

LONDON, SATURDAY, DECEMBER 2, 1865.

AN ACCOUNT OF ABORIGINAL FREE-MASONRY IN THE STATE OF NEW YORK.

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I attended, two years in succession, the Iroquois celebration of the "White-dog Festival," and the other feasts, usually celebrated in the month of January, by the Onondagas (a nation of the Iroquois), a remnant of whom still living near Syracuse, New York, adhere to their old customs, we have stigmatised as "heathen."

There is a similarity in a few points which characterise the principal festival of the Iroquois to some which exist among us Freemasons of the present day. These are, circumambulation round their council room, which is always of an oblong square form, while the old wigwams in which they lived were of a circular form. At each round the procession (which, of course, moved in Indian file) following the course of the sun, stopped at the east end of the room, where the three oldest chiefs were seated, dressed in the most ancient custom of their nation. When the procession arrived at the east each time, questions were asked of these venerables and answers returned. The procession consisted of nine males, two of whom were the bearers of the animal to be offered as a sacrifice to the Great Spirit,* Ho-wah-ne-o, whom they recognise as their creator, governor, preserver, and benefactor.

One of the circumambulators was a young man who was heir-apparent, if I may so speak, to the chieftaincy on the demise of the present one, denominated their Ototorho, or Otorho of the Iroquois. Previous to this procession round the room, the products of the earth—Indian corn,

beans, potatoes, the flesh of animals—and moccasins, leggings, and other articles manufactured by themselves were presented to their priest (arranged in spotless robes), who, after blessing them, handed them to their treasurer; and these articles were, after the festival, distributed among the poor of their nation. They have from time immemorial, for several thousand years, as they say, kept on hand a breed of dogs, of a white colour, without spot or blemish. Each nation offers up one of these as a burnt offering to the great Neo (spirit) every year. The dog is strangled, and of course the sacrifice is bloodless, and cannot, therefore, refer to our Saviour's sacrifice, because, without shedding of blood, there can be no remission of sins. Besides, the colour of the dog, which has a significant allusion, we of the royal Craft can explain. The colours of the ribbons (formerly deer-skins, dyed) are significant likewise—blue, green, and red (faith, hope, charity, wisdom, strength, beauty, &c.) The offering of the white dog symbolises, the "offering up our own bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service."

This White-dog festival, as it is termed, does not perpetuate any ceremonies which erst appertained to a secret society among the ancient Iroquois. We claim that our free Masonic mysteries are lineally derived from the ancient mysteries of Egypt, Tyre, Syria, Jerusalem, Greece, and Rome. It is clear that these ceremonies bear some analogy to the Grecian and Roman mysteries. The mysteries of Ceres have been expatiated upon by many writers on Freemasonry, and numerous analogies and points of resemblance shown between them and those of Freemasonry. Ceres was regarded in Grecian mythology as "The protectress of grown corn and of agriculture in general." The Greeks in their feasts of lustrations made use of dogs, as well as the Romans in theirs; with them a white dog was sacrificed in order to be used in purifying. A white dog was with the latter an emblem of *fides*, or fidelity. But the conclusion must not be jumped at, because the Greeks, Romans, and Iroquois used similar ceremonies, that therefore they are the same people, for the Greeks, it is maintained, derived this ceremony of sacrificing a white dog from the Arcadians. Indeed, it is of the most remote antiquity. In all the ancient mysteries, in whatever nation they existed, there was a portion of them that were in public accessible to all females as well

* This name of the Deity, it must be noted, is not used in public at all; they use simply the word "Neo," even at their most sacred festival of "The White Dog." The syllables "ho-wah" are evidently a corruption of the ineffable name of God, about as near the real word as the common English word Jehovah. It is considered as mysterious, and there were caballa respecting it which were fully explained only behind the veil of the Ho-nont-kah. Here is apparent the analogy between this Indian mystery and a part of the Pythagorean mystery, only preserved by the "ineffable Masons." The word is spelt as the Onondaga chief pronounced it. It has been written "Hahwen."

as males ; of this character, may be considered the festivals of the Iroquois, of which "The White-dog Festival" is the principal, and was the nearest related to their secret mysteries.

As to these last, from their very nature, and the thick veil of secrecy the ancient Iroquois threw over them, concealing them from their own people, and not even making known the fact that such a society existed, it would have been very difficult 500 years ago for one, even of their own nation who was not an initiate, to obtain any light respecting such an association, how much greater the difficulty then for a pale face, (as they call us) to obtain such light now.

The first intimation of the existence of such a society among the Iroquois, was obtained from a statement made regarding it by De Witt Clinton in one of his addresses to the Grand Lodge of the State of New York when Grand Master thereof. The words he used were nearly as follows :— "I received, he observed, my information from a Menomie Indian, who was also a preacher of the gospel among his people. This Menomie had himself been initiated into the mysteries. He represented that only a limited, and very select number could be admitted. That among the Iroquois there could be only five Oneidas, two St. Regis, and six Senecas, in all thirteen. That they were obligated to keep the time and places of meeting secret, and meet only once in three years, and then on pretence of other business."

For four or five years a society called the "Wasahodenosonne" met annually in the State of New York in the month of August. This society had been established in the western part of the state, with the avowed object of extending the hand of fellowship, and of rendering aid to the Iroquois who still remained (some 3,000 of them, with about 100,000 acres of land), and also to collect their traditions and history. In an address delivered to this association in 1847, allusion was made to this secret society amongst the Iroquois. The subject was taken up, and inquiries and researches elicited the fact, that the society was broken up at the time of the American Revolution, and that the only surviving member was a very aged chief, over 100 years old, now, or then residing in Canada.

From an old Onondago chief, now dead, fragments of information were obtained which he had derived from the Canada chief and others in his younger days, and which, but for the members of

the Wasahodenosonne having given substantial proofs of their being true friends of the Red Man, would never have been obtained. He pointed to the heavens, and to his own head and heart, as he said the old chief had given him to understand, for he dared not be explicit, that the mysteries taught was a knowledge of things above (this might be of the true God and primitive worship, or of the heavenly bodies, or both), and what was meant by his heart he did not explain, but it can be easily conjectured. The name of the Iroquois secret society was Ho-nont-Roh. In a poem under the title of "Proutinac ; or, the Atotorho of the Iroquois," allusion is made to this name by the author, Alfred B. Street, at page 192 of the New York edition :—

"While frequently was seen the mark
Of the Ho-nont-Roh next the other,
Which none deciphered but a brother ;
Order mysterious, secret, dark !
Each making (all save this unknown)
And this by only actions shown)
The other's weal or woe its own.
And Atotorho was its head," &c.

Among the Leni Lenapees, a generic name for several Indian tribes, there is evidence that secret societies existed, as well as among the Iroquois.

The main secret among these relates to the manner of curing diseases. The Great Medicine dance has a singular ceremony connected with it, to the following purport. The candidate is seated at the east end of the lodge. They dance up and round the candidate, and make a feint of shooting him with their arrows ; a white bean is placed in the candidate's mouth, and he is struck on the head with the medicine bag, and laid prostrate on the earth, to all appearances dead. He is stripped of his ornaments (which are the fee for initiation), the body is rubbed, mysterious signs made, words repeated in an unknown language. On the bean being taken out of his mouth, he is restored to life, and received as a medicine man, or, as we would render it, one of the magi, or "wiseacres," as per the Bodleian MSS.—GILES F. YATES.

FREEMASONRY AND THE POPE.

We continue our extracts from the English Press upon the above subject.

[Gloucestershire Chronicle.]

There are some constitutions which, when about to break up from old age or some heavy infirmity, betray traces of their earlier vigour by bursting forth at times into paroxysms of passion as impo-

tent as they are ridiculous. This seems to be the case with the Pope, who some time ago in the secret consistory, held at Rome, delivered an allocution, or, more properly, an anathema, chiefly against the Masonic society, and also against "all other secret societies, of whatever appellation, conspiring against the Church and the civil power." Europe is rather astounded; it can hardly believe its eyes when the explosive document is thrown before it. Various reasons are assigned for this papal thunder in a clear sky, for the revival of absolute dictation to the governments of the world, as though the spiritual power of the Papacy were this day an acknowledged fact, in full supremacy, when the truth is, it is nothing more than a feeble voice issuing from a throne both spiritually and temporally shaken almost to dissolution.

Some allege the Pope takes this left-handed way of administering a heavy blow to the Emperor of the French, because he is about to withdraw his troops from Rome, and has also countenanced Masonry in France; in this manner revenging the Emperor's withdrawal of his military protection by planting a spiritual thorn in the bosom of his subjects. This has always been the subtle policy of Rome, to make mischief between sovereigns and subjects; she scatters a few religious seeds of discord, and rejoices to set the spiritual at variance with the temporal allegiance. A small spite this, indeed, especially in our age; but the allocution is full of little cat-splittings, so to speak. Again, it is said the Archbishop of Paris stands rebuked for having attended the funeral of Marshal Lamoriciere, who was formerly the Grand Master of Freemasonry in France; also that Dr. Manning, being desirous of obtaining the Pope's denial of any sympathy with Fenianism, suggested a denunciation of all secret societies, thus believing the net would be large enough to haul in the Fenians together with Freemasons and Carbonari; lastly, it is stated the allocution is a sort of protest against the decline both of the faith and influence of the Church in Italy, as though the falling-off were to be traced, not to the inherent weakness and corruption of Rome herself, but to the "perfidious language of sectarians, who, under a fair exterior, are inflamed with a burning hatred against the religion of Christ and legitimate authority, and to have but one single thought and single end, viz., to overthrow all rights both human and divine." Possibly some truth may underlie every one of the motives

thus suggested; at any rate, "Rome has spoken," and if all the world attended to Rome's senile mutterings, every Freemason would be excommunicated, in the blessed company of Fenians, Carbonari, bandits, and brigands.

The holy horror of the Pope at Freemasonry is depicted in very strong language, with a remarkable display of ignorance, and a total unconsciousness of history. He describes it as "that perverse society of men, vulgarly styled Masonic, which at first confined to darkness and obscurity, now comes into light for the common ruin of religion and human society." He calls it "a most immoral sect." At its door he lays "the many seditious movements, the many incendiary wars, which have set the whole of Europe in flames; as also the many bitter misfortunes which have afflicted and still afflict the Church." He speaks tremblingly of "clandestine meetings," "rigorous oaths," an unheard-of atrocity of penalties and chastisements to be inflicted upon the perjured Mason; and he winds up with an emphatic conclusion:—A society which thus avoids the day must surely be impious and criminal.

We could add a few more choice specimens of papal eloquence, but these are sufficient for our purpose, unless indeed we might be tempted to give our Masonic readers the opportunity of knowing what a disgusting, outlawed, and excommunicated set of vagabonds they really are, as seen through an infallible microscope. "Let them well understand that those affiliated to such sects are like wolves, whom Christ our Lord prophesied would come disguised in sheep's clothing to devour the flock; let them understand they are of the number of those whose society the Apostle has also forbidden to us, eloquently prohibiting us from even wishing them God-speed."

Now these rather truculent expressions are sufficient to raise the hair on the head of those benevolent gentlemen—there are thousands of them—who, thinking no harm, sit down to dinner after the labours of the lodge are concluded, and drinking a glass of wine to all good brethren scattered over the face of the globe, believe they are friends with the world. What a dreadful portrait has the Pope drawn of them, in revolutionary costume, eager to slay, burn, and destroy! Now, no one would imagine after reading the allocution, that at the close of the eighth century, the Popes conceded to the Masons of Como the exclusive monopoly of erecting Churches; they were associated

as a Craft or brotherhood ; they were invested by Papal bulls with extensive privileges ; they were subject only to their own laws, and were untaxed. "The Lodges of the North" built Strasburg and Cologne Cathedrals ; they were encouraged and protected by ecclesiastical authority ; Europe abounds with their labours, and the marks of their secret Craft are still upon the stones, just as they are Masonically accepted this day. William of Wykeham, and Waynflete, both bishops, were Grand Masters in England ; several of our own bishops, both past and present, have been Masters of lodges. What then becomes of the Pope's history, and of what force are his denunciations ? Masonry has always remained the same ; its principles are unchanged ; the symbolical teachings were the same in the *Come* lodges as they are this day in the London ; the secrets are the same, the ceremonies are identical. The simple fact is, when the Masons ceased to be working societies, and were unnecessary for building churches, Rome threw Masonry on one side, like a useless glove ; more than this, Rome will never suffer any intellectual movement over which she has lost the control. When Masonry laid down the trowel and the hod, practically, and confined itself to the speculative teaching, which was once marvellously united to every stone in the building, then the Church of Rome quarrelled with the institution because it presumed to work out a system of morality and religion upon the same foundation of revelation with the Church, but quite distinct from the Church, yet in agreement with the fundamental doctrines of the Church, at the same time not interfering with any Mason's allegiance to the Church ; the cause of offence was, that this was done without consulting or admitting any ecclesiastical authority. This is the secret of Rome's unmitigated hatred of Masonry ; it is her insatiable desire to govern the whole machine of thought and action by priestly hands ; while Jesuits and Inquisitors exist, the Pope can scarcely with a grave face inveigh against clandestine meetings, vigorous oaths, and the atrocity of penalties and chastisements ! We are as certain that the monstrosities imputed by the Pope to Freemasonry are as false as that Freemasons have anything to fear from the Virgin Mary, "to whom," says the Pope, "it has been granted to overthrow the enemies of the Church and monstrous errors ;" or that the Pope will be "protected by the blessed Apostles, Peter and Paul," in his crusade against Freemasonry. One

great principle of Masonry is not to interfere with the peculiar religious forms of belief professed by any of its members ; armed with this neutrality, the Freemason will listen without dread to the invocation of saints to come down and extinguish the Institution ; he will only be sorry that such an excess of mistaken zeal should be so uncharitably exercised ; for we read in the newspapers the assemblies of Freemasons are already disturbed by ignorant Roman Catholic mobs, who are ready to back the Pope's mild language with any amount of physical assistance.

