The New Orleans Crescent.

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THURSDAY MORNING, JANUARY 30, 1868.

AMUSEMENTS THIS EVENING.

VARIETIES THEATER—Engagement of Jos. Jefferson—"Poor Gentleman"—"The Spitfire."

ST. CHARLES THEATER—Engagement of Edwin Forrest. "Jack Cade."

NEW OPERA HOUSE—French Opera Troupe—"The Dragoons of Villars."

ACADEMY OF MUSIC—New Variety Combination—Negro eccentricities, dancing, singing, burlesques, etc.

CRESCENT CITY MUSEUM—Nos. 40 and 42 St. Charles street—Wonderful living and natural curiosities—Smallest lady in the world—Lady without arms—Glass blower, etc.

We present some interesting extracts from the diary of the Queen of England as kept in the Scottish Highlands.

The concert to take place next Wednesday evening at Deutsche Company Hall, for the benefit of the Mount Olivet Church, Algiers, promises to be one of the great musical events of the season. It will be under the management of Mr. T. Von La Hache. In addition to the strong array of talent already announced as engaged for the occasion, is Miss McLane, sister of Mrs. Annie Roach. Mr. C. Frey, organist of St. Paul's Church, and Mr. L. A. Seward, organist of Trinity Directory, are also to take part in the concert.

Very cold yesterday.

We received no Northern or Western mails last night.

When Gen. Jeff. Thompson was in Boston last summer soliciting the co-operation of the solid men of the Hub in his commercial enterprise, he was introduced by his name and military title to a venerable merchant on Central Wharf. "Happy to see you, sir," said the old merchant; "I am proud to meet a gentleman who took so prominent a part in putting down the rebellion! Take a seat, sir!" The gentleman introducing the general corrected the slight misapprehension of the old merchant. "All the same," was the response; "I am happy to see you, anyway; take a seat, take a seat, sir."

Why can a person who wears a certain kind of hat never be an orphan? Because he always has a pa'n 'a ma.

Mr. Seward wants the Fejee Islands on account of their facilities for the tar kil'n business. The natives are said to be excessively fond of a dish of *coal-tar* now and then.

Mark Twain says Washington's favorite body servant has died and had his obituary written six distinct times.

The difference between Mr. Seward's sailors and the Fejeeans is that while sailors are called "seafaring people," the Fejeeans are those who fare upon the people of the sea.

Regarding the gregarious masculine tendency which manifests itself in club life, a writer in the Atlantic says: "The Turks build harems for their women; but we find it necessary to abandon to women our abodes, and construct harems for ourselves."

Dr. Stone, an English physician, writes to the London Times that cooked patatoes are as efficacious against scurvy as raw ones.

Over three millions *cartes de visite* were sent through the postoffice in Paris on the first six days of the present month. It is a Parisian custom to exchange photographs at this season of the year.

We are told by a correspondent of the London Times that at the public dinner given to Ratazzi, in Naples, the other day, the dishes were served one hour after the time announced; the king's health was almost the last toast, and the speech of the president, welcoming the guest of the evening, was delivered between the substantials and the sweets, causing a suspension of the dinner. Besides, the band played Garibaldi's Hymn!

A sailor is always sorry when he "ships a sea," but it is presumed that a Fejeean is always glad when he sees a ship.

Thanks to the officers of the Morgan for late Texas papers.

The Nashville Banner has donned a new dress, increased its editorial force, and presents not only an improved appearance, but all the energy requisite for a live newspaper.

It is announced that Mr. Hepworth Dixon, editor of the Athenæum, will shortly offer himself as a candidate for parliament.

Hood's description of the meeting of the man and the lion, when "the man ran off with all his might and the lion with all his mane," attained the acme of whimsical absurdity.

Let the king of the Fejee Islands make out his bill of sale, while Mr. Seward makes out his bill of sailors.

A subscription has been started in England to procure funds for a testimonial to George Cruikshank, who, at an advanced age, finds himself, after a life of industry, in not very good circumstances.

Garibaldi is studying anaesthesia. He rises a six, takes his cup of hot coffee, and then to the bath. At nine he breakfasts on wine, meat, and bread and cheese; lunches at noon, dines at six, and retires punctually at nine.

Two rival companies, one working on one side of the river and one on the other, have commenced building a bridge across the Mississippi at St. Louis. The courts will have to decide between them.

A fat friend says that he never intends to go to Congress if a Fejeean representative be admitted there. He is afraid the gentleman might be constantly wishing for a steak from his calf.

