

LONDON, SATURDAY, NOVEMBER 21, 1863.

DOUBLE INITIATION.

"Once a priest always a priest" is a well-known axiom of ecclesiastical law, which must with equal force be applied to the Craft. "Once a Mason always a Mason;" for though a brother may withdraw himself from the active discharge of his Masonic duties—though he may separate himself from his lodge—it is impossible for him to absolve himself from the obligations he entered into at his initiation, and from which no person, however exalted, has the power to relieve him. That being so, it becomes clear that a person cannot be initiated a second time—and it appears somewhat mysterious that anyone should offer himself for a second initiation. Yet from a report which appeared in our MAGAZINE of last week, it will be seen that not only has a brother been found so lost to all ideas of propriety and decency—so disregardful of the sacred nature of the obligations he has entered into—to offer himself a candidate for a second initiation (why or wherefore we cannot comprehend)—but a Master of a lodge so thoroughly disregardful of his duty as to perform the ceremony with the full knowledge that the candidate was already a Mason has also been found,—and, worse than all, that our Provincial Grand Master has sanctioned by his presence the disgraceful farce which was enacted in defiance of the protests of the brother who had previously initiated the candidate and several other brethren who had some respect for their obligations, and who properly retired from the lodge rather than be present at such a gross violation of Masonic propriety—in which, as our correspondent writes—

"Not the least extraordinary part of the performance was the invariable omission by the subordinate officers of the lodge of those portions of the ceremony which would have represented the brother as *ignorant of the mysteries*, thus giving a significant recognition to prior initiation."

It is not for us to say what course will be pursued by the Masonic authorities, but we have no hesitation in asserting that Bro. Charles Kemeyes Kemeys Tynte ought at once to be relieved from the duties of Provincial Grand Master, which he evidently does not understand, and that the W.M. of the Glamorgan Lodge, the officers who assisted him in the ceremony, and, indeed, every brother who sanctioned the scandalous proceedings by his presence, should be suspended from all Masonic privileges until they can be brought to a better understanding of their obligations, and have made a sufficient apology to the Craft through Grand Lodge for their conduct. Had the brethren generally followed the example of their older members and retired, the lodge would have been dissolved, and the Master prevented from enacting a ceremony

which we feel cannot properly be treated as a farce, but must be visited with severity as a grave Masonic offence, to prove to other brethren that our ceremonies are not to be lightly dealt with, and that Freemasonry is not to be made a mere plaything for the frivolous and unreflecting members of the Craft.

MASONIC SAYINGS AND DOINGS.

THE RITE ECOSAIS AND THE GRAND ORIENT OF FRANCE.—From various sources we learn that Marshal Magnan, Grand Master of Freemasons, by Imperial edict, has called in the strong arm of the law, in the persons of the police and gendarmerie, to suppress the meetings of lodges, throughout France and Algeria, holding from the Supreme Council, and a wretched kind of internecine war is about to break forth again with unabated vigour on both sides. It is much to be deplored that Freemasonry should be made the tool of a despotism so harassing to its members, but it is one of the unfortunate results of that system of semi-political opposition to the powers that be, that urges on this kind of moral suicide. It would seem a lodge was opened under the auspices of the Supreme Council and closed by the civil power. The visiting brethren, who had given in their allegiance to the Grand Orient, were branded as schismatics, and will be, perhaps, made to suffer the pains and penalties attached to such offences by the State. At the present moment the feeling runs high on both sides: the ancient lodges of the Scotch rite cannot be left alone in their own tranquil labours, but are invaded, denounced, threatened, and dispersed by a soldier of fortune, whom the Emperor has advanced to the highest post in Freemasonry. Contrasted with our own immunity from such State persecution, we can but pity the straits to which many noble and ardent lovers of the Craft in France are reduced, and counsel them to follow the advice of Bro. Alexander Dumas, "wait and hope."

FUNERAL FETE.—This apparent contradiction to our mode of thought has been enacted at a lodge in Paris. Some 400 brethren assembled and went through much speechifying in the presence of the deceased brother's widow and relatives, many of whom were ladies. Such curious manners would shock our notions of grief and propriety, but our lively neighbours think nothing perfect unless it is accompanied by a *fête* or demonstration. The widow deems to have been soothed by this tribute to her departed husband, and, amidst all the grief she must have felt, coolly presented the lodge with her late husband's portrait.

LODGE ORATORS.—These officers must have a very pleasant, as well as a very difficult, part to play in the lodges of adoption. We read of one being held

where five young ladies were initiated and two more adopted, as charges, by the lodge, and that the Orator delivered an oration on the origin of Freemasonry. How he could have avoided certain points, as known to us, seems wonderful, but perhaps he communicated the whole of the secrets to the received candidates. It would seem very indecorous to us to subject them to some of our tests, but most likely the ritual of the Masonry for the ladies was used; but, if so, what became of his oration, and how could it touch on the origin of our art? Truly, it may be said, "they do these things wonderfully abroad."

THE KING OF PRUSSIA.—Owing to an intolerant spirit evinced by the Roman Catholic priesthood against some members of the Craft in Prussia, the Grand Lodge, Royal York of Friendship, petitioned the King, as Protector of Freemasonry, to prohibit such interference, to which his Majesty was pleased to reply in favourable terms. In Prussia the question has given rise to some severe animadversion in various quarters, many brethren arguing that Roman Catholics could not become members of the Craft, as they are not to be considered free men.

THE JEWISH BRETHREN IN PRUSSIA.—The Jewish brethren in Prussia are placed between two stools, and consequently their position is not an enviable one. Lodges under the Grand Lodge, Royal York, admit Hebrew brethren as permanent visitors, but not as members, and the Grand Lodge, Aux trois Globes, demurs to this arrangement, and has requested the former to withdraw from the Jews even this privilege. By this it will appear that Romanism is not the only persecutor of the brethren, but that Freemasons, notwithstanding their defined duties, can be as intolerant as any other association.

TURKEY.—There are at Constantinople both French, German, and Italian lodges, all working irrespective of the Provincial Grand Lodge of Turkey, and it is somewhat amusing to find the reason given for English brethren absenting themselves from such irregular meetings, to be a want of acquaintance with the French or German languages. This is coolly put forth as the sole cause, but we, who happen to know several Constantinople brethren, are well aware of the true cause which actuates all lovers of order and discipline.

PROPOSED NEW GRAND ORIENT FOR GREECE.—Several of the foreign brethren, resident in Constantinople, have an idea of making hay while the sun shines, and have seized upon the new Greek kingdom as a convenient place where a Grand Orient may be easily established, with the young King at its head. If our Grand Executive had any pretensions to activity, this project would be blown to the winds at once. We who have been so long, as a nation, the protectors of Greece, would, particularly after the

handsome manner in which this country has dealt by it, be looked to first for such a Grand Lodge to emanate from. But our Grand Officer, who ought ever to be ready to seize on any event that may turn up and add to the prestige of our Grand Lodge, slumbers away the happy moments, and when awakened from his lethargy devotes his spare energies to attacking the clerks in his own office, which appears to be the sole universe of his ambition.

NEW STATUTES FOR THE GRAND ORIENT OF FRANCE.—The French brethren seem to be most wretchedly harassed by their Grand Master, whose latest encroachment on their liberties, after tying them helplessly down to be a mere civil body, now contemplates giving them a code of new Statutes, and, soldier-like, he and his deputy frame them entirely by themselves, and submit them to the lodges for their adoption, a plan that savours more of command than advice.

MEXICO.—The priestly influence which holds such sway in Mexico endeavours to stir up much angry feeling against Freemasonry, and the *Moniteur Francais*, the *Journal des Debats*, and *Le Temps*, foster this spirit by spreading the most ridiculous reports and calumnies on the Order.

PROFESSOR DONALDSON ON THE POSITION OF ARCHITECTURE.*

(From the *Builder*.)

To maintain the high standard of English art and science at a time when all the other branches of practical knowledge are cultivated with a zeal rich in fruits of the past, rich in hopes for the future, is now the great aim of the profession. But that which strikes the mind, as one contemplates the present condition of architecture, is the remarkable phenomenon of the number of intelligent and gifted architects who now stand as men of mark before the world, and the fine edifices which British genius has produced all over the United Kingdom, contrasted with the low and apparently neglected state of architectural education up to the present time. And when I say architectural education, I mean the absence of any recognised and adopted system. Here the student is left to his own sympathies, his own inspirations, the suggestions of his own zeal more or less active, and to his unguided experience casually gained in the office of his master, where he can become familiar only with the taste and science of the works there carried out. We do not possess the professional recognised *ateliers* of the professor, as in France, where gratuitous courses of lectures, also periodical prizes and grand competitions in the schools, and the stimulating intercourse with well-known associates, and the pride of the school, keep up the spiritual earnestness of the student to a high-wrought pitch of excitement, and nerve him to energetic efforts for eminence and success. On the other hand, we have to contratulate ourselves that we have no Governmental rigid routine scheme, as in Germany, binding down the taste and study of the youth to one formal line and process of artistic thought. Still I say, though many of these sources of encouragement and instruction are not available for our young aspirants, yet our profession has produced men of the highest merit, who have entered upon

* From the president's opening address, on Monday, the 2nd instant.

the arena of European competition with the greatest honour, and carried off the noblest prizes even on foreign ground.

It must be allowed, therefore, that the student has had hitherto to labour under great disadvantages, which at length became intolerable, and after many strivings the wants of the younger followers of our art forced themselves upon our attention. The Institute consequently matured a broad scheme of competitive examinations, which points out the branches of knowledge to be studied, and the extent to which they must be acquired, in order to gain distinction. And thus the contest of life is carried on, and the benefits are not merely resulting to the individual, but are diffused throughout the whole mass. The success of one fires the ambition, stimulates the ardour, and excites the hopes of his fellows. He struggles on and studies, and perfects also his mastery of drawing. He loses no opportunity of improvement; observes, records, and thus strengthens his mind with materials for the future life of action. The sluggard becomes ashamed, and is aroused from his torpor; the indolent throws off his indifference; even the weaker in intellectual power feels that his capabilities will be improved, strength given to the mind, facility afforded to his manipulations; that there is a field open to him, and that painstaking and laborious pertinacity, honest, industrious, hard work, may find its reward, though not so high, perhaps, as that of lofty genius, but still a useful, honourable, remunerative position. The high prizes in all callings are only for the few. We see that in the church, in law, and in medicine. But there are, nevertheless, notable rewards for those who fill up the intermediate grades of necessary usefulness in the great scheme of social life. These examinations are also useful as affording the young man a true index of his powers and of his weakness. If he fail, he knows in what department he must work on to acquire the knowledge in which he is deficient. It is better that he should ascertain where his weakness lies thus early, than that he should be taught it by a disastrous failure in professional practice.

Thus the pupil with a purposeless and vague scheme of study in his mind has been taught a useful lesson, and learns that positive, well-grounded methodical knowledge is superior to dreamy idealities of an unstable mind;—that the sooner he puts off his indolent habit of thought the better; and the earlier he begins to methodise his mode of study, and seek a higher standard of attainment, the sooner will he gather the fruit, and the riper that fruit will be. He will find that it is of no use to defer setting to work; the result of this preliminary contest with his fellows will but foreshadow the results of after-life competition. If in the one he fails and amends not, in the other he will be sure to be as far behind, with consequences still more serious. Even in my own classes at University College, I can at once distinguish the hopeful student of future years. The earnest attention he bestows on the subject, the eagerness with which he takes into his mind every atom of useful information, and notes them down in his memoranda, the accuracy and care with which he keeps his note-book, and the fulness and variety with which he enriches and illustrates the reports of the lectures, which I occasionally require of my class during the session;—all these indications prove to me that such-and-such will carry off the prizes and higher certificates of the academic year, and I feel assured that they will afterwards gain the great prizes of professional life.

And thus must it be in these competitive examinations established by this Institute. It is a generous emulation in which each seeks to rise higher than his fellows, not by striking down his rival, but, by more practised and skilled attainment, to reach an excelsior height.

The examination papers show the progressive steps, from the earliest elements of knowledge up to the higher ranges of creative thought. In the execution of buildings the artisan possesses, as the basis of his knowledge,

the plumb-line to ascertain the perpendicular or vertical, and tube of water to decide the level line, and without which elementary data it would be hardly possible for the practical man to move one step. But it is upon these simple tools, resulting from the general law of gravitation, that is built up the theory of construction, which renders the Pyramids in their vast extent true to that great law of the universe, and which gives to the Parthenon its stability, and to the magic productions of the Middle Ages their equilibration of vaulting which suspends masses in mid-air with the slightest aid of solid support. Science and laborious study can alone teach this, for the results are not fortuitous, but proceed from the deepest theories and the largest experience. The student, far from being discouraged, should be encouraged by the fact; for one step leads easily to another, and the energy which can rise up the first round, can as easily surmount the other rounds of the ladder of fame, and each succeeding one will be the easier conquered, and the greater pleasure experienced in the pursuit as success confirms hope and practice increases strength.

We trust, therefore, in January next, to see our young friends come forward to these examinations with as much zeal as the last, and in undiminished numbers. Then will the profession raise each year its standard of proficiency, and achieve new triumphs in the monuments which will be erected; until in taste and skill they will not only equal but excel the works of Greece and Rome and of the Middle Ages, which have hitherto borne the palm of unrivalled excellence.

I have to notice another point connected with the education of the young architect;—which is the short time in which parents and guardians imagine that a youth may be qualified to start on his professional career. I have been asked by some if three years would be too much; and I know cases where a four years' apprenticeship was considered a species of interminable bondage. There cannot be a doubt that to revive the term of former times, of seven years' clerkship in the office, would be a sacrifice of much precious time; but when we look at the papers of our competitive examinations, the term that may be usefully passed in the builder's workshop and with the practical measurer, and the thorough routine of practice to be acquired in an architect's office, we cannot doubt that six or even seven years may be usefully and agreeably spent by the youth who desires to be an earnest, thorough, well-grounded practitioner, and to enter upon the real battle of life armed at all points, and capable of undertaking any responsibility.

In speaking of the professional career I must venture to urge the importance of young men acquiring the business qualifications of practical life, as being essential to their satisfactorily realising all the fruits of the more intellectual departments of their pursuit. And I do not mean to say that the most qualified are always and necessarily the most successful, or even when successful, carry off the crown without a thorn to remind them of the instability of all human enjoyments. There is so much of business mixed up with the artistic portion of our profession, that often does patronage or chance, and even the very incompetency of committees or patrons, or cunning, win the premium from the more deserving. The very tendency, as in the other professions, to throw everything, good or bad, great or little, into the hands of a very few who may stand at the top of the tree, prevents that fair distribution of employment which would foster rising talent and reward other meritorious members. Again, the want of a distribution of patronage by the Government in the many works they have to execute, prevents that fair encouragement to those who, after many years of wearisome toil, may have carried off the highest prizes of our schools, and spent a little fortune in foreign travel, and then starting into practice find all their fair claims to notice disregarded and themselves unheeded, as though they had no claims to dis-

tinction and deserved not the slightest token in recognition of their studies, their sacrifices, and their merits. In fact, the Government very properly expect to employ men of the very highest talent, and yet make no effort, contribute nothing, to place the means of instruction, improvement, and subsequent encouragement within the reach of the earnest aspirant. But there is the like realisation of bitterness even to those who have carried out the noblest works, and stand the objects of envy and admiration to the unthinking. Of such, three striking instances occur to my own mind. The committee for the building of the International Exhibition of 1851 consisted, as you know, of six members—three engineers and three architects: of the six "*quoram minima pars fui*," I am the only survivor. To three of these, my colleagues, I allude—Isambard Brunel, Robert Stephenson, and Sir Charles Barry; and all will allow that they were fit representatives of varied mental qualities in their several pursuits.

Brunel—brilliant, quick, full of resources, impassioned;—Stephenson—solid, thoughtful, calm, and deliberative;—Barry—profoundly acquainted with his art, master of various styles, a sound thinker, and rich in imagination—all of them at the top of their profession, and having had to execute critical works of the highest class.

When the first section of the Great Western Railway was opened to Slough, the success of the continuous bearing system of sleepers seemed a triumph of Brunel's sagacity. He had accomplished a great reform and established a new theory; and one might have imagined that the moment when he received the congratulations of a numerous assembly of scientific men would have been the happiest, proudest of his life. But I recall well the words as they fell from his lips, when, with somewhat of a depressed tone, he acknowledged the compliment paid him, and said, "However fair all might seem, and however prosperous the experiment that day had proved, there still remained much of care and anxiety and responsibility and doubt, ere he could realise to himself that he had indeed succeeded."

