

LONDON, SATURDAY, AUGUST 17, 1867.

THE ORDER OF ST. JOHN.

NOTES BY A NOVICE.

(Continued from page 62.)

It is well known that all Masonic lodges were formerly dedicated to St. John the Baptist and St. John the Evangelist, and this custom, though no longer practised in England, is still observed in Scotland, Ireland, and America. The origin of this dedication, Christian though it be, is supposed to be derived from the sun-worship of the ancient Magi, who commemorated in their rites the 21st of June and the 22nd of December—the periods of the summer and winter solstices; and it is said that the early Christians, being unwilling to abandon the celebration of events of such astronomical importance, appropriated two days near these solstitial periods to the memory of the Saints John, and thus accommodated themselves to the forms and usages of their Pagan ancestors. Gregory Nazianzen relates the manner in which several heathen practices were thus adapted, or incorporated with, the Christian religion. Tradition asserts that St. John the Evangelist was requested by a deputation from the general assembly of Masons, held in the city of Benjamin, to accept the office of Grand Master, and it is further alleged that the venerable saint (who was then more than ninety years old) cheerfully complied with the wishes of the brethren. It is, however, far more probable that the custom of celebrating the festivals of the Saints John, and the veneration with which they are regarded by the Masonic body, may be traced to the heliacal worship of the ancients, just as the practice of turning to the East in their public prayers was retained by the primitive Christians as an act of homage to the source of light.

We find that all Masonic documents were formerly headed "From the lodge of the holy St. John of Jerusalem," and certificates issued by the Grand Lodge of Ireland have, we believe, to this day a similar reference.

In Scotland the Craft degrees are termed "St. John's Masonry," and the American system of working is pervaded with allusions to the Baptist and the Evangelist. In the curious Masonic document entitled the "Charter of Cologne,"* it is stated that, before the year 1440, Freemasons

were known by the name of "John's Brothers," and after that time they were called Free and Accepted Masons. We are well aware that the assumption of a particular title is no proof of its authenticity, but it is at least singular to discover so many evidences of the alleged connection of the Masonic body with the Order of St. John. In an old diploma, granted at Dominica on the 10th of March, 1785, the following statement is expressly made in the preamble:—"Whereas, by virtue of a dispensation, dated in the East, the 6th of March, 5785 of Light, signed J. R. S. Galley, Secretary; and in virtue of the power given us as faithful servants of our Lord Jesus Christ, as Knights of the Temple of St. John of Jerusalem; and in virtue of letters patent of encampment, dated at Gozzo, the 8th January, 1757, under the seal, &c., of the Grand Master, Dom Emanuel Pinto, and the Bailiffs Pinto and Pacs, and the Commandant Sylva, &c., granted to us from the great knowledge, goodness of heart, and integrity of our trusty and well-beloved Bro. John Campbell, being Master of all Orders and degrees, and has taken the Mass of the 'St. Esprit,' to congregate, work, and, with the brethren, to grant certificates; and whereas, our trusty and well-beloved Bro. James Barclay, being unanimously and duly elected and installed Grand Master of all Orders under the said dispensation."†

From the tenor of this document it would appear that the Knights of St. John not only encouraged the rites of Freemasonry, but admitted the Masonic brethren to their own mysteries, Goza, or Gozzo, the place alluded to in the diploma, being an appendage of the Maltese possessions of the Knights. In the Swedish Masonic system, the eighth degree is called "Favourite Brother of St. John," and, in Zinnendorf's rite, the sixth grade bore a similar appellation. In England, several Orders claim connection with the valiant Hospitallers.

Ragon, in his "Orthodoxie Maçonnique," enumerates, among the chivalric degrees worked by English Masons, those known as "Knight of Malta," "Knight of the Red Cross," "Knight of the Holy Sepulchre," &c.

The first-named claims to be identical with the ancient Order, and, if the dispensation granted by Dom Emanuel Pinto in 1757 be genuine, it certainly establishes a very satisfactory basis for the assertion.

* This charter is now generally considered to be a forgery.

† Copied *verbatim et literalim*.

The Masonic Order of Malta has been recently revived in England, under the auspices and authority of the Grand Conclave of Knights Templar, and now forms a subsidiary or appendant grade to the latter.

The Order of Military Hospitallers of the Holy Sepulchre was united, in 1489, with all its possessions to that of Malta; but, as the union was never regularly established, the Knights continued to meet independently, and succeeded in perpetuating the institution both in France and England.

Louis XVIII. was the protector of the French branch, and the late Duke of Sussex was the head of the English Knights.

As a memento of the friendship which originally existed between the two Orders, the presiding officer of the Chevaliers of the Holy Sepulchre is entrusted with the ancient passwords of the Knights of St. John.

(To be continued.)

FREEMASONRY IN CORNWALL.

By Bro. W. J. HUGHAN.

(Continued from page 82.)

Bro. Isaac Head, Collector of the Customs at the Isles of Scilly, was appointed Provincial Grand Master by the M.W. the Marquis of Carnarvon, in A.D. 1755, of Scilly and adjacent islands. We cannot discover any authentic details of this province, which has been long extinct, or rather united to that of Cornwall. All we know is, that the Godolphin Lodge was held at St. Mary's Island, and that Bro. Head, the Prov. G.M., was the author of a noted answer, or "Confutation of Freemasonry, the way to Hell," and of several orations delivered at certain lodges in this county and elsewhere, which have been inserted subsequently in various Masonic works published in the eighteenth century. The True and Faithful Lodge, Helston, was originally constituted in 1752, according to "Book of Constitutions," A.D. 1756. I cannot find the lodge mentioned in the "Freemasons' Calendar," for A.D. 1784, 1799, 1803, 1805, and 1810. Neither does it appear in the "Freemasons' Pocket Companion," A.D. 1764, and, for certain, it was unrepresented at the Provincial Grand Festivals for several years. In A.D. 1801 it appears in the roll of lodges that attended the P.G. Lodge at Helston as No. 600.

It now ranks as No. 318, and is the fourth oldest lodge in the province, the Mount Sinai Lodge (No. 121), Penzance, being the second. The latter formerly met on the first and third Wednesday, and its original warrant was dated 14th June, A.D. 1755. It is not noticed, however, in the minutes of the Falmouth Lodge until 11th June, A.D. 1767. It subsequently seems to have collapsed for a time, but in 1810 the brethren at Penzance, being anxious to revive Masonry in the far west, resuscitated the lodge, "by which was not only recovered an ancient foundation," but on it was rebuilt a Masonic edifice that has proved one of the most flourishing in the county.

The Past D. Prov. G.M. for Cornwall is an old Past Master of this lodge, and, although the members "are out of sight and hearing" of the Grand Lodge, they contribute much towards the success of the Craft universal.

The Royal Arch Chapter was established A.D. 1833, and is in good working order. At the Provincial Grand Lodge held at Falmouth, A.D. 1814, the presence of several lodges are recorded, which had not previously joined the annual festivals of the province, and the United Lodge of Friendship, held at Fowey, was represented for the first time. This lodge ceased to work soon after, and belongs to the past. The last of the old lodges now revived, with the exception of the one at Truro, is called the Three Grand Principles, Penryn, which has existed "in and out" for about a century, although its present warrant was only granted in 1863. Its name has for many years been known and recognised in Cornwall, and hence we hope that at length it has found a firm footing, and prosperity and success will attend its every effort.

The minute recorded in the proceedings of the Provincial Grand Lodge held at Penryn, respecting the introduction of ladies at the banquet, is well worthy of reproduction here. The minute is as follows:—"This business having been gone through with, the lodge was closed for refreshment, and dinner was served up; after which, it having been suggested to the R.W. Prov. G.M. that the ladies of Penryn were very anxious to be permitted the honour of being introduced into the lodge room, to see the form in which the brethren were seated, and the manner in which it was set out, the R.W. Prov. G.M. consented to the request, and appointed Bros. John Davis and Richard Oates Stewards, and directed them to furnish them-

selves with wands, and to introduce the ladies in due form; and also gave instructions to the brethren as to their conduct while the ladies were present. Upwards of fifty ladies were introduced and received with the usual plaudits of the brethren." It appears the ladies were much gratified with their visit, and subsequently departed, "in the midst of the acclamations of the brethren, who continued on their legs till all were gone." In 1815, however, it was decided that the "wine and fruit should be dispensed with at future lodges, because the gratification of the ladies consisted not in eating and drinking, but in beholding their husbands, sons, and brothers met together for charitable purposes in "love and harmony."

(To be continued.)

MASONIC ORATION,

Delivered by BRO. WM. P. BLACK, at Catlin, Illinois, June 24th, 1867.

(Continued from page 106.)

The oldest of the arts is that of the builders, the Masons. And the origin of our Order in this operative branch dates back even to those days when the first secrets of architecture were learned by studying the forms of nature's pillars, and the grace and beauty of nature's friezes and capitals of leaves and vines. Study the progress of any nation in civilisation, in the splendour of its palaces, the ornamentation of its temples, the beautifying of its homes, and you can trace the growth of operative Masonry, the first school of our glorious brotherhood. You see its triumphs, enduring as the ages, in the pyramids of Egypt; and could speech be given to the lips of the Sphinx, that for more than thirty centuries has been looking over the desert, filled with inscrutable mystery; or could we listen again to the fabled music of the memnon, which sang its matin hymn when first it felt the benediction of the rising god of day, music and language alike would be *in memoriam* of those who studied out their planning, the Masonic priesthood, who even then held sway within the borders of that land of silence and dead empire. Thebes, Tyre, Arabia, Jerusalem, Athens, Rome, all with their mighty ruins grow eloquent in speech of those who wrought and perished, but left these monuments the studies, the models of coming generations, who own their progrees in those earlier days alone to the en-

during influence of these works that hold their only general record of the past. But it was impossible that such progress should be made in the operative branch of Masonry, the result of the constant labour of earth's wisest and best workers, without a coming into existence of speculative or spiritual Masonry. Human nature forty centuries ago was what human nature is now. The same causes effect like results, save as modified by circumstances, or changed by the progress of opinion. It was impossible for noble-minded, pure-hearted men then to study the arts of Masonry, with nature and the works of the past for their models, without discovering the beautiful symbolism of nature's work and the imperfectness of human imitation, without tracing in the perfect building of the world and its complete adaptedness to its purposes, as well as in the glory and mystery of the heavens, the work of a perfect Builder, higher than man. Their only chronicle of the past was the monuments and the ruins which they saw about them, and from which they deduced the conclusion that before their days there had been workers who produced these visible results. By a like deduction, in the architecture of the world they found the evidence of the existence of a Supreme Grand Architect. And thus through the beautiful symmetry of nature, they looked up, even though with blind and doubting eyes, to nature's God. Then following the yearnings of the immortality within towards this Infinite Power, testified of by nature, who opens to all her prophecy, the unwritten revelation of The Highest, they learned to feel the assurance of the existence of that city "whose maker and builder is God;" to look to the future as the consummation of life. And this grand result, arrived at through the combined studies of the magi of Egypt and the Orient, the philosophers of Greece and the West, and confirmed by the inspired preacher and philosopher of Israel, to whom, above all others, we ascribe the institution of our present rites and creed, made Masonry perfect by adding to the use of the operative the beauty of its speculative part, by infusing into the glorious body the still more glorious spirit. Are any disposed to call this mere romancing, and to demand the proofs? We can only give to them that evidence on which all the uninspired history of the unchronicled ages rests for its foundation—carefully prepared tradition. But we add these circumstances to lend consistency and

probability to the whole; first, the manner of preserving Masonic tradition secretly and sacredly, which makes it less liable to interpolation and the garniture of the public tongue; and second, the inherent probabilities of these results from such labours and studies. To operative Masonry undoubtedly is traceable the discovery and study of geometry, astronomy, and all the branches of architecture; and from these would necessarily grow up that spirit of inquiry and investigation which, among the Egyptians, Persians, Greeks, &c., produced their systems of philosophy—the vain attempts of the finite to answer the questionings of the infinite; while to the chosen people, under Divine instruction, her inspired philosophers and poets gave answers to these questionings, which became recorded, the scriptures of God, whereby Masonry strives to guide itself, and to which it seeks to conform.

Let us briefly consider what are the vital tenets of Freemasonry, and see if they be worthy to claim this august origin. And here let me anticipate the use against me of that stale argument, that the lives of Masons do not conform to these tenets as I shall unfold them. There is no answer to this save the universal one, that human nature must ever fall below the ideal, because, while it is possible for the soul to conceive a perfect moral life, and even to lay down rules for its attainment, human nature can never entirely lay aside sin, can never fully conform to those rules. This same objection has been urged with equal persistency and justice against every organisation that has ever existed, which set up for its followers a noble standard, not even excepting the purest branches of the purest ages of the Christian Church.

At the very portals of Freemasonry, its banner hung upon the outer wall, we find inculcated the great doctrines of faith, hope, and charity—faith in God, hope in immortality, and charity towards all mankind. And, as a sequence of the last, we have laid upon us the duty of relief; while, to fit us for the full exercise of the privileges and duties of Masons, we are enjoined to study the scriptures of the Word of God; to compass and circumscribe our passions and desires; to square our actions by the rules of virtue; to love and cleave to truth; to cultivate temperance in all things; to exercise fortitude and prudence; and to do justice to all men. Upon us also are laid the requirements of loyalty and patriotism. Again, education is com-

mended, and we are urged to listen well to those from whom we may gain wisdom; to impart carefully and instructively the results of our studies to others. In faithful breasts we are to treasure inviolably the confidences of our brethren. And coming to the summit of this progression, we are taught the propriety and necessity of man ever having a pure heart, from which the incense of thanks may continually ascend to the Great Father. Above all, we have impressed upon our minds the thought of the omnipotence and omniscience of God. Governed by the doctrines of the universal brotherhood of man, Masonry regards no one on account of worldly wealth or honour, but brings all to the indiscriminate test of moral worth, remembering that we all travel upon a common level to that bar where all will stand equally to render their account. And this, briefly stated, is the theory, the moral structure of Masonry; these are the tenets inculcated, this the work assigned to all who enter our number and strive to possess themselves of our privileges. Where else is there to be found any institution of human devising in which so much is urged upon its votaries, calculated to elevate and inspire, and with so little alloy of evil?

