

LONDON, SATURDAY, SEPTEMBER 12, 1863.

THE BOARD OF BENEVOLENCE.

Amongst the most important of the various questions brought under the consideration of Grand Lodge last week, we regard none to be more so than the motion of Bro. Stebbing, for the appointment of a Committee to consider the constitution of the Board of Benevolence; with the view, if possible, of improving the method through which relief is distributed to our necessitous brethren or their widows.

The present law as to the constitution of the Board would appear to be formed so as to secure a full representation of the Craft; but, practically, it fails to do so. It is comprised of all Past and Present Grand Officers, the actual Master of every lodge, and twelve Past Masters elected by Grand Lodge. Now this is wide enough, and would seem to ensure a fair tribunal; but we unhesitatingly assert that it has failed,—not one Master in ten, even of the London lodges, attends—unless, indeed, he has some special case to look after. The Grand Officers, as a rule, both past and present, are indifferent to the duties, and the result is that the Board, formed on apparently so wide a basis, has practically sunk into a clique of three or four Past Grand Officers, who always attend and always vote together; and some half dozen, or more, Past Masters who play the game of follow my leader; whilst the few actual Masters present feel that they are mere cyphers, it being at once known what will be the result of a petition, according as A. B. or C. D. rises to support or oppose it; though we are far from wishing it to be supposed that we believe these brethren act otherwise than according to the best of their judgment. As we have before alluded to the subject, we think we cannot do better than quote from our former articles in elucidation of our opinions on the reforms necessary.

In speaking of a motion of Bro. Binckes which,—by-the-bye, was lost—for extending the powers of the Board in giving relief, we, on December 1st, 1860, said:—

“What is really wanted is not so much the enlargement of the powers of the Board, as the establishment of some new system of IMMEDIATE relief; what is now so-called being relief delayed a month, and which then comes when it is often no relief at all. The Board, we believe, on the whole discharges its functions well, but it meets but once a month, whilst cases are constantly occurring where an immediate two or three pounds would be of far more use than five or ten a month hence—where, indeed, even a few shillings would be an essential relief. But there is no authorised body to whom to apply, and hence the distressed Mason is left without that relief we have sworn to afford him, or he has to appeal as a mendicant to private lodges and individual brethren for that relief which ought to be afforded him from the

general funds—the present system only leading to imposition, and the consequent detriment of the really poor and deserving brother. At the time when the rules of the Board of Benevolence were framed, the means of communication with the different parts of country were slow and costly, and but comparatively few ever travelled more than a few miles from their regular domiciles. Not so now; messages and even letters are despatched and replied to with almost lightning speed, and the ready means of locomotion at command have made almost every man a traveller, and the world, instead of his native village or town, has become the workshop of the handicraftsman. The result of this is, that a man is often overtaken with sickness and distress when far away from friends and home. At such a moment, if in London, or even within the reach of it by letter, the distressed Mason naturally turns to the Board of Benevolence for relief, to receive for answer that it will meet that day three or four weeks, when, perhaps, he may have passed to that bourne from whence no traveller returns, or, having more happily found other and better friends to assist him—if even it be only the workhouse—has been enabled to go rejoicing on his way, to regain that independent livelihood which the hand of the Almighty had for the time deprived him of the means of doing, and to feel that, though there is much that is good in the manner of distributing Masonic Charity, there is much that requires amendment and improvement.

“Indeed, such is the hardship of the present system, that we have ourselves been in the Grand Secretary's office at times when pressing applications have been made for a little relief—enough for a breakfast, and to help a weary traveller on his way to join his friends—and there has been no means of bestowing it excepting from the pockets of the gentlemen employed in the office, and who are too good Masons to allow the applicant to go away empty-handed. But this is a tax upon the resources of the clerks which they should neither be expected or called upon to bear; and now that a Committee of the Board of General Purposes has been appointed (at least, so rumour informs us) to consider the appointment of an additional clerk in the Grand Secretary's office, we trust they will also consider whether it may not be well to entrust the Grand Secretary, or his assistant, with discretionary powers to afford temporary assistance to applicants up to a limited amount; remembering that one pound promptly given is often worth three times that amount at a distance. Or, what would be better, would be the appointment of a Grand Almoner, who should attend at the office one or two hours every day, and be entrusted with the power of immediately relieving urgent cases, and of assisting others, until their claims for more substantial relief can be regularly brought before the Board—of course, submitting monthly a statement to the Board of the various cases relieved, and his grounds for affording it. Such an appointment would necessarily involve some expense, but it would be money well applied, and would go far to relieve Masonry from impostors, who make a living by appealing to brethren for aid on the plea that the Board of Benevolence will not meet for three weeks or a month, well knowing that to that Board they dare not appeal, as to do so would only be to expose their real character and unworthiness.”

Again, on December 25th, 1861, we wrote:—

"There are, in most countries, two systems of law—the written and the unwritten, the latter being dependent on the habits and customs of the people, and often more clearly defined than the former, which is apt to be misread and misinterpreted. So it is in Freemasonry; we have one system of laws, as laid down in the *Book of Constitutions*, being the acts of the Masonic legislature, and another been handed down to us by tradition, and which guides us in many of our most important decisions. But in no case should a written law be overruled by an unwritten law; and yet it is so by the Committee or Lodge of Benevolence, of the inefficiency of which, for the relief of pressing and casual distress, we took occasion to speak some time since, suggesting that a standing committee to meet once or twice a week, or an officer, whose duty it should be to attend to such cases, should be appointed, it being but poor relief that comes to a man seeking temporary assistance that cannot be obtained until a month afterwards, but which is rendered still worse under the regulations of the Committee of Benevolence—regulations of which a petitioner is not informed, and by which relief, if given, may be withheld for another month on a mere technicality. In the *Book of Constitutions* it is laid down:—

"Applications for relief must be by petition, stating the name, occupation, place of abode, and present circumstances of the petitioner; the name and number of the lodge in which, and the time when he was initiated, and the other lodges, if any, which he may have since joined. The applicant, unless disabled by disease or accident, must sign his name to the petition.

"To every petition must be added a recommendation, signed in open lodge, by the Master, Wardens, and a majority of the members then present, to which the petitioner does or did belong, or from some other contributing lodge, certifying (see the form at the end) that they have known him to have been in reputable, or at least tolerable circumstances, and that he has been not less than two years an actual contributing member, paying the stipulated subscription to the funds of a regular lodge* as well as quarterage to the Fund of Benevolence, with such other observations as they may think proper; and the Master, or some member of the lodge, except it be a country petition, shall visit the petitioner at his own residence, and afterwards attend the committee, to speak to the truth of the statement set forth in the petition, and to certify that the signatures thereto are genuine."

"Under this law it has been laid down that the Master, or some member of the lodge attending to support the case of a petitioner, shall have visited him or her at his or her residence, in order to verify the truth of the statements contained in the petition, and speak as to the actual position of the applicant. And of this we do not complain, because we believe it often most important to the applicants themselves that the full extent of their distress should be known, in order that it may meet with efficient relief. It will be seen by the extracts we have given that this does not apply to country petitioners; and if not, we should like to be informed how it can be made applicable to mere wayfarers, who apply for relief under the following law:—

"Brethren under the Constitution of the Grand Lodges of Scotland and Ireland, as well as of foreign Grand Lodges, may be relieved on the production of certificates

from their respective Grand Lodges, or other sufficient certificates and testimonials to the satisfaction of the Lodge of Benevolence, and proof of identity and distress."

"Now it will be seen that it is not provided that a petitioner under this clause need ever be recommended to the committee—for how is a stranger in a foreign land to find brethren to recommend him for relief—and yet, without he does obtain such a recommendation, his petition would not be received; pretty charity this! But that is not all; the Committee or Lodge of Benevolence have also ruled that he must be visited at his residence—perhaps a nightly lodging-house; perhaps a coffee-house; perhaps the dark arches of the Adelphi—as if any information could be obtained by such a visit relative to a stranger without a friend within hundreds of miles. Anything more absurd could scarcely be devised, but to the absurdity absolute cruelty is added, by the unfortunate petitioner not being made acquainted with the rule.

"Our attention has been particularly directed to this subject by what took place at the last Lodge of Benevolence. A poor Mason, named Mackintosh, who was for two years the Master of a lodge in Edinburgh, being in London, in distress and out of employ, applied to the lodge for temporary relief. He did obtain the recommendation of a brother, who attended and spoke in his behalf; but because that brother had not visited him at his residence, a lodging-house in the precincts of Drury-lane, the case was deferred for a month, during which the poor man may starve for anything likely to be done for him by Masons, as he must not apply to a private lodge for relief, as that will be a bar to anything being done for him by the Lodge of Benevolence, it being a charge against Mackintosh that he had visited and received relief from one or two lodges. What wonder if he had, seeing that this Committee meets but once a month, and that for the previous three weeks he had been without the means of obtaining a meal's victuals, having pledged much of his clothing to obtain the necessities of life. We are not arguing on behalf of this individual, or of any other petitioner. The man might be an impostor, and undeserving of relief; he might be making begging his profession; and, if so, the petition should be dismissed. But to defer it on a regulation of which the petitioner is kept in ignorance, is only getting rid of it by a side wind, and a mockery of the wretchedness of the petitioner. To require such cases to be visited is an absurdity; but if the Lodge of Benevolence have the power of making such a regulation—which we deny—the least it should do would be to appoint one of its own members to perform the duty; and there are two or three who are constant attendants, who are certainly admirably qualified for the office.

"We repeat, our present system of granting relief in the case of wayfarers and temporary residents in the metropolis, is altogether wrong—a mere pretence of affording that which we do not give—and more likely to tell to the advantage of the professional beggar and impostor than the really distressed, though honest man."

The means of affording immediate and efficient relief to the weary wayfarer at a moderate cost, and at the same time protecting the brethren from impos-

* This does not apply to serving brethren.

ture, has been discovered and organised in Liverpool, Manchester, and Birmingham, and we see no reason why the system, if not an improvement upon it, should not be extended to London,—whilst, at the same time, the privileges of Grand Lodge, with regard to the granting of permanent relief, are preserved, and, if needs be, extended.

THE MYSTICAL PRINCIPLES OF ISLAMISM; OR, A LECTURE ON THE DERVICHES.

By BRO. JOHN P. BROWN, CONSTANTINOPLE.

(Continued from page 176.)

Reverting again to the two classes of Derviches as Sheea and Sunnee, I may add that a spirit of division is said to have existed amongst the followers of the Prophet even during his lifetime, and that it broke out anew at his death. Suffeeism already began to conflict with Islamism. The more mystical doctrines of the Koran were susceptible of many and conflicting interpretations. Already sectarianism began to exist, and various of the Arabs, learned in theology, commenced to lead men in different Tariks, or "paths." This continued to grow and extend, until the commentators of the Koran, *i.e.*, Hanefee, Schaafsee, Melikee, and Hanbellee, were generally accepted. As, however, these did not all agree with each other on some points of holy law, they formed a new source of division and strife, which still exists among Mussulmans, and affects the Dervich Orders. Yet, as from the Suffees of Persia, it is not improbable, all the modern Orders derive, in giving some account of them I believe that I give the common origin of their principles. At the present time, the influence of the Dervich, or "mystical Orders," is much greater in Persia than in Turkey; it is considerable in Egypt, the Barbary States, and Morocco, where, however, it has degenerated into necromancy and jugglery, and lays claim to a sanctity of character at open variance with the life and conduct of the pseudo-saint; and new ones, or branches of those already existing, frequently spring up in Persia, to shock the minds of the pious, or alarm the Sovereign. Though they all profess Mussulmanism, still some of their dogmas approach to infidelity. This, I believe, is rarely the case in Turkey, where men are becoming more and more educated and enlightened.

So as to secure fidelity, and, I may add, secrecy, the Murids or Novince, on entering a Dervich Order, is required to place himself under the guidance of the Sheik (Murchid) of the Tekkeh—who is regarded as possessing a peculiarly holy character—in order to receive all the spiritual instruction of which he is in need; and he must pay implicit confidence to his tuition, as well as submit to his will, quite, to use the Dervich expression, "like a dead body in the hands of the Imâm, who prepares it for interment."

Derviches represent themselves as being entirely devoted to the search of Hakk, or "the Truth," and as being incessantly occupied in the adoration of Allah,—a union with whom they desire with all the ardour of a divine love. The Creator is, according to their belief, diffused over all His creatures. He exists everywhere, and in everything. They compare the emanations of His Divine Essence and Spirit to the

rays of the sun, which they conceive to be continually darted forth and re-absorbed. It is to this re-absorption into the Divine Essence, to which their immortal parts belong, that they continually aspire. This return to the Deity is fully carried out in a verse of the 2nd chapter of the Koran, which says, "All mankind are *of* and will return *to* Him (God)." It is inscribed over the portal of the Turbeh, or mausoleum of Abd-ul-Hamid (grandfather of his present Majesty), and on the wall of the cemetery of the Mevleeve Derviches in Pera, as well as, doubtlessly, in many other similar places. They believe that the soul of man, and the principle of life which exists throughout all nature, is not *from* God, but *of* God. For this reason, the Bektachee Derviches (the most Pantheistical Order of which I have any knowledge) are averse to the putting any living creature to death. In their sophistry, they use the term of Aâlem i Kheâl ("delusive world") to signify that, in this life, we are constantly in a state of delusion with regard to the Maddeh, or "matter" of which the universe is formed, thus showing their distinction between our "human sight" and our "spiritual vision;" that the "light of God" is the animating principle which enables us to see the latter, or the "visible world;" whilst it is only by the "Spirit of God" which He diffused over the world at its creation (*vide* Genesis, i. 2) that man, in a state of physical purity, and filled with the Divine Essence, when the "spiritual vision" commences to act, is enabled to behold what is concealed from mortal eyes. With these is connected what they all call the Vahdet el Vujud, or "Unity of Being," *i.e.* the one great universal God, being everywhere, and in all things.

Their spiritual doctrine teaches that there are four stages or degrees (called the four columns of the Tarik, or Order), through which living man must pass before he can attain to the highest grade—that of Divine beatitude—when his corporeal veil will be removed, and his emancipated soul will rejoin the glorious Essence from which, by its connection with the body, it had been separated, but not divided.

The first of these stages is that of humanity, called the Scheryât, or that of the holy law of the Koran, which supposes the Murid, or disciple, to live in obedience to the written law, and to be an observer of all the established rites, customs, and principles of the religion of Islamism, which are admitted to be useful in regulating the lives, and restraining the mass of mankind within the proper bounds,—whose souls cannot reach the heights of Divine contemplation, and might be corrupted and misled by that very liberty of faith which tends to enlighten and delight those of a superior intellect, or more fervent devotion.

The second stage is called the Tariket, or "paths," and which may be designated that of the "spiritual," or "mystical rites," in which the Murid, or disciple, attains to spiritual power or strength. He who arrives at this stage leaves that condition in which he has only been admitted to admire and follow a Murchid, or teacher, and enters the pale of the mystical Suffeeism aforementioned. He may now abandon all the observances of strictly religious forms and ceremonies, because he exchanges practical for spiritual worship; but this cannot be attained without great piety, virtue, and fortitude, as the mind cannot be trusted in the neglect of religious or legal usages

and rites, necessary to restrain it when weak, until it has acquired strength from habits of mental devotion, grounded on a perfect knowledge of its own dignity, and of the Divine nature of the Almighty, of which his soul is an emanation.

The third stage is that of Marifet, or "knowledge," and the disciple who arrives at it is deemed to have attained to a superhuman knowledge, or, in other words, to have become as one inspired; and he is supposed, when he reaches it, to be on an equality with the angels in point of knowledge.

The fourth and last stage or degree is called the Hakkikat, or that of "Divine truth," at which the disciple is supposed to have arrived. He has now reached the goal of his utmost desires, and it implies his complete union with the Deity—the omniscient and omnipresent Almighty.

