

LONDON, SATURDAY, AUGUST 5, 1865.

MASONIC SAYINGS AND DOINGS  
ABROAD.GERMANY.—*A New Masonic Reform Project.*—

The Eisenach Lodge "Karl zur Wartburg" has forwarded to the Hamburg Grand Lodge a project for Masonic reform, and Bro. Buek, the Grand Master, has appointed this day for a meeting of the lodges of his province, with a view to deliberate on this motion, which has been drawn up by Bro. Amelung, the W.M. of the Eisenach Lodge. The following are the chief features of this projected reform:—

1. The beneficial effects of the labours of the Masonic Craft towards the attainment of its humane and moral objects can be best secured by an active co-operation of all its members.

2. The promotion of social intercourse within the brotherhood is not solely an urgent want of the association itself, but an especial postulate called forth by the spirit of the present time.

3. A salutary development and preservation of social life in the association, as a whole, can be secured only by an intimate and immediate connection between its individual lodges.

4. It is therefore a task incumbent upon the constitution of the association to build up the Grand Lodge, as a forum (*Sammelpunkt*), for the fraternal intercourse among the individual lodges, to impose upon the latter the obligation of an active personal participation in all resolutions affecting the fundamental interests of the entirety of the brotherhood, and to cause the individual lodges to be fairly and properly represented in all Grand Lodge meetings, so as to establish an effective centralisation in all matters relating to the general interests of the Craft.

The remainder of the paper contains the proposed regulations and particulars for carrying out the project, and securing the satisfactory working of these legislative and consultative Grand Lodge meetings. The deliberations on this proposal are to precede the first assembly of the association of German Masons which is to take place on the 12th and 13th of the present month.

*Masonic Jubilee.*—A rare Masonic Jubilee took place at Berlin, on the 13th February last; it was held to commemorate the seventy-fifth anniversary of the initiation of Bro. Marot. The latter was first initiated in the Lodge *Zum aufrichtigen Herzen*, at Frankfort-on-the-Oder, on the

13th February, 1790, at the age of nineteen years, and has been acting as W.M. of the Berlin Lodge *Zur Verschwiegenheit* ever since the 6th of July, 1805. The celebration of this festival took place with great *éclat*; the Crown Prince of Prussia, as Deputy Protector, was present at the banquet given in honour of the hero of the day, and the Marot Benevolent Fund was the subject of especial patronage on the part of the guests.

*Death of Bro. Brugger.*—Bro. Dr. Brugger, the Orator of the Heidelberg Lodge, *Rupprecht zu den 5 Rosen*, died on the 12th of May last, in the seventieth year of his age. During twenty-four years he had been a member of the Craft, and had for twenty years contributed by his speeches and writings towards the diffusion of light and humanity. Bro. Brugger acted as Minister of the "German Catholic" Congregation of Heidelberg ever since this denomination of Freethinkers was founded by the well known Johannes Ronge (1843), with a view to eliminate the last remains of the power of Popery and Romish priesthood in Germany; and even Bro. Brugger's staunchest opponents could not deny that he always discharged his duties as a minister in a true evangelical spirit, and with real Christian charity and moderation. The deceased had also acted, for seventeen years, as chairman of the *Verein für Deutsche Reinsprache* (Association for the Propagation of the Purity of the German Tongue), and in editing a periodical called "*Die Deutsche Eiche*" (The German Oak), devoting his energies to the preserving of the national idiom in its original purity. Bro. Brugger well performed his last Masonic act, by appropriating his fortune of about 8,000 florins exclusively to the benefit of benevolent institutions. His funeral, though performed without any pomp, was numerously attended. It is stated by the "*Bauhütte*," that three Protestant clergymen, among whom were Dr. Zittel, followed the bier.

ITALY.—The Pisa Masonic lodge has sent to all lodges of Italy a circular stating that Bro. Antonelli, member of the Chamber of Deputies, and of a lodge at Turin, has rendered himself unworthy of belonging to the Craft, not only by advocating on the tribune reactionary principles with reference to the proposed suppression of religious corporations, but also because he is understood to be registered among the *terziarii* of the Benedictine and Franciscan Orders. At the same

time, Bro. Antonelli is "invited" to give a satisfactory explanation of his conduct. The *Monde Maçonique*, from which we extract this notice, is of opinion that a man's capacity as a monk does not render him unfit to be a Mason, the monastic and Masonic institutions not excluding or being incompatible with each other. At the same time it states that, previous to the revolution of 1789, monks used to be rather numerous in the French lodges, and that even the Lodge La Triple Unité, of Fécamp, and various other lodges were founded by Benedictines.—By resolution of the Supreme Council of the Turin Grand Orient, the Lodge La Fratellanza has been suppressed, for having designated the transactions with the Papal Government as a "negation of human progress," and thus entered upon the arena of politics, contrary to the statute of the Order, also for having given publicity to its opinion without the requisite authorisation from the Grand Orient.

THE LEVANT.—The *Bauhütte* has the following on the position of Masonry in Asia Minor:—The Lodge Palestinae, No. 415,\* of Beirut (*Bépuros* of the Greeks, and Berothai of the Phœnicians), situated, as it were, at the gate through which European institutions and European civilisation find an ingress into Asia, seems to acquire considerable importance for the diffusion of the light of Masonry amongst the Mahometan inhabitants of the West of Asia. This lodge is about to be transferred to a new temple, when it has determined that Bro. Abd-el-Kader's two sons are to be initiated as Masons. The Emir being very well satisfied with his capacity as a Freemason, and enthusiastically inspired with Masonic ideas and aspirations, his taking his offspring to the altar of the Craft is easily accounted for. At the same time it is rumoured that Emir Rasslan, a Drusian Chieftain of the Libanon, a man of Armenian and French education, as well as David Pasha, the Turkish Governor of the Libanon, have resolved to join the Beirut Lodge. This congregation will thus, by its lively spirit and persuasive activity, prove more than many other lodges that Freemasonry should be, and means to be, a truly humane confederation, and a link of fraternity between men of all creeds and of all countries. This idea is likewise embodied in the composition of the council of the lodge, the W.M. being a

\* This lodge works under the constitution of the Grand Lodge of Scotland; its W.M. is Bro. Abeasis, and its S.W. Bro. J. Eldridge, H.B.M. Consul-General.

Greek (Bro. Aleais), the S.W. an Englishman (Bro. Eldridge), and the J.W. a Frenchman (Bro. du Chêne), the German Nationalities being represented by three Germans and Swiss (one of whom, Bro. Eduard Koller, of Zurich, acts as Treasurer), while the Secretary of the lodge is an Italian, Bro. Vergi. The seal has an inscription in English, owing to the Beirut Lodge belonging to the province of the Grand Lodge of Edinburgh; its motto is, "In the Lord is all our trust." The future prospects of this nucleus of Masonic life in Asia Minor are of a most promising character.

UNITED STATES.—*Lincoln and the French and Italian Lodges.*—More notice has been taken in France than in this country of the fact that the late President Lincoln, as a member of the Grand Lodge of New York, occupied an eminent position in the Masonic confederation. The French lodges which, throughout the duration of the civil war, have continually evinced a lively though latent sympathy for the cause upheld by the northern states, have embraced the opportunity, offered by the assassination of Bro. Lincoln, to manifest and proclaim their sentiments and opinions with reference to the cause of which the late president was the first and natural representative. It is to be regretted, however, that our French brethren should have, at this occasion, unwarrantably encroached on the province of politics, so essentially foreign to the institution of Masonry, and thus laid themselves open to the apparently well founded accusation on the part of their and our antagonists, the papists, "that they claim liberty as their exclusive privilege, and are always ready to deny it to those holding opinions divergent from theirs" (see *Gazette de France*). A late issue of the *Monde Maçonique* contains some twenty allocutions delivered in lodges, circulars sent round and addresses forwarded to American lodges, to the United States ministry of Paris, London, and Turin, and to Mrs. Lincoln. We subjoin the address sent by Bro. de Luca, the Masonic Grand Regent of Italy, to the Hon. George Marsh, the American representative at the Italian court, this being the only document, amongst the many, that emanates from a recognised Masonic authority.

To the Hon. George Marsh,

U. S. Minister for Italy.

Sir,—The eminent man who has been carried off by an atrocious crime, Abraham Lincoln, was the powerful motor through whose agency the abolition of slavery has become a reality.

On this account, Abraham Lincoln is not only a great citizen of your country, but one of the chief benefactors of mankind at large.

To him the Freemasonry of all parts of the globe owe a tribute of gratitude, of regret, and veneration.

Permit me, Sir, that I request of you, in the name of the one hundred and eleven Masonic lodges of our province, to transmit to the Government and people of the United States the expression of our deeply-felt pain and our sincerest desire that the work, so well started by the illustrious deceased, may be fully developed and carried out through the power of your republican institutions.

Our Masonic lodges have taken mourning for nine days.

Receive, Mr. Representative, the expression of my deep respect.

FRANCESCO DI LUCA.

Turin, April 21st, 1865.

The Grand Chancellor,  
M. Macchi.

*German Masonry.*—The German Lodge Meridian (No. 2) of St. Louis, Missouri, has prefixed to its list of members for this year the following address:—"In forwarding to you this year's list of our members, we are not only fulfilling a Masonic duty, but also redeeming a debt of gratitude to many sister lodges in the distant German fatherland, that have, on many previous occasions, favoured us with valuable communications. The distressing conditions into which our country has fallen, once so happy and so blessed by the hand of the Grand Architect of the Universe, cannot fail to exercise a most depressing influence also on our association. Many of our countrymen, whether they belong to our brotherhood or not (for we are all united in the same endeavours), have taken up arms for the defence of the country; many of them are slumbering in the cold bosom of the earth, carried away in the flower of youth from the circle of friends and brethren, but though the individual may go, the brotherhood will not be shaken, as all that is good, beautiful, and noble of the creation of the human mind will live in mankind, albeit the accidental bearer of these qualifications may perish. It gives us the more pleasure, therefore, to inform you that, notwithstanding the events of the times, our lodge has not only continued to thrive but has even increased its numerical strength and has, from an intellectual point of view, never ceased to improve in Masonic virtues. Just as the generations of men progress and aspire to higher perfection, dropping inveterate prejudices and carefully selecting the good from the new things, thus we also have always been endeavouring to conform ourselves to eternal and invariable laws of Masonry, at the same time to carefully examine all new ideas arising in the province of humanity and charity, and adhere to them if we found them worthy thereof. To have always succeeded in this endeavour to select

the best from the good, we, who are not free from the common defects and weaknesses of men; can hardly venture to assert, but we have always turned our eyes to the good, we have aspired towards truth, and honestly endeavoured to act up to the principles of true Masonry. In conclusion, we give you our fraternal salutation, and beg to add our assurance that we shall always be most thankful for any communication from your lodge or any other branch of our confederation.

"On behalf of the Meridian No. 2 Lodge,

"EMIL ULRICI, 1st Orator."

MEXICO.—The Grand Orient of Mexico has empowered Bro. Hermano de Uslar to prepare a connection between itself and the Grand Lodges of Germany. The following is the tenor of this power, according to the *Freimaurer Zeitung*.:—

Washington,\* Grand Architect of the Supreme Grand Orient of the National Rite of Mexico.

To our beloved and faithful Brother Hermano de Uslar, L.J.I.†

In conformity with the powers granted to our office, and the dignity and authority vested in us, pursuant to clause 8 of the regulations—considering the commendable traits of character that are combined in you, as honesty, patriotism, love of our eminent institution and the great merits you have acquired, in our opinion—we have appointed, and appoint you, our much-beloved brother Hermano de Uslar as our deputy, according to the ancient forms and usages, that you may initiate persons in the first three grades of the Mexican rite, and erect symbolical lodges, report progress to the Supreme Grand Orient of your labours, and the provisional certificates that you may issue, and which are to be valid and in force until the most worshipful Grand Lodge of the National Rite of Mexico delivers definite certificates, upon your commendation, and conformably to the general regulations. You are likewise empowered to carry out in our name, and with our authority, all actions and functions that are in keeping with the high dignity of a Deputy that we have conferred upon you pursuant to the powers vested in us; and we enjoin you more especially, in discharging the duties of your office, to endeavour, with all means within your reach, to annihilate pernicious prejudices, and maintain in their integrity the liberty and independence of our Fatherland.

\* Washington is the Masonic name of Bro. José, Ma. del Rio.

† *Libertad, Justicia, Igualdad.* (Liberty, Justice, Equality.)

In witness of these credentials being lawful and correct, we have impressed upon these presents our seal, and signed them with our own hand.

Given in the Eminent Grand Orient of Tenoxtitlan\*, this 10th day of February, 1865.

P.S.—Trusting to your zeal and punctuality, we empower you more particularly to act as legitimate representative of the National Rite of Mexico in the Masonic Assembly to be held in the Free City of Frankfort, and in all other Masonic gatherings both in Europe and America; and to endeavour to determine the Supreme Grand Orient of the said foreign countries to consider and recognise us as their brethren, and forward to us the documents issued by them, to contribute to the further diffusion of universal Masonry.

Registered page 2 of the ——— Book.

(Signed) WASHINGTON.

(L. S.) G.I.G., † S. G. Arquitecto‡.

#### SYMBOLISM.

(Continued from page 83.)

Resuming the abstract of Dr. Jacob Grimm's inquiry into Teutonic legal antiquities, we find that, in the introduction to his work, the author identifies legal tautology with that proper to the epic poetry of early times, which employed repetition as indispensable to energy of language. He finds the same character in both, in such epithets as "bright day," "dark night," "salt or wild sea," "shining gold," "white silver," "green grass," &c. The poetical mode of establishing distinctions by what is palpable to the senses, appears more manifestly in the marking of times and seasons, by the going out of the cows to pasture, or coming home to be milked, by the crowing of the cock, &c., in the taking of measures from the human person, even the size of a cauldron, which is ascertained by the age of the child that could be bathed in it. Some of the modes of assessing damages among these people were quite original; as we learn, for instance, that he who killed another man's dog was to hang the slain animal up by the tail, with the nose just touching the ground, and then to cover him up with wheat, so

that not a hair could be seen; and this heap of wheat was a compensation due to the owner.

