

LONDON, SATURDAY, MAY 21, 1864.

## CLASSICAL THEOLOGY.—LXXV.

JUNO AND JANUARY.

Uranus and Gaia anciently signified Heaven and Earth, from whence proceeded Kronus, that is *Κρονος*, or Saturn, otherwise Time, in the same manner as *Ζεὺς*, (Zeus) and *Ἥρα* (Hera) meant the Sky and the Air, as likewise their appropriate departments and personifications. The first Greeks, among many other nations paid divine honours to the Sun, the Moon, the Stars, and the Earth, having observed their variability, and that continual motion was a property of their bodies, styled them, on that account, *θεοὺς* (Theous), from *θεεῖν* (Theeis), the verb to speed, or rather to run. Be that as it may, the Sabæan doctrine became very anciently corrupted and, indeed, under another name, Sabæanism, in its purity, might have been in the time of Melchizedeck much the same as Judaism was in the reign of Ahab. In making this statement we will instance the text, as it is written in the third verse of the twenty-third chapter of the second book of Kings, "For he (Manasseh) built up again the high place which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab King of Israel; and worshipped all the host of heaven, and served them." Now, giving Judah credit for belief in The One Supreme God, we still enter with her into the elements of Sabæanism. At all events, Judaism diverged into the worship of idols. In this respect even the Holy Temple of Jerusalem itself is not exempted. It is not only once in the great Sacred Volume, but often recorded to the same effect, as in the chapter of the book before us, "He set a graven image of the grove that he had made in the house, of which the Lord said to David and to Solomon his son, In this house and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name." In fact, the previous verse declares, "He built altars for all the host of heaven in the two courts of the house of the Lord." On the other hand, profane history relates Sabæanism to have been the purest and most rational of all heathen religions. It consisted of one pre-eminent overruling Deity, to whose ministers, the other heavenly bodies, "the planets and the angels" were ascribed

inferior degrees of worship. These luminous beings, stationed under God, were supposed to be placed by Him to preside over the elements and the world at large. We are diversely told that the Chaldees or Chaldean priesthood, as distinguished from the Babylonians, were as much revered by them as the priests of Egypt were by its people; for they were implicitly honoured and obeyed. They were their learned men, and their knowledge consisted of the science and power of enchantments and invocations, which were said to affect mankind with happiness or misery. They wholly devoted their studies to celestial observations, augury, the flight of birds, the inspection of victims, and the phenomena of nature, as indicative of good or evil, to persons and kingdoms. They concluded that God had ordained the heavenly luminaries for the governance of the world in turn—the earth in particular—and respectively; that He had placed them on high and appointed them to partake with Him and to be His ministers; therefore to extol and worship them, as God, so magnified them was but natural and right. In this persuasion they began to erect altars and temples or *sakella*, and institute sacrifices, and prayers, and bowings down in homage of them, that, through their intercession as mediators, they might obtain grace and the favour of God, who they held to be inaccessible and invisible to beings so impure and impotent in comparison as ourselves. Like many other ancient beliefs this religion of the Desert, before the time of Mahomet or Mahommed, embraced the idea, that, as all living things possessed life or a soul, the sun, earth, moon, and stars were the habitations or embodiments of intelligences which animated them and occasioned their motions. These intelligences, we are told, quickened those orbs after the same manner as the spirit or soul quickens the body. These they maintained to be of a middle nature between God and man, the mediators between them. The planets, consequently, being the nearest of the heavenly bodies, the greatest influences were attached to them. Thus, it is said, they first sought them as mediating powers, and offered them divine honours, and accordingly from thence was disseminated the practice of all the idolatry in the world. Maimonides sets forth this form of religion in the time of Enos, the son of Seth, which expressly indicates its great antiquity; and Prideaux (Connexion),

who was no mean church authority, would show that a form so anciently pure could scarcely be expected to remain long uncontaminated among an unsettled, warfaring, and barbaric people, and that the Asiatic tribes soon departed from the genuineness of their primordial faith, and became wanton, superstitious, and confirmed idolaters.

### THE MASONIC PROPERTIES OF NUMBERS.

(Concluded from page 382).

#### LECTURE SECOND.

In resuming the subject of "The Masonic Properties of Numbers," with a view to concluding our brief survey of their symbolical meanings, I would remind you that in my last lecture I showed that the number 2 was contrasted with the number 1, specially in its being the symbol of all that is false, double-faced, or spurious. Of the number 3 also we perceived the remarkable analogies which render it interesting in its character as a Masonic symbol. It will be necessary to bear these well in mind in order to the full comprehension of what I am now going to say.

I proceed to the consideration of the number 5, which will be found to possess many mystical and symbolical references to the Masonic Cabala.

1st.—The number 5 was principally, in the ancient schools of philosophy, considered as mysterious, because it was compounded of the number 2 and the number 3, by a simple addition. Thus viewed, it particularly represents the state of imperfection, of order and disorder, of happiness and misfortune, of life and death, which we see here on earth. To the secret societies it offered the fearful image of the bad principle, bringing in trouble to the inferior orders—in a word, the binary (or No. 2) acting in the ternary (or No. 3).

2nd.—Looked at from a different stand-point, the number 5 was the emblem of marriage. And this idea seems to have sprung from the habit of regarding the male gender (or man) as a perfect (*i.e.*, even) number, and the female gender (or woman) as an imperfect (or uneven) number. Thus considered, the number 2, being the first even number, denotes the perfections and powers of the male gender, and the number 3 denotes the female sex; the combination of which, or  $3 + 2$ , not inaptly represents or symbolizes marriage. In accordance with these views, we find that amongst the Roman Cabalists, Juno, the goddess of marriage, had for her hieroglyphic the number 5.

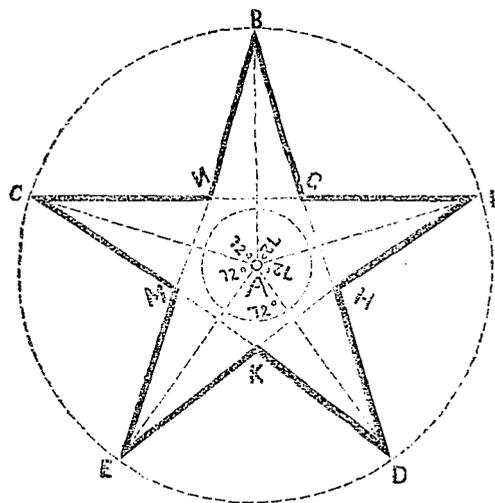
3rd.—The number 5 is a symbol of those material changes; or transitions of material objects from one shape of existence into another; which we so constantly behold taking place around us in every diversity of form. It should be always remembered that these changes are merely the alterations of the outward form and visible appearance of objects. Their actual elements are indestructible. Nothing in nature can be annihilated, or ultimately destroyed. The burning coal yonder merely resolves itself, by the action of fire, into ethereal gases and floating clouds of carbon. The young seed sown dies but in appearance, for in reality it finds, in that very semblance of death, the seedtime of a new and more developed existence; under the influence of the sunbeam and the dewdrop it shoots up to a fresh glow and heyday of life. Therefore in all the changes we see in nature around us—the change of the glowing ember into gas; the change of the acorn into the oaktree; the change of the chrysalis into the butterfly; the change of the egg into the embryo; and, in short, in all material transformations—nature loses nothing, but in an endless circle reproduces herself. It was in recognition of this idea

that the ancient philosophers selected the number 5 to represent these changes of matter from one form to another. And that because one of the most remarkable properties of the number 5 is its reproduction of itself when multiplied by itself or any of its multiples. Thus 5 times 5 = 25; and 5 times 25 = 125; and 5 times 125 = 625; and so forth; there being always a 5 on the right hand side of the product.

4th.—The number 5 amongst the ancient mystic schools represented the world. Perhaps the best explanation of this is given by Diodorus, who states that the cipher 5 symbolized the earth, because it was at that time supposed to consist of five primary elements; viz., earth, air, fire, water, and ether or spirit. It was on this account that the Greeks termed the universe the "*to pan*," in reference to the word "*penete*," which means five.

5th.—The number 5 has, amongst the most ancient Cabalists, the virtue of designating what they term the "universal quintessence," or that vital essence or animating spirit which throbs through all nature. For this curious cipher, 5, is shown by them to be the union of the two Greek accents (') and (˘) placed over those initial vowels or words which ought or ought not to be aspirated. The first sign (') points to the potent spirit, and signifies the superior essence (or spirit divine) respired by Man. The second sign (˘) is styled "mild spirit," and refers to the secondary or purely human spirit.

6th.—The number 5 reminds us of the triple triangle, a figure of five lines uniting in five points; and which when referred to the sound preservation and cultivation of the five senses, was used amongst the Pythagoreans as an emblem of health. This remarkable figure was the "Pentalpha" of Pythagoras, and the "Pentangle" of Solomon; it has five lines and five angles, and is amongst Masons the outline, or origin, of the five-pointed star, used in our third degree. It may be thus practically constructed—



With centre A and radius AB describe the circle BCDEF. In the circumference take any point B. Join AB. At the centrepoint A lay off the five angles BAC, CAD, DAE, EAF, FAB, consecutively, as in the figure, making each of these angles equal to  $72^\circ$ ; then join the points BD, DF, FC, EC, EB. The figure BGCHEKEMFN is the five-pointed star required; and, as before described, consists of the five angles at the points B, C, D, E, F, and the five straight lines BD, DF, FC, CE, EB.

7th.—The number 5 reminds us, in the most especial manner, of those five notable points of fellowship, on which the highest sympathies and duties of our Order stand firmly based. That we may never lose sight of them, but daily exercise them both in deed and in thought is the best prayer we can, as Masons, offer to

the Great Architect of the Universe. I am of course precluded from dwelling here on this point, since it opens up questions which, though fully explained at the time of the delivery of this Lecture in the lodge, cannot be treated of except amongst persons actually enrolled as duly obligated Freemasons. I pass on, therefore, to the consideration of the number 6.

1st.—In the ancient mysteries, as practised two thousand years ago in the remote East, I find the number 6 was considered a striking emblem of Nature; because it presents to us the six dimensions of all the bodies; the six lines which make up their form, viz., the four lines of direction towards north, south, east, and west, with two lines of height and depth, responding to what astronomers call the Zenith and Nadir.

2nd.—The sages of Greece applied the senary (or number 6) as a symbol of the physical man; while the septenary (or number 7) was, for them, the symbol of man's immortal spirit. The hieroglyphical senary (the double equilateral triangle) is the symbol of Deity—

The  
double



equilateral  
triangle.

3rd.—The number 6 is an emblem of health, and the symbol of justice. And that, because it is, in some sense, the first perfect number; that is to say, it is the first number whose aliquot parts ( $\frac{1}{2}$ ,  $\frac{1}{3}$ ,  $\frac{1}{6}$  of itself, or 3, 2, and 1) added together, reproduce itself, 6.

4th.—In connexion with the number 6, we find that, in ancient Eastern traditions, the good or benevolent Supreme Being called Ormuzd, created for the management of his spiritual dominions six good spirits; whilst his antagonist, the malevolent spirit, called Ahriman, created six evil spirits as an opposing force. I am inclined to believe that these 12 spirits are mainly to be referred to the twelve months of the year; six genial summer months being the good spirits of Ormuzd, and six severe winter months being the evil spirits of Ahriman.

With these few observations on the number 6, I pass on to the consideration of the most remarkable of the emblematic numbers, the number 7.

The septenary, or number 7, is one of the most celebrated of all symbolic ciphers. No number has ever been so universally in repute as the septenary. I am disposed to think that its celebrity is originally due to the science of astronomy, in which the number 7 typified the greater planets, seven in number. But this cipher belongs also to the list of sacred symbols, and is abundantly used in an allegorical sense, in that volume of the Sacred Law which lies on yonder pedestal, as the most ancient trust deed of our society.

1st.—The Pythagoreans regarded the septenary (or number 7) as formed by the addition of the numbers 3 and 4. Under this view, the number 3, or first term of the summation, represented the three material elements, earth, fire, and water; and the second term, or the number 4, pointed to the principle, or root, of everything which is neither corporeal nor sensible. (See Lecture 1, No. 4, first head.) It is easily understood how that, from such a point of view, the number 7 should present itself as the emblem of perfection.

2nd.—The septenary, considered as composed of the number 6, and unity ( $6 + 1$ ) serves to designate the invisible centre or germ of every created thing. Because no created body exists of which six dimensions do not constitute the form (see Lecture 2, No. 6, first head), nor without a seventh interior point, as the focus or germ of the body, whereof the external configuration gives only the appearance.

3rd.—The number 7 reminds us, as Masons, of the lawful constitution of a Masonic lodge. For, to form a lodge, there must, in order to constitute it a regular assembly under Masonic law, be present at least seven

Master Masons, thoroughly versed in the "penetralia" of our most ancient art. It may often have been asked amongst the brethren here, why this law should have been established. I would venture to suggest, though without certain authority on the subject, that it was in consequence of the necessity of having five men present, to exercise, each, the use of one of the five senses, all of which are so necessary to Masons, and two to attend, most especially, to the guarding of the inner and outer doorway. Why I mention five Master Masons to exercise exclusively and singly the use each of one of the five senses, is the evident necessity of one man in each department devoting his undivided attention to the exercise of the particular office assigned him, in order to give the greatest possible amount of security to the secrecy of our mysterious rites. And indeed to this wholesome regulation is attributable, chiefly, I apprehend, the fact that the secrets of our society (few though they be) have never transpired during a period of more than 5000 years.

4th.—It may be, in passing, remarked that the number 7 amongst the Egyptians symbolised life; and that this is not improbably the reason why the letter Z of the Greeks was the initial of the verb *Zao* = I live, and of *Zeus* = Jupiter, Father of Life. The letter Z being formed of two sevens; one written naturally thus 7, and other reversed, thus 7.

5th.—It is to be observed that the very numerous application of the septenary, confirmed the ancient sages in the use of this symbol. Moreover they exalted the properties of the number 7, as having, in a subordinate sense, the perfection of the monad; for if the monad is uncreated, that is, if no number produces it, the seven also is not engendered by any number contained in the interval between one and ten. The number 4 occupies an arithmetical middle-ground between the unit and 7, inasmuch as it is far over 1, as it is under 7—the difference each way being 3.

6th.—In order to account fully for the extraordinary degree of veneration in which the number 7 was held by our ancient Fraternity, I would lay before you, brethren, the following cases of reference to its use amongst them in connexion with historical events.

The Pythagoreans esteemed it a "venerable" number as referring to the cosmogony, or creation of the world, in seven periods including the Sabbath, or period of rest. And also, because it is made up of the representative numbers of the two first perfections in geometrical figures, viz., the triangle (3), and the square (4).

Amongst the Hebrews, the etymology of the word shows its sacred import; for from the Hebrew word "shebang," which means "seven," is derived the word "shabang," which means "to swear," because oaths were confirmed either by seven witnesses, or by seven sacrificial victims; as we read in the covenant of Abraham and Abimelech, "And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. And Abraham set seven ewe lambs of the flock by themselves. And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me," &c. (vide Gen. chap. 21, v. 25 et seq.)

