

LONDON, SATURDAY, SEPTEMBER 23, 1867.

## THE ANCIENT AND MYSTERIOUS ORDER OF THE DRUIDS.

By JAMES FREDERICK SPURR, P.M. 200, Scarborough, &c.

The best authorities on the subject of the Druids seem to agree in the following description of them.

They were the first and most distinguished order amongst both the Gauls and Britons; they were chosen from the best families, and the honours of their birth, joined with those of their functions, procured them the highest veneration of the people. They were versed in astrology, geometry, natural philosophy, politics, and geography; they were the interpreters of religion, and the judges of all affairs indifferently; they were the instructors of the youth, and taught by memory, as they never allowed their instructions to be written. Their garments were remarkably long, and when employed in religious ceremonies they always wore a white surplice. They generally carried a wand in their hand, and wore a kind of ornament, enchased in gold, about their necks, called the Druids' Egg. They are also represented with a hatchet in their girdle, used for cutting the mistletoe. They believed in the immortality of the soul, and worshipped one supreme being. They attached a degree of sanctity to the oak, and wore chaplets of it in their religious ceremonies. They were deeply versed in astronomy, and computed their time by nights and not by days, and all their great solemnities, both sacred and civil, were regulated by the age and aspect of the moon. Their most august ceremony of cutting the mistletoe from the oak was always performed on the 6th day of the moon. In medicine, also, they were great proficient, and possessed, in fact, great store of knowledge in all sciences, so much so that Pliny speaks of them as practising magic, and being so great proficient therein as to equal the Persians and Chaldean Magi, so that one would even think, he says, that the Druids had taught it them. The number 3 was said to be a favourite number with them, and that part of their religious worship consisted in a solemn adoration, or three silent bowings. The Romans, on their invasion, endeavoured to exterminate the Druids, but it does not appear that they induced the natives to adopt their own system of polytheism. The seeds of

their ancient religion still continued implanted in their minds, and opened a ready access to the doctrines of Christianity, which are said to have made more progress in this country and Gaul (from the time of the first preaching of the Gospel) than in any other. Of this old patriarchal religion the only remains, in substance, to be found at present, are the stone temples, of which but few, if any, are in so perfect a state as the one near Keswick, in Cumberland. The groves have long since fallen beneath the axe, and most of the stone temples have been spoiled for the value of the materials, in making fences, or roads, or mending habitations; the mallet of the geologist now comes in to aid the destruction, so that, in a few years more, this temple, like the rest, may disappear. Of the forms and ceremonies of the religion, no traces are to be found, except in the representations of scenes of magic, in which we invariably see the magic circle, the witch in a robe, with a wand in her hand, and various other allusions to Druidical ceremonies. Who can think of the subject without calling to mind the scene in "Macbeth," where *Hecate*, by way of preparation for the incantation, says to the witches:—

"I'm for the air . . .  
Upon the corner of the Moon  
There hangs a vaporous drop profound,  
I'll catch it, ere it come to ground;  
And that, distill'd by magic slights,  
Shall raise such artificial sprights,  
As by the strength of their illusion,  
Shall draw him on to his confusion."

Part of the ingredients of the caldron were slips of yew, shivered in in the moon's eclipse. "Time rolls his ceaseless course," bearing on his wings the lessons of divine truth to the different regions of the earth. How many forms of religion have already been cast into the shade by them? And the period will doubtless arrive when the temple of Jagganatha, now an object of veneration to millions, will, with his ceremonies, become the subject of some legendary tale, or like the Druids' temple, a mere theme for the antiquary. That the earliest temples and altars were formed of stones, rough and unhewn, is, I believe, admitted by all writers. Numerous passages may be quoted from the Old Testament in allusion to it, but one amongst the best may be noticed more particularly, viz.: Exodus, xxiv., 4—"And Moses rose early in the morning and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel." It appears also that in patriarchal

times they planted groves as temples for worship, and in hot countries this was done as well for convenience in summer season, as well as for magnificence. Abraham, we read, "dwelt long at Beersheba, where he planted a grove, and called upon the name of the Lord." And in these groves were also erected temples of stone. The patriarchal mode of worship passed over all the western world, and is supposed to have been introduced into this country by the neighbouring Celts or Gauls, or by the Phoenicians, who traded hither in tin. However this may be, when the Romans invaded Britain, they found the Druids presiding over and conducting the worship of the country; acting as judges and arbiters in all differences and disputes, both public and private. It is from Cæsar and other Roman writers, that most of the information we have respecting them is derived, for they had no written rules or regulations, either as to their religion, their science, or their laws. The accounts, therefore, furnished by these historians of the religion and customs of the Druids, written principally from mere report and under an hostile impression towards them, are not altogether to be relied upon; indeed the barbarities ascribed to them in the ceremonial of their religion, are so much at variance with their high and acknowledged character in learning and general science, that one cannot but imagine them to be highly exaggerated, if not altogether fabulous.

The constitutions of the order of Druids was, in some respects, like that of the Monastic orders, one general of the order, as he might be called in each country, was at the head of them, and from him all authority in the order rested. Although the Gallic Druids were in the habit of sending their youth to Britain for education, and of requiring from its seminaries information upon difficult points, there is no evidence to justify that the Arch Druid of Britain possessed any authority out of his own country like that of the Pope. It is said by some authors, that the order of Britain was governed by twenty-five Flamens, over whom were placed three Arch Flamens, but this is disputed by Dr. Borlase. However, as the Doctor justly observes, there is authority to remove all doubt of the existence of an annual assembly for the administration of justice in Gaul, and it is not very probably that Britain, to which the Gauls looked up as a pattern, should have been without a similar institution. Cæsar states this assembly to have been held in the middle of Gaul in the

country of the Carnates, between the Rivers Loire and Seine, where they approach nearest to each other. Here there was a place consecrated to that purpose, to which all persons having controversies which could not be otherwise decided, came to have them determined.

The meanings given to the word Druid are very numerous, but not more numerous than nonsensical. The Greeks, as every one knows, derived it from *ἄρως*, an oak, from the word Druid having a similarity to the Greek word *ἄεω*, and from their having their worship in groves of oaks, trees which they were said to consider with profound reverence, and to which they are supposed to pay a low species of adoration. But how absurd to derive a word of an ancient language from a modern one! Besides this the word has been supposed to mean a revenger, cruel, valiant or hardy, dear or precious; it has also been thought to be derived from the Celtic *treue*, that is, faith, or from *drut*, a friend; others from the Hebrew, *derussim*, *drussim*, or *drissim*, that is, people of contemplation; and the learned Keyser says that *draoi*, in the plural number *draioith*, signifies a magician or enchanter. Magic was in fact very little more than the knowledge of astronomy. Drwydd, Drudau, Drudion, Drudon, and Derwyddon, were equally names of the Druids. (Borlase).

Mr. Valencey says Welsh *drud*, a Druid, *i.e.* the absolver or remitter of sins; so the Irish *drui*, a Druid, most certainly is from the Persic *duru*, a good and holy man. Ouseley says, "In the Arabic, *deri*, means a wise man, which in Persian is *daru*, whence English Druid." The word Druid being in substance found in all these languages is very striking, and I trust you will not forget it.

Strabo divides the Druids into three orders, Druids, Vates or Prophets, and Bards. Ammianus Marcellinus makes the same division. He says, "afterwards amongst the rude unpolished people grew up the knowledge of arts and sciences begun and set up by Bards, Euvates, and Druids." Diodorus, Siculus, and Cicero have named another order of men, called Saronides. But Bochart and other critics have shown that Druids and Saronides, being Greek synonymes, were anciently taken to express the same thing. Of these, Ammianus, the president of Marseilles, in Gaul, who could not help knowing the truth, says, "The Bards sung in well-made compositions on their harps, the heroic acts of men; the Euvates or

Eubates, more deeply considering nature, made attempts to discover her highest arcana and most secret workings; and amongst these the Druids were of more polished parts, affecting formed societies, gave themselves wholly to the contemplation of divine and hidden things, despising all worldly enjoyments, confidently affirming the souls of men to be immortal.

Mr. Valencey says the Vates, or Prophets, the last order of Druids, were called Baidh, Vaith, Vaithoir, or Phaithoir. The first was written Vaedh by the Arabs, and by the Greeks Ouateis. Baid is the Chaldean *bada*. The Irish *Faithoir* is the Hebrew פִּתְּיִי ptr, to solve an enigma. Pezron says, "The word Baid in the Celtic language means poet. The word Bard, often written Barth, probably comes from the Hebrew or Chaldean word, בִּרְיָ pr, to sing. They sung to the harp.

Leaving this part of our subject, let us consider the following observations, which are very curious, to say the least of them. Among the arcana of nature which our Druids were acquainted with, there are many presumptive, if not positive, proofs for placing the art of making gunpowder, or artificial thunder and lightning; though like all other mysteries they kept the invention of it a secret. Some learned men allow that the priests of Delphos were in possession of this art, though for the service of their God, and the interest of their order, they kept it a mystery. The storm of thunder and lightning, which in three several attempts made to rob their temple, kindled in the face of the invaders as they approached it, and drove back with loss and terror, both Xerxes and Brennus, cannot be imagined any other than this. Providence cannot be supposed to have taken such concern in the preservation of that idolatrous edifice, as to work a series of miracles so very reasonably in its favour. Whoever reads the accounts which we have of the celebration of the mysteries of Ceres, will plainly see that it was this secret which constituted the most wonderful part of them. The probationers who were to be initiated, were led into a part of the temple that was full of darkness and horror. Then all on a sudden, a strong light darted in upon them. This quickly disappeared, and was followed by a terrible noise like thunder. Fire again fell down like lightning, which, by its continual flashes, struck terror into the trembling spectators. The cause of this artificial thunder and lightning is plain.

And if the priests of Delphos, or the lazy monks of later times, could find out such an art which the old Chinese philosophers are said to have been acquainted with, and which seems to have been a part of the mystery of the Egyptian In's, why may we not suppose that those great searchers into nature, the Druids, might also light upon the secret? We may observe in Lucan's satirical description of the Druidical grove near Marseilles, a plain evidence of this invention. "There is a report," says he, "that the grove is often shaken and strangely moved, and that dreadful sounds are heard from its caverns; and that it is sometimes in a blaze without being consumed. (In order to produce fire from heaven, they might grind cobalt and oil together, though this is a thing that would not always answer.) In the poem of Dargo, the son of the Druid Bel, phenomena of a somewhat similar nature are mentioned. No ordinary meteor would have been so much noticed by the poet, nor so much dreaded by the people. The Gallic word lightning, is *De'lan* or *De'lanach*, literally the flash or flame of God; and *Dru'lan* or *Dru'lanach*, the flame or flash of the Druids. And in a well-known fragment of "Ossian," in which he speaks of some arms fabricated by Luno, the Scandinavian Vulcan, the sword of Oscar is distinguished by this epithet, and compared to the flame of the Druids, which shows that there was such a flame, and that it was abundantly terrible. Dr. Smith says very truly: "Everything within the circle of Druidry, eachd, or magic, or to speak more properly, within the compass of natural experimental philosophy, was the study of the Druids; and the honour of every wonder that lay within that verge was always allowed them."

By a comparison of the alphabets of different nations, it is proved that the Celts and Druids must have come to this country more than 1500 years before Christ. I shall now proceed to prove from the remains of the festivals of the Druids, still observed in Britain, that they must have been here at a much earlier period. The Rev. Mr. Maurice, in his learned work on the antiquities of India, has shown in a way which it is impossible to contradict, that the festival and the May-pole of Great Britain, with its garland, &c., known to us all, are the remains of an ancient festival of Egypt and India, and probably of Phœnicia, when these nations, in countries very distant, and from times very remote, have all with one consent, celebrated

the entrance of the sun into the sign of Taurus at the vernal equinox, but in consequence of a certain slow periodical revolution of the pole of the equator round the pole of the ecliptic, completed in 25920 years is removed far in the year from its original situation. This festival, it appears from a letter in the Asiatic researches from Col. Pearce, is celebrated in India on the 1st of May, in honour of Bhavani (a personification of vernal nature), the Dea Syria of Chaldea, and the Venus Urania of Persia. A May-pole is erected, hung with garlands, around which the young people dance precisely the same as in England. At Slingsby, about seven miles from Malton, there is a May-pole yet standing, I saw it myself last summer when on a visit to Hovingham. The object of the festival, I think with Mr. Maurice, cannot be disputed, and that its date is coeval with a time when the equinox actually took place on the first of May. "He says, "Now the vernal equinox, after the rate of that procession, certainly could not have coincided with the 1st of May, less than 4,000 before Christ, which nearly makes the era of the Creation." And he says, "I have little doubt, therefore, that May-day, or at least the day on which the sun entered Taurus, has been immemorially kept as a sacred festival from the creation of the earth and man, and was originally intended as a memorial of that auspicious period, and that momentous event. The festival of the 25th December was celebrated by the Druids in Britain and Ireland, with great fires lighted on the top of hills. This festival was repeated on the 12th day, or on what we call the Epiphany. In some parts the fires are still continued. The evergreens and particularly the misletoe, which are used all over the country, and even in London, in this festival betray its Druidical origin. These had evidently nothing to do with Christianity. When the end of the year approached, the Druids marched with great solemnity to gather the misletoe of the oak in order to present it to Jupiter, inviting all the world to assist in this ceremony with these words—"The New Year is at hand, gather the misletoe." Picard (p. 65) says that in Burgundy the common people on the first day of the year salute one another in these words—"Au guy, l'an neuf—Ad Viscum, annus novus." The reply is "Planté, Planté," which means a prosperous year to you. I will now conclude this lecture by giving a short account of the Y Maen Chwyf, or rocking-stone.

