

LONDON, SATURDAY, SEPTEMBER 13, 1862.

## GRAND LODGE.

The proceedings of Grand Lodge of the 3rd inst. were of a nature to demand more than the passing remarks we were enabled to make last week. Owing to the judicious course taken by the Board of General Purposes in declining to press their proposition for remodelling the Grand Lodge property, until after the appointment of a Committee of independent members of Grand Lodge, in accordance with a generally expressed opinion of the brethren, and the Board taking the necessary steps for the alteration of the law enabling the appointment of that Committee, the necessity was avoided of any questions being raised upon which a discussion could well take place, and the number of motions which had been given on the subject were accordingly withdrawn. Of these notices of motion there is but one to which we think it now necessary to allude to, viz., that of Bro. Stebbing confining the amount to be expended to a given sum. We are as strong advocates as any one can possibly be for the utmost practicable economy being observed in the projected alterations, but we must object to the hands of any Committee being too closely tied until such time that Grand Lodge has really determined on the nature and extent of the alterations required to be carried out. We agree with the Most Worshipful Grand Master, that the utmost care should be observed in the appointment of the Committee, so that it may be a fair and impartial representation of the feelings of Grand Lodge, excluding, as far as possible, those brethren who, like ourselves, have expressed strong opinions in favour of any particular scheme. It should be a truly representative Committee; thus we would place upon it a representative of the trustees of the property—a representative of the sub-Committee, which has already considered the question—a representative of the Board of General Purposes—and the remainder of the members we would select from the body of Grand Lodge, without reference to their position, either on the dais or the floor of the lodge, the only qualification being their known aptitude as men of business. We also highly approve of the suggestion that the names of brethren to be proposed for the Committee should be placed in nomination at the Board of Masters, and only regret that such nomination was not made a *sine qua non*, that being the regular and orthodox

manner of appointing the various standing Committees of Grand Lodge.

The most important business transacted during the evening, however, was the carrying of a resolution that a return should annually be made to the M.W. Grand Master, of a summary of the proceedings within a month of the holding of each Provincial Grand Lodge, with the names of the Provincial Grand Officers appointed, their residences, and the numbers of the lodges to which they belong. The brother who proposed the resolution based his arguments in its support on the ground, that though the existing law required that no person should be allowed to take office in a province other than that in which he resides, without first obtaining a dispensation from the M.W. Grand Master, and paying certain fees to the Board of Benevolence, there was no means at head quarters of ascertaining how far the law was observed; and also that whereas Grand Lodge had declared that the Provincial Grand Masters had not the power of granting past rank—such power resting only in the person of the M.W. Grand Master—there was reason to believe that one or more Provincial Grand Masters, or their deputies, had, since the passing of the resolution in December last, made such appointments, and that the M.W. Grand Master, or Grand Lodge, had no official means of checking these irregularities without some such resolution as that proposed. But there is a third, and, we believe, equally strong reason for the resolution, viz., that it will place in the hands of the M.W. Grand Master the means of obtaining reliable information relative to those provincial brethren who render essential services to the Craft in their various districts, and thereby render it more easy for the M.W. Grand Master to dispense to those brethren the honours which lay within his power, and which we feel assured his Lordship desires always conscientiously and fairly to distribute to the best of his ability. Though this view was not urged by the brother proposing the resolution, we look upon it as a most important one, well knowing the difficulty in which the Grand Master is too frequently placed in distributing the honours of the Craft so as to give general satisfaction to brethren, all of whom necessarily consider their claims to preferment to be superior to those of others. We were gratified at the cordial manner in which the resolution was received by Grand Lodge, though we are perfectly aware that, unless

(when it becomes law) it is strictly enforced, it may remain a dead letter; but we trust that the M.W. Grand Master will not only insist upon its being carried out, but that the executive will consider it their duty to closely examine every return, and, where necessary, report upon it to the M.W. Grand Master, so that his Lordship may be fully informed of the various proceedings throughout the different provinces.

We were further gratified by the Grand Master as cordially accepting the resolution, at the same time informing the brethren that the Board of General Purposes having brought before him the fact that a Provincial Grand Master had made an appointment to a Past Provincial Grand Office he had taken the necessary steps to bring the matter under the consideration of the Prov. Grand Master, with a view to the appointment being set aside, and the irregularity avoided in future. We are glad that the matter has been so promptly taken up by the M.W. Grand Master, though the necessity of the resolution just passed was shown by the noble Lord admitting that the matter had only been brought under the notice of the Board of General Purposes by accident, and not officially.

We should not be discharging our duty were we not to draw attention to the fact that the brother who brought forward the resolution fairly admitted that for the terms of it he was greatly indebted to a brother of some distinction in the Craft—a Deputy Provincial Grand Master—who suggested that such a return should be regularly made when the subject of brethren taking office in provinces in which they did not reside, without paying the dispensation fees, was first brought under the notice of Grand Lodge, and when the Grand Master, after expressing his opinion against dispensations as a rule, intimated a desire that if the law was not strong enough to effect the object intended, some brother should bring forward a motion to make it so. We trust that the resolution passed on the 3rd inst. will have the necessary effect, and that in future we shall not be continually meeting brethren wearing the purple, who have not complied with the requirements of the law, or P. Prov. Deputy Grand Masters who never performed any of the duties of the office beyond filling a chair at a Provincial Grand Lodge in the absence of the Provincial Grand Master, or his regularly appointed Deputy—or P. Prov. Grand Wardens who only enjoy the rank because they have made efficient Directors of Ceremonies.

## OUR MASONIC CONTEMPORARIES. NO. IV.

### BRO. WILLIAM VINCENT WALLACE.

This eminent composer's life is one of romantic interest. Bro. William Vincent Wallace is the son of a musician at Waterford, in Ireland, where he was born in the year 1815. His early youth was devoted to the art, and when but seven years of age he was well known, in Waterford, as a pianist of brilliant promise. He was also a good violinist about the same time, and at the age of twelve was admitted one of the ripieno violins in the orchestra of the Theatre Royal, Dublin. So highly were his talents appreciated among his fellow musicians that at the early age of fifteen they unanimously recommended Mr. Bunn, the manager, to appoint him leader, which post he occupied for some time. Shortly after that marvel of violin playing, the renowned Paganini, visited Dublin professionally, and young Mr. Wallace had an opportunity of performing before him one of the great *maestro's* own compositions, for which he was most warmly eulogised by its composer, and stimulated to increased application. Madame Catalani, too, was one of his staunch admirers and on every occasion, where it was practicable, recognised his talents. That these were of no ordinary kind must have been placed beyond a doubt when at the age of sixteen he was chosen as leader, by the "Anacreontic Society," for the first performance, in Dublin, of Beethoven's Oratorio, *the Mount of Olives*.

At the age of eighteen Bro. Wallace quitted Dublin, on account of the delicacy of his health which appeared, at that time, to be verging towards consumption, and as a long sea voyage had been prescribed for him he sailed for Sydney, where he was well received by Sir John Burke, the Governor, and gave concerts with considerable success. This voyage seems to have developed, if not originated, that love of travel and adventure which is so interwoven with his history from that date, and an American paper stated that he had even chosen to gratify this feeling by serving as a sailor before the mast. Be this, however, as it may, Bro. Wallace left Sydney and went to Van Dieman's Land, after which he visited New Zealand, where he engaged in the Whale fisheries, and on leaving the savages of the Bay of Islands he went to the East Indies, remaining there for more than a year. During his sojourn there he had a most miraculous escape with his life. Joining in a tiger hunt, an enormous beast, infuriated with rage, sprang upon his horse and dashed him to the ground when, immediately recovering his self-possession and presence of mind, Bro. Wallace drew a pistol from his belt, and, awaiting the return of the brute, whose spring had carried him some yards beyond the prostrate huntsman, took a deliberate aim and killed the animal, whose fall nearly crushed his vanquisher. After this Bro. Wallace left Madras and sailed for Valparaiso, in Chili, where, as well as at Santiago, he gave several concerts, and during his residence in the latter mentioned city of earthquakes, he witnessed one of those terrific scenes. From Santiago he crossed the Cordelias to Buenos Ayres, where he remained but a very short period, and then returned to Santiago, where an incident occurred which showed how truly he regarded a promise once made. A concert

was to be given in Valparaiso, for the benefit of a charity, and Bro. Wallace, having been applied to, promised his services. The day was fixed and entirely forgotten by the pianist, until reminded by a friend, who, in doing so, expressed his opinion that it was impossible for him to fulfil his promise. Bro. Wallace thought differently, and resolved to ride the distance, 125 miles, on horseback. This, by the aid of thirteen horses, he accomplished in less than eleven hours, and played wonderfully, a feat no other pianoforte player has ever attempted. From Chili he went to Peru, and gave a concert in Lima which produced the large sum of 5000 dollars. Whilst there his curiosity prompted him to become an eye-witness of a battle between the Peruvians and the Chilians, and he then became acquainted with Santa Cruz. Crossing the Isthmus of Panama, Bro. Wallace next visited the West Indies, and gave concerts at Jamaica, Cuba, and the Havannah. From thence he went to Mexico, and performed in the city of that name, and at Vera Cruz, and Tampico. Whilst in Mexico he had a very narrow escape from perishing in the Inquisition. In that building the best concerts are now given, and, whilst the audience were assembling in the hall above, our brother's antiquarianism induced him to examine the dungeons below without a guide. In the intricacies of the passages he entirely lost his way, and having been missed for a considerable period, search was made for him, and he was fortunately rescued. In Mexico the tribute paid to his genius was of the most flattering kind, but the climate was one totally unsuited to him; and after he had been seven months stricken by fever, during which he was wholly incapacitated from all professional efforts, he was so far recovered as to return to New Orleans and Missouri, where he was most enthusiastically received. His progress through the then United States was one series of unparalleled successes. The novelty of a violinist, able to hold his place against Bro. Ole Bull, laying aside his instrument and taking to pianoforte playing, greatly astonished the Americans. He visited various States, and on his determination to return to Europe, becoming known to the amateurs of several towns, New York in particular, gave him farewell concerts; after which, he departed for England. Arrived in London, Bro. Wallace allowed himself but three days stay, and then made a brilliant musical tour in Germany and Holland. In 1844 he finally returned to London, and appeared at several concerts as a pianist; and in 1845 his opera of *Maritani* took the musical and general public by surprise, from which time Bro. Wallace has been possessed of a world reputation of the highest class.

Personally, our brother is a modest retiring man, but warms into excitement when recounting the episodes of his romantic career. He is devoted to his art, and in return art is under no small obligations to him.

Bro. Wallace was initiated in the City of New York, in St. John's Lodge, No. 1, on the twenty-second of June, 1854, and in the present year joined the Mount Moriah Lodge, No. 40 on the English register.

The following are a few of his most popular original productions:—*The Amber Witch*, an opera, 1861; *Etudes pour le Pianoforte*, 1853; *Lurline*, an opera,

1859; *Maritani*, an opera, 1846; *Matilda*, an opera, 1847; ballads too numerous to catalogue here; hosts of fantasias, polkas, nocturnes, waltzes, &c.; and countless arrangements from the works of Beethoven, Donizetti, Flotow, Handel, Haydn, Mozart, Paganini, Schubert, Spohr, and Verdi; together with pieces on national and popular melodies of all countries. In fact his works, of this kind, are not to be reckoned by dozens, or scores, but by hundreds. Early next month a new opera, by Bro. Wallace, entitled *Love's Triumph*, will be produced at the Royal English Opera, Covent Garden.

Such is one of the brethren who will, when opportunity offers, do honour to the post of Grand Organist. His appointment would do credit to the Craft, but, we suppose, the Most Worshipful Grand Master's advisers never heard of Bro. Wallace as a Mason, or are utterly unaware of what has been passing in the world since 1846, being so far out of the way of all the humanizing influences of the divine art, as not to recognise true genius when in close proximity to them. In Bro. Wallace's case we do not know that he would esteem the appointment as an honour. To a true genius it is not very flattering to perform to a continued shuffle of feet, or to be stopped by some Midas ignorantly shouting silence, a reason why one Grand Organist declined re-appointment. Bro. Charles Edward Horsley's appointment was excellent. In him the Craft could say they had a talented musician; and if some one really conversant with the subject was asked to submit a list for selection, hundreds of names could be placed before the Most Worshipful Grand Master, respectable for talent, and, in some cases, possessing genius of a high order. Let us hope that next year something of this kind may be done, and then, perhaps, Masonry may get a brother, whose reputation is general and genius undeniable, for its Grand Organist.

#### A ROMAN CATHOLIC'S NOTION OF FREEMASONRY.

It is but very seldom that we step into the arena of theological discussion, indeed it is our practice to avoid it, but on the present occasion we should be wanting in our duty if we neglected to reply to a pamphlet which has lately appeared\* in which error and inaccuracy play very conspicuous parts.

Allowing for a difference of creed, Mr. Robertson's statements merit attention, because, and *only because*, he has couched what he has to say in much more gentlemanly terms than Romanists usually select when Freemasonry is the object of their attack.

Much that he asserts has been refuted over and over again, but once more, approaching the subject with an earnest reverence, we join issue and call upon Christians of every branch of the holy Catholic Church to judge between us whether Freemasonry is the vile thing he portrays, or that Romanists, gene-

\* *Freemasonry: Sketch of its Origin and Early Progress; its Moral and Political Tendency.* A Lecture, delivered before the Historical Society, connected with the Catholic University, on the 26th May, 1862. By James Burton Robertson, Esq., Professor of Modern History and Geography in that University. with appendix, containing a synopsis of the Papal Bulls respecting Secret Societies, by the Rev. Dr. Murray, of Maynooth. Dublin: John F. Fowler. London: Burns & Lambert. 1862.

rally, are so ill-informed on the subject that they blindly adopt the dictum of the Jesuits, who, to suit their own purposes, procured its condemnation by the Bulls of two Popes more than suspected of a favourable leaning towards that subtle confraternity.

In Mr. Robertson's dedication to the Romanist Primate of Ireland, the Most Reverend Dr. Dixon, Archbishop of Armagh, he gives his reasons for publication, and states:—

"In combating the religious and the social errors of secret societies, I am acting, I believe, in the spirit of the memorable address of the Prelates of Ireland, lately referred to by a very respectable Protestant member of the Dublin Corporation, and which bears the date of Thurles, 9th of September, 1850. In this address it is said 'that the youth of Ireland shall, with God's blessing, be saved from the taint of a mischievous philosophy by a thoroughly Catholic education. And this is one of the grand objects of a Catholic University.' And, again, the venerable prelates declare, 'In the revolutions which recently agitated the Continent, who were everywhere the apostles of rebellion, the standard-bearers of anarchy? Were they not students of colleges and universities, in which, according to the modern fashion, everything is taught but religion? God forbid that so baneful a system should ever take root in our country.'

"Should the sovereign of these realms ever have to invoke the loyalty of the well-disposed against the designs of turbulent men, the youth brought up in a Catholic University would be found in the front rank of the defenders of order."

"A Christian University should carefully eschew the party politics of the day; but it should, at the same time, strenuously uphold and proclaim the eternal principles of social order. In other words, it should preach the Gospel in its integrity, and in all its applications, as determined by holy Church.

"The important subject of the following lecture I have endeavoured to discuss with the requisite moderation; and I have striven to reconcile the claims of charity with those of truth.

"I beg leave here to tender my sincere thanks to the eminent divine, who has had the kindness to furnish me with a valuable analysis of the Papal Bulls respecting secret societies. It will be found in the Appendix."

We have before heard of the Synod of Thurles, on which we commented in THE FREEMASONS' MAGAZINE some years since, and have no reason to modify our opinion on the document which emanated from the Romish hierarchy on that occasion.

The paragraph which alludes to the loyalty of the youth brought up in a [Roman] Catholic University, comes at a very critical period, when we remember the sway that the prelates of that church obtain over the minds and actions of its alumni, as well as the recent visit to Ireland of Dr. Hughes, the Romanist Archbishop of New York, who, disguisedly it is true, but unequivocally advocated treason! There is also another very ominous circumstance, which has been often commented on by the public press, viz.: the custom amongst ultramontane Romanists of drinking the health of the Pope before that of the Queen. We believe this was done when Cardinal Wiseman was fêted in Dublin, and how repugnant such a practice is, how degrading for the sovereign, the fountain of honour in her own dominions, to be ranked second to a foreign power, Shakespeare has well expressed when he makes King John exclaim:—

"——— That no Italian priest  
Shall tithe or toll in our dominions;  
But as we, under heaven, are supreme head,

So, under him, that great supremacy,  
Where we do reign, we will alone uphold,  
Without the assistance of a mortal hand:  
So tell the Pope; all reverence set apart,  
To him, and his usurp'd authority."

