DICKIE responded, and said the Grand Officers all tried to do their duty, and he was glad that Bro. Gurton, the W.M., had the opportunity of associating with them.—Bro. W. WATSON had great pleasure in rising to propose "The Health of the W.M." It would be "gilding refined gold" to praise Bro. JOHN GURTON; they all knew him, and what an experienced brother he was, as well as distinguished alike for his position in the Craft and his liberality of heart. He had that evening given them one of the best and most useful presents, to show how much he was attached to the lodge. It was not the first time Bro. Gurton had been a W.M., for he had occupied that post in a distinguished lodge for two years in succession, and from which they would gather that it was not only the position he held, but a real regard for the Strawberry Hill Lodge that prompted him to act so generously. For himself, he (Bro. Watson) hoped Bro. Gurton might live to initiate his youngest child—born on the day of consecration—in the Strawberry Hill Lodge; and he called on the brethren to drink his good health, and wish that God might preserve him for very many years to come.—Bro. JOHN GURTON, W.M., was very much obliged for the kind manner in which his health

had been proposed and received. The little he had done for the lodge would be amply repaid if his year of office terminates so happily as the lodge had hitherto made it for him, and he saw no reason to think otherwise, for he intended to do his best while in the chair to secure their respect and goodwill.—The W.M. said they all knew the great pleasure it was throughout the Craft to receive initiates into the Order. He was glad the two brethren they had that day made had chosen their lodge; and he could tell them, in the name of the lodge, that they were happy to receive them, and he hoped to see them work, aspire, and fill the position he occupied.—Bro. WILLIAM PLATT, jun., was very much obliged for the honour they had done him in initiating him in that lodge. He was a resident in Twickenham, and had several friends in the lodge, so he had chosen it for his mother lodge. His father, too, a Mason of long standing, was the Secretary; and, putting all these things together, he did not see how he could have gone elsewhere. He felt very pleased in being amongst them, and hoped to be a good member.—Bro. HICKIN hardly knew what to say. He was very glad he had been initiated, felt a perfect freedom in their society, and hoped to enjoy it in many meetings.—The W.M. was sure it afforded the lodge very great pleasure to see so many visitors, and he hoped that the way it carried out the duty of hospitality was not one of the least of its merits. He then briefly paid a compliment to each brother, and called upon Bro. Codner to reply.—Bro. CODNER having replied, there was a hearty call for Bro. COTTERELL, who, in a happy manner, said he had never seen things done in a better style. The work was capital, and the banquet excellent. He claimed to be a judge of good working, and he also professed to know when he was well treated, both of which he had experienced in the Strawberry Hill Lodge. He expressed a hope that it might long continue as prosperous in good working, good living, and good fellowship as it then was, and that he might be present on that auspicious day, when the W.M. should add another new tie between it and himself, in admitting his infant son as a brother.—Bro. JOHN GURTON, W.M., was greatly aided by having excellent officers. Their duties were performed with zeal and ability, and they were—a rare thing with Freemasons—always to their time. Bro. STEDWELL, S.W., though young in the Craft, was an indefatigable worker. He made great progress, and was ever ready and willing either to receive or impart instruction. Bro. COLLARD, J.W., did not require instruction, but nothing gave him greater pleasure than to convey it to others. Bro. JOHN ARCHER, S.D., always was at his post, and he invariably went through his work well. Bro. FAITHFUL, J.W., was a promising brother, and he, the W.M., hoped to see him Master of the lodge in his turn. Bro. Wm. Platt, the Secretary, was very careful in all he undertook, and an acquisition to the lodge. They all worked with an unanimity of feeling, it was very pleasant to see, and were a capital body of officers.—After the toast, Bro. STEDWELL, S.W., felt he should not do the officers justice to reply for all, therefore, for himself—he always endeavoured to do his best, and as long as they had a punctual W.M. in the chair, so long he was sure, they would have punctual officers.—Bro. COLLARD, J.W., knew all were willing to do the best for the lodge, and he knew of no better plan to ensure success.—Bro. PLATT, Sec., said whatever services he could render were done so with cheerfulness. Some other toasts followed, after which the brethren dispersed, having marked another red-letter day in their memories, in connection with the Strawberry Hill Lodge.

### PROVINCIAL.

#### DURHAM.

**HARTLEPOOL.**—*St. Helen's Lodge* (No. 774).—A regular lodge was holden in the Masonic Hall, Hartlepool, on the 5th November, 1863, when the following brethren were present:—Bros. B. R. Huntley, W.M.; Jas. Groves, P.M., Prov. G. Sword Bearer, Secretary; A. Nathan, S.W.; J. Lindhardt, J.D., R.A.M.; S. Armstrong, P.M., Treasurer; Inglis, S.D.; O. Kramer, J.D.; J. Swiwright, Acting I.G.; Emra Holmes, &c. Lodge being opened in ancient form and with solemn prayer in the first degree, and this being the annual meeting for the election of W.M., Treasurer, and Tyler, the by-laws were read over by the Secretary, in accordance with the rules of the lodge, before balloting for the officers in question. The petition of a shipwrecked brother, a member of the lodge, to the worshipful Lodge of Benevolence, was read, approved, and certified by a

majority of the brethren present. On proceeding to record the votes for the W.M. for the ensuing year, it was found that Bro. Groves, already twice elected to that office, was now recalled by a large majority to the chair. The announcement was received with acclamation. Bro. Huntley was appointed Treasurer, and Bro. Mowbray, Tyler. There being no other business, lodge was closed in the usual manner, when the brethren retired for refreshment, and the evening was spent in harmony.

**SOUTH SHIELDS.**—*St. Hilda's Lodge (No. 240).*—The regular monthly meeting of this lodge was held on Monday last, the 9th inst., the W.M., Bro. Henry Hedley, presiding, supported by Bros. Ridley (the Worshipful the Mayor of the borough), Barker, Hewison, Hinde, Buckland, and Roddams, P.M.s; Twizell, P. Prov. J.G.W. Northumberland; and Hansen, W.M. No. 431, Shields. After two gentlemen had been initiated, the brethren proceeded to ballot for the W.M. and Treas. for the ensuing year. Bro. W. Wright, S.W., was unanimously elected W.M., and Bro. Ridley re-elected Treas. After the Tyler and Auditors had been nominated, and several propositions had been received, the lodge was closed in due form. A Lodge of Instruction has been formed under the sanction of St. Hilda's Lodge, and meets every Wednesday fortnight. The first annual report of the Treasurer of the Freemasons' Hall Committee has just been published to the shareholders, which represents the company in a very favourable and flourishing condition.

#### MONMOUTHSHIRE.

##### INSTALLATION OF THE PROV. G. MASTER, BRO. ROLLS.

We last week gave the proceedings at the Provincial Grand Lodge, on the occasion of the installation of the new Prov. G.M., on the 29th ult., and we now proceed to give a report of the evening's entertainment.

##### THE BANQUET,

Which was served up in the Assembly-room of the Beaufort Arms Hotel, was a very sumptuous affair, in which the *cuisine* of the establishment was well maintained, and the whole gave great satisfaction to those who partook of what may justly be termed an "epicurean festival." The rifle band played an excellent selection of pieces in an adjoining apartment, and several brethren, who formed themselves into a glee party, rendered in good style some of the most popular of the musical compositions of a past and present period.

Bro. Rolls, Prov. G.M. was supported by Bros. Dr. Bowles, Prov. G.M. of Herefordshire; Colonel Tynte, Prov. G.M. of Glamorganshire; Chandos Wren Hoskyns, D. Prov. G.M. of Herefordshire; C. Lyne, D. Prov. G.M. of Monmouthshire; H. Martin, Kenward, High Sheriff for the County; C. De Bernardy, W.M. of the Silurian Lodge; Roberts, Prov. G. Chap.; S. Maund, and other distinguished Masons.

Bro. the Rev. W. H. GREYTON, the Prov. G. Chap. of Herefordshire, in the temporary absence of the Prov. G. Chap. of Monmouthshire, implored the blessing of the G.A.O.T.U.

The Prov. G. MASTER gave the first toast, "The Queen and the Craft," remarking that although he could not give her Majesty as "a Mason," yet he was proud to do so as the next best thing—the daughter of one. (Cheers.)

The next toast given from the chair was "The Prince of Wales and the rest of the Royal Family." (Cheers.)

The Prov. G. MASTER again rose and said: That which I am now about to submit to you is no formal toast. It is the health of a distinguished brother, the Right Worshipful the Provincial Grand Master of Herefordshire, the Rev. Dr. Bowles, who has done me the honour to attend here this day. (Cheers.) He is one of the oldest and best of Masons, distinguished alike for his eloquence and scholarly attainments, and was, as a Mason, a very intimate friend of the late Duke of Sussex, who was in his day the Grand Master of England, and from whom our brother received his appointment to the neighbouring province of Herefordshire. He is also acquainted with our late Provincial Grand Master; he is never wanting when he can be of use to the surrounding provinces; and he has once or twice before honoured our gatherings with his presence. I am sure you will receive with the greatest enthusiasm the name of Dr. Bowles, the Provincial Grand Master of Herefordshire. (The toast was drunk with Masonic honours.)