It is situated on the western brink of a hill called Coed-pen-Maen, in the parish of Eglwysilan, Glamorganshire. The name of the hill Coed-pen-Maen (viz., the wood of the stone summit) is doubtless derived from this stone which in primitive ages, under the Druidic theology, was venerated as the sacred altar on which the Druids offered "in the face of the sun and in the eye of light" their orisons to the Great Creator. It contains about 250 cubic feet, and is a sort of rough argillaceous sand stone. A moderate application of strength will give it considerable motion which may easily be continued with one hand. The upper side slopes around towards the centre or pivot, and it stands nearly in equilibrium on the rock beneath the circumstance which imparts to it its facility of motion. The prevalent opinion of the surrounding inhabitants respecting this ancient stone, is that the Druids imposed upon the credulity of the country by pretending to work miracles from it, and that they offered human sacrifices thereon—vulgar errors that are not sustained by the most distant allusion of the primitive British bards and historians. The Maen Chwyf, or rocking-stone, is rarely mentioned by ancient Welsh authorities, but the Maen Llog (stone of benefit), and Maen Gorsedd (stone of the supreme seat) frequently occur. These were the central stones, encompassed by circles of stones at various distances, that constituted the Druidic temples where worship "in the face of the sun" was solemnised, institutional instruction imparted, and bardic graduations and inaugurations solemnised. Several bardic congresses have been held on this stone. The late distinguished Druid bard and profound Welsh antiquary, Iolo Morganwy (Edward Williams, of Glamorganshire), presided there so lately as in 1815, shortly after the Battle of Waterloo. The last Gorsedd held there that I have heard of took place on Monday, 22nd Sept., 1834, the 21st being the exact time of the autumnal equinox, and one of the four annual bardic festivals having fallen on a Monday, this Gorsedd would have taken place at the period of the Grand Royal Eisteddfod held the preceding month at Cardiff, but that the indispensable notice of a year and a day had not expired from its first announcement. At this Gorsedd, Taliesin ab Iolo Morganwy, son of the said Iolo Morganwy—who gained the chair medal at that Eisteddfod as well as the beautiful medal given by the Princess Victoria and the Duchess of Kent—presided, having opened it with the very ancient

Welsh proclamation used on such occasions. At the close of this Gorsedd, the assembly adjourned to the house of Gwilym Morganwy (Thomas Williams), this person and Taliesin Williams (Ab Iolo) were the only two Welsh bards regularly initiated into the arcana of Druidism then existing at Newbridge, where an Eisteddfod was held to adjudicate the prize for the best Welsh ode in honour of the Rev. William Bruce, Knight Chancellor of the Diocese of Llandaff, and Senior Judge of the Cardiff Eisteddfod.

## THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

### CHAPTER III.—(Continued.)

(Continued from page 230.)

GRAND MASTER, HUGO DE PAYENS.

*De Payens returns to the Holy Land.—The Christians league with the Assassins.—Advance against Damascus, but are defeated.—Death of de Payens.—A.D. 1128—1139.*

The wind of prosperity now sang full in the sails of the Templars, and from being a few and scattered number of knights, they rose rapidly in strength and importance, under the patronage of monarchs and the blessing of the Church, until they became an enormous and powerful body. When they took the field to combat the Saracen, their armaments rivalled those of the mightiest sovereigns in equipment and valour, while in peace the magnificence of their ceremonial and the splendour of their lives were not inferior to those of the greatest churchmen of their day. With the acquisition of wealth they proceeded to erect those stupendous houses, such as their habitations in Paris and London, which are in the present time called after them "The Temple," and which speak as much for the wealth of the Knights as for their fine taste in architecture. Their fortresses were simply but strongly built, the Order aiming more at strength than beauty in these erections. Their chapels, on the other hand, were of the costliest material and most gorgeous workmanship, fit temples for the faithful to worship in; and when we remember that they had chosen for their patroness the Blessed Virgin, the saint, of all others, the dearest to the Catholic heart, we need not wonder that their chapels were the handsomest and costliest in Christendom. They were, furthermore, great patrons of the Masonic fraternities, and their intimate acquaintance with the archi-

tecture of the East, and the eminent workmen they attracted to their Society, and who were actual members of the Order, as in a future chapter we will shew, made the presence of the Templars in Europe an epoch in the art of building, and to their brilliant example we are indebted for some of the finest structures of the Middle Ages.

Hugo de Payens, in his journey through France and England, received many nobles into the Order; and the "Saxon Chronicle" says—"This same year (1128) Hugh of the Temple came from Jerusalem to the king in Normandy, and the king received him with much honour, and gave him much treasure in gold and silver, and afterwards he sent him into England, and there he was well received by all good men, and all gave him treasure (and in Scotland also), and they sent in all a great sum in gold and silver by him to Jerusalem, and upon his invitation there went with him, and after him, so great a number as never before since the days of Pope Urban."

Knights of the noblest families, and of world-wide renown, now ranged themselves under the banners of the Templars. Kings favoured, and fortune smiling upon the soldier monks, took them under her protection, and appeared to have no other care than to pour out the treasures of her cornucopia upon the Order. This can be a subject of little wonder when we consider that that the Order offered inducements to all candidates for its honours, peculiarly grateful to the spirit of the time. Men flocked into the Church, that, undisturbed by the noise and bustle of the world, they might in cloistered gloom meditate upon God. The Church, as in our own time, was the natural career of younger sons, the family estates and wealth generally being kept sacred to the uses of the elder. But among these younger sons there were many who viewed a Monastic life, if not with feelings of disgust, at least with those of dissatisfaction. Their hearts were full of the panoply of war, and their hands better formed to wield the sword than to grasp the crucifix,—their voices more attuned to the shouts of the tilt-yard than the chaunts of the chapel,—and, in their own secret opinion, their faces looked better smiling out through the barred aventail than sombrely frowning from under the shade of a cowl. To these spirits the Templars offered every satisfaction. An Order blessed by the Pope, and under the protection of the great Bernard, uniting the piety and devotion of the monk with the gallantry

and courage of the knight, possessed resistless attraction. The aspirant, by joining their ranks, could gratify his love of warfare without sacrificing the interests of his soul; and the road to salvation stretched out into a clear vista, where he saw more profit accrue to the Christian faith by his cracking the crowns of infidel Moslems,—more protection to the pious pilgrim, in his joining the ranks of the Templars,—than ever could be derived from his chanting long Latin prayers, or serving in the offices of the Church, which had the tendency to set him asleep. The men of the time were men of action, not of mind. They were the descendants of a long line of heroes, whose deeds had been the theme of their earliest admiration, and whose glory they panted to emulate. The Church was the nearest path to heaven, and the Church and their inclinations did not clash in their thus joining the Templars. Nor were their relations averse to such a change. A son in the ranks of the Order was a high honour, so that the aspirant, if qualified for taking the vows, met little opposition to his desire of donning the white cloak of the Temple.

Hugo de Payens having made a considerable stay in Europe, in the year 1129 returned to Palestine, where he was received by the King and Patriarch of Jerusalem with distinguished honour, and was thanked for the army he had brought with him to the Holy Land. In his train were three hundred Knights, the flower of Europe's noblest families, and an immense concourse of pilgrims. Fulk, of Anjou, although advanced in years, accompanied him, having been solicited by King Baldwin, to repair to Jerusalem, for the purpose of espousing his daughter, and succeeding him in the throne. Fulk reunited himself to the Templars, and from his position did much to promote the interests of the Order. The wealth which now flowed in so copiously to the coffers of the Templars, determined de Payens to carry out the scheme which had been ripening in his thoughts, and by enlarging the sphere of action of the Knights, to render the Order still more useful. For this purpose he hired troops of light horse and infantry, and formed the Order into a standing army. The fame of the Templars likewise attracted many adventurers to their standard, so that when their ensign was raised, the Grand Master was attended by an armament inferior to no barons of Palestine.

Shortly after the arrival of de Payens in the Holy Land, an expedition was undertaken against

Damascus, by King Baldwin, at the instigation of Aboo-l-Wefa (Father of Fidelity), a chief of the Assassins. These Assassins were a peculiar body of fanatics, who had settled among the mountains of Tripoli, and are generally supposed to have been the descendants of the Persian Ismaelians. They were ruled over by a chief, who was called the "Old Man of the Mountain," and whose instructions they blindly obeyed on all occasions. By his directions they committed the most atrocious crimes, and carried on an extensive system of murder and assassination. Both the Christian and Moslem writers of the time mention them with every expression of horror and disgust, and record the names of many illustrious personages who perished beneath their daggers. They were protean in their disguises, assuming all kinds of characters to effect their purposes. Their arms were generally small poniards, concealed in the folds of their dress, and called in the Persian "hassissin," from whence we derive the word "assassin."

The Prince of Damascus had given them the Castle of Banias; and during the twelve following years they acquired successively all the fortresses in the neighbourhood, removing their seat of government to Massyat. Like the Jesuits of a later period, the Assassins constantly laboured to insinuate themselves into the confidence of those princes, with whom they were on terms of amity, and an Ismaelite agent was always resident at their courts. Aboo-l-Wefa, the agent at Damascus, so won the favour of the Prince and his Vizier, that he was appointed to the office of supreme judge; and he resolved to make his position and influence subservient to the interests of his order. Conceiving that a position on the sea-coast would be advantageous to the society, he fixed his eyes upon Tyre, and concluded a secret treaty with the King of Jerusalem, guaranteeing that, should Baldwin agree to deliver up that city to them, he would place him in possession of Damascus. Leagues between the Christians and a division of the Infidel were not uncommon, but this was the first time a league was entered into with the Assassins, and de Payens is said to have brought this one about. This charge will be considered at another time, when we come to discuss the absurdities alleged by Von Hammer against the Order, but it will be sufficient here to deny that any secret alliance existed between the Templars and the Assassins. The dissensions that arose amongst the Moslem made the weaker party desire the assistance of the valiant soldiers of the Cross, while the Christians were not slow to perceive the advantages arising to themselves from these discords, nor scruple

to take part in and inflame them, acting upon the principle of dividing to reign. On the present occasion, the proposal of Aboo was favourably entertained by the king, and the agreement was ratified by both parties. It was arranged that the king with his army should appear before Damascus on a certain Friday (the Moslem Sunday), when the Emir and his officers would be engaged in prayer in the mosque, that the gates of the city should then be opened to the Christians, and the inhabitants being taken by surprise, Baldwin and his army would have no difficulty in overpowering them, and in taking possession of it. Damascus had long been coveted by the Christians, both on account of its great strength as a fortress and its immense riches, so that the prospect of conquering it drew together an immense army. Baldwin had, however, a vigilant enemy in Taj-al-Molook, the Emir of Damascus, who, by his spies, soon heard of the marshalling of the Christians, and instituting an inquiry, he discovered the treachery of Aboo-l-Wefa whom he put to death with the other Ismaelite conspirators, to the number of 6,000. Meanwhile the Christians, ignorant of what had befallen their ally, assembled in great force, the king in person, surrounded by the barons of the kingdom, leading the array, while in front, and forming the van of the army, rode the white-cloaked ranks of the Templars. The other leaders were Bernard, Prince of Antioch; Pontius, Count of Tripoli; and the gallant Jocelyn de Courtney, Prince of Edessa, who led forth their various troops of foot and horse to assist in the capture of Damascus.

The army set out on its march, passed the mountains of Tiberias in safety, and entered the plain that is watered by the Abana and Pharpar, on the vigil of St. Nicolas. Relying upon the secrecy of their expedition, the footmen began to plunder the villages at Marj Safar for food, when a small but courageous troop of Damascus horsemen dashed forth upon them, defeating the surprised Christians and hewing them to pieces. Gathering, like eagles upon their prey, the Templars dashed down upon the Moslem, followed by the rest of the army, when the battle became general; but scarce had the enemies met when the sky overhead became dark and lowering, the rain descended in torrents, and the gloom increasing, hid every object from view. Anon the scene was lit up by broad lurid flashes of lightning, and the rain turned to sleet and snow. The Christians, struck with superstitious terrors, deemed it the wrath of heaven manifested upon them for their sins, and turning, fled. The Templars fought gallantly, but in turn they too had to give way. The Christians, recollecting that King Baldwin four years before had, with a small handful of men, won a battle against an immense host

of the Damascenes, were plunged into profound sorrow and humiliation. The Ismaelite governor of Banias put that castle into their possession—the only acquisition Baldwin derived from the expedition—that he might escape the fate of his brethren.

The days of Hugo de Payens now drew to a close. After governing the Order for twenty-one years, and seeing it rise and hold the highest position among the warrior bands of Palestine under his care, and the continued patronage of St. Bernard, who never failed, while writing to the East, to mention it with honour, and to recommend it to the notice of kings and nobles, this gallant soldier of the Cross died in 1139. Everything that is estimable in man is to be discovered in the character of de Payens; no word of calumny has been breathed by the noble and the just upon this truly great man; and, though some later writers have attempted to blacken his fair fame, there can be little doubt that no dishonourable action sullied his life, and that he descended to the tomb, as he had lived, without reproach.

(To be continued.)

#### WHAT IS FREEMASONRY?

We give the following from the *Dumbarton Herald*:—

This is a question which has often been asked, but who can answer it? Freemasonry is widespread over the globe, and embraces millions of the initiated; but mankind are as dark upon the mysterious Craft as though there was no such thing existing. The Craft flourishes in this country, and includes many hundred thousand brethren, who keep the secrets as faithfully as though they were hermetically sealed up in their hearts. Freemasonry is a great fact, a noble, universal institution, which embraces within its fold people of all climes, creeds, and colours. "What is Freemasonry?" was a question asked by good Queen Elizabeth, who wished to be admitted to the Craft; and finding no one of the softer sex could be made a Mason, conceived that a secret that could not be revealed to the Queen must be injurious to the throne, and sent an armed force to disperse the Grand Lodge at York, where she was holding her Court. There has been one woman Freemason, but this act was made compulsory upon her under peculiar circumstances. She became an ardent Mason, and rose high in the Craft. "What is Freemasonry?" was demanded by Parliament during the minority of Henry VI., and not being able to extract the secret, they passed a law (Sec.