When the last tube of the Menai Bridge was to be raised, Stephenson invited his colleagues down to witness the operation. Barry and myself alone could avail ourselves of the opportunity, and we saw the marvellous combination of simple expedients, by which the huge mass was floated down to its position between the piers, and the rapidity with which the enormous weight was raised some tens of feet, and, without the slightest pause, or irregularity, or disorder, lodged in its permanent resting-place. On this occasion we heard him declare, in reply to the felicitations of a large company, that not all the triumph which attended this great work, and the new solution of the difficult problem of a rigid roadway at such a height, and carried across such a stream so as to allow the largest vessel to pass with all its sails set beneath it, could repay the anxieties he had gone through, the friendships compromised, and the unworthy motives attributed. And were another work of like magnitude offered to him with such consequences, he would not for worlds undertake it!

We all know how our sympathies were excited by the ordeal of twenty years through which Sir Charles Barry had to pass for the completion of the Houses of Parliament. At the first an unworthy attack from certain competitors, Committees of the Commons, Committees of the Lords, a succession of Chief Commissioners not always favourable, an extravagant system of warming and ventilating thrust upon him at a cost of £80,000 to the nation, and even the creation of his own prolific genius attributed to another eminent in the art, but who was too generous to allow such a mis-statement without the direcatest denial; and then again the parsimony of the Treasury abstracting from the man of genius his fair professional reward;—all these harassed and embittered the life of our friend, and deprived him of the un-

clouded joy he ought to have felt in having executed the most important building of modern times, and in having endowed the metropolis with one of its noblest features.

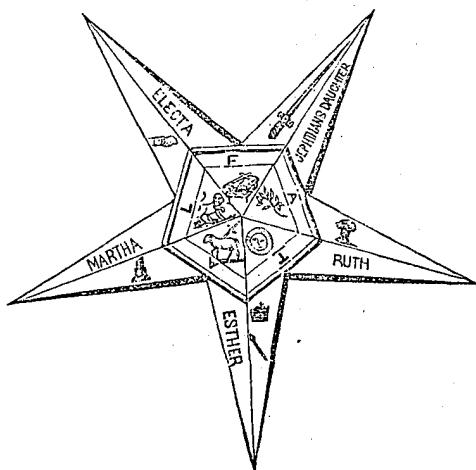
Such may be lessons to every one, and I recall them not to depress, but to strengthen all under the greatest difficulties; and to show that, whatever the struggles they may encounter, whatever unjust aspersion they may have to endure, it is but the common fate of genius and success; and that after all the only best reward is the consciousness of having done one's duty, and not the smiles or favours of a fickle admiration. So true is the wise observation of Guizot at the conclusion of his "Life of Washington," "that success even does not efface the sad impressions to which the combat of active life gives rise; and the fatigue contracted in this arena is prolonged even in the calm retirement of repose."

MASONIC NOTES AND QUERIES.

EXTRACTS FROM BRO. ROB. MORRIS'S ALMANACKS.

Adoptive Masonry—The Eastern Star.

"Few things have excited the curiosity of the Masonic brethren so much as the subject of Adoptive or Ladies' Masonry. In France many entire works are devoted to this theme, and great attention is given to cultivating the minds of the fair sex as partners in the work of Masonry. The theory of our brethren across the water is, that ladies cannot be introduced into the Temple proper, as much grace as possible shall be bestowed upon 'The Courts of the Women.' In the United States, even more than elsewhere, 'Ladies Degrees' are communicated, but not with the same attention to order and system as in France. They are usually given here merely as honorary compliments, with little or no ceremony, and of course with small impressiveness. The names of the 'Ladies Degrees' most in vogue in this country are the Eastern Star, the Good Samaritan, the Mason's Daughter, and the Heroine of Jericho; the second and fourth of these being confined to Royal Arch Masonry. The former is communicated by any Master Mason in good standing to the wife, widow, sister, or daughter of such. In the opinion of the writer, it is by every consideration the most graceful, interesting, and scriptural specimen of *Adoptive Masonry* extant, and as such the following 'Signet' is given. In the hands of the enlightened brother, it affords a lucid explanation to mysteries alike beautiful, interesting, and important."



The Emblems of the Craft.

Who wears THE SQUARE upon his breast,
Does, in the eyes of God, attest,
And in the face of man,
That all his actions do compare
With that divine, th' unerring square
That squares great virtue's plan:
That he erects his edifice
By this design, and this, and this!

Who wears THE LEVEL says that pride
Does not within his soul abide,
Nor foolish vanity;
That man has but a common doom,
And from the cradle to the tomb,
A common destiny:
That he erects his edifice
By this design, and this, and this!
Who wears THE G; ah, type divine!
Abhors the atmosphere of sin,
And trusts in God alone;
His Father, Maker, Friend, he knows—
He vows, and pays to God his vows,
As by th' Eternal throne:
And he erects his edifice
By this design, and this, and this!
Who wears THE PLUMBE, behold how true
His words, his walks! and could we view
The chambers of his soul,
Each thought enshrined, so pure, so good,
By the stern line of rectitude,
Points truly to the goal:
And he erects his Edifice
By this design, and this, and this!
Thus life and beauty come to view
In each design our fathers drew,
So glorious, so sublime;
Each breathes an odour from the bloom
Of gardens bright beyond the tomb,
Beyond the flight of thine;
And bids us build on this and this,
The walls of God's own Edifice!

ESOTERIC TEACHING.

What is the best account of esoteric teaching that we have which bears upon the usages and customs of Freemasonry?—B. of BURTON.—[Bro. Giles Fonda Yates, an American Freemason of considerable talents, wrote a series of articles entitled "Horae Esotericae," from which we have made some extracts for you.]

"JA-BAL found out geometry, he divided flocks of sheep, and built the first house of timber and stone. Jabal found out the art of MUSIC, and was the father of all those who handle the harp."—OLD RECORD.

"Praise God in his sanctuary: praise him in the firmament of his power. Praise him with the timbrel and DANCE. Praise him with stringed instruments, and organs."—Psalm of DAVID, CL.

VERNAL EQUINOX.—Ancient philosophers and poets agreed in the persuasion, that the work of the Omnipotent ELOHIM, in remodelling this globe, ushered in the spring. Virgil thus speaks upon the subject:—

"In this soft season—————
————— holy days of spring,
Then did the new creation first appear,
Nor other was the tenor of the year."

And Milton sings thus sweetly:—

"Flowers worthy of Paradise, which not nice art
In beds and curious knots, but nature boor.
Pour'd forth profuse, on hill and dale and plain.
The birds their choir apply. *Airs, vernal airs,*
Breathing the smell of field and grove, attune
The trembling leaves; while universal Pau
Knit with the Graces, and the Hours in dance
Led on the eternal spring."

With the Vernal Equinox, the Hebrews and other ancient nations celebrated their new year; and up to the present day, they commence their "ecclesiastical year" with the vernal equinox. This mode of reckoning time has been adopted, and is exclusively used by the brethren of "the Ancient and Accepted Rite" in dating their documents. By this practice they commemorate* that sublime event, when arose "ORDO AB CHAO ET LUX E TENEbris" when

"The morning stars sang together,
And all 'the sons of God' shouted for joy."

It was by divine command, delivered to the Israelites, that

* Mosheim maintains that the ancient mysteries were entirely commemorative.

NISAN was made to them "the beginning of months—the first month of the year,"*

The zodiacal divisions of ancient astronomy always commenced with ARIES, TAURUS, GEMINI, and the rest following in order. The first sign was represented by the ram, or male sheep; the second by a bull, the male of the bovine species; and the third by two male figures of the human species. This subject, interesting as it is, we cannot follow up in all its amplitude of detail, at this time, without wandering too much from our text. We shall confine ourselves to two or three points.

It is clear to our mind that the ram is represented hieroglyphically by his horns, a symbol of light or knowledge—V—; the bull or ox by his head with horns—X—implying more light or additional knowledge. By the human twins—II—beings endowed with reason and the divine afflatus, *in union* indicated by the two horizontal lines uniting the two upright parallel lines, and forming a square ever "DEO DEVOTUM," we have adumbrated a few of those teachings so well known to every sublime Master Mason.

The offering made at the time of the vernal equinox was that of a ram and a bull, and at midsummer, of two doves. The autumnal victim was the labouring ox, and the winter sacrifice was a goat.

The third month of the year, called *Majores* by the ancient Romans, was consecrated to *old men*. And, reasoning analogically, may we not conclude that the first month was consecrated to youth, and the second to men in middle life? This would give us metaphorically the "three steps" in Masonry.

The two youths (named Castor and Pollux) of the constellation "GEMINI," are represented with *arms interlaced*, and *hands joined*. They were twin brothers—both initiated into the mysteries of the Cabiri and of Ceres. During their lives they manifested the most perfect love for each other, sharing mutually each other's afflictions as well as joys. For their fraternal love and their *clemency* and *benefactions*, in which they surpassed all men, as the legend respecting them declares, Jupiter gave them their reward by translating them to the signs of the zodiac. The Romans erected a stately temple to their honour, and swore by their names. *White lambs* were offered on their altars.

The foregoing remarks we wish to be received as suggestive, in connection with what follows. The astronomical character of the sun—a circle with a point in the centre—○, the illuminator and "ruler of the day," depicted as entering the third sign of the zodiac, forms the Masonic hieroglyphic in which the two *parallels* of modern Masonry, the two Saints John, are symbolised. [○].

The conjunction of the sun with every one of the planets in the same degree of the zodiac is full of mystical meaning, which was well understood by the hierophants of antiquity, and formed part of their Cabala—very little of which has come down to us, owing probably to the sifting it received at the hands of scrupulous St. John's Masons during the Reformation and before. Glimpses of light, however, shine here and there, and ever and anon, to reward the researches of the enthusiastic, persevering student.

We think we have paved the way for an understanding of what was meant by the conjunction of the sun with Gemini; and it may only be necessary to name that glorious conjunction and union by covenant between the God of all love with upright men, who "do justly, love mercy, and walk humbly" with Him. All the mysteries connected with the arts, physics, and morals, form a *universal science*, having for its object finite MAN. The numerous ramifications of this science are so many rays—emanations from the light of Divine wisdom, and the heat of the tenderness of Divine love, of which man presents the *circumference*, and which are shed in gracious profusion from one common centre, the Infinite MONAD—the adorable principle who is the Creator of all!

We think we have in our possession many links in a chain of circumstantial evidence, to show that the minor as well as more exalted mysteries, taught in YORK and KILWINNING Masonry, especially the latter, were derived from the Druidical mysteries. Some of these links we hope now and then to exhibit in the course of our esoteric expositions.

The Druids, in common with the patriarchs of primitive times before the Jews had an existence as a nation, began the year at the vernal equinox, when the days and nights are *equal*,

* Exodus xii. 2.

and also from the new moon* nearest the equinox. They were very strict in observing this rule in many of their ceremonies.†

It was to commemorate the creation that the Druids *lighted fires* on the tops of *hills*, which received the name of BAAL-TIEN, or divine fires. As in patriarchal times, too, they erected *round temples* open at the top, *with no covering save the cloudy canopy of heaven*. Why these temples were round, instead of square, and other pertinent matters, we shall take occasion to speak of under the appropriate head. We are of the Virgilian faith, that in these latter days, old things are destined to become new; that the *revolutions* of ages will bring for us *universal order*; that the Virgin Ήλη—the Ceres and Isis of mythology, who holds in her hands the *balance*—♎, is returning to a renovated earth, inhabited by *regenerated* men, living in *perfect love and amity*, and rejoicing in the felicities of the golden age! Brethren of the mystic tie, do you believe, do you know, do you realise, that it is no small part of your mission to aid in ushering in this glorious era?

THE MUSIC OF THE SPHERES, it is said, suggested human music, which is defined to consist in the faculties and the various passions and emotions of the soul. The introduction of music into our modern rites, and its cultivation in aid of our social and moral duties as Freemasons, and other kindred subjects, we must leave untouched, making only a passing allusion to the appropriateness—indeed, indispensability—of introducing a volume devoted to this delightful art into our Freemasonic libraries for study and practice.

A learned lexicographer defines celestial music, or the music of the spheres, as comprehending “the order and proportion in the magnitudes, distances, and motions of the heavenly bodies, and the *harmony* of the sounds resulting from those motions.”

THE MUSES, according to the mythological accounts, were the inventors of music. They and the sciences were represented in curious *pavements of mosaic work* called “musea.” It was their office to be present at all sacred festivals and banquets, and sing the praises of men famous for the virtuous deeds, to stimulate others to undertake them; and particular departments of *science* and *art* were assigned to their tutelary care. They were generally depicted with *hands joined*, dancing in a *circle*; in the centre of which presides Apollo, their commander. Their dancing in chorus is assigned to intimate the connection existing between the arts and sciences.

But what, exclaims a captious brother, have the Muses to do with Freemasonry? And we will ask, in turn, why do Masons make a parade in their lectures about the “liberal arts and sciences”? Our Russian brethren particularly answered the question of such objectors when they founded their “Lodge of the Nine Muses,” during the last century; and so did our English brethren by forming a similar lodge, as well as our Parisian brethren when they established their “*Lege des neuf Scours*,” of which the American philosopher and statesman, Benjamin Franklin, was a member.

Eusebius thinks that the word *muse* is derived from μνεω to *initiate* and *instruct*, because the Muses teach hidden things above the vulgar comprehension. From the same root doubtless is derived the word *music*, as well as *museum*, a study or library.

Plutarch informs us that Numa, the founder of the Collegia Fabrorum (about 708 years B. C.), had frequent conversations with the Muses; and he enjoined upon his subjects the veneration of one of them in particular, called “*Tacita*,” or *the silent*. By Tacita was meant the eighth Muse named POLYHYMNTIA, who presided over *eloquence* and *initiation*. She is portrayed with the *forefinger of her right hand on her mouth*. Is she not the genius of Freemasonry? It is a significant fact, too, of moment, to be placed on record here, that the court of the house in which one whom the Freemasons are so proud to rank among their distinguished ancient brethren, even Pythagoras—gave instruction to his initiates, was by universal consent called “The Temple of the Muses,” while the house itself was named “The Sanctuary of Truth.”

On this occasion, we pay our special court only to Euterpe, Urania, and Terpsichore. *Amantes scurs, au revoir*—till some other esoteric hour.

The different tones in music have been regarded as expressing different colours; which in their turn, as well as the sounds themselves, are expressive of the four different elements, one of

* Freemasons of the high degrees are required to hold their meetings on days of the new moon.

† See PLINY'S *Natural History*,

a series of symbols illustrated in the divine quaternary of Ineffable Masonry.* Fire and light, electricity and spirit, aerial agents employed by the Almighty in the creation and preservation of the universe, might be symbolised by the shrill and treble, counter, tenor, and base tones of music. Thus, according to the degree in which musical intonations and modulations of voice and instrument, differently combined and modified, can be made to denote the different passions and emotions, sentiments and desires of the mind, is music a UNIVERSAL LANGUAGE.

THE SEVEN PLANETS are symbolised by the seven pipes in the hand of the god PAN, so arranged that their music would make a most harmonious concert. The image of this god was understood to represent the rare correspondence of harmony that exists between the component parts of the universe.

“Agile and vig’rous, venerable SUN,
Fiery and bright, around the heavens you run,
Foe to the wicked, but the good man’s guide,
O'er all his steps propitious you preside;
With various sounding golden lyre ‘tis thine
To fill the world with *harmony divine*.”†

The three planets represented by the signs ☽ ☾ ☽, constitute one of the Freemasonic triads. The Greek word for the earth, KOΣΜΟΣ signifies literally, *order—beauty—grace*. The sun is esteemed by Freemasons, for reasons well known to them, which it would be out of place here to name, as the symbol of STRENGTH or power, and the moon, of WISDOM or intelligence.

Among the ancients, the sun and moon hieroglyphically represented eternity, because they supposed them to be without beginning or end. A sphere with the signs of the zodiac, and a multitude of stars upon it, furnished the usual representation of the world. It was supported by a man on his knees, named Atlas, arrayed in a long garment, denoting that the world is sustained by the power of God, who is *covered* to the profane, “with divers emblems and dark shadows.”

