

LONDON, SATURDAY, SEPTEMBER 19, 1863.

THE RIGHTS OF VISITORS AND MASONIC TRIALS.

The subject of the rights of visitors was brought up at the last Grand Lodge under two views, one on complaint to the Board of General Purposes by a brother who was not admitted to visit a lodge without what he considered an improper test, and the other on an appeal from a decision of the Provincial Grand Master of Quebec, to the effect that visitors had not the right to be present at Masonic trials;—a decision which Grand Lodge, at the instance of the Grand Registrar, reversed, in opposition to the general ruling throughout the Masonic world—we speak not of one Grand Lodge—that visitors have not the right to be present at Masonic trials.

In the first case, the Board of General Purposes report:—

“A complaint was preferred by Bro. L. J. Levisohn, of the Old Concord Lodge (No. 172, late No. 201), London, against the Lodge of Fidelity (No. 230, late No. 280), Devonport, for refusing him admittance as a visitor, because he objected to take an obligation that he had been regularly admitted into Masonry, was a subscribing member of his lodge, and had not been expelled from any lodge. It appeared from the explanation furnished by the W.M. of the Lodge of Fidelity, that Bro. Levisohn not being known or vouched for had been required to pledge himself that he was the person named in the Grand Lodge certificate which he produced, that he had not been expelled from the Order, and was not under Masonic censure. That this practice had been followed by the lodge for many years, and had never before been objected to, and from circumstances stated by the W.M. not having reference to the case in question, appeared to be very necessary as regards visitors not known or vouched for. The Board, after consideration of all the circumstances of the case, resolved that the explanation was satisfactory, and commended the caution which the lodge appears to exercise in the admission of visitors.”

We only wonder that, in a case of this kind, the Lodge of Fidelity was even called upon for an explanation,—the only law regulating the admission of visitors being: “No visitor shall be admitted into a lodge unless he be personally known, recommended, or well vouched for after due examination by one of the brethren present;” and though there is no law, under the English Constitutions, requiring a visitor to show that he has not been excluded from his lodge, we think the brethren of a lodge have a full right to ask for some explanation or declaration from a

stranger seeking admission, and so it has been held in all times. Formerly, all visitors unknown to the Tyler or not formally introduced were treated as cowans, and were not even subjected to examination until they had taken an obligation that they were regular made Masons, and had not been expelled or deprived of their Masonic rights;—indeed, this obligation is still required in America, and generally on the Continent. That obligation there is no harm in printing, as it is intended to be given to any one presenting himself at a Masonic lodge, without regard to his being a Mason or not; and we therefore copy it from Mackey’s “Masonic Jurisprudence,” where it stands exactly the same as in Oliver:—

“I, A. B., do hereby and hereon solemnly and sincerely swear, that I have been regularly initiated, passed and raised, to the sublime degree of a Master Mason, in a just and legally constituted lodge of such; that I do not now stand suspended or expelled; and know of no reason why I should not hold Masonic communication with my brethren.”

And Mackey proceeds to say:—

“This declaration having been confirmed in the most solemn manner, the examination is then commenced with the necessary forms. The ritualistic landmark requires that these forms must be conducted in such a manner as to constitute what is technically called a “strict trial.” No question must be omitted that should have been asked, and no answer received unless strictly and categorically correct. The rigour and severity of the rules and forms of a Masonic examination must never be weakened by undue partiality or unjustifiable delicacy. The honour and safety of the institution are to be paramount to every other consideration; and the Masonic maxim is never to be forgotten, that “it is better that ninety and nine true men should, by over strictness, be turned away from the door of a lodge, than that one cowan should, through the carelessness of an examining committee, be admitted.”

What are the regulations in Scotland with regard to visitors we are not aware, though the writer of this notice is a member of a Scotch lodge,—the “Book of Constitutions” being, so far as we can find, silent on the subject; but in Ireland, on visiting a lodge in Dublin, we were called upon to take an obligation far more stringent than that we have quoted above, it being distinctly laid down that, though lodges are as a right open to visitors during the hours of labour, that—

“Any lodge admitting a person to be present at any of its meetings who is not properly qualified by initiation in a regular lodge, or who is disqualified by being suspended or excluded, violates the principles

of Freemasonry, and the warrant of any lodge so offending shall be suspended or cancelled, and the offending members thereof punished at the discretion of the Grand Lodge."

There can, therefore, be no doubt as to the correctness of the course pursued by Lodge Fidelity; and we repeat that we are astonished the Board of General Purposes should have thought it necessary to require any explanations on the subject.

We are not now going to inquire into the proceedings at Masonic trials in private lodges, as they are foreign, we hold, to the British Constitutions, which have provided tribunals, to decide on Masonic complaints and grievances, to which visitors are not admitted; but where some previous inquiry may be necessary in private lodges, before appealing to those tribunals, we hold that visitors should not be admitted, and that such is the general practice throughout the world. We are aware that the late Grand Master, the Duke of Sussex, used the expression quoted by the Grand Registrar, that a Mason's Lodge is a Mason's Church, and that Grand Lodge has decided that visitors have a right to be present at all ceremonies or *public* business of a lodge; but that cannot give the right to visitors to be present during the discussion of purely *private* topics; and, on this point, Dr. Oliver, seeing the difficulty of too rigid a carrying out of the dictum that "a Mason's Lodge is a Mason's Church," says:—

"When any business of a private nature, such as a discussion on the state of the funds, or any other topic which cannot be interesting to a stranger, occupies the attention of the brethren, due notice having been given to every member, it would be indelicate to invite visitors to be present, as the financial affairs of the lodge might be in such a state of disarrangement and confusion as it would be undesirable to communicate to any who were not members, and who, consequently, could feel no interest in the proceedings. And, therefore, in some lodges the by-laws are imperative on this point; and direct that no subject of local importance to the lodge ought to be discussed in the presence of visitors. When, therefore, such discussions are unavoidable, visitors may be courteously requested to withdraw."

Mackey, in treating on Masonic trials, says:—

"6.—It is a general and excellent rule that no visitors shall be permitted to be present during a trial,"

At a meeting of the Grand Lodge of South Carolina, in 1857, an appeal was brought forward from Bro. G., to be reinstated by the Grand Lodge, one of his grounds of appeal being:—

"4.—Because, as required in Masonic trials, visitors instead of being excluded, were allowed to be present."

On which the Committee of Grand Lodge reported thus:—

"The fourth ground of the appeal is also sustained. The record of the minutes of the lodge prove the fact that at the communication of February 18, 1856, at which Bro. G. was expelled, one visitor was present."

And this decision was come to in accordance with a rule laid down in 1856:—

"5.—No visitors shall be admitted on such occasions."

The same view has been taken by the Grand Lodges of Canada, of New York, of Kentucky, and many others, the rule being, as Mackey says, "*invariably*" that visitors shall not be present at Masonic trials; and we think it would have been more consistent with the dignity of Grand Lodge to have upheld the decision of the Provincial Grand Master for Quebec to the same effect, rather than that the practice of lodges under the English Constitution should be placed on a footing different to all the rest of the world, especially on a point on which no precise law, under our Constitution, exists; and when it should evidently be the policy of Grand Lodge, as far as possible, to discountenance Masonic trials in private lodges.

On the subject of Masonic trials in general, and the one at Quebec in particular, we shall have something to say at a future time,—hoping, however, that the Grand Registrar will review his opinion prior to the next Grand Lodge, as he may rest assured that such a decision as that just arrived at will do much to weaken Masonic authority in the colonies, and tend to increase the desire of the brethren for independent government, under rules more consistent with those of the Grand Lodges, with the members of which they come into more frequent communication than they do with those of England.

We will only add that we consider there was good reason why Bro. Stebbing's motion for an adjournment of the consideration of the appeal should have been adopted, in the fact that no notice had been given of what motion would be submitted with reference to it; and the members of Grand Lodge were, with very few exceptions, altogether in ignorance of the nature of the appeal until actually brought before them, and of the law and practice on which they were called upon to decide.

"LE MONDE MACONNIQUE" AND "THE FREEMASONS' MAGAZINE."

We so often hear that "Freemasonry is the same all over the world," that it has become to be adopted as an article of Masonic faith. Whether it will stand the test of inquiry no one seems to question; but so curious to us are the constructions which foreign Freemasons put on the matters which, they assert, either constitute, or are collaterally embraced by Freemasonry, that we, as English brethren, are frequently bewildered and surprised at the variety of objects which are set forth abroad, as part and parcel of Freemasonry. Of this fact *Le Monde Maçonique*, for the present month, affords us a tolerable example.

Our contemporary, under the head of "England," has paid us the very high compliment of being true to our principles; literally "always the same;" but the writer evidently did not intend it to be so construed, for to be conservative and closely to adhere to the early traditions and usages of the Craft does not find favour in his sight.

He attacks the address of the Editor, under what he is pleased to call the "new organisation" of *THE MAGAZINE*, for not devoting more of his space to the "progress of Masonic principles;" and, in reference to this "progress," we are at issue with him. We admit, with our ritual, that "Masonry is a progressive science;" but we deny that it is intended by these words to convey more than that the brethren are to make themselves perfect in certain arts and sciences, laid down as a curriculum for study.

"The progress of Masonic principles" is, if we rightly understand the term as applied by *Le Monde Maçonique*, taken to be the watchword of a party whose principles may be summed up in the three words which are the guiding stars of Freemasonry in France,—Liberty, Equality, and Fraternity,—all pointing in one direction, that of bringing to bear on the outer world the doctrines enunciated by those terms.

With us our principles are like our institutions, the growth of centuries, and are highly conservative, never seeking to intrude on the questions of State, but inculcating, as the chief duty of Freemasons, upon which the Order is founded, those ancient virtues of Brotherly Love, Relief, and Truth.

Which of these two systems work the best for the universal brotherhood of Freemasons, we must leave our readers to judge for themselves; intimating only that in France there has been a wide deviation from the earlier teaching of the Order.

The first lodge in Paris was founded in 1725, and derived its practice from England. Then Masonic progress or Liberty, Equality and Fraternity, were unheard of. Brotherly Love, Relief, and Truth occupied their places. And well would it have been for France and French Freemasons, had they always adhered to

the system first established, and discountenanced the introduction into their lodges of the substituted principles which culminated in anarchy and bloodshed throughout the land, and in the propagation of which the ever restless progressive party led on the brotherhood, by their Illuminati and worship of the Goddess of Reason, in place of pure Masonry, and the acknowledgment of the G.A.O.T.U. into becoming a semi-political organisation fraught with danger to the State, and introducing, for the bond of love and peace, one of discord and civil strife. *Le Monde* tells its readers that "the matrimonial events of the reigning house—the number of lodges newly created, and the prosperity of the Charitable Institutions—interest it [*THE MAGAZINE*] above everything. It neither hears nor sees anything out of England and its dependencies, and is silent on universal Masonry."

It has ever been the boast of Englishmen to be loyal, and no more loyal subjects are to be found than Freemasons. This is so self-evident to all who know our lodges, in every degree or Order, that the sneer at our own loyalty will fall harmless.

Journals in England have many specialities: that of recording the events that take place, each according to its class of readers, is an element of success; and we have to thank *Le Monde Maçonique* for admitting that we are interested in the well-doing of our lodges. It is a brotherly feeling to be anxious as to our "Masonic progress."

"The prosperity of the Charitable Institutions" does, indeed, "interest us above everything." We have worked, written, and glory in the support we can give, and have given, to our Masonic Charities. We specially advocate "Masonic progress" in them. "Progress" in donations, "progress" in comforts for the old and infirm, "progress" in the education of our children, and general "Masonic progress" in "Brotherly Love, Relief, and Truth," all of which are strongly brought out before the Craft and the world at large by the "Brotherly Love and Relief" which the Freemasons of this country afford to the decayed Mason, his wife, or children; and the "Truth" in which their young charges are reared and prepared to go forth and fight the battle of life for themselves, having "a reason to give for the hope that is in them."

The *tu quoque* style of argument is generally admitted to be indicative of a weak cause; but we cannot refrain from adopting it on this occasion, seeing it is so happily in point.

We are accused of being "silent on universal Masonry;" but, if we are silent, what is the "Masonic World?" Surely a publication with such a title ought to contain news and intelligence from a large portion of the globe. *Le Monde Maçonique* sounds grandly, and should have a large amount of "universal Masonry" in its pages; whereas it gives but news

from Germany, Italy, Turkey, England, Ireland, and Australia,—the last four of these items being derived from the pages of *THE FREEMASONS' MAGAZINE*, which is “silent on universal Masonry;” and yet the writer closes the immediate sentence by admitting that he will “follow it [*THE MAGAZINE*] with interest in whatever concerns our Order in England, and continue to glean from its news.” Pretty well this for the “silent” *FREEMASONS' MAGAZINE*!

We have no desire of depreciating *Le Monde Maçonnique*, but are not quietly going to bear its unprovoked attacks without replying to them; and although we cannot hide from our readers that the tones of thought, the manners and customs, of various countries, ever have and will differ, yet we are inclined to believe the whole Masonic world recognises some common objects as the basis of the Order; but how each nation adapts these objects to its own peculiar state of freedom, intelligence, or faith, must be left entirely to itself.

That we have been sneered at as loyal, conservative, anxious for the prosperity of the Craft and interested in our noble Charities, is, indeed, a pleasure which the author of the attack, with all his “*Liberty, Equality, and Fraternity*” of sentiment, never intended for our delectation. Long may we merit such taunts, and, with the charity that “vaunteth not itself, thinketh no evil, rejoiceth in the truth, beareth all things and endureth all things,” we hope our contemporary, *Le Monde Maçonnique*, will plainly perceive that it has studiously gone out of its way to attack us uncourtously, and so weaken those bonds of “universal Freeasonry,” which it is so proud to talk of, and yet so reluctant to recognise in any other but its own pages.

THE MYSTICAL PRINCIPLES OF ISLAMISM; OR, A LECTURE ON THE DERVICHES.

By BRO. JOHN P. BROWN, CONSTANTINOPLE.

(Concluded from page 199.)

Among the Derviches there have been several distinguished poets, such as Jellal-ed-Din-er-Roomee, the author of a celebrated mystical work, in the Persian language, named the *Methuevee i Sheriff*, and the founder of the Order of the *Mevleves*, or “Dancing Derviches.” It is filled with the most mystical reflections, generally on the subject of love for the Divinity, and breathes in every line the most ecstatic rapture. These raptures are supposed by the Derviches to be holy inspirations. The wildest flights of the imagination—often crazed by the stimulating influences of *hasheesh* (hempseed paste), taken to give them a foretaste of the intoxicating delights of Paradise—are supposed, also, to carry the creature aloft to the Creator, with whom he then holds communion. The soft and gentle music of the *Mevleves*, particularly that made by the “mystical reed,” or Oriental flute, is for the purpose of exciting the

senses, or inspiring them by the sweet harmony of nature. The *Mevleves* are the most respectable of all the Dervich Orders of Constantinople, and are held in high repute by many of the highest functionaries of the Government. Their *Tekkehs* always possess a good library, and the brethren devote themselves, in many cases, to literary pursuits.

The following short extract from the founder of this Order, translated by Sir William Jones, will serve as an example of their mystical faith, and gentle aspirations:—

“Hail, heavenly love! true source of endless gains,
Thy balm restores me, and thy skill sustains.
O! more than Galen learned, than Plato wise!
My guide, my law, my joy supreme, arise!
Love warms the frigid clay with mystic fire,
And dancing mountains leap with young desire.
Blest is the soul that swims in seas of love,
And long the life sustained by food above.
With forms imperfect can perfection dwell?
Here pause my song, and then vain world farewell.”

