

LONDON, SATURDAY, JUNE 20, 1863.

THE FREEMASONS MAGAZINE.

A meeting of brethren, favourable to the continuance of the FREEMASONS MAGAZINE, under the auspices of a Limited Liability Company, was held at the Freemasons' Tavern on Tuesday. Bro. Stebbing, Vice-President of the Board of General Purposes, and Chairman of the Company, was called to the Chair and was supported by Bros. Havers, P.G.W.; McIntyre, G. Reg.; Symonds, P.G.D.C.; Frazer, Brackstone Baker, Charles Beaumont, E. F. Leeks, R. Spencer, &c., &c.

The CHAIRMAN said the object of the meeting was to consider the prospects of taking up the FREEMASONS MAGAZINE, and working it under the provisions of the Limited Liability Act. It had now been some time before the Craft, but owing to its having been introduced in the Spring instead of the Autumn—the delay having originated in the necessary preliminaries in forming a direction, &c.—the Festivals of the Charities which diverted the attention of the brethren, and other causes, though it had made considerable progress it had not advanced so rapidly as could be desired. A considerable number of shares had been promised to be taken up, and the deposit upon about one-half of them, had been paid to the bankers. Still the Directors felt that the number of shares promised to be taken, must be doubled before they would be justified in entering into final arrangements for taking the MAGAZINE into their hands, and it was with that view the present meeting was called. There was no doubt the Craft had arrived at that position, that it must have an organ in the press, and it was far better that they should maintain a journal, the policy and management of which they knew something, than run the risk of any publication being started under the auspices of brethren of whose *bonâ fides* or views they knew nothing.

Bro. SYMONDS thought that the time had arrived when they should determine what course they ought to pursue. The present volume closed with this month, and it was most desirable that they should, if possible, commence it under new arrangements in July, and at the same time, make such improvements in it as would render it more acceptable to the brethren, when he believed that a fair, if not a great success, might be obtained.

Bro. HAVERS also believed that with a sufficient amount of capital behind the conductors of the MAGAZINE, it might be rendered not only a useful organ of the Craft, but commercially successful. There had, no doubt, been drawbacks in the management, but he must repeat his opinion that of late years, it had been conducted with an impartiality and

firmness that rendered it worthy of the support of the brethren.

Bro. BRACKSTONE BAKER felt that they ought to able to support a good MAGAZINE, but at the same time he believed it had not been made sufficiently cosmopolitan—in fact, it did not tell them enough what was doing in America and on the continent—whilst too much prominence was given to mere after-dinner speeches.

Bro. WARREN explained that as regarded America, some seven or eight Masonic papers which he used formerly to receive, had been suspended through the war, and regular correspondents had also withheld their letters, apparently from the same cause. With respect to the continent, he had always been alive to the importance of Foreign Intelligence, and was now making arrangements to receive it, which would be completed if the Company were organised.

After some further conversation, in which a pledge was given that the liability of the shareholders should be most strictly limited, under the articles of Association, to the amount of subscription. It was resolved that the brethren present should form themselves into a Committee to canvas their friends to take up the necessary capital to enable the Company to take the publication of the MAGAZINE into its hands, at the earliest possible period, and the meeting was adjourned until Thursday, the 26th inst., at one o'clock.

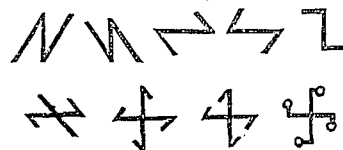
We had almost omitted to mention that letters were received from Bro. Ll. Evans, President of the Board of General Purposes; Bridges, P.G.S.B.; Spiers, P.G.S.B.; Banister, G.S.B.; Biggs, P. Prov. G. Reg., Wiltshire; Yarker, P.G.D.; Lane, and others, regretting that other engagements prevented their attending the meeting, but promising their active support to the Company.

GEOMETRICAL AND OTHER SYMBOLS.

(From the Builder.)

Having thus far paved the way for some further remarks on Freemasonic and other symbols, I must now revert, as I before proposed to do, to Mr. Godwin's very suggestive letters in the *Archæologia*; and also to what others have said of some of the symbols, including the hexalpha, not yet here treated of; before I can conclude with any suggestions of my own more especial origination on the general subject of geometrical symbols.

It will have been seen, by the selection, in my last letter, from the collection of Mason-marks in the *Archæologia*, that a symbol resembling the letter N assumed a variety of modifications in the hands of the working guilds of the Freemasons. The N thus in fact becomes distorted, reversed, and compounded into a multiplicity of shapes, as for example thus:—



the exhaustion of the modifications of the simple or single N only constituting the basis of more complex modifications. Thus a straight line cuts it into its two terminal angles or halves, as if to draw our attention to the quality and reversal of angles; then a second N takes the place of the dividing straight line; and we have thus the cross, combined with the terminal angles in various ways; one of which, the third last in the selection here given, is identical with a sectarian mark of the ancient Jains of India; and the last in order is a symbol known and regarded as of extremely ancient Chinese and Indian origin; and is also still in use from old times, even in this country, as a heraldic symbol; just as, by the way, the Y symbol also is, here and elsewhere, not only among laymen, such as the Conyngham family, but as "the pall," an official vestment of the Roman Catholic archbishops.

In all the varieties of the N symbol there is this one peculiarity,—that in each N there are two reversed angles just as there are in the X or St. Andrew's Cross; and indeed in the Greek cross itself; although this latter may be regarded as showing forth a duality of decussating St. Andrew's Crosses, just as we have regarded the last three of the N symbols as displaying a duality of these N symbols.* Here, then in the N symbol, we have something very like an equivalent for the sexual union of the V and the A or feminine and masculine symbols of the Egyptians, as the true elements of this N symbol, as well as of the cross and the tau; and by putting the A and the V together thus AV just as we did the reversed taus, of which Dr. Barlow speaks, thus $\frac{1}{2}$, we at once perceive that the N itself may be regarded as a compound symbol, made up of the A and the V, or masculine and feminine symbols, just as the St. Andrew's Cross also is. The more elongated forms of the N symbol, however, show this of themselves, and were probably intended, like the dividing line, to do so.

With these preliminary remarks, let us now turn again for a little to the letters of Mr. Godwin in his *Archæologia*.

In the second of these letters, the author draws attention to a symbolical mark, which he illustrates by a drawing, from a monument at Westley Waterless, in Cambridgeshire. This mark had been called by others "a monogram probably of the artist by whom it was executed." It consists of the N symbol, flanked by a star and crescent, or sun and moon, and surmounted by a cruciform mallet or hammer. In reference to this compound mark, or "monogram," he gives a quotation from a work on monumental brasses, of which the following is a portion:—

"The occurrence of a similar device in two instances seems to show that it was not an individual mark. May it not have been the badge of some guild of Masons? If

* The simplicity of the form of the cross, and its aptness to serve as a mere mark, of whatever kind, cannot alter the fact that, in all ages, and in all countries, almost, it has been used as a symbol, denotive of certain religious principles, of universal,—heathen and pre-Christian no less than Christian, and American or Western no less than Eastern. I may here note, by the way, as to the Greek cross, that just as the Y symbol may be regarded as the yoni, so the Greek cross, especially in an ancient form used by the kings of Jerusalem, with bulbed or rounded head and arms, may, on a like principle, be regarded especially as a bisexual symbol.

so, it will suggest that the same minds that designed the architectural structures of the middle ages also designed the sepulchral monuments."

The great probability that this mark was not an individual one clearly appears, not only from the second example, which is also given, though it does not include the N symbol; but also, and chiefly from the fact, shown by Mr. Godwin, that the N symbol itself is one of the most frequent and distinguished of Mason marks; and which, as he informs me, he has recently in various parts of Canterbury Cathedral, even accompanying and overriding, as it were, many other symbols; and in one instance curiously distorted and elongated, and crossing a straight line like a sort of angularised caduceus of Mercury.

I may here also note that on the coins of the Ariarathes, a series of Persian kings who lived before Christ,* there is not only the N symbol, but the A, which overrides it: the W, a trinity of angles, which also appears among Mr. Godwin's—the $\frac{1}{2}$ —and the hexalpha, which last, in this instance, wants the base lines of the lower triangle, and is thus made to assume the shape of an oracular tripod or altar, with small circles at the ends of each line, like those on the last of the cruciform N symbols given above from the collection in the *Archæologia*. These Ariarathan symbols are associated with the figure of Minerva, on whose hand is the usual diminutive winged "Victory," as it has been called, reminding one of the Virgin and Child, and also of the Hindoo gods and their wives, wives, whom they hold, like small dolls, in their arms. The N symbol also appears on a coin of Amyntas, king of Galatia in the time of Strabo.

In volume of engravings printed for the Spalding Club of Scotland, representations are given of many curious sculptured stones of antient date, on almost all of which a symbol appears, which has been called "the broken sceptre," but which I recognised as an elongated modification of the N symbol, although I was not aware of the importance and the extensive use of this symbol till I afterwards saw Mr. Godwin's collection of Mason-marks in the *Archæologia*. In most instances this Scottish symbol has something analogous to the head and butt-end of a sceptre or an arrow—and in one case it is entwined with a well-defined serpent, as if it were a broken caduceus. This N symbol, or "broken sceptre," is frequently laid across what has been called a "spectacle ornament"; but I scarcely think the form in question can possibly be considered to represent anything like spectacles, because, in one example of it, the surface of each of the two discs, or rounds, is studded over with knobs, as if to represent a setting of precious stones on one

* See Smith's *Mythological Dictionary*, under the head of "Ariarathes."

† Maurice, in his *Indian Antiquities*, gives an engraved figure of Diana, with the T on her forehead in the place of the crescent or moon. Did not the reversed tau, $\frac{1}{2}$, then, denote the (inward) sun, as the T thus seems to have denoted that moon in human form, which reflects the light of this sun? Such a view would accord with my suggestion that the T may have denoted "the life that now is,"—the reflex, lunar, or concentrative life; and the $\frac{1}{2}$ "the life to come," or the solar or radiative life of entrancement, physiologically and anatomically conjoined, in our physical organism, with,—and, as I shall endeavour to show, precisely the reverse of,—the lunar or concentrative life, or life of the ordinary waking state: indeed, it is self-evident that a concentrative principle and a radiative principle must be, thus far at least, the reverse of each other.

side of an opaque object—and it at once struck me as more probable that what was intended to be represented might be a small double mirror, one forming a handle to the other; or, indeed, a single mirror with a co-symmetrical handle; the studded side being the back of the mirror: and sure enough, in my hurried glance over the plates, I came at last to a veritable *mirror and comb*, placed together at one side, as if to how more clearly what was intended to be signified by the similar but more prominent form combined with the N symbol. This single mirror closely resembled one of the discs of the double figure or symbol. And here I may note that on a Phœnician coin, found, I believe, at Citium or Cyprus, and engraved in *Higgins's Druids*, p. 117, there is, on one side, a form which very much resembles the studded mirror, but without a handle, with an E and an S, which might stand for the comb and the double or handled mirror; and it is also notable that on the same coin there are a cross and an animal something like a hippocampus or sea-horse, both of which, or the cross at least and some such animal, also appear on the sculptured stones of Scotland. The same two things, a cross and a half mammal half fishy or reptile looking animal, but called by Mr. Hodgson, of Newcastle-upon-Tyne, a basilise, appear together also on a mythraic sculptured slab of the Roman period, found in the north of England; and what is more remarkable still, the star and crescent, or sun and moon, as in the monumental mark given by Mr. Godwin, here also appear,—the whole, moreover, being enclosed in what has been called the fire triangle, or triangle with its apex upwards. I may here also observe that on a Roman altar, found at Maryport, and engraved in Dr. Bruce's *Roman Wall*, (2nd Ed., p. 377), a water-jug is surmounted by a handled mirror, just as the triangle alluded to by Dr. Barlow is surmounted by the bird drinking out of it; the symbols being, perhaps, equivalent. The altar is inscribed on one side to the *Genius loci*, with the words *Volanti vivas* on the reverse side.

As regards the mirror and comb, there is a curious magical traditionary superstition in Scotland; namely, that if, "on Halloween eve, when the night hags do glide," a maiden, at midnight, proceed to a solitary apartment, with a candle, and there comb her hair, before a *mirror*; the vision, *image*, or apparition, of *her true lover* will show itself in the mirror. The "magic mirror," too, is a well-known article, in use even at the present day; and not only in Egypt and India, and probably in China; but in Scotland and also in England. Among the hill tribes of India the comb is held sacred, and is given by the priests to newly married persons. The double mirror, if it be such, may be denotive of the same duality of principles as those symbolised by the two angles of the N symbol, which is always dashed across it, very much in the distorted and elongated form of that one of the N symbols recently seen by Mr. Godwin at Canterbury Cathedral, and already specially alluded to as crossing a straight line somewhat like the serpent on the caduceus of Mercury. The N symbol itself, as well as the hexalpha and other kindred symbols made up of reversed angles may also be said to bear another relation to mirrors, inasmuch as their reversed angles are *images* one of the other, *reversed*, as images are in a mirror.

Mirrors and *Images* are of peculiar significance both in magical science and in the ancient mysteries, as

well as in true religion. Thus Bishop Warburton, in his "Divine Legation of Moses," speaks of the "Shining Image" of Isis (the "Midnight Sun,") which Shining Image "appeared" by night to, and in fact *in*, Lucius or Apuleius; and Warburton says it is often referred to by the mystics, as representing the divine nature in general. This Shining Image was probably imagined to be identical with that *Image of Glory*, or Shining Image, alluded to by St. Paul in the following singularly mystical passage:—"We all, with open face, beholding, as in a glass [or mirror] the Glory of the Lord, *are changed into* the same Image from Glory to Glory,"—from Image to Image, or the "glorious body,"—or body "full of Light," just as we nightly are from sleep to sleep in the body full of darkness.

The same idea of a shining image or likeness, or a luciform body, is given in such other Scriptural passages as the following:—"We know not what we shall be; but we know that when He [the Lord, at his second coming shall appear, we shall be like him," for "this vile body shall be changed into the likeness [or Shining Image] of his glorious body;" going "in and out," or "ascending and descending," from glory to glory; or, in other words, mankind shall be made or created anew, in Paradise regained, or the *inward* kingdom of heaven, in the likeness or *Image* of God, as he was in Paradise lost. The same twofold principle in life or existence, one the Image or likeness of the other, is denoted in the myth of Narcissus seeing his *Image* in the *water*, and falling *in love* with this his own ghostly double, simulacrum, counterpart, or second self—whom, according to Plato and Aristophanes, every one is *seeking*—as Isis sought Osiris, Ceres Proserpine, or as the Jews and Christians seek "the Lord for the body," into whose image of Glory—body full of Light, or Shining Image, "as in a glass,"—the counterpart of themselves—in their own physical form—they (doctrinally) desire to be daily or nightly *changed*;—"dying daily," as from their own vile body, into his glorious body, in this divine transfiguration of ecstatic entrance and God-possession.

"Every night to this life lost; in the Spirit all safe slept;
In ecstacy entranc'd till each morning;
Beyond fell Age's reach while in Youth's fair Fountain dipp'd;
Death conquering, and Grave ever scorning.

* * * * *
Every night in lucid rest; every limb arrayed in Light;
Vile bodies into glorious brighten'd;
No sun needed for THE EYE; no eye needed for THE SIGHT;
Night itself by the Glory enlighten'd.

* * * * *
Every night a holy day, with an Angel lover spent,
In bliss divine, at will, never failing;
Thus pervading Flesh and Blood, God, indwelling, will prevent.
Disease and death from ever prevailing."

What has just been said of *Shining Images* also reminds us of the occasional *similitude* of the Herocher to him who is protected by this guardian angel, or "Image of his Soul," as Maurice, not altogether incorrectly, calls it.