These, as already said, form the four columns of all the original Orders of Derviches, and the first and second stages have received various modern subdivisions, generally to suit man in his ordinary life, such as "Integrity," "Virtue," "Temperance," "Justice," "Benevolence," &c.

In these stages, the disciple must be under the direction of the Murchid, or head of the Tekkeh, who, on his part, must be of great piety and virtue, and himself have reached them through the spiritual teachings of another Murchid. For this purpose, he attaches himself to a learned Sheik, and seeks instruction from his wisdom, just as in the times of the Greek philosophers the aspirer to knowledge sought the friendship of a particular Master,—or, like St. Paul at the feet of Gamaliel. Like the disciples of Christ, he must forsake the world, and follow after his beloved master. The Dervich novice must, mystically, always bear his Murchid, or "spiritual teacher," in mind, and become mentally absorbed in him, through a constant meditation and contemplation of him. The teacher must be his shield against all evil thoughts; his spirit must follow him in all his efforts, and accompany him wherever he may be, quite as a guardian spirit. For this reason, the Dervich continually invokes the spirit of his Peer, or founder of his Order; his Murchid, or teacher; or of Aâli, the nephew and son-in-law of the Prophet, who he holds to be the great Peer of all the Orders. You will often see this usage in private houses, as well as in the Tekkeh, where the name and title of the Murchid is written in golden characters, suspended on the wall, and richly framed. To such a degree is this principle carried out, that the disciple sees his master in all men, and in all things,—just as a willing subject is held under the influence of the magnetiser. His mind is completely absorbed in that of his teacher. This condition is called "self-annihilation into the Sheik," or the losing of oneself in him. The Sheik finds in his own visionary dreams the degree at which the Murid has reached, and whether or not his soul or spirit has become bound to his own. During his noviciate he also has visions, which he hastens to convey to his Murchid for interpretation; and on this depends, in a great measure, the length of his probationary state. At this condition of the disciple, the Sheik, by the power of his own spirit, passes him over to the spiritual influence of the Peer, or original founder of the Order, long since deceased, and he then sees the latter by the spiritual aid of the former,

—which condition, when attained, is called "self-annihilation into the Peer." He becomes, however, so much a part of the Peer as to possess all of his powers, and may perform even all his supernatural acts.

The third stage also leads him, through the spiritual aid of the Sheik, up to the Prophet himself, whom he sees, likewise, in all things. This is called "self-annihilation into the Prophet."

The fourth stage leads him even to God. He becomes a part of the Divinity, and sees Him in all things. Some, in this ecstatic state, have gone so far as to declare themselves to be the Deity, for which many have, in Persia particularly, lost their lives,—such as Mansoor and Nessem, both celebrated mystical Derviches. Junaydee of Bagdad, the Peer or founder of all the modern Aâlyide Orders, believed himself to be in this state, and allowed his disciples to cut at his body with a sword. It is related, and so believed by his followers to the present day, that they could not hurt him; but, on the contrary, inflicted so many wounds on their own persons,—an evidence that though in spirit they were one, they had not attained to his degree of purity, and their bodies felt the effect of his superior influence.

The Sheik, after this remarkable process of spiritual teachings, next brings the disciple back to his original state,—like the physician, who, after reducing the patient by internal remedies, again restores him to health; and he puts upon him the Tadge, or crown (cap) of his Order, or confers upon him the grade of Khalifeh, or, so to call it, of an "honorary master." He now again performs all the rites of ordinary Islamism.

Intelligent Derviches, and among them there are many well read men, admit that this system of spiritual religion is liable to great abuse; that many Sheiks pretend to a degree of spiritual education and knowledge which they do not possess, and make up in fanatic ignorance and chicanery for what they are deficient in point of education. All, however, with an appearance of sincerity which cannot be affected, fully believe in this system of spiritualism, and, in proof of its truthfulness, mention occurrences which they say came under their personal observation, quite as worthy of credit as many of the miracles believed by a part of the Christian world, or the "spiritual" exhibitions now so much in vogue in the civilised world, and among men of enlightened minds.

It is believed by the Derviches that only a few men ever reach the fourth degree, though many do the second. A Mussulman friend, fully believing in all of the preceding, has related to me the following, which I shall introduce as an example of this "spiritual power" over the willing subject. He stated,—

"When I was at Kerkut, in the province of Shehrazor, near to Mosul, I visited a Tekkeh of the Kaderee Order, for the purpose of seeing a Sheik of much repute and great spiritual power who presided over it. A large number of Murids or disciples were present, all much under the influence of the spiritual power or spells of the Sheik,—so much so as to rise and dance before him, to sing, or cry out involuntarily. I sat down in an angle of the Tekkeh, and closed my eyes in devout meditation, much affected by what I witnessed, and mentally prayed to the Sheik to send away all those present, so as to allow

me to enjoy his society alone. The Sheik was several paces distant from me, and could not possibly have known what was passing in my mind, otherwise than through his spiritual powers. On opening my eyes, he addressed me and said, 'Young man, give me a few minutes' time, and your prayer shall be granted.' To my surprise, in ten minutes more, all present, one by one, without any direction of an audible or visible nature from the Sheik, arose and departed, leaving me quite alone with him. I hastened to approach him, and kiss his reverend hand, and had a pleasant and instructive conversation with him."

The Derviches, now divided into very many Orders, differ externally in their mantles, caps, and girdles, all symbols of what once were worn by their founders. The number of the gores in the caps serve to designate the Order, and so do other insignia in the way of particular verses of the Koran, or an embroidered rose, worn on the cap. The mantle is of a peculiar shape and colour—though it is mostly nearly white—and the sword of Aâli is embroidered on its collar, to remind the wearer of his vow and its penalty. The girdle is symbolic of various persons in the time of the prophet, and of their obligation to suffer hunger and thirst during their devout pilgrimages to the Keabeh, and the graves of the holy dead. To these three symbols there are attached many legends relating to the Peer of the Order, which, though not without interest, would be misplaced here.

By enumerating a few of the most remarkable of their Orders, the character of the whole will be understood; for though they differ in name, such as the Kaderee, Mevlevee, Jellallee, Kakshibendee, Bektashee, &c., and in some minor usages and forms of worship, they are all agreed in their principal tenets, particularly in those which inculcate the absolute necessity of a perfect obedience and submission to inspired teachers, and the possibility, through fervent piety and enthusiastic devotion, of attaining for the soul, even when the body inhabits this world, to a state of celestial beatitude. Among the first acts required of the disciple is that of spending much of his time—with some, forty days and nights (Matt. iv. 1)—in retirement and prayer, invoking the name of Allah; after which his heart will be illuminated, and he will have the visions before alluded to, the spiritual interpretation of which he receives from the Sheik of the Tekkeh. The before-mentioned Orders owe their present names to their Peers or founders.

The original sects which are the bases of these Orders are said by the Derviches to have been but two in number, called the Hululieh, or "inspired," and the Ittihadieh, or "unionists," from which grew five branches. Of these branches is, first, the Vussulieh, or "joined;" second, the Ashkieh, or "loving;" third, the Telkinieh, or "learned;" fourth, the Zuri-kieh, or "penetrating;" and the fifth, the Vahdatieh, or "unitarians;" all relating to Allah.

The first maintains that God has entered or descended into them, and that the Divine Spirit enters into all those who are of a devout and intelligent mind.

The second believe that God is as one with every enlightened mind, and that the immortal part forms its union with God, and becomes God. They say that the Divine nature of Christ, who is called by all Mussulmans the Ruh-Allah, or "Spirit of God," was

derived from the Spirit of the Deity having entered the womb of the Virgin Mary, and creating a miraculous conception.

The fifth sect maintains that God is in everything, and that everything is of God. They themselves admit that their principles are the same as those of the ancient philosophers of Greece, especially of Plato, who, they assert, maintained that God created all things with His own breath, and that everything is thus both the Creator and the creature. This principle, in many modern writings of the Derviches, is called the Nuffs, or "breath," and, as applied to man, is deemed to be the human part of animated nature, and is quite distinct from the Ruh, or "soul," the immortal part. These, whilst they will not admit of the Trinity, as composed of three distinct persons, fully confirm the declaration of Christ, that "He and His Father are One"—only, however, in the mystical sense, which recognises Christ as a Prophet and a spiritual Teacher, possessing the highest of the fourth degrees afore-mentioned, but refusing to him the Divine character. They say that the New Testament, or the Book of Christ, may be correct in point of language and words, but that the meaning of His words is misinterpreted by His followers; that He never said He was God the Creator of all things, but only an Apostle or Prophet, sent to declare His Word,—as an emanation of the Deity.

As it has been supposed that there exists in Constantinople various Masonic lodges, under the name of Melamgoons, or the "Ressrachid," I may here state that this is the title of one of the older sects of Sufaim. These say that the object of their research is "Light." At present they are known by the name of Hamzavees, from a modern peer or founder of a branch of the original stock. I possess a copy of their litany, or ritual, containing some account of their mystical creed, all of which is, however, Mussulman, and in no manner resembles Masonry. Their moral rules are very pure, liberal, and benevolent, and they wear no costume, nor have any external signs by which they are known. They hold their meetings in secret, in buildings resembling any other private residences, which circumstance has, probably, given rise to the report afore-mentioned. Like the other Tariks, their usual prayers are Islam.

In the view of giving some account of those Derviches best known to the residents at Constantinople, I will add that the sect called originally the Hululieh, or "those who are in a pleasant, excited, or exalted mental state," perform their devotions accompanied by jumpings, clappings of the hands, and shoutings. Of these are the Ruffaees, or "Howling Derviches," who "call upon the name of Allah in very audible terms, and through its power profess to perform very remarkable miracles. Another was called the Teslimieh, or "the submissive and obedient," from their doctrines of blind obedience to the commands of their Murchid (or Sheik), from whom they received a small chain or cord, as a badge, called the Rishtay Teslim, or "throne of submission." This sign of obedience will be shown hereafter in the account given of the Bektashees, especially at their reception of a Murid, or disciple. The Order of the Kalenderes, mentioned in the "Arabian Nights," have the same usage. The Telkiniehs, or the "teachers," afore-mentioned, maintain that it is wrong to read any book of a religious

nature, not drawn up by a mystical author, and that even such books need to be perused by the aid of a Sheik. These wear patched clothes, and a common felt cap, and pretend to mysteries for which they prepare themselves by long "fasting and prayers" in solitude (Mark ix. 29). They live in out-of-the-way places, keep watch over the tombs of the holy dead, and are much consulted by the credulous for their blessings and spiritual ministrings. Of these are the present Kaderees and Nakshibendees, frequently seen in and about Constantinople, where they exercise much influence among the lower classes.

The Nooranich, or "enlightened," regard light as the emblem of virtue, but hold that fire, or "Naar," is that of vice, perhaps in consequence of ^{the} their condemnation of the ancient idolatry of fire-worshippers in Persia. Of these are the Byramiehs and Hamzavees. Those originally called the Battaniehs, or "the mystical" *par excellence*, holds that all those individuals whose minds are in a state of alienation are holy men, or, as they are here called, Mejzooobs, and that their intellects had already become re-joined to the Divine Essence. This belief is not only common to all Derviches, but to a great number of Moslems generally, of the present time, and is the origin of the Abdals, or "holy men," so famous in Ottoman early history. These wander about the streets, almost in a state of perfect nudity, revered by all who know them. Among those often seen in the streets of Constantinople is a descendant of the celebrated Aâli Pasha, of Tanina, who is a remarkable case of shrewd intelligence and total indifference to all personal appearances and public opinion. It is said that the fate of his ancestor, who was treacherously taken and decapitated during the reign of Mahmoud II., affected his mind, and induced him to adopt the vagrant life, which he still carries out. This condition is, doubtlessly, often assumed by others disgusted with the trials and vicissitudes of life, and so as to escape from the necessity of conforming to the exigencies of a more manly and honourable intercourse with the world.

The Ashkiehs, or the "loving," devote themselves to a devout love of God. They believe in a perfect harmony of all nature; that "God is love," and that His creatures are bound to entertain for Him, and all His creatures (perhaps limiting this to the Islam portion only) an infinite affection. Of these are the Mevleves, or so-called "Turning or Dancing Derviches," who may be compared to the Swedenborgians of Europe.

It is needless to add that all of these Orders connect or reconcile their mystical principles with the Koran. They say that the Prophet was a Suffeeist, or "mystical believer" of a very high order, which is highly probable, and quote many of his Hadis, or "traditional sayings," to serve their creed. They also state that the Caliph Aâli was thoroughly acquainted with their doctrines, and deputed his two sons, Hassan and Hussain, and two other holy men of his own time, named Kummail-ibin-Zaid and Hassan-el-Basree, to teach them. From these, they declare, many of their principal founders of Tariqs, or "paths," received their intuition, and their Khirkays, or "mantles," as symbols of their spiritual Orders. In the use of the mantle I have found no other Islam origin than the tradition granted by the Derviches, *i.e.*, that the Prophet, to show his strong

affection for his son-in-law, Aâli, and his family, once drew his cloak or mantle around them, and declared that they all formed one body and one soul with his own. The Oriental use of the mantle by prophets and holy men can, however, be traced back to a very remote period, such as, to the death of Aâron, the translation of Elijah, and, I might add, that of Christ, which was of one piece.

As, among the more recent Derviches, the head of the Tekkeh is called the Murchid, or Sheik, and his successor the Khalifeh, or Caliph, so is it with regard to the political head of the State, who, according to them, has received the mantle of the Prophet, and so became his Caliph, or successor. Sultan Selim I. received the Khirkay-i-Shereeff, or holy black mantle worn by the Prophet, from Mahomet, the last of the Abbessides of the Prophet's lineage, when he conquered Egypt; and this revered relic was carefully preserved in the "Old Seraglio" of Constantinople up to the time of the destruction of that edifice by fire, recently. There is also another one to which the Derviches attach a still higher importance, in a mystical point of view, preserved in an especial building near the mosque of Mohammed II., in the charge of a descendant of the family of Vais, on whom it was bestowed by the Prophet himself.

To arrive at the Dervich degree of Khalifeh, or successor, it is, as afore-mentioned, necessary to spend much time in "fasting and prayer," and in a complete abstraction from all worldly pursuits. In their mystical language, the man must die before the saint can be born. To this degree of spiritual perfection, as well as to his supposed familiarity with all the mystical doctrines, dogmas, and tenets of the Order, he must also possess the respect, reverence, and entire submission of all the other Murids, or disciples. By constant prayer, his breath—even his touch—must possess a sanctifying influence, and be believed to possess a superhuman power of performing miracles. This is peculiarly the case with the Ruffaees, or "Howling Derviches," whose loud invocation of the Islam creed, "There is no other God than Allah, and Mahomet is the prophet of Allah," and the miraculous powers which this is supposed to give to them during their devotional exercises, renders them the most celebrated of Constantinople. If, in the course of his devotional probation, the disciple, who seeks advancement, succeeds in seeing in a vision the peer or founder of his Order, his seclusion and abstraction may be terminated by the permission of his Murchid; and, though much reduced in bodily strength, his trial has not yet ended. He must, in obedience to the commands of the Murchid, wander from place to place, visiting holy tombs, and in the performance of the pilgrimage to Mecca and Meddeena, and even proceed to the revered tombs of Kerbellay, near to Bagdad, where repose the remains of the Caliph Aâli, his two sons, Hassan and Hussain, and their descendants. Such visions may be a natural result of the constant mental occupation of the devotee on one subject, and that he therein actually beholds the individuals who are so continuously present to his imagination.

Among some of the Orders the Sheik is not compelled to accept a Khalifeh, but is entirely free to leave his mantle of succession, at his death, to whomsoever of his Murids, or "initiated brethren," he deems most worthy of it. In this empire, the office

of Sheik has become hereditary in the family of the Sheik; though, in default of a son, the members may elect a successor from among themselves, or all of the Sheiks of the same Order meet and select one,—subject, however, to the confirmation of the Sheik-ul-Islam (head of the Islam faith) of Constantinople.