We know a considerable amount of prejudice exists against Masonry even in this country, perhaps chiefly because feminine curiosity remains unsatisfied, or because an exclusive law shuts out the public. For its harmlessness and innocence, we might summon the testimony of the many eminent characters in the world who have sanctioned its proceedings from manhood to old age with their countenance ; for its benevolence, we can only point to the noble charities sustained from year to year with unostentatious munificence ; for its influence, we can appeal to the friendly understanding among Masons, and to their kindly offices one towards another. We are told by those who have pursued the real symbolical science of Masonry, that it is a fascinating study, demanding the fullest exercise of the mental faculties ; that it applies the old scriptural system of instruction by emblem and figure to the acquisition of moral and scientific truths, which are grouped together, engage the memory, and captivate the imagination. This, we believe, is the real work of Masonry ; and, no doubt, where people have the requisite gifts, nothing can be more elevating or improving, but in the absence of such qualities the general body of Masons is content with superficial knowledge ; the brethren know enough to come in and go out of a lodge ; they are ready with their money for any emergency ; they are given to good fellowship ; there is a freedom of thought which delights them when they are confident they are speaking in the bosom of a family where there is no skeleton and no misinterpretation of the language used. This is the English aspect of Freemasonry—a set of open-hearted, good-humoured, charitable fellows, brimming over with benevolence, thinking no evil, somewhat mystified with signs and words, but on the whole merry and wise. How different from the Pope's idea ! slouched hats, dark clothes, daggers, manifestoes shrouded in vapour, conspirators deadly against popes, and kings, and saints, and churches.

THE PROGRESS OF FREEMASONRY THROUGHOUT THE WORLD.

How many efforts there have been made in the way of recording historically the progress of Freemasonry throughout the world it is impossible for us to set down with anything like accuracy, the number of such publications that must have issued from the press, and we have already had the pleasure to notice in our issue of the 11th ult. the appearance of a Second Edition of Bro. Findel's Standard Work "History of Freemasonry from its Origin to the Present Time," an English edition of which is, we understand, now in the press, and will shortly be published. Of the number of works in the English language relating to the history and progress of Freemasonry in England alone the number is considerable, the differences between the statements contained therein relative to the subject of Masonic history and progress, vary almost as much as, and differ quite as much as do works upon any other subject, or as the history and progress of any other art or science could possibly do. Many of the differences which do exist are traceable to very simple, sometimes obvious or self-evident causes, and the practice of Freemasonry does not necessarily involve the requirement that everyone initiated into its mysteries should devote himself to the acquiring of a thorough and accurate knowledge of the entire history of the rise and progress of Freemasonry, and master the principal events which have occurred in connection with Freemasonry even during its existence in England: still less is it to be expected that they will one and all become historians or even serve to assist in recording such events as come within their own personal knowledge, for there are too few of us whose time, occupation, or worldly engagements permit of our taking part in such employment, however useful it would be.

Recently, we have been much gratified by being permitted to inspect the draft of a highly interesting and admirably arranged history of English Freemasonry, designed by an excellent, zealous, and well known member of the Craft, Bro. John Pearson Bell, M.D., P.M. 57 and 250, and Prov. G. Sec. for North and East Yorkshire. It is a carefully prepared chart, or "stream of Masonry," which at one glance shows in a striking and intelligible manner the rise and progress of Freemasonry in England, giving also the names of the patrons and Grand Masters to the present time.

Not only does it exhibit the early introduction

and spread of the Order, but it traces the origin, course, and termination of the various divisions which have taken place in this country; the precise period of the institution of the Royal Arch degree; and, by its pictorial character, conveys to the mind, in a more distinct manner than by mere reading, the relations of the different Grand Lodges which, under the appellations of Ancient York, Moderns, Old York, Ancients, and Athol Masons, are otherwise very confusing. We think the chart is in every respect well adapted to fulfil the object for which it has been designed, and must have cost its ingenious projector infinite trouble and pains. We consider it an admirable production, and one that will supply a great want in the history of Masonry. Every lodge ought to possess itself of a copy, which, being hung up, will be valuable either as a work of reference, or for the purpose of illustrating any historical lecture, and be also an ornament to the room.

We understand that a sufficient number of copies of the chart have already been subscribed for to ensure its early publication. We sincerely wish it every success. The designer, Bro. Dr. Bell, is well known in his province, of which he is the Grand Secretary, and for many years has taken an active and prominent part in all Masonic matters.

We should not omit to mention that the publication has the entire sanction and approval of the Most Worshipful the Grand Master, and the chart has been critically examined by the venerable and esteemed Past Grand Secretary, Bro. W. H. White, and has been highly approved of by him.

CLASSICAL THEOLOGY.—LXXXII.

JUNO AND JANUARY.

"First, two dread snakes at Juno's vengeful nod
Climbed round the cradle of the sleeping god."

But Ovid says Hercules lay crying in the cradle at that time; namely—

"You killed two serpents with your infant-hand,
Which then deserved Jove's sceptre to command."

There were many Herculeses, relates Tully (*De Natura Deorum*), yet still, as he points out, the famous actions of them all are ascribed to him who was the son of Jupiter and Alcmena, the wife of Amphitryo, King of Thebes.

In those days it would appear there was a common belief that a divinity, or spirit, could assume a form and garb, especially so in taking the cor-

poreal form of some one of the elements : for example, as so finely described by Byron in his "Manfred."

Spirit. The thing
Mortals call death hath nought to do with us.
Manfred. I then have called ye from your realms in vain ;
Ye cannot, or ye will not, aid me.

Spirit. Say.
What we possess we offer : it is thine.
Bethink, ere thou dismiss us. Ask again :
Kingdom, and sway, and strength, and length of days ?
Manfred. Accursed ! what have I to do with days ?
They are too long already. * * *

Spirit. Bethink thee : is there then no other gift
That we can make not worthless in thine eyes ?

Manfred. No, none : yet, stay—one moment ere we part.
I would behold ye face to face. I hear
Your voices sweet and melancholy sounds,
As music on the waters ; and I see
The steady aspect of a clear large star ;
But nothing more. Approach me as ye are,
Or one, or all, in your accustomed forms.

Spirit. We have no forms beyond the elements,
Of which we are the mind and principle.
But choose a form—in that we will appear.

Manfred. I have no choice : there is no form on earth
Hideous or beautiful to me. Let one
Who is most powerful of ye take such aspect
As to that one may seem most fitting. Come !

Seventh Spirit (appearing in the shape of a beautiful female figure). Behold !

Manfred. O God ! if it be thus, and thou
Art not a madness and a mockery,
I yet might be most happy. I will clasp thee,
And we again will be— (The figure vanishes.)

In our days, too, spirit-manifestation, under a Christian dispensation, and, as it were, government, is averred, particularly in America, independent of any mediumship or séance, as a general and available fact.

In accordance with this soul-existent, world-blending mortality with immortality, Byron, if no spiritualist, has, nevertheless, so identified his descriptive knowledge of ghostly individuality with the present extensive communion with immaterial existence as might induce the supposition of his having been thereby inspired. In reference thereto, we again quote from the same spiritually philosophical dramatic poem, but, of course, in contrasting its scenes with modern spiritualism, allowances must be made for their classical action and histrionic effect ; the shade of Astarte, however, portrays that similitude of identity which is to be found in the real spirit world, although, at the same time, we would here the more point out that the highest knowledge of the visible presence of the spirit or spirits, is such that can only be acquired by searching the Scriptures, that treat of

angel or angels' visits to us from above, or of Christ, who is the "Resurrection and the Life."

MANFRED.—SCENE IV.

The hall of Arimanes. ARIMANES on his throne, a globe of fire, surrounded by the spirits.*

Hymn of the Spirits.

Hail to our Master, Prince of Earth and Air ! †
Who walks the clouds and waters—in his hand
The sceptre of the elements, which tear
Themselves to chaos at his high command !
He breatheth, and a tempest shakes the sea ;
He speaketh, and the clouds reply in thunder ;
He gazeth, from his glance the sunbeams flee ;
He moveth, earthquakes rend the world asunder.
Beneath his footsteps the volcanoes rise ;
His shadow is the pestilence ; his path
The comets herald through the crackling skies ;
The planets turn to ashes at his wrath ;
To him war offers daily sacrifice ;
To him death pays his tribute ; life is his,
With all its infinite of agonies—
And his the spirit of whatever is !

Enter the Destinies and NEMESIS..

1st Des. Glory to Arimanes !
2nd Des. Glory to Arimanes !
3rd Des. Glory to Arimanes !
Nem. Sovereign of sovereigns !

Enter MANFRED.

A spirit. What is here ?
A mortal ! Thou most rash and fatal wretch,
Bow down and worship !
Second Spirit. I do know the man—
A magician of great power, and fearful skill !
Third Spirit. Bow down and worship, slave !
What, knowest thou not
Thine, and our Sovereign ? Tremble, and obey !
All the Spirits, prostrate thyself, and thy condemned clay,
Child of the earth ! or dread the worst.

Manfred. I know it :
And yet ye see I kneel not.
Fourth Spirit. 'Twill be taught thee.
Manfred. 'Tis taught already.
Fifth Spirit. Doest thou dare
Refuse to Arimanes on his throne
What the whole world accords, beholding not
The terror of his Glory ? Crouch ! I say.
Manfred. Bid him bow down to that which is above him.
The everlasting Infinite—the Maker,
Who made him not for worship—let him kneel,
And we will kneel together.

The Spirits. Crush the worm ?
Tear him in pieces !
First Destiny. Hence ! avaunt ! he's mine.
Prince of the Powers Invisible ! This man
Is of no common order, as his port
And presence here denote ; his sufferings
Have been of an immortal nature, like

* One of the three princes, or ruling gods, thought by the ancients to govern the world. Oremasis and Metris were the other two.

† Here is a mystery. Is he Baal, or Satan, or what ? Query, Beelzebub, the prince of the devils, or the prince of this world ? See St. Matthew xii., John xiv. But still the poem confesses to a higher Power, as is to be seen in our extracts.

Our own; his knowledge, and his powers and will,
As far as is compatible with clay,
Which clogs the ethereal essence, have been such
As clay has seldom borne: his aspirations
Have been beyond the dwellers of the earth,
And they have only taught him what we know—
That knowledge is not happiness, and science
But an exchange of ignorance for that
Which is another kind of ignorance:
This is not all. The passions—attributes
Of earth and heaven * * * *
Have pierced his heart; and in their consequence
Made him a thing, which I, who pity not,
Yet pardon those who pity. He is mine
And thine—it may be: be it so, or not,
No other spirit in this region hath
A soul like his, or power upon his soul.

Nem. What doth he here, then?

1st Des. Let him answer that.

Manfred. Ye know what I have known, and without power
I could not be amongst ye: but there are
Powers deeper still beyond. I come in quest
Of such, to answer unto what I seek.

Nem. What would'st thou?

Manfred. Thou canst not reply to me.

Call up the dead—my question is for them.

Nem. Great Arimanes, doth thy will avouch
The wishes of mortal?

Ari. Yea.

Nem. Whom would'st thou

Manfred. One without a tomb. Call up Astarte.

(*The phantom of Astarte rises and stands in the midst.*)

Manfred. Can this be death? There's bloom upon her cheek:
But now I see it is no living hue,
But a strange hectic—like the unnatural red
Which autumn plants upon the perished leaf.
It is the same! O God, that I should dread
To look upon the same. Astarte! No,
I cannot speak to her—but bid her speak:
Forgive or condemn me— * * *

She is silent!