3rd Henry VI., chap. 1) making it felony to meet in lodges. "What is Freemasonry?" was asked by the Princes during the reign of George III. The answer was, "Come and see!" They went, were initiated, and became eminent in their devotedness to the Craft. Henry VI., on attaining his majority, became a Freemason, and took great interest in the welfare of the brotherhood. He sought out by every means the mystic knowledge it contains, and wrote a history of Freemasonry.

Among the Landsdowne MSS. in the British Museum is a curious paper on the "Origin of Freemasonry," collected by Lord Burlington (No. 98, article 48), in which Freemasonry is traced back to the antediluvians, who erected two pillars and placed thereon certain characters, and these pillars existed after the Flood, as stated by Josephus, who says one of them was existing in his day. Freemasonry existed in England in the time of the Druids; their temples were lodges; their supposed altars have a Masonic meaning, which, being placed east, south, and west, correspond with the arrangement of certain portions of the lodge to this day. King Edwin granted a charter to Freemasons, presided as G.M. at York, and ordered the Masonic archives to be registered. King Alfred was G.M., and, upon his defeating the Danes at Ravensworth, in Northumberland, at Ravenswing (Avening), in Gloucestershire, and Ravenstone, in Leicestershire, held a lodge, the remains of which are existing at these places to this day, and are identified by all Masons who see them. The raven was emblazoned on the Royal flag or standard of Denmark, and the above places took their names from the defeats the Danes sustained there. In A.D. 878, Hubba, a Danish chief, and nearly a thousand followers, were slain in an attempt to land in Devonshire, and their magical banner, a raven embroidered in one nocturne by the hands of the three daughters of the great Lodbroke, was taken by the British followers of King Alfred the Great—(White's History).

Whatever the secrets of Freemasonry may be, it is certain that there is much that is good in it manifested to the world. The brethren of the Craft cannot be enemies to each other; the mystic sign, or mystic word, has often saved the lives and property of captains and crews, of officers and men in battle. Instances are known where Masons opposed in battle have dropped their arms and embraced each other; prisoners have been liberated and the wounded Mason protected

by his foe. There is a gentleman now living in Stockton whose father, his crew and ship, were saved by Freemasonry. The pirates had taken the ship, and while searching for plunder discovered certain Masonic emblems, and on ascertaining that the captain was a Freemason, by signs only, they restored everything and left the ship. Such instances are numerous. Freemasons make the best soldiers. Field-Marshal the late Lord Combermere stated publicly "that during the time he had been in the army he never knew a bad soldier who was a Freemason." Sir Lucius Curtis stated publicly that when he was in command at Malta, a Bull was issued by the Pope excommunicating all Romanists who should become Freemasons, and that his brethren in the army who were Romanists publicly renounced their religion rather than their brotherhood. Sir Wm. Follett said "that in his early struggles at the bar, he required something to reconcile him to the bitterness, rivalry, jealousy, and hatred he had to contend with, and he was thankful to find it in the principles of Freemasonry, which created kindly sympathies, cordial wide-spread benevolence, and brotherly love."

These are the fruits of Freemasonry—they manifest to the world that there must be something of intrinsic value in the principles of the Craft. It is often thought that a banquet or sumptuous dinner is the *summum bonum* of Freemasonry. This is not so. It is usual for lodges to meet once a year, as other bodies generally do, to settle their annual business, and then they usually dine and exchange reciprocities of brotherly feeling, while their poorer brethren become the objects of their benevolence. At the annual meetings of the head lodges in London alone the subscriptions for the "Masonic Benevolent Institution," the "Freemasons' Boys' School," and the "Masonic Girls' School" average about £8,000 annually, and large sums are collected and disbursed in Masonic charity throughout the provinces. Truly Freemasonry makes "the widow's heart leap for joy," and wipes the tear from the eye of the orphan. It soothes the rugged pathway of many an aged and broken down brother as he descends to the "dark valley." The virtue elicited in the heart of a true Freemason makes him a better man, a more affectionate husband, and a kinder father; he is loving to his country, and loyal to the throne. He is a citizen of the world, and wherever he may go, at home and abroad, he



is welcomed by the brotherhood with feelings of kindness known to no other class of men.

The antiquity of the Craft can be traced in the vestiges of all countries from the earliest date, and in the ruins of our own country. We never behold any of those noble wrecks of the past, but upon close examination we perceive they have been erected by Freemasons, who have left their ancient symbols upon the stone work. Melrose, Gainsbro', Fountains Abbey, and other majestic ruins scattered over England and Scotland, are rich in their mystic lore. The same symbols are preserved in the Pyramids, and among the ruins in Palestine, Babylon, and Nineveh; through India and China; indeed, in no country where man has been civilised and sunk into decay, are there wanting traces of the existence of the ancient mystic Craft. It commenced when symmetry first began and harmony displayed her charms. It existed long before the time of Moses in the East, and his writings in the Pentateuch are full of Freemasonry. The ruins of the Palace of Carnac, and the ruins in the valley of the Nile, the glories of ancient Egypt, are all rich in Masonic emblems. On its principle was the Tabernacle in the Wilderness, formed, with its furniture and vessels, and the design given by the Deity was a purely Freemasonic building, beautiful in proportion and scientific in detail; and upon the same principles were the Pyramids and the Tower of Babel erected. The best architects who have ever lived—Hiram, the builder of the Temple; Angelo, the architect of the Vatican; Wren, the architect of St. Paul's, were Freemasons, and have embodied the mystic science in their magnificent temples.

The exterior and the interior of the Temple of Solomon were formed on the square, as were the Pyramids before it. The command of the Divine Architect was "Square shall it be," or "double square shall it be." On this principle in architecture have most of our finest buildings been erected. Whitehall, Blenheim, Castle Howard, Wilton Castle, all designed by Sir Christopher Wren, G.M., are perfect specimens of Freemasonic architecture, and typical of the great principles enshrined in the mysteries of the Craft. In the Dark Ages, Freemasonry was the living ember that preserved the wisdom of the past. It broke forth at the time of the Crusaders. The Knights Templars, who "Led their vassals from Europe to Palestine's plain," were a distinct Masonic Order. Freemasons in their different Orders were at that

time encouraged by the supreme Pontiffs, who issued numerous Bulls in their behalf. They built the splendid abbeys and cathedrals of the Continent and in Great Britain under properly constituted lodges; and continued to flourish, under the auspices of Popes and crowned heads, till Popery changed its character; the confessional became a mystery in Romanism, and the secret of Freemasonry could not be abstracted. Then, and not till then, was the Craft denounced, and the brethren anathematised. The Pope seized their treasures, and issued Bulls of excommunication against them; moved the various Kings to oppress them; they were persecuted, killed, expelled; but, amidst all, the Craft survived, and though driven from one country they flourished in another, and are now spread over the world, and number among them kings, nobles, clergy, and men of learning and science in every land.

During the year 1865 the Pope in his senility anathematised Freemasonry, and denounced the brethren of the Craft as conspirators. It is true they do conspire against everything that *divides* minds or *disunites* hearts, but a Freemason was never yet found who was not a loyal subject. Freemasonry is above all religious sectarianism, as it unites into one universal brotherhood all classes and conditions of men. "What is Freemasonry?" was asked of Lamartine. His reply was—"I see only in the secrets of the lodges a veil of modesty thrown upon truth and charity to heighten their beauty in the eyes of God and man. But for this modesty you would not conceal from men the secrets which our actions reveal. You are, in my opinion, the great eclectics of the modern world. You cull from all time, all countries, all systems, all philosophies, the evident, eternal, and immutable principles of universal morality, and you blend them into an infallible and unanimously-accepted dogma of fraternity. You reject everything that divides minds, and profess everything that unites hearts. You are the manufacturers of concord. With your trowels you spread the cement of virtue about the foundations of society. Your symbols are but figures. If I am not mistaken in this interpretation of your dogmas, the curtain of your mysteries might be drawn without the fear of revealing anything but services rendered to humanity." What is Freemasonry? To the uninitiated we say—Come and see!

[Whilst reproducing this article we do not endorse the concluding passage.—Ed. F. M.]

## MASONIC NOTES AND QUERIES.

## A VINEYARD.

Dear Monsieur . . . Freemasonry without the Great Architect of the Universe will no more produce good works, than your vineyard, without the sun's rays, will produce its famous grapes.—C. P. COOPER.

## ORIGIN AND NATURE OF EARLY ENGLISH FREEMASONRY.

Brother —, whoever undertakes to write upon the origin and nature of early English Freemasonry, should begin by collecting as materials for his work everything to be found in our old chronicles, annals, and histories, and in our rolls and records, civil and ecclesiastical, respecting the men who built our first stone cathedrals and castles.—CHARLES PURTON COOPER.

## CHARITY OF OUR LODGES.

My answer to a letter containing remarks upon my communication "A Suggestion," *Freemasons' Magazine*, vol. xvi., page 426, and "Our Lodges—A Question," page 49 of the present volume, is that details appear to me quite unnecessary. All that need be disclosed is the total amount. As regards our four great Charities, the names of the lodges subscribing, and the extent to which they subscribe are, apprehend, already sufficiently public.—CHARLES PURTON COOPER.

## ROSE CROIX.

Dear Brother —, the ensuing extract shows that there is not in the recently-published "Dictionnaire-Encyclopédie" the mistake you suppose. Sous le nom de Rose-croix, ou de Frères de la Rose-croix, on désigne une secte d'illuminés qui se révéla au commencement du 17<sup>e</sup> siècle. Aujourd'hui, le terme de Rose-croix est encore usité dans la franc-maçonnerie; est le titre du grade qui est au-dessus de celui de maître.—CHARLES PURTON COOPER.

## HENRY S. MELVILLE.

Is H. S. Melville, who has written in "Notes and Queries" a long article on Mary Queen of Scots, a Mason, or is he not? If he is, what right has he to talk of using the Royal Arch Masonic keys on celestial planispheres to Spica and Andromeda? What sense is there in this, and what propriety in insulting Royal Arch principles in a lay journal? Apart from the question of impropriety, anything better calculated to bring Masonry into ridicule than this display of sham learning, cannot be conceived. What right has this person to state that the hour-glass modern Masonry has converted into the twenty-four inch gauge "Norma nil otica?"—A STUDENT.

At p. 202 of "Notes and Queries" is a long Masonic article bearing the strange title of "Mary Queen of Scots," by Henry S. Melville.

## A MASONIC IMPOSTOR.

We draw the attention of Almoners of lodges and other brethren to some particulars respecting a Masonic impostor who is travelling about the country, and obtaining relief as a Hungarian Mason in distress—as will be found in a report of proceedings at a recent meeting of the John of Gaunt Lodge, Leicester, in another part of our impression—in the hope that the brethren may be on their guard against him.

## CORRESPONDENCE.

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

## SUPERINTENDENCE OF LODGES.

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

DEAR SIR AND BROTHER,—Allow me through your columns to thank Bro. White for his notice of my remarks on the superintendence of lodges, and for his suggestions thereupon, the more so, as he appears to be the only one who thinks the subject of any importance, if we may judge by the silence of all others. I am often surprised at the apathy exhibited when points are started for discussion in your pages, and passed by without any expressions of opinion, though many must be interested in them. In part I fear we must attribute it to the limited circulation of the *Magazine*, for the extension of which some individual efforts have recently been made, and not without effect, especially in one case, recorded in the report of the Truro lodge, page 234 of last week's *Magazine*, and it is to be hoped that the example of the W.M. there will be generally followed.

With reference to Bro. White's suggestion, in default of a better arrangement, the plan he proposes may be advanced with considerable advantage, but will not accomplish all that is desirable; for the working varies so much in different parts of the country, even among those who are deemed good local authorities, that under it general uniformity would still be unattainable. It is well known that London itself is divided into two distinct portions, east and west, widely differing in the form of ritual. The case is analogous to that of some widely-spread evil, to which a remedy is applied only by a few parishes or municipal corporations, whereas it ought to be a matter for imperial legislation.

The plan I have proposed supposes a decision by Grand Lodge as to the form to be adopted, a very desirable course, for, though by many the Emulation Lodge of Instruction in London is considered the best standard, there are other important lodges of instruction where a different verbiage is taught, and where the forms and usages also vary much in detail, each of which has its advocates. Thus, there can be nothing complete and quite satisfactory without such a preliminary step. This done, a direct training of inspectors would be required, and, when the foundation has thus been laid, the persons so qualified and commissioned were in some way responsible, at least for their own correctness and their reports on that of others. I imagine that there are few who would undertake this necessary labour and responsibility without a prospect of remuneration beyond mere travelling expenses. Under present circumstances, many of us who have leisure are at all times willing

to instruct others, but we have no distinct authority that our teaching is correct, and when we visit other districts our methods are disputed.

Until some such general plan can be entered upon, the utilisation of the office of Grand Registrar in each province, as recommended by Bro. White, presents a good substitute, and may be adopted in any district where the want of accuracy is felt, without reference to the whole country. The only introductory steps necessary would be a provision for travelling expenses out of the provincial funds, the appointment of a brother who has sufficient leisure for the purpose, and such enthusiasm in the cause as would induce him to obtain the requisite knowledge, ritualistic and constitutional, and to continue in office for some years in succession. Then the question arises, How is he to obtain it, and from what source? and, as there are several sources, all claiming to be right, when one has been determined upon, the uniformity would be obtained only within the particular province, since in other districts a different authority may be adopted. Thus, I think it is clear that the proposal of Bro. White only partially meets the case, but is good so far as it goes, and has an advantage, inasmuch as it can be carried out at a cost not only less, but distributed over the provinces instead of being provided for by Grand Lodge. General legislation on the subject should emanate from the highest authority, which may then require the provinces to act upon it on a uniform plan.

