

LONDON, SATURDAY, JULY 18, 1863.

THE CRAFT LECTURES, OR FIFTEEN SECTIONS.

The readers of THE MAGAZINE often hear that Bro. — is about to work the fifteen sections, generally assisted by several brethren, of good memory, well up in the matter. We are aware, from the letters we receive, that there are, especially in the Colonies, many Freemasons ignorant of what these sections or Craft lectures are, and therefore we do not consider it out of place to make a few observations regarding them.

The Craft is in possession of a series of catechetical instruction, popularly denominated lectures, though for what reason they are so called it is impossible to divine, seeing they are worked as a series of question and answer.

These lectures, to use the name by which they are best known, are three in number. The first is devoted to the Entered Apprentice degree, and is subdivided into seven sections; the second applies to the degree of Fellow Craft, and comprises five sections; whilst the third treats of the Master Masons' degree, and is divided into three sections, making a total of fifteen sections in all.

A knowledge of these lectures is useful, because in them the rites appertaining to the various degrees receive some sort of elucidation, and, as far as they go, explain many circumstances which the tyro is anxious to know; but it must by no means be inferred that they exhaust the subject, which nothing but extensive reading and a large acquaintance with ancient, mediæval, and modern usages, customs, and writers can accomplish.

The changes which from time to time have taken place with reference to these lectures will no doubt be acceptable to others beyond the newly-made Freemason, and with that end in view, the following remarks, drawn from standard authorities, are offered to the Craft.

Let us once and for all state that our ritual and lectures have no claim to hoary antiquity. They have nothing in common with the early Freemasonry of the middle ages, beyond the traditional signs and secrets which have, during all time, characterised Freemasons. Indeed, the system of lodge lectures is, in reality, a modern invention, and cannot be traced back with any certainty to a

later period than the revival of 1717, even if the tests in use at that period, and subsequently, may be included under the name of a lecture.

These tests were examinations used for the purpose of proving, to some extent, whether a person professing to be a brother was really so or not; and they continued in practice until after the middle of the last century. Dr. Oliver, in his *Golden Remains*, vol. iv., p. 16, "On the Masonic Tests of the 18th Century," says, very properly, they were "something like the conundrums of the present day—difficult of comprehension—admitting only of one answer, which appeared to have no direct correspondence with the question, and applicable only in consonance with the mysteries and symbols of the institution." The learned doctor says he is in possession of a formula of such tests, which he supposes to have been in use during the Grand Mastership of Bishop Chicheley, in the time of Henry VI., and from which he quotes the following in his *Revelations of a Square* :—

- "Q. Peace be here?
A. I hope there is.
Q. What o'clock is it?
A. It is going to six or going to twelve.
Q. Are you very busy?
A. No.
Q. Will you give or take?
A. Both; or which you please.
Q. How go squares?
A. Straight.
Q. Are you rich or poor?
A. Neither.
Q. Change me that?
A. I will.
Q. In the name of the King and Holy Church
are you a Mason?
A. I am so taken to be.
Q. What is a Mason?
A. A man begot by a man, born of a woman,
brother to a king.
Q. What is a fellow?
A. A companion of a prince."
&c. &c. &c.

Whether the above are genuine or not must depend on the source from whence the worthy doctor obtained them; but they have as little to do with Freemasonry, as we understand it, as the old catch questions, "How old's your mother?" and "What was the colour of the coat you were

made in?"—questions that elicited nothing, and were merely ludicrous puzzles for those unable to return the conventional replies.

The lectures, properly so called by common custom, were not in existence before 1720, at least Dr. Oliver, in his *Symbol of Glory*, say those were the earliest he has met with. Previous to this period it is presumed the masters gave such an extemporaneous history as his talents and knowledge would permit. True, there were certain charges which were ordered to be read at the "making of a new brother," but they contained no reference to the symbols, traditions, or ceremonies of the order, being confined to the moral duties Freemasons owed to each other.

About 1720, Drs. Anderson and Desaguliers framed a series of catechetical instruction which have ever since been termed lectures, and that form has been retained under every change or enlargement of them. The master's part contained only thirty-one questions, several of which partook of the nature of the tests we have before alluded to, and Dr. Oliver says "the questions and answers are short and comprehensive, containing a brief digest of the general principles of the craft, as it was understood at that period." Here our venerable authority seems to be a little at fault because in taking Drs. Anderson and Desaguliers as the exponents of the Masonic knowledge of the period, he overlooks that large body of early Freemasons who adhered to the old York rite, and steadily avoided an amalgamation with the revived Grand Lodge on which they did not look with any degree of favour. That these lodges did possess a system of instruction can be easily proved, but the investigation would be too long for our present purpose, so we return to the more popular side of the question.

There is, however meagre it may be, a general feature of similarity running through all the lectures down to the last revision.

In Anderson's first degree lecture many things are now brought more forward, and others are as necessarily glossed over to bring them into consonance with modern usage. Amongst the prominent topics the place of the Apprentices was indicated, the punishment of cowans, the use of the bone box, the clothing of the master, the age of the apprentice, and many other particulars. Those omitted had reference to, amongst others which it is needless to name, the places where old Masons met,

the ladder, the parallel lines, the points of entrance were designated as principal signs, and the distinctions between operative and speculative Freemasonry was given in this degree instead of the second.

The Fellow-Crafts lecture was very brief, and so was that of the Master Mason. For obvious reasons the dissimilarities cannot be indicated here. The whole were essentially Christian.

In 1732, the Reverend Martin Clare, A.M., was instructed by the Grand Lodge to prepare a system of lectures which should be "adapted to the existing state of the order, without infringing on the ancient landmarks." This commission, of course, resulted in an amplification of the Andersonian system, and contained many improvements, which were so much approved that the practice of them was enjoined on all the lodges. Without, however, denuding them of all Christian allusions, many such were modified and the Jewish brethren's peculiarities of faith taken into account, still they remained essentially Christian, recognising the Trinity, the institution of our Sunday, and the ecclesiastical symbolism attached to the numbers three, five, and seven.

About 1770, Martin Clare's system was considered obsolete, and Bro. Dunckerley was authorised to prepare a new set of lectures to supersede the old ones. He did so, and incorporated certain matter from Dermott's Royal Arch, changing the Master's word, and placing a substitute in its stead. This aroused considerable opposition, but his interest and knowledge carried the point.

About this time the Reverend William Hutchinson, author of *The Spirit of Masonry*, had compiled a system of lectures which was extensively adopted in the north of England, and admitted to be of great excellence.

The Grand Steward's Lodge, too, had a system of lectures peculiarly their own, and they were, and still are, the only legally recognised authority on the subject, all the claims of West-end or East-end workings being based on the innovations of a few men whose dogmatism created two different schools, the teaching of which are of not the slightest consequence to the order, as they are only the perpetuators of brethren who, originally innovators themselves, attracted certain disciples to whom they taught their new-fangled ideas, and who now call upon all to bow down in homage to the name of Peter Gilkes, Peter Broadfoot, and

others, who were the mere exponents of other men's ideas, whilst such really gifted men as Dunckerley and Preston are cast aside.

In Hutchinson's time, while he was spreading his system in the North, one of the greatest benefactors Freemasonry can count arose in the South. William Preston, whose *Illustrations of Masonry* has passed through nearly twenty editions in England, and been translated into every language where Freemasonry flourishes, coalesced with Hutchinson and produced a system which, for nearly half a century, has been regarded as the best yet produced, and his lectures and his book may be proudly looked to as being the inauguration of a new era in esoteric Freemasonry.

We now come to the last authorised revision upon the union of the ancient and modern lodges, in 1813, when Dr. Hemming was entrusted to revise our lectures, but owing to a failure in his health before completing his allotted task, Bro. Williams, Prov. G.M. for Dorsetshire, a Freemason of some eminence, was invited to do so. Apparently too proud to complete what another had begun, he commenced *de novo*, and the result of the labours of these two brethren, both systems being allowed to be disseminated, was to deteriorate the language, turn the Preston system upside down, and produce a jargon which is remarkable only for retaining some few good passages from previous systems, linked together by ideas in which poverty of diction, the absence of a knowledge of craft symbolism, and general want of erudition, are mainly conspicuous.

We hear that the lectures are to be again revised, and that the matter is to be settled between the two instructors of East and West-end fame. Let every Freemason oppose such an utter absurdity, for we are too far advanced in the 19th century to take for gospel all that the disciples of one or two men would force upon us, and it will be better to stick to the ills we have than fly to those of which we cannot imagine the cost to our order.

When our lectures are again revised, before they are accepted by the craft, or receive any authority from the Grand Lodge or Grand Master, we trust they will be submitted to the consideration of a board of gentlemen and scholars, who will be capable of expunging the anachronisms and the false grammar with which they at present abound—at least, as usually given in the majority of so called Lodges of Instruction.

ON GEOMETRICAL AND OTHER SYMBOLS.

THE PSYCHOLOGICAL KEY.

(From the Builder.)

It appears, then, that Freemasonic symbols, such as the hexalpha; the square and compasses crossed; the cross itself, and the symbolical N, in all their varied modifications; with many others, relate, or at least must have originally related, to "the architecture of the heart," or "the inward man," as "the temple" of the illuminative Spirit of God; which Spirit, when it shines as the light in its temple, crucifies the flesh, or so transfigures and entrances the man as to make him dead in the flesh (by the shadow, or semblance, of a voluntary death, as the coffin symbolises); but quickened by the Spirit,* as is denoted by other emblematical formulæ, such as by the sudden relief from blind folding, in the light of holy night and of the new birth; and by the refreshment and recreation of the Free and Accepted Masons with wine or spirits. And as Freemasonry and ancient religious mysteries in general,—on both of which the consideration of Masons' marks has obliged me to enlarge much more than I intended at the outset,—are believed to have been identical in their nature and purpose; and as the invocation of the oracular and divine Spirit in high and ecstatic entrancement, or in the semblance of a voluntary death, appears to have been a leading feature in these mysteries; we thus have indicated to us something still more definite as to those precise regions of the inward man to which Freemasonry and its coffin; its blindfolding; its ultranatural "Light" and "Spirit" of the high noon of night; and its Jachin and Boaz—its work-life and its rest-life and refreshment in the Spirit; as also its geometrical symbols of the inward church or temple; engraven on so many outward churches,—all explicitly point our attention; and not merely to moral perfection therefore, but to the very roots and foundations of life itself; as involving a mystery to be yet revealed; and as being the source of a new and higher developement of human life, to be yet evolved into physical and divine perfection, as well as into moral and intellectual. The tenets of the Freemasons, in fact, as indicated in their initiations and their symbols, agree with those of the hierophants of the ancient mysteries, as well as with mystical Christian doctrine, in regard to mystical as well as to mental and moral developement, maturation, or perfectment, and immortalization, by the efficacious means of that entrancing and illuminative Spirit, or inward "Light," which,—till evoked, or invoked, by (true and not merely by figurative or emblematical) initiation,—smoulders or slumbers in the human temple of the Divinity, as the sleeping God in the waking man (according to the Brahminical doctrine), ready for sudden transfiguration, by entrancement, into "the waking God in the sleeping man;" as I have shown in

* Here, once for all, I would wish to note, that it is with a perfect knowledge of the ordinary or orthodox meanings of Scriptural passages, and not from ignorance, but advisedly, that, in many instances, I entirely disregard these meanings. As for those which I do attribute to them, the quotations are in general so made use of as, by themselves and the context, to indicate these meanings clearly enough without any verbal explanation. A concordance will readily show the book, chapter, and verse, where not specially given.

the papers on wing and other symbols, already more than once referred to.*

We must now, therefore, look a little more closely, if we can, into the particular style of that architecture of the heart of man of which the Freemasons mystically speak; and of which the ancient treat, in their temple mysteries of self-knowledge,—the inward man,—or the *nosce teipsum*; since it is here we must seek for a thorough and satisfactory solution of the symbolical riddle.

What! a psychological disquisition in the *Builder*? Perhaps even a metaphysical one! Well! if any of those professional and other readers of the *Builder* who take an interest in such subjects as the hexalpa on Prince Albert's Manchester monument, and the masons' marks (including the hexalpa) on so many churches, want, or would wish to have, an explanation of the true meaning and origin of symbols; and if that explanation plainly, and relevantly, involve at least a passing glance into the "architecture" of the "inward man," and cannot be got at without such an introvertive glance; what would they have? An explanation without the explanation? Hamlet without Hamlet? If they do not prefer to remain in professional ignorance of any such explanation of the symbols used, or which have been used, by architects and builders, as well as by Freemasons and magicians, and also by Christian religionists, they must rouse up their own "inward man,"—look "within" their own anatomical or architectural outlines for a moment,—where, alone, the true church, or temple, stands; and whence, alone, the paradisaical "kingdom of heaven within" them, and "the lord for the body," can "come;"—and so they may judge for themselves in this great question of the *nosce teipsum*: for this, in truth, is the question on which all such symbols directly bear: the tenets and the symbols cannot otherwise be harmonized;—and he who restively and inconsequently expects to be made to comprehend the original meaning and purpose of these symbols of the inward man without the necessity of taking a passing glance into his own wonderful nature, as "the house of God,"—"the temple of the Holy Ghost,"—the church of which Christ is the Arch Keystone, or "Headstone of the Corner,"—must be an unreasoning mortal, with a soul awaiting in depth, however expanded in circumference; and had better rest satisfied without the explanation sought for, and pass on to some other subject.

At the same time, I am quite sensible of the impropriety of anything really like "a psychological disquisition in the *Builder*," even were it on the mere score of limits alone: and, although such an attempt as the present, in a publication like this, is surrounded with many other difficulties; I am well aware that,—however crippling to the argument,—I must confine

* It is said of an oracle, among the Montanists, according to Neander, that in it "God alone is awake, and man sleeps." The idea of God awaking is certainly Scriptural, as well as Brahminical. "Awake! Why sleepest thou, O Lord! Arise . . . for our help" (Psalm xlv. 23). "Then the Lord awaked, as one out of sleep, and like a mighty Man, that shouteth by reason of wine" (Psalm lxxviii. 65). "Awake! Up my Glory! I myself will awake early" (Psalm lvii. 8). "I shall be satisfied when I awake with thy likeness,"—"Shining Image," or "Glory" (Psalm xvii. 15). "Awake! Awake! put on strength, O arm of the Lord. Awake, as in ancient days, in the generations of old" (Isaiah ii. 2).

myself, with the utmost and most restrictive abstinence, to the merest psychological indications in its support. Nevertheless, if, as I have already hinted, an explanation of such symbols as those treated of be desirable, whatever is relevant to that explanation ought to be admissible, as far as limits will allow; and the present inquiry is only one of many instances which go to show that it is hard to say what subject it may not be relevant or requisite for a thorough architect, professionally, or as such, to deal with or consider; or for the *Builder* to treat of, as one not beyond its province, even as a strictly professional paper; far less as a publication of miscellaneous and popular interest, adapted to spread abroad architectural and other art-ideas among the public generally.