In a foreign mission collection, at a church in Portland, recently, were found four packages of horse railroad tickets, and on the wrapper enclosing them the words, "Acts 3: 6." Reference was had to the text, and it was found to be: "Silver and gold have I none; but such as I have give I thee."

Mr. Halliday, the well known superintendent of the Five Points House of Industry, makes the melancholy announcement that he is ready to furnish employers with laborers who will work for their board until spring.

A few days since, an establishment in Gasden, Tenn., was entered by thieves, who robbed a safe of $1000 in gold and some $4200 greenbacks. No clue to the perpetrators of the burglary.

How the Fejeeans must have been regaled in feasting on those who had so long breasted the gale!

Thanks to the officers of the Frances for the Mobile papers.

E. B. Washburn is called the groom of the Republican candidate for the presidency.

It is not supposed that Brigham Young will emigrate to the Fejee Islands. It does not appear to be a healthy country for marry-ners.

WHO ARE RESPONSIBLE?

Certain newspaper correspondents at Washington, who profess to report unofficial utterances by the President, represent him to say in substance that he washes his hands of the defense, in the last resort, of the Constitution, and throws upon the people the responsibility for the unchecked progress of congressional usurpation. They may actively assist the work if they choose. They may, while morally opposing, practically acquiesce in it, if they choose. It is their affair. If they are willing to stand by and see treason against the present government carried out in successful revolution by a faction, he is but a single man and cannot prevent the result. Hence the responsibility for such a consummation must rest at last upon them. Such, briefly, is the argument of the President, according to the representations of certain newspaper correspondents; representations which we are not prepared unreservedly to accept or reject. We will simply consider the naked argument on its impersonal merits. It is extremely plausible, but profoundly fallacious. The people, in a representative republic, have but one legitimate way of action, and that is through the constituted authorities who represent them; just as those authorities have but one legitimate way of action, and that is under the provisions and within the limits of the Constitution. The President is such an authority. He is precluded by the theory of his office from the plea of inability as an individual to oppose usurpation and to defend his own constitutional existence. He is not called upon to do this as an individual. The Constitution makes him a concentrated plurality. If he is President by constitutional right he is required by constitutional obligation to vindicate himself as a noun of multitude; and he cannot, without gross delinquency, shrink into the character of a personal pronoun, singular number. Mr. Johnson is either the representative of the people at large, or he is not President. Supposing him to be both these in one functionary, it must follow that if he invokes the people to rescue the government from the hands of usurpers he invokes a power which resides, by virtue of delegation, in his own office. And the only legitimate response which the people, in such a case, could render, would be to remind him of his duty to assert the power belonging to him as their constitutional agent for the defense of the government against usurpation. If he fails to take all measures necessary to this defense, and if no other agent can or will undertake the task, it is clear that the people are without any peaceful means of interposition. It is clear that their only remedy is to be found by resorting to counter-revolution, in order to destroy an accomplished usurpation. Their right to appeal to such a remedy is, of course, unquestionable. But this furnishes no excuse for a presidential representative, whose default should be wholly or partly the cause of precipitating a crisis in which they must either practically acquiesce in the subversion of the constitutional government, or proclaim anarchy, and adopt measures of counter-revolution. In time of war, the treason of a commander who, without making the defense of which he was capable, surrenders a vital post, is scarcely less than the treason of one who deserts and joins the enemy. When one set of agents in a republican government cease to represent the people, and enter upon a scheme of usurpation, it is only through the weakness or the infidelity of other agents that the scheme can be accomplished. The revolutionary leaders of Congress would at this moment subside into a pack of blatant imbeciles, if the judiciary and the executive, including the military power, were loyal in word and deed to the constitutional republic. The moral loyalty, in this respect, of the President, is not questioned. But he must put his own shoulder to the wheel, as well as pray to the popular Hercules, if he would lift the executive wagon from the mud, and avoid the just charge of being a great, perhaps fatal, delinquent.

THE VOTING IN ALABAMA.

