

LONDON, SATURDAY, SEPTEMBER 20, 1862.

MOTHER KILWINNING.—No. I.

BY BRO. D. MURRAY LYON, P.J.W. OF MOTHER KILWINNING, AND PROV. G.J.W. OF AYRSHIRE.

The Lodge of Kilwinning has of late in these pages formed the subject of frequent mention in connection not only with the *past* of Craft Masonry, but with that of Knight Templary and other high degrees. As the cradle of Scottish Masonry, it has a strong hold upon the heart-strings of every Craftsman north of the Tweed, and the presence in any of the sister lodges of a visitor bearing on his breast the badge of the Ancient Mother Lodge, has quite a talismanic effect upon the brethren, and secures for the stranger the most cordial welcome. Nor is the fame of Mother Kilwinning confined to this country—it extends to the “ends of the earth,” and, as we have heard from the lips of those who have experienced it in France, America, Australia, and India, the respect paid to the sons of that venerable lodge is greater than we at home have any conception of. We have witnessed with what enthusiasm foreigners of distinction have accomplished their pilgrimage to the shrine of St. Winning to don the lamb skin of the Mother Lodge, and to exchange mystic greetings with its representatives; and but the other day were the hearts of its sons cheered by the fraternal congratulations of brethren whose alters grace the coral cliffs of Polynesia.

Notwithstanding the world-wide reputation and great antiquity of Mother Kilwinning, will it be believed that in a recent edition of Mackey's *Lexicon of Freemasonry*,* printed in Glasgow, and revised by a mason, himself a Scotchman and an affiliated member of the Mother Lodge, not only is there a doubt expressed as to whether that lodge be still in existence, but a direct statement is made to the effect that every vestige of the good old Abbey, the monument of the architectural skill and operative talent, of the first members of the Lodge Kilwinning, has been entirely swept away.

But, however inexplicable, that such a statement has been made, the following extract from the work referred to will abundantly show. In his succinct sketch of “Kilwinning” Dr. Mackey thus writes:—
“ Here terminates the connection of Kilwinning as a place of any importance with Scottish Masonry. A lodge long continued to exist there, and may probably still remain; but it honours and dignities consist only in the recollections of its venerable origin, and in the union of its name with many of the most opulent and respectable lodges of Scotland. As

* *A Lexicon of Freemasonry*: by Albert G. Mackey, M.D., first English edition, reprinted from the fifth American edition. Revised by Donald Campbell, S.P.R.S., 32°, London and Glasgow, Richard Griffin, and Co., 1860.

for the Abbey, the stupendous fabric which was erected by the Freemasons who first migrated into Scotland, its history, like that of the lodge which they founded is one of decline and decay. In 1560 it was, in a great measure, demolished by Alexander, Earl of Glencairn, in obedience to an order from the States of Scotland, in the exercise of their usurped authority during the imprisonment of Mary Stuart. A few years afterwards a part of the Abbey Chapel was repaired and converted into the parish church, and was used as such until about the year 1775, when, in consequence of its ruinous and dangerous state, it was pulled down, and an elegant church erected in the modern style. In 1789 so much of the ancient abbey remained as to enable Grosse, the antiquary, to take a sketch of the ruins; but now *not a vestige of the building is to be found, nor can its exact site be ascertained with any precision.*

It is a matter of surprise to many that there should have been allowed to pass through the press, unpurged of its imperfections, a *revised* edition of a work of such importance to the Craft as Mackey's *Lexicon* undoubtedly is, and bearing as a guarantee to English readers of its general correctness and value as a book of reference. The name of a member of the thirty-second degree, who ought surely to be more deeply versed in Masonic lore than those of us who have never attained to any greater altitude in things Masonic, than that to be reached under the charter and certificate of a Craft lodge. We, in common with every reading Mason, value very highly Bro. Mackey's labours and influence as a teacher of the Craft, and because of this we regret that that influence should be impaired by the appearance of anything inconsistent with truth in a work the most useful, if not the most popular, that has flowed from his talented pen. The errors into which our learned American brother has fallen, are in a great measure excusable in a foreigner, who must necessarily have derived much of his information from, and depended for the accuracy of his statements, on the good faith of others, are highly reprehensible, and when committed by a native living within two hours' ride of the place so incorrectly treated of. Without imputing unworthy motives to Bro. Donald Campbell, or charging him with the deliberate slight of the Mother Lodge, we may, as a member of that lodge be excused for saying that the carelessness displayed by him in the discharge of a duty which, as editor of the “first English edition,” of the *Lexicon*, he owed alike to the original compiler of the work, to Mother Kilwinning, and to the brethren at large, is not by any means calculated to raise him in the estimation of the Craft as an authority in things pertaining to Scottish Masonry; and it is to be hoped that should a second English edition of the *Lexicon* be undertaken by the

enterprising publishers of the one here referred to, they will adopt effectual means for securing, as far as practicable, perfect accuracy in the matters treated of in its pages. The class of readers among whom the *Lexicon* is likely to circulate, will not rest satisfied with a revision of any Masonic work so palpably superficial as that to which the one under the hand of its Glasgow editor has been subjected. We hope soon to see a revised edition worthy of the literary acquirements of a English Craftsman.

In response to the kindly expressed and encouraging imitation of "Δ" conveyed to us through the *MAGAZINE* of the 9th ult., and also with the view of rectifying the errors which, in his notice of Kilwinning, Bro Mackey has unwittingly propagated, and which have most unaccountably been perpetuated by his Scottish reviser, we purpose contributing a few running notes on the subject of Mother Kilwinning. We have not time to devote to the writing of a *history* of that famous lodge, nor are we in possession of Masonic knowledge superior to that within reach of every inquiring brother, but from our close connection with the Mother Lodge, and the frequent opportunities we have enjoyed for consulting the records preserved in its archives, we may possibly be enabled to communicate some scraps of information which, if not of any great importance in themselves, may, when taken in conjunction with what others have drawn from ancient Masonic minute books, be useful in aiding the student of Masonic history in his researches after the ancient land-marks of the Order, which are being rapidly obliterated through the ignorance or apathy of many of those who ought to be the conservators of our lodge records.

A ROMAN CATHOLIC'S NOTION OF FREEMASONRY.

(Continued from page 203.)

Mr. Robertson having concluded his historical sketch of our Order, proceeds to enquire how such an institution, which he is forced to admit is, "apparently so praiseworthy," could have drawn down the censures of the Church and the hostility of so many different governments? And then adds:—

"Let us investigate the matter calmly and with care. In the first place, the Catholic Church condemns all societies which, like that of the Freemasons, impose secret oaths. The Scripture tells us, that "our speech should be yea, yea, and nay, nay; and that it is not lawful to swear." The Church, which brings a message from God, and speaks to us in the name of God, can exact an oath of us; and so can the civil power; for it has received from God the sword of justice, and, for the ends of justice, it bids us invoke the name of the Supreme Author of all right.

"Secondly, the oaths of the Freemasons are not only secret, but, at the best, unnecessary; for, should we even be unable to prove that in very many countries the ultimate objects of Freemasonry are most culpable, yet all admit that the matters sworn to in the minor grades are

most frivolous and puerile. But a frivolous or unnecessary oath is in the eyes of the Church a guilty oath.

"Next to secret oaths, there is another offence chargeable on the Masonic, as on all other secret societies. This is, that it destroys human freedom, as it removes all individual responsibility. The mason of one grade knows not the projects of the brothers of a higher degree, nor the lodges of one country, the schemes, the principles, and the workings of those of another. The individual is the blind, passive instrument of an Order, whose ultimate aims are wrapped up in secrecy. He is like a man who without a lamp enters into a dark cavern, whose length and breadth he knows not, nor the tortuous passages that cross the main path. Where the ends of an institution are kept secret, and the means only are avowed, judgment is at fault, and the individual cannot estimate the extent of the responsibility he incurs for the errors of his Order.

"But, in the third place, a more serious charge yet attaches to Freemasonry. There are some secret societies whose professed aim is the removal of certain local grievances, or a violent overthrow of some particular Government. But the Masonic Order pretends to be in possession of a secret to make man better and happier than Christ, His Apostles, and His Church have made, or can make them. Monstrous pretension! How is this esoteric teaching consistent with the full and final revelation of divine truths? If in the deep midnight of heathenism, the sage had been justified in seeking in the Mysteries of Eleusis for a keener apprehension of the truths of primitive religion, how does this justify the Mason in the mid-day effulgence of Christianity, to tell mankind that he has a wonderful secret for advancing them in virtue and in happiness—a secret unknown to the Incarnate God, and to the Church with which, as He promised, the Paraclete should abide for ever? And even the Protestant, who rejects the teaching of that unerring Church, if he admits Christianity to be a *final* Revelation, must scout the pretensions of a society, that claims the possession of moral truths unknown to the Christian religion.

"The very pretensions of the Mason are thus impious and absurd. He stands condemned on his own showing; and any inquiry into the doctrines and the workings of his Order becomes utterly superfluous. But when, further, he obstinately withholds from the knowledge of the competent authority his marvellous remedies for the moral and social maladies of men, what is he but and charlatan who refuses to submit to the examination of a medical board his pretended wonderful cures?"

If the Romish Church has chosen to condemn all societies that impose secret oaths, by what power has it done so? The mere Bull of a Pope, without being confirmed by a council, is not to be taken as an act of the church, and this Mr. Robertson knows better than we do.

The matters sworn to in what Mr. Robertson pleases to term "the minor grades" are neither frivolous nor puerile. Freemasonry distinguishes her children by the knowledge and possession of certain signs and words, which are used all over the world as keys to our privileges, and that these signs and words shall not be divulged to relatives or friends, an oath to keep them secret is demanded. Their importance in being confined to those who have properly come by them, *i.e.*, by initiation, is of the utmost consequence to every Freemason in the universe, and to keep them secure, we use the most binding form which can be applied to a man's conscience, and call upon him, when he has those secrets entrusted to him, to promise, in the most solemn manner, by oath, that he will not reveal them. The words and the signs, of themselves, are of no very particular importance but

when either or both of them are called into play, they have a most potent effect.

The destruction of human freedom is a myth of the lecturer's. Freemasonry has no claim on the individual responsibility of its members, it is the freest possible society a man can enter, and in juxtaposition to the Romish Church, is as light is to darkness. In Freemasonry there is no blind obedience to superiors, no wringing of a man's secret from him under the powers of the confessional, either guarded or not, by a "confiteor." All that is imperatively demanded is that certain words and signs be kept secret.

The Masonic Order does not, and never did "pretend to be in the possession of a secret to make men better and happier than Christ, or His Apostles, have made or can make them." Such an assertion is untrue. Nothing in this world, devised by human agency, can make them as good or happy as being Christians. But Freemasonry can make men better and happier than the Romish Church. It does not persecute, it does not dogmatise, damning all without its pale, it does not proselytise, stealing away helpless children from their parents, nor does it surrender the honour of its wives and daughters to the voluptuousness of carnally minded men.

If, as Mr. Robertson asserts, "any enquiry into the doctrines and workings of the Order become utterly superfluous," Why has he taken up the subject? Is it one of those works of supererogation with which he is so conversant. We are inclined to think it must be and allow him the benefit of it.

Withholding our secrets from the knowledge of the lecturer's, "competent authority" is one of those strange ideas that cuts both ways. Just now we were told that the Order was destructive to freedom, but what would it be like if left to the tender mercies of the Romanists, the sufferings of Bro. John Coustos very fully acquaint us. We did not expect Mr. Robertson would write such nonsense, either he is a wag, or has been caught napping.

Our space warns us to be more sparing of both extract and comment, therefore we dismiss the long tirade of quotation and assertion from Professor Robison, his book having been frequently noticed in these pages, with the simple fact that he admits he never attended a lodge but twice, and never went beyond the degree of a Master Mason. Yet with all his bitterness against the Order, can Mr. Robertson assert that he betrayed one of the secrets he had entrusted to him? No. We have no desire to assert he was one likely to perjure himself, but we do say that he obtained certain German books which he took to be authentic, and without knowing what he wrote about, from personal experience, he committed himself to error just as Mr. Robertson has done by citing him.

Mr. Robertson talks of parliamentary institutions "exerting an influence antagonistic to that of these occult associations." Perhaps he is unaware that Freemasonry is recognised and allowed by the Statute law of England, as he will find if he takes the trouble to consult the Statute Book for the Secret Societies' Act, of the 12th of July, 1793, in which there were several clauses expressly exempting Freemasons, and which are yet in full force, they having been acted upon by the Government within the last three years.

The Abbé Barruel's work we pass over, because there is an analysis and comments on it to be found in Preston's *Illustrations*.

We must now hear Mr. Robertson again. He objects to:—

"The system of exclusive beneficence.

"The practice of costly conviviality is not in itself favourable to charity; and the sums expended by the Masons on their banquets exceed beyond comparison the monies bestowed in alms. But this is not the point I wish to insist on. I speak of that restriction of charity to the brethren of the Order—a restriction so repugnant to the spirit of Christianity, which though it assigns the first claim to those of the "household of the faith," embraces all mankind within the comprehensive range of its beneficence."

If the domestic economy of the Order is to be objected to, it is as easily to be retorted on Mr. Robertson that Romanists have charity dinners, and that the money spent by them in candles for the offices of their church far exceed the amount of their alms.

Nor does his quotation about the household of the faith, tend much to advance his position. Freemasonry regards all mankind with benevolent intentions, and relieves them, doing precisely what Mr. Robertson advocates, attending to her own children first.

"Then how very refined—how very exalted is the Masonic code of ethics! The Mason is enjoined not to practise the arts of seduction on any members of the family of a brother Mason! So this brotherhood, not content with restricting the precept of charity, restricts that of purity—a restriction which, I do not hesitate to say, the better heathenism would have spurned; for it based morality, not on the conventional rules of any society, but on the eternal and immutable laws of God. I may add, that such arbitrary restrictions throw ridicule on the Divine precept, and, so far from checking, tend to promote sensuality."

As to the sneer about purity in the above, if he will turn to Halliwell's book (p. 25), or Cooke's book (pp. 126-7), he will find the law set out in both, and, as before proved, they were both penned by Romanists, whose code of ethics must have been quite as exalted as ours.

"Now, as to the constitution of this Order, it is divided into thirty-three grades; but its main degrees are six, that of Apprentice—of Fellow Craft—of Master—of Elect—of Rosicrucian—and of *Kadosch*. There is a distinct ceremonial, signs of recognition, pass-words, and grips, for each degree. This great quantity of degrees, and their dependence and subordination, are calculated to insure secrecy, as well as augment the numbers, wealth, and influence of the Order."

In this paragraph Mr. Robertson has discovered nothing new. Any Freemason would have told him that there were thirty-three degrees, with different ceremonials for each. If this number of degrees shock the author of the lecture, he has only to look within his own communion for a parallel case. The *orders of monks, friars, nuns, &c.*, are quite as numerous, and their rules of obedience and profession quite as restricted as ours, therefore, if this be a blameable proceeding on our part, it is equally culpable on the side of the Romanists.

Our Templar brethren are so well acquainted with their own history, that there is no occasion for us to enter upon it here. Mr. Robertson looks upon the Templars as an evil brotherhood, and rakes up the old accusation, against them, which have been refuted time out of mind. To enable him to do this he quotes the following fiction of the Abbé Barruel.

"But what a damning proof do we not find in those trials," continues Barruel, "where the candidate is taught to strike with his poniard the pretended assassin of their Grand Master! In common with the Templars, it is on Philip-le-Bel that they wreak their vengeance; and in every other king the sect behold this pretended assassin."*

The foregoing is purely imaginative, no such ceremony forms any part of Knight Templary, nor do we believe it ever did.