Bro. Dr. BOWLES, in reply, said: Brethren, knowing, as I do, how deservedly popular your recently installed Prov. G.M. is, it is with great reluctance that within a few hours of his installation I am the first to find fault with his proceedings this evening. Laughter.) I think that he ought to have remembered that

I have arrived at that period of life when he ought not have deputed to me what is usually called the speech of the evening. (Hear and cheers.) The cheers which the eloquent but undeserved eulogium of my honourable friend the Prov. G.M. has called forth bring to my mind in vivid and most grateful remembrance the truly fraternal reception which you gave me several years ago, when, by special invitation, I appeared among you at Newport. It has been said that "old age chills the genial current of the soul," but the feelings which at this moment surge up in my heart, and oppress my tongue, convince me that the recollections of past kindness, far from withering in life's winter, strike deeper root in the heart that warms and expands under the influence of brotherly love. (Cheers.) I sincerely thank you for the cordial manner in which you have received the toast so eloquently proposed by my honourable friend and brother your newly appointed Prov. G.M. Permit me also to congratulate you upon the benefits you will derive from so judicious and excellent an appointment. Under his government I am convinced that Masonry will continue to prosper in Monmouthshire; that by its benign influence class feelings will be softened down, and all brotherly feelings strengthened and enlarged; that in your intercourse with one another you will reject everything that divides minds, and profess everything that unites hearts; and that you will so spread the cement of virtue about the foundation of your Grand Lodge, as to insure its prosperity and permanence. (Cheers.) As some of you are only entered apprentices, and therefore cannot have made much progress in the study of your Craft, pardon me if, for your instruction, I state that the spirit of Masonry has from the earliest times brooded over all the earth. It inspired those secret bands and brotherhoods which owed their origin to the mysteries of the old faiths, and the oppressions of ancient despotisms. We can trace it in those remote fields of Central Asia which seem the cradle of our race. Thebes and Babylon, the massive ruins of Nineveh and Memphis, the mysterious temples of old Egypt, have transmitted our mystic symbols from generation to generation. When the extreme necessity which gave birth to these mystic symbols had passed away, we still retained their forms, signs, and secrets, and shall probably continue to do so until the end of time. Their objects are modified, if not changed; but promoting, as all brotherhoods should, a kindly spirit of unity and benevolence. Our ancient English brethren copied the example of the nations who lived in the old time before them, by recording those mystic symbols on the walls of those wondrous edifices with which they adorned this kingdom. You may see some remarkable instances of this in your immediate neighbourhood. When I visited Raglan Castle a few months ago, I saw there, chiseled sharp and clear upon the ancient walls, those Masonic signs, suggestive, while yet dumb, which shadowed forth the Triune Architect of the Universe, the eternity in which he dwells, and the cross on which the Saviour suffered. There was the triangle, emblem of the Trinity; the circle, emblem of eternity; the cross, the emblem of religion. The hand that first traced those mystic symbols had long since mouldered in the dust of ages; but the Masonic signs which that hand had graven on the time-stained stone spoke to my heart with the eloquence of awful silence and deep mystery, and bade me walk in the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Literally then, to all men, but especially to Masons, there are "Sermons in stones, and good in everything." (Cheers.) But I must not forget that all of you are doubtless very impatiently waiting for me to sit down, in order that you may hear the eloquent voice of your Provincial Grand Master; of my reverend friend the Chaplain, whom I regret that I did not hear this morning, of my honourable friend, the Deputy Provincial Grand Master for Herefordshire, and of the other brethren who will address you in the course of the evening; and, therefore, I will not detain you longer than to assure you that your present kindness has strengthened and extended my remembrance of the past, and laid me under additional obligations, which I feel more deeply than I can express. To you, my right worshipful friend and brother, I offer my heartiest congratulations. The sound and manly vigour of your understanding, your practical and effective usefulness, and the very able manner in which you have for so many years governed this province, afford the soundest guarantee that in raising you to the high dignity of a Provincial Grand Master, Lord Zetland has done that which our rulers do not always do—he has put the right man in the right place. (Loud cheers.) Under ordinary cir-

circumstances it would have been my privilege, as the Senior Provincial Grand Master present, to have proposed the health of my honourable friend the newly installed Provincial Grand Master of Monmouthshire; but I am quite certain that I shall consult the feelings of the brethren present if I concede the honour to the son of a very old friend of mine, and one bearing a name so much beloved in this province, namely, my honourable friend and brother, Colonel Tynte, the Provincial Grand Master for Glamorganshire. (Applause.) Indeed, I shall satisfy myself by becoming a mere echo to those brethren within reach of my voice by expressing the earnest wish that the G.A.O.T.U. will long preserve Bro. Rolls to preside over this province; and that Masonry, which is but another name for justice, honour, and benevolence, civil and religious liberty, and mental progress, may long continue to flourish amongst you. (Cheers.) Permit me to express an earnest hope that no disunion will ever spring up in your Grand Lodge to dim the brightness of that insignia of authority with which you, Worshipful Sir, have this day been invested, and which now glitters in all its freshness on your breast. On their parts, the Freemasons of Monmouthshire will, I am sure, remember that the first duty of a Mason is obedience; they will also bear in mind that true Masonry does not consist in mystic observances, which might dazzle, but not enlighten; allure, but not renovate; which might lull into symbolism, but could not awake to seriousness or direct to duty; but that genuine Masonry consists in love to God, universal justice and charity to our neighbour. The true Mason's lodge is not within stone walls, but in purified and happy bosoms—its altar, that of the heart; its incense, sanctified affections; its shrine, the regenerated soul. (Prolonged cheering.)

Bro. Colonel TYNTE, Prov. G.M. of Glamorganshire, who, upon rising was received with great applause, said: I call upon you to charge your glasses. Through the very great courtesy of the Provincial Grand Master of Herefordshire I am enabled to propose the next toast to you, which I do with the greatest possible satisfaction, and which I feel sure you will receive with the greatest possible pleasure. (Cheers.) It is one very easy to propose, because it needs no eloquence to adorn it; and I shall give it to you upon its own merits, simple and unadorned by me, by mentioning to you the name of the Right Worshipful the Prov. G.M. of Monmouthshire, Bro. Rolls. (Cheers.) I feel perfectly convinced you will all concur with me in the feelings I wish to express upon the subject. (Cheers.) Brethren, when we look back upon his past career, filling so ably as he has done, the chair of the Deputy Provincial Grand Master of this province, we cannot but feel sure that under the blessing and guidance of the Most High, he will as ably discharge the duties of a higher sphere. (Cheers.) I now call upon you all to unite with me in paying him that respect he merits at our hands, and to unite with me in wishing him long life, happiness, and a prosperous rule. (The toast was received with full Masonic honours, given with great enthusiasm.)

The PROV. G. MASTER replied as follows: Right Worshipful Provincial Grand Masters of Herefordshire and the Eastern Division of South Wales, and Brethren,—I am sure you will believe me sincere when I tell you how utterly incapable I am of returning you my thanks in an adequate manner for the warm, the enthusiastic reception you have given the last toast, and for the very kind and most flattering manner it has been proposed to your notice by my excellent friend Bro. Tynte. (Applause.) I have at all times the greatest difficulty in expressing my feelings, and your reception of me this day has so perfectly overwhelmed me, that it has almost taken away from me the power of addressing you at all. On the resignation of our late Prov. G.M., the high honour was offered me by the M.W.G.M. of England, the Earl of Zetland, of becoming his successor, and I assure you I had very great doubts in my own mind whether I ought to accept so high, so distinguished an appointment. I am fully aware of the responsibilities I have this day undertaken; but your reception of me has been so kind, so very flattering, that I feel sure that my conduct during the thirteen years I have had the honour of acting as your D. Prov. G.M. has met with your approbation, and that my appointment is not displeasing to you. (Cheers.) There has always been so much harmony, so much good feeling, so much true Masonic feeling amongst the brethren of the province, that I feel that my duties will be light, and not only light, but always pleasurable ones; and so long as I am supported by your approbation, and cheered by your smiles, with the assistance of my excellent Deputy and Officers, and with the co-operation of the brethren, I see no reason why this province should be second to any in the land.

I now call upon you all most emphatically—I call upon the brethren of my own province, more especially the junior members of the Craft—not to allow the world to think that Masonry is merely an excuse for meeting together at the social board and adorning ourselves with gay aprons, splendid collars, and brilliant jewels. I call upon you by our glorious work of constitutions—may, more, that sacred volume of Holy Law which is always open whenever Masons are at work, so to regulate your conduct by the true principles of Masonry, not only within your lodges when they are close tiled, but in your everyday intercourse with your fellow men, that the world at large may respect you, and exclaim, "Surely none know better than Masons their duty to their God, their neighbour, and themselves." (Cheers.) Brethren, I thank you again and again, and I trust I may never forfeit the good opinion you have been kind enough to form of me. (Loud and prolonged applause.)

The PROV. G. MASTER then said: Let us drink, brethren, to the continued health of the P. Prov. G.M. of this province, Colonel Tynte. I assure you no one regrets his resignation more than I do. (Drunk with full Masonic honours.)

Bro. TYNTE, Prov. G.M., in responding, said: Right Worshipful Sir and Brethren, I thank you from the heart for the kindness you have shown my father in drinking his health, and I assure you, in his name, brethren, that though he has retired from the active duties of a Provincial Grand Master, yet, as Past Provincial Grand Master he will always cherish a most lively interest in the affairs of this province, with which his, and, I feel proud to say, my name has been connected for centuries past. (Great cheering.)

The PROV. G. MASTER again rose, and proposed "The Health of his respected friend Colonel Tynte, the Prov. G.M. for Glamorganshire." Colonel Tynte, he said, was so well known in Masonry in almost every lodge in the realm, that it would only be necessary to mention it amongst the Craft in any part of the world, to secure it the most hearty reception. (Cheers.) He (Bro. Rolls) regarded his attendance on that occasion as a very great kindness, and he desired to express his thanks, not only Masonically but personally, for this mark of his consideration. (Cheers.) He concluded by calling upon the brethren to drink the toast with becoming enthusiasm. (Loud cheers.)

Bro. Colonel TYNTE, in reply, said: Right Worshipful Sir, I have indeed to thank you most cordially for the extremely warm reception you have given me. (Applause.) I thank you, Right Worshipful Sir, for the handsome terms in which you proposed my health. It afforded me great satisfaction to be here to-day, and to have witnessed the interesting ceremony so ably performed by my friend and brother De Bernardy. (Cheers.) I may say that I stand here in a double capacity—not only as the Provincial Grand Master of Glamorganshire, but as a Monmouthshire Mason. (Cheers.) I am to this day a subscribing member to your lodge. (Renewed cheers.) Brethren, in both capacities then do I hail the choice of Lord Zetland, and I believe the appointment to be fraught with good, not merely to this province, but to the adjoining provinces, for there is no more popular man in Monmouthshire than your new Provincial Grand Master, who is not only esteemed as a Mason, but as a country gentleman; and this will tend to strengthen those fraternal ties without which Masonry is a myth—without which Masonry is but a name. (Loud applause.)

The PROV. G. MASTER: Brethren, charge your glasses to the brim, for the next toast is "The Health of the Deputy Provincial Grand Master, Bro. Lyne." (Cheers.) I believe, brethren, that his appointment by me is approved by the whole province (applause), and it is especially gratifying to me to find that one of my first acts, after you had placed me in the chair, has been most satisfactory to the province over which I now have the honour to preside. (Cheers.) I beg of you to join me in drinking this toast. (Drunk with Masonic honours.)