If the loyalty of individuals can be judged by their acts, the Freemasons must be more devoted to their sovereign than those who own a divided allegiance. In every branch of Freemasonry the Queen's health is the first proposed, and ever most rapturously received.

The next sentence is unaccountable. We, who are Anglicans, cannot understand that a University should "preach the Gospel in its integrity," our idea being that its object is to *teach* and not to preach. The latter is, with us, for those who are in holy orders, nor can we call to mind any particular instances, in Romish Church History, where Universities, *i.e.* as corporate bodies, have assumed the office of preachers. It might do for nonconformist educational establishments to allow their candidates for the, so-called, ministry to preach, but in our branch of the Holy Catholic Church there is no such license, nor, until now, did we know such laxity existed amongst Romanists.

Our remarks on the analysed Papal Bulls, added in the Appendix, will follow in the order presented to us by the lecturer, Mr. Robertson.

The lecture itself is commenced by a kind of synopsis of what it is to be, and, to deal fairly with its author, we must quote it very extensively, remarking only on such portions as our space will admit.

He says that,—

"Revered members of the Irish clergy having requested me to treat of secret societies, which are now the curse and bane of European nations, I have begun with the venerable parent of all secret societies, the Masonic Order. But, before entering upon the subject, I wish to make a few preliminary remarks.

"In the first place, our Protestant brethren, not being interdicted by the authorities in their different communions from becoming members of this society, incur not by such a step the same responsibility as Catholics who join it. In the second place, many excellent Catholics, on being made acquainted with the judgments of the Church on Freemasonry, have given up all connection with the Order. In the third place, there are in all countries, estimable individuals belonging to the lower degrees of Masonry, and who are not cognizant of its ultimate tendency, which I shall show to be anti-Christian and anti-social. And lastly, this remark is especially applicable to these three countries—England, Scotland, and Ireland, where Masonry has generally, but not always, retained a more innocuous character.

"In our East and West India colonies, where hospitality is, as it were, a necessity of life, this society is found to possess great attractions. And so, likewise, in that noble profession of arms, where friendships are so warm and generous, this institution is thought to knit closer the ties of fellowship.

"Thus an English or Irish Catholic young gentleman, finding, in Protestant England for example, Masonry in its lower grades comparatively harmless, proceeds to Belgium, expecting to find in that very Catholic country the Order in a most satisfactory condition. Yet it is precisely because Belgium is such a Catholic country, that the bad elements of society there have settled in Masonic lodges. The depravity of those lodges may be estimated by a single fact. A few years ago, they were shameless enough to present a golden pen to the most infamous writer of the present age, the late M. Eugène Sue. So the English or Irish Catholic young gentleman, who has, as I have supposed, visited these Belgian lodges, will return to his

country either disgusted with Masonry, or with his faith and morals ruined."

To assert that secret societies are the "curse and bane of European nations" is part of the premises Mr. Robertson has set out to prove; therefore, we shall pass this by without objection, and take to ourselves his admission of the Masonic Order, being the venerable parent of all secret societies. In this latter particular he has, perhaps unconsciously, seriously damaged his own cause, for if Freemasonry had its origin as the first secret society, then those founded and encouraged within the pale of the Romish church are mere modern imitations of our Order, and can but reckon a century or two's existence, whilst Freemasonry dates thousands of years before the Church of Rome was heard of. Indeed, many of our symbolic mysteries are to be traced up to the flood, and writers who were Romanists have admitted this, e.g., Halliwell's *Early History of Freemasonry in England*, written in the fourteenth century, fixes the origin of geometry in Egypt (p. 14), and that this was the versification of a Romanist; the following examples testify:—

"Pray we now to God almyzht,  
And to hys moder Mary bryzht."  
(p. 31.)

\* \* \* \* \*  
"Into the churche when thou dost gon,  
Pulle uppe thy herte to Crist, anon;  
Uppon the rode thou loke uppe then,  
And knele down fayre on both thy knen."  
(p. 34.)

\* \* \* \* \*  
"To churche come zet, zef thou may,  
And here thy masse uche day;  
Zet thou mowe not come to churche,  
Wher that thou dost worche,  
When thou herest to masse knylle,  
Pray to God with herte styлле,  
To zeve the part of that servyse,  
That in churche ther don yse."  
(p. 37.)

So also in Cooke's *History and Articles of Masonry*, written in MS. about 1460, the craft is traced up to Adam, and in the body of the work, as well as the notes, Higden's *Polychronicon* is quoted, and quotations given from S. Isidore, of Seville, Methodius, Bishop of Olympus, and others. Also in note F. (p. 146) are some particulars of Seth's pillar in the Vatican library. These all bear out the position that Mr. Robertson has admitted, showing that Freemasonry is "the venerable parent of all secret societies," and acknowledged as such by the early chroniclers and historians of the world, who were members of the Romanist communion. As Roman Catholics are interdicted from becoming Freemasons, the fault is not ours, but that of the narrow bigotry of the church to which they belong. Without doubt, many of them have ceased to belong to our Order at the bidding of their ecclesiastical superiors, but amongst them we can enumerate some who never surrendered the privilege, such as the late Cardinals Mai and Mezzofanti, and the Right Reverend Dr. Griffiths, Vicar Apostolic of the London District. There are many Priests and Laymen of the Romish Church still amongst us, his Holiness Pope Pius the IX. not the least conspicuous, and to Freemasonry he, and the whole Roman Catholic Church, is indebted for his life, which, with all the power of the

confessional at his command, must have been sacrificed had not a brother mason warned him of the impending danger.

Mr. Robertson is good enough to tell us that there are "estimable individuals belonging to the lower degrees of Masonry, who are not cognizant of its ultimate tendency, which he will show to be anti-christian and anti-social," and he then goes on to remark that in Great Britain it has generally retained a more innocuous character.

This assertion must be taken for what it is worth. We cannot reach the high grades of Freemasonry without passing through the lower, and with all due respect to our Author, no one has ever yet shown that a man who enters the latter has to be lowered in character before he can attain to the higher mysteries, but the practice is just the contrary, for every step taken towards the highest rank is one which may be termed a winnowing process, and where piety and purity of morals are more essentially required. So far as a high grade brother being an anti-christian or anti-socialist, we shall unmitigably be able to prove the contrary as we proceed.

Returning again to Mr. Robertson, we will give the whole of the latter part of his introduction, when he tells us:—

"As Freemasonry professes in its higher grades to restore what it calls the pure religion of nature; and again, as it promises under the specious names of "Liberty and Equality," to make men better and happier than Christianity has made them; it throws down the gauntlet on all the great problems of moral and social life. Whoever attempts, therefore, to oppose its pretensions, must take up the gauntlet it has thrown down.

"Under these circumstances, I have been compelled to point out the nature of primitive religion, the defection of heathenism, and the relations of the celebrated Eleusinian Mysteries, from which Masonry claims to derive its system, both to the primitive revelation on the one hand, and to paganism itself on the other. The appeal which this institution makes to what it calls the more spiritual Judaism, is then examined.

"Next, I give a rapid historic sketch of Masonry, showing how it evolved from the associations of architects in the middle age, till, in the times of the English Commonwealth, it assumed a political form. Then I trace its history from that period down to the middle of the last century, when it incurs the formal censures of the Church. Afterwards, I endeavoured to justify the judgments of the Church in respect to all secret societies, and especially to those, who, like the higher Masons, the Illuminati, the Jacobins, and the Socialists, aim at a total religious and social revolution. I show how utterly inconsistent with the Christian revelation are the very pretensions of Masonry. Then I explain why so many estimable individuals, and some holding a high social position, were members of the Masonic Order. Afterwards, I show that a large portion of Masons in every country, and especially in this empire, as they occupied the lower grades of the Order, knew nothing of its ultimate tendencies. The dangers of Masonry, even to those in the inferior degrees, are then considered.

"Next I analyze its constitutions, and then its religious, and subsequently its political, doctrines.

"Here occurs an episode on the Knights Templars, in which I show how their history fits in to that of the Masonic Order. I prove how the corrupt tenets of the bad portion of the Templars perfectly correspond to those of the higher grades of Masonry. I then go off into an excursus on the social and intellectual blessings which the Catholic Church has actually conferred on mankind, compared with those which Masonry promised, but could

never realise. I conclude with a comparison between the religious and political tenets of the deistical Masons, of the atheistical Illuminati and Jacobins, and of the pantheistic Socialists. Such is the wide field I purpose to travel over to-night. I must most earnestly bespeak your indulgence, first, for detaining you so long; and secondly, for handling a subject which, I sincerely believe, my powers are unequal to."

Wherever Mr. Robertson found the statement that in the higher degrees Freemasonry professes to restore the pure religion of nature, he has been grossly deceived. The high grades as we know, by personally belonging to them, are essentially Christian and celebrate none but Christian mysteries, in honour of our blessed Lord and Saviour Jesus Christ.

Our author is also in error when he asserts our derivation from the Eleusinian mysteries. Such is not the case. Freemasonry is a society that was instituted in the primitive ages. It has necessarily been a changing body, adapting itself to the times. Thus it has participated in all the mysteries because it has ever had an Esoteric and Exoteric doctrine, the one for the priesthood, the other for the people. This has been so fully treated of in our columns that it is unnecessary to repeat it here,

To the assertion of our form of the Order taking up its abode with an operative guild there can be no objection, but to say it assimilated with the Illuminati and Jacobins, is not the fact. They found Freemasonry established and respectable, sought and gained admission to the lodges where, on the continent, Adam Wieshaupt and his disciples, made proselytes, but at last so disgusted the lodge at Frankfort, that the old Freemasons left it one by one, and the Illuminati held it as a cover to their questionable proceedings. Freemasonry did not seek the Illuminati, but the latter sought the Craft, and after having got rid of it, carried on their designs under the name and respectability of the characters of the men they had ousted.

It is with sorrow that we find Mr. Robertson attempting to brand us with what he considers a stigma, by attaching our Order to that of the Knights Templar. We do not, however, consider them as bad ancestors as he does, for they were true Christian Knights, and the secret practices for which they were condemned were Masonic rites. But it is an astonishing circumstance, and evidences the power of the papacy, that good men should speak slightly of an Order, that for centuries was one of the great bulwarks of Christendom, and all because Philip le Bel, a bad king of France, joined with his minion, Pope Clement V., in greed to get the riches and possessions of the Templars. (See the testimony of Von Hamer, by no means prejudiced in favour of the Templars, or Freemasons, in *Secret Societies of the Middle Ages*.)

Mr. Robertson goes on to say:—

"My chief authorities are as follows:—

"1. The Abbé Barruel's work, entitled *The Memoirs of Jacobinism*, the second volume of which is very full upon Masonry. In the thirty years preceeding the French Revolution of 1789, the Abbé Barruel had by personal observation, as well as by research, ample opportunities of learning the principles and the working of the Masonic lodges. The first volume of this work was translated into English in the year 1796, and met with the approval of our illustrious Burke, who cites it in one of his last writings.

"2. The main statements of Barruel are corroborated by the Protestant writer, Professor Robison, of Edin-

burgh, in a book entitled, *Proofs of a Conspiracy against all Religions and Governments in Europe*. This work was published in 1798, and dedicated to the great statesman and orator, Wyndham. Robison had originally been a Mason.

"3. A manual of Masonry was published some years ago by the infidel bookseller, Richard Carlile. In this all the ceremonies, degrees, and instructions in Masonry are described.

"4. A work on this subject appeared a few years ago from the pen of a German protestant, M. Eckert, an advocate at Dresden. It is entitled, *Freemasonry considered in its true signification, or in its organization, its object, and its history*. This work, which I received but a few days ago, I have consulted only in certain portions, and in a French translation.\*

"I beg leave to observe, that it is only from published documents I have drawn the materials of this Lecture.

In the above quotation we have to complain of the most ungenerous proceeding on the part of Mr. Robertson. His fair dealing should have guarded him against so unworthy a resource, as to quote exclusively from works written against the Order, to which we belong, and such as have ever been repudiated by Freemasons.

The work of the Abbé Barruel might have been approved by Burke, but Mr. Robertson must not be taken as a safe guide as to dates. Instead of the translation appearing, as Mr. Robertson states, in 1796, the original French work was not published until the following year, 1797, and the Hon. Robert Clifford's translation appeared, in four volumes, in 1798. Thus much for our authors dates.

Professor Robison's book was also published a year earlier than Mr. Robertson gives it, viz. 1799.

Carlile's work is a very common one, but utterly worthless and unreliable.

Eckert's work is only known to us by name and from isolated notices. The same may be said of its translation.

Mr. Robertson appears to take credit for drawing his materials from the above mentioned published books, but we cannot felicitate him upon his selection, not one of the authors quoted being regarded by Freemasons as Masonic writers, indeed they are all anti-Masonic, and it would be as fair to combat a Romanist with the catch-penny books of *Rome the Mother of Harlots*; *The City of the Seven Hills*; 666, *The number of the Beast*; or any of the ravings of Dr. Cumming. If Mr. Robertson had wished to deal fairly with us, he should have made his selections from the works of the following authors, any, or all, of which would have been recognised as containing the history, ideas and sentiments of Freemasons. The *Ahiman Rezon* of L. Dermott; Andersons (James) *Book of Constitutions*; Ashe, (Jonathan) *Masonic Manual*; Callcot (Wellins) *Candid Disquisition*; Cole (John) *Illustrations of Masonry*; Coustos (John) *Sufferings of, for Freemasonry, in the Inquisition at Lisbon*; Dalcho (Rev. Dr.) *Orations*; D'Hosson (M. de.) *Oriental Antiquities*; *Freemason's Quarterly Review*; THE FREEMASON'S MAGAZINE; Hutchinson's *Spirit of Masonry*; Jones (Stephen) *Masonic Miscellany*; Kloss (George) *Bibliotheka Freimaurer*; Laurie (Alex.) *History of Freemasonry*; Mackey's *Lexicon*; Oliver (Rev. Dr. George) all his numerous Masonic works; O'Brien's *Round Towers*

\* This translation is from the pen of the Abbé Gyr, and was printed at Liege, in 1854.



of Ireland; Preston (William) *Illustrations of Masonry*, (This is the best work on the subject, and has passed through numerous English and foreign editions); Ragon (J. M.) *Orthodoxie Maçonnique*; Smith (Capt. Geo.) *Use and Abuse of Freemasonry*; Warburton (Bp.) *Divine Legation of Moses*; and some two thousand other works, the titles of which are to be found in Kloss, Lenning, and Dr. Oliver's books.

We now approach the real subject matter of the lecture and must pass over very much of Mr. Robertson's observations because they are matters pertaining and addressed to Romanists, naturally enough lauding his own church, and decrying all other phases of faith. Our business is alone with Freemasonry, and the published opinions of our author upon it. Therefore, we proceed, without replying to his peroration.

Of our connection with the Eleusinian mysteries we have before spoken so often that there is no reason to repeat it here. Nor is there any need to reply to his insinuation that Freemasonry has nothing in common with the ancient Jews (pp. 12, 13), for our brethren the late Rev. Joseph Wolff and the Rev. Dr. Margoliouth, both Hebrews converted to Christianity, and at one time scholars of the Propaganda Fidei at Rome, and since priests of the Anglican Church, have over and over again testified to the connection now denied by Mr. Robertson. The *Genuine Vestiges of Freemasonry*, of the latter brother, is so well known in the Craft that this assertion of Mr. Robertson's calls for no refutation from us. He then adds,—

"It is now time to sketch the history of the Masonic Order.

"Freemasonry in its first beginnings must be traced to the Masonic Lodges of the middle ages, in which the architects held their sittings, and framed statutes for their corporation. Thus, it is well known, that when Erwin of Steinbach had begun the glorious Cathedral of Strasburg, he founded in that city a lodge, the centre and the model of other lodges spread throughout Europe. The heads of each of those lodges assembled at Ratisbon on the 25th April, 1459, and drew up the Act of Incorporation, which instituted in perpetuity the lodge of Strasburg as the chief lodge, and its president as the Grand Master of the Freemasons of Germany. The institute was formally sanctioned by the Emperor Maximilian in the year 1498, and that sanction was afterwards ratified by the Emperors Charles the Fifth and Ferdinand the First. These ordinances, subsequently renewed, were printed in the year 1563.

