

LONDON, SATURDAY, APRIL 11, 1863.

### THE FREEMASONS' MAGAZINE AND THE CRAFT.

We again call the attention of the brethren to the prospectus of the FREEMASONS' MAGAZINE COMPANY, Limited, which we publish in another page, and which has been distributed throughout every lodge in the kingdom, urging that if they wish to see the Magazine rendered a faithful organ of the proceedings and progress of the Craft—to ensure its being established on a firm foundation—and placed on a level, alike in the quality of its contents and the reasonableness of its price, with other literary publications, they will assist the Directors in the efforts they are making to ensure that end.

The great want of the Magazine has from the first been Capital, without which no commercial speculation can succeed, and this want the brethren can easily supply without any very great strain either on their own or their lodge funds. The price of the shares is only *One Pound*, not more than one half of which will be called for this year, and fifteen shillings per share, we confidently believe, will be the utmost amount that will be ever required. Five shares from each lodge throughout the kingdom will more than absorb the three thousand shares into which the capital is divided—in other words, all that is asked from the members of the different lodges is an immediate subscription, either through the lodge or through some four or five of its members, of Two Pounds Ten Shillings, a possible call of One Pound Five Shillings in the course of the next two years, and a liability of One Pound Five Shillings more, at some remote period, which we do not anticipate will ever be called, and certainly not without the exact position of the Company being laid before the proprietors, and their consent to the full powers being exercised obtained. At the same time the price of the MAGAZINE will be at once reduced from *sixpence* to *TREEPENCE*, and all shareholders, being subscribers to the MAGAZINE, will be allowed five per cent. interest per annum, on the amount paid up on their shares by a deduction in the price of their subscription, and which will be so arranged as to be allowed by their booksellers, or news agents, direct; and, in addition, we confidently believe that by the increased circulation, consequent on the reduction of price and the status thereby given to the MAGAZINE, amongst advertisers both in and out of the Craft, that at a very early period, with good and economical management, fair, not to say handsome, cash dividends will also be paid.

To brethren and lodges, now subscribing for the MAGAZINE, the reduction on its price alone is more than equal to the deposit upon one share, and will,

in eighteen months, purchase a share fully paid up, without any further liability whatever.

We have been asked by several brethren what number of shares will ensure them the MAGAZINE, so long as it is published, free of all further cost. To this we reply, exclusive of postage, 26 shares 10s. paid, and with postage 35 shares, or 13 shares and 18 shares respectively fully paid up; and to those lodges or brethren, wishing to avail themselves of the facility of obtaining their Magazines by one payment, we recommend the fully paid up shares as most advantageous, the more especially for Colonial and Foreign lodges.

We have now, on the part of the Directors and Manager, to thank the brethren in various parts of the country who have promised them their aid and support in carrying out the undertaking, and to respectfully solicit the assistance of others—what is wanted being not a few shareholders, with large holdings, in three or four places, but a general dispersion of the shares throughout the length and breadth of the land, as every shareholder must be looked upon as an agent in the promotion of the prosperity of the undertaking, always remembering the maxim, that “Unity is strength.”

Secretaries of lodges, booksellers, or other brethren willing to assist the Directors by canvassing for shareholders and subscribers to the MAGAZINE are requested to communicate, as early as possible, with the Manager, at 6, Red Lion Square, London, W.C., who will be happy to furnish them with prospectuses, and every information they may wish to obtain.

In the mean time, we shall be obliged by our friends paying their deposits into the Bankers of the Company, London and Middlesex Bank, Finch Lane, E.C.; or forwarding them to the Manager, who will immediately return the banker's receipt; and we urge this the more, inasmuch as the quicker the Company is established, the less will be the expense of doing it.

### ON THE GEOMETRICAL AND OTHER SYMBOLS.

BY JOHN E. DOVE, IN THE *Builder*.

The beautiful geometrical symbol called the hexalpha, or interlacement of triangles,—



which lately appeared in the *Builder*, emblazoned on an engraved view of the Manchester Memorial of Prince Albert, has led me into a little hurried research as to the meanings attributed and attributable to this and other kindred symbols; and with your leave I would wish to record in the *Builder*, a few of the interesting results of these very limited researches; together with some ideas of my own on the probable original signification of such symbols.

So far as I have yet been able to discover, the materials for a disquisition of this kind are by no means abundant, although there is sufficient evidence that some of these symbols have been extensively and generally used, both in ancient and in modern times, and both amongst Eastern and Western nations, as well as amongst heathen and Christian communities. The original and true meanings embodied in them, therefore, form a subject of great interest and curiosity.

But here, at the outset, let me once for all remark, explanatively,—or, if you will, apologetically,—that, considering the close relationship in which all geometrical and other symbols used by the ancient Egyptians, Assyrians or Chaldeans, Greeks, and Hindus, or by the Buddhists, Druids, Zoroastrians, Hierophants, and all such magical religionists, must necessarily stand to magic and the oracles evoked during entrance; we cannot, even in the *Builder*, altogether ignore these no doubt very wild and *outré* subjects in any serious and hopeful endeavour to get at the true and original meaning of their symbols; in fact, we must not only know something about both magic and the oracles, but must say something about them,—and cannot avoid doing so; far less about Freemasonry and Christian mysticism, with both of which such symbols have also much to do; and, as some of them are even used by architects themselves, as in the very case of the arch-masonic and arch-magical hexalpha which has initiated this inquiry,—mysticism, magic, and the oracles of entrance, therefore,—with all of which, as can easily be shown, not only the hexalpha but many other geometrical symbols have been specially and peculiarly associated,—become, to this extent, at least, even a kind of professional subject! In truth, entrance, which is a definite though abnormal state, or series of states, of existence in the human body; and, as such, however mysterious for the present, still, quite capable of a scientific, if not of even a strictly physiological and simple explanation, as I shall incidentally endeavour to show, will also, as I believe, be found to constitute the key to both magic and its symbols.

First of all I shall briefly, and without much additional comment, transcribe some of the notes I have taken from the several books into which I have dipped with the view of gleaned information; and afterwards I shall offer a few suggestions of my own on the subject.

Angles and triangles, single and variously connected, held a distinguished place in religious symbolism. The cross itself is a duplex or even a quadrature congeries of angles; and, as we shall soon see, has been held sacred and significant in many forms of religion.

One of the simplest of angular symbols, however, was the V, or Y, or bident, on the top of a symbolical staff, which is frequently held by female figures in the Egyptian sculptures, but which I have never seen in the hands of a male figure. The V or Y of Egypt, therefore, has by some, and with seeming reason, been interpreted as a sexual symbol donative of a feminine principle. Others, however, explain it differently; and indeed one notable result of my limited researches is that a like difference of interpretation exists in regard to many symbols; so that each interpretation must be taken *cum grano salis*; and we must look out for such of these or other interpretations as shall

tend to less discordance and more harmony of meaning, if any such there were, in regard to kindred symbols, than is now very palpable amongst the various authorities consulted.

Dr. Oliver, a great authority among the Freemasons, says of the Y symbol in his *History of Initiation* (p. 83, ed. 1841), while treating of what is called “the great triad of the Gentiles;” that “the mystical symbol Y was also much esteemed from its allusion to the same triune God; the three distinct lines of which it is composed forming one, and the one is three, this was in effect the ineffable name of the Deity; the Tetractys of Pythagoras and the Tetragrammaton of the Jews.”

The Y or bident form may be seen among the ancient Egyptian sculptures, mounted thus on an equilateral triangle:— but I have not met with any feasible interpretation of its supposed meaning, although it appears to be occasionally used by the Freemasons. Perhaps a little light may be shed upon it by the affinity which it seems to bear to another Egyptian symbol, in respect to which Dr. Barlow (see the *Builder* of March 31, 1860, p. 196) says,—“Beneath the tree [of life, the phoenix palm] are two herons, feeding from equilateral triangles,—extremely symbolical: we may sometimes see similar symbols of birds feeding from the equilateral triangle on Christian monuments: there is one such in the church of St. Maria, in Trastevere: I took a sketch of it when last in Rome.”\* It is probable, therefore, that whatever be the true meaning of the bident implanted on the equilateral triangle, that meaning may be also involved in the bird form feeding out of the equilateral triangle. Now just as the bident staff is always seen in the hand of a female, and never of a male, on the Egyptian monuments; so we find that female forms are often crowned with a bird-shaped head-dress, but never male forms; and, as I pointed out in one of two articles on Bird Symbols in the *Builder* [15th January, 1859], the wives of the Hindu gods, which gods and goddesses, in not a few points only, resemble the Egyptian, are described in the Brahmic books as being “in the forms of birds.”

Hovering over a couched and prostrate male, and even phallic, form, however, in one of the Egyptian sculptures [see the great French work, *Description de L'Egypte*, division, Antiquités, tome 1] there is a bird-form (sometimes the same symbol is human-faced) which has been mistakenly, as I think, interpreted to signify the *Soul quitting the dead body*; whereas its face is turned towards a living body (in one case a female, though in another a male), as if about to descend upon it; so that it is much more likely to denote the descent of the divine oracular *Spirit*, invoked by or upon “him who reposest on the beautiful couch.”

And here I may parenthetically remark—although without special reference to the bident, except by way of inversion, which, however, is itself instructive—that male phallic forms on the Egyptian sculptures are almost always accompanied by the flagellum or ascetic scourge, bent thus A, or reversing the V or feminine

\* The equilateral triangle surrounded by rays, and surmounted by a dove, must be familiar to many of your readers, especially as a subject for stained glass windows in churches, and also on the title pages of Bibles. The Holy Spirit is here clearly indicated.

form, and into the angle of which  $\wedge$  form one hand is almost always pointed.

That the bird-form accords with the  $V$  or  $Y$  as a feminine symbol, notwithstanding what I have just said, however, of the male form with the bird hovering over it, and although another male form even appears with a bird-shape behind, covering him as if it were by a robe, appears from the fact that Isis herself is frequently sculptured, as well as described, as a guardian angel standing behind, and covering or overshadowing and protecting her husband-brother Osiris with wings, as the Hindu bird-goddesses, "with unclipped wings," are said to be "the protectresses of mankind";\* and that the guardian angel, or ferocher, of the Egyptians, also appears as a winged sun, sometimes symmetrical or geometrical, sometimes more freely treated, as if it were intended for a bird, and indeed occasionally as a bird itself, with the disc or sun on its head.<sup>†</sup>

\* The gates of the realms beneath and the *guardianship of life* are placed in the hands of the goddess, and the initiation into her mysteries is celebrated as bearing a close resemblance to a voluntary death (by entrancement) with precarious chance of recovery . . . whom, through her providence, being after a manner born again (into life—a child, as it were, of the *guardian goddess*, after this "voluntary death") she restores to the career of new existence."—*Apuleius*.

† That the winged disc, which is so frequent and prominent a symbol in Egyptian temples, not only represents a winged sun, but the ferocher (pharaoh?), fairy, peri, or guardian angel, and protector or saviour, and Egyptian equivalent for "the sun of righteousness, with healing in his wings," appears to be corroborated by the peculiarities of the Persian and Assyrian ferochers: both these latter hover over the protected, sometimes fighting his battles as it were, or shooting arrows at those whom the protected is shooting at, and otherwise simulating his actions; sometimes assuming the attitude of blessing the protected, as in one case of a Persian ferocher, that of Darius, represented in Rawlinson's *Herodotus*, vol. iv. p. 4, as a cruciform and feathered figure, and in which the protector and the protected evidently stand in a precisely similar relation to each other with that in which a sun with rays, also represented, stands to the sacrifice on an altar before the protected, and on which the solar light is beaming. The Egyptian ferocher itself, too, in the form of a bird on the wing, and sometimes with a solar disc on its head, may be seen accompanying warriors with weapons, just as the ferocher of Assyria does;—plate 51, vol. 1. (*Antiquities of Description de l'Egypte*, for example. In some instances, at least, the sun-crowned bird seems clearly to be an owl, such as Hazelquist describes the supposed hawk to be which is so frequent on the Egyptian monuments: in which cases the sun-crowned bird is clearly identifiable with the goddess Isis, who, like Ceres, her Eleusinian equivalent, was the "midnight sun" as well as the ever suddenly-born, yet at once mature and full-grown; Minerva, or goddess of wisdom, and oracular counsellor, of the "Noctis Societas," or initiated, whose mysteries were always performed by night. Doubtless the human figures with a sun-head, or "lucid round," in the centre of one of which is a "single eye" (plates 63 and 79, vol. i.), were also denotive of this nocturnal Irradiater, who turns darkness into light—night into a peculiar and internal day—the translucent day of rest in the bliss or ecstasy of entrancement, during which, to those "brought to Light," as the Freemasons say, *external darkness is no hindrance to perfection*, and the initiated are "in the Light," for "there is no night there, and they need no candle, neither light of the sun;" their "eye" being "single" and their whole body being luciform or a glorious body, "full of Light, as when the bright shining of a candle giveth thee light." Such is the clear vision of the highly entranced; and blindfolding, as a test of the possession of such a faculty of the oracular Spirit, was well known and practised in ancient times, and among the Jews as well as among the Gentiles: hence the Jews even attempted, mockingly, to test our Saviour in this way: "they blindfolded him, and smote him on the face; and asked him, saying, Prophecy! Who smote thee?"

There is thus far, on the whole at least, some probability in the idea that the bident did denote a feminine principle, whatever that principle may have been; and indeed the bident may have been meant also for the yoni itself, as representative of that unknown feminine principle, seeing that phallic ideas do so unequivocally crop out in the Egyptian sculptures, as we have just observed, no less than in the Indian. I shall ultimately show quite a different reason, however, for the  $V$  form of such a symbol.

The St. Andrew's cross  $X$  may be said to combine both the  $V$  or feminine form and the  $\wedge$  or masculine form. It is also an ancient Egyptian symbol.<sup>‡</sup> A large and conspicuous St. Andrew's cross appears on the breast of a male and phallic figure engraved on plate 36th, fig. 5, of tome 3rd (*Antiquités*) in the French work "*Description de l'Egypte*." The figure is surmounted by the winged sun or Egyptian ferocher; and on one hand, as usual, is raised into the angle of the agonistic scourge in its angular or  $\wedge$  form; the whole seeming to indicate, as it were, that the lower part or  $\wedge$  of the cross on the breast denotes the phallic or agonistic, masculine soul, or man himself, while the upper part or  $V$  denotes his ecstatic, angelic, and oracular spirit, ferocher, pharaoh, fairy, peri, winged orb, or Light of the soul. Thus it appears, at all events, that the St. Andrew's cross is not an exclusively Christian symbol. In tome i. of same series of volumes, plate 16th, there is also a figure on whose dress the St. Andrew's cross appears.

The Tau ( $T$ ), or, with a ring handle at the top, the Crux ansata, of ancient Egypt, is a duad of angles, and was used even by Christians, in early ages, as a form of the cross itself; as was the cross proper by the ancient Egyptians. The crux ansata is believed to have signified life, and especially the life to come, the life "in eternity," or the "eternal life;" and it has also been held to have denoted "the preserver."

From its occasional reversal on the sculptures; being sometimes, as in the Tombs, by the mystic Thmei, or Spirit of Truth, held by the stalk, though more generally by the ring, perhaps the  $T$  had one meaning and its reverse or  $L$  another; while the cross in what has been called its Greek form  $+$  may, I think, have comprised both in one, as it were thus,  $\frac{1}{1}$ , in which case the lower might denote the life that now is, and the upper the life to come, or the lower the soul-life and the upper the spirit-life, as in the St. Andrew's Cross. Dr. Barlow (see *Builder* of 24th March, 1860), while speaking of the Indian, Greek, and other uses of this symbol, says:—"The  $T$  square [Indian] symbol, with a handle attached to it, became the Crux-ansata, the symbol of eternal life among the Egyptians. The lignam-yoni symbol of life [ $L$ ] reversed, becomes the famous Tau or Cross.

<sup>\*</sup> There was a singular propriety, as well as expressiveness, in the affixment of the hexalpha, or interlacement of triangles, on a monument to the Prince Consort; inasmuch as the compound initial-symbol often used during his life,—an  $A$  interlacing with a  $V$ ,—was almost the hexalpha itself; and the feminine, too, here happened curiously enough, to be the  $V$ , and the masculine the  $A$ . I am almost persuaded it was a special inspiration of what we may call symbolic wit, rather than a mere happy coincidence, which led the architect of the Manchester monument to use the right royal and distinguished hexalpha in this instance.

[T], which was the symbol of life among the Greeks. . . . We often see this symbol on Etruscan ornamental borders: there are several such in the Museum of the Vatican, occurring as the Tau and as the lignam-yoni,—that is, *alternately* upright and reversed."

By turning up Rawlinson's "Herodotus," vol. iv. p. 58, it may be seen that there are Egyptian sculptures which show that the Greek cross, as it is called, as well as the St. Andrew's, was frequently used, both amongst Asiatics and Africans, in the time of the ancient Egyptians. Sometimes it was worn as a necklace, just as it still is among Christian nations; sometimes like a star, or order, on the breast; sometimes in a series, or alternating with a circle, in oruamenting dresses. Among the Scythian warriors, dresses were thus ornamented; just as the Thibetan Grand Lama's dress, according to Huc's "Thibet," is bordered with crosses to this day. "The Vaishnavas of India," says Higgins, in his *Anacalypsis*, vol. i. p. 223, "have a sacred jar which they mark with crosses, and with interlaced triangles. The vestment of the priests of Horus is covered with these crosses. This is the same as the dress of the Lama of Thibet. These are the sectarian marks of the Jains." He also notes (p. 519) that "on the ruins of Mundore may be seen various mystic emblems, as the quatre-feuille, the cross, the mystic triangle, triangle within a triangle, &c."