The eloquent Saadi has given to the Derviches many moral lessons, and the odes of Hafiz are deemed to be purely mystical raptures, love lyrics to the Deity, veiled in worldly allegory. Hafiz, however, carries his poetical licences so far, when he commands the use of wine, the drinking cup, and the frequenting of wine-houses (*Meykhanehs*), as to shock the piety of the more devout. They comment with some severity on the language which he uses when speaking of his sweethearts (often of his own sex), their curls, and the moles in their cheeks, and compares the furrows on their brows to the verses of the Koran! These are, however, explained by showing that, though the poet sees beloved objects in their natural character, still the meaning of his language is entirely spiritual. For instance, when he mentions wine, he means “the knowledge of God,” or the “love of God;” the wine-shop means the *Murchid*, or “spiritual master,” whose heart is the depository of the “love of God;” the wine-cup is the *Tekin*, or the “calling upon the name of Allah,” by which the pious Dervich intoxicates his soul, and destroys his sinful passions. The *Mehboobeh*, or mistress, also, is said to signify the *Murchid*, or Sheik, whom the disciple loves with all his heart. The curls or ringlets of the beloved are the grateful praises of the Sheik, tending to bind the affections of the disciple to himself; the moles on his, or her cheeks, signify that, when the disciple beholds the total absence of all worldly wants on the part of the Sheik, he also abandons all desire of both worlds; and the furrows on his, or her brow, compared by him to the verses of the Koran, mean simply the spiritual light on the brow of the Sheik.

Some of the mystical poets, and particularly Hafiz, speak of the abandoning of all desire, on the part of the devout Dervich, to possess either the joys of this life or that which is to come; and this is interpreted as meaning, not what it expresses, but simply that he does not serve God for any reward or recompense; that God can never be induced to offer such incentives for the love or devotion of the Dervich, who is in duty bound to both love and obey Him with the most perfect submission, and receive whatever He pleases to bestow upon him.

Some of the Derviches, particularly the *Bektashees*, believe in the metempsychosis, which is called *Tennessooh* and *Hullulieh*, and reconcile it with Islamism,

through the 17th verse of the 78th chapter of the Koran. They believe that some men, by a total indifference to all the better hopes of a future life of happiness, and in consequence of the vicious nature of their present lives, become brutalised, and possess the characteristics of certain animals of the worst, or most disgusting kind; that, when they die, their souls do not go to the spiritual world of purity and goodness perfected, but actually enter the bodies of the animals which they most resembled, and then, by actual propagation, become the real animal itself. This principle is carried still farther, and the brutalised soul, when not thus perpetuated, enters the body of any other animal which devours the first, be it biped, quadruped, fish, or bird; or that, if the animal has died a natural death, without having been rid of the human soul within it, and becomes decomposed, any vegetable life springing up from its remains, such as a tree, a plant, or a flower, may receive and perpetuate it. This theory of the transmigration of the soul is clearly of Indian origin, and cannot be supported by the Koran. It is condemned by all of the more rational of the Dervich Orders. Their theory also is that man, degraded from his high position, by his sinful passions, to that of the lower orders of creatures, can only free himself from it through prayer and repentance; that this similitude to animal nature is not visible during his life, but will become so after the resurrection; and that God, in His great mercy, sends him visions, to warn him of his erring condition, during his slumbers; for the Prophet, in a Hadis, has said that "Sleep is the brother of Death." Just as the dying man is supposed to see himself in his true form and character, and so know whether, by repentance, he is freed from his "ruling passion in life," so does he see himself, in sleep, following in the path of his fatal passion. The miser beholds himself in his dreams, pursuing his coveted treasures; the glutton feasts upon dainties; and the sensual one awakes from the enjoyment of what occupies so much of his waking moments.

So far as I have been able to learn, the only real secrets of the Dervich Orders are those points of faith which so far conflict with ordinary Islamism as to be extremely difficult of explanation, and, as is supposed, are quite incomprehensible to ordinary minds. These the disciple must receive from his Murchid without any doubting, and be careful never to reveal them to the non-initiated. They are confided to him, at his admission and instruction, by the master, and his acceptance of them, and oath to keep them inviolate, is called by them the Ikrar, or vow. They are only confided to him after the expiration of a probationary term, differing among the various Orders, from a month to a full year, and during which his mental ability to keep them faithfully is fully tested.

There are in Constantinople but few of the most austere of the original Orders; these are now only found in Bokhara and some parts of Persia, and perhaps in Hindostan. The wandering Derviches whom we frequently meet in the streets are not Ottomans, but come, mostly, from India and its vicinity. They are principally of the Kaderee, the Nakshibendee, and the Kalenderee Orders. They wear the ordinary felt Kulah, or cap of their Order, and are dressed in rags, over which is thrown a lion

or a leopard skin, called a Postakee, which serves them both as a mantle and a praying carpet. In their hands they bear an alms-cup, called a Keshgool, for the reception of whatever offerings, voluntary or compulsory, may be given to them. Their ordinary Salutation is "Yahoo!" (O, living God!), and their thanks are generally scanty—at least in words. Besides this, they carry in their hand an iron instrument, called Mueen, a staff at one end, and a curved half circle at the other, on which to rest the forehead or shoulder, and often it contains a sharp pointed dagger for defence or offence. Though they are supposed to be on pious pilgrimages to the graves of the holy dead, or on probationary tours, they are but little respected by other Mussulmans generally, and often suffer from the cold charities of the world. They, nevertheless, sometimes prove, upon acquaintance, to be possessed of much wit and intelligence, and to have acquired during their wanderings much true knowledge of mankind. Possessing nothing, and desiring little more than bread, or the means of procuring it, they are well able to smile at the worldly ambitions of others, and to criticise its results. It is of these humble Fakeers, or Derviches, that so many anecdotes are given, and whose sarcastic replies furnish morals for so many tales. In place of claiming credit among their fellow mortals, they assume to possess an influence of a superior nature with the Creator, which, however, they are always more willing to exert (for a consideration) in favour of others, than for themselves. Indeed, self-neglect, and an abnegation of all personal interests, are their chief capital; and, if report be correct, they are seldom averse to impress this upon the attention of those whom they may chance to meet in places where assistance is not readily to be found. I have been informed by Mussulman friends that many of these religious enthusiasts do not belong to any of the Tariks, or paths of the Derviches, but are simply Fakeers, or "poor," who, abandoning the "temporal world," devote themselves exclusively to a "spiritual" one; and that they are not to be considered in any other light than that of ordinary mendicants.

I may add that there is another class of people in the East, often seen in Constantinople, and generally mistaken for Derviches, called Hawasjilar, whose profession it is to write Nushas, or "charms," composed mostly of verses from the Koran. They also draw up mystical calculations, and transpose the letters of the Oriental alphabet, each one of which has a numerical value, in such a manner as to preserve, it is so believed by many, the wearer from harm. They, in imitation of the Sheiks, also pretend to effect cures in certain cases which have baffled the medical art, by means of manipulations of the parts afflicted; and this often with such success as to create for them high reputations for sanctity and spiritual powers. This may be properly attributed more to animal magnetism than to prayer and fasting, or other religious influence, though I believe they are ignorant of any knowledge of that wonderful science. Some of these sit by the wayside, and wait for customers; others have small shops, the windows of which are filled with specimens of their mystical writings, often drawn upon the figure of a hand, called that of "Aali."

The preceding remarks will serve to show, so far

as I have been able to learn them, what are the general principles of the Derviches, and what the mysteries of their Orders. There are, doubtless, many excellent and pious Mussulmans who, though they belong to one or more of the Orders, make a wide distinction between ordinary piety and the principles of those who indulge in a raptured love of the Divinity, and the harmony of His creation; and cultivate the conversation of the Sheiks, who are also often very pious and learned men,—such, for example, as those of the Mevlees, or “Dancing Derviches,”—and repel all communion with those wild devotees who give themselves up to all the errors of a heated imagination, and conceive that they approach God by departing from all that is deemed rational among men. Some of the Ottoman Sultans have become members of a Dervich Order. Mohammed II., the “Conqueror,” was a *Khalvettee*, as also was Sultan Soliman; Byazid was a Kaderec Sultan; Mahmoud II. a Mevlee; and, at the present time, some of the highest functionaries of the Sublime Porte are Derviches, and either visit the Sheiks at their Tekkehs, or receive their visits in their own palaces. These functionaries also believe in the efficacy of their prayers; and I am informed that, when they have had the misfortune to lose their offices, they spend considerable sums to induce the “holy Sheiks” to pray them into them again.

I will now terminate my remarks, which I fear have severely tried the patience of the reader, with an account of the mystical initiation of a Murid, or disciple of the Bektash Order.

Hadji Bektash, the Peer or founder of this Order, came originally into Asia Minor from Persia, or the city of Balk, and already was a celebrated Sheik in the reign of Sultan Orkhan, by whom, some historians assert, though others deny it, he was invited to give a name and his blessing to his new troops, known as the Janissaries. On doing this, he is said to have covered the head of one of them with his own cap, and the sleeve of his mantle hung over his shoulders whilst he blessed and promised them many future conquests. Ever afterwards, these formed a part of the costume of that celebrated soldiery, and a large number of them always embraced his Order. Hadji Bektash received his mantle from the great Sheik Ahmed Yessavee, of Bokhara, who traced his own descent to the Caliph Abu Bekr, father-in-law of the Prophet, and one of the original founders of the Siddikkee (Sooffee) sects. His principles are, however, now strictly those of the Aalyides, or followers of Aali, the fourth and last of the elective Caliphs, and consequently they are Sheeâ, or “heterodox” in their nature. They are eminently mystical, and embrace all the chief points of the Sooffees aforementioned. Some of them take vows of celibacy, called the *Mujared Ikrar*, but the majority do not. Their distinct acceptance of their Pantheistic doctrine, of God in all animated nature, and an extensive belief in the metempsychosis, forbids their killing any animal for food. They freely admit the words of Christ, when he said “I and my Father are one;” and much of Christ’s prayer to His Father is in unison with what they believe to have been the existence of all mankind in the Deity, and their final return to it after the death of the body. Their white felt cap contains four or twelve gores or scallops,—

the first in reference to the four columns of Suffeism, and the latter to the twelve Imaams.* The Sheiks, like all those of the other Orders, distinctively wear a white turban wound round his cap. Their white *Khirkâ*, or mantle, has a figure on each shoulder, denoting the *Zulfikar*, or sword of Aali; their belt, called *Teebend*, made on the occasion of the disciple’s initiation, has a certain number of knots (three), allusive to the cord with which the Prophet’s groom, *Kamber*, used to tether his master’s horse; and the white agate, or alabaster stone, generally from *Kerbelay*, worn in the centre of the belt, is called the *Kânâat Tash*, or “stone of contentment,” in remembrance of the stone which the Prophet, on a remarkable occasion,—and since then imitated by wandering *Fakeers*,—placed in his belt to appease the cravings of hunger. Some of them wear ear-rings called *Hassanee* and *Hassainee*, in memory of the two sons of the Caliph Aali. Some carry a horn, called *Niffen*, with which they cry out, “Ya, Vidood!” (O, God of love!) to attract the attention of the benevolent, or assemble the fraternity. Like all the other Orders, they say a prayer of thanks at their meals, called the *Gulbend*, or “rose-tie of fraternal love.”

I have taken the following initiation from two manuscripts on the subject of the Order of Bektash, one written by an individual named *Tehaoush Asbee*, whose grave at *Merdiven Kieuy*, in the valley beyond *Cady Kieuy*, on the Asiatic side of the Bosphorus, is much revered and visited by pious Mussulmans; and the other by *Hashim Baba*, an eminent writer on the Ritual of the Order.

To be enabled to join the Order of the Bektashees, it is necessary to be recommended by two members, then called *Rehpers*, or “guides,” who act as the securities of the applicant, and prepare him for the initiation. A year, or more, is required for his probation, during which false secrets are confided to him to test his powers of secrecy and fidelity. At the termination of this period he is taken to the *Tekkeh* by his proposers; he takes with him a sum of money as an offering, according to his means, which is delivered to one of its officers for distribution among the members, according to its rules, and a sheep to be sacrificed at the sill of its portal. From the wool of the sheep a rope is made, called the *Rishtay-i-Teslim*, and put round his neck, and the remainder is reserved for a belt, called *Teebend*, to be worn always by him after his acceptance. He is divested of all his clothing, retaining at the most only a girdle for his loins; and, when he is to take the vow of celibacy, every object of a metal or mineral nature is removed from his person. At the outside of the *Tekkeh* one of the brethren is placed as a guard. The two *Rehpers* who accompany him into the *Tekkeh* are each armed with a sword of a peculiar form and shape, called *Zulfikar*, or the sword of Aali, or by its own proper name of *Tebber*, and more resembles a battle-axe than a sword. This weapon is often seen in the streets, in the hands of Derviches and *Fakeers*. Three of the members, called *Pervannehs*, act as ser-

* These twelve Imaams are Aali, Hassan, and Hussain, and their offspring. The twelfth, or last, was called Mahommed, and born in the 255th year of the Hejra, or Sermeuray. He is also known as the Mehdi, or Mahadi (“spiritual guide”), who is to reappear in the world at a certain period, and, together with Christ, combat the great enemy of mankind.

vants during the initiation. The arrival at the portal of the applicant is made known to the Sheik, as that of a Kool, or slave, and he is led in by his two guides to the centre of the apartment. This is always a perfect square in shape, the four angles signifying the four columns of the Sufiaistic principles previously explained. He is placed on a large stone in the centre, which has twelve scallops, in memory of the twelve Imaams, called the Maydan-Tash. This represents the altar on which Ishmail (Isaac) was to have been offered up as a sacrifice by his father Ibrahim (Abraham), in perfect submission to the commands of Allah; his arms are crossed on his breast, his hands resting on his shoulders; his body is in an inclining position, and his right toes extend over those of his left foot. In this position, the guides, addressing the Sheik, again inform him that they have brought him a Kool, or slave, who is desirous of seeking the truth, and has been properly tested. The Sheik is seated in front of the entrance in a position directed to the Keabe of Mecca, called the Mihrab, and is attended by eleven members, who with him represent the twelve Imaams. These eleven form the officers of the Tekkeh, and as such have particular titles. The Sheik represents the Caliph Aali. The destitute condition of the neophyte is an evidence of his design to abandon the joys and pleasures of the world, and to give himself up to spiritual meditation, and all the observances of abstinence and abstraction, and to thus search after a nearer approach to the Deity. Various prayers are performed by the Sheik and all present, which are detailed in the Ritual, at the conclusion of which he approaches the Sheik, and, after assuming a peculiar position, his right hand pressed in a particular manner in that of the Sheik, the latter recites the 10th verse of the 68th chapter of the Koran, as follows:—

"Those who, on giving thee their hand, swear to thee an oath of fidelity, swear it to God. The hand of God is placed in their hand. Whoever violates this oath will do so to his hurt; and to whomever remains faithful, God will give a magnificent reward."

He is next told, in an impressive manner, that death awaits him in case he ever discloses the secrets and mystical rites of the Order; and he is required to take the following vow, repeating the words as they are articulated by the Sheik:—

"Mohammed is my Rehper (guide).

"Aali is my Murchid" (spiritual director).

