

LONDON, SATURDAY, OCTOBER 11, 1862.

THE TEACHINGS OF MASONRY.

The following is extracted from a sermon preached in Saint Cuthbert's Church, Wells, on 3rd July, 1862, before the Provincial Grand Lodge of Somerset, by the Rev. R. E. Wallis, Priest Vicar of Wells Cathedral, and Chaplain of the Benevolent Lodge, No. 653, which has been published by our reverend brother for the benefit of Masonic Charities:—

In formally giving a law to the Israelites, God had neither explicitly nor implicitly relieved the Gentile world from the moral obligation to love God and man. The re-publication of the requirements of the decalogue as a written code to the children of Abraham, was necessary to place them on a distinct and visible ground of peculiarity as being in covenant relation with God; but already the world had been actually governed according to the terms of that code for 2000 years, and notwithstanding the Mosaic institute, it still continued to be governed upon the same great ethical principles. Although God for a special purpose declared himself the Father of Israel, he in no way abrogated his paternity to all the world besides. And in proportion as humanity could apprehend this simple and majestic relationship, and the bonds under which man was linked by it to his brother man, it was elevated and purified and ennobled by that knowledge.

It is confessed, indeed, that this great natural law of love was at the best very inadequately and feebly appreciated. But there was not wanting a conviction among mankind, that some such principles realised and applied might pervade the hearts of men, and extend beyond all accidental limits of name and country, and nation and age, till it embraced the whole human creation of God. Such principles we now recognise as capable of issuing in that comprehensive and sublime law, which our Lord declared to involve all the primary revelation of God to man. This law if it could have effectually operated upon human nature (do not mistake what I say) would have rendered the gospel unnecessary, for then would righteousness have been by the law, and Christ would have died in vain. And the recognition of this law, marred and in great measure obliterated, as it has been in practice, by all the evils that cling to a fallen nature, is the first and fundamental principle of Masonry. To plead among men for an enlarged and universal apprehension and application of the teachings of love to God and man is the object and purpose of Masonry.

It is not too much to say that something, in nature similar to our Masonic Association, must needs have begun to exist as soon as, in a disorganised world, individual souls began to perceive that distinctions of race and name were accidents, but that as God had made of one blood all the nations of the earth, so in virtue of that common parentage, all men must be brethren. Such a truth as this once apprehended by individuals would become the germ of an association such as the Masonic. It was in its degree the acknowledgment of a principle which it remained for

the gospel to fructify and develope to its larger issues.

Does it appear to us that such a doctrine is too obvious and necessary to have afforded foundation for so peculiar an edifice? Does it seem that, for the sake of keeping in view so natural a principle, there needed no system of mystery and ceremonial—no elaborate institution and association? Let it be considered, however, that in the old times a universal brotherhood would seem to be a denial of the very conditions of special societies. Such a doctrine, even in the light of Christian civilisation, although admitted in terms, is constantly repudiated in fact. But when patriotism was almost the essence of religion, and when, beyond the limits of nationality, all men were esteemed barbarians or dogs,—openly to maintain the fraternal bonds of a common humanity, would have been to incur the risks which will always attend the missionaries of a noble and neglected truth, in a selfish and unsympathising world. Therefore the principle avowed by the few here and there had to be veiled in darkness and secrecy, in mystery and symbol—to be hidden from the world,—and often to bear the reproach of guilt consequent on concealment rather than to challenge the inevitable scorn and contempt of society by its open publication.

But it will be objected, that however useful such a system might claim to have been before the Christian Era, yet it cannot be of the same value or meaning now, when the Gospel of Jesus Christ has proclaimed on the authority of the Father the world-wide brotherhood of all believers Christ Jesus—a brotherhood embodying in its elements the most pure and elevated morality; and supplying, moreover, in the circumstances of its origin, the way in which such a morality might be carried out in this life, and linked to eternal happiness in the life to come. In short, the question is a most important one. Has not Christianity superseded all need of such associations and obligations as are found in Masonry.

To this question I suggest the following answers:—Christianity is a spiritual brotherhood: Masonry is a social one. In the same sense in which Christianity supersedes or relaxes social and civil bonds and obligations, even so it must (if brought into conflict) supersede and set aside such terms of association as ours, but in no other sense. Christianity stands upon a totally different platform from Masonry. Masonry is a human institution—Christianity is a divine one. But the gospel does not render useless and ineffectual all other means of moral education and discipline—it does not ignore all social virtue and human excellence among men. These things, indeed, become adorned and beautified when gospel principles raise and illuminate them. But until Christianity can be made the pervading spirit of human virtue and worth, until the gospel can not only be preached but actually instilled into the hearts of men and nations all over the world, are we refuse to recognise and use those moral restraints which may be derived from lower teachings? God governs by law until the gospel can be received. The training of a merely moral institution is not to be despised, when otherwise there would be no training at all, as the law was the schoolmaster to bring men to Christ, so the teaching of the great laws of love, which are the basis of Masonry, may lead men to apprehend the more perfect and spiritual system set

forth in Christ Jesus. Assuredly there is nothing in the brotherhood of Christianity that frowns upon the brotherhood of humanity. Rather its divine teachings would lovingly raise it into a higher sphere, and substitute Godliness for morality—a heavenly conversation for earthly virtue—a new and spiritual nature for a struggling endeavour after an unattainable perfection. And if I read the teachings of Masonry aright, I am bold to assert that the high moral suggestions which it continually affords, are calculated, not only to make the man who is already a Christian look with increased veneration and love upon the truths of the Gospel and cling to them more closely, but to make the stranger to Christianity crave that enlightenment which nothing but God's revelation in Christ can effectually give him.

But where as yet the spiritual law of love has not exercised its dominion, we may surely, even as Christians, thank God that the natural law of love still operates with power. Nay, rightly understood, grace does not destroy nature, but absorbs it. What a world of desolation would this be if there could be no morality, no love, no virtue, no self-denial possible, except as it was founded on spiritual acceptance of Christ's gospel. Surely man would neither be worth redeeming nor capable of redemption if from human nature God's image were so wholly eradicated as this. The Father has set the principles of social kindness—the love of one's fellow-man, of kindred, of parents, and children, virtue and good-will, and all the common charities of life, and the numberless influences that soften and mellow humanity in the natural world of society, for the same reason that he hung the rainbow in the cloud, that he might thereby suggest what higher, and holier, and purer blessings were ready to flow from his love to the man who seeks it. There is a lesson in those outward mercies which we abundantly share, that if there may still be room among fallen men for the exercise of love and friendship, there must needs be a love which passeth all understanding, whose subject is pure and perfect, but who is the source of all these imperfect, but still beautiful, shadows of his own nature. To the thoughtful man, who apprehends the teachings of merely natural human affections, they convey hints of a spiritual love, such as was manifested in Christ Jesus, and can find its satisfying object only in him.

And to the Christian Mason let me say that the bonds of his social fellowship in no way conflict with his engagements as a soldier and servant of Christ. For service, for kindred, for sympathy, for usefulness, he is still in the world, and there his work has to be done, there his life is to be passed as a man among men. His association with a spiritual communion is not to detach him from those bonds of a merely social nature amid which God's providence has placed him. Such bonds are often most valuable as helps, as stimulants, or as restraints in the discipline of his affections, or the discharge of his duties. If the fact of being a Christian man might excuse him from all modes and means of social kindness and benevolence, except those which are distinctly religious and evangelical, then a Christian might reasonably be called upon to forego his association with Masonry. But upon such principles he ought, consistently, to surrender not only his business relations, his public engagements, his civil offices and trusts, his political interests, but also in many cases his domestic ties and affections

and burthens, even all those social links which are of God's ordering, and make the charm of natural society. To accomplish such a detachment of himself from all secular ties he must "needs go out of the world."

The Gospel can only be said to have superseded the law in such a sense as that it has fulfilled and completed it. Under the Gospel the Christian is not to forego the things contained in the law, but he is led along the path of obedience for love's sake. The moral requirements of the law still find their place in an evangelical dispensation, but now only as maxims for guidance in conduct,—as tests of attainment in grace. And although the gospel proposes higher principles and motives for virtue than any human system, yet methinks, even a Christian need not compromise his spiritual profession and fellowship, if he uses the association of those, who only acknowledge the bonds of a Masonic brotherhood, to test his own Christian disposition of love to his neighbour, by the practice which he may often see realised among them, and by the terms of union which they, as well as he, have adopted. It is too much to say that the conduct of many a worldly society as to their special purpose may teach a lesson to the spiritual man? "The children of this world are in their generation wiser than the children of light." The law may not only be a schoolmaster to lead to Christ, but it may often become a messenger to bring us back to him. Even the hints afforded by our symbolic teachings may be helpful reminders of the love which the spiritual man professes for Christ's sake.

And one higher and more fundamental truth must be urged in this place, as taught by the principles of our fellowship. The perfect Mason is one who always, and fully carries out the influences of love to God and man in heart and life. Has any one ever attained to this perfection? Has ever any one fulfilled the law? But is perfection therefore an impossibility to us? The answer to this question which conscience dictates will impress on the thoughtful man, the reason of, and the remedy for, this universal failure, viz.—Human sin, and divine redemption. In Christ alone we see that perfect love to God and man. In Christ also we see the manifestation of God's love to us, and through him the implantation of the love of God in us, which in failure, and weakness, and imperfection, is yet, by reason of our trust in Christ, accepted as "the fulfilling of the law."

In the ordinary sense the assertion that a good Mason is necessarily a good man, is either unmeaning or untrue; but in the exact sense, it conveys the utter impossibility of realising that goodness which it implies, for "none is good save one, that is God." The ideal of Masonry is that perfect love which is found alone in God. But thus leading our thoughts up to His perfection, it cannot but bring us face to face with our own imperfection, and shew us the barrier of sin, which comes between his holiness and us. And then is made a way for the blessed gospel of peace, by the blood of the cross, which does away the enmity by washing away the sin, and makes us new creatures in Christ Jesus, will full and free access through him to the father reconciled in him.

If I have in any thing that I have said seemed to raise Masonry, or to lower the gospel, so as to place them for a moment on the same level with one another,

I entreat you not so to understand me. Masonry is not a religion. Its brotherhood is distinctly a human association. Christianity is emphatically a religion, it is a divine scheme founded upon supernatural facts, it has to do with external interests, it is a spiritual association on terms of spiritual experience, and it has for its object, to restore fallen man to communion with God, and to fit him to dwell with God for ever. It is idle, therefore, to speak of the two subjects in same strain, or as being of equal importance. It is idle to pretend that Masonry can be to a man any substitute for the gospel. Better, far better that Masonry had never existed than that the gospel of Jesus Christ should waive any of its pretensions, or be shorn of any of its glory. Masonry may be of use to the secular moral and social interests of man; the gospel can save souls, and provide for their eternal interests. Our blessed Saviour in his ministry on earth did both the divine and human work, and does so still. And after his example we need not forego the spiritual work because we recognise moral and social obligations, neither need our spiritual relations in Christ to take us out of the world and its bonds of labour and social usefulness. There can, of course, be no comparison between the position of the Christian and that of the Mason, as such; but undoubtedly a Christian Mason has the means of doing good to his fellow men than a Christian man who is not a Mason. A man may do a Christian's work better for being a Mason. This is all that I can claim for Masonry, but I think this ought to be enough to justify the Christian, who should continue to maintain his Masonic character. Be it ours to endeavour so to realise the responsibilities of both the divine and the human institution that the spirit of brotherhood suggested in earthly things, may be perfected and glorified in heaven.

The principle of brotherly love of which I have spoken, is so universally professed, that in a Christian pulpit there can be no occasion to insist upon it. But upon its practice, there is alas, need to say much by way of incentive, as well as to afford special occasion (such as the present) for its exercise. That which as a body Masonry largely and liberally does in the way of benevolence, it is essential that individual Masons should furnish the means of doing. And not only so, but it is also desirable that living in the society of men not formally associated with us, we should not appear to be disunited with them in sympathy, and interest, and effort for philanthropic ends, that we should let men see that our principle is universal, our brotherhood that of humanity, and therefore that we should not always limit our endeavours to do good to the sphere of our own associations. On this ground you are invited this day to contribute, not only to the funds of your own charities, but to those also of the central schools of this City. And therefore, without urging upon you their special claims, I conceive I shall do more justice to both the interests that are thus before you, by reminding you,—that you have opportunity this day to represent to the world around, the benevolence and liberality that you profess as Masons,—and, moreover, that on higher ground you are called on to illustrate the fruits of the love to man which issues from that love of God in Christ, which you profess as Christians. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.

MONUMENT TO AN OCTOGENERIAN BROTHER.

(From our own Correspondent.)

Several months ago we addressed, through the MAGAZINE, an appeal to the Craft in the Province of Ayr, in regard to the erection of a monument to the memory of the venerable and widely-known Bro. Francis Love. It is with unfeigned pleasure that we have to report the desired consummation of the very laudable efforts made by the Ayrshire brethren to commemorate, in a tangible form, the name and Masonic virtues of the above-named brother, and that in Stevenston Churchyard there has now been raised a monument which will serve not only as a landmark to the Craft in and around the scene of our deceased brother's Masonic labours, but as an incentive to every brother who looks upon it to strive so to adorn the doctrine of his profession, as that the jewel which has been entrusted to his keeping will retain its lustre until the moment of its consignment to the archives of the silent lodge.

"And so when death shall claim us too,
And others' form be there:
May we in memory's heart be held
By Masons everywhere."

The Thistle and Rose have in their tribute to departed worth well sustained the *prestige* of their lodge, and merit the approval of their brethren. The monument is an obelisk, standing about 17ft. high. The basis formed of panelled rustic rock-work, with centre flower, on which stands the pedestal, with marble plate inserted for inscription. Surmounting this is a moulded cornice, with egg and dart carved on it, on which stands the base of the obelisk, having cut on front a Bible opened at Micah vi. 8, with compass and square in relief. From this rises the obelisk, at the foot of which is carved sun, moon, and stars, and other Masonic emblems. The obelisk itself is panelled, and has at its centre a shield cut on it, surrounded with flowers. The whole produces a fine effect in the truly picturesque burying-ground of Stevenston. The monument bears the following inscription:—

This Monument,
In Memory of Brother Francis Love,
Stevenston,
Who died on 11th July, 1860, aged 78 years,
Is erected by

The members of Thistle and Rose Lodge of Freemasons, No. 169, and other brethren. Brother Love hailed the Lodge No. 169 as his Mother Lodge, and was a member of it for the long period of 59 years; was an honorary member of Mother Kilwinning and other lodges; had attained to the degree of Mark Master, and was buried with Masonic honours.

As he was a man of unassuming manners and great simplicity of character, a loving and tender-hearted husband and father, and a citizen of unimpeachable integrity and uprightness, he will long live in the affections of his friends, and the fraternity to which he belonged.

September, A.D. 1862, A.L. 5862.

Speaking of Stevenston recalls to our mind the tradition existing here which connects the patron saint of the lodge and Abbey of Kilwinning with that parish. Strong evidences of a change in the course of the Garnock are still traceable, and tradition, while preserving the record of that change, supplies all the cause of it. "St. Winning," we are told, "had gone

to fish, not men but trout. The Garnock trout, however, were not complaisant enough to allow themselves to be caught, and the angling saint became so greatly incensed, that, dreading his ire, trout and stream fled before him, seeking the sea by a new channel."