The Greek cross was used as a staff symbol in ancient Egypt: see plate 9, from the Bembine Table, in "Warburton's Divine Legation of Moses;" vol. ii. p. 235; which contains a mummy dressed figure, with what has been called the staff of power, having a cross proper (not the mere Tau), surmounted by the head of a dove, which, in Egypt, as among Christians, appears to have been indicative of the divine, oracular spirit, so that Egyptian priestesses, in whom the oracle was invoked, were called doves, as those filled with the Spirit among ancient Christians also were.

The cross, indeed, as Maurice, in his *Indian Antiquities*, vol. ii. p. 350, remarks, "was one of the most usual symbols among the hieroglyphics of Egypt and India." In Montfaucon (Ant. Exp., vol. ii. pl. 49), may be seen several medals of Anubis, or Noubis, where he is called X and T, probably also mystically indicative of the St. Andrew's Cross and the Cruxansata. It is remarkable, too, that the Tartars call the St. Andrew's Cross, or at least the Free-masonic  $\nabla$ , *lama*, from the Scythian *lamb* a hand; and thus it became the name of their high priest,—perhaps, I may suggest, from his laying on hands in blessing. Higgins, in speaking of this says:—"In Irish, Luam signifies the head of the Church. It is singular that the name of Lama, in the language of Tartary, thus signifies the cross; and the Bogdoi, who conquered China in 1644, always called the cross Lama. The X, or ten, was said to refer to the ten fingers of the two hands, as a perfect number."

Higgins, from his propensity to twist everything to the disadvantage of Christianity, and to the advantage of his own often erroneous theoretical ideas, is not much to be trusted, to be sure, on such a subject; but he only contributes, in this case, a little towards evidence which unquestionably proves, quite independently of him, that the cross has been an almost universal symbol, which is found recorded even in the

far West, on the temple sculptures of ancient America no less than on those of ancient India in the far East, as well as on those of ancient Egypt, between these two extreme and opposite hemispheres of the world. We may, therefore, I dare say, safely enough make use of the immense research displayed in the *Anacalypsis* here a little farther on this subject.

Figure 14, in Higgins's plates, is a representation of Indra crucified; his hands and feet nailed to the cross, as in Christian crucifixes; but the body, legs, and arms, are covered with, or made up of, leaves; the whole looking like a head, hands, and feet, stuck on to a leafy cruciform body, and nailed to a cross. Such crosses, he says, are to be seen in Nepaul, especially at the corners of roads and on eminences. Indra is said to have been crucified by the keepers of the Hindu Garden of Paradise for robbing it (of a flower, was it not?). The cross is put up at Thibet to point the way; and Lamas, I may here observe, are, as it were, crosses, pointing the way to salvation, according to Buddhist principles,—that is, the way to Nirvana, which is believed by the Buddhists to be the grand fountain head of all salvation; and, in fact, equivalent to the attainment of bliss, by "crucifying" the flesh, or becoming "dead in the flesh but quickened by the Spirit."\* "The cross," says Higgins, "denoted, among the Egyptians, Druids, and others, eternal life: it was also the form of the phallus, and hence the sign of the procreative power, in renovation or reiterated succession of life: hence the cross came to be regarded as significant of eternally renovating life." There is, doubtless, some truth here; but this passage affords merely a gross and fallacious idea of that "eternal life" of the second birth, or regeneration, whether according to Hierophants or according to Christians, with which, as I shall afterwards endeavour to show, the cross and various other geometrical symbols are most significantly connected in meaning, and even in form.

So deeply impressed with the symbolical meaning of the cross do the ancient Indians appear to have been, that some of the temples are said to be built on a cruciform plan, just as Christian churches are.

There is one way by which it might be said that the cross, as a symbol, may be supposed to have originated in India, although I shall hereafter show quite a different reason for it. The devotees of Siva, the "destroyer," as he has mystically been called, marked their foreheads with a horizontal bar or line, while the devotees of Vishnu, the "preserver," marked theirs with a perpendicular line; and there were devotees of both Siva and Vishnu, whose mark was one, therefore, composed of both lines; thus completing the cross, either as the tau, T or in what is called its Greek form, + as a mark upon their foreheads. It is very questionable, however, whether such an origin would account for the mysterious and extraordinary prevalence of the cross, as a symbol, throughout the whole world.

Reference to the tau or the cross as a mark on the forehead reminds me of "Ezekiel's visions of God," in which he saw "what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery," and "every man his censer in his hand,

\* I have already (see on Bird and Wing symbols, in *Builder* of 15th January, 1859), shown the error of regarding Nirvana as a state of total and irredeemable destruction or annihilation.

and a thick cloud of incense went up;" together with other heathen "abomination," such as the Israelites "worshipping" the outward "sun towards the east," and the "women weeping for Tammuz." Then "the Glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house; and He called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord ("the Glory of the God of Israel") said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark (a tau) upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof." These were to be *preserved in life*, while all the others were to be smitten and slain. This "mark," as Wilkinson and others remark, was the Egyptian cross. The tau is also believed to have been the mark which the children of Israel, then in Egypt, made upon the door-posts of their houses, by command of Moses, who was "learned in all the wisdom of the Egyptians;" that, in the destruction of the first-born of Egypt, the Angel of Death might might see it and pass over them.

The notion of many Christians that the cross, and various other Christian symbols, emblematical associations and observances common to Buddhists, Brahmins, and Christians, must have been all borrowed from the Christians, is quite untenable. It reminds one of the acute Yankee of the far West, who had the notion that an Englishman whom he happened to meet must have borrowed his extraordinary knowledge of "the American language" from the Americans. Those who imagine that the Thibetan, Chinese, and Indian crosses in particular were derived from Christian sources are quite as far away as the Yankee, these being evidently native Buddhist and Brahminical symbols, and far more ancient probably, as the Egyptian and American crosses must also be, than Christianity itself. The Jews were already in the habit of crucifying malefactors on a cross when our Saviour lived, so that even among the Jews the cross was at least the grim symbol of a sacrifice, and no doubt the Chinese crucified malefactors then as they still do.

In the region of the ancient Chaldea,—whence emigrated Abram the Chaldean "father" of the Jews,—Semiramis, the mystical queen of Babylonia, or more properly, perhaps, the oracular Spirit, or ferocher, fairy, peri, or guardian angel, and counsellor, of the king, was threatened with crucifixion,—a mystical threat which is explicable in connection with the fact that the Assyrian and Persian ferocher itself itself was occasionally cruciform, or appears on a wheeled cross, watching over the king.

Here I may remark, by the way, as to Semiramis, that, on the idea that the king had, in his own person, no oracular power, or susceptibility of entrancement, she may be regarded either as the chosen priestess, in whom the God, Baal, "appeared" or was "invoked;" or who was "visited" by the God; every night, on the elegant oracular or state bedstead, or couch, which Herodotus tells us stood, for that purpose, in the sanctum of the temple of Belus or Baal, at the top of the tower, at Babylon; or, she may have been that oracular Spirit, or Spirit, or ferocher itself, in the chosen priestess. We cannot here wait to fully consider the curious and heretofore confused and inexplicable historical facts as to Semiramis, sufficiently

to work out the problem now started; but it is quite explicable, I am convinced, on these ideas; e.g., the difficulties as to whether she were a contemporary with, or a successor to, the king, with whom, and as if his double or counterpart, she is seemingly as inexplicably mixed up. I may remark, however, that there is collateral evidence of the probability that the king had, in his own person, the ferocher, pharaoh, or oracular and protective Spirit. Thus Rawlinson sees reason to maintain that Nimrod, Zoroaster, and Orion, were one and the same; that Zoroaster was a Chaldean; that both Nimrod and Zoroaster were said to have invented magic and astrology; that the Arabic astronomy calls Orion el Jabbar—the Giant—the special epithet of Nimrod, and that Gibbur is the particular Hebrew title given to the Nimrod of Scripture; that mounds of ashes in Babylonia are called Nimrod, fire worship having been instituted by Zoroaster or Nimrod; that there were Babylonian scyths, called "Namri;" that Orion being invoked, Zoroaster was consumed with fire and apotheosized; and that Nimrod was himself worshipped as Orion by the Semites;—from all of which premisses, I should feel inclined to conclude that kings such as Nimrod, were, indeed, to a certain extent, or occasionally, supposed to be twofold, since they possessed, or could, as was believed, invoke, the ferocher, god, guardian angel, or divine oracular afflatus within them; so that while Orion, or "the God," was invoked in Zoroaster or Nimrod, the body of the king was of course God-possessed, or apotheosized, and the man Zoroaster no longer for the time existed: he was "consumed by (this inward solar) fire" of Baal, the god of fire, as a mystical sacrifice on the *internal* altar of this microcosmic "sun," or winged and celestial ferocher, and guardian spirit of magical entrancement.\*

In truth, entrancement, and the quickening Spirit, which is *awakened* in high entrancement, and is the natural as well as the supernatural or ultranatural "Light" or the soul, as I shall afterwards endeavour, briefly and scientifically, to show, will be found to afford us the psychological and the only key to vast regions of mystery and magic, as well as symbolism, in ancient mythology. The life of all human beings,—as two *alternating* states of waking and sleep, in themselves, though imperfectly, imply,

\* If Zoroaster "or any other man" really ever "became a god," and was then and thus "no longer man," as Iamblichus has it, it might become a very natural question what had become of his nature as a *man*; and the mystical reply to this would be that it was "consumed" like a sacrifice by altar fire,—like cold by heat—like the electro-positive by the electro-negative—in and by the God in possession, who is "a consuming fire," but still a redeeming and a saving one; so that though losing his own human life while "the God" possessed his body, the man would "find it again" so soon as the divine afflatus or Spirit or God passed off. The ancients had very different ideas of "a God" from what the moderns have: thus Plato calls wine an evil god, and water a more sober god; and we know that when even the apostles were filled with the truly divine Spirit, they had the outward appearance of men "filled with new wine:" hence, too, there is a singular and frequent antithesis in the Bible between being "filled with the Spirit" and "filled with new wine:" thus, "be not drunk with wine wherein is excess, *but be ye filled with the Spirit:*" John the Baptist "neither drank wine nor strong drink, *but he was filled with the Holy Ghost:*" Eli the priest having charged Hannah the prophetess with being drunken, she said "I have neither drunk wine nor strong drink, *but have poured out my soul before the Lord*,"—who "is that Spirit."

is potentially, or by constitutional possibility, twofold—human and divine, or soul and spirit, as Plato and many others of the ancients tell us, and as the doctrines of the Druids, the Brahmins, the Buddhists, the Egyptian hierophants, and indeed all other ancient religionists indicate—a fact which I have already endeavoured to show forth in the articles on "Bird and Wing Symbols" in the *Builder* of 16th October, 1858, and 15th January, 1859. The ordinary waking life of the human soul and body, and the waking life of the divine Spirit of entrancement, during which the body is dead to the waking soul-life of the flesh, or *human* nature, as any corpse in its coffin—far more dead to all sense and all pain, therefore, is this "voluntary death" than it is in that depraved similitude of, and imperfect substitute for, entrancement or ecstacy, called sleep,—are two antitheses, yet images of each other, or, as it were, sexual counterparts, just as the positive and the negative electrical states of a body are two antithetical or reversed states of the one body, with the neutral state of sleep, as it were, between them.\* The awakened, or "invoked" Spirit of entrancement or ecstacy, therefore, though the counterpart, is the complete reversal of the ordinary waking life, and its only full and perfect rest; and to this life of ordinary waking, it may be said to be not only sleep, but more than sleep, or beyond sleep,—a deeper repose than the alternative and shadowy state of sleep; beyond whose fantastic dream veil it lies normally dormant; hence, however, the strange association of the magical and oracular waking Spirit of entrancement with dreams, visions, and other phenomena in which the ancient magicians, whether Chaldean, Egyptian, or Indian, ever dealt; and without a philosophical or scientical understanding of which Spirit their magical and mystical symbols cannot be explained.

The cross in its various forms, whether Greek, Egyptian, St. Andrew's, or Maltese, is not the only form in which angles have been symbolically com-

\* "In a paradisical state, according to the primitive Fathers, sleep was voluntary and holy: it was a mystical and spiritual repose before God, in which the soul, elevated by contemplation, entered into and exercised the noblest functions of its angelical part (of its higher or upper part). Sleep was not then, as now, a mere interval of frenzy, or as in some a total insensibility."—*The Philosophical Principles of Natural and Revealed Religion*, vol. i., p. 372, by Chevalier Ramsay, a French Freemason, of Scottish extraction. This, in short, just means that at one time the death-like sleep of entrancement, in which angelical functions were exercised, as in a corpse-like yet waking life, was substituted voluntarily and nightly, or in the time and place of sleep, as a more thorough and refreshing or restorative rest; and that this angelic or spiritual and blissful state of rest to soul and body thus nightly enjoyed, turned night and its outer darkness into the inward light of a new and peculiar day—the waking day of rest, "dead in the flesh but quickened by the spirit"—a state which was in itself, in fact, the paradisical or Elysian state of beatitude, or "the ecstatic state," or state of divine bliss, which mankind once enjoyed, as they still can, and will yet again do, alternately with the waking life of soul and body. I need scarcely point to the light which this view sheds upon the voluntary death of the Eleusinian and other nocturnal mysteries, and upon the coffin used in Freemasonic initiations into the light of the high noon of night. This, says the *quæst* Hermes Trismegistus, in allusion to the ecstatic state of entrancement, as the sober watchfulness of the mind in the sleep of the body, and the true sight and light of him who has gone out of himself, like them that dream in sleep—this is the mystery that to this day is hidden and kept secret—life the soul, and light the mind—My Mind—that is, Pimander, the great Lord of the Word, whereby I am inspired; in fact, the spirit which brings all things to remembrance—to mind—in the soul.

ined—as, indeed, the hexalpha itself at the outset indicated.

By far the most extensive and curious collection of angular and other geometrical symbols ever brought under notice probably, or at least that I have ever seen, are described, with diagrammatic illustrations, in the *Archæologia*, vol. 30, in two letters "On certain Marks discoverable on the Stones of various Buildings erected in the Middle Ages." The letters are signed "George Godwin, jun.," and were addressed, in 1843, to Sir Henry Ellis, F.R.S., the Secretary, at that time, to the Society of Antiquaries. In these letters the attention of antiquaries and archæologists appears to have been for the first time drawn to the general and interesting subject of Masons' marks, and their connexion with the craft and mystery of Freemasonry. At the close of an article such as this, however, I cannot do justice to the importance of these and other associate symbols, and must reserve them, therefore, to the opening of another communication, which I hope I shall have your permission to lay before your readers.

#### MASONIC NOTES AND QUERIES.

##### "THE SPIRIT OF MASONRY."

Some verses were shown to me about the Spirit of Masonry, where can I obtain a copy of them?—A.U.K.

##### THE SPIRIT OF MASONRY.

When the Temple of Solomon, gorgeous and bright,  
Its glories display'd on Jerusalem's height,  
Both Gentile and Jew on the edifice gazed,  
Its beauties admired, and its architect praised.  
Its strength, t'was predicted, would baffle old Time,  
And win praise for the Craft through each age and each clime;  
Even foemen, whilst viewing, their quarrels forgot,  
For the "Spirit of Masonry" hallow'd the spot.  
Where now are its pillars, its roof-tree, its walls?  
They are dust, like the sculptures of Pharaoh's proud halls;  
But the spirit which rear'd them shall know no decay,  
Establish'd in strength doth it flourish to-day;  
And, even as then, it now reconciles foes,  
And a balm on the waters of trouble still throws;  
And better, far better, the world would be found,  
Did the "Spirit of Masonry" further abound.  
"Tis a spirit of peace, 'tis a spirit of love,  
With prudence and wisdom it blendeth the dove;  
It links in one cable the rich and the poor,  
To the lowly and lofty it opens one door.  
One breath of its atmosphere lulls to repose  
The demon of discord, its rancour and woes;  
For anger will scatter like chaff to the wind,  
Where the "Spirit of Masonry's" truly enshrined.

##### CHINESE SPIRITUALISM.

Bro. Matthew Cooke some weeks ago favoured us with some notes, and amongst the rest an oriental custom, practised by the Druses, of distributing wine placed in a bowl amongst lighted tapers. This fraternity claim that there are numberless Druses in China—music is one of the avowed pursuits of the Akkals—and it is probable the following rites are identical with the before-named. "The usual way of communicating in China with the higher supernatural powers is by writing supplications or thanksgivings on red or gold tissue paper, and then burning the paper, the idea being that the characters upon it are thus conveyed into a spiritual form. . . . They are then refreshed by the burning of more paper and by the pouring out of wine, which they are thus supposed spiritually to drink. . . . Whenever a question is put, the paper is burned and wine is poured out. . . . These operations go on till shortly after midnight, when, according to Chinese physical science, the *yung*, or male principle of

life, gains the ascendancy. . . . This supposed modern form of delusion has been in existence in the middle empire for centuries."—*Blackwood*. There is much to lead one to believe that the mystery, made of the sacrament of the Lord's Supper by the gnostics, was an application of these rites. Those whom it may concern will readily understand the foregoing.—△.

#### THE KNIGHTS HOSPITALLERS OF ST. JOHN OF JERUSALEM.

[Our contemporary *Notes and Queries* has some further communications on the above Order in the number for March, which we extract for the benefit of those amongst our readers, to whom they may be welcome, either historically, or as Knights of Malta.]