Experience leads me to believe that I shall never attain the end I seek, at least under existing Masonic rule. All I can hope for, in laying the matter before your readers, is to direct attention to the subject, and thus to induce some to take every opportunity in their power to improve and maintain the standard of working. To me it is quite incomprehensible how any brother can say, as he is required to do before installation as W.M., that he is "*able* and willing to undertake the management of the work," unless at the time he makes the assertion he is acquainted with the ritual of the three degrees, to say nothing of the lectures, with which every W.M. ought to be acquainted. The engagement is distinct, and does not admit of present ignorance, with intentions to become qualified at a future period, which are often not fulfilled.

Yours fraternally,  
H. H.

#### THE MASONIC CHARITIES.

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

DEAR SIR AND BROTHER,—Several months ago I had much pleasure in attending as a visitor at a meeting of a Provincial Grand Lodge, which was highly satisfactory and successful in many respects,

so conducted externally as to win the approval and respect of many of the inhabitants of the town in which it was held, who are not generally favourable to our Craft. A report of the proceedings was forwarded, and obtained insertion in your columns about the end of May or beginning of June, and it was hoped that one portion of them would attract attention, and produce some comments. Such, however, has not been the case, and, therefore, it is desirable now to draw the attention of your readers more directly to the subject, because the course pursued appears to me to militate seriously against our Masonic Charities, and, in fact, to change their character by rendering their privileges purchasable. It is a practice in the province referred to, and it is said in others also, to collect the votes for the admission of children or annuitants from subscribing individuals or lodges, and to place them in the hands of one brother—in this case the Prov. G.M.—who then proceeds to sell them, the money so obtained being forwarded for the purchase of life governorships, which are awarded to the lodges from which the largest contributions of votes are obtained. If I remember rightly, the sum received in this instance was about £20. The province is a small one, and, therefore may be considered as a fair average. Votes of admission for children and annuitants are taken twice a year. It will be seen, therefore, that if the plan were universally adopted, £40 multiplied by 42, the number of provinces in England, to say nothing of the colonies, would yield annually a sum of £1,680, which would, I think, be misappropriated. It must be admitted that to this extent the funds of the Charities would benefit by this plan, but it appears to me not legitimately, for, if the practice were common, there would be little chance of procuring admission for those who most need it—the poor and distressed—but only for such as can afford, either by themselves or their friends, to purchase votes, thus defeating the intention of the founders and supporters of our really valuable institutions.

Should the views now expressed meet with general approbation, it may be desirable to check an evil which will probably extend, by appending a new law to those by which the Charities are regulated, declaring that any votes which can be proved to be obtained by purchase shall be null and void at all elections.

Yours fraternally,  
H. H.

#### NATURAL RELIGION.

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

DEAR SIR AND BROTHER,—I have been much surprised on several occasions to see the expression "Natural Religion" made use of in your *Magazine*, and that by so eminent and learned a brother as Bro. C. P. Cooper. Last week I find the phrase occurring twice in the columns devoted to "Masonic Notes and Queries." Now, I feel that it is somewhat presumptuous on my part to take exception to the Masonic opinions of so experienced a brother, but I feel compelled to do so in defence of the vital interest of Masonry. Not only do I deny any possible connection between the so-called "natural religion" and

Freemasonry, but I unhesitatingly aver that there is no such thing in existence as "*natural religion*." No man ever acquired a religion, however erroneous, except *by revelation*—in some few cases, in days of old, direct from the G.A.O.T.U., in ordinary cases, from his fellow-man. Religion is no part of a man's endowments; and the oft-quoted line, "From Nature up to Nature's God," is altogether a mistake, if applied with the intention of showing that man can, by a study of nature, be led to a belief in God without previous revelation. If your learned correspondent can adduce a single instance of a human being having been brought to the knowledge of a Deity by natural instinct, I will admit that I am wrong and he is right. We have abundant evidence of the existence of *natural irreligion*, and nowhere more so than amongst the criminal class in civilised communities. I doubt whether it would not be far more difficult to find, amongst a tribe of the most barbarous aborigines of Australia or America, an individual who had never heard of a creative and overruling Being, than amongst the lowest class of population of the metropolis of England. Personally, I hold the belief that no religion is consistent with true Masonry except Christianity; and it is with deep gratification that I find that our late lamented Bro. Dr. Oliver in his preface to his latest work maintains the same view. I hope Bro. Cooper will re-consider the matter, and find some more appropriate name for the state of mind which he has hitherto denominated "*natural religion*."

Yours fraternally,  
H. B. WHITE.

#### MASONIC LIFE BOAT.

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

DEAR SIR AND BROTHER,—Scarcely a month passes without a celebration on the occasion of the presentation of a lifeboat. The last was the Licensed Victuallers' lifeboat. There is no Masonic lifeboat. Surely some of our many master mariners lodges might look to this. A half-crown subscription from each of our lodges would supply the Freemasons' lifeboat.

Yours fraternally,  
D.D.G.M.

#### MASONIC LEGACIES.

DEAR SIR AND BROTHER,—It is a strange thing that, although the Society of Freemasons is an incorporated body, it receives no legacies, and is, I suppose, the only charitable institution in London which does not. Legacies constitute, indeed, a mode of increasing charitable funds which greatly augment their investments and promote their efficiency. I believe, however, that I am right in saying that our Fund of Benevolence is not indebted to such a source of contribution.

There are many of our members who have in their wills left legacies to benevolent institutions; and I can only recommend to them the Society of Freemasons and our Schools and Charities.

As the charitable societies place a form of bequest in their lists, so might we have a form of bequest in the "Book of Constitutions" and other publications.

Yours fraternally,  
HYDE CLARKE.

#### FREEMASONS' TAVERN COMPANY.

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

DEAR SIR AND BROTHER,—In the "Money Market Review" is an article on the Tavern Company by a shareholder. If the shareholders in this Company are not Masons, it is likely to bring upon us another scandal by disputes among its shareholders about the profits on suppers and the heeltaps of champagne bottles.

The end must come when we shall be liberated from taverns and tavern-keepers on our premises. It is strange we cannot do what provincial and foreign lodges can do, and what many societies of gentlemen in London accomplish.

Yours fraternally,  
CURIOSUS.

#### SUPERINTENDENCE OF LODGES.

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

DEAR SIR AND BROTHER,—In your impression of the 21st inst. I notice a letter from Bro. White on the subject of "Superintendence of Lodges," in which there is the following remark:—"The Prov. G. Registrar, whose duties are really most important, is too often a mere cypher," &c. Having been recently appointed to that office, I shall be much obliged if some of your correspondents will point out what duties devolve upon the Prov. G. Reg., where such duties are defined, and whence the authority.

Yours fraternally,  
A PROV. G. REG.

#### SUPERINTENDENCE OF LODGES.

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

DEAR SIR AND BROTHER,—I am very glad indeed to see that this subject is being agitated. I have made it a practice to visit lodges in different parts of the kingdom, as often as opportunities offered, and I am sure that such superintendence as is suggested is greatly needed. I have not noticed the former suggestions of your correspondent "H. H.," but, in your number for the 15th of June last, I strongly urged it myself under the head of "Pickings up, Jottings down, and Suggestions done in the rough." My object in writing now is to express my entire approval of Bro. H. B. White's suggestion as to the *modus operandi*, because of its practicability. I trust the matter will be taken up by the Grand Lodges of the provinces, and more especially by the Registrars of such Grand Lodges.

Yours fraternally,  
VERBUM SAP.

## THE MASONIC MIRROR.

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

### MASONIC MEMS.

THE Provincial Grand Lodge of Wilts was held under the presidency of the Provincial Grand Master, Bro. Lord Methuen, with the assistance of the D. Prov. G. Master, Bro. Sir David Gooch, *M.P.*, and other Provincial Grand Officers, on Tuesday, the 8th October, at two o'clock p.m., in the Town Hall, Swindon.

NEW INFIRMARY, KILMARNOCK.—The foundation stone of a new infirmary at Kilmarnock was laid on Friday, the 27th inst., with full Masonic honours. A report of the ceremonial will appear, space permitting, in our next.

OPENING OF A NEW MASONIC HALL AT SHETTLSTONE, NEAR GLASGOW.—One of the favourable features in connection with Freemasonry in the province of Glasgow consists in the circumstance that the meetings of her several lodges are held, we believe with but one exception, in halls or other buildings, devoted alone to the purposes of the Craft. The opening of the most recent addition to these Masonic Halls took place on Friday, the 27th inst., when one was for the first time thrown open to the brethren at Shettlestone, an outlying eastern suburb of Glasgow. The proceedings, of which we hope to give a report in our next, were under the auspices of the Provincial Grand Lodge, and were auspiciously commemorated by a soirée and ball.

### PROVINCIAL.

#### CUMBERLAND AND WESTMORELAND.

KENDAL.—*Union Lodge* (No. 129).—An emergency meeting of this lodge was held on Tuesday, the 17th inst., at seven o'clock p.m., at the Masonic Hall; Bro. W. Wilson, W.M., Prov. G. Reg. in the chair; John Bowes, P.M., Prov. G. Dir. of Cers., as S.W.; S. Gawith, J.W.; W. Doubleday, Sec., and a large number of members. The lodge having been opened, the W.M. read the circular convening the meeting, which was for the purpose of making arrangements for visiting Kirkby Lonsdale on the occasion of the installation of the Prov. G.M., Lord Kenlis. Bro. Busher, Prov. G. Sec., gave a full explanation of the intentions of the G.M., and, after full discussion, it was decided that the brethren would form parties and drive to Kirkby Lonsdale. We understand that the Prov. G.M. will entertain the brethren in Underley Park after the ceremonies of the day. We hope to present our readers with a full report of all the proceedings next week.

APPLEBY.—*Eden Valley Lodge* (No. 812).—The regular monthly meeting of this lodge was held at the King's Head Hotel on Wednesday, 11th inst., at seven o'clock, p.m.; the W.M., Bro. the Rev. James Simpson, Prov. G. Chap., in the chair. There was a goodly number of brethren present, including Bros. Heelis, J.W.; John Whitehead, P.M., and Sec.; G. R. Thompson, Robert Parks, Charles Hickson, *B.A.*, &c. Visitor—Bro. John Bowes, P.M., Prov. G. Dir. of Cers. The lodge was opened in due form and the minutes of the last regular meeting read and confirmed. The W.M. then requested Bro. P.M. Bowes to take the chair, when Mr. Charles Hickson, *B.A.*, who had been previously balloted for and approved, was introduced in due form and initiated. Bro. Robert Parks being a candidate for preferment, and having proved his claim, was entrusted and retired. The lodge was opened in the second degree, and Bro. Parks duly introduced and passed to the degree of a F.C. Bro. G. R. Thompson now claimed advancement, and, having given satisfactory proof of proficiency, was entrusted and retired. The lodge was opened in the third degree, and Bro. Thompson was introduced according to ancient custom, and raised to the sublime degree of a M.M. The lodge was closed in the third and second degrees. The W.M. then resumed the

chair, and drew attention to the forthcoming installation of the R.W. Prov. G.M. the Right Hon. Lord Kenlis, at Kirkby Lonsdale, on the 27th inst., and other business matters. There being nothing further proposed for the good of the Order in general, or of No. 812 in particular, the lodge was closed with the usual solemnities, and the brethren retired to light refreshment.

WHITEHAVEN.—*Lewis Lodge* No. 872.—The regular meeting of this lodge was held on Monday, 16th inst., at the Masonic Hall, College-street, at seven o'clock, p.m. In the unavoidable absence of the W.M., Bro. Crowther Morton, P.M., Prov. S.G.D., presided, and was supported by Bros. Fisher, P.M., Prov. J.G.D.; Cooper, Prov. G. Org., and a goodly number of brethren. Visitors—Bros. Feather, W.M. No. 1,073, P. Prov. S.G.W.; and John Bowes, Prov. G. Dir. of Cers. The lodge was opened in due form, when the Secretary read the minutes of the last regular meeting, which were declared to be correctly recorded. Bros. Hall and Crossley having claimed preferment and given proof of their proficiency in the former degree, were entrusted and retired. The lodge was opened in the second degree, and the two brethren were introduced and duly passed. The lodge was closed in the second degree, when the acting W.M. brought before the notice of the lodge several matters connected with the province. There being no further business, the lodge was duly and solemnly closed, and the brethren adjourned to refreshment. The usual loyal and Masonic toasts were duly honoured on the occasion, and the brethren separated in perfect harmony.