Bro. LYNE, D. Prov. G.M., said: Worshipful Sir, I never felt nervous but twice in my life—the first time when I was married; the second time now. (Laughter.) Although I cannot, therefore, sufficiently express my feelings at the honour you have done me, I feel sure you will make every allowance for my condition upon this trying occasion. (Hear.) Right Worshipful Sir, I feel most acutely the compliment paid me in my appointment to the dignified position of D.G.M. of this province, and I am pleased to hear from you that such promotion is acceptable to the brethren, for I am satisfied, Right Worshipful Sir, that you are not the man to say that which you do not believe to be strictly correct. (Hear, hear.) Worshipful Sir, if you did not feel that the appointment was a popular one, you

would not give a man credit for it. (Hear, hear.) I have travelled over almost every part of the world, and I have enjoyed the fellowship and the benefits of Masonry. I have heard the names of those illustrious in Masonry in foreign lands; I have heard the name of Tynte before I came into this district, and I can, from personal knowledge, say that throughout the four quarters of the globe it is received with the greatest respect. (Cheers.) When I came into these parts, I heard another name frequently mentioned in terms of praise, and if the terms of eulogy were not so much in reference to his abilities as a Mason, they were at all events in reference to his popularity as a country gentleman—and that name was that of our R.W. Prov. G.M., Mr. Rolls, of the Hendre. (Immense cheering.) It is not for me to make professions of what I wish to do in the future, but I will say this, that I will endeavour to follow in the steps of our R.W.M.; and that to benefit and advance Masonry will be my earnest desire and constant aim. (Cheers.)

The Prov. G. MASTER then in appropriate terms gave 'The Health of Bro. De Bernardy, the Installing Master of the Day.' (The toast was received with cheers.)

Bro. DE BERNARDY replied at length. It was said that the song of the dying swan was the sweetest because it was the last. He was not exactly a swan, but he hoped his friends would receive his parting remarks kindly. (Hear, hear.) Having dwelt upon his connection with the province, he addressed the Prov. G.M., thanking him for his kindness, his hospitality, his friendly interest and trust, which he hoped always to merit. To the late Prov. G.M. he (Bro. de Bernardy) owed a still deeper debt of gratitude, for it was he who brought him prominently forward amongst them; it was he who encouraged him in his career; it was to him he was indebted for the experience he had acquired in the province of Monmouthshire—for all the friends he saw around him, and for all the comfort he derived during a connection of many years with the province. (Cheers.) To them (his brethren) he felt deeply grateful. He came amongst them a stranger, and they treated him with indulgence; he sojourned amongst them and they encouraged and fostered him; and he had now many friends whom he thanked feelingly—not simply with the lips, but from the heart. (Cheers.)

The Prov. G. MASTER gave "The Health of Bro. Frederick Binckes, the Secretary to the Royal Masonic Institution for Boys." (Applause.)

Bro. BINCKES acknowledged the compliment, and expressed his regret that in this instance time, tide, nor trains would wait for him, and he would have to leave Newport by the first train in the morning to be in London the same afternoon. Had time permitted him he would have given some information respecting the Charities in connection with the Craft that would have interested all those being Masons at heart, and of which the world knew little. If asked, the public said Masons were a convivial body, but they really knew nothing of what they did—nothing of their professions, usages, or principles, or what they charitably dispensed. Bro. Binckes then eloquently dilated upon the merits of the noble Charity, and the interests of which he ably advocated, and showed that as much as twelve thousand pounds a year was contributed by the Freemasons of England to alleviate misery and distress. Nearly 200 children were maintained and educated in the establishment for boys at Lordship Lodge, Wood Green, Tottenham. He (Bro. Binckes) had guaranteed to raise a large sum of money, and although the schools were in a highly satisfactory state, funds were never more urgently required than now, the number of those seeking admission being largely in excess of the means at their disposal.

Bro. Dr. BOWLES, Prov. G.M. of Herefordshire, in humorous terms proposed the health of Bro. Roberts, Prov. G. Chap. of Monmouthshire.

Bro. ROBERTS observed that somehow or other he was not in a speaking mood, yet he could not help saying how delighted he always felt when in Monmouthshire, for it seemed like his native home to him, where he found nothing but warm hearts from the first to the last. He felt very much the manner in which, during the procession of the day, his old parishioners pressed in upon him to say how glad they were to see him. (Applause.) Bro. Roberts then expressed his devotion to the principles of the Church of England, but at the same time hoped he should always be ready to allow others to pursue their own religious feelings as they pleased. Turning from this subject to that of Masonry, he eulogised the conduct of the Prov. G.M. of Gloucestershire, Lord Sherborne, under whom Masonry in that province was making great progress, four lodges having been

consecrated there within the past fifteen months. This was simply owing to the influence of the G.M. of the province. In Monmouthshire, he had no doubt, under the auspices of Bro. Rolls, progress equally satisfactory would be made. Bro. Roberts in a mental trip through the provinces alluded to the Masonic spirit evolved in Warwick, Birmingham, and other places under Lord Leigh, and in a spirit of *badinage* said he trusted that Herefordshire (which they had been accustomed to regard as something like the soil upon which it was situated—rather "heavy") would also display a greater amount of Masonic spirit than it had done. (Laughter.) A lady friend of his who regarded the people of Herefordshire from his peculiar point of vision, said she had looked into the Directory to see what the country was like, and she found that it was celebrated for its cider, its loamy soil, and its longevity; and she said, "Well, looking at these things, how is it the people are so long lived! When I went into Herefordshire and mixed with its society I found that, although the intellect was so slow, it did not work against the material part of the body; still the body was much slower, and hence the body survived the intellect." (Hear.) As the province was not in the position it ought to be, he trusted his worthy friend who was about to be installed as D. Prov. G.M. would, with his experience, prudence, and discretion, bring up its Masonic zeal to the pitch at which it stood in the province in which he had sojourned for the last few days. (Laughter and cheers.)

Bro. Dr. BOWLES, Prov. G.M. for Herefordshire, said that really he must claim the privilege of disabusing the minds of the brethren present of the erroneous impressions that Bro. Roberts had, in a moment of excitement, endeavoured to produce. The attack made upon what he should designate his Masonic sphere was altogether unfounded and unmerited, and he had yet to learn that the county of Hereford—his connection with which he was very proud of—was at all behind its sister provinces, Masonically or otherwise. (Hear, hear, and cheers.) Though the soil was rich and loamy, the intellect was by no means slow; not, however, that either he or his worthy friend, the D. Prov. G.M., would venture to compare their intellect with the quick intelligence of the Prov. G. Chap. of Monmouthshire. (Cheers and laughter.) Masonry was singularly flourishing in the province over which he had the honour to preside. When, many years ago, he became Prov. G.M., there was only one lodge, and that *in articulo mortis*, whereas now there were four, and another would shortly be consecrated. (Cheers.)

Bro. GUERROX, Prov. G. Chap., also rose, and ably endorsing the sentiments of the Prov. G.M., vindicated his native county from the slur cast upon it by Bro. Roberts and his "old lady friend." (Cheers.)

Bro. Colonel TEXTE, Prov. G.M., having thanked Herefordshire for its attendance, and referred to the eminent abilities of the Deputy Grand Master elect, proposed with fitting eulogium the health of Bro. Chandos Wren Hoskyns, who, he said, was a living refutation of the charge brought against it by Bro. Roberts's "old lady." He was not only an excellent Mason and a shining literary character, but a good man. (Cheers.)

Bro. HOSKYNs replied in a speech showing great learning and research. Having thanked Bro. Rolls for his compliment, he replied to the observations of Bro. Roberts. Herefordshire was not exactly the *Proetia* it had been painted; and if it really had disadvantages, it also had its advantages. First, however, he would mention that he found himself in a double capacity—as having filled the office of D. Prov. G.M. under Lord Leigh, whose name had been mentioned, and as the D. Prov. G.M. elect of Herefordshire. With regard to the province over which Lord Leigh presides, he (Bro. Hoskyns) would confirm and corroborate every word. His lordship was one who devoted his whole mind and influence to the advancement of Masonry, and he had lived to see a province once divided into sections now concentrated into one body, to the moral and social good of the whole of the province. (Cheers.) Masonry was promoting the social advancement of Herefordshire, and the progress made within the last few years was very great. In accepting the position of D. Prov. G.M. of that province he could not disregard the fact that he was about to follow a brother who was so distinguished as a Mason and so universally beloved by all, that he (Bro. Hoskyns) felt a sense of chill in taking upon himself a position that had been so well occupied. (Hear, hear.) With regard to the observations about Herefordshire, he would remind Bro. Roberts of the Anglo-Saxon motto "Slow and sure," (applause), and he hoped that Masonically it would be realised in its fullest sense. (Cheers.) The remainder

of Bro. Hoskyns' speech was confined to an enquiry into the origin of Masonry, which it will only be necessary here briefly to notice. In the first place he referred to its dual condition having, as some think, one part derived from the classic world, and the other from the Semitic world, and then to the substratum, so to speak, afforded by the Old Testament laws; on the other side to the portion which seemed to belong to the Pagan world, and to the admixture of these with the elements of mystery, which would seem to have been necessary for the advance of truth. Another source from whence the art was supposed to have been drawn—namely, the Eleusinian mysteries—was next adverted to. This was a great festival observed every fourth year by the people of Athens, and instituted at Eleusis in honour of Ceres and Proserpine; the former of whom was believed to have taught the inhabitants the art of agriculture and our holy doctrine,—a doctrine which was said not only to purify the heart from sin and expel ignorance from the mind, but to ensure also the favour of the gods, and to open the gates of immortal felicity to the initiated. But it is quite impossible to do justice to so delicate and so abstruse a subject in a newspaper report, and we, therefore, leave it with this brief notice of the same. In conclusion, he trusted that, by that genial rivalry which all true Masons should cultivate, they would be able to copy the good qualities of the brethren of sister provinces, and that on a future and not far distant occasion he should be the bearer to them of a far more favourable report than that they had heard that day.

Bro. ROBERTS assured the Prov. G.M. and the brethren of Herefordshire that he had no intention of giving any offence to them, and he therefore hoped they would receive his remarks in the jocular spirit in which they were offered.

Bro. Colonel TRICE gave in deservedly complimentary terms "The Health of Mrs. and the Misses Rolls, of the Hendre," whose names he knew would not require any apology for their introduction upon that occasion. (Cheers.) The conduct of Mrs. Rolls, and of the Misses Rolls, too, throughout these pleasant proceedings had been such as to claim, not only the admiration and approbation of Masons, but of ordinary men. (Cheers.)

Bro. J. E. W. ROLLS responded. He was much gratified by the compliment so nicely paid to his wife and daughters, who from the first moment to the last had been most anxious for the comfort of his Masonic guests and the success of these proceedings. (Great cheering.) The interest they took in the matter was not more forcibly apparent to him than from the manner in which they received his friends, for whom he was sure they only felt they could not do sufficient. (Hear, hear, and cheers.)