And in that silence I am more than answered.

Nem. My power extends no further. Prince of Air!
It rests with thee alone—command her voice.

Ari. Spirit, obey this sceptre!

Nem. Silent still!

She is not of our order, but belongs
To the other powers. Mortal! thy guest is vain,
And we are baffled also * * *

Man. Look on the fiends around—they feel for me;
I fear them not, and feel for thee alone—
Speak to me though it be in wrath; but say—
I reck not what—but let me hear thee once,
This once—once more!

Phantom of Astarte. Manfred!

Man. Say on, say on—

* * * it is thy voice!

Phantom. To-morrow ends thy earthly ills. Farewell!

Man. Yet one word more—am I forgiven?

Phantom. Farewell!

Man. Say, shall we meet again?

Phantom. Farewell!

Man. One word for mercy! Say thou lovest me.

Phantom. Manfred!

[*The spirit of Astarte disappears.*]

The fiends referred to in this fine part of this grand drama, may be of such as assist at the mysteries of table-tilting, turning, or tapping, or to the assumed powers of some kind of spiritualism. The spirit of Astarte is of a different order, power, or being of spirit nature. But with regard to the highest phenomena of spiritualism, the ghost, spirit, or angel, can and will appear, or come face to face to a mortal person, without being evoked by spirit knowledge possessing the power which may permit it to be enforced. Be that as it may, consistent with mythology, we are told (*Natalis Comes Lil. Girald*), Jupiter, in the absence of Amphitryo, came to Alcmena in her husband's shape and dress. The deceived lady, thinking Amphitryo had returned home, received the dissembling god as her royal lord, and had in consequence by him a son. His limbs were so large, and every part of his body so robust, it took three nights and days to bring him into the world. Before this strange freak of Jupiter, which would have been perfidious had he been less than a god, Alcmena was with child by her husband. The child was named Iphiclus, and, as sung by the poet (Orph. in hyma), so swift of foot,—

"He over standing corn would run, and ne'er

In his swift motion bruise the tender ear."

This Iphiclus and Hercules were twins.

SECRET SOCIETIES.

The papal allocution fulminated from Rome against secret societies in general, and the society of Freemasons throughout the world in particular, has excited considerable attention in the public mind, but has amongst no body of men been received with such utter contempt and scorn as amongst Freemasons, whether they be Protestants of High or Low Church, or Dissenters from the Established Church in England, Presbyterians, members of the Society of Friends, and other religious denominations—and amongst none more heartily than our Roman Catholic brethren. To the latter, and more especially to the travelled members of our body of that religious community, it is a matter of the greatest possible surprise that one so highly esteemed and venerated as a man of so much kindness of disposition, enlightened and amiable, should have allowed himself to be blindly led into so ill-judged, unworthy, uncalled-for, and at the same time so futile, weak, and inoperative a course of action, and one so certain to bring his power and authority, when so exercised, into con-

tempt and ridicule amongst the more intelligent members of the human family. Moreover, his Holiness, it is said, was led into the commission of this grave error of policy and religious blunder by that portion of his council who are, if report speaks truly, members of that greatest of all the secret societies in the world, known in Rome as the Religious Order or Society of Jesus—better known wherever the Anglo-Saxon tongue is spoken as Jesuits—than by whom and through whom the entire civilised world has suffered the largest amount of misfortune, misery, and possibly bloodshed.

This so-called religious order is hated alike by the truly enlightened Roman Catholic as an enemy of his Church, and by every other religious denomination, sect, or body of men throughout the world; yet the Pope, in his blind rage, fails to see that the most accursed of "secret societies"—those plotters against the welfare of individuals and states, and of princes and peasants alike, the avowed enemy of every other Church but that to which it *professes* allegiance, and under the banner of which it trades, the Jesuits—must be included in his general condemnation in the mock thunder of his allocution; or he wishes it to be assumed and taken for granted by the world at large that the society of Jesuits is not a secret society—a supposition upon which the world at large will laugh his Holiness to scorn, as being quite in keeping with the hollowness and jugglery invariably belonging to such pitiful exhibitions as papal allocutions and such like theatrical thunder, as issued from the Vatican.

As we have stated, public attention having been called to the subject of secret societies and their constitutions, objects, &c., it may be well to give, for the enlightenment of the public, some evidence not only of the secret character of the Society of Jesuits (to which Order several of the cardinals and heads of the Romish Church belong), but also to point out, by extracts from published documents issued by authority of the heads of the Order, the dangerous character of that secret society, and the avowedly immoral and degrading practices which are not only permitted to be practised by them, but are insisted upon by the heads of the Order as being necessary under their well-known plea that the "end justifies the means;" and we propose, from time to time, to give portions, as we are enabled to complete the translation of the work in question, and so to

give, in the course of a short time, the entire of the precious document.

Meanwhile, it may be interesting to his Holiness to be informed that, in this country, although the society of Freemasons is a secret society, its existence is recognised by the State, and the lodges of Freemasons meeting throughout the kingdom and elsewhere, under British rule, are especially exempted from the pains and penalties to which secret societies are liable, and that, by the Act of Parliament of the thirty-ninth year of the reign of George III., chap. 79, art. 5 expressly excepts "all lodges holden under the said denomination, and in conformity to the rules prevailing among the said societies of Freemasons." Furthermore, for the purpose of preventing illegal bodies from meeting under the denomination of Freemasons, and also the holding of irregular lodges, certain formalities are required to be performed, as directed by articles 6 and 7, amongst which is the compulsory furnishing by two or more members of each lodge, once in every year, of a certified list of the names of the members of such lodge, and the time and place of its meeting. This certificate is to be deposited with the clerk of the peace.

We shall return to the subject next week.

PUBLIC ENTERTAINMENTS.

It has been an acknowledged fact, since the nature of the mental faculties has been at all studied that they, in common with the physical ones, cannot bear to be under a constant strain, but need relaxation in order that they may retain their proper vigour, but much discussion has arisen, and is likely to arise as to the mode in which such relaxation should be obtained.

The proper development of the physical man is a matter, tolerably simple, being usually attained by an uniform exercise of all the physical powers, sufficiently strong to call into play all the organic elements and the vital forces by which they are ruled without taxing them too severely. These exercises may as experience shows be gradually increased up to a certain point or limit depending upon strength of frame and of constitution.

In some degree the action of the mental powers may be regarded as parallel with that of the physical ones, but the former being far more delicate, far more incomprehensible, and far more intrinsically valuable than the latter, demand a most searching and diligent consideration on the part of anyone who professes to "minister to a mind diseased" or even to maintain the,

"Mens sana in corpore sana."

Every mind has some peculiar physiognomy of

its own which requires special treatment, and we are not in a position to decide by any criterion except that of actual experience in each individual case.

To properly exercise all the mental faculties, a great variety of occupations is requisite, business matters themselves will employ most, but other means of exciting feelings of enjoyment and merriment, must be devised to raise the soul above trivial depressive incidents, which if exerting an undue influence will very quickly injure the healthy tone of the mind. For those incitements to grief and sad thoughts which tend to soften the feelings and maintain a suitable degree of sensitiveness, we need take no thought, nature in its ordinary course provides them in abundance.

Absolute mental rest, such as is found in unbroken sleep, is not alone sufficient; variety of food is imperative; for if a man devote his attention from morning till night, from getting up to lying down, to but one train of thought, he will fall as it were into an endless groove, in which he monotonously glides his course, but intersected by intervals of oblivion, until he becomes a mere machine, losing the brightest and noblest part of his manhood—his soul seems to live, in order that it may support the gross tenement in which it has its abode.

From this we draw the conclusion that the leisure hours should be passed in some congenial occupation which at once elevates, diverts, and adorns the mind, imparting to it that finish which distinguishes the refined from the vulgar, and constitutes one of the most agreeable qualifications of which any one can be possessed.

The danger of public entertainments and diversions arises from their somewhat over-exciting character in many instances, and from concurrent circumstances not actually brought into play by them, but still unable or unlikely to exist without their collateral enticements; hence, so closely has vice been brought into contact with pleasures of an innocent character, that the puritanical have been inclined to regard all popular amusements as sinful in themselves, or, if not that, as abetting vice and inducing dissipation.

That entertainments of a public nature are necessary cannot be denied, no matter to what class of society they may be supposed to appertain; total, or almost total change of scene and society is at times requisite, in order to reinvigorate the mind and inspire it with new ideas, for to an appreciable extent it may be observed that the same scenery and the same conversational style will induce, whenever experienced, similar trains of thought and modes of reasoning, and to vary this it is necessary to mingle with strangers in strange places.

Among the Greeks and Romans relaxations were provided for the amusement of the populace in great variety, from the more refined down to those which were mere exhibitions of physical

strength and skill; amongst the former were the Epidaurian Games, amongst the latter, contests with the cestus and with clubs; of course, in these contests professionals were engaged, the same as in the theatres at present, and the spectacle produced was the source of enjoyment.

No accomplishment has added so much to the elegance and useful effects of all kinds of spectacular and aural entertainments as music, the variety of emotions it is capable of creating rendering it in this way of infinite value, for it will raise the spirits when depressed, or entrance and tranquillise the soul when irritated.

The one great object to be gained from mental relaxation is the renovation due to the withdrawal for a time of the energies of the mind from the ordinary business of life, by exciting an intense interest in some passing topic. This end is most successfully attained by dramatic performances when viewed in the right spirit. When, however, excess of such entertainment is indulged in, it becomes, like business, wearisome and more injurious from the late hours occupied by it. The recent contests between theatres and music halls show how attractive dramatic performances are, and how anxious the lessees of the former are to retain their monopoly; but it also exhibits the existence of a tendency on the part of music hall proprietors to improve the style of their entertainments, in order to accommodate the more elevated tastes of the people; and, although there are many points connected with these temples of Calliope which are objectionable and deleterious to the moral health of the rising generation, yet they have (perhaps, in the first instance, by meeting them half way) attracted many from places of much worse repute to spend their leisure time in a manner tolerably innocent in itself. The style of music in these saloons certainly has very materially improved during the last few years, and, in doing so, has sensibly elevated the tastes of the better-educated amongst the working classes; and it is most sincerely to be hoped that, in the course of one or two generations (we cannot expect it in less), the low class of comedy, devoid alike of real humour, wit, novelty, and music, will have become obsolete, superseded by compositions which tend at once to amuse and refine the mind, and gradually impart more polish to the manners of those who listen to them.

FOOD FOR THE POOR.

Now that winter is about setting in, with every prospect of its being a hard one, it behoves those who are philanthropically disposed to give some attention to the condition of the poorer classes during the ensuing few months.

All the usual privations will of course be felt, being greater or less, according to the severity of the season and its duration; but in addition to these a greater evil has to be contended with,

which is deficiency of good and cheap animal food, due, as it is alleged by the retail butchers, to the cattle plague. Matters may be smooth enough with those with whom the price of provision is of comparatively no importance, but the want of sufficient animal nutriment must tend most fearfully to increase the distress and sickness amongst the working classes. Our present object is to point out how and to what extent this evil may be modified by a little self-denial on the part of the upper and middle circles of society.

There is no doubt that if money were asked for, it would be subscribed abundantly enough, but what is really requisite to be done will probably be found almost impossible, because although people who are inclined to be charitable in the matter of giving away money, are numerous enough, yet there are in comparison very few sufficiently charitable to yield up any portion of their own comfort to serve philanthropical purposes, and it appears to us that it is only by such a course that the evil of which we are treating can be mitigated.

According to the most elementary principles of social economy, prices of any commodities are fixed solely by the relations existing between supply and demand, hence, if one of these conditions be out of our power to control, we must endeavour to regulate the other. The practical condition of things at present is, that the supply of sound meat to the various markets has diminished considerably, while the demand is constantly increasing; but we must not stop at the question of meat only, for other comestibles, such as milk and butter (and subsequently cheese also), are affected, and, according to accounts, the infection is spreading to the poultry yards, so that almost every description of animal food is rendered scarce by the fearful malady which has invaded our shores.

Over the supply of food we have scarcely any power, and certainly none to guard against accidents or afflictions such as now prevail, and it is even doubtful to what extent they may be mitigated, by the precautions taken to prevent the importation of diseased cattle, and the means adopted here to eradicate the complaint from those districts in which it has already taken root; but every one of us has it in his or her power in some degree to regulate the demand, and by reducing that, in the first instance the prices would be necessarily lower, and in addition to this the quantity supplied to the markets would become capable of satisfying a greater number of people.

