

LONDON, SATURDAY, JULY 23, 1864.

THE HIDDEN MYSTERIES OF NATURE AND SCIENCE.—PART V.

(Concluded from page 498, Vol. X.)

The path of Masonic life is an illuminated tract—a tract illuminated by three great, though symbolic, lights. Every member is put in possession of the moral map by which his steps are to be guided, in the charge delivered to the Entered Apprentice, the true key to which is the proper cultivation of the mind. A lodge Masonically conducted is a school of philosophy in its truest sense; not, however, of philosophy, the invention of designing intriguers, who, as in the case of the self-styled “illuminate,” would make use of Masonry as a tool to further their own ends; but of wisdom—wisdom that fits us for life and puts us in the path that leads to true happiness. All men would be happy, but how few, alas! are there who seek the right way; many seek their happiness in the pleasures of earth, with guilt on their consciences unrepented, unforgiven; but says the Prophet (Isaiah lvii. 21)—“There is no peace, saith my God, to the wicked.” In order, therefore, that men may attain true happiness the Great Architect of the Universe has given us two books—the volume of the Sacred Law and the Book of Nature. These two form a commentary on each other, and by the aid of the one we may interpret the other. The holy Word of God is wonderful for what it teaches, and wonderful in its effects; it gives us all the true knowledge we can have of God and of man; it shows us what we were, and what we are, and what we shall be; it shows us what God has done for us and what He expects us to do for Him, and for ourselves; it shows us the omnipotence, mercy, and justice of the Creator, the joys of heaven, and the pains of hell. Thus does it give wisdom, light, and understanding to the simple, to the poorest and plainest who receive it aright, becoming “a lantern unto their feet and a light unto their paths.” The Book of Nature lies open before us; all the works of the Lord are great, and to be praised—His works of creation to be seen all around us in the world—His works of providence in feeding and preserving all His creatures. Who can behold them and say or think that “there is no God?” None but “the fool.” The man who forgets the wonders and mercies of God is without any excuse, for we are continually surrounded with objects which

should bring His power and goodness continually to mind. The light: how beautiful and wonderful and necessary to our health and well-being. The mild and fruitful shower: what a token of the loving kindness of our Creator in thus giving “the rain in His due season; the first rain and the latter rain, that thou mayest gather in thy corn and thy wine and thine oil.”—(Deut. xi. 14); while the raging storm proclaims His terrible might; “at Thy rebuke they (the waters of the sea) flee; at the voice of Thy thunder they are afraid; they go up as high as the hills and down to the valleys beneath, even unto the place where Thou hast appointed for them.” Again, “these all (i.e., all things created) wait upon thee that Thou mayest give them meat in due season.” Let us only think of the countless millions of living creatures in the air, upon the earth, and in the waters, all instructed how to make or where to seek their dwellings, and all provided for in due season by their Creator’s never-failing bounty, and all preserved by that ever-watchful Providence without whose knowledge and permission not a sparrow falleth to the ground; “when thou openest Thy hand they are filled with good; when Thou hidest Thy face they are troubled; when Thou takest away their breath they die, and are turned again to their dust.”—Psalm civ. 29, 30. The flower of the field even turns its face heavenward in lowly adoration—

“Teaching us by most persuasive reasons,  
How akin they are to human things,  
And with childlike credulous affection,  
We behold their tender buds expand.  
Emblems of our own great resurrection,  
Emblems of the bright and better land.”

—LONGFELLOW.

Every created object, therefore, whether with or without life, may be said to celebrate the Creator’s glory and praise after its kind, for says the poet Cowper—

“There lives and works,  
A soul in all things, and that soul is God.”

Thus whilst admiring and wondering at the scene which Nature lays before us, let us adore that beneficent God who has left so many gems of truth and gleams of beauty to remind us of what we have lost in Paradise, and at the same time to point out to us what may yet be ours, if we will seek them in His own appointed way.

Masonry avails itself of every legitimate appliance, and sees

“Books in the running brooks, sermons in stones.”

This mode has a high sanction; it is divine.

"By means of trees," says the Rev. S. G. Morrison (Ethics of Masonry), "law was first impressed on the human mind. The cherubim at the east of Eden's garden were the glorious hieroglyph by which Deity exhibited a new way to immortality. The complex character of a world Redeemer was proclaimed in the bush that burned in unscathed greenness." God was there as a "consuming fire;" man was there as a lowly bramble; but yet the bush burned not, for that humanity was "holy and harmless." And when a new teacher visited earth to tell of and teach a higher and holier world than this, His lessons of deepest wisdom were couched in the attractive story, or veiled in the suggestive allegory. Those who are outside the Order cannot discern the import of its symbols. Its badges are not playthings; they are implements of industry. Labour is suggested by them all. The brown-handed child of physical toil, the son of science or of song, find in them mementos that it is by the sweat of his brow, or the toil of the brain, that man eats his bread during his sojourn in the land of his pilgrimage. Within the outer world, depicted above us, we behold the starry firmament; beneath our feet the ground covered, as it were, in Mosaic work with beautiful meads and flowers. If we should look upon the earth with its produce, the ocean with its tides, the returns of day and night, the seasons and their changes, the starry arch of heaven, and the life and death of man, as being merely accidents in the hand of Nature, we must shut up all the powers of judgment and yield ourselves to the darkest folly and ignorance. To the cultivated mind what a lesson we read from the heavens. 'Tis night; not a cloud is on the vault of heaven. One by one the bright stars come peeping out, and the sweet moon threads the twinkling maze of orbs, gently asserting her right of queen. The night deepens over the earth; but brighter still the stars look down from their blue arched dome, the constellations gem the sky with beauty. Slowly the mighty vault seems majestically to revolve, the bright orbs rising ascend the deep ethereal blue, and gradually sink downwards. Such a mind can read their sweet configuration with the eye of learning, and to him they seem more wonderful than even to the untutored savage. Might, majesty, and wisdom, there is clearly read in that starry volume; but the eye of science there can—

"Also trace,  
And read amidst their characters of gold,  
The tales of love; God's love, his sweetest grace."

A survey of nature and the observation of the beautiful proportions (says Pope), first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans he laid down improved by experience and time produced works which have been the admiration of every age.

Freemasonry has been styled the science which includes all other sciences. Looking, therefore, at Nature by its light, we learn the lesson of mutual dependence and natural equality, and to view in every son of Adam a brother of the dust. Above all, it teaches us to bend with humility and resignation to the Great Architect of the Universe—to dedicate our hearts thus purified from every malignant passion and prepared for the reception of truth and wisdom—to His glory and the good of our fellow creatures; we learn the necessity of cultivating those faculties which God has given us to the utmost of our ability, that we may be enabled to show forth His glory and render ourselves useful to mankind. Let every Freemason, then, endeavour to let his conduct be such as may stand the test of the Grand Overseer's square; that he may not, like the unfinished and imperfect work of the negligent and unfaithful of former times, be rejected and thrown aside, as unfit for that spiritual building, that house not made with hands, eternal in the heavens. Let him be careful to perform his allotted task while it is yet day, and continue to listen to the voice of Nature, which bears witness that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of Life will enable him to trample the King of Terrors beneath his feet; and let him lift his eyes to the bright morning star, whose rising brings peace and salvation to the faithful and obedient of the human race. While such is his conduct, should misfortunes assail him, should friends forsake him, should envy traduce his good name, and malice persecute him, he may yet have confidence that among Masons he will find friends who will administer relief to his distresses and comfort to his afflictions, and have a sure hope by patient continuance in well doing of ascending to those ethereal mansions from whence all goodness emanates.

R. B. W.

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THE longer we live and the more we think, the higher value we learn to put on the friendship and tenderness of parents and friends.

## EARLY MASONRY IN NEW HAMPSHIRE, U.S.

(From the *Masonic Monthly*, Boston, U.S.)

Several years since, the writer devoted much time and earnest effort to the collection of material for a connected history of Freemasonry in New England. Much interesting and valuable matter was accumulated, but, for reasons unnecessary to state in this place, the work was abandoned, and it is doubtful if it is ever resumed by the same hands. Recently, while considering what theme to select as the foundation of an article for the *Masonic Monthly*, the thought suggested itself, that perhaps its readers would be interested in a few notes on the first introduction and early history of Masonry in New England. Imagining that an affirmative response would be given, were opportunity allowed for asking the question, we have brought forth our dusty note-book from its hiding-place, and propose to lay it under tribute for a short series of articles under the above heading.

In order that the younger members of the Order may fully appreciate the chronological interest that attaches to the early history of the institution in the above-named State, it seems proper to refer, briefly, to the re-organisation of the Order in 1717.

The first *Grand* Lodge of Masons of which we have authentic account, was formed at York, England, in 926. It consisted of an assembly, or congregation, of all the Masons in the realm who pleased to attend, and who, when assembled, chose a Grand Master for the ensuing year. The Grand Master appointed his few subordinate officers, and during the interim from one assembly to another, exercised supervision over the whole fraternity in England. In the early part of the eighteenth century, Masonry in England had fallen into decay; the number of lodges had decreased, and the annual festivals were entirely neglected. But four lodges survived in all the south part of England, these were in the city of London. In the early part of 1717, the Masons in that city, and its environs, resolved to organise themselves under a new Grand Master, and revive the communications and festivals of the society. For this purpose, these four old lodges, with "some older brethren," met at the Apple Tree Tavern, "and having voted the oldest Master Mason then present, into the chair, constituted themselves a Grand Lodge *pro tem.*, in due form." It was then resolved to revive the quarterly communications of the fraternity, and to hold the next annual assembly and feast, on the 24th of June, at the Goose and Gridiron Tavern (in compliment to the oldest lodge, which then met there) for the purpose of electing a Grand Master. Accordingly, on the 24th of June, the assembly and feast were held at that place, when the oldest Master Mason (the Master of a lodge) having taken the chair, a list of proper candidates for

the office of Grand Master was produced, and the names being separately proposed, "the brethren, by a great majority of hands, elected Mr. Anthony Sayer, Grand Master of Masons for the ensuing year. He was forthwith invested by the said oldest Master, installed by the Master of the oldest lodge, and duly congratulated by the assembly." The Grand Master then appointed his Wardens, and commanded the brethren of the four lodges to meet him and his Wardens quarterly in communication. Among the regulations which were proposed and agreed to at this meeting was the following:—

"That the privilege of assembling as Masons, which had been hitherto unlimited, should be vested in certain lodges, or assemblies of Masons, convened in certain places; and that every lodge to be hereafter convened, except the four old lodges, at this time existing, should be legally authorised to act by a warrant from the Grand Master, for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge, in communication; and that without such warrant, no lodge should be hereafter deemed regular and constitutional."

Thus was organised the Grand Lodge of England, from which most of the present Grand Lodges trace their descent. From this time Masonry began to flourish with unprecedented vigour, and soon took root in America. Upon the application of a number of brethren in Boston, a warrant, dated April 30, 1733, was granted by the Grand Master of the Grand Lodge of England, appointing the R.W. Henry Price, Grand Master in North America, with full power to appoint his Deputy, and the other officers necessary for forming a Grand Lodge; and also to constitute lodges of Free and Accepted Masons as often as occasion should require. By authority of his commission, the Grand Master opened a Grand Lodge at the Bunch of Grapes Tavern, in King (now State) Street, in Boston, on the 30th of July, 1733, in due form, and appointed his Deputy, and Grand Wardens, *pro tem.*

Thus was organised the first Grand Lodge in America. It took the name of "St. John's Grand Lodge." On the day it was organised, a petition was received from "several worthy brethren residing in Boston, praying to be constituted into a regular lodge." The petition was granted, and the new lodge was styled, "The First Lodge in Boston." The name was subsequently changed to "St. John's Lodge," which name it still retains.

Early in 1734, Grand Master Price received authority from the Grand Lodge of England "to establish Masonry in all North America;" and on the 24th of June of the same year, "a petition was presented from Benjamin Franklin, and several brethren residing in Philadelphia, for a constitution for holding a lodge in that city." The petition was granted, and Franklin was

appointed the first Master of the lodge in Pennsylvania.

On the same day (June 24, 1734), a petition was also received from sundry brethren residing in Portsmouth, N. H., praying for the erection of a lodge, to be known as the "Holy Lodge of St. John," which was granted. The records of this lodge, for several years subsequent to its organisation, are lost; but we learn, from another source, that on the appointment of the R. W. Robert Tomlinson, to the office of Grand Master, in 1736, the brethren at Portsmouth received a charter, and were soon after constituted as "St. John's Lodge."

The first entry in the oldest record book of the last-named lodge, is the following code of by-laws, or regulations, under date of October 9, 1739. It is probable that previous records were either kept in a smaller book, or upon loose sheets, and have been lost. The fact that the above book commences with the by-laws; that from the above date the record is well kept, and continuous; and that within a few weeks from that time the lodge received an official visit from the Grand Master; would seem to indicate that this was the beginning of its earnest, and more formal existence. Certain it is, that this is the oldest record of a meeting of the lodge, and that a code of by-laws were formally adopted upon the occasion. The following is a copy of the by-laws, and of the names appended to them. They are well worth preserving. The first part of several of the names are illegible:—

"Regulations or by-laws agreed upon by the brethren of the first constituted lodge in Portsmouth, in the province of New Hampshire, at their meeting, Oct. 9, 1739. A. M. 5739," viz. :—

1. No person shall be made a Mason unless all the brethren members present are unanimous, and if but one member be against him, he shall be rejected.

2. No brother shall be admitted as member of this lodge, unless all the members present are unanimous as aforesaid, and upon his or their admission, shall pay twenty shillings each, and also their quarterages, discounting so many lodge nights as are past of the quarter, and shall consent to the by-laws and regulations of the lodge by subscribing their names to the same.

3. No brother shall eat any victuals, or call for any liquor or tobacco, while the lodge is open, without leave of the Master or Wardens.

4. Any person or persons being ballotted in, may, by dispensation of the Master and Wardens, be made on a private night; provided the brethren present defray the charge of the making, by paying their clubbs.

5. No brother shall propose a person without first asking leave of the Master and Wardens.

6. Every member who does not pay his quarterage on the first night of the quarter, or second at farthest (being present, or without a reasonable

excuse for his absence), shall be excluded from being a member, and all privileges of the lodge.

7. Every member proposing a candidate shall deposit forty shillings in the hands of the cashire, to be allowed towards the making, unless the person proposed neglects or refuses, then the money to be spent, and not allowed as part of the initiation fee.

8. The Treasurer of this lodge, upon his quitting, shall render an account to the Master and Wardens, of the time being, of all the money received, expended, and remaining on hand, with the lodge book and accounts.

9. The Master of this lodge, or in his absence the Grand Master, Deputy Grand Master, or Wardens, when there, and the lodge be ordered for a making, shall be obliged to give the members timely notice thereof, that they may give their attendance; and every member being duly warned, and neglecting to attend at the making, shall not be admitted to the privilege of being clothed for that evening.

10. No member, being absent from the lodge of an evening when there is a making, shall have the benefit of clothing himself that night.

11. Every member to pay eighteen shillings, which is to be advanced the first or second night of the quarter, as expressed in the 6th article; three shillings of the same being designed for charitable uses, and if such payment be not sufficient to defray the charges, it must be drawn from the public stock.

12. No person shall be made a Freemason in this lodge at less expense than six pounds, without a dispensation from the whole lodge.