GOthic STREET ARCHITECTURE.

(From the *Building News*.)

Adopting the best known, though least accurate, collective epithet, applied to designate all styles of mediæval architecture, we propose to consider whether or not there will be a probability of our seeing any or all of those various related styles, which are included under the term Gothic, adopted for street architecture much more extensively than at present. This is a subject of speculation not unworthy of serious attention, and the examination of which cannot fail to be of practical value.

Half a century ago to enquire whether we were likely to see such a thing as Gothic Street Architecture revived or reconstructed, would have seemed sheer madness. That it is reasonable to do so now is due to the fact that Gothic has been revived, all but universally, for ecclesiastical structures—more or less generally for domestic buildings in country situations—to a small extent for public buildings—exceptionally only for the buildings in streets, which are now the subject of our enquiry.

It might have been, and has been thought, that the revival of pointed architecture for some objects would make its revival for all purposes a matter of course. This result has not followed, and does not seem to be approaching rapidly. It is, therefore, worth our while to enquire if the essential conditions of the problem be the same in all cases, and it will not be difficult to show that they are so widely different, in at least one important particular as to leave good grounds for doubting the possibility of a Gothic Street Architecture.

A style of art depends for its broad characteristics on the national character and popular taste of the people among whom it has sprung up; any radical change in these reacts upon the artists employed, and shows itself in their works, and any stimulus applied to the national mind is soon seen to produce results on the works of art produced. This happens in two ways—partly by a direct influence, the change in people's tastes changing the character of the commissions they give—partly by indirect influence, because whatever greatly influences the mind and taste of a whole people will influence, without doubt, individual artists in the same way.

Take an imaginary example. The American people have suddenly become two warlike nations, and a deep change has been effected within two years in the nature of their tastes and feelings. There cannot be a doubt that upon such painters and sculptors as they have, the influence of this change will tell, and tell in the double way we have indicated. Purchasers will require pictures of the war, busts of the generals, and statues of favourite heroes. Painters and sculptors, will, like their neighbours, be infected with the war-fever, and will paint and carve battles and warriors with general enthusiasm.

The change, of which we have supposed a startling example, may be traced by every observant man familiar with the history of the arts, and of the changes of complexion in national characters. Perhaps the most conspicuous instance of it is the revival of classic art, which so closely followed upon the revival of classic literature in the sixteenth century, and which was as complete and as universal as was the overthrow of monkish traditions, and the re-establishment of the writers of Greece and Rome in their ancient pre-eminence; and with this instance we have now something to do, because so long as Latin and Greek literature continued the chief, if not the only models of taste, so long would a Gothic revival have been simply impossible.

Perhaps the dawn of a different state of things may be traced to Germany, where the writings of Goethe have had an immense influence in founding what is called the romantic school. In this country we unquestionably owe much to Sir Walter Scott, whose writings directed a great deal of attention to the charms of a literature in every respect the reverse of Johnsonian, and the interest of periods of history which had till then been doomed too recent and too near home to claim much notice, except from professed antiquarians.

At any rate, whether these men be regarded as leading or following, it is very certain that an immense change has taken

place in popular taste in Europe, and especially in England, since the epoch of the French revolution, and that the effect of this change has been to supersede the exclusive influence which the classic models exercised alike over literature and taste, and to introduce into the one and the other region a disposition to cultivate that which is of native growth. Joined to this influence, however, the English mind has been powerfully operated upon by the astonishing advance of commerce, intercourse, and scientific invention, and the consequent rapid increase of wealth—by an eager desire or novelty, and by familiarity with operations on a large scale.

These two influences, which we may distinguish as that of nationality, or a substitution of native for ancient classic taste and literature, and that of, let us say, steam-power, meaning a familiarity with all sorts of great and active enterprises, are two of the characteristics which mark the modern English mind, and have powerfully affected modern art.

To begin with ecclesiastical architecture. The resumption of our own pointed style was the natural result of the rise of what we have termed nationality in our tastes, and all the influences connected with steam and commerce hardly affected it at all, for the simple reason that the service, the constitution, and the very edifice of the Church, descend direct from the middle ages, and modern ages have not touched them. It was natural, when England came to look round for all of a noble or an inspiring character, to which her present or her past had given birth, that the noble church architecture of her cathedrals and ministers should be revived in the service of a church, whose bishops and their dioceses, whose parishes and parish priests, whose whole form and many of whose services have come down—translated, so to speak, into Protestant form and life—but otherwise unchanged from the earliest ages of our history as a united people.

It was not the less likely that, as taste for things which are native and national revived and returned, our country gentlemen should seek to return to the forms of architecture employed by their forefathers than that the clergy should revive the manners of their spiritual predecessors; for in the country districts of England much of the ancient feudal feeling remains intact, and has readily given rise to the strongest sympathy with ancient architecture. So much is this the case that, as Mr. Scott has well remarked in his "Domestic architecture," the cottage building of many remote districts has never been modernised, and remains almost as tasteful and as quaint as it was in the sixteenth or fifteenth century.

Here (*i. e.* with churches and mansions) we are inclined to think the Gothic revival might possibly have stopped, but for an accidental circumstance, to which few modern architects attain sufficient importance.

Just as the time when the feeling of nationality, as we for want of a better word have termed it, and before that modern element which it is still more difficult to name, but for which steam power stands as an equivalent, had taken the firm hold it now has, it became necessary to rebuild the Houses of Parliament; and, most happily, a sense of the propriety of employing on a building which has historic associations such as none other in England can claim, and a style which might also be termed historic, led to the erection of the Palace of Westminster, as we now know it, and to the daily and mighty exhibition to the most influential men of the nation of a Gothic building adapted to modern purposes and in daily modern use.

A great cry has been raised against the houses again and again by some; and many even whose prejudices and tastes are all classic, or all steam, have no doubt frequented that house without deriving pleasure from its beauties, or becoming converts to its style. But even they cannot shut their eyes to it; and when we remember that all the leading nobility and six hundred of the leading commoners of England have daily and hourly this magnificent structure before them and *in use*, we cannot wonder that they, and those whose minds they influence, become accustomed to the idea of pointed architecture, for even the most modern secular public buildings, and that such designs as those of the town-halls of Preston and Northampton, are from time to time being selected and erected.

Still, though here and there we build Gothic public buildings, we must not suppose that their existence is due (as is that of revived churches and mansions) solely to the fact that Gothic is *old*. They more often occur because Gothic is also *new*. The Gothic revival is a thing of the present day, as much as railways, telegraphs, or iron-plated steamers; and that section of the modern mind in which the go-a-head elements are the

uppermost will patronise Gothic because it is modern—will feel the antiquity of the thing its chief drawback, and instead of being anxious to have precedents respected and old styles correctly rendered, will be better pleased the more intensely Victorian, and the less antique, the work may be.

These observations bring us to the concluding links of our train of reasoning. The reader, if he have concurred with what has been said, can hardly fail to admit that, if the architecture of our churches and mansions be revived purely from a conservative feeling, while that of our public buildings is here and there only rendered Gothic, and that from mixed motives, of which the supposed newness of the style is one, it is hard to expect that in our streets, where trade and telegraphs, steam and traffic have it all their own way, we shall ever have a Gothic house put down except as a novelty, or an exception to the general rule.

There are reasons why the modern ways of thinking and doing should find a Gothic house, shop, or warehouse very incongruous. The quaintness and homeliness of mediæval life, with which mediæval architecture suited so well, has so utterly vanished from our commerce, that the architectural forms to which it gave rise seem painfully out of place; nor is there wanting a sort of sternness and hardness, a grasp of generalities and a love of uniformity in the modern mind, which makes the angular jambs, and square-headed windows, and symmetrical arrangement of features peculiar to Italian and Anglo-Greek buildings, more consonant with the tastes acquired by our tradesmen and merchants than the pretty irregularities, the rich and varied features, and the graceful forms of Gothic architecture; and thus the predominant elements of Gothic seem to exclude it to a great extent from the field, where its ardent admirers seem to believe it is yet destined to flourish—namely, our street architecture.

Give us, however, a style which shall be neither Gothic nor classic, but essentially modern, and in which no precedents need be much respected—a style where our taste for mechanical science, and our admiration for iron, may be gratified by the clear exhibition of a construction, in part metallic, but certainly sound, and, if possible, novel, while our taste for the grand and the regular would be gratified by great size and simple symmetrical arrangement, both of masses and features, and our love of ostentation should be satisfied by a profuse exhibition of expensive materials or of elaborate ornamentation, and we shall have arrived at the true modern style, and shall see buildings erected such as would very much fall in with the latest notion, and the most recently-formed tastes. Such a style we already partly have, for if we group together the warehouses of Manchester and Nottingham with some of the commercial buildings of London, and add some such buildings as the Grosvenor Hotel as an exterior, and St. James's Hall as an interior, we shall form some idea of what is most likely to please modern taste, and to form the standard of modern civic architecture for the next few years.

In this style a truly skilful artist can do almost what he will, and such a building as St. James's Hall will suffice to show how thoroughly artistic an intensely modern work may be made. An architect imbued with a love for Gothic art, may indeed make a building essentially modern in its form and nature, and yet, in many respects, thoroughly Gothic; but we, nevertheless, repeat that the more the causes which have led to the revival of Gothic are considered, and the more the nature of modern mind and manners are reflected on, the less likely does it seem to us that Gothic architecture, revived in a mediæval spirit, will ever take root in our streets. Here and there perhaps an example may be planted down, but they will form exceptional features, as an exotic or two in pots are put among hardier plants to produce variety in a garden. It is, nevertheless, true that the revival of pointed architecture has excited a certain influence on the street architecture of our day, and it may be fairly expected to enter largely into the composition of that modern manner towards which we are partly advancing voluntarily, partly drifting.

THE FATE OF THE EXHIBITION BUILDING.

After having relieved the guarantors (thanks to the liberality of the builders) from liability to make good the deficiency in the receipts, caused by the grossest mismanagement that could be imagined, the next thing the Commissioners have to do is to decide the fate of the structure on the Exhibition coming to an end. Are they to give it up to the contractors to be pulled

down and removed, or will they take heart at the eleventh hour, and endeavour to devise an arrangement by which it may be preserved for future use? It would be very foolish to affect ignorance of what everyone connected with the Exhibition is talking about; and it would be worse than folly to attempt to conceal or deny it. There is no longer a doubt that the undertaking is a financial failure. Worse even than that, the rapid decline of public interest, ever since the story oozed out about Mr. Fred. Cadogan's doings, and his per-centage of half a farthing on each visitor, to be paid by the unfortunate refreshment contractor, M. Veillard, there has been a marked falling off in the number of visits. Those who know the national character will not be surprised at this result. Englishmen have such a prejudice against jobbery, that they will turn from the best schemes if it have the least taint, and leave it to perish in the bleak shade of public disfavour. John Bull is so whimsical a creature, has so strange a partiality for fair dealing and frankness, and entertains so great a dislike to being done, to never so small an amount, that he is quite capable of arguing that it would be morally wrong and un-English for him to visit the Exhibition again if he have to pay toll to Mr. Cadogan, because the latter individual has no publicly-recognised claim to it. Then John has intense admiration for the aristocracy, and is a thorough believer in the truth of the maxim, "*noblesse oblige*." He has, moreover, a contempt as intense for members of the upper ten thousand who commit actions derogatory to their order and social standing; and he is not likely to forgive the son of an English earl—the cousin of the nobleman who is supposed to represent English honour and dignity in Paris—for having dabbled in a cook-shop speculation, or played the part of *homme d'affaires* to a *gargotier*. Among the memorials of the Exhibition, there should certainly be one to the individual who, in his greed for gain, has made it unpopular, and contributed more than anyone else, perhaps, to change success into failure.

Under these circumstances, to which should be added the various mistakes of the commissioners themselves—their indifference to the wishes and convenience of the public, their numerous dodges to extract money from visitors, the ignorance and favouritism of the jury rewards, and the catalogue nuisance—it is evident that there will be no rally of public interest in favour of the Exhibition sufficient to increase the number of visitors beyond what will satisfy the contractors, and make the guarantors safe. We are not so sanguine as to believe, like some of our contemporaries, that during the present month visitors will appear 100,000 in a day. On the contrary, we are more inclined to imagine that their numbers will grow less by degrees, and gradually smaller; for last week's returns show the attendance to have been less, by upwards of 60,000, than during the corresponding week of 1851. Last Saturday only 10,000 paid at the doors. However, should we prove to be in the wrong, and crowds rush up from every part, even then the receipts would not in the end amount to sufficient to fulfil present engagements with the builders, and purchase the edifice from them as it stands, with all its accessories; for the amount required to complete the purchase is no less than £130,000 after the guarantors have been made safe. Clearly this sum cannot be obtained from any possible increased number of visitors; and it is therefore to some other source we must look for means to purchase the edifice.

But "is Captain Fowke's design worthy of being preserved? Is it not a disgrace to the nation, and a libel on the actual state of architecture in England?" Professional men and amateurs will inquire. Whatever may be the sins of the design against that standard of æsthetics which so many set up, yet so few are able to define, there are economical reasons are sufficient, to justify, nay, imperatively to insist on, the preservation of the structure. Taking the most unpromising view of the question, namely, that the whole of the money necessary to complete the purchase, will have to be raised from independent sources, it will be seen that the building has cost £300,000, and that the whole of that will be lost, as regards any permanent use to the nation, unless £130,000 be raised to acquire the materials *in situ*, and which, if pulled down, would scarcely fetch that sum. The amount is certainly a large one, and yet £130,000 is a price dirt cheap to pay for such a structure, which covers 845,000 square feet or upwards of 21 acres of site, since it is but a fraction over 3s. the square foot. Never before was bare shelter to be obtained so economically. And if, as we believe and hope, in common with great majority of the industrial and trading classes, periodical International Exhibitions have taken root here deep enough to

grow into a national institution, then will it be the height of folly, the most astounding example of extravagance the world has seen for many days, not to purchase the building at so comparatively trifling an outlay, and thereby, to compel the public to expend every ten years half a million of money. It is true that in certain *cliques* every effort is made to throw discredit on exhibitions in general, and that the errors of the commissioners have contributed to do so to some slight extent, until it is stated, with pretensions to speak authoritatively, that we have seen the last International Exhibition in London. A most unbecoming use is made of the late Prince Consort's influence on the public mind by asserting that he was opposed to periodical exhibitions, even to the present one. Of the truth of this assertion none can decide, except the few who were admitted to the confidence of His Royal Highness, but we may be permitted to doubt it in the face of the support he gave to the scheme by presiding over a public meeting at the Society of Arts, and of the importance of his subscription to the guarantee fund.