Bro. ROLLS then gave the health of a very old and a very distinguished Mason, "The Prov. G.S.W., Bro. Wakeman." (The toast received Masonic honours.)

Bro. WAKEMAN replied, and, in the course of his remarks, said he had been a Mason for fifty-one years (cheers), and it consequently afforded him peculiar pleasure to be present and join his brother Masons in celebrating the advent of their worthy President to the Prov. G.M. chair. (Applause.)

Bro. DE BERNARDY, in the course of an eloquent speech, proposed "The Health of Bro. J. Alexander Rolls," who had been appointed to a Masonic post of some importance; and as they had reason to believe he would show all the good qualities of his father, he asked them to give him a hearty reception. (Cheers.)

Bro. ROLLS replied that the more he saw of Masonry the more he was convinced of its social good. They had witnessed a most beautiful and impressive ceremony performed in so eloquent a manner that of itself it afforded the strongest testimony of the high morality inculcated by Masonry. (Cheers.) The compliment to him was as yet wholly undeserved, but he would endeavour to fill to the best of his abilities the position conferred upon him, and thereby seek to forward Masonry and secure the confidence and esteem of his brethren. (Cheers.)

The Prov. G. MASTER gave "The Health of Bro. H. M. Kennard, the High Sheriff," to which that gentleman replied.

The Prov. G. MASTER gave "The Health of Bro. James Pearce King, the late Prov. G. Sec., and thanks for his services," to which Bro. King replied.

The health of the new Prov. G. Sec., Bro. Higginson, followed: also duly acknowledged.

The Prov. G.M. then vacated the chair, which was filled by Bro. De Bernardy, with the full approbation of the Right Worshipful President. Among the toasts which followed was

that of "Bro. Wall, the Prov. G. Org., with the best thanks of the province for his labours," and that of "The Ladies and Gentlemen who so kindly lent their assistance for the musical service in the church."

The brethren shortly after separated.

#### SOUTH WALES (EASTERN DIVISION).

CARDIFF.—*Glamorgan Lodge* (No. 36, late No. 43).—The regular stated lodge was holden on Tuesday, the 10th inst., at Freemasons' Hall, St. Mary-street. Present: Bros. Jno. Grierson, W.M.; T. G. South, P.M., Prov. S.G.W.; W. J. Gaskell, P.M., Prov. J.G.W.; R. F. Langley, P.M., P. Prov. S.G.W.; Jas. Gawn, P.M. 679, P. Prov. G. Org.; — Robinson, S.W. *pro tem.*; G. Hunt, J.W. *pro tem.*; D. Roberts, Secretary; D. Fisher, Organist; N. Marks, S.D.; R. Watkins, J.D. *pro tem.*; F. W. Armstrong, I.G.; Marks, Stephens, Wilkes, Ware, Morris, Joy, Lord, Esp, Jonker, Donnelly, Milner, &c. The minutes of the last regular stated lodge, and the minutes of a lodge of emergency, having been confirmed, a ballot was taken for three candidates, neither of whom was accepted. Mr. G. William Williams, balloted for and accepted at the last regular lodge, was stated to be in attendance and desirous of initiation, whereupon Bro. Gawn, P.M. 679, and a member of this lodge, rose and said that he feared there was some misunderstanding with regard to this candidate, who was not, as the brethren would naturally suppose, one of the "profane world," but a *bona fide* brother Mason, he having regularly initiated him into Masonry three years since in the St. David's Lodge, Aberdeen, of which he (Bro. Gawn) was then duly installed Master. Here additional astonishment was created by the S.D. demanding admittance, and announcing to the W.M. that the candidate declared himself to be a brother Mason, having been already initiated in a warranted lodge in this province by a Past Master now present. A consultation now took place in the "East," upon which the W.M. delivered this remarkable decision:—"That, as the brother brought no Grand Lodge certificate with him, the lodge was without legal proof that he had been regularly initiated into Freemasonry, and as he now presented himself for initiation, the ceremony would be proceeded with." Bro. Stephens warmly commented upon this decision as a pointed insult to the Past Master, who had assured the lodge that Bro. Williams had been regularly initiated in a warranted lodge. Bros. Morris, Mark Marks (the oldest member of the lodge), Ware, and other brethren strenuously opposed such an extraordinary and, as they believed, thoroughly unconstitutional proceeding, and Bro. Gawn, having requested that his protest be inserted upon the minutes, quitted the lodge with a large number of the brethren who were displeased with the decision. The R.W. Prov. Grand Master, Bro. C. K. Tynte, was here announced, and took his seat as a private member of the lodge, when, no intimation having been given him of the nature of the proceedings, the "farce of re-initiation" was enacted (we hope) for the "first time in any lodge" in his presence. Not the least extraordinary part of the performance was the invariable omission by the subordinate officers of the lodge of those portions of the ceremony which would have represented the brother as ignorant of the mysteries, thus giving a significant recognition to prior initiation. Some routine business was transacted, after which Bros. Esp and Lord were passed to the F. C. degree, and the lodge closed at 10 o'clock p.m.

#### YORKSHIRE (WEST).

##### CONSECRATION OF THE PENTALPHA LODGE (No. 974), BRADFORD.

[By some accident the following, being the conclusion of our report of the consecration of this lodge, was omitted last week. Our readers are therefore requested to read it in connection with the report we then published.]

The concluding prayer was given by the Rev. Joseph Senior, D.D., Prov. G. Chap. of England; and, previous to the closing of the lodge, Dr. Spark performed the Hallelujah Chorus on the harmonium.

Bro. W. White, P. Prov. G. Dir. of Cers., was intrusted with and conducted the ceremonies in a most efficient manner.

The choir consisted of Bros. Jowett, Matthews, Coleman, and Gott, and were all that could be desired. The brethren are under a debt of gratitude to the Prov. G. Org., Dr. Spark, for the able manner in which he had arranged the musical portion of the ceremonies.

The thurible was kindly lent by Mrs. Freer, the relict of the

late Venerable Archdeacon Freer, and the brethren acknowledge with thanks the kindly aid of Bro. E. S. Cossens, in procuring the same; also for the incense from the Pope's Chapel, which he sent with the thurible.

After the lodge was closed, the brethren adjourned to Bro. Ellison's, Sun Hotel, where a most elegant repast was served. After grace had been sung, a procession entered the room, and Bro. Ellison, bearing on a large salver a magnificent boar's head. During the procession round the table the choir sang the "Boar's Head Carol." Ample justice was done to this dish, as well as to others.

Various loyal and Masonic toasts were given from the chair; and the brethren, after spending a delightful evening in social intercourse, separated, expressing unqualified approbation of the day's proceedings, and a heartfelt wish for the success of the Pentalfa Lodge.

On Wednesday, the 7th, the Earl de Grey and Ripon arrived to preside over the Provincial Grand Lodge of West Yorkshire. Before proceeding to business, his lordship partook of a sumptuous luncheon at the residence of Bro. Monoah Rhodes, the excellent and respected Master of the Lodge of Hope (No. 302).

Bro. W. Foster, W.M. of the Pentalfa Lodge, had the honour of receiving the Earl at Harroween's House, where he remained for the night.

The following is a description of the handsome offerings made to the lodge by the W.M., Bro. Foster:—

They consist of a complete set of jewels and collars, an ark or lodge to contain the archives, by-laws, &c., a Bible, with square and compass, a splendid banner, made of the richest materials and embroidered, a set of working tools, two beautiful verges for the deacons instead of the ordinary sticks used as wands, an alms dish, and a copy of the by-laws, exceedingly well engrossed on a vellum roll and illuminated.

The ark or lodge is made of ebony, one cubit in length, half a cubit in height, and half a cubit in breadth, and inlaid with shittim wood, polished; round the sides and ends are twenty-four compartments forming the vesica piscis, inside of each is carved a quatre foil, containing the armorial bearings of the Earl of Zetland, G.M.; the Earl de Grey and Ripon, D.G.M.; Dr. Fearnley, D. Prov. G.M. of West Yorkshire; Prince Edwin, Rev. A. F. A. Woodford, the W.M., officers, and brethren of the Pentalfa Lodge, richly emblazoned in their respective colours; underneath are neat brass tablets, bearing the names of the above brethren. On one of the upper mouldings there are placed 24 conventional ball flowers, in brass work and colours; the mercy-seat on the lid of the ark is doubly gilt, likewise the brass staves which pass on either side of the ark. This superb work of art was made by Messrs. Pratt and Prince, of Bradford, the requisite boxwood carvings being by Adams, of Leeds.

The Bible bears the date of 1709, and is a curiosity, containing, besides the Old and New Testaments, the prayers and various offices in use in the Church of England at that date; amongst them is one called "Healing," used when the king touched for the evil. The Bible is most superbly bound in Russia leather, with tasteful Gothic brass corners, clasps, and mountings. The minute books and declarations are bound in a similar manner by Bro. H. O. Mawson. The square is made of ebony with a silver blade chased; the handle is inlaid in silver, with the ear of corn, and the Pentalfa surrounded by a wreath of acacia. The banner is made of the richest silk, Craft colour, embroidered in gold coloured silk, in diamond-shaped figures; at the intersections are placed gold stars. In the centre of the banner the Pentalfa is beautifully embroidered in silk, surrounded by 16 (the number of the members of the lodge) small stars of five points, in crimson silk, the whole enclosed by the vesica piscis—a figure formed by two equilateral triangles, placed base to base—or more easily described by the intersection of the circumferences of two circles in their respective diameters. Beneath is embroidered in proper colours, the boar's head, the Bradford crest, and underneath the White Rose of York on a blazing sun. The borders of the banner are formed with rich Gothic lace. The banner pole and cross bar are made of polished brass, terminating in Masonic emblems, richly decorated with conventional brass flower work. The handle is made of carved oak, taken from the parish church. The brass work reflects great credit upon the maker, Bro. Bollans. The working tools are of oak and polished brass.

The verges for the Deacons are about 3 feet 6 inches in length; the handles of carved oak, and covered with crimson velvet,

over which is a spiral in gold lace. The shafts are of polished brass, at the top of which is a white enamelled ball, surrounded by four leaves in burnished brass; from each ball issues a Pentalfa. The alms dish is of carved oak, lined with crimson velvet, and round the edge, in carved and gilt letters—"Freely have you received, freely give."

There are three book marks for the Bible, one for each degree; they are of rich silk, blue, purple, and crimson, with gold fringe, and have embroidered on them, in gold, the following emblems, viz., the equilateral triangle, the Pentalfa, and the double equilateral triangle.

The by-laws are on a vellum roll, nearly eight yards in length; the title and all the capital letters in illuminated letters, by Bro. E. W. Shaw, S.W.