But, it may be asked, do the workings of the Order in any way correspond to these doctrines? Can you point to any noble records of honourable deeds which will bear witness for you?

In this association the objections made to the institution of Freemasonry naturally suggest themselves, and it is proper that they be examined candidly; the just weight given to every objection seeming valid; the grand totals of good and evil marshalled; the balance struck. The attacks made upon Freemasonry in every age have been with weapons of warfare suited to the time and the spirit of the people. In our own day the sword has given place to the pen and press, and the centralised power of mediæval tyranny to the aggravated force of modern antagonistic organisations. Rome attacks us in common with all other secret Orders, and hurls against us the thunders of the Vatican, because we are said to infringe the exclusive function of the confessional, and to place our duty to the Order on a par with, or superior to, our duty to the pontiff. This objection from this source is a consistent one, and it is not proposed to argue it at length. To do so would involve an investigation into the claims of the apostolic see, and that is far from my

present purpose. Suffice it to say, that individually I deny the assumption of that Church in regard to the duty of confession, and I also deny that our voluntarily assumed obligations to the great brotherhood of Masons, or even to any individual member of the human race, should be subordinated to any obligation to any human religious superior. And I stated, however, this objection has the merit of consistency, and the attack is so far justifiable. Having simply stated it, I pass to the consideration of other and more pertinent objections.

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The essence of Masonry is contained in these two ideas—the supremacy of God and the brotherhood of man; and go where you will, seek Masonry under what form you may, you still find these two controlling ideas—reverence to the Supreme Architect, whether represented to the worshipper in the false deities of China, of India, or the islands of the sea, proclaimed to the Athenians as their unknown God, or revealed in the Jehovah of the Israelites and the Trinity of Protestant lands and faith; the God whom Masons reverence, and in whose name they labour for the common weal, is the same in essence, the embodiment of all power, the source of all mercies, the author of our being and blessings. When the Christian of to-day worships God the Father, does he ignore Christ the Son? When the Israelite bends in reverence at the august name Jehovah, and worships with his face bowed to the ground, does he ignore the Messiah for whom he still waits as the hope of Israel? No more does the Mason in his worship, when he invokes the blessing of the Almighty Father of the Universe, if he be a Christian in faith, ignore the Christ in whom he trusts. Though the name and office of Christ be not mentioned, yet, according to the faith of the individual, all these points are comprehended in the single term—our God. Masonic worship is an universal worship, adapted to every sincere faith. Its forms are comprehensive forms adapted to every devout tongue. And around its altars Masons of every tongue may unitedly bend, using the same words in adoration of a common Lord. But it should be remembered that Masonry is not, does not pretend to be a system of faith or a form of religion. It was originated at a time when the doctrine of faith was unknown, and when the whole duty of man was comprised in the observance of that law given from the cloud-crowned

summit of Sinai, whose complete spirit, as announced by Moses and reiterated by Christ, was and still is reverence to God and love to the human brotherhood; or, in the absence of that law, in conformity to the requirements of that other law written not by the finger of God on the tables of stone, but by the spirit of God in the hearts of men.

Ere leaving this part of the objection, I wish to call the attention of Christians to these facts—that in that prayer which He, whom we call our Redeemer and Lord, gave as a pattern to his disciples, Christ is as completely ignored as in any Masonic prayer; that practically the name of Christ is as reverently used by Masons as by any other; that in all prayer it is the spirit of reverence, and not the phraseology of the petition, which commends it; and finally that all Masonic prayers are liberal excerpts from correct translations of that book which the seal of the ages, as well as the fiat of Jehovah, has made sacred to us—the word of God.

The deduction assumed in this objection, that we dishonour God, caricature his worship, and exalt Satan, is an example of astonishing ignorance or mendacity. There are but two criteria by which fairly to estimate any organisation—by its creed, and by its practice. The one has already been considered, and we fearlessly defy the pointing out anywhere, save in the Bible itself, a more completely catholic and commendable creed than the theory of Masonry.

But the other test affords the demonstration of every doctrine—the proof of its substance; and, in accordance with the results of this test, it is commended or condemned; that is, the test of its practical workings. Let us examine Masonry by this test also, and see if it is answerable to the charge of dishonouring God and exalting Satan. I need not trace the workings of Masonry through the ages, nor enumerate its distinguished exemplars. Suffice it to say that, while the power of Masonry has always been felt, it has never subjected itself as an organisation to the condemnation of the historian. Masonry writes no history; it is content that its beneficent deeds should be unnoted, or written in water, satisfied only with contributing to the advancement of the world, and the alleviation of the distresses of all, particularly the brethren. Coming to the present day, these statements in reference to our Order cannot be denied; Masonry is a charitable institution, and

its poor never knowingly are allowed to suffer. It numbers in its ranks many of the most liberal, earnest, and enlightened men of the age. By a rigid discipline it prevents in its members notorious vice, while, by every Masonic precept and the constant moral force, it incites to the study and practice of every virtue. It conduces to honour in all business transactions, and raises the general tone of every community where it flourishes. Among its members will be found the most reliable citizens, as well as the most zealous Christians; and, instead of supplanting Christianity, the two organisations put forth their energies in labours in a common philanthropy; while the vices which are inimical to the one are equally hostile to the other. The view of every community where Masonry is honourably sustained will bear record to these points. More than this, by its very character of being a moral and not a religious organisation, it is made possible for Masonry to reach, to rescue, and to strengthen many who would hold themselves aloof from an avowedly religious or Christian organisation, but who will rally at the trumpet call of charity. Many will even seek the one who would repel the other. And thus, by having their attention turned through the agency of Masonry to the Scriptures, with their sacred teachings, and to all things of good report, they will, as it were, have cast up in the wilderness of their hearts a "highway of the Lord." I bear in mind living illustrations of this idea, and on them base the assertion that, instead of "practically neutralising Christianity," as claimed in this objection, Masonry really paves the way for the introduction of those vital truths concerning the higher life.

The next objection is that Masonry is opposed to a republican form of Government, and prevents good citizenship. This objection, made by those who know nothing as to the internal policy of Masonry, or its workings, we find based upon a theoretical deduction as to the nature of secret organisations and the effects of the obligations imposed. We do not choose to lift the veil that hides our mysteries, nor to whisper in the ears of these objectors the points of our obligations. We only refer to the lives of Masons in every community, and adduce that living argument as the complete refutation of this calumny. We call attention to this passage from the "charge" given to every newly-obligated Mason: "In the State you are to be a quiet and peaceful subject, true to

your government and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live." Is our own "iron-clad" oath of allegiance more loyal in its requirements, more comprehensive in its provisions? Turn to every community, and ask, Who are your best citizens? Turn to States, and ask, Who are your most reliable supporters? Turn to governments, and ask, Who are your most faithful subjects? and from all come answers enumerating the names of honoured members of our Order. Does any one doubt this? Let him test it by experiment; and to that test I appeal for confirmation. Masonry opposed to a republican form of government! The democratic principle of human equality before the law is one of the corner-stones of Masonry. Tyrants have dreaded this power; pontiffs have anathematised it, but republics have ever given it the warmest welcome, and in their bosoms, by reason of the sympathy and unity of object and feeling, Masonry has grown into its most eminent success. Witness the States of this Union—Illinois with her twenty-five to thirty thousand Masons, representing through their families over a hundred thousand having claims upon the Masonic brotherhood, and other States with equally flourishing organisations, where, by this great golden chain of brotherly love, the people are bound together and to God, and tell me, is not this the demonstration of the groundlessness, the entire falsity of this charge?

(To be continued.)

MASONIC NOTES AND QUERIES.

FRIENDSHIP.

Dear Brother —, Atheists believe that upon death the soul perishes. Make not an Atheist your friend. Certain Roman Catholics believe that upon death the souls of all but Roman Catholics will be everlastingly miserable. Make not such a Roman Catholic your friend.—C. P. COOPER.

THE THEOLOGY OF CHRISTIANITY. — THE METAPHYSICS OF NATURAL RELIGION AND FREEMASONRY.

Christianity has its theology. The wise Christian understands it as his Christ teaches. Natural religion and Freemasonry have their metaphysics, and with metaphysics of any kind the wise Theist and Freemason meddle as little as possible.—From a manuscript in Bro. Purton Cooper's Masonic collections entitled "Freemasons' Table Talk."

A KNOWLEDGE, THE DESIRE OF WHICH IS NATURAL TO THE HUMAN MIND.

There is a knowledge, the desire of which the true Freemason regards as natural to the human mind—a knowledge of the Great First Cause of the Glorious Architect of Heaven and Earth.—From a bundle of Masonic memoranda in Bro. Purton Cooper's manuscript collections.

BENGAL LODGES.

A foreign brother, about to proceed to Calcutta, is mistaken in supposing that Bengal possesses only one English lodge. In my communication "Hindoos admitted into English Freemasonry," *Freemasons' Magazine*, vol. xv., page 348, there is a misprint which seems to have misled my brother. "Bengal Lodge" should be read "Bengal Lodges." My brother will find a list of the Bengal lodges in the *Freemasons' Calendar* published under the sanction of the Grand Lodge of England. The number of Bengal lodges in 1861 was about thirty.—C. P. COOPER.

VISCOUNT HOLMESDALE.—ERRATUM.

See my communication "Viscount Holmesdale," page 27 of the present volume. It appears by a second letter which has just reached me from the West Kent brother, whose first letter containing remarks upon Lord Holmesdale's absence from the recent Provincial Grand Festival at Folkestone called forth that communication, that my brother is as deficient in the sagacity enabling most readers to correct errors of the press, as the pages of the *Freemasons' Magazine* show I have found some other correspondents. My brother, instead of "What, as I believe its purposes to be," should read "What, as I believe, it purports to be," and the modicum of difficulty will vanish.—C. P. COOPER.

FREEMASONRY WITHOUT RELIGION—A COMPARISON.

At a meeting which a correspondent mentions a poetic spirit took possession of some present, and the comparisons made were, as he has heard, abundant. There is one only that my memory, often better for what was said fifty years ago than for what was said yesterday, can recall. A brother likened Freemasons without religion proceeding to civilise barbarous tribes to soldiers without sword or musket marching against a horde of armed savages. But this comparison does not please me. It may be sufficiently correct, yet it is not appropriate. There is in it the idea of violence, which, in juxtaposition with Freemasonry, is altogether out of place.—C. P. COOPER.

INDEPENDENT ORDER OF GOOD FELLOWS.

I have a friend who has resided in America, and, during his residence in that country, he became a member of the Order of Good Templars, and I understand from him that it is a society composed both of male and female members, and that any person fourteen years of age believing in the existence and omnipotence of God, and willing to take a solemn pledge to abstain for life from the manufacture, sale, and use, as a beverage, of all spirituous or malt liquors, and to discountenance their manufacture, sale, and use in all proper and lawful ways, are eligible for membership. They have passwords and

signs similar to Odd Fellows, Foresters, &c. They hold meetings twice in a month for the purpose of initiating candidates and transacting general business. The fee for initiation is 50 cents; the fees for the other degrees, 25 cents each.—JNO. BLACKLER.

CORRESPONDENCE.

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

THE W.M.'s LIGHT.

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

DEAR SIR AND BROTHER,—I am not aware of a circular having been issued by the late Grand Secretary on this subject, but I know that, in 1833, the then W.M. of St. Michael's Lodge (now No. 211), Bro. Kincaid, addressed an inquiry relative to the practice, and Bro. White's answer stated that the subject was thoroughly investigated by the Lodge of Reconciliation at the Union in 1813, and it was resolved that the W.M.'s light should not be extinguished, and that the introduction of a lanthorn or any other light was improper. This must be acknowledged to be the law.

Yours fraternally,

J. How.

MASONRY CONSIDERED.

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

DEAR SIR AND BROTHER,—It is a great pity that, when questions of Masonic history or discussions upon Masonic antiquity are raised amongst us, first on one side then on the other, personalities are introduced which have nothing whatever to do with the merits of the case, and put an end to all sober and serious argument. Can we not discuss archaeological queries, in a calm and dispassionate spirit, really and truly as Masons? I venture, then, to re-open the subject to-day, as it appears to me to crave more at our hands, as Freemasons, than to be allowed to degenerate into un-Masonic personalities. The subject is a most interesting one, and deserves to be calmly and carefully considered. As a Masonic student, I am wishful to obtain all the light I can, and hope that many brethren more skilled than myself will join in the discussion. What, then, and that is the real question in dispute, is the historical position of the Masonic Knight Templar grade? A "Knight Templar," July 6th, 1867, seems to claim for his Order the following historical authority, viz., 1st, that "the Encampment of Baldwin, which was established at Bristol by the Templars who returned with Richard I. from Palestine," is still in existence; 2ndly, That this encampment, with another at Bath, and a third at York, constituted the three original encampments in England," and that "from these have emanated the existing encampments in the British Islands, and in the United States, so that the Order as it now exists in Britain and America is a lineal descendant of the ancient Order; 3rdly, that, in France there exists an Order tracing in unbroken line from Jacques de Molay.