The next assertion is equally untrue, but we will quote our author's own version of it before saying anything further. He tells us that—

"Opening at random Carlile's *Manual of Masonry*, I find the following passage in a charge delivered before the brethren of the Royal Arch Masonry:—'Companions, it is said, the Masonic system exhibits a stupendous and beautiful fabric, founded on universal wisdom, unfolding its gates to receive, without prejudice or discrimination, the worthy professors of every description of genuine religion or knowledge; concentrating, as it were, into one body, their just tenets, unincumbered with the disputable peculiarities of any sect or persuasion. This system originated in the earliest of ages, and among the wisest of men.'†

Carlisle was not a Mason, but having been imprisoned in Dorchester jail (we believe for blasphemy), he there professed to meet with certain Freemasons who, he said, told him all that he published, except that portion which he derived from books. This very improbable story needs no refutation, as it carries its own condemnation on the face of it. The quotation given by Mr. Robertson neither is, nor ever was, any portion of Royal-Arch Masonry. Our Companions in that degree could never have heard any thing like it, and all Mr. Robertson's strictures on that point are decidedly beyond the mark. They do not affect Royal-Arch Masons.

Mr. Robertson is not one whit more felicitous in his portrayal of what he terms the Rosicrucian degree. His authorities have played him false, and if he will inquire of any Freemason what they know of the Rose Croix, or 18th degree, or Knight Templars, they will immediately tell him, "Oh! they are the Christian orders of Masonry." He says,—

"In the Rosicrucian degree, which is one of the highest grades in Masonry, impiety assumes a bolder tone.

"Christ himself, in the eyes of these sophisters, is the destroyer of the unity of God. He, according to their impious notion, is the great enemy of Jehovah; and to infuse the hatred of the sect into the minds of the new adepts, constitutes the grand mystery of the degree, which they have called Rosicrucian."

To this we reply that if he will turn to the *Book of Common Prayer*, and look out the collect for the fourteenth Sunday after Trinity, he will see if its language is Christian or not. That collect is used in every Rose Croix Chapter. As the following has before appeared in print, we are doing no wrong to append it here. It is sung at all the meetings of the 18th degree upon the reception of a candidate:—

"Grateful notes and numbers bring,
Whilst the name of God we sing;
Holy! Holy! Holy! Lord,
Be thy glorious name ador'd.
Men on earth and saints above,
Sing the Great Redeemer's love.

Whilst on earth ordained to stay,
Guide our footsteps in thy way.
Mortals raise your voices high
Till they reach the echoing sky.
Men on earth and saints above,
Sing the Great Redeemer's love."

If these verses, perhaps not very good as poetry—which is no part of our inquiry—if we say any one can show us the impiety, the want of Christianity, or can assert that they countenance the monstrous falsehood, which Mr. Robertson puts forth, of our representing Christ as being the great enemy of Jehovah, then we no longer can understand our own language. How any man can come forward and impute to his fellow-men such horrible and untrue sentiments is beyond all comprehension, but that fostered by theological hatred. The Rose Croix brethren, thank God, believe in the most Holy, Blessed, and Ever-Glorious Trinity; and though all the powers of darkness should combine with the Romish Church, not the least of those powers, nothing would cause the brethren of the Rose Croix, and higher degrees, ever to deny their Most Blessed Lord and Saviour.

While on this point we will offer a remark on the faith of those who are called Knights Templar amongst us. In every encampment each member invokes the help of "Christ our Prophet, Christ our Priest, and Christ our King." Amongst other portions of Scripture, the following, from the English version of the Holy Bible, are used:—Hebrews, chap. iv., verses 1—16, both inclusive; Ephesians, chap. vi., verses 10—17, inclusive; and I. Epistle of Peter, chap. ii., verses 1—17, inclusive. Others might be added, but the above are sufficient to rebut all such wicked assertions, as Mr. Robertson has made, touching the faith and practice of Orders of which he knows nothing, and has gathered only lies and deceit from men ignorant of what they wrote about, but keenly alive to suit their own purposes.

We shall conclude with one more extract. Mr. Robertson states,—

"The Masonic republic aimed at the overthrow of monarchical, clerical, aristocratic, and popular rights, and sought the establishment of a sort of bureaucratic government, whereby the fraternity might safely propagate its religious and political principles, and monopolise all place and power. And in some countries the attempt had a partial and temporary success."

Freemasonry has been long looked upon as utterly free from political partisanship. It has nothing whatever to do with state craft. The Most Worshipful Grand Master the Earl of Zetland, Earl de Grey and Ripon, and the other noblemen who are members of the Craft, would scorn to use it for political purposes, and we will even go so far as to say, if they were inclined to do such a thing, they could not.

The Most Eminent Supreme Grand Master of Knights Templar, and his conclave, are not employed disseminating any political doctrines. Theirs is an order of Christian knighthood, commemorative of times long gone by, and having no affinity with modern politics.

The Most Puissant Sovereign Grand Commander and the members of the Supreme Grand Council, are the last to interfere in political matters. Its chief is well known in academic circles for his erudition. Several of his officers have the honour to hold Her Majesty's commission, and the other members are men

* Barruel, t. ii. p. 391-3.

† Carlile's *Manual of Masonry*, p. 9.

whose exertions in the cause of Freemasonry, have been the stepping-stone to their high position. All of them, we verily believe, think more of their heavy responsibilities in governing and directing those under them than they do of any political changes in the world. Indeed in every grade and order of Freemasonry, politics have no place, and we can afford to laugh at such sheer nonsense. Freemasons number more than twenty-seven Emperors, Kings, and Princes of Europe amongst them at this day. The late Royal Family of England were all Freemasons, and most of them members of the high grades. We have noblemen, bishops, priests, lawyers, soldiers, sailors, professional men of all kinds, merchants, and tradesmen, who belong to us; and is it to be supposed that men of those classes, each having a stake in the country, are actuated by any other than loyal and patriotic feelings? Proofs might be adduced, but it is too puerile an objection to combat seriously.

Looking at Mr. Robertsons notions of Freemasonry, we are sorry to see a gentleman of his position and attainments lend himself to such clap-trap as his lecture evidences. He, for want of a guide, has been betrayed into disseminating falsehood instead of eliciting truth; and if he will take our advice, as he promises to lecture on the Jacobins and Illuminati, which have nothing to do with us, let him read both sides of a question, and if he be an honest man, which we believe, he will turn to some of the works we have pointed out, and, no doubt, will modify his opinions of Freemasonry and its higher grades very considerably.

This much we know. The Christian degrees of Freemasonry strengthen a man's faith, and vividly impress upon him the merits of that Blessed Saviour, through whose redeeming sacrifice we hope for salvation to our souls.

(To be concluded in our next.)

BRITISH ARCHITECTS.

NEW MATERIALS FOR THEIR LIVES.

Sir John Vanbrugh.—We know too little of Sir John Vanbrugh, or, as he wrote his name at other times, Vanbrug, and Vanbrook.

In any one of his fourfold capacities—architect, dramatist, manager, and herald—we would wish to know more of him. As an architect, Castle Howard and Blenheim (I have seen them and seen over them) well entitle him to the compasses which Kneller, on a kit-kat canvas (you may see the original at Bayfordbury), has placed in his right hand. "The Relapse" and "The Provoked Wife" make good his claim to rank as a dramatist, as he does, thanks to Moxon and Leigh Hunt, in the same volume with his contemporaries and friends, Wycherley, Congreve, and Farquhar. For his heraldic claims to Camden's tabard of "Clarencieux," what will *Garter* Young, or *York* King, or *Rouge-Croix* Planché say? The last-named gentleman, himself a successful dramatist, would be kind to "Van," while Mr. Buckstone, the able manager of "The Haymarket" of to-day, would admit Van's full claim to be "manager," from the treble trick he had of securing good plays, writing good plays, and filling houses, as well as building them.

In a very unpromising MS. volume in the British Museum, called a "Register of Requests," from 1660 to 1670, I found the following:—

John and James Vanbergh.

That y^e Pet^{rs} are both twinnes, and borne in London, and for some yeares past have employed a stock left them by their grandfather in a course of merchandizing. Yet some, out of spight, go about to hinder their trading, in regard that their father was an alien, though their mother an Englishwoman, and themselves have not attained y^e full age of xxj yeares. Prayes y^e Ma^{tyes} dispensacon wth their innocent disability, and that they be permitted to trade, &c."

The royal order thereon runs thus:—

"His Ma^{ty} having been moved in this Peticon, his pleasure is, that M^r Attor^y or M^r Sol. Gen^{ll} doe prepare a Bill for his Ma^{tyes} royal signature, cont^s a grant and liberty to y^e Pet^{rs} to traffiq, as by them is humbly desired."

I have never seen the petition. Does it exist?

In 1819 the Rev. George Vanbrugh, rector of Aughton, in Lancashire, then "the only surviving descendant" of the family, informed the poet of the "Pleasures of Hope" that his ancestors were eminent merchants of Antwerp, and fled out of Flanders when the Duke of Alva tried to establish the Inquisition in those provinces. There is other evidence of this were it needed. "Our family first," he further informed the poet, "took refuge in Holland, and from thence came over to England to enjoy the Protestant protection of Queen Elizabeth." Some settled in Chester; Giles Vanbrugh was one; others in London, in the ward of Walbrook and parish of St. Stephen.

We first hear of them in Walbrook parish in the year 1628, when, as the register records, William, son of Giles Van Brugh, and Mary, his wife, were baptised. Other entries relating to them and others of the name, of a like multiplying kind, are to be found in the same repository of barren facts for the years 1631, 1656, 1657, and 1659. The latest entry relating to the name records the burial, in 1726, "in the north aisle," of the great architect himself.

Vanburgh's father was a merchant in Laurence Pountney-lane, in the city of London, and appears as such, "William Vandenberg" by name, in a very rare volume called "A Collection of the Names of the Merchants living in and about the city of London," printed in 1677. This small circumstance may afford a clue for information of moment, and for this purpose I call attention to it here.

When and where Vanbrugh was dubbed "Sir John" I cannot find in any account of his life. This I have ascertained: he was knighted at Greenwich House on the 19th of December, 1714, in the first year of the Hanoverian accession. The great Duke of Marlborough introduced him, and no fee was paid on the occasion.

The first Theatre erected in the Haymarket of London was built in the year 1705. Vanbrugh was the architect. The first stone was laid the 9th of April, 1705. "Of this theatre," says Colley Cibber, "I saw the first stone laid, on which was inscribed 'The Little Whig,' in honour to a lady of extraordinary beauty, then the celebrated toast and pride of that party, then the celebrated toast and pride of that party." This often-toasted beauty at kit-tat dinners (left nameless by Cibber) was Anne Churchill,

Countess of Sunderland, second daughter of the great Duke of Marlborough. She died on the 15th of April, 1716, and in the contemporary notice of her death is described as "the general toast by the name of the Little Whig." This theatre was burnt down June 27, 1789.

Kit-Kat Garth (the best good Christian without knowing it) has, in his poem called "Claremont, a villa now belonging to the Earl of Clare," this couplet on his fellow *Kit-Kat* "Van":—

"But say, who shall attempt the adventurous part,
Where Nature borrows dress from Vanburgh's art?"
a couplet sounding in Pope's ear when he wrote of Esher:—

"Where Kent and Nature vie for Pelham's love."

As I bring, for the first time, this Claremont couplet into light in connexion with Vanbrugh and his works, I will try (what has hitherto been unattempted) to explain its meaning.

When at work at Claremont, in Esher, Vanbrugh had a house in the adjoining parish of Walton-upon-Thames. I have *over-looked* chapter and verse for it, and here it is:—

"1723, March 23, John, the son of Sir John Vanbrugh,
was bury'd."

for thus runs an entry in the burial register of Walton-upon-Thames, in the hundred of Elmbridge, and the county of Surrey.

This was not Vanbrugh's only son: a second was slain (1746), in his twenty-seventh year, at Tournay, and died without a will.

The names of Sir John Vanbrugh and of Captain Philip Vanbrugh are to be found among the subscribers to the first collected edition of the works of Addison, edited by Tickell, and published in four volumes quarto, in 1721. Who was Captain Philip Vanbrugh? His brother, I suspect.

The building of Marlborough House, in Pall Mall, was given to Wren by Sarah, Duchess of Marlborough, to vex Vanbrugh. Whoever is curious about Van's quarrel with Pope's "Atossa," will find some *new* matter of moment in the correspondence of the duchess, printed by Mrs. Thompson, from the MS. collections of Archdeacon Coxe. The *amusing materials* I allude to have been brought to light since the life of Vanbrugh was last written.

Of Vanbrugh it is to be said, what we cannot say of any other English dramatist: his plays, though evidently printed with his entire sanction, are *without* his name, and *without* dedications in a dedicating age.

When and where Sir John Vanbrugh married, his biographers omit to tell us. I have traced the period thus far:—He was married in or about November, 1718.

His biographers are equally silent when his widow died. The fact in his history I will now give. Lady Vanbrugh died the 26th of April, 1776, having outlived her husband, the great architect, just half a century and one month. In this long period we hear nothing of her. What became of her papers? Did she leave a will? Where was she buried?

The will of Sir John Vanbrugh is to be seen in the Prerogative Will Office of the Archbishop of Canterbury. I have seen it. Two of his brothers are named in it, Charles and Philip; and three sisters, Mary, Robina, and *Victoria*,—the last being the earliest use

in England of the name, that I remember to have seen, of our beloved Sovereign.

Since Walpole's death, three editions of his "Anecdotes of Painting," &c., have appeared. The first was in his "Works" (5 vols. 4to., 1798), as left revised by himself; the second, in 1826, 1827, and 1828, as edited in 5 vols. Svo., by Dallaway; and the third in 1849, in 3 vols. Svo., as re-edited by Mr. Wornum. Walpole made and left many additional notes, and wholly overlooked by Mr. Dallaway and Mr. Wornum. Here, for instance, is a note relating to Vanbrugh (not to be found in Dallaway or Wornum), every sentence of which is in Walpole's true *Strawberry* vein:—

"Two very good judges, and men of excellent taste, Sir Joshua Reynolds and Mr. Gilpin, have declared their admiration of the stupendous piles of Blenheim and Castle Howard, and no doubt vastness is very imposing at a distance; but if the designs and details are defective, the merit of grandeur remains with the person who is at the expense of the fabric, not with the architect who executes his commands. St. Peter's, St. Paul's, each strikes as a magnificent whole; but they charm, too, when the parts are examined, nor have any superfluous weight. Large edifices might be erected from unnecessary excrescences of stone that load the palaces above mentioned; and, however admirable Vanbrugh's structures may be in their present state of *perfection*, I will venture to guess that their ruins will have far greater effect, not only from their massive fragments, but from the additional piles which conjecture will supply, in order to give a meaning to the whole."

Walpole's "Works," iii. 394 (4to., 1798).

In this view it may be said, and truly, that *Strawberry*, when stripped of its curiosities by the inevitable hand of George Robins, looked, in its ruins, more truly Gothic than it did as left by Walpole, or as it now does, redecorated by Frances, Lady Waldegrave. This omitted note I commend to the judicious eye of the *Builder's* next-door neighbour, Mr. H. G. Bohn, the last publisher of Walpole's *Anecdotes*.

Only a few words more, and those Vanbrugh's own, and *recently* recovered:—

"When travellers, many ages hence, shall be shown the very house in which the Duke of Marlborough dwelt, and they shall be told it was not only his favourite habitation, but was erected for him by the queen, and with the approbation of the people, as a monument of his greatest services and honours that any subject has ever done his country; I believe, though they may not find art enough in the *builder* to make them admire the beauty of the fabric, they will find wonder enough in the *story* to make them pleased with the sight of it."

PETER CUNNINGHAM.

THE PATH OF LIFE.—AN ALLEGORY.

We extract the following from the *Penny Post*, it being from the pen of a well-known Correspondent of the FREEMASONS' MAGAZINE, Bro. J. Emra Holmes, Secretary of the St. Helen's Lodge (No. 774).

