

LONDON, SATURDAY, SEPTEMBER 14, 1861.

RED TAPE.

We find the following in the *Indian Freemasons' Friend* for July:—

“OUR SIR CHARLES WOOD.

“The former Grand Secretary, good old Bro. White, used to allow Scotch and Irish Masons to join in an application for a Craft Warrant or a Royal Arch Charter, provided they had previously paid the prescribed fees and registered themselves as English Masons. The present Grand Secretary insists upon the exclusion of the names of all but *bonâ fide* English Masons from applications, and has thus thrown a great difficulty in the way of the Officiating Prov. Grand Master. The effect of this rule at Lucknow is to make it almost an impossibility, at present, for the brethren there to establish the Ramsay Chapter; and perhaps the same reason may be assigned for the silence of the brethren at Roy Bareilly, in Oude, who were anxious not long ago to form a lodge there.

“Another impracticable rule is, that brethren wishing for the revival of an old lodge, must get some of the former members to make the application. In India, however, especially in out-of-the-way stations, this is often easier said than done. In Cawnpore, for instance, almost all the members of the lodge formerly working at that station were massacred during the mutiny. The Cawnpore brethren, therefore, who lately attempted to revive the lodge, finding it impossible to comply with the requisition of the Grand Secretary, have at last been obliged to return the local Warrant of Dispensation under which they commenced working. It is their intention, however, to apply for a Warrant for a new lodge.

“We trust our Prov. Grand Master in England will be able to induce the Grand Secretary to rescind the rule requiring that none but Masons originally entered in the English Register shall sign applications for Warrants or Charters.”

Though we are aware that Bro. Grey Clarke is a strict stickler for routine, we can scarcely believe that he has laid down any such rule as that referred to, in the above extract, with regard to applications for new lodges, and every attendant at Grand Chapter must be convinced that it does not apply to new Chapter-warrants or charters, they being continually granted to companions hailing from other jurisdictions than that of England, subject only to this being duly registered in the books of Grand Chapter.

Whether the rule alluded to does exist with regard to the granting of warrants to new lodges we cannot say, owing to the manner in which lodges and chapters are constituted, presenting a rather curious anomaly, seeing that we are taught that there are but three degrees, including the Royal Arch, and that the Royal Arch is only the completion of the Master Mason's degree. Every application for a warrant for a new lodge “must be by petition of at least seven *regularly registered* Masons;” and upon this it is that we suppose the difficulty would arise, and “transmitted to the Grand Secretary, unless there be a Prov. Grand Master of the district or province in which the lodge is proposed to be holden, in which case it is first to be sent to him or to his deputy who is to forward it with his recommendation or opinion thereon for the Grand Master” —whose province alone it is to grant warrants for new lodges. This is the law, though, so far as distant pro-

vinces are concerned, in Australia or India for instance, it is constantly evaded by the Prov. Grand Master granting dispensations for new lodges pending an application for a warrant, though under the *Book of Constitutions* they have no power of doing so—that power only existing “if the prayer of the petition be granted,” when it may be exercised “until a warrant of constitution shall be signed by the Grand Master.” If the Grand Secretary or Grand Master—for we can scarcely suppose the Grand Secretary would reverse a rule adopted by such an authority as Bro. White without consulting the Grand Master—has laid down the rule that the “seven regularly registered Masons” must all be registered in the Books of the Grand Lodge of England, though they may be acting in the strict letter of the law, we do not think that it is either judicious or in the spirit of the law. Situated as our colonies are, there are naturally to be found men from all sections of the United Kingdom—England, Scotland, and Ireland—and if they be registered as Masons in the Grand Lodge books of either of those countries—a fact to be proved by their certificates—that should be deemed to be sufficient when applying for a warrant for a new lodge, subject to their registration in the books of the Grand Lodge of England, which they would naturally be, so soon as the new warrant was granted—the only difference being in the amount of fees chargeable on its being delivered to the petitioners. To adopt any other course than that here laid down is only to drive the brethren away from the Grand Lodge of England, and place them under the authority of the Grand Lodges of Scotland and Ireland, who are more cosmopolitan in their practice, and not quite such slaves to red tape as are the authorities of Great Queen-street.

But irrespective of all other considerations, the practice of Lodge and Chapter ought to assimilate, though in the Royal Arch the warrants or charters are issued by the Grand Chapter, and not by the Grand Z. or Master. In the Constitutions it is equally laid down that the application must be signed by “nine *regular and registered* Royal Arch Masons;” and the petition before being presented to Grand Chapter, has to go before the General Committee whose province alone it is to determine on the regularity of the form—and if the Grand Secretary has rejected any such petition without consulting the committee, as the extract from the *Indian Freemasons' Friend* would seem to imply with regard to the Ramsay Chapter, he has far exceeded his duty; but here we believe our contemporary must be in error, it not being the practice of the Committee or Grand Chapter to require that the whole of the petitioners shall be registered in the books of the Grand Chapter of England at the time of petitioning for the charter, but only prior to their receiving it; and the charter to Chapter 1059, Bombay, was so granted in November, 1859; and, *a priori*, what was done for the Western Chapter of India may also be done for the Ramsay Chapter of India.

Moreover we cannot be too careful not to drive the brethren to seek protection from Grand Lodges other than that of England, as we hold—though whilst three Grand Lodges exist in the United Kingdom, we admit we do not see how any one can claim exclusive jurisdiction in the colonies—that no greater cause likely to be productive of disunion amongst Masons can be introduced into a colony, however friendly they may be for a time, than the existence of lodges under different constitutions, and we cannot forget that great as were the reasons for dissatisfaction at the proceedings of the English authorities which existed amongst the Canadian brethren a few years since, and led to their secession from the rule of Grand Lodge of England, the first Grand Lodge of Canada was composed almost exclusively of Irish Lodges, and that the flame was fanned by the present Grand Master of Canada, who was at one and the same time Prov. Grand Master under both the English and Scottish Constitutions, a position which no man ought to be allowed to fill, as it is impossible that he can fairly do justice to both, differing as they do in many essentials of Government. The Irish Masons felt they had grievances at home which justified them in throwing off their allegiance to the Mother Grand Lodge, and but for that we have little doubt the differences which existed between the Grand Lodge of England and the Canadian brethren would have been healed without resort to the extreme measure of secession—a measure which even at this day, many enlightened Masons and many lodges in Canada, we have reason to believe, regret.

One district of Canada, however, still remains to us, Quebec and the Three Rivers,—the one over which Bro. Barrington presided, and notwithstanding that M.W. brother, at the recent laying of the foundation-stone of the Masonic Hall at Quebec, expressed a hope that he might see the day when all the lodges would be brought under the rule of the Grand Lodge of Canada; it is most gratifying to observe that there was no response to his wish from the brethren who are perfectly content to live under the rule of the Grand Lodge of England, no doubt believing that they might go further and fare worse.

We feel almost convinced that it is only necessary to call attention to the anomaly which exists between the practice of the Grand Master in relation to Craft Masonry, if the practice be as stated, and that of the Grand Chapter, in order to have them brought into unison, and we hope to have the most liberal construction placed on the words “regularly registered Masons,” which should apply to all regular brethren hailing from any Grand Lodge with whom we are on friendly relations, they proving themselves to be duly registered in the Book of their own Grand Lodge.

With regard to the second complaint of the *Indian Freemasons' Friend*, we admit there is a difficulty in permitting brethren to revive a lodge with which none of them have ever been connected; but even here we believe the difficulty might be overcome by the M.W.

Grand Master deputed to Prov. Grand Masters in distant districts (in England it is unnecessary, and should never be introduced), especially on military stations where the Masonic population is ever fluctuating, to reopen lodges in abeyance (if not previously struck off the rolls) either by themselves or deputy, and to admit new members to it, of course taking due care that none shall be admitted who are not likely to advance the prosperity of the Craft, and thus prevent the warrant from being forfeited, or the brethren debarred from the benefits of Masonry until a new warrant can be obtained.

In conclusion our Indian contemporary says, “We trust our Prov. Grand Master in England will be able to induce the Grand Secretary to rescind the rule requiring that none but Masons originally entered in the English Register shall sign applications for warrants or charters.” We, too, trust that the rule may be rescinded, but not by the Grand Secretary, who has neither the power to make rules or rescind them; but that as we have directed attention to the well-grounded complaints of our Indian brethren, they will receive the consideration to which they are entitled from the M.W. Grand Master and his constitutional advisers.

RANDOM REFLECTIONS OF A ROUGH ASHLER.

GENTLE READER,—If you are a Freemason, as I assume you to be, I need not tell you what I am; and you will readily understand that, resting in quiet and obscurity on the pedestal of the Junior Warden, with the Level reposing gently on my bosom, I have time and opportunity to observe all that passes in the several lodges; and this intimate acquaintance with their proceedings has given me considerable experience in the spirit which actuates, and the mode of working which characterises these assemblies. I purpose, therefore, without any betrayal of confidence, to express in these pages some of the thoughts and reflections which arise, and have hitherto lain concealed, within the centre of what is a reflective, though generally supposed to be an insensible, mis-shapen block of granite.

I strongly advocate the principle of absolute power in the Worshipful Master whilst ruling his lodge. Once this principle is questioned or infringed, discipline, which is the soul of our Masonic meetings, and the ornament and cement of the Craft, becomes most seriously perilled. This power must therefore be acknowledged by the brethren by a cheerful and, as far as practicable, an implicit obedience. In the close association of independent men, it is impossible to avoid a difference and perhaps a collision of opinion; and it is not impossible that a single member, or the majority of a lodge, might be at issue with their Worshipful Master on a question of serious importance. The course to be adopted in such case is still submission for the time being, with a protest against the decision of the Chair, previous to appeal; or what would be still more desirable, a notice that the question is reserved for future consideration. The Worshipful Master might then be invited to meet the dissentient brethren, to talk over the matter in a quiet social way, when, if an agreement is found wholly impracticable, and the opposing parties cannot agree to differ, but are compelled to take action on the disputed point, such temperate procedure as Masonic Law provides might then be resorted to. But what I contend against most strongly is, even the appearance of indecent hostility or opposition to the Worshipful Master whilst ruling his lodge, where order and harmony, and perfect good fellowship, ought to have uninterrupted reign.

But the possession of such absolute power ought to induce, and I have found it most generally does induce,

great moderation in its exercise. Indeed it is only in the most important questions of Masonic rule, or principle, or discipline, or with the view to maintain the landmarks of the Order intact, that this power should be displayed. For these things the Worshipful Master is personally and entirely responsible; and he cannot, without surrendering the dignity of his high and honourable office, hesitate to enforce strict obedience to what he believes in his conscience to be the right interpretation of the law. Being a fallible mortal, he may be wrong, and may be proved subsequently to be so; but for the time he is bound to maintain and enforce his opinion, in case a moderate representation of the opposite view fails at the moment to convince him; and the duty of the lodge, as I have already said, is submission to his *dictum*, till another more favourable opportunity out of lodge presents itself to adjust the question.

It is, however, only in these matters of grave importance, and for which the Worshipful Master is personally responsible, that the exercise of the power vested in the Chair is either demanded or excusable. On all minor points, in which Masonic rule and principle are in no way involved, the Worshipful Master must consider himself a member of the lodge, and no more, being bound in virtue of his position to carry out the wishes of the majority. I wish to put this view forcibly, because many more matters of small importance, than of moment, occur in the lodges, and these smaller questions are more likely than larger ones to create a division, because there are no fixed rules by which they can be determined. In such cases the Worshipful Master might, as I have often seen, reserve his opinion, and merely take the votes of the brethren. But if the matter be of sufficient importance to require that he should charge the lodge, he must remember that he is addressing independent men on an open question, on which every individual has a right to maintain an opinion; and if the result of this individual voting should be against the Chair, the Worshipful Master has no reason whatever to conclude from such a circumstance that he is losing the regards of his brethren, or his influence over them. Often have I seen such a result, and known its perfect compatibility with honour and esteem and affection towards the ruling authority; so much so, that if the question implied a vote of confidence, every hand in the lodge would be raised, merging all minor differences, to support the Chair.

I have, from my recumbent position on the pedestal, seen many varieties of character assume and maintain the Chair of Lodges. Some never hide, but eternally parade their authority, glaringly in the eyes of the members, even to the extent of reproving a *visitor* for slight irregularities; others again suffer indignity by too much familiar talk and light jesting; whilst a degree of reserve and austerity of manner in others create an unpleasant stiffness and coldness among the brethren, which soon becomes oppressive and irksome. He is the most successful Master who has judgment and tact enough, by a combination of all these peculiarities, to hit off a happy and golden medium.—*Indian Freemason's Friend*.

CIVIL WAR IN ENGLAND.—There is civil war between the superfine and downright; between the lady by the patent of blue blood, and the lady by the patent of yellow gold, and with both, coalesced, against the lady in her own right who has neither blue blood nor yellow gold; there is civil war between the ladies who keep footmen and the ladies who keep pages; between the mistress of many maids and the mistress of but one; between the wearers of jaunty hats and impudent feathers, and the wearers of old-fashioned bonnets and limp petticoats; between the marrying girls and the non-marrying girls; between prudes and coquettes; between the girls who like balls, and the girls who affect schools; between the girls who go out to every gaiety of the season, and the girls whose *ultima thule* of dissipation is the front row at a solemn oratorio; there is civil war between the two aspirants of the one fair hand, and between the twenty aspirants of the goodly fortune; and between all of both sexes who stand in higher favour with the other sex, whether married or single, appropriated or to be appropriated. There is civil war between the drivers of a stately barouche and pair, and the drivers of an under-taxed one; between the drivers of an under-taxed one, and the hirers of cabs; between the hirers of cabs, and the riders in omnibuses; between the well, and the roof; as between the respectability of the old-fashioned sixpence, and the shocking vulgarity of the democratic twopence.—*Dickens's "All the Year Round."*

ARCHITECTURE AND ARCHÆOLOGY.

CHRISTIAN IDEALISM IN REFERENCE TO THE FINE ARTS

No subject can be properly understood till it be contemplated as a portion of the cosmos: any attempt at isolation from the cosmic at-one-ment must always be injurious and destructive in its tendency. It is with this conviction that I draw your attention to that grand harmonic whole which Christian governance is destined to effect, and which teaches us to regard artistic power in that wide sense of intelligence, under moral control, moulding the material world to physical rectitude.

The conformation of the material by the spiritual, of the physical world by the morality or immorality of mind, to beauty by holiness, or to deformity by sin, is one of the great lessons taught by the sacred writings; and, therefore, the Christian mission has a twofold object, a spiritual and a material regeneration; first, the renovation of the soul; and secondly, through the wisdom and knowledge of the renewed spirit of man, the re-vesture of his body and the material world with a correlative beauty and conformity. Christ, "the pattern" of spiritual and physical perfection, came to restore, to reconcile, to make at one "all things" with himself.

It is only the complete understanding of this secondary object of the Divine will—if secondary may be applied to any portion of the great Christian dispensations—this physical restoration, this revealed purpose, with reference to the material world, that will enable us to grasp the entire nature and compass of Christian work,—that will teach us to regard every species of physical culture as a plastic Christian art.

It is the remoulding power of Christian wisdom and knowledge which is to convert this wilderness of error, ignorance, and deformity, into that promised land of fruitfulness and beauty, of peace and happiness,—that restored world of prophecy,—that ideal world of the future, for which we are taught to pray in the words, "Thy will be done on earth as it is in heaven,"—and—if science and art be not mockeries, be not anti-Christian in their tendencies,—that ideal world which, guided by the Holy Spirit of Truth, they are destined to prepare and realize. If there were no great end to be attained by science and art; if these were to be but the records of individual conceits without purpose, without reference to a distinctly defined progress and a future harmonic whole; they would scarcely be worth the time and trouble they cost; and we might indeed abandon ourselves to indifference, and exclaim *Cui bono?*

The opposite doctrine to that which is herein advocated is that held by the materialists; viz., "the conformation of mind by matter;" a doctrine which brings its own reproof and chastisement. It is one which has sometimes led bewildered intellect to withhold its allegiance to the Almighty will, to attempt to dethrone the right government of the world, to darken the horizon of faith and hope, and to extinguish the poetry of life. It is without a defined idea: it disunites, divides, and destroys. Materialism recognizes no distinction of good and evil, and surrenders everything to the anarchy of individual will. It is in every way opposed to—the reverse of—Christian idealism, which recognizes a scheme of universal moral governance, conforming and building up material elements to a perfect whole.

It has been too much the fashion to suppose that true religion and science are at variance,—to consider science to be opposed to religion. Never was there a greater or more pernicious mistake: they are, in the full comprehension of the Christian scheme, indissolubly bound together; nay, I will venture to say, that science is a part of religion; for, what is the knowledge of the laws of the highest generality which govern phenomena, but the knowledge of God's will in reference to phenomena? And what is science, when rightly understood, but a Christian power confirming, fulfilling, and carrying out those broad principles which are enunciated in the Gospel? It is only upon the basis of a faith in an Almighty will, that science can consistently be recognized. If there were no governing power, there could be no governing laws, and, consequently, no science. It is religion only which prevents science and art being purposeless, beyond that of accommodating some immediate commercial want or momentary caprice. Science and art identify themselves with Christianity, in completing and restoring nature to its normal condition; in healing, in making whole after the Example of Christ and the Apostles.

Art has too long attempted to claim exemption from precise laws, from scientific governance on the plea of its having a more divine and ethereal nature than ordinary affairs; in total forgetfulness that divine work, from the motion of the spheres to the minuteness of chemical combination, is carried on by precise, definite, quantitative laws. This tendency of art, therefore, is irreligious, and contrary to the spirit of truth, which is silently actuating and converting the age.

The restoration of nature to rectitude, perfection, and beauty, taught by the sacred writings, at once exhibits and defines the nature of material progress, and invests science and art with purpose. It infers, also, that nature is in an aberrant, abnormal condition, requiring correction, healing, perfecting. Christian idealism, therefore, seeks the knowledge of the right, the best; and thereafter seeks to realize it in all things.

To correct, heal, or make perfect, we must have a pattern, or an ideal conception of the being to be made whole; or, instead of healing, we should, in all probability, still further mar the work. The object of restoration may be stated in general terms to be that of the reinstatement of nature in the perfection of its first creation to the will of God. This perfect will is only to be comprehended by the study of revealed truth and of science. To know this, and to act in obedience to it, is the aspiration of Christian idealism.

We learn from Scripture that the world was created *in measure*; that it was corrupted from the measure in which it was first set; and that it is to be corrected in measure. Now, to correct in measure, it must be known to what measure; and, therefore, Scripture and science must be interrogated for a quantitative expression of the ideal. And to the earnest inquiry, what is the measure of physical rectitude, perfection, beauty, and permanence? revelation and science unequivocally respond,—the mean; that mean which has been called the “golden,” and “the immutable.”