When possession of land was given by a clod of earth from the ploughed field, a turf from the meadow, a branch of a forest tree from the wood, and of a fruit tree or vine from the orchard or vineyard, to be delivered; these acts, although considered as partly symbolical even by Grimm, appear to us, at least in earlier times, simply modes of rendering the delivery evident and sensible, without troubling the court of justice, consisting of, or attended by, half the population of the district, to perambulate the domain about to be transferred; and in those days almost every transaction, certainly every transfer of property, required the sanction of a court of justice, or at least of numerous witnesses. The similar use made by the Romans of turf, &c., we apprehend to have been purely symbolical, inasmuch as a turf cut from the nearest plot, we believe, delivered an estate in Asia. So amongst the Germans the straw, when a straw picked up in the road supplied the place of the turf, &c. It was manifestly a mere abstract idea, not being like the other things necessarily a part of the property delivered, but gathered anywhere. Moreover the word stipulated seems to indicate its Latin origin; and, as its instrumentality in delivering possession is found only amongst the Franks, or the countries that once owned their authority, it is not unlikely they might adopt it from their Roman subjects.

But the mode of employing it became more picturesque under the influence of German imagination. A man who wished to transfer or bequeath an estate to a person not of its blood, flung a straw into the bosom of him to be endowed, or into that of the lord who gave it over to him; the straw was thenceforward carefully preserved as a voucher for the transaction. A straw was otherwise often symbolically used. Breaking a straw was a form of engagement as solemn and irrevocable, we believe, as the striking hands, which bears a peculiar name in almost every Teutonic language, and is still practised among the lower orders in Germany, as it is in England. Equally symbolical is the use of the straw, when a man living alone, if attacked by night, took three straws from his roof, in addition to his dog and cat, to attest the outrage. Taking possession of a house by opening and shutting the door was surely the mere exercise of an act of possession before witnesses, although the door posts certainly

\* Tenoxtitlan is the old Aztek name for the Metropolis of Mexico.

† G.I.G.—Grand Inspector General (being the ninth and highest grade of the Mexican Rite).

‡ Supremo Gran Arquitecto (Supreme Grand Architect), the title of the Secretary of the Supreme Grand Orient.

did possess a peculiar sanctity. Amongst various principal forms of transacting business which appear to blend the two characters, some few are worth mentioning. The adoption of a son was effected in Lombardy by the adopters trimming, for the first time, the beard of the adopted; in Scandinavia, by his giving him his shoe to put on. Have we not here the origin of "standing in his shoes?" This form seems to have implied a recognition of the shoe proprietor's authority, and, as such, was required from a bride, who completed the marriage ceremony by putting on the bridegroom's shoe.

Natural children to be legitimated by the subsequent wedlock of their parents were placed under the mother's mantle during the marriage ceremony. Taking the keys from a wife was equal to a divorce; and a widow freed herself from her deceased husband's debts by throwing her keys into his grave, which was a virtual abandonment of her claims upon his property. A silken thread formed an inviolable inclosure. Knights enforced an oath by striking their swords into the earth. When two Scandinavians wished to swear brotherhood, a long strip of turf was raised, supported by a spear in the middle, and resting upon the ground at both ends; under this turf the intended brothers suffered their blood, drawn from wounds in the palm of the hand or the sole of the foot, to mingle; and they further mixed the blended stream with earth. They then knelt down beside or under the turf, and invoked the gods to attest their oath to avenge each others deaths like brothers. Accursed persons occasionally swore to their innocence with a similar form; it was called going under the earth, and was esteemed peculiarly solemn.

The mixing of blood is one of the points upon which the learned and patriotic antiquary is most earnest to clear the old Germans of any extraordinary barbarity; for which purpose he quotes Greek and Latin authors to show that similar, and yet more savage practices, such as drinking each others blood, were common amongst other nations. But, as most of his extracts, especially from Herodotus and Lucian, refer to the Scythians, we doubt the *Classicists* being much moved thereby in favour of the old Germans. In fact a very peculiar combination of seemingly incongruous humanity and tenderness marked the character of the early Germans or Teutones; and we incline to think that the incongruity will vanish if we

duly consider the deeply imaginative tone of their minds, the real tenderness of their hearts, their actually extravagant valour, enhanced by their religious creed, and the utter worthlessness of life in their eyes, save as it might be employed in acquiring glory.

#### THE EARLY AGES OF SCIENCE.

Probably but few topics can be selected more interesting to the antiquarian than the origin of the arts and sciences, but the subject is so clouded with mystical characters and superstitious associations, that it is by no means an easy task to eliminate from its history a complete and clear idea of the useful elements from which it sprung.

A great proportion of what knowledge we do possess is derived from tradition alone, and that couched in language so figurative as in many instances to be very uncertain in its meaning. There is, however, one remarkable fact to be observed regarding all religions, which is, a striking similarity in the general plan, although the details may differ widely. Such considerations, however distinct they may be from those relating to modern art and science, are by no means irrelevant when applied to the knowledge of the period to which we refer, when science was intimately associated with theological matters, and in fact supplied the priests with perhaps their most potent agent in impressing the masses with an idea of their power and wisdom.

According to the Biblical narrative some progress must have been made in the constructive arts as early as 2300 years before the Christian era, but the accounts of it could scarcely be preserved in any certain form until nearly 500 years later when letters were invented by Memnon the Egyptian, about 400 years after the period at which Noah is supposed to have parted from his offspring and gone eastward to found the Chinese monarchy; hence it may be presumed that the invention of letters must also have occurred independently in that kingdom, the inhabitants of which appear always to have pursued a most exclusive policy, guarding most jealously their own discoveries, and looking with distrust upon those of other nations.

The systematic prosecution of natural science does not appear to have commenced before the year 2233 B.C., but the results speedily arrived at from studying the celestial bodies show that very great care and a high degree of talent were at once brought into operation; but those results were at that period concealed under a garb of alle-

gory and metaphor peculiar to the Orientals, and which in after ages proved very perplexing to the western philosophers. Then, again, astrology and astronomy were so intimately associated that a tendency has existed to regard the students of Chaldæa as merely astrologers and magicians, whose arts were employed to effect and preserve the mental subjugation of the masses, over which they extended their influence, admitting, it is true, that astrology was the germ from which the more useful science sprung, as chemistry did from the blind groping of the old school of alchemists, but overlooking some of the most important conclusions arrived at.

As an instance of this we may cite the application of the mystical numbers which, in many cases, may be merely regarded as what we should now call fundamental data, wherefrom, by different processes, certain definite results frequently required in daily life are arrived at. Thus to take a commercial illustration, if we want to reduce shillings to pounds we divide by twenty; according to other precedents the Chaldees would have used twenty as a mystical number. That this is a tolerably apt illustration we shall presently be able to show by allusion to the number seven, which, from the earliest times of which we have any record, has been conspicuous for some supposed virtue. It is perhaps well here to mention the fact as accepted, that Moses had obtained his information chiefly from the very sect to which we have been referring, as "he was learned in all the wisdom of the Egyptians," and many of his precepts and instructions set forth in the Pentateuch bear signs of his having regard to the preservation of the bodily health of the Jews by certain sanitary precautions, to which he has given extra authority by associating them with others tending to the spiritual welfare of his people.

The number seven is particularly conspicuous as being regarded as mystic together with its multiples, and, in fact, it is much used in the New Testament, as, for instance, where the disciple asks if he shall forgive his brother "until seven times," and the reply is, "until seventy times seven." Now it is desirable to see how this particular number had become so impressed upon the human mind, and why the Chaldees had given it such importance. It is unnecessary here to enter into the arithmetical computations, but from certain multiplications of the number seven the length of a day is determined within two minutes, fifty-nine seconds of Sir John Herschell's calculation, which must be regarded as a very accurate result to be attained at the very outset of the science. It must be remembered that we do not intend to infer that the length of the day was discovered from the number seven, but that it was found to generate a convenient formula whereby to recollect and teach certain astronomical facts previous to the invention of written characters, and although the memory of the mystical nature

of the number has not yet passed away, the probable origin to which it may be ascribed is not commonly understood.

Astrology plays a most conspicuous part in the history of the pre-Christian sages, and in fact there is even at the present time a greater amount of reliance placed upon its dicta in certain circles than many would imagine, though we ought perhaps scarcely to be astonished at some reverence being paid to a superstition which can certainly claim antiquity of origin when we consider how many, even in educated circles, are led astray by spiritualistic theories dating no further back than the time of Swedenborg; and, in point of fact, it appears almost necessary for the comfort of the human mind that it should have some mystery wherewith to amuse itself, nor is it an easy task to determine exactly where science terminates and quackery begins. Many plausible arguments may be brought forward to support the system of ancient astrology, but it is very doubtful whether any such arguments were ever contemplated by the originators of that mode of divination. To take one theory for example, it is known that actinic (chemically acting, invisible) rays proceed from the sun and produce photographs and develop colours in different descriptions of organic matter, as herbage, &c. Extending this view the astrologers would say that radial influences are exerted by the heavenly bodies, which affect and direct the human mind, so that the results of human exertion shall depend upon the positions of such celestial bodies; and then if we care to pursue the matter further we can enter into the sophisms of odic force, but this is at present beside our object; and, probably, as a rule set forth *ad captandum vulgus*. Science, art, and religion, although not of necessity in any way radically opposed, could not progress together, and for the simple reason that the two former impress themselves upon the mind by force of fact and experience derived almost entirely from the outer world, whereas the latter, notwithstanding that it may to a certain extent be taught or implanted, cannot be said to have any development except a pure and interior spiritual faith arises, and it is therefore easy to account for the indefinite condition of technical knowledge previous to the era of those whom, for distinction, we may call the heathen philosophers, conspicuous amongst the first of whom stands Thales, the discoverer of electricity, the first Greek astronomer and geographer, who died 548 years B.C. He appears to have imparted an impulse to science, which, taken up by those who followed in his steps, gradually lead to the organisation of the more correct systems of our own times; but it appears that even then complication and confusion were to some degree introduced by the peculiar mode of reasoning of the metaphysical school of philosophy, which was decidedly too theoretical in its mode of dealing with natural phenomena. Thus, for instance, Lucretius, about 60 years B.C., gives the following

account of the action of the loadstone or magnet:—

But, first beloved illustrious Memnon know  
Ceaseless effluvia from the magnet flow :  
Effluvia whose superior powers expel  
The air that lies between the stone and steel ;  
A vacuum formed, the steely atoms fly  
In a linked train and all the void supply .

\* \* \* \* \*

An idea which was doubtless convenient, though the simple fact that a loadstone will attract steel in a vacuum shows that the atmospheric pressure is not requisite to magnetic attraction, and that Lucretius was not at the pains of studying himself what he undertook to explain to others.

We cannot conclude our brief notice of early science without some reference to alchemy, which, although modern in comparison with astrology, is almost ancient in regard to chemistry as it is now practised. Lovers of antiquity are almost unwilling to regard all the fantastic manipulations and apparatus of the magicians as a mere cloak for a nefarious commerce; but yet there is much reason to believe that such was but too often the case, and that the "learned Thebans," who flourished in some parts of the Western Empire, were not always occupied in preparing harmless "love philtres" to amuse the leisure or attract the wealth of the Roman ladies; nor the northern philosophers always seeking after the "Philosopher's Stone" or "Elixir Vitæ," although, doubtless, there were in the latter class many who blindly lost their time and fortunes in the infatigating research, which, like the "Perpetuum Mobile," has always been upon the point of being brought to a definite conclusion—but has not yet arrived at it.

The consideration of the errors and absurdities into which the ancients fell, and of all of which it is not probable that we have even now divested human knowledge, must lead the student of life to see the necessity of ever stedfastly observing the book of nature in whatever course he may pursue, as on all sides its leaves are open, rich with the rewards of knowledge for those who shall scan them diligently, whether in the confined regions of the habitations of man or in the open country, where, looking upon the glorious works of the Grand Architect of the Universe, we are insensibly led

"From Nature up to Nature's God."

### BOHEMIANISM.

Few things tend more to the comfort of mankind than a regular and systematic occupation furnishing a sound object to pursue, with the knowledge that diligence will culminate in prosperity; and, on the other hand, nothing is more deleterious to both mental and physical powers than the want of such regular occupation; and the evils arising therefrom are not merely due to the disquietude

of the mind at intervals, but to the overstraining of it alternated by these intervals. Such a course of life but too often leads to a species of dissipation peculiar to Bohemians, as they are termed, and of these we propose to give some account.

The genus exists under various phases, but as a rule they are associated together in small cliques, being to a certain degree gregarious, and such cliques usually are accumulated at certain hostelrys, in the intervals of labour, each association being somewhat exclusive as regards strangers, except indeed they be introduced by some of the members. A characteristic quality of the real Bohemian is that he by no chance is ever about the happy medium, a quiet orderly life is what he does not attempt to compass. With him it is always very high water or very low, he has plenty of cash or none; to-day he will have a champagne luncheon, to-morrow he will dine off bread and cheese.

Some of the most talented men of this and previous ages have lived and died in this manner; as, for instance, Marlowe and Richard Green. The Bohemians doubtless think themselves safe, knowing that they have the ability to earn money when they need it, so they make no provision for the future, and accordingly it sometimes happens that illness overtakes them, and unless they have some real friend (which very few have) they pass away almost unnoticed. Of course, in such a circle of society, very varied characters are to be found; some educated highly, others knowing nothing but what they have picked up themselves, some honourable, and many dishonourable. There is a species of individual amongst them known as a "large-hearted" man, who is in great request in Bohemian parties, he is much given to displaying liberal feelings, but we fear he at times forgets to be "just before he is generous." This is the man from whose relations a ten-pound note is regarded as very acceptable by him, but in the outer world he is a "gentleman of property," and acts accordingly, and when the funds fail, as they occasionally will do, he disappears for a while from his accustomed haunts, and on his return he informs his "friends" that he has just taken a Continental trip. He is sure to be found out before long by the fraternity, but they do not consider it gentlemanly to take any notice of such things, and, in consequence, he is treated with the greatest regard so long as he continues to be the moneyed man of the party.

