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CLASSICAL THEOLOGY.

APOLLO AND MAY.

(*Continued from* p. 62.)

THE spirit of truth is a holy spirit; that is to say, it is a ghost in which there is no guile—consequently, if to keep silent is profitable, and to be heard is unprofitable, it will eschew the evil and choose the good. Howsoever let us not deceive ourselves in screening the truth, lest we find out "the truth is not in us." Our religion wants no disguise; there is no longer a call to enforce it under a parable; it requires no longer a veil to hide its sublime, refulgent, and ineffable beauty. The spirit of truth rejoices in its loveliness—it never knew it was naked; its shame is not in its being uncovered, but in its being hidden.

But is the world free from guile? Do people like to hear the truth? We answer in the words of the royal preacher; he who saw "under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there;" and old as his counsel is, like good wine, it has improved by keeping:—"Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands? Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. Live joyfully with the wife whom thou lovest, all the days of the life of thy vanity which he hath given thee under the sun, all the days of thy life of vanity, for that is thy portion in this life, and in thy labour which thou takest under the sun."

Peradventure with the exception of the Christian and of the Mahomedan, every nation under the sun has paid divine homage to the sun. The Alcoran forbids this, and how much the more so does the Pentateuch; yet strange to say, in Hierosolyma, the city of Jerusalem, within the very most holy temple, there was the chapel or chamber dedicated to the sun; *exempli gratia*, 2 Kings, xxiii.; "And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, and burned the chariots of the sun with fire." And again, Ezekiel, chap. viii., "Then he brought me to the door of the gate of the Lord's house, which was towards the north; and, behold, there sat women weeping for Tammuz" (the sun*). "And he brought me into the inner court of the Lord's house; and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs towards the temple of the Lord, and their faces towards the east; and they worshipped the sun towards the east." We can very well embrace the idea, but not the idolatry, of this barbarism of making the transeffulgent, glory crowned "king of day" the supercelestial God and majesty both of heaven and earth; but how the Jews could have embraced the idolatry in the idea, or how Solomon, the king of Israel, was induced to build the high places, "which were on the right hand of the mount of corruption," namely, "for Ashtoreth, the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon"—we cannot comprehend; it could only have been on account of their having partaken of the sacrament of idols.

The sun is the centre of the system to which our earth belongs: the earth moves round on its own axis in about twenty-four hours, in which small space of time it circumambulates its entire self, or orbed circle; that is, many parts of the earth, and all who inhabit them, are carried round with the world in the course of a day and night; and yet, as it moves in a mass, on its points, its motion is so wonderfully slow that we can only compare it to its own connatural movement in an upper wheel of an upset cart,* set agoing and being twenty-four hours in turning itself, or in being turned once round; this gyration gives the sun its apparent advance towards the west; but it has too its own centric or heliocentric rotation; only, instead of the number of hours the earth takes to make one revolution, the sun organically requires about as many numerical days; consequently, if it were not lightened by its own efficiency or irradious atmosphere, but were, like the earth, dependent on an heliacal luminary for its light, its day and its night would each consist of one hundred and forty-four hours.

In these latter remarks there may be an exemplified teaching of astronomy; yet, nevertheless, we are almost inclined to put faith in the symbols of the Indian and Egyptian zodiacs; and with the Greeks assign to Osiris or Horus the Eye of the universe—that ever watching, never closing Eye, which sees all things, and comprehends all things, that are going on and are taking place, both in the heavens and on the earth. Yea, like the primæval and mediæval theocratical romancist, we might be tempted to give the diadem to Sol, and be half led away to believe their report of the gorgeous magnificence of his royal palace of the sun, and of the beauty of his dutiful daughters, Phaethusa, Lampetia, and Phœbe, preparing his chariot with its fiery steeds, the same, perchance, which were destined to run away with their ill advised brother Phaeton, therewith setting both the higher and lower worlds in one united conflagration; nay, we could all but extend to Phœbus his own solitary diurnal and guiding course, now coming up from the east, and now going down in the west, through his kingdom of the stars. But, in leaving Ptolemy to follow Phaeton, do we beg the question? There is but a slender partition between the sublime and the ridiculous. Jupiter, to put an end to the empyrosis and fervent burning up of the elements, struck Phaeton out of his whirled away chariot with a thunderbolt headlong into the river Po. All this we acknowledge is finely told in the Ovidian metamorphosis; and by the fable we are taught what an awful end the ambitious may expect, when they soar higher than they ought. But when we have to reconcile to common sense the event of these three sisters in their incessant lamentation for their brother's death upon the banks of that river being

* Venus is the earth, and Adonis is the sun, *vide* the "Fable of Proserpina and Venus."