Methought I stood upon the borders of a vast desert, and before me were a company of children, attended by some elders, who seemed to me to be their guardians and protectors. And they were waiting for the dawning of the day to commence their journey of life. It was still dark, and the watch-fires of the little camp had not yet burned away. There were men busily engaged in taking down the tents which had shielded them in the night, and packing them on the backs of the patient camels who lay

upon the ground whilst the heavy burdens were being placed on them. All was bustle and confusion, for at the moment of sunrise they were to commence their march.

Calmly and slowly rose the king of day upon the scene, turning darkness into light as his glorious rays pierced the morning clouds that herald his approach, shedding life and beauty on all around. The cavalcade moved onward, joyously and free, for the air was lightsome, and a gentle breeze had sprung up with the daylight. It appeared to cheer the hearts of the pilgrims as they wended on their way: the little ones seemed to have no care, and saw no shade of sorrow to check their present joy.

And methought I saw, over the golden sand, far, far away in the east, a mighty mountain, glittering in the glories of the sun, which rose from behind its topmost peak; and it was revealed to me that thither would tend the steps of the band of pilgrims, who would pass over this mountain into the Land of Shadows. And I watched to see how they fared on their journey.

There were amongst the rest three children who struck me more than the others; why, I cannot tell, unless it might be that they all were beautiful and more unprotected than the rest; therefore, perchance they claimed my sympathy.

It seemed to me that all the pilgrims had books in their hands or fastened to their girdles. Some of them appeared to read much from them and to derive both comfort, consolation, and joy from their persusal, whilst others never once opened the volumes, but let the clasp get rusty at their side, until, even if they wished, it was difficult to unclasp and read them. And the little band moved onward towards the far off mountain chain.

The rosy beams at the first dawn of day had changed into the yellow lustre of the morning; and the purple shadows vanished, making blue and beautiful the distant hills which were before so sombre in their hue.

Armed Arab horsemen sometimes hovered near the travellers, but always left them unmolested, only bidding them beware of the dangers that would beset them at the mountain. And presently they came to an oasis in the desert, and there they stayed a little while and refreshed themselves. Tall palm trees threw a grateful shade on all around, and sparkling limpid waters gushed forth from a rock at the base of a bold bluff cliff and cooled the thirsty ground. And there were many of these pleasant halting-places on the road, where they stopped to rest awhile, and then they would away again over the sandy desert under the morning sun.

The children knew but little care and sorrow, for the way was smooth to them, and the sands were not yet parched by the burning heat of noon-day. So they were happy, joyous, and free, and would gambol along by the sides of their elder friends, or laugh delightedly as they were placed on the backs of the camels, that walked carefully and slowly, as if they knew the precious burdens they were carrying.

The morning of life is often free from trouble, and temptations and trials come but seldom with all their force until mid-day.

So they reached the foot of the mountain, and the company halted for the last time.

Then I saw that each child was presented with a book, such as the others wore at their girdles, and each had an alpen-stock or staff given to help him on his way; and they were told to read this book oftentimes and it would guide them in the right path, and the staff would at all times support them on their pilgrimage. "Lean always on the staff," I heard one say, "and it shall never fail thee."

So I followed in the footsteps of the three children whom I had noticed at the first. At first they all started off together up the beaten path that led to the summit of the lofty hill; but I noticed that Eriel and Agathon walked with their staves in their hands, and Agathon carried his book by his side, and ever and anon looked

therein; whilst Arnad tied his book to the leathern girdle round his waist, and fastened his alpenstock over his back, that it might not incommode him in his progress—so he said.

The sun had risen to its topmost height, and shone down brightly and hotly upon them all; and the mountain-sides were covered with softest verdure and most beautiful flowers, and birds of brilliant plumage flew by, and filled the air with their songs of joy and gladness. And the graceful form of the gazelle was seen bounding through the open glades at the mountain's base; and the great flamingo, with his splendid scarlet wings, rose steanily and slowly in the air, and flew away as they went by, leaving his companions, the heron and the stork, beside the reedy pool from which he sprang. And the chattering monkeys, and the parrots and macaws, with their gaudy feathers of crimson, blue, and grey, and the treacherous gliding snakes, ringed and barred with chrome and ebon tints, were all there, sunning themselves and basking in the warmth of the summer day. And it pleased the children to watch them as they passed.

"May I go, Eriel, to catch that pretty butterfly that flutters on before us?" said Arnad, looking wistfully at his elder brother as he spoke. "It has only gone a little way out of the path, brother, and I will come back again directly."

"Go along, then; and mind you return quickly," replied Eriel. "There surely is no harm in that," he added.

"Arnad; you must not go, indeed you must not," little Agathon cried. "My book says *straight is the path and narrow the way*. Do not go dear Arnad!"

Arnad looked at both his brothers, and seemed undecided what to do; but the soft pleading voice and earnest manner of little Agathon prevailed at last, and he crept along by the side of his brothers, looking longingly at the gay insects that fluttered over his path. Eriel soon grew tired of carrying his staff; for the way was not steep yet, and he did not want to use it, so he fastened it on his back, as Arnad had done; but he held the book still in his hand, though he did not seem to care to look at it. He was annoyed, I thought, that Arnad had obeyed Agathon's wish when he had given his permission to pursue his pastime out of the beaten path, and he soon ceased to hold his book in his hand, and fastened it to his girdle like his younger brother.

Presently a small richly-coloured lizard, glistening in the sunbeams, with its superb ornaments like gold and precious stones, crawled out of its hiding-place, beneath a ledge of rock, and darted affrightedly across the children's path, attracting the notice of Arnad.

"Oh, look," he cried, "at that wee bright creature. I must catch him. Let me go!" And without waiting for an answer, and in spite of Agathon's objections and warnings, he galloped off to seek his puny prey.

"Won't you come and look at it?" said Eriel. "We need not stay long, and I am tired of toiling up here without a little amusement."

"No, I cannot go, Eriel: you know our duty is to march straight on, and if we do not keep to the path, but wander away for pleasure only, the night will overtake us and we shall be lost."

"But we can easily get to the top of the mountain before nightfall," urged Eriel; "see, it wants six hours now before the sun sets, and we have already come a good way on our journey."

"No, Eriel, I dare not," was the response. "And do you stay with me. I should not like to miss you when I reach the summit, and pass away into the Silent Land."

"Never fear for me: I and Arnad will soon come up to you, but I must go," Eriel replied; and with that off he went in search of his brother, who had wandered to the edge of a deep ravine at some distance in search of some new fancy; for already, child-like, he had forgotten the green lizard he had set out for.

So Agathon wended his way onward and upward along

the mountain sides. Onward and upward straight along the narrow path he pressed. Pausing to look at nothing save his book, and grasping his alpenstock with firmer hold, he trudged manfully along, bearing the burden and heat of the day right nobly and right well. And there were lovely flowers, and pretty creeping things, and sweet, strange sounds of music, and most exquisite odours that stole upon the senses with their charms; but he never wavered from his purpose to look upon the gorgeous colours and divers shapes and figures of animated things that moved before his eyes, nor paused to listen to the entrancing melodies that were wafted by on the zephyr gales from unknown shores—nor stayed to snuff the perfumed air that came scented with the delicate spices of Araby the Blest: but onward, ever onward, he trod his weary way, never cast down, never fearing. And when he grew faint and exhausted with the heat and the long travel, he seemed to receive fresh vigour and support from the staff he carried in his hand and the book from which he read.

But where are Arnad and Eriel all this time? As I breathed the thought I was borne on invisible wings down the mountain side to where they stood, watching a splendid dragon fly with painted wings, all purple and gold, which had just alighted on a great ruby flower. The like I had never seen before. They had wandered a good way out of the path now, and had almost forgotten, in their rambles through the fern to the edge of a black chasm—where dread and curiosity had enticed and kept them spell-bound for a while—how the time went on, and whither they were bound. And when they had broken away from a place of danger like this, they would run off to another spot rendered attractive by some newer charm, until they stood as I found them over the great dragon fly, which they wished to capture, but of which they seemed to be half in awe.

Arnad was the first to remember where they were and the journey they must take; and he began: "Eriel, we must go; it is now getting late, and Agathon will wonder why we do not come to him."

"Where is the path? I cannot see it now."

"Oh, we shall soon find it," Eriel said, "We are not much out of the way, I think, besides, there is plenty of time yet, and we need not go directly."

So they turned to look for the path, and wandering here and there, but could not find it.

Poor little Arnad soon grew tired, and then began to cry; but after a little while he looked up and listened as if he heard a voice; and methought I heard one say, "Thy rod and thy staff shall comfort me," and he heard the words, and it reminded him of his alpenstock. Then I saw that he looked for his book, which had been fastened to the girdle at his waist, but it was gone—he had lost it whilst chasing in sportive glee a tiny humming-bird with its feathers tipped with gems of topaz, amethyst and emerald,—as it flew from flower to flower and sipped the honey-dew. He ran back a little way in search of it, and called to Eriel to come and help find it. But he only laughed, for he had lost his own, and did not care to seek it, thinking it would be of little service to him.

After a long, long while the book was found hid in a thicket: yet Arnad would never have seen it but that there was a gleam of light seemed to come therefrom, and it illuminated the whole place. And this light took the form of a cross—a lambent flame, full and clear, and steadily did it shine in that gloomy jungle. And so it always shone in darksome places.

Arnad jumped with joy when he discovered his lost friend,—he thought it a friend now, though he had not valued it much before, and he sprang into the bush and took it out, in spite of the thorns which pricked him sorely. How eagerly he grasped it in his hands, as if he would never let it go again! and I also noticed how earnestly he tried to unclasp it. He had dropped his staff in his eagerness to open the book. But alas! the

clasps had already rusted and tightened over the leathern covers, so that he could not undo them; but, strange though it might seem, when he took up his staff they straightway, as if by magic, opened of themselves, and he did read therein. It is only through prayer we can properly interpret the Bible. Then I saw that he read earnestly what was written there, and trod onwards, seeking the narrow path, and by means of the book and the staff he regained it at length, and hastened forwards to seek Agathon.

But he had delayed long on the road, and difficulties beset him in the way. Often was he stopped by some gigantic tree that had fallen across the path; or some granite rock, that rose abruptly in front of him, and seemed to bar the way and prevent him from advancing any farther. And once I saw a great serpent uncoil its slimy folds before his eyes, and open its hideous jaws upon the lad, as if it would devour him. But the sun would soon be sinking in the west, and he felt he must go on. So I saw that intently he coned the book, and all fear left him; and he paused before the serpent and never quailed. Also I noticed that the horrid reptile never moved. Methought it dared not touch: it was not permitted to injure or molest him.

Thus, after many trials and difficulties on the way, Arnad the thoughtless reached the narrow way, and marched onwards and upwards towards the mountain's crown. He wondered that Eriel did not come, and looked for him at first with some eagerness, but afterwards the perils of the road and the declining day warned him, neither to look to the right nor to the left, but to press on himself, lest the darkness and the night should come upon him unawares.

And so Agathon and Arnad reached the topmost peak of the mountain before sun had set; though Arnad was very foot-sore and travel-stained, and drooping like some rare delicate plant for want of water; and he was very faint and weary. His brother was but little fatigued, for the way had been even and the pathway smooth to him.

And I saw them stand on the pinnacle of that wondrous mountain, hand in hand, waiting calmly for the sunset to pass over into the Silent Land.

And the air was very still. The great sun, like a globe of liquid fire, slowly descended beyond the distant horizon, gilding the snow-white peaks of the now grand purple-shadowed mount. Its base was hid in misty vapours, that seemed to part it from the earth, and its golden tops were changing to a lovely roseate hue. There was no twilight in that unknown world, and when the sun had set, darkness and night reigned supreme over all.

And I watched the two children as they stood there, with the glories of the departing day shedding a bright, godlike halo over their fragile forms.

And methought I saw them arrayed in garments of purest white, and with glittering jewelled crowns of glory that flashed like stars on their fair brows. And they were full of light and of exceeding brightness. And just as the sun had set two flaming meteors shot across the sky, and sounds of celestial harmony—most ravishing music—greeted mine ears. And mortal eye never saw them more.

Eriel, poor wilful Eriel, had wandered astray out of the path, after some bright, gem-like form lying in the grass, and did not seek to find it again until too late. But whether he was lost in the hurricane and the whirlwind that visit those parts, or whether he was devoured of the wild beasts in the night season, I cannot tell; but sure I am he never passed from the mountain's crown into the Silent Land.

And I awoke, and behold it was a dream.

He only is worthy of esteem who knows what is just and honest, and dares to do it; that is master of his own passions, and scorns to be a slave to another. Such an one merits more respect than those gay things who owe all their greatness and reputation to their revenues.

MASONIC NOTES AND QUERIES.

NEGRO LODGES AND BRETHREN.

At a time like the present, when the American President Lincoln has politely intimated to the negroes that they had better migrate from the civilised portions of America towards the unexplored tracts, the feeling with which, even as brother Masons, they are regarded will be best shown by the subjoined documents, extracted from a Grand Lodge correspondence in 1859.—EX. EX.

SIR WALTER RALEIGH.

Wanted proofs of Bro. Dr. Oliver's assertion that Sir Walter Raleigh was a brother,—a High Grade Mason? First contribution:—

"Give me my scallop, shell of quiet,
My staff of faith to walk upon;
My scrip of joy, immortal diet;
My bottle of Salvation.
My gown of glory (hopes true guage),
And then I'll take my pilgrimage."—A.

HAMBURGH.

[Extracted from a report of the New York Committee on Foreign Correspondence.]

"Imperious circumstances require, at the hands of your Committee, a notice of the very singular movements of this body. It will be remembered that the Grand Lodge of Hamburg has two subordinates in this city, which were chartered by that body several years ago. The Grand Lodge of New York, by its Grand Master, in a very respectful and fraternal communication, explained to that body our constitutional rules prohibiting the organisation of lodges in this jurisdiction, by any other Grand Lodge whatever, and fraternally requested the withdrawal or revocation of these charters. To this communication a reply was made by Hamburg, that they had a right to issue these charters, and they should persist in their continuance. New York then, after remonstrating against the act, as an unwarranted invasion of our jurisdictional rights, and opposed to the policy of the Grand Lodges in the United States generally, declared the Hamburg subordinates irregular and clandestine, and forbade all Masonic intercourse with the members of those bodies, and suspended all intercourse with the parent body in Europe, and its constituents. This action was seconded by our sister Grand Lodges throughout the Union, and resolutions were adopted by some of them of greater stringency, if possible, than had been adopted by the Grand Lodge of New York; so that now no Hamburg Mason can obtain admission to a regular lodge in this country. This course was demanded by the necessities of the case. All other means had been exhausted to persuade that body to withdraw its charter, without avail. To have tamely submitted to this violation of our territorial rights, would have destroyed the sovereignty of the Grand Lodges in their respective jurisdictions, spread dissension, conflict and turmoil among the Fraternity, and would have ultimately dissolved the Grand Lodges. The Grand Lodge of Hamburg, seeming to be conscious of the great wrong they are inflicting upon the Fraternity, not only of New York, but of the United States, have adopted a system of reprisals, in retaliation of her supposed grievance, that is unheard of in the history of Masonry. We have received, through the Grand Secretary, from our able, faithful, and indefatigable representative, near the Grand Lodge of Saxony, at Dresden, the R.W. Bro. Von Meusch, several communications detailing these facts, and giving an account of his own doings in the premises.