### LEICESTERSHIRE.

LEICESTER.—*John o' Gaunt Lodge* (No. 523).—The brethren of this lodge reassembled, after the summer recess, at the Freemasons' Hall, on Thursday, the 19th inst., when, in addition to the W.M. (Bro. George Henry Hodges, Prov. S.G.W.), there were present Bros. W. Kelly, D. Prov. G.M.; Duff, I.P.M.; Rev. J. Spittal, and Major Brewin, P.M.'s; Barfoot, S.W.; Toller, J.W.; Sculthorpe, Sec.; Buzzard, S.D.; Johnson (P. Prov. S.G.W. Jersey), Org.; Atkins, Steward; Sargeant, I.G.; John E. Hodges, Moor, Partridge, Baines, C. A. Spencer, Mace, Parsons, and Richardson. Visitors—Bros. Fred Smith, 525, Hong Kong; J. M. McAllister, 21, Scotland; A. H. Burton, 47, Nottingham; L. A. Clarke, W.M.; Ride, J.W.; Gosling, J.D.; Thorpe, I.G.; and E. G. Checkland, St. John's Lodge, No. 279. The lodge having been opened in the first degree, and the minutes of the last meeting and festival of the lodge on the 24th June last having been read and confirmed, the lodge was opened in the second degree. Bros. Parsons and Richardson were then called to the pedestal and underwent a satisfactory examination as F.C.'s, after which they retired, and the lodge was opened in the third degree. Bros. Parsons and Richardson were then introduced, and were severally raised to the sublime degree of M.M., the ceremony being performed in excellent style by the W.M., who occupied the chair for the first time since his installation into office. The effect of the ceremony was much enhanced by Bro. C. Johnson's effective performance on the organ. On the first portion of the ceremony being concluded, the candidates retired, and, on being again introduced, they were invested, after which the D. Prov. G.M. gave the traditional narrative, tracing board, &c. The lodge was then closed in the third and second degrees. On the motion of Bro. Moor, seconded by Bro. Major Brewin, a vote of condolence was passed unanimously on the decease, a few days previously, of Bro. Daniel W. Oram, a respected member of the lodge and also of the Town Council, and a copy directed to be sent to the widow. A photograph having recently been taken of the handsome Gothic monument erected in the Leicester Cemetery in the year 1848, by the members of the lodge, to the memory of the W.M., Bro. Henry Harding (who lost his life in the performance of his duty as house surgeon of the Leicester Infirmary), a copy was ordered to be purchased and framed for suspension in the lodge-room. Bro. Kelly, D. Prov. G.M., communicated a very fraternal offer made by Bro. John Spencer to present to the lodge a copy of every portrait of the members, photographed by Messrs. Spencer, on condition that the lodge would provide a proper book for their preservation, and which was unanimously accepted with thanks, Bro. Kelly (the father of the lodge) stating that he believed a nearly complete collection of portraits of the members since the foundation of the lodge in 1840 might be procured. The D. Prov. G.M. then drew the attention of the lodge to a subject which he deemed of true importance as a caution for the future—namely, the manner in which (through

a want of proper examination) the W.M. and other brethren had been imposed upon by a tramp, who, in the previous week, had visited the town and sought relief as a Hungarian Mason in distress. It appeared that this individual after calling upon the worthy W.M., who, in the goodness of his heart, and believing the applicant's statement, without any examination, gave him half-a-sovereign, then applied for relief to the Treasurer, informing him that he could not obtain any order from the W.M., as he was in Manchester. A statement which he had also previously made to the Rev. Bro. Spittal and others. Upon this the Treasurer sent the applicant with a note to him (the D. Prov. G.M.) stating the absence of the W.M., and asking him, if he thought the applicant worthy, to send a written order by him, and relief should be given. In reply to questions, the applicant said he had a proper Masonic certificate, but not with him, as it was framed, and he never expected to have to seek assistance; and that his object was to get to London, where he should at once receive aid from the German Society. He then, in lieu of a certificate, exhibited a tattered begging petition, dated at Leeds, in July, 1866, and purporting to bear the signatures of a number of mercantile firms with subscriptions, chiefly of £1, attached, in favour of the applicant, F. J. Risse; who stated that he very much regretted the absence of the W.M. from the town as he would have known many of these firms. He also said he had been for some years a subscribing member of St. Peter's Lodge, at Peterborough, at the same time pulling out of his pocket a copy of the "Freemasons' Calendar," and turned to the list of lodges. After two or three questions as to his initiation had been very unsatisfactorily answered, he (the D. Prov. G.M.) asked him to describe to him the positions of the Master, Wardens, and other officers in the lodge, "Oh," said he, "if you could ask me in my own language I could tell you all about it, but I have a difficulty in doing so in English." (Which, however, he spoke very well.) The D. Prov. G.M. then said to him, "Well, I certainly cannot talk to you in the Hungarian language, but there is one way of explaining it which is the same in all languages, and which is (producing a pencil and paper) to mark the positions down on paper." This, with some hesitation, he proceeded to do, placing the W.M. at the top of the lodge, the S.W. on his right, the J.W. next to him, and saying, "There are seven of them, all in a row." Upon being told that no order for relief would be given him, and that he knew nothing of Masonry, he said he had been a Mason 16 or 17 years. He then very quietly went away, but subsequently applied to several other brethren for relief, again making use of the same false statements as to the absence of the W.M., and also stating to at least one brother that the D. Prov. G.M. was also out of town. Immediately after the interview he (the D. Prov. G.M.) addressed a letter of inquiry to the W.M. of the lodge at Peterborough, of which the applicant asserted he had been a subscribing member, and by return of post a reply was received from the Treasurer, stating that no such person had ever been a member of the lodge, evidently showing, as fully expected, that the man is an arrant impostor, and entirely unworthy of relief—one of those who prey upon the easy good nature of members of the Craft, to the detriment of truly worthy brethren in distress. The W.M. explained the circumstances under which he had been imposed upon in this instance, and urged the brethren in future to comply strictly with the by-laws as to relief, by which they are desired not to relieve tramps, but to send all such applicants to the W.M., in order that, if found worthy, they may be relieved out of the lodge funds, the W.M., on his part, undertaking to examine into all such cases himself, or, should he be going out of town, to depute some brother to act for him, so that the brethren should not be again imposed upon in a similar manner. It subsequently transpired that the same individual had visited the town, and obtained relief from various brethren, about a year ago. There being no further business, the lodge was closed, and the brethren adjourned to refreshment.

#### SUFFOLK.

STOWMARKET.—*Phoenix Lodge* (No. 516).—The monthly meeting of this lodge was held on Friday, the 20th inst., when a large number of the brethren were present, in order to bid farewell to Bro. Richard Fox, who is about removing to a distant county. Bro. Martyn, W.M. Foundation Lodge (No. 82), Cheltenham, was present as a visitor. After the business of the lodge had been closed, the brethren adjourned to banquet, at which Bro. W. G. Ransom, W.M., presided. After the usual

loyal, patriotic, and Masonic toasts had been given, the W.M., in very eloquent terms, spoke of the great services rendered to the lodge by Bro. R. Fox, and of their regret at his leaving the province. He concluded by proposing Bro. Fox's health, happiness, and prosperity. Bro. Fox, who was much affected, responded at some length, and spoke of the many pleasant and happy hours he had spent in the lodge, mentioning that, during the ten years of his belonging to it, he had never heard a word of discord amongst the brethren. He attributed this in a great measure to the scrupulous care which they had exercised in admitting members; and he strongly impressed upon those present the necessity to continue this practice—always to study quality rather than quantity. He concluded a long speech by wishing the lodge every prosperity. The W.M. then proposed the health of Bro. Martyn, and expressed the great pleasure they had in welcoming him amongst them. Bro. Martyn responded, and proposed the health of Bro. Ransom, speaking of the efficiency with which he carried out the duties of W.M. Bro. Ransom responded, after which numerous other toasts were given. The proceedings of the evening were enlivened by several songs by Bros. Gudgeon, Sheridan, &c. Bro. Richd. Fox was a short time since presented with a very valuable testimonial, as a token of esteem, from the brethren on his leaving.

#### YORKSHIRE (WEST).

BRADFORD.—*Lodge of Harmony* (No. 600).—The brethren of this lodge held their regular monthly meeting on Thursday, the 19th inst., when, in addition to a goodly attendance of the members, there were several visitors. Bro. Bentley Shaw, D. Prov. G.M., of West Yorkshire, had accepted an invitation to be present, but owing to severe indisposition was unable to attend; he had requested Bro. Peace, P. Prov. G.S.W., and Bro. Jagger, to attend and to state the regret he felt at not being able to redeem his promise to visit the lodge, but he would take the first opportunity of doing so that lay in his power. The W.M. (Bro. W. Barber), on behalf of himself and the Lodge of Harmony, desired Bros. Pearce and Jagger to convey to Bro. Bentley Shaw their fraternal sorrow and sympathy for him in his affliction, and sincerely hoped that the Great Architect of the Universe would restore him to his wonted health, and that on a very early day they would have the pleasure of seeing him in their lodge. After the lodge had been opened in the second degree, the ceremony of passing a brother to the degree of F.C. was ably performed by the W.M., assisted by his Senior and Junior Wardens. The lodge was then lowered to the first degree, when the W.M. announced to the brethren that, according to the circular convening the meeting, their next duty was one of a very pleasing character, viz., that of rewarding merit, and acknowledging the services rendered by the P.M. of the lodge. He said the brethren were aware that the first four Past Masters of the lodge had already received each a collar and jewel indicating their rank as Past Masters, and their present business was to confer the same distinction upon eleven brethren who had succeeded to the chair of the lodge, the first four already mentioned; but he was sorry to add that in consequence of the unavoidable absence of one who was in ill-health, and two who were out of town, three of the collars and jewels would have to be presented on a subsequent occasion. He then stated that each Past Master, on receiving from his successor in office the collar and jewel, would acknowledge the gift, and then present one in turn to his predecessor, thus, as it were, retracing their steps backward to the first four, and at one ceremony discharging in some slight measure the accumulated obligations of eleven years to those Past Masters his predecessors. The following are the names of the brethren receiving the collars and jewels, and the order of presentation, viz.:—Bros. Jno. Rhodes Cordingley, W.M., 1867; Thos. Peel, W.M., 1866; Jas. Dewhurst, W.M., 1865; Jno. Burnley, W.M., 1864; Jno. Dodd, W.M., 1863; Louis Goldstein, W.M., 1862; Saml. Oldfield Bailey, W.M., 1861; Isidor Ahrens, W.M., 1860; Thos. Johnson, W.M., 1859; Julius Wolffsohn, W.M., 1858; Antoy. Engelmann, W.M., 1857. Other routine business being disposed of, Bro. Bailey, P.M., proposed in warm terms that a vote of thanks should be recorded on the minutes of the lodge to Bro. Jno. Ward, P.M., their worthy Trea., for his disinterested and unselfish services in procuring the jewels which had that evening been presented, remarking that it was only just to him to thus openly acknowledge the part Bro. Ward had taken in the matter. The motion was seconded by Bro. Dewhurst, P.M., and carried with applause, the Past Masters all rising. Bro. J.



Ward, P.M., responded to the gratifying manner in which his services had been received by the lodge, and said that at all times it was a sufficient reward to him to reflect that he had only done his duty, and that his conduct had met with the approbation of the lodge. The lodge was then closed in ancient form, and the brethren adjourned to refreshment, when a very pleasant evening was spent, Bro. Atkinson contributing in no small measure to the entertainment and delight of the brethren by his services at the piano.

#### YORKSHIRE (NORTH AND EAST).

SCARBOROUGH.—*Old Globe Lodge* (No. 200).—The usual monthly meeting of this prosperous lodge was held on Wednesday, the 18th inst. The lodge was opened in the first degree by the W.M., Bro. H. A. Williamson, assisted by Bros. W. F. Rooke and Spurr, P.M.; Martin, P.M., Sec. 200; Hargreaves, S.W.; Peacock, J.W.; and other brethren. The minutes of the last meeting were read and confirmed. The following visiting brethren having produced their Grand Lodge certificates, and passed a strict examination, were admitted:—Bros. McConvil, P.M. 57; Smith, P.M. 44; Turner, P.M. 1,064; Frewin, 205; Coates, 205; Hutchinson, 1,034; Sheppard, 764. Bro. Spong was ballotted for and admitted as a re-joining member. The lodge was then opened in the Fellow Craft degree, when Bros. Parker and Sheppard having given proof of their progress in Masonry were entrusted with the test of merit, and withdrew. The lodge having been opened in the third degree, Bros. Parker and Sheppard were duly raised to the sublime of Master Mason, the ceremony being performed by the W.M., assisted by Bro. Rooke, P.M., who gave the traditional history in a most able manner. The lodge was closed in the third and second degrees, when nothing further being proposed for the good of Masonry hearty good wishes were presented by each of the visiting brethren from their respective lodges, and the lodge was closed in harmony and solemn prayer at nine o'clock. The brethren then adjourned to refreshment, to which the W.M. invited the visiting brethren. The usual loyal and Masonic toasts having been given, Bro. Rooke, in a speech in which he warmly advocated the principle of visiting various lodges proposed the health of the visitors. The toast was responded to by Bro. Smith and other brethren, several of whom spoke in the most eulogistic manner of the very able way in which the ceremony of raising to the sublime degree had been performed by the W.M. and the general excellent working of the lodge. The evening was enlivened with appropriate songs by a few of the brethren and the Tyler's toast having been given, the proceedings terminated at eleven o'clock.

#### SCOTLAND.

##### FORFARSHIRE.

##### DUNDEE.

*Forfar and Kincardine Lodge* (No. 225).

Meeting for the establishment of a General Lodge of Instruction for the Province, held in Dundee, September 5th, 1867.

Bro. J. Robertson, R.W.M. of the Forfar and Kincardine Lodge, having convened a meeting of the representatives of the various lodges in the province and other influential brethren, for the purpose of taking into consideration the necessity for establishing a uniform system of working, and generally for extending and improving the knowledge of the Masonic ceremonies amongst the Masters, Wardens, and office-bearers of the various lodges in the province.

The R.W.M. was supported by the Depute Master and his officers in full force, and many of the present and past Provincial Grand Officers were there to take part in the business; amongst others, Bros. James Chalmers and W. Cowrie. Those well-known and highly-esteemed Masonic veterans graced the meeting by their presence, and took an active part in the proceedings.