The whole of the above beautiful regalia was presented to the lodge by the W.M., Bro. Foster, at the consecration, and reflected the greatest credit on his generosity. It is all designed in the Gothic style, by Bro. E. W. Shaw, the S.W. of the lodge.

On the day of consecration, the lodge room was most tastefully decorated, the walls being hung with maroon coloured materials, presented by Bro. Gath—the dais, with rich crimson hangings. Over the Master's chair was a carved gilt pentalfa, and above the banner of Bro. Foster, on each side of the chair, were suspended a number of handsome silk banners, with Masonic emblems, made for the occasion, by Bro. Haley.

On the walls of the lodge hung the large photographs of the Past Masters of the Lodge of Hope and various banners.

The three columns were entwined with wreaths of fresh gathered flowers, and on each pedestal was placed a handsome bouquet. In the centre of the lodge was a draped pedestal from the four corners, having festoons of flowers; on the top was placed the regalia, in the centre of which was the ark or lodge, the covering of which was made of the finest mohair, lined with crimson silk, with gothic lace edging.

The vessels of consecration were grouped together on a small table near the Bible pedestal, on which was placed, previous to use, the thurible.

At the foot of the Master's pedestal was placed the seven-branched candlestick, filled with wax candles of symbolical colours, near to which were three large and elegant vases filled with the choicest flowers.

The lodge, furniture, &c., were much admired, and the theme of general conversation. It is, however, much to be regretted that the Bradford brethren do not possess a "house of their own;" for, however convenient the present premises are in some respects, it cannot be denied that the comfort, convenience, and usefulness of the brethren would be enhanced if they were located in a proper and suitably decorated Masonic Hall belonging to themselves.

## ROYAL ARCH.

### SUPREME GRAND CHAPTER.

The quarterly convocation of Supreme Grand Chapter was held on Wednesday, November 4th, Comps. Havers acting as Z.; Potter as H.; Perkins as J.; Clarke, Scribe E.; McIntyre, G. Reg., as Scribe N.; Savage as P. Soj.; Walmisley and Gole as Assist. Sojs.; Head, S.B.; there being also present Comps. Ll. Evans, Bradford, Smith, and about twenty companions below the dais.

Grand Chapter having been duly opened, and the minutes of the last quarterly convocation read and put for confirmation,

Comp. HARDEY, P.Z. No. 753, moved,—“That the minutes of the proceedings of the Grand Chapter of the 5th August, 1863, be not confirmed, so far as they declare it to be illegal to hold a Chapter of Royal Arch Masons on a Sunday,” and entered into various illustrations from Scripture to prove that the meetings would be legal on a Sunday in a society which included under its banner men of all religious denominations, regardless of sect.

Comp. ATTERLEY seconded the amendment.

Comp. SAVAGE opposed it, and asked Grand Chapter to confirm the very proper decision to which they had come at their

last meeting. He would not attempt to discuss the question on religious grounds, though he believed he might do so successfully. He had always doubted the propriety of lodges or chapters meeting on a Sunday, and, moreover, the "Book of Constitutions" in the ancient charges distinctly told them they were to work diligently on all lawful working days—drawing a distinction between those days and others—and further going on to say, that they might live creditably on holydays. Their Jewish brethren had not asked for any chapters with which they were connected to be held on the Christian sabbath, and, indeed, though strictly observing their own sabbath, many Jewish families enjoyed the quietude of our sabbath.

Bro. WARREN took the same view as Bro. Savage, they being bound to obey the laws of the country in which they lived, to which those of Masonry could not be opposed. The only argument ever brought before the Committee of Grand Chapter in support of the application to meet on a Sunday was, that in some parts of the country the companions lived so far apart as to be unable to attend their chapters on any other day—an argument which only showed that the holding such chapters would be a desecration of the sabbath as established by law, which they, as Masons, could not sanction.

Comp. L. EVANS thought they need wish no further arguments against the practice of holding chapters on a Sunday than those contained in the "Ancient Charges," which, in his opinion, was conclusive.

Comp. HAVERS, in putting the question, expressed his concurrence in the views so ably enunciated by Comp. Savage. The question had been frequently raised, and he should be glad to see it set at rest by the confirmation of the minutes of last Grand Chapter.

The question was then put, and the amendment having been negatived, only four hands being held up for it, the minutes were confirmed.

Comp. SAVAGE then moved the confirmation of the decision of the committee suspending the Alfred Chapter (No. 306, late 304), Leeds, from all Masonic functions, no proper return having been made since 1844, and the principals not having forwarded their charter and books to the General Committee of Grand Chapter as frequently required to do.

Comp. MEYMOTT suggested that it would be advisable to give the chapter a little further time, inasmuch as some of the summonses had been acknowledged, though the information required had not been given.

After a short conversation, in which it was explained by the Grand E. that the summonses had been sent to the residence of the First Principal, the suspension was confirmed.

Comp. SAVAGE then brought forward the following paragraph in the report of the committee:—"The committee have likewise to report that they have received an application from the High Cross Chapter (No. 754), Tottenham, praying for permission to remove to No. 56, Crutched Friars, in the city of London. The application is accompanied with the approval of the High Cross Lodge, to which this chapter is attached, to the proposed removal. The committee consider the application is regular in form, but leave it to Grand Chapter to determine as to the expediency or otherwise of a removal; merely observing that the charter was originally granted on the ground that the chapter was to meet at some distance from London, although within the London district." He reminded Grand Chapter that they had been in the habit of granting new warrants to hold chapters in the suburban districts, it being understood that they were not to be removed into London proper. Under the circumstances, the committee had not made any report on the subject, but left it to Grand Chapter to decide on the petition.

Some conversation ensued, in the course of which Comp. Wilson, who was present, stated that he was the only member of the chapter resident at Tottenham, and moreover, it was admitted that there had never been any great support given to the chapter in Tottenham—the three Principals named in the warrant having been all residents in London. Under the circumstances it was suggested that the chapter, instead of being removed, ought rather to be erased, and it was ultimately resolved to adjourn the further consideration of the question, it being remitted to the General Committee to inquire into, and report on, the circumstances to next Grand Chapter.

The following petitions were then considered:—

From Comps. the Rev. Adolphus F. A. Woodford as Z., the Rev. Thomas B. Ferris as H., Joseph Buckton as J., and seven others, for a chapter to be attached to the Philanthropic Lodge (No. 304), Leeds, to be called the "Philanthropic Chapter," and to meet at the private rooms, No. 1, Boud-street, Leeds, on the second Monday in each month.

From Comps. George Price as Z., William Locock Webb as H., Curthbert Henry Woodward as J., and nine others, for a chapter to be attached to the East Surrey Lodge of Concord (No. 463), Croydon, Surrey, to be called the "East Surrey Chapter of Concord," to meet at the Railway Hotel, Addiscombe-road, Croydon, on the third Wednesday in January, April, July, and October in each year.

From Comps. Ezekiel Nathan as Z., Sydney James as H., Julius Hyman as J., and nine others, for a chapter to be attached to the Otago Lodge (No. 844), Dunedin, Otago, New Zealand, to be called the "Chapter of Otago," to meet at the Shamrock Hotel, Dunedin, Otago, on the first Thursday in September, November, January, March, May, and July in every year. The whole of the charters were granted, the latter, however, subject to the approval of the lodge being obtained.

Grand Chapter was closed shortly after nine o'clock.

## AUSTRALIA.

(From the *Melbourne Masonic Journal*.)

NEW FREEMASONS' HALL, QUEENSTOWN.

On Wednesday, August 5th, a ceremony took place in Queensland of no common occurrence, and which in all countries and among all people carries an amount of prestige seldom attendant on ceremonies of a like nature, unless honoured by the presence of royalty, viz., the laying the foundation stone of the first Masonic Hall in the province of Otago, which, upon completion, will leave another imprint on the great road of civilisation and order, and be for ever a sign among future generations of the exertion, enterprise, and enthusiasm of that most honoured order, the Freemasons, by whose united efforts a building is being erected—the fair proportions, stern solidity, and picturesque position of which will be an ornament to our town and a monument of our progress. By erecting an edifice, having for its object the advancement of our moral and social condition, the elevation of our tastes, and where we may sojourn after the busy hours and fatigues of the day are passed in cheerful communion with our fellow-men, and thus feel ourselves repaid by each other's society for the loss we have sustained in our feverish anxiety for the mammon of this world. The building is twenty feet wide by forty in length, is built of stone, and of the Norman order of architecture, modified: the flying buttress and other minor details of that order being dispensed with, to prevent the unnecessary absorption of funds through profuse ornamentation. Too much praise cannot be awarded to the Freemasons for being instrumental in erecting an edifice of this class in the midst of us, and among wilds a few short years since comparatively unknown—whose woods were only trodden by their porcine occupants, and the only voices echoing across our Lake among the snow-capped hills and beetling rocks were those of the feathery tribe.

The Freemasons met at Bracken's Commercial Hall, and or-

ganised themselves in procession. The *cortège* left Bracken's Hall at twelve o'clock, and reached the scene of operation shortly after, which was tastefully adorned with flags.

The Freemasons then uncovered, and Bro. Harris explained in a few words the nature of the ceremony to be performed.

Bro. Bruce then read the subjoined inscription.

Bro. Brown then handed in the urn, containing one farthing, one halfpenny, one penny, one penny-halfpenny silver piece, one threepenny silver piece, one fourpenny silver piece, one sixpenny piece, one shilling, one two-shilling piece, one half-crown, one crown-piece, one half-sovereign, one sovereign, copy of the *Wakaitip Mail*, and the following inscription, engrossed on parchment, as previously read by Bro. Bruce:—

"The corner-stone of this building, erected for the advancement of pure and ancient Freemasonry, was laid this 15th day of July, 1863, in the year of Freemasonry 5863, by Brother Reuben Harris, P.M. 697, Past Provincial Grand Director of Ceremonies in Victoria; assisted by Bro. W. N. Morton, Senior Warden; Bro. W. H. Bletcher, Junior Warden; Bro. L. Broad, Bro. I. H. Moses, Bro. T. H. Brown, Bro. William Weaver, Bro. Thomas Crofts, Bro. James Harvey, Bro. T. Arndt, Bro. S. A. Woods, Bro. P. Christenson, Bro. G. Budd.

"Builders—Thomas Paterson and Wm. Ford."