Another pretended argument against future exhibitions is that manufacturers think them expensive, and the result not commensurably profitable. Upon the question of profits, the individual manufacturer alone can speak, and even in so commercial a matter he is not always to be implicitly believed. The public will be curious to hear the name of anyone whose experience of this year has decided him to abstain hereafter. Nearly everything exhibited that was for sale has been advantageously disposed of, and immense quantities have been sold from samples. Minton, Copeland, and host of manufacturers have done a most profitable trade. It has been even better with foreigners, and to such an extent that the middle-men, commission agents, talk of refusing to deal with manufacturers who exhibit and sell. In a matter of this kind we are bound to have recourse to the experience of the past to enable us to forecast the future. We find that neither the expenses of 1851, nor for the Paris Exposition of 1855, operated to deter people from exhibiting on the present occasion. Producers of works of industry were never more anxious to exhibit their wares to the public. The fact that there were applications for tenfold the amount of space available for allotment is sufficient evidence of the falsehood of the allegation. So long as there are exhibitions there will be no lack of exhibitors. Great as is the deference we are all anxious to pay to the opinions of the late Prince Consort, we are not prepared to accept them as infallible and absolutely binding upon us. If an international exhibition was so serviceable ten years ago by showing us our shortcomings, and indicating their remedy, it will be equally serviceable ten years hence to establish the relative industrial positions of ourselves and our rivals. They are fast treading on our heels, and will not leave undisputed our position in the world's markets. Already Dollfus, Meig, & Co. send their printed cottons here from Mülhausen, and fairly compete in the London market with Lancashire cotton-printers. Berry sends its soft iron to Birmingham, and Prussia supplies Sheffield with steel. Our manufacturing superiority is no longer so great or so crushing as it was, for since 1815 we have sent mechanics to almost every part of Europe, and have instructed foreigners to compete with us. If we would maintain the lead, slight though it may be, in can only be by continuous attention to progress everywhere, and there are no means which admit of this being done so easily and so efficiently as international exhibitions. A last objection is that decennial exhibitions leave too short an interval for study, preparation, and progress. In the history of the world, ten years are indeed a short period; but in the history of industry, it is an epoch embracing the birth and practical realisation of inventions. In the last decade we have witnessed the discovery of coal-tar dyes, the extensive substitution of jute for hemp, the establishment of submarine electro-telegraphy, the introduction of rifled artillery, the development of photography, the discovery of the new metal aluminium, the construction of armoured ships of war, and of that huge leviathan the *Great Eastern*, the elucidation of the system of great circle sailing—each of which may be said to have effected a sensation in the branch of industry to which it belonged. If the next decade be signalled by improvements as numerous and as important as those which have illustrated the one just ended, the next International Exhibition here will be no less instructive and useful than its predecessors.

Seeing these things, we may fairly conclude that we shall have International Exhibitions hereafter, and in that case it will be an immense economy to secure the present building.

If advantage be taken of the present opportunity, which is a golden one, to acquire possession of the edifice, the next exhibi-

tion will be housed for £130,000, and all the difference between that amount and the total receipts, after deducting current expenditure, will be so much clear profit, and be the nest-egg, at least a quarter of a million sterling, of a fund to defray the cost of future exhibitions, or to be applied to develop the progress of industrial arts. Whatever may be said of the demerits of Captain Fowkes' design, it is quite as good as that after which the Paris Palais de l'Industrie was built, though the difference between the materials—brick here and stone across the Channel—tells vastly with the ignorant who do not know that the merits of an architectural design do not consist in the quality of materials, but in their combination of groupings in masses to produce an architectural picture by the play of light and shade. Now, a picture may be produced in brick as well as in stone. The Palais de l'Industrie is finished, and has received a due amount of exterior surface decoration. At South Kensington the structure is unfinished. The exterior is devoid of ornament, and is disfigured to meet the exigencies of the Exhibition. But when the outside comes to be finished up in all the details, its appearance will be very different from what it now is. An attempt is to be made to improve the exterior by the introduction of mosaics. We have reason to believe the result will not be satisfactory. Pictures outside buildings do not please, but rather jar with our notions. The large enamel paintings on lava, by M. Jolivet, that covered the façade of St. Vincent de Paul, have been removed; for in northern climates, polychromy must be used very sparingly in exteriors. To fill all the bays with mosaics would not remedy the defects of the design; but if they alternated with bassi-relievi and statues—if sculpture were relied on to give animation, variety, and emphasis to the façades—if the domes were raised and the tambours increased in height—and if the whole of the details were carefully finished—we should probably have a building as fair as could be obtained from the profession in a public competition.

The great question still remains, then—is the building to be retained? or, in other words, where is the money to come from. The first course that will naturally suggest itself would be the employment of the surplus from the Exhibition of '51. There can be no more legitimate application of the profits of one exhibition than to compensate the deficiencies of another, and provide a permanent home for future exhibitions; and the price might be reimbursed to the '51 Exhibition Commissioners out of the first receipts of the next. Something, too, would be earned in the interval. Government has to provide for the Royal Academy, and might rent some portion of the South Kensington Picture Gallery for that purpose, so as to save immediate outlay by that means on Wilkin's structure, and be enabled to wait more prosperous times for the re-building of a National Gallery. Many temporary exhibitions and entertainments would gladly rent parts of the building, so that enough money could be earned to keep the structure in repair, and to pay a fair rate of interest on the sum advanced to complete the purchase.—*Building News*.

THE ALPS IN THE GLACIAL ERA.

Professor Tyndall's reflections on the conformation of the Alps have been embodied, since his visit, in a communication by him to the *Philosophical Magazine*; and, as the paper is one of very general interest, especially in its bearings on the still obscure subject of the era of ice and drift, of which, and of its human denizens and their archaeological remains, every one has been hearing so much of late; we shall condense the professor's views into a brief paragraph or two.

It is perfectly certain, he conceives, that all this mountain region was held by ice, enormous as to mass, and in incessant motion. That such an agent was competent to plough out the Alpine valleys cannot, he thinks, be doubted. That the glaciers have been the real excavators seems to him far more probable than the supposition that these glaciers merely filled valleys previously formed by water. The glacier, he considers, is essentially self-destructive. The more deeply it ploughs the surface of the earth the more must it retreat. Let the present Alpine valleys be filled to the level of the adjacent ridges, and vast glaciers, he remarks, would again start into existence; but every one of these valleys is a kind of furnace which sends draughts of hot air up to the heights, and thus effectually prevents the formation of ice.

Thus; given the uplifted land, and we have a glacial epoch. Let the ice work down the earth: every foot it sinks necessi-

tates its own diminution: the glaciers shrink as the valleys deepen; and, finally, we have a state of things in which the ice has dwindled to limits which barely serve as a key to the stupendous operations of a bygone geologic age. To account for a glacial epoch, then, he adds, we need not resort to the hard hypothesis of a change in the amount of solar emission, or of a change in the temperature of space traversed by our system. Elevations of the land, which would naturally accompany the gradual cooling of the earth, are quite competent to account for such an epoch; and the ice itself, in the absence of any other agency, would be competent to destroy the conditions which gave it birth.

Such is Professor Tyndall's idea of the Alpine region during the glacial era.

The ingenuity of this idea is obvious; and to a certain extent we cannot see how it can be gainsaid. That the Alpine valleys were scooped out by ice rather than by flood; as, indeed, they still are; seems evident: the glaciers are the great ploughs and harrows of nature, whereby, chiefly, its barren rocks were cut up and powdered into fruitful soil; for that glaciers flow, as it were, like rivers themselves, though far more slowly, from height to hollow, has been clearly proved; and it is mainly by means of this perpetual movement that their channels appear to have been excavated. This idea, however, is not very new: it is almost coeval with the discovery of the glacial era itself. That glaciers, as they deepen these channels and descend to the low and warmer grounds, destroy themselves by thus coming within the influence of warmth which melts them away, is no less certain. But if this be all that is required as given data to explain the glacial era, how does it happen that glaciers could exist, as they once did, and as they now do not, so far below the lowest level of their present limits; as moraines, boulders, and other evidence far beyond and below their present reach incontestably show? *Ex hypothesi*, the present lowest limit of a glacier was its past lowest limit; is in fact the lowest limit it could have ever gone; but it has gone lower—much lower—in past time; and this very fact alone seems to us to be fatal to Professor Tyndall's ingenious theory.

Moreover, the glacial era was not merely an era of glaciers and moraines, but of icebergs and drift as well; and low lands, in far southern latitudes, as well as high lands are strewn with the evidences of universal ice; and not of ice alone, but of ice and flood; the manifest traces of which, moreover, indicate the north pole as a common centre. The state of things in the great era of ice and flood, in short, must have closely resembled that which still exists in the arctic regions; as if it were but the remnant of that same wide-spread icy mantle, traces of whose flowing skirts are still so visible, everywhere almost, over all the northern hemisphere, whence it has now been gathered up or concentrated much more towards the pole. The arctic region is still just such a region of ice and flood as that of which geological evidence proves the wide-spread past existence far farther south, on low land as on high. In the arctic winter, snow and ice prevail, and glaciers and icebergs are comparatively fixed; but every summer there is a grand breaking up of the whole, or nearly the whole, icy envelope; and, doubtless, the scooping out of valleys, which may also be going on in winter, must go on in the arctic summer of ice and flood with tenfold power. Such seems to have been the glacial era of past time farther south: it was not a mere sterile and eternal winter of slow-moving glaciers, but an alternation of winter and summer, and of ice and flood, just such as still exists in the arctic regions; and, however positive astronomers may be as to the impossibility of certain cognate secular changes, regarding which their data are admittedly very limited and uncertain, the conclusion is irresistible—and they must be instructed by geological facts—that the arctic region itself in truth extended, during the glacial era, or rather the era of ice and flood, far farther south than it now does in the northern hemisphere; and probably also far farther north than it now does in the southern.

Now the alternations of summer and winter, and of ice and flood, in the arctic regions, are astronomically ruled by the obliquity of the ecliptic, or the oscillation or pendulum (figuratively or popularly speaking) of the sun into and out of either hemisphere, so producing summer and winter. And astronomers not only admit the fact that the obliquity of the ecliptic was at one time greater than it now is, but that it is still on the decrease; so that the plane of the ecliptic is, and from time immemorial has been, on the way at least towards a coincidence with the plane of the equator. The extent and limits of this diminution constitute the only question with astrono-

mers. They insist that the limits can only be very small; while it would appear, from the geological facts, that these limits must be very considerable; and it would be easy to show (as indeed the writer of this has, to a certain extent, already done in the *Scotsman* newspaper, January 5th, 1842), that the "great uncertainty" in which candid astronomers admit this question to be involved is still farther increased, and to an extent which drives them entirely out of the field, by virtue of weapons supplied by themselves.

In the meantime we must conclude our cursory comment on Professor Tyndall's theory by merely remarking that it will, we hope, be seen, from what has been said, that we need not resort to the hard hypothesis of a change in the amount of solar emission, or in the temperature of space traversed by our system, for an explanation of the era of ice and drift; because we have shown how it is explicable, to the fullest extent, by simple and natural causes, in one sense still in actual operation.

MASONIC NOTES AND QUERIES.

DISCIPLINE IN THE OLDEN TIME.

In looking over the old records of a Scotch lodge, we find a minute to the effect that three brethren, whose names are given, had, for unmasonic practices, been suspended from Masonic privileges for the space of ninety-nine years.—D.M.L.

"REFRESHMENT" A HUNDRED YEARS AGO.

The following bill of expenses attending the celebration of the Festival of St. John, presented to one of the leading lodges of Ayrshire, about the middle of the last century, will give the brethren of the present generation some idea of how their Masonic fathers "held high festival" in the olden time:—

Item. By cash paid for 1½ gross bottles	2	0	6
Coals, corks, and nails.....	0	3	10
Town officers.....	0	2	0
Seven fiddlers	2	17	0
Candles	0	10	10
Sugar	0	16	10½
Dinner	6	10	0
Ale	0	16	6
Brandy	0	3	0
Kirk officers and bellman	0	1	6
Soldiers	0	2	6
The poor.....	0	5	0
Servants.....	0	2	0
One bottle Claret	0	3	6
Flambeaus	0	12	0
Lemons for punch.....	0	6	0

£15 16 0½

What with town officers, kirk officers, fiddlers, soldiers, and bellmen, the lodge must have presented a somewhat motley group, requiring, no doubt, the best services of square, plumb, and level to preserve "the unity of the brethren," as the thermometer rose to blood heat.—D.M.L.

ROYAL ARCH CLOTHING IN LODGES.

R. A. M. asks if it is usual to wear Royal Arch clothing in a Craft lodge?—[It is not now usual to do so. Years ago it used to be the practice, but that has long been deemed irregular. In Northamptonshire and some of the Midland counties, those who are Knights Templar when meeting in an encampment do not wear the Templar costume, but adopt that of the Royal Arch, with certain distinctive K. T. emblems.]

ROYAL ARCH LITERATURE.

Having lately taken the Royal Arch degree, I should be glad to know what books will afford me the best information on the subject.—R.A.M.—[For this purpose consult Higgins's *Anacalypsis*, Dermot's *Ahimian Rezon*, and Dr. Oliver's *Historical Landmarks*. There are also several other works, but we cannot give their titles in print.]

EXTRACTS FROM THE MINUTE BOOKS OF THE ST. PAUL'S LODGE, BIRMINGHAM.

1782. Richard Wastell, of Sutton Coldfield, gave a minute book to the lodge, October 18th.

1785. The lodge had 20 members this year, Bro. James Sketchley, elected 27th April, 1764, being at the head of the list as senior member.

1786. Jan. 6. Lodge No. 41, the old number of St. Paul's, held at the Freemason's Tavern, Jeremiah Vaux, R.W.M., who gave a lecture upon the first step of Masonry. Little Count Bornlawski (a Polish dwarf) and his attendant, Mons. Lalen, with John Husbands, of St. John's Lodge, were visitors. R. Wadell entered the minutes of the night by request of the whole lodge. William Walker was installed Master. The lodge was closed in unity at high twelve.

Jan 20th. Notification received from Grand Lodge that certain brethren had been expelled for countenancing "a sett of persons calling themselves ancient Masons," and under the patronage of the Earl of Antrim. Their names were printed in the communication, to prevent their gaining admission to any lodge.

A brother, "whose behaviour was modest," was relieved with 7s. 6d. Another, a Welshman, "being drunk and insolent," was refused, although it had been intended to help him. The lodge of St. Albans, held in the same town, is mentioned; also that of Canongate Kilwinning, from which Bro. Jos. Templeton Robinson, M.D., joined. Joining fee, one guinea; 38s. a-year subscription; and 2s. 6d. for registering in Grand Lodge; initiation fee, £3 3s., and 5s. registration. Lecture on the 2nd step delivered, after which the lodge was closed in unity with all honours. Lecture on the 3rd step. Fine, for non-attendance on St. John's-day, 2s.

March 3rd: An abandoned and bad character refused relief.

March 17th. A brother relieved with £1 1s., and former landlady with £5 5s. Half a guinea was resolved should be deposited, as caution money, on the proposition of a candidate, and that a certificate should be issued to a member upon leaving the lodge. Resolved—that the lodge was to meet on the first and third Fridays in every month from that time, except from May to October, and then on the first Friday only.

June 2nd. Considered how to arrange to meet the brethren at Wolverhampton on St. John's-day.

June 22nd. The lodge adjourned to Wolverhampton.

August 29th. A meeting at the Shakspeare Tavern. Resolved to remove there, from the Freemason's Tavern, the proprietor to make a Tying room. &c.