In my first series of letters on Symbols and the ancient doctrines involved in them, and more especially at the close of these letters, it may be remembered, I had worked out, from such doctrines (by help, however, of the psychological key to be now given), one general conclusion: that the mental nature of man was evidently regarded in these doctrines as being twofold, and antithetical, or reversible and alternative, as life-principles, human and divine, or Soul and Spirit, in conjunction; and—by scientific induction from the mythological and mystical doctrines,—Concentro-radiative, or Radio-concentrative, in potential form,

This conclusion was based upon such modifications of ancient doctrines as that of the Rosicrucians,—their Compound or human life, and their Elementary or spirit life, in the ideal conjunction of "a Rosicrucian marriage," being equivalent to a Concentro-radiative nature, in which the Compound or human life was the Concentrative and the Elementary or spirit life the Radiative;—and that of the Buddhists, in which the concrete state of pravritti was the Concentrative or human state, or "this life" of the Passè Buddha, and the dissolutive state of Nirvritti or Nirvana the Radiative or divine state of "the Buddha" himself;—that of the Brahmins, in which the plastic state of prakriti was equivalent to the pravritti or concrete state of the Buddhists and the compounds life of the Rosicrucians, or the concentrative, concrete, and human life; and the state of "Brahm" or divine absorption, to the Nirvritti of the Buddhists and the elementary life of the Rosicrucians, or the Radiative, dissolutive, or spirit life;—and also that of the primitive Greeks and Druids, in which the twofold Apollo, comprising a creative and destructive principle in one human form, indicated the same concentro-radiative nature in the noblest and most fully developed form of the God-man or man-God—human, or concentrative, and yet radiative or divine, in alternate reversal; the normal and undeveloped type and precursor of which two-fold and alternative nature, in the present state, or duality of states, of man's imperfect form—whether regarded as fallen from a past, or as not yet matured into a future, state of development—is the alternate reversal of the two states of waking and sleep,—waking as the concentrative, and sleep as the radiative; although the pure and exalted radiative, like the fairy queen Titania, "strikes more dead than common sleep," as Oberon has it in "Midsummer Night's Dream; and is hence more able to

"——— Dissolve me into ecstasies,
And bring all heaven before mine eyes,"
as Milton sings in "Il Penseroso."

I shall now endeavour to show that the very same concentro-radiative principles, thus deduced from mythological and other religious doctrines, are scientially and readily deducible from a consideration of human life itself, apart altogether from such doctrines; and that these psychological and pneumatological principles involve a reason for precisely such symbolical forms as those of which I have just been treating.

Before attempting to do so, however, I must here note the corroborative and somewhat remarkable circumstance that a coincident mythological and symbolical conclusion, closely analogous to my own psychological and guiding one, has been drawn from an exclusive consideration of "Symbolism as a Science," by Dr. Barlow; who, in the *Builder* of 17th March, 1860, says:—

"In the remarks which I hope to have the honour of reading on Monday evening before the Institute of British Architects, I have endeavoured to give a scientific character to symbolism in art by tracing it up to its first principles in the theologies of ancient nations, the Chinese, the Indians, and others.

"In this way I have arrived at two principles or agents in nature which do not admit of further analysis—Life and Sight: these, I find, will furnish or rather explain the most recondite symbolism with which we are acquainted."

The conclusion and corroboration here occurring, I say, are remarkable, inasmuch as "Life and Light" deduced by Dr. Barlow from a consideration of symbolism *per se*, as a science, are clearly identical with those two principles, the Concentrative (or Life), and the Radiative (or Light), psychologically considered, of which I am about to offer a few indicative hints;—principles which have guided me, as by a sciential and extrinsic as well as a *priori* light, to kindred symbolical and religious conclusions, without any pretension, on my part, to any legitimate and exclusive induction, based solely on a consideration of symbolism itself as a science, to which Dr. Barlow alone can fairly lay claim. And if I have been enabled to develop these common principles further than Dr. Barlow has yet done, it is to psychology and not to mythology that I am chiefly indebted; my mythological, or at least symbolical, knowledge being very limited by comparison with his.

The mind of man may be regarded as threefold in more aspects and senses than one. It has three phases or aspects—potential, sentient, and sciential; and each of these is also threefold—the potential comprising the propensities, the desires, and the will; the sentient comprising the corporeal feelings or senses, the affections, and the conscience, convictions, beliefs, or faiths; and the sciential, comprising the concreative, constructive, or compositive; the connective, relative, or comparative; and the identitive or contemplative faculties. By the concreative, constructive, or compositive, so far as regards the mental phenomena, I would wish to denote that faculty, power, or force, by which the elements of the senses are concreted, constructed, or composed into mental objects of comparison, identification, &c. A kind of microcosmic world is thus concentrated, as it were, around the circumference of the mental sphere. This microcosm, however, is not so much a world of mere images as it is one of estimations. The mind of man is an estimator of forces, and a measuring rule, as it were, for all creation.

Light and colours, for example, are subtle radiative forces, whose intensity is estimated by the seeing force or power, or the concentrative agent, in the eye and the brain. So it is with all the senses; and all we actually know of the nature of the outer world is, that is a congeries of forces, concentrative and radiative. By the mind; or in the mind rather, and by the soul and spirit,—or, as I shall endeavour to show, the concentrative and radiative,—as the estimating forces; the infinitude without is converted into relative units in the concentrative faculty of conception; and these relative units are collected, by the further concentrative operations of the faculty of comparison, into classes, kinds, or species, whose similitudes approximate, more or less, towards identity; but the identitive faculty is the central or superlative one, as the conceptive, concreative, or compositive is the superficial or circumferential; indeed I have been in the habit of ranking these three mental regions as the positive, the comparative, and the superlative; and I consider (with Coleridge and others, it may here be incidentally remarked) that the faculty of learning is one relating more especially to the positive; that of talent to the comparative; and that of genius to the superlative.

Now, from the multiplicities—the infinities—without, to the identities and unities within; through the compositive, or conceptive, and the comparative, connective, or relative, we can trace the manifest operation of a concentrative principle, whose tendencies are from the circumference, as it were, of a sphere of force or action to its centre. The very terms conception, comparison, contemplation, and such like, imply the operation of a concentrative principle. It manifests itself in the ocular field, as we may call it, of the comparative faculty, or the understanding; as well as in the microscopic field of the conceptive or concreative faculty; and in the telescopic eye of the contemplative or identitive centre. In the comparative for example, we find relations reared upon subjective terms; two or more conceptive elements ever being reduced to one relative element, in a way which may be thus symbolized:—



FIG. 1.

the two extremities of the angle denoting the subjective terms, and the apex, or point, the one common relation reared upon these two as its bases. The same concentrative process, in its threefold and complete form, is still more clearly indicated in the lower or concentrative moiety of the following symbol:—

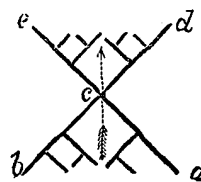


FIG. 2.

the base, *a b*, indicating a series of subjective terms, or relational elements, of the lowest order; and *c* the one common principle of identity deducible from them.

all. The arrow in either case is intended to indicate here the concentrative line of direction.*

This concentrative process, as I have hinted, seems to extend from the circumference to the centre of the mental organisation, as is implied by *a, b, c*, fig. 2; and it can be shown to be as distinctly operative in the positive or lowest region as in the comparative or intermediate, and in the superlative, or highest. In short, there is a concentrative power or principle operative in and throughout all the mental actions and acquisitions, from circumference to centre.

But a little further consideration show also that there is a principle of the contrary or radiative description, represented simply as in fig. 3—



FIG. 3.

or, in a sort of anatomised and outspread or separated but more completive form, as in fig. 2, *c, d, e*,—a radiative principle, operative—in fact, co-operative—along with the concentrative: especially in all re-presentations, re-member-ances, re-identifications, &c. Thus, nothing can be remembered unless what has before been identified, as an object of attention; that is, an object must be identified by and in the concentrative ere it can be re-presented in the radiative, and re-membered and re-identified in the concentrative again. And, on the whole, it appears that as subjective terms can be concentrated into relations; so relations can be re-radiated into subjective terms; and here we find the operation of what Dr. Thomas Brown calls the relative suggestion, on the one hand, and the simple suggestion—which may perhaps be more properly resolved into the subjective suggestion, in co-operative alternation with the relative suggestion—on the other hand.

The mind thus displays itself as a concentrating and radiating sphere, circle, or cone; and its phenomena are sustained or conserved under the mutual and conjoint action of these two distinct though co-operative principles, powers, or forces,—the concentrative and the radiative: and the latter of these,—the radiative,—is as it were a light shining into and illuminating the dark concentrative; bringing within the range of the conscious or identitive principle, in the concentrative sphere, according to certain laws of relationship or association and suggestion, all the varied and heterogeneous acquisitions of the conscious mind; in new forms and combinations as well as in old; but being in itself, as a radiative sphere, beyond as it were, or extrinsic to, the conscious principle, which is in and of the concentrative enlightened by it, but not of or in the enlightening radiative, who is another besides the ego or identitive, and is not only “the

* Considering that these symbols were invented by me without the slightest reference to mythology, and many years before I had ever thought of their relationship to religious symbols already in use, their similitude to the following:—



which is sculptured on the entrance to the “transe” or passage leading into the “Sorcery hall,” at New Grange, in Ireland, is notable; as, indeed, is their relationship to the Δ or masculine symbol of the Egyptians itself.

true light which lighteneth every man that cometh into the world,” and which “teacheth all things, and bringeth all things to remembrance,” whether in the comparatively dark moonlight of this life—the life of the concentrative; or in the glorious sunlight and open day of the radiative life, or life “to come;” but is also the true Lord and Grand Master of the human soul itself, who is his servant; and of the human body, which is his temple.

The concentrative principle, therefore, is the conscious principle or soul and life of man himself; while the radiative principle is a spirit of light to the soul, with which it co-operates in the maintenance of that circle of alternate action,—concentrative and radiative, aggregative and segregative, synthetical and analytical, identitive and antithetitive, relative and subjective,—by means of which the mental phenomena are ever circulated, organised, and conserved.

Although the radiative may be said to send back from the one common centre to the one common circumference of the mental sphere what has been concentrated from that circumference to the centre; this venous and arterial system, as it were, of the mental circulation may be symbolically or figuratively laid open or anatomised, as in fig. 2; the lower moiety or venous root of the system denoting the concentrative, and the upper or arterial “branch,” the radiative; or they may be symbolised more elementarily and simply

thus, \times or thus \times ; or thus Δ , to denote

the suppression of the radiative in the concentrative life; it is also evident, indeed, that the same two principles, Δ and ∇ , or the concentrative and the radiative, may be thus symbolized N ; as well as by a variety of other geometrical forms, such as many of those in Mr. Godwin's collection in the *Archæologia* of 1843, the following inclusive:—



the conversion of angles into triangles in the hexalpath being regarded as indicative of the creaturely limitation of universal principles into the human and angelic form; the angelic being a ray of the radiative universal Spirit, and the human a spark of the unitive and creative soul or universal Father of all, in whom we live, move, and have our being.

And here, though to a certain extent anticipatively, I may remark that the Unitive power, whence the Concentrative throughout creation emanates, being the Father of all, is of course masculine in principle; and the Infinitive power of the Universal Spirit, whence the Radiative emanates, is feminine. These are the two first and paternal principles; and the Son of the Unitive and Infinitive powers is also a universal and eternal principle, partaking of both; while the three are one, though this one is threefold—a trinity in unity. And this is so even in the creaturely images of the universal Godhead. The Concentrative is the masculine principle, and the Radiative the

feminine, in human life; and the man or woman results, as an outbirth, from the union of these two. In the man, or masculine, the concentrative is more powerful, both in mind and in body than in the woman or feminine, who is more radiative or spiritual and angelic in her nature than the man: hence the Radiative life, or light rather, in woman will develop itself more highly than in man; and will, in fact, be as superior comparatively, to that in man, as is the Concentrative life in man to that in woman. The Concentrative therefore, is essentially masculine in principle, and the Radiative feminine; although, in this life, or the Concentrative life, in both men and women, the concentrative, or masculine principle, is of course, predominant; as in the other or Radiative life, the Radiative, in both, is predominant, while the concentrative, or masculine, rests in the glorious arms, as it were, of the exalted radiative, who shines as "a crown of glory" on the "Head" of this "man-child," and is herself "the woman, clothed with the sun,"—the "woman" who was put away,—the "woman" who, as "a new thing," shall "compass a man" (Jer. xxxi. 22): "she shall compass thee with a crown of glory."

The operation of these two principles, the concentrative and the radiative, can be traced in the compositions and decompositions, the concretions and solutions, of the body, and its conservation, as well as in those of the mind: indeed, the body may much more properly be said to subsist by and in these two principles, the Soul and the Spirit—the Concentrative and the Radiative—than these in it.

(To be continued.)

MASONIC NOTES AND QUERIES.

THE VAULTS UNDER MOUNT MORIAH.

As every scrap of information relating to the Temple at Jerusalem must be of interest to Freemasons, I send you an extract from a recent traveller's work on the Holy Land.

"If the reader will examine a map of Jerusalem and vicinity he will see a spot just without the walls, and near the Damascus Gate, called Jeremiah's Grotto. Whence it derived its name, or why it is appropriated to that prophet in particular, I know not, but to the most casual observer, it presents the appearance of a deserted quarry. Between it and the walls of the city runs a road leading across the Valley of Jehosaphat, and skirting the Mount of Olives, till it falls in with the path from St. Stephen's Gate, when it crosses the mountain to Bethany, and thence to Jericho.

"It has long been more than suspected that a gallery of this quarry extended under the wall of the city itself, but nothing was positively known regarding it, as it has been kept carefully closed by the successive governors of Jerusalem. The mouth of the cavern was probably walled up, at least as early as the time of the Crusades, to prevent its falling into the hands of a besieging army; earth was then thrown up against the wall, so as effectually to conceal it from view, and it is only upon the closest scrutiny that the present entrance can be perceived.

"Drs. Smith and Robertson, during their tour through Palestine, made an effort to effect an entrance, but in vain, and, so far as I know, all other attempts have been equally unsuccessful, till about a year ago, when the dog of an American gentleman, a resident of Jerusalem, attracted by the smell of some animal, scratched a hole just at the surface of the ground, and suddenly disappeared; he soon came back, and his master attempted an exploration, but owing to the want of candles he was obliged to give up the attempt. He returned, however, with his sons and a servant, just about sunset, and allowing themselves to be locked out of the city, they succeeded, without attracting observation, in descending and making a survey of the whole extent. The report of this was soon bruited abroad,

and before the authorities took any action in the matter, it was visited by several parties, and by ours among the number.

"For a few rods the descent was very rapid down a slope of rich loam, but soon we began to ascend over immense heaps of rubble and the chippings of hewn stone. The turnings were frequent but not abrupt, the main direction being south-east. We took the precaution to fasten a clue at the entrance, which an Arab unwound as we advanced, and at every turn we stopped to examine the bearings of our compasses, so that our progress was slow. We laboured on, however, now running against some of the huge pillars left for the support of the roof, and again stumbling over some massive block, which we could not see in the obscurity. We followed up the different galleries, and examined them thoroughly, in the hope of finding some other outlet, but were stopped in every direction by the solid rock.

"Suddenly there was a cry of 'take care here's a precipice!' We all pressed forward to the spot to examine it, and found ourselves on the edge of a pit some ten or fifteen feet deep, and about a hundred feet across. The floor was of rock, smooth, but extremely uneven, the inequalities being caused by breaking off the blocks at the bottom, instead of cutting them away; the roof, too, presented a similar appearance. Near this, at the end of a long gallery, was a fountain, supplied by water dropping from the roof. It was delightfully cool, but unpleasant to the taste, being strongly impregnated with lime.

"Our advance was, in one or two places, obstructed by the heaps of broken stone, which reached near the roof, that we were obliged to creep on our hands and knees. I could understand well what a grievous penance it must be to walk with one's shoes full of peas, for crawling on cobble stones is akin to it. At the end of one of the chambers was a crevice in the rock, through which one or two of us squeezed, and looking up, we thought we had discovered an old shaft, but on climbing thirty feet or more we found that it was a natural fissure, and had no outlet above as we hoped. Our disappointment was lessened, however, upon discovering that the sides of the fissure were covered with stalactites of a rose colour, and we immediately availed ourselves of a hammer, produced by one of the party, to break off specimens, with which we filled our pockets.

"But the most interesting portion was at the extreme end of the last chamber. Here were blocks of stone but half quarried, and still attached by one side to the rock. The work of quarrying was apparently effected by an instrument resembling a pickaxe, with a broad chisel-shaped end, as the spaces between the blocks were not more than four inches wide, in which it would be impossible for a man to work with chisel and mallet. The spaces were many of them four feet deep, and ten feet in height, and the distance between them was about four feet. After being cut away at each side, and at the bottom, a lever was probably inserted, and the combined force of three or four men could easily pry the block away from the rock behind; the stone was extremely soft and pliable, nearly white, and easily worked; but, like the stone of Malta and Paris, hardening on exposure. The marks of the cutting instrument were as plain and well defined, as if the workmen had just ceased from labour.