As a Masonic student, I venture to submit to a "Knight Templar" one or two queries in reference to

these evidences, because, if they can be made plain or clear, the whole question in dispute is at an end.

What evidence, then, I would ask, is there of any such encampment having been formed at Bristol?

"Encampment" is a word of very modern use indeed, and unknown to the old Knights Templar. "Preceptory" was the name given to the homes of Templars, or the word "Temple," conjoined with the local name, as Temple Hurst, Temple Newsam, and Temple Thorpe.

As far as I have yet seen, "Encampment" is purely a word of Masonic use. Historically, too, this connection of Richard I. with the Templars seems very questionable, as it is well known how opposed to him on all occasions were the soldiery of the Temple, and how serious was the dissension between them. Perhaps, all that the writer means to say is that the Templars who returned to England when King Richard was imprisoned in Germany formed such an encampment at Bristol. But yet, historically, such an assertion requires great proof. What, then, is really the amount of evidence existing which connects the Baldwin Encampment with an actual preceptory of Knights Templar?

Again, is it quite correct to say that, from the three encampments at Bath, Bristol, and York, the present Masonic Knight Templary has descended, and that thus a lineal connection exists between the Grand Conclave of to-day and the old Knights Templar? What the history of the Bath Encamp-

ment may be I know not, but that of York is very modern indeed, the original warrant being still in existence, and not later than the middle or latter part of the 18th century. At the suppression of the actual Templar Order in England, in pursuance of the decision of the Ecclesiastical Council at York, all the northern Knights Templar then arrested and present were dispersed among the northern monasteries, where they died, and the southern Knights Templar are generally believed to have been admitted into the Hospitallers.

A "Knight Templar" may have other evidences for what he claims, but, so far, in my humble studies I have not met with any.

As regards the French Templars, a great deal may be said *pro* and *con* the charter of transmission.

No doubt, as a Knight Templar most correctly states, there is such an order yet existing in Paris, though I believe in comparative decadence, and in one of their authorised publications they undoubtedly claim, as a Knight Templar asserts, direct descent from the old Templars and Jacques de Molay. But he also probably knows that a good deal of doubt has been thrown upon their claims, and, if I remember rightly, the Scotch Templars repudiate them altogether. I think also Burnes alludes to the subject, and, before I write again, I will see what they say. I feel I have submitted however, enough doubts and queries for to-day.

Yours fraternally,

A MASONIC STUDENT.

THE PEN-AND-INK SKETCHES OF ONE FANG.

(Continued from page 32, No. 367.)

No. 15.



THE WHEEL OF THE IMMOVEABLE BUDDHA.

THE MASONIC MIRROR.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEM.

THE consecration of the Lewis Lodge, No. 1,185, will take place this day, Saturday, the 17th inst., at the Nightingale Tavern, Wood Green, at 3. Bro. Frederick Binckes, the respected Secretary of the Royal Masonic Institution for Boys, is the W.M. *Designate*.

THE VACANT PROVINCIAL GRAND MASTERSHIP OF GLASGOW. —We understand that the feeling of the lodges in the province is unanimously in favour of Bro. Captain Speirs, of Elderslie, M.P., and Junior Grand Warden of England, becoming the Masonic chief to fill the chair in the Orient of this important and flourishing Masonic province, left vacant by the decease of its late illustrious ruler, Sir Archibald Alison, *Bart.* A petition expressive of this unanimity of feeling has been forwarded to the Grand Lodge of Scotland, at the next quarterly communication of which, in November, the consideration and disposal of this question will doubtless form one of the most important subjects to be brought before the Grand Lodge.

THE ROYAL MASONIC INSTITUTION FOR BOYS.

The fourth anniversary of the foundation of the new building at Wood Green was celebrated by a gathering of friends and supporters at a fête on a grand scale on Thursday, 8th inst., when those whose good fortune it was to be present had the satisfaction of witnessing the completed edifice, the construction of which, with the masonry adjuncts, outbuildings, &c., has occupied the last four years. The total cost of this really beautiful, and almost perfect, pile of buildings is £35,000, of which £13,000 was provided by the sale of funded property, about £12,000 by the liberality of the Craft, in special donations, and £10,000, to our regret be it said—in which expression of feeling we feel the whole Craft will share—by a mortgage of the entire property at Wood Green. There is accommodation at present for 130 boys in every respect, allowing the large amount of cubic space now demanded, while in every department, save one, there is provision for from 150 to 200; the only deficiency being in the dormitories, which, at a future day, can easily be supplied. The number at present in the Institution is 103, which number it is felt imprudent to increase, so long as there is a charge of £500 per annum for interest on borrowed capital, though the demands for admission as compared with vacancies are nearly four to one. A heavy downpouring of rain in London was unfavourable, and detained many from attending who had purposed being present; while the lateness of the season and counter attractions abroad accounted for many absentees. The sun, however, shone brightly at Wood Green, and the day turned out beautifully fine. First to arrive were the members of the House Committee:—Bros. B. Head, V.P.; G. Cox; Ed. Cox, V.P.; Henry Browne, V.P.; Wm. Paas; A. H. Howlett, V.P.; Major Creaton, V.P.; Edward Farthing; W. P. Scott; John Udall, V.P.; and R. W. Stewart, who, with Bros. Samuel May, V.P.; E. J. Page, V.P.; Col. Goddard, H. Empson, and Swinford Francis acted as Stewards, and supervised and conducted the various amusements, which comprised athletic sports by the pupils of the Institution, croquet and bowls, mysterious cave of magic, &c., all of which were largely patronised, and afforded much enjoyment.

A peculiarly gratifying feature was the presence of R.W. Bro. Algernon Perkins, P.G.W., who laid the foundation stone on the 8th August, 1863, and who this day presided over the festivities held on the completion of the work, towards the funds requisite for which he has been so munificent a donor, and in the progress of which he has evinced so constant and warm an interest.

At three o'clock an excellent concert was given in the dining-hall, when Signorina Luigi Leale, Madame Czerny, and Bro. Bartleman sang some charming songs. Bro. Bartleman gave "The Dream of the Reveller" and "When we were Boys together," in which he was encored. Madame Czerny sang a serenade of Gounod's, a Scotch ballad, and, with M. Czerny, a duet from "Trovatore," to the great delight of the company. Signorina Luigi Leale rendered, with much chasteness of expression, "Amore e Danza," and, what seemed to please the audience above everything, "The Skipper and his Boy." All these *artistes* were greatly applauded, and Signor Catalani obtained great applause by his beautiful performances on the piano, both as a soloist and accompanist. These ladies and gentlemen had most kindly volunteered their services.

At the conclusion of the concert the visitors proceeded to the gymnasium, a noble room 60ft. by 40ft., where a cold collation was served to 160 guests, who appeared delighted with the provision made for their reception. The tables were decked with a profusion of cut flowers, kindly contributed by ladies in the neighbourhood, and with a large number of flowers in pots sent from Messrs. Cuthberts' nursery, at Southgate, without charge, while a handsome dessert, liberal in quantity, presented by Bro. R. H. Townend, added to the substantially-cheerful appearance of the room, which was decorated with flags and evergreens in profusion by the kindness of Bro. Samuel May, under the direction of Messrs. Harvey and Simmonds. Over the chairman was displayed his initials, "A. P.," between which was a monogram of the institution, "R.M.I.B.," with the dates, 1863, 1867.

The band of the First Life Guards, under the direction of Mr. Waterson, discoursed most exquisite melody during the collation, throughout the afternoon, and at the ball in the evening.

Bro. Algernon Perkins took the chair, and amongst those present, in addition to the names already given, were Bros. G. H. Patten (Sec. Girls' School), Cary, Ohren, J. Clarke (Steward), Robert Bain, J. Adlard, J. Walker, Wells, Sig. Rosenthal (Steward), J. W. Dosell (Steward), George Biggs, W. H. Warr, S. B. Wilson, Wright; Messrs. Bligh, Draper, and Glover, with the ladies of their families and friends, the ladies preponderating (happily), and their charming smiles and gay dresses lending a charm to the scene, which nothing else could have supplied.

When the tables were cleared, the CHAIRMAN having given the usual formal toasts.

Bro. JOHN UDALL, V.F., as senior Grand Officer present, returned thanks for Earl de Grey and Ripon and the rest of the Grand Officers, and remarked that it must be a gratification to every man and every Mason present to see so large a gathering under that roof, and he was sure that, had the Deputy Grand Master himself been present, he would have been as pleased at seeing such an immense assemblage as he (Bro. Udall) was.

At this period of the proceedings the boys entered in procession, and the next toast was proposed by

Bro. BENJAMIN HEAD in the following words: Ladies and Gentlemen, I rise to propose a toast that I am sure you will all join with me most heartily and sincerely in drinking. We meet this day to celebrate the laying of the foundation stone of this great building. I do not mean the particular room in which

we are now, but the large building outside these walls. The laying of that stone was a most important era in the prospects of our great Institution, and I am quite certain that that Institution will last so long that it will be able to turn out from Wood Green some thousands of boys before a great number of years, who will have reason to bless it as one of the best that can anywhere be found. I believe that from this School numbers will go out and be a credit to society; some, no doubt, as the ordinary useful men we meet with, and others as the great public men in the political world. But whatever position in life they may fill, they will look back with pleasure on this Institution, and confess that the laying of its first stone was a material feature in their own advancement. Should they in after life visit the scene of their school days, they will look on the memorial stone which we have placed outside, and remember with gratitude the efforts of our venerable Bro. Algernon Perkins on their behalf. He it is who laid the first stone four years ago, and I am sure the scholars will bless him, years and years hence, for what he then did. I know that at the present moment there is not anybody in this room but feels the kindness, urbanity, and truly benevolent disposition of my respected brother in the chair, and you will, I am sure, quickly rise and drink his good health, and wish him many, many years of happiness. His is a most useful life; it is spent in advancing the interests of every society that has a benevolent tendency, but particularly of Freemasonry, and those excellent institutions peculiarly its own, the Boys' School, the Girls' School, and the Institution for the old people. I ask you, then, to drink his health, and I am certain you will be aided by the cheers of those boys yonder, whose voices will resound in praise of their best friend, Bro. Algernon Perkins.

The toast was drunk with great applause, the ringing cheers of the boys telling with great effect.

The CHAIRMAN: It is very difficult, after so flattering a speech, for the object of it to return thanks with becoming modesty. My feeling is that Bro. Head has exaggerated my services too much. If I had to return thanks for the Institution I should have felt less difficulty than I do now that I have to speak only of myself. It is very gratifying to me to think that I laid the first stone of this building, and it is additionally gratifying to find myself surrounded by such a numerous body of friends, assembled to celebrate that event four years afterwards. Ladies and gentlemen, I return you my most sincere and affectionate thanks for your kindness.

The CHAIRMAN: I now propose the toast of the day, and, in giving it, I may say it is, as it were, a supplement to the speech I just now made, because I could not return thanks properly without saying something about this School, the building in which it is conducted, and the perfection at which it has arrived. The brethren know (and only brethren know) how the school was conducted up to ten years ago, when we had no school-house, when what was called the Boys' School was really only the giving a certain sum, sometimes sending it to the other end of England to the parents or guardians of children to have them educated and clothed. I do not think that we ever could have then any satisfactory knowledge of how that money was employed, how the children were going on, or whether the money was or was not applied to the purposes for which it was given. But, very luckily for us—and it always happens, and always has happened, I believe, in the history of Masonry—there were a great many energetic brethren, brethren who have the courage to adopt and work out the suggestions of others, who, directly they see there is a good object in view, fear not to lay out money which is not their own, but which they know the brethren who give the money will approve

of. By these energetic brethren, then, the school was designed, and in its building it has cost a great deal of money, part of which is not paid; and the debt on it is £10,000. But the building is a large and valuable one, and could be mortgaged for double that amount easily, as any insurance company would lend the money on it. It is mortgaged, and it is for us to pay that off year by year. I do not think we ought to pay it all off in one year, but that we should take some time about it. The brethren who had the management of the building of this schoolhouse have so done their work that nothing else will be wanted to be laid out upon it, for as the School now stands it will accommodate double the number of boys it has now in it. All we have got to do, then, is to provide for them, and to pay off a small sum yearly as long as the debt lasts. A small debt, I think, is a wholesome thing. Do not let us be too fast in paying it off. Do not let us starve the education merely to pay the debt off. Let us increase the number of scholars; let us increase their education; but let us keep a small debt for those who come after us to discharge. I cannot do more than express for myself, as I am sure every one here will do, my great admiration of the building and the way it is carried on, and I must also express my thanks to those brethren who have so boldly and energetically, and with the true spirit of Freemasonry, carried out what fifteen years ago no one of us would have even dared to think about. I now give you "Prosperity to the Royal Masonic Institution for Boys," and I shall couple with the toast the name of Bro. Binckes.