As some of your correspondents are curious about the Order of St. John, I send you a translation of an official document, which will interest them. It was sent to me by order of the Grand Mastership, and, in obedience to the same authority, I transmitted copies thereof (the receipt of which was duly acknowledged) to H.R.H. the Prince Consort, then the only British subject having the Grand Cross, to the Lord Chamberlain, the Home Secretary, and the Heralds' College. Your judicious correspondent "Historicus" is quite right in holding that the Pope is not Grand Prior. His holiness, however, has the appointment of the Grand Prior of Rome by convention with the Order; and the present Grand Prior of Rome is Cardinal Patrizi. As for the capitular commission, sitting at Paris in 1814, the faculties under which it was constituted are in the Archives at Rome, and they restrict its powers to the affairs relating to the French languages, which, it was hoped, might be reconstituted. The commission was created by the Grand Master and Council, and in 1826 it was dissolved by the same authority. I need scarcely say that the commission had no power to, and did not, reconstitute or revive the Langue of England, and on that subject the enclosed declaration of the supreme authority of the Order will suffice.—GEORGE BOWYER.

"The undersigned knights and functionaries of the Sovereign Order of St. John of Jerusalem have become acquainted with a book, entitled *Synoptical Sketch*, &c., published in London by a society calling itself *Sovereign Order of St. John of Jerusalem, Anglia*; and having observed in the lists contained therein their own names as well as that of his most Reverend Excellency, Bro. Philip de Colloredo, Lieutenant of the Grand Mastership, residing temporarily at Rome, the sole lawful successor of the Grand Masters and Lieutenants of the Grand Mastership of the Order of St. John of Jerusalem who resided successively at Jerusalem, at Rhodes, at Malta, at St. Petersburgh, at Catania, at Ferrara, and lastly at Rome; and fearing lest erroneous deductions should be made in consequence of the appearance of those names in the above mentioned lists,—Declare in the name and by command of His Excellency the Venerable Lieutenant of the Grand Mastership and in their own names, that the Order of St. John of Jerusalem, of which His Excellency is the Chief, has never been in any connexion with the above mentioned society, either at its origin or subsequently,—nor with regard to its organisation, the persons who composed it, nor its action.

"The Grand Priories of the Order in the Langues of Italy and Germany, which alone have a legitimate existence according to the Statutes of the Order, and are in communion of jurisdiction and obedience with the Grand Mastership and Council, resident temporarily at Rome, are as follows: 1. The Grand Priory of Rome. 2. The Grand Priory, Lombardo-Venetian, including Parma and Modena. 3. The Grand Priory of the two Sicilies. 4. The Grand Priory of Bohemia.

"The existence of the Knights of St. John in Prussia, who trace their origin by a lawful and uninterrupted succession to the Antient Grand Bailiage of Brandenburg, is recognised by the Order as legal, although that branch has been placed for several centuries, by special reasons, out of the ordinary and continuous jurisdiction of the Grand Mastership.

"The small number of Knights of Justice, and of Knights decorated with the Cross of Devotion, who, by their birthplace do not belong to any one of the Priories or Langues still legally existing, are recognised by our Order solely because and inas-

much as they have been received by the mastership and council *in sinu Religionis*, or they have been admitted by Bulls of Devotion duly delivered by the same authority.

"Beyond and out of the above mentioned Langues and Priories, and excepting the Knights created and constituted as aforesaid, all those who may so call or entitle themselves are legally ignored by our Sacred Order.

Therefore His Excellency the chief of our Order, and the undersigned, desire and demand that their names be erased, and declare that they regard their names to be already erased from the lists published in the *Synoptical Sketch*, in which they have no right to be included.

"Done at Rome in the Magisterial Palace of the S. Order of St. John of Jerusalem, 16 Dec., 1858.

(Seal) "The Commander (Count) Bro. Averardo, De Medici Spada, Vice Chancellor of the S. Order of St. John of Jerusalem.

(Seal) "The Knight (Count) Louis de Gozze, Magisterial Secretary of the same Order."

I am happy in being able to give your correspondent "Historicus" some details with reference to the French Capitular Commission. At the breaking out of the French Revolution, this was the state of the possessions of the Order of Malta in the three languages of France:—

I. Provence contained:—

	83 Commanderies.			
Two Priories				
1. St. Giles	<table border="0"> <tr> <td style="padding-right: 20px;">1 Magisterial.</td> <td rowspan="2" style="font-size: 2em; vertical-align: middle;">}</td> </tr> <tr> <td>47 of Knights.</td> </tr> </table>	1 Magisterial.	}	47 of Knights.
1 Magisterial.	}			
47 of Knights.				
2. Toulouse	<table border="0"> <tr> <td style="padding-right: 20px;">1 of Jus Patronatus.</td> <td rowspan="2" style="font-size: 2em; vertical-align: middle;">}</td> </tr> <tr> <td>4 of Chaplains and Serving Brothers.</td> </tr> </table>	1 of Jus Patronatus.	}	4 of Chaplains and Serving Brothers.
1 of Jus Patronatus.	}			
4 of Chaplains and Serving Brothers.				

And one Bailiwick, that of Monasque.

II. Auvergne contained:—

	52 Commandries.			
One Priory				
Auvergne.	<table border="0"> <tr> <td style="padding-right: 20px;">1 Magisterial.</td> <td rowspan="2" style="font-size: 2em; vertical-align: middle;">}</td> </tr> <tr> <td>40 of Knights.</td> </tr> </table>	1 Magisterial.	}	40 of Knights.
1 Magisterial.	}			
40 of Knights.				
	<table border="0"> <tr> <td style="padding-right: 20px;">11 of Chaplains and Serving Brothers.</td> <td rowspan="2" style="font-size: 2em; vertical-align: middle;">}</td> </tr> <tr> <td></td> </tr> </table>	11 of Chaplains and Serving Brothers.	}	
11 of Chaplains and Serving Brothers.	}			

And one Bailiwick, that of Lyons.

III. France contained:—

	113 Commanderies.			
Three Priories				
1. France.	<table border="0"> <tr> <td style="padding-right: 20px;">2 Magisterial.</td> <td rowspan="2" style="font-size: 2em; vertical-align: middle;">}</td> </tr> <tr> <td>45 of Knights.</td> </tr> </table>	2 Magisterial.	}	45 of Knights.
2 Magisterial.	}			
45 of Knights.				
	<table border="0"> <tr> <td style="padding-right: 20px;">11 of Serving Brothers and Chaplains.</td> <td rowspan="2" style="font-size: 2em; vertical-align: middle;">}</td> </tr> <tr> <td></td> </tr> </table>	11 of Serving Brothers and Chaplains.	}	
11 of Serving Brothers and Chaplains.	}			
2. Aquitaine	<table border="0"> <tr> <td style="padding-right: 20px;">1 Magisterial.</td> <td rowspan="2" style="font-size: 2em; vertical-align: middle;">}</td> </tr> <tr> <td>25 of Knights.</td> </tr> </table>	1 Magisterial.	}	25 of Knights.
1 Magisterial.	}			
25 of Knights.				
	<table border="0"> <tr> <td style="padding-right: 20px;">5 of Chaplains and Serving Brothers.</td> <td rowspan="2" style="font-size: 2em; vertical-align: middle;">}</td> </tr> <tr> <td></td> </tr> </table>	5 of Chaplains and Serving Brothers.	}	
5 of Chaplains and Serving Brothers.	}			
3. Champagne	<table border="0"> <tr> <td style="padding-right: 20px;">1 Magisterial.</td> <td rowspan="2" style="font-size: 2em; vertical-align: middle;">}</td> </tr> <tr> <td>17 of Knights.</td> </tr> </table>	1 Magisterial.	}	17 of Knights.
1 Magisterial.	}			
17 of Knights.				
	<table border="0"> <tr> <td style="padding-right: 20px;">6 of Chaplains and Serving Brothers.</td> <td rowspan="2" style="font-size: 2em; vertical-align: middle;">}</td> </tr> <tr> <td></td> </tr> </table>	6 of Chaplains and Serving Brothers.	}	
6 of Chaplains and Serving Brothers.	}			

I am not prepared to state what was the worth of these six priories, two bailiwicks, and 248 commanderies; but the responsions which they paid into the Treasury of the Order, in 1788, amounted to £58,040 12s. 2d. Of course, when the Republicans sequestered all the property of the Order in France, the deficit of nearly £60,000 to the Treasury was a heavy blow, especially as all the French exiled Knights had to be supported by the Treasury. At the restoration of the legitimate dynasty in 1814, it was considered advisable that the interests of the Order in France should not be overlooked; and for this object the existing Knights of the *ci-devant* French languages formed a commission, which should represent those three languages; and endeavour, if possible, to obtain the restoration of what remained unsold of their former possessions. According to the *Art de Vérifier les Dates*, this commission was named by the Knights, and approved of by the Lieutenant of the Magistery and Sacred Council in 1814. The reclamation which this Commission addressed to the Chambers, in 1815, was signed by the Prince Camille de Rohan, *President Ordinaire*; Le Bailli de Clugny, *President*; Le Commandeur de Bataille, *représentant la Langue de France*; Le Commandeur de Peyre de Chateauneuf, *représentant la Langue de Provence*; Le Commandeur de Dienne, *représentant la Langue d'Auvergne*. The Bailli de Clugny died in February, 1816; and the Bailli Prince de Rohan,

*ci-devant* Prior of Aquitaine, in May of the same year. In 1818, the commission was actually composed of the Bailli de Lasteirie du Saillent, or Saillant, *ci-devant* Prior of Auvergne, President, and the three other Commanders whose names have been already given. The commission of Paris—the importance and power of which have been unduly magnified by Sutherland and others—was composed of very few members. As years elapsed, of these Knights, who were the seniors of the French languages, some died; and the survivors, or rather survivor, then almost if not entirely in his dotage, fell under the influence of some designing men; who contrived speedily to turn the working of the commission to their own profit. Among these, there figured prominently a *soi-disant* Marquis de S. C., who assumed the title of "Secretary of the Commission. The Lieutenant of the Magistry, the Bailli Busca, on hearing of this state of things, at once dissolved the Capitular Commission by a mandate dated March 27th, 1824. This dispatch is addressed to the Knights composing the Capitular Commission. Therein, after some preliminary observations, the Lieutenant of the Magistry says that no authority had ever been delegated by the S. Council to the Commission; neither was it (the Commission) formally recognised by the King; that at Catania he had read over all the correspondence of the Commission with the Magistry since 1814; that, whilst admiring the zeal of the Knights who composed the Commission, he observed with sorrow many irregular and arbitrary acts on their part, &c., &c., protesting against which, he had found many letters from French knights. He then continues:—

"Your intentions and those of your colleagues have been for the interest and welfare of the Order; but they have been influenced, or directed (*dirigées*), at first by the Abbée C.,\* and afterwards by the *soi-disant* Marquis de S.C.; who, of your own avowal, have abused your confidence and your good faith, and compromised yourselves and the honour and credit of the whole Order."

He then observes, that the official representative of the government of the Order at the court of France, is the Bailli Ferretti; and concludes by dissolving the Capitular Commission in these words:—

"I regret, then, to have to desire that you, and all the other French Chevaliers, may continue individually your correspondence with me, *but never more as a Commission*. I even forbid you to meet again under that designation, or under any other, until the King shall allow it and the S. Council authorise it, and give it instructions and fix its powers."

Such is the history of the Capitular Commission of the three French languages, which was organised in 1814, and dissolved in 1824 by the Lieutenant of the Mastership—the same power which had sanctioned its formation. The Orders of the Lieutenant of the Magistry were at once obeyed, and the restoration of the three languages of Provence, Auvergne, and France, *has not* *yet* *effected*. Notwithstanding the dissolution of the Commission by the members of the Order of which it was composed, the designing parties referred to above still continued to call themselves the "Commission of the Three Languages of France." They gave many crosses of devotion or grace; they received as Knights of Justice some respectable individuals who had applied to them, believing in their representations; and, what was all important, they extracted large sums by way of "passage money" from their credulous applicants. I shall throw a veil over other proceedings still more reprehensible. These nominations or receptions were never for an instant recognised by the Order. There are instances of some of these gentlemen, who, on finding out their mistake, applied to be received by the Lieutenant of the Mastership and S. Council, in whom alone the power is vested. And these applicants had, in making their proofs, to undergo an unusual and very rigorous

ordeal. Whether they ever went to the length of taking legal proceedings against their deceivers I do not know. But the fact that the Capitular Commission was dissolved in 1824, coupled with the account which your correspondent "Historicus" has given of the Spanish and Portuguese languages, which ceased to belong to the Order in 1802, and definitely in 1819, fully warrants the belief and opinion he expresses: that there is a *mystery* about the transactions in 1826, and subsequent years (which are stated to have led to the revival of the "Langue of England"), which it would be desirable to have solved and cleared up. Paris is notorious for the traffic in titles and decorations by swindlers; who profess, for heavy sums, to obtain a pretended Order of Knighthood: such as those of the "Four Emperors of Germany"; the "Lion of Limbourg, or Luxembourg"; the *Milice dorée*, or "Golden Spur," &c. A full account of a gang of these swindling practitioners on the credulity of their neighbours appeared in *Galignani's Messenger*, October 1858. They were tried by the Tribunal of Correctional Police, and were condemned to fines and imprisonment. One of the party, a certain Cabany, alias Count de St. Maurice (who was condemned to two years imprisonment, and a fine of 500 francs), called himself "Director-General of the (pretended) Imperial Society of Archivists of France; and Director-General of the general archivies of the nobility of France!" And *The Times* of Sept. 3rd, 1858, quoting from the *Droit*, gives some further details about this trade in titles, and says, that among the dupes are "men of education and of high position in society." Another of the gang was "Count de Viala," but he came speedily to grief:—

"The man, calling himself Count de Viala, was yesterday arrested; and in his lodgings were seized numerous false patents of Knighthood, and about a dozen diplomas of learned societies. One of the patents was of the Order of the Gilded Militia, or Golden Spur, which purported to be granted by the Duke of Sforzini (*sic*), a Roman Prince; and which set forth that, in addition to the Order, it conferred the title of Count. Others of the pretended Patents were of the Order of Malta, and that of St. Gregory the Great.

"The *soi-disant* Count de Viala has been recognised as a professional Greek, who is well known, both in Paris and at all the German watering places. He has at times passed by the name of Count de Cassan, and has been condemned for cheating at cards."

Nothing like high-sounding titles and a brazen face to deceive!"—SCRUTATOR.

#### EGYPTIAN AND PHENICIAN ARCHITECTURE.

The researches of M. Renan amongst the buried ruins of the Phenician cities have yielded some few indications of the relations which once existed between this country and Egypt. Some fragments of stone, bearing hieroglyphics, have been found at Aradas, at Tyre, which according to M. de Rouge, belong to the Saitic dynasty—one piece in fact, bearing the name of Psammetichus I. A part of a granite altar, found at Sidon, is referred by M. de Rouge to the twentieth dynasty. A limestone block, found in the ruins of Gebeil, appears to have belonged to an important building—a temple or palace. The stone is that of the locality, and we have here, therefore, the remnant of a building constructed on the spot by Egyptian architects. The figure of a Pharaoh, sculptured in bas relief, remains on this stone, the epoch of which M. de Rouge only ventures to guess at, inclining to think it belongs to the Saitic dynasty.—*Daily Journals*.—△

#### OPERATIVE FREEMASONRY.

I am obliged to "Ebor" for contributing the original of Preston's version of these regulations. For my own part, I am desirous of following historical truth, wherever it may lead, and have no hesitation in saying that the usual Masonic histories have been put together wilfully to mislead. The publication of the whole of these MSS. and a discussion thereon, could not fail considerably

\* I suppress the names.

to advance a knowledge of our previous history. It would now appear, after all, that these regulations were, perhaps, not adopted in 1663, but previously, and the text of what now appears, convey a different meaning to Bro. Preston's version. What then is meant by "the said society, company, and fraternity of Freemasons being regulated by one Master and assembly?" Does it not signify that the operative society and the speculative fraternity were to be governed by the Master of the London company or guild? As these three branches were undoubtedly in existence, perhaps "Ebor," who has copies of the originals, will kindly inform us whether the context will be in this version. Again, does not the Master or Warden of that limit or division refer to the Master or Warden of a guild?—with another (brother) of the trade (or society) of Freemasonry, and three members of the speculative or accepted fraternity. Coupled with Ashmole's opinion and the later London claims, there now appears sufficient to warrant us in believing that the foreign builders, who are said to have come to England in the 13th century, were really of one or a similar fraternity, though I cannot admit that it is yet proven, and that their rites and those of the York brothers were identically one and the same. The question has been put to me how we justify our seizure of the "Stonemasons' arms," a London company? I would here explain that I had no knowledge of either Bros. Drs. Bell or Oliver's theory as to the Master's degree, and that my opinion was founded entirely on the reputed London manner of conferring the degree, and my knowledge of the ancient ceremony, and the absence of allusion to any of its rites in the original operative constitutions, &c. I think I understand the allusion to the Sloane MS., but may not these particular passages have been inserted from thence in 1717?—△

## BRO. DESAGULIERS.

In No. 195 of your esteemed Magazine I find a question as to the place of burial of Dr. Desaguliers, which I take the liberty of answering, being the great great grandson of that talented physician and celebrated Freemason. "John Theophilus Desaguliers, LL.D., died on the 29th February, 1744, [1743] at the Bedford Coffee House, Covent Garden, and was buried in the adjacent ground, belonging to the Savoy."—Edward F. Rimbault in *Illustrated London News*, November 17, 1853. As I am collecting notes illustrative of the three English generations of the Desaguliers family, I shall feel obliged for the communication of any data whatever. One question I will put now. What became of the Doctor's second son, Jean Theophilus, born 1718, and who, with General Desaguliers, were the only two of the Doctor's seven children who survived him?—R.J.S., Berne, Switzerland.