The Sheik then asks him:—

"Do you accept me as your Murchid?"

And the Murid (or disciple) having replied in the affirmative, the Sheik declares—

"I then accept you as my son."

These vows may seem to be of little import, yet they have, to devout Mussulmans, a signification of an impious and awful nature; for they place the blessed Prophet and the holy Koran inferior to Aali, and the Sheik, as the representative of Aali, in the place of the Prophet.

I am not aware that this, or any other Order of the Derviches, possesses secret signs of recognition other than a placing of the hand on the chin, or immediately below it,—perhaps in memory of their vow. This is, I believe, also limited to the Bektashees on entering a Tekkeh; they bow to the Sheik, laying the

right hand across the breast, which is called Bayoon Kesme (cutting the throat or neck), in token of humility and of submission.

All Mussulmans make use of the double triangle, called the Muhur-i-Suliman, or "seal of King Soliman, son of David," the motto of which is, in Persian, Ben niz bugzered, or, "this also will pass away;" and the Melamgoons, mentioned in another part of this lecture, place on their tombs a figure resembling an hour-glass, or two perfect angles, with an angle of each joined, and with two points above and one on each side of the figure. Others use a single triangle, with one or two points under it.

The salutation of most Derviches is, "Ya, Hoo, Ereulei!" with the right hand laid across the breast; and the answer is "Ay Vallah, Shahim." On departing, the Dervich says, "Ay Vallah!" and the response is, "Hoo, Dost!"*

In concluding my very lengthy lecture, I would add one of their traditions as an illustration of the faithful manner in which the Derviches keep the secrets of their Order. It is related that once an Eastern Sovereign, being desirous of ascertaining the secret mysteries of the Derviches (probably of the Bektashees), confided to them at their Ikrar, or initiation, had one of the fraternity brought before him. After failing to induce him to reveal them by promises of reward, he threatened him with death, and the extinction of his Order. The Dervich, faithful to his vow, declared that he could not divulge them, but said that he possessed a book, which, if properly used, would enlighten the Sovereign. This book, however, he refused to give up, and in his anger the Sovereign, after having had the Dervich decapitated, made diligent search for the coveted secrets which he supposed would be found in the book, on the person of the martyr to his vow. The Sovereign, seated on his throne, surrounded by his Court, eagerly seized upon the book, and, hastily turning over its leaves, wetting his fingers for that purpose, sought anxiously after those on which the secrets were inscribed.

Leaf after leaf was turned over,—the one as blank as the other,—until the poison in which they had been steeped having taken effect, the Sovereign fell over and expired in the arms of his frightened courtiers.

MASONIC NOTES AND QUERIES.

OPERATIVE FREEMASONRY.

In some MSS. it is stated that at the Grand Lodge convened by King Athelstan, MSS. were produced in Hebrew, Greek, Latin (preserved since the Roman times), and other languages, and implying that the accounts of Masonry, given in different countries, were compiled from these documents. I doubt the existence of a Grand Lodge so early, but should be glad if any brother would give his reasons for believing in such. The Hebrew evidently swallowed up all the other systems in England.—△.

NAME OF HIRAM ABIFF.

"R. E. X." is using his time, I fear, very unprofitably. First show that Abiff was used in our ceremonies before 1760.—△.

* Ya, Hoo, Ereulei! is "O, Him, Ereus;" the word Ereu signifies an honest, upright man. Ay Vallah, Shahim! is, "Thanks be to Allah, my Sovereign!" Ay Vallah! is, simply, "Thanks to God!" and Hoo, Dost! is, "He (God) is our Friend."

KNIGHTS HOSPITALLERS.

[We transfer to our columns, from *Notes and Queries*, another interesting paper on this subject]:—

"I shall take advantage of a personal appeal, addressed to me by your correspondent AN OBSERVER, to express my great disappointment that the strictures of HISTORICUS, SCRUTATOR, and others, have failed to draw from the Society calling themselves the "Illustrious and Sovereign Order of Knights Hospitallers of St. John of Jerusalem, Anglia," any tangible proof or evidence of the justice of their claim to be considered a legitimate branch of the famous Order, whose title and attributes they have assumed. MAJOR PORTER and ANTIQUARIUS, in taking up the gauntlet, have indeed declaimed in lofty language, but have produced nothing in support of their cause beyond what their *Synoptical Sketch* has previously put forward; with what amount of claim to credit, HISTORICUS and SCRUTATOR have sufficiently demonstrated. MAJOR PORTER, in his reply to HISTORICUS, has not condescended to enlighten us on the reasons that induced him to change his opinion of the legitimacy of the *soi-disant* Langue of England expressed in the *History of the Knights of Malta*. He considers it enough for us to know, that, although an opinion adverse to their claims *did* once prevail in his mind, yet, having further considered the subject and held converse with some leading members of the Langue, he had become so satisfied with the justice of those claims as to enroll himself a member of the Society; and even make amends, in the second edition of his work, for untoward remarks regarding them expressed in the first, &c. With your permission I will explain, as briefly as possible, why I feel so much disappointed that the gallant MAJOR has not been more explicit and communicative on the subject. In the year 1858, the Langue did me the honour to nominate me their Commissioner, to lay before the Lieutenant of this Magistrery and Sacred Council of the Order of St. John, in Rome, an application on their part for some recognition by the supreme authority of the Order. I was, at the same time, presented with a copy of the *Synoptical Sketch*, and instructed by the Grand Secretary to consider it a text-book for general reference; and a *va-de-mecum*, from whence to glean all the information concerning the Langue and its claims that I might require in dealing with the S. Council. In the course of my diplomatic doings I was frequently questioned as to the antecedents of the Langue, and more especially as to the authority on which their pretensions to be considered legitimate were founded. Being totally ignorant of everything concerning the body of which I was the representative, and finding the *Synoptical Sketch* quite insufficient to furnish any satisfactory reply, either to myself or to my interrogators, I was driven in my perplexity to apply to the late Sir Richard Broun, the Grand Secretary of the Langue, as well as other and distinguished members of that fraternity, for some evidence and vouchers for their claims more respectable than what I could derive from the brochure above mentioned. Sir Richard's reply may be thus condensed:—He had no proofs to produce, and despaired of procuring me any; that from 1835 to 1858, he had been trying to make himself acquainted with the early history of the Langue, but without success; that after the death of the Grand Prior Sir Robert Peat, in 1837, he (Sir R. B.) discovered that the documents connected with the revival of the Langue were scattered about in many hands, and, as he feared, for the most part lost or destroyed; that possibly some might be in possession of the family of the "Agent General" employed by the (*soi-disant*) French Capitular Commission, viz., a tailor, named Currie: some, again, had passed away with the late Mr. B., *ci-devant* Grand Secretary; and some might be, probably, found with a distinguished literary member of the Langue, &c.* In short, I was given to understand that I must not expect

anything more presentable than what the *Synoptical Sketch* afforded. Your readers will, therefore, imagine how eagerly I looked for the proofs—so powerful, efficacious, and convincing in *his* case—that MAJOR PORTER had been so fortunate as to discover; but which Sir Richard Broun's efforts for more than twenty years, with all his experience and advantages as Grand Secretary and principal working member of the Langue, to back these efforts, had failed to bring to light. The negotiations in which I had the honour to figure as Commissioner broke down entirely; but I think the Langue will do me the justice to allow, from no fault of mine. I regretted the catastrophe then as I do now. As to one cause of the failure, I will say a few words in reply to the observation of ANTIQUARIUS: that "the Roman Council was quite as willing as the English Chapter, that an amalgamation of the respective bodies should take place." ANTIQUARIUS is ignorant of the principal cause of such willingness. It was because the S. Council unhesitatingly received for *truth* the assertion, put forth with unblushing effrontery, *passim*, in the *Synoptical Sketch*, and other publications of the Langue—endorsed by the Grand Priors, men of note and position, who presided at their chapters, reiterated in their 'Declaratory Resolutions'—impressed upon me, their Commissioner, by repeated instructions from their Grand Secretary, as a powerful argument in my dealings with the S. Council in their behalf, and solemnly averred in an address to the S. Council itself, from the Chapter of the Langue, dated from 'St. John's Gate, Clerkenwell, 14th July, 1858;' and signed on the part of that Society by Dr. James Burnes, 'Preceptor of Scotland,' &c., President; Sir Richard Bourn, Bart., 'Grand Secretary;' Thomas Troughear Williams, 'Knight of the Golden Spur, Count of the Lateran, Chancellor, Grand Cross of St. John of Jerusalem;' J. A. Wilson, 'Knight of the Legion of Honour, Knight of the Golden Spur, Grand Cross of St. John of Jerusalem, Commendator of Quenyngton, and Sub-prior of Clerkenwell:' that the lapsed corporation of the 4th and 5th Philip and Mary had been solemnly revived, and that the English Langue had been legally constituted a corporate body by certain oaths, de fidei administratione, taken before Sir Thomas Denman, Lord Chief Justice of England, in open court, by Sir Robert Peat, as Grand Prior, &c., &c. I will here candidly confess, that my knowledge of the law of lapsed corporations was not sufficiently profound to detect the absurdity of this audacious statement; and it may easily be imagined that the information on the subject possessed by the German and Italian commanders, composing the S. Council, was not superior to mine; so, for reasons that in no way concern the present discussion, they were for a while disposed to look favourably upon the proposal.* However, shortly after the negotiation commenced, the magisterial secretary was deputed to visit England to inquire into that and other pleas advanced by the League, as claims for recognition; and the unhappy result was, that immediately on the return of the secretary to Rome, the negotiation itself came to an abrupt termination. I have had many opportunities afforded me of examining the records, preserved in the Chancellerie of the Order at Rome, that concern the appointment of the famous Commission of Paris; its rise, labours, decline, and final extinction, with other documentary evidence, fully bearing out the account given of it by your correspondents HISTORICUS and SCRUTATOR. It is a curious fact, not mentioned by any of your correspondents, but which alone would be sufficient to nullify all the acts of the *soi-disant* Capitular Commission to whom the Langue owes its existence, that there was not a single Knight of Justice, with one unfortunate exception, and but an insignificant number of Knights of Devotion and Grace, among those who declared themselves a permanent Com-

* Letter of Sir R. Broun, *penes meipsum*.

* The difference in the question of an amalgamation with a legally constituted corporation, and with the Langue as they really were and continue to be, needs no comment.

mission, when the faculties were withdrawn, by which the original Commission was established. The majority of the subordinates were subaltern officials—secretaries, registers, an abbé or two, and the like. I need not observe that the Knights of Devotion are merely an *honorary* body, with no power whatever to form Commissions, or act in any way as regular members of the Order. The solitary exception I have alluded to was the octogenarian commander Dienne; who, by the influence of a near relative—one of the young refractory Knights of Devotion—was, in his dotage, induced to sanction with his honoured and respectable name many of their acts which his unimpaired reason would never have consented to. One of the most harmless of their doings, during their short though mischievous career, was this imaginary revival of the English Language. Not knowing at what precise point truth becomes libel, and exposes the teller thereof to the fangs of 'old Father Antic, the law,' I shall refrain from further description of the exploits of this exemplary body. I was in hopes that this discussion would have drawn from MAJOR PORTER, or some advocate of the pretensions of the Langue, a detailed explanation of that mysterious proceeding—their foundation; with the names of those, both French and Spanish, who assisted at and confirmed the transaction. The *Synoptical Sketch* (p. 24) mentions the Count de Feuillasse and Chevalier de Chastelain; neither of whom, certainly, are on the roll of the French Knights of Justice. Mention is also made of an anonymous 'Chancellor of the Gallic Languages.' Besides these, we have heard the name of the 'Mandataire Général' (whatever that may be), whose name has also been heard of in connection with certain law proceedings in Paris against traffickers in spurious orders, titles, and diplomas of various kinds. We have also the name of the 'Agent General' employed by the *soi-disant* Capitular Commission, in the work of the revival of the Langue: to wit, a respectable tailor in Waterloo-place. I may here observe, *en passant*, that there is no mention of the Langue in the Chancellerie of the Order, beyond some half-a-dozen loose sheets of correspondence in 1838, and again in 1841 or 1844; an abortive effort on the part of that society to obtain some notice or recognition from the S. Council. With regard to the Languages of Spain, which, we are told, assisted in the operation of reviving the Langue of 1826, I will observe that there are only thirteen Knights of Justice of the old Royal Spanish Order in existence, all of whose names are well known to me. It was my fortune, some few years ago, and since my commissionership expired, to be the medium of communication between these old cavaliers and the S. Council. I took the opportunity to inquire of one of them, the Marquis d'A. (chief of the illustrious family of C., which has given two Grand Masters, and a succession of gallant knights to the Religion for centuries) whether any of the Spanish Royal Order had assisted officially in the restoration of a Langue in England in 1826, or at any other time. The Marquis d'A.* assured me, in the first place, that neither he nor any of his *confrères* had, to his knowledge, even heard of a Langue of England; and that, in the next place, it was simply impossible that any of their body could have assisted, legally, at such a proceeding; for to have done so, they must first have secured the permission of the Council of the Royal Spanish Order, which could not have been conceded without an appeal to the king, and that the king would not have granted the necessary powers without some preliminary diplomatic understanding with the ministers of England and France. So that we may conclude that the assertion is as trustworthy and truthful as that of the revival by

* To prove how little the Royal Spanish Order of St. John consider themselves a branch of the Knights Hospitallers, or their Cross anything but a Spanish decoration, this venerable Knight petitioned the Lieutenant of the Mastership to be received into the real Order, and I was present at his reception in 1859.

the Grand Prior, Sir Robert Peat, of a lapsed corporation, by an oath before the Lord Chief Justice Denman. I have heard, by-the-way, that there is an entry in the parochial register of New Brentford to the effect, that Sir Robert Peat took the sacrament on a certain day in the parish church, *in pursuance of the Corporation Laws of England*, on his entering upon office as 'Lord Grand Prior of the Sixth, or English Language, of the Sovereign Hospitaller Order of St. John of Jerusalem;' which act was attested by the rev. the curate, the two churchwardens, and the parish clerk! (Shades of L'Isle Adam and La Valette!) Perhaps some of your readers can, and will, verify this queer story. I shall not remark upon the rest of MAJOR PORTER's communication, which is merely a repetition of the statements of the *Synoptical Sketch*; nor (beyond a reply to the query that precludes that attempt) shall I offer any comment upon an attempt, feeble as unworthy, to enlist a 'No Popery' prejudice on the side he advocates. MAJOR PORTER asks why the protest against the pretensions of the Langue, a copy of which was sent to you by SIR GEORGE BOWYER, had not been issued during the thirty previous years of that Langue's existence? The real solution of this problem differs somewhat from that which he propounds. In the year 1858 or 1859 the Langue published a re-issue of their famous *Synoptical Sketch*, and introduced prominently therein a list of their councillors and other officebearers. At the head of this list they placed the name of the venerable Bali, fra. Philip de Coloredo, as Lieutenant of the Mastership of the Sovereign Order of St. John of Jerusalem; and also the name of every member of the S. Council of the order that had at any time been incidentally mentioned in my official correspondence with the authorities of the Langue as their commissioner, thereby leaving it to be implied, with the characteristic veracity of that pamphlet, that the Langue was a legitimate branch of the Order of St. John, and, as such, recognised by the Lieutenant of the Mastership and S. Council of the Order. This cool and impudent assertion by implication of what was the very reverse of truth, coupled with their thirty years' previous pretensions, if left uncontradicted, might, even in a legal point of view, have amounted to a virtual acknowledgment on the part of the Order, of the justice of the Langue's pretensions and assertions. Hence the protest; and MAJOR PORTER may rest assured that, but for this proceeding on the part of the Langue, no such protest would have been issued against them any more than against another respectable society, who, like the Langue, and with about equal right, style themselves 'Knights of St. John'; who, like the Langue too, meet occasionally for convivial purposes at the old gate of Clerkenwell;* and who, like the Langue again, have issued their official papers and circulars from the same ancient and interesting public house. All the observations of ANTIQUARIUS, who followed in the wake of MAJOR PORTER, may be reduced to one single proposition, viz., that at present the Order of St. John of Jerusalem is neither so rich, powerful, nor influential as it was one hundred years ago. The fact of the decadency and comparative insignificance of this celebrated confraternity, for so many ages the pride as well as bulwark of Christendom, he conceives to be a rare good joke, and chuckles over the idea of its present

* In the *Clerkenwell News* of the last week of June, 1858, is a long account of a banquet held in honour of the great day of the patron of the Order, St. John, in the tavern of the Old Gate of Clerkenwell, at which a very numerous assembly of the Langue assisted; indeed, if I may judge of the importance attached to this banquet by the following extract of a letter addressed to me by the "Grand Secretary," it was a demonstration, or regular *levée de boucliers*: "We have made a move of no little insignificance, as regards determination, when our Executive Council took up on the 24th ult. a position in the ruins of the Priory of Clerkenwell, and unfurled in the face of Protestant and Catholic, our time-glorious ensigns as a sovereign fraternity. By this step we have given hostages to futurity, that 'nulla retrorsum' is to be the motto of our movement. We have passed the Rubicon," &c.

weakness in the spirit, if not in the very words of Melchisedec Gullcrummer, regardless of the just rejoinder:—

'Aye! 'tis the jest at which fools laugh the loudest,
The downfall of the old nobility.'