The toast having been drunk,

Bro. F. BINCKES said: I could hardly expect that, in so numerous a gathering of distinguished Masons as this, my name should have been selected in connection with the toast which you have just drunk, because, looking around these various tables, at which we see so glorious a gathering of our very, very best friends there are others who might, with far more propriety, have been called upon to reply to your chairman's kindness than myself, because I look round me and see brethren here who cheerfully and gratuitously have rendered valuable services, sparing neither toil or trouble, nor shrinking from any expense in their endeavours to bring this School into that state of prosperity which, I think, all its friends will agree with me has been its lot since the great event which we are met here to-day to celebrate. But I am perfectly sure of this, that there is no brother present who can more gratefully return thanks on behalf of this Institution than myself to all those good friends present, and to all those good friends absent, represented so largely and well by those present, for the splendid munificence, the Masonic liberality—for that is the only term that can fitly express it—that has been used and extended during the last few years to this glorious Institution. May I ask you to recall what we were, comparatively speaking, a few years since, when a very few thought they were taking a great step in advance in laying out £3,500 on a house small when compared with the palatial residence we now have? We never thought then what the Boys' School would achieve. But a gigantic river commences with a small spring, and as little could I imagine in my younger days that the seven little bubbling springs upon which I gazed could result in the magnificent river which bears on its ample bosom to our noble metropolis the commerce of the world, as could the originators of this Institution look forward to such a result of their efforts as has fortunately been achieved. From small beginnings has our School expanded. Founded in 1798, I believe, if the spirits of its founders could visit it, they would admit that they never calculated upon its becoming what it now is. In the words of their original prospectus, their object was to protect, in the best way they could,

the sons of their poor and deceased brethren from the allurements of vice or the misfortunes of want. That was the highest object they laid themselves out to accomplish, and that was done by sending the children to schools in their own neighbourhood, paying for their education, the rate of remuneration being very small, and clothing them, not as you see our boys clothed now, but, I am afraid, without using any invidious expression, clothing them in the garb of charity. And this went on till ten years ago, when the first great step was taken in the formation of this Institution—the purchase of the property around you. An impetus was thus given to the work, and the glorious foundation stone of the present building was laid in June, 1863, by our estimable brother who fills the chair this evening, and who witnesses in 1867 the completion of the work he himself began in 1863. Not only is it a matter of congratulation that we have him spared who laid the foundation stone to put on the cope stone by presiding here this evening, but I think Providence has been especially kind to us, inasmuch as I do not think, without absolutely referring to records, that one of those who then put his hand to the plough has been taken from us. They are all alive, in the enjoyment of health, and I hope of happiness, and I trust many years of both are still in store for them. Many of you know, though many do not, what has been done for us. We who have had a hand in it, on an occasion like this, are not going to weary you with statistics, but we may tell you that the sympathies of a large body of persons have been enlisted in our work, of persons who have seen it, and have not gone away merely approving of it, but have left behind them a substantial token of their approval. The fête of to-day has been very hastily arranged; no organised appeal to the Craft has been made. By the exertions of the House Committee, with whom it is a pleasure to have to act, the success of this fête has been obtained. Our object was not so much to make this a matter of pecuniary profit to the Institution as to render it an opportunity for attracting down to Wood Green a larger number of our supporters and friends to see the result of their support. I think we have been successful. We did not wish to make a direct appeal to their pockets; we leave entirely to their hearts to dictate what they will do to assist us in the good work we have undertaken. I only say, compare what we now are with what we were a few years past. Remember what we were then, and see what we are now. My heart is full of thankfulness to that great overruling Providence who has brought about all this prosperity, assisted as it is by subscriptions from brethren in all parts of the world, with wishes that they could do more for us. Do not we deserve sympathy? Do not we deserve support? In God's name I ask it on behalf of those who surround you now, who are the sons—I say it in their presence, and it is no shame that it is so—of men, now in misfortune, who have been worth their thousands, and have nobly supported this Institution before their calamities came upon them. There are here the sons of those who but a few years ago were enjoying everything which the world could afford, on whom at last misfortune came. We know not how suddenly property may be taken away, and the man of affluence be reduced to poverty. And here is a splendid home, where we endeavour to mitigate, at least, the sorrows which accompany misfortune. If a boy's parents die, we supply the place of a parent; and I ask you to look round on those healthy, happy faces, and say whether we have failed in the attempt we have made. We have done all that we possibly could, with your kind assistance, to make this Institution, not a charity—for it is not one; we ignore the term "charity." We are an institution, it is true, supported by eleemosynary contributions—to

help those who cannot help themselves—whose parents and friends when they were in prosperity did what they could to assuage the sorrows and distresses of others. Assistance held out to them is a right they have earned by the liberality of their fathers to be aided in reinstating themselves once more in the good position which their fathers had obtained for them. I have not one word to say in depreciation of the merits of the other sister charities. God knows they deserve all the support that can be extended to them, and, thank God, they are enjoying great prosperity. Would to heaven I could only say the same of this School. Having regard to all that has been accomplished, I cannot plead before you in *forma pauperis*, but I beg of you to continue to strive to make our School a great educational establishment. Do not fancy that the flags and banners which you see about you now reveal "the story of our life from year to year." This is only an exceptional event. When you, our kind friends, have left us, and all of this day's celebration but its recollections shall have passed away, we shall settle down to hard work, studiously and assiduously endeavouring, under the instructions, and with the assistance of the efficient masters we believe we have found, to fit our young *protégés* for any sphere of life to which it may please God to call them. Brethren, ladies, and gentlemen, but especially ladies, I thank you all for what you have done, and trust you will not relax in your efforts in our behalf.

The CHAIRMAN then proposed "The Sister Institutions," and Bro. EDWARD H. PATTEN, the Secretary of the Girls' School, made a capital reply for that Institution. Bro. W. FARNFIELD also replied for the Aged Freemasons.

The CHAIRMAN then toasted "The Ladies," and Bro. BINCKES read a list of subscriptions, which, collected at the table amounted to £163.

The out-door amusements were then resumed, and at seven o'clock a most agreeable ball was opened, and dancing kept up with unflagging spirit till past ten o'clock, when the company were obliged to leave for the last train to town.

The collation, admirable in every way, was entirely prepared at the School, the attendance being done by a small staff of waiters from the Freemasons' Tavern, assisted by a portion of the domestics of the Institution.

Taken altogether, the event must be regarded as a great success, the total number of visitors being nearly 400, all of whom expressed themselves in terms of unqualified approval.

We understand that in future the annual summer fête will be held on July 8th, the anniversary of the inauguration of the new building, with which will be combined the distribution of prizes to the pupils, and visit of Festival Stewards, hitherto occurring in the inclement month of March, and we augur most favourably from the changes.

Since the fête Bro. Algernon Perkins has sent to the Secretary a cheque for the handsome sum of fifty guineas, with the assurance of his best wishes for the continued prosperity of the Institution, and of the great pleasures derived by him from the entire proceedings at the fête.

METROPOLITAN.

ST. JOHNS LODGE (No. 167).—This highly flourishing lodge held the regular meeting on Tuesday, the 1st inst., at Hampstead, a large number of the brethren being present. At a quarter past four Bro. W. Alexander called upon his officers to assist him in opening the lodge, which was perfectly done, upon which Bro. Joseph Smith, the excellent secretary, read the minutes of the last meeting, they receiving unanimous confirmation. Bros. Piggott, Harris, Tatham, and Hunter were introduced, questioned upon proficiency, and satisfactorily proving

their claim, were impressively raised to the sublime degree of M.M. A ballot was taken for Messrs. G. Raistrick, Henry Hollis, and Michael Bayley Smith, which being declared unanimous in their favour, they were properly prepared, brought into lodge, and received as brethren of the mystic tie, for which favour they subsequently returned thanks, assuring the brethren that this was an honour long sought for by them, and although they had, as they understood, only obtained one link of the chain, yet by perseverance and strict attention they hoped to merit the whole of it in due course. Business ended and lodge closed, an adjournment took place to the banquetting hall, where dinner was served in first-rate style by Bro. Dale, the worthy host of the Holly Bush tavern, where the meetings are held. The W.M. was supported by Bros. P.M.'s T. A. Adams, P.G.P.; J. Houghton, Ware, and J. Douglas. The visitors were Bro. Potter, P. M. Nott. Bro. G. W. Fielder, P.M. No. 733; Bro. Cripps, &c., who expressed their acknowledgment of the kind reception vouchsafed them, paying a well-deserved compliment to the working of the lodge, more particularly for the perfect manner in which Bro. Alexander, W.M., performed the arduous duties of the chair. The brethren separated shortly before ten o'clock.

PROVINCIAL.

DURHAM.

BISHOP AUCKLAND.—*Wear Valley Lodge* (No. 1,121).—The monthly meeting of this lodge was held on Friday last, the 9th instant, when the R.W. Prov. G. Master, Bro. John Fawcett, presided. The officers present were:—Bros. George Canney, S.W.; Thomas B. Thwaites, J.W.; J. M. De Lacey, Treas.; George Stillman, Sec.; John Proud, S.D.; Henry Kilburn, J.D.; William Pawson, I.G.; and George Moore, Steward. Over thirty members of the lodge were present, and amongst the visitors were P. M. Ward, No. 173, and Bro. Rev. S. J. Butcher, Hibernia Lodge, Cork, No. 95. After the minutes of the last lodge had been read and confirmed Mr. Thomas Jenkinson and Mr. Harrison Love, who had been previously proposed as fit and proper persons to become Masons, were balloted for and approved of, and the R.W. Prov. G.M. then proceeded to initiate Mr. William Canney, Mr. Thomas Rowlandson, Mr. Thomas Jenkinson, and Mr. Harrison Love into the mysteries of ancient Freemasonry, which he did in a most impressive and able manner. The ceremony being concluded, Bro. Wilde gave the lecture on the first tracing board, including all the illustrations, which occupied fully half an hour in the delivery, and for which he was highly complimented by the R.W. Prov. G.M. Bro. Canney, S.W., also gave the charge after the initiation. Two gentlemen were proposed as fit and proper persons to become Masons, and a reverend gentleman in the neighbourhood, already a Mason, was proposed as a joining member. The business being concluded, the R.W. Prov. G.M. rose and said, as he had to drive ten miles, he was sorry he could not stay longer. It had always been his desire to see a lodge established in Bishop Auckland, and after paying a tribute to the memory of the deceased W.M., Bro. Jos. Nicholson, said that were the lodge conducted in the able manner in which he had seen it that evening he had no doubt it would become one of the best in his province. The R.W. Bro. then left, and the brethren separated.

SCOTLAND.

DUMFRIESSHIRE.

LAYING THE FOUNDATION STONE OF PENPONT PARISH CHURCH.

This event, which has for some little time past been eagerly anticipated, took place, as briefly noticed in our last, under very auspicious circumstances, on the 30th ult., the weather being all that could be desired for such a ceremonial, the arrangements for which were made by a committee of St. John's Lodge, Thornhill, in which town the members of Provincial Grand Lodge assembled in the forenoon, together with deputations from sister lodges as follows:—Nos. 22 and 129, Kilmarnock, headed by R.W.M.'s Bros. Rome and Stewart; Nos. 62 and 140, Dumfries, headed by R.W.M.'s Bros. Wood and Edgar; No. 118, Douglas, R.W.M. Bro. Park; No. 204, Ayr, R.W.M. Bro. Call; No. 252, Thornhill, R.W.M. Bro. Burgess; No. 334, New

Cumnock, acting R.W.M. Bro. Gilmour; 258, Lockerbie, R.W.M. Bro. Gardner.

The hall in which the brethren assembled was tastefully decorated for the occasion, thanks, we understand, to two of our fair sisters, the Misses Thomson, from Newcastle.

Provincial Grand Lodge was opened at half-past one by the Prov. G.M., Bro. Landerdale Maitland, prayer being offered by the V.W. the Prov. G. Chap., Bro. the Rev. D. McCleod, of Greyfriars, Dumfries; after which, some business having been disposed of, the procession started for Penpont, marshalled by Bros. Lorimer and Thomson, assisted by Bros. Rae and Dykes, Dumfries, a walk two miles in length, which seemed to be much enjoyed by the strangers, the scenery along the route being peculiarly rich and inviting. Nearly all Thornhill turned out to see the Masonic march. With the view of affording accommodation to the spectators two large stages had been erected near the site of the proposed church, which were soon quite filled with people. The gangways leading to them, which were not intended for occupation, were also crowded; so much so, indeed, that just as the Provincial Grand Lodge approached, the gangways, heavily pressed upon by their unexpected burden, gave way, precipitating their occupants to the ground in one indiscriminate mass. Save, however, a few torn dresses, crumpled crinolines, and momentary alarm, no evil results ensued, and the ceremony was immediately afterwards proceeded with. The members of the Provincial Grand Lodge having taken up their respective positions, the bands played the National Anthem. The Prov. G. G. Chaplain then offered up a fervent and appropriate prayer invoking the blessing of the Almighty on the work in which they were engaged, and beseeching that He would of his grace grant that the gospel might be preached in the church for unnumbered years, and that all present might be made living stones prepared for the heavenly temple above.

