

LONDON, SATURDAY, JULY 14, 1860.

## CLASSICAL THEOLOGY.—XXV.

## VIII.—MARS AND OCTOBER.

AT what time the court of Areopagus was first instituted is uncertain, and different opinions prevail as to its origin. Plutarch and Cicero consider its foundation as recent as Solon's time, but this is contradicted by Aristotle; and it appears, indeed, that one of the laws of Solon, mentioned by Plutarch himself, refers to a judgment in this court previous to the reform of the commonwealth by that lawgiver. The most reliable historical documents fix the establishment of the Areopagus at a date far anterior to the age of the great philosopher and lawgiver, whose science and admirable code of laws after all could not save him from the tyranny of Pisistratus. This famous court, in fact, most likely dates as early, or even earlier than Cecrops, the founder of Athens, and was probably continued and augmented by him, and made a higher court than the *Epheta* appointed by Demophon, with an augmentation of the authority and privileges previously exercised by that body.

The number of members composing this ancient senate has been variously estimated. With some old authorities they range from nine to fifty-one elders, besides nobles and persons who were conspicuous for their virtue, or admitted amongst them in deference to their riches. Others affirm that the number of nine applies solely to the Archons, chosen from the Thesmothetæ; or that the Archons themselves passed from that office once a year into this body. In either case, their number could not always have been the same, unless they were only allowed to remain in this eminent assembly a restricted period—which was not the case, we know, in after times, and as far back as when Rufus Festus was proconsul of Greece. It is, in fact, obvious from an ancient inscription upon the column erected at Athens, to the memory of Festus, that the great senate of the Areopagus consisted of three hundred persons at that time.

The Archons themselves were not indiscriminately admitted into the Areopagite administration. They had, like the rest, to give an account of the discharge of the duties of their office, and to pass an examination of a rigorous and formal kind before the *Logistæ*, whose approbation it was necessary to obtain. Thereupon, after the performance of special sacrifices to Bacchus, at a place called Limnæ, in Athens, they were entitled to their admittance upon set days. This was a regulation constituted by Solon, and for many ages most strictly observed, but which, in the decline of Athenian grandeur, together with other excellent ordinances, was either wholly neglected or abrogated. At this period of decadence, the Archons by their own right, and even other persons of loose lives, and dubious or disreputable position, strangers too, who were not previously allowed, found their way into this once exclusive, venerable, and then general assembly. Of such we believe the Rufus Festus of the honorary column was an instance, at least, as described by the learned Meursius. Before this degeneration, the Areopagus was undoubtedly, as Aristides tells us, "the most sacred and venerated tribunal in all Greece."

The poets feign that the Amazons were the daughters of Mars, and when they invested Athens they encamped on its hill, and there offered to their father, the god of war and blood, appropriate sacrifices; whereupon some say this place was therefore named *Ἀρειος Πάγος*. But if the court was first held, as others affirm, for the arraignment of Mars, he himself being one of the twelve *Dii magni*, it is questionable whether his acquittal was on the just grounds of an equal division, or by the main right of a majority of one. To have sat or been seen in a tavern, was once with the Athenians a sufficient reason to disqualify an Archon for admission into this altogether exact, virtuous, and august council; and if any one of their house was convicted of crime or immorality, he was forthwith expelled without mercy or favour. We

are told that reverence and awe attached to the senators themselves individually, exclusive of the general approbation and sanctity emanating from their solemn proceedings. "Once chosen into its tribunal," says Isocrates (although, in his days, it had already lost much of its pristine rectitude), "the worst presently preferred to conform to the orders and manners of that court rather than to return to their loose and vicious inclinations or otherwise evil course of life." And Demosthenes goes so far as to assert that up to his time, so upright and impartial were the adjudications of this court, that "there had never been so much as one sentence of which either plaintiff or defendant could find a just reason to complain." Indeed this was so conspicuously true and so universally allowed, that controversies between rival states were willingly submitted to the decision of this (to them) foreign tribunal. As one example of this, may be quoted that of the Messenians, who before their first war with the Spartans, were particularly anxious, as it appears from the account of Pausanias, to bring the cause of their difference before the Areopagites, and that both parties should abide by the judgment of that court.

Among the decreed regulations of the Areopagites it was not thought enough to enact that their lives were scrupulously honest and unblamable—their whole conduct, their words, actions, and demeanour, were to be more magnanimous, beneficent, and grave and serious than that of the ordinary humanity which they observed around them. It was held to be an act of intolerable levity to laugh or to indulge in ridicule, in their stately ordered and carefully elected assembly. There was even a separate injunction of the statutes, as referred to by Plutarch (*De Gloria Atheniens.*), "strictly prohibiting any of them to write a comedy."

In the year of the forty-sixth Olympiad, Solon was made an Archon—the Archontes, or chief magistrates of Athens, consisting of nine. Athens, being invaded by the Peloponnesians and Thracians, the answer of the oracle was, "The invaders may succeed if the Athenian king be not slain." Codrus, renowned more for his ingenuous bravery than his good fortune, implicitly believing the supernatural injunction, and preferring the welfare of his country to his own safety, disguised himself in the homely habit of an armed peasant, and made his way to the enemies' camp, where he soon found the heroic and patriotic death he sought. In veneration of his memory, and the success of the self sacrifice—for the adverse host, on the demand of the herald for the body of the king, became suddenly despondent and broke up in all haste, without attempting to strike a blow—the Athenians would never more allow to their ruler the title of king, but from the time of this event were governed by the Archontes in succession, that is, by those of the blood royal, who were to hold their dignity for life. The first of these was Medon, the eldest son of Codrus, from whom the thirteen that followed were surnamed Medontidæ, as signifying their descent. There is scarcely any memorable deed on record of any of these rulers, and the very names of some of them have passed into oblivion.

In the first year of the seventh Olympiad, both the power and succession of the whole Athenian government devolved upon the rights of the people, who, the more readily to restrain the arrogance and sway of the Archons, limited them to a decennial term of office. The first, after this decision, who was elevated and adorned with the Archonial crown, was Charops, the son of Æschylus; but this change, pressing on from a kingdom badly managed brought down to a commonwealth, as a matter of course did not long content them, and in about seventy years after, in order that the Archontes might be more dependent on the favour of the citizens, it was decreed that their authority should virtually become extinct once a year, when they were obliged to render a public account of their administration. The first who entered in this manner upon his charge was Cleon, in the year of the twenty-fourth Olympiad.

Perhaps it is better it should be borne in mind, and recorded here, that these laws of the people did not save them from the butchery of the sanguinary Draco, who remarked, on the making of his deadly code of many new enactments, "The crime of stealing an apple is deserving of death, and I have no higher punishment for greater offences." Demades immortalized himself, and generations honour more and more his name, in his saying, "The laws of Draco were written, not with ink, but in blood."

The *Παραστρα*, or *Παραστρα*, was the entertainment given to such as had served and deserved well of the commonwealth (especially to those who had been ambassadors, and magnates returned to or arriving at Athens), in the public hall called, as its tower, the Prytaneum. Whence it is asserted of Socrates that, on being asked before the judges of the Areopagus what punishment he thought himself he deserved, he replied that they should allow him at least a constant maintenance in the Prytaneum as one of its pensioners, that is *in Prytaneo ali*, or, as his words are stated by Cicero, "Ut ei victus quotidianus in Prytaneo publice præberetur; qui honos apud Græcos maximus habetur," which is an honour considered the highest amongst the Grecians. Sometimes this privilege was conferred upon whole families in reward for the services of their ancestors, as, in particular, to those of Aristogiton, Harmodius, and Hippocrates. But after all, if credence is to be given to Demosthenes, these common state meals, like the feasts of Homer's heroes, *μυμῆμερος τῶν Ὀμήρων*, of which they professed to be imitations, were but sorry fare, consisting mainly of the authentic pudding, or cake, called *maza*. At this period the Athenian constitution had not been rifled of all its genuine principles of Freemasonry. There was a pious care taken of the memory of their great men. Aristides' two daughters, who had else been unprovided for, were by the state married out of the Prytaneum, the city decreeing a portion to each of three hundred drachmas: and, not the least among many like generous acts, they brought, for the sake of Aristogiton, who had aided Harmodius in killing the tyrant Pisistratus, his daughter from the isle of Lemnus, where she was living in poverty, and bestowed upon her a large farm, as also a husband from out of the sphere of the wealthy. "Nor is it surprising," says Plutarch, "that the Athenians should deservedly be held in great honour and admiration, since of their bounty, humanity, and virtue, they have given extreme and divers demonstrations."

Pericles, the reckless general and unprincipled statesman of the Athenians, about the year 431 B.C., by power and artifice reduced and subverted the authority and dignity of the senate of the Areopagus. By this event the Athenians in a great measure became released from the restraint which had been held over them, and thenceforth perceptibly declined and degenerated from their ancient virtue. Plutarch has compared them at this juncture to an ungoverned horse, that having thrown its rider, was wildly pursuing its own unchecked and heedless career. Morals soon became corrupted, ignorance usurped the seat of reason, and brute force grew mightier than mental power. Eventually this corruption of things found its way into the midst of the assembly of the Areopagus itself, and we find at last the Areopagites themselves accusing and taunting each other on the grounds of adultery and other immoralities of the blackest dye.

THE TOWER.—Lord de Ros, the High Constable of the Tower of London, has been making great improvements there by cultivating the ditch and other available spots. Colonel Palmer, of Nasing Park, has sent his lordship a cutting from the vine planted by the Great Napoleon, at St. Helena, shortly before his death, and brought to England soon after. The original vine Colonel Palmer, a few months since, gave to the governor of the Hotel Imperial des Invalides, at Paris, having previously had some cuttings struck from it.

#### MASONIC EXPLANATIONS OF THE NUMBERS.

THE following originally appeared in the *American Freemasons Quarterly*, and we now republish it in consequence of having recently received several inquiries relative to the qualities of numbers:

The *unit* is the symbol of identity, equality, existence, conservation, and general harmony: the Central Fire, the point within the circle.

*Two*, or the *duad*, is the symbol of diversity, inequality, division, separation, and vicissitudes.

The cipher 1 signifies the living man [a body standing upright]; man being the only living being possessed of this faculty. Adding to it a head, we have the letter P, the sign of paternity, creative power; and with a further addition, R, signifying man in motion, going, *Iens*, *Iturus*.

The duad is the origin of contrasts. It is the imperfect condition into which, according to the Pythagoreans, a being falls, when he detaches himself from the Monad or God. Spiritual beings, emanating from God, are enveloped in the duad, and therefore receive only illusory impressions.

As formerly the number one designated harmony, order, or the Good Principle (the One and Only God, expressed in Latin by *Solus*, whence the words *Sol*, *Soleil*, symbol of this God), the number two expressed the contrary idea. There commenced the fatal knowledge of good and evil. Every thing double, false, opposed to the single and sole reality, was expressed by the binary number. It expressed also that state of contrariety in which nature exists, where everything is double; night and day, light and darkness, cold and heat, wet and dry, health and sickness, error and truth, one and the other sex, &c. Hence the Romans dedicated the second month in the year to Pluto, the god of hell, and the second day of that month to the *manes* of the dead.

The number *one* with the Chinese, signified unity, harmony, order, the Good Principle, or God. *Two*, disorder, duplicity, falsehood. That people, in the earliest ages, based their whole philosophical system on the two primary figures or lines, one straight and unbroken, and the other broken or divided in two; doubling which, by placing one under the other, and trebling by placing three under each other, they made the four symbols and eight *Koua*; which referred to the natural elements, and the primary principles of all things, and served symbolically or scientifically to express them. Plato terms unity and duality the original elements of nature, and first principles of all existence: and the oldest sacred book of the Chinese says: "The Great First Principle has produced two equations and differences, or primary rules of existence: but the two primary rules or two oppositions, namely, Yn and Yang, or repose and motion, have produced four signs or symbols, and the four symbols have produced the eight *Koua* or further combinations."

The interpretation of the Hermetic fables shows, among every ancient people, in their principle gods, first, 1, the creating Monad, then 3, then 3 times 3, 3 times 9, and 3 times 27. This triple progression has for its foundation the three ages of nature, the past, the present, and the future; or the three degrees of universal generation—birth, life, death—beginning, middle, end.

The monad was male, because its action produces no change in itself, but only out of itself. It represented the creative principle.

The duad, for a contrary reason, was female, ever changing by addition, subtraction, or multiplication. It represents matter capable of form.

The union of the monad and duad produced the triad, signifying the world formed by the creative principle out of matter. Pythagoras represented the world by the right-angled triangle, in which the squares of the two shortest sides are equal, added together, to the square of the longest one; as the world, as formed, is equal to the creative cause, and matter clothed with form.

The ternary is the first of the unequal numbers. The triad, mysterious number, which plays so great a part in the traditions of Asia and the philosophy of Plato, image of the Supreme Being, includes in itself the properties of the two first numbers. It was, to the philosophers, the most excellent and favourite number; a mysterious type, revered by all antiquity, and consecrated in the mysteries; wherefore there are but three essential degrees among Masons; who venerate, in the triangle, the most august mystery, that of the sacred triad, object of their homage and study.

In geometry, a line cannot represent a body absolutely perfect. As little do two lines constitute a figure demonstratively perfect. But three lines form, by their junction, the triangle, or the first figure regularly perfect; and this is why it has served and still serves to characterize the Eternal, who, infinitely perfect in his nature, is, as Universal Creator, the first Being, and consequently the first perfection.

The quadrangle or square, perfect as it appears, being but the second perfection, can in nowise represent God, who is the first. It is to be noted that the name of God in Latin and French (Deus, Dieu), has for its initial the delta or Greek triangle. Such is the reason, among ancients and moderns, for the consecration of the Triangle, whose three sides are emblems of the three kingdoms, or nature, or God. In the centre is the Hebrew Jod (initial of יהוה), the animating spirit or fire, the generative principle, represented by the letter G., initial of the name of Deity in the languages of the north, and the meaning whereof is generation.

The cipher 3 symbolizes the earth. It is a figure of the terrestrial bodies. The 2, upper half of 3, symbolizes the vegetable world; the lower half being hidden from our sight.

3 also referred to harmony, friendship, peace, concord, and temperance, and was so highly esteemed among the Pythagoreans that they called it perfect harmony.

Three, four, ten, and twelve, were sacred numbers among the Etrurians, as they were among the Jews, Egyptians, and Hindoos.

The name of Deity in many nations consisted of three letters: among the Greeks, I. A. Ω.; among the Persians, H. O. M.; among the Hindoos, Aum; among the Scandinavians, I. O. W.. On the upright tablet of the king, discovered at Nimroud, no less than five of the thirteen names of the great gods consist of three letters each—Anu, Sau, Yav, Bar, and Bel.

The quarternary is the most perfect number, and the root of other numbers, and of all things. The tetrad expresses the first mathematical power. 4 represents also the generative power from which all combinations are derived. The initiates considered it the emblem of Movement and the Infinite, representing everything that is neither corporeal nor sensible. Pythagoras communicated it to his disciples as a symbol of the Eternal and Creative Principle, under the name of quarternary, the ineffable name of God, which signifies source of every thing that has received existence; and which, in Hebrew, is composed of four letters.

In the quarternary we find the first solid figure, the universal symbol of immortality, the pyramid. The Gnostics claimed that the whole edifice of their science rested on a square whose angles were Σιγη, *Silence*; Βυθος, *Profundity*; Νοος, *Intelligence*; and Αληθεια, *Truth*. For if the triangle, figured by the number 3, forms the triangular base of the pyramid, it is unity which forms its point or summit.

Lysis and Timæus, of Locria, said that not a single thing could be named which did not depend on the quarternary as its root.

There is, according to the Pythagoreans, a connection between the gods and numbers which constitutes a kind of divination called arithmomancy. The soul is a number: it is moved of itself: it contains in itself the quarternary number.

Matter being represented by the number 9, or 3 times 3,

and the Immortal Spirit having for its essential hieroglyphic the quarternary, or the number 4, the sages said that man having gone astray and become entangled in an inextricable labyrinth, in going from four to nine, the only way which he could take to emerge from these deceitful paths, these disastrous detours, and the abyss of evil into which he had plunged, was to retrace his steps, and go from nine to four.

The ingenious and mystical idea which caused the triangle to be venerated, was applied to the cipher 4 (4). It was said that it expressed a living being, I, bearer of the triangle Δ, the emblem of God; i. e., man bearing with himself a Divine principle.

Four was a divine number; it referred to the Deity, and many ancient nations gave God a name of four letters; as the Hebrews, יהוה, the Egyptians, Amun, the Persians, Sura, the Greeks, ΘΕΟΣ, and the Latins, Deus. This was the tetragrammaton of the Hebrews, and the Pythagoreans called it tetractys, and swore their most solemn oath by it. So, too, Odin among the Scandinavians, ZEYΣ among the Greeks, Phta among the Egyptians, Thoth among the Phœnicians, and As-ur and Nebo among the Assyrians. The list might be indefinitely extended.

The number 5 was considered as mysterious, because it was compounded of the binary, symbol of the false and double, and the ternary, so interesting in its results. It thus energetically expresses the state of imperfection, of order and disorder, of happiness and misfortune, of life and death, which we see upon the earth. To the mysterious societies it offered the fearful image of the bad principle, bringing trouble into the inferior order—in a word, the binary acting in the ternary.

Under another aspect it was the emblem of marriage; because it is composed of 2, the first equal number, and of 3, the first unequal number. Wherefore Juno, the goddess of marriage, had for her hieroglyphic the number 5.

Moreover it has one of the properties of the number nine, that of reproducing itself, when multiplied by itself: there being always a 5 on the right hand of the product; a result which led to its use as the symbol of material changes.

The ancients represented the world by the number 5. A reason for it, given by Diodorus, is, that it represents earth, water, air, fire, and ether or spirit. Thence the origin of πεντε (5) and Παν, the universe, as the whole.

The number 5 designated the universal quintessence, and symbolized, by its form, ε, the vital essence, the animating spirit, which flows [*serpentat*] through all nature. In fact, this ingenious cipher is the union of the two Greek accents ' , placed over those vowels which ought to be or ought not to be aspirated. The first sign ' bears the name of potent spirit; and signifies the Superior Spirit, the Spirit of God aspirated (*spiratus*), respired by man. The second sign ' is styled mild spirit, and represents the secondary spirit, the spirit purely human.

The triple triangle, a figure of five lines uniting in five points, was among the Pythagoreans an emblem of health.

It is the pentalpha of Pythagoras, or pentangle of Solomon; has five lines and five angles, and is among Masons the outline or origin of the five-pointed star, and an emblem of fellowship.

The number 6 was, in the ancient mysteries, a striking emblem of nature; as presenting the six dimensions of all bodies; the six lines which make up their form, viz.: the four lines of direction, towards the north, south, east, and west; with the two lines of height and depth, responding to the zenith and nadir. The sages applied the senary to the physical man; while the septenary was, for them, the symbol of his immortal spirit.

The hieroglyphical senary (the double equilateral triangle) is the symbol of Deity.

6 is also an emblem of health, and the symbol of justice, because it is the first perfect number; that is, the first whose

aliquot parts [ $\frac{1}{2}$ ,  $\frac{1}{3}$ ,  $\frac{1}{6}$ , or 3, 2 and 1], added together, make itself.

Ormuzd created six good spirits, and Ahriman six evil ones. These typify the six summer and the six winter months.

No number has ever been so universally in repute as the septenary. Its celebrity is due, no doubt, to the planets being seven in number. It belongs also to sacred things. The Pythagoreans regarded it as formed of the numbers 3 and 4; the first whereof was in their eyes the image of the three material elements, and the second the principle of every thing that is neither corporeal nor sensible. It presented them, from that point of view, the emblem of every thing that is perfect.

Considered as composed of 6 and unity, it serves to designate the invisible centre or soul of every thing; because no body exists, of which six lines do not constitute the form, nor without a seventh interior point, as the centre and reality of the body, whereof the external dimensions give only the appearance.

The numerous applications of the septenary, confirmed the ancient sages in the use of this symbol. Moreover, they exalted the properties of the number 7, as having, in a subordinate manner, the perfection of the unit; for if the unit is uncreated, if no number produces it, the seven is also not engendered by any number contained in the interval between 1 and 10. The number 4 occupies an arithmetical middle-ground between the unit and 7, inasmuch as it is as much over 1, as it is under 7, the difference each way being 3.

The cipher 7, among the Egyptians, symbolized life; and this is why the letter Z of the Greeks was the initial of the verb Ζωω, I live; and Ζευς (Jupiter), Father of Life.