September 15th. The W.M. paid Thomas Hodgkins, landlord of the Freemason's Tavern, an "exorbitant charge" £2 12s. 6d. for illegally detaining their furniture. An acknowledgment was ordered to be taken from the new landlord as to the furniture, &c., to deliver the same up to the lodge when called upon. Abraham ben Aga and Mahomet Mustapha ordered to be relieved. Mohit Blokhunzar Wohler also visited. The object was to frank the Turks to London, but it was afterwards erased, and the matter was left open to be arranged with the other lodge. A curtain for the outside of the windows was also proposed, and that, too, was to be arranged with the other lodge. David Owen, the builder, was proposed. The Turks were excused their subscription. [It is presumed this means their visiting fees.]

October 6th. The lodge was invited to the constitution of a new lodge at Bromsgrove. Thanks to Thos. Evans, who had resigned that night, for his attention as Tyler for twenty-two years. He was proposed as a member free of charge, but desired his name to be withdrawn from the ballot. The members unable to attend at Bromsgrove, as a lodge, but as many as could would go privately.

October 20th. The by-laws to be revised and a committee appointed to report on them on the 3rd Friday in November. To this there was but one dissentient voice.

November 3rd. A new Tyler initiated free. 5s. was paid for registering him in Grand Lodge, under the denomination of a "Servitor."

November 17th. The By-law Committee made their report. William Moody, barrister-at-law, of Olton End, proposed.

December 1. Ordered that Bro. Wadell do correct the by-laws, for the printer, at "free cost."

December 15. W.M. elect chose Bro. Vaux as his deputy. [The Wardens appear to have been elected.]

December 27th. There was no installment [*i.e.* installation], the new officers not attending. The St. Albans and St. Paul's Lodge kept their St. John's day together. —NOTES BY AN OLD P.M.

ST. JOHN'S LODGE.

In the above extracts certain visitors are recorded as of St. John's Lodge. This was the old way of expressing that they were Freemasons, but unattached to any lodge at the time, or, as we should now say, non-subscribing members to a lodge.—NOTES BY AN OLD P.M.

MASTER MASON'S MONUMENT.

This is a drawing of the Master Masons Monument alluded to, page 46, Art. 40, No. 133, on Masonic Facts. The above projects from the wall about two feet. This drawing is made at an angle of about 80° South side, the bracket is about nine feet from the ground, to the right and above the doorway leading to the crypt of Gloster Cathedral.—R. E. X.



THE SHIELD OF DAVID.

Your correspondent A, p. 231, extracts from Allen's *Modern Judaism* what is there called the "Shield of David." That, however, is not the real cabalistic form, which is more in accordance with Royal Arch Masonry. It is as follows, and is taken from a Jewish cabalistic work called *Sepher Raziel*, *i.e.*, "The Book of the Angel Raziel," which, according to their tradition, was given by that angel to Adam, our first parent. In this book is the annexed figure of a circle enclosing a double triangle, our Royal Arch jewel, and it is called "Maghen

David" or "the Shield of David." The four Hebrew words on the outside are the names of the four rivers said to rise in the garden of Eden. That on the left, at the top, is Gihon, the Greek for Nile, signifying "arises from the East," see Josephus *Antiquities*, lib. I., Chap. I., sec. 3. That on the right is Pison, Greek for Ganges, signifies "a multitude." That on the left, at the foot, is Hidekkel, the Tigris, or "swift with narrowness:" and

the other, on the right is the Prath, or the Euphrates, meaning "dispersion," all of which are referred to, in Josephus, as above. The figure has been traced from a very old copy and is as perfect as it can be. The words surrounding the circle and disposed in the intersections of the triangles will, it is hoped, be translated and their significations given by some of the learned Hebraists amongst your correspondents.—Ex. Ex.



REVIEWS.

An Essay on the Mysteries and the True Object of the Brotherhood of Freemasons. Translated from the French. By W. H. Reece, F.S.A., and P. Prov. S.G.W., Warwickshire. London: Simpkin and Marshall.

This essay was originally printed at Amsterdam, in the year 1774, and went through two editions. It was the work of an anonymous author, and now first sees the light in an English translation, by Bro. Reece. It has a dedication, a translator's preface, and the original advertisement prefixed to the body of the book. It is written in the form of a letter to M. de la H—, and was well known amongst Masons on the Continent.

We shall not quote from its pages, because it would be unfair to its translator to do so, as the book is but small, and all who are interested in the subject can procure it for themselves, but we will give a *resumé* of its chief topics.

The author avows himself a Freemason, and he undertakes to give a true account of the Order. He expounds the aim of the society, and shows how its moral precepts are beneficial. Symbolism, as applied to the Craft, is touched on and connected with the Masonic mysteries. He combats the opinions of those who think Freemasonry inimical to the State, and shows what

are the true reasons which bind the brotherhood together. For the elucidation of our principles, he compares them to those of the Hebrew, Greek, and other philosophical secret associations, and shows by identity of teaching how much Masonry is like them, entering upon some slight account of the classical mysteries. As an appendix he presents us with what he terms two Masonic hymns.

Our Bro. Reece has very ably caught the spirit of the original without being too literal in his translation, and has produced a little book which all Masons should read. It is very neatly printed and reflects great credit on all concerned in its production in an English dress.

The Church of England Temperance Magazine, No. 1. Weeks, London.

Some obscure men who belong to the most puritanical portion of the clergy of the Church of England, have formed themselves into a society of total abstinence from all intoxicating liquors, and started a periodical called *The Church of England Temperance Magazine*. The first number, and we hope the last that we may ever see, is before us. It is a most wretched performance and cannot last long; its promoters, having abandoned all true temperance, have rushed into intemperate print. Temperance is a great cardinal virtue, but these people recognise no portion

of it. They put themselves forward as being better than their Saviour, whose first miracle was to turn water into wine for the use, but not abuse, of the guests of a marriage feast. Temperance becomes every man, but total abstinence is folly, and the latter view is self-evident when we find such howling preachers as Dean Close and Mad Allen, to be the two great tritons amongst the minnows of this association, so grandly put forth as being connected with the Church of England. That church has survived many worse follies than this, and it is no proof that because some few in its pale prostitute its name to their folly, that the Church of England has anything to do with such nonsense. The tales are as wishy-washy as water drinkers can make them, and the periodical an utterly worthless catchpenny.

CORRESPONDENCE.

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

KNIGHTS TEMPLAR.

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

DEAR SIR AND BROTHER,—In the course of a friendly call, made on Tuesday, the 30th ult., on one of the Grand Officers of the Grand Conclave of Masonic Knights Templar of England and Wales, that officer, in conversation with me, broached the exact theory advanced by a correspondent, who signs himself "Scrutator," in *THE MAGAZINE* of the 4th inst., consequently I have no doubt, on my mind, as to the authorship of the communication which appeared in your columns, on the latter date mentioned, under the heading "Knights Templar."

I propose, with your permission, to reply to some parts of "Scrutator's" letter, which is not founded on the most conclusive data, and in which there is much mystification between two separate Orders bearing a similarity of name.

I have no knowledge of How's *Freemason's Manual*, and, therefore, do not pretend to argue about what is stated in it. For my purpose it is sufficient that I gather from "Scrutator" that he thinks he belongs to the Order of the Temple, and exultingly asks if our Order is recognised by the Masonic authorities? Then he tells us that Grand Lodge and the Supreme Grand Council repudiate and ignore us. Not a very politic avowal, certainly, and, if such is really the case, he reduces us at one swoop to an illegal, armed, secret society, unmentioned and unknown as Masons, and, therefore, incompetent to claim exemption under the Secret Societies Act, passed on the 12th of July, 1793. I am sure such a *reductio ad absurdum* must be particularly distasteful to every Masonic Knight Templar.

After such avowals of repudiation which, I presume, are made to show the want of connection of the Order of Masonic Knights Templar with Freemasonry, the Statutes of the Order completely upset this view of the case, for they declare, at page 31, that no one "shall be installed a Knight, in any encampment, unless he shall have been proposed and seconded in some meeting of the Encampment, and his Christian and Surnames, and the place of his abode, and his description, profession, or avocation, and the name, number, and place of meeting of his Royal Arch Chapter, shall have been inserted in the summons for the meeting of the Encampment at which he is intended to be installed." So that if the Grand Lodge, or Supreme Grand Council, repudiate and ignore us, yet we cannot be installed unless we belong to a Royal Arch Chapter. A pretty conclusive proof, to me, that the order to which we belong is Masonic.

How any words of mine, such as those quoted by "Scrutator," can be made to bolster up his very peculiar views, I am at a loss to conceive. I used them in connection with Craft Masonry, if I recollect rightly, and cannot remember ever having jumbled up Templary, Rose Croix, and the Ancient and Accepted Rite, all in one. I hope I know better than to do so.

Why the late Grand Vice-Chancellor should be blamed for leaving off just where he ought to have begun is a mere expression of bad taste seeing poor Sir Knt. Masson has gone, I hope, to the Celestial Conclave, and cannot reply for himself.

Sir Knight Shuttleworth, too, ought to be very much obliged to "Scrutator," who is so complimentary to him as to suggest that he "strayed" in the right direction, in some of his previous communications, when it is notorious that the Grand Vice-Chancellor has not simply "strayed," but become completely and entirely bewildered by losing his way altogether, and no amount of "straying" about can put him on the right track again until he reads history, like an historical student should, from the most authentic sources.

Some of "Scrutator's" assertions are so novel and illogical that, rather than be accused of putting my own construction on his language, I feel bound to quote one of his extraordinary paragraphs. He informs us that:—

"The Scotch Templars claim an uninterrupted descent from Walter de Clifton, Grand Preceptor of Scotland, in 1309, and afterwards Grand Master to Prince Charles Edward Stuart, elected Grand Master, in 1745, and his successor Sir Knight John Oliphant, of Bachelton, who died in 1795. Freemasonry, Sir Knight Masson tells us, was practised by the Monks during the dark ages, and to them we are indebted for its preservation. Edwy, King of Northumberland, was converted by his wife, and baptized by Paulinus, afterwards Archbishop of York, in that city, A.D. 625, in a temporary wooden building, erected for the purpose, and in the following year he laid the foundation of the first stone Cathedral. These historical facts confirm the Masonic tradition that Edwy sat as Grand Master Mason at the earliest Grand Lodge ever held in England, and Masonic lodges and encampments continued to meet in York as late as 1787. Those Knights who had been previously initiated in Palestine would naturally join the fraternity, by whom they were most joyfully received."

How Walter de Clifton, in 1300, could be afterwards Grand Master to Prince Charles Edward Stuart, in 1745, is one of those mysteries which only a "Scrutator" can know, and moreover, Prince Charles Edward was not a Knight Templar until September, in the year 1746, when "he took his profession at Holyrood House" (see *FREEMASONS' MAGAZINE* "Notes and Queries," present volume, page 256, under the heading of "Prince Charles Edward Stuart a Knight Templar.")

Again, if we read the above till our eyes ache, we cannot discover a single proof of its assertions. Because the monks practised Masonry, or Edwy was converted by his wife, and laid the foundation of York Minster, does not, and cannot, confirm the Masonic tradition of his being Grand Master Mason, nor do those facts, which took place eleven hundred and sixty-two years previously, prove "Scrutator" to be correct when he makes them the basis for stating that Masonic lodges and Encampments met at York so lately as 1787. Truly such deductions must be made by the most searching of Scrutators.

It is also affirmed that "the Knights who returned from the Holy Land naturally joined the fraternity, and were most joyfully received. For this we have the voucher of "Scrutator," and as a trifle of eleven centuries is a mere nothing to him, permit me to tell him that no one could ever have known it, at least none of the present generation, "Scrutator" alone excepted.

Your correspondent goes on to state that when the Order was suppressed, they joined the Freemasons, adding:—

"And these knights have transmitted to us the true Order of Knights Templar, stript, it is true, of all its outward power and wealth, but retaining all its religious purity."

This may be true as regards the Order of the Temple, but certainly cannot hold good as respects the Order of Masonic Knights Templar, for the "religious purity" of the Order of the Temple was Romanist, and that of the Masonic Knights Templar in this country is Anglican.

The Duke of Sussex never was Grand Master of the Order of the Temple; he was Grand Prior of England

under that jurisdiction, but he did assume to be, and issued a warrant of confirmation, as the Grand Master of Masonic Knights Templar. The former Order has but one Grand Master for the world, the latter generally elects a Grand Master for each nationality.

As to the question of costume. It would seem that because the Baldwinite Encampment has been latterly received back into association, and wear no aprons, we are all to imitate them, or be considered as "unsightly" and incorrect, I suppose upon the principle that "the greater the sinner the greater the saint," and their sanctity is so great, now, with some members of the Grand Conclave, that the mention of their perverse schism is almost looked upon as Masonic treason.

"Scrutator" hazards the following assertion:—

"The word K.D.S.H., in the original Hebrew, signifies holy, and Knight Templar K.D.S.H., Holy or Priestly Knight, was an appellation commonly borne by the early companions of the Order; and although these letters still remain in the charter, they are never used in Templarism, and when met with, mean the 30° of the Ancient and Accepted Rite, or the philosophical College of Princes K.D.S.H.; it is a very high distinction, seldom attained, even by eminent Freemasons, and the Templar who is entitled to it is not allowed to wear the jewel, either in his private encampment or in Grand Conclave."

Now how it was possible for the early Companions of the Order of the Temple to be termed "holy or priestly knights," seeing that they had no orders, I cannot conceive. That they were a military order of monks, under a rule of St. Bernard, I, of course, admit; but monkery in no wise gave them sacerdotal functions or privileges, nor does it appear from any concurrent testimony that they were so regarded. Their Grand Master's titles were "Most Eminent Highness, Most Powerful and Excellent Prince, Most Serene Lord, *Most Holy Father, Pontiff, and Patriarch*" and curiously enough his case proves that in him only resided certain spiritual powers. At his enthronization "he was anointed, consecrated, and received episcopal imposition of hands, conferring the power of absolution on him, in these words, 'whosoever sins ye remit they are remitted.'"

Had the knights been "Holy" or "priestly," as "Scrutator" alleges, then this delegation of spiritual power would have been useless, for the Grand Master had always been a Knight before his elevation, and the old rule of the church, "once a priest a priest for ever," must have rendered any further imposition of hands useless, if not sinful.

"Scrutator" must be very ignorant indeed if he means to assert that no Masonic Templars lay claim to confer the degree of K.D.S.H., for I know of two Encampments in London that claim to do so, and in one a debate is now going on as to whether or not they will relinquish it, some of its members maintaining they have an anterior right, to confer it as being of that degree, before the Supreme Grand Council was formed.

The wearing of the jewel is *not* forbidden, by the Statutes of Masonic Knights Templar, to those who have taken it under the Ancient and Accepted Rite, or otherwise. It is true the D.G.M. of Masonic Knights Templar did request the Grand Vice-Chancellor to remove it, which the latter complied with; but that is no law, and the assertion of such a fact proves nothing in the shape of law. As well might any one request a Sir Knight to remove any other Masonic medal or decoration. (And it is not such a vast matter of importance if all were abandoned, for gentlemen will always be gentlemen without the frippery of ornament; the wearing such toys do not prove the wearer to be anything; they are only *prima facie* evidence that he claims to belong to the Order, or rank, of the jewel he assumes).