"Well, granted that it is shorn of its power and consequence, nevertheless it is the true and genuine relic of what was once so grand and glorious; and its governing chief is acknowledged to be the legitimate representative of the D'Anbussous, L'Isle Adams, and La Valattes of other times by every sovereign court in Europe. Even the laws of England admitted that fact, as a perusal of the case of *'Candida v. Moncorvo'* will demonstrate. And here let me ask a question regarding that case that touches nearly the fanciful pretensions of the Langue to be considered on an equality with what they persist, with wilful ignorance, in calling *the Italian branch*. Perhaps some of your readers may not have cognisance of this case. About the year 1800, a Portuguese commander named Coutinho arrived in London, having in his possession moneys of the Order to the amount of £2000. Before his death (which occurred soon after his arrival) by the advice of the Catholic Vicar Apostolic of the London District, he deposited the money in the Bank of England to the credit of the Order of St. John of Jerusalem. Neither principal nor interest of this deposit having been claimed, it had, in the year 1840, accumulated to a respectable sum. In that year, the S. Council in Rome, being informed that the money was lying in the Bank of England to the credit of the Religion, and unclaimed, made the necessary legal demand for it. Upon proving themselves to be the representatives of the Sovereign Authority of the Order, the money was awarded, and paid to them; not, however, without a fruitless opposition on the part of the Baron Moncorvo, Portuguese Minister to the English Court, who put in a counterclaim to the money, on the plea that the depositor had been a Portuguese subject. Now, my question is—Why did not the Langue seize this glorious opportunity of asserting their claim to be considered equal, or even superior to the S. Council in Rome, as representative of the Order of St. John? But no, they were silent and made no sign; but allowed their rivals, *the Italian branch*, as they call them, to carry off the golden prize. Was it disinterested modesty on their part? or a consciousness that their claim to be held legitimate was of too delicate and fragile a nature to abide the rough sifting of a court of law? Having trespassed unconsciously on your valuable space, I will now conclude at once and for ever by apologising to AN OBSERVER for not replying to his *particular* query, which, in my opinion, is only calculated to draw attention away from the question immediately at issue; viz., the right of the Langue to be considered a legitimate branch of the Order of St. John. Perhaps HISTORICUS, who, as AN OBSERVER justly opines, is not a member of the Order, may be induced to reply to the difficulty propounded."—J. J. W.

MASONIC RITES.

Allow me a few hasty remarks as to the antiquity of our Masonic system, in hopes that others, with more leisure, may be induced to give us their opinions for or against.

1. We have the evidence of Sanconiathon that a similar account to the Mosaical one of the creation and early history of man, was given in the secret mysteries of Phœnicia. In the third generation came Upsouraneous and his brother Ousis, who consecrated *two pillars* to fire and wind. After many generations came Chrysor, who invented many things useful to civil life, and after his decease was worshipped as a god; then flourished Ouranos and his sister Ge, who deified and offered sacrifices to their father Upsistos, when he had been torn in pieces by wild beasts; or, as I understand it, when the mummy of Osiris had been dismembered and scattered

over Egypt as shown by Osburn. This Ouranos—Hiram or Daedalus—was the inventor of animated stones, or of statues. Tautus was the inventor of hieroglyphics. Afterwards Cronos consecrated Muth, his son, and was himself consecrated by his subjects (more of this in Haber). Here we have the trinity of the people, Osiris and his wife Isis, with their son Horus, or Mencherer, the first institutor of the trinity of the vulgar. The priests and the more enlightened had other notions, and the book of the ritual of the dead required "that they had not omitted certain ceremonies." These ceremonies, as proved by the writings of Plato, taught a trinity of Agathos, Loyos, and Psyche, the Father, Word, and Spirit. No one could be admitted to this sublime philosophy unless he was thoroughly master of geometry.

2. There is a palpable hiatus between the second and third degrees; not so when we come to the Royal Arch. The construction of the Master's degree at once betrays its Egyptian origin; its legend is almost identical with that of Osiris. The *pastos* I take to represent the boat which ferried over the mummy to its final resting place. The history of the ceremonies attending the reconstruction of the remains of Osiris must, according to Osburn, have been well known to the Jewish lawgiver, and do not appear to have been given in all mysteries; they were identical with the rites of Tammiz and Adonis, or Baal.

3. We do not find that Moses publicly taught the doctrine of a future state, though he forbade the gross teaching of the later Egyptian priests. In other words, his reformation was partial, and suited to the people. Had he publicly taught that doctrine, it would have been difficult to prevent the celebration of the attendant Egyptian rites.

4. We find secret schools amongst the Jews, teaching our Ancient Royal Arch Masonry, and claiming Moses as their founder.

5. It is very evident that the first Temple was erected by Phœnician architects; and they, most certainly, derived their knowledge from Egypt. Also, that our third degree was constituted considerably before the time of our Lord Jesus Christ, and introduced from Phœnicia. The cunning man of "Hiram my fathers," I believe to be a cunning man, or follower, of Uranos, or Daedalus, the father of architects, the secret rite of Hiram being an adaptation of the public lamentation for the dismemberment of Menes. At some period, applied astronomically, query, Was the degree introduced at Jerusalem, or is it the Druidical ceremony reformed by the York Templars?

6. It does not even follow that the Rose Croix degree was established in its present form after the death of our Saviour, who said, "Destroy this Temple, and in three days I will raise it up." Its ground work is found in both the mysteries of Egypt and Greece, and is, in fact, only a more sublime version of the Master's degree, pointing to the resurrection of the spirit to the joys of the paradise of the mysteries; and for centuries has claimed an Egyptian origin. Besides, there is sufficient proof in the Book of Enoch that the cabalists were well acquainted with the doctrine of the "Son of Man," the "Elect One," the "Messiah," and the "Son of God," who was highly exalted with the ancient of days, long before our Lord's birth, "For, from the beginning, the Son of Man existed in secret, whom the Most High preserved in the presence of his power, and revealed to the elect. . . . All the angels of the Lord, namely, of the Elect One and of the other power who was upon the earth, over the water, on that day. . . . In that hour was the Son of Man invoked before the Lord of Spirits, and his name in the presence of the Ancient of Days. Well might an Essenian Master inquire, "Art thou he that should come, or do we look for another?" St Paul was advanced to the third heaven, and afterwards to Amenti, or Paradise.—Δ.

SYMBOLISM OF THE SERPENT.

The Serpent is said to be a symbol of what?—J. H. —[The Serpent was believed to be generated by the Sun, and, as such, was an emblem of the initiates in the Egyptian mysteries, they being said to be sons of the Sun, or light. It was also a symbol of wisdom and a title of priesthood.]

ORIGIN OF THE ROYAL ARCH DEGREE, AND ITS CONNECTION WITH THE CHIVALRIC ORDERS OF KNIGHTS TEMPLAR AND KNIGHTS OF MALTA.

St. Louis established the Royal Arch Brotherhood of the Holy Sepulchre in 1254, and granted them the privileges of the Crusaders, which are the same as those of the great officers of his household (page 6, "Anciens Statuts de l'Ordre Hospitalier et Militaire du Saint Sepulchre de Jerusalem; et Statuts et Reglemens de l'Archiconfrerie Royale des Chevaliers, Voyageurs et Confreres de Devotion du Saint Sepulchre de Jerusalem." Paris, 1776.—M. H. SHUTTLEWORTH, G.V.C.)

MARKS OF OPERATIVE MASONS.

The subject of the operative marks would appear to be very much misunderstood. My own knowledge of them

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is confined to what appeared in your paper some months back, but I feel fully convinced that most of the old marks are readable. Those, for instance, of the old Yorkshire churches are neither more or less than letters of the Runic alphabet. There is so much variety in form of these alphabets, that we have from 15 to 41 shapes for each letter. I send you the Scandinavian alphabet, if you think it worth while to engrave it. Rask states that our forefathers kept far into the Christian times the old characters in inscriptions on gravestones, staves, and calenders, for which they were far more fit than the Roman letters. At the introduction of Christianity, and for some time after, they were in general use over the whole north, in Sweden, Denmark, Norway, and Iceland; and we have demonstrably heathen Runic stones on which Thor is invoked. That they were sometimes used of old in sorcery is rather a reason for than an objection against their high antiquity. All writers assign with one voice their introduction

into the north to Odin. The Runes have great likeness to the oldest Greek alphabet, and this coincides completely with the old story of our forefathers having come from the country north of the Black Sea. It is of course easy to understand that geometricians and Masons might constitute a knowledge of alphabetical characters into a degree or Order, but what had King Solomon to do with the Gothic Runes? We are a laughing-stock to non-Masons for our gullibility, and genuine inquiry ought by all means to be everywhere encouraged. Our ceremonies generally have in later times been so much improved (?) in London, that I should consider it a favour if any brother can inform me whether he recollects a mark degree which did not allude to Solomon's Temple? If no such degree existed, what becomes of the claim of the M.G.S. to represent the Saxon builders? What is the earliest allusion in the north to Solomon as a philosopher?—△.

THE PORPONIAN.

In No. 603 of Read's *Weekly Journal, or British Gazetteer*, dated Saturday, March 27th, 1736, there is a paragraph which states:—"We hear that, on Monday last the Grand, and the rest of the Honorable and Antient Society of Porponians, met at the Fountain Tavern on Snow-hill, and constituted a new lodge." What kind of lodge was it, and what constituted a Porponian?—QUERIST.

MASONIC PROCESSION.

In No. 606 of the same paper, for April 13th, 1736, we read that on "Thursday, about 2 o'clock, the Grand Cavalcade of the Most Antient and Honorable Society of Free and Accepted Masons, set forward from the Earl of Loudon's house in Privy-garden, to Fishmonger's Hall in Thames-street. The procession was as follows: A pair of kettledrums, 2 trumpets, 2 French horns, 4 hautboys, 2 bassoons, the 12 present stewards in 12 chariots, the Master and Warden of the Stewards Lodge in one coach, the brethren in their respective coaches, the noblemen and gentlemen who have served in the Grand Offices, the two Grand Wardens in one coach, the Deputy Grand Master alone, the Secretary and Sword Bearer in one coach, the Rt. Hon. the Lord Viscount Weymouth, the present Grand Master, and the Rt. Hon. the Earl of Loudon, the Grand Master elect, together in the Lord Weymouth's coach; the Earl of Loudon's coach and six horses, empty, closed the procession. The cavalcade proceeded through the Strand, Fleet-street, Cheap-side, Cornhill, and Gracechurch-street, to Fishmonger's Hall, where a very elegant entertainment was provided by the Stewards. In the evening there was a grand ball for the ladies, and the whole was concluded with the usual magnificence and grandeur." Do the Fishmonger's Company keep any records of such occurrences, or has any brother obtained extracts from them?—QUERIST.

LEGEND OF HIRAM ABIFF.

I quote the following from the Apocryphal New Testament, as interesting more particularly to Royal Arch Masons. What share has it had in the formation of the H. A. B. legend? It is cited by Dr. Lightfoot, "Talmud, Hierosol, in Taanith," fol. 69, and "Talmud, Babyl. in Sanhedr." fol. 96—"Rabbi Jochanan said, eighty thousand priests were slain for the blood of Zacharias. Rabbi Indas asked Rabbi Achan, where did they kill Zacharias? Was it in the women's court, or in the court of Israel? He answered, neither in the court of Israel, nor in the court of women, but in the court of the priests; and they did not treat his blood in the same manner as they were wont to treat the blood of a ram or a young goat. For of these it is written, he shall pour out his blood and cover it with dust. But it is written here, the blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground. But why was this? That it might cause fury to come up to take vengeance. I have let his blood upon the top of a rock, that it should not be covered. They committed seven evils that day; they murdered a priest, a prophet, and a king; they shed the blood of the innocent; they polluted the court; that day was the Sabbath, and the day of expiation. When, therefore, Nebuzeradan came there, he saw his blood bubbling, and said to them, What meaneth this? They answered, It is the blood of calves, lambs, and rams which we have offered upon the altar. He commanded then that they should bring calves, and they brought and slew them; but the blood of Zacharias still bubbled, but the blood of these did not bubble. Then he said, Declare to me the truth of this matter, or else I will comb your flesh with iron combs. Then said they to him, He was a priest, prophet, and judge who prophesied to Israel all these calamities which we have suffered from you; but we arose against him, and slew him. Then, said he, I will appease him; then he took the Rabbins and slew them upon his (Zacharias's) blood, and he was not yet appeased. Next he took the young boys from the schools and slew them upon his blood, and yet it bubbled; then he brought the young priests and slew them in the same place, and yet it still bubbled. So he slew at length ninety-four thousand persons upon his blood, and it did not as yet cease bubbling; then he drew near to it and said, O Zacharias, O Zacharias, thou hast occasioned the death of the chief of thy countrymen, shall I slay them all? Then the blood ceased, and did bubble no more."—△.

CORRESPONDENCE.

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

LODGE WORKING.

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

DEAR SIR AND BROTHER,—In your answer to "Beta," of the 5th instant, you hold that, in the absence of the W.M. or a P.M., under the English Constitution, a Warden not being an installed Master can perform the ceremonies.

If I understand the Constitution rightly, it is the bounden duty of the immediate P.M. to take the chair in the absence or incompetency of the W.M. If both be absent, then the senior P.M. of the lodge present. (See the latter part of Rule VI. p. 72, Constitution 1855.) The Wardens can rule and superintend, or summons the lodge, but not take the chair to perform the ceremonies if they have not been duly installed into the Past Master's degree. See Rule I. p. 71, wherein it is strictly laid down that "No Master Elect shall assume the Master's chair until he shall have been regularly installed." Wardens not Past Masters cannot give the degree, but they may rule the lodge.