The number 8, or the octary, is composed of the sacred numbers 3 and 5. Of the heavens, of the seven planets, and of the sphere of the fixed stars, or of the eternal unity and the mysterious number 7, is composed the ogdoade, the number eight, the first cube of equal numbers, regarded as sacred in the arithmetical philosophy.

The Gnostic ogdoade had eight stars, which represented the eight Cabiri of Samothrace, the eight Egyptian Phœnician principles, the eight gods of Xenocrates, the eight angles of the cubic stone.

The number eight symbolizes perfection: and its figure 8 or ∞, indicates the perpetual and regular course of the universe.

It is the first cube (2 + 2 + 2), and signifies friendship, prudence, counsel, and justice. It was a symbol of the primeval law, which regarded all men as equal.

The novary, or triple ternary. If the number three was celebrated among the ancient sages, that of three times three had no less celebrity; because, according to them, each of the three elements which constitute our bodies is ternary: the water containing earth and fire; the earth containing igneous and aqueous particles; and the fire being tempered by globules of water and terrestrial corpuscles which serve to feed it. No one of the three elements being entirely separated from the others, all material beings composed of these three elements, whereof each is triple, may be designated by the figurative number of three times three, which has become the symbol of all formations of bodies. Hence the name of ninth envelope, given to matter. Every material extension, every circular line, has for representative sign the number nine, among the Pythagoreans; who had observed the property which this number possesses of reproducing itself incessantly and entire in every multiplication; thus offering to the mind a very striking emblem of matter which is incessantly composed before our eyes, after having undergone a thousand decompositions.

The number nine was consecrated to the spheres and the muses. It is the sign of every circumference; because a circle, or 360 degrees is equal to 9, that is to say,

$3 + 6 + 0 = 9$ . Nevertheless, the ancients regarded this number with a sort of terror: they considered it a bad presage; as the symbol of versatility, of change, and the emblem of the frailty of human affairs. Wherefore they avoided all numbers where nine appears, and chiefly 81, the produce of 9 multiplied by itself, and the addition whereof, 8 + 1, again presents the number 9.

As the figure of the number 6 was the symbol of the terrestrial globe, animated by a divine spirit, the figure of the number 9 symbolized the earth, under the influence of the evil principle, and thence the terror it inspired. Nevertheless, according to the Kabhalists, the cipher 9 symbolizes the generative egg, or the image of a little globular being, from whose lower side seems to flow its spirit of life.

The ennead, signifying an aggregate of 9 things or persons, is the first square of unequal numbers.

Every one is aware of the singular properties of the number 9, which, multiplied by itself or any other number whatever, gives a result whose final sum is always 9, or always divisible by 9.

Nine, multiplied by each of the ordinary numbers, produces an arithmetical progression, each member whereof, composed of two figures, presents a remarkable fact; for example:—

1 . . . 2 . . . 3 . . . 4 . . . 5 . . . 6 . . . 7 . . . 8 . . . 9 . . 10  
9 . . 18 . . 27 . . 36 . . 45 . . 54 . . 63 . . 72 . . 81 . . 90

The first line of figures gives the regular series, from 1 to 10.

The second reproduces this line doubly; first ascending, from the first figure of 18, and then returning from the second figure of 81.

It follows, from this curious fact, that the half of the numbers which compose this progression represents, in inverse order, the figures of the second half.

9 . 18 . . . 27 . . . 36 . . . 45 = 135 = 9 . . and 1 + 3 + 5 = 45 = 9  
90 . 81 . . . 72 . . . 63 . . . 54 = 360 = 9 .

99 99 . . . 99 99 99 495 = 18 = 9

So  $9^2 = 81$  . . .  $81^2 = 7561 = 18 = 9$  . . .  $9 \times 2 = 18$  . . .  $18^2 = 324 = 9$   
 $9 \times 3 = 27$  . . .  $27^2 = 729 = 18 = 9$  . . .  $9 \times 4 = 36$  . . .  $36^2 = 1296 = 18 = 9$ .

And so with every multiple of 9—say 45, 54, 63, 72, &c.

Thus  $9 \times 8 = 72$  . . .  $72^2 = 5184 = 18 = 9$ .

And further:—

18	27	36	72
18	27	36	72
144 = 9	180 = 18 9	216 = 9	144 = 9
18 = 9	54 = 9	108 = 9	504 = 9
324 = 9 . . . 18 = 9	729 = 18 = 9	1296 = 18 = 9	5184 = 18 = 9
108			
108			
864 = 18			
108 = 9			
11664 = 18 = 9.			

And so the cubes:

$27^2 = 279 \times 729 = 18 = 9$   $18^2 = 324 = 9$   $9^2 = 81 \dots 81^2 = \dots 6561 = 18 = 9$

729	324	6561
6561 = 18 = 9	1296 = 18 = 9	6561 = 18 = 9
1458 = 18 = 9	648 = 18 = 9	39366 = 27 = 9
5103 = 9	972 = 18 = 9	32805 = 18 = 9
		39366 = 27 = 9
531441 = 18 = 9	104976 = 27 = 9	
		43,016,721 = 27 = 9

The number 10, or the denary, is the measure of every thing, and reduces multiplied numbers to unity. Containing all the numerical and harmonic relations, and all the properties of the numbers which precede it, it concludes the Abacus or Table of Pythagoras. To the mysterious societies, this number typified the assemblage of all the wonders of the universe. They wrote it thus 0—that is to say, unity in the middle of zero, as the centre of a circle, or symbol of Deity. They saw in this figure everything that should lead

to reflection; the centre, the ray, and the circumference represented to them God, man, and the universe.

This number was, among the sages, a sign of concord, love, and peace. To Masons it is a sign of union and good faith; because it is expressed by joining two hands, or the Master's grip, when the number of fingers gives 10; and it was represented by the Tetractys of Pythagoras.

The number 12, like the number 7, is celebrated in the worship of nature. The two most famous divisions of the heavens, that by 7, which is that of the planets, and that by 12, which is that of the signs of the zodiac, are found upon the religious monuments of all the peoples of the ancient world, even to the remote extremes of the east. Although Pythagoras does not speak of the number 12, it is none the less a sacred number. It is the image of the zodiac, and consequently that of the sun, which rules over it.

Such are the ancient ideas in regard to those numbers which so often appear in Masonry, and, rightly understood, as the old sages understood them, they contain many a pregnant lesson.

#### THE MODEL AMERICAN MASONIC EDITOR.

[THE English brethren having during the last few months heard something of American Masonic Editors, and seen something of their agents, the following amusing sketch, which appears in Bro. Brennan's *American Freemasons' Magazine*, published at New York, will be read with interest. There can be little doubt to whom allusion is made, though of course the portrait is in many respects exaggerated].

The Model Masonic Editor began life by turning his hand to anything that turned up. Unlike Mr. Micawber, he did not wait for something to turn up, but turned up something to wait for; and he did not wait long. As soon as he took his third degree he conceived the brilliant idea of becoming a dispenser of light, both by his tongue and pen. To a good memory he added a ready tact, and a happy way of explaining his meaning, by the aid of a jack-knife and a red silk handkerchief in speaking, and a quick quill pen in writing. He soon wrote and talked himself into position as a Masonic Editor, and a model one at that.

The Model Masonic Editor has a long list of correspondents, whom he cultivates by publishing extracts from their letters. He thus introduces them to the public, and in return they are happy to speak well of him and his publication. They can do no less than subscribe for the latter, as without it they cannot enjoy the Editor's favour, nor see what he says of them.

The Model Masonic Editor is authority in all moot questions; for if his opinion is not sound, whose can be? 'Tis true the Model Editor's views and those of the Grand Officers sometimes clash, and some feeling is thereby engendered, and remarks made by the latter not always favourable to the former; but this the Model Masonic Editor soon quiets by expressions of unbounded regard for the knowledge and generally sound doctrine of the Grand Officer who differs with him. Such a course completely closes the mouth of the latter, and must win him in a short time over to the side of the former.

The Model Masonic Editor is a philanthropist of the broad arrow stamp. He believes in humanity generally, and particularly in that portion of it with which he has himself come into personal contact. He will take the most unpromising *matériel* in the shape of man, and will work with him patiently for months, satisfied in the end if he is not entirely imposed upon, and cheated by the article he has endeavoured to use. His best friends have laughed at this trait in his character, but this never moves him to change his manner. He generally asks advice, but never takes it. His *suaviter in modo* prompts the one, but his *fortiter in re* rejects the other.

The Model Masonic Editor is skilled in the value of flattery. He will praise his greatest enemies—men who despise him both publicly and privately; and the more they evince their contempt for him, the more strenuously will he endeavour to win them by kind speeches. He often announces the fact, that he cannot by any means be induced to quarrel with any one. He invariably returns good for evil. His heart is so large that his feelings cannot be contained therein, but gush out and run all over enemies and friends alike. Enemies he cannot have—at least he cannot believe he has an enemy. And if kind words at all times can make friends of all, he ought to have none.

The Model Masonic Editor is a very busy man. His pen is always in his hand. In the small hours of the night and the large hours of the day he is at his desk—always busy. His is a high vocation—his task that of spreading the light—*Sit lux* is his motto. He will answer every one who writes to him, privately or publicly. He sometimes makes mistakes, and answers publicly what the inquirer intended should be answered privately, but generally he is right in his replies, and therefore the more there are who read them the better. He is the embodiment of Masonic law, usage, and precedent; and if there is neither law, usage, nor precedent to bear upon the case in point, he will arrange in the most *impromptu* manner something of the kind to apply. This, to give it a greater value, he generally accredits to some very ancient authority—so ancient, that none but himself ever knew such authority existed. Such reference is usually decisive—for who will gainsay the evidence that boasts of centuries of age? In this way he cultivates inquirers. He courts questioners. This is a card he has always ready. He solicits in every way he can devise the most extensive amount of questioning. He even goes so far as to advertise "One thousand querists wanted." He is never at a loss for a reply—even should this large number all speak at once. He is willing to act in the capacity of instructor-general to every Mason in the country. This, it will be observed, is peculiarly a trump idea. Of course any man who asks a question will want to see the answer, and he will not in any case be so mean as to look for it in his neighbour's copy of the Model Masonic Editor's paper, but rather in his own. This involves the certain subscription of the querist to the same, and the interchange of a dollar for the benefit of the Model Masonic Editor—so small a matter ought by no means to keep the querist from possession of so valuable an article, and it seldom does.

The Model Masonic Editor believes in music. He can play tolerably well, but prefers stringed instruments—the harp, for instance, is a favourite instrument of his—not one of a thousand strings, but one of several thousands—in fact the more thousands the better. He will not be caught harping on one string—neither will his harp be found hanging upon the willows, as was that of the captive daughters of Jerusalem. Not at all: his harp is always ready for use, and he uses it in a way that excites the emulation and envy of those less favoured, though perhaps professional artists, who endeavour to ape the Model Masonic Editor in the use of the thousand stringed harp, but who invariably fail.

The Model Masonic Editor is a fine calculator, and a great judge of character. Some men, his correspondents, he will tickle in one way, some in another. His knowledge of human nature is very good indeed. Now Grand Master Jones cannot be handled like Deputy Grand Master Smith or Senior Warden Brown, because Grand Master Jones has looked rather askance upon the Model Masonic Editor, and the latter knows it. But Grand Master Jones has a weakness, and the Model Masonic Editor knows that too. This weakness is a desire to be considered learned in Masonic law; and although the Model Masonic Editor believes in his inmost conscience that the said Jones, touching the matter of Masonic law, is a veritable ass, he takes care upon all occasions, where he thinks Jones will hear it, to quote Jones, and Jones alone, as being the lineal descendant of Solomon, King of the Jews, in all matters appertaining to law generally, but Masonic law in particular.

Then Deputy Grand Master Smith also has a weakness, but it does not bear upon law, but upon "the lectures"—the old original Clare-Preston-Hemming-Webb-Cross lectures. Deputy Grand Master Smith affirms he is the possessor of these lectures, and every Lodge in his state has been visited by him during his term of office, and these lectures imparted. The Model Masonic Editor allows that he also has the coveted lectures—he does not exactly know how he got them, save by intuition—thinks, nay believes, that was the way. But at any rate he arranges to meet Deputy Grand Master Smith, and has the happiness to assure the latter, after listening with the most marked attention for two mortal hours to their exposition by him, that they agree in every line, word, syllable, and letter. It is really astonishing how perfectly Deputy Grand Master Smith has possessed himself of those lectures. He, the Model Masonic Editor, did not believe there was a man outside of his own Lodge of Instruction who had them so perfectly.

Then Senior Grand Warden Brown has to be tickled in a way different from either Jones or Smith. Brown has a rather wide-awake look—has watched the Model Masonic Editor suspiciously for nearly a year, noticed his replies to questions, and noted a few of them. Brown had a crotchet in his head that always puzzled himself. He believed that in the work of Lodge discipline there were several screws loose which ought to be tight. He finally

resolved to correspond with the Model Masonic Editor touching the matter of preferring charges. Brown's views undergo a change. He had an idea that any brother could, would, and should prefer charges. This point he was very positive upon; but the Model Masonic Editor, gently deferring to his judgment, by way of a feeler, reminded him that, by virtue of his office, the duty of preferring charges was truly and alone that of the Junior Warden; otherwise, what sense was there in requiring that officer to take charge of the Craft while at refreshment? Now when Brown sees a thing, it strikes him like a flash of lightning. And the result was such in this case. He had never analyzed the meaning of the Junior Warden's duty before, but now it was plain as the sun at meridian. Henceforth he is the fast friend and admirer of the Model Masonic Editor.

As with those three, so with hundreds of others, the Model Masonic Editor manages them all. The only men whom he fails to manage are his brother editors. They envy his success—seldom say a kind word for him. Some of them are very bitter, others would be bitter if they knew how; but it takes two to make a quarrel. The Model Masonic Editor knows this, therefore he never quarrels. If sharp things are said to him, he answers demurely, if at all. He is not going to be betrayed into saying sharp things back in public. Oh, no. It is much better to relieve himself in private. He notices that some of his brother editors quarrel, and say sharp things to each other. This tickles him inside. He inwardly wishes them the enjoyment and final fate of the Kilkenny cats in the saw-pit, but outwardly he shakes his head sorrowfully, and says, in his mild, gentle way: "It is not Masonic. Brethren should not allow their feelings of dissatisfaction to overcome them in such a manner. It has a bad effect." And his hearers acknowledge the justness of his remarks, and look upon him as little less than a saint. But they cannot see inside. If they could, they would be apt to conclude, "Well, human nature will be human nature still."

The Model Masonic Editor has a mortal antipathy to being let alone. To not notice him, or to let him alone severely, is the most dire offence you can perpetrate upon him. He would rather be blown up as with a catapult than to be not noticed at all; and hence this is one reason why the Model Masonic Editor cannot work alone. He must have several strikers at work for and with him. He does not care if he never clears a cent by his labours, provided he has numbers at work under his direction. He will think nothing of offering a man he never saw fifty dollars a month, and his expenses paid, to canvass for him in the most unpromising districts. The result is, the agent gets all the money and the Model Masonic Editor gets all the subscribers; yet he feels perfectly satisfied—he has kept a man to work who has talked for him.

The Model Masonic Editor has a great deal of steam, but no governor. Indeed his best friends believe he was invented early in the history of steam engines, before governors were found to be necessary. He cannot stand being governed himself, but he believes he can govern others—certainly he can cut out work for and start any number of irresponsible agents, but he cannot submit to being set to work himself. No man can think for him. No man can plan for him. And in consequence he gets terribly taken in and done for, sometimes, by himself.

The Model Masonic Editor does not believe there are many men who can properly fill the position of a Masonic Editor, and least of all can any one who has had much communication or intercourse with himself. His belief is fixed and unchangeable, that he is by divine right exclusively authorized and appointed to the position of Masonic Editor-General for the Fraternity, and any infringement of such right he frowns down to the best of his ability. To write about Masonry comes as natural to him as to breathe. And his versatility of genius in this particular has encouraged others to attempt a like rôle, but with indifferent success. This the Model Editor had foreseen fall along. Indeed, it was nothing but blind presumption for them to engage in such an occupation. As with the poet: *Poeta nascitur, non fit*, so it is with the Masonic Editor. He must be born an editor. He cannot be made one.

The Model Masonic Editor has a perfect mania for making collections of "Masonic Antiquities." Not only is he affected with this distemper himself, but he imparts it to others. North, south, east, and west, his requests have gone forth for "Masonic documents"—old or new, anything and everything which, as he says, "will throw light on Masonry." The result is a perfect magazine containing cartloads of rubbish, which any man but the Model Masonic Editor would not afford houserom to. As it is, he considers this collection the crowning glory of his office. Not that it is, either altogether or in detail, of the least possible use,

but that he is the "only man" who has such a collection. And he might add with truth, the only man who would have it as a gracious gift, or be paid to possess it at any price.

The Model Masonic Editor is available in any Masonic position he may be called upon to fill. He can bury the dead and "raise" the living, *comme il faut*. He can deliver an "oration" at the shortest notice, no matter how distant the point of delivery may be from his regular dwelling place. *Semper paratus* is one of his mottoes; *In tantâ rerum versatione*, another. Indeed it is hard to designate anything he cannot do. His versatility of genius is really astonishing to every one but himself. His own belief in his general ability is unbounded, and it is this which has caused those whom he has inspired with confidence in that ability to mourn the loss of much they would, but for their gullibility, now quietly possess. But any number of failures discourage him not. He consoles himself with the maxim "Nothing ventured, nothing won;" is immediately ready to try again, and will make figures representing handsome profits, to be gained in a short time, with nothing but confidence as capital. This sort of capital carries him through every turn of a speculation but the last. Here it generally fails; for it is rather difficult to inspire a man who has lost by confiding in another with the belief that that other is a safe reckoner, however ready he may be.

The Model Masonic Editor is a religious man, as he ought to be, and certain to be a member of some "new school" church. In the absence of the regular incumbent, he sometimes takes a hand at expounding a text himself. This he generally does in a Masonic way. Indeed he is decidedly a Bible Mason. Can see a great deal of Masonry in the Bible. Believes that St. Paul was a Mason. Rather favours the idea that all the apostles were Masons, but Paul in particular—thinks he must have been "arched" at the least, if not a Knight Templar. Whilst he favours Jewish Masonry, he has much greater respect for Christian Masonry. In fact, his love of the latter is so great, that it is continually clashing with his desire to prove that Masonry is universal. He began by believing that this was so, and wrote a good deal to prove that a Mahomedan, a Parsee, a Hindoo, a Thug, a Dancing Dervish, a—in fact anything human, except a negro, could be a Mason; but he has finally convinced himself that those views were too latitudinarian, and now he thinks that none but men who believe in the Bible can be Masons—leastwise ought not to be. The Model Masonic Editor experiences some difficulty in reconciling this matter to suit every body. He finds, like many others have found, that when his face is towards the east, his back is to the west. When he turns to qualify those who were in his rear, he finds the other lot occupying a rear position. He shifts, and he veers, and he tries to face all at once; but strange it is he cannot satisfy all. Disbelievers will be disbelievers still. He thinks this matter is about the only one in which he has failed. But it is not. Smart as he is, he has failed at various points where he ought to have won.

Finally, the Model Masonic Editor believes he is *sui generis*, and he is. Long may he live; and may the height of his ambition, viz: to be the father of thirteen children, and to have twenty-five thousand subscribers to his paper—be amply realized.

