

LONDON, SATURDAY, AUGUST 26, 1865.

FREEMASONRY IN DENMARK.

Since the election of Bro. Barnstrup as Grand Master, Masonry has been revived in Denmark, and the proceedings of the lodges working under the auspices of the Copenhagen Grand Lodge are marked by much more energy. We are indebted to our German contemporary, the *Bauhütte*, for a report of a Masonic *fête* held at Copenhagen, and of which the following is the substance:—This anniversary, or "birthday," as it is called, was celebrated in commemoration of the amalgamation of the St. John's lodges "*Zorobabel zum Nordstern*," and "*Friedrich zur gekrönten Hoffnung*," and the adoption of the so-called Swedish Masonic system. The festival was divided into two parts, the first of which, being formal, took place on the 6th of January last, at six p.m., while the second part, or the anniversary proper, was celebrated on the following day at two o'clock.

On the first day, the Bro. Secretary read the general duties of Freemasons, and then a report on the labours of the St. John's Lodge during the last two years, as well as the receipts and expenses of the lodge; new officers were then either elected by the assembly or appointed by the W.M. The J.W., Bro. Olsen, was elected Deputy Master.

From the report read at this meeting, it appears that the labours of the lodge had been dormant during the whole year; last year, however, 31 apprentices', 4 companions', 11 masters', 7 instruction, and 6 celebration lodge meetings were held. In the apprentices' lodges 61 members were initiated and 5 affiliated; in the companions' lodges 48 Bro. Apprentices received their promotion to the second; in the Master lodges 32 Bro. Companions to the third degree. The death of 25 Bro. Members was recorded. As regards the budget of the lodge, it appears that it was thriving at the time the report was submitted, and that the cash in hand amounted to no less than 20,000 thalers (£3,000). The lodge musters 500 contributing members, and, on this account, is much in want of a larger lodge accommodation, the old one having been designed for a far more limited number.

On the 7th of January, at two p.m., Bro. Otto, the W.M., opened the festival by an oration in which he enlarged on the blessings that Freemasonry bestows on her adepts, by shielding them

against the raw materialism of the world, arousing them to the fulfilment of their duties, both moral and civil, holding out to youth intellectual energy and self-command, in opposition to the temptations of sensuality and voluptuousness, and to old age that wholesome mental refreshment conducive to the revival of their alacrity; in fine, offering to all an asylum and refuge of peace and faithful friendship. The speaker drew the attention of his listeners, more particularly on their obligation of considering themselves as cosmopolitans, citizens of the world, to be patriots without becoming national fanatics, to acknowledge and admit what is good in every, even a hostile nation, and what is bad, even in their own people, and designated national pride, as selfish, and national hatred as criminal, and stupid to the utmost degree.

The first part of the "cantate," written by Bro. Otto, and composed by Bro. W. Schiöt, having been disposed of, the Orator, Bro. Bloch-Suhr, proceeded to deliver the festive address. He observed, "We were longing to assemble in the temple that we call our *sacrum*, but there was no such thing as a particular *sacrum*, considering that all cities and places were sanctified in which beat pious and loving hearts, and in this light only our temple might be considered an abode of sanctity." He further explained how the trowel which we receive on our initiation in the brotherhood served to work the raw stone in our own inner temple—that the Gospel that laid open on the altar of the lodge was like the bright polishing steel intended to brighten the stone. The Great Architect of the Universe had placed each individual brother in his proper place, and imposed upon him the duty of incessantly labouring towards his own improvement; and in this work it was the Gospel that assisted him most effectually, so as to receive, in due time, the proper reward for his square set and accomplished work, in the eternal Orient.

This festival has been an additional link to the chain of affectionate fraternity that surrounds the brotherhood in Denmark, and connects it with the Masonic confederation of all countries. As a sign of the extinction of national prejudices, highly creditable to our Danish brethren, we notice also, that the Prussian Major Bro. von Funk, who commanded at Flensburg during the Dano-German war has received from the St. John's Lodge a letter of thanks for the humanity and justice with which he discharged his duties, and through which

he acquired the consideration and affection of all "right thinking" inhabitants of the town. Those brethren who were compelled to leave Flensburg for Copenhagen were highly gratified at the genuine Masonic spirit evinced by Bro. von Funk at this juncture. In the latter town those inhabitants who belong to the Craft, propose, we understand, in conjunction with the Masons of the Prussian garrison, to revive the St. John's Lodge zum rothen Löwen, which has been dormant for the last fifty years. For this purpose they have sent in a declaration and petition to the Danish "Grand Land Lodge."

SECRET SCIENCES OF THE ANCIENTS.

Man is credulous from his cradle to his tomb; but the disposition springs from an honourable principle, the consequences of which precipitate him into many errors and misfortunes. Truthful by nature, he is inclined to express his feelings, his opinions, his recollections, by his words, with the same truth that his tears and his cries of pain and joy, and particularly his looks, and the movement of his physiognomy, reveal his sufferings, his fears, or his pleasures. Speech is frequently more deceitful than dumb or inarticulate signs, because discourse depends more upon art than upon nature. But such is the force of the inclination which draws us towards truth, that the man most accustomed to betray it is at first led to suppose that it is respected by others, and in order to make him withhold his belief it is necessary that there should be in what they affirm something repugnant to the knowledge he possesses, or that may awaken a suspicion of a deliberate design to deceive him. The novelty of objects, and the difficulty of referring them to known objects, will not shock the credulity of unsophisticated man. There are some additional sensations which he receives without discussion, and their singularity is perhaps a charm which causes him to receive them with greater pleasure. Man almost always loves and seeks the marvellous. Is this taste natural? Does it spring from the education, which during many ages the human race has received from its first instructors?

Curiosity regarding futurity, and the desire to penetrate its mysteries, are dispositions which exert a powerful control over the minds of men in every stage of society. Among nations that have made little advancement in civilisation and in-

telligence they operate with peculiar force; and in these dispositions, combined with the belief that the gods had both the ability and the inclination to afford the knowledge so eagerly longed after, the Oracles of the pagan world had their origin.

It is to be observed that the name of Oracle is sometimes given to the covering of the mercy seat, and also to those supernatural communications of which frequent mention is made in the Old Testament—as those delivered *viva voce*—when God spake to Moses; prophetic dreams—as when Joseph's greatness was foretold, the response of the Urim and Thummim. This method was used till the time of the erection of the Temple at Jerusalem, after which the Jews consulted the prophets. The most famous oracle of Palestine was that of Beelzebub at Ekron, which Ahaziah, King of Israel, who was severely injured by a fall, sent to consult whether he should recover, for which cause the prophet informed him he should not come off that bed, but should surely die. (2 Kings 1.) Without further instance, we may observe that the Jews, living in the midst of an idolatrous people, accustomed to have recourse to Oracles, diviners, and magicians, would have been frequently under a more powerful temptation to imitate these practices and superstitions, if God had not afforded to them certain means of knowing future events, by priests and prophets, in their more urgent necessities. A positive injunction against these abominations of the heathen, and a promise of God that He would raise up a prophet from themselves like unto Me, unto him ye shall hearken (Deut. xviii.); the Jews pretended that, on the ceasing of verbal prophecy, *i.e.*, after the prophet Malachi, God gave them what they call Bath-col, the daughter of the voice, which Prideaux shows to have been a mode of divination similar to the *Sortes Virgilianæ* of the heathen.

Among the Greeks, the Oracle of Jupiter, at Dordona, had claims to the highest antiquity. But the most celebrated of the Grecian Oracles was that of Apollo, at Delphi, on the slopes of Mount Parnassus. It had been long observed that the goats feeding on this spot were thrown into convulsions when they approached a certain cleft in the side of the mountain. This was the result of a pernicious vapour, and one of the goat-herds, having inhaled this intoxicating air, was affected in the same manner as the animals. The

inhabitants of the district, unable to understand the cause, attributed the herd's incoherent ravings while under the influence of the noxious vapour to divine inspiration. The honour of the prophetic influence was variously attributed to the endless earth, to Neptune, and others, and at length assigned to Apollo, with whom it ever after remained. A priestess was appointed, whose office it was to inhale the hallowed air, and who was named the Pythia. She was prepared for this duty by previous ablution at the fountain of Castalia, and being crowned with laurel, was seated upon a tripod similarly adorned, which was placed over the chasm whence the divine afflatus proceeded. Her inspired words while thus situated were interpreted by the priests. The announcements of the oracle to those by whom it was consulted were originally made in verse; but it having been sarcastically remarked that Apollo, the god of poetry, was himself sadly deficient in the art of which he was patron, they were subsequently given in prose.

THE ANTIQUITY AND TEACHINGS OF MASONRY.*

The institution of Masonry has come down to us in its principle and spirit, if not in form, from a remote antiquity. Its vestiges may be traced, veiled in the mists of the dim past, faint and shadowy, and obscure it may be, but yet speaking witnesses to its ancient claims. At what particular age of the world its light was first revealed it is difficult to determine; but the field of investigation is ample, and materials are not wanting to develop probable conjectures. There are at least sufficient resemblances between Masonry and the most ancient societies in Phœnicia, Chaldea, and Egypt, to suggest their common origin, and such points of resemblance to the oldest mysteries as to render probable an affinity with them. Masonry, as now organised, is believed to be of Jewish origin, on the authority of its own traditions, and from internal evidence well understood by the Craft.

The erection of the Temple on Mount Moriah, by Solomon, King of Israel, was an occasion of the assemblage of bands of "cunning artificers," especially from Tyre, at Jerusalem. While the Temple was building, the workmen are said to have been formed into a community, under a system of rules designed to facilitate perfection and efficiency in their art, and to promote their common interests. This organisation was destined to survive the occasion which brought them

together. At the completion of the Temple, the Craftsmen travelled in other lands where their skill might find employment.

Their monuments are to be found in the ruins of temples and theatres which they erected in Phœnicia, Greece, and Rome, until the era of Christianity. Soon after this period traces of their history appear in public records, as well as their works. In the middle ages, Masonry culminated in its greatest glory. It was patronised by the Throne and the Church, and overspread Europe with its marvels of architectural skill and beauty. At this date we have precise information in regard to those societies, and but little is left to conjecture as to their nature and organisation. They were schools of instruction in architecture and cognate science, and fraternities for mutual protection and relief. They used a symbolical language, derived from the practice of their profession; they possessed the means of mutual recognition, and were bound together by secret obligations.

At an early period, these societies were endowed with special privileges as a corporation of builders, and became exempt from all local and civil jurisdiction. At length, by degrees, many persons of eminence, not of the Craft, chiefly ecclesiastics, became associated with them from a desire to obtain the secret knowledge they possessed and participate in their privileges. This admixture of a superior class, as Accepted Masons, soon became potential; and as the knowledge of the art of building spread beyond the limits of the society, the speculative element gradually predominated. In England, however, it appears that the Freemasons, under their ancient organisation, which dates from the time of Athelstane, continued as a body to erect public buildings until the rebuilding of London and the completion of St. Paul's Cathedral, under the mastership of Sir Christopher Wren. It was as late as 1717 that the ancient lodges remaining in London united to form a Grand Lodge of Free and Accepted Masons. In 1733, the Grand Lodge, in whose presence we now stand, was organised under English authority as the first Grand Lodge in America, and constitutes the link of our connection with the illustrious past of our Order.

We are proud of our descent as Masons from an ancestry so renowned and venerable. Our fathers wrought to embellish the earth with exquisite forms of material beauty, and reared with patient toil those stately edifices which overspread the old world with elegance and grace. The memorials of their genius and skill compel the homage of admiring generations, and their fame will endure for ever.

But the claims of Masonry to our respect are not founded chiefly on the service it has rendered to the useful and ornamental arts of life. The forms of architectural beauty and design may vanish, but the spirit which informed them still survives with the Craft, and dignifies and hallows

*Extract from the Address of the Hon. Robert B. Hall, at the laying of the corner stone of the New Masonic Temple, Boston, U.S.

our work. Our Order no longer hews and squares the rough ashlar for the builder's use, but essays the nobler work of fashioning living stones for the use of the Great Architect himself. We cease to employ the coarse implements which were once the instruments of manual toil, wielded by brawny arms and with sweating brow. The forms of these we preserve; but with us they are spiritualised as emblematical teachers of a pure morality. The plumb, the level, and the square repose upon our altars still, but in jewelled majesty, to be used only by the gloved hand to symbolise the highest truths as instruments of human improvement.

It is natural to respect Masonry for its antiquity; but it claims our reverence also because it is the only one of the old societies, which history records, which has survived the wreck of time. Masonry is the only purely human institution which has withstood the never-ceasing tide of change in the world's affairs. In imperishable strength and silent dignity it has endured like the rock while the current has passed by, sweeping into oblivion systems, dynasties, and institutions, some of them as ancient as herself, and once the objects of pride and admiration.

It is natural to enquire what there is in Masonry which will account for its permanency thus far, and promises to secure its perpetuity. Why is it that its light that glimmered in early darkness should shine in increasing lustre through the ages, and in the nineteenth century glow in full effulgence? How is it that with no sign of decrepitude or decay, Masonry with unpalsied hand yet holds the sceptre of our Royal Art in increasing empire? The answer must be sought in some peculiarity of constitution, for no miracle has been wrought in her behalf. She has been subjected to the same series of circumstances as other institutions now numbered with things that were, with no external shield against the attack of time. In her own symbolical language, she is said to be supported by pillars of wisdom, strength, and beauty.

On this hint we propose to dwell, and a brief interpretation of this language, in an enlarged sense, may reveal the secret of her stability and power.