The district commander in Alabama has ordered the polls at the ensuing election to be kept open for four days. Throughout this country for many years past, it has been found that one day is sufficient for an election. In the great State of New York the votes are all taken between sunrise and sunset, and so likewise in the States of the far West. People who do not take enough interest to go to the polls on election day, have no right to demand that the ballot boxes be kept open for their benefit. Moreover, this extension of time furnishes an incentive, and gives an opportunity for fraud. The party in charge of the ballot boxes, if they find themselves in a minority at the close of the poll, are very likely to stuff the boxes, exchange ballots and tamper with the lists. In Richmond, at the recent election, the white candidates were ahead in the first day's voting. General Schofield ordered the polls to be reopened, and on the second day, the radical managers secured the city for black voters, and even brought in hundreds from the country. They were thus enabled to overcome the white majority. At an election like that which is to take place in Alabama, in which only one party will actively participate, the facilities for this sort of fraud will be vastly increased. At the close of each day's voting the radical committees will know exactly how many votes they are behind the required majority, and they will resort to every expedient to make up the number. The military authorities seem determined that the radicals shall win, and they offer a sort of voting saturnalia to the negroes. If they cannot carry the State with all this in their favor, they might as well abandon the hope of reconstructing any Southern State under the radical programme. We hope that our Alabama friends will watch the polls closely and see, at least, that the ballot boxes are not stuffed with fraudulent votes. They have a hard work before them; but if they accomplish it they will receive the thanks of the great Democratic party of the country and of their fellow citizens throughout the South.

A Kentucky stock raiser passed through Nashville a few days ago, literally loaded down with gold watches and every description of jewelry, which he had obtained in Georgia and Alabama, in exchange for 160 head of mules which he took South. In the absence of currency, many people of that section found it necessary, in order to procure farm animals, to part with what few valuables the war had left them.

Some prisoners, in jail at Montgomery, were found recently in possession of a wooden key they had whittled out with a knife. It was found that the jail yard could easily be unlocked with it.

GOVERNMENT SUPPLIES TO PLANTERS.

We learn that many planters in town yesterday were much gratified at the late order providing for their assistance through the agency of the freedmen's bureau. They regard it as a cheering ray of light breaking upon the planting and commercial interests of Louisiana. An intelligent merchant of our acquaintance expresses the conviction that it will result in adding 500,000 bales of cotton to the next crop. It relieves planters from their previous dependence for supplies upon merchants unwilling and really unable to sell goods on credit, and divides risks of future losses between them and the government.

Inasmuch as the government has undertaken to provide subsistence for destitute freedmen, it is a clear requirement of economy that the government should also, if possible, provide work by which such freedmen may sustain themselves. The agricultural situation in the South has become such as to make it necessary to assist planters with supplies, in order to extend assistance to freedmen with a reasonable prospect of the ultimate refunding of money expended in this way. But the number of freedmen taking part in this process, will comprise a limited and select class. For planters, in accepting supplies on the terms of the order referred to, will become guarantors of the faithful and efficient labor of the freedmen whom they employ. In default of such labor, they will find themselves at the end of the season owing a debt which will swallow up their meager crops, and, perhaps, even their farming utensils and working stock. Hence it will be of vital importance for those who may try planting with freedmen on the conditions indicated, that they should discriminate carefully in engaging laborers, selecting only such as are likely to amply indemnify them for their stipulated obligations to government agencies.

GOVERNOR PATTON ENFRANCHISED.

There was quite a debate in the Senate, a few days ago, on the question of removing the political disabilities imposed on Governor Patton by the reconstruction laws. The general idea of the radical senators seemed to be that their action, in this respect, is equivalent to a pardon, for some real or imaginary offenses committed by Governor Patton. But the pardoning power belongs to the Executive and not to Congress, and, moreover, we do not know that the person in question requires pardon for anything but his desertion of his own people and his adhesion to the radical faction. All the acts of Congress that can ever be passed will never obtain that pardon for him. Governor Patton may think it a very fine thing to have a special act passed for his express benefit; and no doubt he will be vastly proud of being enfranchised, like the negroes of Alabama, and thus put on an equality with the members of the Black Crook Convention. We suppose that his first exercise of his newly acquired privilege will be to go up, proudly, to the ballot-box, and deposit a vote in favor of the Black Crook Constitution. What a spectacle! The governor of Alabama voting to disfranchise more than half of his fellow-citizens for acts in which he was, himself, a participant. It would be humiliating enough for a man to vote at all, under such a system as the reconstruction acts, but to vote in company with Patton, and his few score of vagrant and mendicant followers, would be a degradation too profound to be imagined. The people of Alabama are right in declining to have anything to do with such a concern.

THE RECONSTRUCTION BILL.