The Provincial Grand Master, assisted by Bros. Pike, Sloan, and Gordon, then laid the foundation stone with the customary rites. In the cavity of the stone was placed a box with the following statement, beautifully written on vellum by Mr. Halliday, of the town clerk's office:—"The old parish church of Penpont, erected in 1790, having been found inadequate to accommodate the congregation, the heritors resolved in 1865 to erect one in every way suitable to the requirements of the parish; and accordingly, by the favour of Almighty God, Landerdale Maitland of Eccles, Esq., Right Worshipful Grand Master of the Provincial Grand Lodge of Dumfriesshire, laid the foundation stone of this church on the thirtieth day of July, A.D. one thousand eight hundred and sixty-seven, A.L. five thousand eight hundred and sixty-seven, in the thirty-first year of the reign of our most gracious sovereign Queen Victoria, assisted by the Provincial Lodge of Dumfriesshire, St. John's Lodge, 252, Thornhill, and other lodges of the adjoining provinces, in presence of a large assemblage of people of the parish and neighbourhood. (A list of the heritors of the parish is then given.) J. Gilchrist Clark of Speddoch, Esq., Chamberlain to his Grace the Duke of Buccleuch and Queensberry, convener of Building Committee; Rev. Frederick Crombie, M.A., minister of the parish; Charles Howitt, Clerk of Works to his Grace the Duke of Buccleuch and Queensberry, &c., architect; Messrs. Sloan, Wylie, and Sloan, contractors for mason work; Messrs. William Gilmour and Sons, contractors for carpenter and joiner work; Mr. Peter Drummond, contractor for plumber and heating apparatus work; Mr. Andrew Glendining, contractor for glaziers and painters' work. And may the Almighty and Supreme Architect of the Universe bless and prosper the undertaking." The current coins of the realm, copies of newspapers, &c., having been deposited, the cavity was closed, and corn having been scattered, and oil and wine poured upon the stone, the Grand Master gave a suitable address, referring to the fact that his first public act in his official capacity as Prov. G. Master for Dumfriesshire was that of laying the foundation stone of the church of his native parish, in which he was an heritor, and in which he, of course, took an especial interest. He paid a warm tribute to the St. John's Lodge, Thornhill, for the admirable arrangements they had made, and for the entire way they had carried out the matter in hand.

The Rev. Mr. Crombie, minister of the Penpont Church, returned thanks.

Bro. C. Howitt, clerk of works at Drumlaurig, and architect of the Church, on behalf of the contractors, thanked the Provincial Grand Lodge, the visiting lodges, and the public generally for the manner in which they had turned out upon this occasion.

Three cheers for the Queen were then given, a similar compliment was paid to the contractors, the bands struck up "Rule Britannia," and the imposing ceremony came to a close.

The brethren then wended their way in full procession to Thornhill, where a sumptuous dinner was provided for them by Bro. Middleton, of the Buccleuch Hotel. About eighty partook of the repast, presided over by the Prov. G.M. After dinner the brethren adjourned from the Buccleuch to the Masonic Hall, where a few hours were very pleasantly beguiled. Bro. Maitland, Prov. G.M., presided, and Bros. Sloan and Gordon, Senior and Junior Wardens, were coupiers.

The Chairman gave, in suitable terms, "The Holy Lodge of St. John," "The Queen and the Craft," "The Prince and Steward of Scotland, and the other members of the Royal Family," and "The Navy, Army, and Volunteers," to which latter toast Bro. Ensign John Smith replied in a neat address.

Bro. James Milligan gave "The Grand Lodges of England, Scotland, and Ireland," speaking in high terms of them all, but expressing a hope that, as there were some inconsistencies and deficiencies in the laws of the Scottish Grand Lodge, these would, through the exertions of their newly-appointed Prov. G. Master, and others, be speedily removed. He looked upon the Grand Lodge of Scotland as the Masonic House of Commons, and the Prov. G. Masters and deputies as the representative men of Masonry, always ready to legislate for the well-being of their constituents.

Bro. Burgess, R.W.M. of St. John's, Thornhill, gave "The Provincial Grand Lodge of Dumfriesshire." He was proud and gratified that the ceremony had that day gone off so well. For its success they were in a great measure indebted to their R.W. Prov. G. Master and his office-bearers. Bro. Maitland was well known in Dumfriesshire, and highly respected by all; and he had no doubt he and his office-bearers would discharge their provincial duties to the best of their abilities, and that they would give universal satisfaction to all the lodges in the province; and may the Great Architect of the Universe guide and direct them in all their undertakings, whether temporal or spiritual. The toast having been appropriately acknowledged by Bro. Dr. Gardiner,

Bro. D. Hastings gave "The Clergy of all Denominations," which was acknowledged by Bro. McLeod, Prov. G. Chap.

Bro. Howitt, in happy terms, proposed "The Heritors of the Parish," which was replied to by the chairman.

Bro. T. Kellock gave "The Congregation of the Parish Church," a body which, he had no hesitation in saying, would bear a favourable comparison with any in the district. He was sure the members of the congregation felt deeply grateful to the heritors for their liberality in providing for them a place of worship which promised to be at once so commodious, comfortable, and ornamental. He begged to associate with the toast the name of Bro. Dr. Logan. Bro. Logan replied.

Bro. Gordon, Prov. G.S.W., gave "The Architect," which Bro. C. Howitt acknowledged.

Bro. G. Thomson gave "The Contractors," whom they had found, in all their intercourse with them, to be men of the right sort, evidently fitted for the proper discharge of their respective duties.

Bro. S. Sibbald proposed a bumper in honour of the absent brethren of St. John's Lodge (No. 252). What brother present, he asked, belonging to this lodge does not remember of some old and familiar face who, on high festive occasions such as this, has spent the cheerful festive night and enhanced the meeting with some old familiar song, toast, or sentiment, which has struck deep into the hearts of the brethren, and which cannot easily be forgotten? and do none of you remember of some dearly-beloved and kind brothers who were wont to surround these tables, and mingle with the sons of two hundred two and fifty, but who have now removed their residence to the sunny climes of Australia and America, and to other distant parts of our own native land, and some who by the fell stroke of death have been severed from the earthly ties of their mother lodge, but who, we trust, have gone to that lodge above where all is peace, harmony, and love; but to those who still remain on earth, and distant far from their mother lodge, and whose hearts beat high and warm towards the lodge where they first beheld the glorious light of our ancient noble Order. He expected that Bro. Brown would reply to this toast, owing to the number of sons he had initiated into this lodge, but who were absent.

Bro. Brown having replied,

Bro. Pike gave "The Memory of the late Prov. G.M." The

Chairman gave "The Visiting Lodges," acknowledged by the W.M. of the senior lodge. Bro. Sloan proposed "The Masonic Committee," for which Bro. Brown returned thanks. Bro. Martin gave "The Constituting Members of St. John's Lodge (No. 252)," which Bro. R. Brown acknowledged; and Bro. John McNaig proposed "The Peasantry of Scotland."

Masonic and other songs, given by Bros. Howitt, R. Brown, Milligan, J. Cook, S. Sibbald, and P. Brown, added much to the hilarity of the meeting. About ten o'clock the chairman bade the brethren good night, and the interesting and memorable proceedings were brought to a termination.

A dinner given by the contractors to the workmen in their employ also took place at the Volunteer Arms, Penpont, which was well attended, Bro. Howitt, architect, and a few friends leaving the Thornhill meeting to give it their countenance and support.

The new church, designed by Mr. Howitt, will be a handsome erection. The style is early English Gothic, the prevailing characteristic resembling the old parish churches of the thirteenth century. The church is cruciform in plan. The length of the nave about forty feet by thirty-two, length of the transepts, sixty-four feet. The minister's vestry, and a vestry for the people, with Sabbath schoolroom, are placed behind, forming an apse. There will be a tower on the north-west corner fifty feet in height and sixteen feet square, exclusive of buttresses. The tower will be surmounted by a broad spire, including the vane, sixty-two feet in height. The stone of the district will be used throughout, and the whole of the interior be finished off with polished ashlar; and as there is to be an open timber roof, there will thus be little or no plaster work on the building. The site is a lovely one, overlooking the Scaur, and as it is seen from all sides, the various elevations will be carried out in the same spirit, and no elevation be decorated at the expense of the other. It will be seated for 500.

GLASGOW.

MEETING OF PROVINCIAL GRAND LODGE.

A meeting of Provincial Grand Lodge was held on the 1st inst., Bro. Cruikshanks, Depute Prov. G.M., in the chair, supported by Bros. Binnie, Subs. Prov. G.M.; Major Barbor, Depute Prov. G.M. Middle Ward of Lanarkshire, and R.W.M. St. Mark's Lodge, No. 102; McTaggart, R.W.M. St. Mungo Lodge, No. 27, acting Prov. S.G.W.; Walter M. Neilson, Prov. S.G.W. elect; Paton, R.W.M. Thistle Lodge, No. 87, Prov. J.G.W.; William Smith, Prov. G. Sec.; Walker, Prov. G. Treas.; Anderson, Prov. G. Deacon. Amongst the R.W.M.'s of lodges in the province we noticed Bros. Hendry, No. 413, and P. Prov. J.G.D.; Gillies, No. 103; Wilson, No. 354, &c. Bro. James Stevenson, of the FREEMASONS' MAGAZINE AND MASONIC MIRROR, was present as a visiting brother.

Provincial Grand Lodge having been opened, the minutes of the preceding Provincial Grand Lodge meeting were read and confirmed.

The Prov. G. Secretary read letters of apology from the following brethren who had been unavoidably prevented attending the funeral lodge held on the 25th ult. in memory of the late Sir Archibald Alison, *Bart.*, viz.:—Bros. James Merry, *M.P.*, Prov. G.M. Middle Ward of Lanarkshire; Prof. G. W. Arnott, P. Prov. Sub. G.M.; Sir A. C. R. Gibson Maitland, *Bart.*, Prov. G.M. Stirlingshire; Col. Campbell, of Blythwood, Prov. G.M. Renfrewshire East; the following Rev. Bros., viz., R. Steven, Renfrew; J. W. W. Penney; D. H. Wilson, Renton, Dumbar-tonshire; T. Smith, Bannockburn; J. Thomson, Kilmarnock; J. Gray, Dumbarton; and R.W.M.'s Bros. Bailey and Hannan.

A vote of thanks was unanimously ordered to be recorded on the minutes of the Provincial Grand Lodge, as being passed to the Provincial Grand Secretary, and to the Prov. Grand Mareschal (Bro. Robt. Robb), expressive of the able and entirely satisfactory manner in which those two brethren had carried out all the multifarious and harassing duties in connection with the arrangements for the funeral and Funeral Lodge, in memory of the late lamented Prov. G.M.

Bro. Walter M. Neilson was then invested in the office to which he had been elected of Prov. G.S.W.

Previously to taking the votes of the brethren in connection with some business before the Provincial Grand Lodge, rather a nice point in Masonic law occurred, arising from the J.W. being present, representing a lodge, the office bearers of which had, for some breach of Masonic discipline been suspended by the Provincial Grand Lodge, the subject was referred to Grand

Lodge, and though it was well known to brethren that Grand Lodge had rescinded the decision, still no notification of the fact had been received by the Provincial Grand Lodge; the question therefore arose, if, under these circumstances, the brother present was entitled to give a vote? The subject was freely ventilated at the meeting, and after various opinions had been expressed with reference to the Masonic law in such a case, the acting Prov. G.M. ruled that however desirous he and others of the brethren were that the brother present should have accorded to him his full privileges, seeing that his suspension was known, and that of his brother officers had been removed. Still, in the absence of any notification being received to this effect from the Grand Lodge, the brother was not considered entitled to vote in Provincial Grand Lodge, and he retired accordingly, though under protest.

The all-engrossing subject brought under the notice of the Provincial Grand Lodge at this meeting was, pursuant to notice of motion, the submitting by Bro. McTaggart, R.W.M. of St. Mungo Lodge (No. 27), of his "Masonic Benevolent Educational Fund Scheme for the Province of Glasgow," previously to defining his views as to the proposed *modus operandi*, in order to give effect to the objects sought to be attained. Bro. McTaggart prefaced this by moving as follows, viz.:—

1st. The position of Freemasonry in Scotland is confessedly low as compared with England and other countries.

2nd. He assigned as the chief reason for this, the fact of there being no properly constituted comprehensive Masonic benevolent institutions in Scotland, no regularly appointed work of a charitable nature.

3rd. He trusted the brethren would agree with him that surely the time has now come for wiping off the stigma that at present attaches to Freemasonry in Scotland. Bro. McTaggart stated that the elements of improvement and progress are visible in our midst, and he was hopeful of a better state of matters.

4th. He anticipated that no one would question the propriety of identifying ourselves with works of a philanthropic kind; no one surely, said Bro. McTaggart, would deny the necessity for the scheme proposed in the motion as a modest scheme, and one that does not call for a great expenditure, but in the event of success is capable of considerable expansion.

5th. An objection may be advanced against this to the effect that there are schemes of the kind sufficient already in existence. But Bro. McTaggart stated he would easily disabuse the minds of the brethren of this erroneous impression, remarking that all the educational institutions were already filled, and that there were some 30,000 children in Glasgow destitute of the means of education. Bro. McTaggart defined the nature and objects of the scheme to be as follows, viz., to educate the children of deceased or decayed Freemasons, to provide them with books, and, if the means at our disposal are sufficient, to clothe them also. He proposed to name the scheme "The Glasgow Masonic Benevolent Educational Fund." He proposed to divide Glasgow into four districts, one in each quarter of the city; that the management should consist of a Provincial Committee with a President and Secretary, the Treasurer of the existing Benevolent Committee to act in the same capacity on behalf of the proposed Benevolent Educational Fund. The support of the scheme to be derived from subscriptions from the brethren of the province, and annual donations from lodges. Every subscriber of one guinea per annum to become a member of committee during the continuance of his subscription.

Each subscriber of ten guineas to be a member for life.

Each lodge subscribing ten guineas thereby constitutes its R.W.M. for the time being a member of committee for fifteen years.

Bro. McTaggart's motion was received with marked attention, and received the hearty approval of all present.

Bro. W. Smith, Prov. G. Sec., whilst endorsing the views expressed in appreciation of the value of the scheme propounded by Bro. McTaggart, trusted, however, that it would also be made to include the additional feature of making provision for the relief of the widows, the aged, and the poverty-stricken of the Craft.