The wisdom of Masonry is exemplified in establishing her basis on the immutable foundation of truth. Her cardinal principle is belief in the existence of God. All other truths correlative with belief in the Deity have a place in her system. The Bible, as the source and standard of truth, is exalted on her altars as her first Great Light, and all her moral teachings are but beams of its brightness. While Masonry makes no pretensions as a system of religion, and, least of all, prefers a claim to be a substitute for Christianity, she humbly walks by its side in a strict alliance, as far as she goes. In her speculative form she is as exact in her teachings of moral truth as was operative Masonry in mathematical science. Her propositions admit of no dispute. She wisely confines herself

to simple, absolute, and acknowledged truth, and leaves no margin for controversy or contradiction.

Masonry inculcates virtue and dissuades from vice, but has no casuistical refinements to perplex and divide her followers. Masonry from her plane furnishes the most ample facilities for the investigation of truth. Whoever stands with her there breathes an atmosphere of unrestricted liberality, for her toleration is as boundless in matters of opinion as her rule is imperative in fundamental faith.

Anchored in her principles fast by the throne of God, inculcating in her first step a loving trust in Him, and accepting His law as the embodiment of truth, she excludes no one from a participation in her benefits on account of diversity in religious views. Her gates are closed against the atheist only. The shackles fall from the hands of prejudice and bigotry at the entrance of her shrine. When the well known words are spoken which, like the proclamation of the mystagogue at Eleusis, closes the door of her sanctuary on the profane, the truths in which all agree are the only lessons which are taught. In her sacred retreat every discordant voice is hushed, and the bitterness of sectarian strife is abashed into silence in the awful presence of pure and absolute truth.

On any other platform than this Masonry could not comprehend in her embrace all the tribes of men, as the human race now exists or has ever existed. It is the recognition of these principles and the acknowledgment of corresponding obligations which alone render it possible to make her privileges available to the whole of the great human family. If she should require any other creed than that God is our Father and that men are His children, and therefore bound to love Him and one another, her grand object would at once be defeated. Hence, while every Mason retains his religious peculiarities, the Jew, the Turk, the aborigines of the forest, and the Christian may fraternise in the recognition of a common bond, and demand and receive mutual benefits.

The perfect adaptation of our Order to the nature and wants of man is strongly indicative of the wisdom of its constitution. Its whole energies have been devoted to the interests of humanity. Next to allegiance to God, and spring from it, its controlling principle is love for man as man.

Before the era of Christianity we know of no other system of morals or philosophy of religion or politics, which presents this bold peculiarity of Freemasonry. Individual interests seem to have been nearly or quite overlooked by the sages and governors who sought to rule the world by philosophies or by power. In the Republics of Greece and Rome, confessedly the best developments of civilisation in ancient times, the interests of humanity were by no means predominant. In the Roman Republic, the boast of being a Roman citizen had little meaning except as a defence against the exactions of foreign domination. The man was not esteemed of value except as part of the commonwealth. Individual rights were neither sacred nor respected as inalienable. Greece never saw the day, though she boasted the academy, when the many were virtually the slaves of the few; and her vaunted

democracy was but a name. But Masonry recognises with generous sensibility the dangers and needs of individual man, and watches with genial care over his rights. Its primary object is to bless the race not in the aggregate, but in its unite; while its ultimate aim is not to exert a power over society, but to achieve its amelioration and perfection by silent influences in its component parts.

This characteristic of her system is the reversal of the thrones of ancient days, which were tried only to fail, and have left the wrecks of their destruction scattered over the earth. Masonry has never sought to establish her sway over men, but within them. She exerts her power as a pervading influence, and never in the form of arbitrary control. She meets man in all the varieties of his condition with sympathy, and comprehends him in all the wants of his complex nature.

The first and last teaching of Masonry is that the highest human development is in the direction of personal virtue and individual excellence; that the true nobility is goodness; that the common duties of life have in them the elements of heroism and sanctity; that self-respect is a virtue; and that every man possesses a dignity derived from his original endowments and inherent capabilities. She esteems every man the peer of his fellow in nature and rights. Before her altars distinctions vanish, and all men meet on the level. The prince and the peasant stand alike in his presence. Whatever is common to man is not foreign to her regard. She provides for the physical wants of the body and the yearning needs of the soul.

Masonry stands as man's instructor and guide, his protector and friend. And so it is that Masonry points to its monuments of usefulness, not among the few who attain greatness and renown, but among the quiet and peaceful crowd unknown to fame. Her beneficial influence is not so conspicuous in the seats of wealth and power, where rights seek not for protection, and affluence craves not sympathy and aid; but with the masses of mankind, who need defence and sympathy, and whose wants demand relief.

The chief element of strength in Masonry is its principle of association. Man by nature is formed for society. It is impossible for him to live without it, without degenerating. The law of attraction in the material universe is not more necessary than the law of attraction in the social world.

And as the one produces its mighty effects in sustaining systems of worlds and the cohesion of their parts, so the other by its combining energy supports and unites society in indissoluble bonds.

But while it is absolutely true that union is strength, yet it is also true that the character of the objects of human association and the nature of the means of obtaining them determine the degree of its efficiency and the length of its duration. History and experience bear unmistakable testimony to the fact that any society, not based on virtuous principles, by a natural law must inevitably perish. The want of moral cohesion ensures its rupture and decay. On the other hand, the threefold cord of association, woven of high moral principles, is not easily broken. Its strength is in proportion to the elevation of its aim, and its vitality is commensurate with the extent of its scope.

Now, Masonry stands on a higher vantage ground in both these respects than any other human institution. No aim can be higher than that which she professes to accomplish—the physical, mental, and moral improvement of her members; and the circle in which her operations extend embraces the race.

In making this declaration, it is not pretended that her primary object is an undistinguishing and unbounded benevolence. Masonry was instituted to promote the immediate good of her members, wherever they may be, and does not claim to sacrifice that good for the benefit of the uninitiated. She provides for her own in the first instance, and the peculiarity of her association, ensuring the performance of this obligation, is the grand element of her continued life. She is necessarily a propagandist, and furnishes within herself the motive for a perpetual and universal increase. It is her interest to enlarge her means of usefulness, and her doors turn on ready hinges to all applicants for her benefits not disqualified by irreligion or vice.

Brotherly love contributes essentially to the strength of Masonry. The fraternal feeling which is characteristic of Freemasonry does not originate in a mere congeniality of sentiment or similarity of disposition. It is a principle incorporated in the framework of her system. It is not dependant on personal preferences, nor left to grow out of frequent and agreeable intercourse.

Social companionship develops a kindly feeling in Masonry, as elsewhere, and often ripens into friendship, which gives a zest to the enjoyment of life. This form of brotherly love, however, is the effect of circumstances; desirable and profitable, and promoted in our Order as much or more than in any other institution. But in a more enlarged and comprehensive sense, brotherly love is obligatory on all Masons, and extends its regards to the whole fraternity, wherever dispersed. Thus universal in its relations, it secures a unity and harmony which render our Order not only invincible to external assaults, but precludes the possibility of disruption and ruin from internal causes. This tie of brotherly love, regarded not as a sentiment, but as an obligation, is the glory of Masonry, and clothes it with a universal power.

Overlapping all geographical divisions, rising above all religious and political differences, and ignoring all diversities of race, it establishes a common bond of kindly intercourse among the Craft.

Over all the world, wherever a Mason discovers another Mason, he finds a brother and a friend. If he is in want he can claim relief, which will not be denied. If he is a stranger, he can demand and receive hospitality. If in danger, he can command succour. On the tented field, the stroke which would have fallen in death has often been arrested by this mysterious power, and the claims of brotherhood have been recognised in savage warfare. The Masonic sign of distress is potent in all calamities which affect life or fortune, wherever the fraternal eye may discern it. Such effects are produced only by Masonry. She alone speaks that universal language whose whispers may be heard amid the thunders of war, in the crash of shipwreck, and in the roar of violence, and whose words, like Pentecostal utterances, are intelligible among all peoples and tongues.

The beauty of Masonry consists not merely in the fair proportions of her design or the antique grandeur of her drapery, but in the magnitude and glory of her operations. Through the long ages, as now, she has stood the friend of man and the benefactor of society. In all the earth she has distilled her genial dew of blessing, and her path is everywhere marked with verdure and fruitfulness. Her works praise her in the gates, and the grateful tears of the poor and unfortunate sparkle like jewels in her diadem of glory. Her very genius is love, the spirit of which connects her members in an unbroken phalanx as a band of brothers, but overflows those bounds and expands itself in a stream of charity embracing all mankind. The identification of Masonry and charity forms the popular idea of our Order. By general consent it stands at the head of charitable institutions.

But alms-giving is not the most important part of charity in the Masonic sense. This consists rather in the cultivation and exercise of kindly dispositions and active sympathies. It is a charity which leads men to judge of others with lenity, and to speak of them without reproach—the charity which makes the good name of another as precious as our own. It is exercised in the endeavour to do away with suspicions, jealousies, rivalries, and evil speakings—it is to sustain the wounded spirit, to afford consolation to the afflicted, to extend succour to the oppressed, to redress wrong. Such is Masonic charity, identical with the charity of Christianity, and which, like that “Never faileth.”

An institution adorned with beauty like this must hold its place in human affection while misfortune and sorrow are the common lot, while human hearts cry out for sympathy, while man continues frail and imperfect.

If this faint sketch of some of the more prominent principles of Freemasonry is correct, the reasons are sufficient to account for her unchangeable and vigorous continuance until the present time. That this Order commends itself to the intelligence of the nineteenth century is evinced by its larger constituency than ever before, and by its firmer hold on the favour of wise and good men. We submit, therefore, that it is not presumptuous to expect that, in the long line of centuries to come, it will still repose in undisturbed endurance upon the imperishable pillars of its support. *Esto perpetua!*

CURIOSITIES OF ARCHITECTURE.

At this season of the year, many of our readers who are free to choose will visit celebrities in the way of architecture, such as our cathedrals and castles; and, deterred by their magnificence from all attempts to make drawings of them, will return to their ordinary duties unenriched by a single sketch. To these we would say, there are scattered in every county minor objects of which we have but scanty account, and of which collections of sketches would be at once valuable and curious. We might instance as curiosities of architecture, whispering galleries, secret chambers, garrets, fortified church towers, chantries, market-crosses, wayside chapels, crypts, lych-gates, holy-wells

or lady-wells, town gateways, hermitages, the various ancient British remains, and tombstones with their crosses, sheals, keys, horse-shoes, chalices, hands, lambs, bows and arrows, horns, fishes, and other mystical devices; and, as curiosities of detail, leper-windows, hagioscopes, fonts, half-timbered churches, wooden churches, shingle spires, &c. It is remarkable how little is known of such objects, and how few residents in one county know of similar curiosities in any other. The term garret, for instance, conveys to most minds only the idea of a room immediately under the roof of a house; but dwellers on the border country can still point to small towers, called garrets, built upon castle walls, and to places called *garrets* because in old times they possessed similar towers for the defence of a *garrison*. We have only to run through the list we have named to see how much information remains to be accumulated. A student preferring to cover a great deal of ground in a tour could take one class of object and pursue it, exclusively, through the country.

Whispering galleries are curious, as being links in the chain of endeavour to lessen distance by artificial contrivances; and which, after germinating in men's minds for at least two thousand years, have sprung forth in the advanced form of the telegraph. The Romans did a little pioneering work in this direction by the transmission of sound through pipes, laid in the long length of *Vallum*, known as *the* old Roman wall, which, by the way, is a most wondrous curiosity of architecture itself. Mediæval whispering galleries appear to have partaken more of the nature of echoes. In Stuart times, the whispering place in Gloucester Cathedral was considered one of the wonders of the land. It is thus mentioned by Edward Phillips, the nephew of Milton:—“A remarkable curiosity in the cathedral of Gloucester, being a wall built so in an arch of the church, that if a man whisper never so low at one end, another that lays his ear at the other end shall hear each distinct syllable.” The whispering gallery of Sir Christopher Wren in St. Paul's Cathedral may be said to be the only well-known example of this type of curiosity. The semicupola recesses on old Westminster Bridge have gone.

Secret chambers abound in old mansions of a certain age; but when we learn where they are to be found, or what varieties of form they present, we are met with the obstacle of insufficient information. We have recently given some account of secret chambers in the old houses in Edinburgh, and “The Book of Days” affords a description of some others; but a general account, with measurements and sketches, is not in existence. Here is an unexplored field for the curious.

The fortified church towers in Cumberland have met with a little more attention; but not so those of Northumberland. Lysons mentions the towers of Newton-Arlosh, Burgh-on-the-Sands, and

Great Salkeld, but more recent observers have not added to the number; and, as we have hinted, there has been no attempt to string together those of the Northumbrian border. Their sturdy walls, arrow-slits, and embrasures are unnoticed, save by the local antiquaries. Many a missionary must have wished that the tower of his church was capable of defence; and we might learn from these the expediency of some modified strength for our outlying colonial edifices for the protection of those who teach in them, although we are no longer in need of similar contrivances at home. As companions to these curiosities we might class the rare examples we possess of wooden churches, reared comparatively not long after the days when our own land was the resort of the Christian missionary. Of these, Greensted in Essex, and Stock, in the same county, possess two well-known specimens. The half-timbered churches, too, such as those in Cheshire, would add further interest to the collection. The wayside chapels that once greeted the wayfarer on all sides are fast disappearing; but there are still several left worthy of study. That on Wakefield Bridge has been doubtfully restored, without, unfortunately, any sufficiently explicit drawing having been made to show its former condition. Such loss of information would be spared us, if students made sketching the constant practice we would recommend. In matter of chantries, it is a question whether various buildings pointed out under that name are more in reality than the residences of the chantry-priests appointed to serve chantries in the parish churches; but looking at them only in a constructional point of view, they are curiosities. Crypts are worthy of more attention than they have hitherto received; for they frequently contain details of much significance, and our principal Saxon remains are cryptogamous. Going northwards through Derbyshire, Yorkshire, and Northumberland, four celebrated specimens might be visited by the way—Repton, Ripon, Hexham, and Bamborough; and others might be sought out.