The following lodges were represented by the brethren whose names are respectively placed against them:—Kilwinning (No. 15), Montrose, Bro. Peddie; St. Thomas (No. 40), Arbroath, Bro. Nickel; Ancient, operative (No. 47), Dundee, Bro. Logie; Ancient (No. 49), Dundee, Bro. Relt; St. Ninian (No. 66), Brechin, Bro. Walker; St. James (No. 123), Brechin, Bro. Purcell; Thistle, operative (No. 158), Dundee, Bro. Guild;

Forfar and Kincardine (No. 225), Dundee, Bro. Robertson; Caledonian (No. 254), Dundee, Bro. Wood; Airlie (No. 286), Kerriemuir, Bro. Will; Panmure (No. 299), Arbroath, Bro. Strachan; Lower (No. 309), Forfar, Bro. Strachan; Albert (No. 448), Lochee, Bro. Foot.

There was a large attendance of local brethren, and also several distinguished visitors. Bro. William Smith, C.E., a P.G. Steward of England, P.M. Nos. 26, 33, 840, &c., who—as an active member of the British Association for the Advancement of Science then holding its meetings in Dundee—having been specially invited to attend and take part in the proceedings, and requested to introduce such of his Masonic friends amongst the members of the British Association as could attend, and such other foreign or visiting brethren as would be likely to take an interest in the proceedings, he, in compliance with such requests, introduced several brethren including Bro. Manockjee Cursetjee, the D.G.M. of Western India (S. C.), and P.M. of the lodge Rising Star (No. 342), Bombay, the well-known and greatly-respected native judge; J. V. N. Bazalgette, C.E.; James Glaisher, F.R.S.; Dr. Richardson, F.R.S.; Henry Dirks, F.R.S.E.; H. Briggs, (Ervin), and other distinguished Masonic members of the British Association then in Dundee. These brethren having been received with the usual honours paid in all Scottish lodges to distinguished visitors, the business of the meeting then commenced.

The R.W.M. directed the minutes of a preliminary meeting to be read, by which the scheme was developed and described as a "Masonic Association," and various functions not in accordance with the rules of the Grand Lodges of Scotland and England were proposed to be undertaken, when it was finally determined, after a lengthy and able discussion of the subject, to establish a Masonic Lodge of Instruction for the province of Forfar and Kincardine upon the model of the English Lodges of Instruction, meeting at the Freemasons' Hall, London, as explained by Bro. William Smith, C.E. Several of the visiting brethren, having been invited to do so, took part in the discussion, and Bro. Manockjee Cursetjee made some admirable suggestions and exhibited considerable interest in the proceedings.

The meeting having approved of the project, passed resolutions for carrying it into effect, and the necessary rules and by-laws were then submitted, but the consideration of them was finally postponed for a future meeting.

After the ordinary business of the meeting was concluded, the W.M. proceeded to open the lodge in the several degrees; and after the ceremonies of opening and closing, according to the Scottish practice, had been severally performed for the information of the visiting brethren present, Bro. Cowie, P.M., proceeded to deliver a highly interesting lecture upon Jerusalem, the Holy Land, and the Masonic associations connected therewith.

Anything more interesting to Freemasons than Bro. Cowie's admirable lecture cannot be conceived, and to heighten the interest, Bro. Cowie had, at great expense, time, and trouble, painted large transparent views of ancient Jerusalem, drawn from materials collected by him with great care. These views were mounted within frames suitably lighted with gas, and by the aid of reflectors and other contrivances, the effect was really charming.

A vote of thanks to Bro. Corrie was proposed by Bro. William Smith, C.E., and carried by acclamation.

Bro. Cursetjee thanked the W.M., officers, and members of the lodge for their kind and fraternal reception accorded to himself and the other visiting brethren, and Bro. Bazalgette and other brethren spoke to the same effect.

The Forfar and Kincardine Lodge and the Operative Lodge of Dundee, each held meetings for the reception of candidates and the ordinary business of the Craft, so as to enable the members of the Order attending the meeting of the British Association to be present and take part in the proceedings during their stay in Dundee, and many members of the Masonic Order had thus the gratification of fraternising with their Scottish brethren on several occasions.

The Operative Lodge, by special vote, conferred the honour of honorary membership upon Bros. William Smith, C.E., and James Glaisher, and the Forfar and Kincardine Lodge, at their ordinary meeting on the 11th inst., conferred the honour of "full membership" upon Bros. William Smith, C.E., and James Glaisher.



## GLASGOW.

## PROVINCIAL GRAND LODGE.

On the evening of the 12th inst. pursuant to summons, a *pro re nata* meeting of the Provincial Grand Lodge was held in the Hall, 213, Buchanan-street. The D. Prov. G. Master, Bro. James Cruickshanks, presided, supported by the Substitute Prov. G.M., Bro. John Binnie; the Prov. G. Treas., Bro. Sutherland; Bros. James Lillie, R.W.M. No. 4, Acting Prov. S.G.W.; A. McTaggart, M.A., R.W.M. No. 27, Acting Prov. G.J.W.; James Anderson, Prov. G.J.D.; W. Smith, Prov. G. Sec., &c.

Despite the unfavourable state of the weather, the hall was well filled with members of Provincial Grand Lodge and a few visiting brethren, including amongst the latter, Bro. James Stevenson, representing the FREEMASONS' MAGAZINE.

On the opening of Provincial Grand Lodge, the Prov. G. Sec. read extract of minute of Grand Lodge of 6th May, 1867, amounting to the appeal of the Clyde Lodge, No. 408, referred to in the report of the last meeting of the Provincial Grand Lodge, already noticed in the FREEMASONS' MAGAZINE, and removing the suspension of the office-bearers of that lodge.

The Prov. G. Secretary having next read the summons calling the meeting, the D. Prov. G. Master introduced the subject of the special business for which the meeting had been called, namely, as per the summons, "To recommend to the Grand Lodge of Scotland a candidate for the office of Provincial Grand Master of this Province," and observed, in the course of a few well-chosen and unbiassed remarks, that he was pleased to learn, and to be able to announce, that Bro. Capt. Speirs, M.P., had consented to allow himself to be put in nomination as a candidate for the Provincial Grand Mastership, and added that he felt assured, from the opportunities he had had of personally witnessing the ready manner in which Bro. Capt. Speirs had come forward to assist the brethren of this province, and had promptly placed his services at their disposal in attending upon the occasion of the funeral lodge in memory of their late lamented Provincial Grand Master; and, generally, for the assiduity with which he had devoted himself to studying the wishes of the brethren in every way in his power upon the sad occasion referred to; that from those facts, coupled with his large-hearted benevolence, integrity, and affability and suavity of manner, he (the D. Prov. G. Master) felt no doubt in his mind but that Bro. Capt. Speirs was well worthy to stand as a candidate for the vacant Provincial Grand Mastership. It was, however, for this meeting now cooly to decide upon the candidate of their choice, and he would himself feel sufficient reliance upon the intelligence of the Provincial Grand Lodge of Glasgow, that whoever the candidate might be upon whom the majority of their votes might be disposed, he would be such an one as would reflect credit upon this Provincial Grand Lodge, and whose recommendation would receive endorsement by the Grand Lodge of Scotland at the now fast-approaching quarterly communication. The D. Prov. G. Master concluded by stating that while he hoped the brethren would freely and unreservedly express all they had to say with reference to what-over candidates might be nominated that evening, he trusted that no display of over zeal, however well intentioned, would take place, and that nothing should occur to mar that dignity and decorum, that love and harmony which should ever prevail at Masonic meetings, and which should especially distinguish the proceedings of Provincial Grand Lodge on such an occasion as the present.

Bro. A. McTaggart, M.A., R.W.M., St. Mungo Lodge, 27, in a very able speech, then proposed that Bro. Capt. A. A. Speirs, M.P., of Elderslie, be recommended by this Provincial Grand Lodge, to the Grand Lodge of Scotland, to fill the office of the vacant Provincial Grand Mastership. Bro. McTaggart spoke to the following effect:—I have a proposal to make, and I approach the subject of it under a sense of the greatest responsibility; for I doubt not that the prosperity of Masonry in the province and in the West of Scotland, for some years to come, will very much depend upon the reception it meets with at your hands. It is a grave proposal, and I trust the brethren present will follow me, as far as possible, with unprejudiced minds, in the consideration of what it includes. From the moment I learnt that a contest for the office of Provincial Grand Master was inevitable, I set myself, with much care and anxiety to consider the individual merits of the two candidates and their respective claims to the high honour to which they aspire; and after mature deliberation, and with the case in all its details clearly before me, I have come to the conclusion that the candidate alone suitable for the office is Bro. Speirs, M.P., of Elderslie. I wish it here distinctly to be

understood, and especially by those [with whom I may have the misfortune to differ in opinion, that in coming forth now to give expression to an earnest conviction, I court no man's favour. I take an independent stand on the merits of my proposal alone, and am entirely uninfluenced by public feeling or sentiment. In giving utterance to the opinions I entertain I consider alone the good of the province and the elevation of Freemasonry in our midst. It is a fact that we all regret, whatever may be the opinion we have adopted as to who should be Provincial Grand Master, that Freemasonry in this province has not reached that pinnacle of excellence that we should all like to see it occupy. It stands on the lower platform as yet of professing principles that are barren of result. It may be, indeed, that these principles are believed and well enough understood: but that they are appreciated to the full extent, I very much doubt; also why this entire absence of all benevolent and philanthropic institutions—of all schemes for the relief of the distressed and the amelioration of suffering—of all sources from which aid might be systematically distributed for the temporary comfort of the sick, or the benefit of the casual and impoverished wanderer. The absence of these desirable objects is a matter of regret to every right-thinking brother in the province, and has led, no doubt, to a very general desire to see some of them inaugurated forthwith. The interest which has been shown in reference to this very election, I think, augurs well for the future of Masonry in the province; and I hope ere long to see some decided action taken, to bring the schemes I have just referred to prominently before the public. Nay, I am persuaded that if you support the proposal I now advocate, you will secure the assistance of a brother, eminently qualified in every respect to do battle in such a glorious cause, and whose love of the Order and thorough appreciation of its principles, mark him as a fit exponent of objects so extensive and praiseworthy. My duty, then, entertaining, as I do, such opinions, leads me formally to propose that we recommend Bro. Speirs, of Elderslie, to the Grand Lodge as a suitable candidate for the office of Provincial Grand Master. I shall endeavour to support this motion, trusting to your kind indulgence, by various arguments. And, first of all I would urge that he is suitable for this office because of his social position—and my opinions on this point are too well known in this Provincial Lodge to be misunderstood or misinterpreted. I take the social position of the man in this case to prove his moral and intellectual worth. You are all aware, brethren, from what the records of our Masonic history teach, that it has been customary to confer the highest Masonic offices in our gift, on men in good positions in life, and I take history as my guide in proposing Bro. Speirs, because I believe that in reference to the present election, it teaches wisely. Bro. McTaggart, alluding to an unseemly interruption at this part of his speech, said: The brother who has so unceremoniously interrupted me entirely misunderstands the tenor of my observations, and appears to be wholly ignorant of the point at issue. What I have said has been the custom, and the records of our history prove it—and not only so, the history of every Grand Lodge proves it; and I defy any brother present to gainsay or disprove the statement. I believe that no brother could be justly elected to any Masonic office on the ground of worldly position alone, but it is a fact that cannot be denied, that it is almost invariably brethren in good social position who are chosen to fill such offices as we have now to bestow. Bro. Speirs is of an ancient and honourable house, and is now its representative. He is an extensive landowner in Renfrewshire, and his mansion house is within easy distance of Glasgow. He takes great interest in the progress of this great city, and seeks a closer alliance with it, that he may do whatever lies in his power in his private as well as his public capacity, to increase its prosperity, and to give stability to its many noble institutions. Bro. Speirs' local distinction is very great. In Renfrewshire he is regarded as a rising man—one who is likely ere long to take a leading position in all that concerns the well-being of the country. So thoroughly were its inhabitants convinced of the moral rectitude of Bro. Capt. Speirs, of his high aims, and intellectual and business qualifications, that they elected him to represent the county in the House of Commons; and so faithfully has he discharged his duties—so consistently throughout has he adhered to his principles—so honestly has he fulfilled all his pledges, that they have had good reason to be proud of their choice. At no time during the last two years has his reputation stood so high as a conscientious, high-minded, trustworthy representative. The speaker again experiencing violent interruption remarked: The brother who speaks so