There is a remarkable and frequent recurrence of this mystic number seven in the Sacred Writings. For instance, the Sabbath (as before mentioned) was the seventh day.

Noah received seven days' notice of the outbreak of the deluge. And was commanded to select clean beasts and fowls by sevens. Seven persons accompanied him into the ark. The ark rested on Ararat in the seventh month. The intervals between despatching the dove were, each time, seven days.

The walls of Jericho were encompassed seven days, by seven priests, bearing seven rams' horns.

Solomon was seven years building the Temple, which was dedicated in the seventh month, the festival lasting seven days.

The candlestick in the Tabernacle consisted of seven branches.

The tower of Babel, according to ancient tradition, was elevated seven stories before the dispersion took place.

If Cain be avenged sevenfold, Lamech should be avenged seventy and sevenfold.

Abraham pleaded seven times for Sodom.

Jacob served seven years for Rachel, and also, afterwards, a second period of seven years.

Joseph mourned seven days for Jacob.

Laban pursued Jacob seven days' journey.

The seven years of plenty and the seven years of famine, were foretold in Pharaoh's dream by the seven fat and lean kine, and the seven ears of blasted corn.

The children of Israel were to eat unleavened bread for seven days.

By the old law, man was to forgive his offending brother seven times, but the tender mercy of the Saviour extended that forbearance to seventy times seven.

To the children of Israel, every seventh year was directed to be a year of rest for all things; and at the end of seven times seven years commenced the jubilee.

They were to observe a feast seven days after the harvest of corn and wine; seven days were they to keep a solemn feast, as they had been blessed in the work of their hands.

Every seventh year the land lay fallow.

Every seventh year the law was to be read to the people.

If they were obedient, their enemies should flee before them seven ways; if disobedient, their enemies should chase them seven ways.

Amongst the heathens, also, the number seven was esteemed peculiarly sacred.

Cicero, in his "Dream of Scipio," calls it the "binding knot of all things." (*Qui numerus rerum omnium fere nodus est*).

Plato, in his "Timæus," taught that what he calls the "Soul of the World" was generated out of the number seven.

A few more instances of the heathen references to the number seven may not be uninteresting, though I fear, brethren, I have almost carried my observations on this symbol beyond the bounds of your patience.

There were seven ancient planets.

There were seven Pleiades, and seven Hyades.

Sevenaltars burned continually before the god Mithras.

The Arabians had seven holy temples.

The Hindoos supposed the world to be enclosed within the compass of seven peninsulas.

The Goths had seven deities, viz., the Sun, the Moon, Tuisco, Woden, Thor, Friga, and Seatur; from whose names are derived our days of the week; as Sunday, the day of the Sun; Monday, the day of the Moon; Tuesday, the day of Tuisco; Wednesday, or Woden's day; Thursday, or the day of Thor; Friday, or Friga's day; and Saturday, or the day of Seatur.

In the Persian Mysteries were seven spacious caverns, (corresponding to the Seven Ages of Man), through which the candidate had to pass.

In the Gothic Mysteries, the candidate had to meet with seven obstructions, which were called the "roads of the seven stages."

In fine, it is to be observed that in all heathen rites whatever sacrifices were always deemed most efficacious when the victims were seven in number.

I shall extend my remarks on the number 7 no further (though the subject is almost inexhaustible), for I fear lest I may have already wearied you, brethren, with the references already enumerated; and therefore pass on to the consideration of the ogdoade, or number 8.

1st.—The ogdoade, or number 8, symbolises perfection. And this probably because it is the first perfect cube in numbers, for  $2 \times 2 \times 2 = 8$ .

2nd.—Considered as being compounded of the addition of four twos ( $2 + 2 + 2 + 2 = 8$ ) it signifies friendship, prudence, counsel, and justice.

3rd.—It appears to have been, by traditions now extinct, a symbol of primeval law, which regarded all men as on an equality.

4th.—The ogdoade was represented by the Gnostics under the form of eight stars, which, most probably, had reference to the eight Cabiri of Samothrace; that is the eight gods worshipped in the island of Samothrace. These eight Cabiri seem originally to have been Syrian or Syro-Phœnician gods; and all that we know about them is to be found in a quotation by Eusebius from Sanchoniathon, which tells us that they were the children of Sydyk (whom Faber and others suppose to have represented Noah), and that they were the early inventors of shipbuilding. In the days of Chronos (or Saturn) their descendants, while navigating the sea, ran aground on Mount Casius, and there erected a temple.

5th.—The Gnostic ogdoade referred, also, to the eight postulates of the Egypto-Phœnician philosophy; to the eight gods of Xenocrates; and to the eight angles of the cubic stone.

6th.—The number 8, by its peculiar figure 8 (or  $\infty$ ), indicates the eternal, uninterrupted, and regular course of the Universe.

I now proceed to speak of the novary, or number 9, which was no less celebrated amongst the ancient schools than its root the number 3.

1st.—The number 9, looked upon as produced by the multiplication of the number three into itself ( $3 \times 3 = 9$ ) was of great significancy amongst the ancient sages; because, according to them, each of the three elements, which constitute material bodies, is ternary; water containing earthly and igneous (phosphorescent) particles; and fire being tempered by globules of water, and by terrestrial particles, in the objects which feed it. No one of the three material elements being, therefore, entirely free from admixture with the other two; all created things that are composed of these three elements (whereof each is a triplicate), may be symbolized by the formula, three times three (or 9), which has consequently become the hieroglyphic numeral for the "formation of all bodies terrestrial." Hence, probably, the "Ninth Envelope" given to matter; and so, also, every material extension, every line, whether right or curved, has for its representative sign, amongst the Pythagoreans, the number 9.

2nd.—The number 9 was sacred to the fine arts; because of their being represented by the Muses, nine in number.

3rd.—The number 9 is the symbol of any circumference of a circle, no matter what matter be its radius; because every circumference, or complete circle, consists of 360 mathematical parts, or degrees, and is represented hieroglyphically by  $3 + 6 + 0 = 9$ . Nevertheless, it is remarkable, that ancient philosophers seem to have regarded this number with a sort of terror; they considered it a bad prestige, as being the symbol of versality, change, and the frailty of human affairs. For this reason they avoided all numerals where the figure nine appears; and chiefly the number 81, the product of nine multiplied by itself.

4th.—On the other hand, in one point of view, we find that the number 9 was, amongst the Greeks, called "teleios," "perfect, finished;" and this signification seems to have been derived from the fact, that nine months is the proper period of gestation for the perfect production of human beings.

5th.—The Pythagoreans had observed the strange property, which the number nine has, of reproducing itself incessantly and entire in every one of its multiples; thus offering to the mind a striking emblem of matter, which

is incessantly composed before our eyes, after having undergone a thousand decompositions.

6th.—I propose to conclude my observations on the number 9, by showing some curious properties which it possesses, the singularity of which has gained for it so great a celebrity.

And first, let us write down, in their natural order, the simple sequence of numbers from one to ten inclusive, thus :

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

Under these, respectively, let us place the product of each by nine, thus :

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

It is remarkable that the lower line of figures reproduces the simple sequence of the upper line in a twofold sense; first, from the left hand to the right, taking the left hand digits, from the left hand digit of 18 up to that of 90; secondly, from the right hand backwards to the left, taking the right hand digits, from the right hand digit of 81 to the initial figure of the line, 9.

Furthermore, it is singular that by adding up each column of figures in the last-mentioned double row, we have the natural decimal series of numbers, or their simple progression, by tens, in the decimal scale; viz., ten, twenty, thirty, forty, fifty, &c., up to one hundred, thus :

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.  
9. 18. 27. 36. 45. 54. 63. 72. 81. 90.  
10. 20. 30. 40. 50. 60. 70. 80. 90. 100.

And here again, in the third or lowest row of figures, we have the original natural sequence of numbers reproduced, from one to ten, by the left hand digits taken from left to right.

But further; the number 9 has the property of constantly reproducing itself in any multiple, thus :

2 × 9 = 18, and, 1 + 8 = 9.  
3 × 9 = 27, and, 2 + 7 = 9.  
4 × 9 = 36, and, 3 + 6 = 9.  
5 × 9 = 45, and, 4 + 5 = 9. &c., &c., &c.

Again, in higher multiples :

81 × 81 = 6561, and, 6 + 5 + 6 + 1 = 18, and, 1 + 8 = 9.  
27 × 27 = 729, and, 7 + 2 + 9 = 18, and, 1 + 8 = 9.  
18 × 18 = 324, and, 3 + 2 + 4 = 9.  
36 × 36 = 1296, and, 1 + 2 + 9 + 6 = 18, and, 1 + 8 = 9.

Another peculiar property of the number 9, is its power of testing the accuracy of any arithmetical multiplication or division. The operation by which this test is applied, may be called "casting out the nines." It may be thus illustrated.

Let us take any number and multiply it by any other; say the number 83246, by the number 2765—thus :

multiplicand .....	83246	.....	5
multiplier .....	2765	.....	2
	416230		10
	499476		9
	582722		—
	166492		1

product ..... 230175190 = 10  
9  
1.....

Now, in order to test the accuracy of this calculation, it would be most tedious to go through exactly the same operation a second time; letting alone the obvious probability of repeating any error which may have crept into the first computation. But, by calling in the aid of the number 9, we have at once a most curious and accurate test of our work, by a process so distinct in its method from the original multiplication, that the detection of any error amounts well nigh to a certainty. I proceed, without further comment, to show the method of "casting out nines."

Operation 1st.—Take the digits in the multiplicand, and add them up together thus: 8 + 3 = 11; cast out 9, leaves 2; 2 + 2 (the next digit to 3) = 4 + 4 (next digit to 2) = 8 + 6 (last digit) = 14; cast out 9 (from the 14) = 5.

Operation 2nd.—Perform the same operation with the multiplier thus: 2 + 7 = 9; cast out 9, leaves 0; 0 + 6 = 6 + 5 (last digit) = 11; cast out 9, leaves 2.

Operation 3rd.—Multiply the 5 found from operation 1st, by the 2 found from operation 2nd, the product is 10; cast out 9, leaves 1. If the operation of multiplication in the first instance (of 83,246 by 2,765) has been correctly performed, the casting out of the nines in product (by a similar method) will result in leaving unity, the number found by operation 3rd. Let us try this:—

Operation 4th.—Add up the digits in the product, casting out the nines thus:—

2 + 3 + 0 + 1 + 7 = 13; cast out 9, leaves 4;  
4 + 5 = 9; cast out 9, leaves 0.  
0 + 1 + 9 = 10; cast out 9, leaves 1.

which, having been found by operation 3rd, has proved the sum originally set to have been correctly performed.

This method of investigation is evidently applicable to division as well as to multiplication, because every division may be reduced, for a check, to a multiplication of the quotient by the divisor, the product being the dividend.

Finally, by the help of the number 9, a curious arithmetical trick may be performed, thus: You tell a person that he may write down any number; add up the digits, subtract their sum from the original number, and strike out any digit in the new number (just found as a remainder). He must then tell you the digits in this last number that are not expunged, and you may, by the assistance of the number 9, tell him what figure he has struck out, though you have no idea of any of the numbers originally thought of by him.

This is done as follows:—

Let the number originally written down be 14,368. The digits added together = 1 + 4 + 3 + 6 + 8 = 22. Subtract 22 from 14,368, leaves 14,346. These operations have all been formed under your instructions, without your having any knowledge, up to the present stage, of any of the figures employed. You now tell the person who has been hitherto operating on the number 14,368, to strike out any figure he pleases from the number (last found) 14,346; we will suppose he strikes out the 6—thus—

1 4, 3 4.

He is then to tell you the remaining figures, or digits, which are, of course,

1 4, 3 4.

You are then enabled to tell him that the number erased was a 6 by the following method:—Directly you are told that the remaining figures are 1,434, you add them up together in your own mind, which gives 1 + 4 + 3 + 4 = 12). This number 12 you subtract from the next higher multiple of nine, which is 18. The difference being 6 (18 - 12 = 6), the number struck out. And the same method holds good for all possible cases; the sum of the digits last told you being always subtracted from the next higher multiple of nine. Thus again:—Supposing that, out of the number 14,346 the number 4 had been expunged instead of the number 6, then we should have had

1 4, 3 6,

and the sum of the remaining digits would have been 1 + 4 + 3 + 6 = 14; and 18 (next higher multiple of nine) - 14 = 4, the number expunged.

From these and other properties of the number 9, brethren, you may conceive that it became of no small importance in the eyes of the ancient Cabalists; and even to the present day many traces of traditional superstition, in connection with this cipher, may be observed in the world.

But having already too long detained you on this part of my subject, I pass on to the number 10, or the denary.

1st.—And here it may first be remarked, that as a very natural measure of time, space, or numbers, the figure 10 obtained a distinct (and significant) value from that of any other cipher. It was early found to be the most convenient division in the scale of numbers for tallying up large amounts. This would specially arise from the use of the first natural counters, or tallyblocks, which man possesses, namely, the ten fingers and the ten toes.

Man in the primitive ages of the world, and savages, to the present day, use in many instances the fingers and toes as a method of reckoning up numbers, or of laying down points in argument.

The decimal scale, or scale of progressional computation by tens, is a natural principle in the human mind when once it has attained to the conception of large numbers, or extensive aggregations of objects. For these reasons, it may be said that the denary, or number 10, was highly estimated by our ancient precursors in Masonry, as being the first symbol of the natural arithmetical measure of things by the decimal scale.

2nd.—If we look at the number 10 as a compound of the numbers 1, 2, 3, and 4, thus  $1 + 2 + 3 + 4 = 10$ , we have at once an explanation, I think, of the manner in which Pythagoras obtained his idea of the celebrated Tetractys. For the Tetractys of Pythagoras was one of the most sacred hieroglyphics of his mysteries. It was expressed by ten "jots," or commas, thus arranged :

, ,  
, , , ,  
, , , , ,

And their explanation was as follows:—The one single comma (at the apex of the triangle) represented the Monad, or active male principle (see Lecture 1st, number 1, section 8). The two commas in the second row represented the Duad, or passive female principle (see Lecture 1st, number 2, section 5). The three commas in the third row represented the Triad, or world arising from the union of Monad and Duad (see Lecture 1st, number 3, section 1). The four commas in the last row represented the Quaternary, or the four liberal arts, those graceful civilisers of the human intellect,—Poetry, Painting, Music, and Sculpture.

It was on this mysterious figure, called the Tetractys, that the obligation was propounded to the candidate in the esoteric school of Pythagoras, fully five hundred years before the birth of Christ. Jamblichus, a Greek author, who wrote about the year A.D. 350, gives this oath on the Tetractys in his "Life of Pythagoras." In the Greek he says :

"Ou ma àmeterè genucè, paradouta tetractun Pagan àënaou phuseòs, rizoma t'echousan."

Which may be thus freely rendered into English :

"By that pure quadrilateral name on high  
Nature's eternal fountain and supply,  
The parent of all souls that living be  
By it, with faithful oath, I swear to thee."