* It does not matter of what size or circumference the wheel of the cart referred to may be, let its dimensions be supposed even equal to the earth's orbit; and its height, over its fellow wheel, not much more than sufficient for a horse, attached to one of its bars or spokes, to move under it; thus, every time the horse is made to move round the cart the wheel will also go right round with it; in which way—could it be possible for a horse to be trained to take twenty-four hours in pacing once round a small cart—the movement of the wheel would be scarcely perceptible. This quick rate of travelling at a slow speed may be immediately understood by placing the middle of a long pole on the head or over the shoulders of some person who is to hold it fast with both his hands, when, on turning himself leisurely round, it would be found upon the trial that another person would have to run to keep up with the ends of the pole.

Some of the Brachmanæ, or some sect of Hindoos, have long held the whimsical notion of a large frog having been placed by Brahma, when he created the world by the command of Brahm, in the centre of the earth, to whose careful superintendence we are solemnly informed, if our memory does not deceive us, he consigned the successive rotations of our globe. Certainly there may be some who ironically could point out how this geographical abstract in itself would account for the earth's *jerking motion*. However, to the earth's rotary motion, uninfluenced by the moon, we think may be attributed the phenomena of the tides.

About eleven hundred years ago, when the last of the Gebers were driven out of Persia, many of them settled along the western coast of India. They are among the most opulent class in Bombay, where they are styled fire worshippers, or rather Parsees. They say that more than four thousand years ago their prophet Zoroaster lighted the fire they still keep burning—they carried some of it with them. Their priests are called Magi. They believe in one Most High and Supreme Being. To the three other elements besides fire, they pay great veneration. Nevertheless they are the real sun-worshippers, their religion imposes the unalterable duty of its great commandment; or of paying every morning, their orisons to the awaking sun. Zoroaster, as they reckon, must have lived not less than 5,500 years before Christ.

turned by the pitying gods into poplar trees, still so sensitive of anguish, that they have, ever since, instead of tears, been "weeping amber," we find the teaching of the Pythagorean metempsychosis unavailable; nor is any philosopheme capable of sustaining so egregious an hypothesis, or of arriving at any reciprocal cognation of mythologies, illogical and irrational as they are, and yet so various and opposite in their contradictions. This however does not extend thoroughly through their polytheism, or improbate the penetrative subtleties of their doctrine of natural and metaphysical philosophy.

Diespiter, from Jupiter's Cretan name, signifying the author or paternal parent of light, is the imputed father of Apollo, which otherwise means creator of the sun; and again, from λανθανω, to lie hid, is derived the name of Latona, his mother; which infers that before the birth of Apollo, or the production of the sun, all things lay involved and unprofitable in darkness and chaos, and, as it were, in embryo; from which afterwards as from the womb of a mother proceeded the most glorious of the glorious luminaries. So likewise, as in these conclusions, there is obtained the same hypothetical result in admitting the thesis of his being the son of Hyperion, and nephew to Æther, begotten of an unknown mother; yet still retaining, as one with the sun, the name of his father, who was the son of Cœlus and Terra, or, as we should say in English, of the air and the earth. Now, upon logical demonstration, this is giving to the elements and to their nature a preternatural power they have never possessed; for if they had created one sun they would have created two or more suns. We acknowledge one solary system; but, indeed, beyond the parahelion our eyes have never seen anything like two suns.

The Persians called the sun "Mithras," and computed and esteemed him the greatest of their gods. His temples were built underground: he was worshipped in caves. His statue had the head of a lion, on which a turban or twisted scarf, styled a mitre, or rather tiara, was placed; it was attired in Persian robes, and with both hands was seen to hold an enraged bull by the horns. Those who were allowed to become his priests, and to understand his mysteries, were obliged first to undergo many great trials, many torments, stripes, colds and heats, disgraces and other hardships, to evince their fitness for the attainment of such office and honours. It was a severe religion: it authorized the infringement even of the Persian law, said to be inviolable. The kings of Persia were not interdicted in their use of wine on those days in which the sacrifices were offered to Mithras; for them to drink immoderately at any other time was strictly unlawful. In the code of the laws of Mahomet, whose mother was a Jewess and whose father was a Pagan, a like judicial commandment is enforced to a still greater extent; all his followers are prohibited the free use of any intoxicating beverage.