Much more might be said on this curious and interesting subject;—as in reference to the mirror of Venus, called "the divine mirror," and "the mirror of the Deity;"—to the use of the mirror in the Japanese temple crypts, cells, or "caverns of initiation,"—a significant emblem of the all-observing eye of the God Tensio Dai Sin;—and to the Braminica

doctrine of the Soul, in abstract contemplation and divine absorption, becoming "the all-pervading undivided Brahma, as the face only remains, when the looking-glass in which it was reflected has been removed."*

As the N symbols on the Scottish sculptures and on the Ariartban and Amyntasian coins are paralleled by the N symbols of the mason-marks and of the monumental and medallion-like compound mark also engraved in the *Archæologia*; so the star and crescent, or sun and moon, of the monumental mark are paralleled by a symbol, among the Scottish sculptures, which consists of the crescent or moon, crossed by an open angle, somewhat as the Freemasonic square is symbolically crossed by the open compasses; and as if the angle crossing the crescent were intended to denote the rays of a sun, and therefore took the place of the sun or "day star;" suggesting also the accordance of the elongated two-angled N symbol of the Scottish sculptures, and indeed of all the N symbols, and the interlacement of angles and of triangles, such as the hexalpha, as well, with both sun and moon conjoined in one. The cruciform mallet, maul, or hammer, suggests the hammer of Thor, or "the holy maul," by means of which, like the conjunction of serpents by Mercury's rod, marriage conjunctions were said to be consecrated or effected,—perhaps as Mars and Venus were linked together by the hammer of Vulcan; the marriage, of course, being still significant of the conjunction of two principles, a masculine and a feminine, a bridegroom and a bride, as are the various modes, including the N, of conjoining the Λ and the V, such, for example, as the following:—




and many others, all of them among the mason-marks in the *Archæologia*. It is notable that the fourth symbol, reversed, and surmounted by the sphere and cross, forms part of the arms of the City of London. The diamond-shaped symbol, with its lower angle shaded or dark, and the upper one light, appears among Freemasonic symbols, representing the pavement no which the temple as an emblem stands.

The  is a curious symbol, not only used by the


Freemasons and by the Buddhists, as already mentioned, but also repeatedly sculptured on certain slabs found on the site of ancient Carthage, and of which Mr. Godwin give drawings, engraved in the *Archæologia*. Sometimes this symbol has one end open and the other closed; and often one end is obviously and purposely made smaller than the other. Were there space to go into such minutiae I believe that reasons could be given for some of these and other peculiarities in Masonic symbols; such as the twist or obliquity intentionally given to many of them; the N, for example; which more generally slopes, or falls to

* *Asiatic Journal of Bengal*, vol. xiv. p. 124. On the Vedanta Philosophy.


one side, than stands upright, or "on the square;" which, however, it sometimes does, as on the Ariartban coins, and on the monumental mark given by


Mr. Godwin in the *Archæologia*. As to the  form,

I may note that this symbol has since been found at Canterbury, where it appears with the angles enclosed

as triangles, thus ; and hence, not only sugges-

tive of the distinct recognition of the two separate and similar angles of the St. Andrew's cross and the

lama, or ,

and the  seen by Mr. Godwin at Canterbury


are; but also closely analagous to the hexalpha; though not precisely that; since the point or apex of each triangle in the hexalpha extends beyond the base line of the associated angle. The open angled figure, more or less varied, as in the acuteness of the angles, also appears at Canterbury Cathedral, as on many other edifices.

Having already said a good deal on the subject of open angles, in various forms, let us now see,—thus coming a little closer to the hexalphan climax,—what has been further said of symbolical triangles, which we thus observe to be sometimes alternately or co-ordinately used instead of the open angles. And here, though we are much beholden to the Freemasons, as before, for what is known or believed as to the meanings or interpretations given of all such symbols as those I am treating of; nevertheless, I must confess that I have much less faith in the interpretations or explanations of the modern Freemasons than in their traditional forms, expressions, and symbols themselves. We will also find, I think, that the interpretations are neither very consistent nor very satisfactory. Still, we are bound to give these interpretations along with others, and especially since much more, it would appear, is to be found regarding both the symbols and their explanations among the Freemasons than anywhere else.

The triangle, according to Gadicke, quoted by the Rev. Dr. Oliver, in his *Dictionary of Symbolical Masonry*, is

"A geometrical figure which every Freemason knows; and he must, in particular, study that triangle which has three equal sides, or which is called an equal-sided triangle. The ancient Egyptian priests expressed the origin of all things by the triangle; and, when they afterwards wished to describe the Godhead in its various attributes, they also adopted the triangle. The kind, good, gracious, and merciful God they delineate dby the water triangle, ∇ ; and the just and angry God by the fire triangle \triangle . The triangle, considered as a geometrical figure, is composed of three things, which, united, form one whole; viz., of three particular points and angles, by the union of which the triangle itself is formed, as one whole or complete figure. It is for this reason that its has been adopted as the symbol of the

triune God. If we unite  with a  we have a six-

point star  as a symbol of the perfect Godhead in all

His attributes and works. If we surround this figure with a circle, there will be seven points in it if we include the centre point of the circle; which represents the sacred number seven."

On this interpretation of the symbolical meaning of the triangle it may be observed, that various explanations of what the ancient Egyptians symbolically meant by it are given: and according to Oliver himself, "in the hieroglyphics of Egypt we sometimes see the suppliant presenting a triangle to his God." Surely, then, the devotee did not conceive that his triangle represented either "the origin of all things,"—"the kind, good, gracious, and merciful God,—or "the just and angry God:" none of these could he be "presenting to his God." It is much more likely that this presentation was meant to denote his own human life or person, in order that it might become God possessed, or "become the God," as Iamblichus describes the true chief purpose of all their devotional acts. Oliver, also, in his Masonic plates, says,—"*The equilateral triangle, with H T in the centre, signifies Holy Temple; or this temple shall be holy: this triangle was cast in gold.*" And then, again, if the triangle has been adopted as the symbol of the triune God, does the interlacement of two triangles, or the hexalpha, denote two triune Gods? Much more likely is it here, too; that while the one triangle may denote the nature of the Deity, or the divine Spirit, the other may denote his "holy temple" or the human nature; since the true grand purpose of all religion is the accomplishment of a conjunction of the divine nature with the human; as is implied, for example, in all such Scriptural passages as these:—"We dwell in him and he in us, because he has given us of his Spirit" (1 John, iv. 13). "God dwelleth in him and he in God" (1 John, iv. 15). "For ye are the temple of the living God; as God hath said, I dwell in them, and walk in them" (2 Corinth., vi. 16).

Again, the ancient Egyptians are said to have denoted ecstasy or joy by the triangle; and this they may have done on the Buddhist and mystical principle of the Deity is himself the Rest or Repose in ecstasy which he gives to the human soul; and "This is the Rest wherewith ye may cause the weary to rest! This is the refreshing;" for, "in returning and in rest shall ye be saved:" "Return to me and I will return to you, saith the Lord:" "Return to thy Rest, O my soul." But this Rest is only given by the Holy Spirit, who is "the Spirit of Rest," as well as "a Spirit of Watching;" so that, on this idea, what the Egyptians ought, properly speaking, to have meant, and what they probably did mean, was just that the triangle here referred to symbolized the divine Spirit itself; and this would be quite in accordance with the Christian symbol of a triangle surrounded by rays, and sometimes surmounted by a dove, to show that it denoted the holy spirit. Kircher, therefore, is probably somewhat more correct, or less incorrect or inexplicit, when he puts it thus; that the Egyptian symbol of the Deity was a triangle. But we have already seen that it is probable the ancient Egyptians also denoted the human nature as well as the divinity by a triangle. There would thus be two

symbolical triangles, just such as we find in the hexalpha of the Egyptians themselves, as well as of their cognate religionists, the Hindus, and others, denotive of the marriage conjunction of the human nature with the divine, as in God possession, or the invocation of the oracular and ecstatic Spirit in the human body, as its "holy temple." This idea of the true meaning of the hexalpha is corroborated, as we shall see, by other evidence and reasoning.

Speaking of the equilateral triangle, Maurice, in his "Indian Antiquities," says that "when illuminated with a single jod, this initial letter, jod, denotes the thought—the idea—of God; it is a ray of Light, say the enraptured Cabalists, which darts a lustre too transcendent to be contemplated by mortal eye." The triangle, "now called the trowel," according to Oliver, in his Signs and Symbols, "signified equally the Deity, Creation, and Fire." Elsewhere he tells us that "a single triangle, bearing the secret name of God, was given to the Israelites on Mount Horeb."


In the "Asiatic Journal of Bengal," vol. xiv., pp. 633-40, I find it stated that "among the Cabalists, as well as among others whose systems originated in the same source, the triangle, with its apex upwards, typified fire, as did that with its apex downwards water." This so far accords with Gadiecke's intimation as to the ancient Egyptians, that "the kind, good gracious, and merciful God they delineated by the water triangle ∇ ; and the just and angry God by the fire triangle \triangle ." It was the water triangle, then, or the triangle with its apex downwards, that must have denoted the ecstatic divinity, divine Spirit, or "Living Water" with the Egyptians; and this identification of the Holy Spirit, "the Comforter" with the attributes of kindness, grace, and mercy, as the highest good, or *summum bonum*, and the beneficent restorer, of man, in this "weary world,"—while the just and angry, or wrathful principles is something very like its antithesis, and identifiable with the Father—accords, so far, with Christian doctrine. The Christian mystics, moreover, taught that the human soul *per se*, or without the divine illuminating Spirit, is a dark and cold principle, of the nature of the wrathful principle itself; and the arch-mystic, Jacob Behmen or Böhme, identifies this wrathful and cold yet fiery principle not only with the human soul but with the attractive force throughout all creation; and it was this view of Böhme's that is said to have led Newton to investigate the nature and law of the Cosmical principle of attraction. This fiery principle Böhme, too, calls the dark principle, while "the Divine Sophia," or Divine Wisdom, "the spouse of the Soul," he identifies with the principle of Light, as the Holy Spirit, and Sabbath of Rest; and declares that the fire of the Soul ought to be alight with the illuminative Spirit, or "wrapped up into the holy Sabbath of Rest," as St. Paul was "caught up into Paradise.....the third heaven," within him, entranced in the highest state of perfection; "whether in the body or out of the body," as "a glorious church, without spot or wrinkle;" so that, here, too, on the whole, we find the conjunction of the human nature with the divine to what the two embracing triangles of the hexalpha probably denote in the architecture of the inward man and the temple of the Lord and Master of all.


Of the hexalpha, itself, which Mr. Oliver improperly calls the pentalpha and the pentangle he says,—

"In the Royal Arch Degree the name of God is depicted in the centre of old floor-cloths by a double

interlacing triangle, thus ,

inscribed within a dark circle representing unlimited space beyond the reach of light, and the top representing the light shining in darkness, and the darkness comprehending it not. This had been used as a Christian symbol to denote the two natures of Jehovah the God-man, for centuries before the Royal

Arch Degree was ever thought of. In this for 

or this itself , it was called the pentangle or Seal

of Solomon and the Shield of David, and was employed all over Asia as a preservative against witchcraft, in which superstition the Jews are said to have participated. It constituted the Pythagorean pentalpha, and was the symbol of health."

The pentalpha proper is an interlacement of reversed triangles as well as the hexalpha—and indeed the chief difference between them is that the pentalpha is made up of one continuous line, ending where it began: but, from what is said of both, the hexalpha and the pentalpha have probably both had one and the same meaning. That of "God-man" is a meaning quite in accordance with what has already been concluded as to that probable meaning. It is somewhat strange, however, that as Dr. Oliver miscalls the hexalpha the pentangle and the pentalpha—so he miscalls the pentalpha the hexad. Thus, in his *Theocratic Philosophy of Freemasonry*, Ed. 1856, p. 147, he says:—

"The duad represented [with the Pythagoreans] Light, and the pentad darkness. The hexad or triple triangle was an emblem of Health. The hexad is to this day used among the Jews."

In his *Dictionary of Symbolical Masonry*, however he quotes Stukely, who more correctly calls the "triple triangle,"—as Oliver terms it,—the pentalpha, and says that it is

"A pentagonal figure called Hygeia. The Pythagoreans used it as a mystical symbol denoting Health [*mens sana in corpore sano*, doubtless, in the highest and most transcendental sense; as imploring the maturing, developing, perfecting, and health-bringing influence of the Holy Spirit on the human body possessed by it.] And the Cabalistic Jews and Abrahams had the same fancy. It is the pentalpha or pentagrammon among the Egyptians, the mark of prosperity."

The interlacement of triangles assumes other forms, than either the pentalpha, the hexalpha, or the kindred symbols already treated of. Just somewhat as the N symbol becomes duplicated by one N crossing another; so the pentalpha interlacement is sometimes farther complicated, showing a complete circuit of interlacing and reversed triangles, crosses, and various other symbolical outlines, thus



An example of this form of interlacement of triangles, of large size, Mr. Godwin informs me, may be seen with a glass on the tower of a church in Sussex.

The hexalpha, however, is by far the most universal and distinguished, as well as the simplest and clearest, form of the interlaced and reversed triangles; and hence, perhaps, it is, that *it* is the form chosen by the Freemasons, and worn on the breast or neck as a permanent symbolical "jewel" of the Royal Arch degree, the true meaning of which the highest order of Freemasons *may* understand; but assuredly this is not the case with the lower orders; and the not very clear and consistent ideas of Bro. Oliver himself say little even for his knowledge on the subject. I may here, however, quote once more, as to the hexalpha, from his voluminous Freemasonic writings.

In his *History of Initiation*, at p. 45, he states that in the caverns of initiation at Salsette, in India,

"Amongst an innumerable multitude of images and symbolical figures with which the walls are covered, the linga, or phallus, was everywhere conspicuous; often alone, and sometimes. . . typified equally by the petal and calyx of the lotus, the point within the circle, and the intersection of two equilateral triangles."

Maurice says that, in the Hindu initiations in these caverns, the candidates were plunged in *alternate* baths of *fire* and *water*. This reminds us of the two interlaced triangles themselves, the one denotive of fire and the other of water,—the one of the wrathful, fiery, restrictive, and attractive or concentrative principle, and the other of the beneficent and radiative, expansive, and luminous principles; it also reminds us of various symbolical and mythical ideas, indicating *alternation* as well as *reversal*.

Thus Dr. Barlow describes the *alternate reversals* of the T in Tuscan ornaments. Thus, too, we obtain a similar idea of alternation and reversal from certain rude sculptures at the entrance to the "trance" or passage leading into the "sorcery hall" of the Druidical rites at New Grange, in Ireland: there we find what has been called the water symbol, but which might more properly be called the fire and water symbol, since it is just a series of reversed angles, with their apices alternately up and down; or, in fact, just a series of N or W symbols in a connected string; each N containing, in itself, an alternation and reversal of angles—also a similar series of St. Andrew's crosses, laid, as it were, sidelong, so as to form, when the tips of the stalks of the crosses meet, a series of diamond-shaped figures, in which the angles or the Vs and As, or >s and <s rather, are also alternative and reversed. It is the alternation between the human state and the Divine state,—between the waking state and the "God-possessed" state of entranced repose in the Divine oracular Spirit,—which these and other symbolical and emblematical ideas of alternation and reversal seem to indicate, and the alternation between the waking state and the state of sleep may be taken as a type of such an alternation and reversal of the two life states, human and Divine, in conjunction.

Thus, too, the Druidical "God of Mystery," Hu, is said by the Taliesin to have "lived and died *alternately*," just as Castor and Pollux "lived and died *alternately*;" each "dying daily," a "voluntary death;" the one dying in the other's life or revival, and living in the other's death or entrancement, every other "day,"—the day of Castor and the day of Pollux,—the outward day of the human life of the waking Soul, and the (nocturnal) day of the divine life of rest in the Spirit;—so "sharing an immortality

between them." In like manner Proserpine, who is called "the life and death of all men," is said to have lived a "half existence" *alternately* in the regions below, and in the regions above. It was in allusion to just such an alternation that the Druidical Taliesin said, "I went the circuit: I *slept* in a hundred isles: through a hundred caers I *toiled*: a second time was I formed: I have died: I have revived;—and "thrice have I been born;"—that was, "first in the egg" of the natural life of the "ovate," or pupil of initiation; next "out of the egg" into the second birth, or bird-life of the winged God, Hu, or the entranced and bard-life of the divine oracular Spirit; and thirdly, back into human life, like the birth of a *new egg* from the new bird-life; so having "gone the circuit,"—like the Freemasonic circuit or procession *with the sun*,—a diurnal circuit, of which hundreds of thousands of similar *alternations* were but a repetition of one and the same series, of alternations and reversals, which constituted, theoretically and figuratively, but not, it is to be feared, practically speaking, the twofold or mysterious life of the fully-developed or perfected divine, and "deathless brotherhood."