## ARCHÆOLOGY.

### SURREY ARCHÆOLOGICAL SOCIETY.

THIS Society held their seventh annual congress at Reigate, on June 27th, the members and their friends residing in that neighbourhood, proceeding in various conveyances to Merstham, where they met those members who had journeyed thence by rail from London and other districts. Merstham Church was the first visited, the building and monuments being minutely described by Mr. Alfred Heales—the description illustrated by tracings and rubbings of the church and its brasses. Chipstead Church was next visited; and thence, resuming their conveyances, the party proceeded to Gatton Park, in the splendid hall of which, under the presidency of the Hon. J. W. Monson, the annual business of the society was transacted. The members were conducted through the rooms by the president, who described the paintings and other objects of *verbu* in the most obliging manner, every facility being given by the domestics in charge, Sir Hugh Cairns himself being, to the regret of all present, unavoidably absent from home. The hall and church having been described by the Rev. J. C. Wynter, the party returned to Reigate, and again assembled in its ancient church, listening with much attention to various details, by Mr. W. H. Hart, of Roupec Park, of the church, its restorations, the remaining monuments, with their former state and position, and recommendations as to further

improvements. The chimney piece from Nonsuch Palace, now erected at the priory, and the caves having been afterwards inspected, about one hundred and twenty of the party assembled at the White Hart for a cold collation, at which the usual complimentary toasts were given. About six o'clock the members again assembled in the Town Hall, where a museum of antiquities had been extemporized, embracing the Waterton collection of pontifical and other rings—various objects of local and antiquarian interest, collected by the late Mr. Glover, now in the possession of Thomas Hart, Esq., of Reigate—interesting examples of brasses from Merstham, Cowfold, and Lynn, exhibited by W. H. Hart and Henry S. Richardson, of Greenwich—grants of arms and other heraldic documents, exhibited by J. J. Howard—casts from Croydon Church, and other objects of interest, by J. W. Flower, Esq., and others. The papers read in the evening were the following:—1. "On the Library in Reigate Church," by W. H. Hart, giving notices of the various donors to the library, embracing many notable persons; notices of curious inscriptions in the books; of various autographs therein of former possessors, including, among other well-known names, Richard Cromwell, John Evelyn, and Flamstead, the Astronomer Royal; reference to a Prayer Book formerly belonging to Lord Wm. Howard, eldest son of Thomas Duke of Norfolk, and having his arms on the cover; and numerous extracts from a singular MS. chronicle. 2. "On Ancient Bookbinding, as exemplified in many of the books in Reigate Library," by Mr. H. S. Richardson, of Greenwich, in which a retrospect of the history of the art, from the earliest known existing specimens, was elaborately given, and extensively illustrated by several specimens from the church library, others in Mr. Richardson's possession, and numerous rubbings and engravings of ancient bindings. 3. An interesting paper "On Newdegate Church and Parish," by the Rev. Mr. Mayhew, illustrated by drawings of various parts of the interior of the church.

The work of protesting against the demolition of the Guesten Hall at Worcester, referred to in our last, proceeds with vigour. The Midland Counties Archaeological Association held a meeting in that city, under the very noses, as people say, of the Dean and Chapter, to whom they directed a protest expressing their "pain and dismay" at the bare report, and "earnestly implore" that sagacious body to preserve the edifice.

Some workmen, in excavating at the Kirk Hill, St. Andrews, for the platform of a gun-battery for the Local Artillery Volunteers, came upon the ruins of a cruciform chapel,—a discovery which is very interesting from the peculiar ground plan of the building.

An obelisk is to be erected at Moelfra to commemorate the wreck of the *Royal Charter*.

MASONIC NOTES AND QUERIES.

MASONIC JEWELS AND ART.

THE Masonic jewels which we are daily in the habit of seeing, seem all to be made of one pattern, which might have been, for elegance of design, contrived in the first century. Is there no way of stimulating the art of design amongst the Craft jewellers? Every other class are anxious students at art colleges, but it seems we are to remain stationary, while all the world is advancing.—G. W.—[We are unaware of any method which might be applied to encourage good designs for medals. So long as those who order medals think a profusion of frippery ornaments on the edges, and designs having all the appearance of a school girl's locket, to be handsome, the Masonic jeweller must supply the demand. Art, which is so much boasted of in connection with Freemasonry, really has little or no place in the minds of ninety-nine per cent. of Masons; and it is futile to hope for grace and elegance where the whole object sought by the wearer is a showy gewgaw, backed so as to receive an inscription. If you want to see classical, symbolical, and chaste designs for such productions, consult *Zacharias' Numotheca Latomorum*, published in eight parts, at Dresden, about ten years since. It is full of the most beautiful devices, of which there are above seventy.]

KNIGHT OF THE BRAZEN SERPENT.

"J. Jones" will find, by referring to the *Freemasons' Magazine*, vol. v., p. 54, 1858, that it is the twenty-fifth degree in the Ancient and Accepted Rite, but is not practised either in England or France; it is one of the degrees included when the thirtieth is conferred.

THE DUKE OF SUSSEX'S RING.

Having read in one of the back numbers that the Duke of Sussex is said to be buried with a Masonic ring, of which inquiry is made as to its truth, I should be glad to be informed if you

have been able to verify the fact, or if you have received any communications on this subject from your correspondents? While asking one question, let me put another. Is there any instance of other Masonic relics being buried with Masons?—LOUIS.—[We have not been able to verify the fact. We cannot be supposed to know everything, and we have not received any information on the subject. The celebrated Baron Hurd was buried in 1774, in full Knight Templar equipment in front of the high altar in the church of Melrichstadt, near Wurzburg.]

AVERY ALLYN, K.T.

Who was the Avery Allyn, K.T., that published a book of Freemasonry?—CHAS. BAKER.—[An American perjurer.]

MASONIC NOTES AND QUERIES.

Don't you think if you were to issue a little book collecting the best of the information that has been printed under this title, in a similar way to that of your periodical contemporary of the same name, who culls from his pages choice notes upon history, fables, or any other subject—would it not be very useful and eagerly sought after by Masons?—C. C.—[We don't.—"C. C." must be a wag or he never would have put such a question.]

MASONIC POLITICS.

In my commonplace book I copied out the following from a brother's M.S. :—

"Politics are entirely prohibited in a Freemasons' Lodge, and no brother dare attempt to propagate his views upon politics by means of the Order, this being in direct opposition to the ancient statutes. The political opinions of mankind never agree, and they are thus directly opposed to a brotherly union. If a peculiar set of political opinions gain the upper hand in a kingdom, if a revolution takes place, or if the country is invaded by a foreign army, the Lodges close themselves. Charity to a suffering warrior, let him be a friend or foe, must not be considered as a political act, for it is the general duty of mankind, and more especially it is a Masonic duty."

I do not know where my brother who lent this to me originally got it from, but it seems to me to be entirely void of Masonic feeling. What would be the use of closing a Lodge in a time of universal suffering and depression, unless members were insufficient in number. Is it not sapping the very ground from under our Masonic structure of brotherly love, relief, and truth, to suppose that when the various acts of consolation are more needed than usual the fountain dries up of its own accord? I would ask for any instances your readers may know of where Lodges have been closed under such circumstances, and I would also inquire, on the other hand, where, during political or warlike struggles, the Lodges have afforded such Masonic aid as they are bound to do?—H. FRITZ . . .

MASONIC SEAL.

What is the meaning of the impression of a seal on which there is a perfect hand, very well formed, grasping a trowel, and round it "229, Antrim."?—MEDICUS.—[It is an Irish Lodge seal. The xxiii. rule in Dermott's "Ahiman Rezon," is as follows:—"That all the Lodges in and throughout Ireland shall have a seal with the impression of a hand and trowel, encompassed round with the name of the town or city where such Lodge is held, and the original number thereof, in order to prevent counterfeit certificates, which may be forged by itinerant persons who may take upon themselves the name of Masons in order to impose on the worthy brethren of the Craft."]

BIBLE BEARER.

Is there any such officer as a "Bible Bearer" in a Lodge?—E. X.—[There is such an Officer in the Grand and Prov. Grand Lodges of Scotland.]

OLDEST LODGE WARRANT EXTANT.

In what Lodge is preserved the oldest Lodge warrant?—HENRY BROOKS.

MASONIC STATISTICS.

Of late years one may pick out of the *Magazine* how the Craft has progressed in numbers by the statements of the amount of certificates issued each year. Is it not time that there were regular tabulated accounts shewing the numbers issued in every year for the last century?—X. Y. Z.

EARLY INITIATION FEE.

Is there any possibility of ascertaining what were the initiation fees at various periods?—X. Y. Z.—[It was always varying according to the position in life of the members of various Lodges. About eighty years since it was twenty-five shillings in a certain Lodge. Half the money was spent in punch, and half put into

the poor box. Very few Lodges collect alms now, though it is a good plan and should never be allowed to fall through.]

#### MASONIC APRON.

[We beg to thank the individual who has taken such great pains as to paint a lot of hieroglyphics on paper and send it to us, asking what degree it belonged to? We have much pleasure in assuring him that the apron he sent can only be worn in the hoaxing blockhead's rite, of which our correspondent appears to be an eminent member.]

#### CHAPTER OF CLERMONT.

["C. W." will find his query anticipated if he refers to the number of this *Magazine* for Nov. 12th of last year. The page is 372.]

#### MASONIC PORTRAITS.

An inquiry was made in a number, some time back, as to what Lodges were in possession of Masonic portraits. The Peace and Harmony Lodge here presented one to our esteemed Bro. J. Rankin Stebbing, which he kindly consented to allow to remain as an ornament to the Hall. The proceedings will be found recorded at page 75 of vol. i. of the new series of the *Freemasons' Magazine and Masonic Mirror*.—A. F., Southampton, July 9th, 1860.

#### MASONIC DIRECTORY.

Is there such a thing as a Masonic Directory, like the Post Office Directory, published?—E. G. L.—[No. The scheme was tried in 1777 by the old *Freemasons' Magazine* and failed.]

#### THE NUMBER NINE.

What is meant by the Pythagorean power of number nine?—*CIVIS*.—[That philosopher, and his disciples, considered it of the greatest importance, as it is composed of three times three. They also discovered that it has the power of reproducing itself by multiplication, and they designated it an emblem of matter which, though continually changing its form, is never annihilated. It has its bearings on Freemasonry, as is well known to every Mason, and need not be repeated here. The Pythagorean power may be thus exemplified:—

$$\begin{array}{l} 2 \times 9 = 18, \quad 1 + 8 = 9. \\ 3 \times 9 = 27, \quad 2 + 7 = 9. \\ 4 \times 9 = 36, \quad 3 + 6 = 9. \\ 5 \times 9 = 45, \quad 4 + 5 = 9. \\ 6 \times 9 = 54, \quad 5 + 4 = 9. \\ 7 \times 9 = 63, \quad 6 + 3 = 9. \\ 8 \times 9 = 72, \quad 7 + 2 = 9. \\ 9 \times 9 = 81, \quad 8 + 1 = 9. \end{array}$$

#### DOUBLING THE CUBE.

This has always been looked upon as the crowning geometrical problem, and took its rise from the oracle at Delphos, who, when the inhabitants of that island went to inquire what was to be done in order to stay a pestilence then raging at Athens, returned for answer, that on their doubling the altar of Apollo, which was a perfect cube, the plague should cease. I would ask if the problem has ever been solved satisfactorily?—AN UNLEARNED SCRIBE.

#### THE COCK AS AN EMBLEM.

On a Masonic sword in my possession is the figure of a cock; what does it allude to?—G.—[The Knight Templar degree. It is evident you do not belong to that order, so we decline to state more fully in print; but convince us, if you can, to the contrary, and we shall be happy to give you the information privately.]

#### CATCH QUESTIONS.

Presenting myself at the door of a Lodge, where I was a stranger, some one came out to prove me, and inquired "How old was my mother?" and in "What coloured coat I was made?" Being unable to answer these questions to my querist's satisfaction, I had to go home, although I had my certificate with me. I have inquired, and since learnt what was intended, which I think such utter trifling, that I send you the above as being worthy to make a note of, so that others may not share a like fate.—A. A.—[It is a very common joke, but we do not think you should have been debarred your visit for not taking it properly. We thank you for the answers to both these catch questions, but knew them years ago; indeed we doubt if there are one hundred Masons ignorant of them to be found.]

#### THE CHARITY JEWEL.

Is not the Charity jewel presented by G. Lodge to all brethren who have served the office of Steward to the various Charities?—R. R.—[No. You must purchase it. In Oxford, however, it is presented by the Prov. Grand Lodge.]

#### NOTES ON LITERATURE, SCIENCE AND ART.

SOME attention has been excited during the last few years by the appearance in the *Edinburgh* and *Quarterly* Reviews of a series of interesting and instructive papers on such subjects as the "London Commissariat," "Food and its Adulterations," "The Zoological Gardens," "Woolwich Arsenal," "The Electric Telegraph," &c., &c., evidently from the same careful pen. They are now avowed as the compositions of Dr. Andrew Wynter.

A new quarterly is being added to the long list of such publications which we already enjoy. With the present month appears No. 1 of *The Photographic Quarterly Review*, edited by Mr. Thomas Sutton, B.A.

The far-travelled Mr. Lawrence Olyphant, explorer of Eastern Nepal and Western Minnesota, describer of the Shores of the Black Sea, and historiographer of the Elgin Mission to China, is about to appear as the author of a work with a taking title, "Patriots and Filibusters; or, Incidents of Political and Exploratory Travel."

Count Platen's "Diary" has just appeared (Stuttgart: Cotta), and promises to be a gift of value to the many admirers and friends of the late poet. Platen was one of those poets who did not enjoy the full acknowledgment of his genius during his lifetime.

The editress of *The Englishwoman's Journal* announces that on and after September 1st, that periodical, established to promote the industrial pursuits of women, will be printed by women at the Victoria Printing Press, Great Cornam-street, Brunswick-square. The Victoria Press employs female compositors only, and is under the management of a lady philanthropist, Miss Emily Faithfull.

Messrs. Day and Son have in preparation a contribution to what may be called Ecclesiastical Botany, *The Church's Floral Calendar*. The compiler is Miss Emily Cuyler, and the Rev. F. Cuyler supplies the preface.

Another proof of the interest taken in South Eastern Africa is afforded by the issue of a second edition of Dr. Livingstone's "Cambridge Lectures, with a Prefatory Letter by Professor Sedgwick."

Mr. Joseph Lilly, the famous old bookseller of Bedford-street, is just issuing a more than usually interesting catalogue of his collection (with annotations and extracts), chiefly of books in early English literature, and containing, among other items, copies of the first four editions of Shakespeare.

George Eliot's "Adam Bede" has reached a seventh thousand.

An Inland Revenue return, just issued, states that the paper duty collected in the year ending the 31st March, 1860, amounted to £1,451,254.

The scattered *Metrical Effusions* of the late lamented Mr. R. B. Brough are, it is said, to be collected for publication by his friend, Mr. John Hollingshead.

Mr. Samuel French, New York, is publishing in monthly parts, two of which have been issued, a work entitled "Fifty Years of a Playgoer's Journal, comprising the Dramatic Annals of New York, from the building of the Park Theatre, A.D. 1798, to its destruction, A.D. 1848. By H.N.D."

Mr. Cogswell, Superintendent of the Astor Library, New York, was to embark for Europe on the last day of June or early in July, principally on account of imperfect health, but also in the interest of the library.

The friends of Mrs. Gore will regret to learn that the recent operation for the restoration of her sight has not been successful.

On Friday, the 29th ult., the distribution of prizes to the students in the department of general literature and applied sciences at King's College, took place in the hall of the college. The Archbishop of Canterbury presided.

The thirtieth meeting of the British Association for the Advancement of Science has been held at Oxford, and passed off in a perfectly satisfactory manner. The proceedings were not so extensive as those at Aberdeen; but the additions to the stock of human knowledge have been important; and to all who took the opportunity of paying a visit to grand old Oxford—architecturally the model city of England—the occasion cannot fail to beget many pleasant memories.

The Royal Society of Northern Antiquaries of Copenhagen held its annual meeting at the Palace of Christiansborg, on the 13th of May, His Majesty King Frederick the Seventh of Denmark in the chair.

The *Builder* tells us it is proposed to do honour to the memory of Pugin, as one of the founders of the Gothic revival, and of true knowledge of mediæval art. The intention is to raise a fund to be called "The Pugin Travelling Fund," out of which architectural students are to be awarded travelling scholarships as it were: a sum of money to be expended in a year's travel throughout the United Kingdom, devoted to

the study and illustration of our monuments of mediæval architecture, sculpture, and painting. Such travel is the only basis of a sound knowledge of Gothic.

Mr. Baily's noble bust of Blake has been received at Taunton, temporarily in the new Shire Hall. There seems to be a general desire that it should be placed permanently in that edifice, rather than in St. Mary's Church. It is proposed to raise funds immediately for a companion bust of Locke.

Further steps are being taken to procure for London a copy of Mr. Foley's fine equestrian statue of Lord Hardinge. Messrs. Maclise, Roberts, Marshall, and Macdowell, are acting as honorary secretaries to the fund now in progress of collection.

The *Bonner Zeitung* contains the following:—"Professor Nicolovius has just transmitted a very valuable musical relic to the library of our university. It is a sheet of paper filled with notes in Beethoven's handwriting, containing fragments of the principal aria, in soprano, in the first act of 'Fidelio,' with a variety of other sketches of composition. This is a valuable addition to our beautiful collection of autographs."

It is worth stating that "Orphée" has been sung seventy-nine times in Paris, at the Théâtre Lyrique. That the music pleases in London may be inferred from the fact, that Madame Viardot comes from Paris expressly to sing the opera at a concert performance.

Madame Ristori will spend the winter in Russia, and on her returning to Paris next spring, it is said, she will adventure a part in French, in a tragedy, by M. Lægouvé, which is about to be produced at the Odéon theatre.

Active measures are being taken for raising some relief for the family of the late Robert Brough. A theatrical entertainment is projected, at which the regular actors of five of the leading metropolitan theatres will render their assistance to the amateurs of the Savage Club. There is also to be a concert on another evening.

### Poetry.

#### THE CRAFT'S GLORY.

SOME boast of their lineage, and such like great things,  
Descended from nobles, and princes, and kings;  
The page of antiquity proudly unfold,  
And point to the deeds of their ancestry told.

And some in their loyalty fix all their pride,  
Whose fathers for monarchs and princes have died;  
And swear by their ashes, invoking their name,  
If they are e'er called on, they'll venture the same.

And others rejoice that, of freedom possessed,  
They no more by tyrants are spurned and oppressed:  
That manhood's full stature they yet may attain,  
Unhindered by darkness, unfettered by chain.

But ours is the honour, and 'tis ours alone,  
To bind these in one, and to make them our own;  
Our glory is now, and it ever shall be,  
That we are all Masons, Accepted and Free.

BERNARD.

#### THE PLAYMATE.

BY JOHN G. WHITTIER.

THE pines were dark on Ramoth's hill,  
Their song was soft and low;  
The blossoms in the sweet May wind  
Were falling like the snow.

The blossoms drifted at our feet,  
The orchard birds sang clear;  
The sweetest and the saddest day  
It seemed of all the year.

For more to me than birds and flowers,  
My playmate left her home,  
And took with her the laughing spring,  
The music and the bloom.

She kissed the lips of kith and kin,  
She laid her hands in mine;  
What more could ask the bashful boy  
Who fed her father's swine?

She left us in the bloom of May;  
The constant years told o'er  
Their seasons with as sweet May morns,  
But she came back no more.

I walk, with noiseless feet, the round  
Of uneventful years;  
Still o'er and o'er I sow the spring  
And reap the autumn ears.

She lives where all the golden year  
Her summer roses blow;  
The dusky children of the sun  
Before her come and go.

There, haply, with her jewelled hands  
She smooths her silken gown—  
No more the homespun lap wherein  
I shook the walnuts down.

The wild grapes wait us by the brook,  
The brown nuts on the hill,  
And still the May day flowers make sweet  
The woods of Follymill.

The lilies blossom in the pond,  
The bird builds in the tree,  
The dark pines sing on Ramoth hill  
The slow song of the sea.

I wonder if she thinks of them,  
And how the old time seems—  
If ever the pines of Ramoth wood  
Are sounding in her dreams.

I see her face, I hear her voice;  
Does she remember mine?  
And what to her is now the boy  
Who fed her father's kine?

What cares she that the orioles build  
For other eyes than ours,  
That other hands with nuts are filled,  
And other laps with flowers?

O playmate in the golden time!  
Our mossy seat is green,  
Its fringing violets blossom yet,  
The old trees o'er it lean.

The winds so sweet with birch and fern,  
A sweeter memory blow:  
And there in spring the veeries sing  
The song of long ago.

And still the pines of Ramoth wood  
Are moaning like the sea,—  
The moaning of the sea of change  
Between myself and thee!

Atlantic Monthly.

## CORRESPONDENCE.

[THE EDITOR does not hold himself responsible for any opinions entertained by Correspondents.]

#### THE NEW SELF-STYLED GRAND LODGE OF MARK MASONRY.

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

DEAR SIR AND BROTHER,—In your last number of the *Freemasons' Magazine*, I have been honoured by no less than three correspondents, who have each poured out a full measure of wrath on my devoted head. One antagonist at a time is the general rule adopted in a fair encounter; in this case, however, I stand in the predicament of having to meet "three single gentlemen rolled into one," but numbers do not always carry off the palm, and in a good cause, one may be a match for any odds. Allow me then to reply, through your columns, to two out of the three brethren, viz.: "R. E. X.," and the R.W. Bro. Kelly, while, for reasons that need not find a place in print, I decline holding any communication with the other writer.