"The masters, journeymen, and apprentices formed a corporation, having a special jurisdiction in different localities. But the lodge of Strasburg was pre-eminent above the rest, and, in conformity with the statutes, pronounced a definite judgment in all causes brought under its cognizance. In order not to be confounded with the vulgar mechanics, who could handle only the hammer and the trowel, the Freemasons invented signs of mutual recognition, and certain ceremonies of initiation. A traditionary secret was handed down, revealed only to the initiated, and that according to the degrees they had attained to in the corporation. They adopted for symbols the instruments of their craft—the square, the level, the compass, and the hammer.

"In course of time, it appears that the Masonic lodges, in order to secure patrons and friends to their fraternity, admitted among their associates individuals totally unacquainted with the architectural art. And so, by degrees, other objects besides those connected with their

craft, engaged the attention of the brethren. The mystery which enveloped their proceedings was common to all trade-associations of the middle ages.

"In the reign of Queen Elizabeth, the government began to entertain suspicions of these Masonic lodges, and interdicted them. In the time of the Commonwealth, the royalists of England, in order to concert measures against the dominant tyranny, had recourse to secret political societies; and these societies were now engrafted on the Masonic lodges, which, from the number of men of various professions they admitted into their ranks, were convenient receptacles for carrying on political plots. The scriptural symbols and scriptural phraseology employed in their lodges, were well suited to the spirit and habits of the time. Ramsay, in his *History of Freemasonry*, does not deny that the lodges powerfully contributed to the restoration of Charles the Second.

"After the Revolution of 1688, the exiled Jacobites introduced this modern political Freemasonry into France; but the government of Louis the Fourteenth checked its diffusion. Under the regency established on the demise of that monarch, the English Pretender founded several lodges in that country; and the Regent himself, a sated voluptuary, eagerly sought in these secret societies for some new source of gratification. In the year 1725, the first lodge in France was held under the presidency of three Englishmen, Lord Derwentwater, Sir John Maske-lyne, and Sir Hugh Tighe.

"In the year 1736, on the departure of Lord Harnonester, second Grand Master of the Order in France, the court intimated, that if the choice to that dignity fell on a Frenchman, he should be sent to the Bastille. The Duke d'Antin was, however, elected; and under him French Masonry attained to a certain consistence. In the year 1744, during the presidency of the Duke de Clermont, a prince of the blood, Masonic lodges were expressly prohibited by the government; but this prohibition served only to increase and spread them in the provinces. At length the lodges in Paris emancipated themselves from all dependency on those in England.

"A Scotch gentleman, the Chevalier Ramsay, was one of the most zealous promoters of Freemasonry in France. He had been bred up in the principles of Calvinism, and then having fallen into a state of scepticism, had, in order to obtain a solution of his religious doubts, travelled in Holland and France, where he was converted to the Catholic Church by the great Fenelon. As a Jacobite, he was attached to an association that, as he confesses, had rendered great services to the House of Stuart; and as tutor to the sons of the Pretender, he had the best opportunities for furthering its success. A zealous Catholic and a devoted royalist, the advocate and promoter of Freemasonry! How repugnant is this fact to our modern notions! But observe, the Church had as yet pronounced no judgment on the matter. Ramsay proposed, as Grand Master of the Order, to convene at Paris a council, consisting of deputies from all the Masonic lodges in Europe; but the Prime Minister, Cardinal Fleury, induced him to abandon this project."

Unfortunately for us, and all who have to reply to attacks on our Order, we stand in the position of a boxer with both his hands tied behind him. We are fair sport for our opponents, as they can hit us right and left, but all we can do is to evade their blows, without the opportunity of attacking in return. Still under this disadvantage, we are not altogether powerless, and most certainly not so when the question is only one of historical accuracy, such as Mr. Robertson's assertion, that Freemasonry must be traced to Strasbourgh for its beginning, when we know that eight hundred years previously the system had been revived in England, by no less a person than St. Augustine. But here we have no intention to claim

that Freemasonry, as it now exists amongst us, was one and the same thing. Such we do not believe it to have been, for it has ever changed according to country, laws, and religion, the only portion in common with all antiquity, being a society of men, banded by a common union for defence and support, having words and signs by which they could make themselves known all over the world, and that those tokens proved them to belong to a common brotherhood existing for the same objects, in every part of the globe.

The catacombs of Rome bear witness upon witness to the Freemasonry of the early Christians. Those very happy letters of the Rev. Mr. Burgon, of Oriel College, Oxford, which appeared in *The Guardian* last year, are full of Freemasonry. They, without the writer's cognizance, read in a way not to be misunderstood by any high-grade Mason and Cardinal Wiseman's work on the same, betrays the like class of meaning throughout.

The signs of mutual recognition, which Mr. Robertson would have us believe originated at Strasbourgh, were known to the early Christians in the persecutions under Diocletian. The symbols of the level, square, and plumb-rule, came to them as members of secret societies, and in their meetings, in the caves of the earth to perform their ceremonies of religion, the cross was built of a level, a square, and a plumb-rule, so that upon being betrayed and visited by their persecutors, a touch caused it to fall to pieces, and they claimed to be Architectonici, builders, or Masons studying their art. So also the cubic stone, which Mr. Robertson refers to in another place, and does not understand, was "that stone which the builders rejected, and became the head stone of the corner."

The traditional secrets, and not secret, which were handed down by all lodges as well as the Strasbourgh lodge were of two kinds. First, the speculative, secondly, the operative. The speculative were those which concerned Freemasonry as a secret society; the operative had reference to certain constructive secrets, and as each lodge had its own peculiar secrets of this latter kind, we are enabled to trace to what lodges the builders of those great mediæval erections, the foreign and British cathedrals, belonged. The constructive secrets were what we now recognise as the different styles of architectural art.

Will Mr. Robertson tell us where Ramsay's *History of Freemasonry*, is to be found? We never heard of such a work.

It is also new to us to learn that the Chevalier Ramsay was ever Grand Master of the Order. He was a bright particular star amongst the French Masons, and reduced to separate degrees many of the traditions of Freemasonry, giving them order, and assigning a distinctive ceremony to each, which series were adopted by the chapter of Clermont, but beyond this, and his proposal of his series to the Grand Lodge of England, little is known of him, which could not have been the case if he had ever filled the exalted position Mr. Robertson confers upon him.

That Freemasonry has been proscribed in many countries where it now flourishes, is no proof of its being bad in itself, for Christianity has suffered in a similar manner, and yet both have prospered afterwards. Nor is our Order to be condemned because bad men have been members of it, any more than the Roman Catholic Church should be branded because

of the infamous deeds of those monsters, the Borgia family.

We need not follow Mr. Robertson over the ground in which he tells us Popes Clement XII. and Benedict XIV., excommunicated the Freemasons, as the facts are well known, and are of no importance.

(To be continued.)

## MASONIC HONOUR.

BY A SCOTTISH MASONIC CHAPLAIN.

It is with the greatest pleasure that we observe the Masonic merits and mystic labours on behalf of the Craft in this country, are not without being duly rewarded and appreciated on the other side of the Atlantic. At a meeting of the Faculty of the Masonic University of Kentucky, United States, held on the 24th of June, 1862, Bro. D. Murray Lyon, Provincial Grand Junior Warden of Ayrshire, was proposed for the honorary degree of A.M. The University Board unanimously endorsed the recommendation of the Faculty, and cordially approved of the mark of appreciation and merit conferred upon Bro. Lyon. Having been favoured with a perusal of the communication from Dr. Morris, Professor in the University, announcing the conferring of this distinction, we took the liberty of making the following extract, which we think worthy of publication:—

"*Masonic University, La Grange, Aug. 5, 1862.*

" . . . . The foundation of this institute since its adoption by Grand Lodge in 1844, has been laid in Masonic principles. Masonic science, especially the study of rituals and evidences, embraces a distinguishing feature in its course of instruction. The recognition of Masonic merit is a prominent duty at the hands of its regent and faculty. Masonry, as a practical thing, has no bounds; its covenants draw together in every part of the world those whom its eye has recognised as worthy, and its speculative tools shaped.

"As the only university in the world established upon Masonic principles, it is felt to be peculiarly proper that we should reject the idea of boundary, annul the obstacles of seas and mountains, disregard the technicalities of language, and proffer our honours to those afar, equally with those who are near.

"Your labours in the cause of Masonry, both as a science and a fraternity, are well known and appreciated here; and it is thought that a public recognition of them by the voice of an American University—the board and the faculty—would not be ungrateful to the feelings of yourself and friends. . . . . The faculty beg to extend to you the right hand of fellowship in token of welcome to our Alumni.

"ROB. MORRIS, L.L.D., Preses."

Few Freemasons, indeed, have such claims for appreciation of merit as Bro. Lyon. In the abstruse points and principles of Masonry and the mystic science he has long been skilled; and his varied abilities, including an intimate and correct acquaintance with the usages and jurisprudence of the Order have been of the most valuable service to the brethren in the West of Scotland. For two years he was a most intelligent and industrious correspondent to the "*Voice of Masonry*," and by his warm advocacy of the cause has done much to extend the power and influence of the Craft. The writer of this can bear testimony to the unwearied labours of Bro. Lyon to promote the grand principles of *Truth and Justice, Light and Knowledge*; and by his being *semper paratus* has done



a great deal indeed to cement the *keystone* of that Royal Arch of human love and knowledge, which, by the blessing of the Great Master of the Universe, shall span the broad waters of the Atlantic, and cement by solid and lasting foundations the two mighty races of Anglo-Saxon consanguinity in undying bonds of love and charity. We Scotchmen have not the least hesitation in returning our best thanks to our American brethren for their mark of honour conferred upon our countryman; and we also congratulate Bro. Lyon on this mark of respect paid to his talents and diligence in the grand and sublime cause of Freemasonry. From the above we are the more able now to endorse the maxim laid down by a great and good man—*virtute acquiritur honos*.

#### FREEMASONRY IN FRANCE.

The *Athenæum*, in a review of the *Scots in France—the French in Scotland* (*Les Écossais en France; les Français en Écosse*, by Francisque Michel), after paying a high compliment to the accuracy and industry of the author, says:—

M. Michel is apparently less familiar with the descent of families in Scotland owing their origin to French founders, than with that of houses in France whose first great ancestor (for every house arbitrarily establishes as its founder the first successful man of the line whom it falls upon) was a Scot. Among those of the former class whom he does not mention is the family of Lis, whose name, registered in the British Army List, although taking the English pronunciation, is undoubtedly the French Lily, and in its French form is traditionally said to have been adopted by one of the brothers of Jeanne Darc, and carried by him as his successor into Scotland. In this case the "French in Scotland" may be said to be honourably illustrated still. The latest illustration with which we are acquainted of the "Scots in France" is connected with the attempt of Marshal Magnan, who, by Imperial command, calls himself Grand Master of the Freemason Lodges of France, to suppress, among others, the lodge known as the Rite Écossais. This brings us back to the days of Charles Edward. That unlucky Prince, the Scottish Guard being defunct, and he being desirous to testify to the Masons of Artois his gratitude for the many kindnesses he had received at their hands, founded in the city of Arras, a "primatial sovereign Chapter of R.C.X.", under the distinctive title of 'Jacobite Scotland'; and, singularly enough, this new Chapter was placed under the governing superintendence of two advocates of Arras, the Chevalier Lagneau and the Chevalier Robespierre. It is the suppression of this French lodge, founded by a Scottish Prince, and placed under the rule of Lagneau and Robespierre, which the Emperor and the Marshal find a matter of so much difficulty.

#### FREEMASONS.\*

The designation Freemason (Fr. *Macon; tailleur de pierre*) was formerly in use in the building trade for a stone-cutter, and is now merged into the general term, mason. The earliest use of this word at present known is in a record of 1396 for works at Maidstone, as "*Lathomas vocatos fre maceons—Lathomas vocatos ligiers*," Rymer, *Fœdera*, Syn. xvii. The Fabric Rolls of Exeter Cathedral, dating 1396-7, are said to contain the word "freemason."

The word *latomos*, derived from the Greek, is seen in an inscription, dating 1257, on the cathedral of Notre Dame at Paris (Inkersley, *Inquiry*, 8vo., London, 1850); but it is not found in England until the end of that century, nor until the middle of the following century, in general use. The term previously employed was the Latin word *cementarius*, as in the London Assize of 1212 (Brit. Mus., Add. MS., 14,252, fo. 133 b, and in Turner, *Dom. Arch.*, 8vo., London, 1851), which has likewise the

title *sculptores lapidum liberorum*. As exhibiting the connexion of "freemason" with "freestone," and its probable derivation therefrom (although some writers assert its origin from free of company of masons), the following may be stated; an indenture of 1314 in the French language, is to the effect of a *masoune* having to erect a house *de pere franche*; Parker, *Dom. Arch.*, 1853, ii., 5; freestone; and though the statute of 1349 uses the word *cementarius*, that of 1350-1 contains the words *mestre mason de franche peer*; that of 1360-1 has *de franche pere ou de grosse pere*, wherein the workmen is called *maceon*; and that of 1444-5 mentions a "frank mason," and "an rough mason." Thus four classes are probably obtained, viz., the freestone mason (Fr. *l'appareilleur*); the rough or rubble waller (Fr. *le limousin*); the layer or setter (Fr. *le poseur*); and the common workman (Fr. *le débardeur*). The above derivation of freemason would be supported also by the fact that the term freemason was not adopted in Scotland, where the stones in general do not enter into the class of freestones as in England.

A fraternity or guild of masons existed in the city of London in 1375, 49th Edward III.; and in the following year, another of freemasons is noticed. The latter body is said to have merged into the former: this certainly took place before 1421, and probably about 1411, the date recorded in the usual subscription to the coat of arms of the company of masons, as the period of its charter of incorporation. Halliwell, in *Archæologia*, 1838-9, xxiii., 447-9, states that a company of under-masons was formed in London in 1473, 12 Edward IV. The guild is called *cementarii*, in 1422 and 1423. Others existed in the corporate towns. The statute of 34 Edward III., 1360-1, declares "that all alliances and covines of masons and carpenters, and congregations, chapters, ordinances, and oaths betwixt them made or to be made, shall be from henceforth void and wholly annulled," etc.—an act enforced by many of later date, especially by the often-quoted one of 3 Henry VI., 1435; and even as late as 1548 the confederacies continued illegal. The general statute of 5 Elizabeth, 1562-3, further restricting workmen, continued until 1613, when that portion which empowered justices to rate the wages of artificers and labourers was repealed; and in 1814 a further portion was repealed, as forbade exercise of trades by persons not having served an apprenticeship, and as regulated the mode of binding, etc., at the same time the customs and privileges of cities and boroughs were saved. Statutes to a similar effect as those above mentioned were passed in Scotland, which country had guilds corresponding to those in England.

The mason's guilds or companies, like those of other trades, had a legendary history of the origin of their trade: this, together with the supposed constitutions or bye-laws, have been printed many times: a good specimen is given in the *Gentlemen's Magazine* for 1815, pt. i., 489. One in manuscript, on parchment, dating the later part of the fourteenth century, exists in the British Museum, Bib. Reg., 17, A. 1, ff 32, and is peculiarly interesting from being written as a poem of 575 lines, the versifier being probably a priest. This MS. was first noticed by Halliwell, in the *Archæologia*, xxiii.; and edited by him as *Constitutions of Masonry*, 8vo., London, 1840; 2nd ed., 1844. Another manuscript of the latter part of the fifteenth century, bought for the same library in 1859, Addit. MS. 23,198, has been edited as a facsimile by Cooke, *History and Articles of Masonry*, 12mo., Lond., 1861. These, with the latter manuscripts and texts, are all in English. It is noticeable that no two copies are alike, while none afford any clue as to the date of compilation.

As regards the interesting question of a supreme guild directing the systematic working of the corporations, nothing has yet been discovered in England; for the text of the above legends, etc. may be applied for and against such a decision. In respect of Germany, however, Grandidier, *Essai sur le Cath. de Strasbourg*, 8vo., Stras.,

\* We (the *Builder*) give the following as a fresh view of the early history of the Freemasons, without admitting its conclusiveness.