"The first is a report of the transactions of the Grand Lodge of Hamburg for the 6th of May, 1858, which reads as follows, viz.:—'The Grand Lodge of Hamburg beg leave to submit to the consideration of those sister Grand Lodges in Europe, more intimately connected with a matter of general importance, requesting them to report their opinion, what action in relation thereto, might be necessary to be taken, and which at the same time might be calculated to meet the approbation of a majority of them. There exists in some the States of North America, besides the lodges at Hayti, many independent lodges of coloured people (negroes, mulattoes, &c.) as, for instance, in Massachusetts, New York, Pennsylvania, Ohio, New Jersey, Maryland, &c. They are united under Grand Lodges under the jurisdiction of a National Grand Lodge of America. We know little

about them, because they are declared by the North American Grand Lodges as clandestine lodges, and all Masonic intercourse with them is strictly forbidden. Their origin is unknown. The African lodge at Boston insists upon having obtained its charter from the Grand Lodge of England; this is, however, doubtful. According to an assertion of some of our German brethren, who have, free from prejudice, visited Negro lodges in New York, they could find nothing tending to prevent them from pronouncing these lodges just and perfect. In North America, however, in the land of boasted liberty, a negro or mulatto, in short, any person in whose veins a single drop of coloured blood runs, be he twice as righteous, honest, well educated, talented, and scientific, is considered an outcast, and all intercourse with such person is regarded as a disgrace. The prejudice against coloured people, even in those States not counted as slave States, and where none but free negroes live, as, for instance, in the State of New York, is of such a nature that no white person would sit down with a negro at the same table, or travel with one in the same stage. That even our American brethren are not free from this prejudice is a fact well known and deeply to be regretted. In the transactions of the Grand Lodge of New York (Willard), for 1855, the question whether coloured persons could be admitted as Masons was regarded as a monstrous proposition, and unworthy of discussion.

At the Masonic Convention in Paris, in 1855, Bro. Cummings, representative of Washington, insinuated that the European lodges, in consideration of the condition in America, might be induced not to admit negroes; this insinuation was, however, rejected. Under these prejudicial circumstances on the part of the North American Grand Lodges, it is impossible to avoid the conclusion that coloured lodges and coloured Grand Lodges never will be recognised by them. But are the Grand Lodges of Europe, where such prejudices are unknown, thereby bound to deny the legitimacy of a great number of otherwise just and lawful lodges, and to refuse their brethren admittance into our lodges because they are of a darker colour? The fact that a Grand Lodge of a negro State—that of Hayti, with its subordinates—has been recognised by most of the European Grand Lodges as a legal Grand Lodge, and that its representative at the Masonic Convention at Paris has been accredited, and furthermore and in particular the fact that this Grand Lodge is enumerated as such on the list of Prussian Grand Lodges is sufficient proof that such a prejudice has no existence in European Grand Lodges. The Grand Lodge of another negro State, that of the Republic of Liberia, in Africa, although too young yet and too little known, may, in the course of time, rely upon being recognised by the European Grand Lodges as well as that of Hayti. As to the Grand Lodges and their subordinates of coloured people, the North American Grand Lodges might appeal to a monopoly, according to which only one Grand Lodge can legally exist in one and the same State; and no lodge can legally exist in such State without the sanction of the Grand Lodge thereof. This monopoly has been created by common consent, and is not founded, as, for instance, in Prussia, on a demand of the Government. The Grand Lodge of Hamburg, in consequence of having been regardless of this monopoly, as far as it concerns German lodges, came in conflict with them. On this ground the right of discussing the propriety of such monopoly might the Grand Lodge at Hamburg be denied; but here it must be promised that this action of the Grand Lodge at Hamburg has only reference to such lodges, which, if they had been disposed to join the Grand Lodge of the State, would, undoubtedly, have been rejected by them on the supposition that the members of such lodges were unfit for reception. When American lodges, in respect to a general prejudice prevailing there, deem it proper to reject coloured persons; when they refuse members of coloured lodges admittance, forbidding at the same time all Masonic intercourse with them, they may, politically, be in the right, but not Masonically, and cannot expect European lodges to agree with them on this point. The connection of Europe with other parts of the world, increasing from year to year, demands a discussion of this question, which ere long may be submitted to the consideration of each European lodge, in particular to lodges in scaports and in Germany, but to the lodges at Hamburg. The Grand Lodge at Hamburg will, at its next convention, make this question the topic of deliberation, relying thereby upon the support of his sister Grand Lodges, desiring them to communicate their views and intentions in respect to the recognition of the Grand Lodge of the Republic of Liberia, in Africa, but in particular in respect to the lodges and Grand

Lodges of coloured people, pronounced by the American Grand Lodges to be clandestine."

There are some features of this report that are very singular, and would be unaccountable, but for the fact that a Mason from Hamburg is unknown in America, and he will continue to be a stranger in this land of charities and Masonic benevolence so long as that unwise body on the continent of Europe, which bears that name, shall persist in the support and countenance of its subordinates in this jurisdiction. Speaking of the negro lodges, this report says:—"Their origin is unknown. The African Lodge at Boston insists upon having obtained its charter from the Grand Lodge of England; this is, however, doubtful. According to an assertion of some of our German brethren who have, free of prejudice, visited negro lodges in New York, they could find nothing tending to prevent them to pronounce these lodges just and perfect." In the first place, has the Grand Lodge of Hamburg ever been appealed to by these negro lodges to recognise them? Not at all; Hamburg will not so pretend. What business, then, has that body to be meddling with this matter? More than three thousand miles away! None whatever. Do they know of the rejection of a coloured individual by one of our lodges? Do they know, or have they been informed of the exclusion of a single member of a "coloured lodge" from the doors of a white man's lodge? Has it been intimated to Hamburg that all intercourse with coloured Masons has been forbidden? We present these questions only to show the inconsistency of the pretensions of Hamburg. And these are the grounds upon which it goes out to the Grand Lodges of Europe with an earnest appeal for the recognition of coloured lodges in this country. And yet, strange as it may appear, there is not the slightest proof—there is not the shadow of evidence that we are obnoxious to one of these charges. And yet Hamburg asks the Grand Lodges of Europe to recognise these bodies when it declares their origin is unknown, and their pretensions doubtful. Some of the German brethren have visited these negro lodges in New York. We respectfully submit that the Grand Lodge of Hamburg is mistaken in this particular. No German brother has ever visited one of these lodges. Such a thing cannot be done—for the moment a Mason enters the portals of such a body in New York in the character of a Mason his panoply of "brother" departs from him. There may be, and doubtless have been, white persons, perhaps Germans, who have visited negro assemblages which were called by the negroes themselves "Masonic lodges;" but these assemblages bear about the same affinity to a Masonic lodge that a negro clam-bake would bear to the Diet of Worms. None but irregular, clandestine, or expelled Masons visit these bodies of Masons; the Mason in good standing who should visit one of these bodies would subject himself to expulsion, and would be expelled as soon as the subject could be brought before his lodge—not so much because the body is made up of coloured men, though this would cause a suspicion of his orthodoxy, but because there is not, and never has been, a negro lodge of Masons, in the State of New York, deriving authority from a regular Grand Lodge. A moment's reflection will convince any Mason that such a body cannot be visited without a violation of the most solemn obligations.

The Grand Lodges of Europe are supposed to be without prejudice to the coloured race, and are therefore asked to recognise these bodies! Extravagant credulity! Can it be possible that Hamburg believes the other Grand Lodges of Europe will recognise negro lodges and Grand Lodges solely because their members have dark skins? This idea presupposes an affection for the coloured race on the part of the European Grand Lodges which would trample upon Masonic obligations to be gratified. Those bodies cannot commit, nor permit their members to commit so great a crime. There must be some other evidences furnished those Grand Lodges of the regularity of these negro lodges before they will acknowledge them; and when they come to seek for this evidence it will be entirely wanting.

We are, however, forestalling Bro. Von Mensch in these remarks, and we must allow him to be heard in a matter in which he has taken so active and honourable a part. His first official communication on the subject was made to the Grand Lodge of Saxony, at its meeting on the 17th of October last, and is as follows:—"

[Then follow three reports made to the Grand Lodge of Saxony, by R. W. F. A. Von Mensch, Representative of the Grand Lodge of New York near that body; the first at the meeting of Oct. 14, 1858; the second at the meeting of January 5, 1858 (1859?); and the third at the meeting of April 6, 1859.

Our space will not permit us to insert them entire. We therefore present the following synopsis of the line of argument adapted by him.

In the first report, he states that the Grand Lodge at Hamburg requests the Grand Lodge at Saxony to give their views upon these points:

1. The recognition of the Grand Lodge of the negro republic of Liberia, in Africa; and

2. The recognition of a National Grand Lodge, and of Grand Lodges of coloured men in the United States, which are considered by the Grand Lodges of the latter country as irregular.

Bro. Mensch premises that, under the appellation of coloured men, the Grand Lodge of Hamburg does not mean the American aborigines, the Indians, but those individuals in whose veins, to use a common expression, flows African blood—negroes and mulattoes. He then, in the name of the Grand Lodge of New York, and as the representative of that body of Masons, formally protests against the recognition of visitors from such, in the lodges under her jurisdiction. He calls to the remembrance of the Grand Lodge, the position which the Grand Lodge of Hamburg occupies to the Grand Lodges of the United States. That the latter have ceased all fraternal relations with the former, in consequence of her invasion of the jurisdiction of the Grand Lodge of New York, by the establishment of two subordinate lodges within the jurisdiction of the latter, the members of which comprise citizens of the United States, of German origin; and that the Grand Lodge of Hamburg persists in this invasion, and is in a state of hostility, in consequence, to the American Grand Lodges. He alleges that in the United States the free coloured men stand on the lowest rounds of the social ladder, and, generally speaking, of mental development; and that in the non-slave-holding states they enjoy protection; but from higher considerations, no political and civil rights and privileges. That the Craft of Freemasonry presupposes with its members not only a certain conformity of inner and outer culture, full independence in the position of life, the unimpaired possession of public rights, but also an intellectual equality, and the capacity of reciprocity of Masonic obligations. He alleges that the initiation of colored men in the American lodges would not fail, besides, to produce between the brethren of the Northern and Southern States of the Union dissensions and discord, and the interests of the entire country would infallibly be heavily compromised. That it is the duty of the loyal citizen to respect and to protect the political organisation of the fatherland, and it would ill suit the old, venerable, and true Order of Freemasons should they, by violating the laws of the land, disturb by its actions the order and peace of the country. That Masonic interests will always and everywhere be subordinate to the welfare of the State; and arrives at the conclusion that Masonic rights and public duty require that the Grand Lodges in the United States should not only firmly support the law respecting the interdiction of more than one Grand Lodge in each State, which excludes also the coloured Grand Lodges, but also the constitutional declaration of incapacity of coloured men to be initiated into the Order. He also alleges that these negro lodges do not possess valid charters.

In his second report, Bro. Von Mensch further elaborates these views, and fully investigates the claims of Prince Hale Lodge, or Grand Lodge, whichever it may be called; and shows that it is a spurious organisation. From his third report, we learn that the Grand Lodge of Hamburg, has postponed the consideration of such recognition, which was to have been had in February, until her quarterly meeting in May. He also states that such German Grand Lodges as have acted on these propositions have given only evasive answers—they recognise coloured lodges, provided they are just and perfect, that is, legitimate; and that the Grand Lodge of Hanover has already given her vote to the effect that, she does not recognise these bodies, at this time, as just and perfect. He reiterates the views presented in his former reports, and alleges that the Grand Lodge of England, and the European Continental Grand Lodges, in general, respect the American right and law, as well as the American Grand Lodges on their part are wont to honour the foreign rights and usages.

Bro. King further says, in the notice of these reports, "It may not be improper to mention that, aside from the reports above copied from Bro. Mensch, we have learned through private sources, there is a disposition on the part of the Grand Lodge of Hamburg to invite the coloured lodges to recognise her as the Mother Grand Lodge, in the quality of daughter lodges and Provincial Grand Lodges. This, of course, would avail nothing

in making the negro bodies regular, yet it would give them a pretence of regularity, so far as having a legal Masonic superior. We doubt whether any Grand Lodge in the world, except Hamburg, would so far overlook the plainest principles of Masonic law as to recognise them. It seems that the German Lodges will, however, recognise the coloured 'lodges,' provided they are just and perfect. If they hold to this position, they will not recognise these bodies, because, as before stated, there is not a just and perfect negro lodge in the United States, and hereafter never can be; for no American Grand Lodge ever has granted a charter for a coloured lodge, and never will do so, on account of the relations sustained between the two races."

The following resolutions on this subject, reported by the committee on Foreign Correspondence, were adopted by the Grand Lodge of New York:

"Resolved, That the course pursued and the views expressed by the R.W.F. A. Von Meusch, the able and faithful representative of the Grand Lodge of New York near that of Saxony, in relation to the illiberal and unmasonic policy of the Grand Lodge of Hamburg, for persisting in the violation of the jurisdictional rights of this Grand Lodge, and for seeking to create dissensions between the Grand Lodges of Europe and America, is warmly approved and commended, and the thanks of this Grand Lodge are hereby tendered him therefore.

"Resolved, That the committee on Foreign Correspondence be instructed to draw up a circular letter to the Grand Lodges and Grand Orients of Europe and America, respecting the unwarranted course pursued by the Grand Lodge of Hamburg, in seeking to produce discord in this jurisdiction, and among the Grand Lodges of the world, and fraternally soliciting such such action thereupon as the exigencies of the case may require; and after its submission to and approval by the Grand Master, that it be then forwarded to such Grand Lodges and Grand Orients.

"Resolved, That the Grand Lodge of New York regards with painful emotions the attempt being made by the Grand Lodge of Hamburg herself to recognise and to induce the other Grand Lodges of Europe to recognise bodies of coloured men in the United States as Masonic Lodges and Grand Lodges, when it is a notorious fact that no legal organization of the kind exists in the American Union; and that the adoption of any measures tending to this end by any Grand Lodge whatever, must be regarded by this Grand Lodge as the evidence of a desire on the part of the body thus acting to cease all Masonic intercourse with the Grand Lodges of the United States, and their constituents."

THE O. O. O. E. V.

During my travels in the United States, about 1848, I remember having heard of a society known as above, which I believe meant the "Old Order of Eclamsis Vitae" also nicknamed by the uninitiated as the "Old Order of Evil Vagabonds." From my rather indistinct recollections on the subject, being but a lad at the time, it appears to me to have been organized as a burlesque upon Masonry, having ceremonies of initiation, pass words, signs, &c. I believe it extended over the whole of the United States. Can any of our American brethren give further information upon the subject and oblige—A BRITISHER.

WILLIAM DE LA MORE.

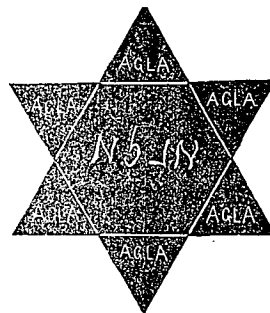
What was the fate of William de la More, the Grand Preceptor of the Temple, at the persecution? There are at least two reports; one that he ended his days in the tower, and the other that he was remanded back to prison on the 3rd of July, 1309, and was afterwards imprisoned in a monastery the remainder of his life. There is great probability of the latter, as the Archbishop of York, William de Grenesfield, provided for many of the Templars in the monasteries of York.—See *Ashmole's History of the Order of the Garter*.—A

MAJOR-GENERAL GEORGE B. McCLELLAN A MASON.

The following is from the New York *Evening Courier*:—"This brave and distinguished officer, who has not only by his devotion to the cause of the Union, but as commander-in-chief of its armies, earned unfading laurels, is a Free and Accepted Mason. He was initiated, passed, and raised in Willamette Lodge, Oregon."

CABALISTIC DEGREE.

The following figure may interest "Asst. Sojourner," who inquires, respecting the small triangles. It is taken from Allen's *Modern Judaism*, and was thus used by the Cabalists, who termed it "The shield of David." The Hebrew inscription *Agla* is composed of the initial letters of four Hebrew words, which may be rendered "Thou art strong for ever O Lord," or "Thou art strong in the eternal God."—A.



ANCIENT AUTOGRAPHY—TO HEAL.