The venerable Oliver‡ remarks, that the Egyptians endeavoured to embody the whole of their hieroglyphical system in one mystical diagram, which was esteemed a constellation of the secrets perpetuated in the mysteries. He gives the diagram but “leaves the explanation of it to your ingenuity and research.” This diagram is naught else than the mystical figure of BABUMED or KARUF (Anglice *calf*), symbolising the secrets of the nature of the world, or secret of secrets, fully explained in a curious Arabic work, entitled “THE SUN OF SUNS AND MOON OF MOONS,” which we have had in our library a number of years, but we have not, until recently, attempted a translation of it.

THE AERIAL POWERS, or active forces in nature, supposed to be fire, light, electricity, and spirit, or which we thus name for the want of better terms, employed by the ALLWISE OMNIFAC in creating the universe, were deified by the Gentile nations of the earth. Mistakes in religion in the early ages of the world, as well as since, arose from taking literally what was meant figuratively or emblematically—an error the Jews fell into as well as the Gentiles. The names of the heathen gods were only these powers personified, of which a large number are to be found in the Hebrew Scriptures, as well as in the works of mythographers. They mostly expressed radiation, moving to and fro, exultation, leaping, rotary, progressive, driving, rushing, and harmonious motion. We shall allude, very briefly, to two or three of the many names which bear closely on the subject we have now in hand. The aerial goddess of the Greeks is called by Homer Λευκολευος Ηρη, a compound of light and spirit, component parts of the air. ☽ or ☽ signifies a circle or sphere—also a lamb, probably on account of its leaping or skipping motion.

BETH HOGLA—a heathen temple, is compounded of ☽, to circumgyrate—or ☽ to move in a circle, and ☽ to exult, leap, dance—to express the joy of the mind by outward gestures, as turning round or moving in a circle.

* We claim that one of the principal secrets of the “higher mysteries” communicated by Pythagoras “behind the veil,” as well as by the Esseneans, or “Order of the holy St. John” the Baptist, are illustrated only in “Ineffable Masonry,” and that we find nothing of Ineffable Masonry, if we except some indistinct allusions to it, in any rite or system in existence, save in those teachings which belong to and form the essence of the eleven ineffable degrees of the “Ancient and Accepted Rite.” This position will be admitted by every investigating brother when he arrives at the facts of the case.

† Hymen of Orpheus. ‡ see his work on the Signs and Symbols.

The Tyrians had two temples, one of which was sacred to fire, and the other to the wind, or air in motion.

DANCING, as well as music, was attributed to the planets. In the quaint language of Burton : "The sun and moon dance about the earth, the three upper planets about the sun as their centre, now stationary, now direct, now retrograde, now in apogee, then in perigee, now swift, then slow, occidental, oriental, then turn round, jump, and trace ♀ and ♀ about the sun, with those 33 macula, or bunionian planets ; circa Solem saltantes Cyntharenum."

We quote several remarkable passages from Lucien, as pertinent to this branch of our subject.

"The Indians, as soon as they rise, which is early in the morning, worship the sun, not as we, who, after having kissed the hand, think we have finished our devotions ; but, standing toward the east, they salute the sun with dancing, forming themselves in silence to imitate the dance of that god, i.e., the vibration of light. And this to them is prayer, chorus, and sacrifice, with which, twice every day, at the rising and setting sun, they placate their Deity."

The following lines from Milton's "Paradise Lost," are regarded as a translation of another passage :

"Mystical dance, which yonder starry sphere
Of planets, and affixed in all her wheels,
Resembles nearest; mazes intricate,
Eccentric, interwoven, yet regular
Then most when most irregular they seem !"

The proofs that dancing was a religious rite among the Gentile nations of antiquity, and formed a part of the ceremonial in their mysteries, are neither few nor problematical. Dances and songs were used by the Phrygians in honour of the Cabiri. A chorus of dancers constituted one of the devices on the shields of Achilles and Hercules. The sage Socrates seemed to regard the observance of this ceremony as well calculated to inspire bravery when he said, "Who honour best the gods in chorus, are best in battle." Homer, in his hymn to Apollo, describes him as playing and dancing to the sound of his own lyre.

Among the ancient Britons, the image of the sun is represented with a face beaming with light, and a flaming wheel upon his breast.

We find a hieroglyph of the sun in the title-page to Bro. Anderson's "Book of Constitutions of the Ancient and Honourable Fraternity of Free and Accepted Masons."* It appears in the form of Apollo driving his four white steeds, symbolising strength, beauty,† intelligence, and harmonious action. The chariot has two wheels, denoting circumgyratory and progressive motion, so peculiar to the spheres athwart the cloudy canopy of the zenith. Thus the wheels are emblematical of the powers of light and heat, wisdom and love, which revolve the earth. Hence the two bowls, or round bodies—called also pommels or balls‡—were introduced into Solomon's Temple, and placed on the tops of the two brazen pillars, which, as it would seem, were set up expressly to support the representations of the spheres. And not only were these columns, but also all the furniture of the temple, and of the tabernacle as well, and its characteristic structure, lively icons of the great agents of Elohim in forming and sustaining the universe. Plutarch describes a dance instituted by Theseus, a heroic king of Athens, to be performed around the altar of Apollo, which he said he was persuaded contained a deep mystery. It differed in no respect from other ancient dances performed at the altars of the gods. In one part of this dance, called "Strophe," the movements were *from right to left*, the performers singing at the same time one stanza of a hymn. This movement indicated the motion of the world *from east to west*; in the second part, called "Antistrophe," they moved *from left to right* while singing another stanza. This second movement represented the motion of the planets *from west to east*. The third part, "Epode," they sung standing still, which denoted the fixed station of the earth; and we would suggest, probably also, the rest and repose to be enjoyed in that new earth, "wherein dwelleth righteousness." The expulsion of the revealers of the sacred mysteries of Greece, was expressed by the term "excheisthai," signifying to be "*out of the dance*." In the German waltz, which claims a remote antiquity, there are imitations of

the different planetary evolutions, of moving from the right to the left, and from the left to the right, motions rotatory, and those describing circles or ellipses.

And if among the Gentiles, so also with God's chosen people, the song and the dance were acknowledged religious ordinances, acceptable to the God of Israel. Dancing was so important a ceremony in all the Jewish festivals, that the very word for festival was *YHWH, a dance*.

King David signalised his victory over the Philistines, who had deified the powers of the heavens or air, by bringing back the ark in solemn procession, "playing before the Lord with well-tuned instruments mightily, and with songs and harps, and lutes and drums, and cymbals and pipes, while the King himself, dressed in the humble attire of a Levite (a long white robe), leaped and danced before the ark of the Lord."*

The word translated στρολή by the seventy, the version of King James calls an ephod—a garment of gold, blue, purple, scarlet, and fine-twined linen, emblematical of the aerial powers, the worship rendered to which David sought to reclaim to Elohim, their Creator and Master. It was not the making of any image, or "likeness of anything," in heaven, on the earth, or in the waters, that constitutes the transgression against which one of the ten divine commands is directed; but it is the bowing down to it, and paying it worship, that constitutes sin. Else would the making of the four-faced cherubim have been unlawful; while, on the contrary, they were directed to be constructed by express divine command. What the cherubim represented, although intimately connected with our present theme, must be reserved for some other esoteric hour.

The Hebrew word used for "dancing" in the second book of Samuel (vi. 16), has been translated, by learned critics, "skipped or capered." It is said to express dancing in rays or circles, now bounding forward, now back, now turning round, and springing from the ground like a frisky lamb or goat.

"Let Israel rejoice in him that made him : let the children of Zion be joyful in their King. Let them praise his name in the dance : let them sing praises unto him with the timbrel and harp."—Ps. cxlix.

It was not alone at festivals or seasons of rejoicing, but on funereal occasions also that music constituted a part of the ceremonial.

Rending the air with the sound of lamentation, accompanied with singing and musical instruments, in honour of the worthy dead, is a very ancient practice, which has not yet gone out of use. The kings of the nations were said to lie in *glory*, every one in his own house; but the king of Babylon was not allowed to be joined with them in burial.† The burden of the dirge seemed to be "*Ah-Adon-ah-glory*." The vociferations and sound of instruments agitated the air, causing irradiation of glory, of which a *crown with rays* is the symbol.

(To be continued.)

CORRESPONDENCE.

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

MASONIC CHARITIES.

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

DEAR SIR AND BROTHER,—In the midst of the excitement which has lately arisen on various points of Masonic jurisprudence, I refer with pleasure to the very practical letter which appeared in your MAGAZINE of the 31st ult., signed "W.M."; and while I would by no means thwart the object of those who discuss the letter of the law, I think we might, with at least equal advantage, direct our attention to the spirit of Freemasonry.

The suggestion of "W.M." is not only very sensible, but very opportune, and might be applied to all cases of testimonials with substantial benefit to the distressed and helpless, while nothing could be more gratifying to a brother, who had rendered good service, than a Life Governorship of one of our truly noble charities. Nor could any greater inducement be held out to others to follow a good example; and, to make the honour still

* See edition of 1738.

† The horse is the only brute animal in which Hogarth's "line of beauty," is well displayed.

‡ Compare I. Kings vii. 41, 42, and II. Chron. iv. 12, 13.

* See the Septuagint translation of the Old Testament *in loco*.

† Jer. xxiv. 5. Is. xiv. 18. Mat. ix. 23.

greater, it might be conferred on the chair, or other office he had filled, in perpetuity, connected with his name. Were this fully carried out there might be a separate heading of testimonials in the subscription lists, somewhat novel in its character, but far brighter and much more enviable than the glitter of any jewel.

While on the subject of Masonic Charities, I would further suggest to the various Boards that the time has arrived when another synopsis, still more comprehensive than the one issued some years since, might be again circulated with advantage. I can speak from experience, and the increased funds can still more strongly testify, to the great good which sprang from the one named, especially in the provinces, where the Charities were little known.

Another thought has long occupied my mind, as to whether it might not be advisable to make a regulation that every member should, through his subscription to his lodge or chapter, contribute to each of the Charities. I feel assured this would be satisfactory to the brethren, as all would then have the opportunity of helping in the good work; nor do I think it would interfere with the sums collected at the Festivals, while the Charities would gain an amount which might soon render elections unnecessary, "a consummation devoutly to be wished."

To ventilate the question still further, I would suggest half-a-crown as the annual subscription to each Charity—an inconsiderable sum for each member, but which would produce a total of surprising magnificence, without at all, in my opinion, checking voluntary effort. I may add that I have named this both to London and provincial brethren, many of whom thought it practicable, and all that it was worthy of consideration. I should only be too glad to see it adopted, and produce the benefit to the Masonic Charities which I feel convinced it would confer.

I am, dear Sir and Brother, yours fraternally,
November 14th, 1863. P.M.

THE GLAMORGAN LODGE AND RE-INITIATION.

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

DEAR SIR AND BROTHER,—Although for many years a constant reader of your interesting journal, I have never troubled you with any criticisms upon any of the various subjects therein so ably discussed. Nevertheless, as an old member of the same province as the brethren of the Glamorgan Lodge, I cannot allow the extraordinary report contained in your last number to pass without recording my protest against a proceeding which I consider unconstitutional, Masonically illegal, and contrary to, as well as subversive of, the very principles of Freemasonry.

Upon the scanty information of your report I will not attempt to discuss the merits of this particular case; but taking the bare fact into account that a *bonâ fide* brother Mason, regularly initiated into Freemasonry in one lodge of this province, has been (nominally) *re-initiated* in another lodge in the same province, regardless of the *viva voce* protest of the Past Master, who had himself initiated him, I cannot view the proceeding in the light of a "farce," but a serious scandal upon our Order. Had the offence been committed by a very young lodge, in the absence of every brother of Masonic standing, it might have passed with a slight reprimand; but, taking place in the oldest lodge in the province, and in the presence of the Right Worshipful Provincial Grand Master and his principal officers, I trust those dissentient brethren who felt so much aggrieved as to leave the lodge will lose no time in laying the whole matter before the Board of General Purposes.

Yours fraternally,
E. G.

Swansea, November 18th, 1863.

P.S.—There was an evident misprint in your report, Aberdeen being substituted for Aberdare.

THE ANTIQUITY OF MASONIC DEGREES.

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

DEAR SIR AND BROTHER,—I should be unwilling so soon again to trespass on your limited space, and the indulgence of your readers, did I not feel that the letters of "Delta" and "Rosa Crucis," in your impression of to-day, require some sort of notice. I will endeavour to make my present communication as brief as possible, since, like a far abler controversialist of this century, I feel that we have mutually "vindicated our expressed opinions;" and, as we have probably already written more on the subject than the brethren will be willing to read, we may take the hint, and quietly withdraw from the contest.

1. With respect to "Delta," I cannot hope to follow him among "Egyptian Pastopheri," or "the Brahmins and Chaldeans," or the "Sons of Noah," or the agreeable "assassins," or the "Three Templar Classes," or even "the Maccabees."

It is sufficient for me that "Delta" gives up, in very strong language, too, the Masonic Knights Templar, and admits that the Craft degrees and the Royal Arch degree are more ancient than the Masonic Knights Templar.

"Delta" seems, if I understand his language, to fall back, however, on the Templar Degree, perpetuated in the "Ancient and Accepted Rite;" and there I am quite content to leave him.

Will he, however, in conclusion, excuse me for asking his authority for the statement, that the Old York Masons claimed Baldwin of Jerusalem as the author of their privileges?

Where is this to be found?

Much has been written and put forward as "York Masonry" and the "York Rite" which has not, and never had, the slightest authoritative connection with it; and I suspect that "Delta" has fallen into the common error of relying on insufficient authority, and of accepting the spurious ritual of some vain Masonic neologist in the ancient traditions and customs of the Order.

I have no doubt that "Delta" has seen this statement, but the question I ask is, Where? Then we shall see what sort of an authority it really is, since, as far as I know, nothing of the sort is known or claimed in the oldest and most genuine tradition of York working.

I may well leave our controversy here, as "Delta" has himself admitted everything I have, so far, contended for.

2. In answer to "Rosa Crucis," I regret having, as he says, unintentionally misrepresented his words. But, even now, I do not understand his argument to be anything different. He makes a distinction at the outset between the "Knightly Orders" and the "Chivalric Degrees," but later on he alludes to the ceremonies under the authority of the Grand Conclave, and the ritual still observed in two encampments he names.

What I said I now repeat, that if their rituals be not the real rituals of the Orders whose name they bear, they are worse than useless for the purposes of this controversy; and if they be, they still leave the question undecided, whether Craft Masonry preceded the Knightly Orders, or the Knightly Orders were the origin of Craft Masonry.

That the Masonic Knights Templar do not retain the ancient ritual of the Templars of old, I have already expressed my humble, but deliberate opinion; and the same may be said of the Knights of St. John, and any other so-called Orders.

"Rosa Crucis" talks of chivalric degrees, and speaks of Red Cross Knights and the Rose Croix. I make bold to ask him when were the Red Cross Knights instituted, since there is no trace of them in the best histories of chivalry? "Rosa Crucis" also puts forward the Ancient and Accepted Rite; but he must allow me to add, what he very well knows, that its formalised system is of a very recent date.

The word Rose-Croix is of itself modern; in 1793, Dunkerley was styled Knight of the "Rosy Cross," which is the exact translation of the Latin, *de Rosac Crucis*. "Rosa Crucis" tells us that it is a very ancient degree, and that it was well known in this country in 1314. We were told, some time back, that it was founded by Edward the First, on his return from the Holy Land. Now we are told that it was well known in this country in 1314; will "Rosa Crucis" give some authority for an evidence of so important a fact?

Perhaps some of your readers are ignorant of an old controversy on the subject of the use and antiquity of this Order. The first book seemingly published in respect to this mysterious Order was a German book, in 1615, at Frankfort, entitled, in German, "Manifests and Confession of Faith of the Brethren of the Rosy Cross," and which gives us the following account of its founder, a person of the name of Christian Rosencreuz, who was born in 1378, and died in 1484; that he founded an Order, first of four, and then of eight, who were to exercise medicine charitably and without reward, to dress according to the habits of the country they lived in, to attend the yearly congregations, and to choose his successor.

In 1617, Robert Flud, or "R. de Flutibus," as he calls himself, published, in Holland, "Tractatus Apologeticus integratatem Societatis de Rosac Cruce depudens," mainly to answer the allegations of magic and imposture. In 1717, Michael Maier also put out a "Tractatus Apologeticus."