In the *Symbolical Interpretation* of the Hindu *Dream of Ravan*, it is said:—"Man is a duality: he comprises two modes of existence,—one natural, one *reversed*;" and, according to Scripture, "the Flesh lusteth against the Spirit, and the Spirit against the Flesh, and *these two are contrary* one to the other." Neander, in his work on Christian Dogmas, speaks, from ancient doctrine (See vol. i. p. 92. Bohn), of "the *alternations* of the ecstatic and common state," and of "the *contrast* between the Divine and the human,"—and the French Freemason, Chevalier Ramsay, alludes to the "double" state of the perfected, as being enjoyable "by turns," which, in truth, they must be if they accord with the alternations and reversals of sleep and waking,—and if, as we are told, the perfected or "righteous have the promise of *the life that now is and of that which is to come*"—*taking root downwards, and bearing fruit upwards.*"

All such Scriptural ideas, and many more than these, imply that *man's perfectly developed state*, like his imperfect, is still a twofold and conjugal state, involving a diurnal *alternation* and *reversal*,—an active, waking, human life, in short, together with a life of divine and glorious rest, in "one tabernacle." This idea is clearly embodied in such passages as this:—"We that are in this tabernacle do groan, being burdened—*not* for that we would be *unclothed* but *clothed upon*—["with our house which is from heaven,"—"*putting on* the Lord Jesus," the true "Light of the World"], that mortality might be swallowed up of life." Thus, too, the tabernacle in the wilderness, which was the model of the Temple of Solomon, the architecture of which is the Freemasonic architecture of the inward man, comprised two places, apartments, or houses, "the heavenly house," or "most holy place," and "the earthly house," or "holy place," divided by the veil, but *bound together*, for all that, by strong bonds or bars, that the whole might constitute "one tabernacle."

I fear I must now again pause without even yet having completed my self-imposed task—but I hope the curious interest of the subject will serve as a sufficient excuse for the length of this much more extended series of remarks on geometrical and other symbols, than I thought I had materials for at the outset.

I have yet to show the *reason* why precisely such forms as those of which I have been treating were probably chosen to symbolise the principles indicated.

J. E. DOVE.

(To be continued).

MASONIC NOTES AND QUERIES.

KNIGHTS HOSPITALIERS, ETC.

[Our contemporary, "Notes and Queries" has another article on the above subject, which we transfer to these columns on account of the interest in the subject expressed by several of our subscribers.]

Having, in connection with a long course of reading on the origin, progress, and constitution of the various religious Orders of Chivalry, made the history of the sovereign institute of St. John of Jerusalem a peculiar subject of study and research, I am led to place before that portion of the public which may be interested in the present controversy respecting the legitimacy of the revived English Langue of that Order, the facts and observations comprised in the present article. In a review of the arguments advanced on both sides of the question, I shall endeavour to exercise a feeling of courteous forbearance and of perfect candour, in opposition to the hostile spirit which so often vents itself in calumnious misrepresentation, on the part of those who have most unscrupulously and recklessly dared to attack the honourable association adverted to—an association which, since the date of its revival in 1831, has continued to enrol amidst its ranks many of the proudest names of British chivalry.

Sir George Bowyer's historical researches on the subject of the Order of Malta, enable him to state the extraordinary fact that the institution referred to is a Roman Catholic *monastic* body, into which Protestants are not admissible. He must of course allow that a married man, and a member (nay, the very head) of the Greek Church, could *legally* hold the office of its Grand Master; since I have seen, in a small treatise of his own on the subject of the Order, a list of the late chiefs of the fraternity; in which the name of the Emperor, Paul I., of Russia, is included. Nor can it be believed that he can deny that Protestants have been received into the ranks of this Order, in opposition to its statutes, as those of a Roman Catholic body; since history loudly proclaims the fact, that the Knights of the Balliwick of Brandenburg, who at the Reformation had adopted the new form of worship, and become thereby "heretics" and "schismatics," in the eyes of the Order, were, in 1763, through the instrumentality of Frederick the Great, restored to "amicable relations with Malta," and again "treated as brethren." And did not, at a later date, the custom prevail at Malta of receiving English and German Protestants, as well as members of the Greek Church, into the ranks of the Order?

As to the statutes, it has been well observed that, in their quality and flexibility, they have resembled the shirts of mail worn by the Knights in their earlier battles. Were they not set aside in favour of "schismatics," so far back as 1382; when, by a formal treaty, the Brandenburg bailliwick, which had, in 1309, declared its independence, and chosen a superior of its own, to whom it gave the title of Master, was allowed to retain the nomination of its chief?

One of the most able of the historians of the Order, De Boisgelin, himself a most distinguished chevalier in its ranks during the occupation of Malta, writes, under the date of 1805, the following conclusive passage in reference to the points of admitting candidates of various religious creeds into the fraternity:—

"All Catholic historians, having either neglected giving any account of this dismemberment of the Order [the Brandenburg schism], or having spoken of it in terms which nothing but the

fanaticism of the times could possibly excuse, I feel happy in an opportunity of mentioning many particulars on the subject; and of acquainting the reader, contrary to the opinion generally received, that the Order of Malta, though it regrets the motives which have occasioned its separation from the Knights of a different religion, does not refuse them a place among its members to fight against the enemies of Jesus Christ. Pope Pius the Sixth, whose virtues struck with awe even the cruel monsters his persecutors, was of the same opinion, and approved the association of the Russian Knights of the Greek Church with the Order of Malta. It may, indeed, be reasonably expected that such an union will be attended by the most edifying consequences."

These noble and judicious sentiments, from the pen of a member of the Catholic faith, put to flight Sir George Bowyer's obstinate objection to open the door of the Order widely to Protestants. Another historian of the Order, John Taaffe, himself also a Catholic and a Knight-Commander of St. John, thus expresses himself on the subject of religion:—

"Wars with the Turks would now be useless and ridiculous; and the basis of our Order is not such wars, but utility in general, and neutrality between all Christians. At the Confession of Augsburg, a deputation of our Knights was sent to declare that all Christian religions were *indifferent* to us; and one of the latest acts at Malta was to receive both Protestant Germans and Greek Russians into the Order as integral members of it, we not being theologians, but soldiers."

Had the election of the "schismatic" Paul, as Grand Master, been the act of the authorized rulers of the Order, it would only have been another instance of the flexibility of the statutes, in obedience to the emergency of the times; and the competency of the measure would never have been questioned by ourselves, on the ground of the Pope's refusal to confirm the election; but, as impartial observers of history, we hold the appointment of Paul to the Mastership as invalidated by the fact of the election having taken place before the resignation of De Hompesch, the existing Grand Master.

The Order of St. John was not created by the Pope; and we, as Protestants, deny his right to interfere with it.

"There are men, doubtless," writes a worthy and able member of the English Langue, "who would take us back to the days of King John, when the Pope disposed of kingdoms; and who, considering everything sanctified that is done by his authority, would—on the same principle that prevailed at Rome a century back, when Cardinal York was held to be Henry IX., King of England—maintain that the Catanian Council, and those claiming representation from it [the present Romish branch of the Order of St. John], constituted the only lawful Mastership of the Order of St. John; but even admitting that the Pope adhered exclusively to that Council, and disowned the Paris Commission [the authority that revived the English Langue]—which does not appear, inasmuch as his Bull of the 10th August, 1814, sanctioning its establishment, was never rescinded—he must indeed be a recreant Knight of the Order, ignorant of its history and glory, who would support such a doctrine. To an Englishman the principle is as clear as day, that the *legitimacy* in this case was inherent in the Order itself, to the utter exclusion of the Pope; who had no more right to appoint a Master, or Lieutenant of the Sovereign Order of St. John of Jerusalem, than he has to instal a Lord-Lieutenant of Ireland; and this great principle could not be invalidated by the fact of a few Italian Knights his own subjects, having prostrated themselves before him in the midst of their distress. Such a proceeding could not implicate the Order at large, and was virtually annulled and rectified by the convocation of its members at Paris in 1814; when the Order once more showed itself sovereign and self-supporting, entitled to conduct its own affairs and to elect its own rulers, independently of all princes and potentates whatever. After that convocation took place, the Italian party still adhered to the Pope; but, by doing so, unquestionably deserted the order and its principles: and, this being the case, can no more be regarded a legitimate branch of it, than the Knights of St. John in Spain and Prussia, who, like themselves, have sought the protection of their own sovereigns, and thereby become mere state subordinatates. While the Langue of England, on the other hand, being derived from the Order in its integrity, and not from the Pope, may claim to be the only legitimate

branch of the venerable and illustrious institution now in existence: thus proving England still to be, as admitted by the gallant French Knights more than thirty years ago, 'the protectress of all oppressed greatness'—and even the last asylum for the far-famed Order of St. John of Jerusalem!"

In my next communication I will draw a parallel between the respective titles of legitimacy claimed by the Roman Council and the English Langue. In the present, I think that a satisfactory response has been made to Sir George Bowyer's objections on the score of differences in religious faith. ANTIQUARIUS.

ARK, MARK, LINK, AND ROYAL ARCH.

The New York papers sometimes indulge in a little Masonic enquiry a specimen of which, relating to the Ark, Mark, Link, and Royal Arch, I enclose.—Ex. Ex.

CORRESPONDENCE.

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

PROVINCE OF EAST LANCASHIRE.

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

DEAR SIR AND BROTHER,—In your last week's publication is a very brief and imperfect account of the annual meeting of the Grand Lodge of the above province, at which I was privileged to assist, and which deserved a fuller and more worthy report than appears to have reached you. On the principle of rendering honour to whom honour is due, I request your permission to supply one or two important omissions.

The grants proposed in Grand Lodge, in addition to those for the relief of some cases of local distress, were fifty guineas to the Royal Freemasons' School for Female Children, and fifty guineas to the Royal Masonic Institution for Boys. I was encouraged by the kindness of the R.W. Prov. G.M., Bro. Stephen Blair, to address a few remarks to the assembled brethren, in the course of which I thankfully acknowledged their present liberality, and entered into an explanation of the two schools, especially urging the claims of the latter. At the banquet which followed, though at a comparatively late hour of the evening, and when the two hundred brethren who sat down were reduced in number to about sixty, another opportunity was afforded me, and my appeal was so cordially responded to, that in the course of a very few minutes 190 guineas were subscribed, and at a small meeting on the following day and evening 80 guineas: additional were subscribed, and since my return I have received 30 guineas more, with every probability of a further large addition. This assistance spontaneously given, without organised effort, or notice, or preparation, of any kind, and in the face of the severe distress which has for so long a period paralysed the industry of the manufacturing districts, speaks volumes in favour of the willingness of our provincial brethren to continue their exertions in behalf our Charitable Institutions, in the welfare and prosperity of which it is now abundantly proved they feel an equal interest with the brethren in the metropolis.

The business of the Charity Committee of this province—at the deliberations of which I was invited to attend—is admirably conducted under the able management of the president, Bro. Laurence Newall, and the vice-president, Bro. John Chadwick, from whom a most valuable report was read, more immediately referring to the Royal Benevolent Institution for Aged Freemasons and their Widows, an institution which the untiring efforts of the first-named brother have succeeded in thoroughly commending to the attention of the members of the province. To the same brother I feel myself mainly indebted for the success of my visit, and only in a less degree to Bro. Chadwick and other brethren whose kindness, attention, and courtesy I shall ever bear in grateful remembrance.

Let me avail myself of this opportunity of correcting

an error in your report of the unprepared and imperfect speech addressed by me to the Lodge of Economy at Winchester—an error I should not notice were it not for circumstances to which I need not more particularly allude, but the existence of which may lead some to imagine that your report is correct, and the phrase was intentionally used by me. I spoke of Freemasonry as an institution “admirably adapted for ameliorating suffering humanity,” your report reads “*Christian humanity.*”

I am, dear Sir and Brother,

Yours fraternally,

FREDERICK BINCKES.

Secretary Royal Masonic Institution for Boys.

16A, Great Queen-street, W.C., June 15th, 1863.

[The East Lancashire very rarely let us know what is going on in their province.]

THE PLANS AND DESIGNS FOR FREEMASONS' HALL.

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

DEAR SIR AND BROTHER,—No one can reasonably object to your excluding any remarks on the plans and designs for Freemasons' Hall, whilst the subject was under the consideration of the committee, but now, I apprehend, there cannot be the same necessity for withholding a few comments on them, as the mountain in labour has at last brought forth one of the tinest of mice.

A careful examination of the plans at St. Martin's Hall, was not encouraging. It showed that, in the majority of competitors, the idea of a Freemasons' Hall was taken to be a building for a society of Freemasons, who were totally unacquainted with architectural science or practice, and the same opinion seems to have been entertained of Grand Lodge, and by the committee chosen from its members, to undertake the selection of the prizes.

The first thing that was particularly noteworthy in the recent exhibition, was the total absence of a set of plans of the present property as it stands. This, surely, was a great omission, as it pre-supposed an intimate acquaintance with the site and its uses, which very few could know much about, and it was strongly commented on by many who went to see the designs, &c.

An analysis of the twenty designs sent in showed that there were but eight which could lay the remotest claim to be considered as the production of architects. Of these eight there were but six which came near the requisite conditions issued to competitors—more especially in the feature that was made so much of, viz. :—a new hall capable of dining and serving five hundred persons. Deducting from these six, two, which had no other approach to merit than the mere fact of providing the accommodation required, there remained but four to choose from, sixteen being out of court from not complying with the instructions. How many of the selected did so comply it is needless to state.

The set marked with “a double triangle,” coloured red and blue, the production of Bro. Garling, the government prize architect, embraced no less than sixteen separate drawings, giving two distinct plans with elevations applicable either to the property treated in separate parts, or as one grand whole. In both plans the offices were well arranged, but the new dining hall could not accommodate five hundred. The elevations were striking and had the appearance of a public building of importance.

“Experientia,” Bro. S. W. Daukes, sent in nine drawings. The offices and rooms were well dispersed, and the author, from his office of Grand Superintendent of Works, knew more of the nature of the ground at his disposal than any competitor could have known, still although he affectedly marked out his space in the new hall, by setting forth an array of chairs and tables, he could only find room to dine 475. How they were to be served was a mystery known only to himself. The elevation consisted of two separate buildings of mediocre design, one ticketed

most vulgarly, “Royal Masonic Banqueting Rooms.” How such a building is to become “Royal,” is a question at present undecided, and the remainder of the inscription is in such bad taste, that if carried out it would have rendered the property more tavernish than ever.

“Pour y parvenir” numbered eleven drawings. The new hall will not dine the required number. There is on the ground floor, a corridor running from the front to the back of the buildings and about eight feet and a half wide, as the only means of ingress and egress. The elevation showed two uninteresting private houses.

“L'Union fait la force,” by Bro. Cockerell, which gained the first prize, consisted of fourteen drawings. The plans were somewhat confused, and the new hall could not dine the required number. The elevation, with the columns in front and a segment of a circle, very much like one of the bays at the Great Northern Station, King's Cross, is not peculiarly happy, but elevation No. 4, despite its French tone, is a perfect gem. The interior of the new hall bears more than a suspicious resemblance to the pictures we see about of the interior of the Turkish baths, whilst it is also said that elevation No. 4, the gem before alluded to, is the work of Rhéne Spiers, a young and rising architect of note.

“Justice” (in a triangle within a circle,) sent in eight drawings. His arrangement of the passages in the plans are on the verge of the property and necessitates innumerable turnings, to go from one office to another. The hall, in this plan, does find room for 500 to dine. The tavern is distinct, being shown as a red-brick building, and the Masonic portion of the property has a really bold portico crowned, on the second floor, by statues.

“Virtus in Arduis,” sent in four drawings. The plans have no peculiar feature to recommend them, the dining hall is the same size as the present hall, and a similar corridor to that of “Pour y parvenir” runs along from front to back. The elevation reminds one, very strongly, of a shoppy, but more decorated, copy of certain houses in Westbourne Terrace.

“Stability,” by Mr. Charles Barry, to which the second prize was allotted, comprised eight drawings. In this plan there was not room to dine the 500, the new hall being the same size as the old. The offices are in a mezzanine floor not over light or well ventilated. The elevations showed an interior of a saloon, very pretty, but sadly crippling the space, every inch of which is required. The banqueting hall has double galleries which remind the beholder of one of the halls in Nash's *Mansions of the Olden Time*. The architect takes credit for introducing the whole of the five Orders into the elevation and a very pretty design it is, but the motto selected is a misnomer, for in the plan of the upper story, there is no stability, as iron supporters are depicted upholding the roof without anything to stand upon. The saloon and banqueting hall were agreeable pictures to look at.