"Having thoroughly examined every nook and corner, we turned back towards the entrance, examining the ground as we went. Near a pillar in about the centre, we found a quantity of bones, brought in by the jackals, the smell of which had first attracted the dog. We then looked along the surface of the wall, which closed the entrance, but, though the light streamed in at one or two cracks, there was no other hole large enough to admit even a dog, and satisfied that we had come in at the only possible entrance, we, one after another, climbed up and worked our way out.

"Upon comparing a subsequent measurement of our guiding line, and the time spent in returning from the extreme end, we judged the length of the quarry to be rather more than a quarter of a mile, and its greatest breadth less than half that distance.

"There had been some doubt expressed by one or two of the party, who had made a previous visit, as to its being a quarry, but we all agreed that though it might originally have been a grotto, it had been worked, and then the question arose, 'By whom?' The answer was, 'King Solomon,' and for this opinion there seemed to be many reasons. The stone is the same as that of the portion of the temple wall still remaining, and referred to by Dr. Robinson to the period of the first building. The mouth of the quarry is but little below the level of

the platform on which the temple stood, making the transportation of the immense blocks of stone a comparatively easy task. The heaps of chippings which lie about show that the stone was dressed on the spot, which accords with the account of the building of the temple: 'And the houses when it was in building, was built of stone, made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building.' The extent of the quarry, the amount of stone which must have been worked out there, and the size of some of the blocks themselves. The extreme age of the part which has been exposed to the action of the elements, and which dates back in legends and traditions to the time of Jeremiah. The fact that there are no other quarries of any great size, near the city, and especially the fact that in the reign of Solomon this quarry in its whole extent was without the limits of the city.

"Whether the hole through which we effected an entrance will be closed again is hard to say, but it seems probable that it will, as the quarry lies directly under the Mohammedan quarter of the city, and in case of an insurrection of the Jews, it would be almost impregnable if taken possession of by insurgents, and at the same time, they would have it in their power to blow up all that quarter of the city."

NAME OF HIRAM ABIFF.

Does not your correspondent, at page 19, conclude somewhat too hastily, that the personage of the 3rd degree always represented Hiram Abiff. I think there can be little doubt that the whole ceremony is purely symbolical, and that it has been differently interpreted at different periods, amongst different people and creeds. In Turkish societies it is said to be either Ali or Hossein. In York Masonry, an allusion formerly hinted at Pythagoras, the ceremony was entirely dramatic, and the present circumstantial relation does not date beyond 1717, and it is somewhat doubtful whether previously Hiram Abiff was ever mentioned. Without attaching too much importance to it, we may quote the following attack on the ancient York Masons in 1725. "They seem to be listed under the patronage of Hiram, King of Tyre, who was doubtless an heathen, unless converted to Judaism after his acquaintance with Solomon. They tell strange foppish stories of a tree which grew out of Hiram's tomb, with wonderful leaves and fruit of a monstrous quality; although at the same time they know neither where nor when he died, nor anything more of his tomb than they do of Pompey's. The following would appear to militate against the Strasbourg Freemason acknowledging Hiram Abiff as their prototype. Speaking of Roslin, Bro. Ker says, "One pillar more elaborately ornamented than the other, is known by the name of the apprentice pillar. The tradition regarding it is, that it was executed by an apprentice, while the master builder was absent at Rome, inspecting the original pillar of which it was to be an exact copy. The master at his return was so enraged that his journey had been rendered fruitless, and the fame which he expected to acquire reaped by another, that he struck the apprentice a blow on the forehead with his hammer, which laid him lifeless at his feet.* At the west end of the centre aisle are three heads, intended to represent the apprentice with a wound on his forehead, his mother (the mother of Masons?) weeping at his death, and the master with a most rueful visage, indicative of sorrow and repentance for the foul deed which he had committed." Again, most of you have heard the story of the apprentice pillar here, and the apprentice window at Melrose. In both instances the Master Mason was unable to finish his work, and had to go to Rome for instruction, the work was done by an apprentice in his absence, who was killed by the master on his return. (Magazine 1857.) York Masonry appears to have fixed on the first Christian King of Northumbria for the lower degrees, as the higher did the first Christian King of Jerusalem, the true founder, being known according to the established laws of the rite (which prohibited any one to make any enquiries beyond the degree he had taken), only to those who had advanced to a cert

* This reminds one of the fable of Daedalus.

tain degree. Few high grade Masons will probably dispute the introducers of that rite, and it is not difficult to understand why the Order of "Knighthood of the Temple of Solomon, and poor fellow-soldiers of Jesus Christ," should adopt Hiram Abiff, and claim the St. Johns as Grand Masters. Our Johnnite system would appear to consist of the three cabalistical degrees of the Jewish Rabbinical colleges combined with the lesser and greater mysteries of the Egyptians (Master and Rose Croix), and forming Esceonianism. The later junction of Templary, Rosicrucianism, and Freemasonry having still further confused our system.—△

All triangles commence with very small points—large questions frequently arise from very small words. The more the question of the above name is ventilated the more information is elicited. On reference to Brown's *Dictionary*, *Abi* or *Ab* is supposed to signify *Father*. In Donaldson's *Freemasons' Companion*, 1773, pp. 19, 21, Hiram is represented as being a second Bezalel, and honoured by his king with the title of *Father*, and at p. 21 are these words,—"Obdeymonus or abdomenus the Tyrian called in the old constitutions Aymon or Hiram Abif. In Oliver's *Dictionary of Symbolical Masonry*, he is called "Hiram the Builder" (quotation from Mackey's work). In Brown's *Dictionary* he is represented to be as a famed artificer; his father is called Tyrian, perhaps merely because he dwelt sometime at Tyre, but he might be of the tribe of Naphtali and his mother was a widow of Naphtali and a daughter of Dan, a native of the city of Dan. Refer also to Hutchinson's *Spirit of Masonry*, p. 145. Bro. How in his *Manual*, p. 359, states Hiram Abif (an appellation said to mean his counsellor, or head workman). In a pamphlet in the Bodleian Library, Oxon, entitled, I think, *Hurim and Thummino*, it is stated that the father of Hiram was named Ur, that he married the widow of Naphtali, and that they lived at Tyre; and we may fairly presume that Hiram was the issue of that marriage, and was called Abi, or Abiv, when at the Temple, to distinguish from Hiram K. of Tyre. On the tracing boards in the Apollo Lodge (No. 460), the three Grand Masters are represented thus:—"Beet Hamikdash biruschalem milna at Jedee Schelomo méleh Israël Khiram méleh Thúr wa Hiram Schébet Naftali hebônée bischnat." I have thus written it for those unacquainted with the pronunciation of the Hebrew language. There Hiram is merely represented as of the tribe of Naphtali, but as at the building of the Holy Temple Hiram was esteemed as the Father, it can hardly be supposed to have been the surname, but only to distinguish it from H. K. of Tyre. In the frontispiece to Dermot's *Ahnam Rezon*, Hiram stands on a pedestal at the right of K.S., with the emblem of the J.W., whilst H. K. of Tyre stands on another pedestal at the left with the emblem of the S.W.—R.E.X.

ROSICRUCIANISM.

Is the following a truthful account? "According to the opinion Sandivogiers, who copied after his great master Frismegistus, all sorts of sciencies, are contained in Masonry. Nay, Valentine in his *Burrus Triumphus*, goes so far as to say an artist cannot properly be called an adept without he can build his athenors, his digestors, and his reverberatory furnances, with his own hands, in which is required the skill of a bricklayer, a mason, a smith, and an exqutsite geometrician." Observations and critical remarks on the new Constitutions of the Freemasons.

CRAFT TRACING BOARDS.

When did the pretty pictures we now have in lodges come into use, as tracing boards, and supersede the veritable old stone ones?—GRAVER.

THE SESQUIADELPIAN FORM.

What is the Sesquiadelpian form of Masonry, and where is it practised?—QUERIST.—[We never heard of such an affair. Where did querist pick up the outlandish word?]

A CLERKENWELL LODGE ABOUT 141.

Not being posted up in London localities, could you inform me whether the following lodge ever really existed, and whether any of the old Hospitaller Encampments were held along with it? To his Grace of Watten, Grand Master of the Holy Lodge of St. John of Jerusalem in Clerkenwell. MAGAZINE, vol. iv., 1858.—△

FREEMASONRY IN SWEDEN.

It was mentioned, in my presence, that to be a Freemason was to enjoy considerable privileges in Sweden,—what are they?—A. B.—[Freemasonry is very select in that country. The Swedish rite numbers certain degrees, the possessors of which are recognised as the seventh class of nobility of the Kingdom. This, of course, only applies to Sweden and not to brethren of all parts, for if it did the King of Sweden would have such a class of nobility, in numbers, worth, and diversity of race that no other potentate could show anything at all approaching to it.]

CURIOSITIES OF AMERICAN TRADING.

A copy of *The Universal Masonic Record*; or, *Links in the Golden Chain of Brotherhood*, having lately come into my hands, I have been much amused by the description of the trades of several brothers therein set forth, and thinking others might be the same, I have made a note of them. Every trade, business, and profession, seems well represented, but there are some curious things, both separate and conjoined, e.g., a justice of the peace and soap and candle maker; a physician, actor and farmer; a verbatim reporter (what I suppose we should call a short-hand writer), a gold pen manufacturer and policeman; the junior partner of Dr. Wesley Grindley's magic compound, a student; a railroad supervisor; coroner; sexton; galvaniser; assistant mint coiner; lager beer saloon; confidential corresponding agent; coal operator; a heater, living at a place called Ætna; manufacturer of sarsaparilla, mineral water, bottled ale, and porter; dealer in musical goods; river clerk; forger of machinery; mechanic and lumber dealer; and a sand, molasses, and wine dealer. No doubt if the trades of our brethren at home were similarly registered, we should arrive at as many curious things, but these seem to me to be irresistibly funny at first sight. Of course the names are suppressed, though appearing in the *Record*, as it is not ridicule of individuals that prompts your old correspondent—Ex. Ex.

CORRESPONDENCE.

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

GRAND LODGE.

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

DEAR SIR AND BROTHER,—My attention has been directed to an accidental error in the "Quarterly Communication Paper" just issued.

At the last Grand Lodge Bro. Waters, moved an amendment, or rather an addition to the last resolution, which addition I accepted, and the resolution was put and carried thus:—

"4th. That the Trustees be and are hereby instructed to make such arrangements when and so often as may be required for the selling out of stock now standing to the credit of the fund for General Purposes as may be necessary to meet the requirements of the Committee in the progress of the work, such amount not to exceed the sum of £21,000."

I am most anxious that it should not appear that there has been any breach of faith, and, therefore, I would beg leave to make it known through your pages, that although the words referred to are accidentally omitted from the "Quarterly Communication Paper," that they are duly recorded on the minutes.

I am, yours fraternally,

JOHN HAVERS.

THE MASONIC MIRROR.

MASONIC MEM.

The renumbering of the lodges has been completed, and the last number on the roll of the Grand Lodge of England, that of a new lodge at Barnes, Surrey, the warrant of which has not yet been issued, is 975. The number expunged from the list is 332, and about 100 more will go on the formation of the proposed new Grand Lodge of Victoria.

THE BOYS' SCHOOL.

During the last three days the plans for the Boys' School have been on view at the Freemasons' Hall. There are thirty-two designs, some of which are utterly worthless—others ridiculously ornate—and the majority far too monastic. We hope to say something more in our next, by which time the successful competitors will be declared. What necessity is there in a school for a tower rivaling that at the Houses of Parliament, or an extinguisher like that at Langham-place?

METROPOLITAN.

LODGE OF TEMPERANCE (No. 198).—An emergency meeting of this lodge was held on Thursday, July 9th, at Bro. Holman's, Plough Tavern, Plough Bridge, Rotherhithe. Bro. Nowlan, W.M., presided. There was a raising and some passings done. Several visitors were present. Bro. P. N. Pibbals, Hon. Secretary, having been presented on the 21st of April, 1863, with a splendid gold watch by the members of the above lodge, for his upright and gentlemanly conduct, Bro. J. W. Barrett, P.M., thinking that a watch was no good without a chain and appendages, on July 13th, 1863, privately presented to Bro. Tibbals, P.M., a splendid gold chain and appendages, consisting of a Rough Ashlar, key forming a square and compasses, and a Past Master's Jewel of gold and splendid workmanship. The watch and chain were made by J. Bennett, of Cheapside. Bro. J. W. Barrett has served the office of Steward of all four charities, and on two occasions has received a vote of thanks for his services.

WELLINGTON LODGE (No. 548, late No. 805).—This flourishing lodge held its usual meeting on Tuesday, July 14th, at the Clarendon Arms Tavern, Upper Lewisham-road, Deptford. Bro. John Stevens, W.M., in the chair. The business was passing Bro. T. P. Voss to the degree of a Fellow Craft Freemason, likewise initiating Mr. Kirkman Smith into the secrets and mysteries of ancient Freemasonry. Both ceremonies were most ably done, and reflected the greatest credit on the skill and ability of the W.M. The brethren afterwards adjourned to refreshment. Visitors—F. Walters, W.M. 73, Sec. 871: G. Chapman, J.D. 172; T. P. Voss, 871; J. Nottebohm, 871, &c.

INSTRUCTION.

Confidence Lodge of Instruction (No. 193, late 228).—On Tuesday, July 14th, the fifteen sections were worked at the above Lodge of Instruction, held at Bro. Swainstons, Three Bucks, Gresham-street. Bro. John Thomas in the chair, Bros. Dudley, S.W.; Barns, J.W.; Kerby, Sec. Seventy-two brethren were present, and the lodge was closed in perfect harmony at 10.15 p.m.

WHITTINGTON LODGE (No. 1164).—A numerous assemblage of brethren met at the Old Kent Tavern, Brownlow-street, Holborn, on Thursday, the 16th inst., when the fifteen sections were worked. Bro. Brett, P.M., in the chair, putting the questions, which were answered in an able manner by Bros. S. B. Wilson, Foulge, Alexander, Carle, Dudley, Francis, and other brethren. At the conclusion, Bro. S. B. Wilson proposed a vote of thanks to Bro. Brett, a founder of the lodge, for the able manner in which he had conducted the work of the evening. Bro. Carle acted as S.W., and R. Jones, J.W. Bro. Carle was elected to the chair for the next meeting, and the brethren separated at ten o'clock.

PROVINCIAL.

GLOUCESTERSHIRE.