But it is, perhaps, in foreign travel that we should find ourselves embarrassed with riches of this description. Architectural curiosities may be met with abroad for which we have not even names. Roadside crosses, oratories, wells, meet the traveller's eye on all sides; droll landing-places, quaint recesses giving access to picturesque courtyards, sculptured portals, niches, external staircases of much grace and movement, covered balconies, "bits" that it is impossible to pass without staying to admire, are common surprises at every turn. As in our own country these are constantly being displaced by the needs of the day. Many objects are to be seen depicted on old tapestries that are no longer in existence. The curious *fourches patibulaires* are cases in point. In the neighbourhood of the principal abbeys and residences of the most powerful nobles were erected quadrangular stone buildings, formed

of tiers of arches, for the express purpose of hanging malefactors in chains. In some cases they assumed structural proportions. The tapestry of the Hôtel de Ville shows the enormous gibbet that once existed at Mountfaucon, capable of holding upwards of eighty unfortunates at a time. The base is of masonry, enclosing a chamber, into which, perhaps, the bones were thrown when they could no longer hang together. A flight of steps gave access to the platform from which the tiers of niches arose on three sides. Some of these niches were wide enough to take two bodies, others only admitted one. M. Viollet-le-Duc, who gives an illustration of this remarkable object in his "Dictionnaire de l'Architecture Française," remarks that its hideous aspect, and the pestilential odour emanating from it, did not prevent the establishment of canteens and places of amusement in its vicinity. We are far from indicating the selection of this class of curiosity for the sketcher's industry; for, it must be borne in mind, that the benefit to be derived from sketching is twofold. Not only does the artist gradually put himself in possession of valuable material, but he, as surely, acquires a facility of drawing which will be to him as "apples of gold in a picture of silver," and imbues his creative faculty with a sense of beauty which will be to him a safeguard in design.—*Builder*.

MASONIC NOTES AND QUERIES.

GRAND MASTERS.

Is there any list of the York Grand Masters in England previous to the Union?—*EBOR*.

G. A. O. T. U.

The Italian Masons being under the like influences participate with the French Masonic majority in the desire to abolish the sanctions of religion. Many of their leading members particularly seek and invite candidates of positivist doctrines.—*OBSERVER*.

K****H LADDERS.

K. H.—The ladder is an astronomical riddle, founded on the progress of the sun through the signs of the Zodiac, from Aries to Libra.

The names given to the steps, and their definitions, according to the French ritual, as published by Tessier, are:—

1. Tse Dakah, said to signify justice.
2. Schor Laban, candour.
3. Mathak, good nature.
4. Eawirnah, truth.
5. Hamal saggi, progress.
6. Sabhal, patience.
7. Thebounah, prudence.

Whether the names have a meaning, or in what language they are, we are unable to say. The solution of the riddle, according to Bernard, adopting Dupuis' explanations of the labours of Hercules, one of the names of the sun, are thus given by Fellows:—

1. This has an allusion to the sun in the vernal

equinox, in the month of March, when the days and nights are equal all over the world, and when the sun, after having been long in the southern hemisphere, passes the line, in order to dispense his favours equally to the north; which is doing justice to all, agreeably to the above definition.

2. This is the only step, the definition of which is literally true; which, as it might lead to an interpretation of the meaning of the mysterious ladder, is thus falsely denominated figurative.

Taurus, the bull, is the second sign of the zodiac, in which the sun enters on the 21st of April. His entry into this sign is marked by the setting of Orion, who, in mythological language, is said to be in love with the Pleiades, and by the rising of the latter.

3. The third sign of the zodiac is Gemini, into which the sun enters in the mild, pleasant month of May. "Canst thou hinder the sweet influence of Pleiades, or loose the bands of Orion?" (Job). Now the Pleiades were denominated by the Romans *Ver-giliae*, from their formerly rising when spring commenced; and their sweet influences blessed the year by the beginning of spring.

4. The fourth sign is Cancer, into which the sun enters in the month of June. Egypt, at this period, is enveloped in clouds and dust, by which means the sun is obscured or disguised; and which, figuratively, may be denominated truth.

5. The fifth sign is Leo, or that of the celestial lion, called the lion of *Nemæa*, under which the sun passes in July. The great labour and difficulties to which the sun was supposed to be subjected in passing this sign is in perfect accord with the fable of the great exploit of Hercules in killing the lion of *Nemæa*. The sun, when in the sign of Leo, is on his advance towards the equator, where the ancient supposed heaven was placed.

6. The sixth sign through which the sun passes is Virgo, marked by the total disappearance of the celestial hydra, called the Hydra of Lerna, from whose head springs up the great dog and the crab. Hercules destroys the Hydra of Lerna, but is annoyed in his operation by a sea crab, which bit him in the foot. Appollodorus says that whenever Hercules lopped off one of the monster's heads, two others sprang up in the place of it, so that this labour would have been endless had he not ordered his companion *Tolas* to sear the blood with fire, and thereby put a stop to their reproduction. The event was actually represented in a fine picture in the Temple of Delphi.

7. The seventh sign is Libra, into which the sun enters at the commencement of autumn, indicated by the rising of the celestial centaur, the same that treated Hercules with hospitality. This constellation centaur, is represented in the heavens with a wine skin full of liquor, and a thyrsis, ornamented with vine leaves and grapes, the symbol of the productions of the season.

The sun has now arrived at the autumnal equinox, bringing in his train the fruits of the earth, and retribution is made to the husbandman in proportion to his intelligence and prudence.

This allegory is not only beautiful but also instructive, and the steps attained may worthily be termed the *ne plus ultra* of Masonry. Was the top of the bridge the *Royal Arch*?

A learned writer says:—The ladder of seven steps

was used in the Indian mysteries to designate the approach of the soul to perfection. The steps were denominated gates. The meaning is undoubtedly the same, for it is observable that Jacob, in referring to the lower stone of his ladder, exclaimed, "this is the house of God, this is the gate of Heaven." Here we find the notion of ascending to Heaven by means of the practice of moral virtue, depicted by the Hebrew Patriarchs, and by a remote idolatrous nation under the idea of a ladder. These gates were said to be composed of different metals, of gradually increasing purity. The uppermost stave, which constituted the summit of perfection, and opened a way to the residence of the celestial deities, was composed of the pure imperishable gold, and was under the protection of their most high god, the Sun.

The K. H., in former times, undoubtedly reached a high degree of eminence; at present there is neither the *utile* nor the *dulce*.

The descending steps are, grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy.

This may not precisely agree with the ritual adopted in this country, and any further explanation, for obvious reasons, we are unable to afford.

CORRESPONDENCE.

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

MASONIC ARCHIVES AND MASONIC LIBRARY.

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

DEAR SIR AND BROTHER,—The more I think of these monstrous propositions of Bro. Matthew Cooke, the more must I and every brother who is consistently opposed to innovations in Masonry object to them, as being calculated to produce very grave results, perhaps far beyond what the concocters themselves anticipate. To introduce anything new into Masonry must be regarded as next door to removing landmarks. To remove archives from the secrecy becoming our mystic Order, in which they have reposed for a century or half a century, and thereby reposed into landmarks, is to remove landmarks, and Grand Lodge ought to lift up its voice against such abuses.

As Grand Lodge only meets once a quarter, and as the FREEMASONS' MAGAZINE lifts up its voice once a week, I again appeal to the readers of the FREEMASONS' MAGAZINE.

My prophetic soul, my uncle!

The game begins by moving the archives into some more public room. No expense, worshipful brethren, and very great credit for our ancient Order.

Then Bro. Cooke, who has been collecting seals

and archives, and diplomas and books, and MSS., he gives his valuable collection to the Grand Lodge collection. No expense, worshipful brethren, and very great credit for our ancient Order.

Then a whole lot more of the learned brethren begins showering in archives and valuable collections, and at one quarterly communication up gets R.W. Bro. Havers, W. Bro. Stebbing, W. Bro. Spiers, or some other of the inspired, and call the attention of Grand Lodge to the necessity of bestowing more space and shelves, and calls for the valuable collections, and one brother seconds another, and the Deputy Grand Master says something, and the Grand Master says something else, and it is referred to the Board of General Purposes, or to a new-fangled library and archives committee. Why not? The House of Lords has a library committee, the House of Commons has a library committee, the Common Council has a library committee, every public body has a library committee except the Grand Lodge of England, and at length we shall have one inflicted on us.

Thus the time of Grand Lodge, instead of being employed on strictly Masonic matters, such as attending to our Masonic duties and looking after our own property, will be devoted to questions about the archives, and the library, and Grand Lodge, instead of being an august and dignified body, will be very little better than any other scientific society.

Up will get R.W. Bro. Lord Nobby, Prov. G.M., to read a letter from his illustrious relative, the Duchess of —, who is, of course, the wife, daughter, and mother of Masons, and has a deep affection and veneration for the Craft, and begs the noble brother to offer to Grand Lodge a portrait of the late Duke, her father or grandfather, who was Prov. G.M. of his county, deeply beloved, and whose portrait was painted by an artist of eminence. Her Grace knew no place so fitting for the commemoration of one who was a model of public and domestic virtues than the gallery of distinguished Freemasons.

Chorus of lords, baronets, and W.M.'s acceptance of the munificent offer. Vote of thanks to the duchess. Up gets Bro. Dobby, and in the fervour of the moment offers his collection of Egyptian antiquities, colossi, sphinxes, and gigantic black beetles, or his collection of engravings or drawings, or something. More enthusiasm and more stuff to fill up that building which our

forefathers and Bro. * * * have handed down to us.

What would be their feelings, instead of seeing the anti-chamber of a lodge or chapter room decorated with wine and champagne glasses and dessert plates, clean or dirty, as we have often seen, putting us in mind of that refreshment which is to come after labour? They see lobbies and spare corners blocked up like Sir John Soane's Museum or the British Museum. Here a great beast of an Egyptian is grinning at you; there something to illustrate the Eleusinian mysteries or some Masonic emblem, presenting a most incongruous scene.

When the thing was put in order, or being put in order, Freemasons would be tormented by country cousins and distinguished foreigners for introductions and passes and orders to see the interesting and valuable collection, so far as it was accessible to the public. The time may come when the position of a Freemason, particularly of a member of Grand Lodge, may become as troublesome as that of a member of one of the learned societies, or the College of Surgeons, or the United Service Museum, or any other of the gauds and shows which the idle run after.

Of course, in the case of a distinguished foreigner a brother would be expected to accompany him to the valuable collection, and introduce him to the Librarian. Great compliment for a quarter-of-an-hour in all kinds of languages on their respective works between distinguished foreigner and distinguished Librarian. Distinguished foreigner is conducted to several other distinguished persons, paid by the Craft, or by benefactions or bequests, to take charge of Masonic collections, Egyptian collections, Mexican collections, engravings, medals, and all kinds of things. There will be the satisfaction of knowing that these people have been appointed by the Craft, for there is no chance of patronage in the matter, for it is a part of the humbug of public bodies to compete for competent and distinguished librarians, and of course Grand Lodge must have distinguished and competent persons, like the British Museum, Guildhall Library, Cheetham Library, London institutions, and so forth.

After a dayspent with a distinguished foreigner in the valuable collections, and you have invited him home to dinner, instead of admiring your fact and your theory, he expresses to Mrs. P. his obligation to you for having obtained him a sight of the

interesting collections at the Grand Lodge of England, and of the acquaintance of Bro. Librarian and his distinguished colleagues. In his opinion, the collection of Gnostic gems is one of the most remarkable in Europe; the Indian collection is very curious, and has brought before him many remarkable facts which will be embraced in his new work—that the collection of Masons' marks, and mediæval vases, is more complete than any elsewhere, and ought to be more carefully studied, and so on *ad nauseum*. That made another appointment with Bro. Librarian to spend two or three mornings in examining the Van Knochenbein collection of German archives.

Mrs. P., puffed up like a peacock, makes a fool of herself. She says she used not to think much of Freemasonry, till the museum was established, and she thinks it had led many Freemasons to take an interest in literary and scientific matters who did not care about them before. She knew the time when Mr. P. never thought of going to such places, though he stopped away whole evenings from home. She was very glad Mr. P. had the opportunity of spending the day with his friend, and being useful to him. Mr. P. was a very great Freemason, he was a Grand Master or something, she did not know what, and was a subscriber to all the charities. He gave away very large sums. She thought the Girls' School a very valuable institution, and that they gave a very good education. She liked Masonic balls, because her girls always got partners. Knew Mr. P. would do anything he could, was a great friend of the Librarian's, and had helped him to found the library. She hoped Mr. P. would give some of his things to the library some day. She should not object, but she could say, that she thought it a very valuable institution, and did great credit to Freemasons and all connected with them.

I doubt very much whether the concocters and admirers of these libraries and valuable collections have the least notion of the way in which they spread and grow, becoming dangerous nuisances. The Greenwich Naval Gallery, planned by Mr. Lecberger, about thirty years ago, and without costing the country a farthing, has so increased by donations and bequests as to usurp a large space in the unoccupied part of the hospital.