Before entering upon the merits of this discussion, let me at once express my respect for both of your correspondents, to whom I am about to reply; for it is not my practice to condemn in others the advocacy or defence of principles they feel to be right, while I claim and always will exercise the same liberty for my own opinions. Having a pretty shrewd guess who it is that writes under the initials "R. E. X.," although I have not the pleasure of a personal acquaintance with that brother, I can, from irreproachable hearsay evidence, rejoice that he is one with whom to break a lance is no dishonour. So also the R.W. Bro. Kelly is too good a Mason and too loyal a ruler in the Craft, for me to esteem in any other light than that of a high authority from whom I differ in the view we each take of certain recorded facts. With these expressions of fraternal feeling towards both of my opponents, I enter upon a consideration of such points of their letters as seem to me to require a reply.

The peroration with which "R. E. X." commences being what is usually termed "fine writing," is no business of mine; every one forms his style on a favourite model, and if he and I do not agree on that point, it is not worthy of more than a passing allu-

sion, for it is to fact and argument, and not to embellishment, that we must turn in a case like the present.

In his letter "R. E. X." has taken care to let us know that he appears to have "a very pretty quarrel" with some "High Grade Mason and K. T.," and refers him to the pages in the last volume of the *Freemasons' Magazine*, where the whole is set out at full length. I have to thank "R. E. X." for those references, because, in my opinion, they succinctly state what I believe to be the true hearings of the question very much better than I could put them.

I am not "discontented," as "R. E. X." affirms, at the success which he is pleased to attribute to the working of his *protégé*, and am quite *au fait* as to its machinery. Nor did it require the kind information he has given, for my especial behoof, to say that his mark is "on the glorious sea without a charter from any source but its own," as well as that "it owns no allegiance;" on the contrary, if "R. E. X." will read my letter again, he will find these points were duly considered and unhesitatingly condemned; for in truth they are positive contradictions to the eleventh ancient charge, which states "that it is not in the power of any man, or body of men, to make innovation in the body of Masonry." Neither can he claim equal rights to confer a degree with any other existing Masonic jurisdiction, because they are all and each of valid extraction, and have no need to go begging "with open hands" to the portals of any irregular assembly in the world, for they none of them require the Mark Degree, as their *catena* is complete without it; and if "R. E. X." and his friends cannot induce the Grand Lodge of England to recognize them (from which the good genius of Masonry protect us!) he may rest satisfied that his bantling will never be tacked on to esoteric Masonry.

The last paragraph of "R. E. X.'s" letter I shall pass over, because I am not at war with any one personally, and although he has done me the honour to include me in his pity and pronounce me malevolent, I care not. What I stated I still maintain. I object to the principle of any body of persons setting up an authority of their own and calling upon others to bow before them in homage. I object to the illegality of the whole proceeding, to the *animus* so plainly stamped on its face, and to its partisanship.

Our W. Bro. Kelly commences by "the gratuitous assumption and truly unfraternal tone" of my letter. How differently people view the same object or event, needs no stronger confirmation than the opening sentence of Bro. Kelly's letter. In mine I accused a self constituted authority of an "assumption" of rights to which they are not entitled, and hey, presto! Bro. Kelly turns the tables on me with a vengeance, and says I have adopted a "gratuitous assumption!" I presume on the principle, "that in the captain's but a choleric word which in the soldier is rank blasphemy." The "truly unfraternal tone" cannot, by any process of reasoning, be imputed to my comments, for the following plain reasons. There can be no fraternal band or intercourse with an "assumption," by an irresponsible clique, of powers that do not belong to them. It is they that are unfraternal—they are creating a schism—they are multiplying stumbling-blocks, obligations, and allegiance by their own handy work. And for what is this undertaken? Is it not that spirit which, when finding it cannot be the first amongst the first, creates for itself a minor world of its own? Reminding us of the fall of Lucifer, who, because he was second in the glorious firmament of heaven, chose rather to draw countless thousands of the bright and happy spirits into the abyss than venerate one greater than himself.

Again, as to the "unfraternal tone" which Bro. Kelly would brand me with, does he remember a very recent instance of a similarly illegal Grand Lodge—the Grand Lodge of the Philadelphes, of the Reformed Rite of Memphis—being denounced as spurious by the Grand Lodge of England? Were not the Craft warned against it Lodge by Lodge? Were not the acts of parliament pointed out under which it was included as a secret society not authorized by law? And if Bro. Kelly does remember this, let me ask him, How would it fare with the Grand Lodge of Mark Masonry if the same course was adopted with regard to them, and to which the proceedings equally apply? Who would answer for their being Masons? Certainly not the Grand Lodge of England. Certainly no other rite or Masonic jurisdiction, for are they not "on the sea without a charter from any source but their own," and "owe no allegiance?" Consequently, as I do owe allegiance to the Masonic powers that be, I cannot speak in an "unfraternal tone" of that assembly which is recognized neither by Masonic or statute law.

Bro. Kelly also takes slight offence that I should have written under any anonymous signature, but as I could not append to my name the distinguished rank of a Grand, or even a Prov. Grand,

Officer, I adopted a signature expressive of my opinion, and have yet to learn that there is anything, worthy of consideration, to be advanced against a *pseudonyme* such as we daily see inserted in every newspaper in the kingdom.

I am also accused of more particularly directing my attack against the Ill. Bro. Cole, and Bro. Stebbing. From this charge I am free. The remarks I made on the Ill. Bro. Cole, than whom no more chivalrous, honourable, and dignified brother is to be found in the Craft throughout the universe, were those of regret that he should have lent the *prestige* of his unsullied name and position to encourage that delusion which he would have been bound to discourage in another form. To say that such a regret is an attack, appears to me to be stretching a point beyond that of its due importance. Neither did I contemplate or perpetrate an onslaught on Bro. Stebbing. What I said was drawn from a fair inference of late notorious proceedings; and Bro. Stebbing is too public a man amongst Masons, and knows too well that every public man is open to criticism, to suspect that in alluding to the discussions in Grand Lodge any offence was personally intended. If a brother is a public man he cannot suppose every one to be of like opinion with himself, nor do I consider it wrong to look at that public man's acts in the light in which our legislative assembly regards them, for if this be a veniality, the sooner our free discussion in Grand Lodge is abrogated the better.

I do not care to enter into the views of those who propounded the schismatic Mark Grand Lodge, nor shall I stop to inquire what was intended by the resolution that fell through, in which it was recommended that all existing Mark Lodges should surrender their warrants into the hands of the new fangled executive, and that visits were not to be paid or received from those Lodges that dissented from this proposition. With these facts I shall not deal; they are widely known and justly appreciated.

Our W. Bro. Kelly also informs me of that which I could not doubt in his case, that he feels bound by the Constitutions of the Order to discountenance, and, in fact, never permit, the wearing of the Mark jewel and those of other rites where he presides; but because Bro. Kelly does not permit it in his own province, that is no reason for its not being done elsewhere openly every day, as every brother must well know; and my object was not to say that the Board of General Purposes (of the Grand Lodge of England) and the Committee of Grand Chapter were to originate any new order, but to call attention to the open violation of section 3, entitled "Regulations for the Government of the Craft," in which it is laid down, "Nor shall any member be permitted to wear in the Grand Lodge, or in any private Lodge, any jewel, medal, or device, belonging or appertaining to any order or degree not recognized by the Grand Lodge of England, as part of pure ancient Masonry," and to suggest that they enforce a compliance with this law, under pains and penalties, to the contumacious; so that we should, at all events, cut off the semblance of approbation that the Mark degree obtains when it is so intruded in spite of the above law, which recognizes no other ornaments than those pertaining to the Craft degrees, the Holy Royal Arch, Centenary and Lodge medals, and the highest and most valuable of all—that belonging to the charities.

Having disposed of the salient points in my opponents' communications, disclaiming any personal feeling towards either of them, believing that they will both look at my letters as being directed against the system, and not having anything in common with an attack upon individual brethren, many of whom I hold in the highest veneration, I shall proceed to offer a few supplementary observations on the general subject.

I regret exceedingly that in my last letter, which was very hurriedly written, I should have given utterance to the alternative of forming a new and independent Grand Mark Lodge, or attaching the legitimate degree to the Grand Lodge of England; the latter being an utter impossibility, owing to the following reasons, which I believe every candid and right thinking brother throughout the Craft will heartily endorse.

1st. There is no evidence to show that the so-called Mark degree was in existence, known, or practised, before the year 1780; and there is evidence to prove that its origin is to be traced to the disputes between the York and London Masons at that time.

2ndly. It was practised in two, if not more, of the Lodges in London at the time of the Union (in 1813), and was well known, besides being advisedly and solemnly repudiated, together with all other degrees, saving those of E.A., F.C., and M.M., in conjunction with the Holy R.A., and this repudiation was equally the work of the ancient as well as the modern Masons.

3rdly. Have not the majority of Mark Masters sworn to "discountenance impostors, and all dissenters from the original plan of Freemasonry?" as well as "that they would neither administer,

nor permit to be administered, any rite or ceremony, contrary to the constitutions of the Order?" If so, how can they, who advocate this degree, reconcile the departure from such promises made in the name and in the presence of their Maker and their Judge?

I do not intend to go into the utter absurdity of the degree itself, its contradictions and confusion between "key" and "corner stones," nor its importation into this country from Scotland. Neither is it worth while to enter upon the consideration of its universality, as it is almost unknown out of Great Britain and its colonies, and the continent of America. Masonry itself, pure ancient Masonry, has quite enough to contend with in struggling to maintain a decent title to its pretensions, without being subjected to have such an anomaly as the Mark degree hooked on to its skirts; and for these reasons, and those before stated, which must weigh in the balance with every reflective Mason, the new self-styled Grand Lodge of Mark Masonry is, in my opinion, a delusion, and an impertinence, assuming to itself such powers as it cannot legally exercise, and most unwarrantably and indecently presenting itself as a caricature of a legal Grand Lodge, acknowledged by every Mason and the statute book of the realm.

Hoping I have done with the subject, which I intend so long as I am let alone, and thanking you for your kindness in allowing me so much space to discuss such matter,

I remain, dear sir and brother, yours fraternally in the Craft,  
ANTI-SPURIOUS MARK.

P.S.—I do not wish to accuse "R. E. X." of intentional disrespect towards our M.W.G.M., but he cannot surely be ignorant that "the Grand Craft Lodge, of which Lord Zetland is the M.W. Master," is neither respectful to the noble earl, nor complimentary to the United Grand Lodge of Antient Free and Accepted Masons of England, by which title it has hitherto been known, and not as "R. E. X." makes it now—a Grand Craft Lodge with Lord Zetland as the Most Worshipful Master. If he means there is another M.W. Grand Master—why not say it at once?

#### PROV. G.M. FOR KENT.

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

SIR AND BROTHER,—A letter signed "A Maidstone Brother," was a few days ago forwarded to me from England. After observing (what is unquestionably true as regards myself), that the two last Provincial Grand Masters for Kent had small property in the county, it requests me, through the medium of your excellent publication, to answer the following question:—"Whether, in my opinion, it would not be beneficial to Masonry that a brother, being a nobleman or gentleman, having estates in the province and resident there, should become my successor?"

It seems to me that the question can only be answered in one way. In my opinion, "it would be beneficial to Masonry that a brother, being a nobleman or gentleman, having estates in Kent, and resident there, should succeed me."

It seems to me further, that a glance at the list of Provincial Grand Masters sufficiently shows that such is likely to be the opinion of the M.W.G.M.:—Lincolnshire, Lord Yarborough; Northamptonshire, Marquis of Huntley; Cornwall, Sir Charles Lemon; Sussex, the Duke of Richmond; Leicestershire, Lord Howe; Wiltshire, Lord Methuen; Cheshire, Viscount Combermere; Warwickshire, Lord Leigh; Yorkshire, West Riding, Earl of Mexborough; Berkshire, the Marquis of Downshire; North Wales, Sir Watkin W. Wynn; Devonshire, Earl Fortescue; Derbyshire, the Marquis of Hartington; &c., &c., &c.

My appointment would not, I believe, have been thought of, had there (in 1852) been "a nobleman or gentleman, having estates in the province and resident there," willing to undertake the duties of the office.

Yours fraternally,  
CHARLES PURTON COOPER.

Chateau Frampas,  
Montierender, Haute Marne.

[We presume that when the above was written, our R.W. brother—than whom none ever performed his duties more conscientiously and zealously—was not aware of the appointment of Viscount Holmesdale, M.P., as Prov. G.M. for Kent.—Ed.]

#### COUNTY REGISTRATION OF LODGES.

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

DEAR SIR AND BROTHER,—By statute 39 George 3rd, chap. 79, it is necessary to register annually, before the 25th day of March, with the clerk of the peace for the county, riding, division, or place, the name of every Lodge in the province, its place and time of meeting, and the names, residences, titles, professions, trades,

or business of its members. This law may be obsolete, but, nevertheless, it is in existence, and ought therefore to be complied with by so loyal a body as that of Freemasons.

I find, in the address to his late majesty, King George the Third, on his happy escape from the attempt on his life by Hatfield, presented from Grand Lodge, on June 3rd, 1800, an allusion to the above enactment, as follows—"The law, by permitting under certain regulations the meeting of Freemasons," has defined the existence of the society; and as we are the only body allowed to hold secret meetings, I think I may be excused for calling attention to our privilege and duty.

Indeed on April 29th, 1834, the Grand Lodge, to remedy an evil which might operate unfavourably for the institution, issued a circular, in consequence of a great number of the provincial Lodges having neglected to comply with the terms of protection given by the legislature, which may be equally necessary now, for it may have again fallen into desuetude, although we are strictly enjoined to yield obedience to the laws which afford us protection, and never to lose sight of the allegiance which is due to the sovereign of our native land.

I remain, dear Sir and Brother, yours fraternally,

J. HARVEY BOYS,  
P.D. Prov. G.M., Kent.

Margate, July 9th, 1860.

[A circular from the Grand Lodge directing the attention of the brethren to the law, has been issued within the last three months.—Ed.]

## THE MASONIC MIRROR.

### MASONIC MEMS.

Our illustrious Brother H. R. H. Prince Frederick William has been elected Grand Master for Prussia.

### GIRLS SCHOOL.

THE Quarterly General Court of the Governors and Subscribers of this Institution was held at the offices in Great Queen Street on Thursday, Bro. Udall, V.P., in the chair.

The minutes of the last meeting were read and confirmed, as were those of the general committees. The minutes of the house committee were also read for information, and it was gratifying to notice the large attendance at each meeting.

The Report of the Audit Committee was then read, when there appeared in the bankers' hands a balance of £2,659 1s. 10d., and there had been since received £199 8s. 3d., making a total of £2,858 10s. 1d.

It was resolved that the treasurer be requested to sign cheques for the expenses of the last quarter, amounting to £731 10s. 3d., and to purchase £800 3 per Cent. Consols, and £500 Reduced 3 per Cents.

A gratuity of £52 10s. was granted to Bro. Crew, the respected secretary, for his great exertions in connection with the late festival, and in the general interests of the School.

It was resolved that the children taken into the School should in future be kept until the age of sixteen, instead of fifteen, as at present; and that the same advantage be extended to the children at present in the School, unless their parents or guardians wished to withdraw them at fifteen.

A motion of Bro. Young, for admitting a limited number of children of Hebrew parents to be educated at the expense of the Institution, under the care of their friends, was withdrawn for further consideration, it being considered that if the privilege were granted, it ought to be extended to all children whose parents or guardians might object to their being brought up in the tenets of the Church of England.

Another notice of motion by Bro. Udall, for giving a priority in election to children of subscribers, was also withdrawn, it being a remarkable fact that there have not been half-a-dozen candidates whose parents have been subscribers within the last dozen years.

The committee then declared seven vacancies in the School to be filled up in October next, and approved of the following candidates:—

- Alice Coates, aged 9, Richmond, Yorkshire,
- Emma L. Dawson, aged 8, Newport, Isle of Wight,
- Elizabeth E. Batthews, aged 10, Sunderland,
- Bessy L. Penrose, aged 10, Bermuda,
- Margaret S. Smith, aged 8, Portsmouth,
- Florence F. Weaver, aged 8, London,
- Julia S. Slaymaker, aged 8, London.

All of whom will be admitted without ballot, the number of vacancies and candidates being equal.

A vote of thanks to the chairman closed the proceedings.

We are happy to hear from the Secretary that the late Grand Stewards have given from their balance, after paying the festival expenses, £9 to the Girls School, and a like amount to the Boys.

### METROPOLITAN.

BELGRAVE LODGE (No. 1051).—This Lodge held an emergency meeting for the first time in new quarters, at the St. James's Hall, Regent Street, on Monday last, under the rule of Bro. J. G. Froud, W.M. The visitors on the occasion were Bros. Apted, P.M., No. 25; Matthew Cooke, J.D., No. 29; Mc Guffie, No. 203; Simpson, No. 211; Thoms, No. 219; Durrant, W.M., Copas, P.M., Livingstone, and Burke, all of 752. The business actually performed was the raising of Bro. Nye, passing of Bros. Stewart, Temple, and Miers, and the initiation of Mr. J. H. F. Band; after which the Lodge was closed and the dinner served. Bro. FROUD, W.M., proceeded to give the necessary routine toasts, which were duly honoured and applauded. The W.M. said—The next very pleasant duty he had to perform was to propose the health of the initiate. He trusted that the brother who had that evening commenced his career amongst them might progress, and feel the same pleasure he had always done in Masonry. He also had to thank him for selecting that Lodge. What he had seen that night was a mere nothing of Masonry; but he should lose no opportunity of perfecting himself, for which he should endeavour to attend a Lodge of Instruction, where he would find the most ample information. He concluded by giving "The health of the initiate, and a long and happy career to him as a Freemason." Bro. BAUD, the initiate, had long desired to be a Freemason, established as that Order was all over the world, but circumstances had prevented him. He could truly and conscientiously say that it would ever be a happy day for him to remember he had been accepted amongst them, and he pledged his word never to bring disgrace upon them by allowing him to become a member of the order through their instrumentality. The W.M. next said, that during the short life of the Belgrave Lodge, it had had the honour of entertaining some distinguished visitors; and the W.M. then went through the above list, taking each name *seriatim*, and saying something kind of each, which was spoken to by Bro. Apted, P.M., in the name of all, and who gave a very excellent address. Bro. WOODSTOCK, P.M., then proposed "The health of the Worshipful Master," a toast they always hailed with pleasure, but this time it must, if possible, be accompanied with a greater amount, for, turned out of house and home as they were, the Worshipful Master had been assiduous in providing a resting place for their property while they had no home over their heads. Now, however, they were settled down in one of the first localities, it became time to remember the fatigue which the Worshipful Master had undergone before he could secure such quarters, and he therefore called upon the brethren to toast the W.M.'s health heartily. The W.M. said he was happy to find it his good fortune to receive the brethren's applause. As Worshipful Master he had taken upon himself certain duties, and when circumstances—certainly not to be regretted, as would be found by and by—compelled them to change their home, he felt he was bound to carry them out to the very best of his ability; but his anxieties had been great, for the responsibility on a W.M. did not always prove a bed of roses. He apologized for any shortcomings on this "their opening day" under the new arrangements, but believed all would come right in time, and therefore he should rest satisfied that the brethren would make every allowance, and returned his sincere thanks for the toast. The Worshipful Master said it was usual to give the health of the Past Masters of the Lodge, but strictly speaking they had but one, Bro. Woodstock, to whose indefatigable zeal they were deeply indebted. There was also their Bro. William Watson, P.M., and they claimed him, as he was the Masonic god-father of their Lodge, in conjunction with many others, but as to his individual god-children, by which he meant the brethren he had made, &c., their name was legion; still they felt he was a P.M., for in very truth he first opened their Lodge, and consecrated it for them. Bro. McManus, who was also ready to aid them, was another of their P.M.s., and so was their excellent Secretary, Bro. Garrod. Bro. WOODSTOCK, P.M., in a few words, returned thanks for himself, and hoped to deserve a like share of their regard for many years to come. Bro. WILLIAM WATSON, P.M., said it was a source of happiness to him to be of use to any and every Mason. Two years since he had consecrated the Lodge, and installed Bro. Woodstock P.M., and he was quite satisfied with their progress, for during that time they had performed no less than nineteen initiations. He hoped they had got into a home at last, for three moves in two years was an unprecedented occurrence, and each time there were such unfortunate circumstances attached to commencing in a new neighbourhood, that their experience ought to be a warning to others. From their working and diligence, the Belgrave Lodge was known, but the perfect concord that reigned amongst them was their great source of happiness, and he was proud of being reckoned among the P.M.s. of the Lodge. The W.M. then gave "The healths of the Officers of the Lodge," and the S.W. replied for all present by expressing their desire to watch zealously and carefully everything that could be done for Freemasonry and apply all the good that they say in others to their

own use in the Belgrave Lodge. The W.M. next addressed the Lodge by saying, they were proud of their Secretary, who was indefatigable in his attention to the official duties that devolved upon him, and a more intelligent Mason was not to be found than Bro. Garrod. The Lodge was his first care, no opportunity was lost in looking after its interests, and it was to their Secretary's clear head and business habits that their difficulties had been surmounted. He congratulated the Lodge in having the good fortune to possess such a secretary, and proposed his health. The Secretary, Bro. GARROD, P.M., felt much obliged for the honour. It was true he had tried, and done his best for the interests of the Belgrave Lodge, in whose prosperity he was much interested. When it was set on foot he gladly fell in with the idea, and he had no cause to regret having done so; and he thought it might be a pardonable vanity to say that he supposed from their W.M.'s kind remarks, and their reception of his name, they had no cause to regret his union with them, a feeling which he believed would continue long on both sides. The W.M. said there was also a Treasurer to be thought of, and he hoped his duties would become very much more arduous. Bro. WOODSTOCK, P.M., was unanimously elected to that office when he left the chair, and he (the W.M.) believed the affairs had been so nicely managed that, although they had got into a more fashionable quarter, there was no likelihood of increasing the expenditure, as their host, Bro. Donald, was a member of the Mount Moriah Lodge, and knew what Freemasonry and its expenses were. He therefore had the pleasure of proposing "The health of the Treasurer, Bro. Woodstock, P.M." The Treasurer was highly pleased at the compliment, and at the state of funds in his keeping. The Belgrave Lodge was, and always had been, in a flourishing condition, and though it was not so with those who had been the cause of their difficulties in having to shift about under untoward circumstances, still the Lodge had never suffered. They had a very respectable balance in hand, owed no man a single penny, nor had any member of that Lodge ever been called upon to pay or contribute one fraction beyond his annual subscription. He felt pleased at being the Treasurer of such a flourishing Lodge, and begged to return them thanks for drinking his health in that capacity. The Tyler's toast brought this very agreeable meeting to a termination.