Having given the origin of the religious principles which form the basis of nearly all of the Tariqs, or paths of the Derviches, I shall not attempt to show through whom they were carried down to the present time. Soon after the departure from this life of the Prophet, and the Caliphs Abu Bekr and Ali,—to whom, as has been seen, the pious Dervich Sheik traces his descent,*—and after, also, the decease of all the great men who acted such prominent parts in the reformation of those of the Arabs who worshipped idols, others began to question the meaning of those verses of the Koran, which, though they alluded to the Suffeism known to the more learned, still were but vaguely understood by the public at large; and, as these were few in number, each one was soon surrounded by admiring and submissive disciples, who became attached to their spiritual teachers, and willingly followed them in their chosen Tarik, or path. Others, again, branched off from these interpretations, and founded new Orders, bearing their own names, which have come down to modern times. It would require a long and laborious study to trace them. A biography of each founder of a "path" would be required, with dates and periods to fix the nature of the changes made; and I doubt whether these would offer any interest in a lecture.

(To be continued.)

RELEASE OF SEVEN MEN FROM PRISON THROUGH FREEMASONRY.

An incident of this kind took place in the height of the last French war with England, when Captain George Moyne, better known as Trip Moyne, sailed from Deal, with six men, in a small lugger, named the *Fame*, for Dunkirk. He arrived safe and took in a cargo of goods, and in a few days sailed for Deal beach, the wind being about N.W. They had not, however, been long at sea when the sea became very rough: the wind increased to a sailor's hurricane, and they were obliged to bear up for Calais Harbour, being then about half across the Channel. They arrived safe in Calais Harbour, and had just got the lugger alongside the pier head, when they were boarded by the French gendarmes, the crew arrested, taken to a prison near Calais, and crammed into a room with nothing but the bare boards to lay on, though they were wet through, and it was the month of February. On the second day they had some straw given them, and in this state they continued five weeks, their clothes drying on their backs. By degrees they began to think of old England and their families, not expecting to see them again. Mr. George Moyne, the captain, being the only Freemason amongst the crew, thought he would let a shoe down from the window with a piece of twine affixed to it, with part of the Masonic emblems chalked upon it. This was done to attract the attention of some one, as they wanted to let their friends in England know their situation. They pulled the shoe up in the evening, when there was about twelve francs in money in it. It was again let down the next day, when one of the lugger's

crew observed two French naval officers cross over to the prison. They were admitted, and soon became acquainted with the captain, Mr. George Moyne, alias Old Trip. They asked him several questions, such as when he came there, and under what circumstances, &c. They said that Bonaparte was a Freemason, and that they would let him know all the details of the imprisonment of Captain Moyne and his companions. Six days afterwards the poor men had their liberty restored to them. They were taken to Calais, had a first-rate dinner given them, and enjoyed a good night's rest. The next day the lugger was returned to them, everything placed as when they left her. Captain Moyne asked the landlord to make out his bill, as they were going that night; when he was informed that the French officers had settled everything. Before leaving the crew found their friends, returned them thanks for their great kindness, and informed them they were going to leave for England that night. The officers went down to the lugger and shook hands with all the crew, and Captain Moyne parted with them on the Five Points. The crew set sail with a good breeze for Deal; but, as they were not expected, they were compelled to bump the lugger in order to attract attention. There was but one man on the beach, and he sang out, "What lugger is that?" when the captain answered, "Old Trip." The man replied, "Old Trip and his crew were all drowned, and the families are in mourning." The Captain said, "Dead or alive, here we are, and make haste and get some help."

Captain G. Moyne is living in Ramsgate at the present time, and is 94 years of age. He was for several years Tyler of the Ramsgate Lodge (No. 612).

MASONIC NOTES AND QUERIES.

NAME OF HIRAM ABIFF.

"Hereford," as well as "Tesserae," seems to have anticipated the period set forth by "A Sane Brother," p. 314, vol. vii., for the raging of an insane epidemic amongst the correspondents of THE MAGAZINE.

In allusion to the well-known name amongst Master Masons, "Hereford," at p. 179, vents his ire towards "R. E. X.'s" communication on p. 40 (18th, not 8th July), in no measured form, as if it were Masonic etiquette to create squabbles, quibbles, scrambles, quarrels. "R. E. X.," on perusal of p. 40, discovered several deviations from "copy," but did not consider them to be of sufficient importance to need a correctional letter; and probably, in writing without data present, some little inaccuracies may have been in the "copy."

"R. E. X.," by this, informs "Hereford" that Donaldson's *Freemasons' Companion*, printed at Edinburgh, passed through several editions, and is well known. It is referred to in Hutchinson's *Spirit*, edited by Bro. Dr. Oliver, p. 22, showing that it was known to him. How, then, is it not known to "Hereford?"

If "Hereford" will refer to Dr. Oliver's *Dictionary of Symbolical Masonry*, p. 170, he will find the quotation that "Hiram was called the Builder." Brown's *Dictionary* implies Brown's *Dictionary of the Holy Bible*, 4to edition, London; and, under the name of Hiram Abiff, "he is represented to be a famed artificer." His father is called a Tyrian, perhaps merely because he dwelt for some time at Tyre; but he might be of the tribe of Naphtali, and his mother was a widow of Naphtali, and a daughter of Dan, a native of the city of Dan, or descended of the tribe of Dan. He is represented as the father of Kings Hiram and Solomon, because he was their director in their curious works, or perhaps, because Abi or Ab (signifying father), was his surname. He was a most skilful artificer," &c.

"R. E. X." has copied the above for "Hereford's" information.

In Hutchinson's *Spirit*, pp. 139, 145, 166, Hiram is alluded to.

* The Derviches trace their origin, through Aali and Abu Bekr, to the Prophet, and say that the latter became one, by Divine intuition, through the Angel Gabriel. They even add that he possessed a Khirkay, or mantle, brought him by the same celestial medium.

In Donaldson's *Freemasons' Companion*, p. 19, "Hereford" will find full information that "Hiram was a second Bezaleel, and honoured by his king with the title of Father."

With reference to the pamphlet in the Bodleian Library, at Oxford, it is entitled *Urim and Thummin*; the apparent inaccuracy may be either in the speed of writing, or that dark gentleman hovering incessantly near, about, or within the compositors' department of THE MAGAZINE.

The tracing-boards at the Apollo University Lodge (late No. 460) may fully be depended upon. The brethren there do everything so accurately, that "R. E. X." advises "Hereford" to place himself under the care of our very dear brother the D. Prov. G.M., with a full warranty that "Hereford" will leave Oxford a wiser brother than when he passed the purlieus of the fair city. Probably "Hereford" is unaware that in the 16th century the city of Oxford was called "Oxenforde," which custom has reduced to "Oxon" and "Exon," as in Gay's lines—

"We, the maids of Exon city,
The maids! good lack, the more's the pity!
Do humbly offer this petition
To represent our sad condition."

Do no complain, "Hereford," of a custom as frequent as "household words."

The copy sent to THE MAGAZINE, if "R. E. X." correctly recollects, contained the following words:—

"Beet Hamikdasch biruschalém milna al jedee Schelomó mélek Jisraél, Khirám melék Thur wa Hiram Schébet Naftali habónée bischnat."

If "Hereford" finds fault with the above mode of conveying the pronunciation of the Hebrew letters on the tracing board in Lodge No. late 460, let him visit the lodge, and whilst there, let him "read, mark, and inwardly digest them."

When "R. E. X." commenced perusing the contributions of "Hereford," he expected to find some portion of his lucubrations relating to the particular person whose name is the chief topic of this correspondence, and why the word Abiff was applied to him; but not a single case has "Hereford" quoted in proof thereof.

"R. E. X." very much fears that "Hereford" is suffering from indigestion from late indulgencies, and that has made him choleric; he, therefore, recommends a little quiet rest, early rising, and gentle exercise before breakfast for the future; he will then exercise towards his Masonic brethren a more benevolent disposition than his address to you (p. 179) betrays, and remember that your valuable MAGAZINE was never meant to convey hard words towards an erring brother, should he meet with one, but rather to extend the hand of friendship and assistance towards him, and help him in his endeavours to do good for the benefit of the Craft at large.—R. E. X.

REPAIRING DAMAGES.

An incident occurred a few weeks since in the flourishing town of M., Illinois, United States, which illustrates in a striking manner the beauties of Freemasonry.

A pedlar of "Yankee notions," &c., made his advent in the said town with a four-horse team and fine waggon, well freighted with a choice cargo. Being of the genuine species and well up to his business, he soon opened his waggon, and started a promising trade with the various business men of the place. All at once, while in the midst of "a deal," the horses took fright, and off they went at railroad speed, leaving in the wake a trail of goods scattered promiscuously over the street and public square, with here and there a drawer jolted out by the rapidity of the flight,—mixed up with stray waggon-wheels, which had been broken off by some obstruction,—the harness torn to pieces, and one general wreck of goods, waggon, and harness.

Our pedlar was completely paralysed. His visions of a lucrative "trade" were dissipated in a moment, and ruin stared him in the face. What to do he knew not; a stranger among strangers, and to all appearance friendless

and forlorn. At this juncture, a stranger approached him with a salutation and a grasp of the hand which made his heart rebound, and sent his blood through his veins with a quickened current. He was not quite so friendless as he had feared. The stranger disappeared, but in the space of a few minutes men might be seen coming in twos and threes and half-dozens, who commenced collecting and putting in order the scattered wreck. The goods were taken to a room provided for the purpose, where they were put in the best possible order. The horses were secured and cared for, the waggon taken to a shop and repaired, and the harness placed in the hands of a trusty workman, and soon put in order. The Masonic lodge of M. was in session that night, and a sufficient sum raised among the brethren to nearly, if not quite, make good the damage done. The pedlar was there, not an indifferent visitor, but with a heart overflowing with gratitude, and his cheeks bedewed with tears—those silent testimonials of a heart overcharged by the kind acts of his brethren in the hour of his need, but when he least expected it. Thus was this worthy brother sent on his way rejoicing, and blessing the day he became a Freemason.—*Kewanee Ills.*—Ex. Ex.

UNFROCKING A MASON.

Unfrocking a parson is no novelty, but I think unfrocking a Mason would be. Nevertheless, in an old set of by-laws I read, "every member guilty of profane swearing, lying, betting of wagers, or using indecent language, or not keeping to order when called on so to do by the Master, shall, for every such offence, pay a fine of two-pence, and, in default of payment, the Deacons to uncloath and conduct him out of the lodge, till the sense of the brothers then present shall be taken."—LEX. MASONICA.

A GEOMETRICAL POSER.

Given a river, as a base, what figure does a fisherman's rod and line form in conjunction with it?—A try-angle.—*Family Herald.*

THE GRAND LODGE CLUB.

Is the Grand Lodge Club still in existence, and what is its object?—J. C.—[Defunct long since. To the latter part of the query the following, from its own announcements, is a reply:—"1. To maintain the constitutional supremacy and privileges of Grand Lodge. 2. To amend or modify—so far as could be done with a due regard to the preservation of the ancient landmarks of the Order—such of the Masonic laws and regulations as are found to operate prejudicially to the interests of the Craft. 3. To secure to Provincial brethren a more active participation in the proceedings of Grand Lodge. 4. To promote the adoption of a liberal and enlightened policy towards Colonial lodges. 5. To encourage throughout the Craft a more extended interest in the Charities of the Order. 6. To form a Masonic Library of Reference."]

MASONIC SECRECY.

Secrecy is a virtue oftentimes even in your own private affairs, or in those of a friend; how much more so, then, when the mutual compact of a number of men has received your assent? To hint at any thing concerning those whose secrets you have pledged yourself to keep undisclosed, is to prove yourself an idle babbler, unworthy of confidence, and incapable of truth.—Ex. Ex.

LADY COMPANION.

What are the designs for the saloon in the degree of a Lady Companion?—P. B. O.—[A Rainbow, the Sun, Moon, and Seven Stars, Noah's Ark, Jacob's Ladder, the Towers of Babel and Gomorrah, the sacrifice of Abraham, Joseph in the Pit, and emblematical female figures, representing Europe, Africa, and America.]

MASONIC MSS. WRITTEN IN GREEK.

Any brother being in possession of Masonic manuscripts written in Greek will oblige me if he would allow me a sight of them.—MATTHEW COOKE.

DUNCKERLEY ON THE KNIGHTS TEMPLAR.

Having lately met with a MS. book in which is inserted *A Brief Chronological Sketch of the Order of Knights Templar*, by the late Thomas Dunckerley, Esq., Provincial Grand Master for Hampshire, &c., &c., and not knowing if the same has or has not appeared in print, I forward a copy of it for "Masonic Notes and Queries:"—

"After the Temple, rebuilt by Zerubbabel, had remained 575 years, it was pillaged by the Emperor Antiochus, 170 years B.C.; afterwards by Crassus and Pompey, and, at last, totally destroyed by Titus Vespasian, who took Jerusalem by storm A.D. 70. In 138 the Emperor Adrian rebuilt that city, but had not time to lay the foundation of the Temple, for the Persians took it from him, and the Saracens became masters of it A.D. 640. During all this time the Nethenimes (a posterity of Gibeonites, condemned by Joshua to be hewers of wood and drawers of water for the Temple) distinguished themselves by their virtue; in time they became Knights of the East and Royal Arch Masons. They were esteemed for their retired life and simplicity of manners, their sobriety and charity, and took the name of Essenes. They elected a Grand Master for life, and engaged to worship the true God; to do justice; to be loyal to their Sovereign; and obey their Grand Master. These brethren embraced the new law, and became Christians; they retired to Sicily and other places, and in 1020 they were created Knights of the Eastern Star.

"In 1083, Godfrey of Bouillon and Peter the Hermit laid a plan for the conquest of Jerusalem.

"A.D. 1100, the Christians associated, by a solemn vow, to establish the Temple in the Holy Land, and the Masonic Knights agreed to retain their ancient signs to know each other from the Saracens at a distance, in order to avoid surprise. They communicated their signs and words to those only who promised, with the greatest solemnity, at the foot of the altar, never to reveal them. That obligation was a sacred bond to keep the individuals of several kingdoms in the same society.

"Six millions of people, of different nations, united and vowed to conquer Jerusalem; they wore the Calvary Cross on the shoulder, and, as the Emperor Constantine the Great had, in 1083, seen the red cross in the air with 'In hoc vinces,' they took that motto; and the word for charging the enemy 'Dieu le veut.' There was also a cross of distinction for the different countries. The English (at that time) wore white; the French, red; the Flemings, green; the Germans, black; the Italians, yellow; &c.* Many Royal Arch Masons and Knights of the Eastern Star, who were Christ's faithful soldiers and servants, had built a church, on the site where the Temple of Solomon had been erected, which they dedicated to St. John of Jerusalem; and when that city was taken by Godfrey Bouillon, A.D. 1103, he gave the care of the holy sepulchre to the Knights of the Eastern Star, with the additional title of Knights Rosæ Crucis. Their duty was to guard the sepulchre and escort the pilgrims on the road to Jerusalem.

"A.D. 1118, King Baldwin II. instituted the Order of Knights Templar of St. John of Jerusalem, in which he incorporated seven knights Rosæ Crucis. After nine years had expired this military Order was consecrated by the Pope, and to their vow of obedience to the Grand Master, and charity to the poor, they added celibacy. The Knights Hospitallers, originated from the Order of St. Lazarus, attended the sick and wounded; they afterwards became Knights of Rhodes, and are, at this time, Knights of Malta.