“A point within a circle,” by Bro. E. Roberts, was a very neat design for a bank in a second-rate country town. The new hall is larger than the present, but does not find the prescribed accommodation. The arrangement of the offices were somewhat peculiar. The Grand Secretary was to be placed on the ground floor, and to look out into the street, behind his room was the clerk's office and waiting room, whilst on the other side of the passage was a very large office for the Girls' School, a much smaller one for the Boys, both facing the street, and the Aged Freemasons were thrust into the dark up the passage. If the charity offices are to be brought forward prominently they should all fare alike, and not make capital for some at the expense of others.

“Sic nos non nobis,” by Mr. J. W. Papworth, was comprised in eight drawings. The elevation was very good and the new hall could accommodate the stipulated 500. The plans were very carefully adjusted, and

the lodge rooms were not lighted, as it was supposed they would only be used at night, and gas would be sufficient.

"100," sent in eleven drawings. The elevation consisted of a pretentious building in three patches, and the coffee room opened into the street at once. The plans presented nothing remarkable.

"Concord," by Mr. Wyatt Papworth, occupied ten drawings. His great dining hall was roomy enough 500 to dine, and took in the whole width of the plan. The plans were very carefully considered and well suited to the requirements. The front elevation was remarkably neat and looked like a public building. Its only blot was that the door had four windows on one side of it and three on the other.

"Ich dien" sent in ten drawings. His new hall was the same size as the present, so he could not dine the 500. The front was a pretty close reproduction of Covent Garden Theatre, and the view of the banquetting hall showed just as many pillars as would be required for the nave and side aisles of a church, a feature where dining and speaking were to be carried on not only objectionable but fatal.

"Finem respice" sent in eight drawings. At any rate he could dine the 500 with ease, for his plan of the hall was 132ft. by 43ft. The elevation showed three genteel brick mansions, with pediments on the two end houses, and another in the centre.

"Delta" was a gothic plan, well devised, and looking very attractive, but it was out of court by dealing with the whole of the property.

"Labor ipse voluptas" sent in ten drawings. This was the best series of plans, giving admirable lights all over the building, and rendering every room easy of access, and well ventilated. There was no other disposition of the property half as good for light, ventilation, ingress, egress, and general compactness. The hall, however, could only dine 470, and the elevation was particularly dumpy and heavy.

"Usque ad astra" had seven drawings. He could not find space to dine 500, and made the new grand hall the same size as the old, but contracted that space even by rounding off the ends, and so low was the roof that it appeared like a long corridor filled with tables, which, when the viands were placed upon them, the steam and odour must, of necessity, be beaten back on the heads of those dining. The elevation was a five-storied fairy scene, resembling one of those marvellous scenic effects which are supposed to represent "Venus rising from the sea," with a stately mansion in the back ground, all crimson lake, shells, and mist.

"A circle" was confined to five plans only. These were very careful studies of the ground for disposal, and had some valuable suggestions. There was no elevation.

"Royal Gloucester" and "Ne cede Malis" were simply absurd.

From the foregoing remarks it will be seen how few there were that complied with the required dining hall accommodation for 500 persons, and if a selection had to be made, without regard to the main feature of the specification, general opinion pronounced that "Double Triangle" ought to have been first for his design; "Labor ipse voluptas" second, for the value of the plans alone, and "L'Union fait la force" third, for the gem marked elevation No. 4.

The exhibition, as a whole, could not be looked upon as any compliment to Freemasons, who, to some extent, were once regarded as the architects and designers of Europe, but now are sunk so low in the art that they have been obliged to ask for aid from professional architects, whose treatment of them show that they believe any design good enough to pass muster with the Craft, and viewing the exhibition, not as an architect, but as an interested brother, the writer grieves to say that it was, in his opinion, a failure.

COMMON SENSE.

UNIFORMITY OF WORKING.

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

DEAR SIR AND BROTHER,—As a W.M. anxious to know and to act upon the laws by which the Craft is governed, happening one day to be studying the *Book of Constitutions* for my own guidance in the management of the lodge, I read the following:—"All lodges are particularly bound to observe the same usages and customs; every departure, therefore, from the established mode of working is highly improper, and cannot be justified or countenanced." Hence materially spring a question and a duty. The question on the part of all rulers in the Craft, what is "the established mode of working," and how is a knowledge of it to be obtained? The duty on the part of Grand Lodge is to provide means by which this law may be observed. Of course, generally speaking, there is a uniformity in the landmarks of the Order, not only in all lodges under warrant from the Grand Lodge of England, but in those of other countries under recognised Grand Lodges; but I presume that the law to which reference has been made bears a more restricted interpretation, and that its meaning is, that such uniformity ought to exist, as that any officer of a lodge may be able to take part in the duties, in any other lodge than his own, without thereby appearing irregular, by departures from the usual mode of conducting the ceremonies. If this be the case, I fear that the law is more honoured in the breach than in the observance, and that there are very considerable differences in the mode of working without any notice being taken of the matter. These arise from two causes; first from intentional alterations conformable to circumstances, or to peculiar notions, as to what should be the form adopted; and secondly from ignorance in remote localities, where it is difficult to obtain instruction. On one occasion, two years ago, two Past Masters, with myself, were called upon to install, under the latter circumstances, in a district where such laxity had prevailed as would have incurred severe censure, had it been reported at head quarters, since it had long existed, but measures were taken by one or two members, who were not till then aware of their errors, to prevent a recurrence.

It is well known that there are two distinct forms of ritual existing in London, the one being that adopted in the eastern, and the other in the western district, distinguished, the one as that of Peter Thompson, and the other that of Peter Gilkes. Yet no measures are taken by the authorities to assimilate them.* At the time I was initiated, more than fifteen years ago, considerable differences existed in the lodges of the town in which I resided, which were brought into uniformity, still maintained, by obtaining a qualified instructor on the Peter Gilkes' system from the Lodge of Unions, which meets under sanction of the Lodge of Emulation, at Freemasons' Hall every Friday evening. A year or two after this, on a casual visit to the district in which I have since come to reside, I found one lodge carrying out the same system with great correctness, having, as I was informed, adopted a similar course some time previously. Now, however, circumstances have altered, for when occasionally visiting the other lodges of the town, I find changes introduced; some on the plea that more complete details are desirable in giving the ceremonies, which has led to the admission of portions of the Lectures as part of the ritual; others on the ground that the form generally adopted is incorrect on some points, which as is obvious cannot be here particularized. I have reason to believe that departures from the usual method of working are by no means uncommon in England, and thus, as changes are made in occupants of the chair of Master, if each one, or indeed only occasionally a few, vary from the established form, in order to carry out their own ideas, in time it will be hardly possible to recognize any thing beyond the land-

* Such measures are in progress, and we hope will ere long be brought to a successful issue.

marks. I candidly confess that there are portions of the ritual which might with advantage be amended, and others which appear to be at variance with the Lectures, but for the reasons mentioned I am opposed to any alterations by individual Masters or officers on their own responsibility, and therefore, in discharging my duties as W.M., on which I have recently again entered, endeavour to carry out the working I have been taught from the Instruction Lodge of Unions, notwithstanding that those who have made innovations, in accordance with their own opinions, which I admit are in many cases capable of justification, point out to me the inconsistency of such a course.

The practical deduction to be made from what I have stated is, that some means should be adopted by the Grand Lodge of England to keep a supervision over the proceedings of private lodges, such as the appointment of authorized visitors of great Masonic knowledge and experience, to periodically attend the meetings, to examine into the system of working in each, as well as into its condition in other respects, and formally to report thereon to a Board appointed for the purpose. Especially should this commission require the warrant to be produced, as well as the by-laws, minute-book, and other records. I have in my mind a case now under examination, in which such a requirement would have checked a serious irregularity, and probably have led to its correction before it became impossible in such a manner as is desirable, but which cannot now be effected, owing to lapse of time since the irregularity arose. The necessity for this increases in proportion to the increase in the number of lodges, which has lately been very great, for whereas fifteen years ago the highest number was about 800, and really there were not so many, because some on the list had ceased to exist, the highest number is now nearly 1300.* There is of course a corresponding addition to the pecuniary resources of Grand Lodge, which should provide therefrom for such an expenditure as would attend the course suggested, in order to maintain efficiency and correctness.

There can be little doubt that the adoption of a regular and exact supervision would lead to a conviction on the part of the Masonic authorities of the importance of that uniformity of ritual to which I first alluded; of the difficulties which stand in the way of the zealous Master even when most anxious to perform his duties satisfactorily and correctly; of the laxity which exists where the opportunities of obtaining instruction are very limited; and of the necessity for taking measures to obtain a similarity in the mode of working, by fixing upon a standard, in forming which apparent anomalies and errors might be corrected. When once this is adopted, all should be required to conform to it, and any departures from it should be noticed by the Board appointed for the purpose, on receiving a report to that effect from the travelling commissioners. This would moreover furnish a favourable opportunity for entering into negotiations with the Grand Lodges of Scotland and Ireland to the same end,

Trusting that this communication may lead some of those in London who take an active part in Grand Lodge proceedings to consider the matter, and to take such steps as they may deem expedient,

I have the honour to remain, yours fraternally,
H. H., P.M. 51, W.M. 1260.

Jersey, June 13th, 1863.

YORK FREEMASONS AND FREEMASONS OF YORK.

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

DEAR SIR AND BROTHER.—Every one has heard of the Kentish men and the men of Kent, though but few know the difference, and now we have a new version of the same in the York Freemasons and the Freemasons of York; but in this latter case the distinction is obvious, as will be shown presently.

* The real number of lodges is only about 900.

In the last number of THE MAGAZINE, page 475, there is an account of the consecration of a new Masonic Hall, in York, and the Rev. Bro. J. E. M. Young, Prov. G. Chap., in his oration on that occasion, brought prominently before his auditors, claims for the Freemasons of York, to be considered as York Masons—two things as widely differing in reality as they are nearly assimilated in sound.

It is not my business to analyse the evidence which could be brought forward to prove that the so-called charter of Athelstan, which the speaker said was granted in the tenth century, and that there was strong reason to believe was in existence at the beginning of the present century, and might be so yet, is nothing more than one of those fond illusions which frequently haunt Freemasons, and make them assert many incongruous things which, if not actually false, are at the best, but doubtful. Freemasonry is decidedly ancient, but in the absence of documentary proof, legendary accounts of its antiquity can serve no good purpose, and tend rather to bring discredit on its pretensions than to enhance its value.

That York originally was the seat of the Grand Lodge of all England there is no denying. That the York rite was that most popularly known wherever Freemasonry was practised, is equally true. But that the present Freemasons of York have any special claim to be ranked as York Freemasons, *i.e.*, brethren of the York rite, is equally unfounded.

Before the revival of Freemasonry in London, in 1717, the York rite was the only known Freemasonry in England, and despite the modern Grand Lodge, it flourished under the name of Ancient Masonry, up to the union in 1813, when such portions of it as suited the Lodge of Reconciliation, was altered and adapted to our present system of working, and that portion which did not please, was solemnly declared not to belong to Craft Masonry, and has been, in accordance with this decision, ignored by our Grand Lodge, and though unconnected with blue Freemasonry, yet flourishes vigorously in this country, totally independent of the Grand Lodge of England.

In foreign countries the York rite is Freemasonry *per se*. It is regarded as the original form of Freemasonry, and from which England alone, of all nations on the earth, the land in which the York rite first had birth, solemnly repudiated it, as a whole, and formed that poor jargon which we now call our Craft ritual from the more copious, elegant, correct, and interesting ritual of the York rite.

If we trace the history of the Grand Lodge of England, from the Grand Mastership of Bro. Payne, at its revival, down to our present M.W.G.M., the Earl of Zetland, we shall find that every one who has occupied that exalted position, has been a modern Mason, and to show how unfounded are the claims of the Prov. G. Chaplain of North and East Yorkshire, to be "remembered we are a York lodge," or that they "may prove worthy of the name of York Masons;" it is evidenced by the fact that the M.W.G.M. is, as well as being head of the Craft, the Prov. G.M. of North and East Yorkshire, and if he is not a York Freemason as the one, he cannot be as the other.

These remarks are in no way intended to trench upon the collective, or individual, worthiness of the Freemasons of Yorkshire, but are put forward to show that Freemasons who are natives of, or reside in, Yorkshire, are no more York Freemasons, according to the old acceptance of the term, than a man who is born in a stable is a horse.

For the future, let us have as much enquiry as possible, but no assumption founded merely on the ring of words which in the case of Freemasonry proper, mean a distinct rite, and on the other hand a locality.

I am, dear Sir and brother, yours fraternally,

A YORK CULDEE FREEMASON.

London, June 14th, 1863.

THE MASONIC MIRROR.

MASONIC MEMS.

The Prov. Grand Lodge of Surrey is appointed to take place at the Griffin Hotel, Kingston, on Wednesday the 8th July, at three o'clock in the afternoon.

A special meeting of the governors and subscribers to the Boy's School is convened for Monday next to consider various proposed alterations in the rules governing the Institution; and to empower the House Committee to make arrangements for laying the foundation stone of the projected new School House at Wood Green.

At the Lodge of Benevolence on Wednesday, Bro. Head, S.G.D., presiding, ten petitioners were relieved with various sums amounting to £130 10s., and two petitions deferred for further information.

METROPOLITAN.

CONFIDENCE LODGE OF INSTRUCTION (No. 228).—The above lodge held its annual banquet at Bro. Swainstons, "The Three Bucks," Gresham-street, on Tuesday evening, the 9th inst., when thirty-eight brethren met, amongst whom were Bros. James Brett, P.M.; Hayden, P.M.; J. Emmens, P.M.; T. Beard, P.M.; E. Farthing, P.M. The evening passed off very amicably, enlivened by Bro. Vernon singing several songs. The lodge meets at the above address every Tuesday evening at 8 P.M.

PROVINCIAL.

LEICESTERSHIRE.

ASHBY DE LA ZOOCH.—*Ferrers and Ivanhoe Lodge* (No. 1081).—The anniversary of this rapidly improving and rising lodge was held on Monday, June 8th, 1863. Nearly every member of the lodge was present, and a goodly number of visitors also attended to do honour to the occasion. The lodge was opened in the Town Hall at 2-30 by Bro. Rev. John Denton, Prov. S.G.W. and W.M., assisted by Bros. D. Dickens and S. Love as Wardens; Bros. Lieut. Smith and Bobart as Deacons. The business of the lodge commenced by the W.M. calling on Bro. Redfern, P.M., as Secretary, to read the minutes of the last lodge, at which the brethren had conferred on Bro. Rev. J. Denton the distinguished honour of re-electing him a second time W.M. of the Ferrers and Ivanhoe Lodge. The minutes having been confirmed unanimously, the lodge was opened in the third degree, and Bro. W. C. Crofts was raised by Bro. Denton, the W.M., to the sublime degree of a M.M., the ceremony making a great impression on the brethren present, as indeed it cannot fail to do, being well denominated sublime, and the oftener it is witnessed the deeper impression it is calculated to make. Bro. Rev. John Denton, the re-elected W.M., was re-instated in the chair and acknowledged and saluted by his brethren, thanked the P.M.'s present and the brethren for the high mark of their esteem, which they had evinced in re-electing him W.M., asked them for their continued support and indulgence, and at the same time thanked them from his heart for the truly Masonic spirit in which they had submitted to his rule during the previous year, and he trusted that should the G.A.O.T.U. be pleased to spare them to see another anniversary he might deliver up his high and responsible post to his successor with the satisfaction of feeling that the lodge was progressing in every way. Bro. Denton then nominated and invested the following brethren as officers of the lodge for the ensuing year:—Bro. Henry Etherington Smith, Prov. G.S.B., S.W.; Bro. W.M. Bobart, J.W.; Bro. F. Brown, Prov. G. Purst, Treasurer; Bro. the Rev. S. Smith, D.D., Chaplain; Bro. Francis Hamp, Prov. G.D.C., S.D.; Bro. W. Carrick Crofts, J.D.; Bro. Perry Dicken, M.D., Secretary; Bro. Edward F. Mammoth, I.G.; W. Canner, Tyler. The propositions and other Masonic business having been disposed of, the lodge was closed about five o'clock with solemn prayer. The banquet was served at the

Queen's Hotel, in Bro. Love's best style, about six o'clock, and a larger number sat down than on any previous anniversary. Among the visitors were one of the Grand Wardens of Lancashire, the W.M. of Nuneaton Lodge, P.M.'s from the Abbey Lodge, Burton-on-Trent, the Tyrian Lodge, at Derby, &c. The W.M., S.W., and J.W., took their respective places at the festive board. After the cloth had been removed, and grace after meat said by the Chaplain, the Rev. Bro. Dr. Smith, the healths of "The Queen and the Craft;" "The Prince and Princess of Wales;" "The Prince Frederick William of Prussia and rest of the Royal Family;" "The Bishop and Clergy;" "The Army, Navy, Yeomanry, and Volunteers;" were given and cordially received by the brethren, and the latter two duly acknowledged. Next followed the several Masonic toasts. In proposing the health of Earl Howe, Prov. G.M. of Leicestershire, the W.M. read a letter which he had received from him, full of his oft experienced kind feelings towards the Craft and regretting that he was unable to be present at the anniversary of the lodge, which he should much have liked to have done. In the course of the evening the health of the re-elected W.M. was given with full Masonic honours and met with a hearty response by the company present. Bro. Collins, P.M., and Prov. G. Warden of Lancashire, replied on behalf of the visiting brethren and several other of the visiting brethren also followed him in short addresses. After the toasts of the past and present officers of the lodge had been given and warmly received several excellent songs and the meeting broke up shortly after ten o'clock.