## CORRESPONDENCE.

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

## OFFICIAL RUDENESS.

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

DEAR SIR AND BROTHER,—Several documents of the most important character have been, during the past three months, transmitted from the west of Scotland to the Supreme Committee and Supreme Grand Chapter of Scotland, per the Grand Scribe E., Comp. Lindsay MacKersay. Would you believe it, that not one of the said officially transmitted documents have been acknowledged, nor have the forwarders had the slightest idea accorded them of how they have been disposed of, and although repeatedly enquired after by letter, direct refusal has been the reply. To day I have just heard of a most glaring dereliction of duty on the part of the said paid

official. A document of a most important character was entrusted to the care of Comp. Donald Campbell, late Prov. G.M. Depute for the Province of Glasgow, and editor of the *British and Colonial Masonic Calendar*, to deliver to the Supreme Committee of Scotland. To ensure its safe delivery a special messenger was despatched from Glasgow to Edinburgh, to obtain a receipt for it. On presenting a letter with the document, the letter was read, and the envelope containing the important document rudely and impertinently thrown back, open and unsealed, to the messenger.

Such is the conduct of a paid official, whose annual services are valued at £32 per annum, and whose letters and official correspondence emanates from what he terms the "Grand Scribe E.'s chambers," but which said chambers consist of a single back ground apartment, where the light of day barely ever enters.

I have just heard that the document has now been transmitted to the Grand Principal Z., J. Whyte Melville, of Mount Melville, where it will no doubt be received with the courtesy which the document merited, and duly replied to.

EZRA.

## RE-NUMBERING LODGES AND CHAPTERS.

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

DEAR SIR AND BROTHER,—With your kind permission I crave space to address a suggestion to the Calendar Committee through your columns.

It is well known that our lodges are to be re-numbered, owing to the independence of the Canadas, and the absence of returns from many English lodges.

Necessary as the change is, many of the brethren have a sort of attachment to the number under which they have been made, joined, or held office; and, for a time, the alteration must produce considerable confusion all through the country. Yet, as the fiat has gone, or is about to go forth, I think the matter may be less open to objection and regret if the present number of each lodge and chapter is retained, in the next and following two issues of the Calendar, within brackets, in a different type, as in the following instances. The new numbers, affixed to both lodges and chapters, as I have placed them, are purely imaginary, but adopted to explain my meaning.

## LONGES.

- 22. [23] Globe Lodge, Freemasons' Tavern, &c., as at present.
- 920. [1207] De Grey and Ripon Lodge, &c.
- 922. [1209] Royal Albert Lodge, &c.

## CHAPTERS.

- 180. [211] St. James's Union, &c.
- 410. [536] Royal Union, &c.
- 590. [778] Polish National, &c.
- 700. [955] Canonbury Chapter, &c.

By this means, or any similar plan, brethren all over the country and abroad will be enabled to distinguish any lodge by either its new or present number; and if the plan is continued for three years, they will become so habituated to the new number, that the old numbers may then, if thought desirable, be withdrawn, and the new register only retained.

If such a system had been formerly adopted, the tracing of a lodge through its various numerical wanderings would have been rendered easy, for it could have been indicated thus, each change being marked by a star, and a general foot-note appended stating in what years the re-numbering took place:—

23 [27\* 32\*\*. 25\*\*\*] Globe Lodge, &c.  
the last number remaining without a star.

Hoping that some plan may be devised to meet this want, feeling that the above suggestion is of importance to prevent confusion and economise space, and that something ought to be done by the Calendar Committee to lessen the confusion that must for a time ensue,

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

MATTHEW COOKE,

Sec. 23, 1207, & 1209; E. 211, 536, 778 & 955.

## THE MASONIC MIRROR.

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### MASONIC MEMS.

Col. Kemys Tynte, *M.P.*, has resigned the office of Prov. G.M. for Monmouthshire, and Bro. John Etherington Walsh Rolls, of the Hendre, near Monmouth, has received the appointment, and has appointed Bro. Charles Lyne, of the Silurian Lodge (No. 693), as his Deputy. The installation of these two distinguished brethren will take place at Monmouth during the ensuing summer, and, from their known popularity, a large gathering is expected.

The Fifteen Sections will be worked at the Confidence Lodge of Instruction, held at Bro. Swainston's, Three Bucks, Gresham-street, on Tuesday, 14th April, Bro. Brett in the chair.

The Fifteen Sections will also be worked at the Industry Lodge of Instruction, Dick's Hotel, Fleet-street, Monday, April 20th, at 7 o'clock, Bro. Terry in the chair.

A Masonic lodge, in connection with the Grand Lodge of Italy, will shortly be opened in Pera under the presidency of the Italian minister, the Marquis Bella di Caracciola, who is a high member of the Craft.

### METROPOLITAN.

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UNIVERSAL LODGE (No. 212).—The usual meeting of this lodge was held on Friday, 27th March. Present, Bros. N. P. H. Lawrence, W.M.; Col. A. L. Cole, *C.B.*, S.W.; Lyne, J.W.; Glover, S.D.; Dibdin, J.D.; Roberts, I.G.; Beale, P.M. and Steward; Pike, P.M.; Parkinson, Immediate P.M. and Sec.; and many others. The lodge having been opened in form, Bros. Furlonge, Lea, and Cox were severally passed to the degree of F.C. The Secretary reminded the brethren that their W.M. had undertaken the office of Steward at the forthcoming Festival of the Girls' School, and expressed a hope that the lodge would support their Master with the same liberality as they had accorded to their Secretary at the Boys' School Festival the other day. At the banquet, the W.M., after the usual Masonic toasts, read the following extract from the minutes of the former meeting:—"Bro. Beale, P.M., proposed, and Bro. Pike, P.M., seconded, that to mark the appreciation of the brethren of the Universal Lodge of the great and peculiar services rendered to the lodge by Bro. Parkinson, P.M., a Past Master's jewel should be presented to him, and that the W.M., the S.W., and the S.D. should be deputed to obtain such jewel by the next meeting of the lodge." In presenting a jewel exactly similar in form to that in the *Book of Constitutions* (of 18 carat gold, hall marked, with three rubies in place of the screw heads on the square, and a large brilliant on the clasp, and bearing the following inscription:—"Presented to Bro. Joseph Charles Parkinson, P.M., by the brethren of the Universal Lodge (No. 212), as an expression of personal regard, and in recognition of his services to the lodge, and his general Masonic zeal and ability.—27th March, 1863") the W.M. said I have now a very grateful duty to perform. It is not the practice of this lodge to present P.M.'s jewels, save under rare and exceptional circumstances; but we have amongst our Past Masters a brother to whom the lodge is peculiarly indebted, not only for his diligence, assiduity, and the admirable way in which the ceremonies were performed during his year of office, but because the lodge owes its present position to the skill and tact with which he carried it through a very critical juncture. He found us weak in numbers, he has made us strong; he found our finances failing, by his energy and influence he has brought them to their now prosperous condition. The brother to whom I allude is the

immediate P.M., Bro. Parkinson; and it is with the greatest pleasure that I now present him, in the name of the brethren of the Universal Lodge, with this Past Master's jewel, as a token of their brotherly regard, and as a mark of their appreciation of his devotion to the interests of their lodge. The W.M. then proceeded to affix the jewel to Bro. Parkinson's breast amid the loud and continued applause of the brethren.—Bro. PARKINSON acknowledged the compliment in the following words. Worshipful Master and brethren: this, as you must know, is a moment of intense triumph and gratification for me; and you, having set the fountain running, must not complain if it overflows. Believe me, brethren, it needed no outward symbol to either remind or assure me of your good will. I could have been content to recal the many expressions and acts of kindness I have experienced at your hands, to enumerate the number of personal friends who rallied round me as initiates during my year of office; to quote the unanimous indulgence you have ever accorded to my poor efforts; to boast of the confidence you still place in me, and to exclaim with proud humility, "These are my jewels!" But, brethren, by your handsome and valuable testimonial of this evening, you have not only effectually prevented my ever emulating Cornelia, but have laid me under a weight of obligation which it is far easier to acknowledge than repay. I beg you to believe that the kind words which are imprinted by the graver's skill upon this beautiful ornament, will be henceforth far more deeply written upon my heart, and that until my latest hour, this jewel will be carefully treasured and proudly displayed, a testimony at once of your generosity and of my gratitude. I will not be so affected as to deny that I have given my best energies to the advancement of this lodge. (Hear, hear.) I undertook certain responsible duties at a somewhat critical period of its fortunes, and I have no hesitation in admitting, that from the time of my doing so, to the moment of my leaving the chair, there was not a day,—scarcely an hour—when the interests of the "Universal" did not occupy my anxious thought. But brethren, onerous as my duties have occasionally been, still "the labour we delight in physics pain," and it has been said that, there is nothing so successful as success. (Loud cheers.) When I consider our pleasant and numerous meetings, our increasing numbers, our financial correctness, and our assured prosperity, and when I reflect that you are pleased to declare, and have to-night so munificently enforced the declaration, that I have had some share in bringing about these results, believe me, I am proud indeed. I am painfully conscious how miserably inadequate are words, or at least such words as I can command, to express the feelings of the heart, let me, then, take refuge from my own poverty of expression, in the wealth of Shakespeare, and assure you that for your past, and above all, your present wonderful kindness to me,

"I can no other answer make

Than thanks, and thanks, and ever thanks."

Bro. Parkinson then resumed his seat, and the lodge was shortly afterwards closed with solemn prayer, and adjourned. It is right to add that the above jewel was manufactured by Bro. William Platt, and is deservedly admired for its workmanship and beauty.

CRYSTAL PALACE LODGE (No. 1044).—The first meeting for the season of this highly respectable lodge, took place on Thursday, April the 2nd, at the Crystal Palace, and was very numerously attended. Bro. Henry F. Thompson, W.M., presided, supported by his officers, Bros. Handford and Palmer, P.M.'s of the lodge, and a large body of visitors, amongst whom were Bros. Bates, P.M. 15; Madge, W.M. 1181; Ballantyne, of a Scotch lodge; H. Thompson, S.W. 206, &c. The lodge having been opened and the minutes of the last lodge read and confirmed, it was announced that Mr. Rudolph Steigerwald was a candidate for admission into the ancient order of Free and Accepted Masons. He was accordingly introduced and in due form initiated into the secrets and mysteries of Freemasonry, the beautiful ritual being rendered by the W.M. in a manner which elicited general approbation, and affording a striking illustration of the pains-taking which the W.M. has always displayed, both in regular lodges and lodges of instruction, in the interests of Freemasonry. As is usual in this lodge the ceremony was accompanied by appropriate music on the harmonium. The next business of the evening was the election of a W.M. for the ensuing year, and on the votes being taken they were found to be unanimous in favour of Bro. Oliver, the present S.W., and he was declared to be W.M. elect for the year

ensuing. Bro. Handford was then unanimously re-elected as the Treasurer of the lodge, and Bro. Crawley, Tyler. Bro. Palmer, P.M., said he had a most pleasing duty to perform, which was to pay a compliment to their W.M. on his retiring from the chair, and as it had been well deserved, he should move that the sum of five guineas be voted from the funds towards the purchase of a P.M.'s jewel, to be presented to the W.M., Bro. Thompson, on his retirement from the mastership of the lodge. Bro. Handford, P.M., seconded the motion, which was put and carried unanimously. Some other matters having been disposed of, it was announced that five gentlemen were candidates for initiation at the next lodge meeting. The lodge was then closed, and the brethren adjourned to the chief saloon, where a splendid banquet was provided for them, in Bro. Strange's usual style. After the cloth was drawn, the W.M. gave "The Queen and the Craft," which was duly honoured, followed by the National Anthem. The health of the M.W.G.M. and the D.G.M. were next given, and received with all due honours. The W.M. said the next toast was the health of the newly-initiated brother of that evening. He was greatly pleased, on the last evening he should occupy the chair, to have the opportunity of introducing and initiating as a member of the lodge, his friend, Bro. Steigerwald. The brethren need not accept from him all he could say of him, having known him for a length of time, but he brought with him a stronger recommendation, for a number of their own members were most anxious to see Bro. Steigerwald a member of their lodge. In asking the brethren to drink his health, he had only to express a hope that he might prove as good a master of the lodge at some future day, as he had proved an initiate that evening. The toast was well received.—**Bro. STEIGERWALD** briefly acknowledged the compliment, and said he would do all in his power to render himself worthy of the good opinion they had formed of him.—The W.M. said the next toast he had to propose was the health of the visitors of the evening, and although they were not so numerous as they had been on a former occasion, yet they had a great deal of talent amongst them. The W.M. then referred to each personally, and concluded by calling upon the brethren to greet them in a manner worthy of the Crystal Palace Lodge.—**Bro. BAILEY** returned thanks on behalf of the visitors.—**Bro. PALMER, P.M.**, said he rose with much pleasure to propose a toast in which they all felt deeply interested, which was the health of the W.M. The time was near at hand when his term of office would expire, but the manner in which he had performed his duties, demanded from them a hearty welcome to the toast he had proposed. He thought the W.M. elect would be well fitted for the chair, but they should not fail to appreciate the way in which the W.M. in the chair had carried on the duties of the lodge. As he had done his utmost in his exertions to advance the welfare of the lodge and the prestige it maintained in the Craft, he called upon them to be upstanding, and drink the health of their W.M. The W.M. thanked the brethren for the very kind way in which they had responded to the toast, and said that during his year of office he had done his best to promote the prosperity of the lodge, and he hoped that his successor would be able to secure for it more advantages than he had. In conclusion, he begged to give "The Health of Bro. Oliver, W.M. elect."—**Bro. OLIVER** said as time was short, he would not detain them long, but he thanked the W.M. for the kindly way in which he had spoken of him, and he would endeavour so to discharge his duties in the chair, that the lustre of the lodge should not fall through during his year of office. As far as the working was concerned, he would endeavour to keep up that character which the Crystal Palace Lodge had always maintained.—The W.M. next gave "The P.M.'s of the lodge, Bros. Palmer and Handford," coupling with the toast the health of other P.M.'s present.—**Bro. PALMER**, in responding for himself and Bro. Handford, thanked the brethren for the very kind way in which the toast that had emanated from the chair had been received, and he could assure them that it would be to himself and Bro. Handford a sincere pleasure to assist any brother who had the ambition to occupy the proud position of their W.M., and any amount of knowledge he possessed he should be glad to impart to others who might require it. He wished long life to the W.M. in the chair, and the manner in which they had received the toast of his health, showed how they appreciated the working of the lodge during his year of office. He thanked the brethren sincerely for the honour conferred upon the P.M.'s. Bros. Stewart and Bates also briefly responded to the toast, and this brought the pro-

ceedings of a very happy evening to a close. The regular Masonic business was most agreeably diversified by a variety of songs, the Organist of the lodge presiding at the piano-forte.

#### INSTRUCTION.

**TEMPERANCE LODGE** (No. 198).—The anniversary festival of this excellent lodge of instruction, was held at Bro. Bolton's, Victoria Tavern, Victoria-road, Deptford, on Friday, the 27th March. The chair was taken by Bro. Nowlan, W.M., supported by Bro. Brown, S.W. of the mother lodge, and supported by about twenty-two other brethren, amongst whom were several P.M.s of the parent and other lodges. Bro. Arnold, P.M. of the Lodge of Faith, in his usual excellent manner, worked a lecture on the tracing board, and with the assistance of the brethren, some of the sections of the first degree. The brethren then sat down to a banquet that reflected the highest credit on Bro. Bolton. On the removal of the cloth, the usual loyal and Masonic toasts were proceeded with and responded to most heartily. Bro. Arnold in proposing the health of the W.M., Bro. Nowlan, congratulated him for his zeal and assiduity in promoting the interest of the lodge of instruction. Bro. Nowlan briefly replied, and stated he should call on the brethren to fill a bumper to the next toast, that being the health of Bro. Bolton, P.M., not only for the manner he had catered for them that evening, but for his genuine Masonic qualities, which he was quite sure every brother present could bear witness to. Bro. Bolton returned thanks for the compliment, and assured the brethren that nothing gave him greater pleasure than to impart that Masonic knowledge which he had received from others. The next toast the W.M. wished to propose was, prosperity to the lodges in the neighbourhood, which was heartily responded to. Bros. Arnold and Green having briefly replied, the W.M. begged to propose the health of one to whom the lodge of instruction was greatly indebted, it being that of the worthy and distinguished Bro. Hollins, P.M. (Cheers.) Bro. Hollins having briefly replied, the next toast the W.M. had to propose, was the health of their highly esteemed Treasurer, Bro. Simmons, P.M., of whom the lodge was justly proud. Bro. Simmons in acknowledging the toast said—that so far from any thanks being due to him, his were due to the brethren, for the kindness with which they at all times received him. He was happy to be amongst them, and from the day of his initiation had endeavoured to the best of his ability to promote the interests of the Craft, so far as his means would allow. The S.W., Bro. Brown, and one or two other toasts followed, and were briefly and appropriately responded to, and the proceedings were brought to a happy close. The harmony of the evening was much enhanced by the singing of Bro. Kingfield and several other brethren.