I have but little doubt, brethren, that the idea of the Tetractys was derived by Pythagoras from the Tetragrammaton of the Jews, when he visited Babylon, and was instructed by Ezekiel in the Jewish mysteries.

3rd.—The number 10 typified to the most ancient secret societies, the assemblage of all the wonders of the universe. They wrote it hieroglyphically, thus, 0, that is to say unity (the cross bar) in the midst of Zero; as the centre of a circle, or symbol of the Supreme Being occupying the centre of all space, they saw in this emblem everything that should lead to serious reflection; the centre, the radius, and the circumference representing respectively God, Man, and the Universe. It was their sign of concord, love, and peace.

4th.—But to Masons, brethren, at the present day, and ever since the building of Solomon's Temple, this number conveys a wider, a loftier, a more enchanting meaning. I am, of course, precluded, in a publication of this

kind, from pointing out to the Craft as distinctly as I could wish the symbolism I now refer to; but I am permitted to remind the brethren that the number 10 is a sign of the most consummate good-fellowship and sound faith, for it is expressed in one degree of Masonry by a grip in which the total number of fingers impressively recalls the number 10 to our minds. May the sacred ties and bonds represented by that symbolic number be ever active amongst us with fervency, with faithfulness, and with zeal!

Of the number 11, brethren, I have nothing to say, for I have not been able in Masonic lore to discover any authentic references to its use as a symbol. Amongst the spurious Freemasonry of the Cabalistic schools, I find that a certain charm was supposed to reside in the number 11, from the mysterious combinations found in a peculiar word of eleven letters, which was used by them in ceremonies of incantation. But in Masonry proper I find no references to this number; and so I pass on to the last Masonic symbol in numbers—the number 12.

1st.—The number 12, like the number 7, was celebrated in the worship of nature. Amongst ancient astronomers and astrologists there were two separate and distinct divisions of the heavens—one was the division by seven, which is that of the seven great planets; the other was the division by twelve, which is that of the twelve signs of the Zodiac, corresponding to the twelve months of the year. These divisions of the heavens are found hieroglyphically expressed, upon the religious monuments of every people of the ancient world, even to the Ultima Thule of the East. Although Pythagoras does not speak of the number 12, it is one of the most ancient of Masonic numerals. Being the emblem of the Zodiac, it is found sometimes by metonymy to refer to the sun, which rules over it.

2nd.—The number 12 bears, for Masons, a most special and significant meaning, from its reference to the twelve tribes of Israel, and the twelve characteristic points of initiation into our ancient and solemn mysteries.

I would, therefore, in conclusion, particularly call your attention, brethren, to the twelve points of Masonry, which form the basis of our system, and comprehend the whole ceremony of initiation. Without recurrence to these points, no man ever was or ever can be legally enrolled in our Order. These twelve points of Masonry refer to the twelve several parts of the ceremony of initiation to the twelve tribes of Israel, and may be best illustrated, I think, in the following manner :

1st.—To the tribe of Reuben was referred the opening of the lodge; because he was the first-born son of the patriarch Jacob.

2nd.—To Simeon was referred the preparation of the candidate; because it was Simeon who prepared the instruments of destruction for the slaughter of the Shechemites.

3rd.—To Levi was referred the report; because he gave a signal (or report) to his brothers when they assailed the men of Shechem.

4th.—To Judah was referred the entrance of the candidate; because the tribe of Judah was the first which entered the Promised Land.

5th.—To Zebulun was referred the prayer; because the prayer and blessing of his father were conferred on him in preference to his brother Issachar.

6th.—To Issachar was referred the circum-ambulation; because, as an indolent and thriftless tribe, they required a leader to advance them to an equal elevation with the other tribes.

7th.—To Dan was referred the ceremony of advancing to the altar, as a contrast with the rapid advance of that tribe to idolatry.

8th.—To Gad was referred the obligation; because of the vow of Jephtha, a member of that tribe.

9th.—To Asher was referred the time when the candidate was entrusted; because Asher, from the fertile

soil of its district, was represented by fatness and royal dainties, which were compared to those riches of Masonic wisdom which the candidate then received.

10th.—To Naphtali was referred the investment (when the candidate, having received his apron, was declared free); because the tribe of Naphtali had a peculiar freedom attached to them in conformity with the blessing pronounced by Moses.

11th.—To Joseph was referred the north-east corner; because, as this reminds us of the most superficial part of Masonry, so the two half tribes of Ephraim and Manasseh, which made up the tribe of Joseph, were accounted more superficial than the rest, inasmuch as they were only the grandsons of the patriarch Jacob.

12th.—To Benjamin was referred the closing of the lodge; because he was the last son of Jacob.

It is thus that the number 12 recalls to our minds the twelve most important and instructive points in our Masonic Institution, and is so fitly chosen as its numerical symbol.

Beyond 12, the Masonic properties of numbers hardly extends.

In closing, therefore, this lecture, brethren, I again desire to thank you for the great consideration and attention with which you have honoured me. I trust that this may not be the last time we may meet together here for the purpose of inquiring into the secrets of Masonic lore. Numbers are not the only things pregnant with Masonic meaning—all the arts and sciences, all sacred and profane history, all that is noble and intelligent, all that is graceful and elegant, all nature, the whole universe, is a tracing board for Masons. May the lessons we there find strengthen us in faith, establish us in harmony, and confirm us in all sound knowledge, for the sake, and in the service of the Great Architect of the Universe! Amen.

MASONIC NOTES AND QUERIES.

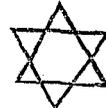
A RELIC OF THE CAWNPORE MASSACRE.

A brother sent to the *Indian Freemasons' Friend* some of the inscriptions he copied from what were the walls of General Wheeler's entrenchments, in Nov., 1857. The fragments are:

- "The General's daughter in this corner.
- "May God reward them according to the bloody deeds done to this innocent girl.
- "This is the corner General Wheeler occupied in his distresses.
- "The General's wife in this corner.
- "The P.M. in this.
- "This is place where two soldiers (unintelligible).
- "Remember the innocent!
- "Dear Jesus send His help soon, and deliver us not into the enemy's hands.
- "Adjutant W. Halliday, 56th N.I., killed by a round shot on the 9th June, 1857."



"Wounded in the foot (right)  
Right shin bone fractured by shell.  
Musquet shot behind (nasty wound),  
Musket shot right breast."  
"J. W. ROCHE."



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R. A. B. JOHNSTONE,  
Wor. Master.

Who will kindly oblige with an elucidation of that part of the inscription written in cypher, signed R. A. B. Johnstone? Is it likely J. W. Roche means Junior Warden Roche, or were they his initials? R. A. B. Johnstone might be Royal Arch Brother Johnstone? Is it not improbable, seeing one of the writings above allude to "the P.M. in this," that the poor brethren who were prisoners should have tried to hold a lodge amongst themselves? There will be no occasion to laugh at the simplicity of the question, but every scrap of information that can be obtained by a Mason is knowledge legitimately won. May I hope some brother will take the trouble to decypher the meaning and oblige?—A LEARNER.

A MODEL LECTURE.

Thinking it may interest many of your subscribers to show how the Craft can be treated before persons not Freemasons, as well as in the presence of brethren, I send you a very good specimen of a popular lecture on Masonry, delivered by Bro. H. N. Courtlandt, on St. John's Day, taken from a colonial paper now discontinued.—Ex. Ex.

"Worshipful Sir, Ladies, and Gentlemen, and Respected Brethren,—It devolves upon me to address you to-day, upon a topic vast in its proportions as the universe of God, glorious in its aims that language cannot adequately picture it, and in its results, beautiful and grand. It has for its basis the words and principles of eternal truth, benevolence, and love, and all the works of the Deity for its illustration. Need I tell you that that topic is Freemasonry?"

"Masonry being thus vast, thus grand, and thus beautiful, it would be impossible within the compass of an address for the most gifted intellect and the most eloquent tongue, to exhibit, what volumes have been written to image to the world, and I, being a mere neophyte in the great Temple, shall feel amply satisfied if I succeed in placing before you only a few features of this noble and time-honoured institution. Although speculative Masonry is in a more flourishing condition at the present time, both on this continent and in many countries of the old world, and although the fullest information concerning it is easily accessible to all who will seek it, yet a large portion of mankind are ignorant of its nature, misconceive its aims, and remain blind to its happy effects upon the human race.

"If I were addressing Craftsmen alone, there are many things of a purely esoteric nature, to which their attention this day might be fitly and profitably directed; but I shall on the present occasion endeavour very briefly to trace the history of this beautiful science, notice its genius and effects, and reply to some of the aspersions with which our institution has been assailed.

"The principles of Masonry are coeval with the creation, for the Sovereign Architect himself, upon those principles, organized the boundless firmament and constructed those wonderful systems of suns and worlds which beautify the expanse of heaven's concave. By His command that noblest of sciences, geometry, the corner stone and foundation of operative Masonry, adjusted those vast heavens whose motions, intricate yet simple, exhibit to us the perfection of sublimity, and whose nice dependencies and harmonious relations astonish and delight the cultivated mind. The same wondrous science was commanded to raise and adorn the earth, and fit it for the habitation of one, who was to be created in the image of his Maker. Our common parent, no doubt, had the various sciences, but especially geometry, engraven upon his heart by the Great Grand Master. No doubt, he also taught his sons this science, and its application to the arts and crafts suitable to those rude and early times; for we are told that Cain built a city which he named after his first born son. Other arts were also improved, such as working in metal, the construction of musical instruments, and the craft of tent making. Seth also, who delighted in astronomical research, no doubt, taught geometry and Masonry to his offspring. Many useful discoveries were made in that early day by its principles, some of which are set forth in the writings of the great Jewish historian, and the Nilotic valley, the banks of the Tigris and Euphrates, the plains of India, and the dense jungles of Burnah, have in these latter days, furnished the most convincing testimony of the comparative perfection of Masonry of the remote ages of antiquity. The curious and thoughtful Craftsman may go back, upon the opinions of his immortal spirit, into the dim and mysterious abyss of past eternity, when the globe upon which he treads was a thin and impalpable ether, spread through the regions of surrounding space; when the sun, and all his attendant worlds, were as the almost invisible nebulae of the milky way; when chaos existed and darkness brooded over the unformed matter out of which the Deity would call into being the symmetry and beauty of the universe. "But he spake the word and order rose out of disorder, harmony and propor-

tion out of discord and a shapeless mass; the foundations of the world were laid; the arch of heaven hung with its glittering constellations; the waters were rolled into a heap; day was divided from night; all living creatures that float in the air, or swim in the waters, rejoiced in their fresh existence." Every part of creation began to obey a general law, and to perform its appropriate functions in the system of the universe. And the Great Architect and Geometrician said, "Let light be, and light was." Thus the essence of the Deity pervaded the whole of His mighty workmanship, the signet of Divine wisdom, was impressed upon every part of His handiwork. The vast and almost incomprehensible changes which our planet has undergone; the successive creations and destructions of animal and vegetable life; the mighty upheavings of the interior of the world, bringing to its surface exhaustless riches, upon which Masonic skill could be exerted; causing the monotonous plain, desert and dreary, to present an ever-changing variety of beauty and sublimity, in the mountain chain and valley, the gentle hill and dale, the glen and glade, the fast flowing river, fertilizing continents, and the little rill trickling amidst the moss. The gigantic dinotherium, the swiftly darting plesiosaurus, and the curiously formed pterodactyl, the enamelled plated cephalaspis, the stately dinornis, the gigantic tree ferns, beauteous shrubs and colossal trees; yes, the whole Fauna and Flora of creation's morning, exhibited creation's Architect in bold relief. When He therefore called man to stand forth from the dust of the ground, and breathed into him a reasonable soul, an undying spirit, one of the first and noblest exercises of the faculties thus given to him, was to consider the wonders by which he was surrounded, to trace the wisdom and power of the Deity through the mazes of nature's secrets, to conform himself to the wisdom of the most High, whose glorious attributes he acknowledged with reverence, with gratitude, and love.

"With the dawn of creation, then, began the work of the Mason. To understand the measures of weight and the wonderful phenomena of light; to comprehend the doctrine of sound; to seize upon and elucidate those immutable laws by which the heavenly bodies are upheld in space; to follow up the beautiful changes from spring with its verdure, to summer with its luxuriance, from summer to autumn with its rich and golden grain and fruits, and from autumn to winter's snowy realm, and again to the budding splendours of the vernal season; to trace out the cycles and revolutions of days, of months, and of years, and as the intellect winged its way from lofty truths to truths more lofty still; to praise in the profundity of admiration; to feel the divinity in trembling nearness to the creature: and to adore—this was the first aim of Masonry—this its labour, ever fresh, never ceasing; a science full of new results adding incentive after incentive to praise and glorify the Great Builder of the Universe.

"Thus all times and all seasons were appropriate for a Mason's labour and employment. Night brought with it the glittering and star-spangled sky, with countless millions of the worlds and suns, streaming light from the dark canopy which overspread the earth, directing his eye to the star of evening with its surpassing beauties, the Pleiades with their sweet and soothing influences; the bands of Orion, the rapidly

changing Algol, the solemnly revolving Mizar, and the wonderful Mira. Its darting comets and mystic nebulae called for the highest powers of intellect, raising the thoughts from the small dim shadowy spot upon which was his dwelling up to the foot of the throne of Him who spake and worlds sprang into existence, revealing that glorious religion, through which the wearied soul, when its labours are ended here, must set forth on its solemn journey to the God who created it.

"The bright beams of the morning again withdrew the curtain which concealed the landscape and presented, for curious research, the mysterious nature of plants, and trees, and flowers, properties of minerals and their wonderful forms of crystallisation; the incomparable mechanism of living bodies; the secret links by which the zoophyte is connected to the more perfect plant on the one hand, and the well-defined animal on the other; the relation that exists between a speck of dust at his feet, and the innumerable worlds which stretch away to the realms of unbounded space, beyond the reach of human comprehension. This was the vast field of observation in which the primeval Mason worked out his sublime science, registered his discoveries, transmitted them from age to age, and as results of his labour, meditation, and reasoning, preserved a knowledge of the one only true God, stamped upon his mind and heart. Did time permit, I might illustrate this brief but imperfect sketch of the earliest age of Masonry by a discussion of the method in which from the fatal disobedience of our first parents in Eden, the fragments of universal knowledge were preserved through ages darkened by the clouds of ignorance and corruption, until the deluge swept the earth of its debased and God-despising people. I might also adduce evidence to show how this particular branch of Masonic knowledge was preserved in Noah and his descendants, and through them among the increasing family of mankind, radiating to all parts of the globe, from the foot of Mount Ararat. Such a course, however, at present, is deemed altogether unnecessary. The pillars erected by Enoch, one of which survived the otherwise universal wreck caused by the flood, preserved for the benefit of man, some of the more valuable secrets of antediluvian Masonry. Noah and his three sons brought with them many more, and communicated them to their offspring. The cities and tower upon the plain of Shinar are evidences of this. After the dispersion of the people at the Tower of Babel, though scattered far and wide over the surface of the earth, the principles of operative and symbolic Masonry were retained. The pale faces of the Assyrian Kings, which lay hidden for thousands of years beneath the mounds of Nimroud, Koramles, Khorsabad, and Kouyounjik, over which Xenophon marched in his memorable retreat without knowing it, amply attest what Masonry was when Sardanapalus perished in the ruins of his capital. The pyramids, temples, and palaces of Egypt, rich in hieroglyphical lore, show to what perfection this noble science had at that day advanced, and though the period of their erection and the people by whom erected, are alike by the impenetrable mists of the remote past, yet the works themselves remain, as almost imperishable monuments of the knowledge and skill of our Craft. The well-known and beautiful apostrophe of Horace Smith,

may not receive a reply from the inanimate form of one of Egyptia's Craftsmen to whom it is addressed; yet the glorious works which adorn the banks of the Nile connect the present to the past, showing the universality, the usefulness, and beauty of the science of which my brothers here assembled are the humbler disciples."