The dictatorship bill hangs in the Senate. The radicals rushed it through the House in hot haste, but the utterances which are coming to them from the North have made them pause. Some of the most influential Republican journals are opposed to this and other radical measures. They declare that the party has gone far enough; that the partisan object of these acts is too glaringly manifest; that its effect will be to drive away multitudes of voters throughout the "loyal" States, and to assure the defeat of the party at the next election. All this makes the Republicans hesitate, but it will not make them recede. They know that they are beaten in the North, and that their only chance of success is in capturing the Southern vote. They are too deeply committed to the reconstruction policy to abandon it. Their life depends on its success. They are in the position of the man who had the bear by the paws—he could not hold on very long, but as soon as he should let go he would be eaten up. Naturally, he would hold on as long as possible. So the Republicans will stick to their reconstruction policy till they are shaken off by a political revolution. In the meantime, they go on usurping the functions of the judiciary and of the executive until, finally, they will themselves be involved in a conflict with the Supreme Court and the President.

The Fort Smith Herald says the State of Arkansas is situated in the center of one of the longest coal fields in the Southern country, extending into the counties of Franklin and Scott, east and south of Sebastian, and also extending west and northwest into the Choctaw and Cherokee nations. The coal is easy of access, and requires but little labor to bring it to the surface of the earth. All that is needed to make this business pay is money and muscle—labor and capital.

A boy at the Nashville barracks, only ten years old, shot a child of seven years in the eye with a pistol, a few days ago. They had disputed during their play.

Venison is selling at St. Paul at from six to ten cents a pound.

A negro den, broken up in St. Louis a few nights since, contained a bar and billiard room in the first story, a religious meeting in the second, and a faro bank in the third.

Curses, like chickens, come home to roost. The old nautical adjuration, "shiver my timbers," was realized by Mr. Seward's sailors when the Fejeeans were chopping them up for breakfast.

REMOVAL OF MESSRS. G. DEFERIET & CO.—This popular auction firm have removed from Royal street to No. 86 Bienville street, between Royal and Bourbon streets, where they have a capacious fire-proof four story warehouse, in which they have abundance of storage room for furniture and merchandize. They will attend, as usual, to sales of real estate and stocks, and have obtained this large warehouse with the view of extending their business in the sale of furniture and port warden and cargo sales. Mr. Charles Culbertson, the esteemed junior of the house, will be found at the office at all times, ready to receive its friends with his accustomed courtesy. It is significant of an improvement in the business prospects of the Second District, that so extensive an auction mart as that of Messrs. DeFeriet & Co., has been established there.

A MASONIC BAPTISM.

Ceremonies and Festivities of Quitman Lodge No. 76, F. and A. M.

The Grand Lodge Hall was crowded last evening upon the unusual occasion of the administration of the solemn rites of a Masonic baptism, to three lads, sons of deceased worthy brothers of Quitman Lodge No. 76, F. and A. M. The hall was tastefully decorated with banners and the various insignia of the order, and Jaeger's band discoursed at intervals appropriate music. Before the platform, a large silver urn, decked with flowers, formed the baptismal font. In the center of the platform sat Brother J. G. Fleming, W. M., of Quitman Lodge; facing him, beyond the font sat Brother Jas. H. Wingfield, S. W., and midway to the left of the W. M. sat Brother W. H. Wells, J. W. of the lodge. Some twenty prominent members of the order also sat grouped upon the platform, having entered during the performance by the band of the "Grand March from La Prophete."

Prayer was offered by Rev. Bro. J. C. Carpenter, after which the beautiful prayer from Zara (the Chapel) was given by the band. Worshipful Master Fleming then rose and delivered the following opening address:

Brothers and Ladies and Gentlemen:

The members of Quitman Lodge are assembled here on this occasion to administer, in a worthy manner, the sublime ceremony of Masonic baptism.

The presence of so many of our fraternity, and amongst them some of the most distinguished of the brotherhood, is indeed a source of inexpressible gratification to us; and adds another powerful link to the chain of evidence that must sooner or later, convince the world that our order is united and governed by brotherly love and esteem. And, the large and respectable audience now assembled to witness our ceremony is equally gratifying, as being conclusive proof of the high position we occupy as a body in the estimation of our fellow-citizens.

I cannot but regret that the duty of presiding over the solemn service now about to be observed has not fallen to the lot of some one of the many brothers present, who could perform it with greater honor to ourselves and satisfaction to you.

To our brothers it is unnecessary to say anything concerning this matter; but those who are not of us may reasonably expect me to say something of Masonry, and to give some explanation of the ceremony about to be commemorated.

I have so far been able to gather only a few rough pebbles on the shore of the ocean of Masonic knowledge, while there are those present who have fathomed its depths and could place before you in all their radiant beauty its richest gems. But it is incumbent upon me, by virtue of my office; and as Masonry demands of its votaries a faithful performance of every duty, there is nothing left for me but to ask your indulgence, and to the best of my ability to discharge my obligation.