There are some few more assertions in the subjoined quotation from "Scrutator's" letter, which require a word or two of comment; but, even at the risk of being tedious, I cannot separate his sentences so as to point

out the errors, and must quote the paragraph entire. He writes:—

"The only pleas, indeed, that can be advanced for the continued connection between the Order and the Craft are, that out of gratitude to the brethren who so generously succoured the Templars when ungrateful Christendom abandoned them to their fate. Freemasons only were admitted into their revived encampments, and that, except as Masons, the meetings of the Templars as a secret armed society would be illegal; but this is a mistake—the Duke of Sussex obtained the same privileges for the Templars as he did for the Masons. The Scotch Priors have for many years admitted the uninitiated; there is nothing inherent in their constitution to prevent the English Encampments from following their example; and it would also approximate them still nearer to each other. It is, therefore, to be hoped that when Grand Conclave sanctions the proposed alterations in the statutes, now under revision by Sir Knight Hinxman, the very eminent and indefatigable Provincial Grand Commander for Kent, the unknighly as well as unsightly apron may be abolished, and the word Masonic be also obliterated from the ritual and certificates; and if the annual reports of Sir Knight Shuttleworth, the Grand Vice-Chancellor, are correct, the orders of Knight Templar and Hospitallers of St. John of Jerusalem need no adventitious aid, but can well afford to stand upon their own merits, as there is a steady increase of members, both in numbers and rank, and new encampments are continually formed both at home and abroad."

The first sentence of the above has already been refuted when it was shown, from the Statutes, that every Encampment requires its candidates to be Royal Arch Masons.

Will "Scrutator" inform us what privileges the Duke of Sussex ever obtained for the Masonic Knights Templar or any other body of Freemasons?

Even if Scotch Encampments have admitted the uninitiated, that is no reason why we should follow their example; but I believe the truth of this to be, that they are in connection with the Order of the Temple; and if they ever did so admit non-Masons, they have long since abandoned the practice.

Why "Scrutator" should wish the word "Masonic" to be obliterated from the ritual, and certificates, is part of his programme; but it seems to me he must be ashamed of being a Freemason, or desirous of sailing under false colours.

I heartily concur with him that the Orders of Knights Templar, Chivalric or Masonic, the Hospitallers and St. John of Jerusalem, either Papal or Masonic, need no adventitious aid, and least of all such aid (I call it draw-back), as "Scrutator" recommends.

A few words more and I have done. I hope to show that the Masonic Order of Knights Templar and the Order of the Temple are two distinct societies. If they are not, why did we have to concoct a ritual for the installation of the M.E. Supreme Grand Master when that of the Order of the Temple is open to all? Clearly that did not belong to us. If we are, or ought to be, Knights of Malta, why were certain persons so anxious to get from me the ritual of that degree? If we belong to the Order of the Temple, is every candidate required to furnish proof of his descent of four degrees of nobility before he can be admitted? Very few Freemasons could do this, and so we cannot claim under that head. If we are of the Chivalric Order, can any one point out a single instance of a Sir Knight paying obedience to his vows, and once during his life going on a pilgrimage to Palestine, and visiting the Holy Sepulchre? I believe no one can be so identified, so that is no part of our system. Where are the female members of the Order of the Temple to be found amongst us—the Equitissa—feminine of Eques a knight? Such we have not. The revision of the Statutes is a work, in the Order of the Temple, for the Convent-General and not deputed to one knight, as with us; so that there is no similitude there. And lastly, does our costume at all correspond with that of the Order of the Temple? No, it is as widely different as possible, and the cost of the various articles of clothing amounts to a

small fortune, one equivalent to our E.C. would have paid, before he reached that rank, but little short of £200 for costume alone. Discrepancies like these could be multiplied page after page, but I think quite enough has been advanced to show that "Scrutator," is hasty and incorrect in his conclusions.

I appeal to my fraters, the Knights of the Masonic Order of Knights Templar, to discountenance all such attempts at assuming what we have no right to do. Freemasonry in every degree has quite enough to do to hold her own. Injudicious brethren have been the cause of heaping up a large amount of ridicule upon it through asserting it to be of fabulous antiquity and to belong to every age, society, religion, and country, in turn. The educated man is repulsed by such incongruities, and as Masonic Knights Templar generally are educated men, and gentlemen, I hope we shall never need the "adventitious aid" of such writers as "Scrutator."

I am, Dear Sir and Brother, yours truly and fraternally,

✠ MATTHEW COOKE, 30°

Grand Organist to the Grand Conclave of Masonic Knights Templar.

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

DEAR SIR KNIGHT,—There are many just remarks in "Scrutator's" letter, but I feel compelled to enquire whether he can furnish us with *proofs* that the English Freemasons, before 1717, practised the mysteries which give us our distinctive characters, and, as well, of the succor afforded the templars at the dissolution by the Freemasons? (a title first used in 1396), who were (under other names) an operative society, and as Bro. Matthew Cooke and yourself have shown, with a very simple ritual, and claiming their organisation, which was similar to that of other secret societies, from Euclid at Alexandria. Our peculiar system of mysteries, in later times, were denominated by the York Templars, Free and Accepted Masonry, not Freemasonry. The early Templars were compelled to admit into their Order large numbers of operative Freemasons as serving brethren, and gradually, I think not markedly until the dissolution of religious houses, found it necessary to adopt many of their outward customs. Besides this, for a consideration, they affiliated numbers of every profession who were not considered to belong to the Order. Without going back to the origin of secret mysteries, which, from their prevalence, must be placed before the dispersion of mankind, we find our traditions wonderfully borne out by historical facts. Before the institution of Pythagorean *Masouraneo*, Colleges consisting of Disciples, Fellows, and Masters, were in existence amongst the ancient Jews, for the transmission of the oral law, and claimed their organisation from Moses; and some of these, who afterwards became known as Essenes, joined, as an armed brotherhood bound by oaths, under the High Priest (the President of the Sanhedrim,) Judas Maccabeus, for the defence of the Temple and the deliverance of the Holy Land. The first degree of the Essenian Ritual was precisely that of the first degree of a Knight Templar, similar to that of an apprentice of the present day, and in their assemblies these Essenes stood to order with the sign of our first degree. These mysteries were not confined to the Essenes at this period, but were very prevalent and termed gnosticism, and Alexandria (where the operative masons claim to have been first organised) was a sort of Grand Orient. It is to some of these sects we are indebted for the foundation of the Rose Croix Degree, in order to make their ancient ceremonies correspond with the new law of the Christian religion. In the eighth century we find an hospital at Jerusalem, claiming its origin from Johannes Hircanus Maccabeus, or St. John of Jerusalem, surnamed Eleemosynarius, and all old Masonic documents claim this hospital as the mother lodge of Masonry. At the present day the degree of Prince of Jerusalem is the

"centre" of the Continental Rite. So highly, indeed, were those Maccabees esteemed by the early Christians that festivals was held in their honour. Every one knows that the Templars from the first were organised like these sects, and it was on the plea of gnosticism that the English branch of the Order was suppressed. Hence, I see no reason why we should allow an operative Grand Lodge entirely to ignore us, and deprive us of our own ceremonies,—the three ancient degrees, organised by Moses, and transmitted through the Essenian Maccabees, the Templars of St. John, and the monasteries of York, to our own days.

It, perhaps, may not be generally known, that the York rite was very different to that of the Grand Lodge of 1717, and had little relating to operative Masonry, which, as soon as they safely could, they disavowed. The York rite is still practised in England, and is entirely dramatic. On this was founded the ritual of the Grand Lodge of 1717, and several years later, on account of their innovations on genuine Masonry, a portion seceded and called themselves Athol or Ancient Masons, granting warrants for "making Masons on the ancient system, as practised throughout the world," recognised the High Grades, and under the sanction of the York Rite established a Grand Lodge for the South. These three bodies continued to work separately and independently, until the extinction of the ancient York Lodge in 1787, when Bro. Dunkerley (a modern Mason,) somehow, obtained the command of the Templars, including the Arch degree. And in 1813, when the ancient and modern Blue Masons were united, the present system was adopted, which placed the government of what are now called the Craft degrees, under a Grand Lodge and chapter, and the Rose Croix under a Templar Grand Encampment. There has been no peace in the Templar Order since the loss of the latter, and there will be no solid peace until some compromise is effected, perhaps by requiring it in place of the Arch degree, and unless this is done it might, perhaps, be to the interests of the Order that it should be severed from Craft Masonry. "Scrutator" is, however, wrong when he states that the Scottish Priorities admit the uninitiated; this practice, as we are informed by the statutes, has been discontinued. All our degrees are, and were steps only in the Order of the temple. To the York Templars we are indebted for the preservation of our degrees, and they were universally acknowledged heads of the Order.

In Scotland, from the earliest times, the Templars have been connected with Johannite Masonry, and the charter of their oldest operative lodge states that they received it from the Templars; and I strongly suspect that the claim of an operative origin for our mysteries has thus spread. In France, where the transmission also has been unimpaired, they recognise Masonic degrees, so far that the first five are called the *House of Initiation*, and the Rose Croix is called the *House of Postulance*.

I quite agree with "Scrutator" as to the rejection of the term "Masonic," as well as the apron—for the first, the correct title is the Order of the Temple, and for the latter, the correct thing is the Essenian and Templar Girdle.

I remain, dear Sir Knight, yours fraternally,

J. Y.

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

DEAR SIR AND BROTHER,—I quite agree with "Scrutator" that Sir Knight Masson left off his history where he should have begun it; but I cannot arrive at the same conclusion upon all the other points in his long letter. Great mystery certainly envelopes the early history of the Rose Croix degree.

"Scrutator's" idea of its origin possesses at least the merit of probability; and when history rested, as in Masonry, so much on tradition, probability must always

be considered as a material element. There is no doubt that dramatic representations of our Saviour's death and passion, which we should now condemn as blasphemous, were not only tolerated, but encouraged in the early periods of the Church of Rome; and miracle plays on that subject are still extant amongst the manuscripts in the British Museum, bearing date as early as the 11th century, and we have no reason to imagine Knight Templars to have possessed greater reverence or delicacy than their cotemporaries. But a ritual delivered orally would naturally partake of the structural changes in the language in which they were conveyed, so would the more gross dramatic representations gradually soften down into the form of allegory; and, without losing the original meaning, assume fresh shapes to meet popular prejudices. "Scrutator's" theory seems somewhat corroborated by the claim set up by the Scotch Knights, of their having invented the degree in 1309, and if their claim is well founded, why should not the same idea have originated with their English brethren? But I do not think English Templars are as yet prepared to follow the example, said to have been set them by their Scotch brethren (of which, however, I have much doubt), and sever the Masonic tie. In our present position we are greatly respected all over the world, and any attempt at taking a higher ground would, I am afraid, only end in making ourselves ridiculous; it will be quite time enough for our lively French brethren to boast of the success of their attempt, when they are received at the court of their Sovereign, recognised as, and wearing the insignia of Knight Templar. The apron is quite another affair, and might I think, be well dispensed with; should it, however, be considered necessary to retain it as a traditional link of our connection with Freemasonry it might be worn by one companion in each encampment, as Smith or Farrier (as on state occasions the march of her Majesty's Horseguards are preceded by two mounted non-commissioned officers, wearing leather aprons), and should my suggestion be considered worth attention, two horse shoes would be appropriate emblems, and a Grand Farrier might be substituted for a Grand Equerry.

I remain, Dear Sir and brother, yours most fraternally,

M. H. SHUTTLEWORTH, P.E.C.

Buckhurst-hill, October 6th, 1862.

"MY STARS AND GARTERS."

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

DEAR SIR AND BROTHER,—In reply to an attack made on a brother in your last issue, headed "My Stars and Garters! Who is he?" and signed "N. W.," I beg to state *not* for the information of "N. W." but your readers generally, he is what "N. W." *never can be*, a gentleman. Before I reply in detail to that letter, I will prove "N. W." is not a Past Master. Neither is he a hard-working Mason, except in obtaining a knowledge of the business of others.

I must first prove to you Sir, that I am correct in assuming the gentleman thus attacked, as well as "N. W." are both known to me. The former I introduced into the Order. This my proof. There are but four members of the Royal Order of Scotland in London. There is but one of these members who holds Provincial Grand Office in England—so much for careful investigation on the one side thus far.

At the initiation of the brother referred to, as well as on the evening mentioned in "N. W.'s" letter, the Past Masters present, *being members*, were Bros. Tyrrel and Best, and Bro. Frost, a P.M. of 276; you observe how very nicely the analysis will presently deposit the true compound of "N. W.'s" attempted secret mischief.

P.M. Tyrrel is too much of a gentleman in all his actions to write such a letter signed "N. W." Bro. Best

is a very honest, straightforward speaking man, and would not write such a "sneaking" inquiry to please his best friend. Bro. Frost is now the W.M. of the lodge, namely "The Camden, 1006," he coupled the name of the brother referred to by "N. W." with the "Health of the Grand Officers," and called on the brother to respond. *After such an act as that*, it would be impossible for him to be the writer of the letter signed "N. W."

Now, Sir, I must prove my knowledge of "N. W." There are "N. W.'s" in the lodge referred to, who would much rather not say to a man's face, what they would say behind his back, and proceed to the dirty alternative of mud throwing failing their other arts.

This "N. W." then, who is he? Pull the mask off "N. W." Now Sir, you may observe — And why? Because — was the only other member present who is so near being what he is *not yet* quite entitled to call himself, a "Past Master." He is a W.M. On the night of the brother's initiation referred to in "N. W.'s" letter, — put that very same question to *himself*, and answered himself thus, "a cook laundress." Simply because the brother resides in chambers. How kindly and manly, and very like a Master. Dear Mr. Editor, what say you? How very like a whale? eh.

Like yourself Sir, I care very little for the displeasure of Masonic royalty, when back door work is to be exposed and the guilty kicked out. You have the credit of sparing no one who, under the garb of friendship, endeavours to cast a slur upon any man, be he brother or not. I Sir, delight in exposing those, who using our sacred institution as a detective would our domestic hearth, not for its holy principles and social hospitality, but, in this case, for the purpose of arriving at any matter, however trivial, for raising doubt in weak and uncertain minds. Before you again admit such low and cunning manœuvring by letter, inquire into the inquisitorial character of the writer, and I think you will then employ your pen as a whip for chastisement.

I now reply to "N. W.'s" letter *seriatim*.

Nine, not seven months ago, "N. W." — did see a gentleman initiated in a lodge of which "N. W." is a member. But had "N. W." kept his promise after the *round robin* and retired from the lodge, then "N. W." would not have been annoyed by hearing the "young brother" return thanks for the Grand Officers, *at the Master's request*.

There has been no vacation, as we meet alternate months throughout the year. "N. W." knows that; but, doubtless, presumes a little dust throwing is not bad in letter writing.

The brethren were *not* "electrified," for nearly every one knew of our brother's promotion; and all but the "N. W.'s" were pleased to see the *proofs* of his rapid rise. The ignorance and vanity of the "N. W.'s" have been touched—thus the letter.

"N. W." writes "jewels we never heard of before. I" is a personal pronoun; perhaps "N. W." will take the hint when next he writes. Unless he expresses the opinions of the other "N. W.'s," then, of course, we might apply.