In 1723, at Paris, there was edited by Henri Neuhaus, Maistre de Medicine et Philosophie, of Dantzig, "Avertissement prieux et tres utile des freres de la Rose Croix," which was probably a copy of a Latin address or discourse printed in Germany in 1622, with the same title in Latin. There are other and later works, but I need not notice them.

Now, in all these works, some vituperative, some defensive, which I have named, Christian Rosencreuz seems to be admitted as the founder of the Order, and that it was purely of German origin. I express no opinion on the subject, but, at any rate, it is important to bear in mind this fact. That a body of men, called "Rosicrucians," or "Brethren of the Rosy Cross," existed in this country I am not prepared to dispute; but what I am prepared to dispute is, that they were anterior to Masonry, or that their present formal Rose Croix Order is superior in antiquity to Craft Masonry.

Rosencreuz is said to have studied in Egypt, and to have brought back many mysteries from thence; all that can fairly be said, if even that can be safely said, is, that the brethren of the Rosy Cross preserve some of the common traditions of Masonry.

Dr. Leeson is quoted as saying that in 1720 certain constitutions were adopted by Grand Lodge, before the Duke of Montague, on St. John's Day.

But was the Duke of Montague Grand Master in 1720? and where are those constitutions to be found?

Will "Rosa Crucis" favour me with a reference to the constitutions of the French Langue in 1264, and some account of the Holy Royal Arch brethren of Paris?

I might protract this letter still more unreasonably, if I did not feel reluctant to tread too much on your forbearance; and I will conclude, therefore, by asserting that the Chevalier Ramsay had no more to do with founding the Royal Arch Degree than I had; that it existed long before his time, and that all he did, for the purpose of propping up a fictitious and political system, was to incorporate, with his spurious degrees and orders, shreds and patches of the older, and truer and genuine system.

No one can study this question calmly and carefully without being persuaded of this most certain truth. I still adhere to my original proposition, that our Craft degrees are older in tradition, older even in formillaries, than

the Masonic Knights Templar, than the "Malta Pass," than any "Rite Ecossais" than even "Rosa Crucis," or the "Ancient and Accepted Rite."

I am yours, faithfully and fraternally,
EBOR.

ON THE PROCESSIONS OF ANCIENT FREE-MASONS, &c., IN LONDON.

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

DEAR SIR AND BROTHER.—As the columns of your excellent publication, THE MIRROR, are ever open to the proceedings of ancient and modern Freemasons, I beg leave to forward you a narrative of certain processions, anti-Masonic, in ridicule of those practised by the ancient brethren in the early part of the last century.

It appears the last of these processions took place in 1742, of which a print was published about that period by Benoist, a foreign artist, then residing in London. This print was four feet long, full of groups of small figures, in ridicule of the annual cavalcade and procession of the different lodges of Freemasons. This mock procession of scald Masons, which actually took place in the year 1742, was contrived by Paul Whitehead, the poet laureate, and his intimate friend, christened Esquire Carey, of Pall Mall, surgeon to Frederick Prince of Wales. It is supposed that his Royal Highness favoured this frolic, as the mock procession cost the projectors no small sum. This expensive burlesque was thus described in the papers of the day:—

"Yesterday, March 20, 1740-1.—Some mock Freemasons marched through Pall Mall and the Strand, as far as Temple Bar, in procession; first went fellows on jackasses, with cow horns in their hands; then a kettle drummer on a jackass, having two butter firkins for kettle-drums; then followed two carts drawn by six jackasses, having in them the Stewards with several badges in their Order; then came a mourning coach drawn by six horses, each of a different colour and size, in which were the Grand Master and Wardens. Besides these there were numerous other pageants, with rough music of all kinds, making altogether, perhaps, the most ludicrous procession that ever had appeared within a century of these most humorous times."

It seems that ridicule has ever been the most powerful corrective of public, as well as private, tomfoolery, for the processions of the real Masons after this burlesque ceased.

The English had for ages been a procession-loving people. To afford some notion of this almost last remnant of these public spectacles it may suffice to observe, that on the same day of this cavalcade of miserable scald Masons, the august body of the learned and enlightened Masons themselves made a grand procession from Brook-street to Haberdashers' Hall, where they dined magnificently, and passed the night with all the decorum so peculiar to all fraternities of Free and Accepted Masons. This mock cavalcade failed of one part of its object, however, for it was intended to proceed into the City, and fall into the great and magnificent procession; but the Lord Mayor of the City of London, himself being a Freemason, took care to prevent them from entering Temple Bar, as he sagaciously forboded what most likely would have occurred, a fray between the redoubtable brotherhood of Freemasons, and the dirty fraternity of dustmen, draymen, and chimney-sweepers.

Trusting this article may be acceptable to your readers generally, I put it into your hands for insertion if you think it proper and worthy of a place in the MASONIC MIRROR.

With respect and fraternal regards, I remain,
Dear Sir and Brother, yours fraternally,
J. HARRIS, P.M. AND P.Z.
No. 1, Freemasons' Asylum, East Croydon,
November 5th, 1863.

CAN A WARDEN INITIATE? &c.

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

DEAR SIR AND BROTHER,—No doubt you remember the popular story of some limb of the law whose instructions to counsel ran thus:—"No case: abuse plaintiff's attorney"—a course Bro. Blackburn has adopted, in his last letter, covering his retreat.

The original question was, "Can a Warden Initiate?" Bro. Blackburn says "No;" I say "Yes." He and I both bring forward those evidences which, we each think, tell for our own respective views; but if we both write "tyll daye of doome" we cannot settle the matter, for Euclid tells us that two parallel lines continued to infinity can never meet; and thus Bro. Blackburn and myself must "agree to differ" until some competent authority shall step in, and, by intersecting our similar courses, give us the chance of again becoming united on a general principle.

We are all more or less apt to rely upon certain authorities of our own choosing for the derivation of words. I cited Johnson. Bro. Blackburn replied by throwing a somewhat unknown "Cragg" in my way, and thinks he has given me cause to stumble. To this I must reply by hurling at him a passage from Old Barclay's *Shippe of ffooles*, printed in the 15th century, which clearly indicates what a Warden was then understood to be; and as it is likely Bro. Blackburn does not indulge in "foolish" literature, it may be new to him. Barclay says, "He was a wardeyn hauing charges of all wardeinrie under hys maistres priuatie;" and if Bro. Blackburn can shew me that a Warden, such as the one just cited, is an irresponsible Master on his own account, I am willing to be written down the veriest ass in Christendom.

Bro. Blackburn is somewhat disingenuous in several of his statements, making me say, "in 1813, two Grand Lodges with identical landmarks, but differently constituted;" instead of which my words are,—"The regulations of these two systems were as widely different as their respective governments,"—a sentence which I submit cannot corroborate, under any amount of augmentation, diminution, or involution, Bro. Blackburn's assertions.

Bro. Blackburn says, "But 'M. C.' writes an imaginary case but founded on those of daily occurrence;" and then adds, parenthetically, ("How a case can be imaginary which is founded on daily occurrence is as unintelligible to me as my comparative philology to him.") Perhaps so; but if Bro. Blackburn will reconstruct my sentence, which he has so unmercifully hacked and dismembered, he will find that I founded an imaginary case on those of daily occurrence, i.e., I could not say Bro. So-and-so, of such and such a place, did this, or that, but imagined that some one did (what is done daily throughout the length and breadth of the land) officiate for the Master in his absence. Fair quotations of a writer's words are always admissible as arguments against him, but garbled extracts only show the weakness of his opponent's defence.

I am one of the curious, and, with all due deference, Bro. Blackburn is another. He says, "the curious may satisfy themselves by reading the exploits of many of these Lord Wardens in the good old feudal times." Where? that is my puzzle, and not to know that the Lord Warden was the king's officer.

Bro. Blackburn thinks he quietly settles me by stating that "a Warden has nothing to keep, nothing to guard, nor is he a head officer." Taking his view of a Warden's powers to be, that he can only rule the lodge in the absence of the W.M., a Warden certainly must be supposed to keep one very necessary thing—order. The Junior Warden also has to keep strangers and cowans from being allowed to enter, and he has to guard the lodge by going out to examine all those unknown brethren who present themselves for admission. That I conceive is something to guard.

That a Warden is a head officer is equally clear. He has a Deacon under him to run and carry for him, and if one officer is above another in rank, the highest must be head, or chief, over the inferior.

As a proof also that a Warden is recognised as a head officer in more places than one, his very title of premier, or seconde, surveillant amongst Freemasons in France is, literally, first or second overseer, overseer, or inspector, any of which terms can only apply to a superior over other officers.

In German, too, we find a Warden to be an Aufseher, overseer; Vorsteher, superintendent, or inspector,—literally one who stands before; and Hauptmann, a headman. In Latin, such an officer is termed custos or guardianus, which is keeper or guardian, and has been used in the following formulæ in numerous old documents:—Portuum custos, Warden of the Ports; guardianus quinque portum, Warden of the Cinque Ports; sacronem custos, a Churchwarden; and guardianus prisonæ domini Regis de la Fleete, Warden of the Fleet Prison. In each and every case these Wardens are but substitutes or deputies under higher powers.

Bro. Blackburn has evidently been studying Ackerman's *Oxford*, or the *Oxford University Calendar*, for his elaborate details of the body corporate of some colleges that have, as heads of their houses, an officer called a Warden.

His earliest date, 1274, is fatal to his inference. The term Warden had been in use centuries previous amongst the city and various corporate guilds, and as most of colleges cited were founded by confraternities of secular monks, the term Warden was adopted for the head officer, and was really equivalent to that of Master, from which I deduce the opinion that it was equally as competent for a Warden as for a Master to receive or initiate. Where Bro. Blackburn finds "14 Past Masters" upon the foundation at Merton College I should like to know, because such information would be exceedingly valuable to those interested in the question of "The Antiquity of Masonic Degrees." Perhaps Bro. Blackburn really means Post Masters, and taking post, in its old signification, to be after or passed, he may have, jocularly, turned them into Past Masters.

Bro. Blackburn tells us "the ancient charges were extracted from all the known records of lodges in the world, and contain the most important landmarks of the Order, which may not be touched." Well! I should say there must have been some tidy folio volumes as the result, instead of two pages octavo! and, if the important landmarks are so sacred, it would be generous in Bro. Blackburn if he would kindly point out some less holy, so that at least we may write about them, if they are too brittle to be handled.

I am neither lugubrious nor an agitator, but call things by their right names. If Bro. Blackburn denies the effects I imputed to the patchwork of 1813, I am willing to meet him word by word, step by step, in every degree, and prove my conclusion. To seek for truth is not to agitate, and the real Freemason will not bolster up an untenable system by a set of legends devoid of authenticity, any more than he will claim for its laws an infallibility not even inferior, as some say, to the Word of God itself.

Thanking Bro. Blackburn for a good many hearty laughs, and hoping to enjoy many more with him personally,

I am, dear Sir and Brother,
Yours truly and fraternally,
M. C.

A MAN will daily pass unheeding scenes of beauty which fill another with delight, simply because he has never cultivated habits of observation and comparison; and yet it is obvious that the latter enjoys without expense or labour the most abundant and varied source of pleasure from which the former is shut out. Let all, then, and especially the young, cultivate habits of observing, admiring, and loving nature.

THE MASONIC MIRROR.

MASONIC MEM.

We would remind the brethren that the next Anniversary Festival of the Royal Benevolent Institution for Aged Masons and their Widows takes place on the 27th January, the birthday of his late Royal Highness the Duke of Sussex, the first patron of the Institution. We should like to see every lodge represented on the occasion, though, at present, the list of Stewards looks "rather shy."

METROPOLITAN.

MOUNT LEBANON LODGE (No. 73).—This old established lodge held an emergency meeting on Thursday, November 12th, at Bro. C. Cathie's, the Green Man Tavern, Tooley-street, Southwark. Bro. Frederick Walters, W.M., assisted by Bros. D. Davies, P.M., Treas.; E. N. Levy, S.W.; J. C. Goddy, I.G.; Denyer, Cathie, Walsh, Powell, &c., opened the lodge. Ballots were taken for Messrs. A. R. Bishop and W. Bishop (two brothers), which were declared to be in favour of their admission. Messrs. A. R. Bishop and W. Bishop being in attendance, were each introduced separately, and in a solemn and impressive manner initiated into the mysteries and privileges of ancient Freemasonry. Bro. Parrish, Humber Lodge (No. 57), having given abundant proofs of his proficiency in Masonry, was passed to the degree of a Fellow Craft Freemason. The W.M. performed all these ceremonies in his usual superior style. Business being ended, the brethren adjourned to a cold collation, served up in Bro. C. Cathie's usual first-class style. Visitors—Parrish, 57; R. Welsford, P.M. 548, &c.

PHOENIX LODGE (No. 173, late 202).—This lodge held its regular meeting on Saturday, the 14th inst., at the Freemason's Tavern, Bro. George States, G. Steward, W.M., in the chair; supported by Bros. Hubbard, S.W.; Wilson, J.W.; Henry George Warren, P.M. and Sec.; Caldeleigh, S.D.; J. Simpson, J.D.; Morris, P.M., as I.G.; Watson, Harrison, and M'Entire, P.M.'s, and a number of other brethren. The visitors were Bros. Twigs, 41; Wensdall, 82; Randall, P. Prov. G. Herts, 194; Coles, 221; Gerald Griffin, 862; Matthew Cooke, 23; and Lipmann of the Lodge of Tranquillity, formerly a member of the Phoenix Lodge. The business consisted of four raisings, and the initiation of Messrs. Gridley and Kronheimer, all of which was performed by the W.M. with his usual tact and ability. After the lodge had been closed the brethren adjourned to a very excellent dinner, well served by Messrs. Elkington, and the cloth having been removed, the usual loyal and Masonic toasts were proposed and received with the accustomed honours of Freemasonry. Bro. STATES, W.M., said it was pleasing to receive acquisitions of new blood into the Order, and he could assure the brethren who had come amongst them lately that they would never regret having entered Freemasonry. He hoped to see them all aspire to the highest office, and although brethren on the left of the chair were not much thought of after they became located there, yet every young Freemason ought to have a laudable ambition to attain to that dignified position of repose. Four other brethren had been initiated at emergency meetings, and he should join their names also to the toast he was about to propose. He concluded by calling on the brethren to drink the health of the initiates that evening, Bros. Gridley and Kronheimer, and Bros. Porter, West, Moore, and Greenwood the newly made Masons at a former meeting.—Bro. KRONHEIMER thanked them for the honour they had done him in drinking his health. He considered it a great honour to have been received into a society which had existed many centuries and with which he was desirous to belong. His endeavours would be to honour the principles of Freemasonry, by acting in an upright and straightforward manner. He felt that although he was only an apprentice, yet, by knowing more, he must find more good principles and was sure they were for the benefit of mankind. In conclusion, he begged to be excused for not being able properly to express his meaning in English.—Bro. GRIDLEY could say but very little after what had fallen from the last speaker, but it was his own wish to become a perfect Freemason, and hoped not to