STOW-ON-THE-WOLD.—*Prince of Wales' Lodge* (No. 1253).—The promoters of this new lodge, situate in one of the most beautiful positions in East Gloucestershire, having obtained the warrant from the M.W.G.M., under the above title (the second of that name in England), appointed Friday, the 10th of July inst., under the sanction of the M.W. Prov. G.M., for the consecration and constituting of the said lodge, installation of the W.M., and initiation of candidates, according to the programme approved for the province of Gloucestershire. The R.W. D. Prov. G.M., George F. Newmarch, very kindly consented to attend (with several Provincial Grand Officers), to perform the above named ceremonies. Every arrangement was, therefore, made for their reception, and a full meeting of brethren from the cities of Worcester and Oxford, was anticipated, but owing to the shortness of time to perfect the arrangements, and the pressing emergency under which the meeting was held, to meet the convenience of the W.M. designate, sufficient notice was not given to intending visitors. At the twelfth hour on the 9th inst., the D. Prov. G.M. was, by telegraph, summoned to attend the funeral of a gentleman more than 200 miles away, and there was no possibility of his being present. He endeavoured to make every provision for such an emergency, but postponement appeared to the promoters to be inevitable. The W. Bro. E. S. Cossens, Prov. G.S.W., K.T., G.D.C.M.M., had intimated to the D. Prov. G.M. his intention of being present, and on arriving at the scene of action found the difficulty which presented itself. He knowing the danger of delay, and finding an authority from the D. Prov. G.M. waiting for him at Stow, summoned the forces, superintended the lodge arrangements, and waited the approach of a number of exalted officers to warrant his proceeding with the ceremonies. Sir J. Maxwell Steel Graves, P. Prov. G.M. of Gloucestershire, &c., the W.M. designate, attended by Bro. the Rev. Wm. Elliot Hadow, P. Prov. G. Chaplain Devon, K.T., R.C.M.M., &c., arrived by the appointed time, as did also the W. Bro. Jabez Jones, P.M. 772, P. Prov. G. Organist, and Bro. John Smith, Worcester, to assist the petitioners and give effect to the proceedings. Bro. E. S. Cossens, as the representative of the Prov. G.M., went through the ceremony of consecration in the most ancient, ample, and solemn form, assisted by Bro. the Rev. W. Hadow, as the Chaplain for the day, and at its close formed a Board of Installed Masters and duly installed Sir Maxwell Steel Graves as the first W.M. of this new and fortunate lodge, according to ancient usage and established custom. Sir Maxwell then confirmed the appointment of the M.W.G.M., and invested Bro. Robt. J. Brookes as the first S.W., and Bro. H. L. Grove as the first J.W., leaving the other appointment until a future day. A ballot was next taken on behalf of the following gentlemen as candidates for initiation:—James Fenton, the Rev. Robt. Banford, Jonathan W. Neale, John Bullock, Charles Gardner, John Gallop, Wm. Thornbury, and Thomas Tipping, all of which were unanimously approved. The ballot was exercised again on behalf of Bro. the Rev. W. Elliott Hadow, &c., as a joining member, whom it is needless to add was unanimously approved. The S.W. and J.W. having, from inexperience, declined to undertake part in the ceremony of initiating the candidates, and fearing the ceremony would occupy too much time to permit him to conduct it, the W.M. solicited Bro. E. S. Cossens to come to his aid, who proceeded to initiate the eight candidates in a manner most gratifying to all present—Bro. the Rev. W. E. Hadow very kindly and effectively discharging the duties of J.D., and Bro. Jubb those of the I.G. The ease and grace which attends the performance of all the ceremonies conducted by Bro. Cossens was the theme of general observation and praise, and it is only a fair compliment to our brother to say that the brethren present felt deeply thankful to him he having without any previous intimation, undertook the whole of the ceremonies and thus prevented a dilemma that every one was glad they had by his aid escaped. The banquet which followed was everything that could, at this season of the year, be expected—the table groaned with luxuries. The wines were good and the desert delicious; much praise is due to Mrs. Gardiner, the hostess. All that was wanting was a greater number to partake of it. The W.M. presided for a short time, but the train arriving shortly after, to convey him *en route* for Holyhead, Kingston, and Dublin, he was obliged to vacate the chair. The brethren having unanimously solicited Bro. Cossens to supply his place, he

gave the accustomed toasts with due regard to the honour of precedence, and on proposing the health of the initiated candidates, addressed them with the usual charge to E.A. with excellent effect, and turned a cloudy morning into a "red letter" day. The brethren retired at a moderate hour, declaring it to have been the first truly Masonic day of their lives. Bro. Jabez Jones and Bro. John Smith rendered most efficient services to the lodge during the day.

LANCASHIRE (WEST).

MANCHESTER.—*Caledonian Lodge* (No. 246).—The lodge was opened at the Masonic Lodge rooms, on July 8th, Mr. Mather and Mr. Humphrey Davies, were balloted for and elected. Mr. Davies was initiated by the W.M. Bros. B. S. Barber was passed by Bro. G. C. Thorpe, P.M.; J. Cooper Partington by Bro. E. Wathan, W.M.; John Mountain by G. C. Thorpe, P.M.; B. Williams by G. C. Thorpe, P.M.; J. Shaw by Isaac W. Petty, P.M.; Robert Heywood by E. Wathan, W.M.; Thos. Cakden by E. Wathan, W.M. It was proposed by Bro. J. W. Petty, P.M., seconded by Bro. G. C. Thorpe, P.M., and carried unanimously: "That the Caledonian Lodge subscribe a further sum of £5 5s. to the Boys' School." Bro. Petty, P.M., reported that the picnic held on Wednesday, the 24th ult., had been a perfect success, that upwards of 100 brethren (all members of this lodge), and their ladies had enjoyed a very delightful day, at Clumber Park, Nottinghamshire, the seat of our R.W. Bro. his Grace the Duke of Newcastle, who in a very noble and brotherly manner, afforded every possible facility to the party for enjoyment, by placing his house, grounds, and gardens at their service. Votes of thanks were unanimously passed to his Grace the Duke of Newcastle, for the use of the house and grounds at Clumber; Edward Ross, Secretary, and the other officials of the Manchester, Sheffield, and Lancashire Railway, for the excellent arrangements made for so large a party; Bro. Godfrey Wood for his very handsome present of ices; Mr. Moffatt, his Grace's head gardener, the clerk of the works, and the housekeeper at Clumber, for their attention to the party. It was proposed by Bro. Petty, P.M., seconded by Bro. Affleck, P.M., and Prov. G.J.D. East Lancashire, and carried unanimously: "That the Caledonian Lodge take ten more shares in the Masonic Hall Company." The stone of this building will be laid on Saturday, the 25th inst. It is to cost £13,000 and will be finished in twelve months. It was proposed by Bro. James Payne, J.W., and seconded by Bro. V. Kilborn, and carried unanimously: "That a photograph of the picnic party on the terrace at Clumber, be forwarded to his Grace the Duke of Newcastle, Mr. Moffatt, Bro. E. Ross, the clerk of the works, and the housekeeper at Clumber. That framed copies be presented to the Stewards—Bros. J. W. Petty, P.M.; C. Affleck, P.M.; H. T. Baldwin, P.M.; and S. P. Bidder, J.W., for their very successful arrangements; also to Bros. Godfrey Wood and C. J. Petty. Bro. C. Affleck, P.M., proposed that Joseph Rigby stand as a candidate for initiation. About 60 brethren partook of refreshment, and the lodge closed at 11 o'clock. An emergency meeting was held in the Masonic rooms, on July 11th. The lodge was opened at a quarter past three, Bro. James John Harrop, of the Affability Lodge (No. 399), was passed (by permission), by Bro. S. Percy, P.M., 399. Bros. J. Tomkies was raised by Bros. G. C. Thorpe, P.M.; J. B. Fellow by E. Nuttern, W.M.; H. Swithenbank by S. Percy, P.M. 399. Bro. G. C. Thorpe delivered the traditional history and working tools. The lodge was closed at a quarter past six.

Farborough Lodge (No. 916).—A meeting of this lodge was held at the Royal Hotel on the 13th inst.; the lodge opened at half-past five, when the minutes were read and confirmed. Mr. John Norbury was balloted for, elected, and initiated by the W.M., Bro. Martin Berend. Bro. John Samson having answered the questions, was raised to the sublime degree of a M.M. by Bro. Henry Thomas Baldwin, P.M. The lodge closed in harmony at twenty minutes past seven o'clock.

SURREY.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge for Surrey was held by the R.W. Prov. G.M. Bro. A. Dobie, P.G.R., at the Griffin Hotel, Kingston, on Wednesday, July 8th, under the auspices of the Dobie Lodge (No. 1191). Nearly 100 brethren were present at the opening of the Provincial Grand Lodge, and about 80 sat down to a magnificent banquet, including Bros. G. Harcourt, D. Prov. G.M.; G. C. Morrison, Prov. G. Reg.; Price, Prov. G. Treas.; Rev. H. C. Grant, Prov. G. Chap.; C. Greenwood, Prov.

G. Sec.; J. J. Blake, P.J.G.D., P. Prov. G.W.; G. White, P. Prov. S.G.W.; W. J. Meymott, P. Prov. J.G.W.; W. Moates, P. Prov. S.G.W.; Blenkin, P. Prov. S.G.W.; Prince, P. Prov. S.G.D.; Hastie, P. Prov. G.S.B.; Goodwin, P. Prov. G. Dir. Cers.; C. J. Smith, P. Prov. G.G.B., &c. Visitors—Bro. Case, No. 1, P.G.S.; Bro. F. Squire, P.M., No. 3; Bro. E. J. Danvers, 381; Bro. Dr. T. E. Ladd, Bro. R. Spencer, and others.

For many years Kingston-upon-Thames had been without a Masonic lodge. At the end of the year 1861, a warrant of constitution was applied for and obtained, and the lodge was named after the Prov. G.M., "the Dobie Lodge." It was consecrated in December, 1861, and Bro. Dr. Kent, whose exertions largely contributed to the formation of the lodge, was installed the first W.M.

The holding of the Provincial Grand Lodge, under the auspices of the Dobie Lodge, in the second year of its existence, was calculated to test its quality and pretensions. The result has shown that Masonic principles of a high order were latent among the Kingstonsians, and needed only an occasion to draw them out. The fine old hotel the Griffin, and all its appliances, were put into requisition. The splendid ball-room, unequalled in the county, was the banquet hall. The saloon in which Provincial Grand Lodge was held was most artistically decorated, and the *tout ensemble* drew from the Prov. G.M., his officers and the brethren, remarks of admiration and praise.

The Provincial Grand Lodge being opened, and the minutes of the previous Provincial Grand Lodge read and confirmed, the Prov. G. Sec. read the auditors' report, which was very satisfactory, a balance of nearly £100 being in the Treasurer's hands.

The Prov. G.M. stated that the prospects of Freemasonry in Surrey were cheering. When he was appointed Prov. G.M., he believed that the number of Masons in the province was hardly one-tenth of what it was now. That fact must be highly gratifying to him and to the brethren in the province, but it increased the burden upon his shoulders, and added in proportion to his high responsibilities. Formerly he had comparatively but little difficulty in selecting his Grand Officers, but now the number had increased, and talent in greater ratio than number; this made it impossible for him to reward merit in each case as he wished. Another lodge had but just started into bright existence, which, by a compliment of its founders, was called after his name, and under whose auspices they had met this day. He hoped his appointments would meet with general approval. He had made them to the best of his judgment, and taken the advice and opinion of those whose position in the Craft and knowledge of the province were qualified to assist him in his difficult task.

The R.W. Prov. G.M. then appointed and invested the following brethren:—

Bro. G. Harcourt, M.D., P.M.	D. Prov. G.M.
" Capt. J. S. Warren.....	Prov. G.S.W.
" R. Cartwright.....	Prov. G.J.W.
" Rev. H. C. Grant.....	Prov. G. Chaplain.
" Price.....	Prov. G. Treas.
" P. W. Lovett	Prov. G. Reg.
" C. Greenwood	Prov. G. Sec.
" J. Locock Webb	Prov. G. S. D.
" J. W. Clayton	Prov. G.J.D.
" W. Carruthers.....	Prov. G.S. of Works
" D. Shrewsbury	Prov. G.D.C.
" Wm. Blackburn	Prov. G.S.B.
" F. B. Walker	Prov. G. Purst.
" John Lynn	Prov. G.T.

Prov. G.S's., Bros. Harrison, Bingham, Cathrow, and Strong.

The proceedings of the Provincial Grand Lodge were made more interesting and impressive by the musical arrangements under the direction of Bro. Dyson, who was assisted by Bros. Carter and Lambert. Some most beautiful odes were chanted by these brothers, accompanied on the harmonium by Bro. C. Venables, Prov. G. Org. Berks. and Bucks. The brethren of the Dobie Lodge have shown their high appreciation of the Masonic ritual by purchasing an harmonium with 11 stops to be used at the ceremonies, for if anything can add to the impressive words of a well-delivered ceremony, solemn music is surely that adjunct.

The banquet was served in the spacious and tastefully fitted-up Ball room. The display of plate, plants, and pictures were well shown off by the brightness of the day, and ventilation was not forgotten in the arrangements. The repast was of first-rate order; soups rich and hot, fish, flesh, and fowl, tender and well cooked, with knives as keen as the appetites of those who used them. Wines, we care not of what vintage, because they were

good, cool, and abundant. All honour to the host, Bro. Williams. "He shall our caterer be." The cloth being removed, the usual loyal and Masonic toasts were neatly and curtly introduced by the R.W. Prov. G.M., who, in proposing their Royal Highnesses the Prince and Princess of Wales, made a happy allusion to their reception by the Masons in Oxford.

The health of the R.W. Prov. G.M. was proposed in terms not more eulogistic than just by Bro. Blake, Past Prov. G.S.W., for Surrey, and G.J.D. in the Grand Lodge of England. In returning thanks, the R.W. Prov. G.M. reiterated the expressions he had used in opening Provincial Grand Lodge, as to the advance of the order in that part of the province over which he had control. He considered that his province was short of its fair proportion, as instead of being the G.M. for the entire county of Surrey, he could claim but a portion of it, the most populous part being included in the London District. There were some lodges in the adjoining county on the other side of the Thames which he thought might with profit be amalgamated with the lodges in the province of Surrey. He expressed his thanks to the brethren of the province for the support they had given him that day, and to the W.M., officers and brethren of the Dobie Lodge for their enthusiastic and liberal reception of him. (Cheers.)

The G. MASTER said he had a toast to propose which, though usual in its order, was presented under peculiar, and to him, gratifying circumstances. The toast was the "D. Prov. G.M., and the Grand Officers, present and past." What rendered this toast interesting, was its being accompanied with a substantial tribute of respect from the brethren of the province to the Provincial Grand Secretary, Bro. Greenwood. He knew that he expressed the feelings of every brother in the province, when he said that no province could boast of a better Secretary than Bro. Greenwood, and this magnificent silver salver and elaborately chased cup, was an acknowledgment of, but not commensurate to the services he had given to the province. It would be impossible for him to detail the duties of a Prov. G. Sec.; they not only required much skill and discernment, but made great demands on the patience and temperament of him who held that onerous office. In all these requirements Bro. Greenwood was a happy professor, and he trusted that the province would for many years have the honour of Bro. Greenwood's valuable assistance, and that the G.A.O.T.U. would favour him with health and happiness to enjoy the esteem of his friends and do good service to Masonry.

Bro. GREENWOOD, on rising, was received most cordially. He said—Perhaps there are words to express feelings which I now experience, but I do not know them, and I must fall back upon those with which I am acquainted, and say I deeply thank you. Indeed no duties connected with the office I have the honour to hold could so embarrass me as the duty of expressing my thanks for this unexpected honour, enhanced by the kind manner and generous sentiments of the Provincial Grand Master, in presenting me with this token of your generosity and good will. I fear my services have been much overrated, and had I received no other testimonial than past and present associations, my services would have been amply repaid. How many kind and good friends, but for my position as Prov. G. Sec., I should not have known? How many endearing recollections has the office afforded me? And this crowning act of your esteem will be remembered by me so long as memory holds her possession. I can take but a small share of the praise that Freemasonry has progressed in the province. It is more owing to the distinguishing character of our R.W. Prov. G.M., to the energy displayed by the D. Prov. G.M., by the zeal of the Prov. G. Treas., and all the other officers of the Provincial Grand Lodge for the province. What greater evidence of the high estimation in which our Prov. G.M. is held than the fact that we are meeting under the banner of the youngest, though not the least influential of the lodges in the province, a lodge, so to speak, but the child of yesterday, yet numbering in its ranks many distinguished Masons, and able to entertain the Provincial Grand Lodge in the sumptuous manner it has done—a lodge called by a name that carries respect and gratitude to the heart of every Mason in Surrey, "The Dobie." Brethren, you have set me a task, a lesson which by God's help I will learn in the strictest sense by heart. To show my gratitude to the province for the honour of this day, believe me, my constant aim shall be to make my service equal to your confidence and good wishes. There is one other favour you must grant me. I must be allowed to fill this splendid cup with champagne, and send it round, but first for me to drink to each and all, health, happiness, and thanks.