The mean or average of all the possible variations of any special function, power, or form, is the measure of the perfection of that special function, power, or form. It is the measure of ideal physical rectitude; it is the great quantitative law of ethics, æsthetics, politics, and the celestial mechanics, from which a departure is only rectified by this principle of harmonic compensation, viz., that every aberration from the mean of any system in excess must be compensated at some time or other by an equal and opposite one in defect. This law appears to hold good with reference to the less and greater physical systems, and to be the key to the true remedial and curative measures for excesses and defects.

There is an argument which, in its first statement, appears to militate against and to turn to ridicule the theory of the mean being the measure of beauty; viz., that if this were the case, beauty would be the average of deformity. The theory, however, is not more apparently paradoxical and ridiculous than the statement, that physical right is the average of every possible form of physical wrong, but which is nevertheless true; in confirmation of which I will quote the words of an eminent scientific authority:—“But how, it may be asked are we to ascertain by observation data more precise than observation itself? How are we to conclude the value of that which we do not see with greater certainty than that of quantities which we actually see and measure? It is the number of observations which may be brought to bear on the determination of data that enables us to do this. Whatever error we may commit in a single determination, it is highly improbable that we should always err the same way; so that when we come to take an average of a great number of determinations (unless there be some constant cause which gives a bias one way or the other), we cannot fail at length, to obtain a very near approximation to the truth: and even allowing a bias, to come much nearer to it than can fairly be expected from any single observation liable to be influenced by the same bias.

This useful and valuable property of the average of a great many observations, that it brings us nearer to the truth than any single observation can be relied on as doing,* renders it the most constant resource in all physical enquiries where accuracy is required. And it is surprising what a rapid effect, in equalizing fluctuations and destroying deviations, a moderate multiplication of individual observation has.”

Fortunately, however, we can have recourse to experiment to confirm the theory of the mean in regard to beauty. Here are a number of disproportioned sketches of faces placed upon a cylinder; which, being made to revolve rapidly, leaves a mean and more pleasing impression of all the pictures on the retina than would be produced by any one picture viewed singly.

So far, then, we have stated briefly the general principles of Christian Idealism. Let us now examine the position taken up by the naturalists or individualists in art; of those who repudiate ideal tendencies for a professed obedience to *nature* and *truth*; and who hold that Nature cannot be improved in any of her aspects, and that she may be portrayed unquestioned, under whatsoever form she may be found,—“Whatever is, is right;” and who, therefore, become mere automatic cameras, receiving impressions of an imperfect, uncorrected world,—mere imitators of individual facts or instances. It will be seen at once that this dogma would banish all idea of material progress from the world. Carry it out in reference to another phenomena than that with which painting and

sculpture are concerned, and its absurdity becomes more and more evident. The very same notions which leads to the indiscriminate imitation of nature by painters and sculptors would sanction every species of vice and deformity,—would sanction every evil which afflicts the world;—for these are nature too; not nature in that limited sense of the word which means only that nature which is right, but in its *all-including* sense; in which sense it ought to be evident to every one, that everything that is, or is possible to be, must be within the compass or power of nature, or it would not be, or be possible. It is this double meaning which may be attached to the words *nature* and *truth* which leads to a misconception of principle. We may see, too, that the naturalist or individualist art dogma associates itself in principle with materialism; and would, if it were consistent, resist all control, all governance, and obliterate all moral distinction; and furthermore, upon its own basis must admit idealism to be natural. For, whatever is possible in the form of thought, or in the form of matter, is in the nature of mind or matter. Therefore, the ideal, being a possible form of thought and of matter, is nature also.

The testimony of the Scriptures is uniformly in favour of idealism, and against individuation in art. Now, if this were to be considered in no other light than that of a philosophic history, it would be great indeed; but when this testimony is regarded as a divine revelation of principles, and the record of the consequences of departing from those principles—from the Divine will—it cannot be neglected with impunity. The Scriptures bear witness to the tendency of ignorance to enthroned individual forms in the mind in the place of the ideal; to idealism, being the elevating principle, the principle from which a departure may lead to that recorded depth of idolatry against which the second commandment was aimed, and which decreed that the Israelites were not to make graven images “in the likeness of anything in the heavens above, in the earth beneath, or in the waters under the earth,”—which was, in effect, that they were not to make idols of birds, beasts, or fishes, nor of the individualities of their leaders and kings,—bow down to them nor worship them; but were to preserve their reverence for Him of whom an ideal is man’s most worthy conception. The inference that this was the real intent of the law is strengthened by the fact that the ideal cherubim of the mercy-seat were according to divine command.

The theory that the present condition of nature in all its aspects is immaculate is one which would lead to the inference that human and other nature needs no physical improvement, renovation, or restoration: it is one which does not permit distinction of right and wrong; and one which, if it were to receive general acceptance, would convert the earth into a waste, and degrade man to the level of the brute. It will be evident, therefore, that the terms “earnest and conscientious endeavour” are misapplied to that very prevalent, absolute, and minute imitation of nature as it is; such imitation being mere slavish acquiescence on the part of artists in the errors and deformities of nature which it should be a part of a Christian’s duty to correct. It is a total abnegation of the faculty of judgment, of moral discrimination, of selection; which, instead of elevating nature by those regenerative and reformed powers which science should command, tends to debase man, morally and physically, by a false aim, and to mar the outward world by denying it the aid of human intervention of art.

The naturalists or individualists in art affect a microscopic rendering of nature beyond ordinary powers of vision; but it is beyond human skill to imitate the minutiae of vital organisms. Art may pretend to represent each and every leaf upon a tree, each and every blade of grass in a field, each and every hair on a head; but it is but pretence. The microscope discloses minute on minutiae in organic being; whereas a very slight magnifying power applied to imitative art discloses the imposture. Man’s proper work is of a different nature: it is his duty to discover, rule, and work by, general laws, to be perfected morally and physically, to moderate, to reconcile other nature to that which his advanced and more comprehensive knowledge approves.

It may be interesting and instructive to inquire how this pursuit of the individualities of nature by art has assumed importance, and threatened at times to extinguish all desire for ideal excellence. This may be attributed, in a great measure, I think, to the ambiguity of the words *nature* and *truth*, which leads men unwittingly to cheat themselves and others, that truthfulness to the nature of individual instances or facts is the all in all of pictorial or plastic art.

Questions like the following are frequently asked:—What ought to be the sole inquiry with every man who takes to himself, or deserves from others, the designation of philosopher? Should not the exclusive question be, and should not the answer to it be sought with equal simplicity and earnestness of purpose,—What is truth? What other object can there be, of aught that is entitled to be called philosophy, but the discovery of truth? Of what conceivable use or value are all the investigations and reasonings of

* Apply the principle italicised against the dogma of the Naturalists or Individualists in art.

philosophy, if not for ascertaining truth? But who also, in assenting to these questions, has not felt their vagueness, or found the thread of his own inquiry soon entangled, or has not for a time at least given up all hope of solving the question,—“What is truth?” But if the equivalent and more explicit word for the kind of truth implied in these questions had been substituted, they would have gained simplicity. The question of paramount importance to mankind is, What is right in thought, act, and being? Truths are multifarious; but in every species of phenomena there is but one right, and this it is which scientific idealism seeks to determine, which revelation declares.

The same kind of entanglement of thought takes place when it is asked,—“What, in the name of common sense, has a man to do but to act and work in conformity to nature?” If by “to act and work in conformity with nature” be here meant the fallen nature of man, and of other nature corrupted by his agency, this is certainly not his duty. But if in the question, the word *nature* had been qualified or connoted as *right* nature, it would have been tantamount to asking, whether to live, think, and act righteously, according to that nature which revelation and reason declare to be the best, be not the whole duty of man? This is a more definite question, and one to which unreserved assent may be given.

The word *truth* may, as commonly used, sometimes include every possible fact, imitation, or relation of a fact; on other occasions, exclude from its meaning all but the right, the perfect, the beautiful. In like manner, too, the word *nature* may often mean the everything that has been, is, or is possible to be; and as often only that *some* nature which is according to right reason, nature in its best and perfect conditions. In conversation and argument these shifty significations of the words *nature* and *truth* are lost sight of: the qualification which should limit their application to *the some* is extended to *the all*, and *all* nature and *all* truth by this confusion of language come to be considered by some minds as worthy of imitation; whereas it is only the right and best truth and nature which deserve reiteration and perpetuation. It is thus that the minute relation and imitation of a fact have been esteemed by a section of the public as of the highest virtue in art; but it appears never to have occurred to this section that a fact related in language or imitated in form and colour may be a moral or physical wrong in the great scheme; and, in that case, the exactness of the relation or of the imitation neither improves the relator nor imitator, nor corrects the wrong; whereas the idealist is a physician whose curative art sends forth nature healed, restored. It should always be recollected that, although everything in nature, *per se*, is a fact, is a truth; it does not necessarily follow that, being a fact, it is also right. To eliminate every possible form of wrong, and to re-form, restore, according to the residual ideal, is the doctrine consonant with divine teaching.

The pernicious and deforming influence of man's moral fall extends beyond that of his own physical nature to that under his dominion; so that this is also marred in its outward form and fabric. The Christian doctrine teaches that the material world retrogrades or progresses as the soul of man falls or soars,—that the body is moulded by the deformity or beauty of the mind. To the right use of knowledge, the practice of Christian virtue, is promised peace, health, beauty, and prosperity, the gradual outward development of human and other nature to their full perfection and glory.

“Man's history, physical and moral, has been one of incessant change and progress. The features of different races, their mental qualities, civil systems, and religious beliefs, have all less or more partaken of this mutation; and the difference that now subsists between the most intellectual, city-dwelling, machine-making Anglo-Saxons, and the man of the old flint implements and bone caves, may be infinitesimally small when compared with that which may exist between the noblest living nations and races yet to be evoked. Unless science has altogether misinterpreted the past, and the (general) course of creation has unfolded by geology be no better than a delusion, the future must transcend the present, as the present transcends that which has gone before it. Man present cannot be man future.”

In a conversation with the Marchioness Pescara, Michelangelo used these words: “Good painting is noble and religious in itself; for, among the wise, nothing elevates the mind more, or inclines it more effectually to devotion, than that *perfectness* which draws near to God, and unites itself to him. Now, true painting is only a copy of *His* *perfections*—a shadow from his pencil; in short, a music, a melody, of which only a very keen intelligence can feel the difficulty: this is why it happens so seldom that even a few can attain to and realise it.”

To quote this or that rapid work of painting or sculpture as instances of the failure of the ideal principle, has no force against Christian idealism, which seeks those forms of being which would be the highest conditions of reality. The question which every one has to answer, before declaring for or against idealism, is this—Is

there a fundamental right independent of the fluctuations of opinion? If yes, idealism is incontrovertible; if no it is not of the slightest consequence how men think, or how they act: criticism is an inconsistency: every one is a law to himself.

Whoever admits that there is an imperfect nature, and partial truth, virtually acknowledges the superiority of the nature and truth which idealism seeks. If therefore, after admitting this, any painter continues to render the inferior, he offends against his own moral sense of rectitude. The general tenor of these remarks will save them, I hope, from the misapprehension of being thought to be aimed against earnestness of purpose, the perfection of artistic workmanship, or the intimate study of particulars, so far as this is used as a means to right ends.

In conclusion, I must beg you to bear in mind that I do not profess to represent the opinions of any section of English artists. I have given you my own strong convictions regarding Christian idealism, because they appear to me to rest on the sure foundations of religion and science, and to suggest that common purpose to which the thought and work of the world should be directed, and also because it appears to me to be highly desirable that criticism should take its stand as a science, and direct investigation and art into safe channels; arbitrate and govern by precise laws; failing which they must for ever labour in a dangerous sea, without load star or compass.

MIRACLE PLAYS IN ESSEX.

At a meeting of the Essex Archaeological Society, held in Chelmsford, on the 15th ult., the Ven. Archdeacon St. John Mildmay read a series of entries, beginning in 1557, from an old parish account-book in his possession. Those of them relating to Miracle Plays will interest some of our readers:—

1562. List of players' dresses taken from the inventory of the goods remaining in the church. [This list includes, amongst other items, “3 jyrkyngs, 3 sloppes for devils,” 23 “bredes” and 21 “hares.”]

1562. Paid unto the mynstrells for the shew day and for the play day, 20s.

Paid unto Burton Wood for their meat and drink, 10s.

Paid unto the trumpeter for his paynes, 10s.

Paid unto Burton Wood for meat and drynk for the drom

player, the flute plaier, and trompeter, 1s. 6d.

Unto the flute player for his paynes, 3s. 4d.

Mr. Beadill's man for playing on ye drom, 5s.

Whole expenses, £5 13s. 8d.

Paid unto Wm. Hervett fer making the Vice's coote and jornet of borders, and a jerkin of borders, 15s.

Paid to the cooper for 14 hoops, 2s. 2d.

Paid to Christopher for writing 7 parts.

Paid to J. Lockyer for making of 4 sheep hooks and for iron work that Burlo occupied for the hell, 4s.

Paid to Robt. Matthew for a pair of wambes, 1s. 4d.

Paid to Burles for sainge the play, 53s. 4d.

Unto Lawrence for watching in the church when the Temple was a drying, 4d.

Item: bowstrings, 2d.

For the mynstrells soper a Saturday at night, 2s.

For their breakfast on Sunday morning, 2s.

For their dinners on Sunday, 2s.

For their soper on Sunday, 2s.

For their breakfast on Monday, 2s.

For their dinners on Monday, 2s.

For their dinners that kept the scaffold on Sunday, 3s. 4d.

For their sowppers that watched the scaffold on Sunday at night, 1s. 4d.

For drink on the scaffold on Monday, 1s.

Sundry payments at Braintree and Maldon for the players—

Item: paid unto Mr. Browne for the waights of Bristowe and for meats, drink, and horsemeate, 4s. 8d.

Item: paid unto Burles for saing of the last playe and for makyng of the conysants, 42s.

1562. Willm. Richards for making of two gowns and four jerkins, 6s. 8d.

Paid unto Andrew for heres and beards borrowed of him, 4s.

To Wm. Withers for making the frame of heaven's stage and timber for the same, 10s.

1562. John Wright for making a cotte of leather for Christ, 1s. 4d.

For making 10 men to bear the pageant, 10s.

To Roysten for paynting the jeiants, the pajcaunts, and writing the players names, 7s.

* A paper read in the philosophical section of the *Congrès Artistiques*, Antwerp. By W. Cave Thomas.

For read wine, vinegar, and possett, 4d.

Recayved of Coulchester men for our garments for the use of their play, 53s. 4d.

Recayved of men of Waldyne for hire of three gounes, 10s.

Recayved of Belyreca for the hire of our garments, 26s. 8d.

| | £ | s. | d. |
|--------------------------|---|----|----|
| Recayved of Coulchester, | 2 | 13 | 4 |
| — Belyreca, | 1 | 0 | 0 |
| — Starford, | 3 | 6 | 8 |
| — Badlow, | 0 | 6 | 8 |
| — Litel Baddow, | 0 | 6 | 8 |

Recayved of John Syman, costable, upon his collection gathered of the pishe for the reparation of the glass windows of the church, £8.

Moulsham, £1 17s. 10d.

1565. Sabsford men for the hyer of the playres garments, 40s.

The same of Cope of Borham for the same, 13s. 4d.

Of Somers of Laneham, for ditto, £1 6s. 8d.

1565. Barnaby Rush, of Witham, for ditto, £1 6s. 8d.

Wm. Mountegue, of Coulchester, for ditto, 13s. 4d.

Johnson of Brentwood, for ditto, 10s.

1565. Reed, of Parker of Writtle, for the players.

Rd. money of Earle of Sussex's players for ditto, £1 6s. 8d.

—Of J. A. Parker, of Handfield, ditto, 5s.

Of Cape of Boreham, ditto, 10s.

1573. Sold to G. Studely and others all the copes, vestments, subdeacons, players' coats, jerkins, gownes, hearers, capps, berds, jonetts, mantells, and capes mentioned in ye inventory of ye last churchwardens by ye consent of divers of ye parishioners as by a byll under their hands appereth to the use of the mayntainence of the church, for £6 13s. 4d.

1574. Paid to Drain for mending the broken holes in the church windows, which was done at the late playe, 8d.

UXBRIDGE AND ITS FORMER INHABITANTS.

At the recent meeting of the London and Middlesex Archæological Society, held at Uxbridge, Mr. William Durrant Cooper, F.S.A., read the following paper on Uxbridge and its former inhabitants:—

In giving some notes of the property of persons who were connected with Uxbridge in days long gone by, it will not be necessary for me to go over much of the ground which has been trodden by Newcourt, Lysons, or Riches. I shall, therefore, make one short mention of the manor, and then proceed with some unpublished extracts from the Public Records, which refer to other properties and other persons. After the death of William de Langesford, Earl of Salisbury, in 1311, his eldest daughter and his heiress Margaret became possessed of Colham and of Uxbridge as a member of it. By an entry in the *placita de quo* warrants, we are able to fix the right day for the oldest fair, which was of longer duration than generally supposed, and we learn that the manors had been for some time possessed by her ancestors. In the year 1294, Henry de Lasey, Earl of Lincoln, and Margaret, his wife were summoned to show why they claimed view of frankpledge and assize of head and corn broken in bulk marked fair and free warren, &c., in Woxebrigge, Coleham, and Eggesware, and they said that they claimed a market every Thursday in their manor of Coleham at Uxbridge, which was a member of Coleham, and fair for three days, during the vigil, the day, and the morrow of St. Margaret (19th, 20th, 21st July), all that belonged to a market and fair, and assize of head and corn, free warren, &c., in their lordship there, and that they belonged to the ancestors of the said Margaret. Leland says that the fair was at Michaelmas; but the chapel is dedicated to St. Margaret, and the fair, as was customary, held on the feast of the patron saint. The Earl and Countess had an only child, Alice, who married Thomas, Earl of Lancaster, beheaded in 1322, and subsequently Ebulo Le Strange. This marriage being without the king's license, the estates in capite were forfeited, but were re-granted.

Some doubt exists as to the early designation of the town. The early title, *temp.* Henry II., on Basset's grant has been noticed. In the extent of 1328 (2 Edw. III.), it is separated from Colham and called a borough. In the extent of 1335 it is called the manor of Colham with the hamlet of Woxebrugge, part of the honor of Wallingford, holden of the

Earldom of Cornwall. In 1354 Nicholas Cautelupe died, seized of Woxbeege, and on the inquisition for Roger L'Estrange of Knockyn and Alicia his wife, there were two fairs and two markets belonging to the manor; whilst on the death of their son John, and Matilda his wife, widow of Latimer, in 1397 (21 Rich. II.) the place is for the first time called Woxebrugge alias Uxbridge.