As regards the explanation of the working tools and delivery of charges in the different degrees by Wardens in open lodge, are they not a portion of the duty of the W.M.; and only to be delivered from the chair, or by a P.M.? There are so many new-fangled movements introduced into the working of lodges in this neighbourhood, and important matters omitted, which causes great confusion and discussions respecting which is right and which is wrong; and gives rise to the question, Are the ancient landmarks to be maintained, or let it be called modern, and leave off our important word ancient?

There are many other matters of importance in the working of lodges which ought to be noticed, but I will not trouble you at present.

By your replying to the above in your next publication you will much oblige,

Yours truly and fraternally, P.M.

[We have maturely considered all the points alluded to by our correspondent, and adhere to our opinion that, in the absence of the W.M. or a P.M., a Warden may perform the duties of the chair, sitting to the right of the pedestal. As to the delivery of addresses by the Wardens, we see no impropriety in their doing so if called on by the W.M. to assist him.—Ed.]

COLONIAL BOARDS OF GENERAL PURPOSES.

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

DEAR SIR AND BROTHER,—I have been asked to answer the following, extracted from a letter received by last mail, from a correspondent at Sydney, N.S.W., viz.:—"Would you allow me to ask of your assistance in Masonic ruling. Our District Grand Lodge has not a board constituted as per clause 8, Grand Lodge Constitutions. I gave notice in the District Grand Lodge for the appointment of such board, and there were a number of the brethren who thought that the clause had no reference to us, being in a colony; and in fact, as I understood from some, the Grand Lodge rules were no guide for a District Grand Lodge. If you would please give me your opinion, or some authority to enable me to establish the board in proper form, I shall be extremely thankful, as well as the other question."—(Signed) D. E.

You will kindly favour me by answering the foregoing, and oblige,

Yours fraternally, R. SPENCER.
Masonic Depôt, 26, Great Queen-street.

[The clause referred to is only for the guidance of the Grand Lodge of England; and, desirable as it might be to have Boards of General Purposes in large colonial districts, the *Book of Constitutions* gives no authority for their formation.]

THE BOYS' SCHOOL.

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

DEAR SIR AND BROTHER,—Allow me to call your attention to the new arrangement to be adopted at the next election to the Masonic Institution for Boys.

I am sure it is a mistake to limit a subscriber to one vote, when there are eight boys to be elected out of twenty-six applicants.

I wish to vote for two of the applicants, or to make the case stronger for the eight. How can I do this?

Yours fraternally, MASONIC.

MASONIC CHARITY.

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

DEAR SIR AND BROTHER,—The balance-sheet of Lodge No. 600 being now public property, it must be open for any one to demand an explanation of its various items, or to make such remarks as its extraordinary character may merit. When Lodge No. 600 takes the unprecedented course of blowing its trumpet in your columns, and of saying to the Masonic world, "take a pattern from our model lodge—look at the array of charity we can boast of—follow our *new* system—add to your funds under any pretence, and confine your favours to your own locality"—it naturally excites a feeling of investigation to see how far these new-fangled notions are consistent with *Freemasonry*, and whether instead of Masonic charity there is only "sounding brass, or a tinkling cymbal." Let Lodge No. 600 explain under what known regulation it divides its funds as in *Table No. 1*, and say if it has a by-law for this purpose, or if a simple vote of its lodge can dispose of the whole in any way it chooses—whether, in fact, the division has any existence but on paper, and the funds could not be used for any, all, or none of the "institutions;" in short, if the whole table (excepting the sum total) is not a myth.

Again, let Lodge No. 600 explain *Table No. 2*, by saying if the amounts voted for each year under the heading "institutions connected with the lodge," are used for the purposes named, or what part of such sums has been so applied, and if the remainder goes back to the general fund.

Again, let Lodge No. 600 explain why the *real* Masonic Institutions are not named in its balance-sheet—why the poor, the lame, the deaf, the blind, the widow and orphan of the general brotherhood meet with no succour or support from its funds, or why local claims should subvert Masonic obligations, or why Lodge No. 600 should not be enrolled under the Friendly Society's Act.

Again, let Lodge No. 600 explain as to its members—how many are foreign and non-resident; what is the average attendance of its own members at lodge meetings; how often Provincial Grand Lodge has been held under its banner, and the dates; how many of its members have held provincial office, and the dates; also if it has a chapter, and what is its condition.

Again, let Lodge No. 600 explain if any of its members are returned as "subscribing members," without the payment of any subscription by such members, for the purpose of enabling them, if need be, to become recipients of the *real* Benevolent or Annuity Funds, and their children inmates of the schools; and if any of its members so returned have taken advantage of that arrangement.

Lodge No. 600 need not explain the addendas to its balance-sheet, which boasts of a sum paid in the name of the lodge, though not out of the lodge funds, to the distressed operatives, and which looks, along with the subscriptions to the local institutions, so like a bait to catch popularity and members that it is better let alone. When these explanations are forthcoming, we may be able to draw such conclusions as shall place Lodge No. 600 in its proper position as a Freemasons' lodge, and see what claims it has to rank as such.

I am, yours truly and fraternally,
INVESTIGATOR.

THE MASONIC MIRROR.

MASONIC MEMS.

A P.M. of the Doric Lodge, Woodbridge, Suffolk, wishes us to caution the brethren against a Ticket of Leave man who has recently had some envelopes printed, bearing Masonic emblems, and the following:—

"2876.

Freemasonry,
'Doric' Lodge, Woodbridge,

M. R. C.

From the Grand Master."

What the object may be it is impossible to say; but we are assured the lodge does not issue any printed forms, and that the individual alluded to is not a member of the lodge.

A new lodge, the Grosvenor (No. 938), is to be consecrated at Birmingham, on the 13th of next month, by the R.W. D. Prov. G.M., Lord Leigh.

METROPOLITAN.

THE ROSE OF DENMARK LODGE (No. 975).—The first, or consecration meeting, of this lodge took place at the White Hart Tavern, Barnes-terrace, Surrey, on Friday, the 11th inst., the ceremony of consecration being most efficiently and effectively rendered by Bro. Stephen Barton Wilson, P.G.D., by the express permission of the M.W. Grand Master. He was ably assisted by Bro. Frederick Binckes, P.M. of No. 11 and 788, the Secretary of the Royal Masonic Institution for Boys, who gave a beautiful oration on the rise, progress, and fundamental principles of Freemasonry, and Bro. Rev. T. S. Darvell, of the Ranelagh Lodge (No. 834), Hammersmith, who officiated as chaplain in a very impressive manner. The Warden's chairs were severally occupied by Bro. James Brett, P.M. of the Domatic Lodge (No. 155) and Bro. Joseph George, S.W. of the Royal Alfred Lodge (No. 780). The musical arrangements were under the direction of Bro. Isaac Saqui, who presided at the harmonium, assisted by several other brethren in the performance of the usual odes. The consecration ceremony being concluded, Bro. S. B. Wilson then proceeded to install the first Master, Bro. Joseph Smith, P.G. Purst., in his usual excellent and impressive style, and which is only to be witnessed to be fully appreciated. The Wardens named in the warrant were then invested, viz., Bro. Robert Wentworth Little, Secretary of the Royal Albert Lodge (No. 907), as S.W., and Bro. William Henry Farnfield, J.D. of the same lodge, and the eldest son of our much esteemed Bro. Farnfield, the Assist. G. Sec., as J.W. The other officers nominated and invested by the W.M. were, Bro. Henry Gustavus Buss, P.M. and Secretary of the Egyptian Lodge (No. 27), as Secretary; Bro. John Cockburn, the W.M. of the Lily Lodge of Richmond (No. 820), as S.D.; Bro. Charles Hewitt, of the St. Michael's Lodge (No. 211), as J.D.; and Bro. George Heywood Oliver, of the Lodge of Confidence (No. 193), as I.G. Bro. Radford was elected, and invested as Tyler. The W.M. then proposed, and the S.W. seconded, that, as a mark of respect and gratitude for the very able manner in which Bro. T. B. Wilson had performed the ceremony of consecration, he be elected an honorary member of the lodge, which was carried unanimously, and that brother expressed his acceptance of the honour, and his thanks, in suitable terms. The minutes of a preliminary meeting of the founders of the lodge were then read and approved, at which meeting six gentlemen of local standing and influence were proposed for initiation, and four brethren proposed for joining; and being approved on the ballot, the W.M. proceeded to initiate five of the gentlemen proposed for initiation, and performed the ceremony very efficiently. After the disposal of other business, the lodge was closed, and the brethren retired to an excellent banquet provided by Bro. Christopher Wilcox, the host of the White Hart, a brother highly and deservedly esteemed by very many gentlemen of the neighbourhood, a number of whom have already expressed

themselves desirous of being initiated in this lodge, and who are anxiously waiting the forthcoming meetings. Amongst the visitors were noticed—Bros. S. B. Wilson, P.G.D.; W. Farnfield, Assist. G. Sec.; Binckes, P.M. No. 11 and 788; Todd, P.M., Collard, P.M., and Berri, J.W. No. 27; Waters, P.M. No. 73; Collard, P.M., and Platt, P.M. No. 144; Brett, P.M. No. 155; Younghusband, P.M. No. 241, Liverpool; Stevens, W.M. No. 548; Hurst, P.M. No. 734; Rowland, P.M. No. 788; George, S.W. No. 780; Dalton, No. 25; Rev. T. S. Darvell, No. 834; Long and Bullock, No. 890, and many other brethren. The cloth having been drawn, the usual loyal and Masonic toasts were given, Bros. S. B. Wilson, P.G.D., and Farnfield, Assist. G. Sec., returning thanks on behalf of the Grand Officers.—Bro. WILSON then proposed the health of the W.M., remarking that it was unnecessary to speak in praise of Bro. Smith, as his sterling merit as a true-working Mason was patent to every brother in the Craft; they had all seen the manner in which he performed the duties of the chair, and he assured them that at the festive board Bro. Smith's good qualities only became more apparent. Bro. Wilson concluded by congratulating "The Rose of Denmark Lodge" on having such a thoroughly experienced brother as their first Master.—The W. MASTER, in reply, expressed his sincere thanks for the honour conferred upon him; he felt that it would be only a pleasure to guide such a lodge as the one they had just founded, as he was confident that they had the right men to carry it on with success.—Bro. BINCKES, in responding to the toast of the Masonic Charities, made some very felicitous remarks respecting the auspicious name of the lodge, observing that, although it was a new name in the annals of Freemasonry, it was one identified with the brightest hopes of the nation; and concluded his eloquent address by fervently expressing his desire that "The Rose of Denmark" Lodge might take as deep root in the Craft, as our Prince's bride had already done in the hearts of a loyal people.—The W.M. then gave the health of the five initiates, remarking how proud he felt at having inducted them into the mysteries of the Order, to which the brethren suitably replied.—Bro. George, S.W. 780, responded to the toast of "The Visitors." On "The Officers" being proposed, Bro. LITTLE, S.W., in returning thanks, expressed the great gratification he experienced at being placed in so honourable a position.—Bro. FARNFIELD, J.W., as a young Mason, though bearing a name well known in the Craft, was also proud to be the first Junior Warden of the lodge.—Bro. Buss, Sec., briefly but effectively acknowledged the compliment paid him, and stated his readiness at all times to forward the interests of the brethren, and was followed by Bros. Cockburn, S.D., Hewitt, J.D., and Oliver, I.G. We must not omit to record that great credit is due to Bro. Buss, as Sec., *pro tem.*, for the preliminary arrangements which were under his direction, whereby everything contributed to render the consecration and opening of "The Rose of Denmark Lodge" such a complete success as to elicit in his favour the warm eulogium of the W.M.

PROVINCIAL.

DEVONSHIRE.

DARTMOUTH.—*Hauley Lodge* (No. 979).—On Saturday week the brethren attended the funeral of our late Bro. E. H. D. Smart, under dispensation from the Grand Registrar (acting Prov. G.M. for the province), at Kingswear, of which parish the deceased's father is incumbent. The lodge was opened in the parish school-room; the pre-funeral ceremony was performed by Bro. T. Lidstone, I.P.M., &c., and after the funeral he delivered a suitable oration prior to the lodge being closed. The interesting ceremony, denuded of some obsolete forms, was much valued by the brethren present of this young lodge. On the regular lodge meeting on Monday last, the chair was occupied by Bros. R. M. Mortimore, W.M., and T. Lidstone, and the lodge-room was draped in black, in compliment to the deceased brother, and Bro. Huyshe, D. Prov. G.M., who has recently lost a brother by sudden death. The work of the evening consisted only of the passing of two brethren (one from Blackawton, the other from Kingsbridge); these labours being ended, the I.P.M. delivered an address of which the following is the substance:—An attentive observation of the works of nature must lead to the worship and adoration of God as the one original and continuing source of existence. It is interesting to notice the

innate principle of association in all animals; and a criterion by which to judge of the superiority of one portion of creation over another, would be the extent of friendship and kindness to each other existing in it: a Mason's philanthropy extending to the whole species, in every clime, exalted the Order above the common things of this world. Masonry had a being ever since symmetry began, and harmony displayed her charms. O.M., by which we are sheltered from external inconveniences, is an inseparable adjunct to civilisation, as S.M., gradually leading the contemplative mind to the study of the glorious works of creation, is preparing us for that fuller manifestation and adoration of the Creator in the world to come. Craft Masonry consists only of the three degrees, which are, for the most part, generally obtained without proper examination,—much to the detriment of the Order,—which, together with the admission of improper characters, detracts from the importance of the Society in the eyes of the world. Friendship and social delights, however, cannot in themselves be objects of reproach, nor the study of that "wisdom" which hoary time has sanctified, be a fit subject for ridicule. Charity, the chief of excellencies, is the peculiar characteristic of Freemasonry. Again, union and harmony are essential ingredients, a banner to enlist under which is to ensure success. General exhortation to regularity and dignity of deportment: be equally zealous to merit as to obtain universal approbation, and prepared for the greater exercise of the virtues we recommend in the Grand Lodge above. These paths are not to be accounted easy of approach; the ascent is steep. It is the work which must be continued from the cradle to the grave. He (the lecturer) could not but be conscious of many imperfections; and, whilst endeavouring to point out to them the goal, he would bespeak, for himself, indulgence towards his "oft infirmities," and (he added) by no one would any assistance, towards the effort in search of light and truth, be more valued and more freely reciprocated than by him.

DURHAM.

CENTENARY FESTIVAL.