The poets of antiquity were crowned with laurel, and with the olive, a "fruit which loves the sun." This fruit was offered to Apollo, because it was thought to be conducive to divination, for which reason also was the swan among his sacrifices, it being believed to have from him the faculty of prescience; or, as we have it in the Tusculan Questions, "*Quia prævidentes qui in morte boni sint, cum cantu et voluptate moriuntur*"—foreseeing happiness in death, they die with singing and pleasure.

The Egyptians divided the day into hours, *horæ*, or "*in horas*," and called the sun Orus, or Horus, as belonging to Osiris, or as the son of Io: at all events, his symbol was a sceptre, on the top of which was an eye, to represent his power of seeing all things, and that through him all things are made visible. Griffins were sacred to him, because their eagle wings could uplift them to him; the cock, because it foretells his rising, and the grasshopper, not only because it hails his setting with a song, but as being so entirely dependnet on him as to be seemingly called into life, and sustained by his rays. Wherefore, on certain days of festivities in honour of Apollo, it was with the Athenians a custom to fasten golden grasshoppers within and about their hair.

Although Pindarus, in his "Olympia," has gone so far as to assert that it rained gold, and that the earth arrayed itself with lilies and roses when Sol saw the face of Venus that it was beautiful and came to visit her in the island of Rhodes, so called from this occasion, ἀπὸ του ῥόδου, "*à rosa*;" we will not pause to examine the mystery of the fable or the grandeur of the lyric, which Horace himself has pronounced, long before us, to be inimitable, but *en passant* let us take a mental glance at the Rhodian statue of the sun, that well known wonder of the world, the famous Colossus. It was placed at the mouth of the harbour, and was seventy cubits high; one man with both his arms could not clasp either one of its thumbs; so vast and widely extended were its thighs, that a large ship in full sail could easily enter the port between them. It was twelve years in being completed, and cost three hundred Rhodian talents, perhaps about one hundred thousand pounds. Fifty or sixty years after its erection it was thrown down by an earthquake. Chares the pupil of Lysippus is said to have been the sculptor, about A.D. 288. When the Arabians took possession of the island they sold the fallen image to a Jew who with the brass of which it was composed loaded, it is believed, nine hundred camels. From this statue the Rhodians had the name of Colossians given to them, and for the same reason the amphitheatre of Vespasian is indicatively called the Colosseum, from a colossal figure of Apollo placed before it; but we must not forget that this place for public exhibitions of combats of gladiators and wild beasts, with other scenes of cruelty, has been styled "the most stupendous monument of Roman antiquity." Its original designation has long ceased, and many parts of it no longer exist, yet, strange to say, within its ruins fourteen chapels have been erected in representation of the different stages of the passion of our Saviour.

Another statue of the sun god is the Apollo Belvedere, found in the ruins of Antium, which was purchased by Pope Julius II., before his elevation to the Vatican, and placed by him afterwards in its Bel Videre, or as we have said, Belvedere, from whence it takes its name. We mention this specimen of sculpture as being one of the finest in the world, even now as restored by Giovanni da Montorsoli. It is more than seven feet high, and with the exception of its *semitoga*, or short cloak, caught up by the stretched out left arm, it is naked. It is supposed to represent Apollo watching the effect of the arrow just discharged from his extended bow at the Python. Let us, however, bear in mind that it is not an uncommon event abroad to hear of a death by a *coup de soleil*; we suggest Sol's real bow to be the bow of the sun, the sunbow or iris, and lightning his arrows.

In Abæa, an old town in the bay of Messene, Peloponnesus, the Abæan Apollo had an oracle more ancient than the one at Delphos; it was burnt by Xerxes about the time when his invading army of seventeen hundred thousand was vanquished by forty thousand Greeks.