The Prov. G.M. then proposed "The W.M., Wardens, and

Brethren of the Dobie Lodge." He said, about 12 years ago I held a Provincial Grand Lodge in this town, on the occasion of placing in a conspicuous part a stone connected with the early history of Kingston, and I was surprised to learn that Kingston was without a Masonic lodge. It therefore gave me great pleasure to recommend a warrant of constitution, and I feel greatly complimented by the lodge being called after my name. To Bro. Dr. Kent, P.M., great praise is due, and it must be highly gratifying to him as he sits there to witness the position his lodge has attained. The present W.M. has added to the lustre transmitted to him; Bro. R. Cartwright has distinguished himself in a manner that must command the approbation of all true-hearted Masons; during the present year, his year of office, he has served as a Steward to each of the three Masonic Charities, viz., the Asylum and Annuity, the Boys' School, and the Girls' School. His lodge has prospered, and the brethren are happy under his rule. The honours which he has received in Provincial Grand Lodge this day he has well earned, and I pray that he will have life and health long to enjoy them, and the esteem of his lodge. The Wardens and brethren will, I am sure, follow the noble example set them by their W.M. and P.M. The S.W., Bro. J. W. Clayton, is known in the Craft for his munificence and Masonic attainments, and with such members as the lodge now boasts of, success must be the result.

The W.M., Bro. CARTWRIGHT, Prov. G.J.W., said he had no idea that services so slight as his had been could call forth from the Prov. G.M. such encomiums. He had only done, or endeavoured to do, his duty. That was expected from every Englishman, most assuredly from every Mason, and the reward he had received for doing his duty he was most proud of. It was a source of great gratification to him, and all the members of the Dobie Lodge, that the arrangements for the reception of the Provincial Grand Lodge had been so highly appreciated, but he must assure the Prov. G.M. that but for the hearty and valuable assistance he had received from the members of the lodge, more especially from his S.W., Bro. Clayton, he must have failed in the undertaking. In this spirit he wished to receive the eulogies of the Prov. G.M., and share them with the members of his lodge.

The other usual toasts were given and the brethren separated.

Allusion has been made to the beautiful odes and psalmody chanted by Bros. Dyson, Carter, and Lambert, accompanied by Bro. Venables in the Provincial Grand Lodge. At the banquet the toasts and speeches were interspersed with choice selections from popular composers, and executed with skill and brilliancy. Nothing can be more successful than the brethren of the Dobie Lodge at Kingston have made their *coup d'essai*. Success to the Dobie.

YORKSHIRE (WEST.)

PROVINCIAL GRAND LODGE AND FESTIVAL.

A most magnificent assemblage of the brethren of the West Riding of Yorkshire, and the adjoining provinces, took place at the ancient city of Ripon on the 30th of June and 1st of July, by the invitation of the De Grey and Ripon Lodge (No. 1139), whose noble and spirited exertions have merited and produced one of the most successful gatherings of the Masonic body ever remembered to have met on any single occasion, the energetic and respected W.M., Bro. John Denton, coming from Germany expressly for the occasion.

The proceedings commenced with a special meeting of the lodge on Tuesday, June 30th, when the brethren assembled at 3 p.m. (military times), Bro. J. Denton, W.M. presiding, the business comprising the several ceremonies and the beautiful and solemn rite of consecration. There were present:—Bros. Porritt, as S.W.; Bishop, P.M., as J.W.; Williamson, P.M.; Pattison, P.M.; Kendall, P.M., and Treasurer: Heslington, Secretary; Wright, as S.D., Pitchforth, J.D.; Bycroft, as I.G.; Stephenson, O.; Stork, T.; Dyson, England; Wells, Lucker, Secker, Hartley, Hartland, Dr. Paley, Beasley, Ellis, Harrison, Scott, and others. Visitors:—Bros. Bradley, W.M. 1235, 264, 1133, &c. White, P.M., P.G.D.C.; Dick, 131 (Moodley); Hales, 344; Anderton, P.M., P.G.S.; Rev. A. Fearon, B.A., F.G.C.; L. Walker, 384, &c., &c.

The lodge, being duly opened in ancient form, and with solemn prayer, the W.M. proceeded to entrust Bros. Secker and Willes, preparatory to their being raised to the sublime degree of M.M. The two brethren having passed their examination in a manner to reflect the highest credit to the lodge, and to augur well for their future progress in the science of Masonry. They

were then separately advanced to the exalted degree, in a most impressive manner by the W.M. By request of the W.M., who was suffering from severe hoarseness, Bro. Bradley (1235) took the chair, completing the historical and latter portion of the ceremony.

Bro. Hartley, having proved the proficiency most satisfactorily, was entrusted and passed to the degree of a F.C., the ceremony being most impressively performed by Bro. Bradley.

Several preparations for new members were postponed till the next lodge meeting. After some general business of a routine nature, the lodge was closed, and the brethren called off at 6 p.m., and resumed at 7 p.m., to proceed with the ceremony of

THE CONSECRATION OF THE DE GREY AND RIPON LODGE.

The Lodge was opened in the sublime degree, when the Provincial Grand Officers were announced, and Prov. G.M. Dr. Fearnley, Mayor of Dewsbury, S.G.D. of England, presided, assisted by Bro. the Revd. J. Fearon, Prov. G.C.; Br. White, Prov. G.D.C.; Bro. J. Denton, as S.W.; Thos. Kendall, as J.W.; Bro. Williamson, P.M.; Bros. Bishop, P.M.; Pattison, P.M.; Heslington, S.; Wright, as S.D.; Pitchforth, J.D.; Bycroft, as I.G.; Stephenson, O.; Stock, T.; Dyson, England, Dr. Paley, Harland, Secker, Wells, Hartley, G. Denton, Harrison, Scott, Bradley, 1235, P.M., 1133; Anderton, P.M., P.G.S.; White, P.M., P.D.G.C.; Bro. Dick, P.M. 131; Hales, Walker, &c., and a large attendance of brethren from other lodges.

It is hardly necessary to state that the D. Prov. G.M. performed the ceremony to perfection, and seldom or ever have we witnessed this solemn rite rendered so effectively as on this occasion. The R.W.D., Prov. G.M.'s heart was in his labour of love, and the impressive and eloquent delivery of the brother left an impression on the Ripon brethren which will ever be remembered and imprinted on their minds. Suffice it to say, the R.W. president was most ably assisted by Bro. Wm. White, Prov. G.D.C., as Director of Ceremonies, whose name is a guarantee of correctness of Worthiness. Bro. the Revd. J. Fearon, Prov. G.C., as Chaplain, who performed his duties in his most impressive manner, the oration being given by the infatigable Bro. Bradley, of the Doric Lodge, No. 1235, in the usual fluent and eloquent style which characterises the working of this distinguished Mason. The musical arrangements were very ably conducted by Bro. Stephenson, organist of the lodge, assisted by the members. The lodge having been solemnly dedicated to the mystic arts, the R.W.D. Prov. G.M., inducted Bro. John Denton, W.M., of the De Grey, and Ripon Lodge, into the chair of K.S., and invested the principal officers, complimenting the W.M. on his honourable position in the Craft, and congratulating the brethren upon having a brother to preside over them so well able to perform the duties attached to his high office, and so deserving of their personal esteem and affection. The Provincial Grand Officers then retired, the lodge was closed, and the brethren adjourned to Bro. Collinson's, the Unicorn Hotel, in the Market Place, Ripon, where a most elegant banquet was provided for them. On the removal of the cloth, the W.M. gave the toasts of "The Queen," "The M.W.G.M.," "The M.W.D.G.M." and "Past and present Grand Officers," coupled with the name of W. Bro. Dr. Fearnley, S.G.D. and D. Prov. G.M., who responded in one of his most happy speeches, much to the hilarity, and also instruction, of the brethren. "The Prov. Grand Master of West Yorkshire, and Provincial Grand Officers" was next proposed, coupled with the name of Bro. W. White, Prov. G. Dir. of Cers., who responded in his usual witty and eloquent manner.

The D. Prov. G.M. proposed the health of the W.M. Bro. Denton, in very eulogistic terms, expressed his great satisfaction with the lodge, and hoped the brethren would have fine weather for the morrow's festivities. He returned his sincere and grateful thanks, expressing his fear that the Bro. had made too much of his exertions. He hoped he had been successful in his endeavours to promote the welfare of the lodge and the happiness of its members, as well as the craft at large, and he looked forward with the utmost confidence to the grand festival for to-morrow, and he thought that De Grey and Ripon Lodge would prove that they merited the encomiums not only of their Brother but of the brethren of West Yorkshire.

The toast of the visitors was next proposed, the W.M. in a very complimentary manner coupling the name of Bro. Bradley—thanking him in the name of the lodge for his kind assistance. Bro. BRADLEY briefly responded, stating his desire at all times to assist wherever occasion required, and thanked the brethren most heartily for their very great kindness to him in this his first and he hoped not his last, visit to Yorkshire.

The officers of the De Grey and Ripon Lodge—responded to by the much esteemed Bro. Kendal, Treasurer—and other toasts were then given, and the brethren, after an evening of great enjoyment, much exhilarated by the harmony of the D. Prov. G.M. Bro. Denton Collinson, Wi ney (Woodley), Dick, and other brethren, separated, looking forward with much anticipation for the grand proceedings of the festival at Fountain Abbey.

PROVINCIAL GRAND LOEGE.

On the following morning crowds of people began to pour into the city from all points, both by rail and road. Special and cheap trip trains discharged their living freights at regular intervals, and the old city soon presented a gay and animated appearance. The Provincial Grand Lodge was opened in the Town Hall at 11 a.m.; and whilst it was sitting, crowds of visitors mounted all the available omnibuses and cabs, and made the best of their way to Studley. At the conclusion of the Provincial Grand Lodge business a procession was formed in the Market Place, in front of the Town Hall; and preceded by a band of music, and the banners of different lodges, a long line of brethren, marching two and two, left the city for Fountains Abbey. The procession presented a gay and imposing appearance at several points on the route—particularly on coming in sight round the Duck-house wood, on the carriage drive, on passing over the hill in the park, near the great lake, and when first catching the eye of those who had judiciously seated themselves on the sill of the great east window of the Abbey. Those who formed the procession and the brethren and ladies who joined them in front of the west façade of the abbey, at once proceeded to the banquet entrance, and passed into the cloisters as quickly as possible. It was a rare sight that gigantic banquet spread beneath a cloistered roof, covering a length of nearly three hundred feet—and infinite credit it did to Mr. and Mrs. Collinson, of the Unicorn Hotel, as a perusal of the bill of fare will testify. Dr. Fearnley, Mayor of Dewsbury, took the chair; and there were also present Mr. Greenwood, M.P. for Ripon; Rev. Dr. Senior, of Wakefield, chaplain of the Masonic body of West Yorkshire; Mr. James Clay, Prov. G. Dir. of Cir., of Dewsbury (who acted as Director of the Ceremonies); Mr. W. Rothwell, Prov. S.G.W., of Halifax; Capt. John Pepper, Prov. J.G.W., Leeds; Mr. R. R. Nelson, P.G., Sec.; Dr. Wade, Wakefield, &c.

The D. Prov. G.M. gave the health of Her Majesty the Queen. He was sure the toast would be drank with enthusiasm. (Cheers.) He was glad to see that Her Majesty was coming amongst us again, and he hoped ere long, through the influence of the Prince of Wales and his good wife (Cheers.) to see that Her Majesty had recovered from the sad blow she had received. (Cheers.)

"God save the Queen" was here sung by the vocalists.

The D. Prov. G.M. then proposed the toast of His Royal Highness the Prince of Wales and the Princess of Wales. Great indeed had been the honour paid to His Royal Highness and his bride on the occasion of their marriage. He believed that His Royal Highness was perfectly satisfied with his bride, and she with him. (Laughter and loud cheering.)

Dr. Spark's song, by Miss Louisa Beverley, "The Rose of Denmark."

Bro. the Rev. J. SENIOR, LL.D., Past Grand Chaplain of England, proposed the "Army, Navy, and Volunteers." He was a soldier, but a soldier of the cross. Whilst the one fought their battles, to the other they were indebted for the news of salvation. To the valour of the army, navy, and volunteers they were indebted for the glory of Great Britain, whilst to the soldiers of the cross they were indebted for the glad tidings of great joy, which would lead them to glory eternal. He gave "The Army, Navy, and Volunteers," coupled with the name of Capt. Greenwood.

Bro. Capt. GREENWOOD, M.P., in reply said that obedience was the first duty of a good Mason, as well as that of a good soldier. If it were not so he certainly should have remained in his place until some more distinguished officer than himself, who could have been easily found, had arisen to return thanks for the army, navy, and volunteers. It was unnecessary to eulogise the heroism of our army and navy. Of the army they had heard glorious deeds in their younger days, and scarcely any were too old to remember that ever-memorable dash of the Alma, that unparalleled cavalry charge at Balaclava, or that weary waiting in the trenches, when human aid seemed to have gone and bodily strength was well nigh exhausted; or again, the glorious stand made at Inkerman. (Cheers.) Then there was the fight at Silistria, and the endurance at Lucknow.

(Cheers.) Whether they looked at the British soldier as he was 100 years ago, or came down to the present time, he had never been wanting, but always ready to do his duty to this country. (Great applause.) Of the navy he could say but little. The navy of England had lately but little opportunity in these days of ironclads to display its prowess, but he felt assured that if ever the navy were called upon they would be as ready, now the walls of old England were made of iron, to defend her honour, as when those walls were made of wood. (Cheers.) With regard to the volunteers, they were most ready to do their duty, and to-day he was reminded that the yeomanry—the Yorkshire Hussars, to which he had the honour to belong—had done their good service. He believed the volunteer force was a most important one for the defence of the country, and he believed that we might now consider ourselves safe whatever foreign foe, or combination of foreign foes may dare to attempt to plant their feet upon our shores. (Cheers.)

Bro. FRANKLIN, of Halifax, Prov. S.G.W., said that the one he was about to propose was the first Masonic toast which had been proposed within these walls. (Voices—"No, no." Another voice—"Within the memory of man.") That was the first Masonic toast that had been proposed within these walls. (Loud cries of "no, no.") within the memory of man (Cheers), and in the way he intended to propose it. He had the honour to propose to them the toast of the M.W. the Grand Master of England, the Right Hon. the Earl of Zetland and the Officers of the Grand Lodge. (Cheers.) They were delighted to see there to-day so many of their brethren who might give them the advantage of their experience, and he was also delighted to see so many of the female fraternity. (Cheers and laughter. A voice "Sisterhood." Renewed cheers.) He was reminded that he ought to call all the ladies sisters, so as he had happened to meet so many sisters to-day, he hoped he should meet them on many future occasions. (Renewed cheers.) He was persuaded that this of all things should be recommended to Masons—that they should have amongst them their sisters whenever they met on festive occasions. (Loud cheers.) The name of the Earl of Zetland had not before been heard within these walls, but he felt persuaded they would give his honoured name a hearty reception. The Earl of Zetland was a valued member of the Order, and his association with them was hailed with delight by the entire body. (Loud cheers.) Brethren—(Voices—"And sisters." Laughter.) Sisters and brethren, he would beg to propose "The M.W. the Grand Master of England, and the Officers of the Grand Lodge." (Cheers.)

Bro. SYMONDS, P. G. Dir of Cers., returned thanks to his sisters and brethren (Cheers.) in the absence of the Grand Master. Their Grand Master was always ready to further the interests of the craft, and if they had anything to consult him about they always got an answer by return of post. This was just as true of the Grand Master when, as an humble officer, with a bit of blue, he (Bro. Symonds) had communicated with him as it was now, when he had attained a higher position. (Cheers.) They could not have their Grand Master here to-day as he was in London, but he could not allow this opportunity to pass without saying how much their noble brother was respected throughout the lodges of England (Cheers.) and he might say the same of the Grand Officers. They showed such an amount of ability and masonic zeal on all occasions, and spent so much of their time in the services of the craft, that they were eminently entitled to their warmest praises. The first time he had experienced the kindness of the West Yorkshire Masons was when he came down to urge upon them the claims of charity, in favour of the Masonic Boys' School. The response to that appeal showed that if they did not support the charity previous to the appeal it was because they did not know of it. There has lately been a festival of the Boys' School, and it was then stated that West Yorkshire contributed one-third to the total amount subscribed in England to the school (Cheers.) On the part of the Grand Master and Grand Officers he returned them his most cordial thanks.