"After the ninth crusade, A.D. 1272, the institution of Knights of the East and West was established. Those knights had taken a solemn oath to shed their blood to establish the worship of the God of the Christians in His Temple at Jerusalem, which, when they found it impossible to accomplish, they returned to their respective countries, and, in order to establish in their hearts what they could not realise by action, they solemnly engaged not to admit a brother to the sixth degree until he had given proof of his friendship, zeal, and discretion; and they were created Knights of the East and West by King Edward I., of England (who at that time was informed of the death of his father, King Henry III.) His Majesty also dubbed them Knights of the Temple of Palestine; for, the infidels having changed or altered the Church of St. John into a Mosque, our

* From this circumstance originated the flags of Britain and other countries.

brethren denominated the Church of the Holy Sepulchre the Temple of Palestine, from its being situated on Mount Calvary, which is without the walls. Immediately after, King Edward returned to England with his subjects, and became Grand Patron of the Knights Templar, &c., in Britain.

"The origin and history of the seventh degree, or Knights Kadosh, may not be written.

"N.B.—In 1295, the Pope, as Grand Patriarch of those military and religious Orders, directed that the Knights who had served in the Crusades should, in future, wear a golden cross."

Everything that bears the name of being the production of Dunckerley must have an interest to the studious Freemason, and in such a spirit it is forwarded by—G. O. K. T.

THE MASONIC SCHOOLS AND THEIR TRAINING.

In these days of competitive examinations, when an examiner attends periodically at our schools to put the pupils through a series of questions, and make a long-winded report, akin to "much ado about nothing," it is very surprising that an old-fashioned test of the value of the education received by the children, in showing what they are fitted for in the battle of life, should not have been revived. In an old report of the Boys' School, dated 1817, the names of the lads who left it from 1798, to the former year, are regularly given, and there is a column stating "how disposed of," by which it is easy to see for what the majority were qualified. Of course, as there were many, for whom there was no opening on their leaving the school, the entry, "returned to their friends," is very numerous; still those who were apprenticed give the tone of their fitness by the trades which they were supposed to be competent to learn, and, accordingly, there are several bound to coopers, tailors, carpenters, and other handicraftsmen, chiefly residing in the eastern portion of the metropolis; and it is but fair to infer the education they received was only such as to qualify them for those employments. What we all should like to know now is, What has the training of our schools done for their scholars? What position in life do they attain; and how soon, after leaving, are they enabled to commence labouring for their bread; or is it requisite that they should, after their school time has expired, resort elsewhere to be further instructed before they take their share in the common toil of humanity? Information of this kind would really give the subscribers some notion of the value of the training of the schools, and not leave them, as now, "to gather figs of thistles" from the report of an examiner who, for aught that is known to the contrary, may have some educational crotchet of his own as a touchstone of ability, or be personally interested in the welfare of the teachers. Our schools ought to give an education neither too high to render the pupils dissatisfied with their position in after life, nor too low, so as to fit them only to be menials; but it should be thoroughly useful, and, to judge of its utility, a list should be given, year by year, of those situations, or employments, which have been obtained by the pupils, as the truest guide to the fitting of the sons and daughters of our poorer brethren by the schools from whence they have derived their training.—PRECEPTOR.

HIDING A BROTHER.

It so happened, during the War of Independence, that Joseph Burnham, a prisoner of war, who was brought to New York, and of course confined to prison, made his escape; but not knowing where to fly, fortunately found his way to the Green Bay Tree Tavern, in Fair-street, where St. John's Lodge was held, and, indeed, the only one held in this city at that time, where he was kindly received, and brotherly protection afforded him by Bro. Hopkins (commonly called Daddy Hopkins), the then keeper of the house. Bro. Hopkins soon prepared a habitation of safety from the pursuers of the afflicted prisoner, by securing him in his garret. In this place he fed and nourished him for a considerable time, waiting

an opportunity to convey him to the Jersey shore. One evening (a lodge night), after the lodge had convened, the prisoner, to pass the night, laid himself down to rest on some planks that formed the ceiling of a closet that opened directly to the centre of the lodge-room. The boards, being unnailed, naturally slipped from their places, and the whole gave way; the door, too, being only fastened by a wood button, flew open, and gave the lodge an unexpected visitor, for the poor prisoner stood aghast in the middle of the room. The brethren, chiefly British officers, in surprise, called in Bro. Hopkins, who was also Tyler to the lodge. Bro. Hopkins explained all, and acknowledged what he had done. They gave him credit for his charitable behaviour to a brother, and a generous contribution, with their advice, which was, that Bro. Hopkins should transport him as secretly and as expeditiously as possible to the Jersey shore, which was accordingly faithfully performed.—*From the Archives of St. John's Lodge, New York.*—Ex. Ex.

NAMES OF THE ANGELS.

There is the cabalistical Book of Enoch quoted by St. Jude, rediscovered by Bruce in Abyssinia, and translated a few years ago by R. Laurence, Archbishop of Cashel. The find is singularly confirmative of the *Ancient* Royal Arch legend.—“Oxford; and sold by J. G. and H. Rivington, London, 1838.”—△.

ENGLISH MASONIC BIBLIOGRAPHY.

I have received the letter of the “Entered Apprentice” who has parted with his collection of postage stamps, and is beginning to make a collection of old Masonic tracts printed in the British Islands. My correspondent has been rightly informed. The bibliography of English Masonry attracted my attention as soon as I became Provincial Grand Master for Kent; but, unfortunately, all memoranda on the subject are lost, except the titles of some pamphlets taken, if my memory is correct, from one of Mr. Russell Smith's Sale Catalogues. I subjoin the titles of those printed previously to the present century:—

“Jachin and Boaz; or, An Authentic Key to the Door of Freemasonry.” 1671.

“A Freemasons' Answer to the suspected Author of ‘Jachin and Boaz; or, An Authentic Key to Freemasonry.’” 1672.

“Freemason's Accusation and Defence; in which the whole Affair of Masonry is fairly Debated.” 1726.

Samuel Prichard's “Masonry Dissected; being an Universal and Genuine Description of all its Branches from the Original to the Present Time.” 12mo, 1730.

Charles Lesley's “Masonry.” A poem. 1739.

“Representations of the Society of Independent Masons.” Folio, 1742.

Alexander Slade's “The True Mason Examined; or, The World brought out of Darkness into Light.” 1754.

W. Williams's “Masonry Founded on Scripture; being a Sermon preached before the Lodges at Gravesend.” 1761.

Mr. Finch's (of Canterbury) “Masonic Treatise; with an Elucidation of the Religious and Moral Beauties of Freemasonry.” 1762.

“Hiram; or, The Grand Master Key to the Door of both Ancient and Modern Freemasonry.” 1766.

Dr. William Dodd's “Oration delivered at the Dedication of Freemasons' Hall, Great Queen-street, Lincoln's-inn-fields, 23rd May, 1776.” 4to, 1776.

“Solomon in all his Glory; or, The Master Mason. Being a True Guide to the Inmost Recesses of Masonry” [said, by the compiler of Mr. Smith's Catalogue, to be “a curious exposure.”] 1777.

All the foregoing pamphlets are in octavo, with the exception of the three otherwise described.—CHARLES PURTON COOPER.

GREAT NORTHERN HOSPITAL, KING'S CROSS.—The number of patients relieved at this institution for the week ending September 5 was 1093, of which 341 were new cases.

CORRESPONDENCE.

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

PROVINCIAL GRAND MASTER.

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

DEAR SIR AND BROTHER,—I see by your MAGAZINE that the *Book of Constitutions* is out of print.

Will you kindly allow me to suggest to the Grand Lodge, the desirability of making a new rule in the next edition to this effect, namely,—“That the Grand Master, Provincial Grand Masters, and all Officers of the Grand and Provincial Grand Lodges shall be elected annually. That the Provincial Grand Masters shall be elected by the members of their respective Grand Lodges, subject to the approval of the Grand Lodge.”

Yours fraternally,

AN OLD P.M.

Poetry.

A MASONIC SONG.

(From the Literary Supplement to the Ceylon Examiner.)

‘Mid errors in conflict, ‘midst war and ‘midst strife,
There's a fellowship always that's binding—
When the vein of the brotherhood gives us new life,
There is *light* which is ever worth finding.

In far distant lands where friendship is dear,
Where malice and pride are found blending—
Fraternity gives us a thought that can cheer,
When to our best wishes attending.

‘Twas founded on *wisdom*, is shielded by might,
Its morals have ne'er been found wanting,
With *fortitude* prompting, and *justice* in sight,
And free concourse that renders enchanting.

A *virtue* and tie that can never be lost,
A *harmony* always inspiring,—
To solace a brother without counting cost
In *secrecy*, never transpiring.

What if riches are absent if *charity* reigns,
And *sincerity* always adorning?
Upheld by sweet *hope*, and a *faith* that maintains,
We glide onward thro' life's happy morning.

The peer and the peasant commingle as one,—
Both sovereign and subject are joining,—
To link up a chain and give discord a tone,
Where *beauty* and *strength* are combining.

We are loyal to princes, and true to the fair,
To our friends, as our brothers, united,—
We are happy our little or plenty to share,
And in darkness are never benighted.

If met by derision from those who prejudge,
(And from *truth* some are always dissembling,)
With *peace* as our watchword, and God as our Judge,
A brother will ne'er be found trembling.

As we traverse the mystical depths at slow pace,
‘Tis from *science* we seek consultation—
Fair *nature* attends as the convey of grace,
And ability brings us perfection.

J. D.

THE MASONIC MIRROR.

MASONIC MEMS.

The R.W. Bro. Augustus Smith, *M.P.*, Prov. G.M. for Cornwall, intends consecrating the Lodge of the Three Grand Principles, at Penryn, during the present week.

The R.W. Bro. Huyshe, *M.A.*, D. Prov. G.M. Devon, has postponed the consecration of Lodge St. Aubyn, at Morice Town, from the 23rd inst. to the 23th proximo, in consequence of the sudden death of his brother, the Rev. Rowland Huyshe.

Mount Lebanon Lodge (No. 73) will hold its next meeting on the 15th inst., at the Green Man Tavern, Tooley-street, Southwark, instead of at the Bridge House Hotel.

PROVINCIAL.

DEVONSHIRE.

PLYMOUTH.—*Lodge Harmony* (No. 156).—A regular meeting was held on the 7th inst., the W.M., Bro. Yeo, presiding. Five brethren having satisfactorily demonstrated their knowledge of the second degree, were raised to the third degree of the fraternity. On the completion of the usual routine business, the W.M. adverted to the fact that one of their most zealous members had been called away from the locality, by a government appointment, and in naming that that member was Bro. Knight, he felt assured they would all regret to lose so able a brother; he would, therefore, move that a jewel be purchased and presented to him, in acknowledgment of his services, and remembrance of his worth and connection with Lodge Harmony. At the festive board Bro. Kent, S.W., and Bro. Quance returned thanks for the Visitors' toast, for Lodge St. Aubyn (No. 954). The W.M. and others accepted an invitation to be present at that lodge on the following night.

DEVONPORT.—*Lodge St. Aubyn* (No. 954).—The monthly meeting of this lodge was convened at the rooms, in Moon-street, on Tuesday, the 8th inst., at half-past four. The business commenced by raising four brethren to the sublime degree of M.M.; after which, five brethren having satisfactorily proved their knowledge of the E.A. degree, were duly passed to the second degree. Some hours having elapsed, the brethren were called from labour for fifteen minutes. The brethren having resumed their duties, two gentlemen were introduced and regularly initiated into the first degree of ancient Freemasonry, the S.W. giving the charges in his wonted efficient manner, the symbolic meaning of the working tools being explained by the J.W. On the conclusion of this ceremony, a very handsome Bible was passed to the W.M., accompanied by a note from Bro. Joll, begging the lodge to accept from him the volume of the Sacred Law. The W.M. said it must be most gratifying to him personally, and to the members generally, to find that not only were presents continually flowing in from their own members, but that brethren from neighbouring lodges seemed imbued with the same fraternal feeling. Here was Bro. Joll, who had just sent them this valuable present, a brother of another lodge; again, they had that night made use of a very chaste and handsome ballot box, a present emanating from the S.D. of Lodge Fortitude, Bro. Stoneman. A brother not connected with them had sent the two massive columns for the Wardens. Not having any brother, except those actually engaged in the work, of sufficient musical capabilities to play the harmonium in their ceremonies, Bro. Martyn, of No. 103, had kindly volunteered, and up to the present time had been a most regular attendant, ably performing their musical duties. Passing, however, from these kindly evidences of the feeling of the brethren in the neighbourhood, the W.M. thought it a duty incumbent on him to request that a vote of thanks be awarded and entered on the minutes to their own brethren, donors to the lodge. From their S.W. they had received one out of the two (the second not being yet complete) pillars; and when the brethren looked at that splendid piece of workmanship, some 14ft. high, they must confess that it was an addition to their furniture of no ordinary kind. Bro. Ash, their G. Supt. of Works, had refused to pass this piece of work from the tradesman until it

was properly complete, so careful was he that nothing should come there but was strictly in accordance with architectural law. The J.W. had given the pair of fald stools and the hair-stuffed seat of his Warden's chair. The Treas. Bro. Bird, having gleaned, from Dr. Oliver's "Revelations of a Square," that in the Cestrian Lodge, at Chester, a curious relic had been found, in the shape of a Master's Masonic carpet, obtained a sketch, and commissioned an artist to paint a copy on canvas, some 8ft. by 5ft. in size; this was placed in the centre of the lodge. The silver Hall-marked square and compass that rested on the Holy Law, came from the S.D. Bro. Gudridge, the J.D., had given them a large silk velvet cushion. From a brother who wished to be "the unknown" came three tracing boards, painted by a local artist, and the work reflected credit on his abilities. After various other presents had been acknowledged, the Master said that with regard to Bro. Ash, who had acted in the capacity of Supt. of Works, and had presented to them the Golden Eagle over the chair of the W.M., he would ask, on the proposition of the Treasurer, that a special vote, engrossed on parchment, signed by the three principal Officers, be given him as an acknowledgment for his services in the preparation of plans, specifications, &c. He need say nothing more on the topic, as the furniture and fittings were the best evidence of the zeal and attention paid to his office by Bro. Ash. The business of the lodge was brought to a close by the proposition of three candidates for initiation at the next regular lodge, and two joining members, one being the J.G.W. of the Province. Among the visitors were—Bros. Capt. Russell, Prov. G. Dir. of Cers., Hants, P. Prov. G.D., Devon; Brizzi, P. Prov. G.D., Devon; Murch, Prov. G. Org., Devon; and two brethren from the St. John's Lodge, Torquay, who had travelled a distance of some 50 miles on purpose to visit this lodge. There were also present representatives from Lodges Charity, Harmony, Friendship, Sincerity, Fortitude, and various other lodges. An emergency meeting is called for the further dispatch of business next Tuesday.

LANCASHIRE (WEST.)