The influence exerted over society generally by the class of whom we are writing extends far beyond what might be imagined by those who have but little experience of the matter, and that influence is moreover pernicious, especially to young men unused to the ways of the world, for they are led to believe in the power of these Bohemians to put them "upon a good thing," of course for a consideration, and we might mention more than one who, from being really an useful member of society, has, from his unfortunate asso-

ciation with men of unsettled habits, gradually degenerated into a schemer of probably the most unscrupulous class, and died miserably at what ought to be the prime of life.

Men who live upon their wits usually must have a high degree of tension on the brain, which, aided by the excitement of their leisure hours, speedily perverts the judgment and destroys the just appreciation of strict honour, and this is of course furthered by the struggle for life which is constantly present, because even when a considerable sum of money is made, it is as rapidly disbursed.

Scarcely is it possible to caution those who are about to enter upon the world against every form of Bohemianism which is at once the most seductive and the most deceptive of pretences, it ever holds forth promises of a tempting character, and those who belong to it are usually extremely plausible, and, in fact, it cannot be known until it has been experienced not only in one detail but in all, hence the only maxim which can be laid down on the subject is this, "Whenever you meet a man who has no trade, profession, or regular occupation, you may be tolerably sure he is a Bohemian," and, in accordance therewith, be careful how you have any transactions with him.

It is a certain fact that those who are young will not avail themselves of the advice of more experienced persons, and a fair offer will but too often lead them to believe that those who make it are in reality sincere, or, if they do not think this, they are apt to trust to their own shrewdness for protection; but that generally proves but a feeble staff, for it is a weapon in the hands of the adversary who well knows how to use it. The only safeguard which can be universally applied is the strict adherence to rigid honesty, which must infallibly triumph in the end, as it cannot be stultified, by reason of its sound foundation, whereas every turn and bend of the tortuous course of nefarious scheming is a weak place, which may be broken through even by the most trivial accident.

## ARCHITECTURAL REVERIES.

### THE ROOF AND THE SPIRE.

One of the most striking elegant features of the ecclesiastical architecture of central and western Europe in the fourteenth and fifteenth centuries is undoubtedly the spire. Nevertheless, it is but a merely parasitic and decorative adjunct to the tower, which, as a structure devised for the reception of a peal of bells, either as a detached building or as forming an integral part of the sacred edifice, existed many centuries before its spiral completion was realised by the bold and graceful designs of the architects of Germany and France. In Italy, while the Medieval architect often lavished his choicest devices on the bell tower or campanile, which was generally detached from the main building, the spire never developed itself in its true Gothic glory of tracery and pinnacle,

as at Antwerp or Strasbourg. In southern Italy, indeed, even the original germ of the spire, the acutely-pointed roof, seldom developed itself as an apex to the tower; the roof being, as a general rule, nearly flat, and almost invisible from below. This is the case in the marvellously beautiful detached campanile of the Duomo at Florence, which the Emperor Charles V. regarded as a vast jewel, which, despite its dimensions, should be shielded, like some precious piece of goldsmith's work, by a covering of glass; but further north as in the campanile of the Piazza San Marco, at Venice, a high and acutely-pointed roof rises from the top of the tower—and tower-roofs of this kind are, undoubtedly, the germs of the true spire. In Italy, however, the germ appears to have possessed but a weak principle of vitality, and it never developed itself into architectural life; while in central and western Europe—in Germany, France, and Flanders—the true germination took place, and plant-like, shot aloft into those exquisitely beautiful ramifications that rival the intricacy and beauty of vegetation itself. Whether in leadwork or slatework, or more boldly composed of solid stone, the pointed roof may be traced in the Gothic edifices of central and western Europe through every gradation of its progress, from the merely exaggerated roof, as an adjunct and climax to the tower, till it finally assumed the form of the perfectly defined spire; when it became the chief instead of the secondary feature, the tower, which, in the new combination, sank into the inferior position of a mere base or pedestal to its own ambitious superstructure. The spire must therefore be considered as but a happy exaggeration of an ordinary roof, just as the steeple-shaped head-gear of the ladies of the fifteenth century was a fashionable exultation of a simple cap of earlier periods; or the high-peaked hat of the Puritan a similar extension upward of the low close-fitting bonnet that had preceded it.

In tracing the history of agricultural progress we shall often find that it is in exaggerations of this kind, where some prominent feature of a building has been carried beyond its positive and necessary limits into fanciful proportions, and where those new forms and limits have become dependent on the individual taste of the designer, that some of the most graceful features in the art have been originated; and in proportion to the appropriateness and the grace with which the earlier innovators in any branch of art have invested their innovations, such divergencies have become more or less permanent features in the class of art to which they belong.

Pointed roofs of slate, as they grew higher and higher, under the guidance of the quaint designs of the Flemish architects, offer some of the most remarkable varieties of its steeple form in its transition from the high-peaked roof to the positive spire. After starting with gradual culmination towards a point, those ingenious slaters would, for instance, entirely change the direction of the ascending line, and make it suddenly bulge out, like the capital of a Hindoo column, or the massive shoulders of a Dutch figure, expanding above the scarcely adequate support of a slender waist. The bulge would then, perhaps, be narrowed again to a second waist, or rather neck, swelling, at last, into the final head, which probably would assume the form of an inverted pear, the

narrow part of which being upwards, and terminating, as it were, in the stalk, the staff of the weathercock was thus achieved as the crowning feature of the device; and here we have a high-peaked Dutch or Flemish roof, almost worthy, by the ingenuity of its design and structure, and by the variety of its outline, to be recognised as an actual spire.

But it was only when greater architectural skill and boldness ventured to construct the lofty and decorative roof entirely of stone, that the genuine character of the true spire developed itself; and having once developed itself, blossomed, as it were, into so many forms of beauty, such intricacy, and such complicated and almost endless perforations, that the idea of a mere roof was no longer suggested by its aspect, any more than the rich colonnade and cornice of a Corinthian temple suggest the idea of the timber beams and props of which they are the artistically-developed exaggerations, or to use a simile from a merely mechanical art, than a powerloom, with all its recent improvements and complications, for stocking weaving, recalls the simple device of the original knitting-pins. This last is, however, not an accurate simile, inasmuch as the developments of the loom have each had their allotted function to perform, neither more nor less; while many if not most of the architectural features alluded to are almost entirely parasitic or decorative.

The humble origin of the spire is forgotten in the contemplation of its varied richness and beauty, and its original purpose, as the mere roof or cap of the building is entirely overlooked, just as in admiring the coronet of a peer, rich with its gold and gems, we are apt to overlook in a similar manner the equally simple fact that, after all, it is but an ornamented cap or hat, which the goldsmith and jeweller have by degrees converted into an elaborate piece of head-gear, in which the original purpose appears so utterly ignored, that it seems to have become a mere decorative object for heralds to paint on coach-panels, as a means of defining various gradations of rank, instead of being of any sort of use as hat, cap, or even helmet.

In art matters, retrospection, especially historical retrospection, is always instructive. By teaching us the original uses of features which the profuse elaborations of inventive design have obscured, or turned to actually new purposes, it forces us to become acquainted with the true spirit of those features, and creates in the mind of the art-student a natural tendency to treat them with that sentiment of their origin and history which is sure to lead to a more intelligent view of design than those impressions and convictions which found themselves upon the mere externals of existing models, without a knowledge of what may be termed their vital principle, and the nature of the germ from which they have sprung. Thus, a young architect fully imbued with the knowledge that the spire was in its origin merely the roof of the tower, will design his steeple or spire with a certain definite feeling arising from his knowledge of its pedigree, that is sure to impart it to a more consistent and appropriate character than he would have given to it if in utter ignorance of its origin. For instance, if he should choose to make his design consist of successive stories, the acumination being rendered gradual by a series of slender pinnacles, and delicately-

worked miniatures of flying buttresses, as in the graceful spire of the Hotel de Ville at Brussels, he will then give to his perforations more absolutely the character of lateral windows; while, if he should greatly simplify his design, making the acumination continuous to the apex, and only enriched at the ridges by the usual decorations, then, when he proceeds to lighten the effect of the mass by a certain number of perforations, he will give to those apertures the character of dormer windows, which, in fact, they are; such openings in many of our English village steeples, showing by their character that they were intended to stimulate the smaller dormer windows that, whether for use or ornament, are generally found in the high-pitched roofs of Gothic buildings of the fourteenth and fifteenth centuries. Even when the design of a spire is most complicated and intricate, as is that of Antwerp and others that might be cited, the original roof character may still be traced, though not so obviously; and in modern designs it may be asserted, as a principle, that in proportion as the original roof feeling is preserved in sentiment, however veiled by the beauties and intricacies of profuse decoration, so the design of a modern spire will have stamped upon it the seal of true art feeling, or the reverse; for mere idle device, not inspired by the life-breath of original purpose, will become tame, and seem wanting in a living something that no idle elaboration can supply, however profusely resorted to.

From the tower-roof, that in its richest form developed itself into the spire, the dreamer of architectural dreams, or *reueur* of architectural reveries, is led to the subject of roofs in general, the history of which is not so satisfactory, inasmuch as, after having arrived at a certain degree of development in the principles of structure and in artistic beauty, that branch of the noble art gradually declined, especially in this country, and the roof, which should be the crowning feature of the edifice as the most intrinsically important feature of all, was made to sink out of sight behind the parapet, or offended the eye of taste by its unsightly aspect, and the absence of any attempt whatever at artistic treatment.

In order to fully appreciate the nature of this retrogression, it is necessary to consider the nature and purport of the roof in its original and rudely primordial character; and it will appear at first a somewhat paradoxical statement, when it is asserted that roofs were built before walls—that the roof was not only the most important part of the building, but the only part; so that there were, in fact, roofs without walls to carry them, and, moreover, never requiring walls to carry them. Not to be enigmatical, it may be as well to state at once that the earliest known form of a constructed dwelling was the Tent form, which is, necessarily, all roof. Taking it for granted that Central Asia was the cradle of (at all events, for a branch of) the human race, and that all our forms of civilisation have travelled to us from thence—a theory more and more firmly established by the successive discoveries of recent times—we must accept the tent as the first form of a constructive human dwelling—a form in which, as we have seen, the building was simply roof, all roof, and nothing but the roof. As more permanent forms of dwellings developed themselves in the East with increasing population and increasing civilisation, the roof remained

still, if not the sole, at all events the principal, feature of the more permanent forms of human abode. In the East, it was shade rather than any other form of protection that was chiefly sought, and, therefore, the roof was carried far beyond the nucleus, or enclosed portion of the dwelling, and supported at its farthest extent by a series of props or columns; so that, without retiring within the walls of the dwelling, which was probably only done at night, shade and comparative coolness might be enjoyed, at all events on two sides of the building, during the whole of the day by means of the far extending eaves of the roof. This was little more than a permanent form of tent, and was entirely composed of timber, and yet it contained the germ of all the main features of the Greek temple, which, in its completest form, offers one of the most perfect and magnificent results that the art of building has ever produced. In that form of structure, in its highest state, the roof was frequently composed of stone like the walls and columns, and was consequently an important and conspicuous feature in the building; the pediments or gables becoming the field on which those sculptural displays were exhibited, the remains of which are the chief glories of ancient art.

In Roman times richly-decorated roofs are described by many ancient writers, and so conspicuous and important a feature were they considered, in an artistic point of view, that they were frequently composed entirely of bronze, highly wrought with decorative detail, and profusely, or entirely gilt. Such was the roof of the Pantheon. With the fall of the Roman empire, the art of constructing semispherical or vaulted roofs of stone, or of brick, covered with the famous Roman cement, seems to have been lost; and, in the unsettled periods which followed, the use of bronze for that purpose would have been simply inviting the attack of those wandering hordes who lived upon the plunder of ancient European civilisation before they settled down upon their conquests, and grew into those nations who have created a modern civilisation more thorough and complete than the one they destroyed, or was ever dreamed of in the palmiest days of Greek or Roman supremacy.

As the modern nations of Europe began to assume form and consistency, the art which their ancestors had destroyed began to revive, and a new architecture suited to the age, combining itself with many of the ancient forms, soon began to display original power. The stone or bronze roof, however, did not reappear. Solid walls and columns, more or less decorative, were simple forms of architectural work which could be achieved by builders who were relearning a nearly lost art; but stone vaulting or doming was beyond their skill, and the roof became a flat timber one, with a second roof above to shoot off wet. The roof had, therefore, fallen from its high estate as the principal part of the building, to be treated as the most conspicuous and the most beautiful feature, and had sunk to the position of a secondary member of the structure. This change of character was partly the result of difference of climate. The northwest of Europe had become the centre of the new civilisation, and in those regions other conditions were rendered necessary. In the south and east, shelter from the sun was chiefly sought, while in the new centres of human activity shelter from the keen north wind, the driving rain,

and the winter snows were the chief objects sought in constructing either domestic dwellings or public edifices; and so the walls had become fully as important as the roof, inasmuch as the protection of the dwelling was sought inside the walls, and not outside them as in the south, so that projected eaves supported on columns did not reappear in the modern architecture. The northern roof did not extend beyond the wall, and the external columns of southern and eastern countries were transferred to the interior of public buildings to support the greater expanse of roof between the external walls.

Even in the great churches the roofs were at first of wood, protected outside by the slopes of lead and other contrivances; but eventually the internal roof, or ceiling, was composed entirely of stone by a system of vaulting more perfect in principle, perhaps, than any known to the architects of Greece or Rome; but even when this great triumph of masonry was effected, many of the examples of what are perfect masterpieces both of construction and decorative design—even then, no generally prevalent attempt was made to produce an equally solid, perfect, and dignified external roof. This feature still remained a mere substitute for a true roof, tiles or lead supported on steeply-pitched rafters being the highest form it attained to, even when the interior ceilings of stone or timber forming the support of the shabby external covering of lead or tiles had attained to their greatest perfection and beauty. It is true that the external ridges were sometimes ornamented with a slight crest of ornamental metal-work, but, as a rule, the external roofs, even of our grandest cathedrals, were a poor pretence and temporary expedient, as it were, for a true roof—not much nearer to the real object that ought to have been attained than the temporary rick-cloth of the former is to the permanent thatch of the hay or corn stacks for which it is the momentary substitute.