The form of Masonic baptism is one entirely peculiar in itself, and while it is in no manner an infringement on any of the systems existing amongst the various religious denominations of the world, it is one that has been, and can again be publicly enacted without any injudicious exposure of our mysteries.

There is no intelligent Mason that does not know full well that our fraternity has at different periods of the world been the object of both religious and political persecution, on account of its mysterious organization and secret character; but time has clearly shown the injustice of such persecution, and the fallacy of the prejudices which gave rise to it.

History cannot furnish record of an instance in which Freemasons as a body ever opposed the cause of any nation, sect, party or society, or so advocated any cause save their own.

That they meddle not with affairs of State needs no stronger proof than the fact, that in all the wars that have taken place for ages past, they have been found opposed to each other on the field of battle, each answering to the call of patriotism, and many thousands of them sealing with their life's blood their fealty to their respective governments. That they interfere not with religion, is also beyond dispute, for amongst them are to be found believers in every faith.

Then, you might ask, what are those mysterious *ties* and *obligations* that bind this fraternity of men together? When or where did they originate; and upon what are they based, that they exercise an influence so strange, and yet so strong, as to cause the Monarch to willingly lay aside the insignia of royalty, and leave the throne to meet for a time, upon the level with the most humble of his virtuous subjects; that draws the millionaire from his palace of wealth to the hut of distress, and the merchant prince from his desk to the prison cell at the call of a brother, stranger though he may be; that arrests the uplifted weapon; that causes quarrels to cease, and banishes enmity and discord, and establishes friendship and harmony in their stead?

What they are, ladies and gentlemen, no sane man, having any regard for truth or honor, will ever improperly divulge; and, we can safely leave you to judge, and the world to determine, how much reliance should be placed in the statements of the man who would. Their origin is lost in the obscurity of the past, but they are based upon the principles of Truth, Reason, Justice and Philanthropy. The durability of our institution is one of the best proofs of its purity, for were it not established in virtue its existence would long since have been lost from amongst the traditions of mankind, and it would never have occupied a place on the pages of history.

It cannot be denied that bad men are sometimes admitted to our rites. Men who only wish to make use of our order for selfish purposes, instead of doing good to others, and to make use of it as a stepping stone to positions to which they aspire in the community. But the most refined and select societies, even the Church itself, are subject to the same imposition, and are too often disturbed and distressed by the presence of those who are the least entitled to their esteem.

We do not, as the ancient Egyptians did, worship secrecy as a deity, but, while we are censured for our observance of it, we think it too little practiced in the daily intercourse of the world. We only labor to do good, and we are taught by the Holy Scriptures that, in doing good, we should not let the right hand know what the left doeth. Secrecy only ceases to be an important virtue when it becomes the companion of crime, fear, or dishonor.

The time has long since passed when secrecy was necessary to our safety, for the lustrous light of Freemasonry is now shining undisturbed on every continent of the earth and on the islands of the ocean. Since all reasonable men have become convinced that we do not intend to do evil, they have become content to let us do good in our own way.

Freemasonry has labored with science and religion for the improvement of the intellect and morals of the human race; its beneficial influences have been felt in all nations, and since intolerance, fanaticism and discord can find no place within its doors, it will exist as long as truth and reason hold a place in the minds of men.

It has sometimes been urged that we are selfish and confine our charities to ourselves, but no more erroneous idea could be conceived. As streams of water descend from the hills and the mountains into the valleys, there to irrigate the soil and nourish alike the trees and the flowers, so Masonic charity flows from the elevations of plenty and prosperity to the vales of distress and destitution, there to protect infancy in its innocence and helplessness, and to relieve and encourage all those that are worthy and in need. If we teach our children to be kind and charitable to their brothers and sisters, do they not become generous and forgiving to their other associates?

Thus, in learning to think and speak charitably of each other and to act charitably one towards another, we learn to conduct ourselves in like manner towards the rest of our fellow men. Whether it is better to heap up collossal fortunes during life and leave them to found charitable institutions for posterity, or to spare what we conveniently can whilst we live for the relief of those that are industrious and honorable, but poor and distressed, is a question we leave the casuist, the statesman and the philosopher to discuss at their pleasure. We pursue the even tenor of our way, guided by those ancient landmarks which have met the approval of some of the best and wisest men of all ages and countries.

Amongst our various charitable customs is that of the adoption of the sons of our deceased brothers, when their case is one of a peculiarly distressing and destitute nature. Their baptism forms a part of the ceremony of adoption, and is now about to be administered as it seldom is—that is to say, in public.