13. The Junior Warden is to keep an account of what liquor comes in for the use of the lodge, which is not to exceed 2s. 6d. per head; in failure of which he is to forfeit the surplusage (without a dispensation from the Master and members), the said Warden to render an account to the Secretary, who is to settle the same with the Master and Treasurer before the lodge is closed.

We, the undersigned, do approve of, and subscribe to, the foregoing regulations or by-laws.

Geo. Mitchell, Master; N. Fellows, S.W.; Robert Hart; Jas. Sherburn; John Mills; Charles Facy; Henry Sherburne, Treas.; Jos. Franklin; Jona. Nailer; Jno. Loggin; Thos. Newmarch; Joseph Moses; John Underwood; William Wentworth; John Eyres; Robert Traill; Edm. Quincy, Jr.; John Greenwood; Thos. Durant; Robt. Stokell; — La Fontain; John Higgins; Rich. W. Cower; Stephen Hills; John Coultas; John Ley; Clement Jackson; — Chauncy; — Gleeson; — Appleton; — Browne; — Dobleville; Andrew Tooner; William Carson; Samuel Lolly; Charles Gorwood; Sam. Moore; Tim. Ryan; Nath. Shamon; Henry Barnsley; Wm. Smith; M. Pascal; Thos. Gardner; Will. Jones; Richd. I. Orr; Wm. Cambell; Wm. L. Keeling; Wm. Garrow.

## SYMBOLIC MASONRY.

*(From the Masonic Monthly, Boston, U.S.)*

Every Masonic symbol, however unimportant in the eyes of the uninitiated, is full of instruction to him who stands within the courts of the Temple. Our working tools,—the material implements with which the operative Mason constructs his material building,—“open their dumb mouths,” and speak to him with all the force and authority of preachers of righteousness; a position to which speculative Masonry has elevated them. In speaking, in a former number, of the twenty-four inch gauge, or common measuring rule, we endeavoured to give a faint outline of its teaching and language to the Mason. We now present the “Gavel,” an instrument familiar to every operative Mason; and though it may lie idly upon the stone, and present neither significance nor meaning to him whose hand employs it, to the Freemason who is but a looker on, it speaks a language familiar to his ear, and which meets a response in every true Masonic heart.

Whilst the material workman uses his gavel to break off the corners, and other superfluous parts of the rough stones, the better to fit them for the use of the builder, the Mason sees in this rude operation, a lesson of instruction to improve and elevate his heart. In its symbolic application to himself, he personates the rough stone, whilst he beholds in God, the Great Master builder, for whose use he is being prepared. The rough stone, with its sharp or uneven corners, is a fit emblem of rude and imperfect man. The Builder would use us to beautify and adorn the temple; but before we can be applied to so noble and glorious a purpose, we are to be suitably prepared. There is much of which we must be divested, and of which the gavel—emblematic of trials and afflictions—can alone deprive us, and make us fit for the purpose designed. Naturally, we are like the dead and lifeless stone, on which the unthinking workman operates. It possesses neither animation nor beauty; but the effect of the “gavel” will after a time become apparent, and the stone, which, before so unfit, will now be prepared to take its place among its fellows who have been qualified, and gone before him, to take their allotted place in the vast spiritual fabric, composed only of living stones. Such a living stone is every true Mason, and to such a glorious purpose will each be allotted who seek for that preparation which will qualify him to adorn it.

The building, erected by the operative workman, may stand for years against the ravages of time, or the assaults of brute force, but yet it is material, and must eventually decay, and fall together, a mass of unsightly ruins; but the building which is being erected by the Great Artificer, of which we may become component parts, and in which we may become living ornamental stones, is a spiritual building—not destined to decay, not

of earth—but “a house not made with hands, eternal in the heavens.”

Such is the lesson which the “gavel” teaches us, and it will be wisdom in us to hear and improve it. While the careless and unthinking pass by the, to them, voiceless emblems of our professions, “the very stones cry out” to us, and teach us lessons of truth and wisdom, which, as Masons, we are bound, by every high and holy consideration, to listen to, adopt, and practice; that by divesting our hearts and consciences of all the vices and superfluities of life, we may become true and living stones, qualified in every particular, to beautify and adorn that spiritual edifice, whose builder and maker is God.

H. G. B.

## MASONIC HALL AT MOULMAIN.

The following extract from the *Moulmain Advertiser* has been forwarded to us (the *Indian Freemasons' Friend*) by our Moulmain correspondent:—

“We have seen the plan of a very handsome edifice which the brethren of the Lodge Philanthropy have just commenced on the site of their old lodge, in Tavoyzoo. It is to be a wooden building supported on brick pillars, and the design is worthy of those who use the insignia of the Compass and Square. The foundation has already been laid, but owing to the incompleteness of certain arrangements, the public ceremony usual on such occasions was not observed. The site of this building, our readers are aware, is near the New Court House and when finished will enhance very much the beauty of that locality. We hope the Worshipful Master, who is the very soul of this lodge, and the brethren, who are certainly a most active and public spirited body, will exert themselves to the utmost, now that they have made a commencement, and get the building pushed forward to completion. We hope also that our good townsmen will come forward liberally in aid of the undertaking, should that be necessary. The brethren of Lodge Philanthropy have done much in Moulmain to render themselves popular, and although there is a specific purpose in view in erecting this building, which the initiated invest with a secrecy that has kept female curiosity on the *qui vive* even since the institution was heard of, it must still not be forgotten that the brethren of this lodge have, on several occasions, given the best of all proofs of their desire, not only to accommodate the public, but also to entertain them, even when doing so involved a very considerable amount of expense, as well as trouble. They intend, when the new lodge is finished and consecrated, to give a Masonic ball in honour of the occasion; and it is hoped they will be able to accomplish this by next St. John's Day.

“The central situation of the building, and its spacious accommodation, will render it a most desirable place for public entertainments generally,

and we have no doubt that, after completion, it may be available for such. On this subject, however, we speak without authority, and merely mention it in order to excite the liberality of the public in behalf of the costly undertaking, which will no doubt tend to ensure this desirable result."

#### BROTHERLY LOVE.

The following sermon was delivered by the Provincial Grand Chaplain, Bro. R. W. Sanderson, before the Provincial Grand Master for Suffolk, Bro. Col. A. S. Adair, and the members of the Provincial Grand Lodge, at Ipswich, on Wednesday, July 6th.

"A new commandment I give unto you, that ye love one another; as I loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye love one another."—St. John xiii., 34, 35.

God is not a man that He should repent, that He should change, that He should grow weary of that which He once has loved. It is for men to break off what they have begun, to lay down what they have taken up, to cool where they once were warm, to cast aside what they once earnestly cherished, to forsake what they once pursued; but where the love of God takes root, there it strikes deep. All earthly love is but of little worth if it be not formed after the Divine pattern. "I will never leave thee nor forsake thee," is the heavenly word; and the new commandment given us by the Divine Master in His last charge while He was in this mortal life, bids us love one another, even as He has loved us.

We are met together to-day as brethren; the very manner of our coming here testifies as publicly as we can that we glory in the name; we have walked to the house of God as friends; in that house we have bowed our knees in common supplication to the Most High, and, if we have been true to our Masonic obligation, the very act has reminded us of each other's wants, and has disposed our hearts to mutual kindness and love; we have borne God's written Word in the midst of us, to testify the obedience we owe to the Divine precepts therein contained. Let us then employ the time we have yet to spend, sanctified by the presence of the Lord, in considering this subject of brotherly love, and how we ought to show it. And at the outset allow me to say once for all, for the information of those who are not members of our Order, that we Masons do not profess to bring among you any new doctrine or new discovery of the will of God. Freemasonry has no light to give save that which beams forth from God's own public revelation of Himself in the Bible, and the application and practice of the doctrine and precepts therein contained. All that Masonry has to set forth of strange and novel, is only an instructive exposition of the same truths and commandments in the form of allegory and symbolism.

Does Christ tell us that whosoever would follow Him must take up His Cross, and deny himself? The first sign that a Mason is taught is a symbol of self-denial. Are we bidden to search the Scriptures if we would learn of God? The first thing to which our attention is directed in a Masonic lodge when we are admitted, is the volume of the Sacred Law, and mercy and truth meeting together. Are we told that when all else shall pass away, faith, hope, and love abide? These form the ladder by which we hoped to ascend the Grand Lodge above. The creating wisdom of the Father, the redeeming power of the Son, the beautifying grace of the Spirit of God, all have their appropriate symbols in our lodges, and are all beautifully illustrated in our lectures to those who have understanding. The death and resurrection of our Lord and Saviour have their Masonic

counterpart in the allegorical legend of that mysterious personage to whom I can, in the presence of the uninitiated, no more than allude. Above all, for Masonry is above all a social bond, the teaching of Christ and the teaching of Masonry are in entire-exact unison on the subject of mutual love. To be true to a brother under all circumstances, in all conditions, and in all places; to be his companion in the right path, and his guide if he should go astray; to be regular in prayer for his welfare temporal and spiritual; to remember his wants whenever we remember our own, on our knees before God; to rejoice with him in his joy, and to mourn with him in his sorrow; to keep faith with him and to guard his confidence; to speak well of him if possible, and if not at least to speak of him gently; to loathe backbiting and slander, and if we must reprove him, to do so openly but lovingly—this, in word and sign, this in symbol and token, this is the express teaching of Masonry. Say, Christian men, is not this the teaching of the Gospel, too? To help the poor and needy, to feed the hungry and clothe the naked, to go to the sick, to visit the widow and fatherless in their affliction, to support the feeble and aged, to teach God's little ones and to fence them in His fold; to do this is one of the foremost and most successfully-practised, too, of all Masonic duties. Say, is it not after the mind of Him who said, "Forasmuch as ye have done it to one of the least of these, my brethren, ye did it unto me." All this we are taught in Masonry. In practising all this, Masonry affords us an organised system, and for our use or abuse of Masonry we shall undoubtedly have to answer when the Almighty Grand Master shall call the general muster of his workmen to receive their hire at the sunset of the world's great day.

My beloved brethren, in Masonry there are indeed lofty professions; it gravely concerns us—indeed it is a duty which we owe to the outer world—to see that they are maintained and answered by corresponding practices. Being, as we are, weak and sinful men, it is truly little to be wondered at, however much to be lamented, that in many cases we fall sadly short of what is required at our hands. I suppose that most of us, from time to time, in general company, have heard idle words tossed at random into the air of abuse of our Order and sneers at its members. Even of those who from kindness of heart or good breeding abstain from direct attacks upon it, yet most use a tone of flippancy and mockery as though Freemasonry were only a kind of mysterious joke, which, although such an effect be unintended by them, is to the earnest Mason hardly less painful. Under such circumstances we are too apt to console ourselves, thinking "the light shineth in darkness, and the darkness comprehendeth it not," and either to wrap ourselves up in a proud idea of our own superior knowledge, or to give way to irritation, and be betrayed into expressions of annoyance. Now, it may well be that there is often some truth in our notions, and that it is even the light of Freemasonry that renders it unintelligible to the thoughtless gainsayer; for in proportion to the goodness of a thing so will it always be misunderstood by those who are not like-minded; but my counsel to you would rather be take on such occasions a lesson in humility.

What I mean is this; that if the outer world feel a prejudice against us, we have too often only ourselves to thank for it. That if we grieve because some sneer and jest and say hard things of us, it is too often no one's fault but our own.

What sight can there be more sad, what object more fit, to make angels mourn and devils laugh than an inconsistent Christian? And yet an inconsistent Mason is only less blameworthy because Masonry is human and Christianity divine. In both cases the offenders are sinning against light and knowledge.

Brotherly love naturally may be divided into relief and truth, and on these grand principles rests the whole

social practice of Masonry; but in a society so widely extended it is no marvel if many of its members fall short of that perfection after which we would fain see them thrive. We profess that charity is the best test and surest proof of the sincerity of a man's religion, that benevolence is an honour to the nature from whence it springs, and where it is nourished and cherished, that we ought to be ever ready to listen to him who craves our assistance, and from him who is in want not to withhold the liberal hand. Do we all act up to this? If there be any amongst our body who speak in high terms of our charities, but, when it comes to a question of contributing, draw tight their purse strings; who remember the poor and distressed at the festive table, but find some excuse for relieving them in the lodge or at home. Yea; if there be even those, as I have heard elsewhere there are, who even derive an unholy trade in the management of our organised charities, resorting to jobbery and using undue influence and abusing their position of trust, and even sinking so low as to fatten on foul gains, pilched, scraped, and paired from the pittance of the widow and the orphans. Is not this truly pitiable? Does not this deserve the loathing and scorn of all, whether Masons or not? Or truth. If there be those amongst our body who speak ever of an absent brother as though he were present, and yet let no occasion pass of backbiting and evil speaking—who profess to love the brethren, yet are stirrers up of discussion and strife—who professes to be ready to support a brother in all his lawful undertakings, yet seek on all occasions to thwart and undermine him; this one because he has a trade to drive, and another because he has a wrong to avenge or a spite to gratify, another because he has a selfish design after Masonic honours; if there be those who profess to discountenance piques and party quarrels, and yet pursue them so eagerly that they even quarrel with all who will not lend themselves as tools of mischief; if there be those who as far as in them lies make the lodge, which should be the abode of peace and harmony, a place of strife and envying; if confusion and every evil work, is this brotherly truth? Is it not rather most unbrotherly falsehood? And so of other duties. To profess to fear God and to honour His holy name and word, and yet to be irreverent of thought, and foul and blasphemous of tongue; to say we must be just, and yet to be mean, dishonest, and overreaching; to say we must be brave, and yet to be fawning, base, and truckling; to say we must be prudent, and yet to be idle, flippant, vain, thoughtless, and extravagant; to say we must be temperate, and yet to indulge in riot and excess, returning flushed with indulgence, if nothing worse, to neglected houses; to inculcate virtue, honour, and mercy, and yet to be unchaste, false, and hard-dealing; to work for God's Word one hand and for the devil with the other; is not all this the veriest frenzy of inconsistency? If such things be known of us, who can marvel if the outer world be scandalised? If there be such men amongst us, it will be from them that the ignorant and superficial will be sure to form their judgment of us, because these are the men who meet the eye even as scum always rises to the top. How can men think of us save as mere worldlings, if those of us whom they see most are so utterly worldly? If we build a wall, and daub it with such untempered mortar, what marvel if a fox should go upon it that it near break it down?