**PERCY LODGE** (No. 234).—The Fifteen Sections were beautifully worked in this lodge, held at Bro. Ireland's, the Falcon, Fetter-lane, on Saturday 4th inst. At 7 o'clock Bro. Bradley took the chair as W.M., supported by Bros. T. Foulger, S.W.; Nudge, J.W.; Gilchrist, S.D. and Sec.; Smith, J.D.; Aldridge, I.G.; and Bradley, Tyler. The questions were all put by the W.M., in a manner which evinced a thorough knowledge of his duties. The sections were respectively worked by the following brethren. The lecture in the first degree:—1st section, Parker; 2nd, Nudge; 3rd, Carl; 4th, Foulger; 5th, Thomas; 6th, H. Thompson; 7th, Sharp. In the second degree:—1st section, T. Foulger; 2nd, H. Thompson; 3rd, Sharp; 4th, Thomas; 5th, Thomas. In the third degree:—1st section, Gilchrist; 2nd, Foulger; 3rd, S. B. Wilson. The whole of the answers were given in a correct and prompt manner, such as seldom comes to our lot to witness. The lectures concluded, Bros. Mather, of 78 and 1115; Gaball, of 169 and 536; and Hugget, were proposed as members of the lodge of Instruction and unanimously elected. The W.M. announced the fact to the newly elected brethren, assuring them that if they had a desire to gain Masonic information and qualify themselves for their duties, they could not do better than attend this lodge, where, he believed, pure and correct Masonry was taught. Bro. Mather replied, thanking the brethren for electing him, and promising a regular attendance. Bro. Gaball also thanked the W.M. and brethren for the honour they had done him in electing him a member. He was desirous of receiving all the instruction he could obtain, and he felt certain that in a lodge where the working was conducted in the manner he had witnessed that evening, he should gain all that he could desire. He should make a point of attending their meetings as often as business would permit. Business over, the brethren separated at an early hour.

## PROVINCIAL.

## MIDDLESEX.

TWICKENHAM.—*Consecration of the Strawberry Hill Lodge* (No. 1248).—This ceremony took place at the Grotto Tavern, Twickenham, on Wednesday last, and although the weather was drizzling, everything else was "All red." At the hour appointed, two o'clock, we recognised amongst those brethren present the following members of the new lodge, Bros. John Gurton, Stedwell, Collard, Archer, Platt, Faithful, Wheeler, and Bowyer. Amongst the visitors were Bros. John Savage, P.G.D.; Hammond, Prov. G.M. Guernsey and Jersey; Devereux, Prov. G. Sec. Berks and Bucks; W. Watson, P.G.S.; George States, S.W. 202; Morbey, P.M. 169; Grant Edwardes, P.M. 1097; W. Aspinwall, G. W. Yates, and Matthew Cooke, 23; G. E. Jones, 752; Maples, 168; Oliver, 228; Isenbiel, 1122; and several others. The business of the day commenced by Bro. Savage opening the lodge from the chair of the W.M., with Bros. Devereux as S.W., and Morbey as J.W. After which, Bro. Savage having paid some graceful compliments to Bro. W. Watson, the ceremony of consecration was undertaken by the latter brother, Bro. Matthew Cooke performing the music, Bro. Savage then proceeded to install Bro. John Gurton as first W.M., and upon his being seated in the chair, he was greeted by a most hearty round of applause. Bro. Savage dispensed with an Installing Board of Masters as likely to cause inconvenience to the brethren below the chair, Bro. John Gurton being already a P.M. Bro. Gurton then proceeded to appoint and invest the following brethren: Bros. Savage, P.G.D. as P.M.; Stedwell, S.W.; Collard, J.W.; Platt, Sec.; John Archer, S.D.; Faithful, J.D.; Wheeler, I.G.; and Riley, Tyler. There were three candidates for initiation present, viz., Messrs. Thomas Bendy, Nathaniel Foresight, and William Rabken, who were made Freemasons by Bro. Gurton with his usual ability. After this the usual business of the lodge was transacted, joining members elected, and a vote of thanks ordered to be inscribed on the minutes to Bro. Savage for his attendance that day. The lodge was then called off and the brethren proceeded to the banquet, which was all that the most fastidious could desire, both in quality, quantity, and elegance, reflecting considerable credit on Bro. Bendy, the senior initiate of the day. The cloth having been cleared, the W.M. gave the usual royal and Masonic toasts of the Queen and the Craft, and the M.W.G.M., the Earl of Zetland. Upon proposing that of the D.G.M., the Earl de Grey and Ripon, and the rest of the Grand Officers, he said every brother who had seen his Lordship in Grand Lodge, must have been deeply gratified to see the way in which he frequently conducted the business there. His Lordship also freely gave up his time, really valuable to the country, proving that his heart was in the cause of Freemasonry. They, that evening, were honored by the presence of two Grand Officers, Bros. Hammond, the Prov. G.M. of Jersey; and John Savage, P.G.D., and with their names he coupled the toast.—Bro. HAMMOND, Prov. G.M. of Jersey, was honored by having his name connected with that of Lord De Grey and Ripon and the Grand Officers, and in their name he returned thanks. In his individual character, he had only heard of the inauguration of the lodge on the previous day, and as he was about to perform the ceremony of consecration in his own province, and knew Bro. Savage could give him some valuable instruction, he had attended there, and he could say that although he had not seen Bro. Savage perform the ceremony, yet he had received the greatest pleasure in seeing it so beautifully worked by Bro. Watson. He should be wanting in courtesy if he did not acknowledge the kind welcome he had met with, and if any of the members should visit Jersey, he hoped they would favour him with a call, and he should be happy to return the compliment both in and out of lodge.—Bro. SAVAGE had hoped he should not have had to trouble them with a reply, but since they had afforded him so kind a reception he should be ungrateful if he did not acknowledge it. He could endorse all that had fallen from their W.M. on the excellencies of the D.G.M., who more than came up to their expectations. The Grand Officers desired to promote the prosperity of the Craft, and on their behalf he tendered his thanks. For himself, he thanked them cordially. He could assure them that the Prov. G.M.'s invitation to Jersey would be a real treat to any one who accepted it. He had been there himself, and Bro. Hammond was his cicerone, and excellently did he perform the part both Masonically and locally. He would not trouble them with any further remarks as they had

two strings to their bow in the presence of two Grand Officers, who were most happy to have been present at the auspicious opening they had made that day.—Bro. GURTON here placed upon the table a punnet of very choice strawberries which were hailed as "all red" by those in the secret.—The W.M. said he should give the health of the Visitors, at the next toast. He could not say they were always very happy to welcome visiting brethren, as that was their first time of meeting as a lodge, but he should add that they would always be very happy to welcome them in the future and greet them as heartily as they did that day. He then went through the list, complimenting each one for Masonic, personal, or private reasons, and concluded by a warm eulogium on Bro. Devereux's working, with whose name he coupled the toast.—Bro. DEVEREUX, Prov. G. Sec. Bucks and Berks, on behalf of the visitors, was very grateful for the handsome way in which their presence had been acknowledged, and for the hearty welcome that had been afforded them. It was a great pleasure to them all to see so excellent a lodge, established more particularly on the classic ground, which had been the home of Pope and Horace Walpole. He felt sure, under the able management of so good a Master, that it would flourish, be a pattern for work, and increase rapidly in numerical strength.—Bro. W. WATSON asked all to assist him in the next toast, that of "The Health of Bro. John Gurton, W.M. of 1284." (Cheers.) He did not come there to seek the honours of the chair for the first time, because for many years their W.M. had reached the highest honour a Craft Lodge could confer; but he had come forward as a resident in Twickenham to give his able and willing assistance. He was no novice in the work of the chair, but equal to all its duties, and as a gentlemen endowed with a good heart, he would be sure to find similar hearts to support him. No lodge had ever been formed with such capital prospects and under a brighter or a better Freemason. (Cheers.)—Bro. JOHN GURTON, W.M., felt more had been said than he deserved; yet, his aim should be to merit some portion of it, and try to do his duty. He hoped for many years to be a P.M. of the lodge, and, with the co-operation of his Officers, would do all he could to sustain the dignity of the lodge. The Strawberry Hill Lodge had only the interest of Freemasonry at heart, and in no way sought to clash with the Crescent Lodge, whose members, as a lodge, or as individual brethren, they would always be happy to meet. He hoped for many years to be associated with the lodge they had formed that day; to have many happy meetings together, and, that it might be so, there should be nothing wanting on his part on behalf of the lodge.—The W.M. could assure the initiates that the lodge was very happy to receive them. The host of the Grotto Tavern, Bro. Bendy, was their first initiate, and all were glad that he was so. Bros. Foresight and Rabken had each of them evinced that they felt the importance of the ceremony they had gone through, and he, the W.M., could assure them that every further step they took would be more important still. They no doubt had often heard of Freemasons being a set of jolly fellows, but, while he did not deny the jollity, he informed them that it was also an eminently practical Institution. Its Charities were one of its proudest monuments, and he was happy to say the means of those Institutions increased daily. They would hear and see of them in time, and he contented himself with performing one of a W.M.'s most pleasing duties in proposing "The Health of the Initiates."—Bro. RABKEN, although the junior, had been deputed to speak in the name of the three, and return thanks for the toast proposed. He felt it the greatest honour he had ever risen to in being made a Freemason, and he hoped they would each, as they progressed, gain further knowledge, and apply it properly.—The W.M. then gave "The Healths of the Officers." Bro. Stedwell, S.W., was a young Mason, but had a laudable ambition to excel; and he, the W.M., had never found a young Mason with so much Masonic knowledge. Bro. Collard, J.W., was well known as one that could work anything and everything. Bro. Archer was well known, both there and at the Shrubbery, as a modest retiring brother; he was also an old P.M. Bro. Faithful was an energetic Mason, and would do good service in the lodge. Bro. Wheeler, the I.G., came and joined them at a moment's notice, and he, the W.M., had appointed him to office on account of Masonic and private grounds. First, he was a very talented brother, and would be a very bright Mason; and secondly, Bro. Wheeler's mother had introduced the W.M. to his wife, which introduction had been the turning point of his success in life; and he, Bro. Gurton, thought he could scarcely be blamed for recognising in the son the favour that had been done him by

the mother. (Cheers.) Bro. Platt, their good-natured Secretary, was no slight acquisition to the lodge, and he hoped that his services would be so highly appreciated that they might be increased until he would be obliged to ask the lodge to grant him an assistant to carry on the business. (Cheers.)—Bro. STEDWELL, S.W., was glad his brethren regarded him with kindness, and he would do his best to help the lodge. He had to thank the W.M. for the great trouble he had taken in its formation, as well as for the high office in which he found himself.—Bro. COLLARD, J.W., acknowledged the compliment just paid to himself on that, the happiest day he had ever spent in Masonry. He considered it to be a great advance to get another lodge in Middlesex, which now numbered sufficient lodges to have a Provincial Grand Lodge of its own.—Bro. ARCHER was proud of Twickenham, the favourite residence of Pope, Otway, Walpole, and many of the great *literati* of the last century. He was also obliged for his name being included in the toast.—Bro. WHEELER, as a stranger, knew very little of the classical ground of Twickenham, nor much more of the more universal spirit of Freemasonry, but he hoped to learn. As, however, it appeared he was appointed more for his mother's sake than his own, he should take the liberty of returning thanks both for his mother and himself.—Bro. W. WATSON said there was a toast of a very peculiar nature, which he felt called upon to present to their notice. There had been a double birth that day, both owing paternity to Bro. Gurton. Taking them in chronological order, Mrs. Gurton had presented her husband with another fine boy that morning—that was Strawberry No. 1, and they had opened Lodge Strawberry Hill, of which Bro. Gurton was the parent—long might husband, wife, and both the children flourish in health and happiness. (Repeated cheering.) The lodge was then called from refreshment to labour, and the W.M. proposed that Bro. W. Watson be elected an honorary member of the lodge, which was carried by acclamation. Bro. WATSON in a few brief sentences returned thanks, and the lodge was closed. Thus ended red-letter day No. 1, for the Strawberry Hill Lodge, and long may its Master, his family, both domestic and Masonic, enjoy such happiness, as fell to the lot of all the brethren on the consecration of the Strawberry Hill Lodge, making them look back in after years to a pleasant series of days which they will mark in their existence as being "All red."

#### YORKSHIRE (WEST).

ROTHERHAM.—*Phoenix Lodge* (No. 1206).—The monthly meeting of this flourishing lodge was held on Tuesday, the 7th inst., and was attended with more than usual interest by the members, in consequence of a presentation to Bro. Henry Webster, the Immediate P.M. The W.M., Bro. Okley, in a very able manner, initiated a candidate, and also raised a brother to the sublime degree of Master Mason. After other ordinary business of the lodge had been gone through, the W.M. in a very kind and feeling address, presented Bro. Webster, in the name of the brethren with a splendid P.M.'s. locket jewel (from Bro. R. Spencer's) as a token of the appreciation of the brethren for Bro. Webster's exertions in the formation of the lodge, and the ability, kindness and courtesy he had shown in its working during the year, and expressed a hope that it would be the forerunner of other Masonic honours which Bro. Webster so justly deserves. Bro. Webster briefly thanked Bro. Okley and the brethren for their great kindness, and admitting that he had taken some little trouble in the opening and working of the lodge, assured the brethren that it had been to him a true labour of love, and that his great reward was in the good feeling he had always had shown to him by the brethren, and the gratification he felt in the assurance of the continued prosperity of the lodge.

#### SCOTLAND.

##### ROYAL ARCH.

At a Special Meeting of the General Grand Chapter of Royal Arch Masons for Scotland and the Colonies, held in St. Mark's Hall, Glasgow, on Wednesday evening, the 8th inst., for the purpose of considering certain proceedings of the Supreme Grand Chapter, at a special meeting held by said Chapter, in Edinburgh, on the 6th inst., having reference to the expulsion of certain Companions of the General Grand Chapter,

The chapter having been opened in due form, the circular calling the meeting was read by G. Scribe N. The Acting

Grand Z. read a letter from L. Mackersey intimating the expulsion from the Order of Comp. Donald Campbell, and, as shown by the Annual Report of Supreme Grand Chapter, a recommendation from Supreme Committee for the expulsion of Comps. E. W. Pritchard, M.D., N. B. Dalveen, Gordon Smith, James Muir, Hutcheson Campbell, Robert Wallace, David Sutherland, James Horn, James Bannatyne, Andrew Dougall, Thomas McKell Campbell, Dr. Torrance, T. D. Fairley, Charles Brown, and Robert Leckie. The above companions, in consequence of the illegal and unconstitutional acts of Supreme Grand Chapter and Supreme Committee, had, three months ago, renounced, along with upwards of 200 companions, all connection with, and allegiance to, said Supreme Chapter and Committee, as will be seen from the following excerpt of deed of demission:—

"We, the subscribers, Royal Arch Masons of Scotland, and members of Royal Arch Chapters, holding of the Supreme Grand Chapter of Royal Arch Masons of Scotland, considering that in the working of Royal Arch Masonry in Scotland, it is a duty equally incumbent on the Supreme Grand Chapter and the daughter Chapters to act up to the principles on which the Order is founded, and to observe the laws enacted from time to time for the government of the whole body; and further, considering that in the administration of these laws it is necessary to exercise with care and fidelity the prerogative of the Supreme Grand Chapter, particularly in regard to matters involving the efficiency and continuance of all existing subordinate bodies, taking special care that their rights and privileges be zealously preserved, and the honour and dignity of the office bearers and members carefully maintained; that it is only so long as the Supreme Grand Chapter observes these duties that she is entitled to the allegiance of the daughter Chapters and members—right government being the counterpart of due obedience. And now, seeing that in the opinion of the undersigned, the Supreme Chapter has failed to observe these duties for the reasons hereafter stated: therefore, we hereby renounce for ever all allegiance to the Supreme Grand Chapter of Royal Arch Masons of Scotland, as at present constituted and governed; hereby declaring that we shall no longer be bound by her laws or amenable to her jurisdiction, reserving to ourselves and the respective Chapters with which we are connected to form ourselves and said Chapters into an independent body, and constitute a General Grand Chapter for Scotland and the Colonies, and appointing office bearers to govern the same, reserving to ourselves also all the rights and privileges of the Royal Arch Masons, and power to practice, work, and exercise the secrets and prerogatives of the Order."

The above, with reasons annexed thereto, appeared in this Magazine of 7th March last. The members of General Grand Chapter were of opinion that this interference with their rights and liberties was wholly uncalled for. Neither of the above companions have had any charge preferred against them, nor have reasons been given them for their expulsion. The receipt of the deed of demission has not yet been acknowledged.

JAMES MUIR, Grand Scribe N.