Bro. McTaggart replied that, although he had it originally in contemplation to include the important and much-required feature alluded to by the Provincial Grand Secretary, still he had not deemed it prudent to risk the carrying of the benevolent educational scheme by tacking to it just now that additional element. He would concentrate the carrying out of the first-named scheme upon a solid basis, and, having got the one into thorough working order, he trusted the province

would not tarry long in carrying into effect a comprehensive scheme including the views of the Provincial Grand Secretary, as set forth in the touching appeal he had just made on behalf of those who have such just claims upon the consideration and protection of the Craft.

After a few more remarks, Bro. McTaggart's motion was carried unanimously, and the scheme referred to the Provincial Grand Committee, in order to report upon the best plan of putting the scheme into a practical shape, so as to allow of its being put into operation with the least possible delay.

Some matters of minor importance were disposed of, and the Provincial Grand Lodge was closed.

AMERICA.

REPORT OF BRO. A. G. GOODALL, OF NEW YORK, TO THE SUPREME COUNCIL OF THE ANCIENT AND ACCEPTED SCOTTISH RITE, NORTHERN JURISDICTION, UNITED STATES OF AMERICA.

(Continued from p. 76.)

EMPIRE OF BRAZIL.

The early history of Freemasonry in this country is somewhat associated with its chequered career and persecutions suffered by the fraternity for over half a century in Portugal, where religious intolerance exercised its power to crush liberal principles, declared Freemasonry heresy, tortured its members on the rack, and punished them as galley slaves. This inquisitorial persecution of the Order continued till the victorious invasion of the French drove the Regent of Portugal to his colony of the Brazils, from whence we find that on the 30th of March, 1818, King John promulgated an edict against all secret societies, including Freemasonry, under penalty of fine and banishment, and it was not until after Brazil became independent, in 1822, that the Masons were permitted to assemble at their mystic labours, and with that spirit and principle of liberality and toleration so characteristic of the Brazilians, Freemasonry has now become one of the permanent institutions of that enlightened and progressive empire.

About 1824 lodges were established, under French authority, at Rio de Janeiro, Bahia, and Pernambuco, but their work appears to have been very irregular, and for want of support they soon ceased to exist.

In 1826 David Jewitt, an American, holding the rank of Commodore in the Brazilian Navy, while on a visit to New York obtained a patent and authority dated the fourth day of the ninth Masonic month, 1826, from the Supreme Council for the United States Territories and dependencies (the original document is now in possession of this Supreme Council), to establish a Grand Consistory, which was regularly constituted at Rio de Janeiro in 1827, lodges and chapters were organised under that authority in all the cities and large towns in the empire working in the Ancient and Accepted Scottish Rite. A Supreme Council 33° was constituted soon after, and in time was acknowledged by the various Grand Bodies in Europe, and in 1833 they formed treaties of alliance with certain Grand Powers in Europe and this country, but the golden rules and beautiful ritualistic teaching so glowingly expressed of peace and fraternal union among the Masonic family does not appear to have been strictly adhered to by the brethren in that jurisdiction, as we find on several occasions that discord, disunion, and separation was the ruling spirit, and at one time there were three Grand Bodies in Rio de Janeiro claiming Masonic jurisdiction, but in due time they united, and returned to their allegiance under the original council, and so the historical record has continued with many interesting phases to the present time.

Previous to my arrival at Rio de Janeiro in the early part of October, 1865, I had learned that there was another separation, and two Masonic Bodies were then in existence at Rio: I at once entered upon the investigation to ascertain which was legitimate, and after a careful examination of the rather voluminous documents published by each party, giving details of what is claimed to have been the cause of the unfortunate difficulty and separation, and also of the charters and records in the archives, I was fully satisfied that the Grand Orient and Supreme Council of Brazil, Valley of Lovradio, of which the Most Illustrious Bro. Joaquin Marcellino de Brito 33°, is the Grand Master Grand Commander and Ruy Germack Passolli 33°, is the Grand Sec. Adj., was the regular and legiti-

mate Masonic authority for that empire, it being the same Grand Body originally constituted, and over which the Marquis D'Abrantes and other illustrious personages whose names are familiar in connection with the Masonic Order in Brazil for years past, have presided in regular succession, and with which this council was also in amicable relations.

The cause of the difficulty and separation which occurred in 1863 appears to have been of purely private and local affairs, relative to the general management of the Grand Orient and Supreme Council, the irregularity of the work, corruption and intrigue said to exist among a few of the higher officials who by their influence controlled the majority, and enacted laws which seriously jeopardised the vital interest of the Order, such are the principal reasons given, and published with full details, which caused a number of the brethren and lodges to separate from the Supreme Council in November, 1863, and constitute themselves the so-called Grand Orient of Brazil, Valley of Benedictinos. The reply of the Supreme Council fully proved that most of the charges were not true or greatly exaggerated, and it is evident that party feeling was as much the cause of separation as their professed design to remedy imaginary corruption; and although there may have been just cause for complaint and reform, there certainly was no justification for the separation and organisation of a spurious Grand Body, which has since given no evidence of the reforms they professed to demand, but have violated the sacred laws and usages of Masonry.

Having satisfied myself in regard to the question of legality, I addressed an official communication to Illustrious Bro. Ruy Germack Passollo, 33°, Grand Sec. Adj., in which I fully recognised the Grand Orient and Supreme Council of Brazil, Valley of Lavradio, to be the legitimate and only regular Masonic authority for that empire, and that I would be pleased to renew the desired fraternal relations on the part of this Supreme Council. A committee of ten of the illustrious brethren then waited upon me and extended a most cordial welcome and delivered a written address, with the request that I present the same to this council. The reply of the Grand Secretary to my communication being received I accepted an invitation of the Grand Orient to be present at the Grand Reception extended to me as your representative, and in honour of the amicable relations existing between them and this council. The reception which took place at their temple on the 4th of October, 1865, V.E., was the most magnificent display and spontaneous, cordial, Masonic greeting it had ever been my pleasure to witness. The address delivered by the Grand Orator, and all other documents appertaining to my official acts with that Grand Body are herewith submitted, including those relating to the separation.

A short time before my departure from Rio de Janeiro I was astonished to see a flaming notice in the morning papers calling an extra session of the Spurious Grand Orient, Valley of Benedictinos, to ratify what they asserted to be their recognition by this Supreme Council; I immediately called on the parties and requested to see the document, which they cheerfully granted and produced the same for my perusal, and I found that it was not a recognition, but an ordinary informal communication, written and signed by the chairman of foreign correspondence, and attested by the then Sovereign Grand Commander; the document has no date, was not addressed to any particular person, was without a seal, and in fact was not a Masonic document. I then informed the person claiming to be Grand Secretary and others of his associates present, that the said communication did not emanate from his Supreme Council, and was no recognition whatever. This decision I also communicated verbally to the legitimate Grand Order and Superior Council, which was to them satisfactory. My full report, sent you from Rio at that time, fully explained other incidents unnecessary to again repeat, and the explanation relative to the letter above referred to is, simply, that a person arrived in this city from Rio claiming to represent the Body of Benedictinos, and gave the then Sovereign Grand Commander certain documents for examination, and requested the exchange of amicable relations. The Sovereign Grand Commander, without giving the matter any special attention, directed the chairman of foreign correspondence to write to the parties, and get further information; soon after this my communication was received from Rio stating that those parties were spurious, and thus no further attention was given to the matter. From late and reliable information received from Rio de Janeiro, I am informed that several of the leading and active participants of the spurious Body of

Benedictinos have withdrawn from that Association, and we may confidentially expect that in a short time that illegal body will follow the example of many of a similar nature, and cease to exist.

The work throughout Brazil is exclusively in the Ancient and Accepted Scottish Rite, except one or two lodges at Rio, which are permitted to work in the Modern Rite and French language.

From my observation, experience, and information from reliable sources, I found that the work in the native lodges throughout South America is still very far from perfection, and many irregularities are practised that should not be tolerated, and until remedied may prove a serious obstacle to those brethren who desire to visit in this country.

The second and third degrees are often *communicated*, and in such a manner as to make the ceremonies more of a farce than the serious lessons intended to be inculcated; the same remarks apply to the higher degrees, and it is a rare occurrence to meet a brother that can *pass* an examination; entirely too much reliance is placed in diplomas, and consequently the cardinal principles of Freemasonry are not properly understood or practised the latter defect also exists in other countries, particularly in England, where in other respects I found the orders as pure as any other part of the world; but I am most gratified to state that there are many individual exceptions to these general remarks, and I found in South America brethren whose Masonic knowledge, purity of principle and appreciation of its teachings are bright examples to the fraternity. The want of uniformity in the rituals, work, and especially the obligations is a defect that can only be remedied by a general Masonic Congress, the want and importance of which is universally admitted in the Ancient and Accepted Rite.

On my departure from South America my authority as Grand Representative ceased, and on my arrival in Europe, business and want of time prevented my visiting any of the Grand Bodies on the Continent.

ENGLAND.

My protracted stay in England favoured me with opportunities of visiting many of the lodges in London, and other places, and the true, warm fraternal courtesies universally extended to me as an American Brother, will ever be cherished with the most grateful and pleasing recollections.

My visit to the Council of Princes and Chapter of Rose Croix was particularly interesting, not only for the pleasure of seeing the work and proceedings so ably conducted, or the pleasant incidents and social greeting at the banquet, but more especially as bodies working under the Supreme Grand Council of the Ancient Accepted Rite for England and Wales and dependencies of the British Crown, which Grand Body obtained its warrant of authority from this Supreme Council, dated October 26th, 1845, V. E. and was duly organized at London in March, 1846, by Ill. Bros. Dr. Thomas Crucifix, Ill. Bro. Dr. Henry Beaumont Leeson, and others.

Since the organization of the Rite, it has continued steadily to increase in favour and numbers, working in perfect harmony with other rites and jurisdictions, and holds a proud position in the Masonic family for the able and regular manner in which it is conducted, and the honourable position of those who compose the Grand Body.

My visit to the Ill. Bro. Dr. Leeson, the Sovereign Grand Commander, and only survivor of those who organised the Grand Council, at his palatial residence in the Isle of Wight, was one of the most pleasing incidents of my sojourn in England. Accompanied by Ill. Bro. W. Hyde Pullen, Secretary Supreme Grand Council, I spent the day conversing relative to the important matter of the Ancient Accepted Rite, and the most sincere desire was expressed that union and prosperity should ever continue in this jurisdiction, and hoped that nothing would ever occur to mar the fraternal relations now existing with this Council. During the visit I had the pleasure of examining a very curious chamber on the grounds of the Ill. Bro. Lesson, formed by a partially natural cave, and which, at considerable expense, had been appropriately arranged, and, in imitation of our ancient brethren, a Rose Croix Chapter is occasionally held in this subterranean lodge-room; the peculiar effect of light used in the ceremonies, the singular, plaintive echo of the music, and the sound of the murmuring sea, a few yards distant, make it a most appropriate place for conferring those sublime degrees, and leave a lasting memorial of the Mystic rites as performed in the cave at the "Maples."

My short, but most pleasant and satisfactory interview with

the Grand officers of the Supreme Council and Grand Lodge in Scotland and Ireland, was but a repetition of the courtesies extended to me elsewhere, and their earnest desire to continue the cultivation of fraternal relations with this Supreme Council I endeavoured to duly reciprocate.

Hoping that this hastily prepared and concise report of my Masonic mission will meet your approval, and trusting that my humble efforts in the endeavour to place the Ancient and Accepted Rite of this jurisdiction in harmonious relation with the various Grand Bodies in South America, may be an incentive to induce others to follow and fully consummate that desired bond of fraternal union, that will cement the brotherhood of the whole world in one indissoluble bond of united brothers, to perpetuate our mystic art, is the sincere wish of,

FRaternally yours,
ALBERT G. GOODALL,
Dep. Gr. In. Gen. 33.

Poetry.

THE MASON'S WIFE.

She extendeth her hands to the poor,
The needy she strives to relieve—
The fallen she seeks to restore,
And soothe the afflicted that grieve.
She strengthens the penitent mind,
So ready to yield to despair;
Every burden she seeks to unbind,
Relieving from sorrow and care.

By her bounty the naked are clad,
The hungry are furnished with food—
The sick at her presence are glad,
She visits the widow's abode.
The virtuous exult in her smile,
The ignorant learn to be wise—
Her reproofs are like excellent oil,
Which bid holy perfume arise.

Her worth, as the Wise Man declares,
Will far above rubies be told;
Her counsels, her deeds, and her prayers
Are better than silver or gold.
If such be the spirit of those
Who are lab'ring the lost to reclaim,
Ah, who can their mission oppose,
Or fail to speak well of their name?

AFTER the defeat at Culloden (1745), Moir of Stonywood, at the imminent hazard of apprehension, resolved, before leaving Scotland, on paying a farewell visit to his wife, under cloud of night. His children's nurse was not to be trusted. In the manner, however, described in the ballad, they had an interview. Moir escaped. His wife joined him in France. They lived happily together; after a lengthened period were permitted to return to Scotland, where Mrs. Moir—described as a perfect specimen of a good old Scotch lady—staunch in her opinions as she was true to her husband, lived to a green old age.

STONYWOOD'S VISIT.

A JACOBITE LEGEND.

The sun has gone down on Culloden's wild moor,
The slain have been left in their last deep repose,
The wounded can cheer for Prince Charlie no more,
The Stuart's last strength has been broke by his foes.

The clans have been scatter'd— all hope has gone hence,
The white rose no more shall bloom in the sun;
The pibroch may wail through the darkness so dense,
The struggle, erst heartily waged, is now done.

It is night—through the wilds of Braemar Moir has fled—
A wanderer, listening in fear to each sound;
To his forfeited home he must turn ere he's sped
From the grasp of pursuers to far foreign ground.