Alas! my brethren, even the best of us, when we contemplate the ideal temple of Masonry on the one hand, and our own manifold shortcomings on the other, may well apply to ourselves those words of the prophet, solemnly familiar to those advanced in Masonry—"Who is left among you that saw this house in her first glory? and how do ye see it now? Is it not in your eyes in comparison of it as nothing?" Nothing, indeed, if we had only our own strength to rely on; but how is it written? "Yet now be strong Zerubbabel, saith the

Lord; and be strong O Joshua, son of Zoredeek, the High Priest; and be strong all ye people of the land, and work: for I am with you saith the Lord of Hosts. According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not." Fear not my brethren, for Masonry hath more legitimate fruits than the apples of Sodom, fair to the eye, but blackness and bitterness, and dust and ashes in the mouth. "By this shall all men know that ye are Christ's disciples, if ye have love one to another." Still, however, cavillers may greedily fasten on and proclaim to the world the shortcomings of here and there a brother, as though a Mason's sin were a thing to be glad of instead of to be sorry for, still the mystic bond holds us together in a firm grip of brotherhood. Still the Sacred Volume pours its light upon our assemblies; still the voice of prayer goes up to the Most High for His blessing on all our labours, that each initiate may dedicate and devote his life to His service, that the work begun in His name may be continued to His glory, that we may rise from the death of sin to the life of righteousness, that our eyes may be fixed on the Bright Morning Star, whose rising brought peace and salvation to the sons of men. Our work is before the Lord, and our recompense is with our God, and the spirit of Masonry is pure and loving, though some of its professors be not. Nay, more! it is granted to us even here to see the fruit of some of our labours, and by those fruits the unprejudiced will know and judge us. Time would fail me, and patience you, were I to relate all I could tell of poverty relieved, of sorrow soothed, of the dead buried, of the sick tended, of those in peril saved by the virtue of the Masonic bond. Even among yourselves there are those who owe their comfort of the evening of their days, their education, and means of earning an independent living, their help in difficulties, and relief in sorrow, to the ready hands and open hearts of their Suffolk brethren—true brethren, who turn not their faces from the poor, and from whom the face of the Lord will not be turned.

It is His new commandment that we love one another. His heavenly wisdom is very different from the vain philosophy which in the hour of trouble may make a man a cold stoic, nay, teach him to say, "I must bear it; it can't be helped; but can do no more." Such wisdom is like the moonlight, which gives light, indeed, but no warmth. Christ's wisdom is like the glorious sunshine, giving light, and heat, and life altogether. His voice is not that of some different being calling to us from serene heights far above us, and lost in their own splendour; it is the loving human voice of perfect man speaking to men, the voice of One who has suffered and striven even as we now suffer and strife. He is at once our Prophet, Priest, and King, and it is our hope and consolation to know that He is not such an One as cannot be touched with the feeling of our infirmities, but was in all points tempted as we are. He is the life and truth, and, unless our own headstrong wickedness harden it, He will also be the way. He is the great original from whence we copy. Let us seek His help, that we may be more and more conformed to His image. His righteousness, indeed, we cannot have, but for all else His grace is sufficient for us. He can give us the gentle, loving heart, the willing mind, the obedient heart, making us kind and peaceful, and merciful, and pure. As He hath loved us, so He wishes us to love one another. Let us then study His example, and seek grace to follow it. See Him with the afflicted demoniac, with the fearful disciples, with the believing centurion, with Mary and Martha, at the grave of Lazarus, whom He loved. See His distinguishing love to each of His disciples one by one, how gently He reproved the unbelief of Thomas; how He courted the over hearty zeal of James and John; how when Peter denied Him He turned upon him His face of sorrow in the hall in all His own suffering and shame, with His eye all the while on Peter's heart. Thus in our degree

ought we also to love one another, with the charity "that suffereth long and is kind, that beareth all things, believeth all things, hopeth all things, endureth all things." We can speak but as it were with stammering tongue, for the love of Christ surpasseth all thought, all understanding. Then only do we begin to know it when we ourselves try to show forth love. In acts of love we begin to spell our lesson, and more and more our acts of compassion for Christ's sake, our loving-kindness, our mercies, our alms-deeds, our ministerings, our succour of the needy, our gentleness and patience, all the various forms of charity, as they are done in us only by the grace of God, so they lead us upwards to the light that shineth more and more unto the perfect day.

[A report of the proceedings of the Prov. Grand Lodge will be found in another page.]

### ANTIQUITY OF THE THIRD DEGREE.

Three Lectures delivered before Lodge Industry (No. 873), at Kotree, in Scinde, by Bro. W. A. BRUNTON, W.M.

#### LECTURE III.

"Did it ever occur to you that Freemasonry is entirely a Christian institution, and that the story of H. A. B. was got up only a few centuries ago? . . . There are several circumstances which favour the hypothesis. At all events, it has undergone so many alterations to adapt it to the Christian religion, that the original secret history has probably been long lost. If this conjecture be tenable, there can be no doubt that the death of H. A. B. is intended to represent the crucifixion of our Saviour, and that the builder, who was smitten was Jesus Christ."—*Letter to Dr. Oliver*, quoted in Preston's Illustrat. p. 449, note (17th ed).

BRETHREN,—According to the programme I laid down at the outset of my first lecture, this, the third, was to be devoted to a comparison between Dr. Oliver's "modern" theory of the Third Degree and the one enunciated in these lectures. But I find on overlooking what I have written, that the balance of probability in favour of the antiquity of the essence of the Third Degree is so overwhelming, that I hardly know where the two theories can be compared. A few points, however, brethren, in explanation.

In discussing such matters as we have had in hand, we must be careful to distinguish between conjecture founded on Masonic tradition, and downright historical fact. It would not be wise to bring the former largely into our speculations. Dr. Oliver has appealed to history, and all that I told you, brethren, in my last lecture, is founded on historical fact. Next, we must be careful indeed not to dogmatise on these subjects. The whole of them are involved in mystery; a veil so thick that the main features themselves are hardly sometimes to be distinguished. They point far away into a dim antiquity; to ages of which the Bibles furnish us with only a few scant particulars. It is neither safe nor easy, brethren, to build, as for strength, only with materials hoary with age.

Looking broadly at both sides of the subject, it seems to me that were the "modern" theory correct, we should have had an instance of new cloth having been sewn into an old garment without rending it; of new wine being put into old bottles without bursting them. Had the Third Degree been invented and incorporated with the ancient Freemasonry in 1717, I cannot but believe that the old garment would have been grievously torn by internal dissension—of which we have no evidence whatever. No inherent goodness in the wine will prevent the bursting of the bottles; it is therefore idle to say that the Third Degree caught the fancy of the general Masonic world, and that it was adopted with one consent by the whole earth in a few short years. Would not some trace of a record of its introduction have remained to us, beyond the contemptuous remarks of Lawrence Dermott?

Would not *something* have come down to us, telling of the earthquake shock of the putting forward of a new degree as part of pure ancient Masonry? For when we consider the secrecy and silence, the conservatism and hatred of innovation of the Masons of those days, can we not see that *shock* it must have been? Would not *some* veteran have stood up to denounce the innovators? Where is the record of this? Could the degree have been universally received as quietly as we are asked to believe it was?

On the other hand, is not the probability overwhelming that our Third Degree is the form in which the ancient pagan mysteries have come down to us? Bros. Drs. Desaguliers and Anderson, and the joyous crafts, may all have been very clever men. But do you think that their united talents could have invented the Third Degree, with all its sublimity and beauty, and have so interwoven it with the earlier degrees as to form one harmonious whole?\* The Third Degree, brethren, teaches us all that is most interesting to man. It shadows forth death, corruption, the resurrection of the body, and life the everlasting. The light of the bright morning star enables us to see these things in the dim grey of the opening dawn of future knowledge, and, be assured, none other light but that which is from Above. We are enjoined to perform our allotted task while we can; faithful to every sacred trust, to follow that straight and un-deviating line of duty laid down for us in the Volume of the Sacred Law: that man may be ready when called to his long home; ready, ere the silver cord be loosed, or the golden bowl be broken, or the pitcher broken at the fountain, or the wheel broken at the cistern; ready, for the dust shall return to earth as it was, and the spirit shall return to God who gave it.† Need I recapitulate the teaching of the Third Degree with regard to our duty to our neighbour? The five-pointed star of the Master Mason, its rays issuing from the Most Holy Name, is too well remembered by all of us. Can we forget our duty to our fellow mortals, when we call to mind the glorious rays of charity and love emanating from Jehovah, the Light of the World?‡

Was all this manufactured, brethren; made to order, as it were, to fill up a vacancy caused by the bad memories of the joyous Crafts?

Suffer me to say a few words more, brethren, whereby you will be enabled to trace the connection between the old mysteries I have told you of, the Third Degree, and the everlasting truth itself.

Whatever, brethren, may be the age of the Third Degree, or its prototypes, of some lessons which it teaches us the antiquity, is inestimable. Through all the mysteries of days gone by we find identical currents of thought running; for instance, the Lost and Found. Something lost through sin and death, not to be found again this side the grave. We all know what *man* has lost, never to be restored on earth.

Another thought. Death must come before Perfection.

\* It is to be regretted that the zeal of some of the "modern" theorists carries them away into twaddle, which sometimes approaches the scurrilous. The Duke of Sussex was a clever man and a great Mason; but read the following extract from a letter signed "Rosa Crucis" in the FREEMASONS' MAGAZINE, 17th October, 1863. "The days are gone by when educated gentlemen were expected to put faith in absurd fables merely because they assumed the shape of Masonic traditions; and the last who ought to talk of the 'childish and chimerical pretensions of so-called High Degrees' are 'Ebor' and his supporters who attempt to foist upon us as ancient and genuine the modern Craft and Royal Arch rituals, drawn up and tinkered (sic) by half a dozen hands to suit the vagaries of the Duke of Sussex after the Union in 1813—a century before which the chivalric degrees were worked in York and Bristol." "Rosa Crucis" is a modernist indeed.

† Eccles. xii. 6, 7.

‡ These references will, perhaps, hardly be understood but by brethren of No. 873.



In the language of St. Paul,—“That which thou sowest is not quickened except it die.”\* The aspirant of old was hailed as born again on his issuing from the symbolical grave: he had gained the perfection of the mysteries by passing through the figurative gate of death. “Through death to life.” There is no other way. How the summit of Masonry is attained you all know well. By no other possible means can any Mason arrive at the summit of his profession.

Further.—He must travel the dark road *alone*—alone must he enter the land of darkness and the shadow of death; a land of darkness, as darkness itself, and of the shadow of death without any order, and where the light is as darkness.† And singly must he finally arise from the tomb, as one endowed with new life. See also how we are taught, through all, that the good and true are sometimes taken away suddenly—cut down as the flower of the field. The Angel of Death respects not persons—all must travel the narrow road, and neither position, nor talents, nor virtue, will postpone their departure.

Ah, brethren, the old old story of these ancient mysteries of our sublime degree, is brought home to us every now and then; when, as happened a few short weeks ago, a brother, known and loved among us, is summoned away to his long home in the house appointed for all living. Then we *feel* the truth of these things. 'Tis an old, old story, truly: taught in the land of Egypt three thousand years ago. But as one by one we see men die, that old lesson comes fresh to our hearts; mayhap too soon to fade away.

Brethren, when the Great Master of all summons us to the trial which ought to lead us to perfection in the world beyond the grave, may we have so read these lessons of our Order, and the many more I have left aside, as to be able to look forward to that perfection with humble confidence, but with fervent hope: and, He not suffering us at our last hour for any pains of death to fall from Him, may we finally arise from the tomb of transgression, ascend to the Grand Lodge above of the just made perfect, and shine as the stars for ever and ever. So mote it be.

ALL GLORY TO THE MOST HIGH!

## MASONIC NOTES AND QUERIES.

### MASONIC FOOT-PRINTS.

Some time since, in digging a well in Mississippi, an Egyptian coin was found some thirty feet below the surface of the earth. How did it get there? Were the ancient people of this country—those who built the mysterious Mounds that exist—of Egyptian origin? Some of the articles found in these Mounds would seem to indicate it. If they were Egyptians, then the mystery of Masonic instruments being found in them is easily explained. Masonry went from Egypt to Tyre; from Tyre to Jerusalem, and from Jerusalem over the world. These jewels were obtained from an Indian Mound and may have belonged to the men who built the Pyramids!—*American Masonic Review*.

HEADS OF A MASONIC LECTURE BY THE LATE BRO.  
A. G. MACKAY.

The lecturer commenced his subject at once, without the formula of a preface or introductory bow, *à la* Thackeray, and showed that the present system of Freemasonry is to be traced to two ancient ones—the pure Freemasonry, derived from the ancient

priesthood, or patriarchs, and the other from the philosophers and sages of *Paganism*. The first, called “the pure or Primitive Freemasonry of Antiquity,” and the second, the spurious Freemasonry. The lecturer then adverted to the corruptions of religion in ancient times, subsequent to the deluge; and described the three prominent forms of these corruptions—*fetichism*, or worship of idols; *sabaism*, or sun-worship; and *hellenism*, or hero worship. He showed that all those retained traces of some great religious truth, which had been derived from the ancient priesthood; and which truth, symbolised by the Word in Masonry, it was the object of Freemasonry always to preserve. It was thoroughly preserved in the pure Freemasonry of antiquity, but the only attempt to preserve it among the pagans was in their mysteries, of which the lecturer gave a full, elaborate, and highly interesting account. He particularly described the Dionysian or Bacchic mysteries, which were introduced into Greece from Egypt. He established clearly the analogy between the murder of Bacchus by the Titans, and the slaying of Osiris by his brother Typhon, and identified the legends in those mysteries with the legend of the third degree. In all the mysteries there was a death, a restoration to life, and a rejoicing, and these were no others than symbols of a great and universal doctrine, which taught the mortality of the body and immortality of the soul. The lecturer showed by conclusive chronological evidence that these mysteries were in full vigour at the time of the building of King Solomon’s Temple; and deduced by evidence, equally unresistible, the union of this branch of the spurious Freemasonry, or the Tyrian workmen, with that branch of the pure Freemasonry of the patriarchs which existed among the Jews at Jerusalem, from which resulted the union of speculative and operative Masonry to which the present institution owes its existence. He then entered into a learned defence of the authenticity of the legend of the third degree; established its claims to truth as a tradition by the application of the celebrated at Vincentius Lirinensis (“*Quod semper, quod ubique, quod ab hominibus traditum est*”), and explained the identity of its application with the similar legends of the mysteries. Rapidly passing over the history of the Order, he proceeded to a consideration of its condition in the middle ages, and gave an account of the travelling Freemasons of that period, who, he contended, were a fair example of the united operative and speculative science which existed at the temple. He next described the gradual progress by which the speculative element thrust out the operative one, and showed that about the 16th century, Freemasonry began more and more to assume the form of a science, until in the beginning of the 18th century it assumed its present philosophical form. Comparing Masonry with other initiative modern societies, he said that Masonry was like the venerable oak, the monarch of the forest, under whose shadow these assimilated institutions have sprung up like mushrooms, and fattened upon the soil which its own leaves and fallen fruit had nourished. (The force of this figure will be seen when we recollect that Odd Fellowship, Sons of Temperance, &c., were all the fabrication of Masons, whom the lecturer alludes to by “fallen fruit.”) The lecturer then concluded with an appeal to his brethren for the cultivation of Freemasonry, as a science of symbolism—an appeal which

\* 1 Ep. 2 Cor. xv. 36.

† Book of Job, x. 21, 22.

electrified his audience, and elicited the most vociferous applause.

#### FREEMASONRY IN AMERICA.

Wanted a short summary—which may be read during the off-moments of a country lodge in a seaport town—which shall give an account of the history of Freemasonry in America?—A SEAMAN.—[We have one ready to hand, which it is hoped will suit the purpose:—

“Freemasons’ lodges in America are of recent date. Upon application of a number of brethren, residing in Boston, a warrant was granted by the Right Honourable and Most Worshipful Anthony, Lord Viscount Montague, Grand Master of Masons in England, dated 30th April, 1733, appointing the R.W. Henry Price, Grand Master of North America, with full power and authority to appoint his deputy, and other Masonic officers necessary for forming a Grand Lodge; and also to constitute lodges of free and accepted Masons, as often as occasion should require.