disappoint any expectations that might be formed of him. Bro. Greenwood had much pleasure in becoming a Freemason, and determined on making such efforts that he might be considered worthy of progressive enlightenment.—Bro. PORTER was very glad he had become a Mason in that lodge, and hoped it might long continue to be a bright star in the firmament of lodges. He also thanked the brethren on behalf of Bros. West and Moore who had been compelled to leave in consequence of business arrangements.—Bro. MORRIS, P.M., said it was his pleasing duty to propose "The Health of Bro. States, the W.M." They had seen his working that and other evenings. He had done more than they could have expected in the long ceremonies that night, and the admirable way in which they were performed showed that they had got the right man in the right place.—Bro. STATES, W.M., was afraid Bro. Morris had said too much in his favour, but he hoped that brother had felt some part of what he said and that the lodge did the same. He was very much obliged to all of them for their courtesy towards him and happy to do all in his power to instruct them. He was proud of enjoying the confidence of all the brethren who had passed the chair, and would always do his best to merit their support and the support of every member of the lodge.—The W.M. next said they were very happy at all times to see visitors amongst them, and then proceeded to make some happy remarks on each one present, leaving them to answer for themselves.—Bro. RANDALL said it was his first visit, and he would take care it should not be his last, for he was very much gratified at seeing the work so admirably carried out.—Bro. GERALD GRIFFIN was much pleased at the exceedingly pleasant and harmonious evening he had spent. He felt, however, he must disclaim the honour which the W.M. had done him in mentioning him in conjunction with his uncle, for that was a sort of reflected credit of which he claimed nothing. True, he was a relative of a celebrated author, but that did not make him celebrated, and though some achieved greatness and others had honours thrust upon them, he did not see that because his uncle had been a successful author any part of his fame belonged to him. Still, he appreciated the W.M.'s geniality and kind feeling, the allusion he had made, and could assure the W.M. and brethren that it was an agreeable sight to find them all so unanimous—a point much to be desired though not always to be recognised in lodges as it was by their visitors that evening, and for their good fellowship and entertainment he was happy to return his thanks.—Bro. LIPMANN returned his sincere thanks for the toast. Although he was no longer a member, yet they could understand he did not forget or respect the lodge the less by his having introduced one of their initiates that evening.—The W. MASTER next rose and said, he approached a very gratifying toast, that of "The Past Masters." They deserved well of the lodge, having done their duties to their own satisfaction and that of the members of the lodge. Bro. Morris was a worthy and excellent brother amongst them, and was ever ready to do all and everything he could for their good. Bro. Henry George Warren, their most efficient Secretary, was one universally known in Freemasonry, and no individual in the Craft did other than respect him. Bro. Harrison was one who never would rank second to any one, and if anything went wrong was sure to stop it and have it put right. Bro. M'Entire everybody knew, and no one would ever forget his many intentional mistakes when in the chair nor his good humour in rectifying them. Bro. William Watson had been termed the professor that evening, but he (the W.M.) called him the index, for he was an index to their rituals, constitutions, and by-laws. Bro. Watson knew all the members in every lodge he belonged to, and was equally well known in the Craft. He was always happy to teach those who wanted instruction, and was a benevolent and kind hearted man whom everybody liked. With such P.M.'s, the Phoenix Lodge might well be proud, and he (the W.M.) was quite as proud to propose their healths.—Bro. MORRIS said although it was his duty, yet he would be glad if Bro. Henry George Warren would return thanks for the P.M.'s.—Bro. HENRY GEORGE WARREN, after alluding to the past history of the lodge, thanked the W.M. and brethren on behalf of the P.M.'s for the kindness they always met with from the lodge; and if one P.M. could not do all that was required of him, others could, and so the lodge never suffered. He hoped they would excuse him speaking personally and very briefly; and although he had been prominently before the Craft for many years, it was probable he should not be so much longer; but they were not to understand from that that he had any intention of leaving the Phoenix, for he should never forget

that from the Phoenix Lodge he took his first honours. If he had gone beyond the reply for the P.M.'s, he trusted they would bear with him a little longer. The Secretary of the Royal Benevolent Institution for Aged Freemasons and their Widows had applied to the lodge for a Steward for the next festival. He (Bro. Henry George Warren) thought the first duty they owed was to their aged brethren and their widows; and in that idea, as no other brother had done so, he offered himself as a Steward for 1864. (Hear, hear.) He was proud to be amongst them at all times, and both himself and the P.M.'s were ever ready to assist in any duty, and contribute towards the happiness of all the members of the lodge.—The W. MASTER then gave "The Health of the Officers," to which they each responded, and the meeting broke up, the harmony of the evening having been much enhanced by the exertion of the musical brethren—Bro. Coward (who presided at the piano), Walker, and Distin.

WHITTINGTON LODGE (No. 862).—The anniversary of this lodge was celebrated in the lodge-room at the Whittington Club, on Monday last, when two brethren were raised to the third degree. Bro. Hurlstone was then installed as W.M. for the ensuing year—the ceremony being admirably performed by Bro. Brett, P.M. The new W.M. appointed and invested as his officers, Bros. Warr, S.W.; Griffin, J.W.; Thompson, Treas.; Collins, Sec.; Quilly, S.D.; Hamilton, J.D.; Weaver, Org.; Cant, I.G. We should not omit to state that the proceedings of the lodge were much enhanced by some excellent music by Bro. Weaver, assisted by other brethren. At the conclusion of the business, the brethren adjourned to banquet, and a very pleasant evening was past, the only drawback being the late hour at which the dinner was placed on the table, owing to some misapprehension on the part of the steward of the club. On the removal of the cloth, the usual toasts were drunk and responded to, Bro. Wavell acknowledging the toast of the P.M.'s; Bro. Hogg, W.M. 172, that of the visitors, and congratulating Bro. Hurlstone as an initiate of the Old Concord, on his advancement to the chair of the Whittington; Bro. Warr, S.W., replying for the officers, and Bro. H. G. Warren, for the Charities.

PROVINCIAL.

GLOUCESTERSHIRE.

STOW-ON-THE-WOLD.—*Prince of Wales' Lodge* (No. 951).—The first meeting, since the consecration of this lodge, was held at the Unicorn Inn, on the 26th ult., when Bros. Gallop, Bullock, Tipping, Thornbury, Neale, and Gardiner, having passed a very satisfactory examination as E.A., were admitted to the degree of F.C. Bro. Sir Maxwell Steele Graves, Bart., W.M., being unavoidably absent, Bro. Rev. W. E. Hadow, of Ebrington, P.M., P. Prov. G. Chap. for Devon, officiated, and performed the ceremony in a most efficient manner. A ballot was then taken for Mr. Henry Burton Valle, when he was unanimously elected, and the degree of E.A. conferred upon him. Bro. Rev. Otto Ball, officiated as Chaplain on the occasion. After the labours of the evening were over, the brethren sat down to a superior banquet, under the presidency of Bro. R. J. Brooks, S.W.; Bro. H. L. Grove, J.W., filling the vice chair. The usual loyal and patriotic toasts were duly given and cordially responded to, according to the ancient usage of the Craft. The business was commenced in order, conducted in peace, and closed in harmony, and the brethren separated, highly gratified with the evening's proceedings. The lodge was visited by Bros. Browett, I.G., and F. H. Harvey, both of St. George's Lodge (No. 900), and Bros. Smith and W. Knott, of the Worcester Lodge (No. 349), who were toasted in the usual form.

KENT.

UNION LODGE (No. 127), MARGATE.—CENTENARY FESTIVAL.

The centenary festival of the Union Lodge (No. 127), was held at the King's Head Hotel, Margate, on Saturday afternoon, the 7th November, to celebrate the completion of 100 years from the date of the warrant of constitution.

This highly gratifying and interesting ceremony, at which a chaste and exceedingly handsome gold centenary jewel was presented to every subscribing member of the lodge, being of the degree of M.M. (the jewel having been provided out of the funds of the lodge), was attended by a considerable number of

brethren of high rank in the Craft, of whom we may mention:—Bros. Edward H. Patten, Past G.S.B. of England; John Harvey Boys, P.D. Prov. G.M.; Osmond G. Phipps, P.M. and P. Prov. S.G.W.; T. Holmes Gore, W.M. of the Union Lodge, P. Prov. G.J.W.; Edward C. Hayward, P. Prov. S.G.D., P.M., and Treasurer of the lodge; John R. Feakins, P. Prov. G.S.D. and P.M.; J. B. Sharp, W.M. Lodge Harmony (No. 183), Faversham; A. Cooley, W.M. of St. Augustine's (No. 272), and Prov. G.J.W.; T. S. Solomon, W.M. of Lodge of Antiquity (No. 20), and Prov. G.J.W.; T. H. Grove Snowden, P. Prov. G. Reg., and Lewis Finch, Prov. G. Dir. of Cers., and P.M.'s of the Royal Navy Lodge (No. 429), Ramsgate; George Gurney, S.W. of Old King's Arms Lodge (No. 30).

The brethren having assembled at four o'clock, the lodge was opened in due form in the first degree. The centenary jewels about to be distributed were placed before the W.M. The W.M. read the warrant of dispensation, enabling the brethren to wear the centenary jewels in all Masonic meetings, granted by the M.W.G.M., the Earl of Zetland, as follows:—

"To the W.M., Wardens, other Officers, and Brethren of the Union Lodge (No. 127), Margate, in the county of Kent, and all others whom it may concern.

"Whereas it appears by the records of the Grand Lodge that on the 7th day of November, 1763, a warrant of constitution was granted to certain brethren therein named, authorising and empowering them, and their regular successors, to hold a lodge of Free and Accepted Masons at Spittlefields, in the county of Middlesex, and which lodge was then numbered 306 on the register of the Grand Lodge, and was, in the month of April, 1813, by and with the consent of the M.W. the Grand Master, removed to Margate, in the county of Kent, and in consequence of the union of the two Grand Lodges on the 27th day of December, 1813, the same lodge became No. 207, and at the closing up of the numbers in 1863, it became and now stands on the registry of the Grand Lodge No. 127, under the title or denomination of the Union Lodge, meeting at the King's Arms Hotel, Margate;

"And whereas the brethren at present composing the said lodge are desirous, so soon as 100 years shall have expired from the constitution of the lodge, that they may be permitted to wear a jewel commemorative of such event, and have prayed the sanction of the M.W. Grand Master for that purpose, and the M.W. Grand Master having been pleased to accede to the request, doth hereby give and grant to all and each of the actual subscribing members of the said lodge, being M.M.'s, permission to wear in all Masonic meetings, suspended to the left breast by skyblue ribbon, not exceeding one inch and-a-half in breadth, a jewel or medal of the pattern and device of the drawing in the margin hereof, as a centenary jewel. But such jewel is to be worn only by those brethren who are *bond fide* subscribing members of the said lodge, and so long only as they shall pay their subscription thereto, and be returned as such to the Grand Lodge of England.

"Given at Freemasons' Hall, London, the 15th day of July, 1863, by command of the Right Honourable the Earl of Zetland, M.W. Grand Master.

(Signed) "WM. GRAY CLARKE,
"G. Sec."

The W. MASTER then, in pursuance of resolutions which had been previously passed in open lodge, presented Bro. Edward H. Patten, P.G.S.B. of England, with the jewel, he being an honorary member of this lodge, at the same time referring to the vote of the lodge, and the high estimation entertained by its members of his eminent services to them, and to the cause of charity.

The W. MASTER then requested Bro. John Harvey Boys, P.M., the P. Prov. D.G.M. of Kent (as being the highest Provincial Grand Officer present), to distribute the jewels to the brethren.

Bro. Boys, P.M., ascended the chair, and explained to the brethren that this jewel was not to be deemed an individual honour by the respective recipients, but was intended to mark and reward the services which their lodge had rendered to the Craft, and to the Masonic Charities, and to remind them that it had, for the period of a century now concluded, ever preserved its honour and integrity untarnished and unblemished, in all its Masonic duties, more particularly in reference to the punctual fulfilment of its duties to Grand Lodge; and, therefore, the M.W.G.M. the Earl of Zetland had granted them permission to wear this jewel in testimony of his approbation, and as an insignia of the antiquity and good working of the lodge, of which they were fortunately members. He further reminded the

brethren of the great services which this lodge had rendered to the Charities, for amongst those of Kent it stood the highest, Witness the many instances of shipwreck off this coast when Freemasons had been amply succoured; and even at that time, as it was only two days since the *Amazon*, New York emigrant ship, was destroyed by fire off this coast, when such succour was needed; and, in addition thereto, this lodge actually subscribed to every Masonic Charity, and was the life governor of both schools. Bro. Boys then proceeded to distribute the jewels to the brethren present, according to rank and seniority, accompanying the delivery of each with appropriate remarks, and also to Bro. O. G. Phipps, P. Prov. S.G.W., an honorary member of this lodge, in consideration of eminent services rendered to it by him.

In order to enable the brethren residing at a distance to return to their respective homes at an early hour, the lodge was closed, and the brethren sat down to

THE BANQUET,

At which T. Holmes Gore, the W.M., presided, supported by Bro. Patten on his right, and Bro. Boys on his left, and many of the Grand Officers in the province. About 40 brethren sat down in full clothing, and the banquet provided was of the most *recherché* character.

The toasts, as given the W.M., were of the usual loyal character.

In proposing that of the M.W.G.M. of England, the W.M., after alluding to the readiness with which the warrant of dispensation to wear the centenary jewel had been granted by the G.M., observed that the brethren who wore that jewel would the more cordially drink to the health of a nobleman who had ruled the Craft with such credit to himself and the fraternity at large for so many as 19 successive years.

Next followed the toast of the Right Hon. the Earl De Grey and Ripon, D.G.M., and the officers of the Grand Lodge, including Bro. Patten, the esteemed honorary member then present; and the W.M. here forcibly alluded to the high and valuable services so long rendered by Bro. Patten to this lodge, and the cause of charity.

The W. MASTER then proposed "The health of Lord Viscount Holmesdale, Prov. G.M." (whose presence had been expected), and explained that every effort had been made to secure his lordship's attendance, and that only the most pressing occasion had kept him from coming that evening.

Bro. PATTEN then proposed "The D. Prov. G.M., and rest of the Grand Officers of the Province," and spoke in well deserved terms of eulogy of the Masonic services of Bro. Dobson, the D. Prov. G.M.

Bro. SOLOMON, the Prov. S.G.W., returned thanks in a brief but feeling manner.

The health of the W.M. presiding was then proposed by Bro. Boys, who alluded to his great services to this lodge, to his excellent and firm management, to his high character, both as a professional man and in private life; which was received with loud applause, and followed by true Masonic fire.

Bro. GORE, the W.M., in returning thanks for the animated manner in which the toast had been received, observed that if he had given satisfaction to the lodge during the two years he had occupied the chair, he could easily explain the circumstance, as whenever he was in doubt he always consulted with the P.M.'s, and they had always been most gracious in affording to him their advice and he found, while following that, he was sure to be doing the right thing, and he felt very grateful to them for their counsel and advice, and concluded by giving

"The P.M.'s of the lodge," accompanying it with the name of Bro. Boys, of whom he could speak in terms reciprocal to those which Bro. Boys had been pleased to use in respect to himself.

This was also given with Masonic fire, and Bro. Boys returned thanks.

The W. MASTER then proposed "Success to the recently consecrated Lodge of St. Augustine, Canterbury," alluding to the solemn ceremony of consecration performed the previous week, at which most of the brethren then present had officiated, and hoping that it would have a long career of usefulness and honour; and coupled with the toast he gave the name of Bro. Cooley, Prov. J.G.W., who, after having served the office of W.M. in two other lodges in this province, was now the respected and successful founder of the St. Augustine's Lodge, and its first chosen W.M.

Bro. COOLEY returned thanks, and expressed a hope that his new lodge would survive to attain its centenary too; and though

he could scarcely anticipate that any of the brethren then present would live to see it, he would yet invite them to be present.

Bro. Boys, P.M., in proposing "Prosperity to the Masonic Charities," alluded to Bro. Patten's long-continued and various services to them, and also to this lodge, whenever the cause of charity to the aged, the widow, or the orphan was to be advanced.

The toast having been given with Masonic fire,

Bro. PATTEN rose to return thanks, and in an eloquent address gave a most lucid description of the Masonic Charities and the state of their funds at this time, and concluded by urging the brethren individually to become subscribing members; but acknowledging that Kent had done as much, if not more, than any other province in England for them, and, after descanting at large upon the various claims of each, he concluded by making a strong claim on behalf of the Girls' School.

"The Visitors," proposed by Bro. PHIPPS, P.M., was responded to by Bro. GURNEY, S.W. of the Old King's Arms Lodge (No. 30).

The W. MASTER proposed "The Health of the W.M.'s and Brethren of the Faversham, Ramsgate, and Deal Lodges, for that day honouring this lodge by a visit."

"The Officers of the Union Lodge" were proposed by Bro. FINCH, P. Prov. G. Dir. of Cers., and responded to in appropriate terms by Bro. DIXON, the J.W.

"The Health of the Secretary" was proposed by Bro. FEAKINS, P.M., and his remarks elicited a very warm feeling among the brethren. He alluded to the manner in which the duties of Secretary had been performed during the last two years, and also reminded the brethren that the subject of the centenary jewel had originated with the Secretary, and that the thanks of the lodge were due to him for his indefatigable exertions in that matter, as well as for his conduct of the business of the lodge under the direction of the W.M.

Bro. Boys felt that before the toast was given he must mention one circumstance greatly redounding to the credit of the Secretary and to the welfare of the lodge, and that was that not one penny was then owing by any member to the lodge.

The W. MASTER also desired to testify, by his personal thanks to the Secretary, to the efficient help he had always afforded him.

The SECRETARY, in returning thanks, stated that the merit was more due to the W.M. (whom he had consulted and obeyed in all things), and to the high intellectual character of the P.M.'s, which this lodge was so peculiarly fortunate in possessing, than to himself, who had merely performed his duty.