Appertaining to the honor of Wallingford there were rights in Uxbridge over felons and their goods; and the lords of the honor appointed the bailiff, Walter le Usher holding that office in 1315 (9th Edw. II.)

It is not necessary here to have the descent of the manors to the Stanleys or Herne till the separation of the manors and the purchase of Uxbridge by Trustees for the town, and I will therefore proceed to refer to the other owners of property in the town. In the reign of Edward III. we have several notices of owners. In 1350 we have a re-lease from John, son of Adam de Thorne, of Woxbrigg, to Geoffrey Pede and Isabella his wife, mother of the said John, of all his claim to lands in Woxenbrigg and Colham. In 1354 Augustine Rohalley, who was a man of note in his time, being collector of the customs of wool, &c., between Gravesend and London, and Matilda his wife, held four messuages in Woxebrigge. In 1360, Henry Burdeaux re-leased to John Brockampton and another, all claims to the lands, &c., late of John Burdeaux, citizen and fishmonger in Colham, Woxebrigge, and another place. In 1363 we find directions for the repair of the roads from Woxebrigge to Acton, and from Acton to London; and we have an early notice of the land held here by the provost and canons of the free chapel of St. George's, Windsor, for in 1369 Geoffry de Aston held eighteen acres of land for them. The reign of Richard II. gives us other names. In 1388 Robert Chown and William Randolfe re-leased to William Pountfreyt and Peter att Hethe all the lands in Ruislep, Woxebrigge, &c., which they had of the gift of William Dowleston and Catharine his wife. In Henry IV.'s time the land of the Thornes passed to the Charltons, who long retained them; for in 1404 we find a re-lease from Richard Prentis and John Gardener to Thomas Charlton, and his heirs, all the lands, tenements, and gardens which belonged to Adam atte Thorne and Isabella his wife, in Colham and Woxebrigge. In the following year Walter Mareschall, vicar of the church of Hillyngdon, and another, re-leased to John Yaicot and Juliana his wife, all the lands which lately belonged to the said Jon in Woxenbrigg and Herefelde. In the year 1407 W. Smith, son of John Smith, of Ruislip, re-leased to Thomas Arthington, and his heirs, all his interest in his lands in Woxebrigge, Hillington, &c. In the reign of Henry VI., William Gawshon, in 1435, died, seized of a messuage in Woxebrigge; and in 1459 Robert Mansfield, Esq., and Thomas Redcrough, Esq., demised to William Norton and Margat his wife, the manor of Southlope and all his lands, &c. in Woxebrigge. It was in this reign also that Sir Walter Sherrington, Chancellor of the Duchy of Lancaster, founded his chantery here, Christopher Tole being the first chaplain.

The civil war had its sad effect at Uxbridge as elsewhere. Sir William Waynesforde was the servant of Queen Margaret, and having been attainted, forfeited his lands; and in 1461 Edward IV. granted to Thomas de Burgh, one of the Esquires of the King's body, the manor of Drayton, and Waynesforde's lands in Uxbridge; this was the first connection of the De Burgh's with the district. They soon found that Waynesforde had other property in Uxbridge; it was found that he had two other messuages and 16 acres and 4 acres of land in Woxebrigge, and in 1614, they were also granted to De Burgh. In the same reign, 1482, Sir Thomas Bryan, Knt., and others demised to Hugh Brown and others, a house, with the curtilage in the way called Frogmore and other tenements in Woxebrigge. Among the documents which preserve to us most accurately the names of former inhabitants with their means, and which show the relative importance of each place in the districts, are the subsidy rolls. Unluckily, those relating to the hundred of Elthorne in the time of Edward III. are wanting; but from other rolls we find that Colham and Uxbridge contributed about one-third of the whole sum raised for each subsidy for some centuries. In the subsidy of 1382.

(6 Richard II.) Colham and Woxebrugge contributed £18 14s. 1d., out of £73 9s. 7½d.; and the same proportion was borne in the subsidy of 14th and 15th Henry VIII. (1499). It was for lands, goods, and wages.

On the accession of Edward VI. a return was made of the Chantries, and we find the particulars not only of Sherington's chantry, but of the brotherhood of St. Mary's. It is curious that they held four inns, the Bull's Head, which was opposite the Hall, the Cross Keys, the George (still existing), and the Saracen's Head, besides the Brotherhood Hall. Uxbridge, as it has been observed, was noted for inns; many are not now known, but I believe I am accurate in saying that wherever there is a gateway there was an inn.

The inhabitants were very favourable to Edward VI. The King had great confidence in their loyalty, and accordingly on the 7th October, 1549 (3 Edward VI.), he sent his warrant from Windsor Castle to the bailiffs and constables of Uxbridge, &c., to levy all the force in their power, especially archers, and to bring them victualled to Windsor Castle; and on the 9th November, 1550, there was a grant to Henry Bouchier and Henry Tanner, gentlemen, of certain messuages in Uxbridge, and particularly a messuage there called Ostrich Feather.

We have also a notice of the mills for which Uxbridge was famous, for in 1552 Sir Richard Charleton died, seized amongst many estates of two mills and land in Woxebrugge, and we can fix the site of his land, for on March 31st 1553 (Rot. pat. 7, Edward VI.), there is a grant to Thomas Golding of a tenement in the tenure of John Harris, between the land of John Oxston on the east, and Thomas Ashby on the west, and extending from the field of Richard Charlton on the south, to the King's Highway towards the north, near the chapel of St. Margaret; and the grant included the brewhouse already alluded to by the rev. vicar, and the "Dyehouse." I pass over the reign of Queen Elizabeth, remarking only that on her visit to Lord Keeper Egerton, Harefield, from 31st of July to the 3rd of August 1602, the expenses for which are published in the Egerton Papers of the Camden Society, she must have passed through the town. In the reign of James I., we learn that the men of Uxbridge took as great a delight in using their political privileges as do their successors at the present day. At the election of 1614 Sir William Fleetwood, the recorder who had sat for Middlesex, stood for Bucks. The other late member, Sir Robert Wrothe, was a candidate for re-election. Chamberlain, on the 17th November, 1614, wrote to Carleton informing him of a concourse at Uxbridge, for choosing Sir Julius Cæsar and Sir Thomas Lake, knights for Middlesex, and that a servant of Sir Francis D'Arcy was committed for saying that the King had forbidden his master to stand. Sir Robert Wrothe, Knight, and another were returned, but in the next Parliament of 1620, Sir Francis D'Arcy and Sir Gilbert Gerrard sat for Middlesex.

The house, afterwards used for the treaty house, was the residence of the Bennetts. Lady Leonora Bennett lived here in 1623, and on 26th of September in that year, Mr. Secretary Conway wrote to her that he will take her house near Uxbridge at its full worth, if she and her husband desire to lease it.

The Bennetts took part with the king in August, 1660, Col. John Bennett of Uxbridge petitioned for the bailiff's place, Westminster, stating that he had served the late king from his leaving London to the surrender of Exeter; and was imprisoned at Windsor, Portsmouth, and Lambeth; and that he had also served Charles II. at Worcester, and was in danger of question for his life by the high court of justice.

On 30th May, 1662, the Parliament voted to the Crown for ever, by which every house rated above 20s. was to pay 2s., and in the returns of this tax we have a perfect house list for the town.

In conclusion I will only remark that Uxbridge has been among the places which have not escaped religious animosities ever since the days of Mary. "Besse's Sufferings of the Quakers," contains accounts of sufferings here, and in the State Paper Office is the examination against Goody Roberts, of Uxbridge, an anabaptist, and the informant, John King, declared that there were divers meetings there, and that they were often disappointed, but there would be a plot and revenge for the blood that was soon to be spilt.

CAMBRIAN ARCHÆOLOGICAL SOCIETY.

The opening meeting of this society took place at the Royal Institution, Swansea. There was a large meeting, under the presidency of Mr. H. H. Vivian, F.G.S. On the second day, upwards of one hundred members and friends went in omnibuses to Margam Abbey, with Mr. Freeman as cicerone. Here the party were met by another from Swansea, who came by train. The turf was uncovered from the encaustic tile flooring of the abbey, and other objects of interest were inspected. The party then started for Neath Abbey, and were then met by a large number of residents in the locality; and all, numbering about two hundred and fifty, had luncheon provided by Mr. Howel Gwyn, of Duffryn. The ruins of the abbey church were afterwards visited. Mr. Freeman expressed a general regret that no steps were taken to prevent the ruins from falling into further decay. Here, too, some encaustic tiles were exposed to view. It being now evening, the company returned to Swansea, having been unable to visit Neath Church, the Castle, and other objects of interest. At the evening meeting a general discussion took place upon the events of the day; the Bishop of St. David's and Mr. G. G. Francis directing attention to the tessellated pavement which had occupied their notice. He also desired to draw the notice of the neighbourhood to the extremely interesting Early Norman church of St. Giles's, situate on the banks of the river Neath, containing a perfect Norman arch. On Wednesday the Association proceeded across Fairwood Common by Cillibon, and on Cefnbyn Common examined an old *tumulus*; and from thence to Llanmaddock Down, an old British camp, where Mr. Freeman gave a lecture. Woolby Castle was next reached, and here Mr. Octavius Morgan, M.P., gave an account of Early Castellated Architecture in this country. The Association then returned to Swansea, where the evening meeting was held. Mr. H. Thomas made some remarks respecting Woolby Castle, followed by Mr. G. T. Clark, of Dowlais, who gave a description of the quality of the stone to be found in the district, and concluded by remarking that if more attention were paid to the different kinds of stone, some better idea of the age of the castles might be gained. Professor Babington, F.R.S., read a paper "On the subject of Bronllys Castle." Mr. T. Stephens, Merthyr, then read a paper "On a newly-discovered Stone at Capel Brithair Glamorganshire."

GENERAL ARCHITECTURAL INTELLIGENCE.

The contract for the building of the new Town Hall, Grimsby, having been entered into, it was necessary to stake out the site, when it was found, says a local paper, that the land was rather too small to comprise the whole of the contemplated buildings and improvements. This awkward circumstance has been the subject occupying the attention of the Council and the architects during the week, and the question of how to make the whole fit still remains to be settled. The piece of land on which the hall is to stand being in the form of a fool's cap, it adds, there should be no difficulty in our council making it fit, particularly when they have had plans gratis from architects from different parts of the kingdom to assist them.

The opening of the new low-water landing pier, Folkestone, has been celebrated by a dinner to the workmen, numbering 110, who have been engaged in its erection. The new pier is to be named the "Victoria." Mr. Peter Ashcroft was the engineer, the whole of the works being carried out by the staff of the company. The pier will be of use in the landing passengers from Boulogne, without reference to the state of the tide; the landing-place being below the upper flooring of the pier, which is accessible at all times of the tide, with facilities by a series of rails laid down on the upper part of the pier in connection with a tramway, from which passengers can be at once conveyed to the main line.

The new church of St. Michael, in the parish of Peasenhall, built at the sole expense of J. W. Brooke, Esq., of Sibton Park, has been opened. The style is Perpendicular. An entrance-porch leads to the nave. This has been entirely restored, and is built of flint and white stone, and the tracery brought out in the same style as the original. The building has been entirely constructed of black flint and white stone facings. In the chancel is a five-light stained glass window,—subject, "The Crucifixion." This is a memorial window, the gift of Mrs. Brooke, to perpetuate the memory of her parents. The chancel, which is 18ft. in

length, is covered with an encaustic pavement in patterns. The roof in the chancel was made out of the old roof taken from the nave. The benches are of solid oak of some centuries old with tracery fronts, surmounted by carved poppy heads. The roof of the nave is open and of stained oak. The benches have been made of fir, varnished. A window of stained glass at the west end of the tower is the gift of Mr. Thomas White, of Peasenhall. In addition to the rebuilding of the church, the old tower, which was in a very dilapidated state, has been partially rebuilt; having been pulled down level with the church, and carried up an extra height of about 3ft. In this have been placed four new two-light windows, and also four sculptural pinnacles at the summit. A new bell-frame has been made, and the bells re-hung. The estimated cost of the whole is upwards of £2,000.

Bulwick Church, Northants, is being partially restored. The chancel exhibits a melancholy state of neglect, the walls being much discoloured by damp, caused by the accumulation of soil in the churchyard, which nearly reaches to the sills of the windows on the south side. In restoring the walls of the interior, various paintings in distemper have been exposed to view, extending over the whole of the walls of the nave and aisles. Unfortunately the workman was unconscious of the interest that attaches to this description of Mediæval decorative art; and, before the architect was made acquainted with the discovery, the paintings were ruthlessly obliterated.

Trinity Church, Shrewsbury, has been enlarged. The new addition consists of a chancel with apsidal termination, about 40ft. long, by 18ft. wide, and 30ft. high, with side aisles of two bays each, 22ft. by 12ft. One bay, being reserved for the choir, has the organ (given by the late Rev. Richard Scott) placed in its centre. The arcades have also the prevailing semicircular form, resting upon stone pillars and sculptured brackets. The walls have slender shafts with sculptured capitals, supporting a moulded wood ceiling. The clerestory lights and aisle windows are circular-headed, with deep plain splays. The apse has three shafted and moulded semicircular-headed windows, into which has been re-fixed the stained glass. Above these are three circular openings, filled with stained glass; the centre representing the Saviour of the World in the act of blessing. The side windows represent emblems of the Holy Trinity, with trefoil borders. The end windows of the aisles are also filled with stained glass; the others are glazed in the tinted cathedral or rough-tinted plate, in patterns suitable to the general design. The fittings are generally of stained deal. The floor of the chancel is of figured and plain encaustic tiles.

The school-church on Bedminster Down, in the parish of Bishport, has been opened for divine service. It consists of a room 50ft. long by 20ft. wide, with a class-room 16ft. by 12ft., forming a transept, and two porches so arranged that the larger of them can on Sundays be employed as a minister's robing-room and vestry. It is intended to use the structure during the working days of the week as a schoolroom for the education of the numerous children of the district, and on Sunday it will be employed for the purpose of public worship according to the ritual of the Church of England. It is hoped that the promoters will be enabled shortly to add a schoolmaster's house in connection with the building. The roof is an open one, plastered between the rafters, and covered with red and brown tiles in plaster. The window is glazed with ornamental glass in the tracery. The extension is built of lias stone, with freestone dressings, and the whole of the stone has been hauled to the ground free of expense by the farmers of the parish. The style of the building is Early Gothic. At first it was intended that it should be perfectly plain, but as it progressed tracery windows, &c., were added.

The old church of South Petherton, Somerset, which for the last two years has been undergoing extensive repairs, has been re-opened. The nave, 60ft. by 28ft., and 40 feet high to the ridge of the roof, has been entirely restored and re-arranged. The perpendicular west window has been filled with tinted ground-glass. The pattern of the old roof has been followed, and carved bosses placed at all the intersections of the beams and on the wall-plate, from a few

specimens remaining. Tracery has been introduced between the tie-beams and principals, copied from Kingsbury church. The north and south aisles (each 60ft. by 15ft.) have been newly roofed (perpendicular work), in accordance with portions of the old roofs which have not been destroyed. The south porch has a stone groined roof, with carved bosses and niche, the doorways being restored in the early English style. The north porch has set over it a parvise, and is now entered by a new perpendicular doorway. Various other repairs, &c., have been effected. The entire cost has been £2750.

Leeds parish church has been re-opened. The whole of the interior has been renovated. All the stalls, pews, and seats have been cleaned, repainted, and varnished; the stone work cleaned, and every trace of plaster, both on the roof of the transept and on the piers which were whitewashed, has been removed. The walls have been treated with a patent indurating solution. The effect of this solution, says our authority, is to render the plaster extremely hard, and impervious to wet—harder even than stone. The capitals of the columns have been recarved, and the foliage deepened; and in various parts of the church, where the plaster has shown signs of decay, it has been restored. The ceiling has been entirely repainted, grained, and ornamented. It is executed in a light-coloured oak pattern. The bosses have been gilded and perforated for ventilation, and a shaft has been carried the whole length of the ceiling within the roof, communicating laterally with the perforations. Improvements have been effected in the chancel of the vaulting. The mouldings, crockets, and fan tracery have been subjected to the indurating process, and then gilt. The niches in the arch of the great chancel window have been filled with Caen stone figures of the four Evangelists, life size. The mouldings of the window arches in the chancel have been gilt. The floor of the chancel has been relaid with black and white marble, in diagonal squares. The appearance of this part of the church generally has also been improved by additional light. The window-sills have been cut about 8 inches lower. Better light has also been gained in the transept by three new windows, which are filled with glass of the cathedral tint, similar to the one on the north side of the pulpit, which was inserted about five years ago. On the south side of the chancel an ornamental memorial window has been inserted, the design of the sculptured part of which consists of an enriched arch of several mouldings, with the Tudor rose and leaf running up in a broad hollow. The window is at present filled with rough plate glass, but stained glass will shortly be added. In the ante-chapel, next to the Tennant family's memorial window, a new stained glass window has been inserted. The subject illustrates events in the life of our Lord. Five smaller mosaic stained glass windows have been inserted in the clerestory, and five in other parts of the church. The monuments of the church have been restored. The cost of the renovations (exclusive of the new stained glass windows), the whole of which will be defrayed by subscription, will be about £2000, towards which about £1450 has been received.

New parochial schools are about to be erected at Crowle, Worcestershire. A design has been made for the buildings, which awaits the approval of the rector and other donors. The design embraces school and class rooms, with residence for master and mistress: there will be accommodation for about 100 children, and a playground attached: there will also be a library over the entrance, for the special benefit of the working classes. The building will have a bell-turret. Mr. Smith, of Crowle, has given a site for the school and also otherwise assisted the work.

The new school built by Lord Wharnccliffe, for Wortley, Yorkshire, and the neighbourhood, has been opened. The building is in the decorated Gothic style. The whole cost is £2000, and is defrayed by his lordship. A house for the schoolmaster forms part of the structure. There are also two porches, class-room, playground, and appurtenances.

Mr. Richard Beamish, *F.R.S.*, is preparing for publication, *Memoirs of the Life of Sir Marc Isambard Brunel, C.E.*, to be completed in an octavo volume, with a portrait and other illustrations.

MASONIC NOTES AND QUERIES.

CHARGES OF THE ORDER OF THE TEMPLE.