The United Service Institutions has grown up in the same time.

The Historical Portrait Gallery, chiefly by bequests, has grown too big for its home.

For that matter, the National Gallery has swollen up within forty years, from donations and bequests.

A few such examples as these are sufficient to give salutary warning as to the consequences, which will befall our noble hall, if it is once thrown open as an *omnium gatherum*. The promoters of ologies and collections, glad to take advantage of such an opportunity, will vie with each other in making presents and bequests.

Then, too, if we look at the field for collections, under a few heads, we cannot expect the least moderation from those who like to have the air of public spirit, and to do something for what they call the public good.

Picture Gallery. As so many eminent men have been Freemasons in the last two centuries, we shall have no lack of portraits of distinguished Freemasons presented by their widows, children, grandchildren, and nephews, or painted by public subscription. This will lead to another nuisance. Bro. Hawk's-eye finds out that a portrait is wanted to complete a series, only fifty guineas, to get one painted. Stump up your guinea.

As the said picture gallery will range over Solomon and the Temple, and a lot of Scripture subjects, so we shall get acres of canvas from ancient masters and modern masters.

This will let in the women and the children. When they have done the National Gallery, Dulwich Gallery, Hampton Court, the Naval Gallery, and the Historical Gallery, they will come down on the Gallery at Freemasons' Hall. Mr. P.M. is a Freemason: "ask him for a ticket for the private days."

No. 2 Archives. With such a nest egg of old papers as there is in the premises, the collection will always be getting more complete from lodges, and private collectors.

By-and-bye we shall have calendars printed and catalogues presented to members of Grand Lodge "Mr. P.M., you are a P.M.," says some literary friend or suckling, "please lend me your catalogue of the MSS. at Freemasons' Hall; I wish to investigate a subject for which there are no materials at Freemasons' Hall. Send down the volumes of catalogues by a servant."

No. 3, Library.—This speaks for itself; and as it is unlimited in scope, and will be made to appeal to the sympathies of Freemasons, a volume a-piece will soon fill yards of shelves.

No. 4, *Masonic Marks*.—This is a nice subject, and strictly Masonic. The individual contributions of members and non-members, archæologists, architects, ecclesiologists, collectors, observers, will bring in rubbings and casts. There are lots of marks in Scotland: send them up. The German marks are very interesting: make some for them. Some of the walls of our noble building will look a gigantic page of hieroglyphics.

No. 5, *Brasses and Rubbings*, illustrative of Masons and Masonry. This offers scope again, and our walls will be papered with all kinds of queer figures in lampblack and heel-ball.

No. 6, *Ancient and Oriental Illustrations of Masonry*. Here besides papers we shall be favoured with casts and marbles, of triangles, and triple triangles, and triple T from Egypt, Carthage, Assyria, Greece, Rome, India, and every Mussulman country.

This is but a very imperfect sketch of what will be done within a very few years, if we once allow it to be begun.

Such a design may be to a certain extent defined as unmasonic, which is a strong objection. Since the existence of Masonry in London and Great Queen-street, such a thing has not been done, and therefore it is unmasonic. People have talked and written about the formation of Masonic learning, but it has ended in talk. Preston left money for a Prestonian lecture, and Dr. Oliver wrote books, but the Craft has not followed the example.

The thing is, however, so easy, that nothing but a miracle saves us from the infliction. The state of the old building was a preservative for many years, but now that there is a new building there will be a clamour to bring the archives out from their dignified repose, and make them what is called accessible to brethren. It is thus the Government has gradually been hounded on; and papers which nobody could see at one time are now thrown open for what is called literary research—to wit, the Record Office, the Will Office, the State Paper Office.

Such a proceeding would ill become a mystic society like Freemasonry, which has its own private ways of promoting the public good.

I am,

Dear Sir and Brother,

Yours fraternally,

P.M.

THE ORIGIN OF FREEMASONRY.

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

DEAR SIR AND BROTHER,—Symbolical or speculative *Freemasonry taken in its entirety forms a series* of historical and religious dramas, and the scene and action of the three blue degrees, from which all the others spring, are laid at the period of the completion of King Solomon's Temple, and the unities of time and place are as strictly adhered to as the most classical critic could desire.

It is obvious that the introduction of the Christian religion would have been completely out of place in a drama commemorating events which occurred centuries before the Christian era.

Craft Masonry could therefore only teach those great moral truths which form the basis not only of revealed religion, but the practice of which has always been inculcated by every creed and philosophical system laid down by the uninspired pages of antiquity for the government of mankind; therefore, carefully excluding all religious discussions, she embraces the great principles both of natural and revealed religion, as a foundation admirably adapted for that grand and sublime scheme which seeks to include all nations, races, and languages in one bond of universal brotherhood.

I shall be hereafter able to show that, whilst keeping clear of all controversy, and excluding from her outward ceremonies all symbols calculated to occasion religious discord, her founders have never for a moment lost sight of the grand truths of Christianity, the doctrine of the Trinity in Unity, and the Nativity and Passion of our Lord and Saviour, which is to be typically recognised even in the setting out of the furniture of the lodge, the number and functions of the officers, and the ritual from the first entry of the Entered Apprentice to the final completion of the three degrees in the mysterious ceremony of the third, the high grades then carry on the history of the Jewish people to the exodus and return from their captivity in Persia, the discovery of the volume of the Sacred Law in the ruins of the first temple, and the building of the second, and finally to the fulfilment of all types and prophecies in the great sacrifice offered up on Mount Calvary, embodied in the exquisite mysteries of the Rose Croix degree.

Yours fraternally,

ROSA CRUCIS.

THE most beautiful thing on earth is the human soul, for it is the soul that beams through the eyes. It is the mind and heart that is stamped upon the features. It is the spirit which gives expression to the face. And this, which is most desirable, is most attainable.

EXPERIENCE teaches, it is true, but she never teaches in time. Each event brings its lesson, and the lesson is remembered, but the same event never occurs again.

THE MASONIC MIRROR.

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

MASONIC MEM.

Bro. Hyde Clarke, having received funds from the venerable philanthropist, Sir Moses Montefiore, has succeeded in getting the houses and streets of the Jewish quarter of Smyrna cleansed and purified, and has given a practical example as a sanitary reformer to the local authorities, while he has administered effective relief to the distressed, and stimulated employment. The brethren in that city have been indefatigable in their exertions to relieve the ravages of the disease.

METROPOLITAN.

BEADON LODGE (No. 619).—On Wednesday, the 16th inst., the Installation at this Lodge of the new W.M. Bro. A. P. Leonard, took place at the Greyhound, Dulwich, in the presence of above fifty members of the Craft. The ceremony of Installation was performed at the conclusion of the other business of the day. Bro. James W. Avery, I.P.M., assisted by his officers, opened the lodge, and in consequence of the illness of Bro. Blackburn, the Secretary, appointed a Deputy Secretary for that day only. The Deputy Secretary then read the minutes of the last meeting, which were afterwards put to the meeting and confirmed. The balance-sheet, which had been submitted to the audit meeting on the 2nd inst. and passed, was also read and confirmed. Ballots were taken for Mr. Thomas Unwin and Mr. Eras. H. W. Taylor, which were found to be in their favour. Mr. Taylor, being in waiting, was duly initiated. Bros. Martins, Edward C. Massey, and Bryan were passed as F.C.; and Bros. John C. Iverson and Poole were raised to the M.M. Degree. All these ceremonies were admirably performed by Bro. Jas. W. Avery, who immediately afterwards vacated his chair, and introduced to Bro. Alfred Avery, the Installing P.M., Bro. Leonard, the W.M. elect. Having given the necessary answers, and his assent to the conditions to be observed by Masters of Lodges, Bro. Leonard was installed W.M. for the ensuing year, and was saluted as such by the brethren in the several Degrees, and he afterwards appointed his officers as follows:—Bros. Parker, S.W.; Meekham, J.W.; Sherwood, S.D.; H. Massey, J.D.; Dredge, I.G.; Kennard, Dir. of Cers.; and Daly, Tyler, and invested each with the insignia of his office. Bro. Alfred Avery then completed the ceremony of Installation, and was greatly cheered for the admirable manner in which he had delivered all the beautiful charges. The lodge was closed in due form, and the brethren adjourned to banquet. Among the visitors we noticed Bros. F. Walters, H. Potter, Davy, H. Dalwood, and many others. The usual loyal and Masonic toasts followed the banquet, and Bro. James W. Avery proposed the "Health of the W.M.," who, he was sure, would perform the duties of his exalted position as efficiently as they could be performed. The W.M., in returning thanks, trusted that he should merit the confidence placed in him, and assured the brethren that, as the object of his Masonic life had been attained, he should strive to do credit to the choice the lodge had made. No efforts would be wanting on his part so to do, and if he followed in the footsteps of such a worthy predecessor as the late W.M., he felt that they would not regret the election they had made. The W.M. afterwards presented the P.M. Jewel, voted by the lodge, to the I.P.M., who acknowledged the compliment in a feeling speech. "The Health of the Visitors" followed, Bro. Potter returning thanks. "The P.M.'s," "The Officers," and the usual other toasts were duly honoured, and the brethren separated about ten o'clock, after having spent a most delightful evening.

PROVINCIAL.

NORFOLK.

PROVINCIAL GRAND LODGE.

A Provincial Grand Lodge was held at Great Yarmouth on Thursday, the 17th inst. The brethren met in full Masonic Craft clothing at the Priory, and at high twelve the Provincial Grand Lodge was opened by Bro. B. B. Cabbell, Esq., F.R.S., Prov. G.M. of Norfolk. The brethren subsequently attended service at St. Nicholas Church, where the sermon was preached by Bro. the W. Rev. R. P. Bent, Prov. G. Chaplain, in aid of the local charities. A banquet afterwards took place at the Town Hall.

MARK MASONRY.

CORNWALL.

TRURO.—*Fortitude Lodge of Mark Masters* (No. 78).—The brethren of this lodge held their regular meeting on Thursday, the 17th inst., at five p.m., at the Phoenix Lodge Rooms, High Cross, Truro (kindly lent during the alteration of the Fortitude Lodge), Bro. W. J. Hugban, W.M., in the chair. Bros. Thos. Chirgwin, S.W.; G. A. Elliott, J.W.; Arthur Willyams, M.O.; Edward T. Carlyon, S.O.; William J. Johns, J.O.; Thomas Solomon, Reg.; Stephen Holloway, Chap.; William Tweedy, Sec.; William H. W. Blight, S.D.; Frederick W. Dabb, J.D.; Edmund Michell, jun., Dir. of Cers.; William Lake, I.G.; R. Bodilly, Steward; William Wyatt, Tyler; Phillpotts (of Apollo University Lodge), and other brethren were also present during the evening. The lodge having been opened in due form, the minutes read and confirmed, and the ballot taken for six candidates, the labours of the lodge commenced in earnest. Seven candidates were properly prepared, and advanced according to the imposing ritual of the Mark Grand Lodge, Bro. Reginald Rogers, D. Prov. G.M. of the Craft for Cornwall, and other Provincial Grand Officers being amongst the number, and evinced great interest in the degree. The chaunts, &c., relating to the ceremony of advancement, were ably rendered by Bro. W. H. Christoe, the Organist, who well deserved the thanks of the members, which he subsequently received. The lodge was then adjourned until half-past seven, when the brethren again resumed their duties, and the W.M. advanced Bros. W. H. Jenkins, P. Prov. S.G.W. of the Craft for Cornwall, James Lardlaw, W.M. of the Fortitude (Craft) Lodge, Truro, and W. Rooks. Four candidates and one joining member were then proposed and seconded. The business being concluded at half-past eight, the lodge was closed in peace and harmony with solemn prayer. The brethren afterwards partook of a supper provided in the banqueting room of the Phoenix Lodge, and agreeably spent the remainder of the time. The usual introductory toasts having been given, the W.M. proposed "The Health of Bro. Reginald Rogers," and gave a hearty welcome to the popular D. Prov. G.M. for Cornwall, on behalf of the Fortitude (Mark) Lodge. The toast was enthusiastically received, in a manner peculiar to Mark Masons. Bro. Reginald Rogers, in reply, warmly thanked the brethren for responding so cordially to the toast, and expressed his approval of the Mark degree, signifying his desire to attend the lodge whenever possible, and spoke in very complimentary terms of the manner in which the W.M. had conducted the ceremony of advancement and delivered the lecture. The brother, after having eulogised the officers for so ably supporting their Master, proposed the health of Bro. W. J. Hugban, W.M., and wished both him and the members the success they so highly deserved. The W.M., in returning thanks for the honour conferred on him, stated that though the warrant was not granted before May last, the lodge now numbered thirty-one subscribing and two honorary members, and would, before the expiration of the present year, be not less than fifty. The other toasts having been suitably acknowledged, the brethren separated with the most fraternal love and good feeling towards each other, highly pleased with the evening's proceedings.

THE man who is conscious of superior powers resolutely preserves the integrity of his nature, and perseveres in the plans which he has adopted for beneficial purposes, and despises empiricism.

COLONIAL.

CANADA.

(From the Toronto Daily Leader.)

ANNUAL SESSION OF THE GRAND LODGE.