Marquis of Granby Lodge (No. 124).—An emergency meeting of this old established and prosperous lodge was held on Tuesday last, for the purpose of celebrating the completion of one hundred years from the date of the charter granted by the Grand Lodge of England. The lodge having been duly opened, Bro. Jos. Nicholson, W.M., called upon the Secretary to read the warrant received from the M.W.G.M., and which stated that it appeared by the records of the Grand Lodge that, on the 8th day of September, 1763, a warrant of constitution was granted to certain brethren therein named, authorising and empowering them and their regular successors to hold a lodge of Free and Accepted Masons in the city of Durham. It then set forth the changes in the number of the lodge till the closing up of the numbers in the present year, when it became, as it now stands on the register of the Grand Lodge, No. 124, under the title of the "*Marquis of Granby Lodge*." The warrant went on to say, "And whereas the brethren at present composing the said lodge are desirous, now that 100 years have expired since the constitution of the lodge, that they may be permitted to wear a jewel commemorative of such event, and have prayed the sanction of the M.W.G.M. for that purpose, and the M.W.G.M. having been pleased to accede to this request, doth hereby give and grant to all and each of the actual subscribing members of the said lodge, being Master Masons, permission to wear, in all Masonic meetings, suspended to the left breast, by a sky-blue ribbon, not exceeding one inch and a half in breadth, a jewel or medal of the pattern and device of the drawing in the margin hereof, as a centenary jewel. But such jewel is to be worn only by those brethren who are *bond fide* subscribing members of the said lodge, and so long only as they may pay their subscriptions thereto, and be returned as such to the Grand Lodge of England." The jewel is a five-pointed star with the arms of the City of Durham in the centre, and a garter of blue enamel (enclosing the same) contains the words, "*Marquis of Granby Lodge* (No. 124)." On the top bar of the ribbon is the word "Centenary," and on the lower bar "1863." It has been executed in silver by Messrs. J. Law and Sons, of Edinburgh. The W.M. having distributed the jewels to the brethren present, they afterwards proceeded to banquet at the house of Bro. John Thwaites, Waterloo Hotel, at which the W.M. presided, and was supported by the Prov. G.M., Bro. John Fawcett; Bros. Stoker, P.M.; Jones, P.M.; Edward Evans, P.M., Palatine

Lodge, Sunderland; Rev. J. Thompson, Chap.; W. A. Malcolm, S.W.; J. Walker, J.W.; W. Marshall, Sec.; W. C. Blackett, S.D.; Thomas Thwaites and G. Greenwell, Stewards; J. Young, I.G.; Carter, Tyler; W. Henderson, T. Turner, T. Calvert, G. Taylor, J. Whitworth, R. Sutherland, T. W. Hearon, J. Rickerby, H. Robson, T. Bell, G. Walker, J. Ranson, T. Tiplady, T. Stokes, R. S. Johnson, J. Raine, J. T. Meggeson, J. Wortley, John Thwaites. At the conclusion of the banquet "*Non nobis Domine*" was sung by Bro. Jos. Walker and Messrs. Price, Whitehead, and Kaye, of the Cathedral choir, after which the cloth was drawn, and a variety of toasts were given. The pleasure of the evening was greatly enhanced by the efficient rendering of the music after each toast. The last toast having been given, the brethren separated, highly gratified with the proceedings, which were of the most unanimous and cordial character. In the course of the evening Bro. R. Sutherland recited the following ode, composed by himself, in commemoration of the centenary:—

AN ODE.

Assist me, Muse, to touch thy tuneful lyre!
Grant me a spark from thy poetic fire,
To give a welcome to old Father Time,
Whose rolling years, the same in every clime,
A tale doth tell.

'Tis not of battles fought, or battles won,
Or the strange changes, as through life we run,
Nor kingdoms, people, wealth, or boasting pride,
But of an ancient Craft! honoured and dignified!
I wish to sing.

A Lodge! a Temple! nay, a School,
Where Ethics pure are taught by the Pythagoras rule
As in the ancient days.
One hundred years have passed away
And for to celebrate the day
We meet—a joyful band.

Granby! of proud Masonic fame,
In ancient "*Dunelm*" may thy name
Boldly stand forth!
In wisdom may thy sons excel,
And future generations tell
How great thy worth,
Fountain of knowledge free!

Circle of moral greatness, Lodge serene—
Hallowed spot! O, pleasing theme!
I love to hear thy name,
Though five score years have glided o'er,
And thy first founders are no more!
Yet thou remain'st the same—
Unalterably good.

A mystic brotherhood, by love entwined,
With pure benevolence and truth combined,
Firm as the world shall last!
Symbolic of the greatest good,
And only known to brotherhood,
Both now and ages past,
O'er the whole earth diffused.

Brethren, rejoice! rejoice with me!
On Granby's first Centenary.
May pure Masonic love
Direct her brethren on the way
To regions of eternal day—
To the Grand Lodge above!
The Mason's brightest hope.

LANCASHIRE (EAST).

MANCHESTER.—*Caledonian Lodge* (No. 204).—An emergency meeting was held on August 25th, at the Masonic Lodge Rooms, Manchester. Present—Bros. E. Nathan, W.M.; Jas. Payne, S.W.; I. W. Petty, P.M.; Henry Thos. Baldwin, P.M.; G. C. Thorpe, P.M.; Chas. Affleck, P.M.; J. H. M. Good, P.M.; Thos. H. G. Berry, S.D.; J. C. Hind, I.G.; and fourteen other members. Visitors—Bros. J. Halliday, 945; John Mackie, 1005, and W. M. Hewitt, 44. Bro. T. Crowther was passed to the F.C. degree by the W.M. Bro. John Mountain was raised to the sublime degree of a M.M. by Bro. G. C. Thorpe, P.M. Bro. Benjamin Williams was raised to the sublime degree of a M.M. by Bro. H. T. Baldwin, P.M., who delivered the working tools and traditional history.

On Wednesday, August 26th, a number of members of the Lodge No. 204 met together to celebrate Bro. Isaac Wovendon Petty's birthday. Present: Bros. Baldwin, Affleck, Petty, Berrey, Nathan, Payne, Hollingworth, Hampson, Mountain, Currie, Harding, and Hartley. Visitors: Bros. Wm. Emmatt, W.M., Crumpsall, No. 645; James Jackson, W.M., Hazlegrove, No. 645; and Joseph Richardson, Lodge Friendship (No. 44). Bro. Charles Affleck, P.M., who was unanimously appointed chairman, proposed "Bro. Petty's good Health." He wished him many happy returns of that day, and hoped they might long have Bro. Petty's valuable aid in conducting the business of the lodge. He (Bro. Affleck) felt that a great debt of gratitude was due to Bro. Petty, P.M., for the zeal he had always shown in promoting the best interests of the lodge, but particularly for the manner he had, for so many years, discharged the important duties of Treasurer. (Applause.) Bro. Baldwin, P.M., said it gave him great pleasure to have the opportunity and honour, on behalf of a few members of the Caledonian Lodge, of presenting Bro. Petty, P.M., with a ring as a small token of respect. Bro. Baldwin felt that it was unnecessary to say that the attendance and present were limited in character, from a want of time. Both were the result of, comparatively speaking, a few hours, and he had no doubt many members of the lodge would feel themselves slighted from not having had an opportunity of being present on the occasion. (Bro. Baldwin then handed to Bro. Petty a very handsome Masonic signet ring, which had an appropriate inscription). Bro. Petty, P.M., who seemed quite overpowered by emotion, in thanking the brethren for their very handsome testimonial, said,—I am deeply grateful for your present; that I did hope to meet a few brethren in the club-room to-day, I admit. I went about in a roundabout way, wishing to surprise you into spending an hour with me over a bottle of wine, on this the anniversary of my birthday; you, however, have kept your secret better than I have mine, for the surprise is all on my side. Our worthy Past Masters Affleck and Baldwin have spoken so kindly and flatteringly of me, that I can hardly find words to thank them, or you for your heartiness in responding; permit me to say that, however long I may be spared to sojourn amongst you, this token of your friendship will be highly prized by me, and I sincerely trust, when I am called away, my son may be considered worthy to wear it. (Great applause.) Before I sit down I will, with your permission, avail myself of an opportunity of proposing the health of a brother, known far and wide for his Masonic skill and ability, one who is ready at all times to serve a brother or a lodge—one who is constantly making sacrifices for the benefit of the Craft. (Cheers.) I am sure you have recognised the worthy Mason whose health I am about to propose, viz., Bro. Baldwin, P.M. May he long be spared to us in health, and always enjoy (as he now does) the hearty good wishes of his brethren.—Bro. Baldwin briefly responded. Several other toasts were proposed.—Bros. Thos. H. G. Berrey and Councillor Hampson responded for the Mayor and Corporation of Manchester. Bro. Berrey went into some details upon corporate matters, and highly gratified the brethren by a speech containing a large amount of very useful information, showing them that their interests as citizens were carefully and successfully looked after.—Bro. Berrey proposed the health of Bro. Affleck, P.M., the chairman, which was heartily responded to by all present. The chairman returned thanks, after which the brethren separated, all having been much gratified by the proceedings.

The regular lodge was held on Sept. 9th. The lodge was opened in form at a quarter past five o'clock. Present—Bros. Nathan, W.M.; James Payne, S.W.; S. P. Bidder, J.W.; I. W. Petty, Treas.; H. T. Baldwin, Sec.; T. H. G. Berrey, S.D.; J. C. Hind, I.G.; G. C. Thorpe, P.M., and 40 other brethren. Messrs. Joseph Rigby, John Pritchard, John Rains, M.D., and E. Clay, were initiated by the W.M. Mr. William Thomas

Rhodes was initiated by Bro. G. C. Thorpe, P.M. Bro. Petty, P.M., on behalf of the lodge, presented Bro. G. C. Thorpe with a copy of the portrait that had that night been hung up in the lodge rooms. He (Bro. Petty) was sure that Bro. Thorpe's family would be proud to know he was as highly appreciated in his lodge as in his public and official capacity. [Bro. Petty then presented Bro. Thorpe with a copy of his likeness, handsomely framed.] Bro. Thorpe having returned thanks, the lodge was closed in peace and harmony. The brethren then adjourned to refreshment, and spent a very pleasant evening.

Another emergency meeting was held on September 12th. The lodge was opened in form at three o'clock. Present:—Bros. Elias Nathan, W.M.; James Payne, S.W.; I. W. Petty, Treas.; H. T. Baldwin, Sec.; J. C. Hind, I.G.; G. C. Thorpe, P.M., and several other brethren. Visitors:—Bros. Samuel Percy, P.M. 317, and Austin Shelland, S.W. 317. Bros. Vicars, Stanier, and Oakden were examined upon their progress from the F.C. degree to the M.M. degree, and retired with tests of merit. Bro. Vicars was raised by the W.M.; Bro. Stanier by Bro. Thorpe, P.M.; and Bro. Oakden by Bro. Petty, P.M. Bro. Baldwin delivered the traditional history and working tools. The lodge was closed in peace and harmony.

Faith Lodge of Instruction.—This lodge met on Thursday, the 16th inst., at 7 o'clock, at the Royal Archer, Dale-street, Manchester; thirty members and visitors were present. Bro. Baldwin having taken the chair, the ballot was taken and was unanimous in favour of the twelve brethren whose names were on the circular. Bro. Baldwin then put the questions in the first lecture, and afterwards addressed the brethren upon the first degree. The next meeting of this prosperous lodge will be on Friday, the 23rd inst.

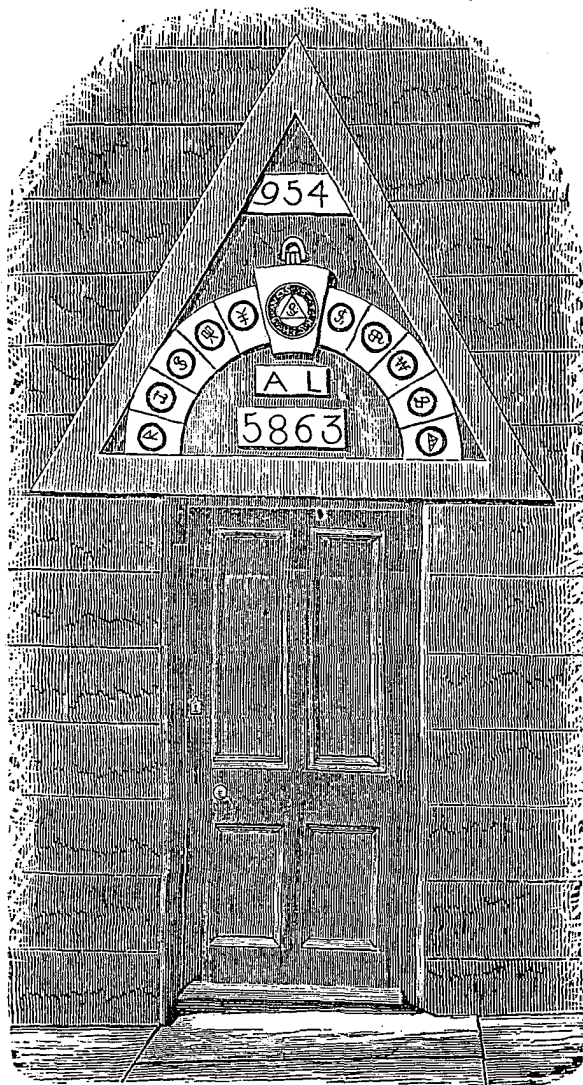
Yarborough Lodge (No. 638).—This lodge met at the Royal Hotel, Manchester, at half-past 5 o'clock, on Monday, the 14th inst. Present: Bros. Charles Agar, P.M.; H. Thomas Baldwin, P.M.; Heywood Masters, S.W.; George Lee, J.D.; James Carruthers, Treas.; Ignaz Schlesinger, Sec.; and several other members. Visitors: Bros. Thos. Oakden, 204; Elias Nathan, W.M. 204; and Matthew Dodson, W.M. The ballot was taken for Mr. Edmund Schwale and Mr. Herrman Michaelis, and was unanimous in their favour. Mr. Michaelis was initiated by Bro. Baldwin. Bro. Sallow, having gone through a satisfactory examination, was passed to the degree of a F.C., by Bro. Baldwin. The lodge closed in peace and harmony at 7 o'clock, when the brethren adjourned to refreshment. Bro. Martin Bernard, W.M., was absent through illness.

YORKSHIRE (WEST).

BRADFORD.—*Pentalpha Lodge* (No. 974).—The regular monthly meeting of this new and flourishing lodge was held at the Masonic Hall, on Thursday, Sept. 3rd., Bro. William Foster in the chair. Bros. E. W. Shaw, S.W.; M. Rhodes, W.M. 302, as J.W.; W. Gath, P.M., as S.D.; C. H. Taylor, M.D., as J.D.; David Little, Sec.; Michael Rogerson, Treas.; James Lumb, P.M.; Henry Smith, P.M.; and visitors. The brethren fixed 4 p.m., October 13th, for the consecration of the lodge, and it was determined to give every possible *clat* to the occasion; but regret was expressed that, owing to the limited size of the lodge room, it would not be possible to accommodate more than 60 or 70 brethren; therefore the invitations, which are shortly to be issued, will be restricted, so that due effect may be given to the imposing ceremonies of consecration. It was intimated that the worthy Master would invite the Right Hon. the Earl de Grey and Ripon, Prov. G.M. of West Yorkshire, to be present at the ceremony, and also that he should offer the hospitalities of his residence to his lordship and other distinguished brethren. It will afford the greatest gratification to the Craft in West Yorkshire to know that the health of our highly respected Bro. Dr. Fearnley, D. Prov. G.M., is such as to lead to the hope that he will preside at the consecration. The esteemed and learned Bro. Rev. A. F. A. Woodford, M.A., G. Chap. of England, will give an address to the members of the new lodge; this is looked forward to with interest, as, from the well known abilities of Bro. Woodford, it is expected that a great treat will be provided for those who may have the privilege of being present on the occasion. The consecrating officer will be chosen from the clergy of Yorkshire who are in a position in the Craft to undertake the duties. A full report of the proceedings, which are exciting considerable interest in this district, will be forwarded to the FREEMASONS' MAGAZINE. On the following day the Provincial Grand Lodge of West Yorkshire will be held in the Exchange Rooms.