#### INDIA.

##### RANGOON.

LODGE STAR OF BURMAH.—An event of considerable historical interest took place on the anniversary of St. John's Day, and the opportunity was embraced of laying the foundation stone of the Lodge Star of Burmah. The Freemasons at Rangoon are quite a numerous body, and it was believed to be time that they should make an effort "to raise and build" for themselves a suitable hall—a building which would be a credit to the members and an honour to the town. Accordingly this great work has been most auspiciously commenced. At the laying of the stone, the following address was delivered by Bro. Dickinson, P.M.:—Ladies, Brethren, and Gentlemen—It is usual on occasions of this kind for the presiding officer to offer a few remarks by way of an address, and this duty I shall now proceed to discharge. It may not be uninteresting to some of those now present to hear a little of the antecedents of Lodge Star of Burmah. Our lodge was established some nine or ten years ago; we held our meetings in a phoongee house, at the back of the Sooley Pagoda, and we retained possession of that building for many months, until it was required by Government, when we were ordered to vacate it. We then moved to the offices of

Messrs. Jordan and Co., and, until those premises changed hands, we for several months held our meetings there. We were, however, obliged once more to remove, and we then hired rooms in Barr Street, for which we had to pay 100 rupees a month rental. This proving a serious drag upon the resources of the lodge, we cheerfully accepted the kind offer of Mr. Bullock, of the firm of Halliday, Bullock and Co., to work our lodge in their offices. Circumstances, however, rendered a further removal necessary, and our lodge now assembles in the house of Bro. McPhail, and I sincerely hope that no further move will be necessary until the building, the foundation stone of which I have had the honour to lay this day, is ready for our occupation. When the late lamented Lord Dalhousie visited Rangoon, a deputation of the lodge waited upon his lordship, and begged a free grant of land for our Masonic Hall. His lordship would not grant our request, but referred us to Colonel Phayre. It was not likely that we could obtain from Colonel Phayre, who was not a Mason, that which our Provincial Grand Master declined to grant. The consequence has been that we have had to purchase the piece of land on which we have this day assembled. But though the local Government did not consider it consistent with its duty to give us a piece of land free, we are much indebted to two or three Government officers for the assistance they have rendered us in this grand work. To our worthy and esteemed commissioner, Major Sparks, we are indebted for having very considerably lightened the burthen we have voluntarily placed on our shoulders. To Major Ardagb, also, we are indebted for all the assistance it was in his power to afford; and though last, certainly not least, we are deeply beholden to Captain Williams, the Executive Engineer of Rangoon, for much valuable aid; for not only did that officer prepare our foundation stone, but to his kind offices we owe the shelter we have been able to afford to the ladies. To you, brethren of Lodge Star of Burmah, would I say that the step you have this day taken proves the genuine Masonic feelings by which you are actuated. I would earnestly exhort you to persevere in this good work. I know that you have many and great difficulties with which to contend, but I feel sure that your diligence and perseverance will finally overcome all difficulties, and that on the foundation I have this day laid, you will raise a superstructure perfect in its parts, honourable to the builder, and an ornament to Rangoon. A few more words, brethren, and I have done. When I see around me so many of the ladies of Rangoon, I should be wanting in my duty to them, my duty to you, and in my fidelity as a Mason, did I not say a few words about them. We all know the influence exercised over us by the mothers, sisters, wives, and sweethearts of our native land; in sickness as in health, they are ever kind and true; in adversity as in prosperity they cheer and comfort us. Though we, as Masons, are prohibited by the ancient laws and established custom of our order from admitting the ladies within the precincts of our opened lodge, we all recognise and acknowledge their influence. I may say we Masons love the ladies to distraction, for, in the words of that old, old song, so well known to many of us,

"No mortal can more the ladies adore,  
Than a Free and an Accepted Mason."

I call upon every gentleman present to endorse the sentiment to which I have just given utterance, by uniting with me in giving three hearty cheers for the ladies (which was done in three times three.) After which, refreshments were served, and with mutual good wishes and expressions of kind feelings, the company left the ground. At the banquet given in the evening, a large and select company sat down about eight o'clock. At the conclusion of the dinner, several toasts were proposed and drunk, some with much cordiality and others with a perfect storm of enthusiasm. The excellent band of the 28th Regiment Native Infantry was present by the kind permission of Colonel Doria, and performed their part admirably. In the cantonment, the brethren of Lodge Victoria also gave their annual dinner, and among the guests present was the world-wide renowned and imitable Barlow, whose musical talents furnished a feast in itself which was well worthy the occasion and of the enlightened circle in attendance.—*Rangoon Times.*

#### LUCKNOW.

LODGE MORNING STAR.—The brethren of Lodge Morning Star, as usual, celebrated the anniversary of their patron saint's day with as much *éclat* as it was possible to give the occasion. About fifty of the fraternity met at their rooms in Huzrutgunge, and, in Masonic costume, with a very fair display of jewels,

flags, and symbols, marched in procession to Christ Chnrch, preceded by the excellent band of the 48th, and followed by a very large number of spectators. Here they were met by the Rev. Messrs. Burge and Moore, both of whom officiated on the occasion; the latter read the morning service, and the former preached a most eloquent and appropriate sermon, taking for his text part of the 8th verse of the 13th chapter of the Corinthians—"Charity never faileth." After service, a collection was made in behalf of the poor of Lucknow. The brethren then marched back to their rooms in Huzrutgunge, whence, after disposing of the "heavy work devolving upon them on such occasions," they proceeded to the lodge in Hosseingunge, where, with a goodly number of guests, they sat down to a splendid hot tiffin. Whatever may have been the nature and extent of their previous "heavy work," it certainly did not seem to have fatigued them for the more obvious and rational work of discussing the rather extensive bill of fare here. This done, the usual toasts were proposed by the W.M. Brother Capper, and drunk with honours. Besides these "toasts of obligation," several others were proposed and responded to in a manner that Masons only can propose and respond to. The health of Colonel Money, late W.M. of the lodge, and the out-going officers, was drunk with great enthusiasm, Bro. Captain Griffin returning thanks in a very effective little speech. The health of the W.M. elect, Bro. Capper, proposed by Bro. MacGrennan, a Grand Officer of the Provincial Grand Lodge of Bengal, was likewise received with marked satisfaction. Bro. Capper returned thanks, concluding by proposing the health of Bro. Colonel Campbell, H.M.'s 48th, who was unavoidably absent, in recognition of his kindness and that of his officers in placing the excellent band of the regiment at the disposal of the community on this as well as on all other occasions of public festivities and amusements. Bro. Lieut. Chauncey, 48th, returned thanks in behalf of the Colonel and the officers of his regiment. Next, the Chairman proposed the "Public Press," coupled with the name of the editor of the *Oude Gazette*. Like the mystic columns on which rest the fundamental principles of Freemasonry, so, he said, well-conducted journals are moral pillars which supported the great social fabric; and are to it the ornaments which enlightened Masons are to the Craft. Mr. Chick returned thanks. Then followed the health of the Guests, Masons and Non-Masons, coupled with the name of Bro. Major Chamberlain. Major Chamberlain returned thanks, concluding by proposing the health of the Sisterhood of the Fraternity, coupled with the name of Mrs. Capper. This toast was most rapturously received, and certainly the continued cheering constituted a very merry and appropriate *finale* to the proceedings of the day. Some good songs were also sung by Bros. MacGrennan, Rees, and Pickering, and altogether a more glorious celebration of St. John's day we have never witnessed. Lodge Morning Star is decidedly one of the most progressing and promising lodges this side of Calcutta, and we take this opportunity of wishing it and its new Master, officers, and the brethren generally, every happiness in life, and every success in their undertakings. Subjoined is a list of the officers for the ensuing year:—Bros. W. C. Capper, W.M.; Capt. J. Beddingfield, 48th Foot, S.W.; Major J. H. Brooks, 19th Hussars, J.W.; Lieut. C. H. Chauncey, 48th Foot, Treas.; M. O'Mealy, P.M., Sec.; R. Murray, S.D.; Capt. A. H. Chapman, 19th Hussars, J.D.; J. Jordan, I.G.; W. H. Ward, Tyler.—*Oude Gazette.*

#### ROYAL ARCH.

#### METROPOLITAN,

CONSECRATION OF THE CANONBURY CHAPTER (No. 955).—The consecration of this chapter took place at Comp. Todd's, the Canonbury Tavern, on Thursday, the 26th ult. The chapter was held in the commodious new room which Comp. Todd has set apart for lodge meetings, which is entirely separate from all others, lofty, roomy, and thoroughly well ventilated. The furniture and decorations of the chapter were the theme of general praise, and called forth the highest encomiums from all, many of the companions congratulating Comp. Platt on the *tout ensemble* it presented. Comp. W. Watson, in his usual able and perfect manner, performed the ceremony of consecration, the musical portion being undertaken by Comp. Matthew Cooke. The three chairs were occupied by Comps. Watson as Z.; Hewlett, H.; and Nutt, E. There were also present Comps. Laird, P.Z.; Dr.

Leslie, Downs, Todd, Platt, R. M. Smith, and some fifteen or sixteen others. After the consecration Comp. Thomas Bohn was installed Z., and commenced his new duties by exalting Bros. J. L. King and Boyden of the mother lodge, Comp. Chancellor, W.M. of the lodge becoming a joining member. There were several propositions and other business before the chapter and the following companions were elected to office. Matthew Cooke, E.; Chancellor, N.; King, P. Soj.; and Boyden, 1st Asst. The chapter was then closed, and the companions adjourned to the dining room, where a banquet, such as Comp. Todd is well known for providing, was served, greatly to the satisfaction of all present, its quality and profusion being remarked by both visitors and members. After the M.E.Z. had given the loyal and other toasts peculiar to the Order, he said he had disposed of the regular business routine, and then felt that in proposing the first toast from that chair, he could not more appropriately commence than by calling attention to the name of a companion who was well known in Freemasonry. That day was an exceptional one; a chapter could only be consecrated once, and if any one thought he was out of order in advertising to their Comp. William Watson, he could not agree with them, for he was sure he was only doing his duty. To speak of Comp. Watson, there was an easy task, for they all knew him, tendered him their thanks for the aid he had given them, and they were glad to see him amongst them on that and on all other occasions of their meeting together. He then proposed "The Health of Comp. Watson, their Consecrating and Installing Principal."—Comp. Watson returned thanks in a very neat speech, and proposed "The Health of the first M.E.Z. of the Canonbury Chapter, Comp. Bohn."—Comp. Bohn, M.E.Z., rose and expressed how very much indebted he was to Comp. Watson for his kind proposal, and to the companions for their response to the toast. He had taken pains that the chapter should be a success, and he believed there was nothing to prevent it. His heart and soul was in Freemasonry, and he should try so to do his duty as to make the chapter of service to the Order.—The M.E.Z. proposed "Health and happiness to their newly exalted companions." He could speak of both as his personal friends. Comp. King was a very old friend of his, and he and his family had endeared themselves to the M.E.Z., who concluded by proposing "The Health of Comp. King."—Comp. J. L. KING regretted that Comp. Boyden had been obliged to leave. For his own part, he was very glad he had been made a Royal Arch Mason that day. He was pleased to see the chapter established, and he hoped to make himself thoroughly acquainted with its beautiful principles.—The M.E.Z. was delighted to find himself supported by several good Royal Arch Masons, and he took no credit to himself that they were present on that occasion, because he was sure it was from their own good feelings for the prosperity of Royal Arch Masonry that they were willing to assist in the formation of a new chapter. Comp. Hewlett had kindly taken the chair of H., and Comp. Nutt that of J.; they were also considerably obliged to Comp. Platt for the very great attention he had shown to their desires, in the really artistic way in which he had fitted up their chapter, every one agreeing that it was both elegant and serviceable. He was also glad to welcome Comps. Laird, R. M. Smith, and happy to see present a companion from the United States, Dr. Leslie, who, he hoped, would take away with him a favourable opinion of their chapter, and Royal Arch Masonry in England. In a word, he bid the visitors a hearty welcome, tendered his thanks for their presence, and coupled the toast with the name of Dr. Leslie.—Comp. Dr. LESLIE was very pleased to have seen the ceremonies of that day, differing as they did from those he had been accustomed to. He wished the response had been placed in some other Companion's name, because they might have had thanks suited to each one present, whereas he was a stranger to nearly all, and could only say that the visitors were very pleased with the reception they had met with, gratified with the ceremonies, and more than satisfied by their generous and very excellent hospitality.—The M.E.Z. regretted that the H. and J. were not present, but wished the Chapter every success, and he was sure that wish was reciprocated to them by every member of the Chapter. The places of those two Companions had been most obligingly filled by Comps. Hewlett and Nutt, and he hoped that for many years to come, they would consider themselves at home in the Canonbury Chapter, and whose health he felt sure every companion would enthusiastically join him in drinking.—Comp. HEWLETT, on his own behalf, had long desired to give his aid to the Chapter, and he was happy to

see it was likely to be prosperous. He had worked with the M.E.Z. for some years, for the benefit of Freemasonry, and was glad to have the opportunity of having been present and being of some little assistance. He concluded by wishing every prosperity to all the companions individually, and success to the Chapter generally.—Comp. NUTT could sincerely endorse all that his friend, Comp. Hewlett, had said. He felt, from the ability displayed that day by the M.E.Z., the Chapter was in good hands, that it would be second to none in England, and it had his most hearty good wishes. He would drink health and happiness to each of its members, and a sphere of usefulness to the Chapter.—The M.E.Z. then gave the officers N., E., and P. Soj., which toasts were duly acknowledged.—Comp. BOHN said he would trouble them with one more toast, that of the better health of a companion who had the prosperity of the Chapter very much at heart, and whose aid, outside the Chapter, was of the utmost importance. He alluded to Comp. Todd, whose praises had been sounded right and left, and his exertions that night in providing for their comfort, both in the room in which the ceremonies were conducted, their dining room, and in the very excellent and elegant banquet they had partaken of, was a success of the highest order. But it was not only to him that that success was due, there was his wife, never more happy than when providing for, or receiving Freemasons, his children helping to wait on them, and the family affording, by their attentions, a good deal of extra comfort and enjoyment. The toast he then proposed was the health of Comp. Todd, his wife and family.—Comp. TODD felt it to be a great pleasure to be complimented by his brother Freemasons, whose wishes it was always his desire to anticipate. He knew they had had some difficulties in carrying out the formation of the chapter, but he confessed he saw great hopes of its permanent success. That was the first chapter that had met under his roof, and he could accommodate twenty more if they came to him. He felt that in the compliment they had paid him it was not all for himself, and he was proud of it, because he liked his wife and family to share everything in common with him. He was a Freemason before he was married, and his wife liked Freemasons, so he was sure there was a great deal of Masonic blood in the family, and he hoped to see his boys, in time, all good Masons. On behalf of his wife, family, and himself, he said there should be nothing wanting to gain the respect of his brethren and companions, and that their happiest wishes for the prosperity of that chapter, each member knew was shared by all under his roof.—The business of the evening being concluded, the M.E.Z. said there were some few matters to be arranged, some candidates to be exalted, and such other things done that people always did when settling in a new house, so that he should have to leave the regular meetings of the chapter unencumbered with details, and very shortly summon a chapter of emergency. The companions then separated, expressing the pleasure they had experienced at the first meeting of the Canonbury Chapter.

#### MASONIC FESTIVITIES.

##### PLYMOUTH.

##### REMOVAL OF THE 32ND REGIMENT.

To say that the officers of this gallant regiment have won golden opinions from all who have had the good fortune to meet them, or that the Freemasons were a most social body, would be to repeat mere truisms; but a recognition of both these statements took place on Tuesday evening, the 31st ult., when some of the Freemasons of this neighbourhood, who had enjoyed the society of several of the officers in the bonds of the mystic tie, invited their military brethren to dine with them at the Royal Hotel, Plymouth, ere their departure from this garrison. An excellent dinner was provided by Bro. Pearse, in his usual style, and about eighteen brethren sat down, and enjoyed one of the most delightful evenings, of the many which the Order imparts, that it has ever been their lot to experience. The chair was filled by Bro. R. Rodda, W.M. of Lodge Fortitude (No. 122), and the duties of the vice-chair were performed by Bro. J. Honey, W.M. of Lodge Sincerity (No. 224). Among the company were Bros. Captains Cunyngham and Stubb; Lieutenants Hall, Powell, Morris, and the Hon. J. Bruce Ogilvy, of the 32nd Regiment L. I.; Dr. Dowse; Lieutenants

Charles, Scott, Jones, Indus; Captain R. R. Rodd (Stonehouse Volunteers); Bradshawe (North Devon Militia Artillery); J. R. Newcome, J. J. Liscombe, Harfoot, P.M., Prov. G.S.; Jas. Clase, Pearse, and Hill.

In the most happy manner, the CHAIRMAN gave "The Queen and the Craft," remarking that the late effusions of loyalty—one on the sad occasion of the death of her husband, and on the more recent and pleasant occasion of the marriage of her son—could not but be most gratifying to Her Most Gracious Majesty, and was as strong a proof of the warm attachment of her people to her person, as that of the old French soldier who, when he was undergoing a surgical operation, said to the surgeon, "Cut deeper, for there you will find the Emperor." Whether in joy or sorrow, Queen Victoria lived in the hearts of the people, and was sure of sympathy. The toast was received with loud cheers.

The next toast was "The Prince of Wales and the Princess of Wales;" Bro. RODDA remarking that he hoped at no distant period he might be able to propose his health as our patron, as well as our Prince. He hoped he would emulate his father in virtue and wisdom, and his grandfather and great uncles in his zeal for the Order; and very sure was he that all the brethren present heartily wished every happiness and bliss that wedded life could enjoy might be showered on the illustrious pair by the Great Architect of the Universe.

"The Grand Masters of England, Ireland, and Scotland" was then given from the chair, and responded to for England by Bro. Dr. Dowsie, in a few appropriate remarks; for Ireland, by Bro. Lieutenant Scott; and for Scotland, by Bro. Lieutenant Hall.

Bro. HARFOOT then gave "The Health of the D. Prov. G.M. of Devon, Bro. the Rev. J. Huyshe," remarking that he might dwell for ever on the virtues of our reverend brother, and then fail to do justice to his merits—they were well known to all the brethren of the province, and their testimony would be a convincing proof to those military brethren to whom he was known only by the tongue of good report. He was not exaggerating when he said that the greatest honour they could show on the mention of his name was not an equivalent to his worth. The toast was drunk with enthusiasm.