The roof, then, did not in our sacred structures during the Mediæval periods, become the crown and glory of the buildings, as in the temples and other public buildings of the classical epochs of civilisation—that is to say, as a general rule. A few examples might perhaps be cited of solid stone roofs. We remember, however, chiefly one worthy of being brought forward as an example of anything like a perfect result; but that one is a glorious piece of work, grand, massive, ornamental, and of a form and structure that might have endured almost for ever, as against the wear and tear of the elements; but the more destructive hand of man found means, in one day's work of fire and sword, to reduce the structure to the grand ruin which it now remains. We allude to the noblest of Irish ecclesiastical monuments, the remains of the magnificent church at the Rock of Cashel, in Tipperary. The scale of this grand pile of conventual buildings, including the church, is most noble, and the situation, perhaps, unrivalled. The nucleus of the building is probably of as early date as the seventh century, and consisted originally of a small church, around which all the subsequent buildings successively grouped themselves. The curious ornaments of this most ancient part of the building are of the style found in the singularly curious and beautiful Irish manuscripts of that period. The dimensions of this portion of the building are, in fact, comparatively small; and it forms

but a kind of recessed altar to the vast and lofty church (of probably the fourteenth century), which was eventually added to it. It is this latter portion of the building that is massively crowned with an external roof of stone, of wonderfully skilful structure. The slabs are 2in. or 3in. thick, and of a very hard and compact kind of stone, on which the action of the air does not appear to produce the slightest effect. They are alternately toothed and grooved, so as to overlap each other in a very perfect manner, channels being cut down the exposed surface of each, to carry off the great bulk of the rain-fall. The gutters at the foot of the slope are of similar structure, the whole of the massive stone roof being in all respects fitted to resist the wear and tear of a long series of centuries. As almost a solitary instance of a Mediæval stone roof of grand architectural character, it is well worth an express trip to Ireland to examine it.

But, while in our sacred buildings, during the Mediæval epochs, we did not develop the principle of a decorative external roof, except in the almost solitary example above described, yet, in domestic dwellings and in public buildings of a secular character, much more was achieved in that direction. In the serried lines of street houses, the gable end of the roof was made a highly decorative feature; and if the flank of the roof had to be presented to the eye of a spectator in the street in case of wide buildings, then, a succession of richly-decorated dormer windows supplied the place of the ornamental gable; and the ridge of the roof, which had in all cases become steeply pitched, to prevent the accumulation of snow in our northern climates, was frequently enriched with a crest of richly-wrought metal-work. In public buildings in a more or less detached position, when the great expanse of one or both sides of the high roof were in view, the monotonous effect of so large an undecorated space was agreeably broken up by ranges of prettily-designed dormer windows, the upper rows being introduced, perhaps, only for effect, while the apparent expanse was further reduced by a high parapet, great part of which consisted of rich open work in stone, which was often a very important feature in Mediæval buildings of this class, particularly in Germany. At a somewhat later period, in France more especially, the architects of the French chateaux of the epoch, known as that of the Renaissance, perceived the value of the roof as a feature by means of which a fine variety of "sky-lines" might be achieved, and great nobleness of general effect imparted to the building.

Of this feature in the epoch referred to, the roofs of the old Louvre and the Tuileries might be cited as well-known examples, though there are many better; and also of somewhat similar kind, though inferior in scale and treatment, some of our own mansions of the reigns of Elizabeth and James. But the roof, in this form, though of imposing general effect, and forming, as it ought, a conspicuous feature in the general design, is yet unsatisfactory, as being of less durable materials than the rest of the building; while, as its crown and completion, it should be of fully equal, if not superior character, as to durability and massively monumental aspect.

In some of our vast new London hotels, the Louvre style of roof is being successfully enough adopted; but beyond this there does not as yet appear to be a dis-

position on the part of our architects to advance. But they must eventually do so. It is well known what would be the arguments used against an advance in the direction required, and that those arguments would refer to "the great weight of such roofs," and the "vast increase required in the thickness of the walls," and much more of the same kind. But all this plausible talk will have to be given up and the real thing done. For, until the roof—which should be the main building what the capital is to the columns—has become of equal importance, solidity, and permanent monumental aspect, to the main walls of the structure, our architecture will remain in a comparatively rude and incomplete state. In what precise way this may come about is not at present very clear; but that the rick-cloth system as a substitute for a roof, cannot last, is clear enough. Rafters, clothed with either tiles or slate, will have to give place to something of far more solid and permanent character.—*Builder*.

### MASONIC NOTES AND QUERIES.

#### PROOF OF THE EXISTENCE OF GOD ADOPTED IN FREEMASONRY.

"A Correspondent" will find, towards the close of Archbishop Fenelon's excellent "Treatise on the Existence of God," the following passage:—"We have thus followed the traces of the divinity through what are called the works of nature. We may observe, at the first glance, an all-powerful hand, that is the first mover of everything in every part of the universe. The heavens, the earth, the stars, plants, animals, our bodies, spirits, all discover an order, a nice arrangement, a skill, a wisdom far superior to our own, which is the soul of the whole world, and which conducts everything to its destined end with a gentle and insensible, but all-powerful sway. We have seen, if we may so speak, the architecture of the universe, the just proportions of all its parts; and one look is enough to discover to us, in an insect yet more than in the sun, a wisdom and a power that shine forth in its meanest works. These are views that strike the most ignorant." This is the proof of the existence of God adopted in Freemasonry. The very title by which we address the Deity—The Great Architect of the Universe—indicates what is the kind of proof upon which we rely. There is no mind to which this proof is not perfectly intelligible. Every individual admissible to the lodge can thoroughly understand it. The same cannot be predicated of other proof. Some of such proofs require for the due comprehension of them an acuteness joined with a power of close attention which few men possess. Where there is the necessary mental subtlety, the capacity of long and continuous meditation of the same subject is very often wanting.—CHARLES PURTON COOPER.

CORRECTION does much, but encouragement will do more. Encouragement after censure is like the sun after a shower.

ABUNDANCE is trouble, want a misery, honour a burden, and advancement dangerous; but competency, happiness.

THOUGH love cannot dwell in a heart, friendship may; the latter takes less room—it has no wings.

WHEN we hear that a friend has detected some fault in us, we are always disposed to do him the same favour.

## CORRESPONDENCE.

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

## SURREY PROVINCIAL GRAND LODGE.

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

DEAR SIR AND BROTHER,—Will you do me the favour by giving space to this in your next valuable publication, in order to correct an error which appears in the concluding part of the report of the proceedings of the Surrey Provincial Grand Lodge, held on Saturday, the 22nd ult.

As a visitor on that occasion I was called upon to respond to the toast proposed by the Provincial Grand Master, and the Right Worshipful Brother did me the honour to couple my name with the compliment. I made no allusion whatever to my "nativity." Had I, in the course of my reply, considered it reasonable or admissible by our rules to state whence I came, I would have testified my origin by undeniable sentiments of a native of "Hungary," but, with all due courtesy, I am not an Austrian.

Yours fraternally,

J. B. DE SACKIL.

## THE ROYAL MASONIC INSTITUTION FOR BOYS, WOOD GREEN.

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

DEAR SIR AND BROTHER,—Your correspondent, "Ignoramus," is quite right in stating that Mr. Edwin Pearse was awarded the first prize for the competition designs for the Freemasons' Boys' School, but he nevertheless did *not* furnish the "original design," nor is the general plan of the building, which has been erected and now being finished under *my* superintendence, that which was premiated by the committee. I presume that I know more of this affair than your anonymous correspondent, who very correctly styles himself "Ignoramus." If, therefore, he will have a little patience, and not rashly speculate on wrong data, and endeavour by his overzeal to pervert the truth, which must inevitably mislead, he will, when the proper time arrives, be put in possession of *incontrovertible facts*, which will, judging from his seeming desire to enhance the valuable services of his unknown friend, be as unpalatable to him as "the abrupt tone of denial" he complains of.

"Ignoramus" is, of course, at perfect liberty to make any comment he pleases, but I shall not be tempted thereby to make any further observations until the completion of the building.

I am, dear Sir and Brother,

Yours fraternally,

STEPHEN BARTON WILSON.

Bucklersbury, August 1st, 1865.

A HANDSOME woman pleases the eye; but a good woman pleases the heart. The one a jewel, the other a treasure.

## THE MASONIC MIRROR.

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

## METROPOLITAN.

BELGRAVE LODGE (No. 749).—An emergency meeting of this admirable lodge was held on Thursday, the 27th July, at Anderton's Hotel, Fleet-street. The W.M., Bro. Thomas Nash, opened the lodge in the first degree. As there were no initiations the lodge was immediately opened in the second degree, and Bros. Wickham and Zahnsdorf were passed as F.C. The lodge having been opened in the third degree, Bros. Battey, Painter, Herbert, and Jones were raised. Both these ceremonies were very ably performed by the W.M. The lodge was then closed in the third and resumed in the first degree, when, the lodge being very full, Bro. Garrod, the Secretary, moved, pursuant to notice, "That the initiation fee to this lodge be raised to six guineas." Bro. Runting having seconded the motion, the W.M. put the same, when it was carried unanimously. The brethren then proceeded to consider how part of the funds of the lodge should be invested, and after a discussion, in which several brethren took part, it was resolved that, as the lodge had a large balance in hand more than was required for its present or prospective wants, £100 should be invested in Consols in the names of three members of the lodge. There being no further business to transact, the W.M. closed the lodge, adjourning its reassembling till the second Wednesday in October. The brethren afterwards adjourned to the banquet, and spent a pleasant evening together.

ROYAL OAK LODGE (No. 871).—The regular meeting of this lodge was held on Wednesday, July 26th, at the Royal Oak Tavern, High-street, Deptford. Bro. H. A. Collington presided, assisted by Bros. G. Wilton, P.M.; J. H. Pembroke, S.W.; R. Mills, J.W.; F. Walters, P.M., Sec.; W. Andrews, S.D.; J. Rosenstock, J.D.; J. Hawker, I.G.; W. Jeffery, W.S.; J. Stevens, P.M.; W. H. Truelove, II. J. Wells, H. Stevens, J. Truelove, G. S. Hodgson, G. L. Tibbrook, M. Concanen, J. W. Sampson, and others. Amongst a large number of visitors we noticed Bros. M. A. Loewenstark, W.S. 73; W. Dupere, 72; J. S. Bowls, 79; J. Bavin, W.M. 147; J. Lightfoot, S.W. 147; H. Muggeridge, P.M. 192; H. Child, 192; G. Gale, J.W. 518; L. Blomfield, 742; and many others whose names we were unable to learn. A ballot was taken for Mr. John Chase Craddock, which was declared to be unanimous in favour of his admission. Being in attendance, he was regularly initiated into ancient Freemasonry, the W.M. rendering the ceremony in his usual superior manner. Bro. Henry Muggeridge, P.M. 192, was solicited by the W.M. to give a lecture on the first tracing board, which he did in his usual faultless manner. Bro. F. Walters, P.M., proposed, and Bro. J. H. Pembroke, S.W., seconded, "that a vote of thanks be given to Bro. H. Muggeridge, P.M. 192, and entered in the lodge minute book, for the able and talented manner in which he so kindly gave the lecture on the tracing board in the first degree." This proposition was carried unanimously. Bro. H. Muggeridge returned thanks in an able speech for the honour conferred on him. Bro. H. A. Collington in a feeling speech alluded to the loss the lodge had sustained by the death of Bro. J. S. Blomeley, S.D. It was unanimously agreed that a letter of condolence from the lodge be sent to the widow. Business being finished the lodge was closed. The brethren then partook of an excellent cold collation. The usual loyal toasts were given and received, and the brethren dispersed in peace and harmony.