'Tis night, and he lurks by his own castle wall;
'Tis silence—he clears the copestone at a bound,
The strangest of ways for a husband to call!
But the troops of Hanover are posted around.

"Safe and sound—Oh, thank Heaven!—Great God! he is here!
My own and my dearest, I knew 'twas thy knock;
Come rest thee, for ere the grey dawn can appear,
Thou must be far hence, and my strength like a rock!"

In closest of chambers he hides through the day,
In sordid disguise that needs must be worn,
Ere his foot touch the soil of a land far away,
And safe from the hunt of the foemen he's borne.

Of her, the true wife, who thus shielded her dear,
Of his, the fond heart, which her faith made thus long:
Though the story be old, it has power yet to cheer,
And to tell us how love can be fervent and strong.

A. R. B.

SPRING AND AUTUMN.

By T. J. SWAIN.

As some fair flow'r in early bloom
Our admiration shares,
So Spring—succeeding Winter's gloom—
A beauteous aspect wears.
Spring seems of joys at hand to tell,
Each fresh and radiant morn,
Like Hope—which weaves her fairy spell
Around us in life's morn.

But Autumn days—tho' fair the scene—
Some sadness ever bring;
We miss the fresh and budding green,
The cheerful look of Spring:

The dry leaves rustle 'neath our tread,
The beauteous blossoms die,
The leafless boughs above our head
Remind us Winter's nigh.

O! does not Autumn well pourtray
Our own declining years,
And seem an emblem of the way
We quit this vale of tears.

We feel the pleasures mem'ry gives,
We ponder o'er the past,
And perhaps some germ of Hope still lives
Within us till the last.

But still the joys that render bright
Life's hours when near their close,
Resemble Autumn sunbeam's light,
As day sinks to repose.

We know we ne'er can feel again
As once we felt in youth,
Too many tedious hours of pain
Convince us of that truth.

Then grant us grace, O! God of love,
To guide our erring hearts,
And so to fix our hopes above,
That as our youth departs,

The ev'ning of our life may seem
Like some fair Autumn day,
Till peacefully—as in a dream—
Our spirits pass away.

BIRTHS, MARRIAGES, AND DEATHS.—"Births, Marriages, and Deaths," is a common enough heading in all newspapers; surely it should be Marriages, Births, and Deaths, for man is born to die—that is a natural consequence; and people are married that others should be born: therefore, as marriage, in the true relation of things, should always precede birth—being, it is said, made in heaven—so love should ever precede marriage. And thus we shortly reason out the second line of Emerson's quatrain from "Casella,"

"Test of the poet is knowledge of love,
For Eros is older than Saturn or Jove."

—The Broadway, No. 1.

NOTES ON LITERATURE, SCIENCE, MUSIC,
DRAMA, AND THE FINE ARTS.

Miss Carry Nelson is recovering from her recent severe illness.

Miss Augusta J. Evans has received the degree of Mistress of English Literature from the Baltimore Female College.

A *petite* comedy from the pen of Mr. A. Wood, late of the Theatres at Bath and Bristol, has been accepted at the Haymarket Theatre.

The embargo laid on Victor Hugo's dramatic works is being gradually removed. The *Gaité* announces that it will shortly play "*Le Roi s'amuse*."

Echoes from the Clubs says there is a new English tenor, a Mr. George Bertham, training himself in Italy, in the hope that he may appear on the boards of Covent Garden.

It is said that six thousand copies of the Queen's book, "*Early Years of the Prince Consort*" have already been sold, and that another edition is in the press.

The dramatic authors of France have sent in a petition to the English Government, praying for a protection for their inventions, and they are supported by the Dramatic Authors' Society of England.

The meeting of the British Association next year will, we believe, be held at Norwich. For 1869 the Association will receive invitations from Liverpool, Brighton, Exeter, and Plymouth.

A wealthy citizen of Berlin has asked the municipality for a site whereon to erect a statue of Sir Francis Drake, the famous English admiral, in honour of his being the introducer of the potato into Europe.

A favourable change has taken place in the health of Mr. Charles Kean, who has been for some time past on a visit at Court House, near Taunton. He is suffering from a total prostration of the nervous system, brought on by overwork and excitement.

Echoes from the Clubs mentions a report that Mr. Millais is engaged in painting a picture of Rosalind and Celia in the forest of Ardennes. The trees have been studied from nature amidst the splendid woodland scenery of Knowle Park.

A fragment of a circular mirror, composed of glass foliated with a thin sheet of pure lead, has been found during some excavations at Lillebonne. Thus it seems that the Gallo-Roman practised the plating of glass, as the Gauls had previously known how to plate metal.

Mr. Sothorn, despite the dead set made against him by the French critics, has drawn crowded houses at Paris in "*Lord Dundreary*." The Emperor and the Empress were present at one of his performances, and, for the first time on record, Napoleon III. was seen indulging in a hearty laugh.

Artists are now rejoicing in the discovery of a new paint. Mauve, though it has for some years existed as a dye, has not, until now, been available for pictures. "*Aniline*," as it is called, was discovered simultaneously, it is stated, by two gentlemen of the Agricultural College at Cirencester.

The gold medal, a first prize for Practical Chemistry at University College, in the summer session class, has been won by the first and only Hindoo from Bombay who has come to be educated in England; he also gained a prize in mineralogy and certificates of honour in geology and mathematics.

SECRECY AND BROTHERLY LOVE.—The first of our principles is secrecy. Masonry has its secrets, and one of the objects of this institution is to teach the initiated, and that under the most solemn obligations, to conceal those from the world around us. Our mysteries are our own, and although we are willing to communicate them, we must not dare to do so except on the same conditions on which they were communicated to ourselves. Now, apart altogether from the intrinsic value of these mysterious secrets, I say that the consciousness of being in possession of them, and the exercise of that caution and reserve which are requisite to conceal them, are beneficial things. There is something noble and dignifying in keeping a secret. Manliness is not extinct in that bosom—may I not say, also, or piety either?—which, out of respect to the solemnity of an oath, carefully keeps that hidden which it is not at liberty to reveal. He is not worthy of the name of man who cannot keep a secret. And let us not imagine that this habit of reserve and self-control is of little practical value. It has a far wider field of operation than appears at first sight. The great God himself has his secrets, into which no created intelligence has any right to intrude; and, in like manner, every individual man, every household, every co-partnership and society of human beings, have hidden things—secrets specially their own—which it is a positive duty for them to conceal. It is no better than impertinent curiosity for one man to pry into the affairs of another; and there is nothing which more readily brands a man as an imbecile and a fool than the propensity to utter before strangers what he had better keep to himself. I say that this quality is one of high value in social life; and Masonry, therefore, which so effectually, and in principle, teaches us to keep a secret, exerts its influence on the side of what is fitted to dignify and ennoble the human species. Our second principle is Brotherly Love. On this point I need not enlarge. It is a quality which involves the very essence of practical godliness. All Masons are brethren. It is contrary to etiquette and Masonic propriety for one of the Craft to salute another at any of our festivals or reunions save by the endearing name of "*Brother*." By the holiest of obligations we are bound to love, respect, aid, and succour, to the utmost of our ability, a brother Mason, wherever we find him. The Masonic sign is the strongest appeal to our affectionate regard. Nor is this a mere notion. Instances manifold are now recorded even in national history, and in the annals of philanthropy, which demonstrate that this Masonic esteem and affection are something more than an empty name. I have heard of the bayonet being arrested when about to pierce the heart, and the soldier's arm struck as if with temporary paralysis, at the exhibition of the Masonic sign, even amidst the excitement of the battle-field; and, when other appeals had been offered in vain, the same potent influence has sufficed to pluck the friendless out of the deepest distress and misery.

Masonic lodges have, as is known, been closed in Austria since in 1784. An attempt to procure the re-opening of them in 1849 failed. The Vienna Masons are stated to be at present endeavouring to obtain an authorisation to reconstitute the former lodge of that city.

LODGE MEETINGS, ETC., FOR THE WEEK
ENDING AUGUST 24TH, 1867.

MONDAY, 19th.—Panmure Lodge (No. 720), Loughborough Hotel, Brixton; Royal Albert Lodge (No. 907), Freemasons' Tavern, Great Queen-street.

TUESDAY, 20th.—Board of General Purposes at 3; Salisbury Lodge (No. 435), 71, Dean-street, Soho.

WEDNESDAY, 21st.—Gen. Com. Grand Lodge and Lodge of Benevolence, at 7 precisely; Beadon Lodge (No. 619), Greyhound Tavern, Dulwich.

THURSDAY, 22nd.—House Com. Female School, at School House, at 4; Canonbury Chapter (No. 657), George Hotel, Aldermanbury; Lily Chapter of Richmond (No. 820), White Cross Hotel Richmond.

THE WEEK.

THE COURT.—The Queen walked in the grounds on the afternoon of the 8th inst., accompanied by Princess Louise and Princess Beatrice, and her Majesty walked on the morning of the

9th inst. with the Princess Louise. The Queen, accompanied by Princess Louise and Prince Arthur, visited the Royal Victoria Hospital at Netley in the afternoon. Her Majesty crossed over from Osborne Pier in the royal yacht *Alberta*, Captain his Serene Highness the Prince of Leiningen, and was received on landing by Major General Wilbraham, C.B., and the officers of the establishment, by whom her Majesty was conducted through the hospital. In passing through many of the wards her Majesty addressed a few words to the sick, and inquired into their cases. Before leaving the establishment the Queen visited the quarters of the married men. Her Majesty returned to Osborne at eight o'clock. Her Majesty walked in the grounds on the morning of the 10th inst., accompanied by Princess Louise. The other members of the royal family also went out. The Queen drove out in the afternoon, attended by the Countess of Gainsborough and Lady Augusta Stanley. Her Majesty and their Royal Highnesses Princess Louise and Princess Beatrice, and the ladies and gentlemen in waiting, attended divine service at Whippingham Church on the morning of the 11th inst. The Rev. George Protheroe officiated. The Queen, the King of the Belgians, Princess Louise, and Princess Beatrice, drove out on the afternoon of the 12th inst. The Queen and Princess Louise drove out on the afternoon of the 13th inst., and her Majesty walked in the grounds on the morning of the 14th inst., accompanied by her Royal Highness.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS on the 9th inst., the Duke of Montrose laid on the table the new postal convention with the United States, by which the postage on letters between the two countries will be reduced from one shilling to sixpence.—The Commons' reasons for disagreeing to the amendments made by their lordships in the Reform Bill were brought up.—The Marquis of Westmeath brought forward his motion as to the reporters, but intimated that he did not intend to press it. Lord Derby congratulated him on this resolution, and paid a high compliment to the manner in which the reporters discharged their duties.—Several bills were advanced a stage, amongst them being the Factory Acts Extension Bill and the Court of Admiralty (Ireland) Bill. Their lordships adjourned shortly after seven o'clock.—On the 12th inst. the Royal assent was given to several bills. Subsequently several measures were advanced a stage, and then their lordships took up the Commons' reasons for disagreeing with their lordships' amendments to the Reform Bill. The Earl of Derby rather regretfully announced that the Commons had agreed to the representation of minorities clause. As to the copyhold franchise, he ridiculed the Commons' reasons for disagreeing with their lordships' amendment, but ended by advising the House to accept those reasons. As to the voting papers, he regretted the Commons had rejected them, but urged that no question should be raised about them then. His lordship, however, laid the foundation for a new agitation by suggesting that the Marquis of Salisbury should bring the question forward at a future time, declaring his belief that sooner or later voting papers would be adopted. The Marquis of Salisbury reluctantly accepted this suggestion. Lord Stanhope wailed over the rejection of voting papers. Lord Clancarty, Lord Harrowby, and Earl Russell took part in the subsequent debate. The first two represented the Commons' alterations. Earl Russell gave his hearty adhesion to all the Commons had done. After a few words from the Marquis of Westmeath, the Commons' reasons were accepted without a dissentient voice.—On the 13th inst., after several bills had been advanced a stage, the Earl of Shrewsbury asked whether the Government intended to defend Mr. Ex-Governor Eyre in case any further actions were brought against him by the