### INSTRUCTION.

PHOENIX LODGE (No. 202).—An emergency meeting of this Lodge was held at the Freemasons' Tavern on Wednesday, when Bro. Elisha D. Cooke, of Kentucky, worked the larger portion of the third degree as practised in America, and as formerly practised in England, without expressing any opinion as to its superiority or inferiority with regard to the present English ceremony. It would be unfair too closely to criticise the working of Bro. Cooke, as Bro. S. B. Wilson and one or two other brethren who had undertaken to take part in the ceremony were absent, and many of the parts had to be doubled. Enough, however, was done to show that the ceremony is more theatrical than the English, and wanting in the beautiful simplicity of language which distinguishes and dignifies the latter. Bro. Cooke was well supported by Bros. Hyde Pullen, Dr. Ladd, Hewlett, Matthew Cooke, and others whose names we are not familiar with, and much instruction was obtained which may be useful hereafter. A vote of thanks was unanimously given to Bro. Cooke, and should he again undertake to work a degree we hope that those who engage to support him will do so.

CONFIDENCE LODGE (No. 228).—At the meeting of this excellent Lodge, on the 4th instant, the fifteen sections were worked, Bro. Brett presiding as W.M., supported by Bros. Swincock, P.M.; Robbins, S.W.; Gilling, J.W.; Bradley, S.D.; Robertson, J.D.; Church, I.G.; Harding, Haydon, S. B. Wilson, J. R. Warren, and others. The first lecture was worked by Bro. Sisson, Gilling, Robinson, Rogers, E. D. Cooke, and Church. The second lecture by Bros. Brewer, S. B. Wilson, Swincock, S. E. Moss, and Robertson; and the third lecture by Bros. Bradley, J. R. Warren, and S. E. Moss. Amongst the visitors were Bros. Turner, No. 126; C. T. Masterman, No. 95; and Fairbairn, No. 1083. A vote of thanks was given to Bro. Brett for the able manner in which he had discharged the duties of the chair, and the brethren separated.

### PROVINCIAL.

#### GLOUCESTERSHIRE.

BERKELEY.—Royal Lodge of Faith and Friendship (No. 337).—This Lodge held its usual monthly meeting at the Berkeley Arms Hotel, on Monday, the 2nd instant, Bro. W. Gaisford, W.M., in the chair. The Lodge was opened, the minutes confirmed, and the usual monthly communications read and disposed of. Amongst the latter was an application from Bro. James Caddy Hamblin, an aged and indigent Mason, soliciting a recommendation to the Grand Lodge of Benevolence as a fit and proper person for a donation from its funds. The application was granted and a gratuity from the Lodge funds was likewise handed over to this venerable brother, who it may be stated is considered to be the oldest Mason in the province, having been initiated, passed, raised, and exalted in this Lodge in the year 1800. Bro. George Francis Thurlow Cunningham having satisfactorily passed the usual examination, was entrusted and retired. The Lodge was then opened in the second degree and the candidate passed in due form. The Lodge was then closed in the second degree and the usual proclamations made. Bro. Major James Peach, of Tockington Hall, was duly proposed as a joining

member of the Lodge. The Lodge was then closed, and the brethren retired to refreshment, pleasure and profit being the mutual result.

LANCASHIRE (WEST).

LIVERPOOL.—*St. John's Lodge* (No. 971).—On Wednesday afternoon last, Bro. Michael Charlton was duly installed Worshipful Master of this Lodge, by Bro. May, P.M., immediate W.M. of the Lodge, assisted by Bros. Walmsley, Prov. G. Treas.; Hamer, Prov. G. Dir. Cers., and several other Past Masters. About six o'clock upwards of sixty of the brethren sat down to dinner at the Caledonian Hotel, Duke-street, Bro. Charlton, W.M., presiding; after the cloth was withdrawn, he gave, amidst hearty cheers, "The Queen;" "The Prince Consort, Albert Prince of Wales, and the rest of the Royal Family." The W.M. then said the next toast on the list was one that every true Mason would drink from his heart. Every Mason must feel proud in drinking long life, health, prosperity to him. It was "The Earl of Zetland, M.W.G.M. of England." (Loud cheers). The W.M. said he could say a great deal in reference to the next toast, but he would not do more than mention the name of "Lord Pannure, R.W.D.G.M." (Applause). The W.M. said, the next toast we have before us is one in which they all felt a great interest, and one that now was evidently bound up in every Englishman's heart, namely, "Our Army, Navy, and noble Volunteers." Bro. S. MADDOCKS, after returning thanks, said he used to think that there was great cordiality and harmony among his brethren in the army; but he must admit he found more amongst his brethren in Lodge. With reference to the volunteer movement, he was proud to find how nobly the citizens of Liverpool had come forward in defence of their country. He must say the volunteers had done a great deal for the security of the country, and he trusted the movement would spread and prove to their enemies that though a great commercial nation, they were also a military people. (Cheers). The W.M. said, my next duty is to propose the health of our venerable R.W. Prov. G.M., Bro. Le Gendre N. Starkie, who, though infirm, and is prevented by these infirmities from coming amongst us, has shown he has our common interest at heart, and he is therefore entitled to our respect and admiration. (Cheers). The health of Bro. Sir G. Hesketh, Bart., R.W.D. Prov. G.M., and all the Prov. Grand Officers, was afterwards given from the chair, and was received with great applause. Bro. HAMER, Prov. G. Dir. of Cers., said, for their kindness in drinking the healths of the Provincial Grand Officers he returned his sincere thanks. He thought it was a great honour to have his health drunk in the manner it had been. Lodge No. 971 was one of the largest Lodges in the province, and it was a great credit to them. He considered that the size of the Lodge entitled them to be represented in Prov. Grand Lodge, and he thought they ought to have one of the Masters in office in Prov. Grand Lodge. As to the honour they had done the D. Prov. G.M., Sir T. Hesketh, he should take the earliest opportunity to inform him of the manner in which his name had been received. (Applause). The W.M. said, the next toast was one which came home to them all—it was "Success to the West Lancashire Masonic Educational Institution," and if there was one person more than another to whom they were indebted for its establishment and success, it was their worthy Bro. Walmsley, Prov. G. Treas. Bro. WALMSLEY said he had had to complain on many occasions, not only in being called upon to respond to the toast, but in giving him too much credit in the establishment of the institution, while there were others who had taken quite as active a part as he had done. The amount now in the funds according to the report just issued, was £3,100, in addition to 100 guineas given by one of the Lodges the other evening, so that the fund in connection with the institution now amounted to between £3,200, and £3,300. If the same interest in the institution had been manifested when it was first proposed as now, the fund would now have amounted to about £5,000. As the Lodge was second to none in the province in position and in numbers, he trusted they would follow the example of some of the Lodges in the province by presenting fifty guineas to the funds of the institution, and making their W.M. a life member. To this request he felt sure they would accede, and feel a pleasure in doing so. It was a singular fact, he said, that there were no more members now in this town belonging to the various Lodges than there were ten years ago. This might be accounted for by the great number of brethren connected with the sea, and by others retiring from an active part in the Order; but he felt that though they might have retired from Masonry, they should feel an interest in the noble institutions of the Order, and at least assist in their support. Before concluding he could not refrain from alluding to the prosperous state of their position in the town after all. For the advantage of the Lodges of the town and the province the land and buildings in Hope-st. had been purchased at a cost of £1,600, and upwards of £400 had been expended in making such alterations in the premises as were necessary to make it a suitable and convenient place for the Lodges and brethren to meet in. Before sitting down he expressed a wish that the members of the Lodge would keep the interest of the institution before them. (Cheers). The W.M. then gave "The Worshipful Past Masters of Lodge No. 971," coupled with Bro. May, immediate P.M. After returning thanks, Bro. MAY said he could assure them that the first moment he entered into Freemasonry he made up his mind to devote the whole of the time and energies at his disposal to advance in the Order. He could assure them that the more he had searched into the secrets of the institution, the more he felt a wish to go on. The more he had not initiated into the mysteries and principles of the Order, the more he revered it. The time and attention which he had devoted to the service

of our Order had resulted in his being placed in the position he then stood of P.M. of the Lodge. He could not refrain from returning his sincere thanks for the kindness which had been shewn him by all during his year of office. Before setting down he would give notice of his intention to move that the sum of twenty pounds be given to the funds of The West Lancashire Masonic Institution for the Education and Advancement in Life of Children of Distressed Masons, to make their W.M. a Vice-president of the institution. They had money in the bank, and what was the use of it being there if it was not for the purposes of the Order. Some of it could not be devoted to a better object than an institution in which they all felt a common interest. Bro. May, P.M., then proposed "The health of the Worshipful Master of No. 971, Bro. Charlton," of whom he spoke in the highest terms. The W.M. said he had great pleasure in witnessing the enthusiastic manner in which his name had been received, and for their kindness he felt deeply grateful. It was gratifying to find that the Lodge, which was only four years old, was in such a flourishing position and second to none in numbers in the province. He hoped to have it in his power to assist in its future prosperity, and do all that he could to leave the chair next year to his successor with the same credit as his predecessor had done. The W.M. gave "The Visiting Brethren," to which Bro. BANISTER replied. He said it always gave him great pleasure in visiting Lodges, for it was only by visiting Lodges that they were enabled to see the working of other Lodges and improving themselves thereby. He had visited upwards of two hundred Lodges during the past twelve months. Although he had only been a Mason six years, having been initiated in Lodge No. 671 of that province, he had been appointed Prov. S.G.D. of Durham. His knowledge and advancement in the Order he attributed to visiting Lodges. Bro. WADHAM, P.M., proposed "The Wardens and Officers of No. 971." Several other toasts were afterwards given and responded to. The proceedings were agreeably enlivened by the vocal efforts of Bros. Armstrong, Riley, and Woods, who sang a number of songs, trios, and duets, which were rapturously received. Bro. Johnson presided at the pianoforte. The Lodge closed in harmony shortly before twelve o'clock.

MONMOUTHSHIRE.

ABERGAVENNY.—*Philanthropic Lodge* (No. 1120).—On Friday, the sixth instant, a regular meeting of this Lodge was held, when the brethren assembled by permission of the Prov. G.M., in the old Roman Catholic Chapel which has been rented for a Masonic Hall, and will, when properly furnished, form a very suitable place for the purpose. Bros. Denton, J. V. Morgan, and P. Morgan having been examined, and having shown their proficiency, were advanced to the second degree by the W.M., Bro. H. J. Higginson. Several gentlemen were balloted for to be initiated, and Morgan Davies was initiated into the mysteries of Freemasonry by dispensation as an Assistant Tyler. The lecture on the tracing board, in the first degree, was given by the W.M. It was afterwards proposed by the Worshipful Master and seconded by Bro. Peirce, S.W. and carried by acclamation, "That Bro. Henry Bridges, G.S.B. of England, who had so kindly attended at the first Lodge to consecrate and open the same, and had evinced the deepest interest in the welfare of the Philanthropic Lodge, should be made an honorary member of the same." After some further business had been transacted, chiefly with respect to the furnishing of the hall, which the brethren are determined shall be done both Masonically and elegantly, the Lodge was closed with solemn prayer and in perfect harmony.

SOMERSETSHIRE.

GLASTONBURY.—*Pilgrim Lodge* (No. 1074).—The first anniversary of this Lodge was celebrated on Tuesday the 3rd July, proving a perfect red letter day in Masonry, and notwithstanding the circumstance of many meetings of a public character taking place at the same time at Bath, Taunton, and other towns, the gathering was numerous, and honoured with the presence of some most distinguished Masons, including Bros. Shute, Prov. G.M.; and Powell, D. Prov. G.M. of the Province of Bristol; H. Bridges, G.S.B.; Thomas, from Yeovil; Dr. I. I. Evans, P.M., No. 120; Dr. Lovett, P.M.; J. Salmon, P.M.; Pyne, Apollo Lodge, Oxford, with upwards of seventy other visiting brethren. The advanced age of Bro. Colonel Tynte, Prov. G.M. of the province of Somerset, prevented his attendance, and it was a subject of regret that his worthy representative, Bro. Randolph, D. Prov. G.M., in consequence of an urgent engagement, was also prevented from attending. The brethren assembled in the Lodge room at high twelve, when Bro. Dr. Pope, W.M., who has been re-elected for the ensuing year, appointed and invested his officers according to ancient custom. The Lodge was closed, and the brethren proceeded to the residence of the W.M. and partook of a cold collation. The next feature in the order of the day was that of visiting the chief objects of interest in the immediate locality, and which present the most delightful attractions to the antiquary, the archaeologist, and Mason; more especially the site of that venerable monastery, so justly recorded in days of yore by the worthy chronicler, as the "Pride of England and the glory of Christendom." It has been well remarked that they who reared these stately structures dreamt not of a perishable home. Of a truth, however, these stupendous edifices have perished, and although in ruins, yet withal, in their very desolation are lives and breathes both within and around, the spirit of an awful grandeur. With regard to the surrounding scenery, the most beautiful and picturesque eminences are those of the Chalice, Weary-all, and St. Edmund's Hills; and from the nobler altitude of St. Michael's Mount of the Tor, the prospect may be pronounced sublime, extending



as it does, over innumerable parish churches and antient feudal manors; conveying the eye as far as it can reach to that dim and distant point of the horizon where the retiring waves of the Bristol and English Channels mingle with the waters of the mighty Atlantic. Amongst the prominent objects of local interest may be enumerated, first and foremost, the gorgeous remains of the antient abbey church, that architectural gem, the chapel of St. Joseph of Arimathea; also the two parochial churches, both coeval with the monastery—the abbot's kitchen, together with other objects of local interest and antiquarian renown. After enjoying this archaeological treat, the brethren returned to Bro. Bailey's, the Pilgrim's Hotel, where they partook of a magnificent dinner under the presidency of the respected W.M., and after doing justice to viands comprising every delicacy of the season, they pledged the cup of good fellowship in wines of the choicest description, truly enjoying the feast of wit and flow of soul. On the conclusion of the banquet the brethren returned to the hospitable residence of the Worshipful Master, where they passed the evening in a most delightful and pleasant manner.

#### SURREY.

**EWELL.**—*Grove Lodge* (No. 593.)—This Lodge held its usual meeting at the Spring Hotel, Ewell, Surrey, on Saturday last. The members present were Bros. W. J. Meymott, Prov. G.D., W.M.; Prince, S.W.; Dr. Lashmar, J.D.; W. S. Masterman, Prov. G. Dir. of Cers.; C. E. Horsley, G. Organist, S.D.; Andrew, P. Prov. S.D.; Moates, Prov. J.G.W.; Greenwood, Prov. G. Sec.; White, P. Prov. S.G.W.; Bentham, Prov. G. Organist; Holman, and Meacham. The visitors were Bros. Matthew Cooke, No. 29; Greville, No. 212; and Capt. Hastie, No. 680. The business consisted in raising Bro. Meacham, initiating Mr. Charles Hawes, and voting P.M.'s jewels to Bros. Andrew, Fisher, White, and Bentham. The Lodge was then closed, and the brethren adjourned to a very elegant dinner. The cloth being withdrawn, and the regular loyal and Masonic toasts given, the W.M. proposed the health of the Grand Master of the Province, the R.W. Bro. Dobic, stating that he was held in high honour in the Craft, and especially loved and esteemed by the Masons of that province. He had appointed to hold his Prov. Grand Lodge at Croydon on the 17th, and the Worshipful Master strongly urged the attendance of the members of the Grove Lodge, because their R.W. Prov. Grand Master had showered privileges and honours on its members by appointing them to Prov. Grand Office. He therefore gave them "The health of the Prov. G.M., Bro. Dobic," and his D. Prov. G.M., Dr. Harcourt, and would couple the same with the name of Bro. White. Bro. WHITE said all who knew both their Prov. G.M. and his Deputy were well acquainted with their views on Freemasonry. In their Prov. G.M. they had a zealous and energetic supporter, who at all times carried out the fraternal spirit of the institution. Their D. Prov. G.M., Dr. Harcourt's duties were ably carried out, by which the principles and benefits of Freemasonry were cherished and upheld. He was glad to see so many Prov. G. Officers in the Grove Lodge, and to know that almost the whole of them had from time to time found a hearty welcome among them. Bro. Moates, P.M., proposed the next toast. They had only to look at their W.M. in the chair, if they wished to see a Mason who was a brother in heart and soul. He was zealous, eager, and able in the cause, having a perfect mastery over the mysterious arcana of their knowledge; but above all he was a Freemason, which meant that his heart was in the right place, and they were fortunate in having a Worshipful Master with such a warm heart, talent, and generosity. He therefore proposed "The health of the W.M., Bro. Meymott." The Worshipful Master said he felt very much obliged for all the good things that his immediate predecessor had said of him, although he deprecated being considered as so fluent and talented as that worthy brother, who, in the exuberance of his large heart, had laid it on rather thickly. Yet he could not conceal from himself, nor did he wish them to consider, that he was not actuated by the strongest feelings in favour of Masonry. Masonry had his heart and the best of his ability, and whenever he was called upon, or wherever his duty led him, there he had been, and trusted he should ever be found ready to do that duty as far as he was able. For their hearty response and the proposer's kindness in wishing him good health, they had his warmest thanks. The Worshipful Master said it was always gratifying to the Master of a Lodge to see his visiting brethren. In the Grove Lodge there was a strong emphasis always laid on the toast, but when they saw their visitors come to the working of the Lodge, there was a still stronger feeling in their favour; not that he held the fourth degree as an unnecessary one, for it was very essential in promoting good fellowship, innocent mirth, and hilarity; still, when their visitors attended to the duties as well as the pleasures of the Lodge, it was an increased measure of enjoyment to the members, and as they had done so on this occasion he begged to propose their healths, for he felt assured they were each good Masons. The visitors having tersely acknowledged the compliment, the Worshipful Master rose with great pleasure to toast the healths of the Past Masters of the Grove Lodge. He held the office of Worshipful Master in that Lodge for the first time, and there was a feeling of coyness always about a *débütante*. However, he felt strong in his position, as he was backed by so many Past Masters. Their immediate P.M., Bro. Moates, must feel, as they all felt, that the Lodge owed him a very heavy debt for the great satisfaction he had given them in the chair. His earnestness, ability, diligence, and liberality were above all praise. The members of the Grove Lodge had honoured the W.M. by deputing him to present Bro. Moates with a P.M.'s jewel that evening.