MIDDLESEX.

HOUNSLOW.—*Dalhousie Lodge* (No. 1167).—This lodge held its installation meeting at the Town Hall, Hounslow, on Wednesday, 17th inst. There were present, amongst the members, Bros. Gillard, W.M.; Willett, S.W.; Frost, J.W.; Tarrant, Treas.; Stacey, Sec.; Richards, S.D.; J. J. Hardy and W. Watson, P.M.'s, with about twenty other members. The visitors were Bros. E. S. Smith, Snow Lodge (No. 44), Iowa, U.S.; John Lane, Industry Lodge (No. 219); Matthew Cooke, Sec. 23; W. Wilkins, P.M. Emulation Lodge (No. 21); Benham, Middlesex Lodge (No. 157); and W. S. Bird, P.M. St. Georges Lodge (No. 486). The business consisted of the usual audit and other routine matters. There were two passings, and Mr. Albert Day was initiated. Bro. Watson was then requested to assume the chair, and inducted Bro. Willett, S.W., as W.M. of the lodge, who, being already a P.M. of another lodge, was re-obligated and installed, to save time, without a board of Masters being formed. The W.M. was then pleased to appoint and invest the following brethren as his officers for the ensuing year:—Gillard, I.P.M.; Frost, S.W.; Rickards, J.W.; Tarrant (re-invested) Treas.; Stacey (re-invested) Sec.; Hocknell, S.D.; Keogh, J.D.; Thomson, I.G.; Pellatt and Holloway, Stewards; Hedges, Dir. of Cers.; Rev. Dr. Emmer-ton, re-appointed, Chaplain; and Beckett (re-invested) Tyler. Before the lodge was closed the W.M., in eulogistic terms, presented Bro. Gillard with a very neat P.M.'s jewel, on behalf of the lodge, and Bro. Gillard expressed himself much gratified by the kindness of the lodge, and the W.M.'s very pleasing comments. The lodge was then closed and the brethren proceeded to the banquet in the large room of the building. The dinner which was very excellent, being over the W.M. in terse and happy language proposed "The Queen," that sovereign lady who was always first in the hearts of all classes of her subjects. Bro. WILLETT, W.M., next paid a very flattering tribute to the M.W.G.M., the Earl of Zetland, who, he said he was very pleased to see for so many years at the head of the Craft, and whose recent declaration "that time was no object to him when the good of Freemasonry was in question," showed that the noble Earl well deserved the recognition of the Craft, and long might he, whose health he then proposed, be hailed as its M.W.G.M.—The W.M. felt they were fortunate in having such a nobleman as the Earl de Grey and Ripon to be their D.G.M.; for public man as his lordship was, he yet found time to take a very deep interest in Freemasonry, and was one of their very best rulers. He then proposed the health of the D.G.M. and the Grand Officers. He (the W.M.) next approached the most important toast of the evening—the health of Bro. Day, their initiate.—He (Bro. Willett) believed Bro. Day would never regret having become a Freemason, and he hoped the ceremony would be remembered for many years to come, and make a lasting impression on his mind.—Bro. DAY was obliged for the kind way they had received his health; and from what he could then see of Freemasonry, it confirmed him in his previous good opinion of it,

and he hoped, as he knew more, to learn to like it better. The W.M. next gave the health of the Visitors, which was replied to by Bro. BENHAM, P.M. Middlesex Lodge, No. 167.—Bro GILBARD, I.P.M., said, as time was short, he would be brief. It had been his good fortune and pleasure to know Bro. Willett, both as a friend and brother, for years. Though their W.M. was young in Freemasonry, yet he had followed it energetically, and he had but one desire—which was to see the Craft flourish, and the Dalhousie Lodge proceed with the success it had already achieved. Their W.M. was one of the founders of that lodge, and all he could do for its prosperity would be done cheerfully, handsomely, and gracefully. Bro. Gilbard concluded by proposing health of Bro. Willett, W.M. of the Dalhousie Lodge, No. 1167. (Cheers.) The W.M. was greatly obliged by the proposition of his health, and the hearty response it had elicited. He had only one wish which was to fill, with equal satisfaction to those who had preceded him, the chair of that lodge. Nothing, he said, would be a trouble to him, if he could only discharge his duties as efficiently as had been done by the former W.M.s, and he resumed his seat, thanking them all, cordially, for the toast and its reception.—The W.M. again rose to say that every lodge's chief support, lay in its P.M.s. True it was that they could only number two, but they were towers of strength. He could hardly trust himself to speak of the value of their assistance, but as the members generally knew it, he would propose as the next toast, "The Health of the P.M.s of the lodge, Bros. Gilbard and Hardey."—Bro. GILBARD said the last time he occupied the chair as W.M., he intended to have given a *resumé* of the prospects of the lodge. Time now prohibited him from doing so, but he might state, that they were at the end of the second year of their existence. They originally began with seven members, and they now had exactly seven times that number—forty-nine—with a supply which seemed equal to the demand. It was a great satisfaction to him to be ranked amongst the P.M.s, and although his opportunities for active service in the lodge were not as large as in the chair, yet he was quine as grateful to them, and hoped to be as useful as ever.—Bro. HARDEY, in a very humorous manner, said he differed somewhat from Bro. Gilbard as to the pleasures of the P.M.s. He was happy to see they were so prosperous and united on that, their second anniversary, and he thought the time had now come for one of the most important events they could desire,—the establishment of a Provincial Grand Lodge for Middlesex. (Loud cheers.) They had now five lodges in the county; there were other counties, with no more, who had long had their provincial lodges, and he hoped that before long there would be a provincial grand lodge for the metropolitan county. (Hear, hear.) The W.M. had great pleasure in being supported by such zealous and efficient officers. The S.W., Bro. Frost, had been tried and approved in other places. The J.W., Bro. Rickards, had passed through all his duties admirably, the juniors did their work well, and it was with great satisfaction that he could say his officers need not yield to any lodge in England. They had two invaluable brethren, each holding positions which involved no slight burthen, their Treasurer, Bro. Farrant, and Secretary, Bro. Stacey, and it was only their due to say that in all they did the good of the Lodge was the first consideration. The W.M. concluded by proposing the toast of the officers, coupling it with the name of Bro. Frost, S.W. Bro. FROST said as it was growing late, he would only return heartfelt thanks on his brother officers, and his own account, and for his part he would study to exert his best abilities for the good of the lodge, a feeling which he was sure would be reciprocated by every one connected with the toast. The Tyler's toast closed the proceedings, and the brethren separated in time for the last train. There was some very good singing by Bros. Matthew Cooke and John Lane, the latter of whom was highly applauded.

SUFFOLK.

IPSWICH.—*Prince of Wales Lodge* (No. 1261).—In the province of Suffolk our ancient and honourable order appears to have received quite a revival under the able presidency of the R.W. Col. Adair, Prov. G.M. It is not long since that we had to record the constituting and consecrating by him of a new lodge at Bungay, denominated "The Waveney," under the able mastership of the V.W. Bro. William Leedes Fox, Prov. G. Sec. for the province of Norfolk. Since which another flourishing lodge has been opened at Aldborough, called "The Adair," under the auspices of Bro. Newson Garrett, who has

been elected first W.M. Although last, yet not least, we have to announce, on Monday, the 1st of June, the opening of a new lodge at the Golden Lion Hotel, Ipswich, denominated the lodge "Prince of Wales," No. 1261, the R.W. John Head, P. Prov. J. G. W., presiding as the first W.M.; the V.W. Bro. Dorling, Prov. G. Sec., as S.W.; and the V.W. Bro. C. T. Townsend, P. Prov. G. Purst., as J.W. On entering the lodge room we observed that it was in deep mourning for the late lamented R.W. D. Prov. G.M., Bro. the Rev. F. W. Freeman, whose last official act, just before his death, had been to sign the petition to the Grand Lodge of England to grant the warrant of constitution to this lodge. We could help being struck with the taste and elegance displayed by the founders in the selection of the lodge furniture, jewels, &c., which adorned the room. The three pedestals, which are very massive and highly polished, are made from oak that had formed part of the roof of the old Ipswich Grammar School, Foundation-street, in which the late D. Prov. G.M. had received the elements of his education, and which was formerly the refectory to the House of Black Friars Dominicans, called the Friars Preachers, founded in the latter part of the reign of Henry III., about the year 1270. The pedestals were the work of Bro. J. A. Pettit, of Lower Orwell-street, and they certainly speak much for his good taste and skilful workmanship. They are so formed that when not in use they form a handsome sideboard, and contain all the furniture and regalia of the lodge. The banner of the lodge is in the form of an ancient streamer, and in the centre is the plume of the Prince of Wales, and motto, and the name of the lodge. It is of blue and white silk, and very handsome. The first business of the lodge entered upon was the confirmation of the by-laws which had received the approval of the R.W. Prov. G.M. Colonel Adair, after which the officers for the ensuing year, were appointed as follows:—Bros. J. Alloway, Treas.; George Farrow, S.D.; Westgate, J.D.; F. B. Jennings, I.G.; E. C. Tidd, Acting Sec.; A. Robertson, Tyler. The various officers having been invested by the W.M. with their badges of office, the lodge proceeded to ballot for members to join, whose names had been previously proposed at a preliminary meeting, when seven brothers were unanimously elected. Two candidates—Mr. Jennings and Mr. T. Taylor—were then approved and initiated into the mysteries of the order. The ceremony was most impressively performed by the much respected W.M., after which Bro. C. J. Townsend, the Junior Warden, presented the working tools in the first degree. The next business was to receive propositions to join the new lodge. Bro. Alloway rose and said he had the honour of proposing the name of the Prov. G.M., Bro. Col. Adair, remarking that it seldom fell to the lot of any brother, or of any new lodge, at its first regular meeting, to have so high an honour conferred upon it. Eight other names were then announced by the brethren, either as joining members or candidates for initiation. The W.M. then rose and presented for the acceptance of the lodge, the great light in Freemasonry, the volume of the Sacred Law. The S.W., Bro. Edward Dorling, then presented, in the name of Bro. W. W. Towse, *Capt. L.R.V.B.*, a very handsome silver salver for the reception of the contributions of the brethren. Also from himself a very handsomely designed square and compasses, in silver; the J.W., Bro. Townsend, a very elegant set of working tools of the three degrees; the Treasurer, Bro. Alloway, the Master's chair. The back of the chair is very elegantly designed and carved, forming various emblems in Masonry. Bro. Turrin presented the rough and perfect Ashlar, with trace poles, block, &c.; Bro. Westgate, a very handsome ballot box; Bro. O. D. Cook, the swords; Bro. Jennings, a box for charitable contributions, of very novel design; and Bro. E. C. Tidd, the stool and cushion of the Sacred Law, in blue and white silk. And last, but certainly not least, must we omit to mention the handsome gavel, which now form part of the furniture of the Prince of Wales Lodge. They are formed from the teeth of the spermaceti whale. The handles are of ivory, and each gavel bears a chaste silver plate, on which is inscribed the name of the donor and date of presentation to the lodge. These are the gift of Mrs. Dorling, wife of the worthy Prov. G. Secretary, Bro. Edward Dorling, to whom, Masonry in Suffolk owes much. A pair of very elegantly wrought slippers were presented by Miss Grace Helms, daughter of a very worthy brother of the order. These slippers were worked with various coloured glass beads, each design forming a perfect Prince of Wales's plume. These contributions were presented by the S.W., in the names of the ladies, and gracefully accepted by the W.M. on the part

of the lodge. This interesting part of the proceedings of the evening being over, it was unanimously agreed that the first act of the lodge should be to become subscribers to the various Masonic charities. The lodge was then closed in solemn form, and adjourned from labour to refreshment. The W.M. presided over the Banquet, ably supported by the various officers of the lodge. The following toasts were given and cordially responded to:—"The Queen;" "The Prince and Princess of Wales, and Royal Family;" "The Earl of Zetland;" "The Earl De Grey and Ripon;" "The Prov. G.M. of Suffolk, Col. Adair;" "The Lodge, and success to it, united with the name of the S.W.;" "The newly initiated brothers;" "The Officers of the Lodge;" "The joining members," and "The Lady Contributors." The toasts were duly honoured by the brethren. The repast, provided by the host, Bro. J. Garrod, gave very great satisfaction, and a most agreeable and harmonious evening was passed by all.

AUSTRALIA.

VICTORIA.

PROVINCIAL GRAND LODGE (E.C.)

The following officers were appointed at the last Provincial Grand Lodge, E.C., by the R.W. the Prov. G.M., Bro. F. C. Standish:—

Bro. H. St. John Clarke	D. Prov. G.M.
„ Henry Harris	Prov. S.G.W.
„ T. Loader, <i>M.L.A.</i>	Prov. J.G.W.
„ Rev. C. P. M. Bardin	Prov. G. Chaplain.
„ J. H. Lempriere	Prov. G. Sec.
„ R. H. Emery	Prov. S.G.D.
„ Bev. H. Wyatt	Prov. J.G.D.
„ F. M. White	Prov. G. Supt. of W.
„ Wm. Daish	Prov. G. Dir. of Cers.
„ C. E. Horsley	Prov. G. Org.
„ John Whiteman	Prov. G. Purst.
„ John Taylor Smith	Prov. G. Tyler.

PROVINCIAL GRAND LODGE (S.C.)

The regular communication of the Provincial Grand Lodge of Scotland was held on Wednesday, the 22nd April.

The R. W. D. Prov. G. M. Bro. Wilson opened the Grand Lodge in form.

Bro. Barnes, W.M., of the Kilwinning Lodge, acted as S.W.; Bro. Thompson, W.M., United Tradesmen's Lodge, Geelong, acted as J.W.

The minutes of the last communication were read and confirmed.

The Treasurer stated the balance to the credit of the Grand Lodge.

Several letters were read which had passed between the Grand Lodge of Scotland and the Provincial Grand Lodge, which contained complaints of the want of punctuality in the correspondence of the Grand Lodge of Scotland with the lodges under its jurisdiction in this colony, and it was asked in one of the letters from the Prov. Grand Lodge whether the Grand Secretary had forgotten that such a place as Victoria existed.

A letter from the United Tradesmen's Lodge, Geelong, requesting the opinion of the Prov. Grand Lodge on the right of a private lodge to adjudicate between brethren in case of a dispute. Theright worshipful the D. Prov. G.M. said that the Prov. G. Lodge was placed in the same position as a court of justice, and might be appealed to by any brother of the United Tradesmen's Lodge, they therefore could not express an opinion on a subject not before them, and which they might be called to judge; he therefore without entering into the merits of the case, directed the Prov. G. Secretary to inform the United Tradesmen's Lodge that all lodges under the Scotch Constitution have power to hear and adjudicate on any question of dispute between the members, and that these powers are defined by the *Book of Constitutions*; but that the members have a right to appeal from that decision to the Prov. Grand Lodge. Two letters, soliciting relief, were then considered, and no funds from the Prov. Grand Lodge being available, the W.M. of the St. Clair, Kilwinning, and Lodge of Judah undertook to investigate the claims and to relieve the brethren.

The following Prov. G. officers were appointed:—

Bro. Hon. Wm. Clark Haines, <i>M.L.A.</i>	Prov. G. Master.
„ W. P. Wilson	Dep. Prov. G. Master.