It would be a pleasing task to show how the Masonic tree bloomed and flourished among the Israelites after leaving the land of the Pharaohs, wandering in the desert wastes of Arabia, fitting themselves by divine command for the important duties of self-government; but I must pass on to the time when the Mason was presented to the world in a new character, and received that appellation by which he has since that period been distinguished. Two thousand eight hundred and sixty years ago, during the reign of the greatest of Israel's kings, and when the Jewish monarchy was in the zenith of its power, splendour, and glory; when many of the fine arts had arrived at comparative perfection; when the pathetic and sublime numbers of David, and the exquisite apothegms of Solomon had been presented to the world as models of taste, of morality, of truth, and of religion; when navigation had received an impetus which has continued to advance even until now; and the various branches of natural history were taught by Masons, as aids for the mind, leading it up from the great temple of nature, in adoration and love, to its allwise builder; when the wonderful and superb structure, erected at Jerusalem for the worship of Almighty God, had been completed, astonishing monarchs by its incomparable beauty, and the magnificence of its adornments. Then was a fitting time for the Craftsmen, who had been associated in the same labour for years; men who were bound together by the ties of the closest friendship, arising from association in a common labour, sharing the same sorrows, troubles, and difficulties, and participating in the same joys, men who were about to separate and wander in the distant countries of the earth, many of them never to meet in this life; then was an appropriate time for their Grand Master to assemble them together, to give them instructions for their future guidance and for the guidance of the Craft in all future time. Thus was Masonry, which had existed from the creation, moulded into the form which it has ever since retained, and which it will no doubt continue to retain until it shall please the Grand Master of the Universe to assemble the entire human family to receive the account of their works at the last day.

(To be continued.)

## CORRESPONDENCE.

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

### PROV. G.W. OF MADRAS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.  
DEAR SIR AND BROTHER,—I have to-day seen the MAGAZINE of the 30th April, with the proceedings of the Grand Lodge in it of the 27th of April. I see his lordship is made to state that I was Prov. G.M. of Madras. His lordship stated that I had held the office of Prov. Grand Warden—not Master.

Yours very faithfully and fraternally,  
A. S. GREENLAW.

## THE MASONIC MIRROR.

### MASONIC MEM.

At the meeting of the Lodge of Benevolence on Wednesday, the 18th inst., Bro. the Rev. A. F. A. Wood, G. Chap., in the chair, thirteen petitioners were relieved to the extent of £140 10s., and three were recommended to Grand Lodge for grants of £30, £35, and £50.

### METROPOLITAN.

**MOUNT LEBANON LODGE (No. 73).**—This prosperous lodge held its last meeting of the season on Tuesday, May 17th, at the Green Man Tavern, Tooley-street, Southwark (Bro. C. A. Cathie's). Bro. E. N. Levy, W.M., assisted by Bros. F. Walters, I.P.M.; C. R. Dean, P.M.; H. Moore, S.W.; J. C. Goody, J.W.; R. Hurrell, J.D.; E. Harris, P.M., Sec.; T. Hopton, I.G.; G. Morris, Wine Steward; Fenn, Croxford, C. A. Cathie, Watkins, Loewenstark, Ebsworth, Steadman, J. Delany, and many others. Amongst a large number of visitors we noticed R. Welsford, P.M. 548; C. Haddock, W.M. 507; Lees, 507; Oliver, 507; &c. The first ceremony was raising Bro. Ebsworth to the sublime degree of a Master Mason. Afterwards Messrs. Hall and Meyer were initiated into Freemasonry. All the ceremonies were well rendered and impressively given. Bro. G. Morris, W.S., with the approbation of the brethren, consented to undertake the duties of Steward for the forthcoming festival of the Aged Freemasons and their Widows. The lodge being closed, the brethren partook of one of those excellent banquets for which Bro. C. A. Cathie is now so famous. Everything passed off well, and the brethren separated well pleased with this social reunion.

**LODGE OF JUSTICE (No. 147).**—At a regular meeting of this lodge, held on Wednesday, May 11th, at the White Swan, High-street, Deptford (Bro. J. Porter's), Bro. Bolton, P.M., in the unavoidable absence of Bro. J. Hollins, W.M. (caused by his illness), took the chair. Four brethren were passed to the degree of Fellow Craft. Bros. F. Walters, P.M. 73; H. Moore, S.W. 73; and Wingfield, J.W. 169, were unanimously elected joining members. After business the brethren adjourned to banquet. Visitors: G. Brown, W.M. 169; Simmons, P.M. 548; J. W. Weir, P.M. (I.C.) 871; J. H. Pembroke, J.W. 871; J. S. Blomeley, J.D. 871; &c.

**PANMURE LODGE (No. 720).**—The installation meeting of this lodge was held on Monday evening, May 16th, at the Loughborough Hotel, Loughborough-road, Brixton. Bro. Stevens, P.M., presided, supported by Bros. Read, S.W., and W.M. elect; John Thomas, J.W.; and the rest of the officers. There were many visitors present, amongst whom were Bros. H. Bradley, P.M. 933; Batley, P.M. 507; Henry Thompson, W.M. 177; Denton, P.M. 837; Nunn, P.M. 507; &c. The lodge having been opened, Mr. Henry Jones, a candidate, was introduced and initiated into the mysteries of ancient Freemasonry. A letter was received from Bro. J. R. Warren resigning his office of Secretary of the lodge on account of his pressing private engagements. Bro. Stevens having vacated the chair, it was taken by Bro. Farmer, P.M. and Treas. when Bro. Read, the W.M. elect, was presented to receive from him the benefit of installation, and he was in due form inducted into the chair of K. S. The new W.M. having received the salutes and congratulations of the brethren, appointed his officers, as follows:—Bros. John Thomas, S.W.; Avery, J.W.; Farmer, Treas.; Dangerfield, S.D.; Cranswick, J.D.; Phelps, I.G.; Oswin, Wine Steward; and Wells, Dir. of Cers. Bro. Farmer then completed the installation, and delivered the usual addresses in a most impressive manner. The lodge was then closed, and the brethren adjourned for refreshment, which was supplied by Bro. Banks in a very satisfactory manner. On the cloth being drawn, the usual formal toasts were given and responded to. The W.M. next gave the health of their newly-initiated Bro. Jones, who expressed his thanks for the honour conferred on him by being received into Freemasonry, and said it should be his study to prove himself a worthy member of the lodge and a good Mason. Bro. Gardner, I.P.M., said without a good head

to the lodge it was impossible that they could get on well, and the toast he was about to propose was the health of their W.M. He had not been very long amongst them, but since he had, he had shown great anxiety to attain the summit of his profession, and to qualify himself for the performance of those duties by frequent attendance at lodges of instruction, and he must say that he made wonderful progress. He then asked them to join with him in drinking the health of the W.M., and the toast was very cordially received. The W.M. said he thanked the brethren for the honour they had conferred upon him, and hoped, during his year of office, that the brethren would never repent of having placed him in the proud position which he had then the honour to hold. He trusted he should be able to perform his duties to their satisfaction, with the assistance of the P.M.'s and members of the Craft. The W.M., in very complimentary terms, alluded to the services of the P.M.'s, and said he had great pleasure in presenting to Bro. Gardner, the I.P.M., the jewel which the lodge had awarded to him for the manner in which he had performed his duties during the past year. In affixing the jewel to his breast, he said he had great pleasure in doing so, as he knew that he deserved it, and he trusted he might live many years to wear it. The jewel is a very handsome one, and bears the following inscription:—"Presented by the Panmure Lodge (No. 720) to Bro. R. R. Gardner, P.M., in recognition of the satisfactory manner in which he discharged the duties of W.M. during the year ending 1864." Bro. Gardner, P.M., said at that moment he could not find words to express his gratitude. From the time that he was initiated in the lodge he was anxious to pass the chair, and, having done so, he trusted that he had met with their approbation. "The Visitors" was next given, for which several brethren returned thanks. Some other toasts were given, and the business was brought to a close, having given entire satisfaction to every member present, and it augurs well for the prosperity of the Panmure Lodge.

### INSTRUCTION.

**LODGE OF STABILITY (No. 217).**—The anniversary meeting was held at Radley's Hotel, New Bridge-street, Blackfriars, on Friday, the 6th of May, 1864, Bro. Henry Mugeridge, P.M. 192, presiding, when the lecture of the second degree was worked in sections by the following brethren, viz.:—1st section, Bro. Joseph Ashwell, W.M. 715; 2nd section, Bro. George H. Wright 22; 3rd section, Bro. Joseph H. Cox, P.M. 43; 4th and 5th sections, Bro. Alfred Pratt, P.M. (Lodge Board) 22; in the presence of Bros. John Havers, P.G.W.; McIntyre, G. Reg.; John L. Evans, P.G.D., Pres. of Board of Gen. Purposes; Plucknett, W. Young, G.S.B.; S. Barton Wilson, P.G.D.; Potter, P.G.D.; Hopwood, P.G.D.; J. Symonds, P.G. Assist. Dir. of Cers.; Nutt, P.G. Assist. Dir. of Cers.; Bannister, P.G. Standard Bearer; F. Binckes, Sec. of the Masonic Boys' School, and about 120 brethren. A vote of thanks was given to Bro. Henry Mugeridge, the Preceptor of the Lodge of Instruction; a vote of thanks was also given to the working brethren. £31 10s. was voted to the Masonic Charities, and the lodge closed in due form, when the brethren adjourned to the ball-room and partook of a very excellent cold supper, presided over by the R.W., Bro. J. Havers, P.G.W.

### PROVINCIAL.

#### DEVONSHIRE.

**MORICE TOWN, DEVONPORT.**—Lodge *St. Aubyn* (No. 954).—The regular monthly meeting of this lodge was held on Tuesday, the 10th inst., at the Masonic Rooms, Morice Town. In the absence of the W.M., the chair was occupied by the W. Bro. Edward Murch, W.M. of Lodge No. 202, P.G.O., who very efficiently raised three brethren to the sublime degree of M.M. Just prior to the completion of the degree the W.M. of the lodge was announced, and after thanking Bro. Murch for his kindness, took his position and initiated Mr. J. H. Miller and Mr. F. J. Jones into the E.A. degree. This portion of the labour having been concluded, the W.M. called the brethren to the next item of business on the summons, viz., to nominate a W.M., Treasurer, and Tyler. He, having now completed some fifteen or sixteen months' service as their W.M., thought they were in duty bound to release him; it had been no easy task to work such a lodge as theirs. He would not, however, engage

their time any longer, but begged to nominate as his successor Bro. Horace Byron Kent, S.W. of the lodge, who had been a most zealous assistant in all senses of the word; unremitting in his attendance, and a skilful brother in the duties of his office. Bro. Spry, J.W., in seconding the nomination, endorsed the opinion of the W.M., and hoped the brethren would show by a unanimous vote that they appreciated the service of such a zealous brother. Bro. Bird, Treasurer, then rose and said that as the W.M. had nominated his successor, he would take the opportunity of following his example by nominating his, and would therefore submit the name of the W. Bro. Samuel Chapple, their present W.M. This nomination was seconded by Bro. the S.W. The W.M. felt gratified at being named to fill this responsible office; he felt bound to identify himself as closely as possible with the lodge until the fabric they had reared had arrived at maturity, free from all contingency. The W.M. then nominated the present Tyler, which was seconded by the S.D. The next clause of business was then introduced by Bro. Bird, viz., to take into consideration the propriety of petitioning the Grand Chapter for a warrant of constitution for a chapter to be attached to this lodge. After several speeches, all in favour of the object, it was unanimously resolved that the sanction of the lodge be given to the petitioners. This having concluded all the business on the summons, the lodge was closed, after having received three propositions of candidates for initiation at the next lodge meeting, and one as joining member. At the festive board the usual Masonic toasts were given and duly responded to, that of the visitors by representatives from Lodges Fidelity, Charity, Brunswick, Friendship, and three or four foreign lodges. The Master returned thanks for the toast of his name, and said, being the last time but one that he should have the honour of sitting there as their W.M., he asked the brethren to drink a toast he felt bound to give, "The Senior Warden, Bro. Kent, and the Junior Warden, Bro. Spry." They were both most attentive to their duties, always prompt and punctual in their attendance, ready at any time to fulfil any duty attached to their office; and, in fact, in all respects fully efficient officers. He only regretted that he could not express himself so of all the junior officers. No doubt their business engagements prevented their being always present; at the same time he could not but say that, if they accepted an office they were in duty bound to attend to it in all integrity. The S.W., in responding, said he felt all that was said in the latter part of the Master's speech, and were he elected to fill the responsible post to which he had been that night nominated, he should make it a *sine qua non*, that in appointing his officers he should exact a promise that they would attend to their duties as far as they could, without detriment to their business engagement. Bro. Spry, J.W., in replying, to the toast of his health, said he felt much encouraged by the manner in which the brethren around him had received the toast in which his name was coupled. His motto in Freemasonry had been "Whatsoever thy hand findeth to do that do with all thy might." He had endeavoured to fulfil the duties of the chair in a very satisfactory way, and now he had arrived at near the termination of his office it was pleasing indeed to find his efforts had been so kindly appreciated. The toast of our poor brethren then brought the evening to a close.