It is tolerably certain that most people consume considerably more solid food than is necessary to support life comfortably, and a notable number, even more than is consistent with the preservation of health: hence there is ample room for retrenchment in this matter; and if those who now consume twice or thrice what is actually necessary were to restrict themselves, as far as the scarce descriptions of provisions are concerned

to a moderate allowance, there can be not the slightest doubt that they would be rendering much greater service than by mere gifts of money, because, that which they do not consume, is so much the more for those who would otherwise have to go without it; and the price being reduced, the money given away in charity would, by going further, effect a greater amount of good, thus a double advantage is bestowed upon the poor by a little self-denial on the part of the rich.

A great evil of insufficient food is found to exist in the consequent spread of disease and increase of mortality, and it is clear that, so long as those who have the money to pay any price to satisfy their appetites, continue to buy up all the most strengthening food, so long it will be impossible for the poor to be supplied with it, no matter how munificent may be the contributions in money towards their relief.

In conclusion, we will observe that the kind of self-denial to which we have alluded becomes under the present state of affairs, not only a work of great charity, but morel it is a *positive duty* which we owe to our fellow creatures, and further, to our Creator, for those which He has made, it is our undeniable duty to take all measures to preserve to the ends for which they may be intended. If we only consider the case selfishly, we find our own interests served by following the right path, as increased mortality amongst the working classes must necessarily increase the cost of labour.

AGRICULTURAL LIFE.

"Beneath a holm, repair'd two jolly swains;
Their sheep and goats together grazed the plains;
Both young arcadians, both alike inspired
To sing, and answer as the song required.
* * * * *

Alternate rhyme the ready champions chose,
These Corydon rehears'd, and Thyrsis those."

Virg, Part VII.

How thrice blessed, it is said, must those be whose happy fate it is to enjoy a pastoral life, how free are they from the worldly cares which ever harass the minds of such as dwell and have their occupations in large towns, teeming with iniquity and sensuality, where love of gain is the fruitful source of fraud, and luxury invites disease. In the pleasant vales where the sheep quietly graze, and the sun sheds a golden light on the ripening grain, these evils are not, cannot surely exist. Amid soothing scenes, with all that is necessary for life, how innocently and happily must the time pass. Or is this but a dream? did Virgil sing of the poet shepherds but as imaginations? or have things changed? Corydon's song has died away with Corydon, and there is none to fill his place.

The members of the Craft, ever mindful of the welfare of their fellow men, cannot fail to hear with deep interest of aught that affects it, and more especially in cases where the strong deal with the weak.

But few cases connected with the social condition of farm labourers have of late years attracted so much attention as that of John Cross, who worked in Dorsetshire, and who, for stealing a hurdle, was sentenced to fourteen days imprisonment by the Wimborne Magistracy, and on this case we now propose making a few analytical remarks, taking the information supplied from various sources, so as, if possible, to do justice to all persons concerned, without prejudice to any of them.

If wrong is done to any one, and it becomes known to the public, it is immediately magnified, and articles based upon the facts, but adorned with "gushing" rhetoric, help to heighten the general enthusiasm felt on behalf of the injured person; but it certainly behoves us, and the more especially as the representative of the Craft, to consider the matter impartially, to uphold the law, but still to bear in mind that it is good to temper justice with mercy.

Let us first turn our attention to the relative positions of John Cross, and his employer, Mr. Bartlett. Cross's average weekly earnings appear from Mr. Bartlett's statement subsequent to the man's trial, to have been about 12s.—little enough as far as we can judge, but from all accounts fair in comparison with the rate of wages in the district. The employer must not be judged from the result of a series of accidents, in many of which he was in no way concerned. A point has been made of the length of time during which Cross had been in Mr. Bartlett's employment—twenty-five years—and that was assumed as a reason why he should receive higher wages. However, cool consideration will show that increase of wages cannot be expected to accrue from length of service only: it requires, in order to be remunerative, that the recipient shall have improved and gained experience, so as to be able to do a higher class of work than at first, and that there shall be for him a vacancy in some position where that higher class of work is required, or else that, by long practice he shall be able to get through more work in a given time. In payment for manual labour the nature and quantity of work done can alone be taken into consideration. As to the rapidity of working, John Cross would in some cases have the benefit of his improvement in that respect, as he occupied part of his time on "piece-work." Before passing from Mr. Bartlett, it is only right to mention that, according to his statement, he had frequently considered Cross's embarrassed condition, and had afforded him relief, which we consider was as much as he could be expected to do under the circumstances.

We now come to the question of the cause of Cross's committing the theft of which he is convicted, and here be it understood we wish to deal with in the most merciful manner, and to make every allowance for an act which certainly appears to us to have been most severely and unduly

punished. Undoubtedly he was driven to take the hurdle by the state of abject poverty in which his unfortunate family then was, and that in itself is a very passable excuse for so trifling an offence, an offence which certainly might have been passed over with a caution not to repeat it.

Cross appears to have acted with great imprudence in some of his matrimonial arrangements, his first marriage we have nothing to say about beyond observing that it blessed him with six children, but the care of these does not appear to have been sufficient to occupy all his parental heart, for about ten years since, (when he would have been about fifteen years with Mr. Bartlett, and ought therefore to have been able to judge of his position and prospects) he married a widow who herself had five children, thus suddenly very nearly doubling his family; since that time, six more children have been born, which facts we agree with Mr. Bartlett in thinking, "will explain the man's statement that he was badly off." The conclusion now arrived at, is that Cross's imprudence caused his poverty, and his poverty caused the offence for which he has so dearly paid, and which was probably committed without any thought of wrong; a man who for ten years had honestly battled with overwhelming difficulties would not be very likely to be at heart viciously disposed, but unfortunately he was *legally* wrong, and that cannot be escaped from, though it may sometimes excite peculiar ideas as to law and justice. We believe anyone may with impunity pull a turnip and eat it *in the field where it grew*, though if he carries it out he is liable to be punished for stealing it, the spirit of this statute is clear enough, but it would be rather awkward at times, if country magistrates made a point of acting upon the letter of it.

It appears that Mr. Martin, the owner of the hurdle purloined, knew nothing of the affair until Cross was in the custody of the policeman who detected the theft, so he is not so much to be taxed with severity as the constable on being over zealous. Why did he not take the offender to Mr. Martin, and learn his pleasure in the matter? It is to be presumed, from his anxiety to make known that he was not acquainted with the arrest of Cross, that he would not have pushed the matter to the extremity to which it was carried by those who seem so carefully to have watched over his interests.

The Wimborne magistracy seem much to blame for their rigour. Surely a twenty-five years' good character, preserved through bitter trials and temptations, ought to have some weight; let us hope at all events that the Rev. Mr. Glyn was not in accord with his fellow magistrates, for he, as the representative of that Church which points the road to salvation "not by our own works but through the mercy and love of Christ," should be the first to advocate leniency in dealing with one who did wrong in dire distress, when it could (as

in the case in question) be shown without evil results being consequent.

Cross's case, as it stands, is certainly deserving of the notice of the charitable, which we are heartily glad to see it is receiving; and all we wish is, that it had been brought forward under circumstances of a less painful character. As it is, the wise men of Wimborne have (unwittingly) done about the best thing they could to make John Cross's home somewhat more Arcadian than it has hitherto been.

THE PEN-AND-INK SKETCHES OF ONE FANG.

(Continued from page 388.)

No. 6.



THE INSCRUTABLE, FRAGRANT, AND PRECIOUS WHEEL.

MASONIC NOTES AND QUERIES.

LEITH DOCKS.

The following extracted from a newspaper, I should presume about 100 years old, may possibly interest some of the readers of the FREEMASONS' MAGAZINE AND MASONIC MIRROR.—V.

Scotland.

At Leith, on May 1st, the foundation-stone of the new and extensive Wet Docks was laid by Robert Dundas, of Melville, esq., Deputy Grand Master of the Craft of Free and Accepted Masons in Scotland, in absence of the Grand Master, the Right Hon. Charles Earl of Dalkeith. The procession consisted of the Lord Provost, Magistrates, and Council of the

city of Edinburgh, with the Magistrates of Leith, in their robes, preceded by the usual insignia of office. Next followed the Grand Lodge of Scotland, the brethren of the different Lodges in and near the city, the Master, Wardens, and brethren of the Trinity House, Leith, &c., attended with several excellent bands of music, and by a large guard of militia, &c. The procession closed by a great number of the most respectable merchants and inhabitants of Edinburgh, the whole forming a very grand and pleasing spectacle.

For many years past the trade of Leith has been greatly on the increase, and it must afford high satisfaction to every friend of the country to contemplate the honourable and successful exertions of our merchants, who have embarked large capitals in extensive commerce, thus adding opulence to the metropolis of Scotland, and placing her in a commercial point of view, far more respectable.

THE BARDS AND AUTHORS OF CLEVELAND.

On reading the "Bards and Authors of Cleveland," by our esteemed and learned Bro. G. M. Tweddell, the following quotation from the benevolent and divine Bernard Gilpin, of the sixteenth century, seemed to be remarkably applicable to the "Allocution" of unenviable notoriety.—W. J. HUGHAN, 18°.

"Touching those Roman thunder-claps (the Pope's bulls), there is no great cause why we should be afraid; those bugbears were invented to frighten children; they are not to be feared by men of years. Erasmus called them *bruta fulmina*, foolish false fires. If there were in the Pope and his cardinals, who curse us with so much bitterness, but the least resemblance of Peter and Paul, had they the fervent charity of those holy men, and their exquisite diligence to feed the flock of Christ day and night, with other Apostolic virtues, then were their threats to be feared. But they have changed the humility of Peter into the pride of Lucifer, the poverty and daily labours of the Apostle into the riches of Croesus, and into the laziness and luxury of Sardanapalus."

EXCOMMUNICATION OF MASONS.

How often, and at what times, have the Popes already excommunicated and extirpated Masonry?—By the efficacy of former attempts we may be able to judge of the present.—CHEVRON.

GRAND REGISTRARS.

Is there any list of the Grand Registrars and Past Grand Registrars, and their legal qualifications?—P. G. R.

CORRESPONDENCE.

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

BRO. ARTHUR RICHARD CLOSE.

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

DEAR SIR AND BROTHER,—The Freemasons of this province will not soon forget the 1st August, 1865. A cloudy day and dreary rain were well suited for the mournful train which moved sadly and sorrowfully from the Military Hospital here to pay the last earthly tribute of respect to the remains of a departed

brother, cut down like a flower in its fullest bloom. One who was a true-hearted Mason, a brave and valiant soldier, a firmly loyal subject, a sincere and valued friend, just, upright, and faithful as a Christian, and an accomplished gentleman. Our brother, Arthur Richard Close, Captain 43rd Light Infantry, fell as a soldier could wish to die—in the discharge of his duty in the service of his country—not with long lingering tension of nerve and mind, racked with pain on the foaming sea of delirium, baptized in suffering, emaciated or reduced by long continued sickness to a mere skeleton, but as one who had, in peaceful, calm tranquillity, gently fallen asleep in the vigour of health and the prime of life.

The funeral of a soldier is, at all times, attended by a peculiar degree of solemnity, creating feelings of awe and reverence in the minds of those who witness it. The calm dignity of the measured steps of his fellow companions in arms, the reversed rifle, the unearthly music of the "Dead March," are well calculated to impress on the mind and heart the weakness of humanity and the power of divinity. The shako, sword, and sash of the deceased brother speak, as it were, from the coffin in tones of eloquence beyond the reach of human language, teaching us a lesson of mortality, admonishing us of the approach to eternity. I have seen in the Crimea the soldier's dust consigned to its last resting place, and also often committed to the deep, with a solemnity no pen can describe, but never have I felt so much the uncertainty of human hopes and the faded brilliancy of earthly prospects as when depositing in its native earth the remains of him we loved as a brother. I left England with him in the same ship, and shared the same cabin for 126 days. If the affectionate regard entertained towards him by his brethren in Masonry and his brother officers, the admiration of his brilliant talents, undaunted courage, and resolute accomplishments be taken into consideration, the memory of Bro. Arthur Richard Close will live long cherished in the hearts of all those who have been so fortunate as to know and appreciate his many excellent virtues and brilliant talents.

As Royal Arch Masons it was our intention to form a chapter here, and I have no doubt as my coadjutor he would, had he been spared, have done good service to Masonry. I enclose a copy of the funeral service* which I had the privilege of reading at the grave after our Chaplain, Bro. Brown, concluded the Church service, and also the one I read in the lodge of which I am Worshipful Master. The particulars connected with his death, and also his photograph, I have by this mail transmitted to the Editor of the *Illustrated London News*.

I am, yours fraternally,

E. F. HEMINGWAY,
Deputy Purveyor to Her Majesty's Forces.
New Plymouth, Taranaki, New Zealand.
9th Sept., 1865.

* This will be found on another page.—ED. F. M. MAG. & M. M.

THE MASONIC MIRROR.

*** All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

The distribution of prizes to the children of the Freemasons' Orphan School, Brixton, by the Lord Mayor, will take place on Tuesday, the 12th inst.