Bro. HONEY, the vice-chairman, said in proposing "The Army, Navy, Militia, and Volunteers," he felt most happy, that in these halcyon days of piping peace, as far as England was concerned, it was most gratifying to find himself surrounded by representatives of those warlike and terrible bodies in peaceful attitudes, rather than being dissected by a sword, or finding himself on the point of a bayonet, or scorched with powder—but seriously speaking he felt that at all times we were under a deep debt of gratitude to those brave defenders of our country, who faced danger to secure to us comfort in our hearths and homes.

Bro. Capt. CUNYNGHAME returned thanks for the Army, and especially for the very kind way in which the vice-chairman had spoken of the profession to which he had the honour to belong.

Bro. SCOTT, for the Navy, said that whenever their services were needed, he was sure they would not fail in doing their duty as their predecessors in England's history had done before them, and that whether wood or iron were employed, whenever they were wanted they would be there—and in speaking thus he was sure he spoke the sentiments of the Navy generally, and he begged to thank the brethren for the approbation with which the toast had been received.

Bro. BRADSHAWE acknowledged on behalf of the Militia, and Bro. Capt. RODD for the Volunteers, remarked that he hoped the union of the services in the common cause of protection of all that was near and dear to us, as Englishmen, might long continue.

Bro. RODDA then called on

Bro. JAMES CLASE to propose the chief toast of the evening, "The Health of Our Guests and Brethren, the Officers of the 32nd Light Infantry." In introducing the toast, he observed that he felt it to be a very high honour to perform that duty; he had enjoyed the pleasure of intercourse with those brethren which the services of Masonry afforded, and well might he be proud of that Masonic connection which had brought them together. Their zeal for the Order had been fully evinced by their desire to proceed in Masonic knowledge, and not only as Masons, but as brave British soldiers they were eminently worthy of regard. It was another evidence of the cosmopolitan character of the Order that in the bonds of Masonry those brethren, whose profession left them no abiding city, could find in every place those who would be happy to meet them as brothers, and do all in their power by kindly intercourse to compensate for that loss of social comfort

which was inseparable from their profession. Indeed, as Englishmen, from our insular position, it was evident that we needed the services of those "the true peace society," our army and navy, to protect our commerce from the greed of those who would not allow us to pursue our ways in peace. In the practice of the learned professions at home, laborious as they were, those who pursued them had the pleasures of the society of such who were near and dear to them. The hallowed associations of home were present always to them, and the interests of passing events all tended to make them comfortable, but our soldiers went wherever their duty called, enduring the rigour of cold and the intensity of heat, perils by land and by sea, and were no sooner enabled to form acquaintance in one place than they were removed to another, as they then had occasion to experience. Remarking on the peculiar lodge in which several of those brethren had been initiated, he said that it was established here for the purpose of affording Masonic accommodation to the naval and military brethren who might be here, and that the presence of those brethren there that evening (whose departure they regretted so much) was, indeed, a triumph, for while the name of Lucknow and the remembrance of the honours of that siege should last, the gallant 32nd would be present in the admiring imaginations of all. (Loud and repeated cheers). He trusted that the brethren would always receive the true kindness and fraternal spirit, which the Freemasons should practise, in every place where their duty might call them, and concluded by proposing "Long life, health and prosperity to our brethren of the gallant 32nd Regiment."

Bro. Capt. STUBB, in returning thanks for the toast, said that he was sure he spoke the heartfelt sentiments of the whole of his brethren, the officers of the 32nd, when he said how very highly they appreciated the true Masonic feeling and great compliment which prompted their brethren to entertain them that evening. Wherever they might be, they should always think with deep emotion of the honour done them. He was much obliged for the kind sentiments with which their health had been proposed, and remarked that in connection with Lucknow their regiment had suffered severely, and gave some statistical information which bore out the statement most completely. It had been the custom to urge that the valour of the army was not so great as heretofore, but he was sure that when the occasion arrived the British soldier would prove by his conduct that for pluck they had not deteriorated one whit. Nor was the character of the army such as was represented generally. In all assemblages of thousands of men, doubtless some black sheep would be found, and he did not believe that the comparison, if instituted generally, would be unfavourable to the army. As a friend of his had remarked that all speeches were bores, a long speech was a long bore (laughter), and a short speech a short bore (laughter); therefore he would bore them as little as possible by his speech; but before he sat down he desired to express his deep sense of the honour done to the brothers and officers of the 32nd Regiment by the brethren on that occasion.

So generally was this feeling participated in that each brother rose and reiterated the expressions of esteem which Bro. Capt. Stubb had expressed on their behalf.

Bro. CHAIRMAN then called on Bro. J. R. Newcome to give the health of our worthy brother, Samuel Pearse, P.M., who had so well catered for them that evening.

Bro. NEWCOME, in obeying the commands of the W.M., remarked, that if ever a brother could testify to the truth of the toast, he could most heartily, for he came there starving, having been hunting all day, and he had most thoroughly enjoyed a good dinner, for which he begged to thank Bro. Pearse, P.M., whose health he should beg to propose.

Bro. PEARSE in returning thanks was gratified to find that he had given satisfaction, and was most pleased at the kind way in which his neighbour, Bro. Newcome, had mentioned his name. They had enjoyed themselves together, and as good soldiers they had "stood fire" together, and through the help of the Great Architect of the Universe, were there to enjoy the pleasures of Masonic association.

The healths of the Chairman and the Vice Chairman, and thanks for their kind presidency, were drank and acknowledged, when the dinner was ended by the sympathetic toast being given, and thus closed one of the most pleasant Masonic re-unions which ever took place in the town, fraught with pleasant associations which will be long remembered by the brethren of the 32nd, and those of the neighbourhood who part from them with feelings of regret and esteem.

## KNIGHTS TEMPLAR.

## YORKSHIRE (WEST).

**SHEFFIELD.**—*De Furnal Encampment.*—The Knights of this encampment met in the Freemasons' Hall, Surrey-street, on Good Friday, April 3rd, at 4 p.m. Sir Knt. Wm. White, jun., P.E.C. and A.G.D.C. of England, occupied the throne, and was ably assisted in the performance of the rites and ceremonies of the degree, by Sir Knts. Gilbert Wilkinson, Prelate; R. Arnison, 1st Capt.; E. Drury, 2nd Capt.; H. J. Garnett, Reg.; Walter Reynolds, Expert; W. R. Parker, Capt. of Lines; J. C. Thomson, Equerry, &c. Comp. C. H. Garthorne, of the Minerva Chapter (No. 311), Hull, who had been elected at a previous meeting, was properly introduced and installed according to ancient form.

## DEVONSHIRE.

**PLYMOUTH.**—*Loyal Brunswick Encampment.*—The regular quarterly convocation of the above encampment was held in the Freemasons' Chapter room, St. George's Hall, on Thursday, the 19th March, 1863. The following were present: Sir Knts. Dowse, P.E.C.; Rodd, Mills, Clase, Harfoot, Blight, Rodda, Thomas, Mathews, Dupre, Dabb, Chapple, Scott, and visiting Frater, Sir Knt. Drake, P.E.C., Melita Encampment. The encampment was opened in due form under the command of P.E.C. Sir Knt. Dowse, at 4 o'clock p.m., when the minutes of the last meeting were read and confirmed. The ballot was then taken for the following Royal Arch Companions, candidates for admission into the Order: F. D. Bewes and H. Bartlett, of Chapter No. 123; W. T. F. Hill, Chapter 224; and E. A. T. Cunynghame and H. S. Hall, Chapter 280; the same proving unanimous, and they having signed the required declaration, they were introduced in ancient form, and duly installed Sir Knts of the Royal, Exalted, Religious, and Military Order of Masonic Knights Templar, &c. The ceremony of installing the Eminent Commander elect, Sir Knt. Rodd, was then proceeded with. He being introduced in due form to the presiding E.C. for the benefit of installation to the chair, the impressive ceremony was performed according to ancient form by Past E.C., Sir Knt. Dowse, who, on placing Sir Knt. Rodd in the chair, presented him with the baton of office, warrant of encampment, statutes of the Grand Conclave and bye-laws. He was then proclaimed Eminent Commander in form, and saluted with the honours due to his rank. He then appointed and invested with the badges of their respective offices, the following Sir Knights, officers of the encampment for the ensuing year. Mills, 1st Capt.; Harfoot, 2nd Capt. of Columns; Clase, Prelate; Merrifield, Reg.; Rodda, Expert; Mathews, Capt. of Lines; Thomas, Almoner; Blight, 1st Herald; Dupre, 2nd Herald; Carlyon and Dabb, Standard Bearers; Rogers, Equerry. This interesting ceremony being concluded, and the other business of the meeting disposed of, the encampment was closed in solemn form with prayer at 7 o'clock.

## NORTHUMBERLAND.

**NEWCASTLE-ON-TYNE.**—*Royal Kent Encampment.*—This ancient conclave was opened in Freemasons' Hall, on Friday, April 3, by Sir Knt. C. J. Banister, E.C., and Office Bearer in the Grand Conclave and other provinces, assisted by his Officers. The muster roll was called, and the minutes of last meeting were read and confirmed. Sir Knt. Rev. S. Atkinson, E.C. elect, was then presented by Sir Knt. John Barker, Prov. G. Captain of England, &c., and Sir Knt. H. G. Ludwig, P.E.C., under an arch of steel, to the E.C., who performed the ceremony with great care, P.E.C. Sir Knt. William Punshon, Past Grand Office Bearer of Grand Conclave, &c., acting as Prelate; and, in a Board of Installed E.C.'s, placed him in the ancient chair of this conclave, which has been filled by the nobility of the provinces of Northumberland and Durham from time immemorial. The Sir Knights were then admitted, and the E.C. duly proclaimed and saluted. From the living circle the E.C. was pledged by all present to aid and assist him in the discharge of the duties of this honourable and ancient fraternity, led by the Installing Sir Knt. Banister, in solemn form, and replied to by the E.C. in suitable terms. The following Officers were then appointed and invested:—Sir Knt. Banister, P.E.C.; William Punshon, Prior; W. Dalziel, Sub. Prior; William Berkley, Prelate; John Barker, Chancellor; H. A. Hammerbom, First Captain; H. Switherbank, Second Captain; H. Hotham, Treasurer; W. J. Harding, Registrar; W. Shotten, Expert; J. Popplewell, Almoner; B. Levy, First Aid de Camp.; J. Jenson, Captain of Lines; J. S. Trotter, Equerry. Business of the conclave over, it was closed in due and solemn form. The

banquet was served in the Ancient Hall (which is decorated with the old banners, coats of arms, crests, &c., of all the knights which have been made, and served the office of Commanders of the Templars), under the presidency of the E.C. On his right were P.E.C. Sir Knight William Punshon, one of the oldest Templars in the district; H. Hotham, P.E.C. and Treasurer; A. Gillespie, P.E.C.; F. P. Jonn, P.E.C.; J. Yanson, &c.; and on the left of the chairman Sir Knt. C. J. Banister, P.E.C.; William Berkley, P.E.C.; H. G. Ludwig, P.E.C.; &c. Sir Knt. H. A. Hammerbom, First Captain, occupied the vice-chair. The usual loyal and Masonic toasts were proposed from the chair in regular order and in suitable terms. Sir Knt. William Berkley returned thanks for the Grand Officers, William Punshon for the provinces, C. J. Banister for his health, enlarging on the duties of every member of this Order, giving the younger members good advice, and concluding by proposing the health, happiness, and a prosperous rule to the E.C. Sir Knt. Atkinson, which was drank with all the honours. The chairman, on rising, was greeted by the Sir Knights in a full Templar spirit, and made an excellent speech, hoping, with the able assistance of the many P.E.C.'s who had honoured him that day, to restore into their hands that important trust the conclave had unanimously bestowed on him unimpaired. Sir Knt. Hammerbom, First Captain, returned thanks for the Officers; H. G. Ludwig for the Past Officers; and F. P. Jonn for himself and the visitors. The last toast brought one of the happiest meetings to a close, and the Sir Knights separated at seven o'clock, several having to return long distances to their homes.

## ANCIENT AND ACCEPTED RITE.

## YORKSHIRE (WEST).

**SHEFFIELD.**—*Talbot Chapter of Sovereign Princes Rose Croix.*—A meeting of this chapter took place in Freemasons' Hall, Surrey-street, on Good Friday, April 3rd, at 2 o'clock p.m. The M.W.S., Bro. William White, jun., 30°, presided, and ably performed the ceremonies, assisted by Bros. W. R. Parker, Gilbert Wilkinson, Walter Reynolds, J. C. Thomson, &c. A petition for perfection having been forwarded by Comp. Robert Arnison, of the Chapter of Paradise (No. 162), Sheffield, and Comp. Charles Henry Garthorne, of the Minerva Chapter (No. 311), Hull, and being favourably received, the candidates were duly admitted and perfected, with the proper ceremonies appertaining to this beautiful degree.

## MARK MASONRY.

**CARDIFF.**—*Langley Lodge* (No. 16).—The regular monthly meeting of this lodge was held at the Freemasons' Hall, Cardiff, on Tuesday, the 7th inst. There was a good attendance of the brethren, and the bye-laws of the lodge passed at the previous meeting, were unanimously confirmed. A brother of the Cannings Lodge, of Mark Masons No. 7, Bristol, was proposed as a joining member. Bro. J. B. Wilkes (Organist of Landaff Cathedral), was balloted for and duly accepted as a member of the lodge. Bro. J. W. Armstrong, Glamorgan Lodge (No. 43), previously ballotted for, being in attendance, was admitted and advanced to the degree of a Mark Master in due form; the ceremony being performed by Bro. W. J. Gaskell, W.M., in the most perfect manner. The W.M. was ably assisted by that indefatigable Mason, in honour of whom the lodge is named, Bro. Langley, Past W.M., Prov. G.S.W., &c. Other routine business having been transacted, the lodge was closed at an early hour.

## PUBLIC AMUSEMENTS

## ROYAL ITALIAN OPERA.

This great establishment was reopened for the season on Tuesday evening with Auber's grand spectacular and ballet-opera of *Masaniello*, produced, or rather revived, with surpassing magnificence, as most of our readers doubtless remember, towards the close of last season, with Signor Mario as the renowned Neapolitan fisherman, and Signor Graziani as "Pietro"—characters filled on the present occasion for the first time

respectively by M. Naudin and M. Faure. "Fenella"—especially when well embodied, as it is by Madlle. Salvioni, who really plays the heroine of the piece, for the singing-part of "Elvira" (charmingly performed by Madlle. Marie Battu) has comparatively but little dramatic interest. Madlle. Marie Battu has certainly improved both as a singer and actress since last year. She was well supported on this occasion by Signor Neri-Baraldi, who played the ungrateful part of "Duke Alonfso" (the seducer of Fenella) with all the *hauteur* of a noble of the olden time, and his singing, too, was meritorious as ever. The national advantage enjoyed by Madlle. Marie Battu was shared by the representatives of "Masaniello" and "Borella," M. Naudin and M. Faure, both Frenchmen. M. Faure, as the rough and resolute "Pietro," realised almost all that the author and composer intended; while M. Naudin, as the heroic but weak-minded "Masaniello," won, both as actor and singer, the greatest success he has yet achieved in this country. Madlle. Montero and Madlle. Duriez, in the "joy dances" of the incidental ballet *divertissement*, so artistically arranged by M. Desplaces, contributed largely to the general terpsichorean charms of the entertainment. Of the representatives of the subordinate characters of "Emma," "Borella," and "Lorenzo" respectively by Madlle. Anese, Signor Polomini, and Signor Rossi, we can also make favourable mention. Their earnest efforts were most valuable to the *ensemble*, upon which the reputation of the Royal Italian Opera depends so much. Mr. Costa's band as usual was perfect. Before the opera, the "National Anthem" was sung by the chorus. The house was crowded.

#### DRURY LANE THEATRE.

Mr. Edmund Falconer's favourite drama *Peep o' Day*, which had a phenomenal run of three hundred and forty-six consecutive nights at the Lyceum, was revived here on Monday, and both the attendance and the applause proved that the experiment was by no means ill-advised. The house was very full, and the familiar points of the drama were apparently received with unabated satisfaction. After the drama, Mr. John Oxenford's amusing farce of *Magic Toys* was presented, in which Miss Lydia Thompson danced all manner of dances with all the grace and exhilarating *entrain* which have raised her in her own special department to the topmost pinnacles of public favour.

#### HAYMARKET THEATRE.

The performance commenced on Monday with the comedy of *Much Ado about Nothing*, for the purpose of introducing Miss Louisa Angel, late of the Princess's Theatre, to Haymarket audiences, in the part of Beatrice. Miss Angel, on the whole, sustained her part with vivacity, but wholly lacks *physique* or tendency to impart to the character the necessary shadow to strengthen its lights or give force to the intention of the author. Miss Terry confirmed the good opinion gained by her performance of *Gertrude* in *The Little Treasure*, by her graceful and winning rendering of the part of Hero; and Mr. Howe exhibited his usual tact as Benedick, sustaining the part with more than his ordinary excellence. The rest of the cast, with the exception of Mr. Compton's Dogberry, requires no especial notice. This last was dry and unctuous, as usual, and as eminently Shaksprian in spirit and feeling as at any period of this able actor's career. The holiday novelty consists in a series of pictures representing remarkable scenes in Egypt and the Holy Land. They are painted from drawings taken while the Prince of Wales was travelling in those regions, and their execution does infinite credit to the ability of the artists—Mr. William Telbin, assisted by Mr. Henry Telbin. There are thirteen pictures in all, besides a grand representation on canvass of the marriage of the Prince of Wales in St. George's Chapel, Windsor. All the resources of scenic effect have been judiciously

drawn upon, and the talent of the artists does the rest. A list of the subjects may be seen in the playbill, but we may mention here those of the cities of Cairo, Jerusalem, and Constanti-nople, and the Ford of the Jordan, as very striking and beautiful.