rashly cannot have attended to the remarks he so absurdly condemns. I have not, surely, so far forgotten what is due to this Provincial Grand Lodge and to the Order, and what is due as well to my own sense of propriety, as to introduce politics into this debate. I assure the brother that I have not mooted the subject of politics—what I have done was to show from Bro. Speirs' position, and from the estimation in which he held by all who knew him, that his moral worth and intellectual qualifications are of the highest order, and that by implication he is worthy to rule as Master, even in a province of so great repute as that of Glasgow. The influence that falls to Bro. Speirs from the very high and responsible position which he occupies is necessarily very great, and the possession of it adds another to the many reasons to be advanced in his favour. The position of Prov. G. Master of Glasgow is accounted a high one, and to maintain its dignity aright, and to conduct in a proper manner the receptions, hospitalities, and civilities belonging to it, necessitates that the brother elected to fill it should hold a position of distinction and influence. No brother, I venture to say, could fulfil these conditions in a higher or more satisfactory degree than Bro. Speirs. But he is also a suitable candidate, because of his Masonic position. Since the time he was initiated into the Order, he has been diligent in the discharge of every duty that has devolved upon him. He has proved himself a good Mason, actuated by a sincere desire to see the Order take its proper place in public estimation, and zealous to enthusiasm in promoting by word and act the good cause which he had so heartily espoused. His diligence has given him large Masonic experience, which he has turned to good account for the benefit of the Craft, and which would be available and stand him in good stead in discharging the onerous duties of this large province. His services, as a Mason, have been duly recognised by the brethren of the Sister Kingdom, in that they have elected him to fill one of the highest and most responsible offices in the Grand Lodge of England, and surely this is guarantee sufficient of his moral worth and of his eligibility for the office now at our disposal. If more were wanting in recommendation of Bro. Speirs, it is to be found in the readiness with which he assisted the brethren of the province on the occasion of the funeral lodge, held in memory of our late lamented Prov. G. Master, to which event the Depute Provincial Master has so touchingly referred. Not only did he oblige us on that occasion by coming all the way from London to be present, and by doing all that any brother could be expected to do in the circumstances, true to his Masonic obligations and desirous to be of still further service to the brethren, he asked if there was anything else he could do to facilitate our arrangements. This readiness to serve us was highly creditable to Bro. Speirs at the time, and enhances the claims he has upon our suffrages in the pending election. Looking at Bro. Speirs' Masonic career from every possible point of view, it claims our admiration. Respected by all who know him—devoted to the cause of Freemasonry in Scotland—pledged, in the event of his election to do all in his power to advance the best interests of the province, I conceive that in recommending his election to Grand Lodge, the brethren present would not only do a worthy act, but at the same time they would do the very best for the prosperity of the Order in the West of Scotland. I cannot believe that you can possibly overlook his fitness for the office of Provincial Master; and I am convinced that in looking at the whole argument in his favour, and duly taking into account his gentlemanly bearing, his brotherly courtesy, his obliging and accessible disposition, and his innate kindness of heart, you will carry this motion in his favour by a decided majority. It has been urged as an objection to his election that he is too young. I argue that his age is to be reckoned as one of his chief recommendations; and were it not so, ten years of office would remove the objection, and his shortcomings, if such existed, would in the meantime be more than counterbalanced by the benefits that would result from his fresh and unchecked ardour, hopefulness, and enthusiasm. Youth can never be considered a disqualification for any position where the candidate has confessedly the requisite ability to fill it creditably; and I am surprised to hear such shallow arguments advanced in the present instance. Bro. McTaggart, after a few words by way of remarks as to the claims of the rival candidate, said:—A close connection with the Order, an intimate acquaintance with the current topics of interest that are at present stirring the Masonic world, perfect knowledge of its laws and recent enactments, and in fine, a large account of work done in support of the cause, are the only qualifications, I presume to say, that can entitle any brother to the honours at our disposal. Were we to establish

the precedent here that the highest Masonic offices are to be conferred on brethren who have done nothing, and are doing nothing for the Order, would such a course be wise or even politic? Would it be just or seemly? Would it do us credit? Would it increase the reputation or the prosperity of the province? Such offices and honours are to be given as the reward of services rendered to the Craft, and on this plain ground I cannot see, and after the minutest inquiry I cannot understand, what the claims are upon which this candidature of Bro. Speirs' opponent rests. Whatever a man's position may be, whatever his abilities, whatever his acquirements, his election to such positions as I have indicated, should alone rest on his Masonic worth, and be determined by the extent of his Masonic experience and qualifications. I do not press this point farther, although it was in the line of my duty to refer to it in passing. The consideration of it now rests with you. A contest, such as I anticipate, is always fraught with more or less danger, arising principally from the feelings with which we enter it; and I would say here for myself and those who act with me, that whatever be the issue of the present election, we are only actuated by the purest and most disinterested motives. We have no end in view save the good of the province and the prosperity of Freemasonry. In duty to Bro. Speirs, I am bound to add that he consented to be put in nomination for this office in the true spirit of candour. In writing to a friend on the subject he wisely remarked that unworthy motives sometimes entered into such contests, and that unworthy means were sometimes adopted in carrying them through, and that could the position of Prov. Grand Master of Glasgow be attained only by the one or the other, he would decline to accept it. I commend such worthy sentiments to your best consideration, as the sincere expression of a mind thoroughly imbued with the noblest principles of Freemasonry. I conclude by asking you to support this motion, on the grounds of Bro. Speirs' social and Masonic position, of his moral and intellectual worth, of his experience and business qualifications, of his devotion to the great and good cause, and, finally, on the ground that he has pledged himself to devote his best energies, to give of his time and his abilities to promote the well-being of the province, and to join heart and hand with us in carrying out those benevolent and philanthropic schemes in which we are all at the present time so much interested.

Bro. McTaggart concluded amidst the applause of the brethren for the able manner in which he had delivered himself, as the exponent of those favourable to the election of Bro. Speirs.

Bro. W. B. Buchan, S.W. St. John's Lodge (No. 3 bis), seconded the motion of Bro. McTaggart.

Bro. John Binnie, Substitute Prov. G.M., then addressed the meeting with marked warmth, prefacing his remarks by stating he had not any set speech to make, but simply appeared before them for the purpose of proposing as a candidate for the vacant Provincial Grand Mastership, a gentleman and brother, whom the brethren might indeed consider as being one of themselves. He was locally connected with the brethren, and was, moreover, of high legal and literary attainments. One whose name, the speaker considered, stood A 1 in the city of Glasgow; and he would ask the question, who was there did not know the brother to whom he referred, when he told them the candidate he had to propose, was no other than Bro. Alexander Strathern, Senior Sheriff Substitute for Lanarkshire? Bro. Binnie then proceeded by remarking, with reference to the speech of Bro. McTaggart, that he would be sorry to propose as a candidate for this important office, one so comparatively young in years as Bro. Captain Speirs, seeing they had already such an excellent Mason as Bro. Sheriff Strathern, who freely subscribed to every laudable object in connection with the great city, and that if he was elected as the Provincial Grand Master, would be an honour to the brethren who had placed their confidence in him, and a credit to the lodges in the province. Bro. Binnie considered that a more fitting candidate to fill the shoes of their lamented late Provincial Grand Master, could not be found than in the person of Bro. Alexander Strathern, whom he felt convinced had much higher claims to the support of the brethren than the candidate introduced by Bro. McTaggart. Bro. Binnie was prepared to go to Grand Lodge and fight inch by inch in favour of Bro. Strathern, and he was convinced the support of the province would be with him, and that he could also count upon that of Grand Lodge itself.

Bro. J. Lillie, R.W.M. Glasgow Kilwinning Lodge (No. 4

seconded the motion of Bro. Binnie. Bro. Lillie did not see the force of Bro. McTaggart's remarks with reference to Bro. Captain Speirs, whom the brethren should remember was the defeated candidate for Provincial Grand Mastership of a minor province (Renfrewshire East), and as such he considered it would be undignified on the part of the province of Glasgow to pass over in his favour, the candidate introduced to the meeting by the Subs. Prov. G.M. Bro. Lillie called upon the brethren to remember that Bro. Strathern had been in their midst for some considerable time, and was known as a true Mason and worthy brother, and one whom he considered possessed all the necessary qualifications fitting him to become the Masonic ruler of this province. Bro. Lillie disagreed with Bro. McTaggart, as to Freemasonry in this province requiring such an impetus being imparted to it as that referred to; on the contrary, he considered that Freemasonry here was already in a position to keep steadily moving; to continue rolling on in its onward course, and "leave its footprints in the sands of time." Bro. Lillie concluded by saying if they wanted to have "the right man in the right place," the brethren would throw down their *bouquet* in favour of Bro. Sheriff Strathern.

After some animated remarks by several of the brethren, the votes were taken, the result of which was, as stated in our last, that twenty-one brethren voted for Bro. Captain Speirs, and fourteen for Bro. Sheriff Strathern.

It was then duly moved, seconded, and carried unanimously, that a copy of the minute giving the result of the votes of the Provincial Grand Lodge should be forwarded to Grand Committee of Grand Lodge.

After a few observations by Bro. Ramsay, R.W.M. St. John's Lodge (No. 3bis), in the course of which he adverted to the reasons which had decided him, upon mature consideration, to record his vote in favour of Bro. Speirs. The Provincial Grand Lodge proceedings of the evening were terminated.

## ROYAL ARCH.

### CUMBERLAND AND WESTMORELAND.

KENDAL.—*Kendal Castle Chapter* (No. 129).—An emergency convocation of this chapter was held on Tuesday, the 17th inst., at five o'clock, p.m., at the Masonic Hall, Kent-street. Present—Comps. Edward Bushier (G.S.B. of England) Z.; John Bowes, H.; Capt. Mott, P.Z.; John Lemon, P.Z.; Samuel Gawith, P.S.; Dr. Moore, as Scribe E.; Ball, as Scribe N.; S. K. Thompson, Capt. Braithwaite, Butterwith, Org., E. Hibbert, J. O. Atkinson, Dr. Hall, and Capt. Rossall. The chapter was duly opened by the principals, when the rest of the companions were admitted. The ballot was then taken for several brethren as candidates for exaltation. Comps. Dr. Hall and Capt. Rossall being in attendance, were duly introduced and exalted by Capt. Mott in his usually precise and efficient manner. Comp. S. Gawith discharged his duties as P.S. in a most correct manner. The lectures were given by Comps. Mott and Bowes. There being no further business before the chapter, it was duly closed, and the companions separated in harmony.

## WARWICKSHIRE.

### PROVINCIAL GRAND CHAPTER.

The following was the order of proceedings to be observed at the consecration of the Fletcher Royal Arch Chapter (No. 1,031), at the Masonic Rooms, Newhall-street, Birmingham, on Wednesday, the 18th of September, 1867.

The following Prov. G. Officers took part in the proceedings, viz., the Right Hon. and M.E. Comp. Lord Leigh, Prov. G. Supt.; E. Comps. Major Machen, Prov. G.H.; and W. B. Briggs, Prov. G.J.

It was directed that the following order be observed:—

1. The companions will assemble, clothe, and sign Prov. G. Janitor's book in the ante-room as punctually as possible, at three o'clock.
2. The presiding officer, E. Comp. Machen, with Past and Present Principals, will enter the lodge room and open the chapter.
3. Organist plays a voluntary, whilst the rest of the companions enter and take their seats.
4. The companions of the new chapter are arranged in order.
5. The presiding officer addresses the companions on the

nature of the meeting, and calls on Prov. G.S.E. to relate the proceedings and express the wish of the petitioners.

6. P.G. Scribe E. addresses the presiding officer.

7. The presiding officer desires P.G. Scribe E. to read the charter.

8. P.G. Scribe reads, after which he introduces the Principals.

9. The companions place themselves in the proper position, whilst prayer is offered up.

10. P.P.'s—"So mote it be."

11. The oration will be delivered by Comp. the Rev. W. Bramwell Smith, N., No. 74.

12. Anthem 133rd Psalm, tune "St. Stephen's:—

Behold! how pleasant and how good,  
For brethren such as we,  
Of the "Accepted" brotherhood,  
To dwell in unity.

'Tis like the oil on Aaron's head,  
Which to his feet distils;  
Like Hermon's dew so richly shed  
On Zion's sacred hills.

For there the Lord of Light and Love,  
A blessing sent with power;  
Oh! may we all that blessing prove,  
E'en life for evermore.

On friendship's altar rising here,  
Our hands now plighted be,  
To live in love, with hearts sincere,  
In peace and unity.

13. Consecration prayer.

14. P. P.'s—"So mote it be."

15. Prov. G.J.—"Glory be to Thee, O Lord."

16. The pedestal is then uncovered, and three Prov. G. Principals, or P.P.'s, carry the cornucopia, wine, and oil, three times round the chapter (solemn music being performed during the procession); they then halt in the east.

17. Prov. G.J.

"Glory be to God on high,  
Peace on earth,  
Goodwill towards men."

18. Prov. G.J. takes the censor, and walks round the chapter, accompanied with appropriate readings, solemn music being performed during his progress.

19. The presiding officer dedicates and constitutes the chapter.

20. P.P.'s—"So mote it be."

21. Solo organ.

22. Installation of Principals.

23. Exaltation of candidates.

The convocation of the Provincial Grand Chapter was accordingly held at the Masonic Rooms, Birmingham, on Wednesday, the 18th inst., at three o'clock, for the purpose of consecrating the new chapter in connection with the Fletcher Lodge. The M.E. G. Supt. was unavoidably absent, Comp. Machen, Prov. G.H., presided, and performed the ceremony of consecration, supported and assisted by Comps. W. Briggs, Prov. G.J.; E. Yates, Prov. G.E.; W. H. Sproston, Prov. G.N.; J. Pursall, Prov. G.P. Soj.; J. Machin, Prov. G. Assist. Soj.; J. T. Adkins, Prov. G. Treas.; G. Jones, Prov. G. Reg.; V. W. Blake, Prov. G. Sword Bearer; H. Mulliner, Prov. G. Standard Bearer; J. Stimpson, Prov. G. Dir. of Cers.; W. Heely, Janitor; the principals of the Warwickshire chapters, and several visitors. The oration, delivered by Comp. Rev. W. B. Smith, was a thorough exposition of the principles of R.A. Masonry, and showed a complete knowledge of the art and mystery of that supreme degree. Comp. Stimpson conducted the musical part of the ceremony, assisted by Comps. Beresford, Gamble, T. Bragg, Pursall, and Best. At the conclusion of the consecration the three Principals, Comps. W. H. Sproston, M.E.Z.; G. J. Bland, H.; and T. Partridge, I., were duly installed by Comp. Yates, and the following officers invested by the M.E. Comp. Miller, P.S.:—Comps. Ehrhardt, Treas.; Rev. W. B. Smith, Dir. of Cers.; Kent, Assist. E.; Sergeant Pratt, Janitor. Three candidates, Bros. Williams, Kennedy, and Hale, were then admitted and exalted to this supreme degree. At the conclusion of this ceremony, the chapter having been closed, the companions adjourned to partake of an excellent repast served up by Mrs. Overton. The table was handsomely decorated with flowers, kindly presented by Comp. Vertegou. The companions

separated at an early hour. The future meetings of this chapter will be held at the same place, at five o'clock, p.m., on the first Wednesday in the months of December, March, June, and September.