1782, shows that, besides other companies of masons, the masters of the lodges (*hütten*) of masons employed in the erection of buildings and cutting of stone, in several cities of Germany, assembled at Ratisbon, so late as 1459, when they drew up an act of fraternity, which established the chief mason of the cathedral of Strasbourg (then Jost Dotzinger) and his successors, as sole and perpetual Grandmaster, a predominance which lasted until 1707. This society, he states, received the sanction of the emperors (probably in a similar manner to the charters granted to the English guilds); and, to distinguish themselves, the members adopted words, tokens, and signs, and instituted certain ceremonies on the reception of new members. Although its jurisdiction was early sanctioned in matters relating to building, and the archives of Strasbourg are full of such documents (*hütten-briefe*), the magistrates withdrew the privilege in consequence of the bad use made of it. It is to this lodge at Strasbourg (the cathedral was begun in 1277, by Erwin von Steinbach) that Stiegalitz, *Geschichte der Baukunst*, 8vo., Nur., 1827, p. 428, observes that Pope Nicolas III. gave, in 1278, a letter of indulgence, renewed by his successors, and by Benedict XII. in the fourteenth century. Heideloff, *Die Bauhütte*, 4to., Nur., 1844, also contains some documents apparently a purport similar to the English constitutions. LODGE.

But little appears to be known of a building fraternity in France. Ordinances of the carpenters and Masons are, however, still preserved in the *Registres des Métiers et Marchandises*, at Paris, printed in the *Règlements sur les Arts et Métiers de Paris, rédigés au XVIII<sup>e</sup> siècle*, edited by Depping, 4to., Paris, 1837, which exhibit rules and regulations. In Italy still less is known of the customs of this trade.

The monopoly exercised by fraternities of all trades in the chartered towns of England becoming abridged or intruded upon, as well by the increase of new towns as by the settlement in this country of large numbers of foreign artists and workmen in other towns, a system was adopted of accepting members not exercising trades, to the benefit of the privileges of the chartered companies. This commenced early in the seventeenth century, if not before; the traditional history and forms being kept up, those of the masons more especially spreading (from political causes probably, may account for the retention in scattered localities of "Lodges of Freemasons;" it being alleged, moreover, that from traditional usage, any five, or even one, mason could make a brother mason. Four, at least, of such lodges existed in London in 1717, when a meeting was held and a Grand Lodge constituted, from which, in England, has resulted the present "Society of Free and Accepted Masons." A similar Grand Lodge was formed for Ireland in 1730; for Scotland in 1736; and the lodges extended throughout the world. What is now understood by "practical and speculative Freemasonry" will be best known from the many publications issued by the members of that respected fraternity: these works, however, put forward a large claim to an antiquity that is not sufficiently supported by historical evidence.

As regards this nation, comparatively so few Fabrick Rolls and other documents relating to buildings have been printed, that but few of the actual designers, as the master masons most probably were, of the edifices are known. In this work it has been attempted to arrange those recovered, under the cities, and under their names, in all countries. For England, also, it has been attempted by W. Papworth, the superintendents of buildings, etc., given in the transactions of the Royal Institute of British Architect, 1859-60 and 1861-2; previous to which, Daliaway, *Collections for an Historical Account of Master and Freemasons*, 8vo., Lond., 1833, had treated the subject in a professional view. Otherwise, nearly all other writers have felt the influence of the publications relating to the Friendly Society above mentioned: such as, Anderson, *The New Book of Con-*

*stitutions of the Ancient and Honourable Fraternity*, etc., 4to., Lond., 1723, and its enlarged editions by Noorthouck, by Preston, and by Oliver, for England; of Laurie, *The History of Freemasonry*, etc., 8vo., Edinburgh, 1804, and 2nd. ed., 1859, for Scotland; and by Sprat, *The New Book of the Constitutions*, etc., 8vo., Dublin, 1751, for Ireland. Krause, *Die Drei ältesten Kunsturkunden der freimaurer bruderschaft*, etc., 2nd., 8vo., Dresden, 1821, is a collection of works relating to this society.

## MASONIC NOTES AND QUERIES.

BRO. GENERAE WASHINGTON.

Please add to your notes about Bro. General Washington the following, it partly accounts for his having been often called Grand Master.—Ex. Ex.

The popular notion—received even by so well-informed a brother as General Jackson—that Washington was Grand Master of Masons, or as some have it, General Grand Master, or Grand Master of all American Masons, had its origin, probably, in the traditions of his period, that he was a man fitted for such a station. And so, emphatically, he was. When the idea of a General or National Grand Lodge was broached, he was the only person suggested for its head; and it is our impression that the very idea of such an Institution grew out of the fact that there was a Washington, and that he was a Mason. For after his death little or nothing more was said in relation to this subject, till in Bro. Henry Clay's time, 1823, it was revived.

When, in 1777, an effort was made by the representatives of five lodges in Virginia, assembled at Williamsburgh, to organize a Grand Lodge for that State, the Convention recommended to their constituents, and to the members of all the other lodges in the State, "His Excellency, General George Washington," as a suitable person to fill the office of Grand Master.

EARLY GRAND ENCAMPMENT.

The following may interest the Sir Knights of the Order of the Temple; it is derived from an American source.—Ex. Ex.

"The early Grand Knight Templars," but so utterly contemptible have their assumed representatives and successors become, that were any of the original E.G.s to revisit the scene of their knightly "pilgrimage," they would fail to recognise in the nondescript ceremonies obtaining in the few remaining "pasteboard encampments" anything approaching to the Irish or E.G. Knight Templarism of the eighteenth century. And so unmasonic are the signs of spurious Knight Templary, that did regularly dubbed K.T.'s make the attempt they could not "pass the outer guards" of the clandestine body.

It is well known that originally Knights Templar had no connection whatever with Freemasons, and that it was not till after a series of long-continued and bitter persecution, that a portion of the Order sought safety by an alliance with Freemasonry. Towards the close of the eighteenth century, the Grand Master of the Knights Templar died, and no meetings being at that period allowed by the British Parliament, except us Freemasons, in order to keep up the semblance of a legalised body of Freemasons, the various democratic portions of the Order in Scotland got charters from Ireland, from a body itself illegal, and who it was well known had no right to grant them. These charters emanated from Dublin, and were what were called "Early Grand" warrants. The West of Scotland was inundated with such charters, and their introduction was looked upon by the Grand Conclave of Scotland as prejudicial to the interests of Knight Templary. And so, when the terror for secret societies had somewhat abated, the thinking portion of the Order in Scotland saw the propriety of throwing aside these spurious charters; and, until the chivalric branch could again be put into a state of efficiency, the Masonic portion resolved to take the steps followed in all degrees of Masonry, viz., to get the various independent and headless encampments to meet and elect a supreme body—in other words, a Congress or Parliament—whom they were to obey, and who should issue charters and regulate the encampments by a uniform code of laws. This was happily accomplished in 1811, under the auspices of Queen Victoria's father, the late Duke of Kent. To make the new arrangement more complete, with a liberality hardly justifiable, all the Irish-hold-

ing or Early Grand encampments were permitted to join; but all who did not were put out of the pale as irregular and illegal,—illegal because the Masonic body being permitted by Act of Parliament, any body meeting purporting to be a Masonic assembly must hold a warrant duly signed and recognised by the Grand Lodge, Grand Chapter, Grand Conclave, or Grand Council of Rites, otherwise they may be dispersed by the civil power. After some time the chivalric body was acknowledged, as in former years, to be the head of the Knights Templar, not only of Scotland, but of the whole world; the Supreme Encampment of Scotland being under it, the Grand Priory or Encampment of Scotland, and legislates as formerly for the Masonic department of the Order. The clandestine encampments ignore one of the first principles of Freemasonry. They acknowledge no head, neither are they recognised by any. Their funds are appropriated to private purposes; their intrants are recorded nowhere; and their office-bearers can multiply Royal Arch and Black charters and diplomas *ad libitum*, at prices varying from five to fifty cents.

The history of the "Early Grand" is rather curious. During the last century, and long before the Mother Lodge joined the Grand Lodge of Scotland, a body of Irish Masons applied to Mother Kilwinning for a charter. The application according to common report, requested that the title should be, "The High Knight Templars of Ireland Kilwinning Encampment," although this title does not accord with that given in the minutes of the Mother Lodge meeting of date Oct. 27, 1789. However, certain it is Mother Kilwinning knew nothing whatever of Knight Templary, and could not by any possibility grant warrants for conferring Knight Templary degrees. She did not even profess to do so. And hence the addition to the title of the word lodge giving to the applicants the right to grant all the Masonic degrees the Mother Lodge herself did. Of course the three Craft degrees were only meant. But when the applicants got the charter they dropped out the word Lodge, and surreptitiously inserted "Encampment," and under it practised Black Masonry. To add to the mess, and increase the confusion, this very body, not content with the dubbing of Knights, assumed the prerogatives of a supreme body, and inaugurated their usurpation of executive functions by exporting black charters to Scotland. And thus, through the legerdemain of a set of unscrupulous men, the "Early Grand" was brought into existence.

## LADY TEMPLARS.

Can any brother explain the meaning of the subjoined extracts out from an American Paper:—

"The following resolutions were passed at a recent session of Taycheedah Lodge, I.O. of G.T.:

"Resolved, that we have heard with sorrow of the sudden death of Sister Lyons, late a member of Taycheedah Lodge, and that in her death we recognize the loss of a high-minded Templar, a genial lady and a cordial friend, and that we tender to her bereaved companion and his family our sincere condolence in their sudden bereavement.

What is the I.O. of G.T.?—A BRITISHER.

## FEMALE MASONRY.

What is the meaning of the words printed in italics in the following extract out from a copy of the defunct "Voice of Masonry":—

"Our old friend, Mrs. Louisa Ellemjay is, we observe, taking the tour of Virginia. She has lately issued her 'Censoria Lictoria,' and 'Rising Young Men,' which, in addition to 'Letters and Miscellanies,' published in 1852, form a series of valuable reading. We recommend this excellent but sorely afflicted lady to her *Masonic brethren* wherever she may go."

—A. B.

[Some rubbish about a "Heroine of Jericho," or Sister of the Seven Stars. American twaddle.]

## COST OF THE GRAND LODGE PROPERTY.

What has been the total cost of the freeholds and erections on what is known as the Grand Lodge property from its first commencement up to the present time?—A BROTHER ARCHITECT.

## ACCOMMODATION FOR 18°.

What number of rooms are required to perform the degree of Rose Croix properly?—18°—[Four; all on the same floor.]

## A MODEST REQUEST DECLINED.

A subordinate lodge that had suffered the loss of its hall by fire, prayed the Grand Lodge of Maine, in 1824, to sustain the loss, on the ground that it was a "family misfortune." But the Grand Body decided it was not such a case of real distress as was contemplated in her Constitution, and therefore declined the proposition.—A. B.

## MASONIC HISTORICAL SOCIETY.

What is the purport of the Masonic Historical Society? —†\*f.—[Their prospectus states: "This Society was organized by the Grand Lodge of Connecticut, in 1859, for the purpose of increasing the library of the Grand Lodge. By referring to the printed proceedings of that Grand Lodge of 1860, it will be seen that much has been accomplished in this direction. The wants of the society are far from being supplied. Every Mason ought to feel an interest in its success, and exert personal effort in its behalf. Donations of Masonic books, pamphlets, papers, jewels, medals, in fact anything and everything of Masonic interest, bearing the marks of the Craft, is respectfully solicited, and will be thankfully received."]

## A RIFLE VOLUNTEER AND BROTHER'S REQUEST.

The following notes were prepared from some leaves of a Masonic book that a lucky chance enabled me, last autumn, to rescue from the fire to which Monsieur le Curé, in a village near Autun (a very worthy man, the matter of his zeal against the Craft excepted), had consigned the remainder of the volume. The notes are communicated to the FREEMASONS' MAGAZINE at the request of a rifle volunteer and brother, whom I lately met when on a visit, Department Pas de Calais. He stated that a recent occurrence, very generally known, sufficiently explains the motive of his request. The leaves purport to describe the initiation of his Excellency Prince Askher Khan, the Persian Ambassador at the Court of France, in the Lodge St. Alexander of Scotland, Orient of Paris, 30th of November, 1808. The initiation of Prince Askher Khan terminated, and preparations making made for the initiation of Monsieur Georges Outrey, Vice-Consul of France at Bagdad. "Le nouveau neophyte, s'approchant du trône; par un mouvement spontané, il a tiré le cimetière dont il était armé, et posant la main gauche sur la lame, il a prononcé quelques phrases que son interprète a traduites. . . . Recevoir ce sabre qui m'a servi dans vingt-sept batailles; puisse cet hommage vous convaincre des sentiments que vous m'avez inspirés, et du plaisir que j'ai d'appartenir à votre ordre."—CHARLES PURTON COOPER, Chateau Frampas, 20th of August, 1862."

## NOTES ON LITERATURE, SCIENCE, AND ART.

We understand that the *Sporting Adventures of Mr. Baldwin*, the appearance of which was expected in the summer, cannot be ready till the first week in November. No expense is being spared to render this work the prince of sporting books. The numerous illustrations, under the direction of Mr. Baldwin, are engraved by M. Zwecker, and the lithographs will be the production of the now celebrated Wolff. There will be about fifty illustrations. "Mr. Baldwin's Adventures" are so various and novel, and so full of excitement, that the publication of them is awaited with eagerness.

*Weldons's Register* remarks:—"No mention of either has yet appeared among the announcements of any of the publishers, but it is said that Mr. Tennyson has a new poem nearly ready, and that the fourth volume of Mr. Carlyle's *Frederick the Great* is already printed."

An extraordinary change, says *The London Review*, has

come within the last five or six years over that section of British art which deals with the illustration of books. This is, in fact, only a part of the general movement of our school of painting and design; but it is so marked in the particular department of book illustration, especially woodcuts, as to arrest separate and distinct attention. Our illustrators have become peculiarly actual and definite, giving studies of figures, draperies, and accessories, from the life or the real objects, and setting themselves steadily to the exhibition of true effects in a broad, strong style, with vigorous lines and contours, indicative of something positive to represent, and a distinct, consistent perception of how this is to be represented. In woodcut designs—in which, as we have said, these qualities are most prominent—the leaders of the movement who have had the largest following are Mr. Millais, in the way of easy, natural study and effect, and Mr. Keene, in that of sturdy, obvious definition, involving plenty of character and observation.

Lady Morgan's Memoirs are in the press, and will be ready for the public in October.

THE TEMPLE CHURCH.—We (*Builder*) congratulate the managers of the Temple Church restorations upon the sensible manner in which their office has been executed. The whole of the exterior of the north side, at one time hidden behind houses, has been made visible by their removal. On the north side, the original character of the masonry has been kept, as it should be, a rubble surface, not smoothly cased in wrought stone, as before. The faded portions of the window-dressings and the buttresses have been replaced. The glass in the north-side window has been taken out and replaced with common white glass, in time, we believe, to yield to stained glass. We trust the managers will remember that a stained-glass window must not be a *picture*. Good *grisaille* will be a thousand times preferable to a tawdry transparency, be in better keeping with the building, and not cost a twentieth part of the money. The western porch, in Inner Temple Lane, has been restored very creditably, in good keeping with its original character, which is of later date than that of the Round Church. Messrs. St. Aubyn and Smirke are the architects. The re-opening is to take place on the 5th of October.

DURHAM CATHEDRAL.—We are glad to understand that in the works now going on in Durham Cathedral for the restoration of the Chapel of the Nine Altars, the ancient sculptures are to remain *untouched*, however much mutilated. All the shafts of fossil marble are to be repolished by machinery, and where this cannot be done without diminishing their diameter, or such do not exist, new ones are to be placed. The edifice is a noble one, amongst the finest specimens of thirteenth-century work, and a restoration on conservative principles has been long desired.

#### NOTES ON MUSIC AND THE DRAMA.

A musical tour during a lengthened period of three months, is announced under the direction of Mr. Land, consisting of the combined attractions of Mme. Gassier (her first visit to the provinces during the last three years), Mme. Marie Cruvelli, from the Grand Imperial Opera at Berlin, Mr. Swift, the tenor, and Herr Josephs Hermans, the bass. The instrumental performers engaged are Miss Arabella Goddard, M. Sainton (violin), and Sig. Bottesini, the renowned performer on the contra basso.