Mr. M. A. Lower, in an Article on Sussex Archæology says:—

"Although our county was the scene of the Norman Conquest, and notwithstanding its proximity to the Gallic continent, it still retains, not only in its local nomenclature, but in the physical character of its common people, many traces of those brave Teutons who, under *Ælla* and his successors, colonized these shores. The *dis* and *dat*, the *dem* and *dese*, the *arn*, *yourn*, and *theirn* of our plough-men, show plainly their German extraction. I used to wonder why day labourers took in vain the name of one whom I considered as the Patriarch of the land of Uz, until I discovered that he swore, not by *Jove*, but by *Jobe*, the Anglo-Saxon Jupiter. Let me add, that the word *jobal*, also employed by our peasantry, must be regarded as a direct derivative of *Jobe*, rather than as a corruption of the current English "jovial," which comes from the Latin *Jovialis*, or "Jupiter-influenced." I now forgive the village chorister who, in *Gloria Patri*, persists in chanting "*wurruld* without end," because that too is true Anglo-Saxon pronunciation. When my occasional gardener talks of the ravages of "them *snags*" on a peach tree, I bear with his vulgarity when I reflect that he is quite as near the true orthoepy as his betters who call the marauder a snail, for *snægl* is the word which Englishmen, gentle and simple, have modified in these two differing forms, and while the gentlemen elude the difficult letter *g*, the peasant sticks fast in it, and says *snag*. If, too, the said gardener calls his curved spade a *grafting tool*, he is only using the talk of his forefathers of a thousand years ago, when *grafan* meant to dig. I asked him how his aged father does, and he replies that he is quite *stolt*, and again he speaks good Saxon, for that strange word signifies "firm and strong." And when he gathers up his weeds and rubbish into a trug-basket, he employs both an Anglo-Saxonism and a vessel which are almost peculiar to county of Sussex. Some such *trugs* were sent to the Great Exhibition of 1851, as a specimen of Sussex industry, and one of them, framed in the neatest manner, and fastened with silver nails, was deemed a gift not unworthy of the acceptance of Royalty itself. When the same honest man buries his twenty or thirty bushels of potatoes for winter consumption, he calls it *healen* them up, and he still talks good Saxon, for *halan* means to cover. If the thatched roof of his cottage is out of repair, he says that the *healing* is bad; and when he lies cold on a winter-night, he provides himself with an additional blanket by way of *healing*. In all these applications the idea of "to cover" is in his mind, just as it is in ours when we speak of the "healing art," or when we talk of a wound being healed that is covered with a new and healthy skin. Not long ago a parishioner of a Sussex village proposed a subscription, instead of a compulsory rating, for new *healing* the church. The clergyman, who was not of South-Saxon birth, was somewhat scandalized at the expression, which to his mind conveyed the idea that the church required *curate*-ive treatment. The truth is that the Sussex villager knew his mother-tongue better than the Oxford scholar did. It is satisfactory to add that the difference between incumbent and parishioner was simply verbal; for the venerable edifice was *healed* to the liking of the parishioner, and *tiled* to the satisfaction of the vicar—only the former was more happy in his word than the latter; for while the one derived it from the mother-tongue of his ancestors of long centuries ago, the other had to trace his through the etymological steps of *tile*, *tuile*, *tegula*, and *tego*, at last arriving at a precise synonym of *halan*, the very word to which he had taken exception."

THE PARIS UNIVERSAL AND PERMANENT
EXHIBITION.

(Translated from "LE CONSTITUTIONNEL," 28th August, 1862.)

Within the precincts of New Paris, in the flourishing district of Auteuil, where Boileau gave poetic counsel to his gardener, where Molière composed his *chefs d'œuvres* in the company of Racine, De la Fontaine, and De la Bruyère, industry, the queen of our epoch, is rising at this moment, a palace to modern genius. Its aim is to place upon a new footing exhibitions, the utility of which is incontestable. They began by being exclusively national and temporary. From being national they became universal. Henceforth the products of science, the arts, industry, agricultural, and commerce, will find a place in a universal and permanent exhibition. The splendid palace now building at Auteuil proves that the idea is leaving the realms of theory, and approaching realisation. Let us first examine the practical advantages of the scheme; we will then describe the building and its workmanship.

Persons are fond of repeating that distance is annihilated, that frontiers are disappearing, and that modes of international communication are being multiplied. It is true. They delight in exalting the marvels wrought by the union of science and labour, the grand modern discoveries, the admirable inventions of industry—and with good reason. But it is of the utmost importance to develop all the branches of human activity, and to expedite commercial transactions. The Universal and Permanent Exhibition offers these advantages, for its object is to bring together the producer and the consumer. It will save the one numberless researches—often unproductive. To the other it will offer a continual stimulus, and place at his disposal objects from all quarters of which he has need.

In periodical exhibitions one often sees exceptional works, true exponents of ability, but executed at great cost, and addressing themselves more to the curiosity of sightseers than the approval of practical men. These productions, which aim at effect, and are not meant for ordinary use, ought not to enter into competition with the samples of industrial labour. The Universal and Permanent Exhibition, on the contrary, will give satisfaction to industrial and commercial interests. It will tend to improve the welfare of the labouring classes, by leading the producer to unceasingly improve his work, until he at length attains a point combining excellence with economy. We are able to add that the scene of this pacific tournament will be worthy of the city which Europe truly considers the capital, not only of France, but of the whole world.

The idea once conceived, its realisation was imperative. This is often the most difficult part. Happily for the project of universal and permanent exhibitions, it has found powerful support among large capitalists, who have undertaken to defray the cost of construction. When the building is finished it will be placed at the disposal of exhibitors, a very long list of whom is already published. The programme is headed by those memorable words which were uttered by an august personage on a solemn occasion:—"Approach, all you who think that the progress of agriculture, the industry, and the commerce of a nation contributed to its general welfare, and that the more reciprocal intercourse is multiplied, the more national prejudices will be effaced." Also when this project was submitted to the Emperor, his Majesty was pleased to express to its authors his approbation of it, and the pleasure with which he should regard its realisation. Their Excellencies the Ministers of Finance, Agriculture, and Commerce have accorded, by two official despatches, various permissions which show the sympathy of the Imperial Government with the idea of establishing in Paris an exhibition universal and permanent.

For a project of this nature the choice of site was of the

greatest importance. Of course the founders would have greatly preferred to establish themselves in the centre of Paris. But they encountered insurmountable obstacles. How could they find in the heart of a great city an area sufficiently extensive (130,000 square metres)? And even if they had overcome this first difficulty, the excessive value of the ground would have alarmed the greater number of exhibitors. At the same time it was necessary that this site should not be too distant from business quarters, and that it should be united with the capital by rapid and economical means of communication. A large piece of land, situated on the verge of the Bois de Boulogne, between the gate of St. Cloud and the station at Auteuil, united all these advantages. It is now the property of a company, and the workmen are progressing with such rapidity, that already the plan of a monumental palace intended to receive the artistic and industrial products of the whole world is clearly defined.

When an edifice of this kind is required, its proportions must be colossal. The palace at Auteuil will present a *coup-d'œil* 500 metres in length, that is to say, an elevation double that of the Palace of Industry in the Champs Elysées. The façade will extend along the new Boulevard granted by the city of Paris, commencing at the banks of the Seine, and terminating at the main street of Auteuil and the other ways of approach, which will complete the Parisian network. The effect will be magnificent.

Imagine one of these constructions invented by modern architecture, light but solid, where iron and glass rest upon stone foundations. An entrance portal, in keeping with the grandiose character of the edifice, will give access to the centre of the building, which will be crowned by a dome more lofty than that of l'Hôtel des Invalides. At each end of the structure, elegant pavilions will complete the palatial effect, and will be accompanied on the right by a Machinery Annexe, on the left by a vast rotunda, intended for concerts and charitable fêtes. Such is the *tout ensemble* of the building in course of construction by an army of workmen, under the direction of skilful engineers.

In the interior, the height of the building will be divided into two stories; but by a happy arrangement, this division will not show externally, and one range of windows, extending the whole height, will give light to the treasures exposed in the galleries.

We hope (and the activity which presides over the work authorises us to entertain this hope), that the inauguration of the universal and permanent exhibition will take place early in the ensuing year. Meanwhile, the enterprise is organised on a solid basis. The most influential representatives of universal industry have already sent in their adhesion, and head the list of exhibitors. This adhesion, however, does not at present imply any pecuniary contribution. The founders are liable for all expenses up to the time when the exhibitors take possession. We may add, that during five days of the week admission will be gratuitous, and that the detailed internal regulations will be settled by committees from the different nationalities.

Such has been the rapid advance of an idea conceived in a liberal and straightforward manner. It deserved to be conceived and carried out in an epoch which has already accomplished such grand undertakings, and in a kingdom where industrial progress advances in concert with the national grandeur.

CASES OF EMERGENCY.

Extract from Grand Master Ensign's Address, delivered before the Grand Lodge of Connecticut, May 14, 1862:—

"This brings me to another point connected with the same subject, which is that no balloting for candidates should take place except at the regular communications of the lodge. I know that some object to this opinion, that oftentimes there happen cases of emergency, which require immediate attention, or the opportunity will be lost of admitting men of acknowledged worth to a participation in the benefits of our institution. That in such cases delay would be almost injustice, appears at first sight plausible; but a slight examination of the subject will cause the objection to fall of itself. Whence does such emergency arise? In ninety cases out of a hundred they are men who have lived all their days in our midst, knowing there was a Masonic Lodge within a stone's throw of their home, passing almost daily before the very door, at which they never had a thought of knocking, until when about to engage in some hazardous enterprise, or perhaps to visit foreign lands or distant cities, they happen to think, all of a

sudden, they may derive some benefit from an Order which extends over the whole earth. Then, and then only, these supposed advantages urge them to be made Masons, and they apply to some friend to propose them to the Lodge; and as they have no time to lose, they must be hurried through with lightning speed, receive a certificate, and start on their way rejoicing. Now, brethren, let me ask if such men are worthy members of the Order? What do they know of Masonry? Of the lectures they certainly know little or nothing; and it is very doubtful whether they remember enough to satisfy a critical examiner that they have been initiated, passed and raised. If the letter is unknown to them, what shall we say of the spirit that vitiates it? They certainly know nothing of it. The body, if I may be allowed to express myself thus, may have been duly led through the ceremonies, but the mind has not had time to digest the moral explanation received. They can give no good account of their faith. Far from bringing credit to the fraternity they have joined, they only show their ignorance of Masonic principles, and expose the Lodge that admitted them to the merited reproach of remissness in the performance of their duty to the Craft. Such are the generality of cases of emergency, and we must therefore conclude that such men had better be kept out of the Order. Nothing is lost to us, and but little to persons actuated by mere mercenary motives. I would therefore recommend that the rule be adopted to ballot for candidates only at regular communications, and cases here presented will happen but seldom."

CORRESPONDENCE.

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

ROYAL ARCH MASONRY IN SCOTLAND.

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

SIR,—From your print of date 6th of September, I observe that your "Own Correspondent" has felt the weight of the remarks made in my former letter—his ungentlemanly and unmasonic language betrays this.

It affords me great pleasure to know that he discovers the writer of these letters, inasmuch as the recollection of former epistles from the same pen, similarly well-timed and truthful, must be provoking and painful. Hence, I presume he loses his affected dignity, and following the natural bent of his plebeian nature, heaps upon me all the filth of his ill-scraped tongue. Such a mode of dealing with arguments is adopted by those only who, conscious of defeat on a fair field, seize every opportunity, and exhaust all the resources suggested by a diseased imagination of blackening their opponents.

I hope you will insert this letter; I shall not trouble you on the same subject again, believing as I do that such communications are the curse of the Craft.

ONE OF THE COMMITTEE.

Ayr, September 11, 1862.

THE MOUNT CALVARY ENCAMPMENT.

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

SIR AND BROTHER,—It is not very agreeable to a lover of constituted authority to see a body he has recently joined stigmatised as "schismatic," as in the case with reference to the Mount Calvary Encampment, in your columns of the 13th inst.

Before presenting myself for admission, I took every pains to ascertain the exact status of the Mount Calvary Encampment, and of the Rose Croix Chapter attached thereto, and satisfied myself as to the perfect legality of the powers exercised by each. As to the former, I presume there is no question, while, with reference to the latter, inquiry would have informed you that the powers given in the ancient warrant constituting the encampment for granting the eighteenth degree were specially confirmed by the Supreme Grand Council in 1848, under whom the Rose Croix Chapter now holds, paying to that body the fees for registration, and receiving therefrom its certificates.

To avoid misunderstanding, I may add that the Mount Calvary Chapter of Rose Croix confers that degree upon

those only who are members of the Mount Calvary Encampment.

You may be of opinion that the task of vindicating the character of a body under censure should be left to some person having authority therein; but as I have been very particular in making myself acquainted with the facts as now stated, and as I always feel very jealous for the honour of any society of which I am a member, I do not shrink from offering myself as the champion of brethren visited with unmerited opprobrium.

I leave to Sir Knight King to criticise the taste displayed, now that the "schism" is healed, in denouncing as "schismatic" any party concerned in former differences, expressing a hope that that P.E.C. may not be deterred by your remarks from paying us another visit.

In the name of Christian charity, I call upon the "Ed. F. M. and M. M." to exercise greater caution before indulging in editorial notes calculated to wound the susceptibilities of brethren who are quite as anxious to do right as himself, and equally competent to decide what is right.

I am, Sir and Brother, yours fraternally,
FREDERICK BINCKES,
 Mount Calvary Encampment and
 Chapter Rose Croix, 18°

London, September 17, 1862.

[We were certainly not aware of the confirmation of 1848, and cannot understand why if a mixed authority is to be admitted in one encampment it might not have been admitted in the Baldwyn Encampment, and all disputes avoided.]

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

DEAR SIR AND EMINENT SIR KNIGHT,—I am utterly at a loss to understand the editorial paragraph appended to the report of the meeting of the Mount Calvary Encampment of the 28th ult., which appeared in your last week's number. The loyalty of the Mount Calvary Encampment has never been questioned, and it has the honour of numbering among its members as many present and past Grand Officers as any encampment in London. There is no Commander who understands and does his duty better than Sir Knight Braithwaite, present Eminent Commander; and he can hardly have better supporters than Past Commanders Purdy and Elliott. The Mount Calvary Chapter of Rose Croix was held the same evening, partly for economy and partly to suit the convenience of the Companions to be exalted, one of whom, Sir Knight Grice, travelled upwards of a hundred miles for that purpose. Sir Knight Lemanski, the M.W. Sovereign, occupied the throne, and performed the ceremony with his usual accuracy; and Sir Knight King took the oath of allegiance to the Supreme Council of Rites to qualify him to be present. The funds of the encampment and chapter are kept perfectly distinct, and the Companions pay the legal fees for exaltation to each degree, as well as the annual dues to Grand Conclave and Supreme Council.

Sir Knight Lemanski presided at the banquet in lieu of Sir Knight Braithwaite, who could not remain; and as the expense was paid out of the funds of the encampment, the members sat down as Knights Templar, and the toasts of the evening were necessarily confined to those usually given in that Order. No disrespect, therefore, was intended to Dr. Leeson by omitting his name.

I am sorry to see an allusion to the Baldwyn Encampment, which I cannot help thinking wanting both in Knightly courtesy and brotherly love; it will be quite time enough to accuse the Mount Calvary Encampment of schismatic conduct when it has committed an act to justify it.

I remain, dear Sir Knight, yours most fraternally,
M. H. SHUTTLEWORTH,
 P.E.C. Mount Calvary Encampment.

THE MASONIC MIRROR.

MASONIC MEM.

At the Lodge of Benevolence, on Wednesday, 17th Sept., 1862, W. Bro. John Udall, Past G.D., in the chair, eight petitioners were relieved with £88.

PROVINCIAL.

CUMBERLAND.

CARLISLE.—*Union Lodge* (No. 389).—A lodge of emergency was held in the Masonic Rooms, on Tuesday evening, the 9th of September, to initiate Mr. Benning Cole and raise Bro. Cook. F. W. Hayward, P.M., officiated as W.M., assisted by Bros. Blacklock, S.W.; Ritson, J.W.; Melbourne, S.D.; Richardson, J.D.; Murray, I.G.; Storey, Tyler; Fisher, Sec. The lodge was opened according to ancient custom in the first degree, the minutes being read, confirmed, and signed, and other necessary business despatched the lodge was opened in the F.C. Our brother and the candidate being late in coming, the lodge was closed. The brethren then retired to the ante-room, where they spent a very pleasant and harmonious evening, replete with Masonic information. The visiting brethren were:—Bros. Horne, of Lodge St. Thomas, No. 97, Edinburgh; and Bro. Gregory, New York.