The temple of Delos, once so magnificent and celebrated, whose remains are now scarcely to be traced, had its origin, it is said, at least fifteen hundred years before the birth of Christ, and is supposed to have been erected at the general expense of all the Grecian potentates of that time. Plutarch, in his life of Theseus, mentions its altar as one built entirely of the left side horns of beasts. At all events the learned of antiquity have believed it to consist of the horns of antelopes or wild goats, killed by Diana on Mount Cynthus, so firmly twisted one into the other, and consolidated without any kind of cement or nails, as, from its peculiar construction, to have been considered one of the wonders of the world. There was in this temple also a colossal statue of the god in marble, twenty-five feet in height. To judge by what formerly remained of its ruins, the building must have been large, and built of white marble; but there is no way of

tracing its form. The statue was a beautiful piece of workmanship. Some foreign sea captain, only about two hundred years ago, it is said, visited this mythological birth place of Apollo, and displaced the statue from its pedestal with the intention of removing it; but finding it impracticable to carry it to his ship, he wantonly despoiled it of its head, arms, and feet, and carried them away no one knows where. This island is described as barren, rocky, and without inhabitants, but rich in ruins. The Mount Cynthus of the ancients, with its various remains and classical dedications, is there. The whole circuit of the island is scarcely more than eight miles.

But Castri—how are the mighty fallen! Yet still we can hardly credit the conjecture of that small village having been the poetical and remarkable city of Delphi; that those two pointed cliffs were the double headed Parnassus, and that stream among the rocks from its separating summit, was once known as the "Castalius fons," the imaginary retreat and sacred haunt of the Muses. The remains of the fountain exhibit a large and shallow square formed basin, with steps leading to it, cut in a rock of marble. There is no doubt, with some, of this having been the *balneum* in which the Pythia was wont to bathe herself and wash her hair, before she was conveyed to the tripod in the Apollonian temple. There are four *delubra*, or shrines for heathen gods, in the rock; one of these niches has been converted into a chapel, and dedicated to St. John—it is an object perhaps of as much surprise to the antiquarian traveller as it was of veneration to the pilgrim. The others are vacant; some however, think they were places designed for vows and votive offerings. Be that as it may, here Apollo had his most renowned temple; here uttered his most famous oracles, said to be received first from Jupiter, with whom he was in direct communication, before they were delivered to those who consulted him. There was no other oracle thought to exist elsewhere equal to this. On the very spot, to cite tradition, where the two eagles, summoned by Jupiter, the one from the east, and the one from the west, alighting met, and therefrom called "*umbilicus terræ*," the navel of the earth, his temple was founded.

We cannot with any subtle acumen explore the regions of mystical priestcraft, and tolerate the suspicion of a deliberate oracular system of falsehood and fraud, when we take a review of our sacred records, with profane and general history, and discover such men as princes and kings travelling far to hold a few moments' counsel with a Pythoness. Saul went to Endor; we do not mean to infer that he went any great distance—many went far, and he went far enough. We only want here to refer to a few particulars; no more than such as may be suitable to our subject and profitable to our readers. There is in 1 Samuel ix. this parenthesis—"Beforetime in Israel, when a man went to inquire of God, thus he spake, Come and let us go to the seer: for he that is now called a prophet was beforetime called a seer." We have just stated, Saul went to Endor. He had, however, with legitimate supplication inquired of the Lord; but "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servant, Seek me a woman that hath a familiar spirit, that I may go to her and inquire of her." Now this woman possessed (or the spirit) the power to raise up the ghost of Samuel, it may be imagined by what is called sciomancy. It was not so; she and her spiritual familiar could have had no power over such a spirit as was seen in Samuel, had not the spiritual Samuel, in his own uncircumscribed person, lent himself to Saul's reckless desire to look beyond the grave's withdrawn curtains upon its decreed events, so wisely hidden from the uninitiated and unvisited. This description of forbidden, although natural, anxiety to inquire after the secret knowledge which is involved in the future was carried to as great an infatuation among the Jews as it was idolatrously a mania with the nations they conquered, who sought these revelations in the mysteries of their imagery, in the offering through the fire, or by the sacrifice of blood to their idols. In fact, more or less, it was this kind of dealing with the powers of darkness that brought them to their shrines. And in like manner the mighty of the Jewish nation sought promiscuously their prophets, the priests of the high places, or of idol altars—for example, "And Jehoshaphat said unto the King of Israel, Inquire, I pray thee, at the word of the Lord to-day. Then the King of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-Gilead to battle, or shall I forbear? And they said, Go up, for the Lord shall deliver it into the hand of the king." So, also, for the same reason, the rulers of the classic nations inquired of their oracles, as they considered them to be sacred. In the hopes of making what we have said plainer, we will now instance one of the holy prophets:—"And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might inquire of him?" He alluded to Micaiah, the son of Imlah, who was not among the four hundred other prophets. 1 Kings, xxii. Again, 2 Kings iii., "And the King of Israel said, Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab!" But Jehoshaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord by him? He is told that there is Elisha. "So the King of Israel, and Jehoshaphat, and the King of Edom went down to him. And Elisha said unto the King of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother." We shall have again to treat of these prophets of Baal, as we go on.