What are the charges made for joining the Order of the Temple?—EX. EX.—[In Lucas's *Manual*, p. 239, is a "Tariff of the fees of admission, of Chancery, of the Secretary's Office, &c.—Extract from the Edict of the Statutory.—Committees of the 6 Nisan, 703 (9th April, 1821), approved by Decree of the 14 Tab. following (16th May, 1821).—Fees of admission.

In the Magisterial-City and Towns of the first class ;

| | Francs. |
|--|---------|
| Entrance into the House of Initiation | 120 |
| Admission to the Postulantia | 80 |
| ----- Novitiate | 120 |
| <i>In the Towns of the Second Class.</i> | |
| Entrance into the House of Initiation | 100 |
| Admission to the Postulantia | 50 |
| ----- Novitiate | 100 |
| <i>In Towns of the Third Class.</i> | |
| Entrance into the House of Initiation | 60 |
| Admission to the Postulantia | 30 |
| ----- Novitiate | 60 |

General Disposition.

The donation to be given by knights, at the time of their profession, is voluntary. But they ought to pay an oblation (Art. 96 of the edict on the Finances), which cannot be less than 40
 The expenses of diploma are deducted from this oblation (Art. 95);
 The diplomas of all other degrees are delivered gratuitously. their cost is included in the expenses of reception.

Fees of Chancery and of the Secretary's Office.

| | Francs. | Cents. |
|--|---------|--------|
| Letters of Investiture for the Beneficial Offices for life | 50 | " |
| Brevets for removable offices, nominations, and dispensations of all kinds | 5 | " |
| Certificates, extracts, and Acts of the Magisterial-Secretary for each roll | 2 | " |
| Stamped paper for each sheet | " | 50 |

The 6 Sivan, 707 (23d May, 1825).

Having seen the edict rendered by the Statutory-Committees in their sitting of the 7 Tab, 707 (24th April, 1825), and of which the tenor is as follows:—

Art. 1.—A knight cannot be named Commander until two years after having obtained the honours of knighthood.

Art. 2.—A Commander cannot be named to a Bailiwick until he shall have possessed a Commandery for two full years.

Art. 3.—A Bailiff cannot be named Grand-Prior until he shall have possessed a Bailiwick during two full years.

Art. 4.—Nevertheless, if serious and unexpected circumstances place a knight, provided or not with a Benefice, in the case of soliciting a more elevated situation than that to which he could pretend, by reason of his seniority, he shall address the demand of it to the Grand-Master, who shall grant, if he see fit, dispensations for time.

Art. 5.—The fees of Chancery for the expedition and delivery of Letters of Investiture, are fixed at fifty francs for each benefice.

Art. 6.—In the case foreseen by Art. 4., these fees are doubled for each of the intermediate benefices that the patentee ought to have previously possessed, as well as for that which shall be granted to him.

Art. 7.—Any demand tending to obtain modifications on the Fees established by the present edict, shall not be admissible unless it shall be occasioned by services rendered to the Order.

In this case, the Council-General of Finances, after the competent authority shall have pronounced on the reality and merit of the alleged services, shall declare on the financial question, conformably to the edict of the 4th December, 1820, unless, in the Decree of Nomination, the Grand Master have himself granted the dispensation of the fees, established by Art. 5.

Art. 8.—There is granted to those knights at present provided with benefices, and who have not applied for their Letters of Investiture, a delay of six months from the day of the publication of the present. They will only have to pay, during this time, the Fees of the ancient tariff.

Art. 9.—After the expiration of this delay, they shall have still the faculty of reclaiming their Letters of Investiture; but they shall not be delivered to them, unless at the charge of their paying half the fees regulated by Art. 5.

Art. 10.—Articles 8 and 9, are applicable to knights who, now provided with a benefice of the first or second class, have not withdrawn their Letters of Investiture of Benefices inferior to that which they at present possess.

Art. 11.—One year after the promulgation of the present, all possessors of Benefices who shall have neglected to conform to the

measures above prescribed, shall be deprived of full right of the Benefice of their Nomination, and the Grand Master shall re-enter into the free disposal of the Titles that he may have granted to them.

Art. 12.—The edict of the 17 Aab, 695, is maintained in what is not contrary to the present.

Having heard our Privy-Council, we have decreed, and do decree as follows:—

Only Article.—The above edict, rendered by the Statutory-Committees in their sitting of the 7 Tab, 707 (24th April, 1825), is approved, to be executed according to its form and tenor. Let the present be, &c., &c."]

GUGOMOS.

Who was Gugomos?—A. M. A.—[An impostor who pretended to be a confidential messenger from the Rite of Strict Observance, about 1775.]

JESUITS, FREEMASONS, AND ROSE CROIX.

What is the title of a book which treats of Jesuits, Freemasons, and Rose Croix? I was shown it some years ago, but forget all about it, except the very curious combination it purported to treat of.—F. M.

THE GREEN LION OF THE ROSICRUCIANS.

Will some Rosicrucian tell what is meant by the Green Lion, and is it now used in that degree?—LANGTON.—[The Green lion is the mercury of the occult philosophers so called "for three respects. In respect of his attractive power, for this central Sun is like the heavenly Son which renders the world flourishing and green. 2ndly. he is called ye green Lion for because yet ye gold is incompleat, not fixed in any body and therefore called quick-gold. 3rdly. by reason of his great strength he is called Lion, so all metalline bodies give place to this quick-gold." Do not confuse the occult and mystic philosophy. As Rosicrucians, *vulgo* Alchemists, the higher degrees do not know of such a title. The Rose Croix, the 18°, has no such symbol as a Green lion in its mysteries.]

HISTORY OF THE HIGH GRADES.

Where shall I find a History of the High Grades?—D. B.—[Read M. Pyron's *Abrégé Historique de l'organisation en France jusques à l'époque du 1^{er} Mars 1814 des 33 Degrés du Rite Ecossais Ancien et Accepté.*]

JOHN FENN.

Who was the John Fenn who signed his name on one of the original pages of the book which Bro. M. Cooke has just published?—J. F.

GAMMER GURTON.

Who has a copy of Mother Gammer Gurton's Masonic Alphabet?—CHARLES —.

Literature.

REVIEWS.

The History and Articles of Masonry (now first published from a MS. in the British Museum), edited by Bro. MATTHEW COOKE. Richard Spencer, Great Queen Street.

Bro. Cooke deserves the thanks of the brethren for having reproduced a facsimile of this Manuscript, so far as type will allow him to do so, as it, to a great extent, proves not only the antiquity of the Order, but—though much is now obsolete—how closely the system of several hundred years since is still adhered to amongst us. The Manuscript is supposed to have been written about the fifteenth century, but only came into the possession of the trustees of the British Museum by purchase from Mrs. Caroline Baker, in 1859, and is believed to be the identical work alluded to by Dr. Rawlinson, upwards of 120 years since, when he says:—"One of these rolls I have seen in the possession of Mr. Baker, a carpenter of Moorfields." The work is printed so as to give line for line, a facsimile of the Manuscript, in red and black, on the one page, and on the opposite the same matter reproduced in modern type and spelling, the arrangement of the lines being however retained. Appended to the work are various explanatory notes of portions of the text, which do great credit to Bro. Cooke as an editor, and cannot fail to

Be read with interest by those members of the Craft who take delight in tracing the antiquities of our Order, and of whom Bro. Cooke is certainly one of the most painstaking and persevering. We look upon the publication of this MS. (which, if our rulers did their duty, should have been in a museum of the Craft) as a most valuable addition to the literature of the Order, and, as specimens of the work itself, we append one or two extracts. Thus, in speaking of the antiquity of the Order, it says:—

“Ye shall understand that among all the crafts of the world, of man's craft, Masonry hath the most notability and most part of this science, geometry, as it is noted and said in history, as in the Bible, and in the master of history. And in [the] *Policronicon*, a chronicle printed, and in the histories that is named Bede. ‘*De Imagine Mundi*,’ et *Isodorus Ethomolegiarum*.’ *Methodius, Episcopus et Martiris*, and other, many more, said that Masonry is principal of geometry, as me thinketh it may well be said, for it was the first that was founded, as it is noted in the Bible, in the first book of Genesis in the 4th chapter; and also all the doctors aforesaid accordeth thereto, and some of them saith it more openly, and plainly, right as it saith in the Bible, Genesis. Adam's line lineal son, descending down the 7th age of Adam before Noah's flood, there was a man that was named Lamech, the which had 2 wives, the one hight Adah, and another Zillah; by the first wife, that hight Adah, he begat 2 sons that one hight Jabal, and the other hight Jubal. The elder son, Jabal, he was the first man that ever found geometry and Masonry, and he made houses, and [is] named in the Bible ‘*Pater habitancium in tentoris atque pastorum*,’ that is to say, father of men dwelling in tents, that is, dwelling houses. And he was Cain's master mason, and governor of all his works, when he made the city of Enoch, that was the first city: that was the first city that ever was made, and that made Cain, Adam's son, and gave to his own son Enoch, and gave the city the name of his son, and called it Enoch. And now it is called Ephraim, and there was [the] science of Geometry, and Masonry, first occupied, and contrenid, for a science and for a craft, and so we may say that it was [the] cause and foundation of all crafts, and sciences, and also this man, Jabal, was called ‘*pater pastorum*.’”

Proceeding onwards after a very luminous history of the Order we come to the following articles of Masonry:—

“The first Article is this,—That every master of this art should be wise and true to the lord that he serveth, dispensing his goods truly as he would his own were dispensed, and not give more pay to no Mason than he wot he may deserve, after the dearth of corn and victual in the country, no favour withstanding, for every man to be rewarded after his travail. The second Article is this,—That every master of this art should be warned, before, to come to his congregation, that they come duly, but if they may [be] excused by some manner [of] cause. But, nevertheless, if they be found rebel[lious] at such congregations, or faulty in any manner [of] harm of their lords, and reproof of this art, they should not be excused in no manner [with]out taking peril of death, and though they be in peril of death, they shall warn the master that is principal of the gathering of his decease. The [third] Article is this,—That no master take no [ap]prentice for [a] less term than 7 year[s] at the least, because such as be within [a] less term may not profitably, come to his art nor able to serve, truly, his lord [and] to take as a mason should take. The 4th Article is this,—That no master, for no profit, take no [ap]prentice, for to be learned, that is born of bond blood, for, because of his lord, to whom he is bond, will take him as he well may, from his art and lead him, with him, out of his lodge, or out of his place, that he worketh in, for his fellows, peradventure, would help him and debate for him, and thereof manslaughter might [a]rise, it is forbidden.] And also for another cause of his art, it took beginning of great lords' children, freely begotten, as it is said before. The 5th Article is this,—That no master give more to his [ap]prentice in time of his [ap]prenticehood, for no profit to be take[n], than he note[s] well he may deserve of the lord that he serveth, nor not so much that the lord, of the place that he is taught in, may have some profit by his teaching. The 6th Article is this,—That no master for no covetousness, nor profit, take no [ap]prentice to teach that is imperfect, that is to say, having any main for the which he may not truly work as he ought for to do. The 7th Article is this,—That no master be found wittingly, or help or procure, to be [a] maintainer and sustainer [of] any common night-walker to rob, by the which manner of night-walking they may not fulfil their day's work and travail, [and] through the condition their fellows might be made wroth. The 8th Article is this,—That if it befall that any mason that be perfect, and cunning, come to seek work and find an imperfect, and uncunning working, the master of the place shall receive the perfect, and do away the

imperfect, to the profit of his lord. The 9th Article is this,—That no master shall supplant another for it is said, in the art of masonry, that no man should make end so well of work begun by another, to the profit of his lord, as he [that] began it, for to end it by his matters, or to whom he sheweth his matters.”

The following is a page of the facsimile printing, which we have selected at random:—

[Fol. 28.]

for to take of þ̄ forleyde art
 Therefore þ̄ forlayde maist̄
 Englet ordeynet thei were
 passing of conyng schold
 be passing honoured. And
 ded to call þ̄ cōnyng maist̄
 for to enforme þ̄ lasse of cō
 nyng masters of þ̄ witche [680]
 were callyd masters of no
 bilite of witte and cōnyng
 of þ̄ art. Newþe lesse þei cō
 maundid þ̄ thei þ̄ were lasse
 of witte schold not be callyd
 seruant̄ ner sogett but selau

We believe we have said enough and extracted enough from the work to show its value to the Craft, and we trust it will find its way not only into every Masonic library, but that of every enlightened Mason, as nothing but an extensive sale can repay Bro. Cooke not for his labour, but for his expense in producing it, many of the types having been specially engraved for the purpose. The work is printed on good paper and evidence is not wanting throughout of the great care which has been exercised in its production.

Modern Statesmen, or Sketches from the Strangers Gallery of the House of Commons. By J. EWING RITCHIE. William Tweedie, Strand.

These sketches, if we mistake not, were originally published in one of the numerous popular periodicals of the day, but they are not, on that account, the less acceptable in their collective form. Mr. Ritchie's style is free and unrestrained, and though his opinions evidently are in favour of the advanced liberals, he does not fail to do impartial justice to the talents and motives of gentlemen adopting other views than those which he expresses. The work contains sketches of some twenty or more of our eminent statesmen, some of whom, though the work has been very recently published, have already departed from amongst us, including Lord Herbert of Lea, or when this work was written, the Right Hon. Sydney Herbert. How melancholy it is to reflect that he of whom it was written in the early part of the present, or it might be so far back as the close of the past year:—“What strength seems to lie in his well formed and manly figure! How full is his face of power, and sharpness, and determination,” should, almost before the ink has had time to dry, be no more.

The Boys Own Library; Wild Sports of the World; and the Boys Own Magazine.—S. O. Beeton, Strand.

The September number of these two works are before us, and we feel it difficult to speak of them excepting by a reiteration of our already expressed opinions. The *Wild Sports of the World* lose none of their interest as they advance, and this number, which treats principally of the Tiger, the Hippopotamus, and the Leopard, will bear favourable comparison with any which have preceded it; whilst if the letterpress is good, the illustrations could not well be exceeded. *The Boys Own Magazine* if of less pretensions than the library, is certainly not without its special interest. This month the tale of the "Wild Man of the Woods" is brought to a satisfactory conclusion. Manly Exercises, Gymnastics, should commend itself, not only to boys, but to their parents and guardians, nothing tending to the preservation of health and the full development of the "human form divine," as gymnastic exercises in youth. The sketch of George Washington, continued in this number, is well written and of great interest at a moment when the great republic, which he did so much to establish—and it was hoped consolidate—is in the throes of revolution, the ultimate results of which nobody can foresee. "The Normans and Saxons, or Stories of the Conquest," will do much to render the study of history popular amongst youthful readers. One peculiarity in this Magazine is the distribution of prizes for essays on various subjects by its subscribers, the authors not to exceed twenty years of age; and this number possesses an excellent specimen of those essays in "William the Silent," Prince of Orange, one of the greatest friends to freedom and religious toleration who ever lived.

The Englishwoman's Domestic Magazine for September.—S. O. Beeton, Strand.

"Wayfe Summers," "The Domestic History of England," now arrived at the reign of James I., "The Marchioness of Aurebonne," "Beautiful Birds," and "The Old Man in Love," are all continued in this number, and the latter, as well as the Marchioness of Aurebonne, brought to a conclusion, without having lost anything of their interest. A very excellent series of essays on the study of botany, a science held in much esteem by ladies, has been commenced, and, with the notes of the month, completes a capital number. But the great attraction of the work are its illustrations of fashion and needlework, which we are assured by competent judges to be all that could be desired.

NOTES ON LITERATURE SCIENCE AND ART.

The Rev. George Edmond Maunsell has just published a volume of *Poems*, from which we extract the following, which has a very strong flavour of Hood's "Bridge of Sighs":—

"Friendless and outcast,
Weeping alone,
None, save the Righteous One,
Heeding her moan;
Mock her not, scoff her not,
Pale, bruised reed,
Rather leave judgment
Till judgment's decreed!

"Happiness, honest name,
What were they all,
Weighed against him who
Hath compassed her fall?
Liar, seducer,
Chief in the deed!
Where is he now, in
The hour of her need?"

"Oh! thine injustice,
Thou pitiless world!
Oh, the lost souls, whom
Thou downwards hast hurled!

Fawn on him, cherish him,
Set him on high;
As for the stricken one,—
Leave her to die!

"Sorrowful sister!
Ill was thy deed;
Meekly submit thee
To infamy's meed!
Shrinking and speechless,
Midst clamour and strife,
Circled with scorners who
Thirst for thy life;
Magdalen, Sinner,
Look upwards and trust,
Thou hast found mercy,
Though humbled to dust."

John Cordy Jeaffreson, Esq., Barrister-at-law, and Mr. William Pole, C.E., are preparing for the press *The Life of Robert Stephenson, F.R.S., late President of the Institution of Civil Engineers*, which is to form two octavo volumes, with a portrait and other illustrations.

The Rev. John Sandford, B.D., Archdeacon of Coventry, has in the press *The Mission and Extension of the Church at Home, considered in Eight Lectures preached before the University of Oxford in the year 1861, on the Foundation of the late Rev. John Bampton, M.A.*

A new library edition of *The Statesmen of the Commonwealth*, by John Forster, Esq., with much new matter, is in the press.

Alphonse Esquiros, in his *English at Home*, which has just been translated and edited by Lascelles Wraxall, remarks:—"It would be a mistake to say that the law in England offers any opposition to the soldier becoming an officer. There are two varieties of commissions: those which are purchased, and those which may be granted gratuitously by the Queen. Not finding this barrier in the law we must seek it where it really exists—in the habits, manners, and feelings of the soldiers. During the Crimean war, at the moment when the position of the troops excited the liveliest interest, the authorities gave commissions to sergeants and corporals whose conduct had been applauded by the officers on the field of battle; but most of these commissions were declined, and the small number of those who accepted had reason presently to repent. The sergeant, on rising from the ranks, finds himself transferred to another sphere—among gentlemen, whose birth, education, tastes, fortune, and conversation, condemn him to a state of isolation. Even though the other regimental officers are too generous to keep him aloof, he feels by the very nature of things a vacuum formed round him, and a sort of inferiority weighs like a remorse on his daily relations. We can understand, then, that, under such conditions the good sense of the non-commissioned officer prefers an humble grade to a promotion which throws him out of gear. Thus regarded, the gulf that separates the army into two classes, of which one is almost interdicted to the recruit, is deeper than if it had been dug by the law, for this gulf it is not even in the power of the Government to fill up. The liberal intentions of the Minister of War, have failed several times, and they will still fail, before obstacles which it is more easy to reprove than surmount. Still it must not be said that there is no remedy; but it will require a long series of reforms, and the action of time, to modify on this point the constitution of the English army."