DEVON.

DEVONPORT.—*Lodge Fidelity* (No. 280).—The above lodge (which now meets twice monthly) met on the 7th inst., for the purpose of initiating a naval officer, who proceeds on a foreign station, and an old inhabitant of the town; the ceremony was performed in a masterly manner by Bro. P.M. Chapple. The duties having terminated, the brethren, accompanied by the visitors, adjourned to the festive board. The naval brother above alluded to, in reply to the toast of "Our new made Brother," said that he should ever remember the honour they had that night conferred on him, and only feared that he would not be able to remain in England a sufficient time to take the other necessary degrees. The visitors present replied on behalf of Brunswick and other neighbouring lodges.

PLYMOUTH.—*Lodge Brunswick* (No. 185).—Owing to a pressing amount of business to be transacted at this flourishing lodge, the brethren were summoned for half-past four, punctual to the time were the officers and many of the brethren. The proceedings commenced with the raising of Bro. Gudridge; after which, two brothers were passed and one initiated. A matter relating to the Annuity Fund was ordered to be entered on the minutes for consideration at the next meeting. At half-past nine the brethren and their guests adjourned to the banquet in the festive room. Brothers from Lodges Fortitude and Fidelity, in the locality, and one from Halifax, Nova Scotia, returned thanks to the toast of "Our Visiting Brethren." The brethren shortly after dispersed, highly delighted with their happy evening's work.

NORTHUMBERLAND.

MORPETH.—*Lodge Ogle* (No. 919).—The usual annual meeting of this lodge, which was held at Stewart's Temperance Hotel, on Thursday, the 11th inst., the lodge was opened by the W.M. Bro. E. Reed, assisted by his officers and several brethren, when Bro. Andrew Gillespie, P.M. 24 and 614, and Prov. G. Reg. for Northumberland, proceeded to instal the W.M. elect, Bro. J. O. Schofield, as Master for the ensuing year. The newly-installed Master appointed and invested the following officers:—Bros. Reed, P.M.; J. Greives, S.W.; J. D. Laws, J.W.; J. Watson, sen., S.D.; B. Woodman, J.D.; J. Watson, jun., Sec.; R. King, Treas.; W. G. Laws, I.G.; and Harrison, Tyler. After the proposal of a gentleman for initiation the lodge was closed in due form, when the brethren adjourned to the King's Head Inn, where a sumptuous banquet was provided by Bro. Greives, to which they did ample justice. Amongst the visitors were observed Bros. W. Quarrie, W.M. 957; Bell, S.W. 957; Baker, 957; Jno. Bailes, S.W. 793; A. Gillespie, P.M. 24 and 614, and

A. M. Loades, W.M. 24. The harmony of the evening was materially promoted by the excellent singing of Bros. W. Quarrie, Bell, J. Watson, junr., and Reed. The evening was spent in a true Masonic spirit, and the brethren separated at an early hour.

SUSSEX.

PROVINCIAL GRAND LODGE.

A large gathering is anticipated at the meeting of the Provincial Grand Lodge of Sussex, which, with the banquet to follow, will take place, for the first time, at the Royal Pavilion, Brighton, on Friday, the 26th inst. An additional interest attaches to the meeting, owing to several intended new provincial appointments.

BRIGHTON.—*Royal York Lodge* (No. 394).—The monthly meeting of this lodge was held on the 2nd inst., at the Old Ship Hotel, under the presidency of the W.M., Bro. Marchant, supported by the whole of his officers. The lodge was opened only in the first degree, and upon being closed the brethren, about twenty-five in number, adjourned to an unusually good banquet, the W.M. presiding. A very friendly evening was spent. During the summer months the lodge business has been light, and the ability of the W.M. not tested in regard to initiations.

YORKSHIRE (WEST).

DONCASTER.—*St. George's Lodge* (No. 298).—It has been previously announced that the next quarterly meeting of the Provincial Grand Lodge for West Yorkshire will be held in Doncaster on the 1st of October next. On Friday last an emergency meeting of the brethren, convened by the W.M., was held in the Town Hall, "to consider as to the reception to be given to the R.W. the Provincial Grand Master, the Earl de Grey and Ripon, who has stated his intention of being present at the Provincial Grand Lodge, to be held on Wednesday, the 1st of October, and other business." The chair was taken by the W.M., Bro. T. Smith, who read a letter which he had received that day from Bro. Dr. Fearnley, the D. Prov. G.M., informing him of the intention of the noble Earl to be present at the ensuing meeting, and expressing his hope that his lordship would meet with a hearty reception at the hands of the brethren of St. George's Lodge. Some conversation took place on the subject; and it being stated by one of the brethren present that the use of the Mansion House could not be obtained for the banquet, it was resolved that the same should be provided at the Reindeer Hotel. It was also agreed that the lodge should be held in the large room at the Town Hall; and that a harmonium be placed therein for the occasion. It was a subject of congratulation amongst the brethren that his lordship should have so far honoured the lodge by this mark of his kindness.

AUSTRALIA.

VICTORIA.

(From a Correspondent.)

SOUTH YORRA LODGE (No. 1010).—This lodge held its monthly meeting at the New Bridge Hotel, Gardner's Creek-road, on Thursday, the 10th June, 1862. Present, Bros. H. W. Lowry, W.M., in the chair; N. W. Pollard, P.M.; visiting Bro. J. Goodall, W.M., Richmond Lodge (No. 1093); T. H. Lempriere, Prov. G. Sec., S.W.; Frank Day, J.W.; A. Kearney, Treas.; W. Burchall, Sec.; C. Morlin, J.D.; J. Dollamore, I.G.; and twenty-two members and fourteen visitors. The lodge was opened in due form with solemn prayer, at 7 o'clock, p.m., the lodge having been summoned half an hour earlier in consequence of the amount of business. The minutes of previous meeting were read and confirmed. The ballot was taken for Mr. Cassidy as a candidate for initiation. Mr. Cassidy, being in attendance, was introduced in due form and initiated, the ceremony being ably performed by the W.M. The lodge was then opened in the second degree, when Bros. Coster and Durdley were passed to the degree of Fellow Craft. The lodge was then opened in the third degree, when Bro. Hull was raised to the high and sublime degree of a Master Mason, the ceremony being most impressively performed by the W.M. The lodge was then reduced to the first degree, when two candidates were proposed for initiation. The lodge was closed in due form,

and the brethren adjourned to refreshment, and spent a very pleasant evening, the harmony being enhanced by some excellent singing by visiting Bro. Crisp and Bro. Lempriere, S.W. The brethren separated about 11 o'clock, as several had to catch the train for Melbourne. The working of the W.M., than whom a more efficient does not exist, was admirable. The Wardens were perfect in their several requirements, and the various other officers were not wanting. Although a very young lodge, being only established last December, it bids fair to become a very strong one. This, we think, is mainly owing to its excellent W.M.; and the lodge has cause for congratulation in being so fortunate as having him at its head. An emergency meeting was called for initiating candidates. Masonry has taken a fair hold out in Australia, and the kindly feeling entertained by every lodge to its visitors, gladdens the heart of any brother who visits, and leaves them impressed that Masonry is something more than a mere name.

SOUTH AUSTRALIA.

ADELAIDE.—*South Australian Lodge of Friendship* (No. 613).—The members of this lodge held their regular meeting at the New Masonic Rooms, King William-street, Adelaide, on Wednesday, the 9th July, being the opening of the above rooms for Masonic purposes, on which occasion a special invitation was given to Bro. Herbert Aylwin, P.M. of the lodge, to receive a memorial which the brethren were desirous (preparatory to his departure for England), of presenting him with, in testimony of the high respect and esteem in which he was held, and for the kindness and assistance he had rendered the lodge, more particularly for the untiring exertions he displayed during the period of two years he occupied the important office of W.M. The lodge was opened in due form by the W.M., Bro. J. Price, supported on his right by the V.W. D. Prov. G.M. Bro. Grosse, *M.D.*, on the left by the V.W. Prov. G.S.W. Bro. C. S. Poole, accompanied by other Prov. G. officers, P.M.s. and brethren of the lodge. A letter was read from the R.W. Prov. G. Master, Bro. Arthur Hardy, expressing his regret at his inability to attend on the occasion, fully reciprocating the feeling which had actuated the members in regard to the respect they were desirous of showing towards Bro. Aylwin. The business, as contained on the summons being disposed of, the W.M. addressed Bro. Aylwin on the subject of the memorial he was about to present, which he informed him had been done at the unanimous wish of the lodge, and after presenting it, Bro. Aylwin replied in suitable terms. The business of the lodge being concluded, the brethren sat down to an excellent banquet, supplied by Bro. Cheeseman, and which did him much credit. Upon the removal of the cloth, the W.M., Bro. B. J. Price, gave the usual loyal and Masonic toasts, and after that of the Prov. Grand Master of South Australia. The D. Prov. G.M. responded, his name being coupled with that of the Prov. G.M., and concluded by proposing in highly complimentary terms, the health of the W.M., which was also responded to. The W.M. then called upon the brethren to do justice to the toast he was then about to propose, being the toast of the evening, and proceeded by stating that the cause of their assembling on the occasion at a banquet, was to meet (perhaps for the last time), their worthy and much respected Bro. Herbert Aylwin, P.M., a brother he had the pleasure of knowing for many years, even before his, the W.M.'s arrival in this colony, and who was called, consequent upon a bereavement which had befallen him in the loss of a parent, to the mother country, and was sure would have the sympathy of every brother. He, Bro. Aylwin, had served as an assistant officer, as a Master, and for some time had occupied an office in Prov. Grand Lodge, and in each capacity he had gained the respect and esteem of every brother who knew him. Bro. Aylwin rose and replied in a neat and appropriate speech, enlarging upon the kindness he had always received from the members of the Lodge of Friendship, and other members who had kindly come forward to assist him in the dull time of the colony, when much depression existed, a period when there was a difficulty even to find sufficient to officer a lodge. He expressed his deep regret at having to separate from them although for a temporary period, and dwelt at some length at the pleasure he felt in leaving the lodge to which he had so strong an attachment (and particularly it being his mother lodge), in the hands of so worthy and able a brother, as their present W.M., who had done so much to raise the lodge to its present satisfactory position, and congratulate the members in having one who could so efficiently discharge the duties devolv-

ing upon him. Other toasts followed, and some excellent songs were given in the course of the evening, and shortly after eleven o'clock the D. Prov. G.M. Bro. Gosse signified his intention to retire, and on his leaving the room, was saluted after Masonic custom. About eleven o'clock the meeting broke up, the members highly gratified at having spent a most agreeable and profitable evening.

CANADA.

HAMILTON.

(From the *Hamilton Spectator*, August 16.)

The brethren of Barton Lodge (No. 6), appeared in strong force at its last regular night of meeting, to witness, in addition to the usual routine business, the presentation of a very beautiful gold Past Master's jewel, to R.W. Bro. Charles Magill, on the occasion of his retiring from the chair—to which position he had been elected five times since the year 1854, the period of his first assuming that responsible office. The R.W. Grand Sec. Bro. Thomas B. Harris, being present, at the request of the W.M., undertook the pleasing duty of presentation, and which he did with some very appropriate remarks, and concluded by reading the following address from the members of the lodge:—

MASONIC HALL, HAMILTON,

July 31st, A.D. 1862, A.L. 5862.

To R.W. Bro. CHARLES MAGILL,—The Worshipful Master, Officers and members of the Barton Lodge (No. 6), of Ancient Free and Accepted Masons, feeling that the past services which you have so efficiently rendered for its usefulness and prosperity, require at their hands some token of grateful acknowledgement, and at the same time to convey to you the high esteem entertained by them for your personal worth, have determined to express that appreciation in a tangible form, and, therefore, have had prepared for your acceptance a gold Past Master's jewel, which though in itself of no great intrinsic value, yet when looked upon as the spontaneous offering of a fraternity whose great aim is the cultivation and dissemination of harmony and brotherly love, as a memento of merit, will, it is hoped, be acceptable to you.

The present opportunity is likewise availed of to express to you, R.W. Sir, our warmest appreciation of your uniform amiability, as well as for the discreet mode in conducting the affairs of the old Barton Lodge, during the many years you have been called upon to preside over its deliberations. The Barton Lodge has been in existence for upwards of sixty-eight years, and is consequently one of the oldest lodges in the province; during which period many incidents have happened to distract, for a time, the onward progress of our Order, requiring the utmost fidelity and skill on the part of its rulers to meet the exigency of the times. The last though not least amongst those was the formation of the Grand Lodge of Canada, in which you took an active part, having been chosen Chairman of the Convention assembled in Hamilton, on that highly important and interesting occasion.

It is a pleasing reminiscence to revert to the action had by you on behalf of this lodge during the eventful year of 1855, when that great movement, for the future welfare and prosperity of the Canadian Craft, was inaugurated, and which has had such a beneficial influence on the progress and usefulness, not only of our own lodge, but especially that of the entire fraternity in the province; and while the Craft continues to be ruled by such zealous Masons as those who then took such an active interest for its advancement, but little fear may be entertained of its stability and permanency.

In conclusion, the members feel that, though the Barton Lodge has been for a time deprived of your skill as its presiding officer, they may confidently look forward to having your wise counsel on all occasions; for although you have retired from the active duties of the chair—a position at all times held by you with honour to yourself and most beneficially to the Craft—they trust you may be long spared to disseminate the principles of your honourable society, and that the Old Barton may at all times have the honour of your presence, and be assisted by your valuable experience and information.

Signed on behalf of the members,

THOMAS C. MACNABB.

W.M. Barton, No. 6, and Grand Reg., Canada.

To which R.W. Bro. Magill made the following reply:—
 RIGHT WORSHIPFUL SIR AND BRETHREN,—I receive with gratitude the beautiful testimonial which you now present to me, which I shall prize not only on account of its intrinsic worth, but much more because of the sentiments you express, and the motives which appear to have prompted you in procuring the same.

I cannot but express the pleasure I feel from the fact that my services in connection with the Barton Lodge appear to have given satisfaction to the membership, as the attainment of that object, as well as the advancement of the prosperity of our time-honoured institution, have been my constant aim.

The Barton Lodge may well refer to its antiquity as a lodge, for its establishment was almost simultaneous with the settlement of this part of Canada; and although it has accomplished a large amount of labour, still it has not grown weary in doing good, but is yet as vigorous, or more so, than in the earliest years of its history.

For a lengthened period the Craft in Canada had great difficulties to contend against, but the movement to which you refer, which resulted in the establishment and acknowledged independence of the Grand Lodge of Canada, has placed it in a position in which it may proceed unfettered in the accomplishment of its great and beneficent designs, and it is a source of pleasure to me when I reflect that I was in any degree concerned in the promotion of that important movement.

In conclusion, I would observe that although not now occupying the position I did when presiding over your deliberations, yet, nevertheless, I shall not fail to feel the same lively interest in the prosperity of the Barton Lodge as heretofore, and I have every confidence that the W.M. who now presides, as well as the subordinates who assist, are fully competent to maintain the high Masonic standing which our lodge has hitherto held in the Craft in Canada.

And once more I thank you for this indication of your goodwill and esteem.

AMERICA.

CENTENNIAL CELEBRATION AT PORTLAND, MAINE, JUNE 24, 1862.