The annual session of the Grand Lodge of Freemasons of Canada was opened on July 12, in the Masonic Hall, Toronto-street, by Bro. W. B. Simpson. The meeting was largely attended, and it is expected that the proceedings will not be completed before Friday evening, when the Masons of Toronto will entertain the members of the Grand Lodge at a banquet in the music hall. The election for the Grand Master and Grand Officers will take place to-morrow—the result of which we shall give in due course. After the usual preliminary business, the Grand Master delivered the following address:—

Brethren,—The perfect period of seven years has passed away since the Grand Lodge assembled in this hall, in annual communication. Many changes have taken place since then. Many who were with us then have been summoned, by the Wise Master Builder, from the earthly tabernacle which their life adorned to fill their place we humbly trust as living stones in that Temple not made with hands, which in silence and in mystery is built up in the land of rest. One whose commanding presence and whose genial nature challenged the respect and won the love of all who truly knew him, a venerable knight, who upon the occasion of our last meeting here assisted in our deliberations, and helped to convert the union since so richly fruitful in the prosperity of our Order—is now no more. Another, his deputy, like him, a faithful Mason, has been called to come up higher. And many others have, during this period, filled up the measure of their earthly days. The tribute of an evergreen remembrance is due then in proportion as they were true to their Masonic obligations. Far be it from us in the increased prosperity of our Order, which we have been permitted to see, to forget those who were active in their place, in that day of small things in consolidating our influence and strengthening our position in the Lord. It was, brethren, comparatively speaking a day of small things. Then we numbered about 100 lodges, our financial condition was by no means commensurate with our dignity as a Grand Lodge—our work far from satisfactory. We were acknowledged by few sister Grand Lodges. Now we have over 170 lodges; our income is in some degree creditable to our position; in our working, although there is yet much room for improvement, we have made decided advances, and there is no Grand Lodge throughout the world with which we are not upon terms of friendly and fraternal intercourse. These indications of prosperity, while they give proof to the truth of the proverbial saying “in unity is strength,” call loudly upon us for thanksgiving to the Great Architect of the Universe, and incite us to renewed efforts, in the faithful performance of our Masonic duties, for the wellbeing of our race and advancement of our Order. I trust that neither the example of those sturdy workmen who have gone before us to their reward, nor the lessons taught us by God’s blessing on their skilful work will be lost upon us, who are yet left to share in the weight of responsibility, or in the labour of our honourable Craft, the burden and heat of the day.

Since the last annual communication of the Grand Lodge I have granted dispensations for the erection of the following new lodges:—Royal Albert in Montreal, on 26th Oct., 1864; Merritt, in Welland, on 14th Nov., 1864; Maenab, in Port Colbourne, on 6th Dec., 1864; Britannia, in Scaforth, on 6th Dec., 1864; Prince of Wales, in Iona, on 14th February, 1865; Ayr, in Ayr, on 4th March, 1865; Victoria, in Montreal, on 27th March, 1865; Walsingham, in Port Rowan, on 25th April, 1865; St. John’s, in South Potton, on 28th May, 1865; and Spartan in Sparta.

It remains for the Grand Lodge to confirm them in their privileges, by granting warrants, which I am happy to say may safely be done, as I have taken great care not to issue any dispensation until fully satisfied of the competency of the proposed officers to govern the lodge and confer the first three degrees of Masonry. One of the first rules laid down by me on being elected to the high office I have the honour to hold, was under no circumstances to grant a dispensation for a new lodge unless, in addition to the usual requirements of the constitution, the petition was accompanied by a certificate from the Deputy Grand Master of the district where the proposed lodge was to be located, setting forth that the Worshipful Master elect was

fully competent not only to rule the lodge, but also to confer the first three degrees of Masonry as recognised by the Grand Lodge of Canada, thus insuring the proper working of every new lodge.

Two applications have been made to me for dispensations for new lodges which I have felt constrained to refuse, one for a lodge that would have interfered with existing lodges in that vicinity, and was consequently not recommended by the Deputy Grand Master; the other for a lodge, North Mississiqua, to be held at South Potton, because the Worshipful Master elect proved on enquiry to be unable to rule the lodge or confer the degrees in the prescribed manner.

Amity Lodge (No. 32) and Wellington Lodge (No. 52) both held at Dunnville, having arrived at the wise conclusion that one healthy and flourishing lodge would be of infinitely more advantage to our Order in their locality than two sickly and weak ones, amalgamated with my concurrence, and No. 52 having been dissolved, the warrant has been surrendered, and is now in the custody of the Grand Secretary.

With respect to the want of uniformity of work, I feel constrained to draw the attention of the Grand Lodge to the fact that there is far, very far from that uniformity of work in our several subordinate lodges which is so necessary to the welfare and prosperity of our Order. During the past year I have been frequently called upon to settle disputed points, and have been unpleasantly reminded that our present system of communicating Masonic instruction through our Deputy Grand Masters does not by any means meet the demands of the Craft. The Deputy Grand Masters have, I doubt not, done all in their power to instruct the lodges in their several districts, but as they are men who are all more or less engaged in professional or mercantile pursuits, it would be utterly impossible for them, without detriment to their private affairs, to devote that time and attention to their Masonic duties which the instruction of the Craft requires. Under these circumstances I would therefore earnestly impress upon Grand Lodge the necessity of taking immediate steps to meet the requirements of the Craft in this respect, and would strongly recommend, as the best means of doing so, that one or two Grand Lecturers be appointed, and that some adequate plan be arranged for their remuneration.

In consequence of the resolution passed by the Grand Lodge at its last annual communication in reference to St. George’s Lodge, Montreal (No. 643), 443, C. R. declaring said lodge to be entitled to full and free recognition, I on the 28th of Sept. last issued my edict to all our subordinate lodges and brethren directing them to cultivate and exchange friendly intercourse with said lodge; thus setting at rest, I trust for ever, this irritating and vexatious question, which, in my opinion, should never have arisen; for had the Grand Lodge been true to herself, and insisted upon her inalienable rights, she would not have been placed in the anomalous position of claiming to be the Grand Lodge of Canada, and yet having lodges within her jurisdiction who owe her no allegiance. No doubt this concession was made from a desire to establish that peace and harmony which is so dear to the heart of every true Mason; but unfortunately it has failed in doing so, and is actually at this moment the fertile source of strife and contention, as will be seen by a communication which I have received from St. John’s lodge (No. 68) Ingersoll, which I have directed the Board of General Purposes to lay before you, in order that some action may be taken to put a stop to the gross and crying evil therein complained of.

Many questions of Masonic law have been submitted for my decision during the past year, and as such questions are constantly arising, I deem it of importance that these decisions should be made known to the Craft, in order as far as possible to establish uniformity of practice.

On the 28th Aug. last, application was made to me on behalf of the members of the Quebec Garrison Lodge for permission to elect a new Master in place of the one named in the dispensation and warrant, he having removed with his regiment to the city of Montreal. After careful examination, I decided that this application could not be entertained for the following reasons:—

1. The Worshipful Master of a lodge, even if he were willing to resign, has not the power to do so under the constitution.
2. The officers and brethren having solemnly promised obedience to their Worshipful Master at his installation, he could of course command it at any time he returned to the lodge within the year.
3. That as it is absolutely necessary that a brother should

have held the office of W.M. for a full year before he can rank as a Past Master and be entitled as such to a seat in the Grand Lodge, it would be gross injustice to sacrifice the rights of the individual to the whims or wishes of the many.

Several questions having reference to honorary memberships have been submitted for my decision, which for the sake of conciseness I shall give in the form of questions and answers:

Q. Can an honorary member who has been elected as such by an open vote be elected an officer of that lodge?

A. He cannot. No brother can be an officer of a lodge until he has been admitted a member thereof by ballot, in accordance with the constitution.

Q. Can a brother who was a paying member of a lodge at the time he was made an honorary member be elected an officer of that lodge?

A. He can; but must become a paying member during the time he holds office. This does not, however, apply to a Chaplain.

In accordance with my promise to the Grand Lodge at the annual communication, I directed the Grand Secretary to issue a circular to all the subordinate lodges, directing them to forward him a copy of their by-laws for my inspection and approval, in order as far as possible to establish uniformity in the government of the Craft. On examining the copies which were transmitted to me, I found that most of them contained clauses which I considered objectionable; but as they had in many instances received the confirmation of my predecessors, I, in courtesy and deference to them, refrained from making those alterations which I considered necessary, preferring, if any action were taken in reference to them, that it should proceed from the Grand Lodge.

What I most object to in these by-laws is that they infringe the rights of the individual brother, which should be quite as much protected as those of a lodge—as, for instance, in the following by-law.

“Any brother who has failed to pay his dues for six months shall not be permitted to vote in the lodge or ballot for a candidate until his dues are paid up.”

This is clearly unconstitutional, for no brother can be deprived of any of his rights or privileges without due trial; neither can a brother be suspended for non-payment of dues until he has been duly summoned to show cause why he should not be suspended. Should no attention be paid to the summons, then of course the case would go by default. But if the brother attend, he has a right to a trial.

It having been reported to me by Bro. S. Baker, W.M. of Provost Lodge (No. 1), that the warrant of said lodge had disappeared from the lodge room under very peculiar and suspicious circumstances, I instructed the Deputy Grand Master to proceed to Dunham to enquire into the facts of the case, which he accordingly did with great care and judgment; and on its appearing from his report that the same care had been taken of the warrant as in previous years, I directed the Grand Secretary to issue a duplicate warrant to the lodge, the said warrant to be returned in the event of the recovery of the old one. As this case may, however, call for further adjudication, I have placed all the documents in connection therewith in the hands of the Board of General Purposes for your information.

It having been intimated to me that on the 6th of February last, two candidates had been blackballed in Maple Leaf Lodge (No. 119), and that afterwards by a resolution of the lodge, the consideration of the said ballot was postponed until the next regular meeting, at which time the candidates were again balloted for and accepted, and one of them initiated, I at once wrote to the Worshipful Master directing him to send me a copy of the last three meetings of the lodge, on receipt of which, finding the charges only too true, I suspended the lodge until such time as I could personally investigate the circumstances attending this gross violation of Masonic law. Subsequently I received a communication, signed by the Worshipful Master, Wardens, Past Master, and Secretary, most humbly acknowledging their fault, pleading ignorance on the cause, and throwing themselves on my clemency and forbearance. Having, however, in the interim received formal charges against the lodge, I deemed it still advisable to hold the investigation, and accordingly directed the lodge and the brethren preferring the charges, to meet me in Bath on the 28th April, at which time I carefully entered upon the investigation; although the facts, as already stated, were fully borne out in the enquiry. I nevertheless became convinced that nought had been done, except through ignorance, or, strange as it may appear, a desire

to preserve peace and harmony in the lodge, which, taken together with the evident contrition of the officers and brethren, induced me to treat the lodge more leniently than I otherwise would have done. After, therefore, severely reprimanding the Worshipful Master, officers, and brethren for their conduct, I informed them that I should only continue their suspension until the 8th of the following month (making the suspension in all two months), after which the lodge might again proceed to work, but that on no consideration would I permit the candidate who had been blackballed and afterwards accepted, to be initiated, nor would for the present allow the candidate who had been initiated to be advanced.

It is my melancholy duty to report, and I am sure you will receive the announcement with heartfelt sorrow, that since our last meeting we have lost one whose name was intimately connected with the Grand Lodge from its formation. On the 5th of Oct. last our Right Worshipful Bro. W. Bellhouse, for several years Grand Treasurer, afterwards Deputy Grand Master for the Hamilton district, and lastly a member of the Board of General Purposes, was carried to his last resting place by the brethren of Hamilton. I trust the Grand Lodge will take an early opportunity of paying a tribute of respect to the memory of so worthy a brother.

I regret I have been unable to visit as many of the lodges during the past year as I would have desired. I had much pleasure, however, in visiting the lodges in Montreal and Toronto, where I was received with that fraternal kindness and hospitality which have always distinguished them.

Many matters of importance will be submitted for your consideration by the Board of General Purposes, amongst others that of the finances of Grand Lodge, to which I desire particularly to draw your attention. By the Grand Lodge's annual report it would appear that the net income of the Grand Lodge for 1884, exclusive of interest from investments, was 3,150 dols. 25 cents, and that the total amount of funds invested and otherwise belonging to the Grand Lodge, was 15,829 dols. 55 cents, which, if properly invested, ought to yield between twelve and fifteen hundred dollars per annum more, with the exception, however, of 1,600 dols. invested in Middlesex debentures at 6½, this sum lying in the bank yielding only 4, and thus is the Grand Lodge deprived of a large sum which might be applied to benevolent and charitable purposes.

What I therefore suggest is that this sum be immediately invested either in county debentures, good bank stock or bonds and mortgages, and that we one and all exert every energy we possess to increase our Fund of Benevolence and make it worthy of the Grand Lodge. Whilst on the subject of Masonic charity, I would draw attention to the fact that whilst many other Grand Lodges annually place a certain sum at the disposal of their Grand Master in order that he may be able to relieve the urgent wants of those who apply to him (and to whom should a Mason apply if not to his Grand Master?), yet that Grand Lodge last year, I believe inadvertently, omitted to make any such provision, thus throwing the Grand Master entirely on his own resources to meet the immediate and pressing wants of those brethren who applied to him. I would therefore earnestly recommend this subject to the consideration of the brethren, for although, as they are well aware, I am opposed to the Grand Master checking out the funds of Grand Lodges, I nevertheless think he should have a certain amount placed at his disposal for charitable purposes, and not to be placed in such a position as to be obliged at times to send a deserving Mason from his door without adequate relief.