Of the portly forms of the London draymen, the French author writes:—"The most remarkable among them for height, dress, and large Saxon faces, are the draymen, who seem to belong to some extinct race of giants. If we may believe certain medical statements, the health of these men is not so good as their Herculean muscles and the rich hue of their blood seem to indicate. The wounds of draymen, we are told, cure but slowly, and their diseases have special grave characteristics. In the matter of health, they endure the inconvenience of corpulence; they are chosen for their size, and, as it were, by weight, like the Life Guards. Some of the breweries employ as many as a hundred of these draymen, who have stable lads under them. 'In the event of war,' one of Barclay and Perkin's workmen said to me, 'we could turn out a squadron of heavy cavalry.' The wages vary according to the rank and importance of the workman, from one pound to three pounds per week. It is not generally known abroad what ease and liberty of mind this regularity of weekly payment produces among the labouring classes of Great Britain. The markets and tradesmen consequently lay in stocks for Saturday night, and the different quarters of the town then assume a singular air of animation. Such a mode of payment, at the same time, ensures the workmen a happy

Sunday, and protects him from those excesses too often entailed by affluence coming after a lengthened period of privation. The brewers' men receive, in addition to their wage, a daily ration of beer. The formidable corpulence of these men is generally attributed to their immoderate consumption of beer; but we cannot share this opinion, for the limit laid down by the firm is rarely exceeded. Drunkenness must not be sought at the places where the means of producing it are elaborated, and this muscular power is rather a feature of race."

In his *New Zealand Settlers and Soldiers, or the War in Taranaki*, the Rev. Thomas Gilbert thus notices a Maori encampment:—"Amongst the last arrival of natives were many whom we knew, and had learnt to respect. Eagerly did some five or six seize my hand, and as the custom of the native is, under the influence of strong feeling towards those they salute, to put their noses together, I was moved to tears at this expressive mode of respect and assurance of safety; the more so, as my face was wetted with the tears of the natives as they delivered themselves of a slightly audible whine of lamentation. The constant repetition 'All the same as brethren,' gave at once the idea of a dim perception that, but for the war, the two races might live and love as brethren. Several of these natives had been living in the neighbouring pah, had repeatedly been to my house, and assured me of their protection should any fighting take place in that locality In proceeding down through the ranks of armed men I felt perfectly free from fear, although I knew each one had a loaded gun in his hand. I certainly felt not quite satisfied when one native refused to shake hands with me, even after I repeatedly put out my hand and wished him to do so. His companions laughed, and I was puzzled at the time to find a reason for his refusal, as he was a perfect stranger to me. Whether he refused any other of my neighbours I know not, and have had no opportunity to learn. We were among the natives nearly three hours, as we could hardly leave without their consent The whole 400 rose as one man, divided off into three parties, stripped naked to the waist, began the war-dance, each party in succession going through the dance three times. This, to a timid person, and a stranger to native customs, is most frightful. The horrid noises simultaneously made—the hissing like a multitude of serpents—with the sonorous *ugh*, the sound forced out with all their pent-up breath, their eyes rolling and starting as if coming out of their sockets, their tongues protruding, the demoniacal expression of face, the whole frame quivering with wrought-up excitement, and the rapid gesticulations of an unimaginable nature—all gave a hellish kind of reality to war, and all its direful calamities. Then, in one body, in this fearfully excited state, they started down the hill towards the stockade. We also all left, overwhelmed with apprehension respecting our brethren at the stockade, and an inward prayer was offered up for the safety of my poor son, and a deliverance of all from the perils that seemed shadowed over the stockade. The men were few in number, and seemed at once doomed to destruction. We knew not the object of the natives, and dared not ask. The eldest son of Mr. Brown was in the garrison at the time. Our interpreter ejaculated, 'The Lord have mercy on the souls of those poor creatures in the stockade!' to which a most hearty 'Amen' was given. It was a severe trial."

A new work on the ancient history of this country, *The Conquest of Britain by the Saxons*, by Daniel H. Haigh, is now on the eve of publication.

Mr. Charles John Anderson, in his new book, *The Okavango River*, thus describes the terrible effects of drought in Africa:—

"The oxen had now been four days without water, and their distress was already very great. Their hollow flanks, drooping heads, and low, melancholy moans, uttered at intervals, told but too plainly their misery, and went to my heart like daggers. My poor horse was no longer an animated creature, but a spectre of himself—a gaunt staggering skeleton. The change that had come upon him during the last twenty-four hours was incredible. From time to time he would put his head into the waggon, into any one's hands, and looking wistfully and languidly into his face, would reproachfully (his looks conveyed as much) seem to say, 'Cruel man, don't you see I am dying; why don't you relieve my burning thirst?' The dogs, again, ceased to recognise my caresses. Their eyes were so deeply sunken in their sockets as to be scarcely perceptible. They glided about in spectral silence; death was in their faces. The waggon was heavily laden, the soil exceedingly heavy, the sun in the daytime like an immense burning-glass, and the oppressiveness of the atmosphere was greatly increased by the tremendous 'veldt' fires, which, ravaging the country far and wide, made it like a huge fiery furnace." We could have wished that the whole volume displayed the same fine humanity; but Mr. Anderson appears to have the bump of

destructiveness largely developed. For ourselves, we trust we can find purer pleasures than the following:—"Another elephant was evidently following the stricken animal (I did not see him, but judged as much by the noise occasioned by its flight), and having quickly re-loaded, I pursued the fugitive. Suddenly when within less than 200 yards of my intended victim, I found myself in his presence. He was partially facing me, his huge ears spread like a pair of studding-sails, giving a defiant and threatening air to his whole attitude. I did not, however, hesitate, but fired at once at his shoulder, when he instantly betook himself to flight. My henchman, at this moment becoming frightened at the close proximity of the gigantic creature, instead of handing me the spare gun, also ran away. Reloading the rifle, I was soon once more in pursuit, and had shortly the satisfaction of getting again within sight of the poor beast, who, from the quantity of blood on its spoor, was evidently seriously wounded. My attendant now rejoined me; I managed this time to fire all my three barrels, but though every bullet sped true, they had not the effect of bringing the brute down. To my surprise and satisfaction, I soon discovered, nevertheless, that instead of trying to make his escape (perhaps he felt unequal to the task), he gradually began retracing his steps. Hearing just at this moment a peculiar hammering noise close under the hill, I turned aside to ascertain its cause. It arose, I found, from a party of Ovatjinba, who were busily possessing themselves of a nest of honeycombs. In their company were a number of noisy curs, who, on our approach, began to give tongue in a most alarming manner. For a moment I really feared my quarry would escape me; my misgivings, fortunately, proved unfounded, for I soon overtook the poor creature resting under a small tree. I crept close up to him, and poured once more the contents of all my barrels into his body. Unfortunately, in pulling the trigger of the smooth bore, both barrels went off together, and the gun being light, and charged with twenty drachms of powder, its rapid recoil struck me violently in the face, one of the cocks burying itself deep in my upper lip and loosening some of my teeth. The shock almost stunned me; it was enough to have prostrated a horse; yet I almost instantly recovered myself. As to the elephant, he did not seem to have been hurt at all, for he remained quite motionless. Large bullets and powder now failed me, I therefore sent my attendant for the spare supply left with the men on the rock. Whilst waiting for his return I rammed down a couple of small bullets in the rifle, and fired again. The result was the same as before, *i.e.*, *nil*. Having at last been rejoined by my men, I gave the wretched animal a couple of additional five-ounces as a *coup de grace*, when he sunk slowly on his haunches, once more righted himself, and then fell with a crash, a corpse!"

CORRESPONDENCE.

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

PRIVATE SOLDIERS.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER.—I am grieved to find in Bro. Peter's letter in to-day's MAGAZINE a reason why so many of the questions asked in your columns remain unanswered, and thus the value of the MAGAZINE, as a medium for the interchange of sentiment and the communication of knowledge so materially lessened.

Bro. Peter asked the reason for the exclusion of private soldiers, and when I referred him to the *Books of Constitutions*, it turns out, by his own showing in to-day's letter, that he knew all about the law of the case, and that when he put the question it was with the full intention of being prepared to bully somebody who was certain to attack him.

I know nothing of Bro. Peter, and could have no motive for, as I had no intention of, saying anything offensive. My only fault was in recommending further inquiry on a subject of which he professed ignorance. His object now seems to be to argue for the removal of the disability, which he does not deny. I do not intend to enter on this part of the question, and should not have taken any notice of the letter had I not thought it might be for the good of Freemasonry that Bro. Peter should not be allowed without comment to put on me the blame of the "impertinent," "insulting," and "un-Masonic" conduct, which are so apparent in his own letter to say nothing of the *recruiting* for Freemasonry that he talks about.

It is not with the hope of satisfying Bro. Peter that I add, I do consider that, from the moment of "accepting the shilling," and being passed, sworn in, and attested, the

Private Soldier is a slave to "Her Majesty, her heirs, and successors," in such a sense as to come within the meaning of the clause in the Constitutions; that the scum of manufacturing populations where the majority of our soldiers are recruited is not where we should seek brethren if they were not *Private Soldiers*; and that the pay and rations and subsequent prospects of a soldier do not place him in very reputable pecuniary circumstances, independently of the not very unlikely probability of an increase of the mendicity of which even now we have too much reason to complain.

Yours fraternally,

September 7th, 1861.

SECRETARY No. 162.

PRIVATE SOLDIER CANDIDATES.

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

DEAR SIR AND BROTHER,—When I wrote, as in your MAGAZINE, page 45, that private soldiers were not prohibited from being members, I was from home, and under the impression that the restriction only extended to *Military Lodges*.—VERITAS, referred me to clause 8, page 4, of the *Book of Constitutions*, I discovered my error, acknowledged it in all requisite form, as in page 85, FREEMASONS' MAGAZINE, and did not anticipate Bro. Peter would have wished any further ventilation of the subject. Nevertheless at page 152 he appears again but does not go to the root of the tree.

The Secretary No. 162, at page 174, appears to avoid it, and I offer a few further remarks hereon.

I am still disposed to think "that there be some that would not be a discredit to their proposer," and it is a pity such are not selected and permitted to approach the porchway under the usual requirements, when the W.M. generally the Colonel of the Regiment, would have no difficulty in procuring the necessary dispensation upon his representation of the fitness of the candidate.

With reference to that part of the qualification which requires them to be "freemen," and "their own masters" I am not aware that they are less free than corporals or sergeants (non-commissioned officers) who are *not* prohibited from becoming candidates.

Doubtless Bro. Peters' question has been well considered by Grand Lodge; and as a general rule it has determined that such prohibition is a requisite and necessary part of that caution that every member of a lodge ought to exercise before he proposes a candidate.

If Bro. Peter will remember the class from which our army is fed with private soldiers, he will probably discover that they come from the very *scum* of society,—lazy, idle, young men, who have not the disposition to work and earn their own livelihood in a reputable manner, who do not consider it an obligation to live a discreet life, or in the least observe those characteristics which everyone must possess before he can hope to be admitted as a member of our Ancient and Honourable Institution.

Some there are of reputable families, who, from a spendthrift life—reckless as to the consequences to the worldly fame of their relations—*rush* into the enlisting sergeants' receptacles, declare themselves "*free, able, and willing*" to serve Her Most Gracious Majesty, become one of those whom Bro. Peter is so anxious to admit within the S.S. They may be disgusted with their "Companions in Arms," *but finding it has become a dire necessity*, associate, and by a very common consequence adopt the mode, language, and deportment of their fellow chums, place their cap awry, and consider themselves fine creatures, and for want of other and better employment *prowl* about the areas or back lanes for immoral or other highly objectionable purposes.

If there be amongst all the grades of society one more unfit than another to form a portion of our extensive society, it is that of the common soldier, those that enlist as a *dernier resort* for their bare existence, the army being in such cases a refuge for the destitute; but *even amongst THAT class*, I am still disposed to think there may be isolated cases of men fitted for the Craft, and Bro. Peter may rest perfectly assured that the propriety of conduct which at all times accompanies the "just and upright" man, would soon be observed by those immediately in command over them, and such would have no difficulty in making the

proper application for, and probably *still less* in gaining admission into the lodge attached to their regiment.

Men, however, by nature endowed with fine and correct ideas, thoughts, and feelings, are not at all times blessed with that sense of propriety which teaches them that due deference *must* be paid to those in command over them, or who are by good fortune placed in a higher scale than themselves; and this loss of proper bearing is more observable in that body which forms the lower class of our army than in any other within my observation: and although they, if admitted as members of a Masonic lodge, *would* be upon equality with the highest Mason present (so far as the privilege of exercising those heaven-born virtues we so frequently declare to be the basis upon which rests all our theory and practice, might they not be able, for want of that tuition which dictates to them right from wrong, to avoid familiarities after they left the lodge, with probably their commanding officer, "only to be repressed by confinement in the guard-room," ending in a proclamation of disgust at their treatment and very probably a divulgence of matters forbidden—and hence no doubt the propriety of prevention, by keeping all such persons without the pale of Freemasonry.

If Bro. Peter, or any other brother or body of men, would in right earnest exercise their powers, and raise our common soldiers as a class to a higher scale than they now belong to, he or they would be rendering the world a *great* and *lasting* service, and then the common soldier would not be prohibited from initiation, but hailed with a hearty welcome, and become a harbinger of peace, a protecting arm in the din of battle, a fostering friend to the wounded, a good Christian, and hence a better man.

I am, dear sir, yours truly,

9th September, 1861.

R. E. X.

PROVINCIAL GRAND LODGE OF SUSSEX.

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

DEAR SIR AND BROTHER.—I little anticipated, when I addressed you, a fortnight since, that "Observer" would have elicited a reply from Bro. Pocock, Prov. G. Sec. of Sussex, well knowing that, as far as Masonic doings are concerned, a more careful, guarded, brother, in language and conduct, is not to be found in the province, yet withal, one, who professes the most profound esteem for the Craft and a general respect for the brotherhood.

Bro. Pocock, in evidently an angry tone, has impugned the accuracy of my statements, indulging in such remarks as "flat contradiction," "mis-statements," "disordered minds," "strangely inaccurate," &c. I do not profess the Masonic standing (acquired in a few years) of Bro. Pocock, or to a similar knowledge of all that transpires in the province, but with an equal *friendly* feeling I will raise a lance with him, and endeavour to combat his assertions.

In the first place, in contradiction to my previous statement, Bro. Pocock states that "a thoroughly good and truly Masonic feeling prevails throughout the province." Here we differ, and with due deference to Bro. Pocock, I contend that he is in the wrong. I have yet to learn that a province can be said to work harmoniously, when the reins of power are delegated by the head to a brother, who for years past has exercised a partial feeling, and has shown in his recommendations for selection of Provincial Grand Officers, either what smacks strongly of favouritism, or a want of proper discrimination, which cannot be justified, and must be regretted. Hence, much dissatisfaction among the Sussex brethren, apathy upon the part of many past Provincial Officers deservedly entitled to promotion, and the little interest evinced by younger brethren (unless members of a *particular* lodge or clique) to attain distinction.

In the second place Bro. Pocock deems me ungenerous in reproaching the V.W. the D. Prov. G.M. for not having more frequently visited the lodges under his control, and assigns as a reason "illness for many months and residence abroad this year," and urges this as an excuse for his "*availing himself of the returns annually made by the lodges, and of the information supplied by the Provincial Grand Secretary.*" I am obliged to Bro. Pocock for the unlooked-for admission

as to how the D. Prov. G.M. has been acquainted with the "merits and abilities" of those eligible for Provincial Grand appointments. It fully accords with any previous statement that "the provincial management of Sussex is not to be compared with many other provinces." I should have been better pleased, however, if Bro. Pocock had stated how many months the D. Prov. G.M. was suffering from illness—as he has not done so, I can only repeat that many opportunities in the past two years existed for the D. Prov. G.M. to have visited the lodges, and since his last illness and return from the counties.

In the next place Bro. Pocock deems that he is a stranger to the lodges in the province, and parades himself as a member of six out of ten lodges. In reply, I must state that in my previous letter I used these words, "almost an equal stranger (speaking of D. Prov. G.M.) to the lodges." I have nothing, therefore, to recall, and, presuming that Bro. Pocock occasionally visits the lodges mentioned by him, viz., 64, 338, 390, 1034, 1113, and 1153, I sincerely trust the D. Prov. G.M. will, his health being restored, likewise visit such (and all) lodges, and by knowledge gained, be enabled to speak in the first person. Bro. Pocock further speaks boastfully when he adds "During the last few months I have had the pleasure of installing the W.M.'s of lodges 45, 64, 390, and 1113. This I cannot gainsay, but would add that he has performed those duties, solely because there is not, unfortunately, another brother in the province equally capable. Again, Bro. Pocock adds, "I am a regular attendant at my mother lodge. I cannot at the moment give you, say for the last two years, the number of his attendances, but until I have further satisfied myself, I decline withdrawing my previous statement. As regards the Brighton Lodge of Masonic Instruction, Bro. Pocock seeks to maintain that he has not deserted it, urging that he is still a member, that it is no longer a "bantling," and that it numbers many well calculated to promote its success and maintain its usefulness. In reply I would add that since relinquishing the office of Secretary, his visits have been rare indeed, not twice, I believe, in eighteen months—that much surprise has been expressed as to his non-attendance at a lodge which he was one of the first to found, and for a time, by his presence and working, materially assisted, that the attendance is scarcely more than sufficient to fill the necessary offices (generally the same brethren), and that for many months past the working has been confined to the three degrees and an occasional installation. Lectures or sections would indeed be a treat. Bro. Pocock lastly expresses his opinion that the new appointments would give general satisfaction. My best reply is give the following list of such appointments, by which it will be seen that the majority has again been given to members of the Clarence Lodge, equally deserving brethren, and lodges being passed over:—

- Lodge 45 (42 members), none.
- Lodge 47 (34 members), none.
- Lodge 64 (29 members), none.
- Lodge 426 (10 members), none.
- Clarence Lodge, 338 (91 members), Bros. Scott, Tayler, Pocock, H. Verrall, Kuhe, Tatham, Corder, Chittenden (and Verrall and Ancock elected).
- Lodge 390 (34 members), Bros. Hearne and Turner.
- Lodge 394 (72 members), Bros. Moppett, Freeman, and Challen.
- Lodge 1034 (25 members), Bro. Potter.
- Lodge 1113 (18 members), Bro. Moor.
- Lodge 1153 (18 members), none.

I am, dear Sir and Brother, yours fraternally,

OBSERVER.

Brighton, September 11th, 1861.

MADRAS LODGES AND CHAPTERS.

(From a Correspondent of the Indian Freemasons' Friend.)