The D. Prov. G.M. then proposed the Prov. G.M. of West Yorkshire, the Right Hon. the Earl de Grey and Ripon. (Loud cheers.) He did not enter the order as many did, merely for the honour of belonging to the body, but like himself he entered it, for the purpose of discharging his duty, and from the belief that there was something really good in Freemasonry. It had been noticed that their noble brother did not absent himself from their meetings, even though he were often at a great distance. He came until his brethren found that he evinced such

an amount of indomitable energy and perseverance that they thought it necessary to make him Provincial Grand Master of their lodge. From that time they had witnessed his career. They had seen him in all relations of life, bearing his part as a Mason ought to bear it. (Cheers.) They saw him fulfilling the duties of the high office in which he was at present with zeal, industry, and ability. Who could have expected when he was elected that he could have done as he had done? (Hear, hear.) If any brother Mason wanted something done, to whom with greater confidence could he apply than to the Earl de Grey? (Cheers.) Who so firm as he was in principle, yet so ready to listen to all that might be advanced on an opposite side, and that without any danger of being hoodwinked. Then he was at once approachable, and kind in heart and disposition. Everything showed the excellence of the character of the man. If he ever made a promise, they might rely upon it that it would be carried out (Loud cheers.) unless some interposition of Providence took place to prevent it. He should be sorry indeed if any sister (Cheers.) or brother thought that he was giving undue adulation to his lordship. If they came to know much of him he knew they would confirm what he had said. He was altogether a first-rate man. (Loud cheers.) They were now assembled in these cloisters through the kindness of the Prov. G.M. (Cheers.) He had offered them every convenience he possibly could on all occasions. He was only sorry that he was not there with his amiable countess, or they would have mingled amongst them and enjoyed themselves as well as could be. The speaker alluded to the historical associations connected with their assembling there that day, and said he wondered how long it was since any such thing was chanted there as had been just heard from the choir. He had no doubt that their predecessors chanted there. (Hear.) He need scarcely remind them that they had an eye to a comfortable and magnificent place when they built this magnificent abbey. (Laughter and cheers.) He hoped that some of their brethren who had musical tastes would sing them a song of the monks of old. (Laughter.) In concluding the Chairman asked them to drink to the health of the Earl de Grey and Ripon. (Cheers.)

Drunk with repeated cheering, after which was sung Dr. Spark's ode, "Hail Masonry."

Bro. Captain GREENWOOD returned thanks, and said that the noble earl was becoming a great statesman, and he handled nothing in which he did not excel. Whether as a Mason, conducting the business of the lodge, as they had evidence of some months ago, or as a practical statesman, he always showed he was the man for the post. (Cheers.) They might also witness his conduct, not only to the rich but to the poor. He was on all occasions noble-hearted, high-spirited, kind and generous. (Cheers.) He had had the pleasure of seeing him only a day or two ago before he left London, and he bade him give them a most hearty welcome, and state his regret that he could not be here in person to welcome his friends to Studley. (Cheers.) He furthermore said he should be there with them in spirit, and heartily wished them success. (Renewed Cheers.) They might, therefore, rejoice in the fact that, though Earl de Grey was many miles away, he would not forget the happy gathering which had met together to partake of the generosity which his kindness affords. (Applause.) He should have the pleasure on his return to London, to tell him of the many thousand hearts which thanked him for his hospitality. (Cheers.)

Bro. SYMONDS then proposed "The Health of Dr. Fearnley, and the rest of the Provincial Grand Officers," and spoke of the services he had rendered to this province; and especially of the services he had rendered to the Masonic Charities.

The D. Prov. G.M. responded, and greatly thanked his sisters and brethren. He thought as he could not be far heard that he had better begin at the end of what he had to say, and put it in the postscript, as the ladies generally did. (Great laughter.) He thought no man had greater reason to be satisfied than he was for the kindness shown him by his brethren from the beginning of his Masonic career until the present day. He thought, however, that he had better give them a little advice, that when they took ladies to a festival, they must be careful that they communicated no signs. (Great laughter and cheering.) The ladies, however, had an instance how happy they could be with themselves. (Hear.) He only wished the laws of their Craft would admit ladies oftener. (Hear and laughter.) They would not then get curtain lectures when they had been to a Masonic gathering. (Laughter.) He most sincerely thanked them.

The D. Prov. G.M. then proposed "The W.M. and Officers of the De Grey and Ripon Lodge." That 1200 people belonging to their Craft had assembled here and enjoyed themselves, as they had done to-day, was a matter to be thankful for; and they were deeply indebted, therefore, to the Worshipful Master and the brethren of the Ripon Lodge. When he said that the Worshipful Master had come out of Germany to attend here to-day, and when he said that many other Masters had come to meet their brethren and sisters, (Hear, hear,) he was sure they would all be gratified. (Cheers.) The Worshipful Master and brethren of the De Grey and Ripon Lodge had acted most spiritedly, for they had begun and carried out all the admirable arrangements of the day. (Cheers.) He was sure, therefore, that they would all join him in drinking their healths.

Song, "The Horn of Chase," and Bishop's solo and chorus, "It is our opening day."

Bro. DEXTON, W.M., returned thanks. To him very little praise was due. It was due to the executive committee. (Cheers.) He might, however, say that it had afforded him very great pleasure to see so large a gathering as had taken place that day under such happy auspices. They had had a favourable day, and everything had turned out well, so that he hoped, as he believed, that all had enjoyed themselves. Their honoured brother in the chair had thought proper to refer to what the ladies said to them when they got home late from the lodge. Fortunately for him, he had no better half at home. (Great laughter, loud cries of "retract," "no, no," &c.) Fortunately for him he could go home without receiving a curtain lecture. (Laughter and disapprobation.) At the same time no man could tell how soon that condition of things might be altered. (Loud cheers and laughter.) The speaker referred to the Masonic charities, and after again suitably thanking them for the honour done him, resumed his seat.

The CHAIRMAN then appropriately proposed "The Visitors," connecting therewith the name of Bro. Maudsley, of West Lancashire.

Bro. MAUDSLEY returned thanks, and said he had often heard of the liberality and hospitality of Yorkshire, and they had had a proof of that to-day. He thanked them most heartily. (Cheers.)

Bro. FEAREN, of Holmfirth, Prov. G. Chap., proposed the toast of "The Countess de Grey and Ripon, and the Ladies." He believed that he might perhaps give the ladies some sort of hint as to what the mysteries of Masonry were. He might venture to say, without fear of being called to order by the chairman, that three important principles of their craft were, "Friendship, harmony, and truth." (Cheers.) But he remembered that he was bound on this occasion to make special reference to one lady—the Countess de Grey and Ripon. (Cheers.) He believed that Earl de Grey became a benedict and received the ennobling influence of womanhood at an early period of his youth, and he might say that the happiness they had enjoyed to-day through the noble Earl's liberality was perhaps only a reflection of the influence which had flowed from the event of which he had spoken. He would ask them to give due honour to the toast which it had been his duty and pleasure to propose.

After some more musical performances, the company separated. *The Richmond Chronicle* adds:—

"Twelve or thirteen hundred partook of the banquet—or perhaps more; and there might be about 6000 in the abbey grounds during the day. The Lord Bishop of Ripon and his family drove up in an open carriage, and looked on the "gay and festive scene" for a short time; and Captain Slayter Smith was present most of the day. On the green west of the Cloisters, and in front of a beautiful hawthorn tree (under which the Yorkshire Hussar Band took up their quarters), parties were made up for Quadrilles and Polkas, and dancing kept up with considerable spirit during the whole of the afternoon. Backed in the direction of the "Mill Bridge" was the Ripon Horticultural Society's large tent, in which Mr. Collinson supplied liquid and other refreshments to the general public. Near the curious and interesting remains of the "Hall used for the entertainment of strangers in the olden time," a West Riding party of Freemasons, and their male and female friends, took up their station; and enacted divers quadrilles and polkas, to the lively strain of a gigantic accordeon. One "Mr. Alderman Taylor" appeared to be with the life and soul of the party, and danced with two horse power. The benevolent-looking and kind-hearted gentleman must have been some distant relative of that celebrated Wy-li-ame Tay-li-ore, who figures

in a desperate scene of "love and murder with cuts," well known to the jovial readers of this merry *Chronicle*, so full of broad and happy humour did he seem. After dancing many "partners off their legs" he mounted the ruins of the steps which once led to the upper Hall of the aforesaid house, and spoke in praise of Studley—purposely using burlesque terms, such as "revenues of trees," "turpentine walks," "Roman-stick-ruins," "Rough-stick bridges," "picture-es-skew spots," and "maandering streams." His audience laughed until their sides were sore, and the fattest cheeks among them shook like *blanc-mange*. Leaving the humorous alderman and his jovial party, we strolled through the ruins, pausing in the massy-pillared nave, and contrasting it with the beautiful early-English choir and eastern chapel of Nine Altars. From thence we descended steps into the Quadrangular Court, around which the real cloisters were formerly arranged. The great kitchen was used as a lady's cloak room; whilst, in the refectory Bro. E. W. Shaw, of Bradford, had caused his diagrams of Mason's marks, taken from old buildings, to be suspended. Instead of the intended lecture on "Mark Masonry," and interesting conversation on the subject took place. By a door in the south-west corner of the Quadrangular Court we again entered the great banquet hall, and found the waiters clearing off the remnants of the feast, not, however, before some impudent non-holders of tickets had slipped in, and dined luxuriously at Mr. Collinson's expense. And here it may be as well to remark, for the sake of accuracy, that the banquet originated with the De Grey and Ripon Lodge, by an invitation to the Provincial Grand Lodge; and, through it, to the various lodges of the province, and all other lodges in the north of England. The worthy W.M. of the De Grey and Ripon Lodge (Bro. J. Denton) was well supported by his wardens, officers, and the brethren of the lodge. The chair, at the south end, or dais part of the cloisters, was (as we have before stated) occupied by the D. Prov. G.M. of West Yorkshire, Dr. Fearnley, Mayor of Dewsbury; supported on the left by Bro. W. Rothwell, Prov. S.G.W.; Bro. Capt. John Pepper, Prov. J.G.W.; Bro. R.R. Melson, Prov. G.S.; the Rev. Bro. J. Fearon, Prov. G.C.; the Rev. Bro. Senior, Prov. G.C.; Bro. Symonds, P.G.D.C. of England; and on the right by Bro. J. Denton, W.M. of Lodge No. 1139; Bro. Bradley, W.M. of 1235; Bro. John Greenwood, M.P., for Ripon; the officers of the De Grey and Ripon Lodge; and the past and present Provincial Grand Officers of this and the other provinces. Dancing was kept up on the green with great spirit until the Yorkshire Hussar Band were obliged to retire (about 9 p.m.); and, as we left the scene, we descried a small party through the sombre foliage of a spreading sycamore, in a field above rocks north of the abbey, looking curiously on the animated group below them. Inquiring respecting the said party, we learnt that one John de Fontibus, an eremite, had there established himself; and that some neighbours had joined him to look on the mysterious doing of members of the ancient craft of Freemasonry. Altogether, the proceedings passed off most harmoniously, and the Masonic Committee have reason to congratulate themselves on a satisfactory termination to so extensive an undertaking."

TURKEY.

SMYRNA.—On Wednesday, June 24, the brethren at Smyrna celebrated the Festival of St. John the Baptist, under the presidency of Bro. Edwin Joly, W.M. of the Homer Lodge (No. 1108). Amongst a numerous body of brethren who assisted at the festival, were Bros. Edwin Hyde Clarke, W.M. St. John's Lodge (No. 1254), D. Prov. G.M., Turkey; Langdon, P.M. 1108, Stab. S.W. 1254, Green, S.W. of La Victorie Lodge (No. 1198), Svohoda, J.W. 1254, Spiegelthal, Sec. 1198 and 1254, Stephens, Master of the Ceremonies, Frank Joly, I.G. There were also several visitors present, including the following brethren of lodges in England, Bros. Rake, 221; G. Ellory, 81; C. Pavell, 272; Thomas Woodgate, 83. After the customary ceremonies and matters of business, a collection was made for charitable purposes. The brethren then adjourned to the banquetting-room, where an elegant repast was served up by Mr. Sivey, the steward of the English Club. Bro. E. Joly proposed the health of the Illustrious Sultan Abdul Medjid, the Sovereign of that great Empire, which was received by the brethren with nine cheers and one cheer more. Bro. Joly then proposed the health of Her Most Gracious Majesty Queen Victoria, which was received with great enthusiasm. He afterwards proposed in order, with appropriate observations, the health of the Earl

of Zetland, Grand Master, Sir Henry Bulwer, Prov. G.M., Hyde Clarke, D. Prov. G.M., and other Masonic toasts. The brethren then separated after a fraternal and harmonious reunion.

ROYAL ARCH.

METROPOLITAN.

TEMPERANCE CHAPTER (No. 198).—This newly established prosperous chapter met on Tuesday, July 7th, at the Plough Tavern, Rotherhithe (Comp. Holman's); M.E.Z. G. Bolton presided, assisted by D. R. Farmer, H.; J. Hollins, J.; and the rest of his officers. Bros. J. Elliott and Searle were exalted to the degree of Royal Arch Masons. The working was ably done. After business, the companions adjourned to banquet.

ANCIENT AND ACCEPTED RITE.

NOTTINGHAM.—Chapter of Sovereign Princes Rose Croix.—The members of the Supreme Grand Council attended at the Assembly Rooms at Nottingham, on Wednesday, the 8th inst., to consecrate the above chapter, which has been established through the exertions of the Ill. Bro. S. R. P. Shilton. At five o'clock, the chapter was consecrated with the usual solemn ceremonies by the Ill. Bro. Colonel H. Atkins Bowyer, S.G.I.G., Lieut. G. Commander 33°, assisted by H. Chas. Vernon, S.G.I.G., G. Treasurer General 33°; Hyde Pullen, S.P.R.S., Secretary General, S.G.C. 33°; and S. R. P. Shilton, G. Elected Knight, I.H. 30°; after which it was solemnly opened, when Bros. John Comyn, Robert William Newburgh Jennings, Thomas Robinson, Matthew Vowles, Edward Moses Kidd, James Sollons, John Cumming Banwell, and Walter Spencer, having forwarded a petition for perfection, which was graciously received by the chapter, were duly initiated in this most beautiful of all degrees. The ceremony was performed by the Ill. Bro. Hyde Pullen, 32°, in that impressive and dignified manner which is so highly appreciated by all who know him. Bro. Pullen afterwards solemnly installed the Ill. Bro. S. P. T. Shilton, 30°, as the first M.W.S. of the chapter, after which he appointed the following officers:—John Comyn, 1st General, Treasurer; Thomas Robinson, 2nd General; Edward Moses Kidd, Grand Marshall; Mathew Vowles, Raphael; James Sollons, Registrar; Robert William Jenkins, Captain of the Guard; and John Cumming Bauwell, Equerry Without. The M.W.S. proposed and the 1st General seconded a vote of thanks to the various Ill. Brethren, who had honoured the chapter by their presence, which was carried unanimously. After solemnly closing the chapter, the brethren adjourned to the George Hotel, and partook of an elegant banquet, presided over by the W.M.S. After the removal of the cloth, the "Health of her Majesty the Queen," was duly honoured, and the W.M.S., proposed the "Health of the M.P. Sov. Gd. Com. D. Leeson, and the members of the Supreme Grand Council, 33°." After Colonel Bowyer had responded, he proposed the "Health of the M.W.S. of the chapter," remarking that it was mainly due to him, that that the principles of the Ancient and Accepted Rite had been established in this ancient town, he had been exclusively gratified with the proceedings of the day, and the zeal and kindness which the brethren evinced, and was pleased to be able to say that he had never yet been at the consecration of a chapter whose arrangements were more perfect. He felt sure that in the worthy brother who had that day been installed M.W.S. of the chapter, they would have an earnest and able officer, who could conduct the business and perform the ceremonies as they ought to be. He should himself ever have a lively recollection of this pleasant meeting, and he called upon the brethren to drink a bumper to their Most Wise Sovereign. The M.W.S., in responding, expressed his determination to support and spread the Rose Croix degree to the best of his ability, it being the one of all others in which he took the most delight, and thought no one could really understand Masonry until he was initiated into that beautiful rite. The Ill. Bro. John Comyn, in proposing "The Health of Bro. Hyde Pullen, 32°," observed that he had laboured unceasingly in the establishing of the chapter, and to him, in a great measure, was due the praise the chapter had received for its perfect management. Bro. Pullen feelingly responded, and in the course of his remarks gave some very valuable information, after which he stated that he

had visited, in the Park, the ancient Druidical remains, being the ledge of Perpendicular Rock, hewn out into a temple, chambers, &c. The Temple is like those in the Rocks of Bethlehem and other places in the holy land of India, the altar is a natural rock and whatever may be the opinion of their organ, is argued by all that they are the productions of very remote ages, and no brother, who had studied the origin of his Order in this land, could for a moment doubt that they are the remains of the Celtic Druids, he, therefore, proposed to restore them at once for Masonic purposes by holding the anniversary of the consecration of this chapter, in July next, in those caves; and he promised a full attendance of the Ill. brethren, which proposition was carried with acclamation. No other toast was allowed to be given, but a great deal of valuable and instructive information was derived on various Masonic subjects from the Ill. brethren who were present, and all departed highly pleased.