"He jumped up, &c.:" that is a wicked falsehood; he acted like a gentleman, and quietly arose and returned thanks, as requested by his superior in lodge.

"N. W." then informs the Masonic world he is a Mason of seven years standing—"a hard-working Mason;" this is the funniest part of "N. W.'s" letter, because he is soft-soaping himself. He certainly is hard working at the banquet—"toiling—rejoicing—sorrowing." At "refreshment" no Mason has toiled harder—none rejoiced more at the slaughter—and none sorrowed more when all was cleared.

"N. W." does not "envy" (?) Oh, no! For "N. W.'s" private information, I may inform him, the brother in question has a very beautiful jewel, given to him for pulling the nose of a person who would constantly keep poking it were it was not wanted. Any time "N. W."

meets with the brother, he will show it him, as he intends to use and wear it with the levels so annoying to "N. W."

Having replied thus far to "N. W.," a few words of explanation are due to you, Sir. Who our brother is I will communicate in a private note, as he does not care to have his name before the world as one of a lodge where such as "N.W." are allowed to mingle.

For "N.W.'s" happiness and comfort of mind, I will add my name and address in full; it will save him much time and, perhaps, myself some annoyance from inquiries.

I am, dear Sir and Brother, yours fraternally,

WILLIAM T. JONES,

Rose Croix, Royal Arch, and Mark Master.

Montague-place, N.W., October 6, 1862.

P.S.—Perhaps "N.W." will kindly send the brother his measurement of "like," as he never met with the quantity quoted by "N.W." *much*; the idea is somewhat fishy.

[As Bro. Jones has signed his name to the above, we have inserted it, only leaving out the initials of a brother whom he supposes to have written the letter complained of, he being altogether in error as to the writer—the initials being nothing like those he gives. We were not aware of the Lodge to which allusion was made, but if the Master and members, including Bro. Jones, choose to allow a brother to be present, wearing levels, when they know he cannot be a legally-installed Master (without he has been so appointed by the M.W.G.M. in a new warrant), they must not be surprised if they find themselves cited before the Board of General Purposes, their warrant suspended, and themselves deprived of their Masonic privileges, until the opinion of Grand Lodge be taken on the matter. As regards the coupling the brother's name with that of the Grand Officers, and his replying thereto, it is a pure matter of taste, with which we have little to do, it only being an exemplification of the old fable, "how we apples swim." It is no sign of the true gentleman, of which so much is stated, to ape that he is not legally entitled to by the laws regulating the society to which he belongs; and as to the threat of pulling noses, we would remind Bro. Jones that two can play at the same game, to say nothing of the legality and its consequences to the one who commits the first assault. As respects the number of members of the Royal Order of Scotland, resident in London, Bro. Jones is decidedly wrong, we having the honor of the acquaintance of more than he states, whose names and addresses we can at any time favour him with—three of them being members of the same Lodge in Glasgow to which the Editor of this MAGAZINE has been affiliated.—Ed. F. M. and M. M.]

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

DEAR SIR AND BROTHER.—A correspondent of yours who heads his letter with "My Stars and Garters," and who has not the manliness to put his name to a statement of an untruth, questions the right of a brother I know personally, and for whom I have a high respect. I can answer for his having a perfect right to wear the jewels of the various Orders of which your correspondent "has never heard," and several others he does not wear.

Touching the "jumping up," to return thanks, our brother's name was coupled by the Master with the toast, and therefore he was obliged to "jump up," doubtless to your correspondent's envy. Now I ask you, who is your correspondent, "Who is he?" that writes this ungentlemanly and unmasonic letter, and is ashamed (and very properly too) to sign his name.

Let him do so in the next number, and I have no doubt that I can furnish him with all the information he requires.

Fraternally yours,

JOHN MOTT THEARLE,

P.M. 82, P.G.D. Herts, 18°. G.B.B. Grand Conclave.

[Bro. John Mott Thearle, as an English Mason and a Past Master, must know that no brother has a right to wear the jewels of the high degrees whether taken in England or Scotland, in a Craft Lodge. If the Master of the lodge had done his duty, he would have refused to allow the brother to enter the lodge until he had divested himself of all but the proper clothing of a Craft Mason.—Ed. F. M.]

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

SIR AND BROTHER,—Who is the author of the absurd letter with the above absurd title? Who is he? Is he ashamed to sign his own name, or does he expect any gentleman to answer an anonymous communication? I happen to know the brother to whom he alludes, and that he is entitled to all the degrees of which the writer appears to be so jealous, and I am quite convinced that it is beneath his notice to recognise an anonymous correspondent.

I am, Sir, faithfully and fraternally yours,

R. BRUCE WALKER, K.T. 18°.

10, Melbourne Grove, West Brompton.

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

DEAR SIR AND BROTHER.—The young affiant should be advised, in the most fraternal manner, to wear in English lodges only such decorations as belong to English Craft Masonry.

"N. W." may rest perfectly assured that the unwarrantable assumption of Grand Lodge official rank in our young brother is solely from inexperience; a phrenologist would, it is predicted, find a large bump towards the upper part of our juvenile's head in the rear thereof. Depend upon it, frequent visiting will reduce a great deal of the vanity that appears to predominate. Not being an installed Master of a Craft Lodge, he has no right to wear the levels on his apron; nor should he consider himself either a Grand Officer or even a Provincial Grand Officer out of the Province in which he has been appointed—for he takes with him no rank, although he be permitted to wear the clothing.—(Art. 2—p. 50, Book of Constitutions).

Yours fraternally,

October 5, 1862.

R. E. X.

WHO HAVE THE RIGHT OF BALLOT?

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

SIR AND BROTHER.—A question has arisen whether three members can hold a lodge and ballot for the admission of candidates for initiation or joining. I have always held five to be essential, the brief law of our lectures being "Three rule a lodge, five hold a lodge, seven make a perfect lodge." The Book of Constitutions does not declare any law on the point.

Has any decision been given by the Board of General Purposes on this important point? Because if three are sufficient, why not two or even one?—J. H.

[We hold a ballot by less than a perfect lodge to be illegal.—Ed.]

THE MASONIC MIRROR.

ROYAL FREEMASONS GIRLS' SCHOOL.

The quarterly Court of the Governors and Subscribers of this school was held at the Freemasons' Tavern on Thursday, Bro. Udall, V.P., in the chair.

The minutes of the last Lodge having been read, and the usual formal resolutions passed,

The treasurer was directed to sign cheques for £625, being the expenses of the past quarter.

The following resolutions were carried:—

"To alter Rule 64, page 11, line 16, by omitting the words 'in the month of June,' and substituting for the same 'in the early part of April;' and also to omit in the following line the words, 'and approved by the General Committee.'"

"That Rule No. 57 (relating to the admission of a child who has a sister in the school) be expunged. That the number of children to be admitted to the school may from time to time be altered, as the Quarterly General Court, by resolution, of which notice has been given at a previous General Court or General Committee may determine, and such resolution shall not require confirmation at a subsequent Quarterly Court."

"That all deeds and securities shall be deposited for safe custody with the Bankers of the Institution, in the names of the Trustees, and they shall not be removed, except upon the written order of at least two of the Trustees."

The Earl de Grey, D.G.M., was appointed an auditor in the room of Bro. Beadon, P.G.W., deceased.

The election of nine pupils, out of seventeen candidates, was then proceeded with, and resulted as follows:—

ELECTED.	VOTES.
1. Stopher, Emily Hester	5576
2. Redgrave, Emily	3162
3. Armstrong, Harriet	3059
4. Goodchild, Emily Sophia	2577
5. Henty, Ellen Blanche	2385
6. Roe, Emily	2135
7. Chase, Mary	1536
8. Measor, Clara Helena	1456
9. Morris, Julia Caroline	1422
NOT ELECTED.	
10. Hardcastle, Phoebe, A. R. B.	1413
11. Richardson, Maud Fanny Eva	1397
12. Littlewood, Sarah Ann	1164
13. Aldridge, Anne	1011
14. Triggs, Ada Fanny	657
15. Browning, Emma	534
16. Burditt Mary	394
17. Hodgson, Mary Ann	90

Votes of thanks to the Secretary and Chairman closed the proceedings.

PROVINCIAL.

CHESHIRE.

CHESTER.—*Lodge of Independence* (No. 1023).—The members of this lodge held their first meeting for the Masonic session at their rooms, the Pied Bull Inn, Norgate-street, in this city, on Tuesday, the 30th ult. There was a full muster of the subscribing brethren and several visiting members of the Craft present. The lodge was opened at 5 p.m., with the usual forms and ceremonies, by the veteran W.M., Bro. Brown, with his Senior and Junior Wardens. Bro. Watts and Burghall, P.M.'s. Two candidates were ballotted for, unanimously accepted, and admitted into the mysteries of the Masonic tie by the installing P.M., Bro. Lyon, assisted by the Worshipful

P.M., Bro. Gerrard, and the very efficient J.D., Bro. Bainbridge, who is most attentive to the duties of his office. During the evening other candidates were proposed for initiation and as joining members. It will be gratifying to the brethren of the Province to know that it is the intention of a number of influential brothers, headed by the Right Worshipful Prov. Grand Master, Field Marshal Viscount Combermere, with the Lady Patroness of this county, Viscountess Combermere, to found an educational institution to educate and forward in life the children of deceased or reduced brethren, similar to that of West Lancashire, which has worked so well for so many years. At the above lodge the W.M. read a communication from the promoters of the movement, when it was unanimously agreed that the Lodge of Independance should subscribe the sum of £5 5s., which will constitute the W.M. for the time being a life governor, with the privilege of five votes. The report was so well received that each brother present put his name down as annual subscribers of five shillings each (agreeable to the scheme) entitling them to one vote each. This is considered a step in the right direction, and no doubt will meet with the co-operation of all the lodges in the province. The Masonic labours of the evening being ended, the lodge was called to refreshment, when the brethren sat down to an excellent banquet, presided over by the W.M. The cloth being removed, the usual loyal and Masonic toasts were given from the chair, interspersed with some capital singing, a most delightful evening being spent. The brethren were called to labour, when the lodge was finally closed in form and adjourned.

GLOUCESTERSHIRE.

GLOUCESTER.—*Royal Lebanon Lodge* (No. 724).—The members of this lodge met in full force on Tuesday, the 7th inst., it being the usual period for electing the W.M. for the ensuing year. On a motion by the worthy W.M. (Bro. W. M. Wilson), and seconded by Bro. W. B. Stocker, S.W., Bro. E. S. Cossens, the W.M. of No. 1202, was unanimously elected an honorary member of the lodge, and who at the request of the W.M., proceeded, in his position as P.M., to examine Bros. Cooke and Daniel Smith, and having found them worthy, duly conferred upon them the S.D. of M.M. in a most impressive and solemn manner, the brethren expressed to Bro. Cossens their gratification of his excellent working. The lodge then proceeded with the election of the W.M., and on a ballot Bro. W. B. Stocker, J.W. was by a majority duly elected to that high honour. The installation to take place at the regular lodge meeting in November next. Bro. Ladkin was proposed as the future Treasurer, by Bro. W. B. Stocker, W.M. elect, and seconded by Bro. Wilson, the W.M. *in esse*, and was duly elected, as well also Bro. Doyle was re-elected as the Tyler. The brethren partook of a sumptuous banquet, provided by Bro. Daniel Smith, in his usual perfect manner, it gave much satisfaction to the brethren.

TWICKESBURY.—*St. George's Lodge* (No. 1202).—At a Lodge of Emergency, held on the 19th ult, the W.M., after duly examining the candidates, confirmed the S.D. of M.M. on Bros. W. Powell and John Price in his usual able manner, and at a Lodge of Emergency held on the 6th instant, Bros. F. H. Hervey, George Blizard, and Samuel Wooles passed a very satisfactory examination, and were duly passed by the W.M. to the degree of F.C., and Bros. W. H. Pearey and S. P. Brookes having a highly commendable examination, the W.M. conferred upon them the S.D. of M.M. The brethren retired to a well furnished refreshment, provided by Bro. Trotman, and retired much delighted with the works of the lodge.

HERTFORDSHIRE.

BERKHAMPTSTEAD.—*Berkhamstead Lodge* (No. 742).—At the regular meeting of this lodge, held on Wednesday, 1st October, at the King's Arms Hotel. Present Bros. J. Deeston, W.M.; George Lambert, S.W.; J. B. Newall, J.W.; and others. A ballot was taken for the election of W.M. and Treasurer, the result being that Bro. Lambert was chosen for the chair, and Bro. J. Lane for the Treasurership of the lodge. Besides some private and local matters, there was no other business. The W.M. elect, in tendering his thanks for the honour conferred upon him, expressed his intention to advance the interests of the lodge and increase its strength, by every means in his power, and trusted to have more active support from the resident members.

LANCASHIRE (WEST).

PROVINCIAL GRAND LODGE.

This Provincial Grand Lodge was opened in the Masonic Temple, Hope St. Liverpool, on Tuesday, October 7th, by W. Bro. Gamble, Prov. G.J.W., in the absence of the R.W. D. Prov. Grand Master, Sir Thomas Hesketh, *Bart.*, *M.A.*, Prov. J.G.W. of England, assisted by W. Bros. Thomas Wylie, as D. Prov. G.M.; Maudsley, as Prov. G.S.W.; W. Haddock, as Prov. G.J.W.; and the rest of the Prov. Grand Officers.

The minutes of last Provincial Grand Lodge meeting, and the two lodges of emergency, were read and confirmed.

Notices of motion were made that £50 be given to the relief fund for the unemployed weavers, also £50 towards the building fund, for the new Masonic Hall, and several sums for charitable purposes.

Bro. C. J. BANISTER, Prov. G.D.C., reminded the brethren that Stewards were wanted for the London Charities, and promised to help any brother who would act as Steward, but, most of the active members of this Prov. G. Lodge, being now working hard for the distressed operatives of this and neighbouring provinces, postponed accepting the office this year. Letters were received by the Prov. G. Secretary from the R.W. Prov. G. Master, Bro. L. J. N. Starkie, R.W. D. Prov. G.M., and a telegraphed dispatch from the V.M. Lord Skelmersdale, Prov. G.S.W., explaining the cause of absence.

Bro. JAMES HAMER, Prov. G. Treas., was again unanimously elected to that office, and showed a good balance in his hands, and at the bank.

A court of Governors of the West Lancashire Educational Institution was then opened, and the minutes of last meetings read and confirmed. Nearly £2000 was voted for the education and advancement in life of the children on this excellent institution, which now numbers nearly thirty upon its fund. Votes of thanks were recorded to the honorary officers, and the court closed. The Provincial Grand Lodge was then closed and the Prov. Grand Officers retired, marshalled by the Prov. G. Dir. of Cirs.