Bro. Charles Lyne, D. Prov. G.M. for Monmouthshire, will (owing to the illness of Bro. John Etherington Welch Rolls, Prov. G.M.) hold a Provincial Grand Lodge, at the Masonic Hall, Frogmore-street, Abergavenny, on Thursday, the 7th of December, at 2.30 p.m. precisely, for the transaction of general business. The banquet will be served at four o'clock p.m. precisely, at the Angel Hotel.

METROPOLITAN.

MOUNT LEBANON LODGE (No. 73).—This flourishing old lodge held its regular meeting on Tuesday, Nov. 21st, at Bro. C. A. Cathie's, the Green Man, Tooley-street. In the unavoidable absence of the W.M., Bro. H. Moore, the lodge was opened by Bro. F. Walters, P.M. and Dir. of Cers., who was assisted by Bros. G. Free as S.W.; G. Morris, J.W.; E. Harris, P.M., Treas.; J. Donkin, P.M., Sec.; T. J. Sabine, S.D.; F. H. Ebsworth, J.D.; M. A. Loewenstark, W.S.; D. Rose, I.G.; Dr. Dixon, P.M.; E. N. Levy, P.M.; H. T. Turney, Watkins, Duseck, Gale, Ord, and many others. Amongst a large number of visitors were Bros. Bartlett and Deacon, 147; G. Gale, J.W. 548; Samways, Taylor, and Ashton, 619. The work of the evening was three raisings, five passings, and two initiations, which were admirably performed by the officiating W.M. After business the lodge was closed, and the brethren partook of an excellent banquet. The usual toasts were given and honoured after banquet, and the brethren spent a delightful evening.

FITZROY LODGE (No. 569).

The second meeting of this military lodge for the season took place on Friday evening, November 24, at the head-quarters of the Honourable Artillery Company, City-road. Bro. Thomas Wilson, W.M., presided; Bro. Watson, S.W., and Bro. May, P.M. (*pro tem.*) J.W. There were also present the following P.M.'s:—Bros. Peter Matthews, Treasurer; Eglise, Secretary; and Newton, W.S. There was also a fair attendance of brethren and visitors.

The lodge having been opened and regularly advanced, Bro. Attwood was impressively raised by the W.M. to the sublime degree, who gave the traditional history, a part of the article too frequently omitted in lodges.

The lodge having been regularly closed down to the first degree,

Bro. EGLESE, the secretary, said he had received a letter from Bro. Barnfield, the Secretary to the Asylum for Aged Freemasons and their Widows, asking the lodge to send a steward to represent it at the annual festival to be held on behalf of that institution on the 31st of January next, on which occasion Bro. Colonel Bowyer, Prov. G.M. for Oxfordshire, would preside. Unless any other brother was desirous of serving the office of steward he should be happy to take upon himself the honour of representing the Fitzroy Lodge.

The offer of Bro. Egles elicited the warm approbation of the members of the lodge, and it was unanimously agreed to, with a promise that he should be well supported on that occasion.

It was then further suggested, which was equally well received, that at this festival the members of the Fitzroy Lodge should appear in uniform, and several immediately expressed their willingness to do so, and put down their names for that purpose.

There being no further business, the lodge was closed, and the brethren retired to a banquet provided with the usual liberality of the Honourable Artillery Company.

This having been disposed of, and the cloth cleared,

The W. MASTER gave in succession the first three toasts, which were all duly honoured.

Bro. EGLESE, P.M., said the brethren would quite understand what the next toast would be by the gavel being placed in his hands, and most happy he was in proposing that toast, although he thought it would have fallen into the hands of Bro. Newton. As it was, he would endeavour to do justice to it. He had no doubt whatever that every member of the lodge would give credit to their W.M. for the very able manner in which he had gone through his duties that day, and when they considered that it was six or seven months since he had presided in the lodge. Notwithstanding so long a time had elapsed, he had that evening gone through the third degree in a most admirable manner, as well as opening and closing the lodge in the different degrees, with a view of testing the abilities of his officers. That being so, they could not fail to award him that meed of praise which was his due. He was not present with them on the occasion of their last meeting, for just before, a very interesting event had had taken place, and under those circumstances he was sure the brethren would excuse him (hear, hear, and laughter), and especially so, as he had that night made up for his absence in the way in which he had gone through the duties of his office. While he was able to go through his duties so well, he (Bro. Egles) suggested to those who were desirous of becoming officers that they should visit lodges of instruction, so that they might be perfect in their duties, and all go on nicely, and then the Fitzroy Lodge would not only be equal but superior to any lodge in the Craft. He made these observations to induce those who were coming forward to support the brother who would be called shortly to the chair, to avail themselves of the advantages to be derived from attending lodges of instruction, which would be not only to his own gratification, but must lead to the prosperity and welfare of the lodge. Although Masonry was set forth in the lodge, yet to acquire a proper knowledge of phrases and maxims to assist a brother in his advancement to office, he must attend lodges of instruction where he would hear imparted the excellent truths of Freemasonry. Having said so much he would then recur to the toast he was about to propose, which was, "The Health of their Worshipful Master," who had done so much to promote the prosperity of the lodge, and he was sure that he would continue to do so as long as he held the reins. He was a most excellent master, and an enjoyable companion at the banquet, and therefore he (Bro. Egles) hoped the brethren would join with him in drinking his health and long life to him.

The toast was drunk with great cordiality.

The W. MASTER, in responding, said he could not sufficiently thank the brethren for the kind way in which they had received the toast proposed by Bro. Egles, and in drinking his health. He could assure them that he had zealously endeavoured to do his duty to the best of his ability, and if he had given them satisfaction he was pleased at the result. That was the second year he had occupied the chair in the lodge, and therefore it was expected of him that he should be able to go through the duties moderately well. He was unable to be present with them on the last occasion because the elements were inauspicious, and he was unable to get over the channel, although he had cut off a week from the holiday he proposed to take; therefore it was solely on account of the inauspicious state of the weather or he should then have been with them. As to Bro. Egles's remarks, he quite coincided with them, that officers should attend lodges of instruction so that they might work properly, and their duties be efficiently performed. He wished to mention one thing which he had had no opportunity of doing before, and that was to thank them for the attention and support they had given him on the occasion of the festival for the Girl's School, at which he had served as their steward. It had gone through the Craft that a great military lodge had attended there, and about 35 red-coats were present. That was a thing which had never been seen before, which did them great credit, and although but a young lodge, their list of subscriptions was very satisfactory. Their institutions were what they as Masons had just reason to be proud of, and when they remembered the amount raised that evening, it must be to them a source of great gratification. He thanked them very sincerely for the toast, and if in any way he could promote the welfare of the Fitzroy Lodge he should be most happy to do so. He was glad to see the success of the lodge, and he again thanked the brethren for their kindness towards him.

The W. MASTER said the next toast he had to propose was one that he was very glad to propose, and that was, "The

Health of the Visitors to the Fitzroy Lodge." Having enumerated them, he proposed their health.

Bro. HUBBOTH, P.M. of the Lodge of Felicity, returned thanks for the visitors.

The W. MASTER said the next toast he had to propose was one that was very agreeable to him, for it was that of the P.M.'s of the lodge. They had that evening several of them amongst them, and to them he was greatly indebted. They were also the founders of the lodge, and with regard to them he must say that he never attended a meeting without finding them present, which showed how zealous they were in promoting the interests of the lodge. He thanked them very cordially, and asked the brethren to drink their healths. He gave "The Health of the P.M.'s of the Fitzroy Lodge," coupling with it the name of Bro. Newton.

The toast was drunk with great cordiality.

Bro. NEWTON said he did not know why the W.M. had singled him out for the honour of returning thanks for the P.M.'s, unless it was because he stood about midway between the oldest of them and the W.M. in the chair. He was glad, however, to see present the happy face of Bro. Peter Matthews, for they all knew that he had the interest of the lodge at heart; but he would not concede, even to Bro. Matthews, the interest he (Bro. Newton) felt in its prosperity. Some years ago he left his own lodge to join the Fitzroy Lodge, and he had been faithful to her ever since. There were agreeable reminiscences and feelings in other lodges, but not the same pleasure as was to be found in the Fitzroy, for they met not merely as Masons but as comrades, with whom they exchanged friendly greetings, and if they should meet on the battle-field in the hour of danger, their brethren of the lodge would throw over them their shield of protection. As to the P.M.'s, they all felt a sort of paternal interest in the welfare of the lodge, and although they regretted to see their W.M. about retiring from the chair, and taking his place amongst the veterans of the lodge, they had the satisfaction of seeing younger brethren rising up to succeed him. He would then have to return thanks for the P.M.'s, instead of proposing their health, and for which he begged to thank them for the way in which it had been received.

The W. MASTER said the next toast he had to propose was "The Health of their Brethren, the Secretary and Treasurer of the Lodge," and it was not often that he had that pleasure. He felt assured that Bro. Egles, their Secretary, had the welfare of the lodge at heart, and he could say that until the brethren arrived at the chair they were quite unaware of the arduous duties he had to perform, and it must have been a pleasure to them to see that night how readily he had accepted the office to serve as Steward at the Festival for Aged Freemasons and their Widows. As regarded Bro. Matthews, their Treasurer, he (the W.M.) had never come to the lodge without seeing him, and a better-hearted man he never knew. They ought to be thankful that they had such P.M.'s in the lodge, and they had in Bro. Egles and Bro. Matthews an example for the brethren to imitate; and when they saw the interest they took, let them ask themselves if they could not do the same. If he was to talk for twelve months he could not overrate their merits, and he called upon the brethren to drink their healths for the kind manner in which they performed their duties, and he was sure they would continue to do so.

The toast was well received.

Bro. PETER MATTHEWS, P.M. and Treasurer, said, after the speech of Bro. Newton, on returning thanks for himself and the other P.M.'s, it had left him (Bro. Matthews) little to say, unless it was to thank them for the confidence they reposed in their Treasurer. He might say that from the time he had become one of the founders of the lodge he had never been absent from a single meeting, which should show to the younger brethren that when once they put their hand to the plough they should never look back. He liked to see brethren rise to the position of W.M. Masonry made the heart of man expansive; it gave them good advice; it spread its protecting wings over them, and it conferred the greatest blessing. He, as Treasurer, felt proud to sit under their W.M. during the two years which had nearly elapsed, and next month they would have to elect a new W.M., and he hoped, from what their present W.M. had done, it would be a stimulus to others to follow his example.

Bro. EGLESE, P.M. and Secretary, said he was sorry to trespass on their time, but, as Secretary, he begged to thank them for the manner in which they had responded to the toast. As one of their officers he felt the deepest interest in the welfare of the lodge, and he hoped for many years to have the same oppor-

tunity of doing so, as it would always command his attention. With respect to the rising officers, he had no desire to cast reflections upon them, as they had done their work well, and he mentioned the name of Brother Meggy as one of their members who had discharged duties in a perfect manner. As to charity, it was incumbent upon them, as Masons, to aid in the good work, and on that principle he had accepted the office of Steward at the Festival on behalf of the Old Men's Asylum. As to the Girls' School, they had, under the direction of Bro. Crew, for many years seen a large assembly of brethren to support that Charity, and he was glad to find that the rising generation would be well educated. As to the Boys' School, he found that Bro. Binckes had gone forward most energetically to elicit the feelings and support of Masons, and he trusted that that institution would be elevated to the same position as the Girls' School, and that both those Charities would flourish. He next came to the Aged Freemasons and their Widows, and he must say that institution required their support. The institutions for the children were looked upon not only with a fraternal but a paternal regard; but at the same time they ought not to forget the aged. There were many there sitting round that table in health and prosperity, but they did not know how soon they might become recipients of that Charity, and therefore it would be wise on their part to succour, assist, and protect that institution, and if ever the time should come when they should require its support, they would feel that they had done their duty, and they would have no fear of being turned away with the cold shoulder. He hoped, therefore, that the brethren would support him in representing the Fitzroy Lodge as a Steward for this Charity, as they had supported the W.M. on the occasion of the Festival of the Girls' School. He was not able to attend himself in consequence of a domestic calamity in his family, but from what he had heard he believed that the brethren of the Fitzroy Lodge had met with an excellent reception. He hoped, therefore, that as this was a good cause, that the brethren would rally round him upon that occasion, and that they would then put down their names and promise him their support. In conclusion he thanked them for the manner in which the toast had been received, and begged to drink all their healths in return.

"The Health of the Officers of the Lodge," was then given and responded to, and the proceedings were brought to a close.

PROVINCIAL.

CHESHIRE.