#### PRINCESS'S.

*Killing Time*, by Mr. J. Morton, owes its success entirely to the acting of Miss Sedgwick and Mr. G. Vining, the latter of whom exhibited a piece of rich extravagance which raised a hearty roar of laughter. A more diverting and a far more meritorious contribution was the novelty that followed, from the pen of Mr. Byron, called *Beautiful Haidée*, a burlesque founded on the well known episode in *Don Juan*, the ballad of *Lord Bateman*, and the legend of *Eurline*. The acting of this burlesque was excellent throughout. Miss Martha Oliver as the Haidée played and sung with all that spirit and, at the same time, graceful pleasure which has so justly made her a favourite in this class of entertainment. Miss Murray also, as Lord Bateman, was a very winning suitor: Miss Hudspeth, a pet of a tiger, and Miss Helen Howard an engaging sea nymph. Mr. Belmore, as the captain of the rovers, was a very superb specimen of a ruffian. Mr. Moreland, as the negro Muley, was a darky worthy of a band of melodists, and Mr. C. Seyton, as the old pirate Lambros, wanted only a little moderation to have made his efforts very humourous.

#### THE WEEK.

THE COURT.—Her Majesty and other members of the Royal Family continue at Windsor. The Prince and Princess of Wales are still in Norfolk. The Princess as the Queen's representative, will hold her first Drawing Room on the 16th of next month. The Princess Louis of Hesse (Princess Alice) gave birth to a daughter at Windsor Castle, on Sunday. The Court Circular announces that the Princess, with her infant daughter, are going on favourably.

GENERAL HOME NEWS.—The mortality of the metropolis is diminishing, though it continues high. The number of deaths recorded last week was 1475, which is 119 fewer than the numbers of the previous week, but higher by 107 than the corrected average for the last ten years. Among the causes of mortality small-pox and measles appear to be prevalent. The births during the last week was 1972, which is higher than the average. The mean number for the last ten years was 1924.—"Education, Science, and Art" figure in the Estimates for £1,386,417—or £23,697 below the amount voted last year. One or two of the items under this head show an increase, but the net decrease on the whole is mainly obtained by a reduction of £33,117 in the vote for "Education in Great Britain."—The volunteer review of Easter Monday has become a British institution, and that which took place at Brighton was in some respects—that is to say as a test of efficiency, and doubtless as a military meeting—better than either of its predecessors; while it was decidedly inferior as a spectacle, and by reason of an alteration in the arrangements not a little confusing to both the troops and the sightseers. The volunteers, however, were so well under arms, that every apparent drawback only served really to confirm the impression which has been produced upon all who have had the opportunity of comparing their steadiness and discipline with those of troops of the line. The Guards could not have done better than some of the companies and battalions; and it may safely be asserted that, as a whole, the force behaved as well as an array of regulars would have done. The artillery was admirably served, and, though the country was difficult, the manoeuvres, whether of horse or of foot, were thoroughly satisfactory, the final charge of calvary being described as not only imposing to behold, but exceedingly well-directed

in a military point of view.—Lord Palmerston's public doings in Scotland were characteristically enough brought to a close on Friday, by His Lordship scaling Arthur's Seat with the agility of sound-wind member of the Alpine Club, and visiting an old woman, "Peggie Forbes," who was a servant in Dugald Stewart's house when "Young Master Henry" was a pupil of the renowned philosopher. On Saturday morning, the Premier left Edinburgh, and his progress to London was marked by an amusing incident. On arriving at Carlisle, where the train stopped for a short time, the noble Viscount was conducted to a point from which he could obtain a point of view of the famous Border city. An enterprising photographer, with a very fine eye to business, pushed his way up to the Premier, and requested the honour of being permitted to take His Lordship's portrait. Lord Palmerston at once complied with the request, and "took off his overcoat with the air of a man "peeling" for a pugilistic encounter, amidst the laughter and cheers of the crowd who formed a ring around him." The admiring crowd pressed rather inconveniently upon him; he gaily remonstrated with them, "Unless I am perfectly still, you know, it won't do;" and when the necessary arrangements had been made, the photographer "put the noble Viscount in proper position, and soon completed the operation." It is scarcely necessary to say that after this incident the noble Lord left Carlisle amid the enthusiastic cheers of the witnesses of this, perhaps, unparalleled *al fresco* "sitting" of the great Minister.—At the meeting of the Central Relief Committee, Mr. Farnall reported a further decrease of 2298 in the number of persons receiving parochial relief it appears, from Mr. Maclure's monthly return, that in the last week in March, as compared with the last week in February there was an increase of 14,152 in the total number relieved by the local committees and boards of guardians.—The threatened interference of the Government with the privileges of the City continues to cause some excitement among the members of the corporation. A motion made by a member of the Common Council to appoint a special committee to watch over any measures that may be introduced was rejected, and the matter was placed in the hands of one of the existing committees.—A small wooden craft, believed to have been intended for the Confederate service, has been seized at Liverpool by order of the Government. She is fitted with a screw; and two guns, it is said, were found on board when the seizure was made. The gunboat was built on the Mersey for Messrs. Frazer, Trenholm, and Co. who, rightly or wrongly, are understood to be Confederate agents.—A public meeting was held at the Free-trade Hall, Manchester, on Tuesday night, for the purpose of protesting against the construction in this country of ships intended for the Confederate service. The chair was occupied by Alderman Harvey; and among the gentlemen who addressed the meeting were Professor Newman and Mr. Goldwin Smith. Resolutions in accordance with the objects of the meeting, and a memorial, calling upon the Government to enforce the laws of neutrality, were adopted.—Her Majesty's Government, judging from the papers submitted to them that the seizure of the British steamer *Peterhoff* by a Federal cruiser was altogether unjustifiable, have intimated that Lord Lyons will be instructed to press for the immediate release of the ship, and also for compensation, if no legal ground of capture can be alleged by the government of Washington.—Mr. Gladstone was thrown from his horse while riding in Rotten Row on Saturday evening. The right hon. gentleman was a good deal cut and bruised about the head and face, and was obliged to keep his bed on Sunday. On Monday, however, he was better, and the latest reports of his condition are favourable.—One of the farmers who suffered so severely from the Middle Level inundation has

succeeded in obtaining a verdict for compensation against the Middle Level Commissioners. This decision, it is stated, will rule about a hundred cases, involving damage to the enormous amount of £70,000.—It is not often that one of the sterner sex brings an action for breach of promise of marriage, but such a case was tried at the Gloucestershire Assizes. The Judge in summing up drew the distinction between the position of a woman whose trust had been betrayed, and a man whose hopes had been blighted in this way. The jury measured the injury in this clear case of jilting, by the award of £20.—Three actions are now pending with the view of testing the real character of the deeds which William Roupell declared that he forged. The value of the estates which are now the subject of litigation is stated to be £120,000, and a mass of evidence will, it is said, be brought forward to show that the instruments by which this property was conveyed to the present holders are perfectly genuine, and that the object of the ex-Member for Lambeth in avowing himself a forger was to obtain the restitution of the estates to the family.—The Rev. Thomas Wycherley, a Baptist minister, late of Clapham Rise, was brought up at the Lambeth Police Court, on Wednesday, charged with having received certain articles knowing them to have been stolen. Mr. Wycherley was, it seems, in the habit of visiting a girl named Newton, who had been one of his congregation, and who lived in service at the house of Mrs. Sophia Levy, of Stockwell. This girl, who had been much trusted, robbed her mistress very largely and absconded. A few days afterwards Mr. Wycherley took the girl to the police station, where she confessed that she had robbed Mrs. Levy. She was subsequently tried and convicted. It turned out, however, that Mr. Wycherley had been dealing with some of the stolen property, and the police sought to take him into custody. They failed to do so until the other day, when he was arrested at Whitchurch. The case was adjourned, bail being taken for Mr. Wycherley's appearance.—Joseph Brooks and Isaac Brooks, were tried at the Central Criminal Court on Monday, on a charge of having murdered William Davey, a police-constable, at Acton. Davey was shot at his own door on the 19th of January last. The evidence against the prisoners was purely of a circumstantial character. At the close of the case for the prosecution, Mr. Ribton, for Isaac Brooks, submitted that no evidence had been adduced to show his complicity in the crime, and Baron Wilde directed a verdict of acquittal. Joseph Brooks was, however, found guilty, and was sentenced to death in the ordinary form. His sister, who was in court, screamed out loudly when sentence was pronounced upon him.—Benjamin Wilson, found guilty of forging a bill of exchange for £25, was sentenced to nine months' imprisonment; and a marine, proved to have stolen two £5 notes and a sovereign, was sentenced to twelve month's imprisonment.—Forty-two of the persons concerned in the disgraceful riots at Stalybridge, Ashton, and Hyde, have been convicted at the Chester assizes, and sentenced to various terms of imprisonment.—Leeds has been the scene of a tragic occurrence. On Saturday morning, a man named Gair, murdered a woman with whom he was living, and afterwards attempted to destroy his own life. The murderer now lies at the Leeds infirmary in a precarious state.—Henry Carter, the young man who murdered his sweetheart, at Birmingham, in December last, was executed at Warwick, on Monday.—It is stated that another Confederate cruiser has left a British port, for the purpose of harassing the mercantile marine of the North. This ship, the *Japan*, or *Virginia*, is said to have started from Greenock; and it would appear that she got away through a curious blunder on the part of the United States Consul at Liverpool. That functionary having been informed of the alleged destination of this vessel, telegraphed to Mr. Adams, omitting, however, to state the important fact that the *Japan* was lying in the Clyde. Mr. Adams, naturally enough supposing

that the craft was being fitted out in the Mersey, hurried off to Lord Russell and told his story. The Collector of Customs at Liverpool was at once ordered to look after the *Japan*, but, of course, no *Japan* was to be found there. On a little further inquiry, Mr. Dudley's omission was discovered, and a Foreign Office message was at once despatched to Greenock. But it was too late—the *Japan* or *Virginia* had taken her departure.—Levi Taylor, who was recently sentenced to death for the murder of his wife in Manchester, has had his sentence commuted to penal servitude for life.—An extraordinary charge against two young ladies has been investigated by the Dover magistrates; Miss Eliza Cook and Miss Marian Cook, the daughters of a deceased Wesleyan minister, being charged with robbing an officer in the barracks at that town. The young ladies have been committed for trial, but admitted to bail.

**FOREIGN INTELLIGENCE.**—The health of the King of the Belgians is so far restored that he was able to drive out on Monday, and take part in the promenades of the Longchammi.—The Paris *Nation* affirms that the French, British, and Austrian Cabinets, have severally forwarded to St. Petersburg, notes "identical in sense." In these notes, the *Nation* adds, the three powers have carefully avoided anything resembling pressure, and have left the Emperor Alexander to take "initiative in the measures calculated definitely to put an end to the periodical risings so disquieting to Europe and so disastrous for Russia." A contradiction has been given to the assertion that the Revolutionary Committee of Warsaw had ordered the insurgent Poles to lay down their arms; and there seems little or no reason to doubt that the statement was unfounded. It is, indeed, affirmed that all Lithuania is in revolt, and that the insurrection has even spread into Samogitia and Courland. It is added that Colonel Lapinski, with a supply of arms and a number of officers, has landed on the coast of Courland; but there appears to be good ground for doubting the truth of this latter assertion, as Colonel Lapinski is supposed to have been on board the English steamer *Ward Jackson*, which left the Thames with a number of Polish officers and a quantity of arms and ammunition, but which has been detained by the Swedish authorities at Malmö. The *Ozas* of Cracow states that on Sunday a small force of well armed Polish insurgents attacked a detachment of 500 Russians near Olkuez, towards the Galician frontier, and forced them to retreat. A Cracow telegram also reiterates the statement that a band of insurgents entered the town of Cadon, Sandomir, took possession of the Government treasury and the dépôt of ammunition, burned the barracks, and then withdrew. Rumours are again in circulation that the Grand Duke Constantine is about to quit Warsaw. His health, it is said, is giving way under the constant vexations and difficulties of a crisis out of which no man can see a clear way. The nobility of Russia have addressed the Emperor in reference to the Polish insurrection; stating that "they will not shrink before any effort or sacrifice to defend the territory of the empire."—The King of Denmark has issued a proclamation declaring that he has been compelled to relinquish the intention of combining the different portions of his dominions by a joint constitution, because the German Diet interfered in the internal affairs of the monarchy, and because the Estates of Holstein have declared themselves hostile to any common constitution. He consequently grants the duchy of Holstein an independent army, and will, if it be required, completely separate all the other Holstein establishments from those of the Danish monarchy. He will cause bills for a liberal electoral law, for liberty of the press, and for religious freedom, to be laid before the Holstein Estates. Finally, he convokes the Rigsraad of Denmark and Schleswig for the 22nd inst.—If we may believe a Copenhagen journal, the *Dagblad*, the Danish cabinet is disposed to sanction Prince William's acceptance of the Greek crown upon conditions which will not be accorded.—A despatch from Constantinople announces that on Friday afternoon the Sultan sailed from Constantinople to visit his Egyptian vassal at Alexandria and Cairo. It is added that before the Sultan's departure it was resolved that the Porte should adhere to its present policy regarding the Suez Canal, and should forbid forced labour. The Sultan arrived on Tuesday at Alexandria, and was received with all the demonstrations of respect which the Egyptian authorities and population might be expected to pay to so august and unwonted a visitor.—The Prince of Servia has, it is said, intimated to the Porte his desire to maintain amicable relations with his Suzerain, and his readiness to make any concessions that are compatible with Servian interests.—The ex-Queen Maria Sophia of Naples is at last returning

to Rome. She left Munich on Tuesday, and his travelling by way of Marseilles, in order no doubt to avoid the kingdom of Italy.—Accounts from Lisbon informs us that the Cortes has passed a resolution of sympathy with the Poles. The Duke de Loule has also officially stated that the Portuguese Government consider it necessary that the political rights promised to the Poles by the Treaty of Vienna be re-established.—The New York journals publish news from Mexico, from which it appears that the French were only eleven leagues from Mexico, having passed Puebla, leaving 10,000 soldiers to keep that garrison in check.—Admiral Jurien de la Graviere has been recalled from Mexico: the reason assigned being that the importance of the French naval forces in the Mexican waters is no longer such as to warrant the presence of an officer of that rank.

**INDIA AND CHINA.**—The news brought by the Bombay mail is not of much interest. The Viceroy was continuing his progress, and entered Delhi on the 3rd March, in great pomp. The cultivation of cotton was being extensively pursued, and large quantities were coming forward to market. The rebels in Jynteah were giving way, and the country was becoming peaceful.—By telegraph, under date of Shanghai, Feb. 23rd, we learn that the late General Ward's and the Imperial forces have suffered a severe defeat in the storming of Tailsin, the casualties among the united forces amounting to 200. The British Legation at Tegdo had been destroyed by gunpowder by the Japanese. No fatal accident, however, resulted.

**AMERICA.**—We have three arrivals from America—the Australian and Edinburgh, from New York on the Morning of the 28th March, and the Norwegian, from Portland, with news to the evening of the 28th. So far as the war intelligence is concerned, there is little can be relied upon. Southern journals reported that General Banks had been defeated in his attack on Port Hudson, and had fallen back upon his fortified camp. Two at least of Commodore Farragut's ships had past Port Hudson, and it was said they had re-captured the Indianola, which was being repaired. It was also asserted that Federals had been driven back from Fort Pemberton, and were in full retreat for the Yazoo Pass. Some of Commodore Porter's gun-boats had reached the Yazoo River by the way of the Sunflower River, and met the retiring expedition. It was said that they would return and resume the attack on Fort Pemberton. In Kentucky the Confederates were advancing, and a general engagement in the neighbourhood of Camp Dick Robinson was imminent. The State constitution of Western Virginia had been ratified by the vote of the people. It provides for the speedy emancipation of slaves and for the abolition of slavery. All children born of slaves, after July next are to be free. Slave children under ten years of age are to be free when they reach the age of twenty-one: and slaves over ten and under twenty-one are to be free on arriving at the age of twenty-five. No slaves are to be permitted to come into the State for permanent residence. It was reported that President Lincoln was about to visit New York and the principle cities of the Union.

#### TO CORRESPONDENTS.

**W.M. (Lancashire).**—We are aware that Bro. S. B. Wilson and ourselves are at issue on the point as to whether a Warden can perform the ceremonies in the absence of the Master. We have no doubt upon the subject that he can legally perform the ceremonies; though, as a rule, it is better for a P.M. to undertake the duty, should one be present, no matter what lodge he may belong to. A Master of a lodge being also a R.A. Mason, is eligible to be elected 3rd Principal of a Chapter, if he has previously served the office of Sojourner or Nehemiah. He cannot be elected to the 2nd or 1st Principal Chair until he has passed through the 3rd chair. He may, however, be appointed to either chair in a new chapter, but he must then be installed in all the chairs.

**P.D. (Norfolk).**—The S.W. having resigned, you can appoint another. It is best to advance the J.W. and other officers a step, as the appointing a S.W. over the heads of the other officers is likely to give rise to heart-burnings and discontent, which should always be avoided.

**BRO. JOHN OLVER, P.M. No. 1006.**—We cannot insert begging letters, excepting in our advertising columns. Perhaps some brother of 1006 will inform us privately why they refuse to recommend Bro. Olver to the Lodge of Benevolence.

**THE GRAND LODGE PROPERTY.**—The letter from Bro. Daukes, the G. Supt. of Works, which we published last week, was also addressed to the Editor of the *Builder*, the *Building News*, and the *Era*,