MASONIC DOORWAY.

The following is a view of a new doorway to Lodge St. Aubyn (No. 954), Devonport. The promoters of the lodge are nearly all Mark Masters; and in the centre of the arch is the mark of the W.M., and to the right those of the S.W., Treas., J.D., I.G., P. G. Steward, and to the left J.W., S.D., Tyler, Steward, and P. Treasurer. The consecration of the lodge is appointed to take place on the 23rd inst.



INDIA.

(From the Indian Freemasons' Friend.)

CALCUTTA.

LODGE HUMILITY WITH FORTITUDE.—A meeting was held on the 15th June. Present:—Bros. J. G. Bowerman, P.M., presiding; F. Jennings, P.M.; F. McAlpin as S.W.; J. Bruce Gillon, J.W.; J. Walter Beatson, Sec.; besides members and visitors. The W.M. was present at the meeting, but was unable to preside, owing to indisposition. Mr. Jeremiah Nelson Homfray, who was proposed at the meeting of the 1st inst., was initiated into the mysteries and privileges of the Order, by Bro. Bowerman. A donation of 50 rupees was voted to the widow of a deceased brother of Lodge Anchor and Hope, of

Howrah. Since the lodge last met it has sustained a great loss in the death of Bro. Henry F. Andrews, its late S.W., who was cut off, in the midst of youth and strength, by an attack of inflammation of the lungs, at Simla. Bro. Andrews was deservedly held in much esteem by the brethren of Lodge Humility with Fortitude. Though a very young Mason, Bro. Andrews was very energetic and zealous in the Craft, and he filled the offices of S.D., J.W., and S.W., with much credit. The lodge is about to lose the services of its worthy Treasurer also. Bro. Macgregor has worked very well for the lodge, and will be greatly missed. He is about to proceed to Ceylon to try his luck at coffee planting. We wish him God speed in his new career.

LODGE EXCELSIOR (No. 1127).—A regular meeting was held at the Freemasons' Hall, on Tuesday, the 7th July. Present:—Bros. William Henry Abbott, W.M., presiding; John William Brown as P.M.; Peach, S.W.; Pendleton, J.W.; Farr, Sec. Four initiations were set down in the summons; but owing to the unavoidable absence of the candidates from town, the work stands adjourned until the next regular meeting. Among the visitors we noticed Bro. Dr. Frank Powell, W.M. of Lodge St. John; Bro. Booth, of Maulmain, and several other worthy brethren.

DUM DUM.

LODGE ST. LUKE.—A regular meeting was held on Wednesday, the 1st of July. Present:—Bros. John William Brown, H.P.M., presiding; Dr. Frank Powell, P.M.; Bick, S.W.; James Ross as J.W.; the Rev. Dr. Lindstedt, Sec.; Hadow and Griffin were elected joining members. Mr. Arthur Brooks, H. M.'s 13th Light Infantry, was initiated by Bro. Brown. Mr. Brook had been accepted by ballot some short time back, but was unable to attend until this evening. With the setting sun the rain had come down; yet we had a very fair attendance, some of the brethren having come all the way from Alipore.

MADRAS.

A friend at Madras writes as follows:—"Freemasonry is advancing in this province. We have now the Mount Lodge, of the establishment of which I advised you in my last. The Rock, at Trichinopoly, lately dormant, is now vigorously wide awake. The lodge at Kamptee is prospering; and a new lodge is about to be opened at Bangalore, under a warrant of dispensation granted by Colonel Macdonald to Colonel Aylmer, of H.M.'s 66th Regiment. There is also a lodge at Negapatam.

ROYAL ARCH.

A convocation of the Royal Arch Chapter at Lahore was opened on 16th February, when Ex-Comp. H. J. Wahab, and Comps. Mercer and Weatherley, were elected members. The offices for the present year were filled as follows:—Comps. R. E. Egerton, Z.; H. J. Wahab, H.; W. W. Boddam, J.; W. E. Ball, Scribe E.; Q. S. Griffiths, Scribe N.; C. M. W. Mercer, P. Soj.; Weatherley, Janitor. The Principals were installed in their respective chairs in due and ancient form. There were several candidates for exaltation present, but it was found impossible to confer the degree then, and the work was accordingly postponed.

Another convocation was held on the 10th June, at which there was a very full attendance for an up-country chapter. There were seven Principals present, five of whom had attained the rank of Z., viz., Comps. E. K. Money, W. Clark, W. Ball, R. E. Egerton, and H. J. Wahab. M.E. Comp. E. K. Money kindly presided, and conferred the degree on five Master Masons, members of Lodge 1084. The perfect manner in which the symbolical lecture was delivered by M.E. Comp. H. J. Wahab, as H., was remarked by all. Comp. Wahab is Master of the Lodge Jullunder, 100 miles distant; yet he never fails to come and help at our Templar and Royal Arch meetings.

PUBLIC AMUSEMENTS.

DRURY LANE THEATRE.

Cheerful and exhilarating was the aspect of Drury-lane when the house re-opened for the season on Saturday last. The decorations in the style of Louis XIV., with which it was so elaborately beautified by Mr. Marsh Nelson when first it passed into the hands of Bro. Falconer, the present lessee, still look as fresh as they did last Christmas, when they were seen for the first time, and there is always a pleasure in the reflection that a capital like London can at least own one large, handsome theatre where plays in the language of Shakspeare may be performed. The audience on Saturday was very numerous, and in an encouraging mood, which could leave no doubt that a large portion of the public sympathises greatly with the enterprise of Mr. Falconer. Drury-lane ill-managed is a source of positive injury to the drama, for there is about it a *prestige* which may operate in lowering the standard of taste, and even if it is worked at a loss its size renders it a formidable rival to more meritorious neighbours, for a body of spectators that looks inconsiderable at Drury-lane may, nevertheless, considerably diminish the number that would fill a house of smaller dimensions. Worst of all is the infliction when the prosperity of the big establishment is so much below par that a decent appearance can only be maintained by an unlimited distribution of orders; for then so many persons have an opportunity of going to the play *gratis* that the extremely bad may enjoy a seeming triumph over the comparatively good. On the other hand, Drury-lane well managed provides the theatrical world with a centre round which a great deal of scattered talent may be gathered; and, though still a formidable rival, will provoke a healthy spirit of emulation that may prove universally beneficial in the end.

All things considered, there is every reason that the playgoing public should wish well to Mr. Falconer. Under his management the theatre wears a magnificent appearance, contrasting marvellously with its aspect during many preceding years; and the list of performers on his programme is a sufficient guarantee of his good intentions with respect to the present season. Mr. Phelps will be seen in the course of next month, and in the meanwhile we have Mr. Walter Lacy as the first light comedian; the veteran Mr. Ryder for the gentlemen of weight and responsibility; Mr. Addison, one of the cleverest delineators of strongly marked character; Mr. G. Belmore, indubitably a rising man, as the principal low comedian; Mr. Barrett, another veteran, for the hearty old men; Mr. Neville as a third elder; Mr. Charles as the second light comedian; Miss Murray and Miss Rose Leclercq the handsome ladies; Mrs. E. Falconer as what the French call the *Duègne*, and Miss Charlotte Saunders for the eccentric heroines. These make up a reasonably strong corps.

The season commenced with the production of a new comedy from the pen of Mr. Falconer himself, entitled "Nature's above Art." "Nature," in his title, does not denote the indiscriminating producer who is supposed to entertain for the clodhopper an amount of affection equal to that which she bestows on an accomplished youth with an endless pedigree, and who is consequently addressed in such a confident spirit by the Rousseaus, the Inchbalds, and so on; but is meant for that more fastidious matron who can be an *i-justa noverca* to some of her offspring, and who made up her mind several centuries ago that there should be a distinction between gentle and ungentle blood which a few generations could not easily rub out.

Mr. Mordaunt (Mr. Ryder), an "old English gentleman, with a fine old estate," and with very aristocratic sensibilities, is not at all satisfied with the tastes and propensities of his son Edgar (Mr. G. Belmore), in whose idiosyncrasy the qualities of

the dolt and the scamp are most objectionably compounded. Supposed to be occupied with Eastern travel, Edgar has confined his peregrinations to the least reputable haunts of London, where he gets into all sorts of low scrapes, and when he comes back to the paternal hall in Warwickshire, after an absence of five years, bringing with him a strange-looking friend named Billpuddick (Mr. Addison), who commences his intimacy with the family by thrashing the servants and pitching the head gardener into the conservatory, the impression that he makes on his father and his collateral kinsfolk is the reverse of favourable. Besides Billpuddick, who is neither more nor less than a prize-fighter, he brings with him an accomplished gentleman, Mr. Meander Wilderspoon (Mr. Walter Lacy), who, endowed with amazing volubility, employs his talent to make the goose appear as like a swan as possible. However, the youth's shortcomings are not to be explained away; he is voted a failure by the entire family, and the only person in whom he awakens a feeling of admiration is Sally Stiggins (Miss Charlotte Saunders), a romantic chambermaid whose head has been turned by the journals, and who recognises in Edgar an incognito sweetheart with whom she has flirted at Cremorne. But even Sally is disgusted when she discovers that her high-born sweetheart's intentions towards her are not honourable, and everybody is charmed when Mr. Oldacre (Mr. Barrett), brother to Mr. Mordaunt's deceased wife, arrives at Mordaunt-hall with the revelation that Edgar was changed at nurse, and is consequently not one of the family. At first, however, much is not gained by the discovery, for the housekeeper, Mrs. Confidence Caudle (Mrs. E. Falconer), who avows that she was a party to the fraud, thereby intending to oblige her late mistress, who was in want of a male heir, also asserts that Sally Stiggins is the real Mordaunt, much to the annoyance of old Stiggins, an honest countryman (very well played by Mr. Neville), who does not want to be argued out of his daughter, or to accept the lubberly Edgar as an equivalent. In spite of the arguments of the plausible Wilderspoon and the forcible Billpuddick, Sally's claim is for a while established; and now the tables are turned, for, as Miss Mordaunt, she is able to treat with contumely her degraded admirer; that is to say, as long as her own good heart will allow her,—for she is soon ready to fling herself into the arms of the wretched cub, who would check the exuberance of her affection lest it should provoke her father, and deprive her of the inheritance which he chiefly covets. However, Mr. Oldacre soon comes forward with the new revelation that the lost child was not a female, and consequently not Sally Stiggins; and, after much explanation, it is established that Mr. Mordaunt's son and heir is Meander Wilderspoon, who, though circumstances have rendered him somewhat of a scamp, is gentleman enough to illustrate the advantage of gentle blood, and to marry a certain cousin Ella (Miss Murray). If the audience do not exactly understand the manner in which the change of infants was in the first instance effected it is not for want of pains on the part of Mr. Falconer, who has made his personages talk at amazing length on the subject, and even informed them that Ellen's young governess Blanche (Miss Rose Leclercq) is really the daughter of Mr. Oldacre. However, let the people talk as they will, the story is wondrously intricate, and when the honest prizefighter manifested his inability to comprehend it, a sympathetic roar from the audience expressed their avowal that they were precisely in the same predicament.

This cannot be considered one of Mr. Falconer's best pieces. The part of the story contained in the action is far too slight in proportion to the vast web of mystery which lies in the remote past, and which has to be taken up and unravelled before the fall of the curtain. Hence there is too much talk on matters about which the audience do not greatly care, and this may judiciously be abridged. But, in spite of faults of construction, which render it the very reverse of a drama adapted from the French, it contains elements which are congenial to a large portion of the London public, and by the employment of which Mr. Falconer has often attained success. His sentiments are always intelligible to the masses, and though on this occasion the general moral of his play would seem rather to be addressed to the favoured few than to the many, his aristocracy has a popular ring about it which makes it sound very like his democracy of former times. Then the characters, if not particularly novel, are marked with outlines which everybody can understand. The voluble gentleman, volubly played by Mr. Walter Lacy; the sedate, but crafty, housekeeper, represented with all dignity by Mrs. Falconer; the romantic servant-girl, spiced with the shrieks and starts of Miss C. Saunders; the odd

old man Mr. Oldacre, in whose person Mr. Barrett is always astonished, are types of humanity that are seldom seen off the stage, but on the stage rarely fail to be amusing. The prize-fighter, acted by Mr. Addison, would have been better if he had been less pedantic in his slang, and less ignorant of social usages.

The greater part of the action takes place in the reception-room of Mordaunt-hall, a fine old English interior, with a broad staircase in the background, and real chandeliers, which may rank among the masterpieces of Mr. T. Grieve.

SURREY THEATRE.

Mr. Shepherd has taken to himself a new ally in the person of Mr. James Anderson, and under this auspicious conjunction the Surrey Theatre has reopened for the regular season. Undismayed by the failure of similar attempts, Mr. Anderson has drawn on Scottish history for the subject of a new spectacular drama; and following closely Miss Porter's once popular romance, has thrown into five acts the tragic story of Sir Walter Wallace. The first act is laid in and about Stirling. We learn from it that Monteith and other nobles are jealous of the power and popularity of Wallace—that Monteith's jealousy is intensified by the discovery that the hero has secretly wedded Helen Marr, "the Maid of Ellerslie"—but that Douglas, who has better claims to her, is magnanimous enough to renounce them all in his devotion to Scotland and the great chieftain. In the second act the battle of Falkirk is fought—and lost through the treachery of the false lords. In the third and fourth acts, Wallace is seen in his retreat among the mountains, attended but by Douglas and a faithful henchman, who together overpower a detachment from the Southrons' army—but are unable to protect the hero from betrayal by Monteith; who, however, is slain by Wallace, with the approving connivance of his English captors. The fifth act is one of protracted agony—though it is divided only by two scenes—one, a dungeon in the Tower of London, and the other the scaffold on Tower-hill. For both Douglas and Helen are made to attend the execution of the patriot, and the pangs of separation are prolonged by the offer of pardon on conditions which Wallace cannot accept. The axe, the lady, and the curtain fall together.

This very tragic story affords to Mr. James Anderson an opportunity of much effective acting. To a voice and figure exactly adapted to the part of a rude mountain chieftain, he unites a well-known power of expressing both passion and repose. As in Ingomar, he makes the semi-barbarous hero a type of natural nobility—of native refinement and tenderness, as well as of prodigious courage and calm endurance. In Miss Georgiana Paucefort we have a Helen who seldom fails in dignity and grace—never in devotion to her country and her husband. Mr. Charles Vincent had, in Monteith, a part so detestable to a Surrey audience that the merit of his fidelity to the hateful original is probably overlooked. But Mr. James Fernandez, as the noble-minded Douglas, is a greater favourite than ever—and, with Mr. Anderson and Miss Paucefort, received repeated recalls. Notwithstanding the unrelieved gloom of its simple story, and the extravagance of its diction, the piece is exceedingly well received by crowded houses. To this result, however, the scene-painters and stage manager must be held to have largely contributed. As a spectacle the piece is highly meritorious, but as an acting drama it needs to be curtailed and lightened.

THE WEEK.

THE COURT.—Her Majesty, accompanied by the Princes Alfred, Arthur, and Leopold, and the Princesses Helena, Louisa, and Beatrice, have proceeded to Balmoral, where they are now residing. The Prince and Princess Louis of Hesse (Princess Alice), with their infant daughter, the Princess of Hesse, have arrived from Darmstadt and proceeded to join her Majesty. The Prince and Princess of Wales, who are still in Scotland, will also join her Majesty at Balmoral.