“In consequence of this commission, the Grand Master opened a Grand Lodge in Boston,\* on the 30th July, 1733, in due form, and appointed the R.W. Andrew Belcher, Deputy Grand Master, the W. Thomas Kennelly and John Quann, Grand Wardens.

“The Grand Lodge being thus organised, under the designation of St. John’s Grand Lodge, proceeded to grant warrants for instituting regular lodges in various parts of America; and from this Grand Lodge originated the first Grand Lodges in Massachusetts, New Hampshire, Rhode Island, Connecticut, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Barbadoes, Antigua, Newfoundland, Louisburg, Nova Scotia, Quebec, Surinam, and St. Christopher’s.

“In 1775, hostilities commenced between Great Britain and America. Boston became a garrison, and was abandoned by many of its former inhabitants. The regular meetings of the Grand Lodges were terminated, and the brethren of St. John’s Grand Lodge held no assembly until after the re-establishment of peace.

“There was at that time also a Grand Lodge holden at Boston, upon the ancient establishment, under the designation of ‘The Massachusetts Grand Lodge,’ which originated as follows:—

“In 1755, a number of brethren residing in Boston, who were ancient Masons, in consequence of a petition to the Grand Lodge of Scotland, received a deputation, dated Nov. 30, 1752, from Sholto Charles Douglas, Lord Aberdour, then Grand Master, constituting them a lodge, under the title of St. Andrew’s Lodge (No. 82), to be holden at Boston.

“This establishment was discouraged and opposed by the St. John’s Grand Lodge, who thought their privileges infringed by the Grand Lodge of Scotland; they therefore refused to have any intercourse with the St. Andrew’s Lodge for several years.

“The prosperous state of St. Andrew’s Lodge soon led its members to make great exertions for the establishment of an ancient Grand Lodge in America, which was soon effected in Boston, by the assistance of travelling lodges, belonging to the British army who were stationed there.

“1769, December 27.—The festival of the evangelists was celebrated in due form. When the brethren were assembled, a commission from the Right Hon. and M.W. George, Earl of Dalhousie, Grand Master of Masons in Scotland, dated the 30th of May, 1769, appointing Joseph Warren to be Grand Master of Masons in Boston, and within one hundred miles of the same, was read, and he was, according to ancient usage, duly installed into that office. The Grand Master then appointed and installed the other grand officers, and the Grand Lodge was at this time completely organised.

“Between this period and the year 1791, this Grand Lodge granted warrants of constitution for lodges to be holden in Massachusetts, New Hampshire, Connecticut, Vermont, and New York.

“In the year 1773, a commission was received from the Right Hon. and M.W. Patrick, Earl of Dumfries, Grand Master of Masons in Scotland, dated March 3, 1772, appointing the R.W. Joseph Warren, Esq., Grand Master of Masons, for the Continent of America.

“In 1775, the meetings of the Grand Lodge were suspended, by the town of Boston becoming a garrison.

“At the battle of Bunker’s Hill, on the 27th June, this year, Masonry and the Grand Lodge met with a heavy loss in the death of Grand Master Warren, who was slain contending for the liberties of his country.

“Soon after the evacuation of Boston by the British army, and previous to any regular communication, the brethren, influenced by a pious regard to the memory of the late Grand Master, were induced to search for his body, which had been rudely and indiscriminately buried in the field of slaughter. They accordingly repaired to the place, and, by the direction of a person who was on the ground at the time of his burial, a spot was found where the earth had been recently turned up. Upon moving the turf, and opening the grave, which was on the brow of a hill, and adjacent to a small cluster of sprigs, the remains were discovered, in a mangled condition, but were easily ascertained;\* and being decently raised, were conveyed to the State House in Boston; from whence, by a large and respectable number of brethren, with the late grand officers, attending in procession, they were carried to the stone chapel, where an animated eulogium was delivered by Bro. Perez Morton. The body was then deposited in the silent vault; without a sculptured stone to mark the spot; but, as the whole earth is the sepulchre of illustrious men, his fame, his glorious actions, are engraven on the tablet of universal remembrance, and will survive marble monuments or local inscriptions.’

“1777, March 8. The brethren, who had been dispersed in consequence of the war, being now generally collected, they assembled to take into consideration the state of Masonry. Being deprived of their chief by the melancholy death of their Grand Master, as before mentioned, after due consideration they proceeded to the formation of a Grand Lodge, and elected and installed the Most Worshipful Joseph Webb, their Grand Master.

“1783, January 3. A committee was appointed to draft resolutions explanatory of the power and autho-

\* Sometimes called “The Grand Lodge of Modern Masons.”

\* By an artificial tooth.

rity of this Grand Lodge. On the 24th June following, the committee reported as follows, viz. :—

“The committee appointed to take into consideration the conduct of those brethren who assume the powers and prerogatives of a Grand Lodge, on the ancient establishment in this place, and examine the extent of their authority and jurisdiction, together with the powers of any other ancient Masonic institution within the same, beg leave to report the result of their examination, founded on the following facts, viz. :—

“That the commission from the Grand Lodge of Scotland, granted to our late Grand Master, Joseph Warren, Esq., having died with him, of course his deputy, whose appointment was derived from his nomination, being no longer in existence, they saw themselves without a head, and without a single grand officer; and in consequence it was evident that not only the Grand Lodge, but all the particular lodges under its jurisdiction, must cease to assemble, the brethren be dispersed, the penniless go unassisted, the craft languish, and ancient Masonry be extinct in this part of the world.

“That in consequence of a summons from the former grand officers to the Masters and Wardens of all the regular constituted lodges, a grand communication was held, to consult and advise on some means to preserve the intercourse of the brethren.

“That the political head of this country having destroyed this connection and correspondence between the subjects of these states and the country from which the Grand Lodge originally derived its commissioned authority, and the principles of the Craft inculcated on its professors submission to the commands of the civil authority of the country they reside in; the brethren did assume an elective supremacy, and under it chose a Grand Master and Grand Officers, and erected a Grand Lodge, with independent powers and prerogatives, to be exercised however on principles consistent with, and subordinate to the regulations pointed out in the constitutions of ancient Masonry.

“That the reputation and utility of the Craft, under their jurisdiction, has been more extensively diffused by the flourishing state of the fourteen lodges constituted by their authority, within a shorter period than that in which three only received dispensations under the former Grand Lodge.

“That in the history of our Craft we find, that in England there are two Grand Lodges independent of each other; in Scotland the same; and in Ireland their Grand Lodge and Grand Master are independent either of England or Scotland. It is clear that the authority of some of their Grand Lodges originated in assumption; or, otherwise, they would acknowledge the head from whence they derived.

“Your committee are therefore of opinion, that the doings of the present Grand Lodge were dictated by principles of the clearest necessity, founded in the highest reason, and warranted by precedents of the most approved authority.

“This report was accepted, and corresponding resolutions entered into by the Grand Lodge and recorded.”]

#### CHARITY TO ALL MANKIND.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her

own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Blest who with generous pity glows,  
Who learns to feel another's woes;  
Bows to the poor man's wants his ear,  
And wipes the helpless orphan's tear—  
In every want, in every woe,  
Himself Thy pity, Lord, shall know.

How oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven.

Let us do good unto all men, especially unto them who are of the household of faith.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

For I was sick, and ye visited me, I was in prison and ye came unto me.

When saw we thee sick, and in prison, and came unto thee?

Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

In prison I saw him next, condemned  
To meet a traitor's doom at morn;  
The tide of lying tongues I stemmed,  
And honoured him 'mid shame and scorn.  
My friendship's utmost zeal to try,  
He asked if I for him would die?  
The flesh was weak, my blood ran chill,  
But the free spirit cried, I will.

Then in a moment, to my view,  
The stranger started from disguise;  
The token in his hands I knew—  
My Saviour stood before my eyes.  
He spake, and my poor name he named:  
“Of me thou hast not been ashamed;  
These deeds shall thy memorial be;  
Fear not, thou didst it unto me.”

—WINNIE.

#### THE COST OF SOLOMON'S TEMPLE.

What was the cost of Solomon's Temple?—A BUILDER.—[The Athol lectures say £69,869,822,500. Of this £62,675,000,000 was for precious stones. £6,904,822,500 was expended for the gold, silver, and brass vessels and sacred utensils. The wages, diet, and clothing of all grades of workmen, £140,000,000; materials for construction, £150,000,000. King David's contributions amounted to £911,416,207, Solomon's offerings and those of Hiram of Tyre and the Queen of Sheba, £80,000,000,000; leaving over and above all expenses, £11,041,583,707, in the King's Treasury for repairs.]

#### WHO WAS ADONHIRAM?

Who was Adonhiram, and what did he do?—P.M.—[Old Masonic authorities call him the nephew of K. Solomon, brother-in-law and successor of Hiram, the widow's son. The legend of his Masonic services is that he communicated to the perfect Masters, at Jerusalem, the grand word that Moses engraved on the triple triangular plate of gold, in Hebrew characters. From this word proceeds the Nine Elohist names, and each of these names have a reference to the nine attributes of the nine grand worthies.]

## AUTHOR OF REMARKS WANTED.

In your last number you published some beautiful remarks which you add you thought you had seen before. Very likely. They are extracts from the speech of the Grand Orator of the Grand Lodge of Illinois, Bro. Stephen A. Hurlbut, delivered upon the occasion of the installation of officers in that Grand Lodge.—Ex. Ex.

## "MASONIC MASTER-KEY."

Can you or any of your readers give any account of a work, published more than half a century ago, entitled *Browne's Masonic Master-Key*? Is it a forbidden book? Can it be had by purchase, and where? And if so, has any one the secret words by which the contents (printed in cypher) can be read?—JONES AND ROBINSON.

## THE TEMPLAR'S GOSPEL.

As I would much like to see this gospel, would you kindly give us the full title and publisher. I suspect its genuineness from the fact of its being divided into chapters and verses "the same as those now in use." For it is said Cardinal Hugo first divided the Scriptures into *chapters* about 1250, and the present arrangement into *verses* originated, I believe, with a Parisian printer of the name of Stephens, about 1551. Still the Templars might have found such a division convenient, and the question is, Do the chapters and verses correspond precisely with the French Testament? The reference to the Mount Athos monks is most interesting and appropriate.—△.

## ONE AND THREE-HALFPENNY DEGREES.

This is an old Yorkshire charge for the Mark, and is said to be the value of half a shekel, there being a tradition (which means a fifty years' old invention) that the wages of a Mark Man and Mark Master were paid in shekels. Until recently the Mark Link and Ark were given together, and was probably the "Diluvian Order" of which Dunckerly was G.M., and thence came to be connected with Templary.—△.

## MASONIC ENGRAVING.

I have seen a very well-executed line engraving—I should think it old—in which is represented three candlesticks in a triangular position surrounded by many stars, a delta with glory at the top, squares, levels, and plumb rules at the base, and in the corners people being killed by soldiers. To what does it allude?—S. D.—[It is a mutilated title-page of *Léger*.]

## "THE CRAFTY CRAFT."

Wanted to peruse a copy of an old and forgotten abusive pamphlet entitled *The Crafty Craft*. Any brother having it, and being willing to lend it for a few days, will much oblige—A Bookworm.

## THE INCOME OF THE GRAND LODGE.

What has been the income of the Grand Lodge of England during the past ten years—the expenses of the Executive—and the amount of benevolence doled out to claimants during that period?—STATIST.

CONSTANCY is a reasonable firmness in our sentiments; stubbornness, an unreasonable firmness; modesty, a consciousness of the deformity of vice, and of the contempt which follows it.

## THE MASONIC MIRROR.

## MASONIC MEMS.

The Devonshire Provincial Grand Lodge is appointed to be held on Wednesday next, the 27th inst., in the Masonic Hall, Exeter.

The consecration of the St. Anne's Lodge (No. 970), Looe, Cornwall, and the installation of the W.M. by the Prov. Grand Master, Bro. Augustus Smith, *M.P.*, will take place on Tuesday, the 26th inst., at twelve o'clock.

## THE GIRLS' SCHOOL.

On Thursday, the 14th inst., a Quarterly General Court of the Governors of the Royal Freemasons' School was held at the offices of the Institution, Great Queen-street, for the purpose of placing children on the list for the election in October next, as also of declaring the number then to be elected, and on general business. The meeting was presided over by Bro. John Udall, Vice-President.

The minutes of the previous general court and those of the intermediate committee meetings having been read and confirmed,

Bro. PATEEN, Sec., read a report from the general committee, to the effect that the number of children at present in the school was ninety-two, three of whom would leave in October next, when the term of their residence there would expire, and which would reduce the number to eighty-nine. The number of unsuccessful candidates left over from last election having been fourteen, which had been increased by seven additional applicants since, the committee recommended that eleven out of these twenty-one candidates should be elected in October next, which would increase the number of children in the school to one hundred. It was also stated that a contract had been entered into for the improvement of the play-room of the school, the contract price being £121, and that "the tradesmen's bills and salaries for the past quarter had amounted to £830 4s. 9d. while the subscriptions and donations received on the occasion of the anniversary dinner now amounted to £3,800.

The report was adopted, several brethren present expressing their satisfaction that the financial position of the Institution was such as to enable them to maintain, clothe, and educate so large a number as one hundred female children.

The other business, which was of a routine character, having been gone through, the proceedings terminated with a vote of thanks to the chairman.

## PROVINCIAL.

## DEVONSHIRE.

EAST STONEHOUSE.—*Lodge Fortitude* (No. 105).—This centenary lodge held its monthly meeting on the evening of Wednesday the 13th inst., at seven o'clock, the duties of the evening being to initiate and pass, the latter duty being discharged in the most able manner by Bro. R. Rodda, I.P.M. P.G. Reg., the former by Bro. S. Jew, P.M. The pleasures of the evening were much enhanced by an official visit from the Worshipful Master, the Past Master, and Wardens of Lodge St. Aubyn (No. 954.) During the evening it was unanimously resolved, after an able speech from the I.G., that a minute be entered on the records of the lodge of the recent testimonial to Bro. Rodda, a full report of which was given in a recent number of our MAGAZINE. The duties were then brought to a close, and the brethren adjourned for refreshment. Bro. Thuell introduced the toast of the visitors, particularly naming the officers

of Lodge St. Aubyn, and the pleasure the visit had afforded him. The W.M. and officers returned thanks in appropriate terms. The various other toasts were then proceeded with, the brethren separating, highly satisfied with the evening's labour.