We live, my brethren, in eventful times. A mighty political agitation on our borders is, thank God, drawing to its close. Across the wide Atlantic many changes have taken place, and yet upon the dim horizon of the future portentous clouds loom up. Who can foresee the evil? We may speculate, but who can know? While it behoves the Mason in accordance with the time-honoured laws of the Craft as such to keep aloof from all political concerns, it is yet his duty as a member of a world-wide organisation, powerful in its isolation, strong in the oneness of its purpose, to take a comprehensive view of the affairs of this life, and in the faithful performance of his individual duties, to seek, in all, the aggrandisement of our ancient and beloved Order in the furtherance of those objects for which it exists. This fact we shall do well to bear in mind.

In conclusion, my brethren, permit me to return you my heartfelt acknowledgments for the honour you conferred upon me in elevating me to the exalted and responsible position of Grand Master of Masons in Canada. It is a distinction of which

the highest in the realm might feel proud, and is one which I shall ever reflect upon with feelings of the deepest gratification.

My official duties during the past year have occasionally been exceedingly onerous and sometimes perplexing, and among the various decisions I have rendered, some, doubtless, may not have given that uniform satisfaction which I could have desired; nevertheless, I have the consciousness of knowing that, in all cases, I have kept in view the best interests of the Craft, and the claims of my solemn obligations. I am deeply indebted to those in authority under me, and would here tender them my thanks for their kind and active co-operation with me in all my efforts to advance the interests of our Order, but to that efficient and meritorious officer, your Grand Secretary in particular, do I desire to address them for his untiring zeal and earnest efforts at all times to advance the interests of Masonry, and to discharge the arduous duties of his office.

Finally, my brethren, may the Great Architect of the Universe continue his blessings to us and those belonging to us, and may our present labours thus begun in order, be conducted in peace, and closed in harmony.

INDIA.

(From the Masonic Record of Western India.)

BOMBAY.

LODGE TRUTH (No. 944, E.C.)—The brethren of this promising lodge held their monthly meeting on Monday, the 5th of June, at the Freemasons' Hall, near Baboolah Tank. Amongst other general business Bro. Jones was passed to the F.C. degree by Bro. H. Wickham, who presided, in the absence of the W.M. Among the visitors were Bros. the Rev. D. Williamson, Captain Husband, and others. Mr. Gardner was balloted for as a candidate for initiation, which proved clear. After the business of the evening the brethren adjourned to an excellent banquet. The usual loyal and constitutional toasts were given and responded to. The Rev. Bro. D. Williamson having returned thanks on behalf of the visitors in very appropriate and Masonic terms, the brethren separated highly delighted with the proceedings.

LODGE CONCORD (No. 757, E.C.)—The regular meeting of this flourishing and well conducted lodge was held in the Freemasons' Hall in Ali Mahomed Khan Lane, near Baboolah Tank, on the 17th June. There were present—Bros. Dr. T. Diver, W.M.; Alfred King, P.M. and Treas.; H. Wickham, Honorary P.M.; R. Donaldson, S.W.; G. Judd, J.W.; Henry Prescott, Sec. and Steward; C. Swanseger, Org.; H. Avron, S.D.; J. Lockley, J.D.; C. White, as I.G.; J. W. Seager, Tyler.—Members: Bros. J. Ponytz, J. Black, Herbert Jacobs, J. Duffy, H. Swan, J. Jones, W. G. King, J. Powell, H. B. Salisbury, S. Trenn, W. Whittaker, J. Lamb, W. Stephens, G. Dodds, Gleave, W. H. Goode, J. H. Reading, J. Fallas, H. McCormack, J. Forbes, G. Nissen, John Thomas, J. Phillips, P. E. Rainford, D. Johnson, W. R. Mitchell, J. Dwyer, W. Charman, H. James, E. C. Burden, J. Weddle, W. H. Dwyer, Moosa Khan, W. D. Colliver, A. Baillie, H. E. Gabler, T. Mills, and others.—Visitors:—Bros. T. Burrowes, J. Reeves, D. Brown, F. Cambridge, Mirza Ali Mahomed Khan, P. Campbell, J. Wilson, A. Abbott, J. Coulter, and others. The lodge being properly tyled according to Masonic usage, was opened in the first degree; the minutes of the last regular meeting were read and confirmed; the notice convening the meeting was then read. The first business of the meeting was to ballot for as joining members, Bros. P. Campbell and W. Cambridge, and they were declared elected. The Ballot was then taken for Messrs. G. Eales and T. P. Pain, who were candidates for initiation; as the ballot in both cases was clear, they were duly prepared and initiated into the secrets of our Order in the first degree in due ancient form. The lodge was then opened in the second degree. Bros. H. Dwyer, W. D. Colliver, and G. Nissen having been found proficient, were passed to the second or Fellow Craft degree. The lodge was then lowered to the first degree. Bro. H. Prescott then rose and informed the Worshipful Master and brethren that he had handed over to Bro. Alfred King the sum of 1,000 rupees, which he, Bro. Prescott, had the good fortune to collect for the widow and children of the late Bro. Roddle. Bro. C. White proposed, and Bro. Alfred King seconded, a vote of thanks to Bro. Prescott, which was unanimously carried. Bro. Prescott said he hoped to be

pardoned for taking up the time of the brethren, but since they in their usual kind manner proposed him a vote of thanks, he was in duty bound to say a few words; he was very much obliged to the Worshipful Master and brethren for the vote of thanks given him, but in a particular manner he would thank the brother who proposed the vote, and the worshipful brother who seconded the same. He must confess, that when he first took up the petition it was not with an idea to get a vote of thanks; what he did was what any other Brother Mason would have done in any lodge or in any clime; he knew the late Bro. Roddle and his family for years, and it was now an imperative duty for the living to exert themselves for those who are left behind by the death of one near and dear to them. He was more than thankful to those who had contributed so largely; he would, in short, say he received as subscriptions and donations from lodge and members of St. George, 440 rupees; from Concord, 250 rupees, from Perseverance, 50 rupees; from Bro. Diver, 50 rupees; from the Police, 200 rupees; and from Bro. Parker, 10 rupees; he would again tender his sincere thanks to the brethren for their great kindness to him. Bro. A. King informed the brethren that he had handed over to Mrs. Roddle the sum given over in his charge. It was then suggested the advisability of having a new harmonium for the use of the lodge; the matter was left for the consideration of the standing committee. Bro. Alfred King, P.M., rose, and in touching words informed the Worshipful Master and brethren of the removal from this lodge to the Grand Lodge above of Bro. Neil Devlin, who, when alive, moved in a very respectable circle, he was esteemed and beloved by his superiors; he was cut off in the prime of life, leaving behind him a widow with six children wholly unprovided for; on their account he would ask the help and sympathy of this lodge; he would ask and propose that at least 30 rupees per month be given to Mrs. Devlin for twelve months. The Worshipful Master in seconding the proposition, said he would order a vote of condolence to be recorded on the minutes of the lodge books; the proposition was carried. The Worshipful Master then asked the Secretary to petition the sister lodges also for some further help to Mrs. Devlin. Bro. Hawkley having sent in an appeal to the W.M., a donation of Rs. 20 was granted him. Bro. H. Wickham then rose and said in his usual kind and affable manner, that he was happy and proud to see an esteemed and worthy member of Lodge Concord, he alluded to Bro. Mirza Ali Mahomed Khan; he was a true friend to this lodge, inasmuch as when the lodge was in difficulties, he gave the rooms free of rent for more than twelve months, and he had presented books and other articles of value to the lodge, and he was rejoiced to see him once more in the lodge rooms. The Worshipful Master thanked Bro. Wickham for the introduction, and in the name of the lodge tendered Bro. Mirza Ali Mahomed Khan the hearty thanks of every individual member. Bro. Mirza Ali Mahomed Khan said what he then did he would gladly do again; he did his duty as a Mason, and nothing more. Two brethren were proposed as joining members, and six gentlemen were proposed as candidates for initiation. The lodge was closed in peace at half-past nine p.m. The brethren adjourned to a sumptuous banquet, where, after the cloth was removed, the Constitutional and other toasts were proposed by the very popular Master of Lodge Concord, and the brethren parted at eleven o'clock.

LODGE RISING STAR (No. 342, S.C.)—At a regular meeting of the above lodge held at the Masonic Hall, Colaba, on Tuesday, the 20th of June, there were present—Bros. D. Ruttonjee Colah, W. Master; K. R. Cama, Depute Master; M. M. Sethna, Substitute Master; Bros. Cursetjee Jehanghir Tarachund, S.W.; Rustomjee Cowasjee Bhdoorjee, J.W.; Muncherjee Cowasjee Murzban, Secretary; Hormurjee Pestomjee Framjee, S.D.; M. Framroz, J.D.; D. Byramjee, I.G.; C. Sorabjee Patell, Tyler; F. C. Mehta, Steward. Members—Bros. B. Sorabjee Ashburner, Jamsetjee Furdoonjee, H. H. Avron, Merwanjee Bomonjee, Jehanghir Merwanjee, J. H. Irvine, Sorabjee Framroz, Framjee Bomonjee, Jejeebhoy Jehanghir, Dadabhoy Dinshaw Ghandy, N. M. Lungrana. Visitors—Bro. J. Jamieson, P.M.; Bros. H. McCormack, John Thomas, John Coulter, J. B. Husband, W. Freeborn, John Dodd, W. Stevenson, Cursetjee Pestonjee Lalla, H. Rydle, H. E. Gabler. The lodge having been opened in the first degree, the minutes of the last regular meeting and those of the standing committee of the 16th June were read and confirmed. The Secretary read the summons convening the meeting, and the immediate business being to initiate Mr. Framjee Rustomjee Vicajee, he was di-

rected to retire to be duly prepared, after which he was admitted and initiated into the mysteries of the Craft in due and ancient form. The Worshipful Master in giving the address, presented the working tools, after which he gave the charge appertaining to the degree. The next business being the raising of Bros. Jehanghir Merwanjee and Jamsetjee Furdoonjee, it was deferred to the next meeting, there being no time. The Secretary read a letter from Bro. Henry Prescott, presenting to the lodge a picture of Bro. Dr. Oliver (an honorary member of this lodge), and a copy of the Constitutions of the Grand Lodge of England. In accepting this offer, the Secretary was desired to communicate the sincere thanks of the Master and brethren for this acceptable present. Bro. K. R. Cama rose and said that he had a candidate to propose for initiation. This gentleman, he said, is Dastoor Hoosunjee Jamasjee of the Deccan. He added that some of the brethren are of opinion that the position of the Dastoor amongst his constituents will be marred by his becoming a Mason, as the majority of orthodox Parsees believe that Masonry has a great affinity to Christianity. He would therefore propose that Dastoor Hoosunjee's name be allowed to stand over for two or three months, by which time no doubt this news will spread itself out, and then Dastoor Hoosunjee will be in a position to say whether he should be initiated or not. Bro. Secretary rose and said that he had great pleasure in seconding this proposition, and that from his personal acquaintance with Dastoor Hoosunjee, he was able to say that he will prove worthy of the confidence that will be placed in him. The Worshipful Master rose and said that he was glad to hear Bro. K. R. Cama's proposition, and remarked that the provision he made with respect to it though unusual, was quite advisable, as the Dastoor's position among the Parsee community was a peculiar one, and by the time that the question will be fully ventilated Dastoor Hoosunjee will be able to decide whether he should join our ranks or not. Bro. Secretary proposed that a copy of the *Indian Journal of Freemasonry* be subscribed by this lodge, and said that from his personal experience he has found that the *Masonic Record*, which is subscribed for by the lodge and is circulated amongst all the brethren, is read with much interest by them, and that a periodical like the *Journal* should be subscribed and assisted by all the lodges. This proposition was seconded by Bro. H. H. Avron, upon which the Worshipful Master added that a copy of the *Freemasons' Magazine* should also be subscribed for the use of the members, that hitherto Bro. R. K. Cama had given the free use of it, for which the best thanks of the lodge are due to him, but owing sometimes to his absence from Bombay, the brethren did not get this pamphlet regularly. The Secretary was thereupon requested to subscribe for a copy of each of these two periodicals at once. Bro. Merwanjee Maneckjee Sethna proposed and Bro. D. D. Ghandy seconded, that Dr. Rustonjee Jamsetjee Nadurshaw be initiated into the mysteries of Freemasonry. Bro. R. K. Cama proposed and Bro. Muncherjee Framroz seconded, that Mr. Byramjee Bhicajee Kanga be admitted into the secrets of the Craft. Bro. M. M. Sethna proposed and Bro. F. C. Mehta seconded, that Bro. Franjee Bomanjee be raised to the Sublime Degree. There being no further business, the lodge was closed in peace and harmony at about 7.45 p.m.

NOTES ON MUSIC AND THE DRAMA.

Madame Celeste is about making a tour through the States.

The *Orchestra* says that the number of concerts given at Paris in April last was at the rate of three a day.

Italy has just lost a poet in the person of Marcelliano Marcellio, editor of the "*Trovatore*," and a clever librettist.

The St. James's Theatre will shortly open under the management of Mr. Belton, of Exeter.

Miss Bateman, the celebrated *Leah*, we are informed, is about to be married, and at no very distant date will retire from the stage.

The health of Madlle. Tietjens (says the *Orchestra*) has to some extent been sacrificed to her artistic zeal during the past season at Her Majesty's Theatre.

Mr. Lewes has commenced in the *Pall Mall Gazette* a

series of papers entitled "Retrospects of Actors," the first being a criticism of Edmund Kean.

It is said that Mr. Fechter will re-open the Lyceum in October with a new drama founded on Scott's "*Bride of Lammermoor*," in which he will take the part of *Edgar of Ravenswood*.