Bro. John Davison	Sub. Prov. G. Master,
„ Thomas Read	Prov. S.G. Warden.
„ John Swanson Sprent	Prov. J.G. Warden.
„ Henry Francis Eaton	Prov. G. Treasurer.
„ John Edwards	Prov. G. Secretary.
„ Benjamin Cosway Haniman	Prov. G. Clerk.
„ David Edward Thomson	Prov. S.G. Deacon.
„ Alfred Tartakover	Prov. J.G. Deacon.
„ Frederick Barnes	Prov. G. Architect.
„ Louis Barwin	Prov. G. Jeweller.
„ George Whitley Stokes	Prov. G. Dir. Cers.
„ John Edwards, <i>M.L.A.</i>	Prov. G. Bard.
„ Thomas Perrin	Prov. G. Sword B.
„ R. J. Paling	Prov. G. Organist.
„ Henry Taylor	} Prov. G. Stewards.
„ Theophilus Lightfoot	

The D. Prov. G. Master informed the W.M's. that he had given his consent to the publication of reports of lodges, but that consent could not apply to the publication of any report which may be requested by any W.M. not to be published.

The Prov. Grand Lodge was then closed with prayer.

Bro. Thomas Reed was not able to attend in his place as Prov. Grand Senior Warden, on account of illness. Bro. Barnes apologised for his absence.

MELBOURNE.—*Lodge of Australia Felix* (No. 697).—The regular monthly meeting of the above lodge took place at St. Patrick's hall, Bourke-street, on Monday, the 13th April. Bro. Noone, W.M., in the chair. Although there was not much business before the lodge, still the brethren were much pleased with the manner in which the W.M. performed the ceremony of the third degree, this being the first time the W.M. went through that beautiful portion of our ritual, the brethren may therefore congratulate themselves on having a brother for W.M. who is highly esteemed, and who is so well able to conduct the business of the chair.

Washington Lodge (No. 368).—The usual monthly meeting was held at their lodge rooms, Ulster Hotel, on Monday, the 13th April. Mr. D. Azaro Osbourne was regularly initiated into the mysteries of the first, or degree. Bro. Wylie received his second degree. Bro. Rose announced that a Royal Arch Chapter, in connection with Washington Lodge, would be opened during the week. Bro. Gerschele proposed Mr. Montgomery Williams as a fit and proper person to receive the benefits of Masonry. Lodge then closed.

Kilwinning Lodge.—This lodge held their monthly meeting at St. Patrick's Hall, on Tuesday, the 14th April. W. Master Barns, after the usual lodge business, said that he had invited their brother P.M. Taaffe to deliver a lecture on Masonry to the lodge, and after some complimentary remarks about the lecturer, hoped to see, on the next monthly night, a large number of the brethren. Bro. P.M. Taaffe accepted the invitation, and rejoiced that his humble efforts were deemed of utility to the body he had honour to belong to. He would caution the members not to expect a Masonic lecture, but a lecture on Masonry only. Brethren knew the distinction; a Masonic lecture was one given by authority, and all were bound to agree with it; the other was only the expression of the opinion of the lecturer, and the brethren might either adopt his views or not. Some accounts were then paid, and the lodge closed as usual with prayer.

EAST COLLINGWOOD.—*Kent Lodge*.—The usual monthly meeting of this lodge was held on Tuesday. All the officers were present. Bro. Johnson, P.M. was elected an honorary member; Bro. Woodin received his second degree; and Bros. Tanner and Austin were raised to the sublime degree of M.M. At an early hour the lodge was closed in peace and harmony.

PRARRAN.—*The Duke of Leinster Lodge* (No. 424).—The regular monthly meeting of this lodge (Irish Constitution), was held at the Royal George, Prarran, on Tuesday, April 10th, Bro. C. Johnson, W.M. After the usual business, Bro. Capt. Charles M'Mahon received the second degree, and at an early hour the lodge closed in peace and harmony. An emergency meeting of this lodge was held in the lodge-room, on Thursday, the 16th inst. Rros. Capt. M'Mahon and F. G. Gould were raised to the sublime degree of M.M. As no other business could be transacted in the emergency lodge, it was closed with the usual ceremonies.

SOUTH YARRA.—*South Yarra Lodge* (No. 1230).—This lodge held their monthly meeting at their lodge room, Newbridge Hotel, on Monday evening, the 9th April. Mr. Wm. Edward Hill was duly initiated into the ancient mysteries of our Order. Bro. Grindall received the sublime degree of Master Mason. The lodge, by a unanimous vote, were pleased to elect Bro. Pallard, P.M., as an honorary member, in consideration of the valuable services he had rendered the lodge. Bro. Lempriere, W.M., then invested the following officers:—Bros. Birchall, Sec.; Hipwell, I.G.; Sayer, Dir. of Cers. It was announced that the first meeting of the South Yarra Chapter would take place on Thursday evening, the 23rd April. A few small sums having been voted out of the lodge funds to assist distressed brethren, and the proposal of a joining member having been recorded, the lodge was closed at an early hour, all present being well pleased with the very efficient manner in which Bro. Lempriere discharged his duties as Master, and the manner in which he was supported by his officers.

ROYAL ARCH.

MELBOURNE.—*Victorian Chapter* (No. 773). On the 8th of April the Meeting of this Chapter, for the installation of Principals and investiture of officers, was held. Most Excellent P.Z. James, 1st Principal; Excellent P. H. Brotherton, 2nd Principal; Most Excellent Past Z. Levick, 3rd Principal. Minutes of former meeting read and confirmed, after a short discussion. Some companions expressed their desire that the minutes should not be confirmed, but the Most Excellent having drawn attention to the injury that might arise from the non-confirmation, they were confirmed without dissent. Two communications from the Provincial Grand Master were read—the first stating his having received his patent appointing him Prov. G. Z., and requiring the usual returns to be made to the acting Prov. G. Scribe Companion Lempriere. The second communication announced the suspension of Most Excellent Past Z. Lowry. Companion Martin read a report stating the funds in bank to the credit of the Chapter amounted to £62. The Companions who had not filled the chair of a Chapter then retired, and a Board of Past Principals was opened. Present: Most Excellent Past Principals James Levick, Taaffe, 1st Principal Elect, White, and Third Principals Cowell and Thompson. Companion Bowen was introduced to the Acting-Principal Levick, and was installed Third Principal. The Chapter was then re-opened, and the following officers duly installed:—Companions Brotherton, H.; Bowen, I.; Withers, S.E.; Beresford, N.; Johnston, Principal Sojourner; Whiteman, 2nd do.; Raven, 3rd do.; and Clarke, Janitor. Afterwards the members of the Chapter and some visitors who were invited, sat down to supper at Bro. Menzies, who provided every thing in the style that has made his hotel regarded as one of the best in Melbourne. Most Excellent Z. James, in proposing "The health of Her Majesty," spoke of her as not only revered as a Queen, but endeared to every Mason on account of her being possessed of every virtue that could elevate the character of a woman. The next toast, "The three Grand Principals of the Order—the Earl of Zetland, Lord de Grey, Companion Hall"—was well received. Nothing could add to the respect and esteem with which the First Grand Principal was regarded by the Order; if any proof was required, it would be found in the fact of the brethren having annually selected him as their head for the past 17 years. In proposing the "Health of Provincial Grand Officers of the Irish Constitution," Most Excellent Z. James expressed a hope that the time was not far distant when all distinction of constitutions would be abolished, and when they should have a Grand Chapter of Victoria. Companion Levick had obtained permission to propose a toast, but had wished some more competent companion had undertaken it. He had known and respected the Most Excellent Z. James at home, and had always found him a good man and a true Mason; yet he should have been well pleased to see Companion Lowry occupy the first chair that evening. Companion Lowry was in reality their First Principal, and he hoped soon to see him in his place. Excellent Companion Brotherton was known and esteemed by all, and he was certain the Excellent Companion Bowen, who was placed in the third chair that night, would by his future attention to duty earn the approbation of his companions. Without further preface he would propose. "The health of the three Principals of the Chapter 773." First Principal James would only return thanks for himself, he held the high office of First

Principal as acting until their Comp. Lowry should be able to come among them. He thanked the companions for their attention to their duties during the past twelve months, and knowing the perfect unanimity that had been shown, he felt the chapter must flourish. If a wrong had been done to any member of their chapter, time would rectify it, and the true position of the companion be truly recognised. He hoped the various offices undertaken that evening would be properly attended to, and concluded by thanking the chapter for the manner in which their duties were performed. Second Principal H. Brotherton would like to say a few words about their absent First Principal, Companion Lowry. He lamented that they were deprived of the services of that companion, to whose exertions they might attribute the flourishing condition of the chapter. If anything could compensate for the absence of Companion Lowry, it would be the presence of their most excellent Companion James. Third Principal Bowen had not yet been tried, but should endeavour to perform the duties of his office to the best of his ability. He would not sit down without expressing his opinion of Companion Lowry. No matter in what position that companion was placed in by the act of any member of their body, yet he would say that Most Excellent Past Principal Lowry was regarded as one of the pillars of the Masonic temple, as a Companion who always not only wished to give information, but often put himself out of his way to give it. The health of the visitors, coupled with the name of Companion Levick, was then given. The Most Excellent stated the visitors were more select than numerous, and on behalf of the Chapter held out the hand of fellowship to those who visited them, without reference to constitution. Companion Levick had rendered great services to Masonry, and his amiable disposition adnered him to companion. He came to the Chapter that night to act the part of a good friend when they required his assistance. Past Most Excellent Z. Levick and Taaffe, and third Principal Cowell returned thanks. The health of the officers of the past year, one was conspicuous by his absence, their Companion Lowry, who though absent in person was present in mind and heart, the thoughts of the companions were with their companion Lowry, who was their guide and instructor. But while dwelling on the merits of their absent companion, they should not overlook the many services of Scribe Russell, and no Chapter could boast of a better working companion than the Past Principal Sojourner M'Gann, who was an example to all in the way he conducted the business of the Chapter. After Companion M'Gann returned thanks, a few more toasts were given, and the Companions separated at eleven o'clock, delighted with the reunion. Companion Ruck fulfilled his duty as organist in the most effective manner, and Companion Stokes, Watts, and others, sang several appropriate songs during the evening.

Australian Chapter (No. 697).—A meeting of emergency of this chapter was held on the 15th of April, at the Masonic Hall (St. Patrick's Hall), Bourke-street-west, for the purpose of installing Comp. Samuel Lazarus into the Second Chair, and exalting Bro. Wertheim to the superior degree of a R.A. Mason. The ceremonies of installation and exaltation were performed by Comp. P.Z. Levick, assisted by Comp. Thos. Reed as Z.; Comp. Taaffe as J.; Comp. Samuel Lazarus as H.; and Comp. Henry Harris as I.; and P.Z. Comp. Rintel, of the Collingwood Chapter.

COLLINGWOOD.—*Collingwood Chapter* (No. 1229).—The regular meeting of the Collingwood Chapter was held on the 16th April, at the Swan Hotel, Present:—Comps. J. J. Moody, Past Principal, as Z.; the second and third Principal Companions Rose and Crowell, Rintal, Past Principal, J. Edwards, jun., P. G. Soj., and several other brethren and visitoas. The following companions were elected to fill the undermentioned offices for the ensuing year:—Comps. J. O. Rose, Z.; C. I. Crowell, H.; A. T. Porter, J.; S. Deeble, Scribe E.; W. B. Fox, Scribe N.; Jno. Edwards, jun., P. Soj.; Thomas Flintoff and G. W. Tillet, Assist. Sojs.; T. Wallworth, Treasurer; J. T. Smith, Janitor. Bro. Walton, of the Kent Lodge, was elected a candidate, R.A.M. On the motion of Comp. Edwards, a committee of the officers of the chapter was appointed to make the requisite arrangements for the installation banquet in June. The companions afterwards partook of refreshments, at which fraternal conviviality and harmony prevailed. Comp. Moody, P.Z., presided, supported by the second and third and Past Principals. The P. Soj., Edwards, in the vice-chair.

MARK MASONRY.

GRAND LODGE OF MARK MASTERS OF ENGLAND AND WALES, AND THE COLONIES AND DEPENDENCIES OF THE BRITISH CROWN.

The half-yearly communication was held at the Freemasons' Tavern, Great Queen-street, on Wednesday, the 10th inst., and was numerously attended, there being present—The M.W. Grand Master, the Right Hon. the Earl of Carnarvon; the R.W. D. Grand Master, Viscount Holmesdale, *M.P.*, Grand Master elect; R.W. Sir Edward Lechmere, *Bart.*, G.S.W.; Bros. J. Barker, P.G.D. as J.G.W.; Rev. D. Shaboe, G. Chap.; Rev. G. R. Portal, G. Reg.; J. Binckes, G. Sec.; G. Haward, P.G. Ov.; Thos. Pickering, G. Assist. Dir. of Cers.; Dr. Nolan, G. Supt. of Works; C. A. Cottebrune, G.S.B.; H. J. Thompson, G. Purst.; J. Edney, P. G. Org.; R. S. Hulbert, E. S. Cossens, T. J. Trebock, G. Stewards, and a large number of Masters, Past Masters, Wardens, and Overseers of private lodges, with many visiting brethren.

Grand Lodge having been opened in ample form, with solemn prayer, and the minutes of the last communication read and confirmed, the report of the General Board was read, received, adopted, and ordered to be entered on the minutes.

The report alluded to the continued steady progress of the Order, since the 1st of December last. One warrant of confirmation to an old lodge meeting at Portsmouth, under time immemorial constitution, and now standing on the register of this Grand Lodge, as the Portsmouth Lodge (No. 17), had been granted, and four new warrants for lodges, viz., No. 60, Carlisle; No. 61, Madras; No. 62, Havant; and No. 63, Southampton; recorded the death of the late Grand Treasurer, Dr. Jones, whose services could not be too highly eulogised, or whose death too much regretted; re-iterated the complaint of a want of proper accommodation, accompanied with a hope that the new hall and buildings, which the Orders and degrees not recognised by the United Grand Lodge of England had resolved on erecting, would be ready by their next meeting in December, as the greater portion of the requisite funds was subscribed, and the works already in progress; and concluded with a confident trust in future prosperity.

The M.W. GRAND MASTER, referring to that portion of the report which mentioned the death of Dr. Jones, expressed himself in most feeling terms as to the value of the services rendered by their lamented late Grand Treasurer, and the heavy loss sustained by Grand Lodge in his untimely decease, and moved "that a suitable record be inscribed on the minutes of Grand Lodge, and that the Grand Secretary do embody their sentiments in a letter to be addressed to the widow and family of Dr. Jones"; the proposition was seconded by the R.W. D.G.M., and unanimously adopted.

The details of the revision of the *Book of Constitutions*, as recommended by the General Board, were then read, *serialim*, embracing in addition to some minor alterations in routine and practice, the following propositions:—

1. The introduction of Overseers, master, senior and junior, as officers of private lodges and of Grand Lodge, and as constituent members of Grand Lodge.

2. A provision that in the election of a Grand Master, and of the Executive Boards, voting papers shall be issued to every properly qualified member of Grand Lodge.

R.W. Bro. W. W. BEACH, *M.P.*, Prov. G.M. of Berks and Hants, in that capacity, and as President of the Board, cordially supported that recommendation, which had been maturely considered, and was now formally submitted to Grand Lodge. In their deliberations the subject had been frequently mentioned, and its mention invariably received with favour. Its effect would be to cement the ties which bind together the provincial and metropolitan brethren by affording to the former the means of giving their votes at elections, in which they felt an equal interest with the latter, and thus of exercising the power and influence to which they had an equal claim without subjecting them to the necessity of an expenditure of time and money, not incumbent upon those resident near the place of meeting of Grand Lodge.

Bro. WINN doubted if such a plan as that proposed was Masonic, regarding it as an innovation of which he disapproved.

Bro. Col. COLE, *C.B.*, so far agreed with the last speaker as to look upon the subject as one at the same time so novel and so important as to merit the fullest and most serious considera-

tion. He advocated the postponement of a decision until the next meeting of Grand Lodge.

Bro. JOHN BARKER, as representing the feelings of a large number of brethren in the Northern Counties, could assure Grand Lodge that there was no proposition they could carry which would afford the country brethren so much satisfaction as that now before them. It had his most hearty support.

Bros. Dr. NOLAN, G. Insp. of Works, and E. S. COSSENS also approved of the proposition.

The R.W. D. Grand Master fully concurred in the proposition, but at the same time, having regard to its importance, thought the advocates of a postponement of a decision had good grounds for their opinion. Should the motion, however, be pressed he should vote in its favour.