GARSTON.—*Lodge of Harmony* (No. 267).—Monday, October the 6th, being the regular meeting, the lodge was opened at the Wellington Hotel, by P.M. Bro. James Hamer as W.M., in consequence of the death of the W.M. Bro. J. E. Thompson, assisted by the officers of the lodge. The minutes of last regular meeting were read and confirmed. Bro. Wilmsbush was raised to the sublime degree of M.M. by Bro. J. D. Casson, W.M., of the Downshire Lodge, No. 864. Bro. H. Sewell was passed to the degree of F.C. by Bro. James Hamer, Prov. G. Treas. Mr. Solomon Borchardt and Mr. Morris Ammerstine being balloted for, were properly prepared and presented to P.M. Bro. Edward Pierpont, who initiated each into the mysteries of the Order, Bro. John Pepper, Prov. G.A.D.C., acting as Deacon. The working tools were explained by the J.W. It was the unanimous wish of the lodge that the Secretary, Bro. C. J. Banister, Prov. G.D.C., shall write a letter of condolence to the widow of the late W.M. Bro. J. E. Thompson, which was done. The circular from the Secretary of the Royal Benevolent Institution was read, and Bro. Banister promised to assist any brother who would undertake the office of Steward to that Institution. Business of the lodge over, it was closed in solemn form. At refreshment the usual loyal and Masonic toasts were given and responded to, also the "Visitors," who are always welcome at the festive board of this lodge. The last toast given brought a very agreeable evening to a close.

YORKSHIRE (WEST).

PROVINCIAL GRAND LODGE.

The quarterly meeting of the brethren of the Provincial Grand Lodge of West Yorkshire was held in the Town Hall, Doncaster, on Wednesday, the 1st inst. It had been intimated that the Right Hon. the Earl de Grey and Ripon, the Right Worshipful Grand Master of the Province, would attend on the occasion, but a letter was sent by his lordship, from Hickleton Hall, on Monday, expressing his regret that a circumstance had occurred which would prevent his attendance. In his lordship's absence, the D. Prov. G.M., Dr. Fearnley, presided.

The lodge was fitted up for the occasion in the large room of the Town Hall, and was decorated with several flags and banners, amongst which was conspicuous that of the St. George's Lodge (Doncaster), No. 298.

The lodge was opened in the three degrees by the Worshipful Master, the officers, and brethren of this lodge, viz.:—Smith, W.M.; Wright, S.W.; and Brooke, P.M. as J.W.; after which several brethren of the different lodges in the province were admitted, consisting of parties from Leeds, Dewsbury, Heckmondwike, Batley Carr, Huddersfield, Sheffield, Rotherham, Pontefract, &c. The brethren of the Prov. Grand Lodge then entered in procession, Dr. Spark, the Grand Organist, playing an appropriate air on the harmonium.

The business of the Grand Lodge was then proceeded with, the principal of which consisted of a grant (moved by Bro. the Rev. A. F. A. Woodford, the Secretary of the School, and supported by Bro. Binckes), of a hundred guineas from the funds of the Provincial Grand Lodge to the Royal Masonic Institution for the sons of decayed and deceased Freemasons, at the festival to be held in March next, to support the Prov. G.M., who is expected to preside on the occasion.

The next important business was a notice given of a motion for the next quarterly meeting for a grant of £20, from the funds of the lodge in support of the Lancashire Relief Fund. The other business being of a routine character, the brethren proceeded to the parish church, where they were gratified by hearing some pieces on the grand organ, played by Mr. Rogers and Dr. Spark. Upwards of seventy brethren were present during the proceedings.

At three o'clock they proceeded to the Reindeer Hotel, where a banquet was provided, and which was of such a character as to give satisfaction to the guests. The chair was taken by the R.W.D. Prov. G.M., Dr. Fearnley, who was supported by the Rev. Dr. Senior, G. Chap. and P. Prov. G. Chap., and the Provincial Grand Officers. The vice-chair was occupied by Bro. T. Smith, the W.M. of St. George's Lodge, who was supported by the officers and brethren of the lodge.

The usual loyal toasts (for which Freemasons are proverbial) having been given, the Chairman proposed the M.W.G.M. the Earl of Zetland and the rest of the Grand Officers; the R.W. D.G.M. the Earl de Grey and Ripon, &c. The Vice-Chairman proposed the health of the D. Prov. G.M. Dr. Fearnley, to which the latter responded, and proposed the health of the Rev. Dr. Senior, of Wakefield, G. Chap. of England. Other toasts followed; and the brethren during the afternoon were entertained by several songs and performances on the piano by Bro. Dr. Spark and other brethren.

SCOTLAND.

GLASGOW.—*St. Mark's Lodge* (No. 102).—On Monday evening, October 6, the first of the winter's course of lectures established in this lodge was delivered by Bro. E. W. Pritchard, M.D., R.W.M., 102, of Berkeley-terrace, Glasgow, entitled "Rambles amongst the Ruins of Egypt." His remarks were prefaced by reading a note from Bro. A. Alison, *Kt.*, *Bart.*, Prov. G.M., &c., intimating regret at being unable to give his promised address on that evening, in consequence of important official duties, and that he hoped to do so in the coming Christmas recess. (Applause). The worthy Doctor then stated that about this time three years ago he landed at Alexandria, and found himself amongst a rabble who almost tore his effects from him. In the scene of confusion conspicuous were the long canes of the Custom House officers, lashing the persevering donkey boys and porters into order, apparently with little effect. "My donkey, Snooks, very good;" "Jim Crow, sare, very good;" take him. "Backshish, sare"—"Englishman plenty money," and so on. He sketched rapidly, unassisted by notes, but in succinct extemporaneous eloquence, the securing a boat, taking advantage of a favouring wind, and voyaging on the Nile to the second cataract, "Wady Halfah." The best time for visiting Egypt is October; leave it end of March, and visit Syria. Take only observations at a distance of Pyramids and ruins ascending, leave close inspection and exploring the return. When dropping down the gentle bosom of the "Nile," you can command your own time, and work the many wonders of Egyptian temples—unparalleled "Abou Simbal," extensive "Edfoo," gorgeous "Karnac," beauteous "Tombs of the Kings;" great statues of Memnon, Luxor, Dendera, Beni Hasan; Pyramids; ancient Thebes, renowned Memphis, Heliopolis, Cairo—all were gracefully described, historically reviewed, and the lecturer fairly filled his audience with raptures at the glowing description of

first standing erect and surveying the Biblical land from the summit of Cheop's Pyramid. The lecture was interspersed with appropriate anecdotes, curious stereoscopic views, and illustrated with large, well-executed diagrams, and closed amid well-merited acclamation. Bro. Councillor Binnie, R.W.M., Kilwinning, No. 4, proposed a vote of thanks to be recorded on the minutes to Bro. Dr. Pritchard. In doing so he took the opportunity of saying it had given him, and he was sure it had also given the brethren immense satisfaction. For his own part it seemed truly astonishing how the worthy Doctor, engaged as he knew he was in the practice of an arduous profession, could stand up and deliver an oration, such as they had listened to, unaided by notes, pouring forth such a flood of instruction with so much ease and elegance of style. The very places and wonders it had been his good fortune to witness, were painted in their mental vision so vividly by his eloquence, that all would remember that night to the latest day of their lives. Bro. Gordon Smith, P.G.S., seconded the motion, which was carried amid deafening applause. The remainder of the evening, till eleven o'clock, when the gavel fell, was spent in that harmony and good fellowship which only Masonry can realise. The Doctor announced his second lecture for Monday evening, November 3; he merely considered this as introductory. The elegant hall of St. Mark was well filled, and brethren from various lodges, far and near, honoured it with their presence.

MARK MASONRY.

SHEFFIELD.—*Britannia Lodge*.—The annual meeting of this Lodge was held on Tuesday, the 30th September. There was a good muster of the brethren, and Bro. F. Binckes, Grand Secretary, attended to instal the W.M. for the ensuing year. The Lodge was opened by the W.M. Bro. White, G.D., and Bro. Chester, of Phoenix Lodge (1206), was duly advanced as a M.M.M. The W.M. elect, Bro. H. Webster, S.G.O., was then introduced and installed with great ability by Bro. Binckes, and the following brethren were nominated and invested by the W.M. as officers for the ensuing year:—Bros. Waterhouse, S.W.; Primrose, J.W.; Stuart, M.O.; Drury, S.O.; Garnett, J.O.; S. Smith, Sec.; Armson and Parker, S. and J.D.; Oxley, I.G. Bro. Drury had been unanimously re-elected Treasurer of the Lodge at the previous meeting, and Bro. Garnett kindly consented to act as Steward. A vote of thanks was passed to Bro. Binckes for his kindness in attending, and after a very pleasant evening of conviviality after the Lodge business, the brethren separated at an early hour, as most of them had arranged to accompany Bro. Binckes to the Prov. Grand Lodge of West Yorkshire, at Doncaster, on the next day, where he was to appear in his capacity of Secretary to the Boys' School, and where his advocacy and the known sympathy of the West Yorkshire brethren produced a liberal contribution, the sum of £100 having been voted from the funds of the Prov. Grand Lodge, and some 18 or 20 brethren having at once announced their intention to support their Prov. G.M. as Stewards at the forthcoming festival in March.

Poetry.

"WHISTLE DOWN THE BRAKES."

By B. B. FRENCH.

When we hear the young apprentice
Who has only pipp'd the shell
Grandiloquently striving
Of Freemasonry to tell—
Giving his elder brethren
A touch of knowledge vast!
We whistle down the brakes boys,
He's moving on too fast!

When we see the young made master
Oft rising on the floor—
When with words—but not with wisdom
His shallow mind runs o'er,
We wish some one a whisper
Into his ear would cast—
"Oh whistle down the brakes, boys,
Your moving on to fast!"

When with erring footsteps onward
We behold a brother move,
Whom in our hearts we've cherished
With an ocean, vast, of love;
When we know he has forgotten
In his cups, the sacred past,
We cry, "Whistle down the brakes, boys
He's moving on to fast!"

All along the world's broad-guage road
We're rushing toward the tomb—
Look ahead—the track's encumbered—
O'er the Future hangs a gloom—
Stop the train!—a switch is open;
The whistle shrieks its blast;
"Down! Down! *hard* down the brakes boys
We're moving on too fast!"

When with truth's banners flying,
We sweep toward life's goal—
Our locomotive virtue,
Fired with religious coal—
Relieving the afflicted,
Raising the downward cast,
Oh whistle *up* the brakes boys,
We cannot move too fast.

TO A WAVE.

Dost thou seek a star, with thy swelling crest,
Oh! wave that leavest thy mother's breast!
Dost thou leap from the prisoned depths below
In scorn of their calm and constant flow?
Or art thou seeking some distant land,
To die in murmurs upon the strand?

Hast thou tales to tell of the pearl-lit deep,
Where the wave-whelmed mariner rocks to sleep?
Canst thou speak of navies that sunk in pride
Ere the roll of their thunder in echo died?
What trophies, what banners, are floating free
In the shadowy depths of the silent sea.

It were vain to ask, as thou rollest afar,
Of banner, or mariner, ship, or star;
It were vain to seek in thy stormy face
Some tale of the sorrowful past to trace.
Thou art swelling high, thou art flashing free,
How vain are the questions we ask of thee!

I, too, am a wave on a stormy sea;
I too, am a wanderer, driven like thee;
I, too, am seeking a distant land,
To be lost and gone ere I reach the strand,
For the land I seek is the waveless shore,
And they who once reach it shall wander no more."

LOW TWELVE.

BY BRO. CHARLES SCOTT.

I see a delta in the sky.
Which has a ray for every sigh;
And seven hues for every tear
Falling for the departed dear.

Good Enoch saw a Delta bright
F'en shining in the midst of night;
One, too, he saw beneath the ground,
Where all our bodies shall be found.

True and beautiful—that we must
Be wrapped in shroudly, silent dust;
And when the great trumpet shall sound,
To raise, exalt us from the ground,

Lord, may my dusty home be nigh,
Where good ones sleep and gently lie,
When all shall hear the call to rise,
I would mount 'above the burning skies.

Let sun, and moon, and stars expire,
And the darkness be set on fire!
The ashes shall tell thy glory,
Father, Son, and Spirit holy.

—Memphis, Tenn.

THE WEEK.

THE COURT.—We learn from the *Court Circular* that our beloved Sovereign has not derived all the benefit from her continental journey that was fondly hoped. The revisiting the birthplace of her departed Consort under circumstances so painfully different from the joyous feelings with which she first saw it, has not contributed much to the restoration of her strength, and we learn therefore with more regret than surprise that, though her Majesty took daily walks, she was unequal to much exertion. It appears that the inhabitants of the district showed the utmost delicacy to her Majesty's feelings, and strictly abstained from all intrusion on her privacy. A report has prevailed that an accident had befallen Prince Leopold, but we are glad to learn that the wound, though troublesome, is now quite healed, and the Queen and family arrived at Cobourg on Saturday last, their departure from Rheinhardtshausen having been delayed by the accident. Prince Arthur has been on a pedestrian excursion in the Hartz mountains. It is officially announced that the Prince of Wales will distribute the medals and certificates of honourable mention to the successful exhibitors at the International Exhibition. The distribution will be a State ceremonial, but will not take place until early in 1893, when the building has been cleared.

GENERAL HOME NEWS.—The weekly return of the mortality in the metropolis, accompanied by the return for the summer quarter ending in September, has just been published. The deaths for the last 13 weeks amount to a little more than 15,000, of which more than half had not entered the 21st year, and a large portion of the died in infancy. The deaths last week reached 1229, or nearly a hundred more than the corrected average for the last ten years. The births during the week amounted to 1689, which is also below the ten years average.—It is stated that the Duke of Cambridge will be appointed to the Rangership of Greenwich Park,—a sinecure office held by the late Lord Canning. The Ranger's Lodge, it is added, is being fitted up as a residence for Prince Arthur.