The directors of the Philharmonic Society for the ensuing season are Messrs. G. F. Anderson, M. C. Wilson, F. B. Jewson, F. B. Chatterton, J. M'Murdie, C. Lucas, and J. Thomas.

The cast for the "*Africaino*" in its English dress at Covent Garden, is to be as follows:—*Selika*, Miss Louisa Pyne; *Ines*, Madame Lemmens-Sherrington; *Vasco*, Mr. Charles Adams; *Nelusko*, Mr. Alberto Lawrence; *Don Pedro*, Mr. Weiss. The English translation is by Mr. Charles Kenney.

"*ARRAH-NA-POGUE*."—The following curious calculation has been made in connection with the above drama. It is now simultaneously performed in London, Manchester, New York, San Francisco, and Melbourne, in Australia. We say simultaneously in so far that to-day it will be played in three quarters of the globe. But the difference in time between the cities named has this singular effect, that "*Arrah-na-Pogue*" is being played all the day long; for when the great Tower Scene is reached in Manchester and in London, *Arrah's* cabin door is first opened before her friends in New York, and when the New Yorkers rise from their enjoyment of the play the San Franciscans sit down to it.

PUBLIC AMUSEMENTS.

CRYSTAL PALACE.

This year, as well as last, the Foresters were unfortunate in their selection of a day for holding their annual demonstration at Sydenham, the weather—that never-failing theme of conversation for Englishmen—having again proved most inauspicious. Under ordinary circumstances, and with a change of *locale*, such a day as Tuesday last would have served, not only to detract from the success of a great *fete* like that of the Foresters, but well-nigh to put a stop to it altogether; but with a gigantic building like the Crystal Palace, available, as the indefatigable manager so frequently announces, "*wet or fine*," with the numerous attractions belonging to it, and the convenient shelter it affords for a vast assembly to extemporise amusements; with such advantages even the wettest of days, of which we have lately had more than a fair share, interferes but partially; and those who can manage to get to the building need not lack facilities for enjoying themselves to their hearts' content. Such, probably, was the thought of many of the 46,000 visitors on Tuesday, who braved the pelting of the pitiless storm whilst wending their way to the rendezvous at Sydenham.

The Foresters now number some 280,000 members, being, with one exception, the largest society of the kind in existence. The London United District, by which section of the order the *fete* is organised, forms about a sixth of the whole, and it is on behalf of the Widow and Orphan Fund that the demonstration is made.

In all sorts of conveyances the members of the Order, with their wives, families, and friends, made their way to the Palace. The road, as a matter of course, was less patronised than it would have been had the weather proved fine; still there were very numerous parties in covered vans, omnibuses, and other vehicles, whilst cabs were in great demand by those who wished to go down in the dry and "*on the quiet*." The wet, whatever effect it may have had upon the exterior of the excursionists, did not appear to have damped their spirits much, for the customary signs of jollity were not at all wanting, more especially with the van parties, each seemingly

being bent upon "making the best of a bad bargain" in the shape of a wet day. The trains commenced running early, and those who were fortunate enough to get to the stations had a comfortable ride down, for, as a matter of course, there was less crowding than on ordinary occasions. That many visitors remained behind, halting between two opinions as long as they could without sacrificing the day, is shown by the fact that at half-past two o'clock less than 26,000 had been admitted into the Palace. During the entire day there were special trains from London Bridge and Victoria; and many of the visitors also were carried over the London, Chatham, and Dover line, from Blackfriars and intermediate stations, to the new high-level station. The unfavourable weather, by which out-door recreations were so much affected, and the prescribed programme so greatly marred, caused the visitors to fall back to a great extent upon their own resources of enjoyment when they got to the Palace. The first thing done was to refresh the inner man, with a view to which innumerable picnic parties were formed, more especially in the railway wing and machinery department. This important part of the proceedings over, the picnics turned into dancing parties, music being plentiful, and the devotees of Terpsichore danced away right merrily. Other harmless sources of amusement and merriment were not lacking; there were performances by the excellent band of the Palace, that of the Duke of York's school, the D and S divisions of Metropolitan Police, London Irish Rifles, and others. The customary attractions were to a great extent neglected, the various courts having but few visitors, excepting some small parties who irreverently made convenient "feeding places" of them. The people, indeed, seemed most to enjoy the massing themselves together, and amusing themselves after their own fashion. In the afternoon, fortunately, the wet cleared up a little, and then the visitors flocked to the grounds, wet and muddy as they were; and dancing and kiss-in-the-ring were joined in quite furiously; whilst the merry-go-rounds, invigorators, and swings found hosts of eager patrons. The "procession in the grounds," a great feature generally, was put a stop to by the weather, and all the regalia which could be gathered together could not compensate for the lack of sunshine. A considerable number of the members of the Order were bold enough to go in full costume, but the green velvet tunics, lace collars, buff boots, and nodding plumes looked far less picturesque and much more out of place than usual.

The whole of the proceedings passed off in as orderly and satisfactory a manner as could, under the adverse circumstances, be expected. The official returns give 46,045 as the gross total of visitors, a few hundreds less than the preceding year, when 46,727 attended. Two years ago, when the weather was fine, there were 71,669; and in 1862 the number present was 83,000.

Foresters' tickets not used on Tuesday will be available on Monday, 28th inst.

LITERARY EXTRACTS.

The Black Death.—The Black Death, like many other plagues of its class, can be traced far back into the remote East; and there is no doubt but that it was the same disease which ravaged China and Tartary in 1333, 15 years before it arrived on the shores of Europe. There had been a great famine in China, preceded by floods and earthquakes, which alone destroyed 400,000 persons, and in the following year no fewer than 5,000,000 died there of this plague. From the remote East it made its way into Europe some years later, for pestilence often travels slowly, accompanying the migrations

of men, and being carried about in their clothing and merchandise. It did not arrive in Europe until 1347, 15 years after its outbreak in China. "From China," says Hecker, "the routes of the caravans lay to the north of the Caspian Sea, through Central Asia, to Tauris. Here ships were ready to take the produce of the East to Constantinople, the capital of commerce, and the medium of communication between Asia, Europe, and Africa." Contagion made its way along these channels, and Constantinople and the seaports of Asia Minor were the foci whence the disease was carried to every country of Europe. Making its way across the European continent, it committed its greatest ravages—save, perhaps, in England—in Italy; raging terribly at Florence, where it was observed and described by the poet Boccaccio. Passing along the shores of the Mediterranean, it invaded France by way of Avignon, spreading thence to England on the one hand, and to Germany on the other; whence, like the cholera of the present day, it doubled back two years later, to Russia, and so back to the East. The Black Death, so called from the rapid putrefaction of the bodies of its victims, was of the same nature as the Oriental plague, viz., a putrid typhus, only of greater malignity. The boils and buboes of the latter disease were found in the former whenever the patient lived long enough to permit their development. The inhabitants of Europe at that time have been computed at 105 millions—a high estimate. Of these 25 millions, or one-fourth of the whole, perished. In England it was still more fatal, owing probably to the ruder habits of the people. During the term of one year—viz., from August, 1348, to August, 1349, three-fourths of the whole population perished. Indeed, if we are to credit the annalists of the period, not more than one-tenth escaped. Many succumbed in a few hours, like Sennacherib's host; none endured for three days. In France numbers died on the spot where they were first smitten, as if struck by lightning! This terrible scourge, having swept over the then known world, committing such destruction of life, and leaving behind it such misery and poverty as the world never saw before nor since, at length died out; never again we trust, to revisit the earth. It spared neither age, sex nor condition: the rich and the poor alike succumbed. Their died in Venice the aristocratic, no less than 100,000 persons, in Florence the refined, 60,000; in Paris the gay, 50,000; and in London the wealthy, 100,000; whilst in busy, rich, industrious Norwich, there died the almost incredible number of 50,000 persons—nearly the whole, one would suppose, of its inhabitants! At Avignon, the deaths occurred with such frightful rapidity as wholly to baffle the attempts of the living to inter their friends and relatives; and the Pope was obliged to consecrate the Rhone to allow of the dead bodies finding a hallowed resting place upon its bosom, until it finally committed them to the great deep!—*Cornhill.*

THE WEEK.

THE COURT.—Duke Ernest of Wurttemberg (her Majesty's cousin), visited the Queen on Saturday last. The Duchess of Saxe Coburg dined with her Majesty in the evening. Her Majesty, their Royal Highnesses Princess Helena and Princess Louise, attended divine service on Sunday morning. The General Superintendent Meyer performed the service. Prince Alfred, who had gone to Reinhardtbrunn for a few days with the Duke of Coburg, returned on Sunday morning and visited her Majesty in the afternoon.

GENERAL HOME NEWS.—There has been a marked and gratifying decrease in the mortality of the country during the last week, particularly in the metropolis. The deaths regis-

tered in the eleven towns during the week was 2,658, or at the average rate of 24 in every thousand persons living. Salford this time stands highest in the list of mortality, having attained the height of 34. London is the lowest, except Bristol, and is only 20, or 4 below the average number. Of the total number 1,182 deaths occurred in London, which was 140 under the ten years' average, the great decrease being in the case of diarrhoea. The total number of births was 3,889, of which 1,973 took place in London, which was 62 above the average.—On the 2nd of August, when the *Great Eastern* had arrived within 600 miles of her destination, the cable parted while it was being hauled in to repair a fault. A grapnel was then lowered to recover the cable, and on the following day it was hooked and raised 1,200 yards from the bottom of the sea, when the rope to which the grapnel was attached gave way, and 2,800 yards of it were lost. On the 7th the cable was again lifted, but from a similar cause the attempt was again unsuccessful. A third and fourth effort to raise the cable were made, both of which were unsuccessful, purely in consequence of the weakness of the rope and the grapnel. The stock of rope being now exhausted, the *Great Eastern* was compelled to return to obtain stronger tackle. The place where the end of the cable is expected to be found was marked by a buoy with a flag and ball. Deeply regretting as we do the temporary failure of this great international enterprise, it is extremely reassuring to know that the cable has not been hopelessly lost, and that, although it now lies in the bed of the Atlantic, it was only the want of tackle possessing greater strength which prevented its immediate recovery, and the probable remedy of the defects which stopped insulation. The public will now feel renewed confidence in an ultimately successful result.—The Lords of the Privy Council have written a letter to the Commissioners of Customs, directing them strictly to execute the instructions of the Minute of July 28th, prohibiting the importation of diseased foreign cattle at any of the ports of the United Kingdom. At a meeting held on the 17th inst., at the Mansion-house, under the presidency of the Lord Mayor, Mr. Gibbens, the chairman of the Markets Committee, made a long statement on the subject of the cattle disease, chiefly exculpatory of his department. The report says that in the discussion which followed practical conclusions seemed carefully to be avoided, but a committee was appointed to inquire and report.—The first step known to English usages in dealing with a subject interesting to the community has been taken in respect of the apprehended advent of the cholera. The Social Science Association on the 17th inst. called a meeting to consider. Medical officers of health, members of the Epidemiological Society, parochial clergy, and others regarded as social leaders in their various circles, attended. Many speeches were made, many plans propounded, and prevention and cure were discussed. But after several truisms had been uttered which it did not require a meeting to endorse, nothing better was done than to recommend strict cleanliness as a preventive measure. As to the method of cure, allopathists and homœopathists are at variance.—We have a brief account of a hot-blooded murder on board an Italian ship, the *Bleanor*, lying off Deal. There is nothing strange about it. Two sailors quarrelled about a trifle, of course, as sailors will do; and one, in the heat of passion, drawing his knife, stabbed the other to death. This is murder by English law, and the punishment death; but how different is this criminality from that of Pritchard's or Southey's deeds!—Some foolish fellows, calling themselves Fenians, made a demonstration at Scarva, in the County Down,

the other day. A ragged regiment, probably not much different from that of the immortal Falstaff, marched through several towns, with insignia. It is said they were attacked by the Orangemen, and no wonder; but a body of constabulary accompanied them, whether to prevent them from doing mischief or to protect them seems doubtful. No lives were lost. All this seems very curious. The idea of Fenians appearing in the County of Down is very much as if a phantom troop of Stuart cavaliers were now to appear at Staines to win back the crown of England to the old Scotch regal race.—A mysterious fire broke out on the 18th inst. in Kensal Green Cemetery. Smoke and flames were seen to issue from the catacombs in the unconsacrated part of the cemetery, and the firemen were at a loss to discover where the fire had its origin. It was after some difficulty found to be in vault 16, and the engines being applied, the fire was extinguished, but not before a great number of coffins, some of them lead, were destroyed and melted, and shocking havoc done. The cause of the fire still remains unaccounted for.—The Birmingham papers record the death of Mr. James Lloyd, of Showell Green, Moseley, the well-known banker of Birmingham.—The cattle disease continues to absorb the attention of the agriculturalists and breeders throughout the country, and meetings are every day held to concert measures of prevention. It does not appear that the malady is spreading, but this activity is a very wholesome sign of the vigilance of those more immediately interested.—A destructive fire occurred on Saturday morning last at Walworth, by which the premises of Messrs. Gore and Izard timber merchants and packing-case makers, have been destroyed. As the premises were situated in a densely populated locality, the utmost anxiety was felt for the safety of the houses in the neighbourhood, the poor people being obliged to remove their furniture, which was much damaged. The houses, by the exertions of the firemen and of several hundred labourers who cheerfully assisted were saved.—An award given by a commission appointed by the Bishop of Worcester to inquire into certain charges of adultery and lewdness preferred against the Rev. F. W. Richings, incumbent of Atherstone, Warwickshire, deserves notice. The award acquits Mr. Richings of those two grave charges, to the best of the judgment of the commissioners; but they add that his conduct in continuing to see the lady implicated, contrary to the will, and provoking the disapproval of her husband, was highly unbecoming, and calculated to bring scandal on the Church, and strangely inconsistent with Mr. Richings's profession as a member of the Church. When we add that the commission was exclusively composed of clergymen, the full weight of this censure may be estimated.—There has been a shocking double murder at Battley, West Riding of Yorkshire, caused by a sort of brutal, blind jealousy, in its way much like the passion which led Townley to kill his sweetheart. The murderer, Eli Sykes, is a volunteer, and on Saturday, at a drill, with a gala, his sweetheart, a Miss Brook, danced with another young man. Sykes brooded over it, and that evening went to the young woman's house and killed both her and her mother in a very brutal determined manner, with his bayonet. He made a feeble attempt to kill himself, but failed.—The Lord Mayor and the reporters were mystified on Tuesday much to their inconvenience. It was announced that a meeting, adjourned from one on a former day, would be held at the Mansion House to consider the cattle disease, but for half an hour after the appointed time nobody was present but his lordship and the reporters. It was ultimately discovered that the meeting was being held at Guildhall, and that it was private. Hereupon two queries suggest themselves: why was not the