DEAR SIR AND BROTHER.—At the last meeting of the Supreme Grand Chapter of Royal Arch Masons in England, the Committee of General Purposes handed in, as an Appendix to their Quarterly Report, a list of Chapters that have for several years neglected to make their prescribed Returns to the Grand Chapter, and which were consequently declared to be erased from the general list, with a few

exceptions in cases where there were good reasons to believe that work would shortly be resumed.

Among those Chapters whose names have been thus erased, are:—

325, Chapter of the Rock—Trichinopoly,
628, St. John's Chapter—Secunderabad, and
831, Mount Horeb Chapter—Mount Road,
all in the Madras Presidency, which, however, still bears credit in the *Freemasons' Calendar and Pocket Book* for 1861 for having three Chapters working in the town of Madras, viz.:—

175, School of Plato Chapter,
326, Keystone Chapter, and
340, St. John's Chapter.

Now, if this be correct, Madras throws Calcutta, which boasts of but two Chapters, in the shade; but I believe that it is incorrect, and that not more than one Chapter is at present working in Madras, if indeed there be one at all.

I would be glad to believe that I am in the wrong and the *Almanack* in the right, but it would be satisfactory to learn from the Provincial Grand Chapter of Madras how this exalted Degree is actually working in their Province.

In like manner, I would be glad to know how the Craft or Blue Lodges are working in the Sister Presidency. The *Almanack* above quoted gives her credit at page 124, under "Lodges in Foreign Stations," to the following:—

| | | |
|--------------|-----|---|
| Bangalore | ... | 710 |
| Bellary | ... | 684 |
| Cannanore | ... | 619 |
| Kamptee | ... | 664, 734 |
| Madras | ... | { 94, 175, 326, 340, 634, 635, 636, 637, 638, 639, 685 |
| Mount Road | ... | 831 |
| Ootacamund | ... | 622 |
| Secunderabad | ... | 628 |
| Trichinopoly | ... | 325 |

And as this *Almanack* is affirmed, in its title page, to be "corrected from the books of United Grand Lodge and Grand Chapter," it is fair to conclude that these lodges all continue as "working" on the Grand Lodge Books; whereas I have been led to believe that in the town and suburbs of Madras there are but two lodges working (viz. 175, and, I think, 326), at somewhat irregular intervals, and that Masonry is not represented at all the stations, at any rate, given in the above list.

In Masonic, as in all other matters, correctness is a principle that should be strictly maintained, and while I heartily wish Madras and every other part of the globe Masonic access, I would be glad to see her position in the Craft correctly and properly reported.

S. D. H.

Calcutta, 13th June, 1861.

THE TRUCKLE-BED was a small bed placed by the side of the large, or, as it was called, the "standing bed;" the latter being used by the master, and the former, which, during the day, could run under it, being occupied by his servant. There are references to these beds both in "Romeo and Juliet," and "The Merry Wives of Windsor." We suppose that from this custom of the favourite dependent sleeping in his master's room grew the office of "Gentlemen of the Bedchamber." Chamberlayne says that, in 1726, they numbered eleven, and that each of these gentlemen in his turn waits one week in the king's bedchamber, there to lie by the king, on a pallet-bed, all night; and, in the absence of the groom of the stole, to supply his place. Little wonder that crowned heads lie so uneasily when neither day nor night brings seclusion! It might have been very impolitic of James, as a king, sending his courtiers back from his court to the country, but, as a man, he was more than justified; for one of the crowning curses of civilisation is that unrest of spirit that seizes upon to disturb, if not destroy, the unhappy and unconscious victim of over-refinement.—*English-woman's Domestic Magazine*.

THE MASONIC MIRROR.

MASONIC MEMS.

The Crystal Palace Chapter, No. 1044, will be consecrated at the Crystal Palace on Thursday the 19th inst., at two o'clock.

The ceremony of laying the foundation stone of the monument to be erected to the memory of the martyred Bishop Hooper, will take place at Gloucester, on Wednesday the 18th inst. The Mayor of Gloucester, Bro. E. Broughton, jun., will perform the ceremony, and the Prov. Grand Lodge of Gloucester will be opened, and attend Divine Service at the Cathedral, when a sermon will be preached by the Rev. Bro. George Roberts, Prov. G. Chaplain of Monmouthshire; after which a public dinner will be held at the Corn Exchange.

PROVINCIAL.

DURHAM.

HARTLEPOOL.—*St. Helen's Lodge* (No. 774).—Thursday the 5th inst. being the ordinary meeting of the brethren of St. Helen's, lodge was opened in the first degree, when Messrs. George Chapman, and F. Von Holten, Master Mariners, who had been previously proposed, were balloted for and accepted. Mr. Chapman being present, and having proved himself duly qualified, was initiated into the mysteries of Freemasonry. The W.M. Bro. J. Groves conducted the proceedings, and was assisted throughout the performance by Bros. S. Armstrong, B.M., acting J.G., Dr. Cuningham, Sec., acting S.W., and S. Lindhard, acting J.W. Lodge was afterwards raised to the 3rd degree, when Bro. J. Emra Holmes, who had previously been initiated and passed to the second degree, having proved his proficiency, was raised to the sublime degree of Master Mason. Bro. J. Groves, the worthy W.M., performed the ceremony, and gave the customary charge in a manner calculated to impress the aspirant to Masonic fame with the dignity of the Order, the solemnity of its rites, the responsibilities which attach to, and the benefits to be derived from a connection with the Ancient Brotherhood. The lodge was afterwards closed in due form, and the brethren retired to refreshment, and we need scarcely add that harmony and good fellowship were the order of the evening. The brethren have secured the permission of the Marchioness of Londonderry to visit her ladyship's park at Wynyard, on Monday next, when a pleasant pic-nic party is expected to take the benefit of the leave granted, to see that beautiful and romantic neighbourhood; arrangements having been made accordingly.

SUSSEX.

BRIGHTON.—*Royal York Lodge* (No. 394).—This lodge held its monthly meeting at the Old Ship Hotel, Brighton, on the 2nd inst., (a few minutes after the appointed time.) The W.M., Bro. Curtis, occupied the chair, supported by his officers, Bros. Marchant, S.W.; Challen, J.W.; Bull, S.D.; Robinson, J.D.; Smith, Sec., &c., and was honoured with the attendance of several visitors and Past Masters, in all about twenty. Bro. Breton was duly passed to the degree of F.C., the working reflecting much credit upon the lodge, which has now about seventy-five members. A proposition for initiation was received. The votes for the Boys' School were placed in the hands of the W.M. Some correspondence between the W.M. and the Prov. G. Sec. was read and ordered to be entered upon the minutes. The half-yearly banquet will take place on Tuesday, October 2nd. [At the recent provincial meeting the following members of 394 received appointments. Bros. Freeman, P.M., Supt. of Works (re-appointed); Moppett, P.M. (late A. D. of C.) D. of C., and Challen, J.W., Steward.]

Lodge of Instruction (No. 394).—The monthly meeting was held on the 2nd inst. at Bro. Treasurer Saunders's. This lodge has been in existence for many years, and is of real service, more particularly to the members of 394. The W.M. presided, supported by the whole of his officers, and the second degree was worked in a very satisfactory manner. The members (about twenty-five in number) subscribe 1s. monthly, and after payment of working expenses, and granting donations to several Masonic Charities, sup together twice in the year.

CHICHESTER.—*Lodge of Union* (No. 45).—The monthly meeting took place on the 5th inst., at the Assembly Room (the Council Chamber being engaged) at eight o'clock (hour appointed half-past seven.) The W.M., Bro. Cottell, being necessarily absent, consequent upon a Government appointment in another part of the country, Bro. Elliot, P.M., presided, supported by Bros. Collins,

S.W.; Jones, J.W.; Bond, Sec., &c. The attendance was in different. No ceremony was performed. The opening and closing was not up to the mark. [Lodge 45 has about forty-five members, and is represented in the province this year by Bro. Smith, P.M., as S. D., and Goodeve as Sword-Bearer.]

HASTINGS.—*Derwent Lodge* (No. 47).—The regular monthly meeting of this lodge mustering thirty-four members, was held on Monday, the 9th inst., at the Swan Hotel. At a quarter to nine (the usual time of meeting being eight o'clock); in the absence of the W.M. and Wardens, the chair was taken by Carpenter, P.M., supported by a visiting brother as S.W., and Greenaway, P.M. (P. Prov. G.S.B., Surrey) as J.W. The lodge (ten members present) was opened only in the first degree, and closed. [None of the members have received this year a provincial appointment.]

WORTHING.—*Lodge of Friendship* (No. 1153).—The monthly meeting was held at the Town Hall, on Wednesday evening last. In the absence of Bro. Pocock, W.M., the chair was filled by Bro. Chittenden. Bros. Harris and Webb were passed to the degree of F.C., and Bro. Fuller raised to the sublime degree of a M.M. The attendance was very poor, comprising only two working brethren and five from Brighton and Arundel. [The lodge is not represented in the province.]

WALES (SOUTH) (EASTERN DIVISION).

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge for the Eastern Division of South Wales was held at Swansea, on Tuesday, the 3rd inst., and was one of the most successful Masonic gatherings that has taken place in the province. The brethren assembled at twelve o'clock from various lodges in South Wales, numbering altogether about two hundred. Provincial Grand Lodge was opened by the R.W. Prov. G.M., Colonel Kemys Tynte. The usual business having been transacted, the brethren walked in procession to the parish church, where a most impressive sermon was preached by the Prov. G. Chap., Bro. E. D. Burrowes, L.L.D., M.A. The choral arrangements were superior, Bro. Fricker, Organist of the *Indefatigable Lodge*, presiding at the organ.

At the conclusion of divine service, the brethren returned to the Assembly Rooms (in which Provincial Grand Lodge was held), and, after the remainder of the business had been transacted, the lodge was closed.

The banquet was held in the afternoon at the Mackworth Arms Hotel, and right well did Bro. Viner sustain his reputation as a Masonic caterer. The R.W. Prov. G.M. presided, and upwards of one hundred and fifty sat down to dinner. After the banquet, the usual loyal and Masonic toasts were proposed and responded to. Bro. Binckes attended on behalf of the Royal Masonic Institution for Boys, and advocated the claims of that invaluable Masonic Charity with considerable eloquence. The proceedings were pleasantly interspersed with vocal and instrumental music, and a most agreeable evening was spent. The arrangements throughout were most complete, and the proceedings conducted, from first to last, with that quiet unostentation and gentlemanly demeanour so characteristic of true Masons and Masonry.

COLONIAL.

NEWFOUNDLAND.

St. JOHN'S.—The St. John's and Avalon Lodges of Freemasons celebrated the Anniversary of St. John, June 24, when the Hon. J. S. Clift was installed as D. Prov. G.M., in the place of the late much lamented Bro. Patrick Taskar. The following were also installed as officers of Avalon Lodge: Robert Grieve, W.M.; Theodore Clift, S.W.; F. G. Bunting, J.W.; Robert Thorburn, Treas.; W. Knowing, Sec.; A. T. Sherran, S.D.; A. Scott, J.D.; G. Elmsly, J. Waddell, Stewards; J. Soper, I.G.; J. W. Wilkinson, Tyler.

INDIA.

BENGAL.

DISTRICT GRAND LODGE.

A quarterly communication of the District Grand Lodge of Bengal was held at the Freemason's Hall on St. John the Baptist's Day, the 24th June 1861, the Offg. Prov. G.M., R.W. Bro. J. J. L. Hoff in the Eastern chair.

After the representatives had taken their seats up-stairs, a procession of the Grand Officers was formed by Bro. Dowleams, P.G.D. of C. Bro. Emanuel presided at the Organ.

The Offg. Prov. G.M. was happy to inform the brethren that there was not much business to be laid before them—a circumstance, however, which afforded no proof that the Masonic work of the Province had diminished. It had been chiefly of a routine nature, as the lodges had been quietly pursuing the even tenor of their

way. Only one case was lying over from the proceedings of the previous meeting, namely, that of W. Bro. J. R. Douglas, late Master of the late lodge Kilwinning in the East. It had then been resolved that Bro. Douglas should be requested to pay up the dues to the District Grand Lodge, or to show cause personally, at the next quarterly communication, why he should not be expelled. It had been observed at that meeting, that the question was not one of pounds shillings, and pence; but that there had been a neglect of authority and a spirit of contumacy on the part of Bro. Douglas, which called for serious notice. That resolution had been communicated to Bro. Douglas. On the 22nd instant, Bro. Douglas had informed the Prov. G. Treasurer that no further assets of the late Lodge Kilwinning in the East had come into his hands, but that he had hopes of recovering some more of the outstandings. The Offg. Prov. G.M. was not disposed to treat Bro. Douglas with harshness; but he was anxious that the case should be finally disposed of, either immediately, or positively at the next Quarterly Communication. Perhaps it would be well to inform Bro. Douglas that the District Grand Lodge had nothing to do with his inability to realize the money. Every master of a lodge was responsible for such payments, and had it in his power to enforce the prepayment by candidates of the fees due to the District Grand Lodge, as well as to reserve the assessment on the money actually realized.

R. W. Bro. ROBERTS observed that it was not advisable that the District Grand Lodge should pass by without serious notice the nonpayment, by any lodge, of its legitimate dues, especially of the fees for initiation, passing, and raising. The case of Bro. Douglas had been so long before the District Grand Lodge, that it was highly desirable that it should be got rid of. The Offg. Prov. G.M. was anxious that it should be finally settled, and the sooner we disposed of it the better.

The Offg. Prov. G.M. stated that he was ready to put any proposition to the vote.

R. W. Bro. ROBERTS then proposed that, as Bro. Douglas had paid a portion of the money, and was in hopes of recovering more, he should be allowed further time till the quarterly communication of September next, when, if it should appear that he had not fully met the demand against him, or if he did not personally show to the District Grand Lodge that there had been no wilful neglect of authority or spirit of contumacy on his part, he (Bro. Roberts) pledged himself that he would move for his expulsion, with a view to the maintenance of discipline, and the Offg. Prov. G.M. should himself determine whether Bro. Douglas had met the requirements of the case.

Bro. A.F. MANLY, of lodge 715, begged to be informed whether Bro. Douglas had been summoned to the Meeting.

The Offg. Prov. G.M. stated that Bro. Douglas had been furnished with a copy of the Resolution passed on his case at the last meeting, and that it had been expected that he should act upon the intimation conveyed therein, namely, that he was required either to pay up the dues, or to show cause personally at the next quarterly communication of the District Grand Lodge why he should not be expelled.

R. W. Bro. Sandeman was of opinion, that brethren should bear in mind that, with the dignity of the office of Master, there were certain responsibilities, which could not be thrown off as if it were a matter of little importance. He would second R. W. Bro. Roberts, although he felt he was treating the case with leniency, when severity was deserved.

The proposition was then put to the vote, and was carried, there being only one vote against it.

The Offg. Prov. G.M. informed the brethren that the Resolution of lodge Star in the East, which had been read in the District Grand Lodge, regarding our late R. W. Bro. LeGeyt, had been communicated to the Provincial Grand Lodge of Western India, and that a reply had been received, which the Prov. G. Sec. would read. A report of the last meeting of that Provincial Grand Lodge had also come to hand. The practice had for some time been established of interchanging reports with the Provincial Grand Lodges of Bombay and Madras; but the latter appeared to be just now temporarily in abeyance.

The Offg. Prov. G.M.—“Brethren! Most, if not all of you, were acquainted with our late R. W. Bro. Samuel Smith, who lately died at Darjeeling. I think it incumbent on us to do something to preserve the memory of his services to Freemasonry. A record might, at least, be made of his Masonic career. It was my intention to draw up a sketch of his services; but I have been forestalled by the *Indian Freemasons' Friend*, which contains an obituary memoir of the deceased, as well as a Resolution passed in lodge Humility with Fortitude, (No. 27r). If the suggestion meets with your approval, I would transplant the entire article into our proceedings, and would add to it a letter on the same subject which has been received from lodge Star in the East, (No. 80). I wish, however, that the proposition should be formally moved.”

R. W. Bro. ROBERTS.—“I do not think the matter should rest there. The services of other eminent brethren have been recognised in a more costly manner. We lately voted a testimonial to the memory of R. W. Bro. King, whose Masonic services, however great, did not surpass those of Bro. Samuel Smith. If, therefore, the former deserved a durable monument, so does the latter, in a not less degree. The toil and trouble which Bro. Smith took, and the money which he spent to keep up Masonry, can only be faintly imagined. The fund of the District Grand Lodge, however, cannot bear the large and repeated drains which have lately been made upon it; but it is to be hoped the lodges will come forward with contributions towards such a worthy object. I therefore propose that not only the notice in the *Indian Freemasons Friend* be embodied in the report of the District Grand Lodge, but that a monument be raised to the memory of R. W. Bro. Samuel Smith. I take this opportunity of enquiring what has been done with regard to Bro. King's testimonial. The pedestal which is downstairs appears to me to be a failure.”

R. W. Bro. JENNINGS had known Bro. Samuel Smith for many years, and he quite concurred in the sentiments expressed by Bro. Roberts. He therefore rose to second the motion.

The Offg. Prov. G.M. observed that he happened to be the only early contemporary of Bro. Smith. He was well aware of all that Bro. Samuel Smith had done for keeping Masonry alive. Had it not been for his exertions, Masonry would have gone out of the province. It might afterwards have been brought back; but for a time, at least, its light would have been wanting.

W. Bro. James W. BROWNE was of opinion that the lodges would readily unite in raising a memorial.

The Offg. Prov. G.M. stated that, in pursuance of the Resolution, it would be necessary to appoint a committee. He desired that it should be composed of Masters of lodges, the Offg. D. Prov. G.M., the Grand Wardens, and the Grand Treasurer.

The Offg. Prov. G.M. stated that he had to report only one case of exclusion. The recommendation had come from lodge True Brothers, (No. 609.) of Dinapore, and it had been confirmed. It was the case of a brother who had been convicted on a serious charge, and had been dismissed from the Subordinate Medical Service in a General Order of the Commander-in-Chief dated 12th April 1861,

The Offg. Prov. G.M.—“Brethren! You are aware that there have been some disagreeable circumstances connected with Lodge Marine, No. 282. A Master, W. Bro. Collins, was elected to serve for the third year; but as the *Book of Constitutions* allows of such an election only “in cases of real necessity,” and as I saw no real necessity in this particular instance, I refused to grant a dispensation. The brethren did not choose to elect anybody else, nor would they leave the lodge in the hands of the minority; and at last they held a meeting, at which W. Bro. Collins presided, and passed a resolution that the Warrant should be sent direct to England. It became necessary for me to interfere; but the Warrant had already been forwarded to the Grand Secretary. As the *Constitutions*, however, provide that were the majority of members withdraw from a lodge, the power of assembling remains with the rest, I granted a Warrant of Dispensation to those who still adhered to Lodge Marine, and had the pleasure of being present when the lodge was re-opened, and of installing the Master, W. Bro. Evans. It commenced with eight members, and now has thirty-two on its register. The conduct of W. Bro. Collins in allowing an unconstitutional proposition to be put to the vote and to be passed into a resolution, and in not attending to communications addressed to him by the Prov. G. Sec., has been investigated by a Special Committee; and on their report, I have, with a view to upholding discipline, suspended him for six months, retroactively, from the 1st May 1861.”