Meyerbeer (says the *Queen*), is staying at Ems for the benefit of the waters. The illustrious composer places implicit faith in the water cure, which is not a very pleasant *régime*. At six in the morning it is necessary to be under Dr. Spengler's direction at the hot wells, where, to the enlivening strains of a wind band,

the patients imbibe an unpleasant quantity of tepid water, between the doses rapid walking is prescribed until three or four glasses, and as many miles are finished; then to breakfast with what appetite you may: at nine o'clock off the baths. This amusement is varied by inhaling vapour from the hot springs, seated round a stove, sucking from a gutta serena tube; again exercise, walking, varied by a little mild *rouge et noir*, until dinner. Then off to the Kessel Brum; more water drinking until the evening concert at the Cur-Saal, where Meyerbeer attends; and on Tuesday they played a selection of his works in honour of his arrival. After the concert, another glass of the waters; and if the patient does not sleep well, it is not the fault of the water cure. M. Vivier the horn-player, is here, amusing himself by fishing in the canal, and occasionally delighting the frequenters of the concerts by his clever performances and usual eccentricities.

Thalberg has been playing at Boulogne, preparatory to his musical tour in England, Ireland, and Scotland.

M. Bocage, the celebrated French actor, whose career was at its culminating point about thirty years ago, at the time of the great quarrel between the *classiques* and *romantiques*, has just died at Paris, aged 67. Bocage, in pursuit of the vocation which he felt to be his own, had every difficulty to overcome. Being born to a laborious existence, he was successively weaver, grocer's man, and bailiff, but in his obscurity he never lost sight of the object he had in view. At length, obtaining a footing on the stage, he advanced with a wonderful rapidity.

In Dresden the musicians are engaged in a considerable difference of opinion upon the subject of the alteration of the pitch. After a lengthened discussion, a number of letters in the musical journals advocating either side successively, it was suggested to give some performances in the lower pitch, and the opinion of a musical conclave was to determine as to the proposed alteration, but the only result arrived at was, that being so equally divided upon this momentous question, they agreed to defer judgment until other cities had tried the experiment.

#### Poetry.

##### "ROME OR DEATH."

A nation stood and held its breath,  
To learn the watchword—"Rome or Death;"  
Then, with a shout, like Ocean's roar,  
Took up the cry from shore to shore;  
Some join'd the standard, soon uprais'd,  
Some held aloof, some stood amaz'd,  
Whilst round it's chief, an ardent band,  
Gather'd to win the wish'd for land.

His was was the purest chivalry,  
Match'd 'gainst the darkest devilry  
Of trait'rous friends and statesmen—foes  
In whom no love of country glows:  
Mazzini, man of schemes and wiles,  
Allur'd him by his artful smiles,  
Ratazzi, slave to France's pow'r,

"Sought for his blood" in that dark hour.  
Land of art! and land of song!  
Canst thou suffer such a wrong?  
Deceiv'd, betray'd, a martyr's fate  
Hangs o'er the victim of their hate.  
Freemen of Italy! speak out,  
And let your monarch hear the shout  
That bears to him a people's pray'r  
His truest-hearted son to spare.

Victor Emanuel, arise!  
On thee are turn'd all patriot's eyes:  
Restore the chieftain to his rank,  
Nor be a vassal to the Frank:  
Then, side by side, with courage true,  
He'll conquer, or he'll die, for you;  
And Garibaldi's latest breath  
Shall cry "Our King, with Rome or Death."

M. C.

## THE MASONIC MIRROR.

### MASONIC MEMS.

The Provincial Lodge of Gloucestershire will be held in Gloucester in the month of October next.

The Prov. Grand Lodge of Sussex is to be held on Friday, the 26th inst., in the Masonic room, at the Royal Pavilion, under the presidency of the Dep. Prov. Grand Master, Col. Dalbiac.

The Lodge of Friendship (No. 1230), is to be consecrated at the Dolphin Hotel, Petersfield, Hants, on the 17th inst.

A new lodge of Mark Master Mason (New Constitution) is about to be founded at Tewkesbury, Gloucester, under the guidance of Bro. E. S. Cossens, Prov. G. Reg., Hants and Berks, &c., from whose popularity, there is no doubt, he will erect this additional pillar to Masonry upon a firm basis.

### METROPOLITAN.

LODGE OF JUSTICE (No. 172).—This well-established lodge held an emergency meeting, on Thursday, August 28th, at the White Swan Inn, High-street, Deptford, (Bro. Porter's). In the unavoidable absence of Bro. J. Cavell, W.M., caused through illness, Bro. G. Bolton, P.M., opened the lodge and conducted all the business of the evening. Two candidates Messrs. Trott and Crombie, being in attendance were initiated separately into the mysteries of Freemasonry. One brother was afterwards passed to the degree of F.C. The lodge was then closed, when the brethren adjourned to a substantial banquet, which reflected great credit on the worthy host. The usual toasts were drunk, and the brethren separated well pleased with the evening's reunion. This was the first meeting of this lodge since its removal from the New Cross Road, though it once held a meeting here in February, 1849. We sincerely congratulate the brethren in having now such a noble large lodge room, likewise the superior ante-room which the worthy host has provided for the use of the brethren. The only drawback here is the same as there is at other lodges held near a main street, viz., the noise which often mars the solemnity of the ceremonies. With this exception we consider the lodge has now every convenience which could be desired.

ROYAL OAK LODGE (No. 1173).—This very select lodge held its usual monthly meeting on Wednesday, 27th August, at Bro. Steven's, Royal Oak Tavern, High-street, Deptford. The W.M., Bro. W. Scott, assisted by his his officers, Wilton, Stahr, Weir, P.M., Walters, and Mills opened the lodge. Ballots were taken for Messrs. Sawyer and Hussey, which were declared to be in favour of their admission. Neither of them being present their initiations will take place on the next meeting. There being one visitor, an E.A., who was made at Stockholm, last January, and who had not heard the E.A.'s charge given, the W.M. called on Bro. F. Walters, Sec., to deliver it, which he did in his usual first rate style. The business being ended, the lodge was closed. The brethren then sat down to an excellent banquet, served up in Bro. Steven's usual style. The cloth being removed, the accustomed loyal toasts were given and received. There was a handsome collection made for the worthy Tyler, Bro. W. H. Crouch, P.M. 172, who was reported to be dying, and is, we regret to add, since dead. Amongst the visitors we noticed Bro. E. N. Levy, S.D. 87, and S.D. 745, Welsford, P.M. 805, W. Simmons, P.M. 805, &c.

### PROVINCIAL.

#### CUMBERLAND.

CARLISLE.—*Union Lodge* (No. 389).—A lodge of instruction was held on Tuesday, September 2nd, at eight o'clock; the officers being appointed, the lodge was opened in the first degree, when the preliminary business was formally despatched with particular care. The ceremony of initiation was then very carefully gone through with every attention. Bros.

F. W. Hayward, W.M.; Ritson, S.W.; How, J.W.; Hodgson, S.D.; Louthian, J.D.; Murray, I.G.; Storey, Tyler. The lodge was closed down with caution, and great attention paid to the most minute parts thereof. The brethren then retired, and spent the remainder of the evening in sociality, the hilarity of the festive board being enhanced by the vocal powers of Bros. Hodgson, of Melbourne; Gregory, of New York; and Johnston; and they departed in good fellowship at an early hour.

### DURHAM.

HARTLEPOOL.—*St. Helen's Lodge* (No. 774).—The ordinary monthly meeting of this lodge was held in the Masonic Hall, Hartlepool, on Tuesday, the 4th inst. Present: Bros. George Moore, P.M., acting W.M.; B. Huntley, S.W.; J. Emra Holmes, Sec., acting J.W.; Otto Kramer, acting I.G., &c. There was no business transacted; but lodge was opened with solemn prayer and in ancient form, and after the minutes of last regular lodge had been read and confirmed, some conversation ensued as to the recommendation of Adam Anderson James for the suffrages of the lodge at the next election of boys for the Royal Masonic Institution for the Sons of indigent and deceased Freemasons, which takes place in October, and for which the young gentleman in question is a candidate for admission. The subject, which was introduced by the Secretary, was, however, withdrawn till next lodge night, on account of the small number of brethren present. Lodge was then closed, and the brethren retired for refreshment. It is proposed to organise a Masonic trip to Rokeby and Barnard Castle, two of the most romantic spots in this county, when it is hoped the brethren of Nos. 774 and 1066 (*Harbour of Refuge*) will muster in good force.

### GLOUCESTERSHIRE.

TWEEKSBURY.—*Saint George's Lodge* (No. 1202).—The vacation having ended, the brethren of this new and successful lodge assembled around the popular W.M. in good force on the first meeting of the session, of 1862-3, on Friday, the 5th inst., when, after the minutes of the last regular and two succeeding special lodges of emergency had been confirmed, a ballot was taken with respect to new candidates, all of whom were unanimously approved. The W.M. proceeded, in his able manner, to initiate Mr. John Guilding and Mr. Francis Henry Hervey, as E.A.'s, and calling the brethren who were eligible to be passed to the degree of F.C. before him, with the initiates, he gave the charge belonging to the first degree in right good style. The F.C. candidates having passed their examination satisfactorily, the W.M. conferred upon them that degree, and gave them the charge attached thereto, in a manner which elicited the most lively satisfaction. But the greatest of his efforts was the explanation of the tracing board of the second degree, forming one of the most interesting and intellectual treats the brethren have ever experienced, the W.M. giving references to many portions of the S.V., confirming what he had advanced in explanation. Bros. S. P. Brooks, W. H. Peacey, and James Mathews were promoted as F.C.'s on that occasion. The W.M., Bro. E. S. Cossens, finding so much work in preparation for him, has, under the usual requirements, authorised summonses to be issued for holding a special lodge of emergency on Friday, the 19th inst., for the purpose of conferring higher degrees on deserving brethren. The resolution of the W.M. to confine the ceremonies of each lodge to one degree will, it is felt, have a beneficial and satisfactory result, as it will give the brethren more time to consider and comprehend the nature and importance of the degree they have already attained before proceeding to another, and enable the W.M. to pleasantly indulge in rendering the explanations of the different tracing boards, in his perfect and gratifying manner. Intimation has also been given that as soon as the brethren have attained sufficient perfection in their work, the W.M. will call upon them to take part in the lectures.

BERKELEY.—*Royal Lodge of Faith and Friendship* (No. 337).—The usual monthly meeting was held at the Berkeley Arms Hotel on Monday, the 1st inst., Bro. C. Partridge, W.M., in the chair. The lodge was opened in the second degree, when Bro. John Whetmore, of Hill, near Thornbury, was passed to the degree of a F.C. The lodge was then closed, and the brethren retired from labour to refreshment, and spent the evening in harmony and brotherly love.

## HAMPSHIRE.

BASINGSTOKE.—*Oakley Lodge* (No. 995).—A lodge of emergency was held on Thursday last, the 4th inst., for the purpose of passing Bro. J. Wheeler, and admitting W. B. G. Cakshot, P.M. 90, a joining member. The next regular lodge will be on Monday, October the 6th.

## SURREY.

REIGATE.—*Surrey Lodge of Instruction* (No. 603).—A special meeting of this lodge was held at the Public Hall on the 30th ult., in obedience to a summons to the brethren to meet Bro. Stephen Barton Wilson, P.G.D., who had kindly attended for the instruction of the brethren. Present:—Bros. Lees, W.M.; Carruthers, S.W.; C. J. Smith, S.W.; Lainsan, S.D.; Harris, J.D.; and Sargant, I.G.; and P.M.'s Sisson, Evans, Holman, Morrison, and other brethren. Bro. Wilson having taken the chair, at the wish of the W.M., the lodge was opened in due form, and the ceremony of the first degree was worked. The lodge was then opened in the second degree, when Bro. Murton, of the Lodge of Emulation, London, worked the ceremony of the second degree, and delivered the lecture appertaining to that degree in a style that could not be excelled. The lodge was then opened in the third degree, when Bro. S. B. Wilson proceeded with the ceremony of raising in a most impressive manner. The lodge was then resumed in the first degree, when Bro. Llewellyn Evans, S.G.D., proposed a vote of thanks to Bro. Wilson, for his attendance, and great kindness in the instruction afforded by him at all times to the brethren in Masonry, and especially in visiting the Surrey Lodge. He regretted there was not a larger attendance of brethren, to hear the excellent working, but reasons could be given for the unavoidable absence of several of members, The W.M., Bro. Lees, seconded the proposition, which was carried unanimously, that the brethren felt indebted and were pleased to see Bro. Murton with them, from whom, as a member of the Emulation Lodge of Instruction, they had experienced and benefitted by Bro. Murton's Masonic knowledge. He also said Bro. Wilson returned thanks for their kind proposition, and assured the brethren it at all times afforded him pleasure to assist the brethren in Masonic working, and especially the Surrey Lodge, as he found amongst the brethren of that lodge a zeal for Masonry and a desire to improve and carry out the working of the ceremonies in their purest form, and a readiness to receive instruction that added greatly to the gratification of imparting such knowledge. The lodge was then called off from labour to refreshment, when the brethren joined in a social meal, after which the brethren again entered the lodge, when the first and fourth sections of the first lecture were worked by the brethren, assisted by Bros. Wilson and Murton. The lodge was then closed; before which Bro. Wilson stated he should be happy again to visit the Surrey Lodge, and it is to be hoped the brethren of the different lodges in the province will avail themselves of the opportunity afforded them for improvement through the lodge of instruction at Reigate, where all the brethren of the Surrey Lodge will bid them a hearty welcome.

## INDIA.

## THE DEPUTY PROVINCIAL GRAND MASTER OF BENGAL.

The Deputy Provincial Grand Master, Bro. J. J. L. Hoff, left Calcutta, under medical advice, for Rangoon, on the 2nd June, on the steamer *Burmah*. On his arrival at his destination, the brethren of Lodge Star of Burmah (No. 897), were desirous of receiving him with the honours due to his rank; but the state of his health during the short time he was at Rangoon deprived him of the pleasure of meeting the brethren who had shown such an eager desire to welcome him. On the eve of his departure, however, he was presented with the following address:—

To R.W. Bro. J. J. L. Hoff, D. Prov. G.M. of Bengal.

DEAR SIR AND R.W. BROTHER,—We, the W.M., P.M., Officers, and brethren of Lodge Star of Burmah (No. 897), while deeply regretting that the state of your health will not admit of your receiving us as a body of Masons, or of visiting our lodge, and that, consequently, we shall not have the pleasure of paying you those honours to which you are so deservedly entitled, cannot allow you to leave the Province of Burmah without expressing our great respect for, and appreciation, of your worth as an able and experienced ruler of the noble Order to which we belong.

We are not ignorant of your private worth, or of the high estimation in which you are held by those who are not Masons; nor are we unmindful of the many and great services you have rendered the Craft during a long and successful Masonic career, or of the judgment, ability, and fraternal kindness with which you discharged for some time the functions of Prov. G.M. of Bengal.

With every hope that the G.A.O.T.U. will long spare you to uphold, as you have ever done, the dignity of our Order, and to watch over the interests of its members, we remain, dear Sir and Right Worshipful Brother, in all Masonic love and affection, yours sincerely and fraternally,

J. McPHAIL, W.M.

JAMES EDWARD DICKINSON, P.M.

NANABHOY BURJORJEE, S.W., Officiating.

GEORGE J. CURRAN, J.W.

EDWARD RICHARDSON, Secretary.

R. BERRILL, S.D., Officiating.

GEORGE O'DONNELL, J.D.

CHARLES M. VAILLANT, Tyler.

AGAR TUCKEY.

C. BALTAZAR.

J. G. V. DOYLE.

To the above, R.W. Bro. Hoff has returned the following reply:—

To the W. Master, W. Past Master, Officers, and Brethren of Lodge Star of Burmah (No. 897), Rangoon.

At a time when the chastening hand of the Almighty was laid upon me, and I was depressed in body and mind, I had the gratification of receiving the address presented to me by you through the W. Master, and deriving from it the assurance that there were those in the land in which I was sojourning, bound to me by the mysterious ties of our Craft, who were ready to offer me cheering words of sympathy and welcome.