Lord Mayor properly informed? and why was the meeting private?—Mr. Sprague, a surgeon, who some weeks ago escaped a conviction at Exeter on a charge of poisoning, was sent for trial by the Lord Mayor of London on a charge of rape. The circumstances, if truly narrated, are atrocious, and are unfit for publication.—On Monday a railway collision took place near Peterborough, a special train dashing into a number of luggage waggons. The driver and stoker were severely injured, but the passengers fortunately escaped with a shaking. The line was blocked up for some time, and the passengers in the express train were compelled to sleep in their carriages a considerable portion of the night.—A barrister attended before the Lord Mayor on Wednesday to give explanations respecting the Garibaldi Friendly Society, of which an exposure was made the other day by Mr. Tidd Pratt. He denied a number of the statements made by that gentleman, but the Lord Mayor said he could not see how the society could pay back their money to its members as it professed to do as long as it gave 50 per cent. to the agents who brought it business.—The public will regret to learn that Major De Vere died on Tuesday night. The case from the first was almost hopeless, but there was a chance of recovery until that evening, when the unfavourable symptoms which had previously set in became aggravated, and death ultimately ensued. The prisoner Carrie received the intelligence with great coolness; and at his examination which took place yesterday declared he had nothing to say.—A frightful murder was perpetrated in Bankside at an early hour on Wednesday morning. The murderess was a married woman, named Esther Lack, whose husband is a watchman in the employ of a firm of coal merchants residing in the same locality, and the victims were three of her own children. The weapon she employed was a razor, and she appears to have committed the crime with great deliberation. The wretched woman has been suffering from a deplorable state of health, and it is more than probable that her mind has, in consequence, been affected. She was examined at length before the magistrate, and fully committed for trial. Her own statement is that the family was very destitute, her daughter nearly blind, her husband taken ill, and herself obliged to go to the hospital, so she thought it better to kill the children, as she believed they would go to heaven. Any way it is a sad event.—An inquest took place at Isleworth on Wednesday, on the body of Daniel Dossett, who, as there is every reason to believe, first murdered his wife and then inflicted deadly injuries on himself. During the ten weeks he has lingered in the infirmary of the workhouse he made a *quasi* confession of his guilt. The jury eventually returned a verdict that Dossett died by his own hand, but declined to express any opinion as to his state of mind at the time he committed the deed.—Ernest Rathenow, "Baron Rex," was examined at the Marlborough-street Police-court, on a charge of assaulting a police constable. It appeared from the evidence that he conducted himself in so extraordinary a manner at his lodgings in Marlborough-street that the landlady was compelled to call in a policeman, whereupon "the Baron" amused himself at an upper window with throwing water over the policeman. The examination of the prisoner led to the appearance of sundry cabmen, from the evidence of some of whom it appeared that the prisoner had a mania for hiring cabs and not paying for them. It was stated that this peculiarity of "the Baron's" extended to other things besides cabs, and he was ultimately remanded.

FOREIGN INTELLIGENCE.—The Brussels *Independance* publishes a singular document, which it professes to have received from an excellent source, but for which nevertheless it will not vouch. The document purports to be addressed by the Prefect

of the department of Meihgacan, in Mexico, to the Mexican Government. The Prefect resigns his office on the ground that the people are everywhere turning more and more against the present ruling system, that the Republican party is growing fast in popular favour, and that its ultimate triumph is certain. We do not know what faith is to be placed in this document. Our own opinion is that it is not genuine; that is, that no Prefect of a Mexican department ever penned it, but that it does nevertheless fairly represent the condition of public sentiment in many of the provinces of Mexico.—The French officials and residents at Alexandria celebrated the Emperor Napoleon's Fete-day with demonstrations of a somewhat imposing character. There was, of course, a procession to the church in the day and a banquet at night.—At the banquet given to the Lords of the Admiralty at Cherbourg, the French admiral, in toasting Queen Victoria, said that the two nations were now emulous only in the advancement of civilization and liberty, freedom of the seas, and of commerce. The Duke of Somerset reciprocated, and in the name not only of the Government and of political parties, but in that of all enlightened Englishmen, expressed his wishes for the Emperor's health and long life.—The official journal of Vienna copied, and, therefore, adopted an article from another paper, stating that the understanding arrived at between Count Blome and Herr von Bismarck at Gastein, will very soon receive the Imperial sanction, and that it is of a nature to put an end to all chance of collision, and to ensure union among the German Powers.—It is stated that the Queen of Spain will shortly visit the Basque provinces. These provinces, it will be remembered, were most strongly Carlist during the war of succession in the Queen's infancy.—It would seem after all that there is not any genuine cholera in Barcelona. A newspaper of that city states that the disease in the hospital is the ordinary cholic of the season caused by eating too much fruit. Advices from Rio Janeiro of July 24 mention that the Paraguayans were in possession of South Borja. A column of 10,000 men was on the march southward, believed to be for the purpose of attacking Ibaqui, in front of which a force is already posted. A partial engagement between the vanguard and a Brazilian brigade had ended the repulse of the Paraguayans with loss, especially in horses. Urquiza had apparently disbanded his army and thus broken up the triple alliance.—The Emperor and Empress of the French have arrived in Switzerland, on their way to Arenenberg, once the residence of the Emperor's mother, Queen Hortense, on the shores of the Lake of Constance. At Arenenberg many of the Emperor's early years were passed, and it was there, after his escape from Ham, he took a last farewell of his mother.—The Emperor of Austria and the King of Prussia have had a meeting at Salzburg. They have interchanged visits and been delightfully cordial. All is arranged, it seems, between them regarding Schleswig-Holstein. Austria is for the present—of course only for the present—to govern Holstein, and Prussia for an equally indefinite term to manage Schleswig. Prussia is to have Lauenburg and to pay Austria a pecuniary compensation in lieu of her share of this scrap of spoil. The Grand Duke of Oldenburg is also at Salzburg. People say that the Duchess of Augustenburg has left for Cobourg, on the invitation of Queen Victoria. Is it that the Duchess may receive consolation upon the turn things have taken in Schleswig-Holstein?—A telegram from Ismaila states that the flood-gates of the Suez Canal have been thrown open, and that a vessel laden with coal (we do not hear what was its size or build) passed direct from the Mediterranean to the Red Sea on the 15th inst. Intelligence of the event was

at once despatched to the Emperor Napoleon, then at the Châlons camp, and his Majesty returned a congratulatory reply.—No case of cholera has occurred at Gibraltar during the last few days, and the Sanitary Council declares the port to be now free from infection. In Barcelona and Valencia the disease only shows itself to the most insignificant extent.—The news from Madrid indicates a possible change of Ministry, Queen Christina being, it is said, at work for the purpose of bringing into power Espartero, with Prim as Minister of War. Rumours as to a possible interview between the Emperor Napoleon and the Queen of Spain are renewed. The Spanish Ministry had replied in spirited terms to a protest of Austria against the recognition of Italy. What is perhaps of more importance for the future of Spain herself, new iron mines have been discovered in the neighbourhood of Irun, for the working of which a special line of railway is to be constructed. The yield, it is estimated, will be 100,000 tons per annum. The railway from Cordova to Malaga had been opened with great ceremony.—The convention between Austria and Prussia with regard to the disposal of the Duchies has been signed. The Emperor of Austria paid a visit to the Duke of Oldenburg, a fact which is regarded as of some significance when the Duke's pretensions are considered.—The Emperor and Empress of the French passed Monday night at Lucerne, and are expected to return to France immediately. It is believed in Paris that as soon as the Emperor returns from Switzerland Prince Napoleon and his wife and family will journey thither and take up their residence at the Prince's beautiful *chateau* on the Swiss shore of the Lake of Geneva. Some people believe, however, that previous to the departure of the Prince a friendly interview will take place between him and the Emperor, and that the question of the presidency of the Universal Exhibition, resigned by the former, will be finally settled.—There is some talk of an interview at Baden between the Emperor of the French and the King of Prussia.—A telegram from Salzburg states that Austria and Prussia have as yet arrived at no definitive solution of the question of succession to the dual throne of Schleswig-Holstein. We should think not indeed, nor is it likely that Austria and Prussia will be in any great haste to bring about a settlement which must deprive them of some at least of the comforts and advantages of possession. It is stated that the probabilities of the Grand Duke of Oldenburg becoming Sovereign of the Duchies are very small. So, indeed, are the Grand Duke's claims to the sovereignty.—Some disturbances have taken place in Catalonia. Seditious cries were raised for the Carlist party, but energetic measures were promptly taken, and order was re-established.—Are the Prussians to govern in Schleswig or in Holstein? The reports which have reached London assign Schleswig to Prussia and Holstein to Austria, which *prima facie* looks an unlikely arrangement. The German papers generally report the thing the other way, and give the duchy which has the port of Kiel to Prussia. So, too, affirms the Brussels *independance*, and the majority of the French papers are of the same opinion. The intelligence conveyed to London was, however, distinct and emphatic, and it was more than once repeated. A very short time must quite settle the question.—The Spanish papers are emphatic in assuring the public that the expected meeting between Queen Isabella and the Emperor and Empress of the French will be purely of a friendly nature, and will have no political significance whatever.

AMERICA.—By the arrival of the *Scolia* we have news from New York to the morning of the 9th. President Johnson's health is reported to be fully restored. The Government of the United States has instructed the military authorities in

Texas to continue to observe strict neutrality in the contest between Imperialists and Republicans in Mexico. Coloured garrisons have been placed in the principal interior towns of South Carolina. Money is reported to be easy. Gold 144½. Stocks dull. Sir Narcisse Belleau has been appointed Premier of Canada, and Mr. John Macdonald has been added to the Cabinet. The Canadian Parliament assembled on the 8th, when the Governor-General in his opening speech expressed a hope that the provinces would adopt the Confederation scheme. General Grant had visited Quebec and Montreal, and had proceeded to Toronto. Another unsuccessful attempt has been made to kidnap George N. Sanders, the Confederate refugee. The detailed news by the *Scolia* refers mainly to the preparations in the various States for the election of State conventions. General Merritt's division of cavalry had reached Austin in Texas from Shreveport. Provisional Governor Hamilton, of Texas, in a proclamation, admonishes the Texans to dispel the prevalent delusion that slavery still exists. General Palmer of Kentucky had addressed to President Johnson an explanatory letter with regard to the position of slavery in Kentucky. He says that in order to relieve the towns into which the negroes were flocking, he was obliged to grant them passes to cross the river into Ohio. He estimates that there are more than 50,000 slaves left out of the 250,000 at the beginning of the war. The emancipated negroes in various localities were adopting measures to bring their claims to the suffrage before the people. A call for a national convention to settle the question was being extensively circulated in South-Eastern Virginia. By the *Tarifa* we have later intelligence from New York. It is very brief, being confined to a statement that the *Shenandoah*, which has been continuing to burn and destroy United States vessels in the Pacific, notwithstanding the orders sent by Mr. Mason, had, before leaving Australia, shipped there 1,200 tons of coal, and taken a new commander in the shape of a lieutenant of an English steamer, who abandoned his native legitimate avocation to direct the operations of this piratical cruiser.—President Johnson appears to be resolute in his intention to carry out his reconstruction policy, and no doubt this determination would be strengthened by such demonstrations as the rebel leaders have been making in North Carolina. The Federal army is being shorn of its huge proportions with marvellous rapidity. Since May last 700,000 men have been mustered out of the service, leaving on the pay-rolls about 330,000. In Maine a republican convention has been held, at which resolutions were passed favourable to negro suffrage, and making the abolition of slavery a condition to the admission of the Southern States into the Union; also urging the prompt trial and punishment of Mr. Davis. In Kentucky the military controlled the elections, driving the opposition voters from the polls. A collision on Lake Huron has occasioned the loss of a hundred lives.

INDIA, CHINA, &c.—We have a telegram dated Shanghai, July 22nd. There is no political news, but the ship *Hadrakon* had been burnt, and the *Lalla Rookh* had been lost. The export of tea up to the date named was twenty-six millions of pounds' weight.

TO CORRESPONDENTS.

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

G.—We are obliged for the communication, which shall appear in our next.

W. A.—Never in our recollection.

B. H.—Yes, by the W.M. only.