## PROVINCIAL.

## CUMBERLAND AND WESTMORELAND.

KENDAL.—*Union Lodge* (No. 129).—The regular monthly meeting of this ancient and flourishing lodge was held at the Masonic Hall, Kent-street, on the last Thursday in July. This being the first meeting in the new hall, the W.M. was supported by all his officers, and a large majority of the members. The "new home" that Masonry has found in Kendal is all that can

bo desired. The suite of rooms comprise lodge room, Tyler's room, Officers' room, together with lavatory and other necessary conveniences. The appearance of the lodge room is very pleasing by reason of the taste displayed in paper, carpet, and furniture. The W.M. Bro. Busher, Prov. G. Sec., occupied the chair, and was supported by Bros. Dr. Greaves, D.G.M.; John Savage, P.S.G.D. of England; Horne, P.M.; J. H. Johnson, P.M.; John Bowes, P.M.; Webster, P.M.; Rev. H. Lamb, Chap.; J. Whitwell, S.W.; T. Wilson, J.W.; J. Mann, Sec.; E. Hibbert; Jos. Bintley, S.D.; S. Gawith, jun. J.D.; A. K. Woods, I.G.; James Taylor; Rev. J. Simpson, vicar of Kirkby Stephen; Thos. Winder; Robt. Butterworth, Org.; W. Hartley; H. Cragg; J. Ottley Atkinson; E. Medcalf; R. Gibson; Thos. Atkinson; Thos. J. Carlisle; S. K. Thompson; Thos. Busher; W. James, C. G. Thompson, Capt. Braithwaite, D. Harrison, Geo. Cartmel, Dr. Noble, Dr. Seeming, Councillor Doubleday. Visitors—Bros. Joseph Potts, No. 305; Banning, Liverpool. The lodge was opened in due form, when the W.M. announced that the ballot box would go round respectively for Robert Toulman Seeming, Samuel-Clarke Noble, and Councillor Doubleday. The ballot having proved unanimous in favour of the candidates in each case, they were, in due course, introduced separately and initiated by the W.M. in a most impressive manner. Bro. Rev. J. Simpson being a candidate for promotion was examined, approved, and entrusted. The chair was now assumed by the R.W. the D. Prov. G.M., the lodge opened in the second degree, and Bro. Simpson admitted and passed in an exact and impressive manner. Bros. T. Busher and W. James, being candidates for advancement, were examined, approved, and entrusted. The chair was now assumed by Bro. John Savage, P.S.G.D. of England, the lodge opened in the third degree, the candidates admitted and raised to the sublime degree of M.M.'s in the W. Bro's. usual impressive manner. The lodge was now lowered to the first degree, and being "high time" the brethren were called off to refreshment. This part of the evening's proceedings, which was most judiciously and tastefully arranged by Mrs. Edward Barker, elicited warm tributes of praise from all present. In due time the brethren resumed labour. The following brethren signed their certificates in open lodge, viz.:—Bros. D. Harrison, W. Hartley, Thomas Atkinson, George Cartmel, J. C. Atkinson, Henry Cragg, E. Medcalf, and Robert Butterworth. The W.M. announced that the Charter of Constitution for a Holy Royal Arch Chapter to be called the Kendal Castle Chapter, and to be attached to the Union Lodge, had been received from the Grand Principal Z., and that it would be shortly consecrated and opened. He further announced that the D. Prov. G.M. would be the First Principal Z.; Edward Busher, W.M. 129, Prov. G. Sec., the First Principal H., and John Bowes, P.M., the First Principal J., and that all M.M.'s of twelve months' standing would be eligible for exaltation. A number of names were at once given in. He also announced that the newly revised by-laws were ready for distribution. The W.M. then announced that the next meeting of Provincial Grand Lodge would be holden at Cockermonth, on Wednesday, August 23rd, at 11.30 a.m., the Prov. G.M., F. L. B. Dykes, of Doreuby Hall, Esq., presiding. The lodge was then closed in due form according to ancient custom, and the brethren departed in perfect harmony. We cannot close this report without again congratulating the W.M. and officers of this lodge on the large measure of success which has attended their energetic exertions. To them we exclaim "Prosper the Art!"

#### LANCASHIRE (WEST).

WARRINGTON.—*Lodge of Lights* (No. 148).—The regular monthly meeting of this lodge was held on the last Monday in July, in the Masonic Rooms, Sankey Street. In the unavoidable absence of the W.M., Bro. Gilbert Greenall, *M.P.*, Bro. H. B. White, P.M., S.W., ruled the lodge. He was supported by Bros. James Hamer, Prov. G. Treas.; John Bowes, P.M. and Sec.; the Rev. J. N. Porter, James Hepherd, Jos. Maxfield, P.M.; Charles Pettitt, M.C.; Dr. Spinks, Dr. Pennington, John Pierpoint, James Johnson, W. Richardson, D. Finney, and Jos. Robinson. Visitors:—Bros. Hayward, Prov. G. Dir. of Cirs., Cumberland and Westmorland, and John C. Jackson (No. 241.) The lodge was opened in due form and the minutes confirmed, when it was announced that Mr. Finney, a candidate duly approved, was in waiting. Mr. Finney was admitted and duly initiated into the Order. Bro. James Johnson being a candidate for promotion, and having given proof of proficiency, was initiated. Bro. Bowes, P.M., now

assumed the chair, and the candidate having been admitted was duly passed to the degree of F.C. The lodge was now closed in the second degree, when the receipt of communications was announced. Bro. Sec. stated that the W.M. and officers of the lodge had arranged to visit Knutsford on the morrow to witness the installation of Bro. Lord de Tabley as Prov. G. Master of Cheshire, by the Deputy Grand Master Earl de Grey and Ripon, and that they should be glad of the company of as many brethren as could make it convenient to go. The lodge then resolved itself into a centenary committee. There being no further business the lodge was solemnly closed.

#### SUFFOLK.

THE PROVINCIAL GRAND LODGE OF SUFFOLK AND CONSECRATION OF THE ROYAL EDMUND LODGE AT BURY ST. EDMUND'S.

On Monday, the 24th ult., the Provincial Grand Lodge for this county was held at Bury St. Edmund's, by command of the R.W. the Prov. G.M., Colonel R. A. S. Adair. This being the first time for upwards of thirty years that Bury has been selected for the Provincial Grand Lodge, the brethren connected with the newly-formed lodge made every preparation, so as to give the brethren from the various lodges in the province a cordial welcome. The Provincial Grand Lodge was held in the Guildhall, which had most kindly been placed at the disposal of the brethren by the Mayor and Corporation of Bury. The lodge room was handsomely furnished by the brethren of the Royal Edmund Lodge, and the effect produced by the admirable arrangement of the regalia of the various lodges by the Prov. G. Sec., Bro. Edward Dorling, was very striking and imposing.

The Finance Board met shortly after twelve o'clock, when the accounts for the year were audited, and other lodge business transacted.

At one o'clock the brethren assembled in an ante room prior to the lodge being opened. The following signed the presence book:—Bros. Col. R. A. S. Adair, P.G.M., for Suffolk, Lodge Prince of Wales, 959; Benjamin Head, P.G.D. 959; Frederick Binckes 959, and Sec. to Royal Masonic Institution for Boys; Rev. R. N. Sanderson, Prov. G. Chap. 522 and 959; Edward Dorling, Prov. G. Sec. 959; Newton Garrett, Prov. G. Reg. (Adair); J. Head, P. Prov. J.G.W. 959; H. Thomas, W.M. British Union (Nos. 114 and 959); Rev. E. J. Lockwood, P.M. 114; W. Lucia, W.M. Royal Edmund Lodge (No. 1008); T. J. Huddleston, S.W. 1008; A. Bowles, Prov. G. Org.; W. Leeds Fox, D. Prov. G.M. for Norfolk; John S. Gissing, P.M. 81; J. F. Robinson, Prov. J.G.W. 332; Spencer Freeman, Prov. G. Treas., and P. Prov. S.G.W. 516; George Fenn, P.M. 305 and P. Prov. S.G.W.; R. C. J. Martyn, P.M., P. Prov. G. Sec. Oxfordshire, 357, 478, 85, and 82; J. Allez, P. Prov. S.G.W. and P.M. 71; W. T. Westgate, S.W. 959, 376, 225; J. E. Harwood, 376; J. A. Pettitt, jun., S.W. 376, S.D. 332; George Childs 120; S. B. White, 959, 332; George Gower, P. Prov. G.S. 225; T. W. Cooper 1008; C. S. Pedgrift, P. Prov. G. Reg.; J. A. Pettitt, sen., P.M. 367 and 959; Thomas Nichols 88; A. F. Donagan 88 and 441; E. King 88; John S. Bowler, W.M. 332; J. T. Hagreen, P. Prov. S.G.D. 441; E. C. Tidd, J.D. 959; H. S. Gray, 441; J. T. Wright, 936; E. Bunness, J.W. 936; J. Chinnock, 959; E. G. W. Rands, 959; W. Davidson, 88; J. Lucas, 959; W. R. Rands, 367; W. Stagg, P.M. 516; T. M. Bear, J. A. Payne, I.G. 1008; J. B. Fitch, J.D. 1008; John Dallenger, P.M. 84; W. Minter, 959; P. McIntyre, P.M. 1008; J. B. Parker, 959; Charles Lamb, 1008; Patrick Beales, jun., P.M. 88; Frederick Grant, P.M. 88; Alfred Wisby, 441; John Alloway, Treas. 959; H. M. Ranson, J.W. 88; Fred. Barton, 88; F. Bailey, 88; John Feek, 522; Richard Worsley, 305; W. L. Barnes, I.G. 906; H. Wright, W.M. 516; J. Redgrone, 959; H. S. Scott, J.W. 1008; Charles Capon, 959; J. Kennedy, *R.A.* 419, S.W. Cape of Good Hope, &c.

As the brethren entered the lodge room, and ranged themselves under their respective banners, a selection of music was performed by the Prov. G. Org., Bro. A. Bowles.

The brethren having taken their seats, the lodge was opened in the three degrees, Bro. Leeds Fox presiding as W.M., supported by Bros. John Head as S.W., and John Gissing as J.W. Prior to proceeding to the consecration of the Bury Lodge, a sacred composition, from the pen of Bro. Theodore Grant Cressy, and set to music by the Prov. G. Org., was sung by the brethren.

The Prov. G. Master then proceeded briefly to address the

brethren, expressing the great gratification he felt in seeing Masonry resuscitated in Bury after the lapse of so many years. He then called upon the Prov. G. Sec. to read the warrant of constitution and the minutes of the lodge, which, having been done, the imposing ceremony of consecrating the Royal Edmund Lodge was then performed by the Prov. G. Chap., Bro. R. N. Sanderson, according to ancient custom, assisted by Bros. John Head, Henry Thomas, and John Gissing, the Prov. G. Org. playing solemn music. At the conclusion of this interesting portion of the lodge proceedings, an appropriate oration was delivered by the Prov. G. Chap., who invoked the blessing of the Most High upon the Royal Edmund Lodge.

The W.M. of the newly-formed lodge, Bro. W. Lucia, was then presented to the Prov. G.M. by Bro. E. Dorling, the Prov. G. Sec., and took his seat on the immediate right of the Prov. G.M.

The Provincial Grand Lodge was then opened, Bro. Leedes Fox acting as D. Prov. G.M.

The Prov. G.M. proposed a vote of condolence to the M.W. the G.M. of England, the Right Hon. the Earl of Zetland, on the death of the Countess.

This was seconded by Bro. Gissing, and most cordially assented to.

The Prov. G. Sec. then read over the list of lodges in the province, when it was found that with only one exception every lodge was represented.

Bro. Spencer Freeman was unanimously re-elected Prov. G. Treas., and Bro. Syer, Prov. G. Tyler.

The following Prov. G. Officers were then appointed:—

Bro. Henry Thomas.....	Prov. S.G.W.
„ Wm. Lucia .....	„ J.G.W.
„ Rev. R. N. Sanderson.....	„ G. Chap.
„ Newsom Garrett .....	„ G. Reg.
„ Spalding .....	„ S.G.D.
„ G. A. Turner .....	„ J.G.D.
„ E. Dorling .....	„ G. Sec.
„ E. C. Tidd.....	„ Assist. G. Sec.
„ John Bowler.....	„ G.S.B.
„ Mullinger .....	„ G. Dir. of Cers.
„ Hayward .....	„ Assist. Dir. of Cers.
„ Bowles .....	„ G. Org.
„ W. Bruff .....	„ G. Supt. of Works.
„ H. Wright .....	„ G. Parst.
„ Westgate.....	} „ Stewards.
„ F. B. Jennings .....	
„ Ranson.....	
„ J. A. Pettitt, jun. ....	
„ John Alloway .....	
„ R. N. Green .....	

The Prov. G. Officers having been invested with their collars and jewels of office were conducted to their seats by the Prov. G. Sec.

The sum of ten guineas was, on the motion of the R.W. the Prov. G. Master, unanimously voted to the Royal Masonic Institution for Boys. The resolution of the brethren was acknowledged by Bro. Benjamin Head, one of the School Committee, and Bro. F. Binckes, the Secretary to the Institution.

The brethren, numbering between 70 and 80, then formed procession and proceeded to the Church of St. Mary, the use of which had been given for the occasion by the incumbent, when the following sermon, which we give *in extenso*, was preached by the Prov. G. Chap. Bro. R. N. Sanderson, from Hebrews xiii. 1—“Let brotherly love continue.”

“We, too, until the judge’s voice shall pronounce the solemn words, ‘It is done,’ are well doing—happy if it be well doing—if we have not, seeking to have; if we have, seeking to have more; in joy, longing to have other joys; in sorrow, sorrowing more in dread of to-morrow than of to-day. Yea, even in our own souls we are in a constant state of change; though with many an ebb and many a flow, yet on the whole the tide sets one way until it reaches the mark when time and change cease, and where eternity begins. Men do not mark it, cannot trace it day by day, yet, just as surely as day after day, though unmarked amid labour and refreshment, are doing their work upon these mortal bodies of ours, and are fitting them for their final breaking up and last decay. Even so, surely, day after day, are tracing their lines upon our souls unseen indeed at the time, but at longer intervals clearly and plainly enough. God alone can say, I am the Lord; I change not. True it is that when man bore his Maker’s image, undefaced, he, as in

all other things resembled Him in this, too; but when he fell from his high estate, the self-same voice that pronounced the doom, ‘in the sweat of thy face shalt thou eat bread,’ in the self same hour declared, ‘dust thou art and unto dust shalt thou return.’ The law that bids us change and the doom that bids labour are twins alike in their birth and in their death.

“Time, as we understand the word, implies change. In this world, at least, even to a proverb, there is nothing upon which Time does not write his mark. Everything bears traces of his passage, either as his agent, or as acted upon by him. The outlines of the everlasting hills change their shape; the sea, famous image though it be of eternity, yet wears away its coasts and makes inroads on the land, in obedience to the universal law; mighty forests spring up, grow, and are cut down or decay, and the fruitful field, with its changing crops, or the busy city, with its ever-moving throng, succeed in their place, and in their turn pass away.

“Since, then, we are all under one universal law—that we should labour, and another, no less universal, that we should change, it is not a little remarkable that the measure of the value of our labour should be its freedom from the liability to change. The true estimate of the value of all things here on earth can only be found by answering the question, What will be their value when the earth shall have passed away? And that this is true, we ourselves bear witness in earthly things. In them we doubt not but that the end is the touchstone that shows their real value. In them we prize, not that which looks gay and showy to the eye, but that which lasts; not that which promises well, but that which performs; not the rich sunny glow of morning, but the day’s calm, enduring brightness; not the branches all lovely with bloom, but the boughs laden with fruit; not the beginning, but the end.