"The Health of Bro. Osborne, the host," with due praise for the splendid banquet provided by him, was given and responded to.

The enjoyment of the brethren was continued until ten o'clock, at which hour the meeting separated.

[Since the foregoing report was forwarded to the press, we find that the appeal of Bro. Patten at the Centenary Festival, on behalf of the Masonic Charities, has borne good fruit.

This is another evidence of the vast impulse given by Masonic gatherings to the advancement of Masonic objects, and more particularly to the development of that virtue, "ever lovely in itself, which is one of the brightest gems that adorn our Masonic profession."

We give Bro. T. H. Grove Snowden's letter on this subject, asking his pardon for publishing that which is alike an honour to his head and heart.]

"Ramsgate, November 9th, 1863.

"Dear Sir and Brother,—

"Your eloquent and feeling advocacy at the Union Lodge Festival, on Saturday, in behalf of the Charities, has determined me to delay no longer discharging a long contemplated duty that of adding my mite to their funds; accordingly I have the pleasure to enclose three cheques, one for ten guineas, payable to yourself, for the Girls' School; another for ten guineas, payable to Bro. Binckes, for the Boys' School; and third for £10, payable to Bro. Farnfield, being £5 for the Male Annuity Fund, and £5 for the Widow's Fund.

"Will you kindly do me the favour to hand the second cheque to Bro. Binckes, and the third to Bro. Farnfield, and assist my desire to be constituted a Life Governor of each of the Institutions I have named.

"Permit me to assure you that I derived great pleasure and satisfaction in the opportunity afforded me by the Union Lodge Centenary Festival of meeting and making the acquaintance of

one to whom the widow and daughter of our late Bro. Atkinson, and the brethren of the Margate and Ramsgate Lodges, stand so deeply indebted.

"And believe me, my dear Sir, truly and fraternally yours,
"T. H. GROVE SNOWDEN,
"P.M. Royal Navy Lodge (No. 429, late
621), P. Prov. G. Reg. Kent.
"Edward H. Patten, Esq., 16a, Great Queen-street."

ROYAL ARCH.

LANCASHIRE (EAST).

MANCHESTER.—*Caledonian Chapter* (No. 204).—The above chapter met at the Masonic Lodge Rooms, Cross-street, on Wednesday, the 18th inst. Present—Comps. R. H. Edge, M.E.Z.; Charles Affleck, H.; G. C. Thorpe, J.; and about twenty other companions and visitors. The ballot was taken for Bros. Ignaz Schlesinger, Yarborough, No. 633; Peter Patterson, and Daniel Percival, Cheetham and Crumpsall, No. 645; and Thomas Rawson, Caledonia, No. 204, candidates for exaltation; also Joseph L. Hine (Prov. G. Treas. East Lancashire) as a joining member, and was unanimous in their favour. Bros. John Hart, W.M., Imperial George (No. 78), and Daniel Percival, Cheetham and Crumpsall, No. 645; were exalted. Comp. Charles Affleck was elected M.E.Z.; George Carter Thorpe, H.; and J. H. M. Good, J.; for the ensuing year. Bros. W. H. Williams, No. 204; Austin Shieland, S.W. No. 317; and Edwin Heaps, No. 204, were proposed for exaltation. The chapter closed in peace and harmony at nine o'clock.

IRELAND.

LIMERICK.

A few evenings since a very pleasing meeting of the members of the Eden Lodge, No. 73, Limerick, was held at their rooms, Cecil-street. The *Limerick Southern Chronicle* furnishes the subjoined particulars:—

Bros. Thomas Glover, W.M.; John Biggs, S.W.; Arthur Langley, J.W.; J. W. Peattie, P.M., S.D.; W. H. McQuaide, P.M., J.D.; William Peacock, P.M., Treas.; John Deering, P.M., Sec.; Henry Stirling, P.M., I.G., were present. Other brethren present—Bros. Pragnell, Bassett, and Trousdell, P.M.'s; also Bros. Vanesbeck, Fitzgerald, Bennett, Harris, Smith, Bouchier, Adams, Moore, M'Dowal, and Giles. Visitors—Boyse, No. 50, Dublin; Petty, No. 60, Ennis; Hill, No. 321, Parsonstown; Brabazon, No. 311, Scotland.

The following brethren were then elected to fill the offices for the next six months:—Bros. Biggs, W.M.; Langley, S.W.; Horrell, J.W.; Moore, S.D.; Manning, J.D.; Deering, P.M., re-elected Sec.; Peacock, P.M., Treas.; T. Glover, I.G.

The following address, exquisitely designed and executed in the most elaborate and tasteful manner (by Bro. McQuaide, P.M., of Guy and Co., George-street), was then read by the secretary, which was agreed to in full lodge, to be framed and presented to the Right Worshipful and illustrious recipient by the next brother going to Dublin:—

"To the Right Worshipful Michael Furnell, P. Prov. G.M., Nort. Munster, and Sovereign Grand Inspector-General, 33°—We, the brethren of Lodge 73, cannot allow the occasion of your retirement from office to pass without giving expression to those feelings of regret which we individually experience on your resignation of the distinguished position which you held for twenty years as Prov. G.M. of North Munster. Most cordially and fraternally do we sympathise with you that your declining years and bodily infirmity should be the sad cause which deprives us of your paternal guidance. Zealous and efficient in the discharge of those arduous labours that devolved upon you, and uniting therein the affability and deportment of a gentleman with the wisdom of experience and the fraternal affection of the brotherhood, you have become veteran in the hallowed associations of Masonry, and won from the lodges of North Munster a feeling of personal esteem which no vicissitudes of life can sever. We can fondly revert to the memory of the past, where your benign influence shed a halo of delight over our social enjoyments; and we trust that the light of the Grand Architect of the universe, which you were wont to unfold, may be your solace

down to the declining vale of years. Accept our most cordial expressions of esteem; and although officially separated, we trust you will still cherish those sentiments of devoted attachment which you displayed when presiding over our councils, and continue to join in spirit with those lodges to which you were so long and affectionately united."

After the lodge was duly closed, the brethren retired for refreshment, when the healths of the excellent Prov. G.M., Bro. Henry Westropp, and of the illustrious ex-Prov. G.M., Bro. Michael Furnell, were proposed, and received with all due honours.

COLONIAL.

CEYLON.

(From the *Overland Times*.)

SPHINX LODGE (No. 107).—PRESENTATION OF ADDRESS.

On Wednesday evening, September 23rd, the brethren of the Sphinx Lodge held a Special Meeting for the purpose of presenting their parent lodge—(No. 58) the Queen's Own,—whose members had been invited to attend,—with an address on their departure for New Zealand. The success which attended the ball, the banquet, and the cricket match, was also visible on this occasion. Over sixty members, with those of the Queen's Own, attended, the latter including Bros. Colonels Waddy and Hamley, Dr. Fraser, King, Leach, Eden, Goldsmith, and Worthington, besides a few visiting brethren.

After two ceremonies of initiation and other general business had been disposed of,

Bro. Colonel MAYDWELL rose to ask the brethren of Lodge 58, to accept the address which had been voted them by their brethren of Lodge 107, whose sentiments of fraternal regard and best wishes for their prosperity were expressed on the parchment inclosed in the silver mounted ebony casket he then presented to Bro. Colonel Waddy.

"The Sphinx Lodge (No. 107), Colombo, Ceylon.

"At a meeting of this lodge, held on the 29th August, 1863, it was resolved, on the motion of Bro. Henry Law Maydwell, P.M., Worshipful Master, seconded by Bro. Barton Grindrod, Senior Warden:—

"That this lodge cannot allow the Queen's Own Lodge (No. 58) to leave the island without a pledge of their regard and esteem. The brethren of the Sphinx Lodge (No. 107) therefore desire to record their deep sense of gratitude for the valuable assistance afforded by Bro. Waddy, P.M., on the occasion of the constitution of this lodge, and their appreciation of the fraternal feeling which has invariably been exhibited by Bro. Davis, Worshipful Master, and the brethren generally of Lodge No. 58. In wishing their brethren farewell, the members of the Sphinx Lodge humbly pray for their prosperity, and that the Queen's Own Lodge may ever enjoy the special blessing of the G.A.O.T.U.

(Signed) "H. L. MAYDWELL, Worshipful Master.

"J. MAITLAND, Secretary."

They were about (added the W.M.) to quit these quiet, peaceful shores, where they had dwelt for six years, for a land where all was conflict and confusion. It was possible, nay probable, that some of their number might not escape from an attendant calamity of war; but he (the W.M.) trusted that whatever, under Providence, might befall them, they would have the blessing of the Almighty (the G.A.O.T.U.), and he was only communicating the individual feeling of every one of the brethren of his lodge in heartily wishing that every prosperity and good luck might attend their future, whatever it might be.

Bro. Colonel WADDY, while regretting the absence of the W.M. of their Lodge No. 58 from some cause or another, said he accepted with great pleasure the addresses which conveyed such kind-hearted wishes. It was more pleasing to merit the compliment of theirs being the parent lodge of No. 107 from the splendid position which that lodge had achieved. She was indeed a worthy daughter, and they had good cause to be proud of her, and they would carry with them to that country, to which it was the pleasure of their Queen to order them, those fraternal feelings with appreciation and gratitude.

The lodge being closed, the brethren adjourned to the supper room, where there was a cold collation for between 60 and 70. After the usual loyal and Masonic toasts, "the Brethren of 58 Lodge" were pledged and "The 50th Regiment"—which toast Colonel Waddy acknowledged with happy effect.

Bro. W. D. LEE trusted the gallant Colonel would send a pile from one of the pahs in New Zealand as a trophy.

Several good songs and speeches followed, from Bros. Grindrod, Hamley, Lee, Bailey, Nicholls, O'Brien, and Macartney, who called upon their W.M. He instantly acceded and gave "the pint-pot, quart-pot, gallon, butt, tun, pond, river, sea, ocean!" which excited great laughter.

Bro. LEE gave that admirable national song "The Death of Nelson" with good effect, and was much applauded. Colonel Hamley was encored in "Life like a river is flowing, I care not how fast it runs on, boys"; the absence of all exertion and the soft smoothness in the rendering of this spirited Irish melody elicited much applause. Subsequently the gallant Colonel gave a parody on "The groves of Blarney," sparkling with wit in every line, which created much amusement.

Bro. BAILEY gave "The Cameron Men." We had also another Scotch song, "Hurrah for the Highlands"—but Irish songs seemed to carry the evening. One English song, however, deserves particular mention—admirably rendered by Bro. Nicolls—we mean the one commencing,

"Tho' I mingle in the throng."

Bro. LORENZ, having spoken to another toast, proposed "The Health of Bro. Colonel Maydwell, our own W.M.," which was received with full Masonic honours.

The W. MASTER, in returning thanks, delicately declined all the honour attributed to him for the position of the Sphinx Lodge, and said it should be remembered that to Bro. Thompson, P.M.—whose task when in office was so much more difficult, and where he had to contend with so much—belonged the credit for the existence of the lodge at all. He then proposed "The Health of Bro. Thompson."

Bro. THOMPSON, P.M., said that, notwithstanding the modest disclaimer of the W.M., to him belonged the chief credit for their present position, which exceeded his (Bro. Thompson's) fondest hope when he left the chair. It was through the hard work of the W.M. their numbers had been almost trebled. Bro. Thompson concluded by expressing his deep sense of the kindness of the brethren in receiving his name so cordially.

Bro. Colonel Sim's health was then drunk with the usual enthusiasm. He said, in returning thanks, that his promotion (long on the way), if it did not confer greater place, pay, or patronage, it at least had the effect of passing him over the heads of about 500 majors and many more captains; but what was more pleasing still, it afforded an opportunity for their friendly congratulations, which he always valued. "The Officers of the Lodge" was then drunk, and suitably acknowledged by Bro. Grindrod, S.W. "Major Hook and the Ceylon Rifles" was afterwards given in an amusing speech, by Bro. Ivers, which excited a good deal of merriment, and was promptly responded to by the gallant Major. Bro. Staples next was called upon for a song, which was a given with his usual drollness. Altogether the evening was voted a great success, the brethren not separating until early morning.

As this little sketch was hurriedly jotted down, entirely from memory, this very morning, it may doubtless omit many little interesting incidents, however it probably includes all the essentials for the purpose of conveying to the non-Masonic reader (who is not always so privileged) the advantage of fraternal feelings and that the tie which exists between the brethren of the Order, and which makes them known to each other throughout the world without the necessity of a previous introduction or social intercourse in common, combines to produce with wholesome effect one of the finest of old social elements—mutual consideration. The feeling is suitably embodied in these simple Masonic lines, a feeling amply existing on the occasion under notice.

"Happy to meet
Sorry to part
Happy to meet again."

MAURITIUS.

LODGE OF HARMONY (No. 841).—An emergency meeting of this lodge was held in the city of Port Louis at the Lodge Rooms of the R.. L.. La Triple Esperance, on Thursday, the 24th September last, for the purpose of celebrating a funeral service in memory of its late P.M., Bro. J. C. C. Millward, who died* in England on the 16th of May last. The lodge was

duly opened at the appointed time by Bro. Ambrose Porah Ambrose, W.M.; Bros. A. H. Jack, J.W., S.W. *pro tem.*; H. J. Jourdain, P.M., J.W. *pro tem.*; James Brodie, Treas.; A. G. Rickwood, Sec.; W. Harrison, S.D.; H. R. Bell, J.D.; W. Besant, I.G.; J. Ambrose, Steward; — Freshlet, acting as Tyler; and the following members:—Bros. W. Hazlett, A. Lancaster, F. T. Rickwood, J. J. Standley, A. R. Barratt, H. Wilson, F. Hartig, A. Scott, A. C. Wiehe, and W. D. Botton. Several distinguished brethren belonging to the sister lodges honoured the meeting with their presence, viz,—Bros. J. C. de Lissa, W.M. of the British Lodge (No. 736); P. James Canonyville, W.M. of the R.. L.. La Triple Esperance; P. Barbeau and J. O. Laval, P.M.'s of the R.. L.. La Paix (G. O. F.); with the following members of their respective lodges:—Bros. H. Bymes and T. O'Toole, British Lodge; E. Legoff, E. Lemaire, L. Lemaire, H. Descroizelles, V. Remino, Triple Esperance; J. de Luca, F. Latouche, W. Allan, L. Figeot, La Paix; John Cruikshank, M.M. Keith Lodge (No. 56). R. L. Castry, W.M. of the Military Lodge (No. 235), &c., being on the eve of his departure, could not attend, but the following brethren were present:—Bros. S. Roch, S.W.; A. G. Martins, J. M. Read, J. J. Adam. Bro. G. Snelling, their Organist, kindly placed his services at the disposal of the harmony. After the anthem, the W.M., aided by the brethren in attendance, performed the funeral service in the three degrees, and delivered an oration suited to the sad occasion. He began by thanking the W.M. and brethren of the sister lodges for their kindness in joining with the members of the "Harmony" in paying a last token of respect to the memory of their late P.M. and founder of their lodge, and after briefly enumerating the services rendered by Bro. Millward to his lodge, he forcibly reminded them that, during the eighteen months he had held the gavel authority, how he had ruled his lodge in love, peace, and harmony. The W.M. further added, that had their late brother and P.M. no other claim upon the members of the "Harmony," still that one quality, that one virtue he might call it, would entitle his memory to the respect which, he was glad to say, all had joined with him in wishing to testify as soon as the news of his untimely end had reached Mauritius. The W.M. concluded by urging on the members of his lodge how desirable it was to regulate their actions in lodge and out of it, so as to conduce to the preservation of that harmony which had never ceased to reign among them since the foundation of their lodge, and to maintain the best feelings of brotherly love and friendship with the members of the sister lodges, affording thereby to the uninitiated world around them a practical illustration of the beautiful words of the Psalmist, "Behold how good and pleasant a thing it is to see brethren dwell together in unity." The charity box was then passed, and the lodge closed in peace, love, and harmony.

AUSTRALIA.

(From the Melbourne Masonic Journal.)

BENDIGO.—*Golden Lodge of Bendigo* (No. 924).—The members of this lodge held their usual monthly meeting in the Masonic Hall, on Tuesday, the 28th July. The minutes of the former meeting having been read and confirmed, the following gentlemen were balloted for, and unanimously accepted:—Messrs. Souttar, J. B. Pounds, G. E. Tolhurst, G. J. Bignell, Isaac Irving, and Rev. C. J. Martin. Messrs. Souttar, Tolhurst, Bignell, Irving, and Martin, being in attendance, were duly initiated into the mysteries of Freemasonry.