Until that time there had been no such thing in the Grove Lodge. Their subscription was a merely nominal one, and for years the Lodge was content without a jewel; but now, when they had somewhat raised its character, renovated its furniture, and all with the happiest result, they felt that the time had come when every P.M. that did his duty should have his services acknowledged by the presentation to him of a jewel, and he, the W.M., hoped it would fall to his lot to present every P.M. initiated in that Lodge with a similar jewel to the one he held in his hand. In the name of the Lodge he should then ask P.M. Moates to accept that, the first jewel, presented by the Grove Lodge, as a testimony of their sincere appreciation of his zeal, energy, and liberality which he had displayed in every position he was placed in during his year of office. (Hear.) Bro. MOATES, P.M., said, on behalf of the P.M.'s of the Lodge, he, the latest addition to their ranks, was bound to tender them his best thanks for the reception of the toast. He could feel all that the P.M.s. would wish him to say, though he might not be able to give utterance to it; and he knew the great aids they were in the working of every Lodge and the proud position that Lodge had borne, and he hoped would maintain, through their assistance. Applying that portion of the W.M.'s address that bore reference to himself, he was, he confessed, at a loss how to return thanks. They had conferred upon him the proudest emblem which a Mason could bear, and he was happy to find that he was the recipient of their first honours, which would warm many into new life and energy. He did hope he had Freemasonry at heart. He looked upon as one of the highest institutions his country could boast, and for the gift received that day at their hands he begged to thank them sincerely and fraternally. The W.M. said all of them present had heard the initiation, and, for the first time, he should address his observations more to their newly made brother than to the other brethren present. He strongly put it to the neophyte to guard himself against a supposition that Masonry was mere eating and drinking. It was not that alone, though both were duly attended to, but there was something higher that they aspired to, viz., charity, earnestness, and good-will towards their less fortunate brethren and each other. There were also a great number of important blessings attached to it, amongst which the bond of brotherhood, amiability, and kindness, should always grow in a Freemason's heart. If any one became an earnest Mason, he would never forget his mother Lodge nor his natal day in the Order; and he, the W.M., sincerely hoped their new made brother would never regret the step he had that day taken. Bro. HAWES said, how he was to return thanks he did not exactly know, but he felt he had much to learn, and was prepared to enter upon the study requisite. He certainly liked the beginning he had made, and hoped that all present would enjoy health and happiness. The W.M. then proposed "The health of the Officers," paying graceful compliments to each, and the S.W. returned thanks on their behalf. Almost before this was concluded, the inexorable steam horse demanded the attention of all present, and they were obliged to separate rather precipitately, leaving room only for two further remarks—that the appearance of the Lodge, with its renovated ancient furniture, presents one of the most chaste and elegant specimens of Masonic furniture; and that Bro. Platt has produced a very excellent P.M.'s medal, which bears an allegorical allusion to the Lodge for which it is intended; and long may the P.M.s., and the present and future W.M.s. of the Grove Lodge live to wear it.

#### KNIGHTS TEMPLAR.

##### PROVINCIAL ENCAMPMENT.

**WATFORD.**—The regular summer Encampment was held on Monday, July 9th, in the Freemasons' Hall, Watford; present—Fras. George Francis, E.C.; the V.E. William Stuart, D.G.M. and Prov. G. Com. for Herts; Thomas Abel Ward; H. H. Burchell Herne, P.E.C., and others. A ballot was taken for the admission into the Order of Comp. George Lambert, of the Cyrus Chapter, No. 21, which proving unanimous in his favour, he was introduced and installed. The E.C. having been re-elected, he then appointed the following officers for the ensuing year:—Fras. Capt. Layton, First Captain; Charles Davy, Second Captain; T. A. Ward, Chancellor; H. H. Burchell Herne, Reg.; J. Burton, Expert; John Goodyer, Captain of Lines; C. Humbert and George Lambert, Heralds; Thomas, Janitor; Thomas Rogers, Treas., was re-elected. Fra. Burchell Herne rose for the purpose of calling the attention of the members of the Encampment to the fact that theirs was the only one that had not a distinct name attached to it, and suggested that as one had taken the name of the M.E. Grand Master Kemys Tynte, the Watford Encampment should hereafter adopt that of "Stuart" as a mark of respect to the V.E. Fratre who not only held the second position in the Order, but was also a member of their own Encampment. In making this proposal he had not consulted that very excellent Knight, and as he was present he would first ask his permission for the adoption of the name. The V.E. Deputy Grand Master said he saw no need for the alteration, but at the same time, if the members were unanimous in desiring it, he certainly could not refuse the compliment. Thereupon Fra. Herne formally moved "That the Encampment be hereafter called the 'Stuart Encampment,'" which was seconded by the Second Captain, and carried unanimously. A Companion was proposed for installation at the next meeting. All the business being ended, the brethren adjourned to dinner.

ANCIENT AND ACCEPTED RITE.

METROPOLITAN CHAPTER OF SOVEREIGN PRINCES OF ROSE CROIX, HERODEM.

The half yearly meeting of this eminent Chapter was held on Tuesday, the 10th instant, at Freemasons' Tavern. The Chapter was opened by the Ill. Bro. Dr. William Jones, M.W. Sov. Dr. George Harcourt, 1st General; Lt. Col. H. Clerk, as 2nd General; and other officers. There were also present the Ill. Bros. Dr. H. B. Leeson, M.P. Sov.; H. Vigne, Sir John De la Pole, J. A. D. Cox, H. A. Bowyer, G. B. Cole, and H. C. Vernon, S.P.I. of the 33° of the Supreme Council of the Ancient and Accepted Rite of England and Wales; also the Ill. Bro. Perrier, of the 33° of the Grand Orient of France; the Ill. Bros. R. J. Spiers, Dr. R. H. Goolden, and Hyde Pullen, S.P.R.S. of the Consistory of the 32°; the Ill. Bros. W. E. Walmesley, W. Smith, R. Spencer, Rev. C. M. Style, Lemanski, J. How, M. Cooke, W. Blenkin, H. J. Thompson, C. Swan, Simmons, and others, there being at the close of the Chapter fifty brethren present. After the routine business had been disposed of, a ballot was taken for the admission of several brethren and petitions presented by the following who were in attendance: Viscount Powerscourt, Capt. Charles Cranond Dick, Bros. Bonamy Dobree, Brackstone Baker, H. S. Walroud, John Studdy Leigh, Wm. Henry North, Sir Joseph R. Bailey, Bart., and Charles Stock. They were received and installed into the sublime degree of Rose Croix.

This being the day of the biennial election of Most Worshipful Sovereign and Treasurer, Dr. George Harcourt was unanimously elected Sovereign, and Dr. R. H. Goolden re-elected Treasurer. Dr. Harcourt tendered his thanks for the high honour the Chapter had conferred upon him, and gave assurance that he would not only be regular in his attendance, but make it his study to be perfect in the discharge of the great duties imposed upon him. The ceremonial was most efficiently carried out, the musical portion under the direction of Ill. Bro. C. E. Horsley, Grand Organist, who was assisted by Bros. Fielding, Lockey, and Lambeth, adding to the effect. The Treasurer's account showed a most satisfactory state of the Chapter funds, and the numerous proposals for the reception of brethren at the next meeting augur a considerable increase of this flourishing Chapter. The Chapter being closed, several of the brethren assembled around the Most Worshipful Sovereign at the dinner. This concluded, the brethren removed to another room, where the dessert was laid. The loyal toasts having been honoured, the Most Worshipful Sovereign said—That in all assemblies the ruling powers were acknowledged, and therefore it was proper to recognize the authority under which they were assembled—the Supreme Council—and especially he would first mention the most puissant Sovereign, Dr. Leeson, through whose high attainments the Rite had attained great perfection. Besides the Commander, they were that day honoured with the presence of Bros. Sir John De la Pole, Cox, and Cole, whose eminent abilities had greatly assisted in raising the position of the Order.

Dr. LEESON, in reply, said they could not but recognize the result of the extreme care bestowed on the rite. It was a great satisfaction to see that after the dangers and difficulties they had passed, that the Rose Croix rite had attained such eminence. He then touched on the history of the degree, and said he could show the authority of the Rose Croix to be of more ancient date than that of any other branch of Masonry. He especially referred to the Christian character of all the Masonic prayers, and directed the attention of the new members to this point as deserving their notice. Dr. Leeson, in concluding, proposed the health of the eminent brother who presided over them that day, who had during the past two years so faithfully and satisfactorily discharged all the duties of his office, and had exhibited such zeal in the fulfilment of the arduous duties attached to it.

The M.W. Sov., in a brief reply, returned his sincere thanks for the manner in which his services had been noticed, and he assured the brethren that his exertions should ever be devoted to the interests of the Chapter.

"The Supreme Councils throughout the World" was the next toast, and the M.W. Sov. then referred to the brethren who had previously filled the chair, and especially noticed the consummate ability of Bro. Cox, under whose able conduct the Chapter made great advance, and whose health he then proposed.

Bro. Cox, in reply, said he regretted that Bro. Cole, the immediate predecessor of Dr. Jones, had been compelled to leave, as he should properly have responded to the toast. He referred to the observations of the M.W. Sov. on the great increase of the Chapter. He said it afforded him, as it must all, much pleasure to see that the brethren admitted that day were all men of high social position, and thus supported the high character of the Chapter. He feared that the admission of so many at once somewhat marred the imposing effects of the ceremonial, though, as a member of the Supreme Council, he could not but give credit to the brethren who had assisted in the performance.

"The new made Knights" was then proposed and acknowledged. Dr. JONES then rose and proposed "The M.W. Sov. elect;" and in a few words referred to the regularity of attendance and satisfactory discharge of the duties of his previous office. Dr. Harcourt, in responding, referred to the necessity of efficiency in Masonry for the giving full effect to the solemnities, and hoped he should be enabled to fulfil the promise he had made himself, that in the supreme position to which he was to be elevated, he would by diligence endeavour to carry

out all the great principles inculcated in Masonry; but above all, those connected with the beautiful rite under which they met.

Bro. Horsley and the brethren who assisted in the musical part of the ceremony were honoured by special thanks.

Bro. Rice, as Chief Equerry, was then called in and gave the last toast, "To all poor and distressed Masons;" and a most satisfactory day's proceedings were brought to a close.

IRELAND.

FEMALE MASONIC ASYLUM.

On Monday evening, the 18th ult., a lecture on Freemasonry was delivered in the Mechanics' Institute, Lurgan, by Bro. Joseph Wilson, of Derry Lodge, a highly esteemed member of the Order. Since it became known that Bro. Wilson had consented to deliver the lecture in aid of the funds of that most invaluable institution—the Female Masonic Orphan Asylum—the greatest interest was excited on the subject, and brethren from all the surrounding districts signified their intention of being present. The lecture was delivered under the auspices of Lodge No. 134—the ancient Lurgan Lodge—and, after transacting some business of the Order, and initiating some new members, the brethren proceeded to attend the lecture.

The chair was occupied by Bro. Francis Watson, of Lakewood, Worshipful Master of Lodge No. 134, who was supported on his right and left by the following brethren from Belfast:—Bros. William S. Tracy, R.M., D.P. Grand Master, Belfast and North Down, P.G.R.C.; Samuel G. Getty, M.P., Belfast, P.G.R.C.; Dr. H. Murney, J.P., P.G.R.C.; Dr. Pirrie, P.G.R.C.; J. G. M'Gee, P.G.R.C.; James Girdwood, P.G.R.C.; J. A. Henderson, P.G.R.C.; William Girdwood, P.G.R.C.; Captain Williams, C.L., P.G.R.C.; D. Dunlop, P.G.R.C.; and a large number of brethren of the Lurgan Lodge, No. 134, and others. There was, besides, a large attendance of ladies, who graced the proceedings with their presence; and such was the anxiety to be present that every ticket issued was disposed of, and the spacious hall was completely filled.

On the chairman's platform seats were arranged for the lecturer and the principal personages, and the walls were gaily decorated with flags and Masonic devices.

Shortly after eight o'clock, the Worshipful Master and brethren, all attired in full Masonic costume, entered the hall, and were warmly received. The jewels worn by many of the brethren, especially those of the P.G.R.C., or Prince Mason's degree, were very beautiful, and when all were seated the effect was most brilliant and imposing.

Bro. JOSEPH WILSON, the lecturer, who wore the beautiful insignia of a Royal Arch Mason, on taking his place, was received with great applause. He immediately proceeded with his lecture, which he delivered with great ease and eloquence. He commenced by referring to the origin of Freemasonry, which he traced back to a period antecedent even to the building of Solomon's Temple; and after taking a rapid survey of the early history of the Order, he proceeded to describe in glowing terms its beneficial effects of society, and the principles of peace, love, and harmony which it inculcated amongst the brethren and towards all classes. Through the influence of its mystic tie, the lives of brethren had been saved in battle. It stayed the hand of an enemy upraised to strike, and mitigated the horrors of war even amongst nations not generally regarded as highly civilized. A remarkable instance of its wonderful power in this respect was related by Sir Charles Napier. When he was a subaltern officer he was engaged in the war with the Sikhs, and in the course of it he was placed in a position of extreme peril, from which escape was impossible; but, fortunately for him, he was a Mason. He gave the sign, it was recognized by a Sikh, and in the ranks of the enemy there was found a Masonic brother to save the life of the future conqueror, whose earthly career would have otherwise been terminated in an instant. Some French officers, placed at different times and places in similar circumstances, had escaped by the same means; and these facts proved not only that the Order was established in climes the most distant and among peoples the most dissimilar in language, religion, and race, but that it everywhere exerted the power it possessed on the side of mercy and charity. The latter virtue, indeed, peculiarly distinguished it. It was in the cause of charity that he had consented to deliver that lecture—a cause dear to the heart of every true Mason. In Dublin there was a most useful and valuable institution connected with their body—the Female Masonic Orphan Asylum—where the daughters of deceased Freemasons were received and educated, and fitted to make their way in the world; and to the support of this institution the proceeds of the lecture would be applied. Adverting to the Lurgan Lodge, the lecturer gave some interesting details regarding it, stating that it was one of ancient formation, and mentioning as a curious coincidence that in that very month a hundred years ago his own great great grandfather was the Worshipful Master of the then existing Lurgan Lodge. The lecture was listened to throughout with the utmost attention, and was loudly applauded during its delivery and at its close. We do not give a fuller report of it, as we understand that at the request of the brethren it will be printed in full. We can only say that it should be read by every Mason.

Bro. WILLIAM S. TRACY, after paying a high compliment to Bro. Wilson for his able and eloquent lecture, referred to the great object for which they were assembled—to support the Female Masonic Orphan Asylum, for which he (Mr. Tracy) was treasurer for this province. He

stated some most interesting matters connected with the school and its operations, and said that some orphans who had been sent up from Belfast, and carefully educated in the asylum, were at present engaged in business in their native town. Bro. Tracy concluded by moving a vote of thanks to Bro. Wilson for his admirable lecture, and that he be requested to have it printed.

Bro. Getty, *M.P.*, seconded the motion in an eloquent speech. He said he was delighted to hear such a lecture in that place, and to be among the Lurgan brethren, who were such excellent Masons. He had listened to the lecture with the utmost possible pleasure, and he was certain that the lecturer deserved their warmest thanks.

The motion was carried with the greatest acclamation, and the Worshipful Master conveyed it to the lecturer, who briefly returned thanks for the honour that had been done him, and the kind reception he had met with at their hands.

The Masonic salute was then given to the lecturer and the D. Prov. G.M., Bro. Tracy.

The WORSHIPFUL MASTER inquired from the Secretary of the Lodge the sum that would probably be available from the proceeds of the lecture for the funds of the Female Masonic Orphan Asylum.

The SECRETARY said he was glad to be able to announce that it would be £30. The announcement was received with great applause.

A vote of thanks was passed to the W.M., Bro. Watson, for his admirable conduct in the chair, the seconder of the motion observing that it was gratifying to Freemasons to meet in a hall almost every stone of which had inscribed on it the honoured name of Watson.

The WORSHIPFUL MASTER acknowledged the vote of thanks in an appropriate manner.

On the motion of Bro. TRACY, seconded by Bro. D. LEONARD, a vote of thanks was passed to the ladies for their presence, and the kind interest they had manifested in the lecture. Three cheers having been given for the ladies, the proceedings terminated.

A large party of the brethren and several visitors were entertained at supper at Derry Lodge, the residence of Bro. and Mrs. Wilson. They were received with the greatest hospitality and attention by their kind host and hostess.

#### ST. JOHN'S DAY IN DERRY.

As the twenty-fourth of June fell on Sunday this year, the anniversary of Saint John was celebrated by St. Colum's Lodge, No. 640, and a number of brethren from other Lodges, in the Freemasons' Hall, on Monday, the 25th.

After the usual preliminary formalities in the temple, the installation of the following new officers was performed in the most ancient form, viz.:—Bros. D. G. Reid, W.M.; J. Ewing, S.W.; W. Scott, J.W.; R. McCulloch, Treas.; W. Williamson, Sec.; W. Anderson, S.D.; M. Briggs, J.D.

Supper having been announced by the refreshment steward, the brethren untied and unclashed, and entered the festive room, which was decorated specially for the occasion. On entering the eye caught a beautiful flag suspended behind the chair, on which "Welcome" appeared in raised letters, in tri-colours, representing the three Grand Masters. On the right of the chair, the family arms of the Prov. G.M., Sir James Stewart, *Bart.*, shone brilliantly in the gaslight. Various other suitable emblems and devices were hung round the room, but space forbids us to particularize.

Bro. R. S. Allen, Prov. G. Reg., ex-W.M., was moved to the chair.

The cloth having been removed, and the usual loyal toasts disposed of, The CHAIRMAN gave—"The health of the three Grand Masters of Ireland, England, and Scotland," which was received with all the honours.

Bro. BURTON (of Edinburgh and Dublin) responded in a brief but able speech, which was loudly applauded.

The CHAIRMAN next gave—"The health of the M.W. Prov. G.M., Sir James Stewart, *Bart.*," which elicited great applause.

Bro. SPENCER ORMSBY, P.M., responded, and passed a high eulogium upon the honourable baronet.

The "Health of the R.W. D. Prov. G.M., Wm. Browne, *M.D.*," was then given from the chair, and was received with Masonic honours.

Bro. ARTHUR LAPPING, P.M., replied. He said, Worshipful sir and brethren—it is with sincere regret that we have to acknowledge the absence of our R.W.D. Prov. Grand Master from our social board to-night, owing to the pressure of his professional duties—he who is revered by all, either in or out of this body, and whose aim it has always been to promote the welfare of his brethren and fellow-citizens—either by night or by day; and we are proud to know that his many virtues have been duly acknowledged by the public of all ranks, as his election to the honourable position he now occupies in society verily testifies. (Great applause.)

The CHAIRMAN gave—"The health of the newly-elected Worshipful Master and Officers of Lodge, No. 640."

Bro. D. G. REID, W.M., who occupied the vice chair, rose and said, Worshipful sir and brethren—I rise with pleasure to return you my sincere thanks for the kind manner in which my health has been proposed, and for the warm reception it has met with at your hands. I do assure you I feel deeply indebted for the kindness shown to me around this festive board, and likewise for the honourable position in which you

have placed me by installing me as your Master. (Loud applause). I feel the duty which you have imposed on me in the several Masonic charges which I have given my consent to, and I feel bound in having them carried out to the letter. I have not the least doubt in my mind that, with the efficient officers you have installed to assist me in the management of our Lodge, we will co-operate in all things for the benefit of Masonry, so that No. 640 will continue to be distinguished by the benevolent spirit of its members. (Cheers). I do assure you that it will be my study to support the Constitutions of the Grand Lodge, and to conform to our by-laws, and the ancient and established usages and customs of the fraternity, so far as my humble abilities will allow, and I will endeavour to impress on all my officers to do the same. (Applause). I hope, and sincerely trust, that we will all join in spreading the cement of brotherly love and affection—that cement which unites us into one sacred band or society of brotherhood, amongst whom no contention should ever exist, but that noble contention, or rather emulation, of who can best work or best agree. (Applause).

Bro. EWING, S.W., next followed in a few humorous remarks, and was loudly applauded.

Bro. WM. SCOTT, J.W., said—Worshipful sir and brethren—I sincerely thank you for the honour you have conferred on me, and your kindness in receiving the toast in so enthusiastic a manner. Let me assure you that nothing shall give me greater pleasure than the exercise of those functions which I have promised to perform, and which I believe, if faithfully carried out, will tend much to invigorate that prominent feature in Freemasonry—"Love the brotherhood, fear God, and honour the Queen." The day is not far distant when the veil will be lifted from the eyes of a prejudiced world, and then Freemasonry shall be seen in its true and enduring colours—"peace to all men." (Applause).