#### SOUTH WALES (EASTERN DIVISION).

CARDIFF.—*Glamorgan Lodge* (No. 36).—A very interesting meeting of this lodge took place on Saturday, the 14th inst., in connection with the departure of the W.M., Bro. Jno. Grierson, with his family, for New Zealand. A lodge of emergency was convened at half-past five o'clock, the gratifying proceedings of which we refrain from publishing in detail, in obedience to the mandate of the Prov. Grand Master. Suffice it to say—with the Immediate Past Master, Bro. E. J. Thomas in the chair—an address, couched in the most flattering, but, at the same time, truly Masonic language, expressive of the deep regret felt by the brethren of the Glamorgan Lodge at the loss of Bro. Grierson as a citizen, a Mason, and the W.M. of their lodge, and assuring him that the best wishes of the Freemasons of Cardiff would follow him to the land of his adoption, was ordered to be engrossed upon vellum, and presented to the W.M. prior to his departure. The lodge being closed, the brethren at once proceeded to the Queen's Hotel, where a most sumptuous banquet, and one which reflected the greatest credit upon the worthy host. Bro. Lord, had been provided in honour of the occasion. Dinner having

been done full justice to, the usual routine of official toasts was gone through and followed by others of a more private nature. The toast of the evening was received with the most rapturous applause, and responded to in the most feeling terms by Bro. Grierson, who could not but be satisfied he was carrying with him the best affections of his numerous Masonic brethren, as well as their heartiest good wishes for his future comfort, happiness, and prosperity. We forbear further to draw the curtain from a gathering of a peculiarly personal as well as social nature—enough to say, a most hearty, cordial, and soul-stirring farewell and God speed accompanied the worthy Master upon his bidding adieu to the brethren, at a late hour, with which, the object of the gathering having been accomplished, the meeting was sorrowfully dissolved. Present—Bros. E. J. Thomas, P.M.; N. B. Calder, P.M.; Wm. James, P.M.; R. F. Langley, P.M.; T. J. Thorp, P.M., W.M. 960; T. G. South, P.M.; D. Roberts, W.M. elect 86; T. Waller, T. H. Stephens, F. Ware, Wm. Cross, T. Cross, R. R. Watkins, J. Dawson, A. R. Tellefsen, J. Morris, W. H. Martin, &c. The W.M. is succeeded in the chair by the late valuable Secretary and Treasurer, as well as Past Warden of the lodge, Bro. D. Roberts, who was duly elected at the last stated lodge; and from the unanimous feeling of the lodge in his favour, as well as the most cordial promise of support from every quarter, we augur a happy, prosperous, and successful year of office. The installation takes place on Tuesday, the 14th June.

#### KNIGHTS TEMPLAR.

##### GRAND CONCLAVE.

According to the summons the Grand Conclave of England met at the rooms of the Masonic Union, Limited, No. 14, Bedford-row, on Friday, the 13th of May, at three o'clock. The hall, now completed, presented a very elegant appearance, and the sombre, quaint, outre, and parti-coloured dresses of many of the Sir Knts. present would have put to the blush any bevy of fair damsels ever congregated together. Some of the dresses were elegant, whilst others were simply impossible and ridiculous in this, the nineteenth century.

The business for the day was as follows:—To elect and install the Most Eminent and Supreme Grand Master in accordance with our ancient rites and ceremonies. To elect a Grand Treasurer for the year ensuing. For the nomination of Grand Officers. To receive the Annual Report of the Committee of General Purposes. To consider the Appeal of Sir Knight Cameron, v. Sir Knight Sandeman, P.E.C. for Bengal. To consider especially the Statutes of the Order as revised and altered by the Committee. The chief and most important of the proposed alterations are—First, that the Order may be conferred upon a Master Mason and not necessarily upon a Royal Arch Mason. Secondly, that a knight shall be eligible for election to the office of Eminent Commander of an encampment if he has served for the space of one whole year the office of Prelate, although he has not served that of a Captain Commanding Columns. Thirdly, that Deputy Provincial Grand Commanders shall rank next to Provincial Grand Commanders, and wear the insignia of and be considered members of Grand Conclave. Fourthly, the insertion of a Permissive Statute upon the subject of Costume, and divers other important and urgent business.

A little after three o'clock the Grand Conclave was opened, when amongst others, whose names could not be ascertained, the following were present:—

##### GRAND OFFICERS.

Sir Knt. Wm. Stuart, M.E. and Supreme Grand Master; Lieut.-Colonel George Vernon, V.H. and E. Deputy Grand Master; George Harcourt, M.D., G. Prior, E.C. Harcourt, Chertsey; H. W. Spratt, P. 1st G. Capt. P.E.C., Observance; Matthew Cooke, Grand Organist, Kemeys Tynte; H. J. Thompson, P.G. Aide-de-

Camp, Mount Calvary; H. J. W. Thompson, 1st G. Herald, Mount Calvary; Walter Lean, 2nd G. Herald, Mount Calvary; Lieut.-Colonel Henry Clerk, P.G. Sub-Prior, Kemeys Tynte; Captain R. Boyle, P.G. Sub-Prior, Kemeys Tynte; H. H. Burchell Herne, Past 1st G. Capt., Stuart; Charles John Vigne, Prov. G. Com., Dorset; Louis Lemanski, G. Sword Bearer, Mount Calvary; W. Courtenay Cruttenden, Prov. G. Com., Cheshire; Rev. Edward Moore, Grand Prelate, Faith and Fidelity; W. H. Wright, Past 2nd G. Standard Bearer, Prov. G. Chancellor, Lancashire; John Barker, Past 1st G. Capt. Royal Kent; Samuel Bryant, Prov. G. Com., Gloster and Bristol; J. Gibbs, P. Prov. D.G. Com., Bombay; W. Bristow, P.G. Capt. of Lines, Richard de Vernon; M. Dennison, G. Constable; Lord Londesborough, G. Seneschal; M. H. Shuttleworth, G. Vice-Chancellor; George Lambert, P. 1st Captain, Stuart; J. Tulloch, *M.D.*, 1st G. Capt.; John Halsey Law, G. Chancellor, Observance; R. J. Spiers, P.G. Capt., Cœur de Lion; Charles Swan, Assist. G.D. of Cers. P.E.C. Mount Calvary; W. J. Meynott, G.D. of Cers., Faith and Fidelity; J. Newton Tomkins, G. Treas., Faith and Fidelity; Rev. John Huyshe, Prov. G. Com., Devonshire; H. J. Hinxman, *M.D.*, Prov. G. Com., Kent; Charles Beaumont, P.G., Herald; W. H. North, P.G.S.B., E.C., Cœur de Lion.

The undermentioned Sir Knts. were also present:—C. W. Griffiths, 2nd Capt. St. Amand, Worcester; Thos. Mills, E.C., Cornubian; Rev. C. R. Davy, Bladud, Prelate Prov. G. Conclave, Somerset; Thos. Walton, Prelate, Ancient York Redemption; W. Skaney, P.E.C., Godfrey de Bouillon; R. S. Hulbert, Royal Gloucester; E. L. Bagshawe, P.E.C. Antiquity, Bath; Colonel J. Goddard, P.E.C. St. Georges; Richard Rodda, Prov. G. Chancellor, Loyal Brunswick; Captain George N. Phillips, P.E.C. Melita; Joseph Holloway, 1st G. Capt. Bladud, Bath; John G. Sandeman, Kilwinning, Dublin; E. Drury, E.C. De Furnival; W. H. Wood, 1st Capt. St. Amand; Thomas Daly, Prov. G. Chancellor, Union; Edw. Pierpoint, P.E.C. Jacques de Molay, Liverpool; William S. Wallace, E.C. Cotteswold; C. Hoskins, Low, E.C. Baldwin; J. How, P.E.C. Frederick of Unity; R. Farren, E.C. Temple Crossing; Lord Londesborough, P.E.C. Ancient York Redemption; A. Bannister, P.E.C. Ancient York Redemption; M. Peck, 1st Capt. Ancient York Redemption; R. E. Harrison, Org. Ancient York Redemption; Thomas Young; William Smith, E.C. St. Georges; Rev. Joseph Hill Grice, Prelate, Mount Calvary; A. Walls, Observance; Chas. Godwin, Faith and Fidelity, P. Prov. G. Prior, Bombay; Noel Henriquez, St. Domingo; David Peacock, 1st Capt. Richard de Vernon; Henry C. Fluch, Stuart; W. S. Salting, Cœur de Lion; W. E. Gumbleton, Mount Calvary; F. G. Irwin, E.C. William Stuart, Aldershot; R. H. K. Sang, William Stuart; Walter Summers, Prelate, William Stuart; S. Lloyd Foster, Howe, Birmingham; E. H. Cox, 1st Capt. William Stuart; J. Stohwasser, Mount Calvary; G. T. Davies, Observance; George Cockell, Mount Calvary; Joseph Lavender, 2nd Capt. Observance; Edward Ferrall, D. Prov. G. Com. Lancashire, Albert; Captain Layton, E.C. Stuart; John Smith, P.E.C. Royal Kent, Bengal; Walter Reynolds, E.C. Ancient York Conclave of Redemption, Hull.

The M.E. and S.G.M., after the confirmation of the minutes, retired, and the D.G.M. occupied the throne, when Sir Knt. Capt. Boyle proposed, and Sir Knt. Gibbs seconded, the re-election of Sir Knt. William Stuart as Grand Master for the ensuing three years, which was carried unanimously amidst great cheering; and on the re-admission of the M.E. and S.G.M., he confirmed and ratified his former obligation, and when about being reseated on the throne, the Rev. John Huyshe, who very ably performed the ceremony, addressed him thus:—

MOST EMINENT AND SUPREME GRAND MASTER,—The an-

nouncement which it has been my great privilege to make to you must have been deeply gratifying to your feelings. To have been elected by the Knights Templar of England to preside over them as their Grand Master was a great honour conferred upon you at your former installation; but it was an honour then bestowed upon you in the hope, and with the anticipation, of a bright future for our Order under your auspicious reign. Your re-election this day is an evidence that those anticipations have been realized, and that that hope has been changed into fruition.

When we look back, for the last three years, and observe the steady increase in the members and respectability of our Order, and the yet more active dissemination of those Christian principles upon which it is founded, it is impossible not to feel the vast benefits which have resulted from your having been placed upon that throne by the unanimous vote of all here assembled, it again becomes my pleasing duty to hail you as our chief. Be pleased to accept, Most Eminent Sir, this baton, the emblem of your dignity, which the Knights Templar of England again place in your hands, under the fullest conviction that the power with which you are hereby invested will be wielded (as in years past) for the benefit of our Order, and with the certain assurance that your past services are but the earnest of those which are yet to come. We are confident that you will, as heretofore, devote the best energies of your life to the promotion of those principles, which are inculcated by our most holy faith, and which, in your own daily life, you so consistently carry in practice.

May the Great Captain of our Salvation, bless, preserve, and keep you—may He endow you with such a measure of His holy spirit, that you may be enabled so to discharge the duties of your high station, as to promote the welfare of our Fraternity, and, above all, extend the kingdom of our Lord and Saviour Jesus Christ." (This address was cordially received and warmly applauded.)

The M.E. and S.G.M., Sir Knt. WILLIAM STUART, was happy to think they had re-elected him, because it was an evidence he had done his duty—(hear, hear)—and he felt sure they would give him credit when he said he had tried to do it and yet hoped to do better. (Hear, hear.) It was a source of no small pleasure to him that they were permanently located, and it pleased him to be able to say, most emphatically, "here we are" in our home subject to no other influences. He hoped that the hall would be the means of attracting members to the Order, that all existing Sir Knts. would feel it was their home—(hear, hear)—and that he might yet spend some years of a long life with them in that place. (Prolonged applause.) In conclusion, he thanked them for re-electing him their Grand Master, and only hoped they were as pleased with him in that capacity as he was to be in it. (Loud cheers, during which the M.E. and S.G.M. resumed his seat.)

After some very beautiful evolutions, designed by and reflecting the greatest credit on Sir Knt. W. J. Meynott, G. Dir. of Cers., the installation was concluded, and the Grand Chancellor, Sir Knt. J. H. Law, read the following:—

#### REPORT OF THE COMMITTEE OF GRAND CONCLAVE.

Your Committee have the satisfaction of reporting to the Grand Conclave that the opening of the new hall by the Most Eminent and Supreme Grand Master, at the last conclave in December 1863, has, they believe, tended to diffuse a knowledge of the existence of our Order amongst Masons and to promote a desire to be enrolled under its banners. It will be seen, amongst the proposals to be made to this Order, there is one that a Master Mason shall be eligible for Installation without

having previously been exalted to the Royal Arch degree. This, they believe, will greatly conduce to the increase of the number of the Order, especially in the colonies and, it will be borne in mind by Knights Templar, that there is nothing in the ceremonies or ritual of our Christian Order which is in any way connected with those of the Royal Arch, a degree of comparatively recent introduction and by no means co-extensive with Masonry throughout the world.

The Order has been increased by four new encampments: "The Harcourt," Surrey; "The William Stuart," Hants.; "The Victoria," Hong Kong; and "The Cœur de Lion," Montreal; thus showing that our principles are being spread, not only in England, but east and west in her dependencies.

The accounts have been audited and the balance in favour of the Grand Conclave, after payment of the purchase-money of a portion of the new furniture, is £307 2s. 6d., exclusive of £400 in Exchequer Bills.

The illness of Sir Knight Hinxman prevented his completing the revision of the statutes. Owing to the assiduity and perseverance of Sir Knight Meymott who undertook the difficult task of completing what another had begun, the altered statutes are in a very forward state, and it only remains for Grand Conclave to adopt or reject the four motions, mentioned in the summons, to enable the Committee forthwith to issue them in their amended form. Many of the alterations are merely technical, and include the additions from time to time made by Grand Conclave since the last reprint. The important alterations have been circulated with the summonses.

Negotiations have been entered into with the Masonic Union Company, Limited, for the use of the hall for any Grand Conclave meeting, together with the other rooms belonging to the company for the use of a committee room, at all meetings of the Committee, and for the use of a room, or part of a room, at all times for the safe custody of the furniture and effects belonging to the Grand Conclave at the annual rent of £35, such sum to include all costs for gas, locks, rates, and taxes.

The appeal of Sir Knight Cameron mentioned in the notice paper involves a question in some degree similar to one on which the Most Eminent and Supreme Grand Master, by the advice of the Committee, had already expressed an opinion, viz., that the suspension of a brother in a Craft lodge, for alleged un-Masonic conduct, does not *per se* affect his position in Templar Masonry. In Sir Knight Cameron's case it appears that the Provincial Grand Conclave of Bengal have passed a by-law that the suspension of a Craft Mason in a lodge working in the province under a Scotch Warrant is *ipso facto* a suspension of his privileges as an English Knight Templar. This is, it appears to the Committee, to resist the courtesies which exist and ought to exist between the various Masonic bodies acting under English and foreign jurisdictions, far beyond what is desirable, and they recommend that it should be intimated to the Provincial Grand Conclave of Bengal that such a by-law cannot be sanctioned, and that its operation on Sir Knight Cameron must be taken as wholly void. It is not for this Grand Conclave to consider what might or might not, be the effect of proceedings properly instituted against Sir Knight Cameron, or how far he is liable to the charge, all that is necessary is to remit the matter to Sir Knight Sandeman, the Provincial Grand Master of the province in which the alleged offence arose, unprejudiced by any opinion on the merits, with instructions to proceed according to the statutes, if he deem it necessary, or if the matter is properly and constitutionally brought before his tribunal.

The Committee have received a memorial from the Knights of the Province of Worcester containing suggestions for several important alterations in the style, title, costume, and decora-

tions of the Order, on these matters they have not come to any fixed decision but they believe them worthy the due consideration of the Grand Conclave.

Sir Knt. Col. CLERK moved that the report be received and entered on the minutes without adopting it.