The urn was duly closed and sealed with the official seal, then placed in the cavity of the stone prepared for its reception. As the stone was being slowly lowered Bro. Broad invoked the blessing of the Deity in the following words:—

"Great Architect of the Universe, without whose protecting power all our undertakings are as nought, we beseech thee to favour with thine approval this work in which we are engaged for the advancement of thy honour and glory. We would pray for thy blessing not only for the Order to which we belong, but for all dwellers in this district and the inhabitants of this world at large. Grant that prosperity may shine on this the land of our adoption, and that all men may acknowledge thee the Great Ruler and Architect of the world.

"So mote it be."

The level was then handed by Bro. Bletcher; the square by Bro. Morton. Bro. Weaver next handed the corn, as representing Plenty; Bro. Wood the wine, which was poured upon the stone, as representing Fruitfulness; Bro. Christenson the oil, which was also poured upon the stone, as representing Peace. The Master now declared the stone "well and truly laid," and delivered the following address:—

"Brethren,—From time immemorial it has been the custom of our ancient brethren, when they were operative as well as symbolical Masons, to lay the corner-stone of the building they were engaged on with peculiar ceremonies. This custom we still retain, and are often called upon, in various countries, to lay the foundation stones of magnificent structures. We meet to-day to engage in a similar undertaking, but under peculiar difficulties, owing to the remoteness of the district. I will not dilate upon the antiquity of our Order and its principles. I am sure they are well known to you all; and I am pleased to say that it reflects credit on our Order, and shows we are true and sincere Masons, met for the propagation of the pure tenets and principles of Freemasonry. This will be the first stone building in the district, and I trust the foundation now laid will be perfect in all its parts and honourable to the founders. To those present, who are not initiated into our mysteries, a question is often asked—What are Freemasons, and what good do they do? I may inform them, in a few words, that our principles are faith, hope, and charity, brotherly love, relief, and truth,—faith in the Great Architect of the Universe; hope in salvation; and to be in charity with all men. Even the implements used in this ceremony convey to the Mason a moral lesson. In support of what I have already remarked, I will read you one of our ancient charges:—

"A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understand the art, he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of heaven and earth, and practise the sacred duties of morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity

of their own conduct, to demonstrate the superior excellence of the faith they may profess. Thus, Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance."

The Masonic ceremony being now concluded, Bro. R. Harris proposed three cheers for our Sovereign Lady the Queen, which was lustily responded to. Cheers for the Prince and Princess of Wales; next, three cheers were given for the three Grand Masters—the Earl of Zetland, the Duke of Athol, and the Duke of Leinster.

Three cheers were then proposed for Robert Reuben Harris, P.M.

Money was then deposited on the stone, for the purpose of regaling the workmen employed on the building.

The Masons then returned in the same order to Bracken's Hotel, where a light collation *a la fourchette* was served. And thus ended one of the most important ceremonies and pleasant days ever experienced in Queenstown.

#### SANDRIDGE.

##### LAYING THE FOUNDATION STONE OF A PRESBYTERIAN CHURCH.

The Building Committee of the Presbyterian Church, Sandridge, having invited the Sandridge Marine Lodge to perform the Masonic ceremony of laying a foundation stone of the church proposed to be erected by the Presbyterians of Sandridge, and the Sandridge Marine Lodge having accepted the invitation, an emergency meeting was held at the Masonic Hall, Sandridge, for that purpose, on the 11th August.

The lodge was opened at three o'clock, by Bro. H. D. Beresford, W.M.

The W. MASTER informed his brethren that he had called the emergency lodge assembled for the purpose of performing the Masonic ceremony of laying the foundation stone of a church about to be erected by the Presbyterians of Sandridge, and expressed his thanks to the brethren for their attendance at so short a notice. He then requested Bro. Taaffe, P.M., to form the procession, and to act as director of ceremonies. Bro. Emson undertook the duties of Marshal, and a procession was formed.

On arrival at the site of the new church, the procession opened right and left, and permitted Sandridge Marine Lodge to take up their proper position near the stone.

The W. MASTER having placed his officers, said that Masons never undertook any work without first invoking a blessing from Heaven on their proceedings, and in the absence of the Masonic Chaplain, called on Bro. Taaffe, P.M., to offer up Masonic Prayer.

"We would not presume, Great Architect of the Universe, to undertake this or any other work without seeking thy blessing and thy protection. We know that if thou build not the house they labour in vain who build it. We therefore beseech thee to let thy blessing rest on this and on all our other lawful undertakings, and let thy Fatherly care watch over and protect us."

The brethren answered—"So mote it be."

The W. MASTER having received a trowel from the committee of the church, spread the mortar under the stone, and caused a bottle, containing a scroll, on which were written the names of the church committee and the name of the architect, also a copy of the daily *Argus* and *Masonic Journal*, together with all coins in use from a half-farthing to a sovereign, to be placed in a cavity prepared for it, and the stone was lowered into its place, the choir of the Presbyterian Church singing a psalm.

At the request of the W.M., Bro. Taaffe, P.M., desired the various officers to perform their respective duties. The J.W. having tested the stone with the jewel of his office, the W.M. demanded the J.W. what was the jewel of your office? who replied the "plumb." Have you applied the plumb to the stone about to be laid? "I have, worshipful sir, and pronounce it to be upright."

The S.W. having been asked what was the jewel of his office, answered "the level;" and having applied it to the corner-stone, pronounced it to be level.

Bro. WHITEMAN, P.M., having applied the square to the stone, pronounced it to be square, and informed the W.M., who said,—"Brethren, having confidence in your skill in our royal art, it only remains for me to pronounce this foundation-stone of the Presbyterian Church, Sandridge, to be duly laid.

The Past Masters carrying the corn, wine, and oil, then handed them to the W.M., who poured them on the stone,



saying, "May the seeds of corn scattered on this stone remind us of the seeds of God's word sown plenteously in the land, that they may bring forth a hundredfold in our hearts, and yield a plenteous harvest in that day when the Lord shall come to gather the wheat into his garner. We pour wine on this stone, we anoint it with oil, as emblems of bliss and consolation."

Bro. TAARFE, P.M., then offered up the following prayer:—"May the all bounteous Author of Nature bless the inhabitants of this place with all the necessaries and conveniences of life. Protect the workmen from all accidents and the structure from decay, and grant unto all the corn of nourishment, the wine of refreshment, and the oil of peace. So mote it be."

The Treasurer of the Lodge then placed some money on the stone for the refreshment of the workmen, and the W.M. addressed a few brief remarks to those assembled; and, the lodge having been called off, the Rev. Mr. Hetherington offered up prayer.

The lodge having resumed the procession, returned to the lodge-room, the Oddfellows and Foresters leaving at their respective places of meeting.

The W.M. having caused the Secretary to take a minute of the proceedings, and having thanked the P.M.'s who attended for their assistance, and Bro. Emson for his valuable services, the lodge directed the Secretary to write to the Order of Oddfellows, to the Foresters, and to Signor Cauna, conductor of the Fife and Drum Band, thanking them for the part taken by them in the procession, and the lodge closed in peace, love, and harmony.

## INDIA.

(From the Indian Freemason's Friend.)

### CALCUTTA.

**LODGE INDUSTRY AND PERSEVERANCE.**—A meeting of the above lodge was held on the 7th August. Present—Bros. Dr. John Smith, W.M., presiding; John Wm. Brown, Honorary P.M.; Dr. Frank Powell, W.M. of Lodge Saint John, and a member of No. 126; Thomas Dickson, S.W.; Andrew D'Cruz, J.W.; Baxter, Sec. and Treas. Bro. J. B. Rontiers, an old member, having expressed his desire to rejoin it, was re-admitted, by acclamation, on the motion of Bro. John William Brown. A regular meeting was held on Friday, the 4th September. Present—Bros. Dr. John Smith, W.M., presiding; John Wm. Brown, P.M.; Penn, S.W.; Chandler, J.W.; W. G. Baxter, Sec.; W. Parry Davis, S.D.; Pinto, J.D.; Beard, I.G.; Daniel, Tyler, and several others. Two candidates for passing were not present. Bro. Thomas Boulton was elected a joining member.

**LODGE HUMILITY WITH FORTITUDE.**—A meeting was held on the 3rd August. Present—Bros. J. B. Knight, W.M.; J. G. Bowerman, P.M.; F. Jennings, P.M.; F. M'Alpin, officiating as S.W.; J. Bruce Gillon, J.W.; J. Walter Beatson, Sec. Bros. W. Cooper and T. Holmes were passed to the second degree. Bro. W. F. Westfield was elected a joining member. Dr. C. Ross was proposed as a candidate for initiation. Another meeting was held on the 17th of August. Present—Bros. J. B. Knight, W.M.; J. G. R. Macgregor, P.M.; F. M'Alpin, Treas., as S.W.; J. Bruce Gillon, J.W.; J. Walter Beatson, Sec.; besides members and visitors. Dr. Charles Ross, having been duly accepted by ballot, was initiated. Mr. Samuel John Street was proposed as a candidate for initiation.

### DUM-DUM.

**LODGE ST. LUKE.**—This lodge met on Wednesday, the 2nd September. Present—Bros. Hugh D. Sandeman, Prov. G.M.; John William Brown, Honorary P.M., presiding; Dr. Powell, P.M.; Dr. Hadow, as S.W.; Pritchard, J.W.; the Rev. Dr. Lindstedt, Sec.; Vaughan, S.D.; Ross, J.D.; Dr. Stewart, I.G. After the lodge had been formed and duly opened, Bro. Brown, in acknowledging the presence of the Prov. G.M., informed the brethren that the Masonic Ruler of the province had been pleased on that occasion to dispense with a formal reception and the honours due to his exalted position in the Craft, adding that it was an assurance to the brethren of the interest taken by the Prov. G.M. in Freemasonry, by making a long journey to visit this country lodge at so unfavourable a time of the year. Bros. Warren and Brooks, of her Majesty's 13th Light Infantry, were raised to the Master Mason's degree

by Bro. John William Brown. Bro. Dr. Bourne, of Lodge Star in the East, was elected a joining member. We are sorry to learn that the 13th Regiment will leave Dum-Dum immediately, to relieve her Majesty's 43rd Light Infantry, in Fort William, where they are not likely to remain long.