#### ESSEX.

COLCHESTER.—*Angel Lodge* (No. 51).—The brethren of this ancient lodge held their annual festival on Wednesday, July 13, in their lodge-room at the Cups Hotel. Usually it has taken place in June, immediately after the election of W.M., of which it is, to some extent, a commemoration; but this year an intimation having been received from the Prov. G.M. of his intention to hold the Provincial Grand Lodge at Colchester, it was thought that a few weeks' delay would enable the two festivities to be held jointly—a project, however, which circumstances occurred to prevent; while the postponement proved most unfortunate as regards the newly-installed Master of the Angel Lodge, Bro. Nardus Gluckstein, who, by the death of a near relative, a few days previously, was prevented occupying the chair. In the absence of the W.M., the Immediate Past Master, Bro. Thomas Collier, presided. The R.W. Prov. G.M., Bro. R. J. Bagshaw, was present, with other visitors, including the Rev. W. B. Shepherd (Margaret Roding), Prov. G. Chap.; Bros. A. Harris, No. 141, London; Parker, No. 959, Ipswich; W. G. Walford, W.M.; and J. Ames, Sec., Hope Lodge, Brightlingsea. Also the following members of the Angel Lodge:—Bros. Bland, Church, Coppin, Ellisdon, Griffin, Slaney (Treasurer), and Williams (Secretary), P.M's.; E. S. Bean, S.W.; H. Darken, J.W.; G. O. C. Becker, S.D.; W. J. Gwynn, J.D.; T. Ralling, W. Winterbon, R. Evans, S. Chaplin, Rowland Taylor, G. Allen, E. Holland, C. Fuller, T. R. Quilter, W. Mitchell, W. Hooper, Witten, &c. A very elegant and sumptuous banquet was served by Bro. Salter, host of the Cups Hotel. The earlier toasts were, as usual, "The Queen," proposed by the W.M.; "The Grand Master of England, Earl of Zetland," proposed by Bro. Bagshaw; and "The Deputy Grand Master, Earl de Grey and Ripon," proposed by Bro. Church. The W. MASTER said, in drinking the next toast, the health of the Prov. Grand Master, he was sure they would be desirous of showing how welcome he was amongst them. (Applause.) It was the first time since he (Bro. Collier) had been a Mason that the Angel Lodge had had that honour; and he was sure it would stimulate them, if need be, to greater energy and devotion in behalf of the interests of the Craft. (Drank with Masonic honours.)—The PROV. G. MASTER said he was very deeply sensible of the kind and fraternal spirit in which they had received the mention of his name. For some years past circumstances had prevented him from visiting this lodge; but he had not been the less sensible of the great debt of gratitude which he owed to the oldest lodge in the province for having maintained the landmarks of Masonry with great purity for a long period of years, and for having set an example to other lodges which a Grand Master might well be proud of. (Applause.) He had no hesitation in saying that they had sent from this lodge one of the most distinguished men in Masonry that he (Bro. Bagshaw) ever knew, and he believed that very much of the prosperity of Freemasonry in Essex was owing to the exertions made within those walls. (Hear, hear.) He very much regretted that circumstances had prevented him hitherto from carrying out his intention of holding his Provincial Grand Lodge in connection with this lodge. The intention, he assured them, still remained; and had he been aware that he should have been relieved of a subject which had been engrossing his attention, and causing him great anxiety for some time past, he should certainly have held that meeting in connection with the present festival. He was aware that his not doing so had been the cause of some disappointment, and he assured them he felt that disappointment as much as any one. (Hear, hear.) Another matter he must specially refer to in connection with this lodge was the formation, some years ago, of the united lodge in this town. It was always a difficult matter in a small community to keep up two lodges in a satisfactory condition, and, seeing the probability of their own ranks being weakened by a second lodge, he should never forget the disinterested manner in which the members of this lodge came forward and gave their cordial support to that enterprise. (Hear, hear.) He owned that as Grand Master of the province he felt a very peculiar interest in the establishment of that lodge, as calculated to spread the principles of Masonry far and wide. It was a military lodge, and those young men initiated in it, who might afterwards go out to India would enter, the moment of

their arrival into all the comforts and advantages of Freemasonry in a foreign land; and as he attributed much of his own success in life to having become a Mason at an early age, he was very glad to see young men, especially of the military profession, embracing the principles of Masonry. (Hear, hear.) He would only again thank them for the cordial reception he had met with among them. (Applause.)—The next toast was "The Health of Bro. Skinner, Deputy Grand Master for Essex, and the rest of the Grand Officers," coupled with the name of the Provincial Grand Chaplain. (Honours.)—The Rev. Bro. SHEPHERD said, although but a subaltern, he was very happy to return thanks, in the name of the Deputy Grand Master and of the Provincial Grand Officers, for the kindness and hospitality shown to them that day. Meeting Bro. Skinner in lodge, as he had the happiness of doing almost every month, he could bear testimony to his undiminished zeal in the cause of Masonry, although his advanced age would not allow him to visit the other lodges of the province so frequently as he formerly did. Speaking for himself, he might say that he had derived great pleasure from his visit to Colchester that day. Although he had been 23 years in Essex, this was the first time he had ever set foot in the town of Colchester; and it was a very small thing to say that in the few years he had been a Mason, this was the first time he had entered the Angel Lodge. Knowing its antiquity and its high standing among the Craft, he should have been glad if he could have arrived in time to witness the ceremony which had preceded their banquet—the raising, he believed, of no less than four brothers at one time; for it was his wish of Masonry not to confine himself to the particular district in which his lot happened to be cast. (Hear, hear.) He wanted to find out the working of Masonry—to find out its many good points (its bad ones, if there were any, would disclose themselves without much seeking); and he was sure that if they did but carry out the principles of the Craft, harmonising as those principles did with that Gospel of which he was a feeble minister; if they did but carry out the principles of the Craft as laid before them at their initiation, they should show to the world a very beight example; they should become like mortar placed between the stones of a building, helping to cement together the great structure of society, and giving it a beauty and a symmetry which would not only be the admiration of the world, but of which it could be said, in the words of the great Father of Masonry, "Behold how good and joyful a thing it is, brethren, to dwell together in unity." (Applause.)—The PROV. G. MASTER proposed "The Health of the Worshipful Master of the Angel Lodge," expressing great regret that a family bereavement had deprived them of his presence, and his belief from what he had heard of Bro. Gluckstein's acquirements in Masonry, that he would conduct the business of the lodge with the same efficiency which had distinguished the year of office of the worthy brother who now occupied the chair as his deputy, and whose name he begged to couple with the toast. (Honours.)—Bro. DARKEN said he was deputed by the brethren of the Angel Lodge to say that they should drink this toast with double pleasure, not only because they fully concurred with the Grand Master in his anticipations of the efficiency of their newly-elected Master, but because they felt that to the brother now filling the chair in his absence they owed a deep debt of gratitude for the year of unexampled prosperity which his great zeal and exertions had brought to their lodge. (Applause.)—Bro. COLLIER, in acknowledging the toast, said he need not assure them of the deep disappointment it had been to their Worshipful Master to have been prevented realising on that occasion a hope which he had cherished from the day of his initiation. (Hear, hear.) They were aware that Bro. Gluckstein was about to join him (Bro. Collier) in a business undertaking in the far West, and he had some fear that the event which had deprived them of his presence to-day might probably prevent his attendance at the lodge so often as he intended at the time of his installation, though he was quite sure he would be with them as frequently as possible, and whenever his presence was actually required. (Hear, hear.) He might say indeed for himself as well as for Bro. Gluckstein that their hearts would be with their Colchester brethren at all times, and, whenever opportunity offered, nothing would give them greater pleasure than to take a trip to the East, and pay their respects to their mother lodge. (Applause.) He trusted he need not say that he had Masonry at his heart, and in filling last year the office of W.M. he had endeavoured, however imperfectly he might have succeeded in doing so, to carry out the duties of that position. (Applause.) In going to the West he trusted he should meet with some lodge in which,

with the help of the certificate of good brotherhood which he hoped to carry with him from this lodge, he should be received as cordially and fraternally as the Angel Lodge had always welcomed those brethren from a distance who had been desirous of joining them. (Hear, hear.) In conclusion, he sincerely thanked the Provincial Grand Master for so kindly coupling his name with the toast.—The PROV. G. MASTER said he had heard with great pleasure the expression of the good opinion entertained by the lodge towards their Immediate Past Master, and in any honours it might be in his power to bestow he assured them he should not be unmindful of the feeling manifested that evening towards Bro. Collier. (Applause.)—The other toasts drank during the evening were “The Worshipful Masters of other Essex Lodges,” responded to by Bro. Walford, Brightlingsea; “The Past Masters of the Angel Lodge,” proposed by Bro. Bean, and acknowledged by Bro. Church; “The Treasurer, Bro. Slaney,” proposed by Bro. Griffin, and drank with great cordiality; “The Wardens,” proposed by Bro. Coppin, and responded to by Bros. Bean and Darken; “The Visiting Brethren,” proposed by Bro. Church, and acknowledged by Bros. Harris and Parker; “The Secretary, Bro. Williams,” proposed by the Worshipful Master; “The Masonic Charities,” proposed by Bro. Griffin; “The Press and Bro. Ralling,” proposed by the Worshipful Master; and “The Ladies,” also given from the Chair; thus terminating a most agreeable evening, the pleasures of which were in no small degree enhanced by the excellent songs of Bros. Winterbon, Allen, Parker, Becker, Bland, and Walford.

## KENT.

SIDCUP.—*Sydney Lodge* (No. 829).—The usual monthly meeting of this rapidly-increasing lodge was held on Tuesday, 12th inst., at Bro. Beacham's, the Black Horse, when three gentlemen were initiated, and Bros. Whomes, Pizzia, and Sandy, raised to the sublime degree of M.M. The W.M. Bro. C. T. Sutton, gave unmistakable proof of his proficiency by the manner in which the ceremonies were performed, and was efficiently assisted by his officers. Business being ended, the brethren adjourned to the banquet hall, where there was some excellent singing by Bros. George Tedder, Green, &c. Bro. Sandy, W.M., treated the brethren with two solos on the cornet in first-rate style, and a most satisfactory meeting was closed at an early hour.

## LANCASHIRE (WEST).

PRESCOT.—*Lodge of Loyalty* (No. 86).—This ancient and prosperous lodge held its anniversary meeting on Wednesday, the 13th inst. The W.M., Bro. W. R. Allen, having some distance to travel from his residence, was unable to be present at the opening, but arrived before the closing. Bro. James W. J. Fowler, P.M. and W.M. elect, took the chair at four o'clock, assisted by Bros. J. R. Goepel, W.M. of Lodge 823, as S.W.; H. G. Wootton, J.W.; J. Turner Hall, Sec.; Thomas Swift, S.D.; Jos. Welsby, as J.D.; and W. Holme, as I.G. The following brethren were also present:—C. J. Banister, Prov. G.S.B.; James Hamer, Prov. G. Treas.; J. Molineux, P. Prov. G. Org.; Charles Leedham, P.M. 220; A. D. Graham, W.M. 155; D. Jones, P.M. 216; D. J. Kernish, 216; William Jervis, 897; Charles Haswell, 216; and the following, all of 86:—R. Sergenson, William Swift, J. T. Birchall, William Mercer, John Newbery, Samuel France, M. Simcock, &c. After the minutes of the last meeting had been read and confirmed, Bro. J. W. J. Fowler was installed for the second time W.M. The ceremony was most admirably performed by Bro. Hamer, Prov. G. Treas., assisted by Bro. C. J. Banister, Prov. G.S.B., and Bro. Leedham, P.M. of Lodge 220. The W.M. then proceeded to name and invest the following brethren as his officers for the ensuing year:—Bros. J. Turner Hall, S.W.; Thos. Swift, J.W.; Rev. Geo. Holloway, Chap.; John Newbery, Sec.; Jos. Welsby, S.D.; Sam. Morris, J.D.; Wm. Swift, I.G.; J. T. Birchall, Dir. of Cers.; and Matthew Simcock, Steward. The Tyler, Bro. Sephton, was also re-elected. The brethren adjourned to banquet at six o'clock, which was served by Bro. Smith at the Royal Hotel in a style which, whether as regards the fitting up of the banquet-room, or the quality of both solids and liquids, reflected the highest credit on the host. After the usual loyal and Masonic toasts had been proposed and duly honoured, the lodge was closed in due form and perfect harmony soon after ten o'clock, and the brethren separated.

## SUFFOLK.

## PROVINCIAL GRAND LODGE.

Wednesday, the 6th inst., was the day appointed by the R.W. the Prov. G.M., Col. A. S. Adair, for the holding of the Provincial Grand Lodge of the county of Suffolk.

The brethren from all parts of the county met at the Golden Lion Hotel, Ipswich, shortly after twelve o'clock, where the Board of Finance was held for the despatch of business, the R.W. the Prov. G.M. presiding. At the conclusion of this part of the proceedings the brethren assembled in the Council Chamber of the Town Hall, which had been kindly granted by the Mayor, G. C. E. Bacon, Esq. In this room the Provincial Grand Lodge was held at half-past one. The room was elegantly furnished and decorated. The R.W. Prov. G.M. took his seat half-past one, supported by Bro. J. Gissing, acting D. Prov. G.M.; Bro. C. T. Townsend as his Prov. S.G.W., and Bro. John Pitcher as acting Prov. J.G.W., and the Prov. G. Officers. Prayers having been offered by Bro. R. N. Sanderson, Prov. G. Chap., the lodge was opened in due and solemn form.

The Prov. G. Secretary having read the minutes of the preceding Provincial Grand Lodge, and stated its financial position, the Prov. G.M. remarked upon various matters connected with the province, and said that though tradition had done much for Masonry, still he thought that at their Provincial Grand Lodge meetings and other important gatherings in the province it was necessary that a record should be kept of their proceedings, not only for their satisfaction, but future reference. He would, therefore, suggest that Bro. Tidd, who had already rendered their signal service, should be appointed their short-hand writer. In stating this, he begged to say that the suggestion was purely one of his own, and had nothing whatever to do with Bro. Tidd. The Prov. G. Secretary then proceeded to ascertain the number of lodges represented in Provincial Grand Lodge, and by whom. The following was the result:—

Woodbridge, by the W.M.; British Union (Ipswich), by the W.M.; St. Luke's (Ipswich), by the W.M.; Beccles, by the W.M.; Lowestoft, not represented; Hadleigh, not represented; Perfect Friendship (Ipswich), by the W.M.; Halesworth, by a P.M.; Stowmarket, by the W.M.; Southwold, not represented (for the fourth time); Sudbury, not represented (for the third time); Bungay, by a P.M.; Aldeburgh, by the W.M.; Prince of Wales (Ipswich), by the W.M.; Bury St. Edmund's, by the W.M.

The R.W. Prov. G.M. then proceeded to appoint the following brethren to fill the various offices in the province, and invested each with his respective collar and jewel of office:—

Bro. C. T. Townsend .....	Prov. S.G.W.
” J. F. Robinson .....	Prov. J.G.W.
” R. N. Sanderson .....	Prov. G. Chap.
” Spencer Freeman .....	Prov. G. Treas.
” Newson Garrett .....	Prov. G. Reg.
” E. Dorling .....	Prov. G. Sec.
” W. M. Swan .....	Prov. S.G.D.
” T. G. Cressy .....	Prov. J.G.D.
” W. Wilmsburst .....	Prov. G.S.B.
” J. Breckles .....	Prov. G. Supt. of Works.
” W. Hayward .....	Prov. G. Dir. of Cers.
” W. C. Mullenger.....	Prov. G. Assist. Dir. of Cers.
” A. Bowles .....	Prov. G. Org.
” W. Lucia .....	Prov. G. Purst.
” A. Robertson .....	Prov. G. Tyler.
” H. Thomas .....	} Prov. G. Stewards.
” Ranson .....	
” W. Westgate .....	
” R. N. Greene .....	
” F. P. Jennings.....	
” Shrapnell .....	

After the disposal of the business connected with the province, the lodge was closed according to ancient form. The R.W. the Prov. G.M. requested that the brethren form in procession and proceed to church.