ROBY.—*Alliance Lodge* (No. 667).—The monthly meeting of this lodge was held on Tuesday, the 1st inst., at the Stanley Arms Hotel, Roby, Bro. Winkup, W.M., and the Officers appearing in their constant places in the lodge, together with forty of the brethren. The usual and important ceremony of opening having been declared, the minutes were read and confirmed. One gentleman, who, entitled by good report and the unanimous consent of the brethren, was initiated, and two brethren were raised to the sublime degree of M.M. The sum of £5 was voted for the purpose of defraying the funeral expenses of a late brother (formerly a member of this lodge). Bro. Cleary, Secretary of the lodge, reminded the brethren that the present meeting afforded them an opportunity of subscribing to the West Lancashire Masonic Institution for the education and advancement in life of the children of deceased and distressed Freemasons. The appeal was not made in vain, a number of those present paying the subscriptions at once; and amongst them Bro. Scosciana (an Italian) desired to be enrolled as an annual subscriber, and paid fees entitling him to four votes. A gentleman having been proposed for initiation, the lodge was duly closed. At the table the usual loyal and Masonic toasts were proposed and responded to. Bro. Hamer, Prov. G. Treas., responded to that of the Prov. G. Master, Bro. Le Gendre N. Starkey, and his Deputy, Sir T. G. Hesketh, *Bart.*, and Officers. To that of the West Lancashire Educational Institution, Bro. Pepper, Assist. Prov. G. Dir. of Cers., responded, and gave a short history of the Institution from its foundation in 1850, pointing out the advantages afforded the pupils during their probation at school, and the careful supervision of the visiting committee during their advancement in life after completing their education; many of them being put out to business, furnished with an outfit, and, in some instances, premiums paid; and the very gratifying fact that in no instance have the governors had reason to regret their liberality, but, on the contrary, from the reports they continue to receive of the good conduct and progress of the recipients, they have every reason to congratulate themselves. At the last annual meeting the funds amounted to £4,050; the interest thereof, with the annual subscriptions, more than meet the expenditure of the twenty-five children now upon the foundation. The visiting brethren and the crowning toast brought the J.W.'s column from a perpendicular to a horizontal line, and the brethren departed, to meet again in love and unity, on the 5th inst., to initiate two gentlemen who are leaving England.

SUFFOLK.

IPSWICH.—*Lodge of Perfect Friendship* (No. 522).—The usual monthly meeting of this lodge was held on Wednesday, August 19th, at the Great White Horse Hotel. The chair was occupied by the W.M., Bro. S. B. King; Bro. H. Luff, S.W.; and Bro. W. Spalding, J.W. The lodge was called for five o'clock in consequence of the amount of business, there being one raising and five initiations. The following P.M.'s were present:—Bros. C. T. Townsend, J. Head, Findley, W. P. Mills, J. Franks, J. A. Pettitt, Pitchers, R. Girling, J. Tracy, W. H. Moore, J. Davey, W. Spalding. The lodge having been opened

in due form, the following were balloted for, and afterwards initiated:—Mr. J. G. Morfey, Mr. H. Knight, Mr. R. Lidstone, Mr. J. E. Harwood, and Bro. J. H. Staddon. Bro. J. Elliston was raised to the sublime degree of a M.M. The ceremonies were ably performed by the W.M., assisted by Bros. A. Pettitt, S.D., Green, and Findley. After the business of the lodge was over, some 30 brethren joined the festive board, under the presidency of the W.M. A most agreeable evening was passed, and the brethren did not separate until past high twelve.

LODGE OF HARMONY (No 600).

In accordance with our promise last week, we now give the Tables showing the mode in which the Funds of the Lodge of Harmony (847, late 600), Bradford, are disbursed.

TABLE 1.—SHOWING THE AMOUNT OF EACH FUND AND THE NUMBER OF MEMBERS AT THE CLOSE OF EACH YEAR ENDING JUNE 30.

YEAR OF LODGE	6.	7.	8.	9.	10.	11.
ANNO DOMINI	1858.	1859.	1860.	1861.	1862.	1863.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Boys' Education Fund	40 0 0	40 0 0	40 0 0	46 7 5½	49 10 6	60 0 0
Girls' Education Fund	27 14 7	40 0 0	40 0 0	46 7 5½	49 10 6	60 0 0
Indigent and Decayed Freemasons' Fund .....	.....	20 2 3	40 0 0	46 7 5½	49 10 6	60 0 0
Widows of Indigent & Decayed Freemasons' Fund .....	.....	.....	21 2 7½	46 7 5½	49 10 6	60 0 0
Charitable Contingent Fund .....	.....	.....	3 0 1	8 1 2½	17 2 11½	37 6 1½
Total	67 14 7	100 2 3	144 2 8½	193 11 1	215 4 11½	277 6 1½
Number of Members	53	59	66	75	79	81

TABLE 2.—SHOWING THE SUMS VOTED TO MASONIC INSTITUTIONS, LOCAL, AND OTHER CHARITIES.

YEAR OF LODGE	6.	7.	8.	9.	10.	11.	12.
ANNO DOMINI	1858.	1859.	1860.	1861.	1862.	1863.	1864.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
INSTITUTIONS CONNECTED WITH THE LODGE:—							
Boys' Education	1 18 3	2 0 0	2 0 0	2 0 0	2 6 4½	2 9 6	3 0 0
Girls' Education .....	.....	1 7 9	2 0 0	2 0 0	2 6 4½	2 9 6	3 0 0
Indigent and Decayed Freemasons .....	.....	.....	1 0 1	2 0 0	2 6 4½	2 9 6	3 0 0
Widows of Indigent and Decayed Freemasons... ..	.....	.....	.....	1 1 1½	2 6 4½	2 9 6	3 0 0
Relief Box .....	.....	.....	.....	0 3 0	0 8 0	0 17 2	1 17 4
Charitable Contingencies .....	.....	.....	.....	.....	7 8 0	7 18 0	8 4 0
Bradford Eye and Ear Infirmary	1 1 0	1 1 0	1 1 0	1 1 0	1 1 0	1 1 0	1 1 0
Ilkley Bath Charitable Institution .....	.....	.....	1 1 0	1 1 0	1 10 0	1 10 0	1 10 0
Harrogate Bath Hospital .....	.....	.....	.....	1 1 0	1 1 0	1 1 0	1 1 0
Bradford Ragged School .....	.....	.....	.....	.....	1 1 0	1 1 0	1 1 0
Bradford Tradesmen's Benevolent Institution.....	.....	.....	.....	.....	.....	1 1 0	1 1 0
Bradford Female Refuge .....	.....	.....	.....	.....	.....	1 1 0	1 1 0
Bradford Blind Institution .....	.....	.....	.....	.....	.....	1 1 0	1 1 0
Bradford Homeopathic Dispensary .....	.....	.....	.....	.....	.....	1 1 0	1 1 0
Royal National Life Boat Institution .....	.....	.....	.....	.....	.....	1 1 0	1 1 0
Yorkshire Institution for Deaf and Dumb Children .....	.....	.....	.....	.....	.....	1 1 0	1 1 0
Bradford School of Industry for Girls.....	.....	.....	.....	.....	.....	1 1 0	1 1 0
Earlwood Asylum for Idiots.....	.....	.....	.....	.....	.....	.....	1 1 0
Total	2 19 3	4 8 9	7 2 1	10 7 1½	22 15 6	30 13 2	35 2 4

In addition to the annual contributions of the lodge towards these various Charities, the immediate P.M., Bro. Dodd, presented (as W.M.) on behalf of and in the name of the lodge, the sum of £12 to the Bradford Committee for the relief of the Distressed Lancashire Operatives.

SCOTLAND.

ROYAL ARCH.

SUPREME GRAND ROYAL CHAPTER.

The following powers have been recently granted to Provincial Grand Superintendents resident abroad.

1. That upon nine regular Royal Arch Masons depositing in the hands of a Provincial Grand Superintendent in any country out of Scotland a petition regularly signed by them, as also of the necessary fees, and exhibiting to him their Diplomas if Scotch Royal Arch Masons, and on complying with the provisions of Chap. XVI., Sec. 34 of Supreme Chapter Laws, it shall be in the power of the Provincial Grand Superintendent to grant in favour of the Petitioner a working order, empowering them to meet and exalt candidates, &c., pending their application for a Charter.

2. That the said working Order shall not be in force for a period longer than six months from the date of granting the same. If any of the colonies, from the date of granting, until a reply is had from the Supreme Grand Chapter that the prayer of the petition has been granted or not, when on receipt of charter or refusal, the working Order, or Dispensation Warrant, shall cease, and be returned to the Principal Grand Superintendent.

3. That the Provincial Grand Superintendent shall, by first mail, transmit to the Grand Scribe E. the documents and fees lodged in his hands with a view to the Supreme Chapter granting a regular charter.

AUSTRALIA.

ROYAL ARCH.

VICTORIA.—*Collingwood Chapter* (No. 1029).—A meeting of the above chapter was held in the Chapter-room of the Swan Hotel, Collingwood, on Thursday evening, the 18th of June.—Comp. J. J. Moody, Past Principal Z., presiding. There was a large attendance of Principals and Visiting Principals, but several apologies for absence of members in the country and who were otherwise engaged were read. After the confirmation of the minutes of the preceding meeting, the Principals Elect, Comp. J. O. Rose, Z.; E. L. Crowell, H.; and A. T. Porter, J., were severally presented by Comp. Emery, Z., to the installing Principal, Comp. Moody, who severally addressed them upon their conjoint and separate duties, and performed other portions of the beautiful ritual of the Order, permitted to be heard by the Companions, who then withdrew, when Comp. Moody opened a Conclave of Installed Principals, and assisted by Comps. Emery, P.Z.; White, P.Z. (I.C.); T. H. Lemprière, H. (I.C.); A. Ellis, J. (I.C.), so far as the last two were entitled, by the other Principals respectively, installed and inducted the above named Principals Elect into their respective chairs for the ensuing year, and entrusted and invested them. The Conclave of Installed Principals was then closed, the Companions re-entered the Chapter, the Principals were duly proclaimed, and received the customary honours; after which, Comp. Rose, Z., invested the officers present. The Chapter was then closed, and the companions and visitors proceeded to the dining-room, where an elegant banquet was served up by Comp. Wood, of the Swan Hotel. A pleasing feature of this banquet was the variety of choice colonial wines upon the table. The enjoyment these afforded to the guests would have gladdened the hearts of Victorian vignerons, and is a happy augury of the more extensive use of these temperate beverages, when of suitable flavour and quality.

BALLAARAT.—*St. George's Chapter* (No. 93, S.C.)—The impressive ceremony of inaugurating the above chapter, and the installation of the principals and investiture of officers appointed, took place at Bellair's Rainbow Hotel, Ballaarat, on Monday, 25th May. The ceremony was performed according to the ancient Scottish rite, by M.E.Z. Comps. G. Heath, P.Z.; M. S. Levy, P.Z.; John Young, and M.E.J. G. Thomson, assisted by the officers and companions of the St. Andrew's in the South, Royal Arch Chapter No. 81, Geelong (S.C.); Comp. Mercer presiding at the harmonium. The proceedings commenced at high twelve, and after the reading of the warrant and the consecration of the new chapter, the companions retired, and the

following companions were then duly installed into the chairs of their respective offices.—Comps. Harry Conway, as Z.; William Appleby, as H.; Mathew Campbell, as J. The companions having returned, the following office-bearers were invested by M.E. Comp. G. Heath:—Comps. G. W. Sheppard, Scribe E.; Jabez Richards, Scribe N.; William Collard Smith, Treas.; S. G. Valentine, First Soj.; Alex. Sinclair, Second Soj.; J. B. Meigs, Third Soj. The chapter was then proclaimed as regularly constituted and its officers duly installed. M.E. Comp. Harry Conway returned thanks to the installing principals, adverting particularly to the very great assistance which had been rendered by M.E. Comps. M. S. Levy and G. Heath. The chapter was then closed, and eight brethren, who had been duly balloted for and elected, were initiated into the degrees of Mark Master, Past Master, and Most Excellent Master. The companions then retired to partake of luncheon; after which the chapter was reopened, and the eight candidates were exalted to the Holy Royal Arch Degree. The ceremonies (which occupied nearly ten hours) were throughout performed in the most solemn and impressive manner, and great credit is due to all concerned for the manner in which this chapter has been initiated and opened, it being, in our opinion, second to none in the colony, both as regards beauty of paraphernalia and Masonic zeal of its officers. On the proceedings terminating, the companions partook of a sumptuous banquet, provided by Comp. Bellair, when the usual loyal and Masonic toasts were given and responded to, and the festivities were kept up in the most harmonious manner till nearly midnight.

MELBOURNE.—*Australasian Chapter* (No. 697).—The regular convocation of the above chapter took place on Thursday, the 28th May, at the Masonic lodge room, St. Patrick's Hall, Bourke-street West. The chairs were severally occupied by Comps. R. Levick, as Z.; S. Lazarus, as H.; Henry Harris, as J.; Myers, J.S.; Hyman, S.E. The business before the chapter was the exaltation of Bro. Aarons, of the Lodge of Australia Felix (No. 697). The several companions who took part in the proceedings were well up in their work, and everything went off smoothly. After the chapter was closed, the companions adjourned to Bro. Isaacs' London Tavern, and spent an agreeable evening. We were unable to attend the chapter until a late hour, but we endorse the remarks of our respected correspondent, and must call the attention of all companions to a most important suggestion made by our respected Comp. Reid, Z., that a Chapter of Instruction should be formed. Comp. Levick, P.Z., at once gratified and delighted the companions by adopting the suggestion of the Most Excellent Z., and promised to give his Masonic experience for the benefit of his companions. The following companions then formed themselves into a Chapter of Instruction, to hold the first meeting on Saturday, 6th June, at half-past seven, at the London Tavern:—Comps. Reid, Lazarus, Stump, Grant, Levick, Myers, Taaffe, Hyman, and Solomon. Comps. Reid, Stump, and Levick were requested to draw up a few rules for the guidance of the Instruction Chapter. This is a step in the right direction, and is only another proof of the great interest taken by the Most Excellent Z., not only in his chapter, but in Masonry in general. We know that the principals and officers of the Australasian Chapter will do all they can to give instruction to all companions, and we trust their exertions will be rewarded by the attendance of companions desirous of working well in the Royal Arch Degree.

Duke of Leinster Chapter (No. 424).—The usual convocation of this chapter was held at the Ulster Hotel, Spring-street, on Wednesday, 10th June. The ceremony of installation of Comp. Cockburn in the Chair of Z., wasably performed by Past Principal J. J. Moody.

KNIGHTS TEMPLAR.

MELBOURNE.—*Pembroke Encampment*.—An encampment was held at St. Patrick's Hall, on Wednesday, 17th June, for the purpose of installing the Eminent Commander Sir Knight Thos. Reed. The ceremony was performed by Sir Knight J. J. Moody, Past E.C., in the most efficient manner for which he is noted. The Eminent Commander appointed the following Knights as his officers:—Sir Knights Rose, First Capt.; Lemprière, Second Capt.; Bardin, Prelate; Lewis, Reg.; Dobson, Expert; Vance, Captain of Lines; Sanders, First Herald; Crowell, Second Herald; Sir Knight Lowry was elected Treasurer. Comp. James was duly admitted, and installed as Knight of the Order. The business of the Encampment being concluded, the Knights adjourned to Menzies' Hotel for refreshment, which, it is needless to state, was served in a sumptuous manner.

ANCIENT AND ACCEPTED RITE.

MRLBOURNE.—*The Metropolitan Chapter of Sovereign Prince Rose Croix, of H.E.D.M.*—We had a meeting on Friday evening, the 29th May, when the Ill. Bro. Alex. J. Gibb, K.H., 30° was duly installed Most Wise Sovereign of the Chapter for the ensuing year by the P.M.W.S. Sir Knight Bradshaw, K.H. 30°. The following officers were appointed by the M.W.S. Bro. H. W. Lowry, High Prelate, Bro. F. T. Gell, 1st General, Bro. Charles White, 2nd General. After the installation, no other business being on the summons, the conclave was closed in due form.

INDIA.

(From the Indian Freemasons' Friend.)

BENGAL.

DISTRICT GRAND LODGE.

A quarterly communication of the District Grand Lodge of Bengal was held at the Freemasons' Hall, Calcutta, on Wednesday, the 24th June, 1863, St. John the Baptist's Day. Bro. Frederick Jennings, D. Prov. G.M., presided, and Bro. John Blessington Roberts, P. Prov. S.G.W., officiated as D. Prov. G.M. About forty-six brethren were present.