**LODGE ST. JOHN.**—The regular meeting of the Lodge Saint John (No. 715, of England) was held at Freemasons' Hall, No. 48, Cossitollah, Calcutta, on Friday, the 21st of August, 1863. Present at the opening and forming of the lodge:—Bros. Dr. Frank Powell, W.M., presiding; Dr. John Smith, as P.M.; E. W. Pittar, S.W.; Rev. Dr. Lindstedt, J.W.; W. G. Baxter, Sec. and Treas.; C. Piffard, S.D.; M. Rosamond, J.D.; George Chisholm, I.G.; D. J. Daniel, Tyler. Members—Bros. King, A. C. Gale, J. R. Shircore, and R. T. Martin. Visitors—H. D. Sandeman, Prov. G.M. of Bengal; C. J. Evans, as J.G.W.; C. K. Dove, Prov. G. Steward; H. R. Drew, No. 550; F. F. Wyman, W.M. of Lodge No. 283; T. A. Rambart, W.M. of Lodge No. 401, of Scotland; W. T. Lindsay, W. Wall, J. Wall, R. Wall, J. Flewker, F. Johnson, and J. Waller, of Saint David in the East (No. 371, of Scotland); S. Strong, W. Parry Davis, and E. H. Pinto, of the sister lodge, No. 126; W. B. Farr and J. E. Vaughan, of No. 1127; A. Hoffman and D. Hume, of No. 80; J. C. Ross, A. Brooks, and E. S. Moseley, No. 1150; Bennett, W.M. of No. 284; R. E. Baker, T. Sutherland, F. M'Alpin, and C. Jacobson, of No. 371 of Scotland; T. Lane, of No. 76; and G. P. F. Vincent, formerly of this lodge, at present unattached. After the formation of the lodge, a deputation waited on the Prov. G.M. to attend him to the lodge. The Prov. G.M. was attended by Bros. John William Brown, Prov. S.G.W. (P.M. of No. 715), C. J. Evans, as J.G.W. (P.M. of No. 282), and other officers of the District Grand Lodge. The customary ceremony having taken place as prescribed for such an auspicious occasion, the ordinary business of the evening was entered on. The subject of admitting the Hindoo gentlemen whose names were set down in the summons convening this meeting stands over until after the Quarterly Communication of the District Grand Lodge, to be held in September (proximo). A notice of motion has already been given as to the advisability of admitting Asiatics professing the tenets peculiar to their class. On a proposal from the Master, Bro. H. D. Sandeman, Prov. G.M. of Bengal, was elected an honorary member of the worshipful lodge. The call was seconded by the Rev. Bro. the J.W., and adopted by the congregated members. The Prov. G.M. returned thanks, expressing the gratification he felt at the compliment paid him. The Prov. G.M. joined the brethren at refreshment after labour.

## PUBLIC AMUSEMENTS.

### DRURY LANE THEATRE.

The mania for Scotland, and all things Scotch, with which Londoners are not uncommonly afflicted in the fall of the year, has been turned to laughable account by Messrs. Brough and Haldiday in a farce of their joint construction, entitled "My Heart's in the Highlands." Under the influence of this autumnal epidemic two City tradesmen, named respectively *Muggins* and *Walker*—the first a hair-dresser, the second a grocer—arrange to repair together to the land of mountain and flood by one of the cheap excursion trains. No sooner have they crossed the Border than their predilection for Caledonian costumes and customs manifests itself furiously in each of the excursionists. Not only do they renounce the attire of "southerners," assuming in its place kilts and philibegs, but they adapt their manners to what they ignorantly imagine to be a northern standard, and they study to acquire a Scottish accent. They become "M'Muggin" and "M'Walker," and in everything they say and do they affect the usages of the country they infest. They disdain the scenery of England as tame and spiritless, and rave deliriously about romantic lakes, heather-clad mountains, and heaven-kissing hills. Nothing goes down with them that does not flavour of M'Callum More or Rob Roy M'Gregor. In the course of their travels they make the acquaintance of a retired tobacconist named John o' Groat, who, though an Englishman by birth, has

resided long in Scotland, where, with much whisky, he has also imbibed an ardent admiration for the country and its inhabitants. The example of this venerable enthusiast adds fuel to the flame that consumes the hearts, and the brains as well, of the cockney travellers. Plaided and plumed in their tartan array they engage in athletic games and pastimes akin to those which are witnessed every autumn at Braemar; but it is scarcely necessary to say that they fail in their gymnastic enterprises, and merely succeed in making themselves superlatively ridiculous. They also attempt field-sports; but instead of "chasing the wild deer and following the roe," as the old song has it, they only bring down such homely game as pigs, turkeys, and barn-door fowl. Their experience of Scottish diet is not more felicitous, for haggis upsets their stomachs, and toddy knocks their legs from under them. In fact, their vanity betrays them into a series of the most ludicrous blunders, and, go where they may, they provoke the laughter of all genuine Scots, who naturally regard them as a pair of humbugs.

Mr. G. Belmore and Mr. G. Weston, as the two cockney excursionists, decked out in full highland costumes, present in each case a most laughable appearance. They act with great drollery, and keep up the fun of the scene with admirable spirit to the last. They are well supported by Mr. J. Neville, who, as the old tobaccoist, not only sustains his part well, but sings one of Burns's ballads in excellent style.

The subordinate characters are in the hands of Miss Harfleur, Mrs. C. Melville, and Mr. J. Morris, who do them full justice.

#### NOTES ON MUSIC AND THE DRAMA.

Miss Emma Heywood is engaged for the principal contralto part in Balfe's new opera, "The Duke's Motto," now in rehearsal at the Royal English Opera. This lady's magnificent contralto voice and stage experience must prove a valuable acquisition to the Covent Garden management.

In the cast of the "Ticket of Leave Man," at the Olympic, Miss Latimer has been substituted for Miss Hughes.

Mrs. Wilkins, late of the Haymarket, has left this country for America.

We have been given to understand that the Brothers Stonette are engaged at Covent Garden Theatre for the ensuing pantomime as sprites.

Mr. O'Connor, the talented scenic artist of the Haymarket Theatre, has painted a view of Sandgate, looking towards Dungeness, for the new Opera di Camera, "Jessy Lea."

#### FINE ARTS.

We have been favoured with a copy of a photograph by Bro. Heseltine, P.M. 281, &c., of a curious pen and ink portrait, which many of our elder readers may recollect, of his late Royal Highness the Duke of Sussex, Grand Master—every line consisting of a word in the biography of His Royal Highness, the whole comprising upwards of 30,000 words, which may be distinctly read by the aid of a moderately powerful glass. The portrait is accompanied by a handsomely bound book, containing the biography which appears on the photograph. The photograph is excellently executed, and we commend it to the attention of the brethren, as a most curious and interesting work of art; but we fear that Bro. W. Heseltine will scarcely get repaid (at the prices fixed) for the portrait and biography, for his outlay, to say nothing of his own trouble and time employed in producing it.

#### THE WEEK.

**THE COURT.**—Her Majesty and the younger members of the Family are still at Windsor. The Prince and Princess of Wales remain at Sandringham. Prince William of Prussia has returned to Berlin; but the Princess and infant Prince continue on a visit to her Majesty.

**HOME NEWS.**—The Registrar General's report of the Metropolitan mortality for last week shows the unusual result that the deaths for the week, which are 1270, is exactly the number that the corrected average for the last ten years would give. The births are 84 above the average.—The Archbishopric of Dublin has been accepted the Very Rev. Dean Trench.—Dr. A. Penrhyn Stanley has, we believe, succeeded to the deanery of Westminster.—On Monday evening the Earl of Dartmouth delivered a spirited address, at Huddersfield, on the present condition and prospects of the Church of England. He reviewed the measures which have recently been taken to "supplant" it, and destroy its influence, and contended that the Establishment was never more healthy and flourishing than at present. He said that there "never was a time when the clergy of all ranks were more energetic and self-denying, when there were less scandals in the Church, and when the clergy and laity combined, as they do now, for useful and good objects."—The Court of Common Council have met to consider the question of removing that long-standing and crying grievance, the steep inclines of Holborn-hill and Skinner-street down into the valley of the Fleet. Mr. Deputy Fry, as chairman of the committee, to whom this question had been submitted, reported that the committee were unanimously in favour of a design for removing these streets altogether, and forming a new street on a high and straight level from the top of Skinner-street to Hatton-garden, or still higher up Holborn, if necessary. The Common Council unanimously agreed to the report, and remitted to the committee to take the necessary steps for carrying out the design. Three of the plans before the committee embrace this bold feature, and it will be for the committee to choose between them.—At a meeting of the Metropolitan Board of Works, a motion was carried to apply to Parliament for powers to construct a park for the south-eastern district of the metropolis. The report of the engineer showed that satisfactory progress continued to be made in the main drainage scheme, and that the sewage will be partially discharged from the reservoir of the northern outfall into the Thames at Barking in the course of next week.—The steam rams at Birkenhead continue to be closely blockaded by the gunboats *Heron* and *Goshawk*—the former moored by a slip cable and with her fires banked. We are assured from Liverpool that the Messrs. Laird have no intention of attempting an evasion of the law.—An alarming crime has been committed at Liverpool. On Wednesday week, Mr. Treeby, a Custom-house officer, was on his way home between four and five o'clock in the afternoon, when he appears to have been attacked by some ruffians, and strangled, and robbed. He left his office at half-past four o'clock, and an hour afterwards his lifeless body was found lying in a pathway. It seems that he was in the habit of carrying a considerable sum of money about with him, but on Wednesday, contrary to his usual custom, he left his money at his office. His murderers, therefore, obtained only his watch and about 27s. His assailants, who are not yet in custody, were no doubt aware of his habits, and formed the daring scheme of waylaying and "garotting" him at so early an hour.—