The following brethren were present and took part in the proceedings of the day:—

The R.W. Colonel A. S. Adair, Prov. G.M. of Suffolk; Colonel Alex. W. Adair, Prov. G.M. of Somersetshire; Fred. Binckes, P.M. 10, Sec. Royal Masonic Institute for Boys; Spencer Freeman, Prov. G. Treas. and W.M. 516; C. T. Townsend, Prov. S.G.W. Suffolk; Rev. R. N. Sanderson, Prov. G. Chap.; Edward Dorling, Prov. G. Sec.; J. Tracy, P. Prov. G. Dir. of Cers., 116; G. F. Findley, P.M. 198, Prov. G. Assist. Dir. of Cers.; C. S.

Pedgriff, Prov. G. Reg. 338; James Franks, P. Prov. G. Reg. and P.M. 376; H. Harris, Prov. G.D., P.M. 114; W. Lucia, P.M. 117, W.M. 1,008; Theodore G. Cresy, W.M. 936; R. Cade, P. Prov. J.D. and P.M. 272; Thomas Noble, P. Prov. J.D. and P.M. 252; James Richmond, P. Prov. S.D. and W.M. 225; R. Girling, P.M., 376, P. Prov. G. Reg.; Alfred Bowles, P.G. Org., 959; W. M. Swan, W.M. 388, Prov. G.S.D.; J. Pitcher, P. Prov. J.G.W. and P.M. 376; John Head, P. Prov. J.G.W., P.M. 376, and W.M. 959; Rev. E. J. Lockwood, W.M. 114; J. S. Gissing, P. Prov. J.G.W., W.M. 81; Stephen B. King, P.M. 376; R. N. Green, S.D. 376; Aug. Read, I.G. 376; Henry Luff, Prov. G. Supt. of Works, W.M. 376; F. B. Jennings, J.W. 959; George A. Turner, P.M. and S.W. 376; E. C. Tidd, J.D. 959 and 376; J. Richmond, P. Prov. S.D. and W.M. 225; A. Barber, P.M. and Sec. 225; J. Clarke, P.M. 225; F. B. Marriott, J.W. 757; W. J. Ranson, J.D. 757; Henry Thomas, S.W. 114; Newson Garrett, P.M. 936 and 3; N. Tracy, P. Prov. J.G.W. 376; W. P. Mills, P. Prov. S.G.W. 376; R. C. Chandler, W.M. 315; Richard Worsley, J.W. 305; Benjamin Head, S.G.W. and 959; Matthias Abel, J.W. 929; W. W. Westgate, S.W. 225, 959, and 376; Charles Davy, S.W. 225 and 376; J. Turner, W.M. 225; J. Whitehead, P.M. 225; H. J. Thompson, P.M. 869, and Prov. G.W. Herts; Arthur Coyte, Sec. 594; F. Gull, J.W. 114; R. G. Fuller, P. Prov. J.G.D. 516; J. A. Pettitt, P.M. 376; A. Robertson, Prov. G.T.; John Alloway, Treas. 959; J. C. Peckham, P.M. 79; E. E. Bewley, S.D. 756; Thomas Bays, P. Prov. Dir. of Cers. 81; Rev. A. Tighe Gregory, 81; W. Wilmhurst, P.M. 81, and Prov. G.S.B.; Bros. Henry Ward, C. Parker, W. Elliston, J. Morfey, R. M. Keep, J. H. Townsend, Geo. Brame, E. G. Rands, J. B. Parker, R. C. Brown, Robt. Ward, A. S. Strand (from Denmark), H. S. Shrapnell, J. Godball, W. Boby, Fred. Read, W. D. Christie, G. W. Brock, A. F. Jobson, H. G. Moore, 114; W. Flory, I.G. 225; A. B. Champ, H. Wright, &c.

At half-past two, the brethren formed in procession and proceeded to the church of St. Mary-le-Tower, where an excellent discourse was delivered by the Prov. G. Chap., Bro. the Rev. R. N. Sanderson.

There was a choral service at the church, and the lessons were read by the Rev. R. N. Sanderson and the Rev. E. J. Lockwood.

A collection was made in the church in aid of the Masonic Charities.

After the sermon the procession returned in the same order to the Council Chamber, previous to attending the banquet.

On the return of the brethren to the lodge room a collection was made in aid of the Provincial Grand Lodge Charity Fund.

Before the close of the lodge the R.W. the Prov. G.M., in the name of the brethren, paid a high and well-deserved compliment to the Mayor, G. C. E. Bacon, Esq., for his kindness and courtesy in granting them the use of the hall, and tendered the warmest thanks of the lodge to the Rev. J. R. Turnock, incumbent of St. Mary-le-tower, for the use of the church.

The lodge was then closed in harmony.

#### THE BANQUET

was held at the New Assembly Rooms, and the dinner excellently served by Bro. Henry Guiver, of the Great White Horse Hotel.

The R.W. the Prov. G.M. presided, supported by the Prov. G.M. for Somerset, Colonel A. W. Adair; Bro. Benjamin Head, Bro. F. Binckes, Bro. A. Tighe Gregory and the Provincial Grand Officers.

Grace having been said at the close of the repast by the Prov. G. Chap., the R.W. the Prov. G.M. gave in succession "The Queen," "The Prince and Princess of Wales, and the rest of the Royal Family," which were duly honoured.

Next followed the toast of the G.M. of England, the Earl of Zetland. In giving this toast the Prov. G.M. said on Monday last he had the honour of receiving from his lordship's hands the collar of S.W. of Grand Lodge. (The toast was drunk with Masonic honours.)

The Prov. G. MASTER again rose and gave the D.G.M., the Earl de Grey and Ripon, and the rest of the grand officers, coupling with the toast the name of Bro. Benjamin Head, whom he was delighted to see amongst them. (Drunk with musical honours.)

Bro. BENJAMIN HEAD, in returning thanks, paid a high compliment to the D.G.M. for his many excellent qualities, characterising him as a good man and a good Mason, and one beloved and respected by all. (Applause.)

The R.W. MASTER next gave "The Health of the Prov. G.M. for Somerset, Bro. Alexander W. Adair." (Loud applause.) (Drunk with full honours.)

The Prov. G. MASTER for Somerset on rising to respond was warmly greeted by the brethren. He thanked them most sincerely for the manner in which they had received the toast of his health. It was a great pleasure for him, coming as he did from a distant part of the country, to receive from them so kind and so hearty a welcome. In the county where he resided they had not the opportunity of visiting the various provinces as many had—Plymouth or Torquay being the nearest—but he could only say that should the brethren of Suffolk think proper at any time to visit his province, they might depend upon receiving a most hearty and cordial welcome. (Applause.) He more particularly alluded to Suffolk—though he should be always ready to give any brother a welcome—because he had that day had the pleasure of joining in their proceedings and of seeing the admirable manner in which their work was done. (Hear, hear.) This was his first visit to their Suffolk lodges, and he had had besides the pleasure of visiting their beautiful church. But amid all this pleasure there was one drawback. On being told how nobly and munificently the Mayor of Ipswich had acted in reference to that noble edifice, his first question was "Is he a Mason?" And he regretted to find he was not. Still they must recognise in that gentleman all the qualifications and virtues which made a good Mason—(applause)—and though he did not wear the apron, still he was in every sense of the word, at heart, a true Mason. (Renewed applause.) Having said thus much, he now called upon them to drink to the health of their Prov. G.M. (Loud cheering.) Drunk with all honours.

The Prov. G. MASTER was warmly cheered on his rising to respond. He said he was proud to see from the cordial manner in which the toast had been received that he still retained their confidence. (Loud applause.) His great desire was to do his duty in that exalted position in which he had been placed, and to deserve the respect and esteem of his Masonic brethren. (Hear, hear.) They had great reasons to congratulate themselves upon the flourishing condition of their province. Not only were new lodges springing up but old ones were putting forth new vigour, and bid fair to become prosperous and flourishing institutions. (Applause.) He had now to call upon them to join with him in drinking the "Health of the Visitors." (Applause.) There was a brother amongst them who would command their respect for his many excellent qualities, his agreeable companionship, and his unwearied advocacy in the cause of charity. He need only name Bro. Binckes and the Masonic Charities to ensure their approval of the toast. (Drunk with all honours.)

Bro. BINCKES, in an able and eloquent speech, expressed the pleasure it afforded him to meet his Suffolk brethren, and made an urgent appeal on behalf of the Royal Masonic Institution for Boys. At present he said there was only room in the institution for 72 boys, who were liberally clothed, fed, and educated. They had already funded property amounting to £14,000. His object was, if possible, to raise about £10,000, in order that the institution might be extended so as to afford accommodation for 100 or 150 boys. (Applause.) The cost of the contemplated alteration would be something like £26,000. He had undertaken to pay the contractor £1,000 a month, and by God's help he could do it. Would they assist him in carrying out this great, this noble work? He felt assured they would, and thus render this school one of the brightest amongst the educational establishments of this country. (Applause.) It was not a mere house of refuge where boys might be housed for a time, but a school where they were prepared for all the noble professions fitted for man to adorn. (Applause.) He hoped then to enlist their sympathies, so that he might hopefully say that the work which he had begun should be successfully carried out. He could not close these observations without publicly thanking the Right Worshipful the Provincial Grand Master for his kind support, and also Bro. Dorling who had rendered most invaluable assistance to their charities. (Applause.) And in the hope of enlisting their kind and cordial support in this great work, he could only say, in the words of Him whose name they all revered, "For inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." (Applause.)

The Prov. G. MASTER rose and proposed, in suitable terms, "The Health of the Provincial Grand Officers," and thanks to them for their valuable assistance and co-operation. The name

of the Prov. S.G.W., Bro. C. T. Townsend was coupled with the toast. (Drunk with all honours.)

The Prov. S.G. WARDEN briefly acknowledged the compliment.

Next followed the toast of "The Provincial Grand Chaplain, Bro. Sanderson," with thanks to him for his excellent sermon. (Loud applause.)

Bro. R. N. SANDERSON, in returning thanks, said, the present flourishing condition of Masonry in their province was a great cause of congratulation. And in whatever part of the province they might be, let them do their duty and bind themselves harmoniously together, without which, Masonry was but a rope of sand. (Hear.)

Next followed, from the chair, the toast of "The Past Provincial Grand Officers," uniting with the compliment the name of Bro. Pitcher. (Masonic honours.)

Bro. PITCHER made a suitable reply.

Bro. Bowles then sang his much admired Masonic song, called the "Five Points," composed by Bro. T. G. Cresy, of Aldeburgh, and set to music by Bro. Bowles. The song is dedicated to the Prov. G.M.

The R.W. the PROV. G. MASTER again rose and proposed "The Worshipful Masters of the various lodges in the province," uniting with the toast the name of the W.M. of the youngest lodge, Bro. W. Lucia, of the Royal Edmund Lodge, Bury. (Masonic honours.)

Bro. LUCIA replied.

The health of the Treasurer, Bro. Spencer Freeman, followed from the chair, the Prov. G.M. paying a high compliment to the brother holding that important and responsible position. (The toast was drunk with all honour.)

Bro. SPENCER FREEMAN said he should ever endeavour to discharge his duties to the best of his ability, and he trusted to the satisfaction of the Prov. G.M. and all his Masonic brethren. (Applause.)

Bro. GISSING, Acting D. Prov. G.M., replied to the toast of the W.M.'s of lodges, urging the brethren to assist Bro. Binckes, in carrying out his intentions with regard to the Boys' School by subscribing liberally.

Bros. J. TRACY and HENRY LUFF also offered some few remarks on the subject.

The R.W. MASTER said as he had commenced the proceedings of the evening by drinking the health of the first lady in the land, so he would conclude by giving them the health of the ladies, on whose behalf he would ask Bro. Tidd to respond. (Drunk with all honours.)

The toast having been duly responded to, the Tyler's toast brought the proceedings to a close, and the Prov. G.M., on leaving the room, was loudly cheered.

#### SOMERSETSHIRE.

KEYNSHAM.—*Royal Albert Edward Lodge* (No. 908).—On Wednesday, the 13th inst., Bro. C. Beckett was installed as W.M. of this lodge, at the Lamb Hotel, when a large number of brethren from Bath, Bristol, &c., assembled on the occasion, including Bro. H. Bridges, D. Prov. G.M. of Somerset, and several P.M.'s of Somerset and adjoining provinces. After the officers had been invested, a very handsome jewel, accompanied with an illuminated address elegantly framed, was presented by the members of the lodge to Bro. Moutrie, P.M., for his untiring exertions in forming the lodge of which he was the first W.M., after which about 30 brethren sat down to a most excellent dinner. The usual loyal and Masonic toasts were drunk and duly responded to, and the evening was enlivened by some suitable songs, glees, &c., by Bros. Pyne, Drayton, Reeves, and Watts, after which the company parted highly delighted with the evening's entertainment.

#### SURREY.

REIGATE.—*Surrey Lodge* (No. 416).—This lodge held its installation meeting at the Public Hall Lodge Room, on Saturday, 16th July. Present—Bros. W. Caruthers, W.M.; C. J. Smith, S.W.; A. Sisson, J.W.; J. Lees, Morrison, Holman, P.M.'s; W. T. Sargant, S.D.; A. Kelsey, J.D.; W. Last, I.G.; and other brethren. Visitors: Bros. J. Bradford, Prov. G. Dir. of Cers.; W. Hobbs, P.M. 301; Christopher Wren, S.D. 315; G. Hough 473; La Touche, P.M. 54; E. Drewett, W.M. 777; W. Ross, S.W. 777. The lodge being duly opened, the minutes of the previous lodge were read and confirmed. The lodge was subsequently opened in the third degree, when Bro. Henry Steed was raised to the sublime degree of a M.M. Bro. C. J.

Smith, W.M. elect, was then presented by Bro. Lees, acting as I.P.M., and in a most able and impressive manner installed in the chair of K.S., by Bro. J. Lewellyn Evans, P.M., President of the Board of General Purposes. Having received the congratulations of the brethren and the usual salutes, the W.M. appointed his officers as follows:—Lainson, S.W.; Sargant, J.W.; Thomson, S.D.; Foot, J.D.; Last, I.G. Other Masonic business having been transacted, the brethren adjourned to banquet, when the usual loyal and Masonic toasts were given by the W.M., and heartily responded to. The Tyler's toast closed a most agreeable meeting, and also one fraught with the best feelings in connection with the Craft and the Surrey Lodge in particular. The W.M. informed the brethren that, on Saturday, the 23rd inst., the Provincial Grand Master, Bro. Dobie, would hold his lodge at Reigate, when the presence of Surrey brethren was especially requested; and, as the reception of the Provincial Grand Lodge was given to the Surrey Lodge, he felt the brethren of that lodge would do everything to promote the comfort and hospitality of their brethren at the meeting, to whom they offered a hearty welcome.

#### ROYAL ARCH.

##### LANCASHIRE (WEST.)

GARSTON.—*Chapter of Harmony* (No. 220).—This chapter was opened on Thursday, July 14th, by P.M.E.Z. C. J. Banister, P.G. Dir. of Cers., as Z.; P.M.E.Z. W. J. May, H.; P.M.E.Z. J. Hamer, as J. The minutes of last meeting were read and confirmed. Bro. George De la Parelle, of Lodge 249, was exalted to the H.R.A. degree by the Acting 1st Principal. P.M.E.Z. Comp. James Hamer, delivered the first historical and the mystic lectures; P.M.E.Z. Comp. W. J. May, the symbolic lecture. This being the night to elect the officers Comp. May, was elected 1st Principal; Comp. Pierpoint, 2nd; and Comp. C. Leedham, 3rd; Comp. Rev. J. Dunkley, P.S.; Comp. Pearson, S.E.; Comp. Urnton, S.N.; and P.M.E.Z. John Pepper, elected as Treasurer. Two candidates were proposed for exaltation. Several sums were voted for widows, and notice of motion was given that Comp. May would, at the next meeting, propose that this chapter give a donation of £10 to the Royal Benevolent Institution for Aged Freemasons and their Widows. Business over, the chapter was closed in solemn form.