The Officiating Prov. G. MASTER said,—Brethren, we have to regret this evening the absence of our Prov. G.M., and the cause which has taken him away temporarily to England. In his absence, his duties have, as a matter of course, devolved upon me, and as it is well known that, in such cases, it is the duty of a D. Prov. G.M. to take charge of a province, the Prov. G.M. probably considered it unnecessary to notify the arrangement under which I now hold the Hiram. During the short time I have had charge of the province, nothing unusual has occurred demanding the notice of the District Grand Lodge; but I have the following announcements to make:—1. The exclusion of Bro. William Claxton from the Lahore Lodge, which has been confirmed by the Prov. G.M. 2. The establishment of a new lodge at Jullunder, named, after its founder, "Wahab," or Benevolent, which is working at present under a dispensation from the Prov. G.M. 3. The transfer of the warrant of Lodge Triune Brotherhood from Kussowlie to the neighbouring Hill Station of Dagshale, where several brethren of the 42nd (or Black Watch) Highlanders have been allowed to revive it. 4. The appointment by the Prov. G.M., previous to his departure, of the following brethren to be the members of the Finance Committee for the current year:—Bros. F. Jennings, D. Prov. G.M.; John W. Brown, Prov. S.G.W.; Wm. Clark, C.E., Prov. J.G.W.; James B. Knight, W.M. 279; James H. Linton, W.M. 551; Wm. B. Abbott, W.M. 1127; Thos. Dickson, Prov. G. Tyler; Wm. H. Hoff, Prov. G. Sec. 5. Also the following appointments:—Bro. W. G. Baxter to be Custodian of the Freemasons' Hall, and Bro. J. Walter Beatson to be Librarian to the District Grand Lodge. Brethren, within a short period we have had to notice the demise of three distinguished brethren, viz., Bros. Samuel Smith, John Grant, and A. H. E. Boileau. Another brother who occupied a prominent position in Masonry is now added to the list of the departed—Bro. Longueville Clarke. The age and infirmities of the deceased prevented him from taking an active part in Masonry since the year 1857; but with reference to his previous Masonic career, and his well-earned reputation as a public-spirited fellow citizen, he ought not to be allowed to pass away from among us without an expression of regret. I, therefore, propose that the minute which I am about to read may be published in the proceedings of the District Grand Lodge.

The Officiating Prov. G. MASTER then read out a minute, which was received with applause, and, on the motion of Bro. A. J. Whitten, of Lodge No. 80, was embodied in the proceedings of the District Grand Lodge.

The Prov. G. SECRETARY read the report of the Finance Committee on the audit of the Prov. G. Treas. for the second quarter of 1863. In the District Grand Lodge Fund there was a balance in hand of 1837 rupees; and in the Fund of Benevolence of 4611 rupees.

Bro. ROBERTS, officiating D. Prov. G.M., said,—I should like to know how the Finance Committee is constituted. I notice that at the meeting of which the report has just been read, four Grand Officers and only one Master of a lodge were present. I

think there should be some independent members in the committee, that is, some members who do not hold office in the District Grand Lodge.

The officiating Prov. G. MASTER said,—The by-laws require that the Finance Committee should be composed of five members (besides the *ex-officio* members), of whom two should be Grand Officers, and three should be Masters or Past Masters of lodges. It generally happens, however, that all the members are Grand Officers, probably because most of the Masters and Past Masters in Calcutta obtain rank in the District Grand Lodge.

Bro. J. W. BROWN, Prov. S.G.W., said,—It is not surprising that only one Master of a lodge was present at the meeting alluded to, for I am an old member of the committee, and know that it is frequently difficult to get the members to attend the meetings.

The Prov. G. SECRETARY said,—There are three Masters of lodges in the committee. It is true they are also Grand Officers, but they are not summoned to the meetings in that capacity, but as representatives of the lodges,—that is, as Masters.

The accounts, as audited, were then passed.

A discussion ensued on the following proposal of the Finance Committee:—Read, a letter from the Master of Lodge True Friendship (No. 265), applying for sanction for the use, by his lodge, of the plated-ware and candelabra of the District Grand Lodge on such equitable terms as the Prov. G.M. might be pleased to impose. The committee were of opinion that lodges using the plated-ware and candelabra should pay 40 rupees for the whole, or 20 rupees for half the set.

After a long discussion the rate of hire was fixed at 10 rupees a month.

The following suggestion of the Finance Committee was adopted:—Read, several complaints regarding the unsatisfactory condition of the piano at the Freemasons' Hall. The Committee were of opinion that Messrs. Burkinyoung and Co. should be informed of the dissatisfaction which prevailed, and should be requested to submit an estimate of the expense of repairing the piano, with suggestions as to how a recurrence of such complaints might be avoided.

The report of the committee appointed for the revision of the by-laws of the District Grand Lodge, the discussion of which had been postponed at the last quarterly communication, was taken into consideration.

The committee proposed that the following clause should be substituted for that now standing under the head "Constitution:—"The District Grand Lodge is constituted by, and meets under, a Grand Master duly authorised and appointed by the Grand Master of England.

Bro. ROBERTS said,—The word "constituted" appears to me to be inappropriate, as I do not think it can be said that the District Grand Lodge is constituted by the Prov. G.M.

The Prov. G. SECRETARY said,—Not to quarrel about words, perhaps Bro. Roberts will not object to the substitution of the word *emanates*, which is used in the *Book of Constitutions*, it being ruled there that the Provincial Grand Lodge emanates from the authority vested in the Prov. G.M.

After some further discussion, the committee's recommendation, with the verbal alteration suggested by Bro. Hoff, was adopted.

The committee proposed to transpose the sentence of the law standing immediately under the scale of fees payable by Grand Officers, making the concluding sentence the beginning of the paragraph.

Bro. ROBERTS objected to the transposition of the sentence, and moved that the law should stand as it was. This was seconded and carried.

The Committee recommended that the final portion of clause 5, commencing with the word *any* (which provided that any deficiency in the Banquet Fund should be made up from the Grand Lodge Fund by a resolution of the District Grand Lodge) should be struck off, the Committee being of opinion that it was not expedient to legislate for a fund that should be self-sustaining, or to pass a law to provide for such deficiency being made up from the funds of the District Grand Lodge. Should any deficiency arise, the Committee observed that it could be dealt with as an exceptional case.

Bro. ROBERTS was of opinion that all allusion to the banquet should be omitted from the by-laws, and therefore proposed that the excision recommended by the Committee should begin a little higher up, with the first line at page 8, so as to exclude the whole of the following passage:—"And the expense of the

Quarterly Banquet shall continue to be charged to the Grand Officers' Fund, any deficiency being made up from the Grand Lodge Fund by a resolution of the District Grand Lodge."

This motion was seconded and carried.

The Committee recommended that, in by-law 11, which specified "the funds in connection with the District Grand Lodge," the words "and the sale of banquet tickets" should be added to the following clause:—"The Grand Officers' Fund, for defraying the expense of the banquets at the quarterly meetings of the District Grand Lodge, supported by the quarterly subscriptions of the Grand Officers and Past Grand Officers."

Bro. Dr. POWELL, W.M. of Lodge St. John, observed, with reference to the above, that it had just been ruled that there was to be no allusion to the banquet in the by-laws.

The PROV. G. SECRETARY said,—Right Worshipful Grand Master, it does not appear to me to be advisable that there should be no legislation whatever with regard to the banquet. It is of great importance that it should not be optional with the Grand Officers to contribute towards the expenses of the banquet. At present, under by-law 4, they are bound to pay 10 rupees a quarter for the purpose, and their payments afford a sure and certain basis for the banquet.

Bro. ROBERTS, to meet the difficulty, proposed that the by-law alluded to might remain substantially unaltered, save in this respect, that, instead of providing for the payment of 10 rupees a quarter by the Grand Officers to the Grand Officers' Fund, and expressly for the expenses of the banquet, it should simply provide for the contribution of that amount by the Grand Officers to the Grand Stewards' Fund, it being understood that the money would continue to be applied to the purpose for which it had heretofore been paid.

The PROV. G. SECRETARY seconded the proposition, and it was carried; the clause noticed by the Committee, and all other passages relating to the Grand Officers' Fund, to be corrected accordingly.

The Committee recommended that by-law 12, which provides that the accounts of the funds in connection with the District Grand Lodge "shall be kept by the G. Treas., audited by the Finance Committee, and submitted to the District Grand Lodge," should be altered, so as to make a separate provision for the Grand Officers' Fund, to the effect that the accounts of that Fund should be audited by the Grand Officers of the Finance Committee, and should not be submitted to the District Grand Lodge, but circulated, if required, to the subscribers to the fund, for their information.

The PROV. G. SECRETARY proposed that the accounts of the Grand Officers' Fund, or, as it was now called, the Grand Stewards' Fund, should not be kept by the G. Treas., but by the G. Stewards.

It was eventually agreed that the recommendation of the Committee should be adopted, with the alteration of the words "Grand Officers' Fund" to "Grand Stewards' Fund."

In substitution of the rule under the head "Freemasons' Hall," the Committee proposed the following law:—"The Freemasons' Hall shall be placed in charge of such brother as may be appointed to it by the Provincial Grand Master, under the designation of Custodian. Lodges holding their meetings at the Freemasons' Hall shall pay towards the rent of the premises eight annas a month for each subscribing member upon its list, as set forth in its periodical returns, the District Grand Lodge making up any deficiency that might remain."—Agreed to.

The Committee recommended that the forms of returns of the Mofussil and Presidency Lodges should be assimilated.

The PROV. G. SECRETARY observed, that although, as a member of the committee, he had agreed to the change, it appeared to him, on further reflection, to be unadvisable, even for the sake of a little improvement, to alter the forms to which the lodges had become accustomed.

The recommendation of the Committee was, however, adopted.

To the following proposals of the Committee no objections were offered:—

"A printed paper of the business to be transacted in Grand Lodge shall be sent to all lodges in or near Calcutta before each quarterly communication, and placed also in the hands of each member on his entrance into the hall.

"All notices of motion shall be made in writing, either at one communication of the District Grand Lodge for consideration at the next, or to the Provincial Grand Secretary at least three weeks before the meeting of the District Grand Lodge.

"All notices of motion once made shall stand on the printed paper of business in their order of precedence.

"No notices of motion or other matter shall be brought into discussion in the District Grand Lodge, until it shall have been entered upon the printed paper of business, except in special cases, with the unanimous consent of the District Grand Lodge.

"Any question that may be brought before the District Grand Lodge, which, in the opinion of the Provincial Grand Master, ought to be deferred for consideration, shall be adjourned accordingly.

"No new subject shall be entered upon after nine o'clock at night.

"Returns of the Fund of Benevolence shall accompany the returns of lodges to the District Grand Lodge, and the returns of the Grand Lodge of England shall be sent direct to the Secretary in London.

"That the clauses not alluded to in the Committee's report be allowed to stand."

The last resolution was qualified by a resolution moved by Bro. Roberts, and carried, that the brother holding the office of G. Treas. should not hold any other office in the District Grand Lodge.

It was moved by Bro. Roberts, seconded by Bro. Clark, and carried, that the by-laws, as now amended, shall be adopted, printed, and distributed.

The District Grand Lodge was closed in form.

MADRAS.

PROVINCIAL GRAND LODGE OF SOUTHERN INDIA.

A meeting of the Provincial Grand Lodge of Madras was held in the rooms of Lodge Perfect Unanimity, on the 13th May. Bro. W. Pitt Macdonald, Prov. G.M., presided.

The Prov. G. Treasurer produced the accounts, showing a balance at credit of the Provincial Grand Lodge of 691 rupees, and of the Grand Masonic Charity Fund of 631 rupees.

The PROV. G. MASTER congratulated the brethren upon the steady advance of Freemasonry in the Province. Since the last meeting, there had been re-opened the Lodge Rock at Trichinopoly, the warrant of which had been saved by the prompt action of the Provincial Grand Lodge at its last meeting. Lodge Rock was now being actively worked, and the progress made by it was most satisfactory. There had been opened a new lodge at St. Thomas Mount, called the Mount Lodge, the warrant for which had been duly received, and the lodge was making excellent progress. A dispensation had been granted, authorising the opening of a new lodge at Bangalore, to be called the Military Lodge, pending the receipt of a warrant, and W. Bro. Aylmer, of H. M.'s 66th Regiment, had been exalted to the chair in Madras by the Prov. G. Master, to enable him to commence working the lodge immediately. The Prov. G.M. was also happy to announce a marked improvement in the transmission of returns and quarterages by the different lodges under his jurisdiction, with the exception of Lodge St. Andrew, Kamptee, which had made no returns for the past year; and he trusted the Master of that lodge would give immediate attention to this intimation. It was important for Masters to bear in mind that it was their express duty to see that returns were punctually transmitted to the Provincial Grand Lodge, and that, according to the by-laws, any lodge failing to make returns for upwards of a year could be deprived of its privileges.

The PROV. G. MASTER then proceeded to appoint the following officers for the ensuing year to fill vacancies:—

Bro. W. Scharlieb	Prov. S.G.W.
" J. Magrath, R.A.	Prov. J.G.W.
" T. W. Wray	Prov. S.G.D.
" J. T. Blissett	Prov. J.G.D.
" H. Brockman	Prov. G. Reg.
" G. W. Flynn, M.D.	Prov. G. Dir. of Cers.
" W. Scott	Prov. G. Asst. Dir. of Cers.
" G. H. Ross	Prov. G. Purst.
" L. Miller	Prov. G. Supt. of Works.
" Gordon, R.A.	Prov. G. Sword Bearer.
" Bradley	Prov. G. Org.

Petitions praying for pensions from the Masonic Charity Fund were received and disposed of.

A committee was appointed to investigate claims on the Charity Fund, to consist of the D. Prov. G.M., A. M. Ritchie, as President, Bro. Scharlieb, and Bro. Tolputt, as Sec.

Bro. MAGRATH brought to the notice of the Prov. G.M. the improper use of unauthorised rituals by many younger brethren,

even in lodges, and hoped that some means might be adopted to check the irregularity. The Prov. G.M. stated that the subject had lately had the attention of the Grand Lodge of England, and he observed had been also severely commented on by the Prov. G.M. of Bengal; and though the irregularity was in the highest degree improper and unmasonic, particularly where, as was often the case, such improper books were lent by older Masons to the younger brethren, he scarcely thought it could be dealt with judicially, and he would probably make it a subject of private communication to the Worshipful Masters of Lodges within his jurisdiction.

The by-laws of Lodge Mount received the approval of the Prov. G.M.

There being no further business to transact, and no brother having anything further to propose for the good of Masonry in general, or of his Provincial Grand Lodge in particular, it was closed in due and ancient form, and with solemn invocation of God's blessing.

CALCUTTA.

INITIATION OF A HINDOO.

A regular meeting of Lodge St. John (No. 715) was held on Friday, the 19th of June. Present: Bros. Dr. Frank Powell, W.M.; John W. Brown, P.M.; E. W. Pittar, S.W.; W. B. Farr, of 1127, J.W. officiating; A. D'Cruz, jun., Sec., officiating; Piffard, S.D., officiating; D. Hume, of 80, J.D., officiating; Pinto, of 126, I.G., officiating; Daniel, Tyler, and other members and visitors. The attendance was not large, owing, in great part, no doubt, to our Scottish brethren having chosen that evening to present a testimonial to our esteemed Bro. Dr. John Smith, W.M. of 126, at which ceremony many of the brethren wished to be present.

Bro. M. Rosamond, late of No. 1150, was elected a joining member.

The W.M. appointed Bro. Piffard, S.D., and Bro. Rosamond, J.D., these offices having become vacant owing to the departure of Bros. Fraser and Morgan to England. In investing these brethren, the W.M. addressed a few appropriate remarks to each, pointing out the duties they would be called upon to perform in the lodge.

Bro. Lonsdale, a visitor from Lodge Astræa (No. 972), was, after examination, admitted and obligated as a Fellow-Craft.