“My brethren, we Masons have met together here to-day to forward a common work of our own, in which, I trust, we all are labouring as befits those who are linked together by common ties, common hopes, common interests, and common vows. Work is so pre-eminently a part of our Masonic profession, that it behoves us especially to be well assured that we are not spending our money for that which is not bread, and our labour for that which satisfieth not. Something, too, we owe, in a place like this, where our Masonic Order has for a long time been all but extinct, and now is newly revived; something, I say, we owe to those who are not members of the Masonic body, to show to them that, in putting before them the advantages and merits of our Order, we are preaching no new gospel—God forbid—but are only leagued together to set forward the cause and carry out the principles of the old.

“If, therefore, any one should wish to know what is the Freemasonry which is in part exhibited to the world to-day, I reply, that it is a peculiar system, veiling morality in allegory, illustrated by symbols. And herein we do but follow the example set before us by the writers of the Sacred Scriptures, and by our own Saviour himself. By what varied figures does He, by what varied figures does St. Paul, describe the life, and work, and duty of a Christian man. We are likened to servants sitting up at night watching for their masters’ return; to stewards who have their employers’ money in their charge, for which they must give an account; to labourers hired to work in a vineyard for stated wages; to runners entered for a race; to soldiers enlisted for a war; to reapers employed to gather in a harvest. And, following this example, we, in speculative Masonry, liken ourselves to workmen employed in building, in which the Most High may say, Here will I dwell, for I have a delight therein. In strength will I establish this, my house, that my name may rest there for ever. Know ye not (it is written) that ye are the Temple of God, and that the Spirit of God dwelleth in you. A devout and Godly life is the Temple which we are to rear, and the stones of which that temple is compacted are deeds of piety, self-denial, and love, tried and approved by the Square of God’s Word, the Compasses of self-convincing conscience. And the work is to be done, continued, and ended, not in our own power or might—far from us be any such presumption—but in his name, and with his help, who alone gives us power to labour, without whom we can do nothing, but with whom, helping us, we can do all things; who, Himself, the Author of our work, will be Himself its finisher—will complete it in time, and will reward it in eternity.

“As the created of the Almighty God, the Great Architect of the Universe, the world of mankind is one family—is one brotherhood. As the redeemed of the Almighty God, the Saviour

of the world, all are brothers in a deeper, dearer sense, and Christ our Heavenly Grand Master is our elder brother. He is the sure foundation, other than which can no man lay; He is the hidden corner stone, which the level of His own divine love has so placed, as will one day unite, and thenceforward for ever support the whole building of His Father's mercy in indivisible and eternal unity.

"Our entrance into Freemasonry is an emblematical entrance into this our mortal existence. We come into the lodge as we come into this world, poor, blind, doubting, halting, helpless beings, and the first thing we are invited to do is to kneel and ask for help from God, and to avow our sole hope and trust is in Him who hath said—'Ask and ye shall have; seek and ye shall find; knock and it shall be opened unto you.' The hand that grasps our own is that of a friend in whom we find a brother, who leads us doubting onward to the light where that which was secret is revealed, and that which was dark becomes as clear as the day. We receive a most solemn and wholesome lesson in the active principles of universal beneficence and charity, and are taught to seek the solace of our own distress, in affording relief to our fellow-mortals in their hour of affliction, and to dedicate our hearts thus purified from all that is selfish and bad to the glory of God and to the welfare of our brethren in the world. The lessons thus inculcated underlie all that follows after. We are invited, indeed, to extend our researches into the more hidden mysteries of nature and science. Learning and art may unfold their treasures beneath our hands, making us more useful in our day and generation, but but they are but the goodly ornaments and decorations of the temple, not the temple itself. Many a plain workman has done his work well and received his full reward, and many a more accomplished Mason, who has thought too much of these decorations and too little of the work itself has, when his allotted time was over, and the Master came to inspect the work, been covered with shame and confusion to find that which should have been a meet abode for the King of Kings, an unsightly heap of disorderly materials, not half prepared. Even when, proceeding onwards, we receive the most solemn lesson of all, that teaches us the instability of all things here below, the same voice that bids us be careful to perform our appointed task while it is yet day exhorts us to lift our eyes to the Bright Morning Star, the truest, purest pattern of all love.

"Nothing around us lingers; time is fleeting by; the world is passing from us; eternity is hastening on; judgment is drawing close; the Master's step is nigh, even at the door. When He enters all the earthly wisdom and works of man must dissolve and leave not a wreck behind. What think you, in that day, will be the badge of His discipleship and the tokens He will own—the marks of your fellowship with Him on earth? Not the achievements of human industry, for the fire will try every man's work of what sort it is; not learning, and science, and art, for they, apart from Him, are vanity and vexation of spirit; not wealth got by selfish means and spent for selfish ends, for it shall eat its owner's flesh as fire; not anything that is of the earth earthy, for the world passeth away and the lusts thereof. This only shall endure, the fine gold of charity and the precious stones of faith, hope, and love, built upon Him, the Rock of our Salvation. No need then of sign, token, or word; we shall know even as we are known; and even of the three things that abide one only will remain wholly unchanged; for faith and hope will have altered, not indeed their nature, but their name; and faith will then be called knowledge and hope fruition; but love will have altered neither in nature nor in name, but will only reflect more brightly the image of Him from whose bosom it first started on its angel message to the tempest-tossed sufferers on the ocean of this troublesome world.

"Since love will thus continue when all other things shall have passed away, do your diligence, my brethren, to practise brotherly love while they yet endure. If the outer world asks how Masons manifest their love one to another, be able still to say, 'We are bound by a solemn pledge to be forward in all loving offices to all mankind, and especially to our brethren in the Order.' Men in peril, preserved; wanderers sheltered and brought on their way home; the widows and destitute provided with a home; the orphans fed and clothed, protected and taught; these can bear witness how we understand the precept, 'Let brotherly love continue.' I fear not to say, my brethren, that Masonry, rightly understood and honestly carried out, is oil to the lamp of faith, a cable tow to the anchor of hope, fuel to the fire of love.

"These are brave words, beloved; and it behoves us to give heed that they may be borne out by consistent lines. And you, especially, brethren of our newly dedicated lodge, bear with me if I remind you that Masonry is here on its trial. If your fellow townsmen see you gentle and humble, kind, temperate, and courteous, your lodge will be an honour to yourselves, and will make the name of our Craft a word of praise wherever it may be mentioned. But if, on the contrary, you be found wrathful and vain, harsh, and sensual, and selfish, neglectful husbands and fathers, and bad neighbours, your association with the Craft will spread the mischief far beyond yourself; for what can men say in that case, speaking as they find, but that Masonry is in word truly weighty and powerful, but in deed weak and contemptible; and so the things that should have been for our mutual wealth, shall be to us an occasion of falling.

"My beloved brethren in Freemasonry, one and all, our Divine Grand Master, on the tracing board of the three and thirty years of His earthly life, laid down a perfect design of the temple which He would have us to build; and it is a humbling, but most salutary, discipline to contemplate, from time to time, the heavenly original and the earthly copy, the perfect design to our manifest failures. See Him in His sinless childhood, obedient to Joseph and Mary, contentedly performing the duties of his humble trade; see Him in His sinless manhood, without a home wherein to lay His head, getting a few lowly persons, fishermen, taxgatherers, and suchlike to listen to what He had to say; see Him, bearing so patiently with their unbelief, their ignorance, and their jealousies; see Him in His sinless suffering for us men and for our salvation, forsaken by all, mocked, scourged, crowned with thorns, and crucified; yet, in the midst of all His agony, praying, 'Father, forgive them; they know not what they do.' Think of all this obedience, forbearance, patience, and love, and then, contrasting it with our own stubbornness and discontent, our ready anger at little slights, our long remembrance of wrongs, our thoughts, words, and deeds of malice and unkindness, and remembering who He is, and what we are, surely we must have hearts as hard as stone, if we do not abase ourselves before Him, and pray Him for grace to be more like what He was and what He would have us to be. Indeed, it would only bring us to despair to measure ourselves by this heavenly gauge, did we not remember that all this was done for us, that His strength is made perfect in ourselves, and that He who is the Truth and the Life is also the Way.

"Short, short, is the time that is left us for the fulfilment of our task. All around us is fleeting and shadowy. Nothing continueth in one stay. What we have we lose; what we seek disappoints. All creation is subject to vanity, that we may learn to seek Him alone, who alone is not sought in vain, our Maker, our Redeemer, our God. Be of good courage, brethren, for the Almighty Master who imposes our task does not only look on, but by His look gives strength to labour. The work looks a weary one, but only while we load our hands with the things which He forbids. Lay aside every weight and the weariness will pass away. The forms of His messengers look austere, but at a distance only; let us listen to their message and obey it, and they will smile upon us with a heavenly sweetness. The world's hard slavery grows harder the longer we endure it; it harrasses, perplexes, distresses, slays; Christ's free labour grows easier by perseverance. He has taught us how to say 'Thy commandment is exceeding broad.'

"The words of the Scripture ring with gladness while they tell us of the reward in store for him that overcometh, of good from the tree of life, of freedom from the second death, of the gift of the hidden manna, and the white stone graven with a new name, of the morning star and the white raiment, of the being made pillars in the Temple of God and going out no more, of sitting with Christ on His throne, even as He also overcame and is set down with His Father on His throne."

The discourse of the reverend brother was listened to with profound attention by a large congregation.

The procession was then re-formed, and the brethren marched back to the Guildhall, where the business of the Provincial Grand Lodge was resumed.

The P.G. Master named Halesworth as the place for holding the Provincial Grand Lodge for 1866, stating that an early day in July would be fixed for the purpose.

A vote of thanks was cordially given by the lodge to the Incumbent of St. Mary's Church for his kindness in granting the brethren the use of the Church, and to the Mayor and Cor-

poration for allowing the Craft the privilege of assembling in the Guildhall, and the P.G. Sec. was requested to communicate the same to the gentlemen above named.

The Provincial Grand Lodge was then closed in harmony, and the brethren retired from labour to refreshment.

#### THE BANQUET

was held in the Assembly-room of the Town Hall, for which the brethren are also indebted to the authorities of the town, and was most tastefully and efficiently served by Bro. Scott, of the Bell Hotel. Between seventy and eighty sat down, the R.W. Prov. G.M. presiding, supported by his Wardens, Bros. H. Thomas and W. Lucia. The dessert and wines were of first class character, and every possible arrangement was made by Bro. Scott for the comfort of his numerous guests.

The usual loyal toasts from the Chair having been given and responded to,

The Prov. G. Sec. announced that the contributions amongst the brethren that day amounted to £5 16s. 3d.

The amount was afterwards handed over to the W.M. of the Royal Edmund Lodge, for the purpose of making him a life subscriber to the Boys' School. The announcement, when made by the Prov. G. Master, met with a most enthusiastic approval.

Next followed the Masonic toasts—"The Grand Master of England, the Earl of Zetland;" "The Deputy Grand Master, the Earl de Grey and Ripon, and the rest of the Past and Present Grand Officers." With the toast the PROV. G. MASTER associated the name of Bro. Benjamin Head. (Drunk with truly Masonic honours.)

Bro. BENJAMIN HEAD, in returning thanks for the compliment, expressed the pleasure he felt at being present that day, and his appreciation of the distinguished honour of having his name associated with so great and good a Mason as the Deputy Grand Master. (Applause.)

Bro. HEAD, after a short interval, again rose, and said he had the pleasure of proposing a toast which, he felt certain, would be received with the greatest pleasure and enthusiasm. Perhaps they would hear with him while he took a retrospective view of Masonry in connection with the province of Suffolk. The first time that he was ever in a Provincial Grand Lodge in Suffolk was in the town of Bury, under the Rev. Geo. Adam Browne, now thirty-six years ago. (Hear, hear.) He believed there had been no Provincial Grand Lodge in Bury since that time. Masonry was then at a very low ebb, so much so that the provinces of Suffolk and Cambridge were compelled to unite to form a Provincial Grand Lodge. At that period he (Bro. Head) was one of the Wardens. But since then they had had Lord Neudlesham and Sir Edward Gooch as Provincial Grand Masters of the province of Suffolk, men who had well performed their duty. (Applause.) Masonry flourished then. But he fearlessly asserted that, under the guidance of his honourable friend, Masonry had improved in a very great degree since the days to which he had referred. (Applause.) During the short period that their respected Prov. G.M. had been in office there had been four lodges opened—(hear, hear)—the Waveney, the Adair, the Prince of Wales, and now the Royal Edmund Lodge at Bury. He had also found that, during that time, there had been 155 joining members, and 166 initiations—(loud applause)—therefore, there could be no doubt but that, under the guidance of their R.W. Prov. G.M., Masonry in this part of the country had very greatly improved. But there was another matter which came nearest to a Mason's heart, and that was that their Charities had very greatly improved. (Hear, hear.) Their Prov. G.M. had taken the chair at the Festival of the Girls' School, and, on that occasion, a very large sum was received in the shape of contributions. That spoke much for the goodness of his Masonic career. (Applause.) They had over them a gentleman whose urbanity, kindness, and impartiality, and, indeed, everything that was lovable, in the person of their R.W. Prov. G.M. (Renewed applause.) He, therefore, called upon them to join with him in drinking his good health. (Loud and prolonged applause.)

The PROV. G. MASTER, on rising to respond, was warmly greeted by the brethren. He said, he most cordially and heartily thanked them for the distinguished compliment they had paid the toast just proposed by his worthy friend and brother. After referring to the progress Masonry had made during the past few years, he said there was one subject which could not but prove satisfactory, and that was that they were now enabled to have a Provincial Grand Lodge of their own,

without calling in the aid of any other county. (Applause.) But Cambridge still lent her fostering aid, and he was delighted to see so many of the Cambridge brethren present on that occasion. (Cheers.) He thanked the brethren of the province for their kind feeling towards him, and he felt assured that when he was in the field they would not be far behind, and that they would work well and amicably together. (Loud applause.) It was most gratifying to him to see Masonry flourish in the province of Suffolk, and he thanked them most sincerely for the encouragement and support they had accorded to him. (Applause.)