#### KNIGHTS TEMPLAR.

##### WOOLWICH.

KEMEYS TYNTE ENCAMPMENT.—The last meeting of the season took place at the Freemasons' Hall, Woolwich, on Friday, the 15th of July. The fraters present were Sir Kut. E. J. Fraser, E.C.; J. R. Thomson, 1st. Gen.; Col. Clerk, P.E.C. as 2nd Gen.; Capt. McLaughlin, Expert; the V.H. and E. Prov. G. Com. Dr. Hinxman, Treas.; P. Laird, Sec.; Capt. Boyle, P.E.C.; W. Smith, C.E., P.E.C.; Matthew Cooke, G. Org. to G. Conclave of K.T. and several other Knts. The business was of a purely administrative character, and after it was disposed of the Sir Knts. dined together, and passed one of their famous rational and pleasant evenings.

#### ANCIENT AND ACCEPTED RITE.

##### METROPOLITAN.

METROPOLITAN CHAPTER OF S.P.R.—A meeting of this chapter was held at Freemasons' Tavern, on Tuesday, the 12th of July, when the following members and visitors were present—C. J. Vigne, Capt. N. G. Philips, and Bro. Perrier, 33°; Hyde Pullen, Dr. R. H. Goolden, Charles Goolden, J. Gibbs, 32°; Dr. Keddell, — Barlow, — Sandes, and — Blenkinsopp, 31°; Lord Kenlis, R. Spencer, L. Lemanski, Matthew Cooke, Org. to Sup. G. Cons., C. H. Cox, G. Lambert, M. H. Shuttleworth, and J. How, 30°; G. Oflor, W. J. Meymott, R. A. Routh, — Strachan, H. J. Thompson, W. A. Roofe, F. Binckes, and H. Beddy, 18°. The Ill. Bro. Hyde Pullen, 32°, the M.W.S., performed his share of the work most admirably, and installed Bros. Lieut. Goolden, Handley, and La Mert as S.P.'s.R. The S.G.I.G.,



Capt. Philips, 33°, gave a copy of the following important announcement, which was read at the meeting:—

Supreme Grand Council of Rites for Ireland.

**MOST EXCELLENT SIR AND BROTHER,**—I am directed to inform you that at the quarterly meeting of the Council of Rites, held at Freemasons' Hall, Dame-street, Dublin, on the 15th inst., the following resolutions were passed:—

"That chapters under our constitution be not permitted to affiliate or admit during the exaltation of a candidate a member of a chapter under another constitution, unless he possesses the qualifications of Mark, R.A. H.K.T. K.M. P.M. &c.

"That all candidates for admission into a Chapter of Prince Masons be balloted for by beans only, one black bean to exclude."

By order

LUCIUS H. DEERING,  
Secretary General.

Freemasons' Hall, Dublin,  
23rd June, 1864.

Dr. Goolden, 32°, was re-elected Treasurer, and the Ill. Bro. J. Gibbs, 32°, M.W.S. A banquet followed, and the brethren spent the evening together with mutual profit and pleasure.

## PUBLIC AMUSEMENTS.

### POLYGRAPHIC HALL.

Mr. W. S. Woodin's new entertainment, entitled "Elopement Extraordinary" and "The Bachelor's Box" is having a successful run at this hall, which is well filled every evening, and a delighted audience testify their approval of the wonderful versatility of the performer, and the extraordinary changes of character which he so rapidly effects. In this respect Mr. Woodin is without a rival, and the railway arrangements in the "Elopement Extraordinary" greatly facilitate the striking transformations which are so quickly made. The scene exhibiting the interior of the carriages on the Tilbury line, in which three of the most distinct and opposite characters are represented, namely, *Miss Araminta Minerva Holdfast*, a strong-minded young lady; *Mr. Augustus Fitzlegg*, a weak minded young gentleman; *Mr. Jonathan Holdfast*, a cool-headed old gentleman, by Mr. Woodin, is a singular and amusing display of the mobility of the human face and voice, assisted by clever mechanical arrangements. The "Bachelor's Box" affords Mr. Woodin the opportunity of displaying his talents in a series of the most opposite characters, from the fashionable *Miss Pappington* and the *Commandant Giroflour* down to a member of the *Shoelack Brigade*. The various transformations are performed with singular rapidity, everything works smoothly, and a series of smart dialogues, interspersed with characteristic songs, renders the performance interesting and amusing, and Mr. Woodin never fails in sending his audience away pleased and delighted.

## THE WEEK.

**THE COURT.**—Her Majesty and family continue at Osborne, generally in good health, with the exception of the Princess Helena, who has had a slight attack of scarlatina, from which, however, she is recovering. The Prince and Princess of Wales are resident at Richmond, and have paid several visits to different members of the nobility, and to the rifle contests in progress at Wimbledon.

**IMPERIAL PARLIAMENT.**—In the HOUSE OF LORDS, on Thursday, the 14th, a large number of bills, including the Government Annuities Bill received the royal assent by commission.—In reply to a question from Lord Brougham, Lord Granville said the subject of affording to railway passengers greater security against such ruffians as the murderer or murderers of Mr. Briggs was under the consideration of the Government.—On the motion for considering the Commons' reasons for disagreeing to one of their lordships' amendments on the Penal Servitude Acts Amendment Bill, Lord Shaftesbury urged that the House should insist upon rejecting the enactment which provided that ticket-of-leave men should report themselves to the police once

a month. He urged that if such an obligation were imposed upon released convicts, their ultimate reclamation would be impossible; and he, therefore, moved that the clause should be altered in the sense of his remarks. Lord Carnarvon and Lord Granville opposed the motion, which, after some further discussion, was lost by a considerable majority.—Their lordships, by a majority, also rejected a motion brought forward by Lord Donoughmore, proposing that the power of adopting or rejecting the Public and Refreshment Houses Act should not be vested in town councils or other elective bodies.—On Friday, Lord Houghton, referring to the proceedings of Convocation with reference to "Essays and Reviews," asked whether the Government had consulted the law officers of the crown as to the powers of that body in such matters. The Lord Chancellor said there were three ways of dealing with Convocation if it took to "active" deliberations. The first was to take no notice of it; the second was to prorogue it if it was likely to become mischievous; and the third was to proceed against it in a court of justice. "Any sentence or anything else" pronounced by Convocation was, he said, invalid, and he warned the bishops that they might get themselves into a difficulty by even expressing an opinion on such matters as the doctrines enunciated in "Essays and Reviews." The Archbishop of Canterbury maintained that Convocation had not acted illegally in pronouncing an opinion upon the views of the essayists, and he quoted an opinion obtained from Sir Hugh Cairns and Mr. Rolt in support of his contention. After a few remarks from the Bishop of London, the Bishop of Oxford strongly condemned the bantering tone in which the subject had been treated by the Lord Chancellor, and contended that Convocation had the power to act as it had acted during its recent sittings. The Lord Chancellor having briefly replied, the subject dropped.—On Monday, Lord Brougham made a vigorous attack upon the Cuban slave trade, and suggested that a heavy import duty should be imposed upon the slave-grown products of that island. He contrasted the conduct of the Spanish Government in this matter with that of the Government of Brazil, and urged the repeal of the Aberdeen Act as a graceful acknowledgment of the efforts which had been made by the authorities at Rio to put an end to the traffic in negroes. Lord Russell said the reply made by the Spanish Government to the complaints which had been urged on this subject was that their exertions for the suppression of the slave trade had been neutralised by the obstacles interposed by the colonists. With regard to the suggestion that a prohibitive duty should be imposed upon Cuban produce, the noble Earl observed that, so long as France and other countries took slave-grown sugar, such a measure would be wholly inefficient. After a few words from Lord Malmesbury in defence of Brazil, and a brief reply from Lord Brougham, the subject dropped.—On Tuesday, notice was given of a speech from Lord Ellenborough on "the changes which have taken place in the state of foreign affairs since the meeting of Parliament;" and Lord Granville stated, in reply to a question from Lord Redesdale, that the Government hoped to be able to bring the business of the session to a close by the end of next week.—In the HOUSE OF COMMONS, on Thursday, the 14th inst., a Committee was appointed, on the motion of Colonel Wilson Patten, to revise the standing orders in reference to private legislation, with the view of shortening the proceedings on private bills.—Sir George Grey announced the withdrawal of the Gaols Bill, adding, however, that it would be re-introduced next session.—In reply to a question from Mr. Baillie Cochrane, Mr. Milner Gibson would give no direct assurances with reference to the introduction of a bill for the protection of railway travellers from such outrages

as that committed upon Mr. Briggs. He said he was not sure that the construction of English railways would admit of the kind of communication between the carriages which existed on the continent.—On the motion for the second reading of the New Zealand (Guarantee of Loan) Bill, Mr. Arthur Mills moved that the bill be read a second time that day three months. The guarantee sought for would, he said, impose a serious burden upon the mother country, whilst it would check that spirit of self-reliance which should exist in the colonies. The amendment, which was, of course, opposed by the Government, gave rise to a long discussion on our New Zealand policy, in which Mr. Gladstone, Sir Stafford Northcote, Mr. Cardwell, Mr. Adderley, and other members took part, and ultimately the bill was read a second time.—On Friday, the Cattle Diseases Prevention Bill was dropped for the present session.—In reply to a question from Mr. Bernal Osborne, Lord Palmerston said it was not proposed to appoint an English Consul at Rio, nor had the Government any intention of asking Parliament to repeal the Aberdeen Act, by which English cruisers are authorised to capture Brazilian slavers.—Sir W. Jolliffe, in replying to a question from Lord Enfield, stated that the number of gates that had been removed in the metropolis under the Act of last session was twenty-five, and the number of side-bars fifty-four. The number of miles by road given over to the parishes was fifty-five, and the number constituted as turnpike roads was sixty-seven. The number of new gates on those sixty-seven miles was nine, new side-bars eight.—Mr. M. Gibson announced that he would, early next session, introduce a bill for the amendment of the law of partnership.—Mr. F. Peel announced that the Government intended to postpone the proposed increase in the Australian postage until the colony had been consulted with on the subject of a bi-monthly postal communication.—On Monday, Lord Palmerston, in reply to a question from Sir John Pakington, explained the present position of the Treaty of London. It was, he said, that of a treaty which all the signatories had agreed to modify. On the motion for going into Committee of Supply, Mr. Bernal Osborne endeavoured to raise another discussion on the Brazilian question, but Lord Palmerston declined to enter into the subject at length, as negotiations were now pending which, he trusted, would result in the restoration of friendly relations between the two countries.—On Tuesday the Appropriation Bill was read a first time, and the report on the Public Works Extension Bill was brought up and agreed to. At the evening sitting, Lord Palmerston gave notice of a motion for Monday next for rescinding the resolution of the House relative to the School Inspectors' reports which led to Mr. Lowe's retirement from the office of Vice-President of the Committee of Council on Education. In reply to several questions addressed him, to Lord Hartington stated that, in consequence of the state of affairs in Japan, Sir R. Alcock had applied for reinforcements which would increase the British force at Yokohama to 800 men. Lord Naas intimated his intention of questioning the Government more closely on Friday night respecting the object of this expedition. In reply to Mr. Wyld, Mr. Layard said that information had been received of an attack made by Prussian troops upon a Norwegian mail steamer, at Frederickshaven, but it had been represented that the vessel was mistaken for a Danish transport employed in landing troops.—In reply to Sir J. Walsh, Mr. Cardwell stated that the question of a British North American Federation would be considered by the Canadian Government during the coming recess.—Mr. Maguire moved for a Select Committee to inquire into the present position of the British paper trade; and, in an elaborate speech, stated and supported the case of the paper makers, who represent their prospects to

be hopeless unless some measure can be devised for redressing what they hold to be the unfair advantage which the foreign manufacturer must enjoy so long as a heavy duty is imposed upon the export of rags from foreign countries. Mr. Gladstone apprehended that the hon. gentleman did not propose that the inquiry should take place this session, and Mr. Maguire replied that he was willing to postpone the committee until next year. Mr. Gladstone then proceeded to defend the course which the Government had taken in the matter, after which the motion was withdrawn.—On Wednesday the order for the second reading of the Inns of Court Bill was, on the motion of Mr. Roebuck, discharged, and the bill withdrawn.—Sir F. Kelly also withdrew the Appeal in Criminal Cases Act Amendment Bill.—Mr. Collins moved the second reading of the Facilities for Divine Service in Collegiate Schools Bill, which had received the sanction of the Lords, and the object of which was to legalise the performance of Divine service in public schools in accordance with the rites of the Established Church. Mr. Harcourt opposed the bill on the ground that it would enable the masters of the smaller schools to have full religious service, morning and evening, and administer the Lord's Supper to the children, separate and apart from their parents. He also contended that in the case of the King Edward's Schools the measure would have an injurious effect upon Nonconformists, and practically exclude their children from their advantages of these institutions. He moved, as an amendment, and Mr. Kinnaird seconded it, that the Bill be read a second time that day month. The bill was also opposed by Mr. Mills and Mr. Neate, and supported by Mr. Powell. Sir G. Grey pointed out the inconvenience of proceeding with a bill of this nature at so late a period of the session. At the same time he thought the alarm it had excited among Nonconformists had been somewhat exaggerated. Looking at the principle involved and the difficulties presented by some of the details, he recommended that the bill should be referred to a select committee, and re-introduced next session. To this suggestion Mr. Collins assented. The amendment and original motion were thereupon withdrawn, and the order for second reading discharged.—A bill has been introduced by Mr. Villiers proposing to extend to the 1st of January next the power of the Poor-law Board to make orders for loans under the Public Works Act. The additional sum to be placed at the disposal of the Loan Commissioners is not stated.—The select committee appointed to inquire into the charges of mutilating the reports of education inspectors have made their report. They state instances in which what was thought to be objectionable passages in the reports were marked, contrary to the instructions of the Board; and they trace the whole misunderstanding that has arisen to the fact that the minutes issued by the Education Board, relating to these matters of detail, were not officially laid before Parliament.