Bro. R. McCULLOCH, Treasurer, said—Worshipful sir, I hope that the financial economy of the ensuing six months will be as satisfactory as in the past. It shall ever be my desire to deserve the good wishes and promote the welfare of St. Colum's Lodge. (Applause).

Bro. Wm. WILLIAMSON, Secretary, said—Worshipful sir and brethren,—It devolves on me to respond for the Communicative Department of Lodge No. 640, and although its duties are onerous, they are discharged with great pleasure on my part. (Hear, hear). Sir, we have received from various distant Lodges the gratifying information that we are not the least esteemed of their fraternal acquaintances. We have to acknowledge the high courtesy of the Grand Lodge for their prompt attention to our business, and indeed, sir, we are sorry in having to part with the late Deputy Grand Secretary (Bro. Deering) from his honourable position, but at the same time we rejoice to know that the change has been for his welfare. However, from the commendation of that officer in behalf of his successor (Bro. Walmsley), we feel confident in being similarly dealt with at the executive office of our national Masonic governors. The many foreign brethren who have been visitors at this Lodge for the past six months have testified to our matured and well disciplined arrangements for the advancement of our principles, and should my humble cooperation elicit the approval of this Lodge and those with whom I may communicate, I assure you I shall consider myself amply rewarded. Sir and brethren, I heartily return you my sincere thanks for the renewal of your confidence, and I trust I shall ever be found in the path of rectitude and honour to this Lodge and the Craft generally. (Applause.)

Bro. Wm. ANDERSON, S.D., (late of Elgin Lodge, Montreal), next returned thanks. He said—Sir, while we are rejoicing in our prosperity and brotherly love, I trust that there is no Mason on the face of the earth but is in the same position. I have had the experience of Masonry in the British provinces of America, and also in the United States, and there as well as here, I have only found one principle—faith, hope, and charity—by which I hope we all shall ever be distinguished. (Applause).

Bro. BRIGGS, J.D., then returned thanks in a few well directed remarks, which were loudly applauded.

The VICE-CHAIRMAN here proposed "The health of the Chairman," which was enthusiastically received.

Bro. ROBERT S. ALLEN said—Worshipful vice-chairman and brethren, I rise to acknowledge the kindness you have displayed towards me on this as on other occasions far less important to the interests of Freemasonry. Indeed I would have been glad had the chair been filled by one better qualified. But, sir, since we have assembled to do honour to one of the patron saints of our Order, I trust that we have also met to draw closer our bonds of union and love—not merely for the sake of individual gratification, but also for the furtherance and practice of our Israelitish code of Christian fidelity—guided by "every moral and social virtue." What were all our meetings, all our zeal, all our anxiety, and all our acts of watchfulness to disseminate the upright, benevolent, and universal outpouring of "Mason's humanity towards Mason," if, along with all these, we do not cultivate a true and unflinching spirit of integrity and love? I say nothing. We have a mission to perform, individually as well as collectively, and so long as the laws of that mission have been written by men of the most unquestionable virtue and piety, and recognized and followed by millions of our predecessors, and since they have been ever found to work well, bearing good fruits, let us accept them as worthy of their promoters, in all veneration and faithfulness. The smallest flash of flame, if unsubsided, would soon devour the largest building; so the smallest passion of human nature, if not subdued in time, would eventually destroy the greatest man, and

bring down his brightest prospects to a dismal end. (Hear.) Let us be satisfied that if we walk in the old and beaten paths, we shall dispose well of our time, and confer lasting benefits on our successors. We have not to dig deep into the heart of the earth for our treasures, like gold miners—they lie on the surface for our acceptance; and after being tried according to the standard of merit, are accepted or rejected according to their purity. 'Tis not by outward brightness we judge, nor by rank of family we elect—his not by bribery we are influenced, but 'tis the man, "take him for all in all." I have always found it—and without a single exception—that he who keeps faith as a Freemason, is a worthy auxiliary in any department of business life. (Cheers.) It is unknown outside our ranks, that had it not been for our scrupulous exactness in reference to the accomplice of the swindler Piewnitzski, whose attempts to be initiated into our Order were nobly frustrated, many more of our esteemed merchants would have been fleeced out of valuable merchandise; and another very important case of an attempt at swindling was detected and stopped at Belfast through our well matured system. And I say to the public, never believe a man who wishes to trade on the recommendation of being a Freemason under any circumstances. Several other evidences might be adduced in confirmation of the external advantages of our olden time institution during the past year, but it is unnecessary to parade these before the public, as we seek no commendation or emolument from the outer world to stimulate us to perform a duty which has ever been one of our leading agents—the detection of crime and its immediate exposure. (Hear.) As the sun is no stranger to the mortal who has been blessed with vision to see the light of day in any hemisphere, neither are we strangers to him who has been initiated to see the light within the humblest Masonic Lodge, no matter when or where we may see him—in affluence or poverty. In fact, the unlimited union and harmony of our brotherhood can only be measured by the globe itself—they extend east, north, south and west throughout all lands. It holds forth to the mariner, the compass; to the artisan, the square; to the stranger, a light; to faithful subjects, good laws; and to brethren, the Bible. The compass, to direct; the square, to adjust; the light, to reveal; good laws, to encourage; and though last, the best—the Bible, to guide upward. (Applause.) Thus while we extend our privileges to the unenlightened and inexperienced, we, as the branches, are but nourishing the trunk of the ancient vine that gave to ourselves the refreshing draught from its delicious fruit. It is often remarked by credulous persons that we use the term "Brother" without being entitled. Now the word itself literally means two persons of the same maternal and paternal parents, and to this consanguinity we claim a near relationship, as the greatest stranger, according to God's law, is our brother. While we stand gazing on yon tombstone, which is as motionless as the bones of the departed underneath, we are compelled to read the epitaph of a "brother"—a brother, not only by dust, the record of earth; by blood, the record of heaven; but by fraternal ties—and overarched whose name is engraved, "Sacred to the memory of"—not to the name or frame of the mortal alone, but to his faithfulness and never ending zeal in the cause of "the fatherless children, the widow, the stranger, and him that had no helper." I say while we read such a record of departed worth, though his earthly asylum obliterates from our view his corruptible body, yet we should rejoice that those principles are as gigantic and faithfully practised by those spared to succeed him as if he had yet the bestowal and governing of the blessings enumerated. And why, it may be asked, is such not publicly known? I am sure we do not parade our gifts any more than our promises upon the platform of public criticism. Though sometimes our meetings are prolonged to unseasonable hours, it is never out of season to do good, and if our business is fatiguing to the body, it is not equally so to the mind—for brotherly kindness neutralizes it, and gives us ample reward by the succeeding happiness of the befriended. Now, brethren, we have this evening the great satisfaction of knowing that we have manfully overcome an evil which heretofore existed at almost every convivial reunion—and this evil has, I sincerely trust, for ever been eradicated from our festive boards—I mean the imp of intemperance. (Hear, hear.) As the purity of the snow flake which falls from above, is easily destroyed by contamination with the earth, so are our highest excellencies the first besieged by our lowest habits, and many good actions which we may have performed during a number of years, are totally wiped out by the transgressions of a single day; and as the highest pinnacle of creation receives the first sweep of the raging elements, so does Satan attack first our most exalted virtues, that our recovery may be all the more unlikely. Let us be ever meekly cultivating the noble talents that God has conferred on us, and if we see a brother stumble, hasten to his deliverance, and, by kindness and good example, endeavour to restore him to consciousness of his unfortunate position—ever mindful to beware of the sunken rock whereon he split from his first love. It would be tenfold more blessed to die soberly and lonely on a pallet of humble straw in abject poverty, than to be caressed with all the attendance and luxuries of this filthy world and die in drunkenness on a couch of velvet pile or downs. Who shall be the judge? God, and not man!—for his word pronounces the heavenly enjoyment of the one and the miserable fate of the other. (Applause.) Brethren, beyond any measure of progress noticed to-night is the substantial and encouraging statement of our zealous and economical Treasurer. Since last we met, we have experienced much gratification at the success of several of our humble members—they being appointed to distant and more remunerative spheres; and I have every reason to

believe that the instruction they received here will keep them steadfast Christians and Solomonites. To several we have tendered our greatest sympathies, and performed our labours of love in each instance. (Hear, hear.) Another and dearly beloved brother has passed away "to render an account;" and here let us rationally consider that all our proceedings are like unto a rainbow, unless, in universal gratitude to the Almighty, we make our circle perfect of His love by our humble obedience at all times to His laws, and then walk therein to the day when God's infinite temple, "not made with hands," shall find us mingling our songs of praise with the adoring hosts of heaven. Thanks be to the Great Father of mercies, who provides for, directs, and governs all things—even the insect—that we have been enabled to blend our joy with the successful portion of our Craft, and to bestow relief to the needy and consolation to the depressed. Let us ever pray that our lot may be cast on a calm sea, and that we may be enabled to say to every brother, even as David said when he delivered his dying charge to Solomon—"I go the way of all the earth, be thou strong, therefore, and show thyself a man, and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself." (Applause.)

The CHAIRMAN then gave "Success to Freemasonry all over the globe." Received with "nine honours."

BRO. ARTHUR LAPPING responded in a speech characterized for ability and information, which was duly applauded.

"Prosperity to Nos. 164 and 52, of Derry," was next given, and severally responded to by Bros. WILLIAM GRAY and WILLIAM SAVERS. "Our next Anniversary" followed, after which the brethren separated, highly delighted with the proceedings.

### PRUSSIA.

A correspondent of the *Daily Telegraph* writes from Berlin:—"Prince Frederick William has been elected Grand Master of all the Masonic Lodges in Prussia. The Vienna papers, in alluding to this fact, are ridiculous enough to denounce the Order as an institution expressly devoted to the overthrow of throne and altar. The apparent contradiction between the alleged object of the Masons and the election of a Crown Prince as their president, the Ultramontane organs are by no means at a loss to account for. If we may believe the *Volksfreund* and its Roman Catholic contemporaries in the Vienna press, poor Prince Frederick William must be set down as one entirely ignorant of the true purposes of the Order. All Protestant princes are in the same condition, says the *Volksfreund*, leaving its readers to add for themselves that it is the devil, their real patron, who blinds them. Hatred against the brotherhood of Freemasons, I may inform your readers, is very prevalent among the Roman Catholics of Germany."

### SOUTH AUSTRALIA.

#### ADELAIDE.

THE ceremony of installing the Provincial Grand Master of Freemasons, under the constitution of Ireland, was celebrated in the Duke of Leinster Lodge Room, Freemasons' Tavern, Princes-street, on Wednesday, April 18th, with great and imposing effect. Animated by a proper and praiseworthy desire to unite the Craft generally in furthering their common object, Bro. Lazar, the D. Prov. G.M. under the constitution of England, was invited to attend and assist at the installation, to which he responded in true fraternal spirit, accompanied by Bros. W. Fiveash, Prov. S.G.W., and P.M. No. 363, (I.C.); F. Haire, Prov. J.G.W.; with the other officers of Provincial Grand Lodge, E.C., and about eighty or ninety brethren, under the two constitutions. The opening portions of the ceremony were very effectively delivered by Bro. Lazar, who gave suitable emphasis to the solemn and affecting words contained in his several addresses. There was an amount of pageantry on this occasion not often to be witnessed in Masonic Lodges, and the ceremony throughout was of a most impressive character, greatly enhanced by the rich tones of a fine harmonium, presided at by Bro. Cope, P.G. Org., E.C., and the able manner in which Bro. T. R. Jones, Prov. G. Dir. of Cers., discharged the duties of his office. The ceremony of consecration was performed by Bros. Bagot, Fiveash, and Haire, according to ancient form, with the corn of plenty, the wine of contentment, and the oil of joy. Bro. Lazar, having satisfied himself and the brethren present of his right so to do, called upon Bro. J. T. Bagot, P.M. No. 206, (I.C.) M.P., to whom the warrant of His Grace the Duke of Leinster, M.W. Grand Master of Ireland, was addressed, nominating and appointing him Provincial Grand Master of the Order, (I.C.), in South Australia. Bro. Bagot then took the necessary obligations, and was solemnly installed with all the rites and ceremonies peculiar to the Order, "which none but Craftsmen ever saw." On taking his place at the completion of the ceremony, and having been duly proclaimed and saluted, Bro. Bagot, Prov. G.M., addressed the brethren in a most appropriate address, and passing a very high eulogium upon Bro. W. Fiveash, P.M., No. 363, nominated him as Deputy Prov. Grand Master, (I.C.) Bro. Fiveash, in his usual neat style, returned thanks for the honour conferred upon him. Bro. Bagot then named the following brethren as the first office bearers of his Prov. Grand Lodge, (I.C.), viz., Bros. W. N. Crowder, P.M., No. 363;

P.S.G.W.; S. R. Gault, W.M., No. 406; P.S.G.W.; T. H. Viney, P.M., No. 363, P.G. Treas.; J. P. Boucaut, No. 363, P.G. Sec.; R. D. Winter, W.M., No. 363, P.S.G.D.; C. Wyer, S.W., No. 363, P.J.G.D.; A. G. Coalls, S.W., No. 406, P.G. Dir. of Cens.; I. Stevenson, J.W., No. 406, P.G. Supt. of Works; A. H. Hutson, J.W., No. 363, P.G. Purs.; R. B. Morgau, No. 363, P.G. Tyler. The ceremonies being ended, the newly installed Prov. Grand Master (Bro. Bagot), assisted by his officers, closed the Lodge in antique form. In the evening, Bro. Bagot, Prov. G.M., and his officers entertained the Deputy Prov. Grand Master (Bro. Lazar), the officers of Prov. Grand Lodge, (E.C.), and a numerous company of the Craft, at a splendid dinner. After the usual toasts and some excellent addresses, the company separated at an early hour, deeply impressed by the solemnities witnessed, and pleased with the genial enjoyments that succeeded them.

### AMERICA.

#### GRAND LODGE OF NEW YORK.

We, *American Mirror and Keystone*, of June 20, were last week obliged to go to the city of New York, and as the M.W. Grand Lodge was in session, we deemed it to be our duty to attend its sittings when not otherwise engaged. There was an unusually large representation of the subordinate Lodges, and we had the pleasure of exchanging fraternal grips with many of the Sons of Light of that highly respectable and intelligent body. We exchanged salutations with that aged Grand Chaplain, the faithful and true Mason, the Rev. Salem Town, the M.W. Grand Master, John L. Lewis, the M.W. Grand Master elect, John W. Simons, the R.W.D.G.M. Finlay M. King, the R.W. Grand Secretary, James M. Austen, the R.W. Grand Treasurer, Charles L. Church, besides a host of others. The proceedings of the Grand Lodge were of the most amicable and fraternal character, and, with the exception of the movements of a little clique, a unity of sentiment and purpose pervaded the entire membership of the Grand Lodge. It is somewhat surprising that this clique, an ingraftment upon the body, is, and always has been, engaged in the endeavour to disturb the harmony and tranquillity of the Craft within the jurisdiction, and the ambition for the office, and to control the affairs of the Grand Lodge, which is plainly indicated, shows that the pure principles of Freemasonry and its obligations have failed in making an impression upon some of the scions ingrafted upon the Masonic body in the city of New York.

The officers elect of the Grand Lodge are as follows:—John W. Simons, New York, G.M.; Finlay M. King, Port Byron, D.G.M.; Clinton F. Paige, Syracuse, S.G.W.; S. H. Johnson, Schenectady, J.G.W.; J. M. Austin, New York, G. Sec.; C. L. Church, New York, G. Treas.; H. C. Vogel, and R. L. Schoonmaker, Salem Town, G. Chaplains; Orin Brown, New York, G. Purs.; Sewall Fisk, G. Tyler; W. H. Drew, Buffalo, G. Lecturer.

The M.W. Bro. John W. Simons presented credentials appointing him the representative of the Grand Lodge of South Carolina near the Grand Lodge of New York, and the R.W. Bro. Finlay M. King also presented credentials from the Grand Lodge of Arkansas, appointing him the representative near the Grand Lodge, both of whom were received and accredited as such. We did not hear the address made by the M.W. Bro. Simons on presenting the credentials. The remarks made by the R.W. Bro. Finlay M. King were as follows:—

"Most Worshipful Grand Master:—I am commissioned by M. W. the Grand Lodge of Arkansas to present you my credentials as the representative of that body near the East of the Most Worshipful the Grand Lodge of New York. I am directed by its presiding officers to express to you the satisfaction they will experience in the establishment of representative relations with this jurisdiction. They recognize in New York the pioneer of that system which has brought into fraternal and generous intercourse the most remote jurisdictions. They look upon the position which you occupy among the Grand Lodges of the world as influential and commanding, and as being calculated to exert a salutary influence in elevating the standard of Masonry, and in disseminating the genial and hallowed principles of Masonry among the nations of the earth; and they desire, through the agency of their humble representative, to attest to you their full appreciation of these circumstances, and to unite their efforts with yours in accomplishing all the great ends of our Institution. I need not speak to you, sir, of the character either of the body which aims to establish these relations with New York, or of the individual members of whom that body is composed. You are personally acquainted with many of the great minds who have placed the Grand Lodge of Arkansas among the leading Masonic powers of the country. You have met them in counsel and in debate, and their learning, their statesmanship, and their noble bearing, have extorted your admiration and respect. The name of Pike is loved and venerated, and is as familiar in the wigwags of nature's true noblemen, as in the palaces and parlours of statesmen and *literateurs*. The name of English will sound upon the chords of fraternal affection, and awaken the hopes of legal labour wherever true Masonic courtesy and refined Masonic feeling are known, or judicial knowledge is cultivated. The names of Barber and Merrick are synonyms of official industry, intelligence and integrity. In fine, the history of the Grand Lodge of Arkansas is a living illustration of all the noblest attributes and precepts and principles of Masonry. These are the qualities I present you in the character of my constituent, and I entertain the hope that the relations which that constituent now seeks to establish with the

Grand Lodge of New York, will be as useful and as permanent as are the names of her great lights, and her deeds of charity and benevolence are enduring."

A large amount of business was transacted by the Grand Lodge. The report of the Grand Secretary shows the receipts of the Grand Lodge for the past year to have been \$19,409.88, which includes 1,074 Grand Lodge certificates, 50 cts. each, \$537; 78 Grand Lodge diplomas, 2 cts. each, \$158; 94 dispensations for third degree, \$5, \$470; 24 dispensations to form, \$40, \$960; interest on permanent fund, \$420; sale of bond and interest, \$1,030. The expenditures were \$21,708.83.

The report on Correspondence is from R.W. Bro. Ellicott Evans, and was printed for the reading of the members of the Grand Lodge. The report covers seventy-five pages, one half of which is taken up with Hamburg affairs, and a "Circular letter" from the pen of Finlay M. King, on the same subject. Bro. Evans modestly refers to his inexperience, and his obligations to Bro. King, the former chairman of the Committee on Correspondence.

### MASONIC FESTIVITIES.

#### ROBERT BURNS LODGE (No. 25).—

One hundred years ha' ta'en their flight

Since, upon Scottish earth,

A son o' song first saw the light—

The Muses hailed his birth.

In auld lang syne, my dear,

In auld lang syne,

His name, they ca'd it Robbie Burns,

In auld lang syne.

The Robert Burns Lodge gave their annual summer banquet at the Crystal Palace to the friends and relatives of its members, on Wednesday, the 4th instant. From the success which has attended former festivals, at least an equal amount of satisfaction was anticipated on this occasion—and it must have been extremely gratifying to those who undertook the management, as well as to all the members of the Lodge, to find their anticipations fully realized, and their endeavours crowned with success. Upwards of two hundred ladies and gentlemen sat down at two o'clock to an elegant repast, provided by Bro. Strange, in a style which, from the ample nature of the accommodation afforded at the Crystal Palace, it would be impossible to exceed elsewhere. The musical arrangements, under the superintendence of Bro. G. Genge, contributed very materially to the day's enjoyment. The professional singers were—Miss Lyon, Bros. George, Perren, and Burgess.

Grace having been said by Bro. the Rev. J. M. McLaughlin, the company proceeded to do ample justice to the choice viands before them.

After the cloth was removed, the grace—"For these and all thy mercies given"—was beautifully chanted by Bros. G. Genge, Perren, Burgess, and Miss Lyon.

The W.M. (Bro. Gladwin), gave the usual loyal toasts, which were received with every demonstration of regard and loyalty.

The W.M. next gave—"The Army, the Navy, and Volunteers."