The Offg. Prov. G.M. stated that he had received a report from Lodge Marine, that Bro. G. A. Faria, whose exclusion from the lodge had been announced in the District Grand Lodge some time ago, had been re-admitted to membership. It had appeared, on a re-investigation of his case, that Bro. Faria had not been excluded on valid grounds, and that, being a young Mason, he had not been aware of his right of appeal to the Prov. G.M. Had he appealed, he would have been re-instated.

R. W. Bro. ROBERTS hoped that this was simply a notification of what had been done; for he considered it very objectionable, that after the lapse of a considerable period of time, a case should be re-tried on its original merits. He knew of a trial the evidence produced at which could not be understood after many years.

W. Bro. EVANS, Master of Lodge Marine, considered it necessary to explain what the case was. Shortly after his initiation, Bro. Faria attended a meeting, but was requested by the Master to leave the lodge, because a visitor who was present objected to sit with him. Bro. Faria considered this a very strange proceeding, and resolved to be no longer a member of the lodge until there should

be a change in its management. But in his ignorance of Masonic law, he did not formally submit his resignation. On being required to pay his dues, he refused to meet the demand for the period during which he had not attended the lodge meetings. He was therefore excluded for non-payment of dues, and his exclusion was reported to the Prov. G.M. but without a full statement of the case; and as Bro. Faria did not appeal, the sentence was confirmed. Hearing that the lodge had been reopened under a new Master, Bro. Faria paid up the balance legally due by him, which was only fourteen Rupees, and applied for readmission; and as his statement was borne out by the evidence of the Lodge Books, his application was complied with.

The Offg. Prov. G.M.—“The Master ought not to have requested a member, who had a right to sit in the lodge, to retire on account of the objections of a visitor, who had no absolute right to sit in it.”

R. W. Bro. ROBERTS thought he had been misunderstood. He had only objected to a re-trial on old evidence.

W. Bro. EVANS maintained that, if a lodge had a right to exclude, it had also a right to re-consider its verdict. A lodge might exclude and re-admit a member a hundred times, and its right to do so was a landmark which should be strictly guarded. If, by any line of conduct, a brother should put himself into a false position, he might make amends.

The Offg. Prov. G.M. concurred with Bro. Evans. In the case under notice there had been no trial before the District Grand Lodge, but a simple announcement of exclusion.

The Offg. Prov. G.M. alluded to the peculiar position in which Lodge Anchor and Hope, (No. 284), had been placed by the recent departure of its Master, W. Bro. John Brown, to England. Its Senior Warden, Bro. Bennet, had been left in charge, but there was no resident Past Master at Howrah to work the lodge. For a time, a brother who was some years ago the Master of the lodge, namely, R. W. Bro. Jennings, used to cross the river for the purpose of giving the Degrees; and more recently, when Bro. Jennings was unable to do so, the lodge became indebted to V. W. Bro. Jones, who worked it, and also instructed the Wardens to qualify themselves for the office of Master. One of the Wardens was now able to work the Lodge.

The Offg. Prov. G.M. also announced that the Warrant of the Dum-Dum Lodge, St. Luke, had been received by the last mail, and that he would take an early opportunity to visit the lodge.

In other parts of the province, the lodges, with the exception of one, which was in an anomalous position, were all getting on well.

The Prov. G.Sec. read the Finance Committee's Report on the audit of the Prov. G. Treasurer's accounts. The balance in hand of the District Grand Lodge Fund was 3,900 Rupees, and of the Fund of Benevolence, 3,083 Rupees.

The Finance Committee having recorded their opinion that the Freemason's Hall should be provided with a new Piano and a Harmonium, the Offg. Prov. G.M. proposed to appoint a Committee to take the subject into consideration.

R. W. Bro. JENNINGS.—“I believe there is already such a Committee.”

The Offg. Prov. G.M.—“No, not a Committee. On receiving a letter on the subject from Lodge Excelsior, I made a private reference to Bros. Roberts, Clark, and Clinger, requesting them to suggest the adoption of measures which might obviate all complaint. I now propose that a Committee be appointed.”

R. W. Bro. JENNINGS.—“Then I beg to propose that Bros. Roberts, Sandeman, and Emanuel be the members of the Committee.”

R. W. Bro. ROBERTS suggested that the Committee should be empowered to sanction the expenditure, from the funds of the District Grand Lodge, of a sum not exceeding half the total amount required for the purchase of musical instruments, but on the understanding that the lodges would contribute and make up the balance. He estimated the amount at 800 or 900 Rupees. He observed that the brethren had been indebted for some time to Messrs. Burkinyoung and Co. for the piano and the harmonium in the Hall.

The Offg. Prov. G.M. was of opinion that Bro. Robert's suggestion might be included in the motion, and that Bros. Jennings and Clark might be added to the Committee.

Bro WHITTEN believed that the lodges had some time ago subscribed about 800 Rupees for a Piano, which had turned out to be a bad one.

R. W. Bro. SANDEMAN thought that details should be left to the Committee.

The motion, seconded by W. Bro. Emanuel, was then put to the vote, and was carried.

The Offg. Prov. G.M.—“Has any brother anything else to propose?”

A brother in the South (looking at the clock).—“Right Worshipful Sir, it is 9 o'clock.”

The Offg. Prov. G.M.—“I was thinking of the limit of time in the Grand Lodge of England—11 o'clock.”

A BROTHER in the South.—“There they dine first” (laughter.)

R. W. Bro. ROBERTS, Offg. D. Prov. G.M., presided at the banquet table, in the absence of the Offg. Prov. G.M., who had left the Hall. In rising to propose the first toasts of obligation, Bro. Roberts prefaced his remarks by stating that he did not mean to have much speaking, but to have a good deal of music, an announcement which was received with loud applause. R. W. Bro. Roberts, however, when he did speak, was listened to with pleasure, especially when he proposed “The Health of R. W. Bro. Major-General Ramsay,” who, he said, though far away, was not unmindful of our interests, and of the Offg. Prov. G.M., who was seldom missed from his post, and the absence of whose “old familiar voice and face” on this occasion, for reasons of a private nature, which unfitted him for the social enjoyments of the evening, was much to be regretted. He also proposed “The Health of the Visitors,” coupling with the toast the name of Bro. C. K. Dove, who returned thanks.

Several Glees and Songs were sung by Bros. Westfield, Kelvey, Whitten, and Roberts, W. Bro. Emanuel presiding at the Piano, Bro. Whitten, in a fine manly voice, sang “Oh, brew me a flagon of English Ale,” with which we were particularly well pleased. Closely knitted to each other, the brethren sang the Final Toast in their usual style, and then parted, leaving only a few congenial spirits, who did not separate till the long street of Cossifollah lay silent and deserted in the mingled light of the moonbeams and of its own numerous gas lamps.

CONSECRATION OF THE DUM-DUM LODGE.

On the 3rd July, Lodge St. Luke (No. 1150), of Dum-Dum, having received its warrant from England, was consecrated by the Offg. Prov. G.M., R. W. Bro. J. J. L. Hoff, assisted by the Master (Capt. D. A. Patterson), the Chaplain of the lodge (the Rev. F. W. Lindstedt, D.D.), the Wardens (Capt. L. D'Acosta and Capt. George Roe Fenwick), and the other members of the lodge, and also by a number of Prov. Grand Officers, among whom we noticed R. W. Bros. John B. Roberts, Offg. D. Prov. G.M.; Frederick Jennings, Prov. S.G.W.; William Clark, P. Prov. S.G.W.; V. W. Bro. William H. Hoff, Prov. G. Sec.; W. Bros. John W. Brown, Prov. J.G.D.; James W. Browne, Asst. Prov. G. Dir. of Cers.; John Martin, Prov. G. Std. Bearer; and William F. Bick, Prov. G. Steward. The brethren were afterwards joined by R. W. Bro. Hugh Sandeman, Prov. J.G.W., and Bro. C. B. Stewart, who, failing to find the lodge room, had driven to the Mess House.

After the lodge had been opened in the three degrees, the Offg. Prov. G.M. received the Hiram from the Master, and proceeded to consecrate the lodge. The ceremony was simple, but impressive. The warrant was read, a solemn prayer was offered up, the brethren assembled in the centre, and the Offg. Prov. G.M. addressed them briefly in the following words:—

“Brethren, our work having been begun with a solemn invocation to the Most High, let us be mindful of our duty to Him, whose all-seeing eye is ever upon us; to our brethren, by ever bearing with us the consciousness of the tie which binds us together; and to ourselves, by regulating our words and actions, so as never to disgrace the badge with which we are invested. May this lodge, which has already commenced its work in order, continue in peace and harmony. I now consecrate the lodge by the pouring of corn, wine, and oil—wine, which maketh glad the heart of man; oil, that catseth his face to shine; and bread, which strengtheneth man's heart!”

The Chaplain, who was in his clerical dress, brought the ceremony to a close, by reading St. Paul's ever-beautiful and almost rhythmical exposition of Charity.

After the lodge had been closed, the brethren drove off to the Mess House, where a sumptuous banquet, served by F. W. Browne and Co., was awaiting them. We were sorry to observe several vacant chairs. Considering the trouble which the brethren of the lodge had taken, and the hearty reception which they gave their guests, we wish the full number expected by them had been present. The weather, however, it is true, was not very favourable.

We left the place at about twelve o'clock, with the impression that we had been in very friendly company. During our long journey back to Calcutta, one of our two companions entertained us with an animated conversation, while the other, we are sorry to say, paid us the bad compliment of falling into the arms of Somnus, weaving for himself, no doubt, an imaginary strain of music out of the rolling of the carriage wheels.

The following lively account of the trip has been sent to us by a distinguished correspondent:—

“The day was drizzling and looked unpromising; yet, when the evening came, we started under a tolerably clear sky, in excellent

company, enlivened by conversation and puns (which were sometimes a punishment hard to bear with equanimity), and rendered interesting by a pleasant little diversity of opinion. Arrived at the station, we could not find our place of rendezvous, but discovered a brother hieing away to the lodge rooms. Him we followed. He piloted us surely but not safely; for when near the place, the roads, which were heavy with rain, presented a number of ruts yawning portentously. Into one of these the carriage plunged, and we got 'stuck in the mud;' the horse jaded, owner excited, we *lacha*, and had to pick our way on foot to the lodge room. When there, we forgot our cares in the hearty welcome, beaming faces, and cordial hearts which met us wherever we turned. Of course, the proceedings conducted by the Provincial Grand Master, aided by a reverend brother, were orthodox, *en règle*, and imposing. These being concluded, and the lodge closed, our next concern was to find the Mess Room, where the banquet was provided by F. W. Browne. It was a terrible thought to some, that it was just possible, in the darkness, and the *terra incognita* we were upon, that we might never find it, and have to return homeward famishing. However, without any pre-arrangement, some person acquainted with the way took the lead in a conveyance with lighted lamps, and all the rest followed, and formed a brilliant spectacle in the dark, the lamps of the conveyances looking like gigantic glow-worms, pursuing a steady flight to some insect carnival. When we arrived we found some brethren, who, unable to discover the geography of the lodge, but having found the banquet Mess House, awaited there the advent of their brethren from their more serious labours. The supper was sumptuous, and good cheer and good fellowship were at their height the whole evening. The W.M. made some very appropriate addresses. The Offg. D. Prov. G.M., I am sorry to say, in returning thanks for the health of the visiting brethren, reprobated the idea of such hospitality being considered Luke-warm.—Shade of Tom Hood, forgive the culprit!"—*Indian Freemasons' Friend*.

NOTES ON MUSIC AND THE DRAMA.

We hear that such has been the success of Mr. Falconer's management at the Lyceum, that he is about to take it for the Winter season.

Harold Power, a son of the late Tyrone Power, whose Irish characters are in the pleasant remembrance of many, has, according to the *Illustrated News*, just entered the theatrical profession under the name of Page.

Madame Jenny Lind (says the *Éra*) is engaged for two concerts during the ensuing month, at the Philharmonic Hall, Liverpool. We learn that the Swedish Nightingals refused one thousand guineas for the two evenings, and that she expects to realise almost double that amount by sharing the receipts.

The *Echo* of Bologna says:—"Luigi Ricci, aged eight, son of the well-known professor of music, lately directed the singers of the Church of San Giuste at Trieste, who executed a mass of his composition. The edifice was crowded."

There is a slang in all professions, writes a correspondent of the *Poole Herald*, as there is a slang among the lower classes—a legal slang, a clerical slang, an artistic slang, and a theatrical slang. Some curious specimens are before me in the advertising columns of a theatrical newspaper. "Wanted immediately, first and second heavy men, singing chambermaid, &c." What is a heavy man? Is he to be ponderous in mind or body, and if the latter, what is his minimum weight to be? I fear these heavy men, not being of much weight in a theatrical company, got very light salaries. "Wanted, several useful people." Well, cooks, surgeons, curates, and M.P.'s. are useful people in their way: but would they obtain engagements? I trow not. We are told also that "stars, opera companies, or any real novelty may apply." I should have thought that stars in the theatrical firmament would have no need to apply, or to go mooning about after engagements, as they can usually sun themselves in the smiles of the manager and cashier. I find too, that there are wanted "a leading lady and gentleman for first heavies." These I suppose are to act as ballast for the light comedians, and they would of course play with what critics call *a plomb*. Then there is "wanted, to open immediately, a good first-low comedian." I am at a loss to know whether the low comedian, being considered a close and reserved man, is "wanted to open" his mind to the manager as to terms; whether the manager will open his arms to receive the low comedian; or whether either or both are expected to open something, and, if so, what. This must remain an open question. Here is a gentleman of unlimited wants: "Artistes for the ring and stage, niggers, acrobats, dogs, tight-rope dancers, wizards, &c.," while "any novelty can apply." A dog applying for a situation would indeed be such an instance of canine sagacity that it would amount to a "novelty," and he ought to command a double salary. One cannot help noticing in what

light estimation tight-rope dancers, wizards, &c., are held by the advertiser; they come after dogs, though their case, as the lawyers say, "runs on all fours" with that of the dog as to probability of engagement. The literature of advertising is certainly a curious study.

PUBLIC AMUSEMENTS.

HAYMARKET THEATRE.

A new comedy has been produced at this theatre, it is entitled "The Soft Sex," and had been evidently intended as a satire on strong-minded women. The scene is laid in Regent's Park, where Mr. Boilover Biggins has a villa, and into which he has imported two American ladies, Miss Priscella Cram (Mrs. Poynter) and Mrs. Cosmos Cook (Mrs. Wilkins), the former as governess to his daughters, the latter as a Columbian friend, a great traveller and transcendental talker. By these Biggins's niece, Ida (Mrs. C. Mathews), is thrown into the shade, and the management of the house taken out of her hands. A few months make both her and her uncle miserable. The girls, under their Transatlantic tutors, become masculine in their notions and habits, unmanageable in their tastes, and run into inconceivable danger; while their aunt, Mrs. Mandwindle (Mrs. E. Fitzwilliam), goes wild on political economy. But at length Biggins's nephew (Mr. C. Mathews), appears on the scene,—the real owner of the property on which the uncle and his friends are supporting their various caprices to their mutual discomfort, and of course proceeds to set things to rights. He reads the parties many a moral lesson, which Mr. Mathews delivers with much force and great propriety,—and soon finds out the merits of the quiet and retiring Ida, who is now likely to become mistress of the position. She does not, however, abuse her newly-acquired power; but induces him to allow the family to partake the advantages to which he has become entitled;—in a word, to continue to inhabit the villa, and to share in the profits of a large cotton-mill near Stockport. The piece was not particularly successful on the first night, but having been improved, both by condensation and in the acting, is now likely to have a run.

SURREY THEATRE.

This house opened for the season on the 17th, with both a dramatic and operatic company, when a very excellent piece was produced, called "The Idiot of the Mountain," and is honestly avowed to be an adaption from the French. The dramatic idea is admirable, and the construction most ingenuous. Incident follows upon incident in rapid succession; somebody is always doing something from the beginning until the end. The situations are all well contrived, and some—especially at the close of the first scene of the third act—are peculiarly striking. Miss Georgiana Pauncefort—who, as James Pureell, made her first appearance at this theatre—exhibited much genuine dramatic power, and may fairly be congratulated on having achieved a thoroughly legitimate success. Miss Eliza Johnstone was amusingly saucy as Marie, and Miss Elizabeth Webster as Naomi looked charming, which was nearly all she had to do. Mr. Creswick played Claude in a style altogether unexceptionable. His delineation of the idiot was perfectly truthful, without being in the slightest degree repulsive, and the quaint humour which he threw in some passages was not less remarkable than the outbursts of guileless affection which found place in others. Mr. Shepherd did full justice to the part of Ravel, and Mr. George Vincent—whom our playgoing readers will recollect some years since at the Olympic, and who has since been reaping laurels in Glasgow and Dublin—made a decided hit as Caussade, playing the part with great intelligence and intensity. Mr. Vollaire and Mr. Fernandez were as usual excellent. They, in common with the other old favourites, received a perfect ovation on their entrance, and abundantly earned it by their subsequent exertions.

An operetta followed under the title of "Shakespeare's Dream, or a Night in Fairyland." The *libretto*, translated from the German of Ludwick Tieck, is a dreamy allegory, utterly unsuited to the stage. There is not an atom of plot, and the action is infinitesimal, whilst the music, by Mr. Bennett Gilbert, displayed not the slightest originality, and if it possessed any melody, it was destroyed by the want of proper rehearsals by the band and chorus. Miss Camilla Chipp made her first appearance as the prima donna. She has a pleasing voice, good power of execution, and excellent style, and we hope soon to hear her in something more worthy of her ability. Mr. Wallworth was decidedly out of tune, and of Mr. Maurice de Solla, the new tenor, we can only say that though he has not a bad voice, he has yet to learn even the very elements of his profession. Miss Thirlwall and Miss Chipp were the only two who appeared to know their parts. The house was crowded.

HORTICULTURAL SOCIETY'S DAHLIA SHOW.