NOTES ON MUSIC AND THE DRAMA.

M. LOTTO.

The remarkable success recently achieved by the young Polish violinist, M. Lotto, at the Crystal Palace concerts, constitutes one of the leading topics of conversation in musical circles. M. Lotto made his first appearance on Saturday, the 13th of June, and created such an extraordinary sensation that the directors secured his services on the spot for two more of the Saturday concerts, and subsequently engaged him to play every day for an entire week; thereby not only proving their sense of his merit, but showing that he was an unusual attraction. Probably not one of the company who attended the concert at the Crystal Palace, in which the young violinist made his first appearance, had ever heard the name of Lotto, or had ever seen it before they read it in the announcements. It was natural, therefore, that inquiries should be made as to who and what M. Lotto was, and that curiosity should be largely excited. We are enabled to lay before our readers a brief sketch of M. Lotto's career from his earliest youth.

Lotto was born at Warsaw on the 22nd of December, 1840, and is consequently twenty-three years of age. His father was a musician, and belonged to the humbler ranks of life. Before the little Izydor was four years old he displayed an extraordinary precocity and aptitude for music, and his father gave him all the instruction that lay in his power, principally directing his studies to playing the violin, of which he himself was a professor. Izydor learned rapidly, and at eleven years of age had excited astonishment and delight in all who heard him, not only by the brilliancy and perfection of his mechanism, but by the purity of his tone, the freedom of his bowing, and his great command of expression. By the advice of his friends—who, it may be added, subscribed more than words towards the advancement of the young violinist—Izydor's father sent him to the Paris Conservatoire, where he studied under M. Massart, the celebrated professor of the violin, for several years. At the age of twelve, when his first year had just been completed, Izydor carried off the first prize for violin-playing, an honour which can be only estimated at its full value by a knowledge of the number of competitors who enter for the Conservatoire prizes and the amount of talent displayed at the trials.

At the age of eighteen Izydor Lotto had finished his education at the Conservatoire, which in addition to his violin-practice, comprised studies in harmony, counterpoint, fugue, and composition. His violin-playing had already won the admiration of all the connoisseurs connected with the great musical

establishment in the French capital. His future was now in his own hands, and, determined to try his fortune in the world, he set out on a tour through Europe. He first made the circuit of France. Thence he went to Germany, Holland, and Belgium, and subsequently proceeded to Spain and Portugal. His progress was attended everywhere with honour and emolument. He was decorated with the Order of Merit by the Duke of Saxe-Meiningen and the King of Portugal and was appointed solo-violinist to the King of Portugal and the Grand Duke of Saxe-Weimar.

M. Lotto's performances in this country have been as yet confined to the Crystal Palace. Great numbers certainly have heard him play there, but his special *début* has still to be made in London, and his English success can only be pronounced a preliminary one. The utmost curiosity prevails about the young Polish violinist, and the sooner he is brought before the great public the better for himself.

ROYAL GALLERY OF ILLUSTRATION.

Mr. and Mrs. German Reed's new entertainment is enjoying a very prosperous career and attracts very fashionable audiences. These clever artists are quite "at home" in their *Charming Cottage*. Out of the simplest of plots, they contrive to excite a lively and continued interest. Each impersonation, indeed, has its special attraction, success depending more upon the ability of the performer than upon a sequence of incidents arranged for dramatic effect. On Monday next, we understand, there will be other visitors at the *Charming Cottage*, the Sisters Pry having been prevailed upon to call at Windsor as they formerly came to Richmond. We have little doubt these celebrated "Old Maids" will make themselves as agreeable in the one place as the other. Mr. Parry's description of *Mrs. Roseleaf's Little Evening Party*, which he had the honour of giving before the Prince and Princess of Wales, at the mansion of the Lord Chamberlain, continues to amuse the frequenters of the Gallery. We hear that, at the close of the season, Mr. and Mrs. Reed contemplate a tour round the South coast.

THE WEEK.

THE COURT.—Her Majesty and family continue 'still at Osborne, but early in August will proceed to Germany, travelling as the Duchess of Lancaster. The *National Zeitung* announces that the English Ambassador at Berlin will receive her Majesty Queen Victoria on the Belgian frontier, and accompany her Majesty to Rosenau. The Prince of Wales laid the foundation stone of the Warehousemen and Clerk's Schools, at Caterham Junction, on Saturday. The Prince and Princess of Wales visited Wimbledon on Monday. The exciting match of the day was that between the Lords and the Commons. In this contest their Royal Highnesses evinced a lively interest. It terminated in favour of the Commons, who scored 460 points to their opponents 423. On Tuesday their Royal Highnesses attended a sham fight and review at Aldershot. Her Majesty received the New Zealand chiefs at Osborne on Wednesday, consisting of thirteen persons, ten male and three female, who arrived from London to have the honour of an interview, accompanied by Mr. Jenkins, Government interpreter, and two other interpreters.

IMPERIAL PARLIAMENT.—In the **HOUSE OF LORDS** on Thursday, July 9th, after some bills had been advanced a stage, Lord Chelmsford moved for copies of the charges of conduct incon-

sistent with the judicial office against Sir George Marcoran and Sir Anastatus Xidian, judges of the Supreme Court of the Ionian Islands, who, he contended, had been removed in a most arbitrary and unconstitutional manner. The Duke of Newcastle warmly protested against re-opening the question, and observed that he had impartially considered the appeal of those gentlemen, but felt that he had no alternative but to confirm the decision of Sir Henry Storks, who had acted properly in removing them. After some discussion the motion was agreed to in a modified form.—On Friday Lord Russell said the Russian reply to the proposals made by Her Majesty's Government, in concert with the Governments of France and Austria, relating to Poland, would not be despatched from St. Petersburg until the 14th or 15th inst. and as it might be inconvenient any longer to postpone Lord Grey's motion on the subject, he did not object to the debate being taken on Monday next, when he would lay on the table a copy of the despatch transmitted to Prince Gortchakoff. Lord Carnarvon and Lord Grey strongly condemned the policy of Her Majesty's Government in Japan, while Lord Russell and the Duke of Somerset contended that the Japanese Government had been treated with the greatest consideration, and that it was now impossible to withdraw the demands which had been made for reparation for the outrages committed on British subjects.—The Public Works Bill was read a third time, and passed.—On Monday, Earl Russell denied that there was the smallest foundation for the story which had got abroad that the Channel Fleet had been ordered to cruise in the Baltic.—Lord Ebury asked what steps had been taken to devise a remedy for the evils arising from the compulsory and indiscriminate use of the burial service. The Archbishop of Canterbury said the matter had been considered by the bishops, and he hoped that shortly after Parliament met again he should be able to announce what were the wishes of the clergy on the subject. The Archbishop of York had no hopes that any agreement could be come to, an opinion in which the Bishop of Exeter coincided.—Earl Grey then drew attention to the affairs of Poland. Every one would admit that a war arising out of the negotiations in reference to Poland would be a great calamity, and yet he could not but fear that step by step they might be led to that calamity. Nothing could avert the danger but extreme prudence on the part of the Government. Reviewing the whole of the circumstances of the Polish insurrection, and the diplomatic action in reference to it, he demanded from the Government an explicit declaration of their policy on the matter. Earl Russell, in a comprehensive speech, declared that to maintain an apathetic attitude with respect to Poland would be the surest way to lead to war. He pointed out what had been done, and said that in every step which had been taken the three Governments of England, France, and Austria were in complete accord. An interesting discussion followed, in the course of which Earl Russell promised to lay the reply of Russia on the table as soon as it arrived.—On Tuesday, Lord Russell stated, in reply to a question from Lord Airlie, that the Governor of the Bahamas had sent home no official report of the alleged attack upon the ship *Margaret and Jessie* by a Federal cruiser in British waters. If such an attack had been made, Lord Russell had no doubt that reparation would be made. The noble earl had received no official confirmation of the statement which had appeared in the newspapers, that the Federal cruisers would no longer carry suspected blockade runners into port, but would at once sink them when caught.—Lord Chelmsford and Lord Malmesbury warmly attacked the conduct of Lord Russell in ordering reprisals to be made in Brazil. Lord Russell defended the course he had taken, and said the Government was now awaiting

the result of an effort which was being made by Portugal to smooth over the difference which had arisen between the two countries.—In answer to a question from Lord Hardwicke, the Postmaster-General said the new Galway contract, which was identical with the one previously cancelled, had been sent to the company.—In the HOUSE OF COMMONS on Thursday, July 9th, Lord Palmerston moved the second reading of the Fortifications (Provision for Expenses) Bill, and in doing so stated that a great portion of the works already sanctioned by Parliament were either completed or nearly so, and that on the whole they had been constructed under the estimates. Sir F. Smith moved as an amendment—"That no further expenditure be incurred for the present upon that part of the project for fortifications, which is based on the assumption that an enemy might land in force and attempt to besiege Portsmouth and Plymouth, except on such works as are in a very advanced state of progress." He considered that the invasion of a place like Portsmouth was a total chimera, and that there was no ground for such an apprehension. The amendment was seconded by Sir J. D. Hay. On a division, the amendment of Sir F. Smith was negatived by 132 to 61, and the bill was read a second time.—Lord Palmerston moved the second reading of the Augmentation of Benefices Bill, the object of which is to authorise the Lord Chancellor to dispose of 320 of the smallest livings in his gift, and to apply the purchase-money to the augmentation of other small livings. Mr. Barnes proposed as an amendment that the bill be read a second time that day three months. Lord Henley seconded the amendment. After some discussion the House divided, and the amendment was rejected by 179 to 29, and the bill read a second time.—On Friday Mr. Layard, in reply to a question from Mr. Blake, stated that the Confederate Government had expressed its regret for the outrage committed on Mr. Belsham, a British subject, who had been treated in the most cruel manner at Montgomery, Alabama, in order to force him to serve in the Southern army.—Sir James Fergusson appealed to Mr. Roebuck to withdraw his motion in favour of the recognition of the Southern States. Lord Palmerston joined in the appeal of the hon. baronet, remarking that it would be most undesirable at a time like the present, when events of the utmost importance were taking place in America, to call upon Her Majesty's Government to pledge themselves to any particular line of action. There was another circumstance which made compliance with Sir J. Fergusson's suggestion still more advisable. It would be impossible to resume the debate without taking notice of what passed at the interview between Mr. Roebuck and Mr. Lindsay and the Emperor of the French, and he submitted that what took place at that interview was not a fit subject for discussion in that House. Mr. Lindsay declared that Mr. Roebuck had given a perfectly accurate account of what was said at the Fontainebleau interview. Mr. Coningham and Mr. W. E. Forster urged that the debate should go on, but Mr. Gregory expressed a hope that the motion would be allowed to drop. If pressed to a division it would, he believed, be rejected by a large majority, a result which might lead many to suppose, what was really not the fact, that the House was opposed to Southern independence. Mr. Roebuck took time to consider his decision, and Mr. Layard repeated his previous statement that there had been no breach of confidence by Her Majesty's Government with reference to communications received from the Government of France.—On Monday Mr. Layard stated, in reply to a question from Mr. Long, that the Government had received no information respecting the reported re-construction of the Bomarsund fortifications by Russia.—In reply to Sir J. Hay, the Marquis of Hartington said that, in consequence of some delay in completing the guns, it was impossible to state when the artillery match between Sir

W. Armstrong and Mr. Whitworth would take place.—Mr. Roebuck, in compliance with the request of Lord Palmerston, withdrew his motion in favour of the recognition of the Confederate States. Mr. Lindsay having entered into an explanation of the circumstances under which he and Mr. Roebuck came to have their interview with the Emperor, Lord Palmerston administered to both his "hon. friends" a severe reproof for their "irregular" conduct in constituting themselves channels of communication between the House of Commons and a foreign Sovereign.—The O'Donoghue denounced Mr. Roebuck's denunciations of the Northern States; while Mr. Whiteside regretted that no opportunity was afforded him of showing how many thousands of Irishmen had been killed in this war. The right hon. gentleman said that Federal agents were at this moment recruiting in Ireland.—The House then went into Committee on the Fortifications Bill, and all the clauses were agreed to.—On Tuesday Mr. Childers, on the order of the day for going into Committee on the Union Relief Aid Acts Continuance Bill, moved a resolution affirming the desirableness of allowing local authorities to devote a portion of the money to be raised under the bill to assisting operatives to emigrate to the colonies. The hon. gentleman, Mr. Marsh (who seconded the resolution), Mr. Newdegate, Mr. B. Ferrand, Mr. Adderley, and Sir B. Leighton, urged emigration as one means of relieving the present pressure, while Colonel Wilson Patten, Mr. Cobden, Mr. Hibbert, Mr. Villiers, Mr. Henley, and Mr. Gladstone, opposed the motion, which was withdrawn, Mr. Childers, however, intimating his intention of moving a clause on the subject when the report came up. The bill then passed through Committee, Mr. Villiers accepting a proposition made by Mr. Tollemache that no union with an expenditure of less than 6s. 6d. in the pound should be entitled to the assistance of a rate in aid.—Mr. A. Mills, who submitted that Sir C. Wood had reduced the India Council to "a mere cipher," moved an address for the appointment of a Royal Commission to inquire into the subject of the Home Government of India. Mr. Bazley seconded the motion, which was opposed by Sir C. Wood, Sir E. Colebrooke, and Lord Stanley. The motion was then withdrawn.—On the motion of Colonel North, it was agreed to address the Crown, praying for a Commission to inquire whether something may not be done to expedite the realization of army prize property.—On Wednesday the House went into committee on the Partnership Law Amendment Bill; but Mr. Hubbard immediately moved that the chairman leave the chair. He contended that it did not follow that because the House had sanctioned the principle of limited liability that further legislation was necessary in the same direction before time had been given to ascertain how the change worked. Mr. T. Baring also opposed the bill as contrary to the sound principles of commerce. Mr. Milner Gibson thought that if Mr. Hubbard's object was to offer a decided opposition to the bill the more candid course would have been to have moved an amendment to the second reading. On a division the motion of Mr. Hubbard was negatived by 70 to 40. The various clauses of the bill were subsequently agreed to with amendments.