GENERAL HOME NEWS.—The Archbishop of Canterbury has addressed a letter to the clergy of his diocese requesting them to set apart an early day for a harvest thanksgiving. He

recommends them to have an offertory, and to devote the proceeds as a thank-offering to the Church Building Society.—The Duke of Newcastle has made an earnest appeal in behalf of the volunteer movement. In the course of a speech at the volunteer encampment, near Worksop, he urged that there was the same necessity for the existence of the force now as five years ago. It would be a national misfortune if so important a means of defence became impaired; and, while he implored the volunteers not to yield to "feelings of dissatisfaction or discomfort," and lay aside the rifle, he reminded those who had not, from various causes, enrolled themselves as members of the force, that they might afford valuable assistance by money contributions at a time when uniforms have to be replaced, and "renovation of various kinds" has become necessary.—Mr. Henley was among the speakers at the Thame Agricultural Society's dinner. The right hon. gentleman congratulated his friends upon the "happy condition" of the country—peace at home, with an abundant harvest. Lancashire, it is true, is suffering, but when the cotton famine first began it was, he said, generally apprehended that it would produce "ten times as much distress and misery as it has done." He rejoiced at the efforts which had been made to relieve the unemployed operatives, but, he remarked, "it must be to every one a matter of great congratulation to find that the cotton interest is not so entirely England as we were at one time taught to believe it was." Referring to the subject of agricultural statistics, he defended the farmers from the charge of opposing the collection of such information. They would willingly tell the country how much wheat had been grown in a year, but the cost of collecting the figures must be thrown, not on the counties, but on the nation.—Earl Russell has replied to the memorial of the Union and Emancipation Society of Manchester in reference to the Mersey steam-rams. His lordship says that the question of building and fitting out vessels of war for the so-called Confederate States has long occupied the attention of the Government, and would continue to receive their anxious consideration. The Emancipation Society has written a letter to Lord Russell, in which, while they thank him for the steps he has taken in reference to the vessels on the Mersey, they beg him not to lose sight of what is being done on the Clyde.—A subject of very grave importance was considered by the Lancashire Central Relief Committee, at their weekly meeting. Mr. Hutchinson, of Blackburn, brought forward a motion in favour of allowing local relief committees to undertake contracts under the Public Works Acts, with the view of affording employment to able-bodied operatives during the coming winter. The main objects of this proposal were, to create a preferential class of labourers—to ensure that "the married men with large families should have the preference until all could be employed"—and to establish "a proper test of eligibility for the relief to be afforded." Mr. Farnall and other members of the Committee strongly opposed the scheme, and Lord Derby read a minute from Sir J. Kay-Shuttleworth, in which the question at issue is closely argued. Sir James opposes the plan suggested by Mr. Hutchinson on various grounds, but mainly because it "involves a very grave departure from the true principles of relief administration." The result of the discussion was that Mr. Hutchinson's resolution was negatived, and Sir J. Kay-Shuttleworth's minute adopted as an amendment. With regard to the amount of indigence in the cotton districts, Mr. Farnall stated that, while at this time last year the number relieved by the guardians was increasing at the rate of 5,000 per week, it was now undergoing a weekly decrease of about 1500.—The Channel fleet has arrived in the Mersey. One of the officers of the flagship—Lieutenant Gardiner—has met with a fearful

death. The officers of the fleet had been entertained by the Mayor of Belfast at a *déjeuner*, and they were returning by railway to Carrickfergus, when Lieutenant Gardiner, in spite of the remonstrances of his companions, got upon the top of the carriage to smoke. This dangerous freak cost him his life. He fell upon the line, and his head was crushed into "a shapeless mass."—The Atlantic Telegraph Company have got the whole of their capital subscribed, and the tender for the construction of the cable is accepted. This tender is made by Messrs. Glass, Elliot, and Co., who undertake to lay the cable across the Atlantic in 1864. The manufacture of the cable has already commenced.—A balloon accident has happened at Halifax, which, although it brought no harm to the aeronaut, was the cause of the death of another man. The balloon ascended from the Piece Hall, and had scarcely got clear of the building when it fouled the chimney of a mill, and was there held. The balloon collapsed, but the aeronaut succeeded in getting to the ground by means of a rope. The next morning a man named Rawson was ascending for the purpose of clearing the balloon, when the rope broke. He fell to the ground and was killed.—George Turner, a man with many aristocratic names, who was charged a week ago with obtaining £300 by professing to sell an advowson which did not belong to him, has been again brought up at Westminster Police-court. The Rev. Mr. Cox, who had sought to buy the advowson, and who had paid the £300, was examined, and showed how ingeniously the prisoner had imposed upon him. The case ended in the magistrate announcing that he should commit Turner for trial. He was, however, remanded till next week, when other charges are to be preferred against him.—A labourer passing along the Hyde Park-road saw a bundle lying within the rails under the trees. On taking up the bundle he found it to contain a child still alive, but dying from strangulation. The child was taken to St. George's Hospital, and died soon afterwards. An inquest was held on the body, and a verdict of wilful murder against some person unknown was returned.—Mr. Humphreys has opened an inquest on the body of an unfortunate young man, clerk in the City Bank, who, it is believed, has been murdered. Nothing was elicited of any value, and at present the mystery of the death is denser than ever.—The inquiry into the extraordinary disposal of bodies in the structure of Whitechapel Church has been concluded, resulting in a special verdict, blaming the manner in which so called "still-borns" are disposed of. A body has been found under somewhat similar circumstances in St. George's Church, Southwark. The suspicious disposal of bodies of children also naturally formed a topic of conversation at an inquest held at Camberwell on the body of an infant whose death occurred under suspicious circumstances.—A policeman named Charles, who is charged with the wilful murder of his wife, has been remanded at Bury, Lancashire. On the 14th of February last, the body of a woman was found in the canal at Pendlebury. It was not identified at the time; but a sister of Mrs. Charles, on being recently shown some clothes taken from the body, at once declared them to have belonged to the prisoner's wife, who has been missing since the 13th of February. An order for the exhumation of the body found at Pendlebury has been issued by Sir George Grey.—An Essex contemporary publishes a deplorable story. At Sible Hedingham, in that county, lived an old Frenchman, who was reported to be a wizard, and it seems that some of the people of the village imagined that he had "bewitched" them. One of his fancied victims, a woman, named Smith, was anxious to have the "spell" removed, and promised him £3 if he would go with her to her house and free her from the influence of the powers of darkness. The old man refused to go with her,

whereupon he was seized by the woman and two men, and plunged twice into a brook and otherwise maltreated. The wretched "wizard" died a few days ago, it is alleged, from the effects of the immersion.—A robbery of a remarkable character has been committed at Bradford. On Friday night, the 11th inst., the counting-house of Mr. W. D. Fox, a manufacturer, was entered, and an iron safe weighing 8cwt. was carried off. The robbers appear to have gone about their work with the greatest care and deliberation, and without attracting the attention of a watchman who guarded the premises. The mill is only a short distance from the Bowling Ironworks, and it is suggested that the din of the forge hammers might have drowned any noise caused by the thieves' operations. However this may have been, the safe was removed into a field near the mill, where, as is clear from distinct traces of wheels, a cart was in readiness to receive the plunder. The safe contained the whole of Mr. Fox's books, and money, cheques, and bankers' drafts of the value of £1,800. The police have been so far baffled in their efforts to discover the thieves, or to ascertain what has become of the stolen property.—A notorious thief has been committed from the Westminster Police-court on two charges of garotting. Now that the winter evenings are close at hand we may expect to hear of several cases of this sort; but it is to be hoped that we shall this winter be spared the panic which afflicted London in the closing months of last year.—Four murderers were executed at Kirkdale, on Saturday, and upwards of 100,000 persons witnessed the sickening spectacle. We regret to have to add that a platelayer, employed on the Lancashire and Yorkshire railway, was knocked down by an engine and killed while endeavouring to keep people off the line at a point from which a view of the scaffold could be obtained.—Sir Bernard Burke has written on "The Vicissitudes of Families," and everybody talks of the mutability of human affairs; but justice has yet to be done, by a skilled pen, to the glorious uncertainty of horse-racing. Here is the St. Leger run, the race most uncertain among races, and the result is remarkable. "Lord Clifden" who was before "The Ranger" in the Derby, and was behind "The Ranger" for the Grand Prize of Paris, has now fairly beaten "The Ranger" again. Who after this shall say that either horses or prophets are to be depended upon.—On Wednesday there was launched for the Peninsular and Oriental Company the fourth vessel which they have within a few weeks received from the hands of builders on the Thames. This launch is especially notable as being that of an iron ship from works where hitherto only wooden vessels have been built. Another iron ship was launched from Deptford-green Dockyard shortly afterwards.—Still another death from crinoline will, we fear, take place; a young woman, a servant at Camberwell, having been most seriously burnt while engaged in her ordinary duties, dressed in the fashion which now prevails even in the kitchen.

FOREIGN INTELLIGENCE.—It has been stated in the *Moniteur* that the new King of the Greeks was to have embarked on the 17th inst. for St. Petersburg. The young Sovereign is about to pay a round of visits to European Courts before setting out for his new dominions. He is expected in Paris about the middle of October, and will also visit London.—The *Europe* of Frankfurt denies that the projected offensive and defensive alliance between Denmark and Sweden has been actually concluded, but states that the two Scandinavian Powers have come to an arrangement with a view to certain eventualities. A Swedish *corps d'armée*, 30,000 strong, will be assembled in the south of Sweden, and if Holstein be occupied it will cross the strait. The same journal states that the Federal execution has been officially decided on, and will take place immediately.—We

learn from Paris that the Emperor has received a letter from the Queen of Madagascar, notifying her accession to the throne. The Duc de Montebello, French Ambassador at St. Petersburg, has received permission, at his own request, to pass two months in France, where the state of health of the Duchess requires attention. This leave coincides with the stay of the Emperor Alexander in the Crimea and at Moscow.—The despatch of Earl Russell to the Russian Government (in reply to which Prince Gortschakoff's letter has just arrived) has been published in the *Gazette*. Earl Russell repudiates the assertion of the Russian Vice-Chancellor that the Polish insurrection mainly derives its strength from foreign support, briefly recapitulates the arguments founded on the meaning of the Vienna articles, expresses his regret that the Russian Government should have rejected the essential parts of the proposals made by England, France, and Austria, and finally declares that by the refusal Russia has rendered herself responsible for any evil consequences which may spring from the disorders in Poland.—The Russian replies have arrived in Paris and in Vienna. On Tuesday afternoon Baron Budberg, in the former city, handed the reply to M. Drouyn de l'Huys; and somewhere about the same time the despatch for the Vienna Cabinet was presented to Count Rechberg.—A dispute has arisen between the Pontifical and Italian Governors, which is likely to result in the withdrawal of the exequaturs from their respective consuls in Italy and Rome. The brigands taken from the steamer *Aunis* have been finally handed over to the Italian authorities.—The French papers publish the report of the "special commission" appointed by the Notables of Mexico to consider and recommend as to the form of government best suited to the Mexican people. The report is for the most part a diatribe against the evils of republicanism and democracy, and a lyrical panegyric of the glories of the French Empire. "The victorious eagles of France" come in for due glorification. There is likewise a panegyric in the same strain of the Archduke Maximilian.—The Dutch, notwithstanding the readiness which they have always shown to serve the purposes and endure the caprices of the Japanese, have fared no better than other Europeans at the hands of the party opposed to all intercourse with foreigners. All the Dutch have been ordered to leave Japan, and the Cabinet of the Hague has consequently despatched four men of war to the Japanese seas with directions to follow the instructions of the Netherlands Consul General, or act in concert with the English.—We learn from Madrid that the Washington Government has demanded that the distance to which the Spanish jurisdiction around Cuba extends shall be reduced to three miles—a demand to which the Spanish Government, it is said, is not disposed to accede.

INDIA AND JAPAN.—The news brought by the Calcutta mail is of varied interest, that from India being of little moment. Cholera was afflicting several towns in the peninsula, but the mortality was not serious. A treaty has been concluded between China and Denmark, placing the latter country on the footing of the most favoured nations. In Japan matters remained very unsettled: a plot to murder the English consul is said to have been discovered, and it is rumoured that a French steamer has been attacked in the Inland Sea. In Burmah also internal affairs are unsettled.—News has been received *via* New York that the Japanese had fired into a British and also an American ship, whereupon an English and American steamer proceeded to the scene of the outrage, and destroyed the town forts and spiked the guns.

NEW ZEALAND.—The Australian mail has brought New Zealand advices which confirm the statement that General Cameron had withdrawn the troops from Taranaki to Auckland,

in order to act against the whites. Although no encounter was known to have taken place up to the date of the latest accounts, it was reported by a shipmaster that heavy shell-firing had been heard inland.

AMERICA.—There have been several arrivals since our last. The *Asia* brought news from New York to the 3rd inst. Up to the 28th ult. Fort Sumter had not surrendered, General Beauregard having determined to hold it by means of temporary fortifications. The Federals were working hard in the trenches before Fort Wagner, and are said to have been repulsed in an assault they made against it on the 26th. No more shells had been thrown into the city. There is very little news from the forces on the Rappahannock. There were rumours that General Lee was making a movement to flank General Meade, and it was reported that General Stuart had crossed into Maryland for another raid. In the South-West General Rosencranz's army is said to have crossed the Tennessee river almost without resistance, and it was reported that an attack on Mobile by three Federal corps, under General Banks, supported by the fleet of Admiral Farragut, would shortly be made. There had been a good deal of fighting in the neighbourhood of Vicksburg and in Arkansas, without any great advantage on either side. The New York Republican State Convention has passed resolutions against separation and against foreign intervention, and promising to support the Government in maintaining the ascendancy of the American continent, and approving the emancipation proclamation. President Lincoln has addressed a letter to the Convention in which he states he does not think a compromise embracing the maintenance of the Union is now possible. The draft has been suspended in Ohio. The *North American* brought news from New York to the morning of the 5th inst. On the last day of August the Federal iron-clads advanced without opposition from Forts Sumter and Wagner, and engaged Fort Moultrie. It was then thought that the fleet would be able to move up the harbour. A brief telegram, however, informs us that on the 1st of September the monitors and iron-clads withdrew from the attack. The Confederates were remounting guns on Sumter. General Gilmore had pushed forward his trenches close to Fort Wagner, and had carried the Confederate rifle-pits on his left, capturing seventy prisoners. The panic on the New York Exchange continued; but on the evening of the 4th the market closed a little firmer. The steamer *City of London* brought intelligence from New York, by telegraph to Cape Race, to the evening of the 7th inst. The latest accounts from Charleston were to the 3rd. A general engagement between the iron-clads and Forts Sumter, Wagner, and Moultrie took place on the 1st, which apparently ended in the discomfiture of the former, who retired without having accomplished their purpose of capturing Fort Sumter, against which dilapidated fort a renewal attack was preparing. General Rosencranz and General Burnside from different points were advancing in great force on Chattanooga. The former had passed only a portion of his force over the Tennessee River, and, previously to throwing his whole army across the river was endeavouring to destroy the Georgia railroad, and thereby intercept Bragg's line of communication. There was no news from the army on the Rappahannock, and no information had been received of General Stuart's raid into Maryland.

TO CORRESPONDENTS.

JUDEx.—The subject has not escaped our attention.

R. W.—We do not know to what you allude.

S. W.—You have no such right.