But if all, or any, of you should depart from this temple better informed concerning Masonry, or better pleased with it, than you came, then our object in thus commemorating it will have been accomplished, and we will be better pleased with ourselves.

In adopting these little ones, we become responsible for their support and protection and their moral and literary education. It becomes our duty to see that they are taught to remember their Creator in the days of their youth and implore His aid in all their laudable undertakings. And, as in our youthful days we are more liable to err from a want of resolution to do right than from a disposition to do wrong, it will be our duty to assume over them the authority of guardians, and to see that they are early shown the paths of rectitude, and taught to walk therein, and to inculcate in their young minds the virtues of forbearance and fortitude, so that, disregarding the temptations of vice, they may bear adversity with patience and prosperity without pride.

At the conclusion of the Worshipful Master's address he turned to Brother J. H. DeGrange, of Dudley Lodge, who officiated as master of ceremonies, and said:

"Brother Master of Ceremonies, I would thank you to repair to the outer room and learn what labor may be in waiting for us to perform, or if there are any demands upon our charity."

The Master of Ceremonies retired, and returned, replying—

"Worshipful Master, there are without some children—sons of our deceased brothers; they are accompanied by their godfathers and mothers, who ask, in their behalf, their admission to your presence."

The Worshipful Master answered—

"Brother Master of Ceremonies, you will please return unto them and conduct them as they wish, so that we may hear what they desire."

The band then commenced playing that grand old chorus from Mozart's "Mysteries of Isis," during the performance of which the children to be adopted—Thos. W. Peyton, Henry J. Stansberry and Henry W. Shute, aged 3, 5 and 7 years, respectively—together with their godfathers and mothers, entered the hall, and stood before the font. The following questions and answers were then spoken, Brother Flatow, P. M., of Quitman Lodge, replying in behalf of the godfathers:

W. M. to Godfathers—Brethren, what seek you of us?

Godfathers—Friends of these children of our deceased brothers, we come to ask for them your aid and protection.

W. M.—You are welcome, my brothers. Receive our thanks. Praise is due you for appealing to our fraternal feelings of love and charity, and may the first step of these children within the sacred precincts of our temple be guided by the brilliant Star of Light and Love; that in their future career we may be enabled to make the beauties of our Order clear to their intellect and inculcate its sublime principles in their hearts, and by unfolding to them in future the Light of Masonry despel the darkness which ignorance and error would fain throw around them.

W. M.—Brother Master of Ceremonies, place these children at the altar.

Brother S. W.—Why do Masons thus congregate?

S. W.—To perpetuate the principles of brotherly love, relief and truth.

W. M. to Brother J. W.—In what manner do Masons labor to attain this great end?

J. W.—By constantly endeavoring to practice those virtues which we profess.

W. M. to Brother S. W.—What must be the further object of a Mason's teachings?

S. W.—He must teach the elements of Divine morality, "To do unto others as you would they should do unto you;" tolerance which leaves each man's mind free; patience, which enables us to endure with resignation those sufferings against which all other efforts are powerless, and struggle against ignorance and fanaticism, the chief causes of the misery of mankind.

W. M. to Brother Jr. W.—What qualities are indispensable to form a Mason?

J. W.—Temperance, Fortitude, Prudence and Justice. Temperance is that due restraint upon our affections and passions which renders the body tame and governable and frees the mind from the allurements of vice.

Fortitude is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril or danger.

Prudence teaches us to regulate our lives and actions to the dictates of reason.

Justice is that standard or boundary of right which enables us to render to every man his just due.

W. M. to Godfather.—Godfather: Having recalled to your mind the object and principles of our Order, do you still persist in wishing to intrust these children to our care and protection.

Godfather.—We do.

W. M.—Godfather, do you promise to inculcate in their young minds the lessons of morality, and teach them their duty to God, their neighbors and themselves, to obey the laws, shun the dangers of bad companionship, and be ever ready to sacrifice their personal interest to the general good?

Godfather.—We promise it.

The Worshipful Master here placed the right hands of each of the candidates in the urn, saying:

"Then let them be baptised as you desire. May your hands be ever pure. May they never shed human blood, nor deprive a fellow being of what is justly his, and never write words injurious to your fellow man and contrary to our laws, and may they be often raised in humble supplication to our Father in Heaven."

The Worshipful Master then placed about the neck of each candidate a silver medal or jewel, upon a blue ribbon, and said:

"May this service, which symbolizes the fraternal feeling which closely unites the members of Quitman Lodge, always recall to you the promises made in your names this evening."