Sir Knt. MEYNOTT then very lucidly explained the matters which formed the proposed alterations in the statutes:—First, to alter the law which, at present, requires that every candidate for Knights Templary must be a Royal Arch Mason, and to extend the facilities of being eligible to Craft Freemasons, after having taken the degree of a Master Mason. Second, that a permissive statute on the subject of costume might be included. Third, that a frater having served the office of Prelate in an encampment, should be equally eligible with the captains for election as Eminent Commander. Sir Knt. Binckes moved that a Master Mason should be eligible for installation as a Knight Templar, without taking the Royal Arch degree, but after a probation of twelve months from the date of his third degree. Sir Knt. the Rev. John Huyshe stated several objections against the proposal to do away with the Royal Arch membership installation as a Knt. Templar. He said that Grand Conclave had no power to make such a change. That Knts. Templar are, at present, actually protected by an Act of Parliament. That it would instead of more closely uniting tend to sever Freemasonry and Templary, and concluded by a powerful appeal to the M.E. and S.G.M. as to what he thought on the subject in conjunction with his own obligation? The M.E. and S.G.M. had first thought favourably of the proposition, but since then he had changed his opinion. He had received memorials not to lower the standard of qualification, and, although he was told it would tend to increase their numbers, he would ask was that desirable or what they wished? If Master Masons were admitted the Order would lose some tinge of its respectability and be flooded by mere numbers, and, consequently he felt opposed to any such a change that struck at so fundamental a principle. The V.H. and E. Dep. G.M. thought it was a very important question and he was sorry for the decision of the M.E. and S.G.M. He should be sorry to contribute to any severance of either of the degrees of Freemasonry, but it did not appear to him necessary to maintain the connection with Royal Arch Masonry which, latter, he could not see was more holy or peculiarly respectable than Craft Masonry. Sir Knt. Newall, said there was no step to Templary, though retaining the Royal Arch similar to that under the Supreme Grand Council. Sir Knt. Wright said as Grand Lodge had formerly relaxed the strings by abolishing the necessity of passing the chair before taking the Royal Arch, why could not they act in a similar way? He knew of several Sir Knts. who, in order to become Templars, had taken the Royal Arch, but who never had entered a chapter since the day of their exaltation. Sir Knt. Spiers warmly supported the proposition, arguing, from his knowledge of Oxford, that many were deterred from Templary because they had to wait twelve months before they took the Royal Arch, which was really not necessary, and, therefore, he urged, should not be imposed. In Oxford many were unable to take the superior degree before they left; and if it was desirable to induce men of high position and liberal attainments, he thought one month was quite sufficient time to elapse between taking the degree of Master Mason and Knight Templar. Sir Knt. Barker said the old encampments where the Rose Croix was conferred never gave the latter but to a Knt. Templar; but now, finding the Supreme Grand Council gave the former to Master Mason, he had heard no argument adduced why that which was done by one of the great powers in Freemasonry should not be done by another.

The E.C. of the Baldwyn Encampment said his fraters felt strongly on the subject, and because the Rose Croix were taken from Master Masons they could not discern that was any reason Knt. Templars should be so, and, should it be carried, it would be a matter for his encampment to consider if they should not keep a by-law to declare none but Royal Arch Masons admissible as Knts. Templar. Sir Knt. Griffiths said in four months it was impossible anyone could become qualified to take the degree, and he often lamented how deficient brethren were who came up to take the third degree. Sir Knt. Spratt said if they considered that the Master Mason was only completed when he took the Royal Arch, the sooner Master Masons were perfected the better, and as they lived in an age of progress—the Supreme Grand Council having shown the road—so let them keep up with the spirit of the day. The amendment was then put, and there were 23 in favour, and 37 against it. Sir Knt. Spiers then proposed that one month should be the time between the degrees of Master Mason and Knt. Templar. This was seconded by the Rev. the G. Prelate, Sir Knt. Moore, who thought it not only desirable for the universities but also for garrison towns. The Rev. Sir Knt. Huyshe was at a loss to know why the whole Order was to change for the benefit of some Oxford boys. He was once an Oxford boy himself, but he had been forty-two years a Mason, forty-one a Royal Arch Mason, and thirty-seven a Knt. Templar, and he never heard such a proposition before. Sir Knt. Dr. Harcourt advocated the new view, but on coming to the vote, 10 only voted for it, and an overwhelming majority against it. Another vote was then taken, which resulted in the success of the advocates of the older system, there appearing for the retention of the Royal Arch qualification 36, and for its abolition 17. The V.H. and E. Dep. G.M., Colonel Vernon, did not object to a change in the statute on costume, but said he advocated a regulation and not a permissive law, which meant anything or nothing. Sir Knt. Barker thought Masonic millinery totally beneath the dignity of Knights Templar, and hoped the dress would remain as it was. Sir Knt. Matthew Cooke had counted twenty-seven different costumes, not one of which were of regulation pattern. He was opposed to certain Sir Knts. making a costume a sham—only beneficial to costumiers—adopting it and then coming there to legalise it by a permissive clause. He had no objection that old encampments should adhere to what they had hitherto worn, but he strenuously opposed the new fangled articles as prepared by the *modiste*, for, instead of being either graceful or useful, they were hollow shams in material, made the Sir Knts. wearing it present a very scaly appearance, and threw over the whole assembly a very nondescript appearance of being neither fish, flesh, fowl, or good red herring. Sir Knt. Binckes was sorry to hear it called a “scaly” matter. It was a question of importance to many, they had gone to the expense of providing dresses in the hope of a permissive statute being carried. However, as he found the opinion of Grand Conclave opposed to it being fully discussed then, he moved that the subject of costume be referred back to the committee to report upon it to next Grand Conclave. A course that was unanimously approved of. The subject of the Prelate being eligible for the chair of E.C. resulted in its being declared that it should be lawful in the colonies only.

The memorial of Sir Knt. Cameron was referred back to the Prov. G. Com. of Bengal in accordance with the report.

The following memorial and petition was then presented:—

Sig. Sodal. Antiq. Equitorum Templ. Latamor. Redemp. Eboraci.

✠ To William Stuart, Esquire, Most Eminent and Supreme Grand Master of Knights Templar in England and Wales.

MOST EMINENT AND SUPREME GRAND MASTER,—We, the Knights of the Ancient York Conclave of Redemption, held time immemorial in the City of York, and now holden in the borough of Kingston-upon-Hull, most respectfully beg to express the great satisfaction which we feel on being (after an interval of 60 years) again united under the Grand Conclave, over which your Eminence presides.

We desire especially to present our warmest thanks for the courtesy which you, Eminent Sir, and your Vice-Chancellor have extended towards us, and we congratulate ourselves on being permitted this opportunity of expressing our loyal allegiance and fealty to yourself, our distinguished head. Descended, as we are from the knights of olden time, we shall endeavour to imitate those virtues of order and discipline by which they were characterised.

The authority of Grand Conclave being now re-established in the district which first received this high degree of Masoury, we trust it may not be deemed improper for us to humbly petition that your Eminence will be pleased to create a Provincial Grand Conclave in the East Riding of Yorkshire.

Our ancient records show that the first Provincial Grand Commander, who was appointed by a Grand Master of Masonic Templars, was chosen from this encampment, being Capt. Thos. Dixon, who in 1791 was appointed Provincial Grand Commander for the north district of England, comprising five counties.

Under these circumstances, most Eminent and Supreme Grand Master, we humbly plead the immemorial constitution and antiquity of this original conclave of England, in asking for a like privilege to be again bestowed upon us.

In the event of our request being favourably received, we would beg most respectfully to recommend our distinguished Companion, the Right Honourable Lord Londesborough (a Past Grand Officer and a member of our conclave) to fill the high position of Provincial Grand Commander.

We are confident the establishment of a Provincial Grand Conclave, under such command, would very greatly extend the Order in this province, in which it has hitherto been little known.

And your petitioners will ever pray.

The Ancient York Conclave of Redemption, by the hand of its Eminent Commander, this third day of May, A. D. 1864. } † WALTER REYNOLDS, E.C.

The M.E. and S.G.M. then appointed and invested the Prov. G. Coms. and Grand Officers as follows:—Colonel George Vernon, V.H. and E. Deputy Grand Master.

#### PROVINCIAL GRAND COMMANDERS.

Rev. J. Huyshe, Devonshire; Colonel G. Vernon, Staffordshire and Warwick; W. C. Cruttenden, Cheshire; Col. Moore, Canada; Lieut.-Col. MacDonald, Madras; C. J. Vigne, Dorset; H. J. Vernon, Worcester; J. Randolph, Somerset; Dr. Hinxman, Kent; The Earl of Lincoln, Nottingham; Col. Boseyer, Oxfordshire; W. W. B. Beach, Hants; Major Burney, Essex; H. D. Sandeman, Bengal; Samuel Bryant, Bristol City and Co.; Rev. J. C. Ogle, Northumberland; Col. Gordon, Berkshire; the Hon. A. Keith, Nova Scotia; the Right Hon. Lord Londesborough, Yorkshire, N.E.; G. S. Judge, Bombay; F. T. Gell, Australia; A. H. Royds, Lancashire; G. Francis, Herts; B. B. Cabbell, Norfolk; P. H. Delamere, West Indies; Dr. Harcourt, Surrey.

#### GRAND OFFICERS.

Lord Londesborough, Grand Seneschal; W. K. Harvey, Grand Prior; Capt. Philips, Grand Sub-Prior; Rev. E. Moore, Grand Prelate; Colonel Goddard, 1st Grand Captain; Captain Layton, 2nd Grand Captain; J. H. Law, Grand Chancellor; M. H.

Shuttleworth, Grand Vice-Chancellor; D. H. Stone, Grand Registrar; J. N. Tomkins, Grand Treasurer; Peacock, Grand Chamberlain; Rev. C. R. Davy, Grand Hospitaller; W. J. Meymott, Grand Director of Ceremonies; F. Binckes, Assist. Grand Director of Ceremonies; H. W. Spratt, Grand Superintendent of Works; John Yarker, jun., Grand Constable; J. Gibbs, Grand Provost; C. Rodda, Grand Almoner; C. W. Griffiths, 1st Grand Expert; C. H. Low, 2nd Grand Expert; F. J. Irwin, 1st Grand Standard Bearer; Lieut. Cox, 2nd Grand Standard Bearer; Mills, 3rd Grand Standard Bearer; Stohwasser, 4th Grand Standard Bearer; G. Lambert, 1st Grand Aide-de-Camp; L. Foster, 2nd Grand Aide-de-Camp; Wallace, 1st Grand Captain of Lines; E. Pierpoint, 2nd Grand Captain of Lines; Matthew Cooke, Grand Organist; L. Lemanski, Grand Sword Bearer; W. Paas, Grand Banner Bearer; H. J. Thompson, Grand Warden of Regalia; J. H. Thompson, jun., 1st Grand Herald; W. Lean, 2nd Grand Herald; Smith, and Hoare, Grand Equerries.

The M.E. and S.G.M. expressed his intention of bestowing some mark of approval on Sir Knt. Meymott for his untiring and zealous care in all that related to the Order, and concluded by announcing that he had advanced him to the rank of a Past First Captain. Also to show the G.M.'s appreciation of the services rendered to Knt. Templary, the G. Master advanced Sir Knts. Colonel Deering and Captain N. G. Philips to the rank of Past Grand Provosts.

The G. Conclave re-elected Sir Knt. J. N. Tomkins, G. Treas., by acclamation.

The Committee of General Purposes was then appointed, those Sir Knights nominated by the G.M. being the Rev. E. Moore, G. Prel.; B. Burchell-Herne, Lieut.-Colonel Henry Clerk, and R. J. Spiers. Elected by Grand Conclave: W. J. Meymott, Capt. Boyle, Capt. Layton, Capt. N. G. Philips, and W. H. Spratt. Two petitioners sent in for relief, to which £10 and £20 were respectively granted.

Some minor business transacted and the Grand Conclave closed. The music was under the direction of Sir Knight Matthew Cooke, G. Org.

#### THE BANQUET.

After grace had been sung and the cloth removed, the G. MASTER rose and said, in every society of Englishmen the health of the Queen ever was the first honoured, and more especially was that the case when they remembered that for many years her Majesty's father was Grand Patron of the Order, but he did not think it required even that to make them receive the health of their Sovereign with enthusiasm, for Knights Templar were loyal, brave, and true, and to them the toast must be acceptable.

The G. MASTER then gave "The Health of the Prince and Princess of Wales, and the rest of the Royal Family."

The G. MASTER said the next toast he should propose was that of "The Army, Navy, and Volunteers, coupling it with the name of Colonel Clerk."

Colonel CLERK, as one of the army, was proud to return thanks for the toast. It was peculiarly grateful to him to do so, because all military men took a great interest in Knight Templary, which is a military Order, and from their ranks they could always find recruits for Knight Templary. He would not profess to speak for the sister service, or that excellent body the Volunteers, further than to say they with the army were all actuated by one common object, and working for the defence of the country.

Some Sir Knight replied for the Volunteers.

The D.G. MASTER rose and said the navy must have a representative, and he claimed that honour, as being the descendant of a great admiral—the husband of a naval officer's daughter

—and having a son serving her Majesty in the Royal Navy, and in right of these qualifications he returned thanks for the navy.

The D.G. MASTER said they had reached their toast of the evening, "The Health of the Most Eminent and Supreme Grand Master." From the manner in which he had been re-elected that day there could be no doubt of the love, regard, and esteem they all bore towards him. It was a great cause for congratulation that they had re-elected one so eminently qualified by his virtues to rule over them, and he hoped they would all rise and join with him in the toast, enthusiastically hoping he might for many years preside over the Order.

The M.E. and S.G. MASTER was most heartily obliged to the D.G. Master and the Sir Knights for the manner his health had been proposed and received. This was the second time they, in the exercise of their prerogative, had done him the honour to elect him as their head. He knew his own shortcomings, and hoped they would be treated leniently. Before he sat down he intended to propose the health of one who did not need the indulgence he sought for himself, and who was no other but their esteemed Very High and Eminent Deputy Grand Master, Sir Knt. Colonel Vernon.

The D. G. MASTER could not say how deeply he felt the high honour that the G. Master had done him by appointing him his deputy for the second time, and he was grateful to find that the G.M.'s choice met with their approval. He (the D.G.M.) felt that he had not deserved this, but he knew that he had always tried to do his best, however bad that might have been (no, no); but the tact of their head always guided him when he was too eager and anxious for the good of the Order. He was deeply indebted to them for the honour they had done him in the toast, and they might rest assured that he would always endeavour to secure their esteem.

The G. MASTER said he now proposed the health of his Provincial Grand Commanders. Eight of them had left, and he coupled the toast with the name of Sir Knt. Cruttenden, Prov. G. Com. for Cheshire.

Sir Knt. CRUTTENDEN, on behalf of the Prov. G. Commanders, considered it a great reward to be thus honoured. He had come up expressly from the North, and could say it was a day well spent. He was sure all those holding the same office with himself would do their utmost in endeavouring to promote the good of the Order.

The G. MASTER could not carry on the business of the Order unless he was as ably seconded by the Grand Officers in their several departments as it was his good fortune to be, and thanking each of them for their services during the last year, he proposed their health, coupling the toast with the name of the Grand Chancellor.

Sir Knt. J. H. LAW, Grand Chancellor, said it fell upon him to return thanks for the toast. He was sure they were all anxious to do whatever they were called upon in the execution of their several duties. For his own part, the little he had to do was done cheerfully and willingly. He had been for many years placed in that honourable position, and although its duties had been light hitherto, yet, under the rule of their Grand Master, if the Order progressed as it had done of late, all their duties would be more onerous, but none the less cheerfully performed.