The PROV. G. MASTER again rose and said he had now to give them a special toast. They were much indebted to the officers who assisted him in the discharge of his duties. He gave them "The Health of the Provincial Grand Wardens, Brothers Thomas and Lucia." (Loud applause.) He felt assured they would perform their duties in such a manner that would be of advantage to the Craft and satisfactory to himself. (Drunk with much applause.)

Bro. THOMAS, Prov. S.G.W., returned thanks, assuring the Provincial Grand Master, that in the high and distinguished position which they had that day been pleased to place him, he would endeavour to discharge the important duties with credit to himself and satisfaction to the brethren. (Hear, hear.) He congratulated them on the success of that day, and upon the rapid advances Masonry was making in the province of Suffolk. He trusted that Masonry would continue to flourish, and with it those noble institutions of which they as Masons had every reason to be proud. (Applause.)

Bro. LUCIA, Prov. J.G.W., briefly acknowledged the compliment.

The PROV. G. MASTER next gave "The Health of the Provincial Grand Chaplain, Bro. the Rev. R. N. Sanderson," and paid a highly and well deserved tribute to him for the great zeal he had ever displayed in the cause of Masonry, and for the eloquent discourse he had given them that day. (Drunk with Masonic honours.)

The PROV. G. CHAPLAIN, in returning thanks, intimated that he thought a change in the Provincial Grand Chaplaincy would be desirable. He had held that office for eight years, and he thought it was time for him to retire to make room for others.

The PROV. G. MASTER next gave "The Health of the Visitors," uniting with the toast the name of Bro. Wm. Leedes Fox, the D. Prov. G.M. of Norfolk. (Loud applause.)

Bro. LEEDES FOX, in the course of his reply, said he scarcely thought that he ought to have been characterised as one of the visitors, as he was a P.M. of one of the Suffolk lodges. (Applause.) He came there that day for three reasons; first, to do honour to him who so worthily filled the chair, and to whom he (Bro. Fox) was much indebted for many acts of personal kindness. (Hear, hear.) Another reason was, that being a Suffolk man, and being made in a Suffolk lodge, he came there to renew old associations, and to see faces which plainly showed what their hearts were. (Applause.) And, thirdly, in his position as D. Prov. G.M. for Norfolk, he came to see the brethren of Suffolk on this occasion, as he thought that the officers of Prov. G. Lodges ought to visit each other. (Renewed applause.) On the 17th of August they would hold the Provincial Grand Lodge for the County of Norfolk, at Yarmouth, when he hoped as many brethren from the Suffolk lodges as could make it convenient to attend on that occasion would do so. They might depend upon receiving a hearty welcome, and he was sure Bro. Dorling would bear him out when he said that whenever their support was asked for any candidate from Suffolk for the Masonic Charities, the Norfolk brethren always gave that support to the best of their ability. It was, therefore, necessary that they should unite together, and that the two provinces of Norfolk and Suffolk should have a sisterly regard for each other. (Applause.) As to the lodge which had that day been consecrated, he knew Bro. Lucia to be a good man and a good Mason, and he therefore felt that under his guidance Masonry would flourish. (Applause.)

Bro. YORK, W.M. of the Lodge Scientific, Cambridge, also returned thanks.

The PROV. G. MASTER said he had received a letter from Bro. Hall, the Prov. G.M. for Cambridgeshire, regretting his inability to attend the Provincial Grand Lodge.

The PROV. G. MASTER next gave "The Health of the Worshipful Masters of Lodges." He said he would couple with the toast the name of one who was well known to them all, and whose services in Masonry were justly appreciated. He

alluded to Bro. Dorling, the W.M. of the Prince of Wales Lodge. (Loud applause and full honours.)

Bro. EDWARD DORLING, who on rising to respond was warmly greeted by the brethren, said he felt it an honour to have his name associated with the toast, being an old Mason of some twenty-five years' standing, and he stood there now as W.M. of one of the youngest lodges in the province. (Applause.) He had been W.M. of a lodge in 1846, again in 1856, and, if it pleased God to spare him, he should be in that proud position in 1866, and hence fill the W.M.'s chair three times. (Applause.) Masonry never stood in so high a position in the province of Suffolk as it did at the present time, and the lodges were never in better working order. In some parts of the province a deeper interest in Masonry had been created than had been known for years, and even their old friend, Bro. McIntyre, had come out from his years of retirement, and was now taking an active part in the re-establishment of the Royal Edmund Lodge. (Loud cheers.) Other lodges had sprung up, and were now in a flourishing state, and bid fair to hold a high position amongst the lodges in the province of Suffolk. (Hear, hear.) He sincerely thanked them for the compliment they had paid the W.M.'s of lodges. (Applause.)

The Prov. G. MASTER gave the "Masonic Charities, and the Health of Bro. Frederick Binckes."

The toast was drunk with all honours.

Bro. BINCKES, in an eloquent address, earnestly pleaded the cause of the Masonic Charities, more especially that in which he took a deep interest, namely, the Royal Masonic Institution for Boys. Charity, he said, was a noble virtue, it was one of the great principles of Freemasonry, and one which bound them together by an indissoluble tie. (Applause.) The great good which their noble institutions had already effected was, he considered, in itself ample reward for any efforts which might from time to time have been put forth for their support by the Masonic brethren. (Hear, hear.) With regard to the Boys' School, he believed it would at the present time have been free from debt had it not have been for the elections and the dissolution of Parliament. Undoubtedly the Institution had suffered to a great extent from these causes; still he did not despair, but trusted ere they met again on a similar occasion to make that announcement with regard to the Boys' School which he had so long and so ardently desired, namely, freedom from debt. (Applause.) He thanked them for the kind assistance they had already given him, and he looked forward to the time when he should again have the pleasure of renewing old associations, and strengthening the mutual tie which now bound them together. (Loud applause.)

The toast of "The Ladies" closed the proceedings of one of the most harmonious and influential Provincial Grand Lodge meetings that has been held in the province for many years.

Bro. BOWLES, The Prov. G. Organist, contributed much to the pleasures of the evening by his excellent singing.

## KNIGHTS TEMPLAR.

### CORNWALL.

REDRUTH.—*Loyal Cornubian Encampment*.—A meeting of this encampment was held at Tabb's Hotel, Redruth, on Thursday, the 27th ult. Present—Sir Knts. Mills, E.C., P. Prov. G. Com. for Devon; Carlyon, 1st Capt., P. Prov. G. Com. for Devon; Chigwin, Expert; Blight, Chan.; J. Hocking, Reg.; Holloway, Harvey, Capt. of Lines, and others. Sir Knt. Carlyon was unanimously elected the E.C. for the ensuing year. Business ended, the Sir Knights partook of a banquet, which was served by the host in a manner fully worthy of the occasion.

## MARK MASONRY.

### CORNWALL.

TRURO.—*Lodge Fortitude* (No. 78).—A lodge of emergency was held on Wednesday, the 26th ult., when there were present Bros. William James Hughan, W.M.; Thomas Chirgwin, S.W.; G. A. Elliott, J.W.; Stephen Holloway, Chap.; W. H. W. Blight, S.D.; John Dupré, P.G. Sword Bearer (visitor from No. 50, Plymouth), and several others. The attendance was rather limited, from the fact of their Royal Highnesses the

Prince and Princess of Wales having the same afternoon honoured the port of Truro with their presence, and caused an unusual amount of excitement and loyal demonstration in the capital of Cornwall. The minutes of the last lodge and the new by-laws were read and confirmed. Eight candidates were balloted for and accepted, but only one was advanced. The lodge was closed in harmony at an early hour.

## CHANNEL ISLANDS.

### JERSEY.

ST. AUBIN'S LODGE (No. 958).—At the regular monthly meeting, held at the Masonic Rooms, on Tuesday, the 18th ult., the W.M.'s chair was taken by Bro. Dr. Hopkins, in the unavoidable absence of the W.M., those of Wardens being filled by Bros. Le Sneur and Jos. Stevens. The minutes of the previous meeting were read and confirmed. The acting W.M. stated that he had obtained some contributions, which, added to his own and the sum voted by the lodge, had enabled him to transmit £5 6s. to Bro. Binckes, Secretary to the Boys' School. He read a note of acknowledgment from the Secretary, explaining that so long as the lodge should exist, the W.M. would in consequence be entitled to an additional vote for the admission of boys. Bro. Dr. Hopkins gave to Bro. Newington the explanation of the first tracing board, which had been omitted at the time of his initiation, and afterwards worked the third section of the second of the authorised lectures on Freemasonry. Several matters of business were discussed, and no other proposition being offered, the lodge was closed at half-past eight, and the brethren adjourned for refreshments, finally separating an hour later.

### MARK MASONRY.

CESAREAN LODGE (No. 74).—The second meeting of this new lodge was held at the Masonic Temple, St. Helier, Jersey, on Monday, July 10th. The lodge having been duly opened by Bros. Dr. Hopkins, W.M., assisted by Dr. Small, S.W.; Benham, J.W.; and Grimmond, P.M., the minutes of the previous meeting were read and confirmed. A ballot was taken for four candidates for advancement, which proved unanimous in their favour. The W.M. reported that since the last meeting, the question of the recognition of the Mark degree having been considered in the Grand Craft Lodge of England, had been decided in the negative, and that he had had a considerable correspondence on the subject with several brethren in England. Of ten candidates for advancement on this evening, only one presented himself, satisfactory reasons being given in most of the other cases for non-attendance. The ceremony was duly administered to Bro. John Blampied, who signified his desire to be a subscribing member of the lodge. Bro. Teat was proposed by Bro. J.W. as a joining member. No other business presenting itself, the lodge was closed at a quarter to nine, the brethren adjourned to the banqueting hall for refreshment, and finally separated at ten o'clock.

## REVIEWS.

*The Temple of Solomon*. Photographed by BARNES AND SOX, 422, Mile-end-road.

This photograph, the subject of which is one of especial interest to the Freemason, is taken from an engraving in the possession of the Yarborough Lodge (No. 554), and cannot fail to attract the admiration of every lover of the fine arts. It is a most striking proof of the perfection attained by the photographic process. To criticise the work before us is out of the question, because criticism involves the observation of faulty points, and such are not evident in the execution of "The Temple of Solomon;" in addition, it would be useless for us to attempt to describe its beauties, but we strongly advise our readers to satisfy themselves on that point by procuring copies. We are glad to see that Messrs. Barnes have taken the precaution to protect their interests by registering the photograph under notice.

## Poetry.

No more, Columbia, let thy meads be stained  
 With thy own children's blood—to war constrained,  
 For peace has come at last—long sought in vain.  
 No more will throng thy streets the warlike train.  
 The peaceful peasant now his kine may tend,  
 And homeward in the eve with safety wend.  
 Once more within thy granaries they heap  
 The cereal spoils which they in peace now reap,  
 And in thy markets shall be heard the sound  
 Of busy traders, humming all around.  
 Again the labouring ships unto thy shores  
 Shall bear the products of far-distant shores;  
 Fearing no more that ere they reach thy strands  
 They fall disabled into adverse hands.  
 The commonwealth restored once more, prepare  
 To counteract the evils of the war.  
 To those who need it give a helping hand,  
 And spread the blessings riches may command;  
 So see prosperity thy joyous land pervades,  
 In stronger love ungenerous hatred fades.  
 May peace and plenty long their offerings bear,  
 To cheer thy sons through many a circling year.

—F. C.

## PUBLIC AMUSEMENTS.

### CREMORNE GARDENS.

While the season is still in force, Mr. Smith is taking advantage of the time to give a series of extra entertainments, which seem to meet with much success. Thus, there has been an American *fête*, and a juvenile *fête*, and more may be looked for immediately. It can scarcely be necessary to go once more in pen and ink over all the well-known amusements of Cremorne. They are known wherever a Londoner is to be found. But there is at present an addition in the Ashburnham pavilion—the great circus and horse-racing company of Mr. Hengler. Chariot races and hurdle races are the novel points of the entertainment; and Mr. Smith has actually selected from Tattersall's and Aldridge's some horses which have already done good service on real genuine turf. The mimic warfare is worthy of extensive patronage.

## THE WEEK.

**THE COURT.**—The Lord Mayor of Dublin, accompanied by Mr. Alderman Reynolds, attended at Osborne, as a deputation from the City of Dublin, with the Town Clerk and the Sword and Mace Bearers, to present an address to the Queen on the birth of an Infant Prince. The Right Hon. Sir George Grey attended. Her Majesty received the deputation in the Council-room. The Queen was accompanied by their Royal Highnesses Princess Helena, Princess Louise, Prince Leopold, and Princess Beatrice. The Lord Mayor was introduced, preceded by the Sword and Mace Bearers, and presented the address, to which her Majesty having returned a gracious answer, the Lord Mayor and Mr. Alderman Reynolds were presented to the Queen by Sir George Grey, and had the honour of kissing her Majesty's hand. The deputation then retired. Lord A. Paget and Lieutenant-Colonel Du Plat have succeeded Major-General the Hon. A. Hood and Colonel the Hon. A. Hardinge as Equerries in Waiting.

**GENERAL HOME NEWS.**—According to the Registrar General's weekly return the number of deaths during the past week in London was considerably in excess of the estimated number.