I prize your address as a truly Masonic production; but the perusal of it makes me more deeply regret that it was not possible for me to become personally acquainted with all the members of a lodge which which has so cordially expressed its approval of the manner in which I have endeavoured to meet my responsibilities and duties, both as a Mason vested with power, and as a private individual. I experience the truth of the saying that, next to the approving voice of one's own conscience, there is nothing so gratifying as the good opinion of our fellow-men.

Brethren! I also thank you for your kind wishes for my restoration to health. If it be the will of the Great Architect who has made and fashioned me, I shall doubtless, in answer to your affectionate prayer, be endued with renewed strength for a further career in His service.

With fraternal regards to each individual brother, and best wishes for the prosperity of the lodge, believe me to remain,

Yours very sincerely,

J. J. L. HOFF,

P.J.G.W. of England and D.P.G.M. of Bengal.

Calcutta, 1st July, 1862.

The only pleasant recollections which R.W. Bro. Hoff has brought away from Rangoon are those connected with the above address, and with the kind attentions which he received from Bro. Dr. Dickinson, the P.M. of the lodge, and from a friend who is not a Mason. The rest was all—*la pluie, la pluie*—the very converse of the description given by some one who said, "*le tems étoit à commande; ni pluie, ni vent, ne menaçoit les ailes argentées du bonheur.*" During the glimpses of the sun, however, Bro. Hoff managed to get a glimpse of the great pagoda; of the large iron church in which service is performed to the soldiers of her Majesty's 68th Regiment; of the well laid out public garden; of the town and its good roads, lined with brick and wooden houses; and of the active, industrious, and contented Burmese men and women.

While en route to Calcutta, R.W. Bro. Hoff was favoured with a visit at Akyab from Bro. Motley, Master of Lodge Arrakan, No. 929, Bro. Major Ripley, and other brethren, who came off to the steamer in spite of a heavy shower of rain.

BENGAL.

## DISTRICT GRAND LODGE.

A quarterly communication of the District Grand Lodge of Bengal was held at the Freemasons' Hall, on Tuesday, the 24th of June, 1862, St. John the Baptist's Day. In the absence of R.W. Bro. J. J. L. Hoff, D. Prov. G.M.; R.W. Bro. H. Howe, P.D. Prov. G.M., presided.

Bro. HOWE said: "Brethren, you will presently hear the Prov.



G. Secretary read the paper issued by Bro. Hoff, previous to his departure from Calcutta, regarding the mode in which business should be conducted during his absence. Bro. Hoff was obliged to proceed to sea under medical advice; but he has just returned, somewhat sooner than he intended. As, however, he is not sufficiently restored to health, he has requested that the arrangements made previous to his departure should continue in force till this evening. I am sure you will all unite with me in deploring the cause of the absence from the District Grand Lodge of a brother so worthy of our regard and esteem, and who, from his exalted position in the Craft, is so well entitled to our respect, and that you will also join with me in the fervent hope that he may speedily be restored to health and strength, and be able to come again amongst us, to assume the functions of his high office."

The PROV. G. SECRETARY read the document alluded to by Bro. Howe. The arrangements made in it, with the sanction of the Prov. G.M., were, that orders would continue to be issued in the name of the D. Prov. G.M., during his absence, and that the P.D. Prov. G.M., Bro. Howe, would supervise the disposal of ordinary business by the Prov. G. Sec., consulting his colleagues whenever necessary, and would preside in the Deputy Grand Lodge at the next quarterly communication.

The exclusion of Bros. Leisk and Berry from Lodge Star of Burmah, Rangoon, and of Bro. Luke Dillon from Lodge Morning Star, Lucknow, was announced.

Read the proceedings of the Provincial Grand Lodge of Southern India on the 30th of April, 1862.

Read the Finance Committee's Report. The balance in hand of the District Grand Lodge Fund, at the end of the second quarter of 1862, was Rs. 4338, and of the Fund of Benevolence, Rs. 3632.

Bro. Howe said: "Brethren, we seldom meet in District Grand Lodge without having to deplore the loss of some worthy Brother Mason, who, in his day, bore a distinguished part in the service and history of the Craft. Since our last meeting, tidings have been received from home of the death of one, who, for a long time, held a very prominent position in this city, in science, art, and literature, and as the head of Masonry and the first Provincial Grand Master of the present District Grand Lodge of Bengal. Of the distinguished and talented brethren who have held that high post, none have shone with a brighter lustre than he who has lately passed away from among us, and whose name I will now pronounce—Bro. Dr. John Grant. I regret that Bro. Hoff, who was intimately acquainted with the Masonic career of the late Bro. Grant, and who was for so many years associated with him in the management of the Craft, is not himself present to lament him, and to acquaint you with his many excellent qualities. I see around me, however, many brethren who were the contemporaries of Bro. Grant, and they will bear witness to the truth of what I have said concerning him. Bro. Grant was a man esteemed and respected by the world at large, as well as within the borders of Masonry. He was a man of great ability, and, better still, of benevolence; and I well remember hearing from Masons, on more than one occasion, how, in their hour of distress, their Grand Master, Bro. Grant, had sought them out and administered the kindly word of sympathy and comfort, or help from the open hand, as the circumstances of the case needed the one or the other. It was thus Bro. Grant won the esteem and affection of the brethren. Taking these high qualities into consideration, and the position which Bro. Grant occupied in the Craft in this country, I feel that it is becoming in the District Grand Lodge to place on record in its proceedings an expression of its high sense of the worth and excellencies of our departed brother, and of the deep regret with which we have heard of his death."

The PROV. G. SEC. suggested that a copy of the proposed resolution should be forwarded to Mrs. Grant, through Bro. Henry Fraser, who had lately proceeded to England. This was agreed to.

The motion was then seconded by Bro. Peter Anderson, Prov. J.G.W., and was carried unanimously.

Bro. F. JENNINGS, P. Prov. S.G.W., with reference to the balance in hand of the District Grand Lodge Fund, proposed a donation of 500 rupees to the Lancashire Relief Fund. The motion was seconded by Bro. W. J. Judge, P. Prov. J.G.W. Bro. C. J. EVANS, Prov. G. Steward, seconded by Bro. C. T. Davis, Master of Lodge No. 126, proposed an amendment, that the donation should be 1000 rupees.

Bro. ROBERTS, P. Prov. S.G.W., opposed the amendment, reminding the brethren that the balance alluded to had been

accumulating for a considerable time, and that, considering there were local charities and many more legitimate objects to be attended to, £50 was not a small donation to be given away to those at a distance, who were within easy reach of many Provincial Grand Lodges.

The amendment was put to the vote and was lost, and the original motion was carried.

Bro. ANDERSON suggested that the donation should be sent, not to London, but, with other contributions from Masonic funds, to some gentleman residing in Lancashire.

Bro. SANDEMAN stated that, at an encampment of Knights Templar, a brother had mentioned that Mr. Murray Gladstone, a gentleman living in the neighbourhood of the operatives, would willingly receive money and apply it with a greater knowledge of individual cases than it was possible that the Lord Mayor, overwhelmed as he was with business, could do.

Bro. ROBERTS feared that if all contributions were not sent to the same quarter and were not distributed from the same source, one person would be receiving relief two or three times. This would be creating the very hydra which he had been trying to knock on the head in Calcutta, where one person, by applying simultaneously to the Fund of Benevolence and the several lodges for relief, sometimes diverted more money than he ought properly to do.

Bro. HUGH McLARDY, of Lodge 284, was of opinion that it would be better to send money for the distressed operatives in Great Britain than to limit its distribution to Lancashire.

At last the motion, seconded by Bro. Judge, was put to the vote and was carried, that the donation from the District Grand Lodge Fund be forwarded, with other contributions from the Masonic funds, to Mr. Murray Gladstone, for the purpose of being distributed by him among the operatives in Lancashire.

Bro. SANDEMAN suggested that the above resolution be communicated to the several lodges and chapters.

On the District Grand Lodge being closed in form, the brethren moved down to the banquet room.

#### CALCUTTA.

Some of the lodges have placed their jewels in mourning, as a mark of respect to the memory of the late Provincial Grand Master, Bro. A. H. E. Boileau.

Lodge True Friendship and Lodge Humility with Fortitude have expressed their desire to Bro. J. J. L. Hoff, that he should continue to exercise the powers of Deputy Provincial Grand Master, until permanent arrangements are made by the Earl of Zetland for the administration of the province.

We have received a "memo." informing us that a Scotch Lodge, named St. Kilda in the Erst, has been established at Bhaugulpore.

LODGE INDUSTRY AND PERSEVERANCE.—A regular meeting of this lodge was held on Friday, the 4th July. There was an initiation on the paper, but the candidate was not present. The lodge was visited by some of the members of the Worshipful Lodges Saint Luke and Excelsior, and by Bros. Ellis and Halliday, temporary residents in this place. We were gladdened with the presence of some of the worthy brethren of old Humility with Fortitude. The evening was rainy and gloomy out of doors; but warmth and good-humour prevailed inside.

LODGE HUMILITY WITH FORTITUDE.—A meeting of this lodge was held on the 16th June. Among the visitors we were glad to greet our Bro. Jno. W. Brown. The social gathering at the banquet table was enlivened by Bro. Chardon's violin. He played, with a skill rare in Calcutta, the last aria in *Lucia di Lammermoor* and a selection from the *Carnival of Venice*. His harmonies were especially good. At an emergent meeting held on the 30th June, Capt. John Gaby, Commander of the Peninsular and Oriental Steamer, *Nubia*, and Mr. Wilmot Wilkinson, of the Peninsular and Oriental Company's Service, were initiated; Bro. Wallace was passed; and Bro. Hunt was raised. Among the visitors was Bro. Hugh McLardy, who made a very good speech. At a regular meeting of the lodge held on the 7th July, Mr. Woodward, of the East India railway, and Messrs. Edwards and Morgan, of the Peninsular and Oriental Company's service, were initiated. On the perusal by the Secretary, of the printed circular of the Prov. G. Secretary, officially announcing the death of the Provincial Grand Master and the consequent cessation of the functions of the D. Prov. G.M., the Master, Bro. J. B. Knight, passed a high, but well deserved, eulogium on Bro. Boileau, and proposed that the lodge should place on record an expression of the sincere sorrow with which it had heard of his death. The W.M. also suggested that the lodge

jewels should be placed in mourning. At the suggestion of Bro. W. H. Hoff, the name of the late Dr. Grant was included in the resolution, which then stood as follows:—That this lodge do place on record an expression of its deep regret at the sad intelligence of the death of Bro. John Grant, P. Prov. G.M., and of Bro. A. H. E. Boileau, Prov. G.M. of Bengal. In seconding the resolution, Bro. Hoff spoke as follows:—"I was better acquainted with Bro. Grant than with Bro. Boileau. He was a man of a generous heart and large sympathies, of great mental power, a keen sense of the ludicrous, tempered by the benevolence of his character, and versatile talents, which ranged at will over the fields of literature, of science, and of politics. I became personally acquainted with Bro. Grant soon after receiving from him a kindly criticism from his pen of a small literary effusion to which I pleaded guilty, and which, by good luck, appeared (to use his own words) 'cheek by jowl' in the same journal with an article of his own on Highland minstrelsy. After that, during my absence from Calcutta, whenever he met my father, he never failed to make inquiries regarding me, calling me by the literary pseudo name I had adopted. With regard to Bro. Boileau, I can add but little to the personal and Masonic history of him which was lately published. From a letter received to-day, it appears that, only a few days before his death, Bro. Boileau was present at a Masonic meeting at Cawnpore, at which he made speeches, and sang one of his own songs, while the brethren, in drinking to his health, expressed a hope that his life would long be spared. With reference to that part of the printed circular which announced the cessation of the functions of the D. Prov. G.M., it was proposed by the W.M., and seconded by the S.W., Bro. H. F. Andrews, that the lodge should express its desire to Bro. J. J. L. Hoff, that he should continue to exercise the powers of D. Prov. G.M. until permanent arrangements were made by the Earl of Zetland for the government of the province. Bro. W. H. Hoff spoke as follows:—"Various constructions may be put upon the law, and some are of opinion that the functions of the D. Prov. G.M. have not ceased. Bro. Hoff, however, has personal reasons for not wishing to draw subtle arguments for the continuance of the exercise of his powers. To him the law appears to be very clear. If, however, the Craft at large would take the initiative and ask him, for the general good, to retain the hram for the present, till permanent arrangements are made by the Grand Master, Bro. Hoff would, perhaps, waive personal considerations, and accede to the general wish, in the hope that, under the peculiar circumstances of the province, his Lordship would confirm the proceeding. As the proposed resolution meets this view, I am happy to support it with my vote."

After a few remarks from Bro. Andrew D'Cruz and Bro. A. G. Roussac, the resolution was put to the vote, and was carried. At the supper table the brethren had, upon a good substratum of the usual "delicacies of the season," a feast of songs and merriment and the flow of bowl (champagne); and some neat speeches were made by Bros. Knight and Evans. We noticed the absence of three Past Masters of the lodge—viz., Bros. Jennings and Clark, who were detained at home by sickness, and Bro. Bowerman, who had lately proceeded to England.

LODGE ST. JOHN (No. 715).—At a regular meeting of this lodge, held on the 20th of June, Bro. John W. Brown, P.M., presided, and initiated Mr. Frank Newham. Bro. Brown also proposed the resolution regarding the late Bro. Dr. Grant. At the supper table, besides the usual toasts, Bro. Brown proposed the health of Bro. W. H. Hoff, the Provincial Grand Secretary, who, in return, spoke as follows:—"As it is many years since I visited this lodge, I scarcely deserve the compliment which you have just paid me; but I suppose I must attribute it to the circumstances that your presiding officer, Bro. Brown, who instigated it, has a heart exuberant of the milk of human kindness. Unfortunately, I always find it difficult, when on my legs, to express my grateful appreciation of any act of kindness shown to me. Were it not for this deficiency, I would go on to dilate upon various points which occur to me at this moment. I would tell you that the sight of Bro. King, when I entered the room, at once awakened recollections of his brother, my father's oldest friend, the late Bro. John King, who was for many years the Secretary of this lodge. I would speak of the cordial feeling which exists between myself and Bro. Brown—who, by the way, has just sung so melodiously to us about everything connected with Kilkenny except about the famous Kilkenny cats—whose modesty at this allusion to him makes him answer the description in his song of somebody's face being

like strawberries smothered in cream—and who has paid us the compliment of remaining with us to supper, although he had an engagement elsewhere. I would express my humble recognition of the ability with which Bro. Davis has commenced his career as Master of Industry, and of the Masonic zeal of my friends Bro. Baxter and Bro. Dr. Powell. But I think, after all, I have managed to express all that I had to say; and therefore, thanking you all for your good wishes, I gladly resume my seat." Among the other visitors was Bro. Charde, who was Secretary of Lodge Himalayan Brotherhood at Simla, in 1849, when Bro. W. H. Hoff was Assistant-Secretary under him.

LODGE SAINT LUKE (No. 1150).—A meeting of this lodge was held at Dum-Dum on the 2nd July. Bro. Stephen Douglas and three members of Lodge Excelsior, viz., Bros. Edward Barron, Henry Charles Buck, and Thomas Henry Short, were elected joining members. Mr. Robert Thompson Hobart, of the Bengal Civil Service, was elected by ballot as a fit and proper person to be made a Mason, and was duly initiated by Bro. John William Brown, Honorary Past Master of the lodge. Bro. Albert Robinson Bulman, of the Bengal Civil Service, who had been initiated by Bro. Brown at the last regular meeting, was passed by Bro. Brown. Among the visitors we noticed the W.M. of 279, Bro. J. B. Knight, and Bros. Andrew D'Cruz, Bick, Peach, (Secretary to the Worshipful Lodge Excelsior), T. W. Payne, (Senior Warden of No. 265), and H. Cockburn (Secretary of No. 279).

CHAPTER HOLY ZION.—Chapter Holy Zion, attached to Lodge Courage with Humanity (No. 551), held an extraordinary meeting at eight in the morning on the 21st June, to install Comp. J. H. Linton as H. and Comp. Collins as J. M. E. Comp. Harris presided as Z., assisted by Comp. John William Brown H. of Chapter Hope (No. 126), and honorary Principal H. of Holy Zion, and V. E. Companion Hamilton, Past H. of Holy Zion.—The business of the meeting having been accomplished, the Chapter was closed a little after nine o'clock a.m.