The Most Eminent and Supreme Grand Master then left the hall, being heartily applauded as he passed out. Colonel Vernon, the D.G. Master then assumed the chair.

The D.G. MASTER said that all owed great thanks to Sir Knt. Spratt for all he had done in rendering their place of meeting so attractive and proper in its appointments. He then proposed "The Health of Sir Knt. Spratt, G. Supt. of Works."

Sir Knt. SPRATT felt it was gratifying to have such a mention of his services. He would not say the hall was even now finished, but saw its deficiencies, all of which he hoped to overcome in time, and like a fond parent trained up a child in the way it should go, so he hoped to improve and perfect the building, until at last he could himself say it was completed.

The D.G. MASTER believed one toast begot another; but there was one which forcibly came, without any such recommendation, and took them by storm on its own merits alone. The Grand Director of Ceremonies gave up his really valuable time to produce so successful a day's work and so perfect an *ensemble* as they had witnessed that day. No one could imagine the excitement under which that officer must labour, for if all did not go well—and a little *contretemps* might upset the best plans at a critical moment—the whole would be marred, and the result of much care and study spoiled in a moment. Fortunately he was so good a general that he was prepared for all such emergencies, and they owed him their best, their very best thanks for his services. The D.G.M. then called upon them to drink "The Health of Sir Knight Meymott, honourably distinguished as one of their first Past Grand Captains."

Sir Knt. MEYMOTT was always ready to do whatever he undertook with all his heart. In that spirit he had endeavoured to do his work, and, although it was a most onerous and troublesome duty, yet he received many suggestions for the good of the Order. Their Grand Master was a most amiable man, and one of the best of rulers. With such a superior to look up to, no wonder he (Sir Knt. Meymott) took a delight and pleasure in the regular performance of their ceremonies, and if at times he was somewhat prompt in manner he hoped it would be as readily forgotten as the rapidity with which a spark expired when struck from a flint and steel. He had his acknowledgments to make for the valuable aid of Sir Knts. Binckes and Swann and if they, the Sir Knts. of Grand Conclave, could have partaken of the pleasure it had afforded him to promote order and regularity in the ceremonies they would think he had no need of such kind thanks—so generously offered and so heartily applauded—but that he owed them a deep debt of gratitude for the pleasure the toil of the service had brought with it.

The D. G. MASTER was glad of the opportunity of mentioning the name of one who did all he could for the good of the Order, and was one of the great pillars who reared their roof-tree. To Sir Knt. Binckes they looked to do much for the Order, and although it might sound like being grateful for favours to come, yet he was sure Sir Knt. Binckes would do his best, and in that belief they all drank his hearty good health.

Sir Knt. BINCKES was taken by surprise at the toast, but he should be wanting in gratitude if he did not acknowledge that he was ambitious. He was one of those that tried to do their duty to the Order, and would yield to no one in a desire to promote its interests. There were those that did not like them, but they had shown that they were made of the right stuff and had the means, the will, and the desire to benefit the Order. He had been taken to task for using the term "higher degrees," but he contended that the higher light of the New Testament was but the fulfilment of the Old, and those degrees that were founded on the former must be higher in every sense, for they inculcated the development of Masonic truth in Christianity. Bro. Havers had made an attack on the higher degrees recently, and he (Sir Knt. Binckes) was glad that he was able to reply to that attack and defend the Order. He had great pride in acknowledging the most undeserved confidence, for it was not what he had done, but what he would do, that must prove his devotion to the Order.

The D.G. MASTER said there was a Sir Knight present whose good humour was proverbial—whose research was most profound, and who really knew a great deal more than he ought to know. By his hands, what they said and did that day would be transmitted to all parts of the globe, and he was an important person amongst them, one of great usefulness, and never advanced anything touching upon Freemasonry for which he had not good authority. Many knew his usefulness in all degrees of Masonry, both in a musical and literary point of view, and it was only necessary to mention the name of their Grand Organist, Sir Knight Matthew Cooke, to show what could be done by a thoroughly earnest and trust-worthy Masonic student.

Sir Knt. MATTHEW COOKE, G. Org., replied; but, from the length of this report, his speech must be omitted.

After some very interesting remarks from Sir Knt. Colonel CLERK in connection with the Masonic Union, both mental and material, the fraters gradually dispersed, looking forward to another re-union at no very distant day.

## Poetry.

### ADDRESS TO THE FREEMASONS.

BY A LADY FRIEND.

Hail, mystic brotherhood! your symbols bright—  
Your compasses, square, plumb, and line—  
Teach, as we trow, you how to build aright  
Upon the Master's plan divine.  
That sacred Book, I wist, unfolds that plan;  
And with what stones, what gems to build,  
Directs, 'neath that broad eye which all doth scan,  
While His great purpose is fulfilled.

Each 'prentice, master, royal arch, and knight  
Brings ashlar polished for its place.  
To rear the temple glorious in its light  
And beauty, majesty and grace.  
Your hist'ry up the stream of Time we trace,  
T' Elusis—Tyre—Jerusalem—  
To Hiram, and him, wisest of our race,  
Who graced Judea's diadem.

Down through the glowing times of chivalry,  
To him, the hero of the west,  
The famed—and him, the Knight of Liberty,  
So late the nation's welcome guest,  
And kings and sages, if I've heard aright,  
Have owned that tie that binds all climes,  
Which makes the sceptre as the spade, more bright,  
As Love rings out its silvery chimes.

What is that mystic tie? That secret—what?  
*This* Fancy may but dimly see.  
T' infer a noble tree from noble fruit,  
So fitting, and sufficeth me.  
Say not we ladies restless are to guess  
Your *secret*—know each *word* and *sign*.  
Mistake not. As we see you daily bless  
The poor—we'll own them all divine.

We look abroad on deeds beneficent,  
Like His—the Great Exemplar given;  
We see your charities munificent,  
As stewards of all bounteous Heaven.  
Like genial showers on thirsty fields that fall,  
Like dews that raise the drooping flower,  
Like manna, food from Heaven, that fell for all  
In Israel's supplicating hour.

The shipwrecked stranger on a foreign strand,  
 Encompassed by this mystic tie,  
 Finds friends with generous heart and open hand,  
 And hears sweet tones of sympathy.  
 If age or sickness blight the toiling hand,  
 Stern Want may not the soul dismay;  
 Like Mercy's handmaids come the mystic band,  
 And chase the hideous sprite away.

You cheer the mourning heart of widowhood,  
 The orphan's moving cry you hear;  
 Rear schools, and smile to see the germs of good  
 Unfolding 'neath your guardian care.  
 These helpless fatherless, thus made your own—  
 Henceforth from vice they'll be restrained;  
 No longer wanderers, shelterless, alone—  
 In Wisdom's ways they'll now be trained.

And such the fruits. Then *keep* your mystery.  
 Would earth were one such brotherhood.  
 Then would the verdict cease so oft to be—  
 "He died for want of needful food;"  
 Or, "Self-destroyed from shame of guilt to go—  
 Incurred, perhaps, through torturing want."  
 Speed—speed your charities till crime and woe  
 No more earth's habitations haunt.

Ye brothers true, enlarge your pillared dome,  
 That thousands here may frequent meet;  
 Of brothers, faithful, as at cherished home,  
 In union lasting—strong and sweet.  
 Dig deep your moral corner-stone to lay,  
 Uproot the hydra's teeming nest:  
 That he who doth his countless victims slay,  
 No more our kingdom may infest.

### THE WEEK.

**THE COURT.**—The Queen, accompanied by several members of her family, left Windsor Castle on Friday evening for Balmoral, which was safely reached on the following day. It is stated that her Majesty will remain at Balmoral until the 10th of June. Lord Stanley of Alderley is the minister in attendance. The Prince and Princess of Wales continue in London. On Wednesday his Royal Highness presided at the meeting of the Literary Fund, and was supported by about three hundred and fifty gentlemen—the donations and subscriptions announced amounting to about £2,000. On Thursday morning her Royal Highness the Princess of Wales, accompanied by the Princess Mary of Cambridge, visited the grand fancy dress bazaar held at St. James's Hall in aid of the funds of the Protestant French Schools.

**IMPERIAL PARLIAMENT.**—In the HOUSE OF LORDS on Thursday, the 12th inst., Lord Ellenborough called attention to the infamous system of kidnapping foreigners for the Federal Army which prevailed at New York and other cities in the Northern States; but Lord Russell could only reply that Lord Lyons had made repeated complaints on the subject to the United States Government without receiving any satisfactory answer.—A number of bills were advanced a stage, and after a short discussion respecting the liberation of three men who had been apprehended in Ireland for an agrarian offence, their lordships adjourned.—On Friday, Lord Ellenborough denounced the conduct of Austria and Prussia in Jutland, and parodying a well-known passage of Byron, declared that they had employed the force at their disposal to butcher the Danes "to make a German holiday." Lord Russell, in reply to several questions put by the noble earl, said the

levying of war contributions would be stopped during the month's suspension of hostilities, but he took the opportunity of affirming that the method adopted by the allied commanders of robbing the subjects of the King of Denmark was contrary to the usages of civilised warfare.—A discussion took place on the motion for committing the Government bill for the endowment of Professor Jowett's chair at Oxford, and although Lord Derby (the Chancellor of the University) declared that it was not his intention to stop the progress of the measure, the "previous question"—moved by Lord Redesdale—was carried by a majority of more than two to one. The exact numbers were 55 and 25. Mr. Jowett's visions of a canonry are, therefore, dispelled; and, for the present, one of the most accomplished Greek scholars of the day must be content with a salary of £40. Their Lordships adjourned for the Whitsun holidays.—In the HOUSE OF COMMONS, on Thursday, the 12th, Mr. Long gave notice of a question relating to the barbarities committed in Jutland by the Germans, and Mr. Morritt announced his determination to proceed with his motion for the repeal of the malt tax.—In reply to a question from Mr. Caird, the Lord Advocate entered into an explanation of the so-called "Clerico-Police Tax," which has of late led to so many small disturbances at Edinburgh. The tax is levied partly for the support of the clergy of the Established Church in Edinburgh, and stands as a substitute for the "Annuity Tax," against which the Dissenters of the Scottish capital struggled so long. A number of the Dissenters appear to regard this impost as merely an old enemy with a new face, and have refused, on "conscientious grounds," to pay the money. Recourse has, therefore, been had to distrains, and some unseemly "rows" have occurred. The Lord Advocate said the disturbances had been greatly exaggerated, and, as his information led him to believe that only a small portion of the citizens opposed the collection of the rate, it was not intended to propose any alteration of the law under which the present charge was substituted for the former direct levy for the payment of the stipends of the clergy. Sir George Grey moved the appointment of a Select Committee to inquire into the practice of the Committee of Council with respect to the reports of the inspectors of schools. This proposal arose out of the somewhat remarkable explanation which was made by Mr. Lowe, and the main object of the Government was to vindicate the conduct of the right hon. gentleman during his tenure of the office of Minister of Education. Sir John Pakington moved that the proposed committee should also inquire "into the constitution of the Committee of Council, and how far their mode of conducting the business of the department is consistent with the due control of Parliament over the annual educational grants." This addition was opposed by Mr. Bruce—Mr. Lowe's successor—and supported by Lord Robert Cecil and Mr. Adderley; while Mr. Bernal Osborne promised to move that the resolution condemning Mr. Lowe, which now stood on the books of the House, should be rescinded. On a division Sir George Grey's motion was carried by a large majority.—On Friday Lord Hartington, in reply to a question, stated that the manufacture of small arms at Enfield was being curtailed, not more than 1,000 a week being turned out at present.—Mr. Long put a question to the Government in reference to the exactions of the Germans in Jutland; but, as we have already noticed, the statement of Lord Russell on the same subject in the House of Lords, it is unnecessary to give a summary of Sir George Grey's reply.—In answer to a question from Colonel French, Sir George Grey said he believed that under an old statute the Archbishop of Canterbury has the power to confer medical degrees, but Dr. Longley, the present primate, had never

exercised that power. We may state, however, for the information of those of our readers who may be curious on this point that Dr. Longley's immediate predecessors made M.D.'s as well as D.D.'s and M.A.'s.—Mr. Thomas Baring called attention to the arrival in the Mersey of the Confederate cruiser *Georgia*, and raised once more the whole question of the course adopted by the Government with reference to the Southern vessels of war which have been built in this country. A long debate followed, in which the Attorney-General, Mr. Cobden, and other members took part. The Attorney-General said the *Georgia* was to be dismantled and sold, and, as to amending the Foreign Enlistment Act, the Government had no intention at present of proposing a measure on the subject. The House was counted out during a speech by Mr. Morrill on the malt tax, standing adjourned for the holidays.

GENERAL HOME NEWS.—The mortality of London has stood at nearly the same level for the last three weeks. The number last week was 1,306, which is 24 more than the corrected average. There is a marked decrease in the deaths of persons under 20 years of age. The births were 1,936; the corrected average for the last ten years was 1,964.—The Whitsuntide holiday-makers have been more favoured by "the skiey influences" than they usually are. From morning to night there was scarcely a cloud in the sky, and the consequence was that a large portion of the population was out of doors and out of town. The steamboats and the railway trains were alike crowded, Greenwich, Woolwich, the Crystal Palace, Richmond-park, Epping Forest, and Hampton Court being the principal attractions. Some of our readers may consider it an aggravation of their sufferings to be reminded that we have had very hot weather for the last two or three days; but this great heat is a phenomenon of some meteorological interest. At Aldershot on Sunday the thermometer registered a temperature of 83·5 deg. in the shade, and at Birmingham on the same day it stood at 80. Mr. Arnold, of the Aldershot Observatory, says that so high a maximum has not occurred in the month of May for the last six years; while Mr. Plant, of Birmingham, "has no former record of such extraordinary heat in the middle of May." In some parts of Northumberland there was heavy rain on Monday; at one place, Stocksfield, a stream was swollen to a great height, causing a large amount of damage to property.—The Conference met again on Tuesday, and, after a sitting of upwards of three hours, adjourned until Saturday week. The *Daily News* states that the German Powers repudiate altogether their treaty engagements towards Denmark, asserting that the war has liberated them from all such obligations; while Denmark and the neutral Powers insist that the treaty of London is still binding on all its signatories. According to this statement, the Conference has not yet been able to agree even upon a common basis of discussion.—The weekly statement of the Poor-law Board shows that the cotton manufacturing unions were relieved of the burden of 4,430 paupers in the first week of the present month. More than half that decrease is assignable to four unions, namely, Ashton-under-Lyne, 490; Manchester, 800; Chorlton, 610; and Preston, 670. Happily, the pauperism at the latest date is 167,000 below the highest point it reached during the cotton famine. There still remains on the rates 28,600 adult able-bodied paupers. The out-relief last week, diminished by £242.—Lord De Grey has adopted the strong measure of summarily dismissing two persons occupying good positions in the War Office, who had been in the habit of devoting a portion of their time to throwing dice and playing for considerable sums of money. A milder punishment has been meted out to a few junior clerks, who failed to report practices which they must have known to be