CREWE.—*Lodge of Unity* (No. 321).—An emergency meeting of this lodge was held on Wednesday, Nov. 22nd, at the Crewe Arms Hotel, to receive the Prov. G. Master, the Right Hon. the Lord de Tabley and the members of the Provincial Grand Lodge Fund of Benevolence. There was a large number of brethren present from various parts of the province. A grant of 200 guineas was made, to be divided equally between the four great Masonic Charities, viz., the Royal Masonic Boys' School, the Girls' School, the Royal Benevolent Institution for Aged Freemasons, and the Institution for Masons' Widows, thus making the Provincial Grand Master a vice-president of each. It was also determined to vote £30, being part of interest on accumulated funds, to one of these Charities annually, so as to secure the election of a candidate from the province every year. Votes of five and three guineas were also made to an aged Mason and a Mason's widow. The W.M. of 979, in a practical speech, drew attention to the great evils arising out of the "travelling beggar" system, and gave instances, producing a list from one lodge where £11 had been given in eleven months; he also warned them against a tall negro, named Forrest, who had brought no small discredit on the Crewe Masons by his base conduct. The speaker having submitted suggestions for reform, the Prov. G.M. remarked that he entirely agreed with the importance of the question and the value of the suggestions; but this meeting being special, they could not then act on them. He however promised to give the matter his serious attention, and to bring it, at an early date, before the Provincial Grand Lodge and the Grand Lodge. Other business was transacted connected with the province, and the brethren afterwards sat down to dinner, served in the best style by Bro. Halsey.

CORNWALL.

CONSECRATION OF TWO LODGES BY THE PROV. G.M.

ST. DAY.—*Tregullow Lodge* (No. 1006).—The ceremony of consecrating this lodge was performed by the R.W. Bro. Augustus Smith, Prov. G.M., on Tuesday, the 21st November, at four p.m. There was a large and influential attendance of the brethren, amongst whom we noticed Bro. Reginald Rogers, D. Prov. G.M., at the Prov. G.M.'s left, and Bro. the Rev. F. H. A. Wright, Prov. G. Chap. on the right; also Bros. E. T. Carleyon, P. Prov. S.G.W. and Prov. G. Sec., as S.W.; W. H. Jenkins, P. Prov. S.G.W., as J.W.; Thomas Mills, P. Prov. G. Treas.; Thomas Chirgwin, P. Prov. G. Reg. and P. Prov. J.G.W.; J. O. Mayne, Prov. Assist. G. Sec.; Thomas Solomon, Prov. J.G.D.; J. P. Smith, Prov. S.G.D., and many others, which time will not allow us to enumerate. Bro. Samuel Harols, Prov. G. Purst, officiated as Director of Ceremonies. The Prov. G.M. and the members of the Provincial Grand Lodge having entered in procession, and occupied their respective positions, the brethren of the new lodge were arranged according to custom, and the lodge worked up to the third degree. The usual formalities having been duly honoured by observance, the members signified their approval of the officers named on the warrant, and Bro. the Rev. J. Bannister, Chaplain, delivered a short but practical oration on the duties and advantages of Freemasonry, proving, from the mouths of many witnesses, that the highest morality is taught and inculcated by the fraternity, and that a true Freemason is but another name for a good christian. Then followed the anthem, 112th Psalm, tune French, the brethren accompanying the Organist, who acquitted himself most creditably. The prayer having been offered by the Prov. Grand Chaplain, and the customary portion of the sacred volume read, the process of uncovering was effected, and the Prov. G.M. carried and scattered corn on the lodge three times.

The D. Prov. G.M. carried and scattered wine on the lodge three times.

The Prov. S.G.W. carried and scattered oil on the lodge three times.

The Prov. J.G.W. carried and scattered salt on the lodge three times.

The grand honours were then given, thrice followed by the 21.

Anthem.—All people that on earth do dwell,
Sing to the Lord with joyful voice,
Him serve with fear, His praise forth tell,
Come ye before Him and rejoice.

The Chaplain having taken the censor three times round the lodge (during solemn music) and offered the second prayer, Chant,—"So mote it be." (*Omnis.*)

The Prov. G.M. then declared the Tregullow Lodge (No. 1006) to be dedicated and constituted according to ancient custom, and thereby entitled to the privileges and rights conferred by the Grand Lodge of England.

Anthem.—Chorus, "Glory to God on high be given, and on earth peace, goodwill to men."

The minutes were subsequently confirmed and signed, and Bro. E. H. Hawke installed as Master for the year ensuing (those under the degree of Installed Master having withdrawn *pro tem.*)

On that part of the ceremony being completed, the W.M. appointed and invested the officers of the lodge as follows:—

Bro. Thomas Mills, P.M., &c.....	Past Master
” Edmund Michell, jun.	Senior Warden.
” Josiah Ralph	Junior Warden.
” Rev. J. Bannister	Chaplain.
” Michell	Secretary.
” Cara	Organist.

Other brethren not being present, their investiture was deferred. In conclusion, the National Anthem was performed, and the lodge closed.

The Prov. G.M. and brethren then adjourned to the banqueting-room, and partook of a repast that reflected great credit to Bro. Bennett, of the St. Day Hotel. The W.M. presided, and was supported by Bro. Augustus Smith, P.G.M., Bro. Reginald Rogers, and a large number of the brethren.

Various toasts were given from the chair, the one referring to the Prov. G.M., and the other to the W.M. of Tregullow, being especially honoured, and most enthusiastically received by the brethren.

We had not time to notice much about the arrangements of

the building itself, which is nearly completed, no more than that there seemed to be every requisite to work the Craft and the higher degrees of Masonry, having a suite of rooms, and all confined exclusively to the purposes of Freemasonry. We are informed that Bro. Frederick Martin Williams, *M.P.* for Truro, is the founder of the lodge, and that it is entirely through his exertion and liberality that the brethren are privileged to meet in one of the largest lodge rooms in the county. Bro. Williams's zeal on behalf of the fraternity and his thoroughly genial and brotherly spirit is known and appreciated throughout Cornwall.

SALTASH.—*Zetland Lodge* (No. 1071).—On Wednesday, the 22nd November, the Prov. G.M. for Cornwall met to consecrate this lodge, the time appointed being two p.m., but owing to the late terrific gale, Bro. Augustus Smith, and other members of the Provincial Grand Lodge were detained for nearly three hours at a railway station, close to Truro, as several telegraph poles and wires were blown down. When at length the train arrived at Saltash no time was lost, and the consecration of the Zetland Lodge was immediately proceeded with. The ceremony was rendered most impressively by the P.G.M., the musical portion being ably presided over by Bro. Adams at the harmonium, assisted by the vocalists, Bros. Clemens, Gudridge, and Murch. The W.M. of 1071 being absent from England, the ceremony of installation could not be performed. On the conclusion of the duties of the lodge the brethren adjourned to a cold collation, under the presidency of Bro. Augustus Smith, Prov. G.M. Bro. John Huyshe, D. Prov. G.M. for Devonshire, and several other brethren were present from the sister province, and contributed to the success of the meeting.

SOUTH WALES (EASTERN DIVISION).

CARDIFF.—*Glamorgan Lodge* (No. 36).—The regular meeting of this lodge was held at Freemasons' Hall, St. Mary-street, on Monday, Nov. 27th. Present—Bros. Dr. Roberts, Prov. G. Reg., W.M.; R. F. Langley, P. Prov. S.G.W., P.M.; R. P. Hunt, P.M., S.W.; R. J. Fisher, Prov. G. Org., J.W.; T. H. Stephens, Treas.; T. G. Glass, Prov. G. S., Sec.; J. Dawson, S.D.; T. M. Williams, Prov. G.S., J.D.; T. Robertson, I.G. Application was made for the recommendation of this lodge for two petitions to the M.W. Grand Master for the establishment of lodges in Cardiff and the vicinity. Bro. Alexander Dalziel, P. Prov. G. Dir. of Cers., P.S.W. of the Bute Lodge, read a petition numerously and most influentially signed for liberty to hold a lodge at the hall of this (the Glamorgan) lodge, to be named the Talbot Lodge, and nominating as its first officers Bros. Dalziel, W.M.; Samuel Nash, S.W.; and John Morris, J.W. The prayer of this petition was eloquently supported by the W.M. designate, and by Bro. Benjamin Jenkins, another of the petitioning brethren. Bro. T. G. South, P.M., P. Prov. S.G.W., also presented a petition from brethren, praying for a lodge to be held at the rapidly-rising and flourishing port of Penarth, to be named the Clive Lodge, and nominating Bros. South, W.M.; H. Marks, S.W.; and B. Marks, J.W. Bro. South made out a strong claim for this lodge, and was ably supported by the S.W. designate. In each instance a resolution was proposed by Bro. Langley, and seconded by Bro. Ware, expressing the opinion of this lodge that its officers should recommend the prayer of the petition. The only dissent expressed was in the shape of a letter addressed to the W.M. by a Past Master of another lodge, who objected to the recommendation of either lodge, and enclosed the form of an amendment he should have proposed if present, and which he hoped some brother would adopt. This opposition, coming from the brother who had recently presented a similar and successful petition to this lodge, was considered as very bad taste, and met by loud expressions of disapprobation, the amendment not being read. Bro. Langley's proposition in being in both cases unanimously carried, the signatures of the officers were attached to the petitions accordingly. There are the best prospects for influential and flourishing lodges in both instances, and, with the hearty and unanimous recommendations of the mother lodge, there cannot be a doubt we shall very shortly be enabled to present interesting reports of the consecration of the Talbot and Clive Lodges, each of which has our hearty good wishes. A very eligible candidate was subsequently proposed for initiation. The sum of two guineas from the funds of the lodge (liberally added to from the pockets of the brethren), upon the proposition of Bro. Elliott, was voted to a brother who has met with a serious accident. Bro. Langley, the Steward nomi-

nated by this lodge for the forthcoming festival of the Boys' School, urgently and successfully renewed his appeal for support, and the lodge was then closed in perfect harmony shortly before ten o'clock.

ROYAL ARCH.

METROPOLITAN.

UNION WATERLOO CHAPTER (No 13).—This chapter held its meeting on Wednesday, the 29th ult., at the Masonic Hall, Woolwich. The chapter was opened in due form by E. Comp. Clerk, M.E.Z., assisted by E. Comp. Thomson, as H., and E. Comp. Graydon, J., when the minutes of the last convocation were regularly confirmed. The companions then proceeded to the election of officers for the ensuing year, when the following were declared to be duly elected to the offices annexed to their names, viz.:—Comps. Jas. Thomson, as M.E.Z.; John Graydon, H.; Chas. Cook, J.; R. E. Barnes, E.; John Bickerstaff, N.; John Jones, P.S.; G. W. Turner, P.Z., as Treas.; John Allison, Janitor. All business being concluded, the chapter was closed in ancient form, and the companions adjourned to the banquet, from which M.E. Comp. Clerk being unavoidably compelled to be absent, the chair was taken by E. Comp. John Henderson, P.Z. The usual loyal toasts having been duly given and responded to, “The Health of the M.E.Z. Comp. Clerk,” whose absence was much regretted, was proposed and responded to with much *eclat*, as under his auspices the chapter had not only continued to prosper, but maintained its prominence in working the ceremonies. The next toast was, “The Health of the Past Principals,” thanking them for their punctual attendance and willingness to render any assistance the chapter might require at their hands. E. Comp. R. E. Barnes, P.Z., in replying to the toast on behalf of the Past Principals, assured the companions that it would be their constant desire to use their utmost endeavours in promoting the welfare of the chapter. They felt much pleasure in according their sentiments to the very efficient manner in which the respective duties of the chapter were performed; and as regards the special business of the evening, viz., the election of officers, it must be obvious to every companion that the true spirit of the Grde had been evinced in the unanimous way in which every companion had been elected to fill the several offices. As the father of the chapter, he was happy to accord with the views of their highly esteemed Past Principal and Treasurer, E. Comp. G. W. Turner, who, ever mindful of the necessities of their aged brethren, had moved “That the funds in his possession for charitable purposes be given to the Royal Masonic Benevolent Annuity Fund;” such, indeed, was the true spirit of charity. The companion ended with this most noble quality of the soul will be ever anxious to conceal the defects of his neighbour, zealous to wipe off any unmerited stain his reputation may have sustained, and will rejoice at any good that may have occurred to him, will lament his misfortune, and will to the utmost of his power soften and alleviate them. Possessing this quality, he will be happy himself, and the source of happiness to all around him, equally a stranger to envy, malice, and the whole train of sordid passions; he will experience those delights which are the sure attendants of a life uniformly spent in the practice of goodwill and benevolence. It is therefore, companions, to the bountiful hand of the Great Architect of the Universe we are indebted for the various blessings we enjoy. How can we make him a return more acceptable than “to deal our bread to the hungry, and to bring the poor that are cast out to our homes; when we see the naked to cover him, and that we hide not ourselves from our own flesh;” above all what an amount of satisfaction the mind must receive in the contemplation of a benevolent action, what animated hopes for the truly charitable man. The M.E.Z. next proposed “The Officers of the Chapter” thanking them for their punctual attendance to their duties, and their efficiency in working the same, which was responded to by the respective companions in a manner creditable to themselves and highly satisfactory to the chapter. The pleasure of the evening was enhanced by the presence of Captains Powell and Stalford of the Royal Military Train, whose return from foreign service was hailed by the companions.