Jamaica Committee or any one else. The Duke of Buckingham said the Government did not. They would wait until the whole of the facts had been fully wrought out in Court before they took any steps with regard to Mr. Eyre. The Earl of Shrewsbury expressed his dissatisfaction with this answer.—In the HOUSE OF COMMONS, on the 9th inst., the North British Railway (Carlisle Deviation) Bill was discussed again on coming from the Lords. During the conversation that took place it transpired that their lordships, when considering the bill, entered a protest against the creation of pre-preference stock. The discussion of the measure occupied the attention of the House for a considerable time. Eventually, however, the Lords' amendments were agreed to.—Sir Roundell Palmer brought up the report of the committee appointed to prepare reasons for disagreeing with the Lords' amendments to the Reform Bill. They were adopted, and were ordered to be sent to the House of Lords.—On the motion to go into committee of supply, the Chancellor of the Exchequer appealed to members who had notices on the paper to withdraw them, in order that supply might be completed. The only objector was Mr. Fawcett, who insisted that a more definite reply should be given to his question as to granting a charter to the Roman Catholic University in Dublin. After some conversation, the Chancellor of the Exchequer confessed that on a former occasion he had been too curt in his reply to Mr. Fawcett. He now promised that nothing should be done as to university education in Ireland without the House of Commons being consulted. The House went into committee of supply, and votes for the National Gallery and art education were taken. On the proposal to vote £25,000 for the expenses attendant on the visit of the Viceroy and the Sultan, Mr. Ayrton made some observations which were in effect a complaint that the expense of entertaining the Sultan had not been borne by Her Majesty. The Chancellor of the Exchequer was defending the vote when, by standing order, the debate was adjourned and the sitting suspended.—On the 11th inst. the report of supply was brought up by Mr. Dodson, and Mr. B. Hope availed himself of the opportunity to call attention to the proposed removal of Canning's statue from its present position, and to the general arrangements of Parliament-square. The hon. member for Stoke intimated that, in his opinion, the present site is a perfectly appropriate one. If they moved back the statue to its old site they would—he warned them—destroy the perspective effect of the locality. Colonel Wilson Patten replied on the part of Lord John Manners. He referred to objections alleged to be entertained by Mr. Canning's relatives to the removal of the statue from its former site, and explained that when a discussion took place respecting a site for a statue to the late Sir R. Peel, the persons engaged in the consideration of the subject declined to interfere with the statue of Canning lest it should be objected to by his friends; whereupon the late Lord Canning remarked that he had no objection to the statue of his father being removed. After some further discussion the report was received.—The Fortifications Bill passed, and the harbinger of the close of the session—the Appropriation Bill—was brought in and read a first time.—On the 12th inst., after the questions had been disposed of, Sir Stafford Northcote moved that the House go into committee to enable him to make a statement as to the finances of India. Mr. Ayrton interposed, and moved as an amendment a string of resolutions proposing to alter the form of Government in India in various ways. He supported his proposition in a speech of some length and much interest. Mr. Kinnaird seconded the resolutions. Sir Stafford Northcote hoped they would not be pressed, and strongly urged that this was not the time to deal with the large question of the govern-

ment of India. He complimented Mr. Ayrton very highly on his speech, and promised that the whole question of the government of India should be taken into consideration during the recess. Mr. Laing made a long and weighty speech on the whole question. Lord Cranborne strongly advocated the personal responsibility of the minister for India in preference to the present council. Mr. J. S. Mill, on the other hand, advocated the government by means of a council. After some further discussion the resolutions were withdrawn, and the House having gone into committee, Sir S. Northcote made his financial statement.—On the 13th inst. the House had a morning sitting. On its meeting, in reply to Mr. Baillie Cochran, Lord Stanley said he could not state the decision of the Spanish Council in the case of the vessel called the *Tornado*. From a private communication he had received he had reason to believe that the decision would be announced in a short time.—In reply to Mr. Lock, the Home Secretary explained that in the month of January last there was a deficiency of 300 in the metropolitan police force, but owing to the augmentation of pay the deficiency no longer exists, and it is not intended to increase the metropolitan force any further.—Mr. Selater-Booth announced, in reply to Mr. Candlish, that it was the intention of the Government to bring in a bill next session for the amendment of the laws for the administration of relief to the poor.—In answer to Mr. Torrens, Lord Stanley explained that negotiations were going on with Austria respecting the part of the commercial treaty of 1865 relating to tariff duties. On the conclusion of the negotiations he would produce the correspondence.—In answer to Mr. Whalley, the Home Secretary admitted that Hayes and Barry, prosecuted for perjury in the case of the lads Dye and Pearce, had been reinstated in the police force on full pay, the charge of conspiracy not having been pressed against them.—Mr. Hardy, in reply to an inquiry addressed to him by Sir P. O'Brien, promised to have the stray dogs of the metropolis looked after.—The Parks Regulation Bill was again taken up, and Mr. G. Hardy lost his temper. The House went into committee, and on the question that the preamble be postponed, Mr. P. A. Taylor moved that the Chairman leave the chair. He avowed his determination to use every means of delay to prevent the bill from passing. In an able speech he showed that the bill infringed the liberties of the people, and was but a step in the direction of putting down public meetings altogether. Lord Elcho denied that he had ever threatened to use the volunteer force to clear the parks, and then, with the air of extreme self-satisfaction which is usual with him, went on to declare that the majority of the working men were in favour of the bill. Mr. Neate out-Elchoed Elcho, and attacked the right of public meeting except when the consent of the constituted authorities had been given. After these helps to delay, the Tory side of the House confined itself to those inarticulate utterances by which it has so often tried to silence better men. Only Mr. Hardy broke silence for a short time, and with much petulance defended the bill. But the opponents of the bill were not to be put down. One after the other, Mr. Otway, Mr. Whalley, Mr. Fawcett, Mr. McLaren, Mr. Mill, Mr. Labouchere, Sir John Gray, Mr. Forster, Mr. Sheridan, and Mr. Cowen stood up and condemned the measure. Mr. Cowen was speaking when, by the standing orders, the debate was adjourned.—The Appropriation Bill passed through committee, and some other unopposed measures were advanced a stage. The sitting was then suspended.—At the evening sitting, Mr. O'Beirne called attention to the laws relating to the mercantile marine, and moved a resolution declaring that they required consolidation and amendment.

An interesting discussion ensued.—On the 14th inst. it was ordered that a writ should issue for electing a Burgess in the place of Mr. Poulett Scrope, who has retired from the representation of Stroud.—In reply to Mr. Graves, the First Lord of the Admiralty stated that the tenders for the engines for the two ironclads building at Glasgow were only received on the 7th inst., and were still under consideration. Mr. Graves then asked if a pair of marine engines of about 700 horse-power, ordered of Messrs. Napier and Co., were resold by the Admiralty to the contractors before they left their factory. The reply of the First Lord was, "No engines have been resold by the Admiralty to Messrs. Napier."—The House went into committee on the Contagious Diseases (Animals) Bill, and Lord R. Montagu made known that the Government had given another lift to the protectionists. They have agreed to insert a clause in the bill ordering that all cattle imported from abroad shall be slaughtered at the port of arrival. It may fairly be assumed that this means a tax of at least a penny a pound upon meat. After this concession the protectionists withdrew their opposition to the bill, and it passed through committee.—Mr. Hardy has his trials. Mr. P. A. Taylor exposed the right hon. gentleman's patience to a severe test in the discussion on the Parks Bill; but Mr. Alderman Lawrence subjected it to a still more severe ordeal on the motion for second reading of the bill for the regulation of the metropolitan traffic. The Home Secretary has down on the paper this traffic bill, which he sought to have read a second time without discussion; and a little further on was his favourite Parks Bill. To his amazement, Alderman Lawrence gave a decided opposition to the Traffic Bill, and with great clearness and deliberation, without a pause and with very little repetition, spoke against the bill for nearly two hours. The worthy alderman had near him a glass of water from which he occasionally recruited his strength, but at length, to his disappointment, he found the glass had disappeared and his water was cut off. Undauntedly he persevered, and then a kind friend interposed and proposed that the House should be counted, though it was evident the House was complete. The pause that ensued while waiting for the count to take place enabled Alderman Lawrence to start with fresh wind, and on he went in the most cool and deliberate way with his address. However, he came to an end at last, and after some slight discussion the bill was read a second time. When the order for the Parks Bill was reached, Mr. Hardy made a proposal of what he appears to think is a compromise. He is willing to leave out clause 1 of the bill, which expressly forbids political or religious meetings in the parks under a penalty of £10. But the rest of the bill he wishes to stand, simply altering the penalty for breach of the regulations of the park from 40s. to £5.

GENERAL HOME NEWS.—The adjourned inquest on the body of Agnes Oakes, whose death at Limehouse has attracted a good deal of attention, was resumed on the 9th instant. Some further evidence was given, the object being to prove that the deceased did not commit suicide, but that she was murdered by her paramour, Wiggins. The jury, however, returned an open verdict.—We have telegraphic accounts of a frightful railway accident which happened in Ireland. It seems that a train on the Wicklow Railway fell into a chasm near Bray Head. How many passengers are drowned or otherwise killed is not known, but the number is believed to be very large.—It is stated that Tuesday, the 20th inst., has been fixed as the day on which Parliament will be prorogued. The Ministerial whitebait dinner took place on Wednesday last.—The affairs of the defunct *Day* newspaper were again under the notice of the Bankruptcy Commissioner on the 10th inst. Mr. Hutton had not

filed his accounts, and the further hearing was adjourned.—A numerous-attended meeting of the East India Association was held on the 13th inst., for the purpose of discussing the advisability of presenting a memorial to the Secretary of State to facilitate the admission of the natives of India into the Indian Civil Service. Lord Lyveden presided. After an interesting discussion a memorial to the Secretary of State was adopted, and its presentation was entrusted to a standing committee of the association.—The death of the Earl of Mayo leaves a vacancy in the ranks of the Irish representative peers. His lordship was a Tory, and there is little doubt that his successor in the House of Lords will be a Tory also. Lord Naas, of course, succeeds to the title, but not to the seat in the Upper House. The peers of Ireland will have to select a representative. The mode of election is somewhat curious. All the peers entitled to vote in the election of a representative send in their claims to vote to the Hanaper Office in Dublin. There the claim is examined, and if allowed, a voting paper is sent to the claimant, who must fill it up with the name of the peer for whom he votes, and return it by a certain day. As the voters in this farce of an election are mostly Tories, the political character of the successor to the late Earl of Mayo may be easily prognosticated. It is not likely that Lord Naas will be the chosen one. The Government want him in the Lower House, and there is no small probability that when his services can be dispensed with there he will get an English peerage in his own right.—A new building, the church of the Holy Trinity, Barking-road, Plaistow, has been consecrated by the Bishop of Rochester. By the completion and opening of this church, what may be called the crowning work of the Plaistow mission is completed, though much still remains to be done. The new church is situated in the centre of a large and extending district, and no doubt will accomplish much good among the poor residents, none of whom, as in too many cases, will be excluded, for by the deed of patronage and sentence of consecration all the seats in the church will be free and unappropriated for ever, for rich and poor alike. At a luncheon, after the consecration, the services rendered by Mr. Anthony Brady, in raising up the new church, and, in fact, creating the parish of which it is to form the centre, were fully acknowledged.

FOREIGN INTELLIGENCE.—Agrarianism has found its way into the Papal States. A few days ago a numerous body of peasantry marched from Velletri to a place called Campetto, to take possession of some land which they wished to cultivate. The authorities dispersed the assemblage, but not before a serious riot had taken place. The official journal, which reports these proceedings, shrewdly suspects that the rioters had a more serious aim than that which they professed.—The French have annexed six of the Western Provinces of Cochin China. This, we are gravely informed, has been done with the unanimous consent of the people. Admiral de la Grandiere, however, does not say whether a popular vote was taken. The French Government has been moved to annex this semi-barbarous country because it is a refuge of pirates and agitators. The six provinces are now incorporated with the territory of France, and several millions of Asiatics have now the honour of being French subjects.—Italy is sorely in want of money. Signor Ratazzi, in the debate on the Church Property Conversion Bill, in the Italian Senate, made a statement on the subject. The Church property is to be sold in small lots to prevent its passing into the hands of a large company, and the Government hopes that a high price will be realised. Meantime a fresh issue of bonds is to take place. These the Government

believes will be taken up by Italians, without the necessity of appealing to foreign capitalists.—A misunderstanding has arisen between Austria and Italy on two points. The first relates to the partial return of the Venetian archives and objects of art removed to Austria when Venice was evacuated. The plenipotentiaries appointed to arrange the matter had come to an agreement when the Italian Government refused its sanction to the arrangement. In consequence of this the Italian plenipotentiary resigned his powers, adding that he was convinced of the justice of Austria's claim. The second point is as to the boundary between Friuli and Görtz. The commissioners appointed to settle the matter have not been able to come to an arrangement. These statements are made by Vienna papers, and may, therefore, not precisely represent the exact position of affairs.—It is stated that Garibaldi has for the present stopped the preparations for a rising in Rome. This is owing to the firm stand which the Italian Government have made as to keeping to the September Convention.—Count Bismarck has returned to Berlin. On his way there he had his fingers severely crushed by the unexpected closing of the door of the railway carriage in which he was travelling.—The French excursionists to Denmark have arrived at Copenhagen. They seem to have had a warm welcome. The Burgomaster of Korsor addressed them in French, and assured them that if the Danes were not numerous they had kindly feelings for the French nation.—The Italian Senate has agreed to the principal clauses in the Church Property Conversion Bill, and therefore the matter is now virtually settled.—Clearly the cloud which a few days ago hung over the relations between France and Prussia is passing away, and peace is being made sure. The Prussian journals insist that when the Emperor Napoleon leaves Salzburg he will have an interview with the King of Prussia at Coblenz. What is more, they all speak of the projected interview as being a mark of the improved relations between the two countries. In this direction, too, it may be noticed that a French paper says the differences between Prussia and Denmark are in a fair way of settlement. The Paris press is troubled as to what are the announcements which the *Moniteur* is to make. The *Journal of Paris* insists that the important matter will be a letter from the Emperor Napoleon, urging the immediate carrying out of the reforms which he has projected. Another Paris paper, however, insists that the statement will refer to nothing more important than the laying out of parochial roads.—It is announced that the Emperor and Empress of the French will leave Chalons for Salzburg on the 18th. They will only travel to Augsburg on that day, and resume their journey the next morning.—The French excursionists to Denmark are having a thoroughly warm reception there. Wherever they go they are fêted, and Danish orators vie with each other in praise of France.—The Fontainebleau murder case has been finished. The jury found the woman Frigard guilty of killing Madame Mertens, with extenuating circumstances. What these are it is not easy to see. The woman Frigard had acted as procuress for Madame Mertens, and finally killed her—not in passion, but coolly and for the sake of her money. Frigard is sentenced to penal servitude for life.

TO CORRESPONDENTS.

* * * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

SPHINX.—Whenever we receive circulars we invariably publish them. We shall be glad to hear from you at your earliest convenience.