This may be ascribed in great measure to the high rate of temperature; the principal increase being under the head of diarrhœa, the deaths from which were 59 above the corrected average. The mortality from this cause, however, is not higher than in the first week in July, and we may hope that the change which has taken place in the weather during the last two or three days will check disease and assuage public apprehension.—The members of the Court of Common Council feel sore that only a select number of the court was invited to witness the ceremony of laying the foundation stone of the new Blackfriars Bridge, when the whole ought to have been present, and a great civic ceremonial ought to have been made of the occasion. The committee who had the matter in hand narrowly escaped a vote of censure, if, indeed, they can be said to have escaped, as they were instructed to consult the court before taking any steps with regard to the opening of the bridge. The plans for the Holborn viaduct were laid before the court, and appeared to be generally approved of. The dangerously over-crowded state of the streets in the City was remarked on, and attributed to the practice of cabs loitering in the streets; and a resolution was passed directing the attention of the City magistrates to the subject.—The bankruptcy of the Hon. Richard Bethell has released him from his outlawry. In the list of proclamations made by the functionary appointed for that purpose, the name of Mr. Bethell did not appear, as his debts will all be settled, of course, under the proceedings in the Bankruptcy Court.—A singular fatality occurred the other day at Manchester. A porter, named Rowan, and his wife were quarrelling, and in a fit of passion Rowan took a kettle of boiling water from the fire and threw it out of the window. It struck a little girl who was standing on the pavement, knocked her down, and scalded her so severely, that she died. The coroner's jury returned a verdict of manslaughter.—A melancholy instance of sudden death took place the other day in a railway carriage. A man who was employed at the Victoria Docks had been down there, and got into the railway at the Tidal Basin Station to return home. He was about to smoke, but just as he put the pipe into his mouth he fell forward dead. An inquest was held, when the jury returned a verdict of death from disease of the heart.—Not only has Constance Kent's life been spared but her final destination is settled. She is to be sent out to the convict settlement at Fremantle, Western Australia, and will probably be among the last of the convicts sent out there. We may conclude that once located in that distant locality her penal servitude will neither be severe in its nature nor absolutely life-long in its duration.—Mr. Doulton, M.P., did a very proper thing at the meeting of the Metropolitan Board of Works on the 28th ult. Tenders had been invited for the utilisation of the sewage on the south side of the river, and a day fixed for their receipt. Some were sent in on that day and opened. Several days afterwards a Mr. Shields sent in another tender, and there were members of the board who wished it to be received. Mr. Doulton moved that it be not received, and justly argued that to receive it would be a gross breach of faith. After a long discussion his motion was carried by 24 votes to 2.—The annual distribution of prizes in the City of London school took place on Friday, July 29. The proceedings were rendered interesting from the fact that Dr. Mortimer, the head master, officiated for the last time. He is succeeded by Mr. Abbott. The prizes were distributed to the successful students of King's College in the afternoon.—Dr. Pritchard, the Glasgow murderer, was executed on the 28th ult. He admitted the justice of his sentence, and died with firmness. Eighty thousand persons were present.—The prisoner Bengé,

who was convicted of manslaughter in respect of the Staplehurst railway accident, has been sentenced to nine months' imprisonment without hard labour.—Two cases have just been tried at the Maidstone Assizes, which seem to show the unwillingness of juries to convict in capital cases. Thomas Jones has been recently tried for the murder of his child at Woolwich. It was proved that the child had been given to the prisoner alive and well, and that it was found in the Thames dead and with a weight tied to it to prevent its floating. Other evidence was given which all tended to show that the prisoner was guilty of murder. In his defence it was urged that perhaps the child had died in a fit, and that he threw the body into the river to avoid the expense of burying it. So confident was everyone in court that Jones must be found guilty that the black cap had been placed within reach of the judge to be put on when he passed sentence. To the astonishment of everyone, the jury returned a verdict of not guilty. The prisoner was so much affected that he fell down in the dock insensible.—The other case was tried the other day. Emily Elizabeth Inglis was charged with the murder of her newly-born child. She and her husband lived apart—she residing with his sister near Gravesend. One day she was delivered of a child. Persons came to her assistance, and found the child in a basin deeply wounded. She avowed to one woman that she had stabbed the infant with a pair of scissors, and these, covered with blood, were found. The surgeon who was called in, said that the wounds might have been made with a pair of scissors, and he swore most distinctly that death had been caused by the wounds. He admitted, however, that some of the wounds might have been accidentally inflicted by a person using the scissors without proper knowledge. The jury seized on this fact, and acquitted the prisoner.—Mrs. Cobden has presented a bust of her illustrious husband to the Emperor Napoleon. The presentation was made through M. Michel Chevalier, and his Majesty has acknowledged the gift in a graceful and feeling letter. The commission for the bust was given to the artist by the late Mr. Henry Christy.—Several of the members of the Guild of Literature and Art visited on Saturday last, the houses which the Guild has built upon land the gift of Sir E. B. Lytton, near Stevenage. After the inspection the party went to Knebworth, whither they were invited by Sir E. B. Lytton. There a large number of ladies and gentlemen had mustered to meet them, and a very pleasant afternoon was passed.—Some very interesting experiments were made at Wimbledon on Saturday last, with Mr. Gale's invention for making gunpowder non-explosive. It is difficult to overrate the importance of this invention. The experiments show that it is perfectly successful, and there can be no doubt that it will, if generally adopted, remove all danger from our powder magazines.—A woman named Charlotte Winsor was sentenced to death at Exeter assizes for the murder of the illegitimate child of Mary Jane Harris. Winsor and Harris were put upon their trials at the previous assizes, but the jury were unable to agree upon a verdict. When the prisoners were brought up again, Harris was admitted to give evidence against the elder woman. Her statements are appalling. If she is to be believed, Winsor boasted of having put several illegitimate children to death in consideration of sums of money paid to her by their mothers. Harris described, with horrible minuteness, the conversation with Winsor, and subsequently the murder of her own child, who was suffocated under a bed. Winsor was found guilty and sentenced to death, the judge holding out no hope of mercy.—There was a disastrous fire in Bethnal-green-road last Saturday morning. It originated

on the premises of a cabinet-maker, and extended to the neighbouring workshops and houses, occasioning a frightful destruction of property and deplorable scenes of distress.—Professor Gamgee made some startling statements at the Marylebone Institute on Monday evening. A meeting of London cow-keepers was there held, and the Professor addressed them with respect to a disease which has broken out in the cowhouses of London. In many cases the whole of the stock have been carried off; in others most of the animals have died or have had to be killed to prevent the disease spreading. Professor Gamgee says it is the Russian cattle plague, and adds that the infection has no doubt been brought to this country by some foreign cattle. He declares there has not been a market held at Islington during the month of July at which diseased cattle have not been sold. He does not believe the disease affects human beings. To prevent the recurrence of similar plagues he counsels the formation of a Cattle Disease Prevention Society which shall act along with the Government in dealing with all such matters, and he strongly advises that there should be a special market for the sale of foreign cattle. His advice as to the formation of a society was at once taken.—George Broomfield, who was sentenced to death for the murder of Mrs. Colborne, at Shirley, has been reprieved.—Some extraordinary statements were made in Vice-Chancellor Kindersley's court, in reference to the Werren Blacking Company, which was recently formed. An injunction was applied for on behalf of Mr. Robert Warren, to restrain the defendant from using the name "Warren's Blacking Company." It was stated that they had bought of Mr. Grove for £15,000 a business carried on by him in a shed in a back yard, in Regent-street, Horseferry-road, which business he had shortly before bought of his brother for £200. For the plaintiff it was contended that the company had no right whatever to the name. For the defendants it was contended that the object of the motion was simply to injure the company. The Vice-Chancellor urged that, instead of an injunction, a decree should be applied for, and the case stands over till next term.—A frightful explosion took place at the great Iron Shipbuilding Company's works at Millwall on Monday. A boiler burst and severely injured three men, whose recovery is considered doubtful.—The Aborigines Protection Society have memorialised the Queen on the New Zealand question, praying a commission of inquiry might be despatched to the colony. Mr. Cardwell declines, on the ground that such a step would only lead to further complications. But the dissensions between the Governor and his Ministers, and both these parties and the general, could not be more hopeless than they are at present.—At the Croydon assizes on Tuesday Thomas Jarvis was tried upon a charge of cutting and wounding. Jarvis was a convict under twenty years' penal servitude. He was confined in the Woking convict prison, and one day, without the least provocation, stabbed a scripture reader who was conversing with him in his cell. The defence was a strange one. The prisoner did not deny the stabbing, but he declared that he had done it in order that he might have an opportunity in open court of stating the cruelties which were practised in Woking prison on convicts. He made a long statement as to these cruelties, and said there was no hope for the reformation of a man who was sent to this prison. He also made charges against individual officers of the gaol. The jury seemed to have believed his story in part, for they acquitted him of the major offence, and simply found him guilty of unlawfully wounding. Sentence was deferred.—The clergy of London met on Wednesday in St. Sepulchre's Church to elect two proctors to represent them in convocation.

The meeting was rather a stormy one. It seems that the Archdeacon of London nominates, at the instance of the clergy, two proctors, and the Archdeacon of Middlesex also nominates two. The bishop then chooses from these four two who shall sit in convocation. He may choose one from each of the two nominations, or he may take both from one side. This clumsy mode of election was strongly denounced as virtually setting aside the wishes of the clergy.—On Monday evening, the 31st ult., Messrs. Locke King and Buxton, the newly-elected members for East Surrey, were entertained at a public dinner at Kingston-on-Thames. The proceedings were rendered specially interesting from the fact that Mr. Locke King announced his intention to bring forward a measure for a £20 county franchise during the next session.—The members of the Working Men's College, Great Ormond-street, met on Wednesday to congratulate Mr. Thomas Hughes, M.P., on his election for Lambeth. The Rev. F. D. Maurice presided, and amongst the speakers were Mr. Ruskin, Mr. Layard, and M. Louis Blanc. The meeting was of the most pleasant character. It demonstrated the kindly feeling which exists between Mr. Hughes and those whose welfare he has done so much to promote.—Mr. Charles Sprague, the surgeon who was charged with attempting to poison his wife, and mother, and father-in-law, at Ashburton, was tried at the Devon assizes on Tuesday. The three persons said to have been poisoned suffered severely after eating a rabbit and steak pie, into which it was suggested the prisoner had put atropine. On the trial, however, the case was not made out, and Mr. Sprague was discharged from custody.—Thomas Jarvis, the convict who at Croydon assizes on Tuesday made a series of charges against the officials of the Woking convict prison, has been brought up to receive sentence. Mr. Baron Pigott, after lecturing him for a short time, sentenced him to five years' penal servitude, to commence from the present time.—A fellow was brought up at the Southwark police-court on Monday charged with being in the house of a gentleman in Bermondsey for an unlawful purpose. The accused gave his name as Thomas Charles, fishmonger to Her Majesty. The magistrate dismissed him. On Wednesday, however, the real Thomas Charles went to the court. He stated that his name had been most impudently assumed, for that no person of the name of Charles save himself was fishmonger to Her Majesty. Most certainly he was not the man who had been brought up on the previous day. Mr. Charles's character is vindicated.—A case of considerable importance to the public at the present time, when disease is so rife among cattle, has been decided at the Worship-street Police-court. Francis Cousins, a sausage manufacturer, residing at Homerton, was summoned by the authorities of Hackney parish on a charge of preparing bad meat for public sale. That the meat which was seized on the defendant's premises by the medical officer of health and the Inspector of Nuisances was unfit for food was rendered clear beyond dispute; but the defendant denied that it was his intention to use the meat. His witnesses averred that the meat was always subjected to examination before it was put in the machine, and that if any portion of it was tainted it was boiled down for pig's food. The magistrate, however, in a careful decision, took a different view of the matter, and fined the defendant £5 with costs. We hope the example will not be lost upon others.—A despatch from the *Great Eastern*, dated August 2nd, announces that 1,200 miles of cable had been paid out by 7.50 a.m., and 1,050 miles actually run an hour earlier. A despatch received from Valentia late on Wednesday night announces that the signals from the *Great Eastern* became unintelligible at noon,

and there had been no subsequent communication between the ship and the shore. The cause of the interruption to the electric current was of course unknown at Valentia.—On Wednesday his Royal Highness Prince Arthur gladdened the eyes and the hearts of the people of the Principality by being present at and superintending the uncovering of the statue of his late father at Tenby. The statue is erected on the Castle-hill there, a most picturesque and conspicuous spot, and the proceedings excited the liveliest interest among the loyal Welsh, all classes of whom were represented in large numbers.

FOREIGN INTELLIGENCE.—The terms on which Austria is ready to concur with Prussia for the settlement of the Schleswig-Holstein difficulty have been made public. The Cabinet of Vienna is willing to let her grasping ally take Kiel and occupy Rendsburg, provided Prussia give Austria a *quid pro quo* in the shape of a rectification of the Silesian frontier. The administration claims of Prussia in the Duchies to be left to the decision of their future Duke; and for this shorn dignity Prussia proposes the Grand Duke of Oldenburg. To this proposal Austria replies: Pledge yourself, then, not at any future time to revert to the scheme of annexation. To ask the people of the Duchies themselves what they would wish in the matters of their own Government is the last thing in the thoughts of either of the two Cabinets.—The Russian Government is reported to have it in contemplation to grant some rights to the Jews in the eastern part of the empire, where they have hitherto had none. The object is to encourage commerce, for which in that quarter of the world the Jews alone seem to have an aptitude.—The Austrian Government has taken a step in a liberal direction. All prosecutions under the press law, and all pending punishments, are determined by Imperial decree. The order is comprehensive and really liberal; but why not abolish the press law altogether?—The speech of the young King of Portugal in opening the Parliament, is of good promise. It notices the success of the mediation of the King between Brazil and England, states that the financial condition of the kingdom is good, and promises bills, the object of which will be to abolish slavery throughout the Portuguese possessions.—The *Moniteur*, speaking for the French Government upon the new phase of the Schleswig-Holstein question, says that France is true to its principle of deferring to the national will. But Prussia and Austria is dealing with the interests of the people of Schleswig-Holstein, consult no will but their own. On the other hand, it is curious to find an organ of the Italian Government, the *Opinione*, twitting Von Bismark of Prussia with his inferiority to Count Cavour, and his want of courage and nerve in the affair of annexing the Duchies.

AMERICA.—The *China* has arrived with intelligence from the United States to the 20th inst. The news is unimportant. Difficulties between the Southern population and the people of colour still continued. The assassination conspirators who were sentenced to terms of imprisonment had been removed to Florida. The *Belgian* has arrived with news from New York to July 22. The news is chiefly political, and of little importance. Gold, on the evening of the 22nd, was quoted at 142½.

#### TO CORRESPONDENTS.

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

ERRATUM.—In our report of the Grand Lodge of Surrey last week the name of the Grand Steward should be "Baber," not "Maber."

H. H.—The report of Lodge La Césarce shall appear in our next.

F. C.—We are obliged for the poetic effusions.