Troops would never be deficient in courage if they knew how deficient in it their enemies were.

MARK MASONRY.

CORNWALL.

TRURO.—*Fortitude Lodge* (No. 78 E.C.)—The brethren of this rapidly-increasing lodge assembled at the Masonic Rooms, Truro, on Thursday, the 16th November, for the despatch of business. Present, the W. Bro. W. J. Hughan, W.M.; Bros. Thomas Chirgwin, S.W.; F. M. Williams, *M.P.*, as J.W.; Arthur Willyams, M.O.; W. Tweedy, Sec., as S.O.; W. J. Johns, J.O., and other officers; also a large number of the members. The lodge having been opened by the W.M., and the minutes read, six brethren were balloted for, and accepted, and five were advanced, the full ceremony being given by the W.M. and his officers. After which the lecture was delivered, and several propositions received for membership. Although the warrant to hold this lodge was only granted in May, it now numbers fifty-four members, and is increasing generally four or five monthly. We are informed by the W. Bro. W. J. Hughan, W.M., that some of the members of the lodge residing at Hayle have just petitioned for a warrant to work the Mark degree there, and that arrangements are being made by the Fortitude Lodge (No. 78) to open lodges elsewhere in Cornwall.

Obituary.

BRO. ARTHUR RICHARD CLOSE.

This brother, who was a member of the De Burgh Adams Lodge (No. 446 I.C.), New Plymouth, New Zealand, was killed in action by the rebel natives at Wareia, Taramaki, on Friday, July 28th, whilst gallantly leading the men of his company, the 43rd light infantry. His remains were interred in the cemetery at New Plymouth, on Tuesday, August 1st.

The De Burgh Adams Lodge was opened in the three degrees; the collars, wands, banner, and other appointments of furniture were placed in mourning, when the W.M. delivered in a solemn and impressive manner the Masonic funeral service.

Master.—What man is he liveth and shall not see death? Shall he deliver his soul from the hand of the grave?

Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them.

When he dieth he shall carry nothing away; his glory shall not descend after him.

Naked he came into the world, and naked he must return; the Lord gave, and the Lord taketh away; blessed be the name of the Lord!

Let us die the death of righteousness, and let our last end be like his.

The brethren answered:—

God is our God for ever and ever; he will be our guide even unto death.

Almighty Father! into Thy hands we commend the soul of our loving Brother Close.

The brethren answered three times, giving the grand honours each time.

The will of God is accomplished; so mote it be.

The Master then repeated the following prayer:—

Most glorious God! author of all good, and giver of all mercy! pour down Thy blessing upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our approaching fate, and draw our attention towards Thee, our only refuge in time of need, that when the awful moment shall arrive that we are about to quit this transitory scene, the prospect of Thy mercy may dispel the gloom of death, and after our departure hence in peace, and in Thy favour, we may be received into Thy everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life.—Amen.

Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

Notwithstanding the various mementos of mortality with which we daily meet; notwithstanding death has established his empire over all the works of nature; yet through some

unaccountable infatuation we forget that we are born to die. We go on from one design to another, and hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed at the approach of death when we least expect him, and at an hour which we probably were led to expect might be the most pleasant of our lives.

What are the externals of majesty, the pride of wealth or charms of beauty, when nature has paid her last debt? Fix your eyes on the last scene and view life stripped of its ornaments, and exposed in its natural meanness; you will then be convinced of the futility of those empty delusions. In the grave all fallacies are detected, all ranks are levelled, and all distinctions are done away.

While we drop the sympathetic tear over the memory of our deceased brother, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained; the wisest as well as the best of men have erred. His meritorious actions it is our duty to imitate, and from his weakness we ought to derive instruction.

Let the present example excite our most serious thoughts, and strengthen our resolution of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity; but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this life shall cease to delight, and the reflections of a virtuous life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor ourselves be called away unprepared into the presence of an all-wise and omnipotent Judge, to whom the secrets of all hearts are known, and from whose dread tribunal no sinners can escape.

Let us while in this stage of existence support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of our Order. Then, with becoming reverence, let us supplicate the divine grace to ensure the favour of that Eternal Being, whose goodness and power know no bound, that when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey without dread or apprehension to that far distant country whence no traveller returns. By the light of the Divine countenance we shall pass without trembling through those gloomy mansions where all things are forgotten; and at the great tremendous day of trial and retribution, when arraigned at the bar of Divine Justice, let us hope that judgment will be pronounced in our favour, and that we shall receive our reward in the possession of an immortal inheritance, where joy flows in one continued stream, and no mound can check its course.

The following invocations were then made by the M.W., and the usual honours accompanied each:—

Master: May we be true and faithful, and may we live and die in love.

Answer: So mote it be.

Master: May we profess what is good, and always act agreeably to our good profession.

Answer: So mote it be.

Master: May the Lord bless us, and prosper us; and may all our intentions be crowned with success.

Let every soul praise the Lord.

Hallelujah.

Answer: So mote it be, now, from henceforth, and for ever.

The W.M. then concluded the ceremony in the following words:—

In conformity with an ancient usage, and at the request of several of our brethren, who sympathise in common with us at the demise of our deceased brother, whose memory we revere and whose loss we now deeply deplore, and whose body is consigned to its mother earth, whence it came, we have assembled in the character of Free and Accepted Masons to offer up to his memory the last tribute of our affections, thereby demonstrating the sincerity of our past esteem and our inviolable attachment to the principles of our Order.

With proper respect to the established customs of the country in which we live, with due reference to our superiors, and with unlimited good will to all men, we here appear clothed as Masons, and crave leave to express our submission to peace and good government, and our wish to serve the interest of mankind. Invested with the badges of innocence, we humbly bow

to the Universal Parent, and implore his blessing on every zealous endeavour to promote peace and good will, and we pray for our perseverance in these principles of piety and virtue.

The great Creator having been pleased, out of his mercy, to remove our esteemed Brother Close from the cares and troubles of a transitory life to a state of eternal duration, and thereby to weaken the chain by which we are united man to man; may we who survive him anticipate our approaching dissolution, and be more strongly cemented in the ties of union and friendship; that during the short space allotted for our present existence we may wisely and usefully employ our time, and in the reciprocal course of fond and friendly acts mutually promote the welfare and happiness of each other.

Unto the grave hath been consigned the mortal remains of our much-respected Brother Close, there to remain until the general resurrection, in favourable expectation that his immortal soul may then partake of joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of his infinite goodness, at the tribunal of unbiased justice, extend his mercy towards him and all of us, and crown our hope with everlasting bliss in the expanded realms of a boundless eternity! This we beg for the honour of his name, to whom be glory now and for ever. Amen.

The grand honours were given.

The W.M. then impressively read the following select verses:

Man's days are as grass, as the flower of the field so he flourisheth; the wind passeth over it and it is gone, and its place shall not be known again.

As a dream he flieth away and is not found: yea, he is chased as a vision of the night.

Man born of woman, few of days, full of trouble, like a flower cometh forth and is cut off. Flieth away like a shadow and continueth not.

What is man, that he should be deemed pure? the born of woman, that he should be accounted righteous?

What is man, that thou takest note of him? the son of man, that thou regardest him? Man is like unto vanity, his days as the passing shadow.

The Lord hath given and the Lord hath taken away: blessed be the name of the Lord.

Glory be to God on high! on earth, peace! good-will towards men.

PUBLIC AMUSEMENTS.

LYCEUM THEATRE.

The drama in three acts entitled the "Watch-Cry," produced by Mr. Fechter on the reopening of the Lyceum Theatre, is, in our opinion, and notwithstanding the unfavourable criticisms of some of the daily and weekly journals, a great success, and has as intelligible a plot as any other three act drama of the same school. Notwithstanding, too, the very funny and would-be amusing notice of the "Watch-Cry," the alleged mystery and heaviness of plot, which *Punch* charges against the adapter of the piece, and the imperfect delivery by Mr. Fechter of his part, we could discover nothing to justify such criticisms. Mr. Fechter does not cry from the window of the d'Albizzi Palace "Archers of the Palais Wash," or any such nonsense; on the contrary, nothing can be clearer or more distinctly correct than Mr. Fechter's delivery of the words of the watch-cry, "Archers of the Palace Watch," and those who have alleged the contrary have been unfortunate in their fault-finding. Altogether, it is an excellent performance. The drama is full of interest, and thoroughly well sustained from the rising of the curtain to the conclusion of the third act. The consummate acting of Mr. Fechter, as *Leone Salviale*, is ably supported by that of Mr. S. Emery, as *Judael*, and sustained by the quaint, serio-comic personation of *Mosca Capponi* by Mr. H. Widdicombe. The parts of *Bianca*

Albizzi, by Miss Elsworthy, and *Cosmo de Medici*, by Mr. C. Horsman, are well filled; indeed, there is a oneness in the character of the performance of the several parts that, in our opinion, gives the "Watch-Cry" rank among the most successful of the dramas in which Mr. Fechter has appeared. As to the manner in which it has been put upon the stage, the scenery and mechanical contrivances, the dresses and accessories, nothing can possibly be better. No pains nor expense seems to have been spared.

The "Watch-Cry" is preceded by the farce entitled the "Day after the Wedding," and is followed by the farce of "Nursery Chickweed."

The band performed with admirable effect during the evening.

MEETINGS OF THE SCIENTIFIC AND LEARNED SOCIETIES FOR THE WEEK ENDING DECEMBER 9TH.

Tuesday, December 5th. INSTITUTION OF CIVIL ENGINEERS, at 8.

Wednesday, December 6th, at 8. "On the Graphotype: a Process for producing, from Drawings, Blocks for Surface Printing." By Henry Fitz Cook, Esq. GEOLOGICAL SOCIETY OF LONDON.

Thursday, December 7th. CHEMICAL SOCIETY, at 8.

THE WEEK.

THE COURT.—The Queen, the Crown Prince and Princess of Prussia, Princess Helena, Princess Louise, and Princess Beatrice, and the Ladies and Gentlemen in Waiting, attended Divine service on Sunday morning in the Private Chapel. The Rev. H. J. Ellison officiated. On Monday Mr. G. G. Adams, sculptor, had the honour of submitting for her Majesty's inspection the bust of the late Viscount Palmerston. Their Royal Highnesses the Crown Prince and Princess of Prussia, and her Royal Highness Princess Helena, honoured the performance of the Sacred Harmonic Society, Exeter Hall, with their presence on Tuesday night, and afterwards returned to Windsor Castle. The Queen held a Council on Wednesday at one o'clock, at which were present Earl Granville, Earl Russell, Earl De Grey and Ripon, and the Right Hon. Sir George Grey. Mr. Goschen was introduced and sworn in a member of the Privy Council. Earl Russell and Earl Granville had audience of the Queen.