"irregular."—A deputation of some 500 clergymen waited upon the Archbishop of Canterbury, on Thursday, to present the Oxford Declaration, a document which, as our readers are aware, affirms, in the strongest terms, the plenary inspiration of the Bible and the dogma of eternal punishment. The Bishops of Gloucester, Carlisle, Rochester, St. Asaph, and Bangor, and the Primus of the Episcopal Church in Scotland, were with the Primate on this occasion. The Archbishop, on behalf of himself and the prelates who were present, thanked the deputation for the protest, which his Grace and the other bishops accepted as an assurance that the clergy will never be disposed to propagate opinions which tend to subvert the fundamental doctrines of Christianity. On Saturday evening the Salters' Company entertained his Royal Highness the Duke of Cambridge to dinner at their hall in St. Swithin's-lane. The Duke was received at the entrance to the hall by Alderman Gibbons, the master, and by the wardens of the company. A guard of honour was drawn up in front of the hall, supplied from the City Rifle Brigade, of which his Royal Highness is honorary colonel. There was a brilliant company assembled and the evening was pleasantly spent.—The site of the Prince Albert Statute in Dublin has been the occasion of much discussion and some rioting there. After fixing upon College-green for a site the Town Council have been weak enough to refer the matter to a committee for further consideration. This has brought out from the Lord Lieutenant, a letter which the Queen addressed to him upon the subject so far back as the 24th of February, in which her Majesty evidently approves of the site in College-green. An attempt was made in the Council the other day to allow this expression of the Queen's wishes to settle the question, but a small majority approved rather of sending this letter for the guidance of the committee to whom the matter had previously been referred.—Lord Houghton, who, as Mr. Moncton Milnes, represented Pontefract in the House of Commons for a quarter of a century, has been presented by his friends in that borough with a piece of plate, as a mark of their "high appreciation" of his services as their representative in Parliament. The noble lord, in acknowledging the gift, reviewed the history of the eventful period during which he held a seat in the House of Commons, noting more especially the vast commercial changes effected by Sir Robert Peel and his distinguished pupil, Mr. Gladstone. He also dwelt upon the Reform question, which has been suddenly galvanised into an appearance of life by the recent *pro-nunciamento* of the Chancellor of the Exchequer. He said the suffrage "was a solemn duty which men of this country were called upon to perform, and if their fellow-citizens believed they could perform their duty faithfully, honestly, and independently, then, and then only, had they a right to demand and receive it." He spoke of Lord Palmerston as "governing the country with signal prudence and good sense, holding the balance between contending parties, acting fairly and justly by each, doing his duty to the past recollection of the constitution and to the future hopes of the nation."—The electors of Halifax have presented a piece of plate to their representative, Mr. Stansfeld, as a protest against the course taken by the Conservatives in forcing the hon. gentleman, on account of his connection with Mazzini, to resign his office in the Government. The presentation took place in the presence of a vast concourse of people. The hon. gentleman, in thanking his friends for this mark of their sympathy and confidence, went over the history of the events which led to his resignation, and acknowledged with gratitude the generous and gallant stand made in his defence by the Prime Minister. Mr. W. E. Forster, the member for Bradford, also addressed the

assembly. He spoke in jubilant tones of the influence Mr. Gladstone's reform speech was likely to exert upon the Liberal party. It had given to that party, he said, an immediate future; it had drawn the line clearly, so that there could be no mistake between the true reformers and the Conservatives. The Custom House officials at the outports of the United Kingdom have received instructions not to admit any prizes captured by German or Danish ships of war, and further, to prevent Danish or German vessels from being followed out of her Majesty's ports by hostile cruisers until the expiration of at least 24 hours.—The 18th Hants (Basingstoke) Rifle Corps has been disbanded for insubordination. It appears that the company, which formed part of an administrative battalion, attended on Easter Monday to take part in the great review and sham fight at Guildford. The corps which formed the battalion to which the 18th Hants belonged seem to have been very unequal in strength, and it was decided to break up one company in order to equalise the remainder. The Basingstoke Company was selected on the ground that its commanding officer, Lieutenant Brooks, was the junior commanding officer of the battalion; but upon Lieutenant Brooks calling upon his men to fall out and join the other corps, several members—claiming to be the spokesmen of their comrades—announced their determination not to obey the order. Lieutenant Brooks at once resigned, and the affair having been reported to the War Office, the corps has now been disbanded. Lord De Grey, in communicating with the Lord Lieutenant of the county on the subject, expresses his gratification at the fact that the officers and non-commissioned officers "took no part in the insubordinate conduct of the rest of the members."—A case of some nicety and considerable importance came before the Court of Error on Saturday. As far back as 1819 a widow lady died without a will, leaving property to the extent of £20,000. Her next-of-kin was in America, but she made no formal claim, nor her husband, nor her husband's son, till 1855, when he took out letters of administration to the property. He obtained the whole sum, with the accumulations of interest, which in that time had nearly doubled the value of the original property. The Crown, which up to this time had held the property, then put forth its claim for legacy duty upon two devolutions of the property. The Court of Exchequer, before whom the case came, decided that only one legacy duty should be paid, but that it should be charged on the property at the time the letters of administration were first taken out. Both sides appealed against this decision, and the case was argued at great length. The Court gave judgment on Monday. The Court decided for the Crown on both these points.—The question of the disposition of the property of Mr. Nuttall, recently decided in the Court of Queen's Bench, and known as the "Derby Will Case," is likely to be resuscitated. During the progress of the trial it was thought that the discoveries of documents in odd holes and corners were too numerous to be true; but another, and perhaps stranger than any hitherto made, has just been effected. The "find" in the present instance consists of a bundle of testamentary papers, which had been concealed in the head-board of an old bed, and a sum of money, in gold and silver coin, contained in an old saucepan, built into a hole in the wall of a cellar. The documents have been brought to London from Matlock, with a view to further legal proceedings in this very singular case.—A gentleman named Howard was found dead in his bed-room in the Pavilion Hotel, Brighton, on Monday morning. A coroner's inquest was held on the following day, when it appeared probable that the deceased, while in the act of undressing, had been seized with an attack of indigestion, and the effort to relieve himself by vomiting brought

on apoplexy, which ended in death. The Jury returned a verdict in accordance with these facts.—A Prussian sailor, or rather a ship carpenter, was brought before the Lord Mayor on Saturday, charged with conspiring with others, to scuttle the Prussian ship *Alma*, which had been repaired at considerable expense at Ramsgate, and which was said to have heavy liabilities upon her. The principal witness against him was the mate of the vessel that took the crew from the wreck, who said the prisoner confessed to him that he had bored augur-holes in the ship's bottom, which were plugged up till a proper opportunity for sinking her occurred. A small section of the ship's side, under the water-mark, was also cut nearly through, so that it might be knocked out at any time. This was done one day when the ship was in company with another near the Scilly Islands, and the *Alma* went down in calm weather and a smooth sea. The prisoner was remanded for a week.—The coroner's inquest on the body of the man Weston, who is said to have been killed by his wife in the New Cut, Lambeth, disclosed a new phase of the affair. The witnesses who were examined before the magistrate repeated what they had seen of the violence used by the woman on her husband. But the relatives, including the mother and brother of the prisoner and a daughter of the deceased said that no violence was used, that deceased was out of his mind, and that all the force used on him was to keep him in his bed. The surgeon, however, swore that the death was caused by violent blows on the head from a blunt instrument. The inquiry was adjourned.—The inquest on the lunatic who was killed by another lunatic, at Colney Hatch, a few days ago, has been concluded. The jury returned a verdict that the deceased was killed by a man named Hobbs while labouring under maniacal excitement, and they appended to their verdict sundry recommendations for the better care of lunatics in the asylum.—On Tuesday morning, a convict, under sentence of two years' imprisonment in the House of Correction, Clerkenwell, made his escape by scaling the prison wall and dropping into Farringdon-road. His movements, however, were observed by a Mr. Whiteman, a news agent in the neighbourhood, who with much intrepidity pursued and recaptured the fellow, after a desperate resistance.—The two men Sargisson and Denton, charged with the robbery and murder of John Cooper at Roche Abbey some weeks ago, have been brought before the sitting magistrates at Rotherham for final examination, and were committed for trial on the capital charge.—On Tuesday the adjourned inquest on the body of John Coglean, who lost his life through injuries sustained in a disturbance at a coffee-house on the 10th inst., was brought to a close. A verdict of manslaughter was returned against William Sims.—The policeman named Lyons, who was so brutally treated at Willenhall about a week ago, died in the police barracks there on Wednesday. There were six men concerned in the murderous assault, all of whom are in custody.—On Tuesday morning John Reilly, convicted of the murder of Nancy Laffy at the last Glasgow Circuit Court, suffered the extreme penalty of the law in that city. He continued to assert his innocence to the last.

FOREIGN INTELLIGENCE.—In a speech made in the Legislative Body on Thursday week, one of the Emperor Napoleon's ministers, M. Rouher, declared that the treaty of 1852 did not bind France to make war in defence of the integrity of the Danish monarchy, and observed that in upholding that treaty by force England would have easy victories at sea, while France would be obliged to march upon the Rhine, and traverse Germany, to reach Denmark. "If," he added, "France could embark her treasure in such an enterprise, it is not to Denmark that we should have gone. We should rather have moved

our armies for other misfortunes, and other sorrows." As to Poland, he said, "We have suffered deeply by the events in Poland and Galicia, but we did not wish to trouble the peace of Europe. We understand that collective steps on the part of the Powers being no longer capable of realisation, France should no longer make vain protests at St Petersburg, but should leave to God and to time the care of judging on which side lay the great iniquity, and on which side legitimate grievances." In the Corps Legislatif the navy estimates had been agreed to with the greatest alacrity, owing to the generally-experienced desire to have France raised and kept up to the rank of a first-rate naval power.—The trial of La Pommerais, at Paris, charged with murdering the widow De Pauw, by the administration of poison, has come to an close. A verdict of guilty was returned by the jury, and the prisoner was condemned to death. De la Pommerais, has appealed to the Court of Cassation against the sentence, and the jury are said to be favourable to a commutation. The question is now under discussion of the liability of the insurance companies to pay the various amounts insured for to the heirs of the murdered woman.—The Rouman Boyards have always been fond of aping French manners and customs; and their ruler, Prince Couza, has now borrowed from the Emperor Napoleon a hint as to the way of dealing with a refractory and hostile Legislature. As the assembly convoked by him for the special purpose of passing a new electoral law refused even to take the measure into consideration, he has not only dissolved it, but has also proclaimed his new electoral law, and added an article to the Moldo-Wallachian constitution by his own sole authority. These constitutional changes are to be submitted to the people, for their approval or disapproval, by universal suffrage; and we may easily suppose that Prince Couza has learned from his Parisian teachers how to ensure a popular verdict in his favour. Meanwhile we are assured by telegrams from Bucharest that "absolute tranquillity" prevails, and that there is no opposition to the measures of the Prince, who is everywhere "enthusiastically cheered by the people. Prince Couza is said to have been summoned, at the instance of the French Cabinet, to take part in the Conference which has met at Constantinople, for the purpose of endeavouring to settle the affairs of Moldavia and Wallachia. Although the suspension of hostilities commenced on the 12th inst., it is officially announced that on the 14th the Prussians in Jutland still continued to confiscate goods and horses, and to carry off the wires of the Government telegraphs. We may consequently expect that remonstrances will be addressed to the Berlin Cabinet, as it was certainly understood by the English Government that contributions would cease to be levied in Jutland. The Danish ships which defeated the German squadron off Heligoland have arrived at Copenhagen in an undamaged state. They were immediately visited by King Christian, and their arrival was greeted with warm cheering by crowds of Copenhageners. With the examples of German magnanimity towards Denmark in mind, no surprise will be excited by a statement which has just come from Count Manderstorm. The Swedish Minister for Foreign Affairs asserts that his despatches, containing secret instructions to General Wachtmeister in London, were opened in their transmission through Germany. —Some of the German papers circulated an absurd story, that the defeat of the allied squadron by the Danes off Heligoland was partly attributable to the ambiguous manœuvres of the British frigate *Aurora*, which interfered with the German plans of action. A contradiction, which was certainly not needed anywhere out of Germany, has been officially given to this story by the Austrian Admiral.—Intelligence has been received by telegraph of the

spread of the insurrection in St. Domingo to Hayti. Additional Spanish troops had been despatched from Cuba. It was stated, however, that the insurgents had been beaten by President Geffrard.—It is reported in Paris that the Italian Government is about to reduce the army by the large number of 100,000 men. The object is to curtail the heavy military expenses.

INDIA.—A telegram from Suez brings us the news that Mr. Eden, who had been despatched on a special mission to Bhootan, had been publicly insulted by the chiefs of that petty state, and had afterwards been imprisoned, and "compelled to sign a treaty ceding British Assam to Bhootan." So another "little war" must be undertaken by the Indian Government against the mountaineers of Bhootan.

AMERICA.—No collision had occurred between the hostile armies in Virginia up to the sailing of the *Australasian* from New York on the 4th inst. There were some rumours that General Grant had put his troops in motion, but it was quite uncertain whether there was any foundation for them. The Federals had evacuated "Little" Washington, in North Carolina and the Confederates were reported to have invested Newbern. General Beauregard was said to have assumed the chief command of the Confederate forces in North Carolina. General Banks had retreated down the Red River as far as Alexandria, where his gunboats and transports with the exception of the gunboat *Eastport*, had also arrived. Nothing was known respecting the position of General Steel's corps; which had advanced from Arkansas in order to co-operate with General Banks in attacking Shreveport. The House of Representatives had passed a bill adding three dollars a month to the pay the soldiers of the Federal army. Admiral Wilkes had been sentenced to be suspended from duty for three years, and to be reprimanded. There had been great fluctuations in the price of gold at New York, and, if we may believe telegraphic quotations, the premium was once as high as 94 per cent.

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#### TO CORRESPONDENTS.

I. P.—The letter is in type.

J. W.—All the members of Grand Lodge (whether holding office in their respective lodges or not at the time being) must be provided with the collar of their lodge on attending the Grand Lodge meetings. Those brethren who recently attended without it were legally and properly excluded. Officers in lodges of instruction are allowed to wear collars and other Masonic insignia.

INQUIRER.—The W.M. of a lodge cannot be installed at any lodge other than the next regular lodge immediately following the election, without a dispensation. By-laws cannot be allowed to overrule the "Book of Constitutions."

R. M.—The late Earl of Eglinton was a Freemason, hailing from Scotland.

F. L.—The fourth proposition in the first Book of Euclid's elements of Geometry, has no special reference to the Mark Masters' degree.

W. C.—The M.C., or Stewards, have no particular place assigned them in a private lodge. They are certainly officers and are generally considered by their appointment to be thus put on the roll of preferment.

H. Y. J.—A lodge being opened in the third degree may be resumed in the first or second, but cannot be again resumed in the third without re-opening.

\*\*\* From press of matter, the reports of the Phoenix Lodge and Mount Sinai Chapter unavoidably stand over.