We extract the following from the Providence *Evening Press* of June 26:—

The procession was drawn out in magnificent array, sweeping through the noble avenues of this well-built city. Nothing of the kind has been witnessed in New England for many years. It was an exhibition of Masonry in its majesty, its might, its glory, and its beauty. It was an aggregation of the sturdiest, the manliest, the worthiest, and the wealthiest citizens of the State. Not often are Masonic hearts stirred by being brought into contact with so much fraternity and love; not often does the eye rest upon so inspiring a pageant. It was an endless panorama of flowing plumes, emblazoned ensigns and gorgeous insignia. It would be futile to attempt to convey any idea of its vastness and richness without a more detailed account than our limits will allow. Suffice it to say, that it included at least fifty-four Masonic bodies and eight bands of music; it included twenty-five hundred Knights and Masons, with two Grand Lodges; it was upwards of one mile in length, and occupied thirty-five minutes in passing a given point. Thus did the parent Lodge of Maine summon from all sides her sisters and brethren to meet with her about the altar of a common faith.

The oration by Rev. Mr. Bolles, was a production whose exalted perfections rendered it worthy even of an occasion of this magnitude, and fired all hearts with a fresh glow of love for the Order, by the orator's eloquent presentations of its antiquity, its dignity, its symmetry, beneficence, enduring strength, and lasting perpetuity. The opening address by the Grand Master, which contained a very complimentary allusion to the Rhode Island guests, was as follows:—

"BRETHREN, COMPANIONS, SIR KNIGHTS,—The daughter on this her one hundredth birthday invites her mother and sisters to come and meet our mother, the Most Worshipful Grand Lodge of Massachusetts, venerable in years, and with all the vigour, freshness, and beauty of her youth, with her noble array of gallant and distinguished sons, we welcome with brimful hearts to this festive occasion. And our nearest sister who has sent her sons here to-day, whose hearts are as true to Masonic principles as her own granite hills, again we wel-

come you among us. And that other sister, whose home is among the Green Mountains and is represented to-day, we welcome with a full heart. And the sons of our little sister on Narragansett Bay, whose heart is big enough to embrace the whole fraternity, we would not forget you, but would extend to you a welcome as warm as that even to our mother. And to all the fraternity, whether from our own New England, the valley of the Hudson, the orchards of New Jersey, the vine fields of Ohio, the corn fields of Kentucky, everywhere throughout the whole world, we welcome you most heartily and joyously. Now, though far in the North, amid frosts and snow, we believe that the snows of our mountains and the ice of our lakes have not penetrated our hearts, and they beat with true Masonic sympathy toward our brethren throughout the world."

The rain was falling fast when the assemblage left the hall, and the numbers of the procession which marched to the dining pavilion were greatly diminished on this account. The St. John's Encampment was the only body of Templars that remained in line when the tent was finally reached, and were highly complimented in consequence. The preparations that had been made for feasting the brotherhood were magnificent. The scene presented within the vast pavilion was a striking one. Three thousand plates were laid. The tables were gorgeously decorated, and were piled with food. One thousand pounds of boned turkeys was an insignificant item in the bill of fare.

The members of Providence Encampment were also present at the grand promenade concert in the evening, which appropriately closed the celebration. The *fete* was a glorious one. The immense hall, so picturesquely and classically designed, presented one ever-varying scene of brilliancy. Two superb bands, each jealous of the other's fame, contended for the palm.

Music arose with its voluptuous swell, and gave incessant motion and intensest life to the endless panorama of gorgeous regalias and gay uniforms. The beauty of Portland's daughters claimed our admiration, and the Templars of Providence were conspicuous for their chivalrous attentions.

ROYAL ARCH.

HAMPSHIRE.

LYMINGTON.—*New Forest Chapter* (No. 401).—The quarterly convocation of this chapter was held in the Freemasons' Hall, in Quay-street, on Monday last. There was a large attendance of the companions, including many from Southampton. The ceremony of exaltation was ably and impressively performed by Comp. Stebbing. At the close of the chapter the companions sat down to a banquet of the most *recherché* description, at the invitation of the M.E.Z., Comp. Hickman. A very pleasant evening was spent.

HERTFORDSHIRE.

WATFORD CHAPTER (No. 580).—The annual installation meeting of this chapter was held in the Freemasons' Hall, Watford, Herts, on Monday, the 8th inst. The chapter was opened by Comp. George Francis, as M.E.Z.; Comps. H. C. Finch, H.; and C. F. Humbert, J. There were also present E. Comps. William Stuart, G. Sup. of the Province, H. H. Birchell Herne, P.Z., and others. Bro. Rev. George Finch, of Lodge 460, was exalted into this superior degree. A conclave of installed principals was then held, consisting of E. Comps. Stuart, Francis, Herne, and How, and Comps. H. C. Finch, Z., C. F. Humbert, H., and John Goodyear, J. The principals elected at the previous chapter were installed into the various chairs by Comp. J. How, P.Z. of 593 and 661, the other officers being Comps. T. Rogers, Treas.; Capt. C. M. Layton, E.; Rev. R. Branson, N.; F. W. Iles, P.S.; Horton Smith and B. Birchell, Assist. Sojourners; Thomas Thomas, Janitor. Comp. C. J. How, of the Cyrus Chapter (No. 21), was a visitor.

SOUTH AUSTRALIA.

ADELAIDE.—*South Australian Chapter of Friendship* (No. 613), attached to the Lodge of Friendship, held its first convocation at the Masonic Rooms, King William-street, Adelaide, on Tuesday, the 8th of July ult., for the purpose of consecrating the chapter, and installing the principals. The chapter being opened, the Acting Scribe E. was called upon to read the Charter

of Constitutions from the Supreme Grand Chapter of England. After which, the Installing Principals, M.E. Comp. Wells, assisted by Comps. F. Haire, P.Z.; C. S. Poole, P.Z.; Stodart, P.Z., 363 I.C., proceeded to instal the three Principals as named in the charter, which ceremony was performed in a most impressive manner. The Principals installed into their respective chairs were as follows:—Comps. Herbert Aylwin, M.E.Z.; Benjamin James Price, H.; and Robert George Thomas, J. The other officers were also elected and invested: Comps. James Collins Hawkes, N.; Thomas Worsnap, P.S.; W. F. Kepert and J. S. Cope, Assist. Sojourners; and R. B. Morgan, Janitor. The election of Treasurer and Scribe E. was postponed, both who were wished to act being unavoidably absent, the business of the evening being disposed of, the chapter was closed in due form. The Companions retired to an excellent repast, which terminated the evening's proceedings.

MARK MASONRY.

(New Constitution.)

DEVON.—*Brunswick Lodge of Mark Master Masons.*—The regular monthly meeting of the above lodge was held on the second Wednesday in August, on which occasion a brother from Lodge Charity was duly advanced by Bro. Chapple, G. Dir. of Cers. On the termination of the ceremony, it was proposed that Bro. Richards be the W.M. for the year ensuing. No objection being made, he will be installed on the usual lodge night in October. It is very probable that Bro. Binckes will be present; if so we have little doubt he will meet with a very cordial and fraternal reception.

Poetry.

THE LITTLE BOY THAT DIED.

I am all alone in my chamber now,
And the midnight hour is near,
And the fagot's crack, and the clock's dull tick,
Are the only sounds I hear.
And over my soul, in it's solitude,
Sweet feelings of sadness glide;
For my heart and my eyes are full, when I think
Of the little boy that died.

I went one night to my father's house—
Went home to the dear ones all;
And softly I opened the garden gate,
And softly the door of the hall.
My mother came out to meet her son,
She kissed me, and then she sighed,
And her head fell on my neck, and she wept
For the little boy that died.

And when I gazed on his innocent face,
As still and cold he lay,
And thought what a lovely child he had been,
And how soon he must decay;
"Oh, death! thou lovest the beautiful,"
In the woe of my spirit, I cried,
For sparkled the eyes, and the forehead was fair,
Of the little boy that died.

Again I will go to my father's house—
Go home to the dear ones all,
And sadly I'll open the garden gate,
And sadly the door of the hall.
I shall meet my mother, but never more
With her darling by her side;
But she'll kiss me, and sigh, and weep again,
For the little boy that died.

I shall miss him when the flowers come
In the garden where he played;
I shall miss him more by the fireside,
When the flowers have decayed.
I shall see his toys and his empty chair,
And the horse that he used to ride;
And they will speak, with a silent speech,
Of the little boy that died.

I shall see his little sister again
With her playmates about the door,
And I'll watch the children in their sports,
As I never did before.
And if in the group I see a child
That's dimpled and laughing eyed,
I'll look to see if that may not be
The little boy that died.

We shall all go home to our Father's house—
To our Father's house in the skies,
Where the hope of our soul will have no blight,
And our love no broken ties.
We shall roam on the banks of the River of Peace,
And bathe in its blissful tide,
And one of the joys of Heaven shall be
The little boy that died.

And, therefore, when I am sitting alone,
And the midnight hour is near,
When the fagot's crack and the clock's dull tick
Are the only sounds I hear;
Oh! sweet o'er my soul in its solitude
Are the feelings of sadness that glide;
For my heart and my eyes are full when I think
Of the little boy that died.

BRO. JOSHUA ROBINSON.

TO A YOUNG MASON WHO DECLARED HE SAW NO BEAUTY IN NATURE.

BY THE LATE BRO. JOHN TAYLOR, M.D.
Vain mortal! though the smile of nature brings
To thee no pleasure; still in every face,
In every flow'ret in the vale that springs,
In every little warbler there that sings
God's mighty hands you trace.

And would'st thou other songs than nature's song,
Swelling in thousand notes among the trees?
Go, join the heartless, despicable throng,
From infamy to crime who sweep along,
And dwell with these.

For me, though broken-hearted, I could find
One pleasure in his broken mountain peak,
Leaving earth's grovelling hopes and fears behind,
And borne on fancy's wing, the immortal mind
With God can speak.

Heaven's wildest notes have music to my ear;
The ruling tempest, and the roaring sea,
The fiery lightning darting through the sphere,
The thundering voice, that others trembling hear,
Have charms forme.

Obituary.

PRO. A. H. E. BOILEAU, PROV. G.M. OF BENGAL.

We have the melancholy duty to announce the death, since our last issue, of Major-General A. H. E. Boileau, the Provincial Grand Master of Bengal. The event was as sudden as it is sad and deplorable. The abrupt and laconic telegraphic notice—"The Provincial Grand Master died at Cawnpore on the 30th June"—was preceded by no intimation of illness, and fell upon the elders of the Craft in the Presidency with the crushing force of a disorganising catastrophe. It was not till the day after this afflicting intelligence reached Calcutta, that a letter was received by the Deputy Provincial Grand Master from the W.M. of the Cawnpore Lodge, bearing an earlier date than the telegram, stating that our late Provincial Grand Master was then suffering very severely from diarrhoea and dysentery. The disorder seemed to have increased upon him with great rapidity, and within a few short hours ruthlessly completed its work of destruction, and deprived Masonry of the ruler of this province.

There are circumstances connected with this event which suggest a variety of peculiarly painful considerations. The very brief tenure of his high office, during which he had never had an opportunity of being received and greeted as we certainly should have greeted him, in his own Provincial Grand Lodge, as

the ruler of the Craft, is one of many melancholy reflections. It is true that, on his appointment, he addressed letters to most of those who were associated with him in the government of the Craft, in his own cordial style and humorous vein; but he knew us not, and few of us knew him. Thus associated by intimate ties, yet severed by distance, his rule was brief,—its termination sudden, melancholy, and disastrous.

We use the last term advisedly; for it is no trifling calamity for a whole province to find itself, by the death of its ruler, without a government; its whole executive machinery unhinged, scattered, and powerless; and its parliament and high court extinct. Yet such is the deplorable condition in which the *Book of Constitutions* dooms such a distant province as ours, if we would read it strictly, and bind ourselves to the letter of its provisions and laws. Many brethren might suppose that English Masonry being so widely extended over the globe, the *Book of Constitutions*, which is intended to be the law to guide the whole Craft, should certainly provide for every probable contingency that might arise to create a difficulty in the more distant colonies and provinces, particularly in so far as to prescribe a provisional government in the likely event of the death of a Provincial Grand Master; but on turning over its pages they will find it is not so. There are only two clauses which bear upon the subject. One of these is at page fifty-three, and runs thus:—

“The Provincial Grand Lodge, emanates from the authority vested in the Provincial Grand Master, and possesses no other powers than those specified. It therefore follows that no Provincial Grand Lodge can meet but by the sanction of the Provincial Grand Master or his Deputy, and that it ceases to exist on the death, resignation, suspension, or removal of the Provincial Grand Master, until a brother is duly appointed or empowered to perform the functions of a Provincial Grand Master, by whose authority the Provincial Grand Lodge may be again established.”

Now this law, which is evidently intended for the provinces in and near England, whence rapid communications with the seat of a Masonic imperial government would be easy, and by means of which the province would be saved from disorganisation, is obviously wholly inapplicable to us, situated at such a distance from the Grand Lodge that the most prompt and energetic measures taking in such unhappy circumstances could not possibly rescue our Provincial Grand Lodge from utter confusion and anarchy, for the space of three months at the very least, even if the Grand authorities in England were as prompt in their reply as we should be in our appeal: otherwise our difficulties would be extended to any unlimited period that might be considered necessary to weigh and determine the momentous question of providing a successor for the government of this large and important province. It is clear, however, that the Grand Lodge of England never intended that any province should be, for a considerable period, without a ruler; for at page thirty-five it is enacted that,—

“The Grand Master may, by a written document, direct the Grand Registrar to take charge of any province for which there is not a Grand Master, and he shall thereby be empowered to appoint a Deputy Provincial Grand Master and other Officers, with the same authority and privileges, and under the same regulations, as if they had been appointed by a Provincial Grand Master, and shall perform all other functions of a Provincial Grand Master for that province.”

But here again the distance of India from the seat of Masonic rule renders this necessary law, which is so effectual and salutary within the immediate influence of the Grand Lodge of England, wholly nugatory as far as we in Bengal are concerned. How then are we to read the law? The literal rendering of it is quite inapplicable to our condition, and would abandon us to utter confusion, and the most complicated embarrassment. We find that the Constitutions do recognise the necessity of laying down precautionary measures for a provisional Government in case of an extreme contingency arising near home; and since these measures do not strictly apply to us, the great question is “should we not be justified in understanding the Constitutions in the spirit in which they were promulgated, and in constructing such a provisional Government for ourselves as would be consistent with the palpable intention of the Constitutions, and warranted, nay demanded, by the circumstances of the case. We have a precedent for such a course—a provisional Government having been formed in this province in the last century, on the occasion of an exigency like the present, and that the proceedings of that

provisional Government were confirmed by the Grand Lodge of England. Indeed, it cannot be denied that there was in the present instance a palpable necessity for the formation of a provisional Government, in spite of the objections of some few. The majority of lodges would most assuredly have supported any judicious scheme that might have been proposed for the maintenance of Order; and thus our Masonic bark would have been saved from the dangers which are within sight, and into which, we fear, it is fast drifting. Hesitation to act in spite of the want of perfect unanimity, reluctance to assume temporarily a position of authority which might ultimately and permanently be bestowed upon another, the attraction which a state of disorder presents to some, doubt and uncertainty as to the wisest course to be pursued, leading to total inaction—these are the principal causes which forced the announcement that the Grand Lodge was extinct. And so, we fear, it is beyond remedy or recall. Its executive powers have certainly become paralyzed for the present, and we do not see how its ministerial functions are to be carried on. There being no Finance Committee, and the Treasurer's office being suspended, to whom and under what authority are the returns of the several lodges to be rendered? And to whom are the Grand Lodge fees and assessments, and the contributions on account of the Fund of Benevolence, to be paid? And yet these sources of supply being cut off, whence is the rent of the hall and its establishment, even for the convenience of private lodges meeting there, to be paid; and whence are the numbers of indigent, helpless, aged women, who depend wholly on the Fund of Benevolence for a bare subsistence, to be supported? This is the state of utter disorganisation in which the action taken in the emergency has landed us. Our eyes sweep the Masonic horizon to catch the glimpse of a friendly sail which shall bear up to us and lead us from threatening shipwreck into safer waters; but all in vain. The past officers are reluctant, perhaps, to come to the fore, and the present officers, in all probability, read the Constitutions too literally, or are, it may be, bound over to other interests; and so, we fear, the Grand Lodge is for the present really and in very truth *extinct*.