GENERAL HOME NEWS.—The health of the country is improving. According to the return of the Registrar-General for last week the deaths in the eleven chief towns were twenty-nine in the 1000. As usual, Liverpool reaches the highest number, or 41, in which, however, it is joined by Manchester. London and Dublin are lowest, or 25. It is noteworthy, too, that in Liverpool and Manchester the deaths for the week are more numerous than the births. The total number of deaths in London is 1,471, or 93 below the ten years' average. The births were 1,926, which is also slightly below the average.—A great Reform meeting was held at Bradford on Wednesday night, Nov. 22nd, the requisition for calling which was actually signed by upwards of two thousand five hundred persons. The speech of the evening was delivered by Mr. W. E. Forster, the member for the borough, who expressed his strong conviction that the Government would submit a Reform Bill to the new Parliament. A memorial praying that Lord Russell would frame a thorough measure of Reform, and protesting against any further postponement of the question, was unanimously

adopted, and a deputation appointed to present it to the Premier.—At the Central Criminal Court James Murphy was tried on a charge of attempting to murder Mary Ann Jennings in Covent Garden. The prisoner was found guilty, and sentenced to penal servitude for twenty years.—An inquest was held on the body of the man Flanagan, who was alleged to have been murdered on the 23rd ult. in Lisson Grove. The medical evidence showed that death had been caused by congestion of the brain consequent upon a wound, which must have been produced by some sharp instrument. The man Jones, who is suspected of having caused Flanagan's death, has absconded.—There was an affray with poachers near Norwood Hill last week. Humphrey Haylor, gamekeeper to Mr. Randle, came upon some men who were in search of game and seized one of them. Another fellow threatened to shoot the gamekeeper if he did not release his prisoner, and, as he refused to do so, shot him dead.—The proceedings connected with the sale of an English girl of fourteen to the Chief of Bhatwa, in India, are of a very gross and shameful character. The girl's parents received the sum of £300, and the girl herself, it is said, was induced to abjure her own faith and turn Mahommedan. The conduct of the British agent is called in question by the *Delhi Gazette*, and certainly, if he lent any countenance to the transaction, the Bombay Government would do well to address him sharply on the subject.—The Fenians have done the boldest thing yet recorded in the history of their movements. Stephens, "the Head Centre," whose original capture occasioned an infinite amount of trouble, has escaped from Richmond Bridewell, Dublin. When his prison cell was opened, it was found to be empty. The bird had flown. How he escaped we are not yet informed. Probably he had the assistance of confederates within the prison. On Sunday night two ships of war put to sea from Queenstown in pursuit, as is alleged, of the fugitive Head Centre. Byrne, the warden, who is said to have aided in Stephens's escape, underwent a preliminary examination on Saturday evening last, but the evidence against him was of a very superficial character.—The trial of Dr. Hunter took place at the Central Criminal Court on Friday Nov. 24th. Mrs. Merrick, the prosecutrix, detailed the particulars of the assault which she alleged the prisoner had committed upon her while she was under the influence of some narcotic. She was subjected to a severe cross-examination by Serjeant Ballantine. Her mother and brother were also examined for the prosecution. For the defence no witnesses were called, and the jury returned a verdict of not guilty—a verdict which was received with loud applause in court.—A very disgraceful case was heard in the Divorce Court last week. A Mr. Broadwood was the plaintiff, and Mrs. Broadwood and the Duke of St. Albans the respondent and co-respondent. The adultery was clearly proved, but it was also shown that Mr. Broadwood was now living in adultery with some woman, and that he had had the shamelessness to bring her with him to the court. The judge commented on the fact, and refused to pronounce the decree nisi, but dismissed the case with costs against the respondent, making no order whatever as to the Duke of St. Albans.—Mr. Payne held an inquest on Thursday night, Nov. 23rd, on the body of a poor labouring man named Normanby, who was killed during the late storm by the fall of a plank from the railway station in Cannon-street. The jury returned a verdict of accidental death.—Five men are in custody charged with the murder of Humphrey Haylor, the gamekeeper, in Surrey. One of them, named Flint, has confessed that he was present when the murder was committed, and that it was a man named Skeet who shot the deceased, without any provocation whatever. The

men have been remanded for further examination.—A frightful railway accident happened at Wigan on Saturday evening last. A Lancashire and Yorkshire train from Manchester was entering Wigan when it came in collision with a waggon which was being shunted. The carriages of the passenger train were thrown off the line and smashed. One gentleman was killed, and several others were seriously hurt.—The intended betrothal of the Princess Helena to Prince Christian of Augustenburg, a brother of the unfortunate duke whose claims to the Duchies of Schleswig-Holstein have made his name so prominent of late years, is announced. It is understood that the marriage will be one of affection, and that, as the Prince had neither country nor subjects to claim his attention, the royal couple will permanently reside in England. The Queen is naturally anxious to have some of her children always near her; and this new alliance will not be less acceptable to the English people, because Prince Christian is a prince without a principality.—On Monday a fire destroyed the premises of Messrs. Price and Gosnell, manufacturing perfumers, in Lombard-street. At one time it was feared that some of the banking houses in the neighbourhood would be involved in the conflagration. Happily, however, that was prevented. Damage to the extent of several thousand pounds was done.—The Fenian trials do not progress very rapidly. On Tuesday morning a long time was occupied in getting a jury sworn. Then Mr. But sought in vain to have the trials postponed. At half-past twelve the Attorney-General began to open his case for the Crown and occupied the rest of the day. As yet nothing has been heard of Stephens.—In the Second Court of Queen's Bench on Tuesday an action was tried which gives us some insight into the last election for Bodmin. It will be remembered that Lord Ranelagh and Mr. Heritage issued addresses offering themselves as candidates for the borough. They also put £600 at the disposal of Mr. Tucker, the secretary of the London and South Staffordshire Bank, who sent a Mr. Snell down to Bodmin to canvas for Lord Ranelagh and Mr. Heritage. Snell had £350 paid over to him by Mr. Tucker, and he brought an action to recover the balance of the £500 which he said had been deposited with Mr. Tucker for his advantage. The Judge held, however, that the persons, if any, who ought to have been sued were Lord Ranelagh and Mr. Heritage. The plaintiff was therefore nonsuited.—The Queen will open Parliament in person. There will be, however, a slight modification of the old ceremonial.—The five men charged with the murder of a gamekeeper in Ricket Wood, Surrey, on the 21st inst., were placed at the bar of the Town-hall, Reigate, on Wednesday last. A statement made by one of the prisoners, George Flint, was read, in which he declares that the gamekeeper was shot by another of the prisoners named Skeet. At the conclusion of the evidence, Skeet stated that the keeper had rushed out upon him, seized the gun, which was cocked and loaded, and, in the act of snatching it from him, had discharged it. The five prisoners were severally committed for trial on a charge of wilful murder.—At an adjourned inquiry held on the 30th ult. into the death of John Flanagan, who is supposed to have been murdered in Lisson-grove, an additional witness was Ellen Jones, wife of the man who is suspected of having murdered Flanagan. She deposed to an altercation having taken place on the night in question between Jones and Flanagan. Jones, who has absconded, has not yet been apprehended.

FOREIGN INTELLIGENCE.—It is said that negotiations for a treaty of commerce between Spain and Italy will be commenced immediately at Madrid. Spain seems altogether to have enough on her hands just now. The French merchants are memorialising their Government to take steps to put a stop

to the Chilian blockade; and if Chili sends out privateers, the small mercantile marine of Spain will fare badly. Spain has assuredly got into a serious mess in the Chilian affair. The *Epocha* of Madrid thinks that Spain takes a wrong course in threatening Chili; and probably other papers in the Spanish capital will come to the same conclusion when they have read the news from Paris. The South American Republics are evidently inclined to make common cause with Chili; and Admiral Pareja will probably find that he has undertaken a task not easy of accomplishment. The English Minister at Santiago had demanded from the Admiral the surrender of a ship, which he had seized, on the ground that she belonged to a British subject; and to this demand he had added another for an indemnity of 80,000 dollars for the seizure of the vessel. Meantime the statement is again made that France has offered to mediate in the quarrel. The Spanish Government cordially endorses all that Admiral Pareja has done. A circular has been sent to the Spanish Ministers at foreign courts, in which Chili is accused of having insulted Spain. It is complacently added that though Spain does not want to conquer the South American republics she is resolved to vindicate her honour. Probably if Spain wished very much to conquer the republics she would be unable to do it. Meantime there are political troubles for her at home. The Progressionist party has issued a manifesto making demands which are comprehensive enough. They embrace among other things that liberty of conscience shall be allowed, that education shall be secularized, and that the monarchy shall be constitutional. General Espartero has given his adhesion to this manifesto, but again declines to preside over the Progressista Committee. The Spanish Minister of Marine has issued a circular, ordering the commanders of Spanish ships to treat as pirates all vessels of which the captain, the officers, and the majority of the crew are not Chilians, or who may not have received their commissions direct from the Chilian Government. This order, of course, is levelled against the privateers which Spain fears will be fitted out in the service of Chili. The *Diario* of Madrid says it has good reason to believe that England and France do not intend to interfere with the right of Spain to guard her national honour. No doubt this is literally true; but assuredly Spain, in guarding her national honour, will not be allowed to infringe on the rights of neutrals. M. Drouyn de L'Huys addressed a letter to the Paris Chamber of Commerce relative to the blockade of Valparaiso. He says that he is taking steps to recall the belligerents to a proper respect for the rights of neutrals. Admiral Pareja will not, therefore, have things all his own way. The King and Queen of Spain were expected to arrive in Madrid on Thursday. It is asserted that the Queen has assured the present Ministry of her complete confidence. The Bohemian Diet has had a motion before it strongly supporting the February Patent. The motion is of a conciliatory character, but firm in its demands that all affairs shall be treated in a perfectly constitutional manner. A Vienna telegram says that on the opening of the Hungarian Diet a general amnesty for political offences will be promulgated in Hungary.—King George of Greece does not find it easy to get a Ministry. M. Bulgaris has declined to try his hand again at getting together a Cabinet, and a M. Diomedis, obedient to a call from His Majesty, endeavoured to find Ministers. A late telegram, however, informs us that M. Deligeorgis had formed a Cabinet, himself taking the portfolio of Foreign Affairs.—A telegram from Stockholm speaks of the concentration of a body of troops there to prevent disturbances. M. Lindbach, the clergyman who had poisoned several persons, has hanged himself in the prison. It may be remembered that he poisoned his victims when administering the sacrament to them, his defence being that they suffered so much he thought it would be merciful to relieve them by death.—From Lisbon we hear that the Chamber of Deputies had unanimously passed a bill, removing the restrictions from the wine trade of the Douro. There had been great storms in Portugal.—From Rome we hear that Pontifical gendarmes have captured several brigand chiefs.—The anger of the French Emperor allows M. Rogeard no rest on the Continent. M. Rogeard satirised the Emperor in the

"Propos de Labienus," and narrowly escaped arrest in Paris. He fled to Belgium. Thence he was driven at the command of the French Government, and found a refuge in Luxembourg. Now we learn that he has been expelled thence, and is coming to England. Here at least he may rest and be thankful.

AMERICA.—The *Java*, which left New York at noon on the 15th, arrived at Queenstown on the 24th November. She brings the news that South Carolina has adopted the constitutional amendment, and that thus the adhesion of the necessary number of States had been secured to make the amendment form part of the Federal Constitution. There has been some rumours of difficulties between the English and American Governments as to the Fenians, but they do not seem to have any good foundation. The United States are evidently resolved not to recognise the Emperor Maximilian. General Logan has been appointed Minister to the Mexican republic, of which he is a strong friend, and Mr. Browning, who had been private secretary to President Johnson, has been appointed Secretary of Legation to General Logan. Implicit instructions have however been given that no troops shall be allowed to cross the frontier to the assistance of either belligerent in Mexico, and the supply of arms and munitions of war is forbidden. General Kilpatrick has been appointed Minister to Chili.—It seems there are yet some apprehensions as to a Fenian raid on Canada. A Toronto telegram says that two battalions of volunteers have been ordered for frontier duty, and that the 60th regiment has been ordered from Montreal to Western Canada.—The *Peruvian* has arrived with intelligence from New York to the 18th ult. In a speech delivered at New York, General Grant expressed his sympathy with Mexico. The sales of Government property in Louisiana had been suspended, and, according to a New Orleans journal, some troops had been ordered to the Rio Grande. The Fenian excitement was increasing in Canada, although the *Toronto Globe* affirms that no popular excitement is felt in that city. The Republicans are far from having been crushed in Mexico. On the contrary, they are actively prosecuting the siege of Matamoras and are marching on Bagdad.

WEST INDIES.—The West India mail has arrived. It brings the horrible news that no less than 2,000 negroes have been shot or hung since the outbreak. This seems to be utterly incredible. The Governor had, in opening the Houses of Legislature, expressed his strong approval of the conduct of the troops, and thanked the officers and the Maroons for the services they had rendered. He urged the House to pass further restrictive measures. A new York despatch of West Indian news states that there have been very many arrests in Kingston and numerous executions of negroes. It says that eight miles of road from Long Bay to Manchioneal Bay was so strewed with dead bodies as to be impassable. This would seem to corroborate the horrible story brought by the West India mail. The loss of the *Bulldog* has caused several British ships to leave for Hayti.

TO CORRESPONDENTS.

* * * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

NOTICE TO SUBSCRIBERS IN ARREARS.—Subscribers who are in arrears are requested to forward without delay the amounts due from them by Post-office Order, payable to the Proprietor, Bro. William Smith, C.E., 18, Salisbury-street Strand, W.C.

ERRATUM.—In our report of the United Mariner's Lodge last week, we inadvertently put Bro. R. Shackson as Prov. G. Sec. of Hants; it should have been Prov. G. Steward. Many of our contributors write proper names and initials so badly that it is impossible to prevent mistakes.

A. J. G. (Rangoon).—We are pleased to hear from you, and gratified to learn of your intention to keep yourself in communication with us; we hope to hear from you from time to time.

C. L. (Liverpool).—Your previous communication lacked the necessary particulars to justify us in giving the explanation, under the circumstances, in any other shape than that in which it has appeared. We cannot help remarking that such squabbles are much to be regretted, as they are very unseemly; and we think that the good advice of "Wash your dirty linen at home" does apply in this particular case. We cannot interfere.