### MARK MASONRY.

SOUTHWARK LODGE (No. 11 S.C.)—This prosperous lodge held its annual monthly meeting after the recess, at Bro. Stevens', Royal Oak Tavern, Hight-street, Deptford, on Monday, 1st September. In the unavoidable absence of the R.W.M., Bro. R. Slade, who was out of town, the immediate P.R.W.M., E. N. Levy, opened the lodge. This being the election night for officers, the ballots were proceeded with. The unanimous choice of the brethren was declared to be in favour of Bros. J. Thomas, P.M. 745, S.W., to be the R.W.M. for the ensuing year. Dr. Dixon, P.R.W.M., was elected Treas.; Bro. Aldhouse, Tyler. There were five candidates balloted for, and unanimously admitted to be members. An audit committee was appointed. The lodge was closed and the brethren partook of an excellent cold collation.

### KNIGHTS TEMPLAR.

#### METROPOLITAN.

MOUNT CALVARY ENCAMPMENT.—A conclave of the Mount Calvary or Early Grand Encampment of England, H.R.D.M., K.D.S.H., was held at their Field of Encampment, London Coffee-house, Ludgate-hill, on Thursday, the 28th ult., at three o'clock. Present: Sir Knights Braithwaite, E.C., on the throne; Elliot, First Capt.; Thearle, Second Capt.; M. H. Shuttleworth, G.V.C. Prelate; Purdy, Expert; Lemanski, and Thompson. Sir Knight King, P.E.C. of the Baldwin Encampment, Bristol, and Sir Knight Rodd, of the Loyal Brunswick Encampment, Plymouth, visitors. A ballot having been taken for Comps. Binckes, Walker, and the Rev. J. H. Grice, M.A., they being in attendance, were introduced and installed Knights Companions of the Order.

A chapter of the S.P. Rose Croix was opened, the Illustrious Bro. L. Lemanski, 30°, M.W.S., on the Throne, and Sir Knights Binckes, Walker, and Grice were exalted to this degree. The Knights then adjourned to the banquet. After the healths of the Most Eminent and Supreme Grand Master, Sir Knt. Stuart, Col. Vernon, the D. Prov. G.M., and the rest of the Grand Officers, had been drunk, Sir Knight Lemanski proposed the "Health of the Visitors," particularly alluding to the Mount Calvary Encampment being the first in London honoured by the

presence of a distinguished member, Sir Knight King, P.E.C. of the Encampment of Baldwyn, in Bristol, since the unfortunate difference between that Encampment and the Grand Conclave had been healed, and their brothers at Bristol were now arrayed under the banner of the Grand Conclave. The Knights shortly afterwards separated, after the enjoyment of one of those pleasant and social evenings that always distinguish the Mount Calvary Encampment.

[What will the Supreme Grand Council and the Grand Conclave say to this? Where is the agreement existing between them? Can Sir Knight King have forgotten how lately he has foresworn the errors of one schismatic Encampment, that he must rush into another.—*Ed. F.M. & M.M.*]

#### YORKSHIRE (WEST.)

**SHEFFIELD.**—*De Furnal Encampment.*—The Sir Knights of this Encampment met in the Freemasons' Hall, Surrey-street, on Monday, 8th inst. Sir Knight Graham Stuart, E.C., occupied the throne, and was supported by Sir Knights Wm. White, jun., P.E.C., and Assist. G. Dir. of Cers. of England; Henry Webster, First Capt.; E. Drury, Second Capt.; H. J. Garnett, Reg.; J. Rodgers, Exp. and Treas.; W. R. Parker, Capt. of Lines; E. A. Keeley, Herald, &c. Comps. John Thomson, of the Minerva Chapter (No. 311), Hull, and Robert Arnison, of the Chapter of Paradise (No. 162), Sheffield, were ably and impressively installed, the whole of the officers manifesting a very praiseworthy knowledge of their duties. It was determined that the Prov. G. Commander should be invited to hold his next Prov. Grand Conclave at Sheffield.

#### MASONIC FESTIVITIES.

##### METROPOLITAN.

**CAMDEN LODGE (No. 1006).**—On Tuesday last, the 2nd inst., the members of this lodge held a summer banquet at the Crown Tavern, Broxbourne Bridge, a somewhat retired, but beautiful spot, on the banks of the river Lea, and which, without exception, is undoubtedly one of the most attractive and beautiful of the suburban retreats of the metropolis. Instituted under the presidency of a very worthy brother, Bro. J. N. Frost, the W.M. of the lodge, a P.M. of No. 276, and J.W. of 1167, assisted by a few members of the lodge, it was arranged that the meeting above announced should take place in order that the members and their friends, including the ladies, might have an opportunity of assembling under those auspices which should enable each Mason to demonstrate how desirous he is to be happy himself, and communicate happiness to others. As the distance from London is some eighteen miles, conveyances were provided by Bro. Dickenson for those members and their friends who chose to avail themselves of that mode of reaching the destined rendezvous. At half-past nine, a.m., a happy party started from the Camden-road, per private omnibus, accompanied by, or joined on the road, by those brethren and ladies who gave the preference to their own private carriage. The ride through the rural villages of Tottenham, Edmonton, Waltham, Cheshunt, &c., was much appreciated. On the arrival at the tavern above-named, the party, consisting of upwards of sixty, proceeded to inspect the grounds, and all were delighted with the profusion of beauty with which they abounded. The walks and their arrangements, the variety of flowers and their excellence were the admiration of all. A sumptuous banquet and dessert, and a very excellent tea, were provided by the host, Bro. Benningfield. After the banquet Bro. Frost (W.M. presiding), proposed "The Health of Her Most Gracious Majesty the Queen," which was responded to with much enthusiasm, the band playing the National Anthem. The other loyal toasts being disposed of he requested the company to join him in drinking "Success to the Camden Lodge." In introducing this toast he remarked that this, the first summer entertainment of the lodge, was originated with the sole object of affording the wives and families of the brethren, as well as their friends, an opportunity of meeting on a happy and convivial occasion; and after thanking all those, and particularly the ladies, who had so kindly graced the present occasion with their presence, expressed a hope that each succeeding year would bring about a recurrence of these delightful meetings. A very enthusiastic response followed. Bro.

Harker next proposed "The Ladies," whom, in a very eulogistic speech, he highly complimented. It is needless to say that due honour was done to a toast always so acceptable amongst Freemasons. Bro. Peckham, in behalf of the ladies, returned thanks in a very able manner. Bro. Tyrrell, P.M. of the lodge, and P.M. 168, &c., next proposed "The Health and Prosperity of the P.M. (Frost)," and remarked that it was mainly through his exertions that they were brought together on this very pleasant occasion, and characterised him as an honourable, zealous, and efficient member of the Craft. This toast was received with the most enthusiastic applause. Bro. Frost briefly replied, and stated his willingness at all times to assist and his desire to promote the good work of Masonry. "The Health of the Visitors," which was responded to by Bro. Captain Gilson, and other toasts followed, after which the assembly left the banquetting room, and found ample amusement in again perambulating the gardens and grounds, when dancing, archery, bowls, fishing, &c., and "Aunt Sally" afforded excellent pastime and unlimited entertainment to all; and when the time for departure arrived, which necessarily was at an early hour, the only regret felt was that the time was too short.

#### Obituary.

##### THE LATE R.W. BRO. DR. JOHN GRANT.

(From the *Indian Freemasons' Friend*.)

After lingering on the bed of sickness for five years, the kind-hearted Dr. John Grant is at rest. He was the first Prov. G.M. of the present District Grand Lodge of Bengal; and it is with much satisfaction that I observe that the District Grand Lodge and some of the lodges in Calcutta have placed on record their sense of his worth.

Dr. Grant entered the East India Company's service in 1816. In 1819 he published some short and amusing essays, signed "Gabriel Sensitive," which were so well received that he followed them up with another series of papers in the same style, entitled "The Proser." In 1823 he became editor of the *Indian Gazette*, and in 1828 of the *Government Gazette*. At this time there was a *furor* for theatrical entertainments, and the male *dramatis personæ* were chiefly members of our Indian bureaucracy, who had studied the Stars of London to some good purpose. On nights when the "Old Chowringhee" was open, and all Calcutta would be thronging to its gates, Dr. Grant would issue his fiat to the inmates of his Pandemonium to "keep the press open." On the falling of the curtain, he would hurry to his desk, and dash off a vigorous piece of criticism, which would be sought for and eagerly read on the following morning. In 1835 Dr. Grant became co-editor with Dr. Pearson of the *Indian Journal of Medical Science*. He also employed his pen freely for the *Bengal Annual*, the *Calcutta Magazine*, the *Hurkar*, and other local publications. He contributed to the *Indian Review* a very good memoir of R.W. Bro. Dr. James Burnes. After holding for several years the office of Apothecary-General in Calcutta, Dr. Grant was appointed in 1852, Superintending Surgeon at Agra. On leaving Calcutta, he was succeeded as an Elder of St. Andrew's Kirk by his friend, R.W. Bro. J. J. L. Hoff.

During the prevalence of cholera at Agra in 1856, when, we have been told by an eye-witness, the victims of the disease used to be removed in heaps out of the city, the anxiety of mind and fatigue of body which Dr. Grant suffered in the zealous discharge of his duties, gave the final shock to his system, and completely prostrated him. "Twice or thrice a day," wrote the *Mofussilite*, "was Dr. Grant to be seen at the hospital, encouraging by his noble example and valuable advice the other medical officers, cheering the unfortunate patients with kind words, and personally endeavouring to alleviate their sufferings by supplying them with delicacies beyond hospital resources, and which he considerably furnished from his own house." This is noble testimony! When Dr. Grant was finally leaving India, in March, 1857, he alluded to the *Indian Freemasons' Friend*, and stated the reasons which had prevented him from aiding it with any literary contributions. I reproduce here what I then quoted from a paper in the *Oriental Herald*, written when he was yet in the prime of life:—

"He commands the affection and regard of all who have the good fortune to be admitted within the circle of his acquaintance. Universally beloved and respected, the friend of all who need a friend, he is rich, if not in the world's wealth, in the en-

joyment of those mental gifts which are imperishable, and in the esteem which worth is not always to fortunate as to obtain, and which no gold can buy."

The following poetical allusion to him by our Prov. G.M., R.W. Bro. Boileau, has already appeared in these pages, but it is not uninteresting to refer to it at this time:—

Others on yonder list may now our fond attention claim;  
And first I note with gratitude JOHN GRANT's respected name:  
Our first Provincial Chief was he, and literary men  
Acknowledge in the cwan-world the vigour of his pen.  
Earnest and active in his work, e'en past the midnight hour,  
He rul'd the Craft by courtesy, instead of stubborn pow'r;  
His kindness to his younger friends and brethren well I know,  
Who to his gift the "crimson" first, and then the "purple" owe.

As Prov. G.M., Bro. Grant made three effective speeches on public occasions; namely, at the laying of the foundation-stones of the Metcalfe Hall, of the Almshouse, and of the Fever Hospital. At the last ceremony, Lord Dalhousie was present. The editor should endeavour to make room for one or two of Bro. Grant's addresses. In the meantime, I append to this obituary notice the proceedings of two of the Calcutta lodges on receipt of the intelligence of Bro. Grant's demise. At a meeting of Lodge Industry and Perseverance, W. Bro. C. T. Davis spoke as follows:—

"Brethren, since we last met, intelligence has reached us that Death, so covetous of the good and the great, has taken one more who, in his day, was the pride of this land, and the glory of this Order. At a time when the Indian Medical Service, which has produced so many excellent and eminent men, bore on its roll some of its most distinguished members, it had every reason to be proud of the intellect, wit, eloquence, and virtues of Dr. John Grant, who was Prov. G.M. of this district at a time when the greatest men in India belonged to our Order. As our R.W. brother was also intimately connected with this ancient lodge, of which he was at one time W.M., I am sure, brethren, you must unite with me in the desire to record on our minutes our regret at the intelligence of the death of so very good a man and great a Mason.

"I therefore propose this lodge do record its regret at the intelligence of the death of our R.W. Bro. Dr. John Grant, R.W. Prov. G.M. of this province and P.M. of this lodge."

W. Bro. Abbott had much pleasure, as the oldest member of the lodge, and an intimate friend of our late R.W. brother, in seconding the proposal of the W.M., which was unanimously carried by silent acclamation.

At a meeting of Lodge St. John:—

R.W. Bro. John W. Brown, presiding in the eastern chair, rose and stated, that since the last meeting intelligence had arrived of the death of R.W. Bro. Dr. John Grant. Although not known in this lodge, he was known to all as a Mason who had ruled lodges in times past. He was useful to society, and specially to his profession. He was a gifted scholar, a kind and dear friend, whether in the columns of a lodge, or elsewhere, for years past. It is therefore fit and proper not to allow that name to go to its resting place without being recorded with regret in this lodge.

N.W. Bro. W. H. Hoff, next rose and addressed the lodge to the following effect:—

"W. Master,—being a visitor, I request your permission to express my satisfaction at the tribute which has just been paid to the worth and memory of our late R.W. Bro. Dr. John Grant, first ruler of the present District Grand Lodge of Bengal. He was first brought prominently to notice by his mental ability and acquirements; and at a time when there was much literary emulation in Calcutta, he was acknowledged as a leader. He was, however, soon appreciated for other and higher qualities. He had not only a warm imagination, but a warm heart; and I verily believe that the immediate cause of the affliction under which he suffered for the last five years was the anxiety which a man of his fine sensibilities and philanthropic impulses must have experienced at a time when the victims of cholera were being carried out of the gates of Agra in "cart-loads." At that fearful time he was actively employed in visiting the hospitals, encouraging the patients with Christian words, and adding to their comforts from his own private resources. I again beg to express my satisfaction, as a Grand Officer and a friend of the deceased, at finding that he is still held so warmly in recollection in the Calcutta Lodges."

Since the above was written, Lodge Humility with Fortitude has also passed a resolution on the subject.

## THE WEEK.

**THE COURT.**—Her Majesty and suite have arrived at Rheinhardsbrunn, in Gotha, which is the goal of her journey. She was met by the Duke of Saxe-Coburg, brother of her late husband. The meeting was of an affecting character, and the whole journey, reminding her Majesty, as it must have done, of a former visit, made under different circumstances, must have called up many painful emotions. Nevertheless it is gratifying to find that the health of her Majesty does not suffer. His Royal Highness Prince Alfred had previously arrived to receive his royal mother.—The Prince of Wales left Buckingham Palace for the Continent on Saturday, and arrived at Brussels on Sunday afternoon. The Prince was received with military honours, and the telegram announcing his arrival states that the reception was "a brilliant affair." The Prince of Wales will remain about ten days in Belgium, and will then continue his journey to Germany.—The Prince of Wales was entertained on Monday at a grand *déjeuner* given at the Palace of Brussels, and in the afternoon visited the principal points of attraction in the city. In the course of the day the Prince and Princess Christian of Denmark, with the Princess Alexandria, the lady destined for the hand of the Prince of Wales, arrived, and after an official reception, accompanied the Prince in his inspection of the city.