#### SCOTLAND.

**BANFF.**—*St. Andrew's Royal Arch Chapter*, No. 14 (under charter from the Supreme Grand Royal Arch Chapter of Scotland).—A convocation of this chapter was held in the chapter-room of the St. Andrew's Masons' Hall on the evening of Monday, the 23rd inst., to celebrate the festival of the autumnal equinox. Present—John I. Nicoll, M.E.Z.; Rev. J. Davidson, J.; George Cumming, E.; John Black, N.; Robert Morrison, Treas.; and a large number of companions. The chapter having been opened in ancient form, the election of office bearers for the ensuing year took place, when the following companions were unanimously chosen and duly installed in their respective chairs—viz., John Innes Nicoll, M.E.Z.; Lieut. Dallas Jones, R.E.H.; Rev. James Davidson, J.; George Cumming, E.; J. Black, N.; Earl of Roslyn, proxy Z.; James Imlack, P.Z.; Robert Morrison, Treas.; James Murray, P.S.; James Y. Simpson, 2nd S.; Joseph Long, 3rd S.; John Hutchison, 1st Steward; Joseph Kilgour, 2nd Steward; James Grant, Janitor. Members of committee: William Coutts, James Duff, G. W. Murray, Thomas Adam, and Stenhouse Bairnsfather, H.P.Z. The usual banquet followed, and the companions spent a very happy evening.

**BANFF.**—*Operative Royal Arch Chapter* (No. 4).—This ancient chapter, constituted about the year 1764 and believed to be "one of the oldest in the world," held their first general meeting of the season in the chapter-room of St. John's Operative Lodge here on Monday afternoon, the 23rd inst., for the election and installation of office bearers. Present—the principals, scribes, and a goodly number of the companions. The chapter being opened with all due solemnity, Scribe E. was requested to read over the minutes of the last meeting, which were approved of and ordered to be engrossed. The election of office bearers then took place, when the following companions were unanimously chosen for the ensuing year—viz., Donald McCulloch, Z.; James Simpson, H.; J. Simpson, jun., J.; John Chalmers, P.Z.; William Hay, Proxy; James Marshall, E.; Isaac Nicol, N.; Alexander Watson, Treas.; R. Stephens, Alexander Forsyth, and George Watt, Sojs.; Alexander Aiken, Janitor.

#### LODGE MEETINGS, ETC., FOR THE WEEK ENDING OCTOBER 5TH, 1867.

**MONDAY**, September 30th.—Pythagorean Lodge (No. 79), Lecture Hall, Royal Hill, Greenwich; British Oak Lodge (No. 831), Gurney's Hotel, Stratford.

**TUESDAY**, October 1st.—Colonial Board, at 3; Audit Committee Girls' School, School House, at 2.30; Albion Lodge (No. 9), Freemasons' Hall; Temple Lodge (No. 101), Ship and Turtle Tavern, Leadenhall-street; St. John's Lodge (No. 167), Holly Bush Tavern, Hampstead; Old Concord Lodge (No. 172), Freemasons' Hall; Euphrates Lodge (No. 212), Masons' Hall Tavern, Masons' Avenue, Basinghall-street; Lodge of Stability (No. 217), George Hotel, Aldermanbury; Lodge La Tolerance (No. 538), Freemasons' Hall; Lodge of St. James (No. 765), Leather Market Tavern, New Weston-street, Bermondsey; Chapter of Temperance (No. 169), White Swan Tavern, Deptford.

**WEDNESDAY**, October 2nd.—Lodge of Temperance in the East (No. 898), Private Assembly Rooms, 6, Newby-place, Poplar; Prince Frederick William Chapter (No. 753), the Knights of St. John Hotel, Queen's-terrace, St. John's Wood.

**THURSDAY**, October 3rd.—Egyptian Lodge (No. 27), Anderton's Hotel, Fleet-street; Strong Man Lodge (No. 45), Falcon Tavern, Fetter-lane; Lodge of Good Report (No. 136), Radley's Hotel, Bridge-street, Blackfriars; Ionic Lodge (No. 227), Ship and Turtle, Leadenhall-street; Yarborough Lodge (No. 554), Green Dragon, Stepney; Crystal Palace Lodge (No. 742), Crystal Palace, Sydenham; Victoria Rifles Lodge (No. 822), Free-

masons' Hall; Crystal Palace Chapter (No. 742), Crystal Palace, Sydenham.

**FRIDAY**, October 4th.—Florence Nightingale Lodge (No. 706), Masonic Hall, William-street, Woolwich; Hornsey Lodge (No. 890), Anderton's Hotel, Fleet-street.

**SATURDAY**, October 5th.—General Committee Boys' School, at 4; Leigh Lodge (No. 957), Freemasons' Hall.

#### THE WEEK.

**THE COURT.**—The Queen, accompanied by Prince Arthur and Prince Leopold, went out on the morning of the 17th inst., and in the afternoon drove to Loch Calleter with Princess Christian and Lady Frances Baillie. Princess Louise went out driving, attended by Lady Churchill and the Hon. Harriett Phipps. The Queen went out on the morning of the 18th inst., accompanied by Princess Christian, and in the afternoon drove out with Princess Beatrice, attended by Lady Churchill. Prince and Princess Christian, Princess Louise, and Prince Leopold went out driving. The Queen drove out on the 19th inst., accompanied by Princess Beatrice, and attended by Lady Churchill and the Hon. Harriett Phipps. The Queen went out on the morning of the 20th inst., accompanied by Princess Louise, and in the afternoon drove out with Princess Christian, Princess Louise, and Prince Leopold. The Queen drove out on the morning of the 21st inst., accompanied by Princess Louise, and in the afternoon went out with Princess Louise, attended by the Hon. Harriett Phipps. The Queen, Prince and Princess Christian, Princess Louise, Prince Arthur and Prince Leopold attended Divine service on the 22nd inst., in the parish church of Crathie. The Very Rev. Principal Tulloch, of St. Andrews, one of her Majesty's chaplains, officiated. The Queen, accompanied by Princess Christian, went out on the morning of the 23rd inst., and in the afternoon drove out with Princess Christian and Princess Beatrice.

**GENERAL HOME NEWS.**—The health of London last week, despite the extraordinary range of temperature, was unusually good, the deaths being 100 fewer than in the corresponding week of last year corrected for increase of population. The falling off in mortality is chiefly under the head of diarrhoea, the deaths being 114 as against 203 the previous week. The Registrar General states that this is due to the lower temperature which prevailed. The annual rates of mortality in 13 of the largest towns were per 1,000 of the population as follows:—London 19, Bristol 20, Edinburgh 21, Glasgow 22, Dublin 24, Birmingham and Sheffield 28, Liverpool 29, Salford 33, Newcastle-on-Tyne 34, Manchester 35, Leeds 37, and Hull 40. The variability of these averages is very remarkable. Thus taking two dates, the 6th of July and the 21st of December, the averages at Birmingham were respectively 19 and 28; at Hull, 22 and 40; at Newcastle-on-Tyne, 22 and 34; at Salford, 26 and 33; at Sheffield, 16 and 28. On the other hand, in London, the weekly average upon those dates was the same, namely, 19.—On the 19th inst., at the Marlborough-street Police-court, the charge against John Thomas Bell of robbing the Marquis of Hastings of a number of valuable rings, was advanced another stage. The diamond cluster ring sold to Mr. Crouch by the prisoner was produced, and that gentleman was further examined with reference to the price he paid for it. Mr. Knox, in again remanding the prisoner, said that there was a great deal more in the case than at present appeared.—An extraordinary inquiry took place at Hackney, on the 20th inst., with reference to the discovery of the skeleton of a child in the cellar of a house occupied by a respectable family named Butley. The singular feature in the case was that the skeleton had been removed in a hamper from the house which the family formerly occupied, to the one in which they are now residing.

The examination of the witnesses left the affair in as much obscurity as it was before the investigation commenced; and ultimately an adjournment took place that further inquiries might be made.—St. Matthew's Day was, as usual, celebrated at Christ's Hospital, on the 21st inst., by a religious service in the morning in Christ Church, and the delivery afterwards of orations by the senior scholars in the great hall of the institution. The Lord Mayor attended in state, and was accompanied by the sheriffs and a number of aldermen and common councilmen.—The September sessions of the Central Criminal Court commenced on the 23rd inst. It will be remembered that at the last session of the court, Mr. Frederick Lee, a saddler, was fined £100 for sending his forerunner to personate him when summoned to serve as a juror. Mr. Lee now appeared to show cause why that fine should not be enforced, and pleaded ignorance and the absence of criminal motives. On account of his circumstances the fine was commuted to £50, and was paid. Alderman Halo announced his dissension from the decision of the court. He was of opinion that the full fine should have been inflicted, Mr. Lee having induced another person to commit perjury. The Middlesex Sessions also commenced on the same date.—The proceedings of the second inquiry into the causes of the collision between the *Metis* and the *Wentworth* were resumed at Plumstead on the 24th inst. Some important evidence, especially that of the secretary of the Thames Conservancy Board, having been heard, the inquiry was adjourned.—On the 23th inst., an Ipswich steamer, owing to some defect in her machinery, drifted up the river and came into collision with London-bridge. Her funnel and masts were carried away by the force of the concussion; and, on her anchor bringing her to on the other side of the arch, she presented the appearance of a perfect wreck.—An inquiry into the death of an infant at Tottenham has disclosed some singular facts. The child was illegitimate, and had been placed by its mother in the care of a woman named Jagger, who was in the habit of taking care of children. The medical man who examined the deceased said that the body was in a most emaciated condition. Mrs. Jagger, it appears, advertises for children, and she admitted that during the last three years she might have had as many as forty in her care. The coroner stated that he had already held two inquests in connection with deaths that had taken place in her house. The mother of the deceased was said to be a highly respectable and wealthy young lady, who threatened to commit suicide if her name was divulged. This highly respectable person had been to see her child twice during the sixteen months it had been under Mrs. Jagger's roof. The jury, after a long consultation, decided not to require that the name of the mother should be given, and in their verdict they censured Mrs. Jagger for the manner in which she gave her evidence, and for her conduct in not calling in a medical man to the deceased.—At the Middlesex Sessions Mr. Deputy-Judge Payne made an explanatory statement in reference to the now celebrated case of Augusta Ann Mitchell, and read the correspondence which had passed between him and Mr. Liddell, the Under-Secretary of State, in connection therewith. It appears that the young woman is to be released from prison on the 2nd of October next, on condition of her being received into the London Female Reformatory Institution, and remaining there until discharged in due course.—The Volunteer Ball, which has excited so much interest, came off at the Agricultural Hall, on the evening of the 25th inst. The scene is described as having been one of exceptional splendour. The attendance was very large, and the demonstration added another to the long list of successes which have been achieved in this vast building.—At the Central Criminal Court, John Wiggins, a waterman, was put upon his trial for the alleged

murder of the woman with whom he cohabited. The case is one of considerable interest, arising from the fact that the jury have to decide whether the deceased committed suicide, or whether she was murdered. The trial was not terminated.—David Johnson, charged with forging plates for printing notes of the Union Bank of Scotland, was convicted and sentenced to ten years' penal servitude.—The three men who are supposed to belong to the Casely gang of burglars, and who were charged with having skeleton keys unlawfully in their possession, were found guilty, but sentence was deferred, as their counsel stated that he could disprove some of the things which were alleged against them.—

FOREIGN INTELLIGENCE.—Count Bismarck has addressed a very reassuring circular to the representatives of Prussia at foreign courts. He states that satisfactory explanations have been afforded both by the Austrian and French Governments with reference to the late Imperial interview at Salzburgh. The Prussian Government has been assured that the visit of the Emperor Napoleon to the Emperor of Austria has no relation whatever to the affairs of Germany, but was prompted solely by a feeling which they could only honour. At the same time Count Bismarck significantly warns foreign Powers against arousing the susceptibilities of the German nation; and he concludes by expressing his conviction that there is no obstacle to a perfectly friendly understanding between the States of Northern and those of Southern Germany. The reply of the Chamber of Deputies of the Baden Diet to the recent speech of the Grand Duke shows how great is the anxiety in the Northern Confederation to bridge over the gulf which separates it from the states south of the Maine, and to consolidate German unity on a truly national basis.—Late Mexican advices state that Maximilian's body had not arrived at Vera Cruz, and its mutilation is denied. Admiral Tegethoff had arrived at Vera Cruz, on his way to the city of Mexico. Santa Anna was still in prison, and his son was meditating an expedition for the purpose of liberating his father. A general pardon had been granted to all generals condemned at Queretaro. Juarez was endeavouring to hasten the Presidential election. Further correspondence between the English and American Governments with respect to the Alabama claims has been published. Lord Stanley, it appears, consents to arbitration on condition that two distinct tribunals are established—one to consider the Alabama claims, and the other to deal with the general claims on both sides. Mr. Seward dissents from the proposition to create two distinct courts of arbitration. He thinks that one tribunal should be clothed with full powers to adjudicate on all matters in dispute between the two countries. Now that the question has advanced to this stage, we think that there is a good hope of a satisfactory settlement. The difference between Lord Stanley and Mr. Seward is now one of form, not of principle and it would be honourable to either side if a small concession were made, and those vexatious claims and counter-claims at once allowed to proceed to arbitration.—The Prussian Chambers were dissolved on the 23rd inst. by royal decree. The Government have come to terms with the King of Hanover and the Duke of Nassau. King George, who has held out so long, consents to receive a sum of money and to surrender all his claims to the Crown domains. The Duke of Nassau will receive a sum of money in Prussian stock and several castles in Nassau. His domains, however, will not be confiscated.

#### TO CORRESPONDENTS.

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

ROBERT MORRIS, Esq. (Kentucky).—First instalment to hand with thanks. Too late for this issue. Shall be inserted in our next. Your instructions will be attended to.