Still, in the midst of our difficulties, we cannot but turn with deep sorrow and regret to the memory of him whose sudden loss has plunged the whole Craft into such apparently inextricable disorder, and at the same time in such unfeigned grief. We mourn the loss of our Ruler; but being dead, he yet speaks to us, in language which should be ever associated with him, and ever memorable—language traced by his own hand, and very recently contributed, as if it were a prophecy, to the pages of this Magazine:—

Adieu my friends, my brethren all—I bid a long farewell!
What blessings are reserved for us, or sorrows, who can tell;
But should we never meet again, my final wish shall be,
That one and all will kindly speak, and kindly think, of me.

FREEMASONS AT LAW.

ALLAN V. MORSEY.

This was a judgment summons, at the Sheriffs' Court, Sept. 12th, and on the behalf of defendant, Mr. Buchanan said: There can be no defence to this case as it is a judgment summons, but there are some very singular circumstances surrounding it, and I think the court will be induced to deal leniently with my client. Defendant is a Freemason—(laughter)—and plaintiff was anxious to become a member of that very influential body. (Renewed laughter.) Well, my client made his creditor a Freemason—(roars of laughter)—and after plaintiff had obtained a verdict in this court he said to defendant, “You have taken a great deal of trouble in this matter, and I shall release you from the debt.” At the same time he tore up his plaint note, and defendant was most astonished at a judgment summons.

His Honour: Of course you do not set this up as a defence? Mr. Buchanan: Oh! no, sir.

His Honour: Well, plaintiff, did he turn you into a Freemason? (Great laughter.)

Plaintiff: Yes, he did, but at the expense of £10, to say nothing of the bother. I did not tear up the plaint note nor release him from the debt.

His Honour: Well, defendant, what do you say?

Defendant: I will pay 10s. a month.

Plaintiff: That is too little.

His Honour: Oh! I think you ought to take 10s. a month, under all the circumstances; and, besides, you are now brother Mason. (Roars of laughter, during which the parties retired.)

THE WEEK.

THE COURT.—The intelligence from Rheinhardtbrunn represents her Majesty to be in the enjoyment of excellent health and taking daily exercise in the beautiful country around the Castle.—The Prince of Wales and the Princess Alexandra of Denmark and her father left Brussels on Tuesday, for Germany, where they will probably remain for some time with her Majesty.—The morning papers of Monday say:—The marriage of his Royal Highness the Prince of Wales with the Princess Alexandra of Denmark is now formally arranged. It will gratify the country to be assured, what has from the first been understood, that the union is one founded on mutual affection, and has not the remotest reference to political considerations. Additional interest is communicated to the approaching nuptials from the circumstance that the late Prince Consort before his death formed a desire that this union should take place, under a conviction that the Princess would be in every respect a suitable match for his Royal Highness.

GENERAL HOME NEWS.—The mortality and the birth rate of London last week were unusually near the ten years average in both cases. If the deaths from cholera in the year 1854 be expected, the increase is only five, the average being 1133, and the actual deaths 1138. The births numbered 1772; the average is 1765.—It is announced that the International Exhibition will be kept open until the 1st of November. It is further stated, that although the Exhibition has been anything but a success in a pecuniary point of view, the guarantors will be released from all liability,—a result which “will be almost entirely due to the liberality with which the contractors, Messrs. Kell and Lucas, have come forward to cover whatever deficiencies may be found to exist when the final winding up of accounts takes place.”—The *Morning Post* thinks it necessary to point out that the laws of England will be rigorously enforced for the prevention as well as the punishment of all conspiracies such as that in which Orsini, Dr. Bernard, and others took part a few years ago. The warning is sounded because our contemporary has been informed that in Mazzinian circles “language has lately been employed, threats have been used, and plots have been darkly hinted at, akin to the threats and the plots that foreshadowed and were realised by the conspiracy of Orsini.”—The remains of the late Archbishop of Canterbury have been interred in the Parish Church of Addington, Surrey. The rumour with respect to the Primacy is, that the Archbishop of York, who has already been twice promoted since his first elevation to the episcopate, will receive the appointment; that he in turn will be succeeded at York by the Bishop of London, who has been repeatedly named as the probable successor of Dr. Sumner, and that the Metropolitan See will be entrusted to Archdeacon Sinclair.—Some important armour-plate experiments were made at Portsmouth on Thursday week. The experiments assumed the character, if we may so speak, of a match between plates manufactured at the dockyards and those produced by a well-known Sheffield firm. The result showed the marked superiority of the latter.—Alas for the fickleness of human nature! A few days ago the *Freeman's Journal* made an appeal for £100, to complete the Clare monument to Daniel O'Connell; but, on Saturday, our contemporary was only able to announce the receipt of a tithe of the small sum required. In its impression of Monday, the *Freemen* acknowledges a further contribution of £26, but is obliged to make the humiliating confession that of that sum only £6 can be placed to the credit of Irish gratitude. She remaining £20 was the gift of a French nobleman, and it is difficult to withhold our sympathy when our contemporary “blushes to think that O'Connell's statue could

not be erected on the site of his victory without the aid of a foreigner.”—At the Surrey Sessions Agnes Boyd, a young woman who had been a Sunday-school teacher and a governess, was sentenced to twelve months' hard labour for stealing.—An inquest has been held on the body of Joseph Robinsor, an engineer, who was driven to insanity by some apparently groundless fears relative to the religious treatment of his wife, she being a Protestant and having been taken to a Roman Catholic hospital, where she died.—A shocking case of suicide took place on Saturday at the Albany-street Barracks, Regent's-park. A private soldier of the 2nd Life Guards, who had been eighteen years in the regiment, and bore an excellent character, borrowed a percussion cap from one of his comrades, and retiring with it his comrades soon afterwards heard the report of a pistol; and running to ascertain the cause were horrified to find the unfortunate man's brains blown out and his regimental pistol newly exploded lying by his side. He was married, and was highly respected by his officers. It appears that drunkenness and melancholy at the absence of his wife were the predisposing causes to the act.—Complaints are often made that the superintendence exercised over convicts at large on tickets of leave is merely nominal. From a case that was brought before the Bow-street magistrate on Saturday, however, it would seem either that the system is to be made more stringent, or else that it acts very capriciously. A man named M'Dougall was sentenced to ten years' penal servitude in 1858, but was liberated on a ticket of leave in 1860. He went home to his family in Edinburgh, and has since conducted himself well, till the other day he got into a drunken brawl in the street. He was brought up before the magistrate and fined, and a report of the case was made to the Home Office, from which an order was sent down to revoke his ticket, and bring him up to London to undergo the full period of his penalty. The man was in wretched health, and appears to be dying. The case seems a hard one; but if all convicts are, under the same circumstances, to be as strictly dealt with, the public will have no reason to complain.—A singular case was tried at the Middlesex Sessions. A young man, stated to be of high position in society, and who had been in the army, was charged with stealing a pair of ear-rings from a woman of the town. Her statement was the singular one that he took them out of her ears without her knowledge, while they were driving about in a brougham. His defence was that she had given them to him to raise money so that they might both obtain supper. It was proved in evidence that he did pledge them at a night house for supper, for himself and a woman, but that woman was not the prosecutrix. The jury found him guilty; and the Court sentenced him to six months' imprisonment with hard labour.—The now notorious case of Miss Thomas and General Shirley has reached another stage. It will be recollected that the lady failed in her action against the general for breach of promise of marriage, and that another action for goods alleged to have been ordered by her while in his house, was referred to arbitration. The arbitrator has just given his award, finding that General Shirley is bound to repay to Miss Thomas the goods which she had obtained under his express orders, and no more; and that each party is to pay their own costs in the suit, the General bearing the cost of the award.—Taylor, the murderer of Mr. Mellor, of Manchester, and Ward, one of the two men condemned for the murder of Police-constable Jump, of Ashton-under-Lyne, were executed in front of Kirkdale Gaol, on Saturday. The unusual spectacle of a double execution, coupled with the fearful notoriety acquired by both the criminals, attracted an immense concourse of people to Liverpool. Taylor before his death gave no explanation as to the manner in which his three children were deprived of life, and perhaps, on the whole, it is well that the dreadful secret is buried with him. Burke, the accomplice of Ward, was reprieved.—The execution of the two murderers of Mr. Fitzgerald does not appear to have produced much effect upon the wild spirits of Kilmallock and its neighbourhood. Two persons, living at or near that place, whose great crime appears to be that they are the owners of threshing machines, have received notices warning them that instant death will be the result of

their hiring out their machines.—A dreadful outrage was committed at Liverpool on Monday. A man, named Morris, was engaged in distraining at a furniture shop kept by two brothers, Neal and Charles O'Donnell, when Neal O'Donnell attacked him with a large knife, inflicting wounds which almost immediately proved fatal. On the police proceeding to the shop, Charles O'Donnell attempted a rescue, but after a severe struggle both brothers were secured.—A murderous poaching affray has occurred near Durham. A party of watchers on the estate of the Duke of Cleveland recently came upon two poachers, armed with guns. When called upon to surrender, the poachers deliberately presented arms, and one of them fired two shots, wounding one of the watchers dangerously and another slightly. On Monday, a man, named Walton, was committed for trial, on a charge of having been concerned in the outrage.

FOREIGN INTELLIGENCE.—The rumours of an impending change of Ministry at Turin are gathering strength, but it is impossible to trace them beyond the region of conjecture. Report assigns the Presidency of the Cabinet, alleged to be on the point of formation, to Massimo D'Azeglio.—An announcement in the official *Gazette* of Turin puts an end to all doubt respecting the intentions of the government with reference to Garibaldi and those who participated in the late "acts of rebellion." The law "has to take its course," and the delay in coming to a decision as to the disposal of the prisoners, has arisen partly from the necessity of determining what tribunal is competent to try them, and partly from "considerations of public safety." M. Pulszky, the newspaper correspondent, who was arrested at Naples, on a charge of having been in some way connected with the recent rising, has been set at liberty. His arrest is said to have been a mistake. Much excitement still prevails in Sicily, and the party of action continue their agitation in spite of the energetic measures adopted by the government. A violent proclamation has been issued at Palermo, calling upon the people to maintain themselves in a state of revolution as the only means of opening up the road to Rome. "We will not cease to conspire," exclaim the authors of this manifesto, "we will not cease to excite the country, until we see the monarchy taking the lead of the movement in was Garibaldi's heroic crime to originate." The reports as to the state of Garibaldi's health are still by no means reassuring. Professor Partridge, who has gone out to Italy to offer his professional services to Garibaldi, guaranteed his fees and expenses—amounting to several hundred pounds—by a "few friends of the London Garibaldi Committee," who undertook the responsibility in the belief that Englishmen of every shade of political opinion will consider it an honour to subscribe for such a purpose, and that they are not likely to be pecuniary sufferers by the step they have taken. An assistant surgeon, to remain in attendance on the illustrious prisoner, will, if necessary, follow Mr. Partridge. It is stated that Lord Palmerston has telegraphed to the British Minister at Turin, to use his good offices in obtaining for our eminent countryman admission to the General's bedside.—Letters from Rome announce the arrival in that city of the Abbe Stellardi, the king of Italy's almoner. The avowed object of his visit to the Eternal City is said to be to present to the Pope a letter from the Princess Pia, his god-daughter, announcing her approaching marriage with the King of Portugal; but rumour is busy in assigning to the Abbe's mission a political significance. It is reported that he will endeavour once more to induce His Holiness to come to terms with Italy.—Accounts from Constantinople announce the entire withdrawal from circulation of the Caimes, the old depreciated paper money. It is added that the standard price of gold and silver bullion are re-established upon the legal footing. It is also announced that the protocol of the European conference concerning Servia has been signed by all the proper parties. It is thus to be hoped that the Turkish Government may be congratulated at being relieved from the necessity of coercing its Servian subjects and from the dangerous war with the Montenegrins.—Serious riots, arising out of the stoppage of cotton factories, have taken place at Pressnitz, in Moravia. The unemployed operatives indulged in grave excesses, and the outbreak was only quelled by military force.—Although of late we have heard but little of the Poles and their doings, it seems evident that they have no intention of abandoning the programme which has for so many years alarmed their rulers. We learn from a Russian official announcement that a number of nobles have been in the habit of holding illegal assemblies at the house of General Zamoyksi, and that they have ventured to draw up an address which is held to embody demands exceeding

the freedom of the institutions of the country. This document, as we gather from a non-official source, demands the restoration of the ancient rights of Poland; and the Russian authorities, holding General Zamoyksi responsible for what has taken place, have summoned him to appear at St. Petersburg.

AMERICA.—Plenty of news has been received from America, since our last, and the dates now come down to the 8th inst. The battle of the 28th ult., of which General Pope wrote in such high-flown terms, and claimed as a victory which he was preparing to follow up and disperse the Confederates, was resumed on the 30th. The Confederates, according to the Northern accounts, had in the meantime been strongly reinforced. The battle was commenced by the Federal Generals Heintzelman and Porter, who were soon driven back in disorder by the Confederates. General McDowell advanced his force to the support of the retreating Federals, but the Confederates anticipated him, and enveloped the divisions of General Sigel and himself by a movement from their left. The result was a complete defeat of the Federal centre and left, and it was only by the right remaining somewhat firm that the whole army was not routed. As it was it retreated hurriedly across Bull's Run, and fell back on Centreville. On the 2nd instant General Pope was compelled to evacuate Centreville, and the whole Federal army fell back behind the fortifications of Washington. The Confederates followed the retreating enemy, and occupied precisely the same position round Washington as they held twelve months ago. It is generally expected that they will attempt to cross into Maryland. General McClellan, who has been appointed to command the capital, is strongly blamed for not coming to the assistance of General Pope, and sharp comments on his loyalty have been made by the press.—The accounts of the 8th say:—General Pope has been relieved from the command of the army in Virginia, and is assigned to the command in the North-west. A Confederate force, 5000 strong, has crossed the Potomac at Point of Rocks, and occupied Frederick, Maryland. They were enthusiastically received by the Secessionist inhabitants, but the Unionists left the town. They have promised to protect all private property. The latest reports state that General Jackson is at Frederick with 40,000 men. It is reported that the Confederates propose to destroy the Western Central Pennsylvanian Railroad, and operate in Pennsylvania, having ulterior designs on Washington and Baltimore. The Governor of Pennsylvania has forwarded large bodies of troops to the entrance of Cumberland Valley to resist the invasion. The Confederate piquets entered from Frederick, seven miles towards Hagerstown. Large bodies of Federal troops are being transported from Washington to the Upper Potomac. The Confederate movements in Frederick have cut off the reinforcements for the Federal troops at Martinsburg and Harper's Ferry. Four hundred Confederates attacked the Federals at Martinsburg, but were repulsed. General Bragg is marching on Nashville, which General Buell has ordered to be evacuated. Great excitement prevails at Fort Monroe. The Confederate ram, *Merrimac* No. 2, has been seen before Fort Darling, going in the direction of Newport. Arrangements have been made to receive her. The Governor of Indiana has ordered all citizens between 19 and 45 years of age, residing in the border counties, to repel invasion.

TO CORRESPONDENTS.

- B. C.—Had better apply to the Provincial Grand Master of the district.
- YOUNG ENGLAND must grow a little older before we afford him any information relative to the Craft.
- R. C.—The eighteenth degree.
- J. J. S.—We are informed that Marshal Magnan, the Grand Master of the Grand Orient of France, has acknowledged the Rite of Memphis.
- P. PROV. G.W.—We shall resume our comparison of the Constitutions of the three portions of the United Kingdom at an early date.
- DEADLY NIGHTSHADE can have nothing to do with Freemasonry.
- Z. Z.—No doubt. Will Z. Z. inform us in what society of the world, from crowned heads downwards, unworthy members are not to be found.