GENERAL HOME NEWS.—There were 1,300 deaths registered in London last week, divided in pretty equal proportions between males and females. The deaths from measles continued high, but it does not appear to be on the increase. There were nearly a hundred deaths from diarrhoea, and of these 74 were of children less than two years old. The aggregate number of deaths was 88 in excess of the ten years' average. The births were 1,874 in number; the corresponding number for the last ten years was 1,845.—The fancy fair of the Royal Dramatic College was opened on Saturday at the Crystal Palace, when a large and brilliant company was assembled. The stalls over which the actresses presided were distributed all over the Palace, and as soon as the fair was duly opened, which was done by a herald in gorgeous tabard, with blare of trumpets and in rich doggerel verses, these ladies were surrounded at their stalls by crowds of customers, and drove through the day a roaring trade. The menageries, games, and sensation dramas got up by the gentlemen had also their crowds of visitors, and the "admirable fooling" that was kept up universally proved a never-failing source of attraction. The *fête* was continued on Monday.—The remonstrance on behalf of the Australian and New Zealand colonies against the increase of the postage rates has thus far been successful. It has been intimated officially that the application of the high rate shall be suspended, and that a letter shall go as far as Australia for 6d. the half-ounce from South-

mpton, instead of 1s., as it was proposed. The rate by Marseilles remains as usual.—The Marquis of Clanricarde, the Bishop of Chichester, Mr. James Spence, and several M.P.'s waited upon Lord Palmerston, on Friday, as a deputation from the Society for Obtaining the Cessation of Hostilities in America to urge Her Majesty's Government to endeavour to bring about peace between the Federal and Confederate States. The noble lord, in reply to the statements submitted to him, said the Government felt that mediatory proposals could not be made at the present moment with any chance of success, but "if at any future time reasonable ground could be shown for supposing that friendly suggestions would be listened to, Her Majesty's Government would be happy to use their efforts to arrive at such a result as that of terminating this unhappy war.—The national balance-sheet for the year ending the 30th ult. shows a surplus of revenue over expenditure of £2,449,882.—The returns of the Poor-law Board show a decrease with respect to the second week of the month, of 1,350 paupers in the cotton manufacturing unions. Of that number, 657 were adults, able-bodied. The largest diminution took place in the five following unions, viz., Ashton-under-Lyne, 360; Bury, 260; Haslingden, 190; Manchester, 200; and Stockport, 140. The out-door relief decreased £56, as compared with the week immediately preceding the last.—The *Alexandra*, which has been re-christened the *Mary*, left the Mersey for Nassau on Sunday. She goes out, it is said, as a "regular cargo vessel."—On Wednesday, the Metropolitan Board of Works visited the Thames embankment on the north side of the Thames, opposite Whitehall stairs, where Mr. Thwaites, the chairman of the board, "laid the first stone of the works." There was a considerable attendance of the members of the board and their friends. The proceedings were of an ordinary character.—The competition at Wimbledon continues to attract its crowd of visitors. On Saturday considerable progress was made in the shooting, but the only prize decided was that of the Enfield Association. The *Owl* prize, of which so much has been said, was shot for on Saturday night, and the arrangements made for it, with the various lamps to indicate danger or safety, had a pleasing effect. There were eighteen competitors, but only two succeeded in knocking out the Owl's eye. On Sunday forenoon his Grace the Archbishop of York preached an eloquent sermon in the round tent to a congregation of about 3,000 persons in all—volunteers, regulars, soldiers, policemen, in fact all persons on the ground being present. On Monday the Prince and Princess of Wales visited Wimbledon, where the main attraction for the day was the match between the Lords and Commons. In this contest the Lords were decidedly the victors, as they won by about 40 points more than their rivals. The vanquished Commons very generously led the way in cheering the success of their rivals, and the Lords returned the compliment by wishing the Commons better luck next time. The Queen's Prize was won by Private Wyatt, of the 1st London.—There was a review of the troops in Aldershot camp on Wednesday, when the Prince of Wales and the Commander-in-Chief, accompanied by Prince Louis of Hesse and a brilliant staff, inspected the troops. After the inspection was finished Sir John Pennefather led the troops to an assault on a supposed enemy strongly posted on one of the hills. The movement afforded a fine display for all arms of the service in their most effective aspects, and the men being with great consideration lightly accoutred suffered less from the heat of the weather than is usual on such occasions.—There is reason to believe the police have at length been so far successful as to have ascertained who the assassin was that so brutally murdered Mr. Briggs. It is, moreover, known that he is on his way to America, by sailing vessel; but as the detectives are in pursuit by the New York mail steamer, there is little fear as to the result. The name of the presumed murderer is Francis Muller, a German, born at Cologne, 25 years of age, a tailor, or shirt cutter by trade, employed by Messrs. Hodgkinson, Threadneedle-street, and living, before he absconded, at 16, Park-terrace, Old Ford, Bow.—A Chancery suit between Messrs. Sampson Low and Co. and Messrs. Routledge, which turned on the point whether an alien living in a British colony and there publishing a book, could secure for himself the benefit of the English Act of Copyright, has been decided by Vice-Chancellor Kindersley. The learned judge decided that, on principle, a foreigner publishing under the circumstances stated was entitled to the benefit of the act; but in the particular case before the Court the benefit was lost from non-compliance with some technical points.—A trial in the

Divorce Court has excited some interest. It will be remembered that a few years ago Mr. Hopley, who had kept an educational establishment, was convicted of having caused the death of one of his pupils, a boy named Cancellor, by unmercifully beating him. This gentleman's wife prayed for a judicial separation on the ground of his cruelty to her, and she detailed a series of beatings and illusage, which she and her children were compelled to endure because they did not conform to the educational and domestic rules—some of them sufficiently absurd—which he had laid down. Mr. Hopley defended in person, and denied most of the allegations against him. Sir James Wilde summed up the case at great length and with much minuteness. The jury were absent for some time, and at last stated that they were unanimous upon the first count, but not on the second. It was agreed on both sides to take the verdict of the majority, which was that Mr. Hopley had been guilty towards his wife of legal cruelty, and by a majority that she had condoned it. The prayer for a judicial separation was therefore refused. Mrs. Hopley, it is said, on hearing the verdict immediately left England.—A woman named Catherine Fanning has died in the London Hospital from injuries sustained from being thrown out of a window. The ruffian who caused her death is Vendellen, a German sugar baker, now in custody on a charge of murder.—At Manchester, the Lancashire and Yorkshire Railway Company charged a man, named Short, with insulting a young woman, named Aldred, while travelling on their line. Miss Aldred was not alone with the defendant. Her sister and one or two other persons were in the same compartment, but, notwithstanding their presence and their remonstrances, Short is alleged to have been guilty of the most indecent conduct towards the young woman. The charge was laid under one of the Company's by-laws; but the magistrate expressing an opinion that Short ought to be committed for trial, the case was taken as one of assault.—The man Nash, who drove the young lady out of the railway carriage at the peril of her life by his indecent conduct has been brought up before the Kingston bench of magistrates on the charge. After hearing the evidence brought before them the magistrates decided on committing him for trial, requiring heavy bail for his appearance.—A serious outbreak has occurred at the Portland Convict Prison, caused, apparently, by the introduction of the new dietary system. A gang of men, on being marched to one of the quarries, refused to work, and attacked one of the civil guards. The officer discharged his rifle, and wounded one of the ringleaders. Several other warders speedily came up, but order was not restored until four or five of the convicts were placed *hors de combat* by bullet wounds.—A boy nine years of age has lost his life in a singular manner. The proposed railway, in its progress into the City, causes the demolition of a number of houses about Somers-town and Agar-town. A number of boys hang about the workmen to pick up strays and waifs which they may turn into a few coppers. In this case several of them attempted to pull out the wood-work of a window-frame, and swaying it to and fro, they loosened the bricks in which it was embedded, and the whole wall fell, crushing one of their number to death.—A shocking accident has occurred to an up-train from Harwich on the Great Eastern line. The train had arrived nearly at the Bradfield Station when the engine went off the rails and down an embankment, dragging the whole train, consisting of four carriages and trucks, after it. It was found, however, that the passengers had all escaped with life, and few of them had received serious injury. But the stoker of the train was found killed beneath the engine, his hand still grasping the break.—An alarming accident occurred on the North-Eastern Railway on Saturday afternoon. The Scotch express had just passed Washington Station when the axle of the front wheels of the engine gave way. The engine ran on in this disabled condition for some distance, but at length some of the carriages were overturned and fell down an embankment. A large number of passengers were more or less severely injured, but happily— notwithstanding the circumstance that two or three of the carriages were reduced almost to splinters—in no case is a fatal result apprehended. The Duke of Montrose, Lord Lowaine, Admiral Milne, and Mr. Mark Philips were among the passengers, but they all appear to have escaped. On the very day that this accident happened, the North-Eastern Company was condemned by a jury at Newcastle to pay £2,300 to Mrs. Torrey, the widow of a commercial traveller, who was killed in the accident on the Gothland incline, near Whiby, some months ago.—A suicide of an extraordinary character was

committed on Friday week in Nunhead Cemetery. A man respectably attired, named Trist, was discovered lying upon a recently-formed grave in the agonies of death. Notwithstanding medical effort he expired very shortly after being found in that state. The grave was that of his mother, and the unfortunate man appears to have swallowed poison in a paroxysm of grief. An inquest has been held on the body of Mr. Trist. The evidence disclosed a remarkable eccentricity of character, such as to lead a jury to return a verdict that the act had been committed while in a state of unsound mind.—The three foreigners, Lhemann, Flatow, and Werner, who were committed on the charge of defrauding a French firm of silk goods to the extent of £30,000, were put on their trial at the Central Criminal Court. The two former prisoners pleaded guilty, and the trial of Werner was put off till the next session.—A woman named Mary M'Morrow was on Wednesday tried at the Derby Assizes for attempting to murder her husband by setting fire to his clothes. The man died from the effects of the burns about a fortnight after the atrocious act had been perpetrated. It was urged in defence that the man had fallen into the fire whilst in a state of intoxication. The prisoner was found guilty, and sentenced to seven years' penal servitude.

FOREIGN INTELLIGENCE.—Austria and Prussia have so far met the proposals of Denmark as to agree to a suspension of hostilities until the 31st inst. "The German Powers have added the request that Denmark will send plenipotentiaries to Vienna, in order to come to an understanding with Austria and Prussia relative to the basis of peace." It is believed that the Emperor of the French looks with no favourable eye on the progressing negotiations. Whatever decision the belligerent powers may come to, the rival claims of the Duke of Augustenburg and Oldenburg will prolong the dispute and keep alive a discussion fraught with danger to the peace of Europe.—Rumours are current in Paris that the Emperor may soon make another attempt at mediation in American affairs. A recall of French troops, to the number of 10,000, from Mexico is at once to be made.—King Leopold has sought to bring the parliamentary dead-lock at Brussels to an end by dissolving the Chamber of Deputies. The King left Brussels on Tuesday for Vichy, on a visit to the Emperor of France. The visit is the subject of general comment in Paris.—The Emperor Maximilian entered the city of Mexico on the 11th June, and was "enthusiastically received."—If we may believe a Madrid journal—the *Epoca*—there was good ground for the rumours which have lately been current of an intended insurrection in Spain. The *Epoca* asserts that the measures adopted by the Government on the 6th inst. were fully justified by the position of affairs. "The conspirators were ready to take possession of the telegraph lines, and announce to the provinces that a revolution had broken out in Madrid, after which they would have awaited the effect of this intelligence."

THE CAPE.—Advices from Capetown to the 1st of June state that considerable anxiety was felt in the colony respecting a small territorial dispute, which had attained the dignity of "a question." This "Tambookie question," it seems, looked so threatening at one time that the Governor deemed it necessary to make a warlike demonstration; but Mr. Cardwell stated in the House of Commons, that his despatches gave him no reason to apprehend the outbreak of another Caffre war.

NEW ZEALAND.—The only news of interest brought by the overland mail is that which relates to the recent disaster to our arms in New Zealand. It seems that in the attack upon the native pah, which was garrisoned by about 800 Maories, all went well for our troops up to a certain point. The pah was entered, and our men, finding it deserted, spread over the ground. In an instant a tremendous fire of musketry was opened upon them from various points where the natives lay concealed. A panic seized the British troops, and the melancholy slaughter, which has already been reported followed. General Cameron had received reinforcements, and there was the greatest confidence that the Maori triumph would be but short-lived. Our defeat on this occasion is attributed by newspaper correspondents to the disgraceful conduct of the 43rd Regiment, "which fled ignominiously from before the enemy, leaving their officers behind to be slain." General Cameron on the other hand, says the disaster arose from the intricacy of the works inside the pah, and the lamentable loss of officers at the very moment they were most needed. The *Gazette* of Tuesday contains dispatches from the military and naval commanders in New Zealand, detailing the particulars of the unfortunate affair at Tauranga. They add little to the information already pub-

lished unofficially, but these dispatches, and especially that of Commodore Sir William Wiseman, abound in instances of individual gallantry, both of officers and blue jackets.

AMERICA.—The *Africa* brings New York advices to the evening of the 7th instant, with the intelligence that a Confederate force had crossed the Potomac. Our information respecting this movement is confused and conflicting, and all that can be safely said at present is that a body of Southern troops, estimated by Mr. Lincoln at from 15,000 to 20,000 strong, and represented to be led by General Ewell, had taken possession of Harper's Ferry and Hagerstown in Maryland—throwing out in various directions what are described as marauding parties. No opposition appears to have been offered to the progress of the invading column—which must have slipped quietly down the Shenandoah Valley—until it reached Martinsburg, which was occupied by General Sigel. At this point some severe fighting took place, but the Federals were obliged to fall back to Harper's Ferry, which they in turn evacuated, apparently without striking a blow for its defence. General Sigel retired to Maryland Heights, and the Confederates are reported to have been preparing to attack that position. Our present advices throw as little light upon the object as upon the strength of this expedition; but Mr. Lincoln had called upon the States of New York, Pennsylvania, and Massachusetts to send about 30,000 militia into the field to meet this unexpected movement on the part of the Confederates. General Hunter is moving northwards to attack the invaders; and there is an improbable statement that he had already got as far as Charlestown—a place close to Harper's Ferry. "Great alarm," it is said, "was felt along the Pennsylvania border." From the neighbourhood of Petersburg there is no news of importance, although it was "expected" that General Grant was "nearly ready for another demonstration." General Wilson had succeeded in rejoining the army of the Potomac, but with the loss of a considerable number of men, and twelve pieces of artillery. He is said to have destroyed sixty miles of the Danville Railway. Turning to the campaign in Georgia, we find that General Johnston evacuated Kennesaw Mountain and Marietta on the 3rd, and that General Sherman was following him in his retreat. Martial law has been proclaimed in Kentucky, the Government being apprehensive that the draft and enlistment of negroes in that state might give rise to disturbances. Mr. Fessenden has definitively accepted the Secretaryship to the Treasury at Washington.—By the arrival of the *Hibernian* we have New York advices to the evening of the 9th inst. It is asserted that the Confederate force which had so unexpectedly entered Maryland had been largely reinforced, and was marching upon Baltimore. The Governor of New York had promptly responded to Mr. Lincoln's call for assistance, and had ordered some 5,000 of the militia of his State to proceed to Washington.—The Confederate steamer *Florida*, which was supposed to be in the Channel, seems to have taken an entirely different direction on leaving Brest. She was spoken at sea on the 5th ult. by a packet ship from Sydney, which has arrived at Plymouth. She had captured two Federal merchant vessels.

## TO CORRESPONDENTS.

ROYAL ARCH.—Very few of the Prov. Superintendents hold Prov. G. Chaps. As a rule, the office is more ornamental than useful.

P. Z.—We are not in the confidence of the noble earl. You must, therefore, address him yourself.

T. W. W.—We cannot undertake, as a rule, to return MS., or reply to letters by post.

LODGE OF HARMONY, ST. THOMAS'S, WEST INDIES.—The letter promised last August has not yet come to hand.

\*\* We have received a copy of the photograph of the ceremony of laying the foundation-stone of the new Masonic buildings, which shall be noticed next week.

ERRATA.—In Bro. Purton Cooper's communication, pp. 521 and 522, vol. 10, for "Chateau of Coulomsnes," read "Chateau of Coulommies; for "acceptable to all literary men," read "accessible to all literary men;" for "another tract in defence of the Order of Rose Croix," read "another tract *not* in defence of the Order of Rose Croix.