The Worshipful Master then imprinted upon the forehead of each candidate the kiss of peace, and said:

"Receive, too, the kiss of peace—kiss, as a pledge of our unalterable affection—and also the name of son, which will be your title among us until we can call you brother. Your hearts are doubtless sensibly touched on seeing yourselves the object of such deep interest on our part. Forget nothing, my dear children, of what you have this evening heard and seen; endeavor to merit hereafter the inscription of your names beside those of the illustrious brethren who honor the Masonic Order.

"To the glory of the Great Architect of the Universe, in the name and by virtue of the power in me vested as its W. M., I hereby confirm, create and proclaim you the adopted sons of Quitman Lodge No. 76, A. F. and A. M., and I invite and entreat all our brethren to recognize you as such, and give you aid and protection on all occasions.

Godfather.—Worshipful sir and brethren of Quitman Lodge, allow me to thank you in behalf of these children for the cordial manner and noble willingness with which you have responded to our prayer for their care and protection. In their names, my brothers, let me assure you that, though young, so impressive and solemn a ceremony as the one performed this evening must necessarily leave an impression on their minds never to be effaced—one which of itself should impel them to pursue the path of rectitude and honor by which alone they can meet the approbation of their mother lodge, and I venture to say, worshipful master and brethren, that those who you have this evening honored with the affectionate title of sons, guided by your precepts, sustained by your love, and led on by your examples, will in time ask you to extend to them the right hand of fellowship, in order to raise them to the exalted position of brothers, in which capacity I hope they will become ornaments to our beloved Order and the pride of Quitman Lodge.

The Worshipful Master then presented to each of the Godmothers a gold ring, saying:

"Accept, my sisters, from us, these little presents; wear them as tokens of our affection, and should these children ever need the protection or assistance of this Lodge, send to it the gift we now make, and the appeal will not be ineffectual; and should it be the will of the Almighty to deprive them all, as one is, of a motherly protector, it will be your duty to bestow upon them as well as you may, a mother's care and affection."

The adopted children, accompanied by their sponsors then withdrew, the band playing meanwhile a chorus from Zauberflochte.

The following beautiful poem was then recited by Brother James Tilden, a former adopted son, and now a worthy member of Quitman Lodge:

Ode to Masonry.

BY ELIZA H. BARKER.

Written by request for the Masonic Celebration, St. John's Day, June 24, 1863, at Greensboro, Greene county, Penn.

In the morning of Creation, while its yet unbroken sleep
Hung o'er undivided matter, as doth darkness o'er the deep;
Ere the Architect Masonic had, with voice electric, sent
Living words upon the waters of the boundless firmament;
Then in Heaven the secret counsels of thy Mystic Order lay,
Waiting but the mighty fiat, when from light should come the day.
Through the dim and distant ages of unrecorded time,
Down thro' lines of priests and sages, came thy mysteries sublime:
And the veiled and mystic Isis was but shadowy type of lore,
(Clothed in beauty, allegoric,) of the learning known before,
When the "Voice" was heard in Aiden, ere the darkened shadow fell,
While the presence of the angels saved us from the grasp of Hell.
In the fair Egyptian Ædes, hidden from the vulgar gaze,
Were thy sacred rites enacted, did thy fragrant altars blaze;
Where the Eastern Heli's presence on the Heirophant could shine;
Where the light of astral systems taught the majesty divine;
There the patient Hebrew, Moses, learnt the wisdom deep that planned
Rescue for his captive nation, guidance to the Promis'd Land.
In the golden, jeweled temple of the gorgeous Solymene,
Where the smooth and polished masses, fitting silently, were seen;
Where no sound of pick or hammer e'er betrayed the workman's hand;
So, in grand impressive silence, do thy sacred altars stand—
Holy silence, ever telling of His power, sublimely shown,
By the temple's mighty structure growing upwards from the stone.
Lever, roller, screw and pulley are but symbols of thy might;
Square and circle, compass, measure, guide thy true disciples right.
Still, where'er man's footstep presses, spread the doctrines of thy fane;
Firm as everlasting mountains be the pillars of thy reign—
Wide in mercy, strong in power, blending wisdom most sublime,
Wisdom of the Great Eternal, with the passing years of time.

The "Peasant Maiden's Lament" was then given by the band, after which Brother W. R. Whitaker, of Linnwood Lodge, delivered the oration of the evening.