A sergeant of the 3rd Buffs, named Maghe, took lodgings at Guildford, a few days ago, for himself and a woman whom he represented to be his wife. Nothing was seen of them on Thursday week, and, as they did not make their appearance on Friday morning, the door of their room was forced open. The woman was then found dead—she had evidently been strangled; while Maghe lay beside her, apparently dying from a frightful wound in the throat, which must have been self-inflicted. It is, however, thought that the man may recover.—On Saturday night a shocking series of murders took place in a cab in one of our public streets. Between eight and nine o'clock a man named Hunt called a cab at the Great Eastern Railway station, and got into it with his wife and two children. They had not gone far till he stopped the cab and desired the cabman to bring a pint of ale, which the cabman handed in, and it was drunk by the inmates of the cab. On reaching Holborn-hill the cab was stopped again, the man got out, professed to have an appointment, but paid the fare for the others, and desired the cabman to drive them to Westbourne-grove. On opening the door to let them out the cabman was horrified to find that the females whom he had seen enter the cab a few minutes before, in full health, were all lying dead at the bottom of the cab. The man is supposed to have poisoned them by prussic acid in their drink. Hunt was apprehended in his own house in Camberwell, on Monday night, but in less than three quarters of an hour after he was taken into custody he died from the effects of a poison believed to be aconite. It is supposed that he swallowed the poison before admitting the police officers into his residence. From the statements made by Hunt to the officers who apprehended him, it is believed that jealousy prompted him to poison them. The tragedy has resulted in the death of the whole family.—The alleged murder and robbery in the Old-street-road, the victim being Edward Vial, a butcher—has been inquired into, but no decision has been arrived at.—The suspected poisoning of a child by its mother at Kingsbury, near Edgware, has also formed the subject of inquiry before the coroner. The body will be exhumed, and also in all probability the body of the first child that died.—A few days ago Dr. Ager, the head of a collegiate school at Aylsham, in Norfolk, was apprehended on a charge of having set fire to his house and school. The magistrates before whom he was brought have decided that there was no foundation for the charge. Dr. Ager was set at liberty.—An inquest has been held on the body of Mr. R. Pearce, a commercial traveller, who was robbed and garotted nearly two years ago. An open verdict, declaring that murder was the cause of death, has been returned.—The Court of Queen's Bench has granted a rule calling upon Mr. Parry, who recently seized the *Great Eastern* for a debt, to show cause why the judgment and execution by which he secured possession of the ship should not be set aside.—An application has been made by the legal advisers of Col. Crawley for a further postponement of the court-martial on that officer from Thursday to the 17th instant. The application is based on the ground that the case for the defendant is in an incomplete state. The matter awaits the decision of the Judge Advocate General.—We have all heard of Sterne's famous piece of casuistry that a mother is no relation to her own child. A corollary to this—namely, that an author has no copyright in his own work—has been decided by Vice-Chancellor Page Wood. Mr. Boucicault claimed to prohibit Mr. Delafield from performing the "Colleen Bawn." Mr. Delafield pleaded that the piece had been acted in America before it was brought out in England; that it was, therefore, a foreign play, and as such he had a right to perform it, under the sanction and subject to the provisions of the International Copyright Act. The Vice-

Chancellor said the construction of the act left him no alternative; he must hold that Mr. Boucicault had lost his title to prohibit the representation of the piece.—The coast districts of North Lancashire have suffered greatly during the past week from floods. Large tracts of land have been completely submerged, and the farmers have sustained very serious losses. At Garstang, Catterall, and other places, much damage has also been done by the furious gales of last week.—At an early hour on Friday morning one of the stables of the Military Train at Aldershot was discovered to be on fire, and the flames made such rapid progress, that out of 88 valuable horses stabled on the premises only 12 were rescued, and 76 were consumed in their stalls. There was also much destruction of saddles and other horse gear, and the total loss of property is estimated at between £1000 and £5000.—The strike of the men employed in the extensive collieries of Messrs. Straker and Love in the Auckland district may be considered at an end. A deputation of colliers had an interview with Mr. Love, and that gentleman made concessions which were deemed satisfactory. There can be little doubt that all the men "out" will acquiesce in the arrangement to which their representatives have given their assent.—A serious affray between gamekeepers and poachers occurred a few evenings ago near Birtles Hall, a short distance from Macclesfield. Shots were fired, and some of the poachers were severely wounded, but none of them seem to have been captured. Two men were subsequently taken into custody, but discharged.—A labourer, named William Hassall, has recently died in Delamere Forest under very mysterious circumstances. While returning home about a month ago he was attacked by some persons unknown, and received injuries which resulted fatally. Robbery was not the murderers' object. A reward has been offered by the Government for the apprehension of the offenders.—A fire which happened on Wednesday in Redcross-street, Borough, has had a fatal result, a poor old woman—she was 84 years of age—having been burnt to death.

FOREIGN INTELLIGENCE.—In the speech of the Emperor opening the French legislature he said, despite some local differences, he had but to congratulate himself on the result of the elections, which had renewed the Legislative Body; but nevertheless he reminded the members of the oath which they had all taken to him. French trade was prosperous; the harvest had been abundant; and public works were actively prosecuted. The Finance Minister's report would show that, "if their hopes had not been completely realised, the revenue had steadily risen, and that without extraordinary resources they had met the expenses occasioned by the war in Mexico and in Cochin China. Sundry reforms in domestic legislation having been enumerated or recommended, the Emperor proceeded to advert to the expeditions to Cochin China and Mexico. Those expeditions had been necessary, and French sacrifices would be largely compensated when Mexico should have been placed under the rule of a prince "whom his enlightenment and his qualities render worthy of so noble a mission." "The Polish question," the Emperor then said "required more explanation. When the insurrection broke out France and Russia wore on the best terms; but he had not hesitated to raise his voice in favour of a nation "the heir of a right ascribed in history and in treaties." France could not act alone, for only an affront to her honour, or an attack upon her frontiers, would impose on her the duty of action "without preliminary concert." It was, therefore, necessary to come to an understanding with other powers; but "unhappily their disinterested counsels had been interpreted as an intimidation, and the steps of England, Austria,

and France, in place of checking the struggle had done nothing but embitter it." But was it, therefore, necessary that France should resort to arms, or should remain silent? No, for there yet remained an expedient which might be adopted. Russia had declared that "conferences in which all the other questions now agitating Europe should be debated would in nowise wound her dignity." Let that declaration be acted upon, and let a congress assemble to consider all the questions which threatened the peace of Europe, and to "re-construct on new bases the edifice shaken by time, and destroyed bit by bit by revolutions." The treaties of 1815 had ceased to exist, since they had been everywhere violated; and why should not a congress of statesmen meet and endeavour to satisfy the wants of the nations. Such a course of conciliation would tend to peaceful progress; and an obstinate refusal to recognise the wants of the epoch would sooner or later lead to war. A letter to the Governments of Europe, on the subject of the Congress, has since been published in the *Moniteur*. The Emperor points out that the treaties of Vienna have been "destroyed, modified, or misunderstood." He then alludes to the awfully destructive character of modern warfare; calls on the sovereigns to meet in Congress; asserts that his sole object is to arrive at the pacification of Europe; and suggests Paris as the place of meeting. The Italian Liberal press regards the Emperor's speech as favourable to Italy, and looks to the Congress or a war as the means of recovering for Italy her national rights. The Lower House of the Austrian Reichsrath has unanimously granted to the Government a credit of 69 million florins, an act which the press considers as a demonstration against the Emperor Napoleon's speech.—The King of Prussia opened the Chambers on Monday. He expresses a hope that the differences between the legislature and the Government may cease, but expresses his determination to adhere to a budget to maintain the army under its reorganisation in a state of efficiency. He also alludes to the proposed Federal execution in Denmark, and expresses an opinion that the Federal reform proposed by Austria is not suited for the times.—The Prussian Minister of the Interior has presented to the Upper House a bill regulating the press in a manner closely similar to that prescribed by the King's ordinance of the 1st July last; and he added that the government intended that ordinance to remain in force "until there should be permanent legislation on the press."—On Tuesday the Belgian Chambers were opened by the King in person. His Majesty, after acknowledging the marks of sympathy and confidence he had received from foreign Governments, dwelt on the internal affairs of Belgium, and described the state of the country as flourishing and prosperous.—At a sitting of the German Federal Diet, the representative of Denmark announced that though his Government maintained its former ground, it was yet open to negotiation. A third note from Earl Russell was laid before the Diet, in which his lordship endeavours to form a basis upon which to mediate.—The session of the Spanish Cortes has been opened by a speech in which Queen Isabella declared that Spain was on friendly terms with all foreign powers, and that "the project of constitutional reform is definitively resolved upon."—The new King of the Greeks, on arriving at Athens, issued a manifesto, in which he declared that he should strictly observe the constitution, should surround himself with the most experienced men in the country, and should "make Greece the model State of the East."—The *Gazette* publishes a brief despatch on the Polish question, addressed by Earl Russell to the British Ambassador at St. Petersburg. It is dated the 29th of October. Lord Russell says her Majesty's Government have no desire to prolong the correspondence on this question "for the sake of con-

troversy," but the Emperor of Russia is reminded that the rights of the Poles are guaranteed by the same instrument which constitutes him King of Poland.—Advices from the city of Mexico, received at New York by way of San Francisco, and consequently deserving of very little confidence, report that the French authorities had discovered a conspiracy against them, had imprisoned a number of persons supposed to be implicated in it, and had ordered others to be transported to Martinique.

AMERICA.—The *City of Limerick* has brought New York telegrams of the 30th ult. received at Cape Race. In Virginia "there was nothing new;" but we are informed that on the 29th ult. the Confederates assailed the Federals under General Hooker at Bridgeport, on the Nashville and Chattanooga Railway, and were repulsed. Nothing is said of the numbers engaged or of the losses on either side; but the action, whatever may have been its importance, sufficiently indicates that the Confederates, persisted in the design of endeavouring to compel the Federal army to retreat from Chattanooga by interrupting or impeding its communications with its base of supplies at Nashville. The premium on gold at New York was last quoted at 46 per cent. The latest New York telegrams brought by the *Hibernian* and the *City of New York* are only a few hours later than the despatch conveyed to us by the *City of Limerick*; and they add very little to the intelligence which we previously possessed. The announcement of General Hooker's repulse of the Confederate attack is repeated, but with no fresh details; and it is asserted that the Federals occupied the range of hills south of the Tennessee, and that the communication with Chattanooga had been completely restored. General Gilmore's batteries had re-opened fire on Forts Sumter, Moultrie, and Johnson, and had even thrown a few shells charged with "Greek fire" into the city of Charleston.

INDIA.—The Bombay mail has arrived, but it has not brought any intelligence of much importance. An expedition was to be sent against the fanatic tribes which were causing disturbances on the Huzara frontier, on the Upper Indus. According to the *Bombay Gazette*, the "accounts from all parts of India are very encouraging as to the crop of cotton this season, which will be nearly double that of last year." The Confederate steamer *Alabama* had been spoken by a merchant ship bound from Ganjam to Colombo; and her appearance in the Eastern seas had caused a panic among the masters of American ships.

---

## TO CORRESPONDENTS.

---

ANTI-HUMBURG.—Yourself and other brethren of the lodge should lay a statement of the whole facts before the Board of General Purposes.

P.M.—A brother taking the chair at any of the Masonic Charitable Festivals, is not bound to subscribe any given sum to the funds—just what he thinks fit.

J. HARRIS.—Your communication will appear next week.

J. B.—The Provincial Grand Master is right; he cannot appoint a brother living out of the province to Provincial Grand Lodge, without a dispensation from the M.W.G.M. The law may appear to act harshly towards brethren living just outside the province in which their lodge is held; but laws are made for the majority, not for individual cases. The brother who brought forward the recent regulation to strengthen the law on the subject retires from all active participation in the business of Masonry next month.