Bro. PICKERING, G.A.D.C., thought the better course would be to affirm the recommendation of the Board on the present occasion, from which no harm could arise, inasmuch as the question could be re-considered on the minutes of this meeting being put for confirmation in December.

The M.W. GRAND MASTER was fully sensible of the importance of the proposition, the substance of which, as had been stated, was not new to Grand Lodge. If adopted he considered it would tend to strengthen the country lodges, and to stimulate the growing interest in their proceedings. It would widen the elective franchise, not by extending the suffrage, but by facilitating its exercise by those already possessing it, and would have a beneficial effect upon the officers elected as well as upon the brethren electing. As regarded precedent, he had been and would be especially careful to guard against rash or ill-advised innovation, but they must not ignore improvement, and a wide distinction must be drawn between matters of form and matters of principle. He should be sorry, by lending to the recommendation any weight his remarks might possess, to press the question against the wish of a large minority, but he could not disregard the evils of delay, and he must express his conviction that the adoption of the proposition would give breadth and expansion to an order long depressed, though ancient, and now happily struggling into renewed life and vigour.

The proposition was affirmed.

3. The limitation of the term of office for which a Grand Master shall have been elected to three years. A Grand Master who has been annually elected for three years in succession, not to be eligible for re-election until after an interval of one year.

R.W. Bro. BEACH supported the recommendation.

The W.M. GRAND MASTER fully concurred in its policy. His opinions on this question had often been expressed to them. They were founded on a study of the history of the craft, and remained unaltered. The proposition now submitted he felt involved no innovation, but was in fact only reverting to the former, and, as he thought, better state of things.

The proposition was affirmed.

4. Regulations for provincial organisation. Provincial Grand Master to be appointed by the Grand Master, on the recommendation of two or more lodges. The office to be held three years, and a Prov. Grand Master not to be then eligible for re-appointment until after an interval of one year.

5. A general increase in the amount of fees payable to the General Fund.

The opinion of the Grand Lodge having been taken on the most important points, the Grand Secretary was instructed to embody all the propositions in the proper form, the same to be printed and circulated to the various lodges, so that they may be fully considered at the meeting in December.

The R.W. Grand Master Elect, VISCOUNT HOLMESDALE was then presented, and received from the W.M. Grand Master the solemn obligation to observe the constitution of the Order—to maintain the privilege of his high office—and to faithfully discharge the important duties attached thereto.

The brethren below the degree of a Master of a Mark Master Mason's Lodge, were then requested to retire.

A Board of Installed Masters was next opened, and Viscount Holmesdale, *M.P.*, installed as Most Worshipful Grand Master of Mark Masters of England and Wales and the colonies and dependencies of the British Crown, the ceremony being performed by the retiring Grand Master, the Right Hon. the Earl of Carnarvon, assisted by R.W. Bro. W. W. Beach, *M.P.*, &c., and, on the re-admission of the brethren, was proclaimed as such, and saluted with the proper honours.

The M.W. Grand Master having invested the Earl of Carnarvon with the jewel of Past Grand Master, then proceeded

to appoint and invest the Grand Officers for the year ensuing, viz :

R. W. Bro. W. W. Beach, <i>M.P.</i> ,.....	Dep. G. Master.
„ G. Brudenell Bruce	G. Senior Warden.
„ John Barker	G. Junior Warden.
„ Rev. Dr. Richards	} G. Chaplains.
„ Rev. J. W. Laughlin	
„ Rev. G. Raymond Portal..	G. Registrar.
„ Frederick Binckes	G. Secretary.
„ Dr. Dowse	G. M. Overseer.
„ C. J. Banister	G. S. Overseer.
„ R. R. Nelson	G. J. Overseer.
„ Thomas Harfoot.....	G. Senior Deacon.
„ W. Thompson.....	G. Junior Deacon.
W. Bro. E. S. Cossens	G. Dir. of Cers.
„ R. S. Hulbert.....	G. A. Dir. of Cers.
„ Jesse Turner.....	G. Insp. of Works.
„ Charles Swan	G. Sword Bearer.
„ Charles Venables.....	G. Organist.
„ Joshua Munn	G. Purst.
„ George Smith	G. Tyler.

No lodge having returned the name of a brother to serve as Grand Steward, the Grand Master nominated as Grand Stewards, Bros. G. W. Mobbs, Old Kent, London; E. S. Stilwell, Mallet and Chisel Lodge (No. 5), London; John Hammerton, Carnarvon Lodge (No. 7), London; J. C. Radford, Sincerity Lodge (No. 35), Devon; R. Hooper, St. John Lodge (No. 50), Devon; S. D. Forbes, Carnarvon Lodge (No. 62), Hants.

The members of the General Board were then nominated and appointed.

The V.W. Bro. J. R. STEBBING was anxious, before the business of the Grand Lodge was brought to a conclusion, to undertake the discharge of a most pleasing duty, however inadequate for its proper performance he might feel himself to be. The name of Carnarvon had, long years ago, shed a brilliant lustre on the annals of the Craft, and as Mark Masons they had a right to esteem themselves peculiarly fortunate in having had one, who so worthily bore that honoured name, to preside over them during the last three years. The mingled dignity and urbanity which had characterised his lordship's occupancy of the high position of their Grand Master, had rendered him dear to the hearts of all, and merited the testimony of their grateful acknowledgements. Enjoying the full effulgence of the rising sun they could not forget the glory of the luminary whose setting they had just witnessed. He begged to propose a cordial vote of thanks to the Past Grand Master, the Rt. Hon. the Earl of Carnarvon.

The proposition was seconded briefly, but most heartily, by the R.W. J.G.W., Bro. J. BARKER, and carried by acclamation.

The EARL OF CARNARVON was deeply sensible how much he owed to the kindness of the brethren generally, and particularly to those Grand Officers in the various departments of the executive, from he had derived much valuable assistance. As in the course of the evening he should, probably, have another opportunity of addressing them, he would now simply assure the members of the Grand Lodge how gratified he felt at this renewed mark of their approval and esteem.

The Grand Lodge was then closed in ample form with solemn prayer, and adjourned.

THE BANQUET

was presided over by the M.W. Grand Master, supported by the Past M.W. Grand Master, the Right Hon. the Earl of Carnarvon, the newly appointed Grand Officers, with the exception of the R.W.D.G.M., who was compelled to absent himself by an important engagement, and some others who had written explaining their inability to attend, and by a goodly gathering of Past Grand Officers and influential and active members of the order. The viands were of most excellent quality, and in abundance, and the wines unexceptionable, the champagne and dessert being provided at the charge of the newly installed M.W. Grand Master. The meeting was in every respect a most satisfactory one, and the oratory of the highest order. The eloquent addresses of the Earl of Carnarvon, Lord Holmesdale, and Bro. Stebbing were listened to with great attention, and enthusiastically cheered. They each and all breathed sentiments of enthusiastic devotion to the interests of this branch of our ancient Institution, an unalterable determination to use the utmost exertions in promoting its prosperity, an unquestionable faith in its antiquity and genuine importance in connection with the Masonic system, united with a firm resolve to avoid the risk of collision with any

other Masonic jurisdiction, quietly pursuing their onward course, and seeking to strengthen their position by every legitimate manner in their power; the Past M.W. Grand Master stating that though he could not but feel some regret at quitting the high position he had occupied during the past three years with considerable gratification to himself, and he hoped not altogether without advantage to the order, that regret was mitigated by the knowledge that into no worthier hands than those of his noble friend, who had that evening been installed as his successor, could he resign his important trust; and assuring the brethren that he hoped for many years to be present at their meetings, and that if, in the course of time, it might be considered that his services would benefit the order, those services should again be freely placed at their disposal.

On leaving the dining hall, the M.W. Grand Master, and Past M.W. Grand Master were loudly cheered, and though the routine business of the evening had been discharged, so pleased were the brethren with the entire proceedings, that by unanimous request, the vacant chair was occupied by the Grand Secretary, Bro. J. Binckes, and an additional hour passed in harmony, enjoyment, and brotherly love.

ANCIENT AND ACCEPTED RITE.

HAMPSHIRE.

PORTSMOUTH.—*Royal Naval Chapter of Rose Croix.*—The annual meeting of this flourishing chapter was held on Thursday week, to install the M.W.S. for the ensuing year, in the place of Bro. J. Rankin Stebbing, who has held the office with so much satisfaction during the last two years, and who presided on that evening. Five candidates were installed and received the accolade from the Ill. Bro. Hyde Pullen, 32°, who had honoured the chapter with a visit, and with great eloquence and ability placed the M.W.S., Ill. Bro. Alfred Heather, in the chair for the ensuing year. The following officers were duly invested:—Colonel Meehan, Prelate; Hollingsworth, 1st General; Major Hockings, 2nd General; R. S. Hubbert, Raphael; Capt. Elliott, Grand Marshall; Capt. King, Capt. of the Guard; W. W. Bradley, P.M.W.S., Treas.; Rankin Stebbing, P.M.W.S., Secretary; and Bell, Organist. The brethren partook of an elegant repast after the business of the evening, and was presided over, with great ability, by Ill. Bro. Heather. The prosperity of the Supreme Grand Council, coupling therewith the name of Ill. Bro. Hyde Pullen, was given with every mark of respect and affection, and in an admirable address of the worthy brother he dwelt upon the success and perfection of working in the Royal Naval Chapter, and of the gratification with which the Supreme Grand Council viewed its proceedings. Special and pleasing notice was taken of the services of Ill. Bros. Bradley, Stebbing, and Heather, who suitably responded to the several expressions of kindness towards them.

THE WEEK.

THE COURT.—Her Majesty, accompanied by the Princesses Helena and Louisa, visited the International Exhibition Building on Friday, the 14th inst., and made a survey of almost every portion of the interior. The Duke of Buccleuch, Lord Derby, Lord Granville, Mr. Gladstone, Mr. Disraeli, and other gentlemen received Her Majesty, whose visit was, of course, strictly private. A party of New Zealand chiefs, with their wives and children, have been in this country for some short time past. On Saturday they were admitted to an audience with their Royal Highnesses the Prince and Princess of Wales at Marlborough House. The Prince entered into friendly conversation with them, through an interpreter, and the interview lasted for upwards of an hour. Later in the afternoon their Royal Highnesses honoured with their presence the military concert given at the International Exhibition for the benefit of the Princess Mary's Fund, for providing nurses in the Cambridge Asylum. The Duchess of Cambridge and the Princess Mary were also present. On the same day a deputation of Welch ladies waited upon the Princess of Wales, and presented to her some jewels

which had been subscribed for by ladies of the northern counties of the Principality. These jewels consisted of a leek formed of emeralds and diamonds, and earrings and brooch to correspond. The "Oxford Commemoration" commenced on Sunday. Dr. Pusey preached the "Commemoration" sermon in St. Mary's Church to a crowded congregation, when most of the eminent visitors to the University were present. Another sermon by Canon Stanley, the representative of the Broad Church party, contained references to the controversies of the present day. The Prince and Princess of Wales assisted at the Commemoration on Tuesday. Their arrival in Oxford was marked with the most lively demonstrations of loyalty and affection—demonstrations, in fact, only too lively, for in their eagerness to obtain a near view of the Royal personages the crowd broke through the arrangements made for keeping the roadway clear, and a scene of confusion, similar to that in the City on the 7th of March, took place. Their reception by the undergraduates in the Sheldonian Theatre, where the Earl of Derby, as chancellor, presided, was of the most enthusiastic character. The diploma of D.C.L. was presented to the Prince. The same degree was conferred on Prince Louis of Hesse, and on the chief officers of the households of the Prince and Princess of Wales. Lord Granville, the Duke of Newcastle, the Danish Minister, Mr. Cardwell, Mr. Whiteside, Sir Stafford Northcote, Sir Hugh Cairns, and Mr. Seymour Fitzgerald received the honorary degree of D.C.L. on Wednesday. In the course of Tuesday afternoon the Royal party went to Trinity, entering by the grand garden gates, which have not before been opened since George III. passed through them, and in the evening their Royal Highnesses attended the ball given by the brethren of the Apollo University Lodge of Freemasons, the scene being most brilliant. It is rumoured that the Prince and Princess intend to assist at the opening of the Halifax new Town Hall early in July. The Queen of Prussia left Berlin on Monday for Brussels, where she paid a short visit to King Leopold, afterwards embarking at Ostend for England, to visit our Gracious Queen at Windsor Castle. The *Gazette* records the nomination of Earl Grey to be a member of the Most Noble Order of the Garter.—It has been decided by the Corporation of York to invite the Prince and Princess of Wales to honour their ancient city with a visit. In the event of this invitation being accepted, an effort will be made to arrange a grand review of the Volunteers of the north of England by the Prince.

IMPERIAL PARLIAMENT.—In the **HOUSE OF LORDS** on Thursday, 13th inst., Lord Carnarvon, who strongly denounced the compact between Prussia and Russia with regard to the Polish insurrection, asked whether the Foreign Secretary could give any further information respecting the provision of the convention. Lord Russell said he could add nothing to what had already been made public in the papers laid before Parliament. There had been "every kind of contradiction" with respect to the terms of this convention, but whatever its true character might be, it went beyond the arrangements which Prussia would be justified in making to prevent the insurrection extending into Prussian Poland.—On Friday Lord Westbury, unappalled by the ill-luck which has attended so many previous efforts in the same direction, brought in a bill providing for the revision and consolidation of the statute law. The bill was read a first time.—Lord Russell contradicted the statements which have been made respecting the health of Mr. Bishop, who is at present undergoing a term of imprisonment in Italy, for carrying treasonable correspondence between Naples and Rome. The Marquis of Normanby, however, asserted in reply, that Mr. Bishop since his incarceration, had suffered from the rupture of three blood vessels.—The Marquis of Clanricarde

moved for certain papers with reference to the American blockade, and submitted that the Federal cruisers were recklessly seizing British merchant vessels carrying on a legitimate trade with neutral ports. He objected to the protection which was afforded to certain ships by several of the English vessels of war on the West India station, while so many of our traders received no protection at all, and he urged that our squadron in that part of the world ought at once to be reinforced so as to afford to the shipping and commercial interests of the country a guarantee against the illegal interference of the American fleet. The noble Marquis repeated the declaration he made some time ago when calling attention to this subject, that the blockade of the Southern ports was such as ought not to be recognised. Lord Russell stated that representations had been made at Washington with respect to the alleged illegal capture of English vessels, but the reply of the American government in these cases had been that there were sufficient *prima facie* grounds for the seizures, and that that would be shown at the proper time before the prize courts. With regard to the blockade, the noble Earl was still of opinion that it was sufficiently effective to meet the requirements of international law, and he believed there was every desire on the part of the American government to prevent injustice being done.—The Prison Ministers Bill passed through Committee. In reply to a question from Lord Shaftesbury, the Duke of Cambridge explained the course he had taken with reference to the case of Sergeant Major Lilley. He said that when his memorandum on the subject was promulgated he was not in possession of sufficient information to justify more than a strong expression of opinion on the case; but, acting on information which had since reached him, he had ordered Colonel Crawley to be tried by a court-martial.—On Tuesday several measures—including the Bleaching and Dyeing Works Act Amendment Bill, which passed through Committee—were advanced a stage.—In the **HOUSE OF COMMONS** on Thursday 13th inst., Mr. Coningham asked Lord Palmerston whether the time had not arrived when it became the duty of Her Majesty's Government to enter into negotiations with the government of Washington for the purpose of concerting measures for the gradual but total suppression of the slave trade which was now practised by the seceding States.—The Premier replied that already the laws of the Confederacy prohibited the slave trade, but even if this were not so it was impossible to take the step suggested by the member for Brighton. The only relations between the Northern and the Southern States were the relations of war, and the English Government had not yet recognised the independence of the Confederate States. He trusted, however, that if the South achieved its independence, it would enter into an arrangement similar to that which had been made by the government of Washington.—In reply to a question from Sir A. Agnew, the Attorney General said there was no law which would justify the officials of railway or steamboat companies in removing persons suffering from small-pox from the carriages or vessels under their supervision.—A conversation took place on the length of the reports sent in by the Government Inspectors of Schools. Mr. Lowe said their documents were often curtailed, and Mr. Adderley, who, as an ex-Minister of Education, must know something of such matters, denounced the manner in which the inspectors, travelling away from their functions, ventilated in elaborate essays their peculiar theories on the subject of education. It would appear from the report of the conversation that the inspectors found only one friend, Mr. Newdegate.—The O'Donoghue, Mr. Bernal Osborne, and several Irish members implored Lord Palmerston to give a Government night for the adjourned debate on Mr. Dillwyn's motion with reference to the Irish Church, but the noble lord firmly declined to comply with their request. The House then went into Committee of Supply.—On Friday the House commenced its morning sittings at twelve o'clock. The Speaker took the chair, and for about four hours the house was engaged with the Irish Fisheries Bill.—At the evening sitting, Mr. Seymour Fitzgerald announced his intention of reviewing the circumstances which led to the rupture of diplomatic relations with Brazil, and Lord Palmerston promised to bring forward the vote for the purchase of the Exhibition building on Monday next.—Colonel Dunne moved for a Select Committee to inquire into the causes of the depressed condition of Ireland, and in doing so, the hon. and gallant gentleman urged that his country paid far more than a fair share of the imperial taxation. Mr. Gladstone attributed the distress to a series of bad harvests; and with respect to the statement that Ireland was overtaxed, he reminded Colonel Dunne that that country paid no tax from which England and Scotland were free, while, on the other hand, it was exempt from