GENERAL HOME NEWS.—On Saturday the Prince of Wales performed the very interesting ceremony of laying the foundation stone of the Warehousemen and Clerks' Schools, about to be erected at Caterham. A large octagonal tent was erected for the purpose, which surrounded the stone, and was arranged as an amphitheatre for the accommodation of 3000 persons, for the most part ladies. The interior was tastefully decorated, and, when filled, presented a very agreeable scene. Earl Russell presented an address to His Royal Highness, who briefly re-

plied, acknowledging the usefulness of the institution. He then laid the stone in the usual manner, and the Bishop of Winchester read prayers. The Hon. Artillery Company attended a guard of honour, and the band of the Grenadiers enlivened the proceedings by playing suitable music. Ladies presented purses at the end of the ceremony, by which about £5000 was raised. Of course there was a collation, Earl Russell presided and Lord Brougham was present, and the usual toasts were proposed and acknowledged. At the close of the day's proceedings, it was announced that the amount received in the purses and at the dejeuner was £7850.—The rifle championship of England was on Tuesday decided at Wimbledon. The fortunate winner of the Queen's Prize was Sergeant Roberts, of the 12th Shropshire, who made a score of 65.—In the match between eleven members of the House of Lords and eleven of the House of Commons, the Peers were defeated, the Commons scoring 460 points against their 423. In the contest between Cambridge and Oxford, the former won.—The silver medal of the Association has been carried off by Mr. Whisker, an Essex volunteer. Mr. Jopling, who, two years ago, beat all rivals, and secured the championship, has won for his corps—Lord Ranclagh's—the distinction of a year's possession of the St. George's Challenge Vase.—The number of persons receiving parochial relief in the distressed unions has undergone a further decrease of 5885.—At a meeting of the governors of Bethlem Hospital, it was stated that a deputation from St. Thomas's Hospital had waited upon them a few days ago, to whom it was stated that the governors of St. Thomas's might have Bethlem Hospital either in exchange for a new hospital, to be built to the satisfaction of the Bethlem governors, or for a sum of £200,000, and that the deputation would recommend to the St. Thomas's governors to accept the latter proposal.—The July sessions of the Central Criminal Court commenced on Monday. One of the cases tried was the charge against Webb, a cowkeeper, of the City Road, of murdering his wife. He was acquitted. Early in the day Arthur Wade, the fellow who is charged with disgusting assaults upon pregnant women, pleaded guilty to several of the indictments against him, and was sentenced to eighteen months' imprisonment.—Another of the persons concerned in the murder of Mr. Fitzgerald, of Kilmallock, was tried at the Limerick assizes on Monday. The prisoner was Matthew Dillane, a brother of the man who was executed some time ago for having "procured" Beckham and Walsh to assassinate the unfortunate gentleman. Owing to some technical flaw, Dillane could not be tried on the capital charge, and on the Attorney-General making an announcement to this effect, the prisoner pleaded guilty to the minor counts in the indictment. He was sentenced to be kept in penal servitude for ten years.—The long protracted trial of the six prisoners charged with riot at the Cremorne Gardens, on the Oaks night, was concluded on Saturday, when, after the careful summing up of the Assistant Judge, the jury found all six prisoners guilty. Four of them—Herbert, Birkett, Saville, and Shawcross—were fined £50 each, and were required to find two sureties in £500 to keep the peace for the next twelve months. M'Dougall was fined £20, and Mott £10, the first to find two sureties in £100, and the other to enter into his own recognisances to keep the peace for the same period.—A curious and novel point of law in connection with the Matrimonial Causes Act came before the magistrate at the Marylebone police court, on Tuesday. About five years ago a married woman applied for and obtained a magistrate's protection order against her husband's interfering with her property. She has since become a pauper and an inmate of the Marylebone workhouse; and the husband on being applied to, refused to contribute to her support on the plea that

the protection order, which prohibited his taking her property, released him also from further maintenance. The magistrate was inclined to agree with the husband, but as the case was new, and one of considerable importance, he hoped the guardians would take the question to be settled by another court.

—A most painful story was told on Monday, in the Salford Sessions Court. It seems that in January last, a man named Broadbent called at the house of a Mr. Thorpe, who lives in the neighbourhood of Halifax, and on the pretence of desiring to do business with him, managed to ingratiate himself with the family. He proposed to Thorpe's daughter and was accepted and soon contrived to obtain a loan of £12 from the girl, which he, of course, never repaid. Broadbent said he intended to emigrate to America, and it was arranged that he and Miss Thorpe should be married at Liverpool, just before starting for the *New World*, on the 28th of March. They started ostensibly for Liverpool on the 21st March, and were accompanied by a man named Fox, who pretended that he too was on his way to America. Instead of going to Liverpool, however, they all got out at Rochdale, and subsequently came on to Manchester, where the girl was deserted—Fox and Broadbent having robbed her of her money and clothes. The poor victim of this disgraceful fraud, heartbroken at the position in which she now found herself, committed various acts of felony with the deliberate intention of being sent to prison. She was apprehended and sentenced to two months' imprisonment. Her friends were then communicated with, and it was found that Broadbent, who proved to be a married man, was already in gaol for some swindling transactions. Fox was soon afterwards seized by the police, and on Monday he was sentenced to three years penal servitude.—An inquest has been held at Poplar, on the body of a man unknown, who dropped down insensible on the pavement in Narrow-street, Limehouse, and was conveyed to the police station at Poplar, charged with being drunk and incapable, whereas the poor creature was dying under an attack of apoplexy. The jury returned a verdict that the deceased died from apoplexy, the result of natural causes; but the jury at the same time were of opinion that the police ought to have called in medical assistance sooner, as it might have been of great avail.—A fatal accident has occurred at the works of the railway bridge that is now in course of construction over the river at Blackfriars, owing to a portion of the framework giving way. Three men were thrown from their standing position—one fell into the coffer-dam, where a mass of iron fell upon him and he was instantly killed; the other two fell into the river and were taken out alive, but seriously injured. The accident happened about midnight, the works being at present pushed forward night and day by relays of workmen. An inquest has been held, and a verdict of accidental death returned, and the jury recommended that in future more care should be taken in the selection of timber to be employed on the works.—Another destructive fire has occurred at Hull. On Saturday morning some flax in the warehouse of Messrs. J. T. and N. Hill, merchants, caught fire, and the flames spread rapidly through the building, which, with the adjoining premises of Messrs. Hayes and Whittaker, wine merchants, was entirely destroyed in the course of an hour or two. Other property in the neighbourhood was much damaged. The total loss is estimated at upwards of £30,000.

COMMERCIAL.—At the meeting of the London and Westminster Bank a dividend for the half year at the rate of 6 per cent. per annum was declared, together with a bonus of 7 per cent.—At the yearly meeting of the Metropolitan and Provincial Bank a dividend of 5 per cent. was declared.—At a meeting of the Atlantic Royal Mail Steam Navigation Com-

pany, it was stated by the chairman that the draft of the contract for the conveyance of the mails from Galway had been received. It seems that the clause requiring the mails to St. John's, Newfoundland, has been withdrawn. The meeting was adjourned for the consideration of the contract to the 3rd of August.

FOREIGN INTELLIGENCE.—The text of the despatch in which Lord Russell submits to Prince Gortchakoff the famous "six points" relative to the condition of Poland has been published. In the opinion of Her Majesty's Government the Poles will not be satisfied by mere declarations of good intentions or even the enactment of some wise laws; and Russia is asked to concede the following measures as the "bases of pacification":—1. Complete and general amnesty. 2. National representation, with powers similar to those which are fixed by the charter of the 15th (27th) November, 1815. 3. Poles to be named to public offices in such a manner as to form a distinct national administration, having the confidence of the country. 4. Full and entire liberty of conscience; repeal of the restrictions imposed on Catholic worship. 5. The Polish language recognised in the kingdom as the official language, and used as such in the administration of the law and in education. 6. The establishment of a regular and legal system of recruiting. Her Majesty's Government further recommend a provisional suspension of arms to be proclaimed by the Czar, and a conference of the eight powers—England, France, Austria, Russia, Prussia, Spain, Sweden, and Portugal—who signed the treaty of Vienna. The notes of France and Austria have also been published, somewhat to the same effect but not so strongly expressed as that of Earl Russell.—A letter from Berlin in the *Pays* says that an individual, who persisted on having an interview alone with General Mouravieff, having been searched, a revolver was found in his pocket. The gallant general immediately ordered him to be hanged.—Letters received in Berlin from St. Petersburg state that the Bishop of Wilna, having expressed sympathy with the insurrection, has been transported to Nizhni-Novgorod, whence he will be sent to Wiatka. The *Journal de St. Petersburg* publishes official intelligence to the effect that the insurrection in Georgia has already been suppressed.—Berlin papers mention a report that the Grand Duke Constantine of Russia is about to visit one of the German baths, and will pass through the Prussian capital on his way.—Intelligence received at Cracow states that the Marquis Wielopolski has been formally dismissed, and is replaced by General Berg.—Fresh arrests of priests are taking place in Warsaw. The ecclesiastic who replaced Archbishop Felinski has proclaimed that the churches are to be in mourning. General Mouravieff's son is in command at Kowno, and is said to be spreading terror, after the paternal model, among the inhabitants. New bands of insurgents, described as well armed, have appeared in the district of Plock and in Podlachia. It is stated that the Polish National Government will immediately publish a manifesto, explaining to Europe the motives which prevent its acceptance of the "six points."—Some South-German journals have published portions of a political correspondence which, if genuine, is of the highest importance. It is that which has recently taken place between the Crown Prince and the King of Prussia in reference to the arbitrary and unconstitutional proceedings of the latter. So early as the 23rd of last May the Prince, it seems, protested formally and earnestly against the conduct of his father, and he has since then continued to remonstrate against the unconstitutional and illegal measures which the King has been advised to take. The King appears to have made several efforts to win over his son, but neither appeals nor menaces prevailed. The

Prince offers to resign all his military and civil posts, and reside out of Prussia, but refuses to give even a tacit sanction to a policy which is illegal in itself and most dangerous in its tendencies. The publication of this correspondence will unquestionably tend to raise the Crown Prince immensely in the eyes of Europe.—The *Journal du Havre* states that letters received in that town from St. Petersburg announce the significant fact that all the *employés* on Russian railways have received notice of dismissal; while the *Journal de Rouen* states that 30 heavy rifled guns have just been sent to Cherbourg by rail.—The official *Gazette* of Madrid publishes a Royal decree, by which the Customs tariff on iron, fixed in December, 1862, is maintained. The rumours of a ministerial crisis are unfounded.—Letters received in Naples from Rome assert that General Bosco and other Neapolitan officers known for their activity in fomenting brigandage have been expelled from the city at the instance of the French Government. A letter from Turin of the 11th states that five Neapolitan brigand chiefs, among whom are Cipriano and Lagala, notorious for numerous atrocities, had been captured on board a French vessel in the port of Genoa by the Italian authorities. The capture was made with the consent of the French consul. The event is stated to have produced very great satisfaction. The brigands in question were proceeding from Rome to Marseilles.—The surrender of the city of Mexico to the French is communicated by telegraph dated July 1st, from the French consul at New York.—An Imperial decree confirms the grant of military medals made provisionally by the Commander-in-Chief of the expeditionary corps in Mexico on non-commissioned officers and privates for distinguished services in that country.—The Queen of Spain has congratulated the French Emperor upon the surrender of Mexico. The *Patrie* hopes that the taking of the capital will allow of negotiations being entered into which may conclude the military part of the Mexican expedition. But it is by no means certain that General Forey has not some sharp work still before him. The Mexican Government does not seem to have any idea yet of abandoning all resistance.—The Paris papers publish a telegram from Ragusa of the 10th, stating that Musulman rioters at Dulcigno had forcibly entered the house of the English consul resident at Scutari, who had arrived at Dulcigno. The consul's coachman was killed, and the consul compelled to barricade himself in his apartment. The rioters were dispersed by the arrival of the military.

CHINA, AUSTRALIA, &c.—Telegrams, anticipating the advices brought by the overland mail from Calcutta, China, and Australia, state that the Japanese government had been accorded a further delay for consideration of the English ultimatum; but that hostilities were apprehended, as Admiral Kuper had applied to the Indian government for troops. We are likewise informed that, according to accounts received in Melbourne from New Zealand there had been a fresh Maori outbreak in the district of Taranaki, and that six English soldiers had been murdered.

AMERICA.—The steamer *Scotia* has arrived with intelligence from New York to the 1st inst. At that date the whole of General Lee's army had advanced into Pennsylvania. The Confederates occupied Carlisle on the 27th, and the following day advanced to within three miles of the fortifications opposite Harrisburg, where there was a large Federal force, and where resistance to the further advance of the Confederates was expected to be offered. General Dana had issued a proclamation pointing out that the object of the Confederate movements was clearly the capture of Philadelphia, and urging the people to arm for its defence. The Confederates had cut off all the railroads, except one, connecting the northern states with

Washington. At such a moment and under such circumstances, to the surprise of every one, the Washington Government has made a change in the command of the army of the Potomac, General Hooker having been replaced by General Meade, late commanding the fifth corps of the army. In East Tennessee General Rosencranz's army had commenced moving, and had occupied Manchester and Shelbyville, the Confederates falling back fighting before them. Federal General Dix, with a strong cavalry force, was scouring the country near Richmond, and had penetrated to within nine miles of that city, and among the prisoners captured was Confederate General Fitzhugh Lee, who was lying ill in a private house. There was much alarm in Kentucky and Ohio as Confederate Generals Pegram and Marshall, with 15,000 men, were reported to be advancing through Cumberland Gap, and preparations were being made for the defence of Cincinnati. The Federals were making very little progress in their attack on Vicksburg, and though General Banks threatened a new attack on Port Hudson, the abandonment of the siege was considered certain. By the arrival of the *Bohemian*, we have news from New York to the evening of the 4th of July. Important battles have been fought in Pennsylvania. On the morning of the 1st a corps of General Meade's army, under General Reynolds, passed through Gettysburg, and met with the Confederates under Hill. A battle ensued, in which, at first, Reynolds was successful. He was not, however, efficiently supported. A second corps under General Howard, which was to have joined in his operations, did not come up until he had been engaged two hours. The Confederates, who largely outnumbered their opponents, had in the meantime outflanked him. General Howard's corps did what could be done to win victory, but General Ewell coming up with 25,000 men, the Federals were compelled to retire. At four o'clock in the afternoon they repassed through Gettysburg, and took up a position south of that place, where they were joined by the main body of Meade's army. In the fight Howard's corps is said to have lost 3000 men, and Reynolds's corps 1500, including General Reynolds himself, and a very large number of officers. The next day General Meade formed his line of battle south of Gettysburg, and in the afternoon he was attacked by the Confederates in force. The battle raged with varying success until after dark, when it is said both belligerents occupied the same positions as before the fight. General Meade officially reports that he repulsed the enemy with great loss. On the 3rd the battle was renewed, and at eight o'clock in the evening Meade reports that he had everywhere repulsed the Confederates, and taken many prisoners. The Federal loss was heavy. In Tennessee Bragg's forces had retreated in a demoralised condition from Tullahoma to Winchester, leaving behind them a large quantity of provisions and some guns. The defenders of Vicksburg are said to be showing great activity, and Johnston had advanced to within a short distance of Grant's army. The Confederates have overrun Louisiana, and captured Brashear City, with 1000 prisoners and large store of provisions.

TO CORRESPONDENTS.

X. Y. Z.—One day is of every consequence. It is not legal to pass a brother until 28 after his initiation. If we allow that one day is of no consequence, some brother will argue that two are of no consequence, from which we may get to three, and by similar arguments destroy our regulations altogether.

P.S.—Certainly not.

A Young Mason had better consult the *Book of Constitutions*.