A benediction was pronounced at the conclusion of Brother Whitaker's able oration, after which the floor was rapidly cleared of obstructions, and the festivities of the evening were commenced, under the management of the following gentlemen:

Wm. T. Deming, J. C. Wolf, Thos. J. Langdon, J. C. McChesney, J. H. Tilden, Wm. McBride, Wm. H. Mackay.

Later in the evening, supper was spread in one of the ante rooms; and so amid music and mirth, dancing and merriment, feasting and wine, the night wore away, and it was not until after midnight that the guests commenced departing homeward. We venture a wager there was not one among them but bore the pleasantest memories of the entertainment given by Quitman Lodge No. 76 F. and A. M.

MARRIED:

On Wednesday evening, the 29th inst., by the Rev. Mr. Jacobs, MR. A. J. RAPHAEL and MISS ROSA FRY, all of this city.

Clothing at Retail.

VERY CHEAP.

Over Coats, Suits and Furnishing Goods

—AT—

DAECY & WHEELER'S,

70 Canal street.

Firemen's Race

—FOR—

TYLER PREMIUM.

Entries for the above can be made at the Office of the Mechanics' and Agricultural Fair Association, No. 58 Camp street, up stairs, and when at least seven entrances are made, the Board of Directors will appoint the day for the race to be run.

THOS. G. RHETT,
Secretary and Superintendent.

Read This Certificate.

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GREY JACKET BITTERS.

NEW ORLEANS, JANUARY 1, 1868.

MESSRS. BARNETT & LION, Manufacturers of "GREY JACKET BITTERS:"

GENTS—The undersigned having used the

GREY JACKET BITTERS

During the past two years, take pleasure in testifying to their value.

Respectfully, etc.,

Capt. L. W. COOPER.
Capt. WESTERFIELD.
THOMAS C. HERSDON,
FRANK A. BARTLETT.
Hon. A. W. WALKER.
JOHN H. CARTER.
GEORGE WOLFE.
EDGAR THOMAS.
L. ELDRIDGE.
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C. BROWN.
S. CLARK.
D. E. SCRUGGS.
W. R. CHAPMAN.
AND MANY OTHERS.

Three Best Loaves

HOME MADE BREAD,

—BAKED IN A—

CHARTER OAK COOKING STOVE.

I hereby certify that I was awarded the PREMIUM and BLUE RIBBON, at both State Fairs, 1866 and 1867, for the BEST THREE LOAVES OF BREAD, which were baked in a CHARTER OAK COOKING STOVE, now many years in use.

I am a practical cook, and have used most of the leading Cooking Stoves of the day, but have found none that could produce the same uniform and equal distribution of heat as obtained in a CHARTER OAK COOKING STOVE.

(Signed) ANN RILEY.

Sloat's

ELLIPTIC SEWING MACHINE

TRIUMPHANT.

THE LOUISIANA STATE FAIR

AWARDS THE HIGHEST PREMIUM TO

SLOAT'S ELLIPTIC SEWING MACHINE

No better evidence could be produced as to

THEIR EXCELLENCE.

I am selling them now at the very low price of FIFTY DOLLARS. And with each will throw in one of MOTTALL'S ROYAL CHARMS FITTING LADIES' and CHILDREN'S DRESSES.

M. S. HEDRICK,
At the Great Southern Machine Depot,
87 Canal street.

Diamonds, Watches,

—AND—

FINE JEWELRY,

—AT A—

GREAT REDUCTION IN PRICE,

DURING THESE DEPRESSED TIMES,

—AT—

108 CANAL STREET.

Great inducements offered to buyers of fine WATCHES, GOLD CHAINS, DIAMOND and other fine JEWELRY, SILVERWARE suitable for holiday presents. Also a great assortment of PEBBLE SPECTACLES of Semmon's own make, and others in great variety, at cheaper prices than ever offered before in this market.

PLEASE REMEMBER,

S. BIER,
At 108 Canal Street.

Watches and Jewelry.

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FINE WATCHES and JEWELRY, SILVER and PLATED WARE, and FANCY ARTICLES,

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Watches and Jewelry neatly Repaired.

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A. BROUSSEAU & CO., importers, offer at low prices, CARPETING—English and American, of all kinds; floor, furniture and enamel OIL CLOTHS; MATTING—500 rolls China, 100 pieces Cocoa; WINDOW SHADES; Table and Piano Covers; Crumb Cloths—Drugget, Linen and Felt; Curtains—Lace, Reps, Worsted, Damask, etc.; Furniture Covering—Linen and Cotton, striped; Cornices, Bands, Pins, etc.