burdens which pressed upon great Britain. The debate was continued by Mr. Gregory, Mr. Cogan, and other members, and the motion was withdrawn.—On Monday Mr. Coningham gave notice of his intention to move a resolution on an early day on the subject of the Mhow court-martial.—A new writ was ordered to be issued for Lisburn, Mr. Barbour having been unseated for bribery.—In reply to questions addressed to him, Mr. Layard stated that England was not represented in the International Conference held at Paris for the consideration of a project for laying a telegraphic wire between Europe and North America, *via* Brazil and the West Indies; and that Her Majesty's Government had demanded redress for recent outrages on British subjects in Japan.—Mr. Hennessy and Mr. Bernal Osborne having agreed to postpone their motions in reference to Poland and the Irish Church, Lord Palmerston moved a vote for the purchase of the International Exhibition building, as a sort of home for the arts and sciences. The total sum proposed to be expended is £484,000, but the noble lord urged that the arrangement recommended by the Government "would give the largest amount of space at the smallest possible outlay." Mr. Gregory denounced the scheme as a job, and moved the rejection of the vote. The Chancellor of the Exchequer and Sir John Pakington defended the Government proposal, which was opposed by Mr. Bernal Osborne and other members. On a division the vote for the land was carried by a majority of 132. The vote for the building was postponed.—On Tuesday the house held a morning sitting, which was entirely occupied with the consideration of the clauses of the Irish Fisheries Bill.—At the evening sitting, Mr. Hadfield drew attention to the case of a seaman, named Thomas, who has been tried by court-martial for using insubordinate language to the boatswain, and sentenced to forty-eight lashes, to two years' imprisonment, and afterwards to dismissal with disgrace from the navy. In reply, Lord Clarence Paget said courts-martial, like individuals, were liable to err, and he had no doubt that in this case the Board of Admiralty would order a mitigation of the punishment awarded to Thomas. Mr. Corry stated, in reply to a question from Mr. Coningham, that Captain Fishbourne, one of the "honorary" secretaries to the Patriotic Fund, received a salary of £600 a year, in addition to travelling expenses. Mr. Berkeley made his annual motion on the ballot, which was opposed by Lord Palmerston, who pointed to the case of the Reform Club, where the election of members by ballot had been abolished, and replaced by a system closely resembling the machinery employed in nomination boroughs—a "select committee." The noble lord is reported to have said, in this instance, secret voting was abandoned after a full discussion, and on the advice of no less a personage than Mr. Bright. Mr. Berkeley's motion was rejected by a majority of 30, and the house was soon afterwards counted out.—On Wednesday Mr. Dillwyn withdrew his Endowed Schools Bill, promising, however, to re-introduce it next session. Mr. Selwyn and Mr. Lowe expressed their satisfaction at the withdrawal of the measure, which they condemned as calculated to excite ill-feeling between Churchmen and Dissenters, while Lord Henley and Mr. W. E. Forster defended the hon. member for Swansea and his bill. Sir John Hay's Naval Prize Money Bill was read a second time; and the Election Petitions Bill was, by a majority of one, ordered to be referred to a Select Committee.—The Irish Marriages Registration Bill passed through Committee, and several other measures advanced a stage.

GENERAL HOME NEWS.—The Manchester Relief Committee held their meeting on Monday, when it was announced that there was a further decrease of the unemployed to the extent of 2645. It was the opinion of the meeting that the distress next winter would be as severe as last, but that the cotton trade in Lancashire would eventually become more prosperous than it had ever been.—The Dundonald Peerage case has been decided. The petitioner, Lord Dundonald, is declared to have proved the title to the peerage, and thus the honour of his mother, the Lady Dundonald.—Captains Speke and Grant, the discoverers of the source of the Nile, have arrived at Southampton.—The aquatic world was strongly stirred on Tuesday. A match was rowed between Chambers, the famous Newcastle sculler, and Green, an Australian. The course was from Putney Aqueduct to the Ship at Mortlake, and an immense number of people gathered to witness the struggle. For the first few minutes Green took a strong lead, and astonished everybody by his beautiful rowing. Chambers's superior strength, however, soon told, and, making a spurt, he went clean away from his antagonist, and won in the end by half a mile. Green was a good deal dis-

tressed.—There was another boat race on Wednesday, Drewitt, of London, and Wilson, of Newcastle, contended for a prize of £200. The Thames this time was victorious. Drewitt went away from his opponent as soon as he thought fit, and won as he pleased; and a third on Thursday, between Cooper, of Newcastle, and Everson, of London, which was won by Cooper.—A unique address to Her Majesty has been prepared by the London ballast heavers. It seems that the late Prince Consort took a good deal of interest in the condition of these men, and secured for them some important benefits. They celebrate what they call their "deliverance" from their old state of subjection to "riverside publicans and middlemen" by an annual treat on the Queen's birthday, and it was on the 6th of this month that they drew up the address to which we have referred. In this singular document they tell in their own simple way all that the Prince did for them, and they "would be very glad" if the Queen would give them a "framed engraving" of his "kind and earnest face," to hang up in the waiting and reading room provided for them through the influence of His Royal Highness. The portrait, they say, would serve the double purpose of a memorial of their benefactor, and of a "reminder that we, in our humble way, should strive to be, as husbands, fathers, and men, what he was." "We hope," they apologetically conclude, "your Majesty will excuse our boldness in asking this favour; but we feel we may speak to our Prince's wife."—Sir Charles Locock was thrown from his horse on Tuesday, in Rotten-row. His right arm was fractured, and he sustained other serious injuries. No fatal result is, we are glad to say, anticipated.—A curious action for libel has been tried in the Court of Queen's Bench. Capt. Alexander Ramsay sued Capt. Stewart for damages for having written a challenge to him, in which he stigmatised him as a coward, and made several charges against his character. The challenge had been printed and circulated in Scotland and Ireland. The whole affair arose in rather a singular manner. According to the plaintiff's statement Capt. Stewart was separated from his wife, who was staying at the residence of General Chesney. During the absence of General Chesney and his wife they asked Captain Ramsay, who lived near, to protect Mrs. Stewart from her husband's violence. While they were away, Capt. Stewart went to their residence and insisted on carrying off his wife contrary to her wishes. The plaintiff was present, and, owing to what passed, the challenge was sent. The defendant was examined and gave a totally different account of his relations with his wife to that which had been given on behalf of the plaintiff, and awarded him £350 damages.—In the Court of Queen's Bench on Saturday, Mr. Hodgman sued the West Midland Railway Company for injuries received by a racehorse, which was about to be brought up on the line from Worcester, but as it was entering the carriage a noise was made that startled the animal; he struck his fetlock against an iron girder, and received a wound which rendered him useless. The company pleaded that they were not responsible for the noise that was made or the skittishness of the animal; but the jury found a verdict for the plaintiff, with damages to the extent of £1000.—The June sessions of the Central Criminal Court were brought to a close on Saturday. The business was to pass sentence on some convicted prisoners. One of these, Benjamin Everett, has been for years at the head of a gang of thieves and receivers in the City. He was sentenced to fifteen years' penal servitude.—Simeon Howell, Mary Rentley, and Zacharia Howell, who had been convicted of having incited a young girl to prostitution, were sentenced—the first to fifteen months imprisonment, and the other two to six months' imprisonment each.—The body of a woman, named Bailey, who died suddenly in March last, was exhumed at Stockport on Thursday week, and was found, on medical examination, to be "literally saturated" with arsenic. The deceased's daughter is at present awaiting her trial on a charge of defrauding an insurance society. It appears that a proposal was made to insure the life of Mrs. Bailey, and it is alleged that, while the deceased was lying ill, the prisoner induced another woman to personate her mother before the society's medical referee. The surgeon passed this woman, the policy was completed, and on Bailey's death the daughter obtained from the society a sum of £50.—George Wright, who made a fatal attack upon a man named Bates, at Oldham, about a fortnight ago, has been captured in North Wales and conveyed to Oldham. The coroner's jury returned a verdict of manslaughter against the prisoner.—The thieves are growing bolder. In the Court of Common Pleas, under the nose of one of the judges, they have now taken to practising their art. A

juryman was robbed of his watch and chain on Saturday, close to the barrister's benches. While he was telling the Court of his loss, another individual discovered that his watch, too, had gone. There was some talk about the police, one man being told off for each court, and then the judge promised to see about some better arrangement for the protection of the public in the court.—A meeting was held on Wednesday at the St. James's Hall, to protest against the purchase of the Exhibition building. Mr. Beresford Hope presided, and in opening the proceedings utterly condemned the building as entirely unfitted for the purpose to which it was intended to be applied. No amount of tinkering could, he said, make it suitable. Resolutions were proposed and carried, condemning the purchase and for sending a petition to Parliament against it.

FOREIGN INTELLIGENCE.—The Emperor of the French has addressed to General Forey, a letter of congratulation upon the fall of Puebla. The Emperor highly eulogises the courage and perseverance of the army, and deplores the loss of so many men, but declares it a consolation to remember that their blood has not been uselessly shed for the interests and honour of France and of civilisation. The Emperor again assures the world that the object of France is not to impose upon the Mexicans a government against their will; but simply that Mexico may be regenerated by a government founded on the national sentiment, and by the true principles of order and progress.—If we may believe a Paris journal, the *Mémorial Diplomatique*, the Austrian Cabinet has consented to concur with the western powers in fresh remonstrances and proposals in favour of the Poles.—It is stated in Copenhagen, and on what is believed to be reliable authority, that Count Sponeck, well known as an efficient administrator and financier, and who formerly held the portfolio of Finance Minister, will accompany King George to Greece, and remain in that country five years.—The Emperor of Austria and the King of Prussia are likely to have a meeting at Carlsbad. The King has been unconsciously the Emperor's best friend, for he has abdicated by his conduct all chances of leading the German nations. The King of Prussia will not receive the address of the corporation of Breslau, inasmuch as that document is declared to be illegal since the issue of the recent ordinance. A sort of semi-official warning is given that newspapers must not publish any such addresses. The *Kreuz Zeitung*, Feudalist organ, states that the story about some negotiations entered into with the Crown Prince, in the view that His Royal Highness should provisionally act as the representative of the King, is a mere invention.—Telegrams from Cracow state that the Polish leader Broniewski has met with considerable success at Nagoszow, in the palatinate of Plock, and that in Lithuania an engagement, favourable to the insurgents, has taken place at Olkienika, near Kowno Governor Mouravieff is stated to have committed fresh atrocities, having caused the Abbé Cumecki and the landowner Leskowiez to be shot, and the Polish chief Colysko to be hung. The *Opinion Nationale*, of Paris, comments on the wonderful manner in which the National has supplanted the Imperial Government in Warsaw, and observes that the presence of the Russian authorities is now the only obstacle to the establishment of perfect order, tranquility, and security in the capital of Poland. A very important communication is made in a private letter, received at Berlin from Warsaw. It appears that the insurgent chief, Heinrich Abicht, and the Capuchin monk, Konarski, were hanged by order of the Russian Government. Immediately after the execution, it is said, the Grand Duke Constantine received a warning from the National Government that it could no longer be responsible for his safety. The warning is alarming, and must not be despised, for the threats of the invisible Government have more than once been executed by their devoted agents. The Russian official journal has published a despatch, in which Prince Gortchakoff expresses the Emperor Alexander's satisfaction at the Washington Cabinet's refusal to concur in diplomatic remonstrances in favour of Poland, and adds:—"Such facts draw closer the bonds of sympathy between Russia and America. The Emperor knows how to appreciate the firmness with which Mr. Seward maintains the principle of non-intervention."—During the discussion which took place on Saturday in the Italian Chamber of Deputies upon the foreign policy of the Government the Minister for Foreign Affairs stated that in regard to the Roman question the policy of Italy had not varied. The Government is always ready to treat "on the basis of non-intervention." In other words, the Government would discuss an arrangement with France provided that a withdrawal of the French troops from Rome were a

fundamental condition, but would not hear of any more futile proposals for a compromise on other grounds. In regard to Poland, the Minister declared that Italy could not look on and adapt a passive policy, and that therefore in any concert of European Powers she must play a part.—Prince Napoleon has returned from Upper Egypt to Cairo, where he held a review of the Egyptian troops, at which the foreign consuls were present. After the review the Prince set out on his return to Alexandria.—It is asserted in Paris that the modifications proposed by the Austrian Cabinet have received the assent of the French and English governments, and that the English, French, and Austrian notes respecting the Polish insurrection will be simultaneously despatched to-day to St. Petersburg. The *Nord*, expressing the belief or the wish of the Russian embassy in Paris, affirms, however, that the notes will probably not be sent before the end of the month.

AMERICA.—The principal intelligence brought by the *Etna* from New York, with advices to the 5th inst., is the announcement that the Confederate defences at Port Hudson had been assaulted by the Federals under General Banks. The assault was only, as we are told, "partially successful," and 3000 Federal soldiers were killed or wounded; but "fighting was still progressing." The latest advices from the Federal camp before Vicksburg extended to the 31st ult.—two days later than the latest accounts previously received. The bombardment of the Confederate works continued, but without producing much effect; and the Federals were constructing approaches and mines. There were contradictory rumours respecting General Joseph Johnston's movements; but one report affirmed that he was advancing, at the head of a force estimated at from 15,000 to 30,000 men, between the Yazoo and Big Black River, with the purpose of retaking Haines Bluff, and that a Federal corps had marched to meet him. It had been asserted—but the New York press discredited the assertion—that a Confederate officer, accompanying a flag of truce on the Rappahannock, had represented General Grant to have been unsuccessful in all his attacks on Vicksburg, and to have fallen back to the Big Black River. The Federals were said to have ascended the Red River to Shreveport, and to have there destroyed two large iron-clad steamers on the stocks. There was no certain news respecting the Confederate movements on the Rappahannock; but it was still said that General Lee, with a considerable corps, was marching towards Gordonsville. President Lincoln, moved no doubt by the warmth with which the Illinois legislature was proceeding to act, had revoked General Burnside's order suppressing the *Chicago Times*, and that journal had consequently re-appeared. A great Democratic meeting, held in New York, had passed resolutions, declaring that the Federal Government had no right to coerce the states by military force, and recommending that hostilities should be suspended, and that a convention should be summoned to settle existing differences.—Further intelligence has been brought by the *Hibernian*, but only a few hours later than the *Etna's* advices. The principal news is an announcement that General Lee had evacuated Fredericksburg, and had abandoned the line of the Rappahannock; but nothing was known respecting the direction of his army's march. The Federal troops had crossed the river once more, and had taken possession of Fredericksburg. There were advices from General Grant's camp before Vicksburg to the 2nd inst. and it was stated that he had planted heavy guns close to the Confederate works, and that he had despatched a division up the Yazoo river. General Joseph Johnston, with a Confederate force of which no estimate is given, was said to be at Jackson. No further intelligence had been received respecting General Banks's operations at Port Hudson.

TO CORRESPONDENTS.

A SUBSCRIBER.—You can work the chapter as at present constituted, if the lodge to which it is attached continues in existence.

R. B.—No.

J. S.—The *Book of Constitutions* is at present out of print, so far as Grand Lodge is concerned, but we have little doubt Bro. Spencer has some copies by him.

KNIGHT TEMPLAR.—Apply to Bro. Mark Shuttleworth, Old Jewry.

A YOUNG MASON.—We have not seen the work in question.