MEELBOURNE.—*Meridian Lodge* (No. 1031).—The regular meeting of the Meridian Lodge was held at their lodge-room, St. Patrick's Hall, on Monday evening, 3rd August, Bro. Thos. Hamlet Taylor, W.M. Bro. W. C. D. Anderson, having served his full time as an entered apprentice, and having made progress in the royal art, was passed to the F.C. degree. Bro. W. A. D. Pitt was elected a joining member, and Bro. Martyr was proposed as a joining member. The lodge closed at an early hour in peace, love, and harmony.

WASHINGTON LODGE (No. 368).—The monthly meeting of the Washington Lodge was held at the lodge-room, Ulster Hotel, Spring-street, on Monday, 3rd August. Lodge was opened at a quarter to eight o'clock, Bro. Edwards, W.M., in the chair. Four gentlemen were balloted for and accepted. Messrs. James

* *Vide* our Obituary notice 30th of May last.

Keen, Henry Fay, and Anderson, were then initiated into Free-masonry by the W.M. The following letter was then read:—

" Committee for the Proposed Formation of a Grand Lodge of Victoria.

" Duke of Rothsay Hotel, Elizabeth-street,
" Melbourne, 3rd August, 1863.

" WORSHIPFUL SIR AND BROTHER,—By direction of this committee I have the honour to inform you that, at a meeting of the Craft, held at the above place, on Wednesday, 15th ultimo, the report of the action taken by the committee was adopted, and a resolution was carried authorising them to prepare and transmit to the three Grand Lodges, a memorial soliciting permission to create a Grand Lodge for Victoria, and praying their countenance and sanction to such Grand Lodge, a draft of the memorial was submitted to the meeting and agreed to with some additions then suggested; a further resolution was carried to the effect that a copy of the memorial should be forwarded to those lodges who have replied favourably, prior to being transmitted to the Grand Lodges.

" In the prosecution of their duties for the past three months, the committee have necessarily incurred some expenses, and in order to carry out the above resolutions, a still further expenditure will be unavoidable, and as they believe that those lodges who have expressed themselves favourably to the formation of a United Grand Lodge for Victoria are willing to afford more than a mere passive support, the committee are induced to seek pecuniary assistance to enable them to complete their labours.

" A sum of two guineas from each of the twenty assenting lodges will enable the committee to meet all necessary expenses, and several influential metropolitan members have agreed to support a vote in their own lodges. I have, therefore, to request that you will bring this subject before your lodge, with a view of proving that an active sympathy exists to assist in carrying out the objects which the committee have undertaken on behalf of the assenting lodges.

" A copy of this circular will be forwarded to each of the lodges who have replied favourably, and hoping this will receive your prompt attention, I have the honour to be, Worshipful Brother, yours fraternally,

" A. ELLIS, Hon. Sec.

" To the W.M. of Lodge 368, Melbourne."

Two guineas were ordered to be remitted to the Secretary of the committee. Lodge closed at ten o'clock.

COLLINGWOOD.—*Kent Lodge* (No. 1147).—The regular meeting of this lodge was held at the Lodge-rooms, Grace Darling Hotel, Smith-street, Bros. Mueller, W.M.; Homes, S.W.; Patrick, J.W. Lodge was opened at half-past seven o'clock in the first degree. Mr. Thomas Rowe, who had been balloted for and accepted, was initiated into Freemasonry in accordance with our ancient ceremonies. Bro. Southey, who had served his required time as an entered apprentice, and having proved himself worthy of advancement, was passed to the degree of F.C. The names of two candidates were placed on the ballot-list to be brought before the lodge at next the meeting.

RICHMOND.—*Richmond Lodge* (No. 1093).—The regular meeting of the Richmond Lodge was held at the Lodge-room, Sir Charles Napier Hotel, on Tuesday evening, August 4th. Lodge was opened at half-past seven, Bros. Raven, W.M.; Flanagan, S.W.; Heape, J.W. Minutes of the preceding Lodge were read and confirmed. Mr. Ashton Warner, who had been duly balloted for and accepted at the Lodge held in June last, was initiated into the mysteries belonging to the entered apprentice degree. Bro. Theodore Adams Layater having proved his proficiency in the entered apprentice degree was duly received as a F.C. Mason. The Lodge was then called off for five minutes, and Bro. Wishart was raised to the high and sublime degree of M.M. The election of a W.M. for the ensuing twelve months was next proceeded with. The following names were put forward as all eligible to fill that important position. Bros. Levick, P.M.; Raven, W.M.; Nicholls, P.M.; Wardlaw, P.M.; Flanagan, S.W.; Heape, J.W.; Jenens, P.S.W. Bro. Raven was duly elected W.M.; Bro. Nicholls, P.M., was unanimously chosen Treas.; and Bro. J. T. Smith appointed Tyler.

WILLIAMSTOWN.—*Lodge of Industry* (No. 1048).—The regular meeting of the above Lodge took place on Tuesday, August 4th. In the absence of the W.M., Bro. La Roche, P.M., took the chair. Mr. C. E. Reay and Mr. Charles Brown, were balloted for and initiated according to ancient custom.

INSTRUCTION.

CARLTON LODGE.—The annual supper was held on Tuesday, August 11, at Old Lincoln Inn, Cardigan-street, and about 40 brethren sat down to a very excellent entertainment. The chair was filled by Bro. Ellis, P.M., and Prov. G. Sec., supported by Bros. Rintel, Davidson, and Baker, W.M.'s; Bro. Ruck, P.M., sat in the west, supported by Bros. Moufert, P.M., and Caro, W.M. After the cloth was removed, the usual Masonic toasts were given—"The Queen and the Craft," "The Three Grand Masters," "The Provincial Grand Master and other Officers." The toast was responded to by Bro. Rintel in a very appropriate speech, who then proposed "Success to the Carlton Instruction Lodge," and coupled with the toast "The Treasurer, Bro. Baker, W.M." He spoke much of the advantages of such lodges, and urged all who wished to be good Masons to be regular in their attendance, and mentioned how many first-rate officers had received their knowledge in that room. Bro. Baker replied in suitable terms, and pleased the brethren by assuring them that, notwithstanding he had purchased so many books, &c., yet there was a very good balance in hand. Bro. Ruck proposed the health of their chairman, and explained that, in appointing him to that office, they had placed in the chair the oldest member present of the Carlton Instruction Lodge. The Chairman proposed "The Lecture Master," paying a graceful tribute to that brother's capabilities as an instructor, and one who was always ready to impart that which he knew. Bro. Moufert, in his reply, acknowledged the wish the brethren of the Carlton Instruction Lodge evinced to become good Masons, and recommended them to advance in Masonry. The Vice-chairman, W.M.'s present, visitors, and host, were severally proposed, drank, and responded to, and the usual last toast closed this very pleasant reunion.

ROYAL ARCH.

VICTORIAN CHAPTER (No. 773).—The regular convocation of this chapter was held at the chapter-room, St. Patrick's Hall, on Friday, the 7th August. The chapter was summoned to exalt a brother, but this interesting ceremony did not take place in consequence of the unavoidable absence of the elected brother. M.E. Comp. James as Z.; E. Comps. Brotherton as H.; Bowen as I. After chapter, all present adjourned to Bignell's Hotel, at the invitation of two companions, who wished to celebrate their birthday with their companions in Arch Masonry.

MARK MASONRY.

DUKE OF LEINSTER LODGE (No. 424).—An emergency meeting of this Lodge was held on Wednesday, August 19th, Bro. T. H. Lempriere in the chair. Bros. Cassidy and Sayer, of the South Yarra Lodge (No. 1232), and Bro. Hart, of the Meridian Lodge (No. 1031), were balloted for as candidates for advancement, and duly elected. Bro. Cassidy, being in attendance, was introduced, and duly advanced as a M.M.M.

PUBLIC AMUSEMENTS.

HAYMARKET THEATRE.

A new comic piece in two acts, entitled "A Bull in a China Shop," has been produced at this house, and accepted with more than the ordinary tokens of approbation. It is one of those dramatic compositions which involve no tale and possess no plot, but depend entirely upon the maintenance of a never-ending *equivoque*, and upon the rapid succession of a flood of unexpected and amusing incidents. Mr. *Tipthorpe*, Mr. Compton, a middle-aged gentleman of easy circumstances, living in the west-end of London, has married a second wife (Miss H. Lindley), little, if at all, older than his daughter by the first marriage (Miss Fanny Wright). *Susan*, his servant, Mrs. E. Fitzwilliam, has been recently united in matrimony with Mr. *Piper*, Mr. Clark, a piano tuner, by whom she is clandestinely visited every night, as soon as the family have retired to bed. *Lucy*, the daughter, is engaged to be married to Mr. *Fliter*, Mr. W. Gordon, a clerk in the War Office. Such are the circumstances of the family when the curtain rises, and discovers Mr. *Tipthorpe* in a

fever of nervous anxiety for the arrival of his old schoolfellow *Bagshot*, Mr. Charles Mathews, who has been travelling abroad, and whom he has not seen since the merry days of boyhood. *Bagshot* arrives, and we soon discover that he is one of those personages who persuade themselves that they see to the bottom of everything at a glance; who have no patience to listen to explanations; who draw instantaneous and portentous conclusions from the accidental dropping of a simple word, or from the seeming significance of an unguarded gesture, and who firmly believe that whatever view they adopt they can never be mistaken. *Bagshot* has not been with his friend *Tipthorpe* five minutes before he convinces himself and *Tipthorpe*, too, that he (*Tipthorpe*) and the whole of his household are involved in a "labyrinth of crime." From what he has observed since he entered the house, coupled with the first few words of a confidential communication which *Tipthorpe* proposes to make to him, he concludes that he (*Tipthorpe*) has involved himself in a criminal *liaison* with a fair widow at Richmond (Miss C. Hill), that his daughter *Lucy* has committed herself to an unworthy suitor in the person of *Mr. Piper*, the piano tuner, and that his young wife is madly in love with *Mr. Flitter*, the War Office clerk. In the fervour of friendship he undertakes to emancipate the petrified *Tipthorpe* from the shameful trammels in which he assures him he has involved himself, and to baffle and overthrow the not less shameful intrigues of the rest of the household. It is from the ludicrous complications which arise from his endeavour to execute this sacred duty, as he calls it, with a complete misunderstanding of the real relationship that exists amongst all the parties concerned, that the whole amusement of the piece is derived, and it must be confessed that anything more entertaining has not often been presented upon the stage. When at length the mischiefs which he has created are happily corrected and fairly set to rights, *Bagshot* maintains his consistency, and congratulates himself and his friend upon the luckiness of his having arrived at the very moment that had enabled him so to interfere as to prevent matters from becoming worse, and to justify him in claiming the encomium of having acted like a guardian angel. "More like a bull in a china shop," ejaculates the unsympathising *Tipthorpe*, and so the curtain falls. Mr. Charles Mathews is, of course, the mainspring of the piece, and his acting of the part of the self-confident and always mistaken *Bagshot* may be said to be absolutely perfect. He is, however, admirably supported by the other members of the company.

A piece from the pen of Mr. T. J. Williams, entitled "Little Daisy," has also been brought out. Though designated in the playbill as a drama, it might be more truthfully described as a dramatic fragment, for it is a scene rather than a play, and the incidents on which it is based are materials rather for an anecdote than a story. The time is that of the Protectorate, and the place of action is the interior of a woodcutter's cottage in the New Forest, whither have come a riotous band of Parliamentarians, in search of the young princess, *Henrietta*, who is supposed, not without good cause, to be concealed in the neighbourhood. It so happens that she is lurking with a few retainers in a cave a few yards off. The secret of her hiding-place is known only to *Daisy*, the woodcutter's daughter, a generous and intrepid little girl, whose ingenious contrivances to outwit the soldiers and throw them off the scent give to the plot all that it possesses of dramatic interest. She of course succeeds in her benevolent design. By first passing herself off for the young Stuart, and, when the deception is discovered, by coqueting with the sergeant, in whom she recognises an old sweetheart, she absorbs the attention of the Roundheads, and keeps them long in parley. Meantime the princess gets well ahead of her dilatory pursuers, and manages to reach the sea-

side, where a boat is in waiting to convey her to France. Miss Maria Harris, in whose especial interest the piece appears to have been written, takes the leading character, and plays it in a very engaging and expressive manner. She is alternately pathetic and humorous, and in each phase of feeling displays a certain air of youthful grace and ingenuousness which is exceedingly attractive.

LYCEUM.

This house has opened with the long-announced "Bel Demonio." The preliminary comedietta of "Uncle Baby," was received with very considerable disaffection it is true; but this was chiefly because the importance of the impending trial made it appear trivial and irrelevant. The audience had assembled to see "Bel Demonio," and "Bel Demonio" it would have. The drama in its skeleton form and outline is, in analogy, a version of the "The Lady of Lyons," Angelo, the son of a peasant, and leader of peasants—*Brachiaforte*—having fallen in love with the daughter of the *Count Campireali*, who reciprocates his passion. This, however, is but a partial resemblance; a further likeness is maintained by their marriage,—their separation—and union in the case of *Pauline* by marriage to another suitor; in the case of *Lena* by a sacrificial wedding to the church, which is merely arrested in time to admit a reunion at the fall of the curtain, and the triumph of the peasant lover in the affection of his noble wife. Considered merely as a drama, it is full of incident, brisk and startling—but it is not a whit superior—is, in fact in many respects inferior, (in probability among other circumstances)—to many Surrey melodramas. The dialogue is of the flattest and of the feeblest, not always grammatical, rarely dignified, never natural. Looked at as an effort of management, the play cannot be otherwise than successful; but Mr. Fechter has already shown in his management that mere pecuniary gain, if a necessary, is far from being a sole ingredient in his view of success considered in this respect. Mr. Fechter never has more distinguished himself, by his zeal in his profession or as an artist than in the part of *Angelo*. Throughout he acted the ardent and passionate lover, whose passion refines his existence, and elevates his pursuits—"accommodating the shows of things to the desires of the mind," and investing his prosaic life with poetry and romance, with most unequivocal success. Mr. Emery, as *Ranuccio*—the bold and vigorous soldier—rough and prompt to service, was hardly inferior; and, again, Miss Kate Terry distinguished herself by an exhibition of her refined appreciation of the necessities of a part which tasked all the energies of the actress and the artist to invest with character and poetic fitness. Mr. Brougham, as the *Cardinal*, and, indeed, all the company might be considered not less harmoniously adapted to the piece than the principals, and the result was well worth such qualifications as we have pointed out—an undoubted popular success, and the triumphant production of a piece likely, in spite of its defects, to prove not less attractive to the public than its predecessor the "Duke's Motto."

OPERA DI CAMERA.

With the same spirit in which Mr. German Reed has hitherto conducted his "Entertainments," he has produced a novelty of the most important kind—important, not less from the intrinsic merits of the new work, "Jessy Lea," than from the great influence which the production of such a work is likely to have in future upon the prospects and progress of English Opera and English Operatic singers. "Jessy Lea" is written by Mr. Oxenford, and the music is by Mr. G. A. Macfarren. Before the opera fairly commences, Mr. German Reed makes his appearance,

and introduces in a very clever and humorous way the new work to the audience. We cannot do better than give the manager's own version of this part of the affair :—

"The entertainment opens with a view of a Town Hall in a rural borough. Mr. German Reed arrives from London to arrange and take part in a festive entertainment to be given by the noble Earl of Millicre to his principal tenants to celebrate the return to Parliament of his political favourite, and to compliment the chief residents. Topham is the representative of the social element, and Squire Underwood embodies the political sentiment—not of the majority, but of the noble Earl. Mr. Reed having previously applied to his political friends in vain to assist him to contributions of poetry and music, is, unwillingly, compelled to do the duty of poet and musician himself. He writes a birth-day Ode for the jovial Topham, whom he designates as Frank by name and Frank by nature, appropriating all the manly professions to him, when, unfortunately, the individual in question turns out to be a lady, some error having arisen in the name; but Reed most philosophically against innumerable ills battles, and confines his musical and dramatic compliment to Squire Underwood, who is defeated in his political contest. But, at last, when Reed is driven to despair, a letter arrives from his old friend, Mr. Macfarren, apologising for not answering his first communication, on account of his being on a visit to the country, and promising to make amends for the delay to send him some vocalists to represent what Reed was so desirous of giving—an 'Opera di Camera.'"