**GENERAL HOME NEWS.**—The health of the metropolis continues to be in a satisfactory state. The deaths for the last week amounted to 1179, which number is considerably below the corrected average for the last ten years, or if the deaths caused by epidemic cholera in the corresponding week of 1854 be deducted the average will be but very slightly exceeded. It appears that measles has suddenly assumed an unusually virulent form, the deaths having risen in one week from 40 to 58. Diarrhoea, on the other hand, steadily declines. The births amount to 1827, which greatly outnumber the deaths, and are also in excess of the average.—The Archbishop of Canterbury died, after a lingering illness, on Saturday morning last. The venerable Primate, who had reached the advanced age of 82, was the elder of two brothers, who were destined to hold high office in the Church of England. In 1828—two years after his younger brother, the present Bishop of Winchester, was raised to the episcopate—he was appointed to the see of Chester, which he filled for a period of twenty years. In 1848, he succeeded Dr. Howley in the Archbishopric of Canterbury—a position of responsibility, to which he brought a large experience, and a kindly and conciliatory disposition.—The death of the Earl of Harrington is announced. The deceased nobleman is succeeded in the title and estates by his only son, Lord Petersham.—A strange announcement has been made under the sanction of a legal firm in Abchurch-lane, that a gentleman has discovered a material capable of being worked up into a fabric that (the material) is cheaper, better, and more abundant than cotton. Mr. Wrigley, of Southport, a gentleman who has been in the cotton trade all his life, though now retired, says he has seen several small specimens of this material, and vouches for its colour, length and fineness. Its strength he had not tested. For the guarantee of a sum of money, the amount to be afterwards agreed on, the inventor offers to make his discovery public.—A further correspondence has taken place between Lord Llanover, the Lord Lieutenant of Monmouthshire, and the Lord Chancellor, with respect to the right of an unfortunate Mr. Jones, who cannot be allowed to have his fancy name of Herbert entered on the commission of the peace, unless he will go through the trouble and expense of procuring the Royal license for the much-coveted alteration of his surname.—Lord and Lady Palmerston paid a visit to Northampton, on Thursday week. Soon after his lordship's arrival, two volunteer corps, with their bands, appeared before the hotel at which he was staying, and gave him what the Americans would call a serenade. The Premier opened the window and bowed his thanks, when a voice from the crowd called for a speech. His lordship declined to make "a speech," and withdrew, after briefly acknowledging the compliment the volunteers had paid him. The bands, however, continued to play, and at length Lord Palmerston appeared on the balcony, and addressing the volunteers, expressed his high sense of the value of the force of

which they formed a part. "You are the means," he said, "of being a tower of strength to the throne, although no foreign ruler should have an opportunity of putting your value to the test. You are a security to the country of which you are so great an honour." His lordship returned to town on the following evening. An agricultural meeting took place a few days ago at Leominster, Herefordshire, at which the borough members were present, and at the dinner which followed, addressed the company. Mr. Hardy dwelt on the Lancashire distress, but reminded the meeting that even after allowing for that great evil, the people of England were, as a whole, in a better condition at this moment than that of any other country in the world. His colleague dwelt on our enormous expense for armaments, and though he did not wish the country to be left undefended, he thought more economy might be shown in preparing the defences.—The report of the Select Committee which sat last session to consider the practicability of a uniform system of weights and measures has just been published, and contains recommendations in favour of the decimal or metric system, suggesting that that system should be rendered legal, but not compulsory till the public mind is more familiarised with it. To facilitate that event it is further recommended that Government should encourage the metric system as much as possible, requiring it to be taught in all schools receiving the Government grant, making it a feature in competitive examinations, placing it side by side with the common form in all official statistical tables, and abolishing all local and customary measures. They further recommend that the gramme should be used as a weight for foreign letters and books at the Post-office.—A deputation was lately sent from Birmingham to inquire into the amount of distress in the cotton districts, and to see how the funds raised in Birmingham for the relief of that distress might best be expended. That deputation has prepared a singularly clear and able report, which throws much light on the present condition of the unemployed operatives. They state that the number of the unemployed is daily increasing; and it is estimated by those most competent to judge that in a short time the number of idle hands will amount to 300,000, with a loss of wages to the extent of £150,000 a week. To maintain that large body through the winter it is calculated that about £100,000 a week will be necessary. How that sum is to be raised is the problem. The deputation vindicate the Lancashire millowners as a class from the charge of indifference to the sufferings of their workpeople that has been brought against them; and with regard to the funds raised in Birmingham the deputation earnestly recommend that these should be placed under the charge of the Manchester Central Relief Committee.—The Sub-committee appointed by the Salford Central Relief Committee to report upon the best means of distributing relief has had an interview with Mr. Farnall, who recommended that relief should be given chiefly in kind, and that suitable mental or physical employment should be found, including sewing-rooms for girls, and large rooms, with fires, for men, where employment could be provided and instruction imparted during the winter months. He stated that the Guardians of the poor in Lancashire were now giving relief to 130,000 persons, at a cost of £3,000 per week. At the meeting of the Manchester Executive Relief Committee, yesterday, the Mayor announced that he had received £5500 from the Victoria Relief Committee, Australia, for the relief of the Lancashire distress.—The disease which has broken out among the sheep belonging to several great flockmasters in Wiltshire has been examined into by Professor Symonds, veterinary surgeon in connection with the Royal Agricultural Society; and at a meeting which he attended at Salisbury on Tuesday last he stated that the flocks which he had examined in the immediate neighbourhood of that town were free from disease. It appears from other sources that the disease has been checked in its progress through the flocks of the county.—A case which curiously illustrates the dangers that beset unwary advertisers appears in police reports. A respectable woman inserted in the newspapers an application for the situation of housekeeper. She was answered by a man, who stated that he was about to open an hotel, and wanted a person to take charge of the household duties. Interviews to make arrangements were appointed; and the intending hotel-keeper contrived to borrow from the poor woman at various times a silk umbrella, a gold watch, and (for her) a considerable sum of money, after which he disappeared. He was afterwards caught in his own trap. Another advertisement was inserted in another name, and the swindler again answered it. An interview was again appointed, but this time he walked into

the arms of a policeman.—A singular rumour was current in Liverpool on Saturday. When the Scotia left New York, it was generally reported in that city that a large steamer or sailing vessel had been seen on fire off Montauk; and some ingenious persons coupled this rumour with the intelligence that, while the *Persia* had arrived out, nothing had been seen or heard of the *Great Eastern*, which left Liverpool on the same day. Although little credit was attached to the reported disaster, about £6000 was "done" on the ship at Lloyds, on Saturday and Monday, at 10 guineas premium. As much as 20 guineas is said to have been asked on Monday. It now appears that the vessel had met with an accident, though, happily, no outbreak of fire threatened to increase the difficulties of this unfortunate ship. She had struck on a rock, which pierced her "outer scale." The damage done was considered to be so trifling that it was thought the repairs might, if necessary, be postponed with safety until after her return to Liverpool. The Lords of the Privy Council, exercising the power vested in them by law, have issued orders against the driving or removal of sheep or lambs to or from certain places in Wiltshire. They made other minor regulations to prevent the spread of have also the disease; and the order is to subsist for three months.—A dreadful accident, involving the loss of five lives, occurred at the Monkwearmouth Colliery, on Saturday.—The inquest on the unfortunate man who was killed by the collision between the two railway excursion trains at Market Harborough, was brought to a conclusion on Saturday, when the jury brought in a verdict of manslaughter against the driver of the second train for disregard of the signals. At the same time they record their censure on the railway company for starting two trains within so short a period of each other without giving them sufficient break power to avoid a collision. The driver, Ezra Stubbs by name, was committed to prison on the coroner's warrant, for manslaughter.—The coroner's inquest came to a close on Saturday on the Bradford tragedy, where a woman had drowned herself and two of her children in a water tank. The mother and the husband of the unfortunate woman were examined, and their evidence disclosed a large amount of domestic misery: The jury returned a verdict of *felo de se* against the mother, of which the coroner expressed his approbation, and in accordance with it she was buried late on Saturday night without Christian rites. The bodies of the children were buried on the following day.—A shocking affair took place on Monday night at Battersea. As a grocer in that village was putting up the shutters of his shop for the night, a man named George Kilsby, who was standing with his brother and sister-in-law, left them, went up to the grocer, and fired a pistol at him. The shot took effect in side, and the man is in a very precarious condition. All the party were taken into custody, but it does not appear that the relations of the assassin were aware of his intention till the shot was fired. It is said that jealousy was the motive of the crime.—We noticed last week the murder of Mr. Stone, a farmer in Dorsetshire, by Mr. Fooks, a neighbouring farmer, who afterwards attempted, but unsuccessfully, to commit suicide. The jury, after hearing the evidence, returned a verdict of wilful murder against Fooks. It appears that the murderer and his victim were not only neighbours, but cousins.—An appalling calamity occurred at Liverpool on Monday morning. At an early hour a fire broke out at the Workhouse, and, sad to relate, twenty children perished in the dormitory. Two nurses and a grown-up girl were also either suffocated or burned to death—one of the former in a noble attempt to rescue some of the children. The church attached to the Workhouse was completely destroyed. The origin of the fire is unknown.—A terrible state of things is revealed by a sub-inspector of the Irish constabulary. A statement, which was deemed too improbable to be worthy of credit, appeared, a few days ago, to the effect that Hayes, the murderer of Mr. Braddell, had been actually seen by two constables, who were obliged, by the hostile attitude of a sympathising peasantry, to withdraw without making any attempt to apprehend one of the most cold-blooded assassins that even Tipperary has produced. The sub-inspector makes the case even worse than it originally appeared to be. It seems, according to his statement, that two officers in plain clothes came upon the notorious criminal, who, on the alarm being given, was at once surrounded by a body-guard of some forty ruffians. The officers retired "a short distance," and having obtained the assistance of another "party of police," readvanced, but Hayes was not to be seen. He had cleverly effected his escape, his retreat being covered by "a very large number of country people." The reward offered for his capture has been



increased from £100 to £300, but it is evident that he has the peasantry on his side, and that no efforts which cunning can devise will be spared to prevent his apprehension.

**FOREIGN INTELLIGENCE.**—The official reports of the engagement at Aspromonte have at length been published, and the substance of these documents is conveyed to us in a telegram from Turin. General Cialdini states that the instructions to Colonel Pallavicini were that he should pursue Garibaldi "unremittingly, if he sought to fly;" that he should attack him if he offered battle; and that he should "destroy" the Garibaldian bands. Acting upon these instructions, Colonel Pallavicini states that, having encountered the volunteers at Aspromonte, he attacked their position, which he carried after a brisk fire. The "rebels" were then completely hemmed in, and the Commander of the royal troops sent an officer to Garibaldi, to summon him to surrender. The ex-Dictator, however, declared that he would never surrender, and ordered the officer, as well as another envoy sent to him, to be arrested. What followed is already known. Colonel Pallavicini's report confirms the statement that the defeated Chief requested that he might be permitted to seek an asylum under the British flag.—The Garibaldian volunteers who were captured with their chief in the action at Aspromonte, and conveyed with him to Spezzia, have been removed to Fenestrella. Several bands of insurgents have, subsequent to that event, surrendered to the Italian troops, the deserters to Garibaldi, officers and men, being invariably shot without mercy. A bulletin has been issued at Genoa by the physicians in attendance on Garibaldi, which states that their patient is progressing satisfactorily.—According to one account, Garibaldi and his fellow-prisoners will be tried by a council of war, while it is as positively asserted, on the other hand, that the great leader himself, at all events, will be arraigned before the Senate. Again, rumours of a general amnesty are still current.—Prince Napoleon is to set out upon the 15th for Egypt. His journey is to occupy some considerable time. People who profess to know everything assign as the cause of his journey, his disappointment at the turn Italian affairs have taken—especially at the prolonged occupation of Rome.—The Queen of Spain has granted an amnesty to the prisoners condemned for complicity in the insurrection at Loja, and also to 100 *émigrés*.—According to accounts from Madrid, the little tiff between France and Spain, arising out of the snubbing which the Emperor lately gave the ambassador of Queen Isabella, has been made up, Senor Concha having offered certain "frank explanations" to his Majesty which satisfied him that all divergence of opinion between the two Governments had ceased.—*La France* announces that President Juarez has refused to ratify the treaty negotiated with General Prim, and has taken "vexatious measures" against Spain, inasmuch as once more to incline the government of that country towards the policy of France in Mexican affairs. The *Pays* contains a similar announcement, with the addition that Spain has proposed to send a contingent to support the French army in Mexico, but that this offer has been declined.—The French vessels carrying out the reinforcements have met with some serious mishaps. The *Événement* caught fire in the roads of Gibraltar and was totally lost. The crews, however, and the troops were saved. The *Fleurus*, also conveying troops, ran foul of another vessel, and was obliged to put into Gibraltar to repair the damages she sustained.—A letter from Warsaw affords some particulars of the recently discovered plot in that city. The discovery of the conspiracy was made through the depositions of Ryll, who made the attempt on the life of the Marquis Wielopolski. In consequence one Captain Dobrowski was apprehended, and at his residence a correspondence with the emigrants and a plan for an attack on the citadel of Warsaw were seized. Numerous arrests had taken place, and fresh discoveries were occurring every day.—In Vienna it is asserted that the Constantinople conference on the Servian question has adopted resolutions deciding that the Turks are to remain in possession of the fortresses on the Danube, with two exceptions; that they are to abandon the town of Belgrade, but are still to retain possession of the fortress, the radius of which is to be extended. The result of these diplomatic deliberations does not appear to satisfy the Servian authorities, and the Prince has resolved not to accept it. Fresh troubles seem already to have broken out, since it is stated in the same despatch that at a town called in the telegram Orižitza the Turks had wantonly attacked the Servian authorities, and had subsequently set fire to the Servian quarter.—At length there is a prospect of the settlement of the Montenegrin difficulty. The Prince of that little state has sued for peace, and

the Porte has sent the conditions on which it is prepared to receive his submission and accede to his request to the Turkish Commander, Omer Pacha.

**INDIA AND CHINA.**—By the arrival of the Bombay mail, with later dates from Calcutta, we learn, amongst other items of intelligence, that Pandoo Rao (better known as Rao Sahib) has been tried for his share in the massacre of Cawnpore, has been convicted, and sentenced to be hanged; that some of the Bheels in the Feccan have risen in rebellion, and are committing serious depredations in the West and South; that the rains in the north-west of the Punjab have been very heavy, and that cholera was raging in Delhi. From the *Calcutta Weekly Mail* we learn that the Imperialists and the rebels are still waging internecine war, and that the latter are closing round Shanghae, and the leading inhabitants were arranging for additional barrack accommodation. The allied troops, in conjunction with the Imperialists, had had several brushes with the rebels, and had dislodged them from their positions.

**AMERICA.**—Important intelligence has been brought by the *Anglo-Saxon*, which arrived at Liverpool on Tuesday, with New York advices to the evening of the 30th of August. Fighting on an extensive scale, and at points of great strategical importance, had taken place between the Federal and Confederate forces. Previous advices left the rival armies face to face on the Rappahannock, General Pope occupying the north, and the Confederate Commander the south bank of the river. It now appears that, on the 23rd of August, the struggle was renewed by the Confederates, who forced General Pope to abandon his position and retire to Warrenton Junction, ten miles in the rear. We lose sight of the combatants for two days; but, on the 26th, we are told, a body of Confederates, variously estimated at from 2000 to 7000 strong, suddenly appeared in the rear of General Pope's army, and drove out the Federal force occupying Manassas Junction. The Confederates having here captured a battery of nine guns, destroyed all the valuable property within their reach, and cut off the railway and telegraphic communication between General Pope and Washington, pushed on to Bull Run Bridge, and drove a body of Federal troops from that point. Their cavalry, it is stated, advanced even as far as Fairfax. This had, of course, the effect of rousing the Federal General to a sense of the danger with which he was threatened. He at once broke up his camp at Warrenton Junction, and, dividing his army into three columns, marched rapidly back, on the 28th, towards Manassas Junction. He arrived there, according to his own account, too late, "General Jackson having evacuated the position three hours previously." The Confederate General was, however, met on his way back by the corps under the command of McDowell and Sigel, who offered him battle. "A general fight then ensued, which was terminated by darkness. The enemy was driven back at all points." General Pope further reports that on the 29th a "terrific battle" was fought at Grovetown, "which lasted from daylight until after dark, by which time the enemy was driven from the field, which we now occupy." His own troops, however, were "too much exhausted to push matters," although he expected to be able to renew the attack on the arrival of momentarily-expected reinforcements. The enemy was "still in his front, badly used up," but just as the General was about to send off his despatch, the news reached him that the Confederates were "retreating towards the mountains." "We have lost," he says, "not less than 8000 men killed and wounded, and, from the appearance of the field, the enemy have lost two to our one." He also made "great captures," but he does not state particulars. There are disjointed statements to the effect that two Federal regiments had been captured at Centreville, and that a large Confederate force was at Leesburg. Among the other items of intelligence brought by the *Anglo-Saxon*, is the announcement that "affairs in Kentucky are in a critical condition." Baton Rouge, it is also stated, has been evacuated by the Federal troops. "War meetings" continue to be held in the North, but arms, as well as men, are now, it is asserted, becoming scarce.

## TO CORRESPONDENTS.

R.E.X.—discontinued. It was a dead loss.

S.E.G.—If a brother regularly returned from a lodge he could not be called upon to pay up arrears, as a condition of re-admission. As a rule brethren not belonging to a regular lodge are not admitted as members of lodges of Instruction.