Bro. J. H. GREATREX, of the Middlesex Volunteer Artillery (many members of which corps were present in full uniform) replied, saying—Ladies and gentlemen, brothers and sisters,—Having been called upon to respond to this toast, "The Army and Navy," in doing so, I assure you I feel myself incompetent to the task. At the best of times I am but a poor speech maker; and as brevity is the soul of wit, the more concise the better. It would be superfluous of me to eulogize the navy. We have the supremacy of the sea—Britannia crests the wave—whilst our wooden walls protect our happy sea-girt isle. Our army, probably the smallest in the world, is yet the greatest, for it never was beaten. In fact, an English soldier would rather die than be defeated—so may it ever be—and whilst our army and navy contain the elements of all that is great and noble, combined with unanimity of action, freedom of thought, backed by Christianity, justice, and truth, the Great Architect of the universe—the God of battle—will fight on our side. Nor can I permit this toast to pass without commenting on the second army—to which I have the honour of belonging—I mean the volunteers. Our numerical force, I believe, is little short of 150,000 throughout the kingdom; and while I sincerely hope our services may never be required, should they be, I feel satisfied from its steadiness, chivalric daring, devotedness to our country and its beloved Queen, the Volunteer army will stand second to none, "and like a star 't the darkest night stick fiery off indeed." The late review will convince sceptics of what stuff they are made of; and while the smiles of the fair sex assist in strengthening our cause, we may bid defiance to any invading foe that may have the temerity to threaten us. Sisters and brothers, in the name of the Army and Navy, I and all who are present belonging to it, return you our best thanks, and, in the hour of trial, assure you, we shall be found with our "limbs girded and ready for the battle."

The Chairman next proposed "Prosperity to the Robert Burns Lodge," which was responded to by Bro. WATSON, P.M., who adverted to the many changes that had taken place since his first associations with No. 25; he believed he was the oldest member and Past Master now on the register of the Lodge with one exception (Bro. Tomblson); in looking round, although he saw friendly faces greeting him with brotherly love, he regretted to say he could recognize but few members of the period when he first became a member of the Lodge—time and circumstances having scattered them over the face of earth and water.

"The Visitors" was responded to at considerable length by Bro. the Rev. J. M. McLaughlin, in an able and witty speech, which was warmly applauded.

"The health of the Worshipful Master," as chairman, was proposed by Bro. FARMER, P.M., and Asst. G. Pars. He said—"Bro. Gladwin, during the time in which you have acted as Worshipful Master of the Robert Burns Lodge, your faithfulness in the discharge of your duties and devotion to the great principles of Masonry deserve the commendation of the brethren; it is therefore with much pleasure I propose your health.

Bro. GLADWIN, in reply, thanked the brethren for this unanimous mark of their esteem, and although he believed that his services had been over estimated, he would say that as presiding officer he had endeavoured faithfully to discharge his duties to the brethren and to the Lodge; he was conscious of having committed errors, but he hoped and believed the brethren would consider them errors of the head and not of the heart—the result of misapprehension and not of intent; he cordially thanked them for their kind wishes.

"The health of the Vice-Chairman," Bro. Caldwell, followed, and was suitably acknowledged by him in a very neat and brief speech.

In proposing "The healths of the Stewards," the chairman paid a just compliment—the arrangements of the day had proved their excellent management—and although they were enabled to sit quietly and enjoy themselves, still the duties that had occupied them previously were of no ordinary character; for himself he was deeply indebted to his brother stewards, and in the name of the company he very gratefully thanked them.

Bro. APPEL, P.M., said—I wish, ladies and gentlemen, I could do justice to the enthusiastic manner in which you have received the last toast, as my heart bids me; what is impossible must therefore yield to that which is possible, and I can honestly declare that we are grateful to you for the very flattering compliment. Worshipful Master, I thank you for the honour you have conferred on us by this toast. It is indeed an honour to be noticed by so distinguished a company as that I am now addressing—and that honour is enhanced by the manner in which the toast had been responded to. I wish I could express to you what we feel on this occasion; but there are instances, and this is one, in which the head is not capable of doing justice to the heart. We certainly took some pains to discharge our duties to the best of our judgment, and we are highly pleased and amply repaid for our labours by the compliment which has just been passed upon us. I will not sit down without apologizing for some little deficiencies which we could not possibly avert or supply. The meeting has been larger than we anticipated, but I assure you the omissions, whatever they were or are, have not been intentional. (Loud cheers).

In proposing the toast of "The Ladies," Bro. W. WATSON, P.M., said—It was true that ladies were not permitted within the walls of their Lodges, but he could assure them if they were good wives, affectionate daughters and sisters—and there were probably some present who were glad that those near them were not so, wishing to call them by another and dearer name (cheers and laughter)—they might rest assured that Masons had hearts, and would ever be an honour to any society. Masonry, in its effects on mankind, was no mystery. It was true they had secret signs by which to distinguish each other, and to guard them from imposition; but the great principles upon which the order was founded, was to do their duty to God and man, to love their neighbour as themselves, and to be ever ready to lend a helping hand to the poor and distressed.

Bro. BENNETT, P.M., replied on behalf of "The Ladies."—He was happy to see so many smiling and beautiful faces around him, and to know that they and their happy partners so thoroughly enjoyed themselves as he thought and hoped they did. (Cheers). He begged to thank the company present for coinciding in his views, and he hoped to meet them again this time twelve months. On behalf of the ladies he returned them their sincere thanks for the honour done them, and to assure the proposer of the toast that they would endeavour to merit the kind approbation of the stewards and friends, by a careful discharge of the duties of any position they might be called on to fulfil.

The company broke up at an early hour, and we congratulate the Lodge and the fraternity on the growing disposition that exists to celebrate these anniversaries, which do much to enhance and support the principles of our order.

EASTERN STAR LODGE (No. 112).—On Wednesday, July 4th, the Eastern Star was in the ascendant, that day having been fixed for the first summer festival, the place selected being the Crown Inn, at the village of Broxbourne. The practice is now becoming general with the Craft to have once a year a meeting at which the fair sex should be present, it taking with some the form of a ball, with others a summer banquet. Under the Mastership of Bro. E. W. Davis, the "Stews" decided on a summer day among "fresh fields and pastures new." The day being propitious, the brethren and sisters were at Bro. Benningfield's hostel by an early train, and after partaking of a slight refreshment dispersed themselves over the extensive gardens and grounds of the establishment, and with archery, cricket, and quoits, spent with much enjoyment the few sunny hours that passed till the hour of dinner. The gardens, although in consequence of the lateness of the season are, according to the worthy host, below the mark, are yet, in the eyes of the townsman very delightful; for ourselves, we do not hesitate to affirm they excel any belonging to a house for the accommodation of the public

we have ever seen; there is no small amount of taste displayed in the arrangement of colour, and there are flowers of every hue. Bro. Benningfield, who is a member of the Horticultural Society, takes great pride in his gardens, and we strongly recommend such of our friends who seek a pleasant trip to visit the "Crown" in August, when the floral beauties will put on their gayest attire. However, the bell rings 'tis four o'clock, and in a spacious conservatory, bedecked with flowers, the banquet is spread. Bro. E. W. Davis, the W.M., presiding; the Senior Warden, Bro. Sharp, being in his proper place at the other end. The worthy Treasurer, Bro. W. W. Davis, of course was present, and so also were Bros. Edinger, the Dir. of Cers., and Holt, Vonsley, Freeman, Goode, and several of the junior members, and a few visitors. The dinner and dessert were excellent. On the removal of the cloth, the accustomed toasts of "The Queen" and "The Royal Family" were duly honoured, and the ladies retired. Bro. Vonsley, P.M., then rose, and after remarking that the preceding toasts were devoted to the honour of the exalted personages, to the knowledge of whose excellence they were indebted to public report, asked the brethren to join him in a toast to the health of the W.M. of No. 112, being sure to meet with a ready response; they all knew the admirable manner in which he discharged his duties in the Lodge, which were rivalled by the arrangements for the very agreeable festival at which they were then assembled. Bro. Davis, in a brief reply, acknowledged the compliment, and expressed his gratification that all were satisfied with his efforts to please. "The Ladies who had honoured them with their company" was drunk with cheers. The W.M. then proposed "The Visitors," and expressed a hope that they were all so well pleased, that next summer the same happy faces would surround the board. He called on Bro. How to respond, who in a few words referred to the change Masonry had undergone of late years, as their forefathers used, like bats and owls, to assemble in holes and corners, afraid to be seen, whilst it was at meetings like the present they were enabled to dispel many of the absurd ideas entertained of the Craft by the outer world. In conclusion, he tendered the thanks of himself and other visitors for the very pleasant day they had passed, and especially noticed the attention paid to every one by the worthy Treasurer. The party then broke up, and after another ramble in the grounds the railway whistle gave warning of the hour of departure.

YARBOROUGH LODGE (No. 812).—The annual summer festival of this flourishing Lodge was held at the Star and Garter, Richmond Hill, on Thursday, July 5th, and fortunately, looking at our uncertain climate, the day was most propitious. A party of about forty attended, nearly half the number consisting of the fair sex. Bro. S. Vasey, the W.M., presided, and was supported by most of his officers and several members of the Lodge. Bros. Taylor, P.M. No. 33, and H. Thompson, J.W. No. 227, were (if we except the ladies) the only visitors; and although some of the old accustomed faces were missing, there was no lack of enjoyment. The cloth removed, dessert was placed on the table, and after a brief pause, the Worshipful Master called on all present to pay due honour to the first toast, "Our Most Gracious Queen," and then "The Prince, and the rest of the Royal Family"—with allusion to the generally entertained expectation of the heir apparent becoming a member of the Order. The health of the Worshipful Master was proposed by Bro. Hampton, and the due meed of praise was bestowed on Bro. Vasey's attainments; to this the Worshipful Master modestly replied in a brief address, and proposed "The Past Masters of No. 812," especially referring to the services of his predecessor in the chair, which had been acknowledged by the Lodge by the vote of an elegant jewel, and he (the W.M.) had that day the pleasure of placing it on Bro. Hampton's breast, as a due reward of merit. Bro. Hampton, in tendering his heartfelt thanks to the members of the Lodge for so bountiful an acknowledgment of his services, regretted he could not find words commensurate with the gift. "The Visitors" was greeted with a hearty welcome, and "The Ladies" of course was hailed with cheers, and also "The Officers," for the Yarborough is always well attended. A pleasing sunset now drew the party into the garden, and all prepared to return to town, having passed a most agreeable day.

## THE WEEK.

THE COURT.—Her Majesty and suite have been enjoying themselves in the Isle of Wight. On Monday morning their royal highnesses the Prince Consort and the Prince of Wales left Osborne to embark in the royal yacht *Victoria and Albert* for Plymouth, where her Majesty's ship *Hero*, Captain Henry Seymour, was waiting to convey the Prince of Wales to Canada. On Tuesday his royal highness the Duke of Saxe-Cobourg, attended by Colonel Francis Seymour, C.B., Groom in Waiting to the Prince Consort, and Baron de Hochwaechter, left Buckingham Palace for Dover, on his return to the continent. On the same day his royal highness the Prince of Wales and suite sailed in the *Hero*, accompanied by a large portion of the channel fleet.

IMPERIAL PARLIAMENT.—The HOUSE OF LORDS on Thursday was occupied with a debate on Garibaldi, in which testimony was borne to his love and generosity.—On Friday the Jews Act Amendment bill was read a second time and the New Zealand Bill passed through committee.—On Monday the Law and Equity Bill passed through committee, and other bills advanced a stage.—On Tuesday Lord Stratford de Redcliffe called attention to the recent massacre in Asiatic Turkey, and contended that

the Christians were on the whole better treated while Syria was under the rule of the Pasha of Egypt than at present.—Lord Wodehouse said that Her Majesty's government had received information of a most deplorable character, but that he had reason to believe that the number of persons massacred was not so great as had been stated.—In the HOUSE OF COMMONS, on Thursday, Lord John Russell stated that, in consequence of the proceedings of General Harney at San Juan, the President of the United States had directed that General Harney should be immediately recalled, and that the matter should be placed upon the footing on which it had been arranged by General Scott. Lord Palmerston then brought forward his resolutions on the subject of the privileges of the House of Commons, which, after some discussion, were carried unanimously on the Friday.—On Monday the Chancellor of the Exchequer stated that it was his intention to move a resolution for equalising the customs and excise duties on paper; and that he should give full notice of the form in which he would make the proposal. The house then went into committee on the Bankruptcy and Insolvency Bill. Progress having been made to clause 77 inclusive, the debate was adjourned. On Tuesday Mr. Cochrane submitted a motion that the house would resolve itself into a committee to consider an address to her Majesty to place the officers, marines, and seamen of the fleet serving in China on the same footing as her Majesty's troops with respect to extra pay and allowances, and to assure her Majesty that the house would make good the same. After some discussion the motion was withdrawn, and various bills advanced a stage.—Wednesday was devoted to passing the Census Bills for England and Ireland, the clause making it compulsory to return the religious profession of individuals being withdrawn. On Thursday some progress was made in committee on the Bankruptcy and Insolvency Bill.

GENERAL HOME NEWS.—The rifle competition at Wimbledon was brought to a close on Saturday, when Mr. Ross, a young Scotsman, of the Teesdale Rifles, won the Queen's prize, making twenty-four points out of thirty, and displaying a calmness of nerve and a steadiness of hand that could have been little expected in the midst of so much excitement. The second prize was taken by M. Thovel, a Swiss. On Monday, the prizes were distributed at the Crystal Palace to the successful competitors by Lord Elcho, in the absence of the Secretary for War, amidst a large and enthusiastic crowd of spectators and sympathizers, who numbered upwards of 20,000. After the ceremony athletic sports were practised which brought to a close the proceedings of the day.—A *conversazione* was held on Wednesday evening in the large library of the college of physicians, Pall Mall, by the president and fellows. Upwards of 200 visitors were present.—Mr. James Weston, the celebrated Government contractor, and manufacturer of Roman and Portland cement and English and French plaster, carrying on one of the largest trades in London, at Millwall, Poplar, and St. Andrew's Wharf, Blackfriars, poisoned himself on Saturday last.—The Union Bank proprietors have held their half-yearly meeting, and declared a dividend of 12s. per share, making 12½ per cent. for the half-year, notwithstanding the Pullinger frauds.—On Wednesday, the interesting ceremony of opening a new drinking fountain, erected at the expense of Sir James Duke, Bart., M.P., and alderman of the ward of Farringdon Without, in front of the parish church of St. Dunstan's-in-the-West, took place, in the presence of Sir James Duke, Bart., the Rev. Mr. Auriol, the rector, and numerous other gentlemen.—A mysterious murder has taken place in the family of a Mr. King, at Frome, in Somersetshire, a child, four years of age, having been taken out of its bed, at night, and carried to a outhouse at the bottom of a garden past a watch dog, and its throat cut. The last accounts state that the nurse, Elizabeth Gough, has been apprehended and lodged in gaol. The French commercial treaty is likely to be productive of serious disturbances in Coventry. More than 13,000 weavers are out of employment there, every loom being stopped, and are assuming a very determined attitude. They are demanding what the masters, under the new treaty, say they cannot give, and riots are anticipated.—At Guildhall police-court several publishers have been fined, with costs, for not complying with the British Museum regulations, which provide for the depositing in that establishment of copies of all books, maps, &c., published.—A lady, Mrs. E. H. M. Feltham, has been taken on the extraordinary charge of having stolen certain specified articles from the stall of Lady Emily Peel, at the bazaar held at the Crystal Palace on the 9th of June last. The chief witnesses for the prosecution were Robert Bell, a serjeant of police, who was on duty in the Crystal Palace that day in plain clothes, and Stephen Baldwin, also a member of the police force. After deliberating for two hours, the jury returned a verdict of guilty, with a recommendation to mercy. The prisoner was condemned to six months' imprisonment.

FOREIGN NEWS.—The official *Wiener Zeitung* publishes a report, dated June 4, of the Austrian National Debt Committee upon the state of the entire national debt from the beginning of 1860. According to the report of the committee, the entire national debt amounted at the beginning of 1860 to 2,268 millions of florins, Austrian currency. The annual interest required amounts to 99½ millions of florins. The committee proposes the gradual conversion into 5 per Cent. Securities, Austrian currency, of all bonds in *Conventionsmünze* not belonging to lottery shares.—The minister of England has declared to the president of the Helvetic Confederation, in the name of Lord John Russell, that England has given in her adhesion to the proposal of a European conference. Count Rechberg has instructed Prince Metternich to declare to M. Thouvenel,

in the name of the Austrian Government, that Austria intends to maintain that Piedmont can show no title to be admitted to the conference.—The Madrid journals of the 6th have arrived. The senate, on the preceding day, after a brief discussion, adopted the bill for giving recompences to officers and soldiers wounded in the war in Africa. The new Portuguese Ministry has been formed by the Marquis de Loulé as follows:—Marquis de Loulé, President; Senor Kemo Mixaes, Justice; Senor D'Avila, Foreign Affairs; Senor Garciaus, War; Senor Bento da Silva, Marine; Senor Horta, Public Works.

## PUBLIC AMUSEMENTS.

THE annual benefit of that universal public favourite, Bro. Buckstone, was held at the Haymarket Theatre on Thursday, when he made a most characteristic address, in which he said, "According to custom, on these occasions, I appear before you, not only to give an account of my stewardship, but to touch upon various topics connected with this theatre, and which I think may interest you; but when I begin to consider my various topics, I find that I have very few to touch upon, and therefore feel like the celebrated needy knife-grinder, who had no story to tell, or his cousin, the well-known New Zealander, but with no dramatic ruins to contemplate. The volunteer movement has already been well and deservedly expatiated on by the press; the exploits of Garibaldi are not exactly suitable themes for the address of a theatrical manager; and although the recent state of the weather might afford me a very fruitful subject, yet we only talk about the weather when we have really nothing else to say; and I do not think you would be particularly interested if I were to discuss the question of church rates; still there is one gratifying subject that I can dwell upon, and that is the constant success which attends this theatre. Whatever may be the cause of such success—whether it may be the skill and enterprise of the management, the good character of the house, the popularity of the actors, or the talent of the authors, it will not become me to assert. I can only say that we are always successful here, and I am quite satisfied with knowing that pleasant fact. And now, ladies and gentlemen, for want of any particular topic on which to discourse, I will endeavour to explain one thing to you, and that is a manager's benefit. The question has often been put to me; some saying—"What do you mean by taking a benefit; isn't it your benefit every night?" I believe there are a few managers in town and country who would say, "Decidedly not." (Cheers.) But a manager's benefit may be thus explained:—He pays throughout the year large sums of money to his tradespeople—to his gas company, timber merchant, rope maker, draper, ironmonger, basket worker, upholsterer, cabinet maker, stationer, printer, modeller, tailor, milliner, dyer, hairdresser, and many other tradespeople that I cannot just now remember—though I shall recollect them when their bills come in. These tradespeople make the manager some return by patronising his night. Then there are his personal friends, to whom he occasionally gives an order or a private box; they think it but right and proper to be paying parties on such an occasion; then there are the manager's unknown friends amongst the public, and I am happy to see by the attendance of to-night that this manager numbers many such. They also flock on these occasions to prove their regard, and to hear what the manager has to say for himself. Sometimes members of the dramatic profession will show their unanimity by patronising a brother or sister performer, and I feel much gratified in informing you that to-night a celebrated brother actor—attached to this theatre—has not only taken a box, but has paid for it handsomely. This combination secures a good house and a good sum of money for the manager's pocket. Then why should he refuse to take it; whoever refuses to take money? I am sure you will believe me when I tell you in confidence, that from the politician to the player, it is an objection that I never knew insisted on. Now, ladies and gentlemen, in thanking you for the brilliant assembly of this evening, I bid you farewell, but only till to-morrow, and beg to say that during our recess of twenty-four hours we shall be diligently occupied in sleeping, dining, and reading the newspapers; we shall be quite ready to face our audience again at the "ringing in" of the overture at seven o'clock to-morrow night.

## TO CORRESPONDENTS.

"R. S."—Why ask us such questions—the merest tyro ought to be able to answer them.

"J. W."—We have repeatedly replied that when presiding over a Lodge the Warden should sit to the right of the Master's chair.

"J. BELL."—Verses are not always poetry—and certainly the specimen you have sent us contains neither rhyme nor reason. We cannot even recommend you to try again.

"AN OLD MASON."—Although the reunion of Freemasons took place in 1813, it was not until 1816 that the Constitutions of the United Grand Lodge were published.

"ONE TENORANT OF MASONRY" will remain so as far as we are concerned.