The music is most charming. Musically in the extreme, yet clear and sparkling, it is stamped throughout as coming from the pen of an accomplished master of his art. If any objection can be raised to the work, it is, that we believe a greater effect would have been produced had there been *less music*, and we think, as the piece runs on, some judicious curtailments could be made that would materially add to its effect.

In the acting, the ladies decidedly carried off the honours. Miss Poole, who played the Gipsey, looked and sung as charmingly as she did when we were boys. Miss Edith Wynne shows great promise, and a decided talent for the stage. Messrs. Whiffen and Wilkinson (the latter in particular) must study carefully, for at present they have not the ease and confidence which is necessary to enable them to make a full use of their natural powers. We cannot conclude without expressing the very great pleasure we derived from the admirable playing of the pianoforte accompaniments by Mr. George Macfarren—it was truly artistic. "Jessy Lea" has been repeated every evening during the week, and bids fair for a long run.

Poetry.

"TIS BEST TO BEAR THE ILLS WE HAVE!"

Oh ! sigh not, friend, because thy lot
Is not so bright as some;
Nor murmur that thy lowly cot
Is not a lordly home.
The station you so vainly crave
You're perhaps unfit to own,
So rather "bear the ills you have,
Than sigh for those unknown!"

Our troubles here are bad enough,
But all must such bewail;
You'll ever find both smooth and rough
On life's high road prevail.
A manly and contented heart
Hath riches of its own;
It bears with Heaven's allotted part,
Nor sighs for ills unknown!

Make light of care then—persevere—

The chances are but small,
That, if you shun your present share,
You may not worse befall!
So chase thy frown, friend, join my stave,
And with the Bard you'll own—
You'd "better bear the ills you have,
Than fly to those unknown!"

W. S. PASSMORE.

THE WEEK.

THE COURT.—Her Majesty and family still remain at Windsor Castle, where she has been joined by Prince and Princess William of Prussia, the Prince having returned from Berlin, where he went to be present at the opening of the legislature. The Prince and Princess of Wales remain at Sandringham.

GENERAL HOME NEWS.—The number of persons receiving parochial relief in the cotton manufacturing districts continue to decrease, but the falling off in Mr. Farnall's last report is very slight—a little over 200. To meet the wants of the coming winter, which, on the most sanguine calculation cannot be light, the Central Committee have a balance in hand of rather over a quarter of a million; the Mansion House Committee (in round numbers) £60,000; the Bridgewater House Fund, £36,000; and the Liverpool Fund, £10,000.—A fitting tribute is to be paid to the services of the late Lord Clyde. At an influential meeting in Willis's Rooms, under the presidency of the Duke of Cambridge, it was determined that a memorial of the deceased soldier should be erected, and that it should partake of a national character. The Commander-in-Chief passed a high eulogium on the merits of Lord Clyde, tracing his career from his entry into the army, almost unheeded and unknown, to the time when he attained a position which it will be difficult for another to occupy.—In responding to a toast at the dinner of some of the Westminster Volunteers, Earl de Grey and Ripon alluded to what may be termed one of his favourite topics—the volunteers. He reviewed the progress of the movement, and said that the force had passed out of its temporary condition, and had entered upon a new stage. In his position as Secretary for War, he was afraid that it would be his duty to be in some measure a harder taskmaster than he had hitherto been, because he was bound to see that the sums voted by Parliament were properly applied, and that the efficiency of the force was maintained at the standard which had been fixed.—The "Miners' National Conference" closed a session extending over six days, at Leeds, on Saturday. Two resolutions of considerable importance were adopted at the final meeting,—one amalgamating all the district unions in the country, and the other accepting the draft of a miners' "short time" bill, similar in its principle to the act by which the employment of children in factories is regulated.—Another royal "counterblast" has been directed against the use of tobacco. The late Prince Consort was a smoker, and the Prince of Wales has on more than one occasion been seen with a cigar in his mouth; but it appears that Her Majesty has prohibited the use of tobacco within the precincts of Windsor Castle. Notices to this effect have been posted not only in the rooms of the lords-in-waiting and equerries, but even in the York Tower, which is being fitted up for the Prince of Wales.—The ship *Austral*, which left the Thames only a few days ago for Australia, sustained such injuries in a gale that she was abandoned by the crew, who were picked up by a French vessel. The ship and cargo are said to be insured for £60,000.—An unsuccessful attempt has been made in the Court of Queen's Bench to remove the

judgment and execution obtained against the *Great Eastern* by one of her creditors for £5350. The debt was to have been covered by an insurance at a given day, but the Court held that the directors did not keep their agreement, and the Great Ship is now, therefore, to be sold for a judgment debt of £5350.—Another illustration of the way in which friendly societies got up professedly for the benefit of the poor are managed was brought to light on Saturday. A young man was brought before a magistrate charged with embezzling the funds he collected for the Royal Victoria Friendly Society, and was committed for trial. In the course of the examination it appeared that there are several such societies, which, like the Royal Victoria, allow their collectors 25 per cent. on their weekly collections, besides a salary of 6s. a week, and that this society, though professing in one prospectus to have an assured fund of £20,000, and in another of £2500 only, had in point of fact neither the one nor the other, their only bankers being the Post-office savings banks. In the Court of Exchequer, on Tuesday, Sir Hugh Cairns proceeded to show cause against the rule obtained by the Attorney General for a new trial in the case of the *Alexandria*. The case is likely to last some days.—The court-martial upon Colonel Crawley was opened at Aldershot, on Tuesday. When called upon to plead, the prisoner protested against the indictment, on the ground that it was so limited as to prevent him from going into the substantial merits of the case. The court, however, decided to proceed, and Sir Alfred Horsford having stated the case for the prosecution, the examination of the witnesses was commenced.—A decision has been given in the Exchequer Court, which will make litigants in the matter of small sums cautious how they carry their plaints before the superior courts of law. A Mr. Smith sued a Mr. Edge in a matter which was eventually referred to arbitration, and the arbitrator decided in almost every point for the plaintiff, but the compensation he awarded altogether did not amount to £20. On this the defendant pleaded that the plaintiff was not entitled to costs, as the clauses in the County Courts Act provided, with a view to check litigation, that actions brought in the superior courts where the plaintiff did not recover £20 would not carry costs. The court adopted this view and refused plaintiff his costs.—The Board of Trade inquiry into the cause of the accident to the Cunard steamer *Africa*, has resulted in the suspension of Captain Stone's certificate for six months. The *Africa*, it will be remembered, struck on a rock near Cape Race on the night of the 12th of October, but by able management she was got afloat, and safely beached at St. John's. The court considered that the accident was caused by "culpable want of caution," but, bearing in mind the subsequent exertions of Captain Stone, and his long and successful career, did not treat the case with the severity it might otherwise have merited.—An inquest has been held on the bodies of the two brothers who were killed on the premises of Messrs. Myers, the builders, in Lambeth, by the explosion of a boiler. The evidence went to show that one of the deceased men who had the charge of the boiler allowed the water to get too low, and the jury returned a verdict accordingly.—The coroner's inquest on the body of the man Hunt, the alleged murderer of his wife and two children in London, resulted in a verdict of "*felo de se*." The enquiry elicited several facts which tend to account for some of the apparent contradictions which the circumstances of the case had previously presented. Amongst the most important was the evidence of a hairdresser, who stated that the deceased purchased a moustache a day or two before the committal of the murder. This fact supports the story of the cabman.—The inquest on the bodies of Mrs. Hunt and her two children was

brought to a close on Monday night. The jury found a verdict to the effect that all three were poisoned by prussic acid, administered to them by Samuel William Hunt, who put an end to his own existence on Monday night week.—Another singular murder has been committed in London. A few evenings ago a Mrs. Gorman, who lived in Addington-square, was found almost insensible, and bearing marks of ill-usage, when but a few minutes before she had been seen in excellent health. On recovering herself she stated that she had been to the house of a neighbour to ascertain whether anyone was at home, and when she knocked at the door it was opened by two men, whom she believed to be housebreakers. They threw her down, and inflicted such serious injuries that after lingering for several days the woman died. A coroner's jury have returned a verdict of wilful murder against some persons unknown.—A story of a most shocking character was disclosed at an inquest held in Manchester. A woman, named M'Govarn, kept a second-hand hat and cap shop in Shudehill, and was assisted in her business by one Ann M'Cullough. These two women, it appears, were in the constant habit of drinking to excess; indeed, a man who was frequently employed by M'Govarn stated at the inquest that "he had not seen either of them sober a single day for the past twelve months." Repeated attacks of illness, of course, attended the habitual gratification of their inordinate passion for strong drink, and a woman who waited upon them thought it nothing unusual when she found them both suffering from sickness on Saturday night, the whole of Sunday, and again on Monday. Early on Tuesday morning, however, M'Govarn was found dead, and soon afterwards her wretched companion, M'Cullough, also died. At first it was suspected that they had been poisoned, but the medical evidence at the inquest showed clearly enough that death in each case had been produced by excessive drinking.—Mr. Coroner Humphreys has opened an inquiry into the cause of death of a little girl who had lived with her parents in a place called Hollybush-gardens, Bethnal-green. The jury visited the house, and found the approach to it in a horribly filthy condition, while the stench from closets was most offensive. Witnesses who were examined deposed that at times the smell which forced its way into the houses were almost unindurable. A complaint had been made to a collector, who had told the person who spoke to him that the place would be made better when the drainage was settled. The inquest was adjourned in order that the locality might be examined by some medical man unconnected with the district.—Every one will read with regret the report of the accidental drowning of a son of Mr. William Howitt, and brother of the celebrated Australian explorer. The unfortunate gentleman lost his life the upsetting of a canoe on Lake Brunner, in Canterbury, New Zealand.—A charge against the Rev. Mr. Birch, of Slough, for libelling a gentleman, whose sons he had been educating, was before the police-court at Westminster on Wednesday. Mr. Arnold determined, notwithstanding the suggestion of the solicitor for his defence, on sending the case for trial.—That *post-mortem* examinations are sometimes unnecessarily made, and that they are sometimes not made when they ought to be, is undoubted. An instance of the former kind has transpired, according to the opinion of the deputy coroner for Middlesex and a jury which sat to determine the cause of the death of a child who evidently died by the action of fire. The father of the deceased feels aggrieved and indignant at the body of the child being opened without his sanction, but the jury confine themselves to a general condemnation of "unnecessary *post-mortem* examinations, without authority;" while the surgeon who made the autopsy threatens to write to the Home Secretary.

FOREIGN INTELLIGENCE.—There can be no doubt that King Victor Emmanuel is willing to send representatives to the congress which the Emperor Napoleon is seeking to convoke; and the semi-official *Correspondencia* of Madrid announces that the Spanish government has resolved to be represented in the congress. Consequently, two states—to which Denmark and Sweden may probably be added—will certainly take part in the proposed congress. It is said that the Austrian and Prussian Cabinets will endeavour to take a course in accordance with the policy which may be adopted by the English Government, and will require explanations as to the subjects to be submitted for the congress's discussion, and as to the effect to be given to its decisions. As for Russia, the Emperor Alexander's consent appears to be expected by a few persons in Paris. It is supposed that England will demand explanations as to the precise purposes and powers of the proposed congress.—It appears, from the diplomatic correspondence communicated on Saturday to the French Senate and Legislative Body, that in September last the Federal Envoy in Paris denied that the Washington Cabinet intended to "protest" against the French intervention in Mexico, and also affirmed that no Russo-American Alliance had been concluded. In reply, M. Drouyn de Lhuys assured him that the Emperor Napoleon had not recognised the Southern Confederacy, had made no treaty for a cession of Texas and Louisiana to France, and had no desire to acquire any territory in America.—The official journal of St. Petersburg has at length published the Emperor Alexander's acceptance of the Grand Duke Constantine's resignation of the Polish Viceroyalty, tendered because the Grand Duke is "convinced by the continual increase of the insurrection in Poland of the incompatibility between the condition of affairs in that country and the feelings of goodwill for its pacification, which induced the Emperor to entrust him with carrying into operation the institutions which had been decreed."—Some alarm was occasioned on Saturday by the announcement that the King of Denmark had been seized, on the previous day, with serious illness during his visit to Glucksburg. A bulletin issued on Saturday stated that his Majesty was suffering from erysipelas in the face, attended with fever and slight delirium, but that having obtained a little sleep he was better. This gave some hopes of the King's recovery, but, alas, only to be too speedily dissipated, for the malady increased so rapidly that his Majesty sank under it, and departed this life at half-past two on Sunday afternoon.—The Princess of Wales's father, Prince Christian, was, on Monday, proclaimed King of Denmark, under the title of Christian IX. The new King appeared on the balcony of the palace of Christiansborg, and was greeted by an immense crowd of his new subjects, who gave loud cheers for Denmark and Schleswig, the new constitution for the whole monarchy, the new Danish constitution, and Hall Ministry. The municipality of Copenlaignen has presented to the new King an address, expressing confidence in the present Danish ministry, and declaring that the liberty and independence of Denmark "can be secured only by the King signing the constitution voted by the Rigsraad." In reply, Christian IX. assured his new subjects that, "as a constitutional Sovereign, he must be strongly influenced by the views of the Rigsraad and by public opinion."—Whatever the German Diet may resolve, the Duke of Saxe Coburg Gotha will, it seems, do his utmost to provoke an immediate war between Germany and Denmark. The dual governments as we are informed by a telegram from Gotha, has "recognised the Prince of Augustenburg as Duke of Schleswig and Holstein," in consequence of the death of King Frederic VII. of Denmark. "Any other pretension to the succession of the Duchies" will, it is added, be met by the Saxe Coburg

Cabinet with a proposal to the German Diet to "protect the right of the legitimate Prince by force in case of need."—The King of Italy held a review on Tuesday, at Naples, of twelve legions of the national guard of the city, and nine battalions from the province of Terra di Lavoro. The spectacle is described as magnificent. The King then left for Leghorn, and will stay a few days in Tuscany. The Italian Parliament has resumed its sittings. As yet, however, the Chamber of Deputies has been but thinly attended, many of the members not having arrived from the provinces. Notices were given of questions having relation to Foreign politics and to some topics of domestic interest. By a telegram from Madrid we learn that the insurrection in San Domingo is spreading, and that reinforcements of troops continued to leave for Havannah and Porto Rico.

AMERICA.—The *Damascus* arrived at Londonderry from Quebec, has brought New York telegrams to the 7th inst. The latest accounts from Charleston represented that a furious bombardment was progressing, and that Fort Sumter had been occupied by a Federal regiment. These accounts were brought to Philadelphia by a steamer from Charleston; but they were not official, and were regarded with some distrust at New York. Uneasiness was felt in New York respecting the state of affairs at Chattanooga. The Federals had repelled an attack of the Confederates at Colliersville, on the Memphis and Charleston Railway, and had captured General Geary and his staff. The Confederates had likewise sustained a repulse at Pine's Bluff, in Arkansas; and General Price was said to have retreated beyond the Red River. The Washington Cabinet was supposed to be urging General Meade to attack General Lee's army, which was reported to have been reduced to 30,000 men by drafts to strengthen the Confederate forces in the Southwest. The reports of the conspiracy in Ohio had—as we are now told, and no doubt with truth—been "much exaggerated." The legislature of Maryland had protested against military interference with the elections in that state; and at Baltimore, where three of the five administration candidates had been returned, most of the citizens had refrained from voting. Secretary Seward, in a speech which he had made, had "anticipated the early submission of the insurgents," which could alone give peace. He coolly added that "there was no state which had not been made stronger, and no citizen that had not been made richer, by the war."

CHINA, &c.—The Calcutta, China, and Australian mails bring little intelligence of importance. From Japan we hear that no active hostilities have been carried on since the bombardment of Kagosima. The news from China is principally of a commercial character. At Hankow the Portuguese are not allowed to trade on the Yang-tze pending the ratification of the treaty. From Ningpoo it is reported that the Anglo-Chinese contingent will probably proceed to the attack of Chappoo. At Swatow a typhoon has caused considerable damage to the shipping. In Australia one of the principal topics was the necessary preparation for the reinforcement of troops for New Zealand, and in political matters some parliamentary difficulties and discussions were engaging attention; while a decided opposition to the home scheme of transportation was being manifested.

TO CORRESPONDENTS.

P. B.—We do not know what you are aiming at.

J. W.—We never heard of any such power.

SCOTUS.—The Grand Stewards' Lodge of England has no power of initiation.

BETA misunderstands the question altogether.