But the business of the evening was to initiate two native gentlemen, Khettermohun Gangooly and Sharoda Proshad Gangooly, proposed at the previous meeting by Bro. Piffard, and seconded by Bro. Pittar. The W.M. stated that he had been in communication with the proposer of these candidates, and had also written to the gentlemen themselves, inquiring their religious opinions, in order that he might judge of the expediency of admitting them to our Order. As one of the candidates was under the prescribed age, his name was, for the present, withdrawn; but from Khettermohun Gangooly he had received a letter, which satisfied him that his religious belief was such as to entitle him to join the fraternity. The Officiating Prov. G.M. had seen the correspondence, and, being satisfied with the tenor of the candidate's letter, had granted the necessary dispensation. The W.M. then read the letters, and stated that, in his opinion, the candidates should be admitted; and with that statement he would leave it to the members of the lodge to decide by ballot. Bro. Pittar, S.W., said he trusted the time had gone by when the prejudice of country and colour could influence Masons, and that any good and true man who believed in the G.A.O.T.U. might seek and obtain admission to the Order.

The brethren then proceeded to ballot for Khettermohun Gangooly, aged 27, Vakeel of the High Court; which proving favourable, Bro. Brown and Bro. Piffard were passed out to prepare the candidate, who was shortly after introduced properly prepared, and was initiated in due and ancient form into the mysteries and privileges of Freemasonry by Bro. Powell. A slight addition to the usual ceremony was introduced by the W.M. After the usual questions of the declaration, the W.M. asked two more of the candidate; first, as to his belief in the G.A.O.T.U., and second, on what instrument the O.B. should be administered. These being answered in consonance with the letter already received and laid before the brethren, the ceremony was completed in the prescribed form.

A letter was read from Bro. Smith, regretting his inability to attend the lodge this evening, as, owing to his approaching de-

parture to England, he feared he would not again have an opportunity of visiting us. Most of the brethren knew how our brother was engaged at the Scotch Masonic Hall; but this did not lessen our regret at his absence from St. John's. The W.M. expressed his regret, which was cordially concurred in by the lodge. The W.M. informed the brethren that the Rev. Bro. Lindstedt, honorary member of the lodge, had offered to deliver a lecture on "certain points connected with Masonry," occasionally, when there was not a press of business before the lodge. In his (the W.M.'s) opinion, such a proceeding would be highly conducive to the interests of the lodge and of the Craft, and it would teach the members something of the principles of Masonry, or, what would be still better, would make them reflect on the subject and learn for themselves in what those great principles consisted. Bro. Pittar supported the proposition, and the brethren cordially concurred. Some other business was disposed of, and the lodge closed in peace and harmony.

LODGE STAR IN THE EAST.—A regular meeting was held on Wednesday, the 10th of June. Present: Bros. Wm. Clark, W.M.; John Wm. Brown, P.M. of Lodge St. John, as P.M.; Dr. Frank Powell, W.M. of St. John; Simson, S.W.; Dr. Bourne, J.W.; Dove, Secretary. David McCulloch, of Union Lodge (No. 37), was elected a joining member. Bro. Brown, who had been specially invited, conferred the second degree on Bros. Lowe and Saunders, while the W.M., in the inner chamber, raised Bros. Rees and Geary.

LODGE INDUSTRY AND PERSEVERANCE.—An emergency meeting was held at a little after six o'clock in the morning, on Saturday, the 27th June, for the purpose of raising Bro. Captain Lowen, of the steam ship *Rangoon*, to the M.M. degree. Present: Bros. John Smith, W.M.; John Wm. Brown, H.P.M., as P.M.; Baxter, as S.W.; A. D'Cruz, J.W.; and Madeley, as Secretary, *pro tem*. The circular convening the meeting having been read, and the lodge transferred to the intermediate degree, was subsequently raised, and Bro. Captain Lowen advanced to the M.M. degree. A regular meeting was held on Friday, the 3rd of July. Present: Bros. John Smith, W.M., presiding; John Wm. Brown, H.P.M.; Dr. Frank Powell, as S.W.; Jeremiah King, as J.W.; W. G. Baxter, Sec. Captain A. H. Earle, of the ship *Shah Jehan*, and Mr. A. M. McGregor, of the new police, Zillah Jessore, were initiated into Freemasonry.

LAHORE.

A correspondent of the *Indian Freemasons' Friend* at Lahore writes as follows:—

Bro. Clark visited our lodge, and was received with full Masonic honours, on the 18th May. Our distinguished brother expressed himself very much gratified with everything he saw of our working, &c. At the next meeting the W.M. announced that Bro. Clerk desired to become a member, and proposed that, "as a mark of appreciation of the Masonic worth of that distinguished brother, and his great services to the Craft, he be elected an honorary member." This was carried by acclamation, and, on the same being notified to Bro. Clark, he replied as follows:—

"Dear Sir and Worshipful Brother,—I have received your letter, informing me that I had, by acclamation, been elected an honorary member of Hope and Perseverance. Allow me to assure the Worshipful Master and Lodge that I greatly prize the high compliment they have paid me, and that I accept the proud distinction with pleasure and gratitude."

A good many of our members are, as usual at this time of the year, away at the Hills. However, we manage to muster about a dozen at each meeting, and always pass the time pleasantly; a few members practice glee singing once a week, and their troling promises lively banquets.

I don't think I told you of the meeting of the Knights Templar here on the 27th April. We mustered pretty strong on that occasion. Comps. Mercer and Weatherley were installed, and Sir Knight W. W. Boddam was elected to be Commander for the current year.

The officers were appointed as follows:—Sir Knights H. J. Wahab, 1st Captain; C. M'W. Mercer, 2nd Captain; Q. S. Griffith, Captain of the Lines; W. E. Ball, P.E.C., Expert and Reg.; R. Trotter, 1st Herald.

The proceedings closed with the vote of surplus funds to the St. John's box of the Craft lodge.

AGRA.

We are sorry to learn that Lodge Star of Hope, at Agra, has fallen into abeyance, after struggling for some time with difficulties. At the beginning of 1860 it was in a prosperous condition; but at the end of the following year it was quite disorganised, the Master and most of the few members whose names still remained on the register being absent, and the Wardens having resigned. Bro. Marshall, who had just then returned from England, being unwilling to see such an old lodge fall into abeyance, took charge of it, and re-opened it in March, 1862; but ill-health soon after induced him to proceed to Mussoorie, leaving the lodge under the charge of Bro. R. H. Ross, S.W., a very worthy brother, under whom it began to recover itself, when an order to H.M.'s 35th Regiment to march to Fyzabad took him and most of the members away from the station, and the lodge fell into abeyance. Bro. Ross has just been elected Master. Such are the vicissitudes through which lodges at military stations have to pass.

SIMLA.

A friend writes from Simla:—"We had two initiations the other night. One of the candidates was Mr. Smyth, of the 7th Dragoons, a son of Mr. Ben. Smyth, of Calcutta. The other was Mr. Dixon, of the Commander-in-Chief's camp. This evening we are to have an emergent meeting at three o'clock, for the purpose of passing five brethren. Among them is an Entered Apprentice who became a Mason some years ago. Simla is rather dull just now; in fact, it was never known to be so quiet in former seasons. Mr. Black's "Evenings at Home" are the only amusement we have now, and they are well attended. He is to be initiated into Masonry next Monday."

MAULMAIN.

Bro. Neat Major, one of the early settlers at Maulmain, lately died, and was buried in Masonic form. Bro. Richards presided. The procession to St. Matthew's burial ground was headed by the Band of H. M.'s 9th M. N. I., which had been placed at the disposal of the brethren by Bro. Lieut. Col. H. W. Blake. The Chaplain of the station, the Rev. C. S. P. Parish, having left for the Southern Districts, the Rev. H. P. Corbyn, who was at Maulmain *en route* to Port Blair, met the procession at the gate of the burial ground, and intimated to the brethren that no other ceremonial than that of the Church of England would be permitted. This was agreed to, and the ceremony proceeded. On the conclusion of the service, the brethren gave the public grand honours, and returned to Bro. Major's residence to close the lodge.

CHINA.

SHANGHAI.—Northern Lodge of China (No. 832).—The regular monthly meeting of this flourishing lodge took place at the Masonic Hall on the 11th June, under the presidency of Bro. P. Underwood, W.M. Present, Bros. Thorne, P.M.; Parker, S.W. (*pro tem.*); Maitland, J.W. (*pro tem.*); Gordon, Sec. S.D.; Hardy, J.D.; Markham, I.G.; and a fuller attendance than usual of members and visitors. Bro. W. Ramsbottom (Superintendent of Police), of the British Lodge, No. 419, Cape Town, was elected a joining member, and Capt. Jebb, 67th Reg., D.A.A.G., together with Messrs. Levy and Partridge, were admitted and initiated. An interesting communication, collected from the classics by Bro. R. A. Jamieson, and bearing upon the antiquity of the order, was read by the W.M.; also a letter from the Prov. G.M., covering instructions from the Grand Secretary with respect to the eligibility for candidature of married persons. Amongst the visitors were two Russian naval officers, belonging to vessels in port, who appeared highly pleased with the British method of performing the ceremony of initiation. A vote of thanks to Bro. Lessler, who has long given his services as Tyler, gratuitously, to the Northern Lodge of China, was unanimously accorded by the brethren on the occasion of his leaving Shanghai.

INSTRUCTION LODGE OF ASSIDUITY (No. 832).—At a meeting of this lodge on the 6th June, the following members were present:—P.M.'s. Bros. Thorne (Preceptor), and Gould; W.M. Bro. H. Murray, No. 735; and as officers for the evening, Bros. Sidford, W.M.; Parker, S.W.; Ewing, J.W.; Maitland, S.D.; Gordon, J.D.; Hockley, I.G.; Swaby, and Markham. Visitor, Bro. W. Ramsbottom, No. 419.

ROYAL ARCH.

METROPOLITAN.

CYRUS CHAPTER (No. 21).—The annual summer festival of this well-ordered chapter was held on Tuesday, August 25th, at the Crystal Palace, presided over by Comps. Rev. J. G. Wood, Spratt, and Harrison, on which occasion eighteen were present; the visitors being Capt. Dodson, R. Spencer, and J. How. Bro. Funge was indfatigable in his endeavours to please and gratify the guests assembled. In the course of the evening Comp. Dr. Barringer, as acting Scribe E., in a brief address expressed the great regret of everyone at the absence of some of the more distinguished members of the chapter, especially referring to Comps. Marillier and White, the former through age, and the latter in consequence of a severe attack of illness, which he much feared was of an alarming character.

GRAND CHAPTER OF CANADA.

The sixth annual convocation of the Grand Chapter of Canada was held at the city of Toronto, on Tuesday, the 11th August. M.E. Comp. John C. Franck, G.Z.; M.E. Comp. J. Douglas Harington, as G.H.; R.E. Samuel S. Harman, as G.J., occupied the throne.

The M.E. Grand Z. delivered a very able and interesting address on the progress and doings of the Royal Craft for the past term of office, and we regret that want of space precludes our publishing it in full. We are pleased to notice that the M.E.Z. recommends that a respectful address of congratulation on the recent marriage of the Prince of Wales should be presented to Her Most Gracious Majesty, which was at a subsequent hour fully concurred in by Grand Chapter.

A large amount of routine business was transacted, and the hour having arrived, the election of the office bearers for the ensuing Masonic year was proceeded with, and resulted as follows:—M. E. Comp. T. Douglas Harington, G.Z.; R. E. Comps. Col. W. J. B. McLeod Moore, G.H.; Charles Magill, G.J.; Thos. Bird Harris, re-elected G. Scribe E.; Charles D. Macdonald, G. Scribe N.; J. Jackson, G.P. Soj.; Marcellus Crombie, re-elected G. Treas.; Edmund J. Sisson, G. Reg.

APPOINTMENTS.

V.E. Comp. M. Mitchell.....	1st G. Assist. Soj.
" Edwin Goodman.....	2nd G. Assist. Soj.
" James M. Rogerson	G. Sword Bearer.
" Alex. Duncan.....	G. Standard Bearer.
" L. L. Levey	G. Dir. of Cers.
" John Paterson	G. Org.
" S. Blondheim	G. Purst.
" W. Docter	} G. Stewards.
" J. S. Henderson.....	
" W. G. S. Downs.....	
" George Forbes	} G. Jan.
" W. Wilkinson.....	

GRAND SUPERINTENDENTS FOR DISTRICTS.

M.E. Comp. Capt. Thompson Wilson...	London District.
R.E. Comp. David Curtis	Wilson "
" Jas. Seymour	Hamilton "
" F. Richardson	Toronto "
" John Kerr	Central "
" H. L. Robinson	Eastern T. "
" Richard Pope	Quebec "

It was decided that the next convocation of Grand Chapter should be held at the city of Quebec.

KNIGHTS TEMPLAR.

PROVINCIAL GRAND CONCLAVE OF CANADA.

The Provincial Grand Commander of the Royal, Exalted, and Military Order of Knights Templar, Malta, &c., for Canada, V.E. Sir Knt. Colonel W. J. B. McLeod Moore, held an assembly at headquarters in the East, city of Toronto, on Wednesday, the 12th August.

The Provincial Grand Conclave having been duly opened, and the usual routine business transacted, the V.E. Prov. G. Com. was pleased to make the following appointments, viz.:-

Sir Knts. T. Douglas Harington ...	D. Prov. G. Com.
" Samuel D. Fowler.....	P.D. Prov. G. Com.
" T. Bird Harris	Prov. G. Prior.
" John C. Franck.....	Prov. G. Sub-Prior.
" Rev. J. A. Preston	Prov. G. Prelate.
" J. H. Rowan	1st Prov. G. Captain.
" A. A. Campbell	2nd Prov. G. Captain.
" C. D. Macdonnell	Prov. G. Chancellor.
" A. S. Kirkpatrick	Prov. G. Vice-Chancellor.
" Thomas D. Warren	Prov. G. Reg.
" John Kerr	Prov. G. Treas.
" Thomas McCraken	Prov. G. Chamberlain.
" William Muir	Prov. G. Hospitaller.
" A. De Grassi	Prov. G. Expert.
" W. H. Ponton	1st Prov. G. Stan. Bearer.
" Wm. Daniell	2nd Prov. G. Stan. Bearer.
" John W. Murton	Prov. G. Almoner.
" William Press	1st Prov. Aide-de-Camp.
" Cornelius J. Starling.....	2nd Prov. Aide-de-Camp.
" William Reid.....	Prov. G. Dir. of Cers.
" D. G. Jones	Prov. G. Captain of Lines.
" James Seymour.....	1st Prov. G. Herald.
" William F. McMaster	2nd Prov. G. Herald.
" P. M. Lecourt	Prov. G. Sword Bearer.
" Thomas C. McMullen ...	Prov. G. Equerry.

THE WEEK.

THE COURT.—Her Majesty and the other members of the Royal family have arrived at Windsor, where they have been joined by the Princess Louisa. The Prince and Princess of Wales continue in Scotland.