—It is stated that the Bishop of London has declined the archbishopric of York, and that the vacant See will be offered to the Bishop of Winchester, the brother of the late Primate. It is further reported that in the event of Dr. Summer accepting the archbishopric, Lord Auckland (Bishop of Bath and Wells, and formerly Bishop of Sodor and Man) will be the new Bishop of Winchester.—The British Association will meet next year at Newcastle-on-Tyne, with Sir William Armstrong as president.—The Lord Mayor has declined to preside at the proposed London Garibaldi meeting, on the ground that the Italian patriot, being once more restored to liberty, stands in no need of expressions of sympathy. His Lordship has also taken time to consider whether he ought or ought not to grant the use of the Guildhall for the contemplated demonstration.—New South Wales has sent another £10,000 for the relief of the Lancashire distress.—Mr. William Fairbairn, who must naturally feel inclined to stand by the armour-plate in its unequal contest with shot and shell, remarked in the course of an address he delivered in one of the Sections of the British Association, that the recent experiments with the Whitworth shell clearly proved that "no gunboat such as those in the American waters could prevent the entrance of these dreaded and destructive missiles." The gun, in fact, has proved victorious, and Mr. Fairbairn thinks it a fair inference from what has taken place at Shoeburyness, that "it may be difficult" to construct ships of sufficient power to cope with the new projectile which Mr. Whitworth has produced. He added, however, that other experiments are in progress, and that "means may yet be adopted to solve the question of armour-plated ships *versus* shot or shell. But the artillerists are not without their reverses. No fewer than three of Sir William Armstrong's costly 100-pounders burst while being proved at Woolwich.—The memorial of George Stephenson, the renowned engineer, which has been erected at Newcastle-on-Tyne by public subscription, has been inaugurated with great ceremony.—Notwithstanding the distress in what were lately the cotton districts, the new poor-law measure passed last session to provide for that distress has only now been brought into operation. We learn that the Blackburn and Preston guardians have resolved to put in force that alternative of the powers contained in the bill which authorises them to borrow money on the security of the rates.—An application from a Manchester association on the Indian duty levied on Manchester cottons, has elicited a communication of some interest from Mr. Laing. That gentleman denies the right of the Lancashire cotton spinners to have the duty taken off their goods while the natives are heavily taxed, unless some fair equivalent be offered to India. That equivalent, he thinks, would be best met by England taking upon herself the ultimate responsibility for the Indian debt; but, failing the adoption of what he admits would be a strong step at the present moment, he suggests that an arrangement should be made by which England might give a guarantee for the interest of the £70,000,000 sterling spent, and to be spent, on Indian railways, by which the money might be raised at 4 instead of, as at present, 5 per cent. In that event the customs duties on cotton piece goods and yarns might be wholly abolished.—The fen country is again threatened with serious disaster. On Saturday evening, the banks of the outfall sluice of the Marshland Smeeth and Fen drain gave way, and a considerable extent of land at once became submerged. Measures were adopted on Sunday to stay the progress of the flood, but up to Monday afternoon no satisfactory result had been accomplished, and the farmers in the district were preparing for flight. It is, however, hoped that the works suggested by the engineers on the

spot will, when completed, present an effectual obstacle to the further encroachments of the tides.—A portion of the metropolitan end of the London, Chatham, and Dover Railway was opened on Monday. This new line will have two entrances into London—one running into the Victoria station at the West-end, the other running into Farringdon-street, in the City, with a connection between the two. It is this connection that was opened, trains having commenced to run from the Victoria station through Battersea, Stockwell, Clapham, Brixton, Walworth, and Newington to the Elephant and Castle. This curve line performs, in fact, for the south of London very much of what the North London Railway does for the suburbs on the Middlesex side, but with this important difference—that a large and respectable neighbourhood to the south of the Camberwell-road is, strangely enough, left without a station. The distance is accomplished in 25 minutes.—Another riot took place on Sunday in Hyde Park connected with the Garibaldi movement. A large number of Irish labourers, armed with bludgeons, took possession of the ground at an early period of the afternoon and, amused themselves with party cries. For awhile the Garibaldi party had sense enough to leave the Papal sympathisers to themselves, but at length some one, who paid dearly for his rashness, called for cheers for Garibaldi. The results may summarily be stated as a large number of serious, probably some fatal, injuries, and a dozen or more of prisoners at the police-station. Several of the offenders have been brought up to the police-court, and some of them have been sentenced to fine and imprisonment.—Some extraordinary, but, at the same time, not altogether unparalleled, revelations were made at Guildhall, on Monday. Mr. John Jennings, described as “director, secretary, and shareholder of the North Carrock Mining Company,” was charged with having unlawfully obtained certain securities. The only evidence against him was that of a Mr. Tustin, who, under cross-examination, gave a somewhat instructive history of the North Carrock concern. It appears that the two mines it was proposed to work belonged to Mr. Tustin. In 1860, a prospectus was issued, stating that the capital of the Company was £20,000. A number of gentlemen were announced as Directors, but none of them held shares, and all “resigned” in February last. Shares were then allotted to Mr. Jennings and a Mr. Hodgson, and these two gentlemen, with Mr. Tustin, Mr. Tustin’s son, and Mr. Tustin’s “intimate friend, Mr. W. B. Bray,” seem to have constituted the Board of Directors, if not, indeed, the Company itself. After some time, however, differences sprang up in this limited “Board,” and Mr. Jennings (who acted as secretary, at a salary of £5 a month) and Mr. Hodgson were ejected from the concern—leaving the two Tustins and Mr. Bray in undivided possession of the field. Mr. Jennings, it seems, considered that the “Company” owed him some money, and he, therefore, took possession of the securities on which he believed he had a lien. The upshot of the case was that the defendant was discharged, while Tustin’s mining speculation was denounced in no measured language by the Bench.—The police have seized a gang of swindlers who have been carrying on an extensive system of fraud. The prisoners were in the habit of announcing in the country papers that they were prepared to advance money on very advantageous terms, and the bait seems to have been swallowed by a large number of persons in all parts of the United Kingdom. As soon as the applications for loans were sent in, the so-called “Richards Estate Fund Association” forwarded to their victims a promissory note, which they were to return duly signed, “together with the first year’s interest in advance,” and the cost of the stamp. The unfortunate people, who complied with this request,

never, of course, got a penny of the loan they were expecting. A detective, who had watched the wretched hovel described as the “offices of the Association,” stated, at the Thames Police Court, on Wednesday, that he had seen the postman deliver at the place as many as 80 letters in one day.—Mr. Benjamin Ward, a gentleman who had been confined as a lunatic in the Grove Hall Asylum, Bow, effected his escape from that institution on Thursday week. The next day he was seen by the barber of the asylum walking into London, and was by him invited to return. He did so, and seemed much chagrined at having been caught. Shortly afterwards he was again missed, and on examination being made it was found that he had hung himself to the cornice of his bedstead with a new rope, which he must have bought while out of the asylum.—Lieutenant M’Rae, of the 46th Regiment, has been committed by the magistrate at the Thames Police Court to take his trial on the charge of attempting to murder the cook of the ship Northumberland, recently arrived from Madras, where the prisoner had been with his regiment, and from which station he had been sent home invalided. From the evidence adduced there seems reason to believe that the prisoner is insane; but the magistrate observed that he did not sit there to try questions of sanity, and remitted the case to the Central Criminal Court.—The woman M’Lachlan, who lies under sentence of death at Glasgow for the murder of Jessie M’Pherson, has been respited until the 1st of November, for the purpose of allowing time for further investigation into the circumstances of the remarkable crime of which she has been convicted. The *Observer* hints that, should the extraordinary “statement” read on behalf of the prisoner after the verdict was delivered be corroborated in any strong degree, it will be impossible to indict old Fleming, as Scottish lawyers allege that, by the law of Scotland, a person who has appeared as a witness for the Crown in a criminal case cannot subsequently be tried for the crime which his evidence went to fasten upon another. According to this theory, Fleming, at the worst, could only be charged with perjury.—A man named Patrick Cain has been brought before the magistrates charged with the murder of Mr. Rawcliffe, a publican at Kirkham. Mr. Rawcliffe was killed by a poker which was thrown at him, entered his eye and penetrated the brain. Cain confessed that he was the person who threw the poker, and was committed for trial on a charge of manslaughter.—An inquest has been held on the body of Mrs. Jane Burr, the wife of an upholsterer in the Curtain-road, whose death was occasioned from an accident resulting from the furious driving of her husband. The jury returned a verdict of Accidental Death.—The life of another child has been sacrificed through the reprehensible practice of administering narcotics. Two children, named Parlow, twins, about a month old, had syrup of poppies given to them repeatedly by their parents, who reside at 21, Salisbury-street, Portman-market. On Sunday week an overdose was administered, from the effects of which one, a girl, died, the other, a boy, being only recovered by means of great exertion. At an inquest on the body, the Coroner, Dr. Lankester, severely condemned the giving of narcotics to children, and especially the giving of syrup of poppies, the strength of which varied so materially that a quantity which would be a safe dose at one time would certainly destroy life at another. The jury endorsed these sentiments by their verdict.

FOREIGN INTELLIGENCE.—The decree by which King Victor Emmanuel grants an entire amnesty to Garibaldi and all his followers, except military deserters, was published in the official journal of Turin, on Monday evening. The decree is preceded by a ministerial report, in which Signor Rattazzi says:—“The rule of the law again consolidated, confidence in your frank but at the same time prudent policy has moderated the impatience which had pushed Garibaldi on the path of rebellion. By the catastrophe of Aspromonte, we could perceive that if, while fighting in your name, he could still achieve prodigious results, this could not continue to be the case, when, having forgotten his duty, he took up arms against your rights, whatever might have been his ultimate intentions. At present Italy is reassured—recalls the services rendered by Garibaldi, and wishes to forget his errors. This desire of the country is echoed by all the friends of the liberty and unity of Italy. When it was necessary to combat rebellion, government proposed the most energetic measures, but all the danger has now ceased. The Ministry, therefore, becomes the interpreter of these generous wishes, and asks clemency from your Majesty.”—The *Official Gazette* of Turin publishes the text of the convention concluded between France

and Italy for the preservation of copyright in literary and artistic property. This convention is described by the *Paris Constitutionnel* as the most comprehensive one of the kind that has yet been made. "Henceforth the authors of books, pamphlets, or other writings, of musical compositions, drawings, paintings, sculpture, engravings, lithographs, and of all other analogous productions in literature or the arts, will reciprocally enjoy in each of the two States the advantages attributed to them by the laws on the proprietorship of literary and artistic works, and have the same protection and legal remedy against any infringement of their rights as if the works were published for the first time in the country itself. The copyright in musical works extends to the compositions known as arrangements based upon airs extracted from the same works.—The visit of Prince Napoleon to Naples is represented by the *Discussion* of Turin as undertaken with a view to inquire into the political condition of Southern Italy, and to report upon it to the Emperor. On this report, it is hinted, important political consequences are to depend. Prince Napoleon is a very able man, but by what process, during a few days' sojourn in a Naples palace, under the care of Italian generals and functionaries, he is to arrive at any knowledge of the condition of Southern Italy other than as the functionaries and generals choose to describe it to him quite passes our comprehension to understand. The great probability seems to us to be that Prince Napoleon's visit has no political object, or, if it have any, one quite different from that thus attributed to it.—Many assassinations having lately been committed in Sicily, the Italian government has ordered that the Sicilian population, with the exception of the national guards, shall be completely disarmed.—Another letter from the late Count Cavour has transpired. It is not stated to whom the document was addressed, but it is under any circumstances, curious. The Count indicates four proposals made by England to France, the first and most important of which was, that there should be no military interference in the internal affairs of Italy on the part of France or Austria, except in the event of its being invited by the five great European Powers.—Fresh rumours are afloat of an effort being made by the Austrian Government to come to terms with Hungary, and Count Forgach, the Hungarian Chancellor, is said to be actually engaged with the popular leaders at Pesth in endeavouring to obtain a basis of compromise.—Senor Alhama, whose prosecution by the Spanish authorities for his Protestant opinions has attracted so much attention in England, has been sentenced to nine years' imprisonment by the Court at Grenada; but his fellow-prisoners were acquitted, and he has lodged an appeal against his sentence.—A telegram from Lisbon announces the arrival of the youthful Queen in the *Tagus* at noon on Sunday. A subsequent telegram announces the marriage, celebrated by the Patriarch. A banquet was afterwards given.—At the sitting of the Council of State at Warsaw on the 1st inst., the Grand Duke of Constantine stated that the late lamentable occurrences (alluding to the late serious attempts at assassination) had not shaken the good intentions of the Government. He expressed his regret that respect for the law had prevented him from exercising the prerogative of pardon, but he added that only 69 Polish political prisoners out of 468 were still expiating their offences. The *Journal of St. Petersburg* announces the expatriation of Count Zamoyiski. After explaining the circumstances under which the Count was summoned to St. Petersburg, it concludes by stating that for the present the Emperor has considered his return to Warsaw inconvenient, as his name might be made the watchword by the party of disorder, and, therefore, he will travel for a period in foreign parts.—The political crisis in Prussia still continues, and it is not considered a good sign of its favourable issue that the Crown Prince and Princess, after a visit to Queen Victoria at Coburg, are announced as about to proceed on a lengthened tour in Switzerland and Italy. Count Eulen has been appointed Minister of Commerce. The party of progress and the left centre, by which we are to understand the more advanced Liberals, have unanimously adopted the proposition that the Government shall submit the Budget of 1863 in time to admit of its being voted before the money is actually wanted, and that any money spent by the Government, which had been refused by the house, would be unconstitutional. It remains to be seen whether this resolution, which will of course raise the question of a *coup d'etat*, will be adopted by the other parts of the Chamber. It appears that the Hanoverian Government has not, as was reported, refused to enter into the Franco-Prussian treaty.

AMERICA.—Important intelligence, though of a political rather than of a military nature, has been brought by the *Australasian*. President Lincoln had issued a proclamation, dated the 22nd ult., declaring that on the 1st of January, 1863, "all persons held as slaves within any state, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and for ever free;" and the Federal government will recognise and maintain their freedom, and "will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom." This declaration is preceded by a preamble affirming that the war is and will be "prosecuted for the object of practically restoring the constitutional relation between the United States and the people thereof in which states that relation is or may be suspended or disturbed," and that President Lincoln will again recommend Congress to grant pecuniary aid to any states not in rebellion which may voluntarily abolish slavery, and will continue his endeavours to colonise persons of African descent beyond the limits of the United States. On the 1st of January next, President Lincoln will issue another proclamation, naming the states, or parts of states, of which the people are deemed to be in rebellion against the United States; and in due time he will recommend that all citizens who have remained loyal shall be "compensated for all losses by acts of the United States, including the loss of slaves." Meanwhile, the officers of the Federal army and navy are enjoined to observe the provisions of the acts of Congress, declaring that all slaves of persons engaged in the rebellion against the United States are to be deemed free if they come within the power of the Federal authorities. By the arrival of the *Bohemian*, we have news from New York to the evening of the 29th of September. The anti-slavery proclamation of President Lincoln appeared to meet with general approval. The governors of sixteen States had expressed their satisfaction at it, and their determination to uphold his constitutional authority. The Governor of Maryland had, however, objected to sign the address approving of the proclamation, and the *Louisville Journal* had declared that Kentucky would never acquiesce in the proclamation.—The Federals, at last accounts, had not crossed the Potomac. They were expected to go into winter quarters. The Confederates claim the victory at Antietam Creek, and say the retreat across the river was to avoid a flank movement by McClellan. It was rumoured that by another draft the Federal army would be raised to 1,000,000 men.—At New Orleans General Butler had ordered all foreigners to present themselves to the Provost-Marshal with evidence of their nationality to be registered. Preparations were being made to burn the city of Memphis if attacked. There had been a "difficulty" between two Federal generals at Louisville, General Davis and General Nelson had quarrelled, and the latter was shot dead by the former.—Messrs. Shidell and Mason have published, in the Paris papers, a declaration that they have no official knowledge of their recall from Europe by the Government of the Southern Confederacy. It may be that President Jefferson Davis does not deem it expedient to comply with the Confederate Congress's resolution, recommending that the Commissioners be recalled from Europe.

CHINA AND INDIA.—A telegram has been received anticipating the advices brought by the Calcutta and China mail; but the intelligence has little or no political interest. The Taiping rebels were said to be once more obstructing the conveyance of silk to Shanghai: but the American Colonel Ward, who commands a body of disciplined Chinese in the Imperial service, had captured three cities, and obtained a victory in the field. Apprehensions were still entertained in Japan that there would be an outbreak of the party hostile to intercourse with foreigners and the guards of the British and French Legations had been strengthened; but the Japanese government was believed to be doing its utmost to maintain order.

TO CORRESPONDENTS.

- J. H. G.—Write to the brother. The law is distinct upon the subject.
 J. S.—You are right. In Ireland the Master and Officers are elected for six months.
 G. W. M. has been replied to by letter.
 H. G. is thanked. His communication will prove highly acceptable.