This show took place on Wednesday, and attracted an amount of talent hardly to have been expected at this time of the year. The line of carriages extended to the top of the Exhibition-road, and far along the high road to Kensington.

The show of flowers was equal to any exhibition of the same kind that we remember to have seen. There were dahlias of every variety and colour, and in the greatest possible perfection. But the collection was not confined to dahlias. Late as it is in the season, there were roses which we have rarely seen surpassed. We should exhaust our vocabulary if we attempted to describe in fitting terms of commendation the China, French, and German asters, the lilies, and the phloxes, but particularly the asters. One circumstance especially struck us; it was that a prize was awarded for a dahlia of great size and perfection to an exhibitor from Bethnal-green—a locality that we are not much accustomed to associate with floral beauty. We may observe that these gardens are now becoming a great success. Everything has been made of the ground of which it was capable. Nothing can surpass the taste with which the colour of the flowers are harmonised or contrasted, as the case may be. The conservatory is one of the finest and most beautiful buildings of the kind that we have seen, and it is wonderful how much has been accomplished in so short a time, and over how many difficulties the designers of the gardens have triumphed.

THE WEEK.

THE COURT.—Her Majesty, the Prince Consort, and elder branches of the Royal family (with the exception of the Prince of Wales) continue at Balmoral, the juniors being at Windsor. The Prince of Wales is to return from Ireland to Cambridge next week.

GENERAL HOME NEWS.—Whilst the matutinal monition of the Roman Emperor was "Remember thou shalt die," the periodical protest of the Registrar-General is "you need not die, or at all events so soon as you do." The further carrying out of sanitary measures, says that recorder of the state of public health, might save a great waste of life. But these admonitory words are accompanied by others of a congratulatory tone, as the information is conveyed that a decrease in the mortality rate of some considerable importance took place last week. In the metropolis there were 1121 deaths, and 1768 births registered—the latter number representing 871 boys and 897 girls. The barometer averaged a height of 29.776 inches, and the thermometer a temperature of 62.4 degrees.—A review of several of the cadet companies attached to the metropolitan Volunteer corps took place at the Crystal Palace on Wednesday. The lads, who were present to the number of 800, acquitted themselves in a very creditable manner. Another interesting Volunteer event is the rifle-shooting contest, which is now taking place at Maidstone, under the auspices of the Kent Association.—Lancashire has been visited by such heavy rains as to cause the rivers to overflow their banks, and occasion great damage to property. The manufacturing town of Todmorden appears to have suffered very severely. It is said that "in many places the water rose eighteen inches higher than in previous flood; mills were flooded, cottages filled with water, and one poor man was actually drowned in his bed."—The inquiries made during another week lead the *Mark Lane Express* to repeat, with greater certainty than before, that the yield of the wheat crop is "short, notwithstanding the general fineness of the quality and heavy weight."—Another life has been lost through fire. The calamity occurred on Wednesday morning at the house of a bootmaker in the Bethnal Green-road, and the sacrificed life was that of a child of eight years of age, who was suffocated by the smoke.—The trip of the *Defence* from the Tyne to Chatham affords us the first opportunity of estimating the sea-going qualities of our ironclads. The *Defence* left the Tyne at ten o'clock on Thursday night and, with her engines never once at full speed, she completed a distance of 210 miles in 26 hours. The ship anchored at the shipwash on Friday night, and started for Chatham at six o'clock on Saturday morning. Chatham was reached at a quarter to one p.m. the same day, greatly to the surprise of the officials, who seem to have been quite unprepared for her appearance at so early an hour. It is stated that her engines worked admirably, and that—although the average does not come up to that point—10½ knots an hour were "easily made" at half-speed. It is further asserted that, "although without a single spar or an inch of canvas set, she steamed as steadily and was as easily managed as a river steamboat."—Her Majesty's ship *Driver*, one of the vessels ordered to the west India and North American station, in consequence of the troubles in the United States, is announced, been totally lost on one of the dangerous reefs of the Bramahs. It is satis-

factory to know that Captain Nelson and his officers and crew were all saved, and a hope appears to have been entertained, when the mail left, that the guns and stores would be recovered.—The man, William Cogan, who is charged with the murder of his wife on the 2nd of August last, at their house in Newton-street, Holborn, has recovered from the wound in his throat, and was taken on Tuesday from King's College Hospital to attend the resumed inquest held before Mr. Brent, the coroner. Cogan, it will be remembered, was found by a policeman walking along the street with a gash in his throat, and the woman was subsequently discovered with her throat cut and dead. On the present occasion the surgeon reiterated his conviction that the deceased could not have committed suicide, that the wound must have been inflicted by another person. When all the witnesses had been examined, the prisoner volunteered a statement, in which he asserted that on the night of the tragedy he had gone home and found his wife out, and laying himself down on the floor, he immediately fell asleep. The next thing that he became conscious of was being at the door, passing into the street, and finding blood flowing from his neck. The inference he wishes drawn from this is that his wife had attacked him during his sleep, and afterwards killed herself. A verdict of "Wilful Murder" was returned by the jury, and Cogan will be committed to Newgate for trial.—The man Beamish has undergone a final examination before the coroner at Coventry, charged with having poisoned his wife and infant child. He was committed for trial.—On Tuesday the inquiry at Brighton into the Clayton Tunnel accident was brought to a close. In their verdict the jury essay to enumerate the causes which appear to them to have contributed directly and indirectly to the catastrophe, and apportion the blame accordingly. Charles Legg, assistant station-master at Brighton, is found guilty of manslaughter. John Scott, the engine driver, is found, by mistake, to have contributed in some degree to the accident through backing his train; the signalmen, at each end of the tunnel, through the defective state of the apparatus, which they had neglected to report to the superintendent. The ground of the verdict against Legg was for the manner in which the trains had been started on the Sunday morning. In the case of a man who was killed a few days ago on the Brighton line, through not perceiving an approaching train, the jury have returned a verdict of Accidental Death; but they do not apparently acquit the company of all blame, for they recommend "that the whistle should be sounded more frequently while trains are passing through stations."—The inquest has also been concluded on the bodies of the unfortunate individuals who were killed by the accident on the North London Railway at Kentish Town. At the close of the inquiry the jury returned a verdict to the effect that the deceased met their deaths through the negligence of Henry Rayner, and that the directors and managers are much to be censured for not employing more experienced persons as signalmen. This of course amounts to a verdict of manslaughter against Rayner, who is only nineteen years of age, and had the magnificent salary, for a situation of trust, of 14s. a week.—On Friday night an inquest was held on the body of an unknown lady, who was killed on the Great Western Railway, having foolishly ventured on the line just as a train was coming up.—On Saturday a coroner's jury returned a verdict of manslaughter against an omnibus conductor, named Martin, who was charged with having caused the death of an omnibus driver in a quarrel which took place when the vehicle was in motion. Both men fell, and the conductor himself sustained considerable injury.—An extraordinary and most lamentable accident happened to two unfortunate servant-girls on Sunday in an hotel in Norfolk Street, close to the water-side. The door of the kitchen, it appears, opens on the river, and one of the girls, in accordance with her custom, opened it for the purpose of ascertaining the time by looking at the Westminster clock tower, and unfortunately fell into the water. Her fellow-servant endeavoured to save her, but both of them were carried away by the tide. The former was saved, but the hapless girl who first fell in perished before assistance could reach her.—An inquest has been held by Mr. Langham, deputy coroner for Westminster, on the body of Mary Maloney, who died from a stab with a knife, at Leg Court, on Monday afternoon. The husband of the deceased woman is in custody, charged with her murder. Maloney's statement is that his wife stabbed herself. The two would appear to have lived rather a rough life, what with drinking and its consequent brawling and fighting. In the first instance it was believed that there was no witness to the woman's death but her husband, and that even if it were a case of murder, a difficulty would be found in proving the fact. If the testimony of a witness is to be received, however, who has now come forward, we have here what can scarcely be considered less than a special interposition for the conviction of a murderer. The witness referred to is a labourer, named Saunders, and on the day of the woman's death had gone to that neighbourhood in search of lodgings—an entire stranger to the place—and having no acquaintance with anyone in it. His story is, that seeing a door ajar, he put his head into the room, with the intention of making some inquiry. At that moment he saw the prisoner Maloney strike the knife into his wife's neck, inflicting the wound from which she fell dead. The whole was but the work of an instant, and this unseen witness of the murder withdrew his head, and gave the alarm. The result was a verdict of Wilful Murder against William Maloney, the husband of the deceased woman. What militates against the evidence of Saunders is the fact of his having raised no alarm when he had seen the woman murdered; otherwise, however, he is shown to be a man worthy of credit.—The men who were engaged in the works of the Metropolitan Underground Railway at the Clerkenwell end of the New Victoria Street had a narrow escape from death on Saturday. It appears that while some men were engaged in removing a portion of the New River Company's main pipe, it suddenly burst, causing immense torrents of water to pour down the shaft into the tunnel. Happily assistance was promptly rendered, and the men who were exposed to

chloroform, brought about, it is believed, paralysis of the heart. The surgeon had not commenced to operate when he discovered that his patient was dead. The second took place at the Cumberland Infirmary, Carlisle. The unfortunate sufferer was a young man who had been a fortnight in the hospital, and on Thursday, having to undergo an operation, he expired immediately after receiving the anæsthetic. There appeared to have been a proper amount of care exercised by the surgeons in attendance, and doubtless the lamentable catastrophe was the effect of heart disease.

FOREIGN INTELLIGENCE.—In Paris they pretend to be acquainted with some extraordinary activity said to be going on in our English danger were able to effect their escape just in time.—Two deaths have taken place through the influence of chloroform. The first, a man named John Cassnach died in Newcastle Infirmary. The unfortunate man had been removed into the operation-room for the purpose of having a leg amputated, and manifested a great degree of trepidation on the subject. This fear, coupled with the action of the arsenals in the preparation of war material. Our Government, they allege, shows itself more and more anxious on this subject of armaments. It is dissatisfied with the quality of the iron coating for the new vessels, and has got some plates from the manufactories for the French marine at St. Etienne; and it is also engaged in testing certain new Congreve fuses of a most destructive character. But these experiments are kept carefully secret. Perhaps there is as much of what is purely alarmist as of what is real for these statements.—A marriage between the brother of the King of Portugal and the Princess of Savoy is talked of as in negotiation.—The semi-official *Correspondencia Autografa* of Madrid announces a joint intervention of England, France, and Spain in the affairs of Mexico. Spain, acting in concert with England and France, will send troops from Cuba to Mexico.—The Central Venetian Congregation have addressed the Emperor of Austria, praying for a diminution of the insupportable burthen of the military billeting system. The address finds publicity through the columns of a Turin journal.—King Victor Emmanuel is to leave Turin on the 14th for Florence, in order to open the Exhibition in that city on the following day. The Emperor of Brazil is now to be added to the other potentates who have recognised the new Kingdom of Italy.—Letters from Italy represent the Baron Riccasoli as daily securing to himself the esteem and support of his countrymen by his honest and straightforward policy, and the thoroughly national character of his administration.—The recent crossing of the Papal frontier by the Italian troops in pursuit of the Bourbonist brigands who had taken refuge in the Legations has led to the French representative demanding explanations from the Cabinet at Turin. Baron Riccasoli, of course, replied that the proceeding was unauthorised by him; it was much to be regretted; it should not occur again, and so forth.—General Della Rovere, whose administration of Sicily was most successful, has formally accepted the office of Italian Minister of War.—The extravagant rumours which arose out of a few English marines having been landed at Castellana have at last been set at rest by a letter from the Italian General commanding the district, which explains that the disembarkation took place merely for the purposes of drill. Of course, people in England required no explanation of the fact; but the sensation it created and the rumours it gave rise to in Italy and France were amazing.—On the return of the King of Sweden to Stockholm from his late tour in France and England, the Baron de Salaroli, Envoy Extraordinary of Victor Emmanuel, presented his Majesty with an autograph letter from his royal master, accompanied by the insignia of the Order of the Annunziata.—The anniversary of the coronation of the Emperor of Russia was celebrated at the cathedral, and in various churches of Warsaw, on Saturday last. It is satisfactory to find that the ceremonies were unaccompanied by any popular demonstrations of an antagonistic character, and that order was in no way disturbed.—News came from Posen of a great act of faith about to be performed from a patriotic impulse, in behalf of Poland. Upwards of 200 ladies, of the higher and middle classes, have resolved to make a pilgrimage from that place, on foot, to a shrine of the Virgin near Warsaw, and sixty leagues distant, in order to invoke the aid of Mary in restoring the Polish nationality. There can be no doubt of the sincerity of these ladies, but it is doubtful whether the Government will permit the pilgrimage.—Those miserable hostilities in Montenegro appear to be approaching a crisis. Omar Pacha has crossed the frontier into the territory of the Black Mountain, and his object can only be some striking act of punishment inflicted on the natives. On their side, the Montenegrins are not inactive. They have strongly fortified Giahovo, and the result of a meeting of the chiefs on Monday last at Cettigne, the capital, will probably be an immediate attack on the Turks. The European Commission is at hand, ready to intervene with its good offices when opportunity offers.

AMERICA.—The *Bohemian* has brought us later advices from New York, which possess some interest. The report is confirmed that a detachment of General Rosecranz's Federal division had been defeated by the Confederates at Summerville, in Western Virginia; but it does not seem that the engagement was a very serious one, the Federal loss being asserted not to exceed 50 or 60 men killed and wounded, though it is admitted that the 7th Ohio regiment was dispersed. We are again told that a battle "is believed to be imminent" on the banks of the Potomac; but we are not informed of any special reason for the belief, although several skirmishes are said to have occurred between the outposts of the hostile armies. A secret expedition had sailed from Fort Monroe, reported to be destined for Cape Hatteras, the object being, we may presume, to occupy the Cape with a view to arrest or impede the depredations of Southern privateers issuing from North Carolina harbours. It consisted of several frigates, steamers, and gun-boats, the whole making an imposing force. As General Butler, of Massachusetts, is entrusted with the

command of the expedition, and as it comprises an army of four thousand men, military as well as naval operations are evidently intended. A despatch from St. Louis affirms positively that General McCulloch, with 10,000 Southerners, is marching on Jefferson City, the capital of the State; and the assertion is corroborated by the announcement that the Federal authorities in Missouri have deemed it necessary to extend the proclamation of martial law from St. Louis to the whole state, and to declare that the slaves of insurgents will be emancipated. Accounts from Texas state that Fort Stanton, in the territory of New Mexico, has been abandoned and burned by the Federal garrison; and the whole territory is now probably in the hands of the Texans, the Federal troops at Fort Fillmore having previously surrendered. Arrests of suspected secessionists continue; and amongst the latest we observe the name of Miss Windle, a lady of some eminence in American literary circles. We once more hear of the privateers Sumter and Jeff Davis. Of the former we understand that, in humble imitation of the gallant Broke when he fought the *Shannon* against the *Chesapeake*, its captain lately sent a similar challenge to the commander of the United States ship of war *Keystone State*, to meet and have a fight on the high seas. Seeing that the event did not come off, it may be presumed that the Yankee captain respectfully declined the invitation, if it were given at all. The new arrangements with regard to passports in the United States do not apply to individuals travelling between the States and Canada, and the British possessions in the north. Poor Mrs. Edwin James has experienced a sad misfortune, for whilst stopping with the ex-Q.C. and M.P., her husband, at an hotel at Long Branch, a fashionable watering-place near New York, a thief entered her room and carried off all her jewellery, estimated at the value of £1400.—Tuesday night's *Gazette* contains an extract from a despatch received at the Foreign Office, from Lord Lyons, announcing that notice had been given by the Federal Government at Washington, that no one would be allowed to either land in or leave the United States without a passport. This notice seems to have been issued without any previous communication on the part of the American Government with the foreign ministers at Washington.

INDIA.—The Bombay mail has arrived, but the intelligence is not very important. Acts imposing a licence tax on artisans and traders, and establishing a paper currency, had received the Governor General's assent. No notes of a less denomination than £1 were to be issued, and the amount to be based on Government securities was not to exceed £4,000,000, coin and bullion being to be kept in hand for all other notes. The crops in the north-west provinces presented a most favourable appearance, and in the Punjab it had been announced that subscriptions were no longer needed for the relief of sufferers from the famine. A terrible storm had visited the valley of Peshawur, and had destroyed nearly 1400 houses in the city.

AFRICA.—A fresh addition to the British dominions has recently been made, as we are informed by the advices brought by the mail steamer from the West Coast of Africa. On the 5th of August, the territory of Lagos was formally ceded to Queen Victoria by the King, and the British flag was hoisted. We have yet to learn the precise extent of the cession; but probably our new territory is little more than a site for a trading station.

TO CORRESPONDENTS.

TO SUBSCRIBERS AND OTHERS.—All remittances by cheque, post-office orders, &c., are to be made payable to the Proprietor, Mr. William Smith, C.E., 19, Salisbury-street, Strand, W.C.

COMMUNICATIONS for the EDITOR to be addressed to H. G. Warren, Esq., 19, Salisbury-street, Strand.

ALL ORDERS or Communications with respect to the publishing department to be addressed to the Publisher, 19, Salisbury-street, Strand.

CONSTITUTING A NEW LODGE.—The same correspondent also writes, on page 120 of the *Book of Constitutions*, it is provided that the petition, *inter alia*, must be recommended by the Officers of a regular lodge, and transmitted to the G. Sec., unless there be a Prov. G.M., of the district or province, &c., in which case it is first to be sent to him, who is to forward it, &c., with his opinion, for the G.M. If there be no Prov. G.M., then the course is clear that the petition must be recommended by the Officers of the regular lodge, but is such recommendation a *sine qua non*, if there be a Prov. G.M. [We consider that the recommendation of another lodge must be obtained.]

ILLEGAL D. PROV. G. MASTER.—R. E. X. writes, "By Clause I., p. 49., *Book of Constitutions*, it is provided that the D. Prov. G.M. must have served the office of Master in a regular lodge." Also, by Clause II., p. 50, it is provided that in the absence of the Prov. G.M., the D. Prov. G.M. presides in any lodge he may visit within his district. On reference to p. 461, No. 76, 1860, of your MAGAZINE, a very worthy brother received his appointment as D. Prov. G.M. without the necessary qualification, he not having filled the office of Master of a regular lodge, hence the appointment was *illegal*. In such a case would the W.M. of a regular lodge within such district be justified in refusing to leave his chair on such D. Prov. G.M. demanding the right or privilege of presiding, as aforesaid? It is presumed that he would be so justified until the D. Prov. G.M. became an installed Master, and was re-appointed to the higher office.—[We should consider the appointment as null and void, and would certainly not vacate the chair in favour of one who was not an installed Master.]