GENERAL HOME NEWS.—We find by the Registrar General's return that the mortality in London for the week ending on Saturday was lower than in any week since the beginning of July. Out of the whole 1232 deaths, 704 are recorded as of persons under 20 years of age. The usual remarkable preponderance of births is in this return fully maintained.—The views of Her Majesty's Government on some of the means that have been suggested for alleviating the distress arising out of the cotton famine have just been set forth in a reply which has been given to the Glasgow operatives' memorial, presented to Lord Palmerston on the occasion of his Lordship's visit to Scotland, in March. The document states that however desirable such measures may appear to persons suffering from the want of employment, "it is seldom expedient, and seldom ultimately advantageous, even to the parties themselves, that general alterations affecting the large subjects of employment, poor relief, and emigration should be made in consequence of temporary pressure." Parliament have accordingly confined their operations to the cotton manufacturing districts in the counties of Lancaster, Chester, and Derby.—The annual report of the Poor-law Board shows that more than six millions have been spent in the relief of the poor during the year ended the 25th March, being an increase of nearly £300,000 on the sum spent during the preceding year. There are only five unions which exhibit decreased expenditure, and these are in the agricultural districts. The principal increase has been in the counties of Lancaster, Warwick, Nottingham, Derby, and the West Riding of Yorkshire. In Lancashire the increase has been at the rate of 9 per cent. The Commissioners say that it is gratifying to report that, notwithstanding the large number of persons who have been thrown out of employment, and the serious and sudden pressure which has been cast upon those who were charged with the administration of the poor rates, no cases have

been brought under notice of a failure to supply all destitute persons with adequate relief.—Reports of an encouraging character were read at the last meeting of the Central Relief Committee. "Not a few" of the operatives who are still unable to find employment in the mills have availed themselves of the demand for labour which at present exists in the agricultural districts, while considerable numbers have migrated to the adjacent counties and there obtained work. The result is seen in the altered state of the relief lists. The number of persons receiving relief at the present moment is less by upwards of a quarter of a million than at the end of January last.—Last Sunday afternoon an old man, named John Parry, was found by a policeman in St. Martin's-lane, drenched with the rain and quite insensible. He was removed to the workhouse and properly attended to; but he was dying of starvation, and expired on Monday morning.—In a case of alleged fraudulent bankruptcy heard at Guildhall, a novel point was raised under the new law. The bankrupt was charged with dealing with his estate after it had become vested in the assignees. On the other side it was contended that as the bankrupt had been granted time until November by the Court, he had only been doing his best for the great body of his creditors. The evidence of evil intent was not very strong, and the alderman, remanding the prisoner, accepted bail for his due appearance.—From Deal we hear of a violent collision during the gales which prevailed, as well on the coast as in the metropolis, on Sunday night and Monday morning. The *Ocean King*, a steam vessel, in the heavy sea, ran down the barque *Elvira*, off Dungeness, and the barque foundered, with, it is feared, a loss of four lives. From Liverpool we have somewhat similar news. The Isle of Man steamer, *Moon*, put into Liverpool on Monday afternoon, having suffered severe damage, with the loss, it is feared, of two lives.—The *Morning Post* asserts that the Government intend to take steps to detain the steam-rams built by Messrs. Laird. The story said to be told by the builders is, that the rams were contracted for by a French house on behalf of the late Pasha of Egypt. The present Pasha repudiated the contract, and thus the rams were left on the hands of the French house.—Four men are now awaiting their execution at Kirkdale Gaol. Memorials have been sent to the Home Office in behalf of each of the condemned convicts, but in two cases—those of John Hughes and Benjamin Thomas—Sir George Grey has, in effect, intimated that he sees no reason for the exercise of the Royal prerogative of mercy. For the other prisoners no respite has been received, and it is probable that, on Saturday next, the sentence, in all four cases, will be carried into effect.—At the meeting of the City Court of Sewers, the plan of the London, Chatham, and Dover Railway for the viaduct across Ludgate-hill was submitted; and though the surveyor warned the Court that the viaduct would not look as well in fact as on paper, the plan was passed. Dr. Letheby's report showed that in the city the mortality of last week was rather above the average.—The strike in various branches of the iron trade in South Staffordshire and East Worcestershire has not yet been brought to a close. Some of the masters have conceded the increased wages demanded by the men; others have agreed to "split the difference;" whilst others, again, firmly refuse to grant any advance whatever upon the existing rates. The workmen seem resolved to insist upon the increase, and it has been determined to serve notices upon employers who have hitherto had no ultimatum presented to them. Meanwhile, the men are considering the propriety of re-organising their combinations, with the view of giving fresh vigour to their present and future efforts to regulate the labour market.—Some three or four months ago a profound sensation was caused in London by the discovery

that an undertaker at Stoke Newington had turned his back yard into a place of sepulture, for the sake of pocketing the burial fees. From the evidence given at an inquest held on Saturday, on the remains found in the roof of Whitechapel Church, it appears that the Stoke Newington case is not a solitary one; and there is much reason to believe that bodies have for many years been regularly hidden away for the sake of the money which should have been expended in cemetery fees. Nothing definite, however, was elicited, and the coroner adjourned the inquiry for a week. On Saturday morning there was a further discovery of remains, and it is quite possible another search will bring to light more crumbling dust of the poor, re-delegated to a hiding place by the greed of survivors who may themselves have by this time gone to the grave.—An accident befel the well known Belgian passenger steamer the *Baron Ozy*, which will put an end to her voyages, at least for some time to come. She was coming up the river last week on her passage from Antwerp, and though she kept in mid-channel, yet the tide was so low that on going up Limehouse Reach she struck upon a rock or the point of an old anchor, which made such a rent in her iron bottom that she immediately began to fill with water. The passengers were all got, out and the greater part of their luggage and of the steamer's cargo. As the tide flowed the vessel filled, and she lies in the fairway of the navigation.—Some time ago a man calling himself Chapman was charged at a police-court with obtaining money fraudulently by the sale of an advowson which he did not possess. A Mr. George Turner, said to be the same individual, was on Tuesday placed at the bar at Westminster police-court on a precisely similar charge. Towards the close of last year he advertised two advowsons for sale, and the Rev. J. Cox, of Hood Church, near Birkenhead, entered into correspondence with him as to one of them. This led to an interview, and Turner took Mr. Cox to Hardwick, near Wellingborough, which was the living he professed to have for sale. He showed him the church and the village, and afterwards an agreement was made that Turner, as the agent of Mr. James Wilson, of Clapham-common, should sell the advowson to Mr. Cox for £2625, of which £300 was to be paid down. That sum was paid down, but Mr. Cox's solicitors, failing to get any conveyance of the advowson, put the matter into the hands of the police, who could find no Mr. James Wilson. Turner was not apprehended, however, until the 1st instant, when he was taken at Bath, where, it is said, he was living as Sir Henry Seymour. In the course of the hearing on Tuesday it came out that about the time when he professed to sell the advowson to Mr. Cox he was negotiating, as he alleged, for its purchase from the real owners. He was remanded till Tuesday next, and bail was refused.—There can no longer be any doubt that the woman whose body was recently found in an empty house at Dudley was Rosannah Steadman, the paramour of the man Cheenery, whose mysterious murder at Wolverhampton has been already reported in our columns. The *post mortem* examination has clearly shown that Cheenery was murdered, and there are strong grounds for believing that the woman was concerned in the commission of the crime. With regard to Steadman's death there is much to warrant the suspicion that the wretched woman committed suicide.—A remarkable charge of murder is being investigated by the Sunderland magistrates. A few days ago, an English fishing boat was run down by a French schooner, and it is alleged that when the fishermen attempted to climb into the schooner, the French crew violently beat them, in order to prevent them getting on board. The result was that one of the fishermen were drowned. The French captain and crew are in custody, and the case is undergoing a thorough investigation.—The body of a man,

named Thomas Allcock, has been found in a cellar in Manchester, under very singular, if not suspicious, circumstances. Allcock was seen in his usual state of health on Saturday evening, and at mid-day on Sunday he was found dead in bed, with marks of violence upon him. The marks are of very singular appearance; but, as no *post mortem* examination has yet been made, the cause of death is not known.—We learn from Dundee of the opening of the People's Park, presented to that town by Sir David Baxter, on Wednesday. In the forenoon Earl Russell was presented with the freedom of the burgh, and was further created a guild brother, for which honours his lordship returned thanks, saying that in the course of his parliamentary life he had been "studious to build upon the ancient foundations"—a sentiment which was received with more applause than its exactness seemed to deserve. He concluded with a declaration of the intention of the Government to maintain strict neutrality between the parties engaged in the American conflict. Soon after one o'clock the People's Park was formally opened, and the afternoon was passed in various festive pursuits.—A case under the Nuisances Removal Act came before Sir R. Carden, at the Mansion House. The defendant was charged with having bad meat in his shop for sale, and as he would not give up the name of the consignor the summons was served. The defendant, who pleaded that he did not know the meat was bad and that on former occasions he had pointed out bad meat to the inspector, was ultimately fined 20s. and costs, a sum which, to a well-to-do salesman, is "a mere fleabite."—The metropolis was visited with a very heavy storm of thunder and lightning on Wednesday evening, which did great damage, especially at the east and north-east portions of the town.

FOREIGN INTELLIGENCE.—The Emperor Alexander has taken a measure which is no doubt intended to prevent the peasantry of the Ukraine from hearkening to the appeals of the Polish leaders, and which may not improbably be extended to other provinces that once formed part of the kingdom of Poland. An imperial ukase ordains that from henceforth the peasants of the Ukraine shall be the owners of their holdings, and shall pay to the Crown, and not to their landlords, a certain sum as purchase money. The *Invalide Russe* now admits that the insurrection, which had weakened in June and July, has taken larger proportions than ever, and the St. Petersburg organ seems even to know that some districts hitherto undisturbed will shortly take part in the insurrection. The Grand Duke Constantine, it appears, will not return to Warsaw. He is now in Berlin, and will come to England to reside for some time. He has in fact got leave to travel abroad, which is Russian for temporary banishment.—The German Princes who accepted the Austrian proposals for Federal reform have addressed to the King of Prussia a collective note, in which they express their regret that he did not attend the Frankfort Congress, and their hope that a unanimous understanding will yet be effected. They are "inspired by the wish for German unity, and ready to make sacrifices;" and they hope that, with the King's aid, "Germany will realise her desire for a wholesome reform of her Constitution."—The *Mémorial Diplomatique* affirms that the Archduke Maximilian has agreed to accept the Mexican Crown upon two conditions. The first, that a unanimous appeal shall be made to him by the Mexicans, Marshal Forey will no doubt easily satisfy; but the second, that "the Western Powers" shall co-operate in the establishment of a Mexican monarchy, will probably be infinitely more difficult to fulfil, unless the Archduke be contented to regard France alone as "the Western Powers."—The Prussian Chamber of Deputies has been dissolved by a Royal decree issued at Berlin on the 4th inst. The ministerial report which precedes the decree says that there

was no prospect of an understanding between the Government and the Chamber, but that the formal dissolution had been postponed until the King's return to Berlin. As there has been no change in the state of affairs in Prussia, and as "tendencies have manifested themselves within the limits of the German Federal Constitution, the evident aim of which is to reduce Prussia from that position as a great power in Germany and Europe which is her well-earned inheritance," the dissolution has now become indispensable. It will therefore be "incumbent on the Prussian people to give expression, upon the occasion of the approaching new elections, to the fact that no difference of political opinion is so deeply rooted in Prussia as to endanger the unity of the people and the unshakable fidelity with which they are attached to the Royal House when placed in face of efforts tending to diminish the independence and dignity of Prussia." The elections will take place immediately, in order that the new Parliament may be convoked to discuss the budget within the current year.—From the Black Sea there is news of another Russian aggression. A Turkish vessel has been seized at Anapa by the Russians, notwithstanding the protests of the foreign consuls. The fact of these protests alone suggests anything serious in the event.—The *Morning Post* authoritatively announces that, as it has "reason to believe," the Cabinets of Copenhagen and Stockholm have concluded a treaty of alliance for the defence of the Danish territories against any German aggression.—The *Pays* says that negotiations are pending with great capitalists in France and England for a Mexican loan, to be employed in reimbursing France for the expense of the war, and in paying the debts due to the different Powers.—We learn from Paris that the Emperor has received a letter from the Queen of Madagascar, notifying her accession to the Throne. The Duc de Montebello, French Ambassador at St. Petersburg, has received permission, at his own request, to pass two months in France, where the state of health of the Duchess requires attention. This leave coincides with the stay of the Emperor Alexander in the Crimea and at Moscow.—A private letter received at Berlin from Warsaw, dated 9th inst., states that on the following day all communication would be cut off with the city, and a strict state of siege would be established for ten days.—By telegrams from Madrid it appears that Senor Madoz and General Prim have declared that the Progressist party is in favour of monarchical institutions and constitutional liberty, and that it will never follow a policy of violence, but one of resistance. Another meeting of 50 members of the Democratic party has been held, advocating the policy of abstaining from voting. This policy was agreed to.—A letter from Copenhagen states that King George I. of Greece was to return to Copenhagen on Thursday last, and on Friday would proceed to Glucksburg and Schleswig to take leave of his Danish Majesty, and continue his journey on Saturday, *via* Rumpenheim, Brussels, and London.—The *Journal de St. Petersburg* of Wednesday denies the rumour concerning new arrangements by Russia relative to Polish affairs, and says that the Emperor considers his first duty to be the re-establishment of order in Poland, and then he is determined to fulfil his international obligations, his sentiments on the Polish question having undergone no change.

INDIA, CHINA, AND AUSTRALIA.—The Bombay papers do not bring any very important intelligence, but by telegraph we learn that cholera was raging at Shanghai; that a civil war has commenced in Japan; that the natives of Waitara (Australia) have declared war, 5000 of them having taken the field; and that General Cameron has withdrawn his troops for the defence of Auckland.

AMERICA.—A New York telegram of the 29th ult. contains the intelligence—of which the importance can hardly be exaggerated if the announcement be true—that President Jefferson Davis, after a consultation with the Governors of the Confederate States, has resolved to call out and arm 500,000 blacks, who are to be rewarded by their freedom, with a grant of 50 acres of land to each man at the end of the war. This intelligence was, we are told, derived from "Confederate papers received at Moorhead City." There was no confirmation of the rumour that Fort Wagner and the ruins of Fort Sumter had been occupied by the Federal troops. General Gilmore's official report, dated the 24th ult., stated that the seven days' bombardment had reduced Fort Sumter to a mass of ruins, and had rendered it utterly useless for the defence of Charleston. He had established batteries within effective range of the heart of the city, and had opened fire from them. It was reported that the Confederates were removing guns and stores from Chattanooga to Atlanta, and were preparing to evacuate Chattanooga and all East Tennessee. A war steamer, carrying ten guns, and defiantly hoisting the English and Confederate flags, was stated to have run past the Federal cruisers, into Wilmington, and no fewer than four steamers were alleged to have entered that port within a short time. Drafting had been terminated in New York, and was to commence in Brooklyn on the 31st ult. Mr. Seward, in a circular addressed by him on the 12th ult. to the Federal Consuls in Europe, has endeavoured once more to dispel the "prejudice" which, as he says, has caused English and French statesmen to "agree in opinion that the efforts of the Government to maintain the Union and preserve the integrity of the republic could not be successful." He narrates the successes obtained by the Northern armies since August, 1862, and admits that no great progress has been made by the Federal arms in the East, but declares that in the West 200,000 square miles have been subjugated by the Federal arms. Every "insurgent" port is blockaded, besieged, or occupied, while the control of the Mississippi by the Federals cuts the "projected Confederacy" in two. The "insurgents" have lost one-third of their whole force, and the last conscription ordered by "the leader of the sedition," while it will exhaust the male population, will not produce more than 70,000 to 95,000 men. The Federal armies are everywhere superior in numbers, and a draft of 300,000 men is raising, while large voluntary enlistments take place, and about 70,000 negro troops will soon be organised. The North is abundantly supplied with provisions and stores, and its loans are readily taken at par. These facts the Consuls are to represent "in such a way as may be most effective to convince those who seek a renewal of commercial prosperity through the restoration of peace in America that the quickest and shortest way to gain that desired end is to withdraw support and favour from the insurgents, and to leave the adjustment of our domestic controversies exclusively with the people of the United States."

TO CORRESPONDENTS.

BRO. MICHAEL FURNELL, 33°, P. Prov. G.M. of North Munster (Sydney Parade, Merrion), informs us that he is in possession of a magnificent copy of Mitchell's "History of Freemasonry," and any brother has full welcome to refer to or inspect it any time.

W. S.—Next week.

BRO. SPENCER shall have his note attended to next week.