Augustus Cæsar was a constant attendant at the altar of Apollo, and a great votary of the oracle; it is said that it foretold to him the birth of Christ, and that, in consequence of that event it would cease to be an oracle, and that Apollo would have to "depart and give no more answers." On the whole, the Delphic oracle, or *vaticinator* and *vaticinatrix*, uttered oracles, that is to say, prophetically responded, prophesied, and foretold of things to happen, and happening afar off, with, at times, a most wonderful prescience.

The tripod (a vessel with three feet, circular, with holes,) was thought to have come, or to have been sent, from heaven. How it ever came to be lost in the sea we will not attempt to say; but the story goes that it was lost, and that some fishermen afterwards took it up in their nets, upon which it became the cause among themselves of much contention who should have it. They at last determined to steer for Delphos to consult the Pythonissa. She gave answer that "it should be sent to the wisest man of all in Greece." Thereupon it was sent to Thales of Miletus, who forthwith had it carried to Bias who was no less famous for his learning than his nobility of mind—he referred it to another of the seven wise men of Greece; this other sent it to a fourth, until so on, forwards and backwards, it passed through the hands of them all, who returned it again to Thales, who dedicated it to the Delphian Apollo. Some have supposed it to have been covered with the skin of the Pythian serpent, for which reason it was also called Cortina. The generally received opinion is that it was a golden vessel with ears, having three feet, on which the selected of the Phœbades or of the Pythiæ sat or stood when she prophesied, or pronounced her divinations. Phemonöe was the name of the first priestess Apollo had at Delphos, and she is said to have invented the heroic verse. The four chief properties, as arts, attributed to the sun god were—of prophesying, of shooting, of healing, and of music; all of which the ancient natural philosophers ascribe to the sun, and find therein their real representation. None among the gods met with more lasting homage, was more invoked, was more consulted, gave wiser advice, delivered more responses, or declared more oracles than this god in his temple of Delphi. Indeed all

nations, near and far, resorted to him, until, we may truly say, all called him "the oracle of all the earth."

This was the state of things when Augustus Cæsar was the second Roman emperor, and Herodes Magnus, who slew the infants, was King of Judæa, when tyrants could torture and murder whom they desired out of spite or at their pleasure, and there was no real jurisdiction that could save the innocent from their passions, nor any religion that was a check upon those passions, no visible aid, no Almighty hand and outstretched arm—till there arose one who was to be the Saviour of mankind in more ways than one, through whom, from age to age, the human race is becoming more and more harmonized by his beautiful laws, and more like the angels which regeneration will make us—*Jesus hominum Salvator.*

There is an old Latin saying, *quot homines tot sententiæ*, which, to our ideas, has some general and particular truth in it, for with many men there are certainly very often many opinions—none more striking and various than those respecting religion and politics. As to the first, this would not be the case were it not mystified by its exponents; as to the second, it must always be so while men and times continue to alter. In the former we see progress, in the latter we find change; to that improved and great end we must all come at last as we survive the refining, purifying, and momentous translations which must and can be acquired if they are wished to be attained and if we are determined to have them.

Some etymologists derive the word Pythia from the serpent Python; others from the Greek verb, to consult, πυθεσθαι, or which is perhaps more correct, from Πυθω, a name of the city of Delphi. But be its origin what it may, this oracle was very ancient; it was established at least a hundred years prior to the Trojan war, when the goddess Themis first gave the responses here, but afterwards resigned that privilege to Apollo. In early times the Pythian games were celebrated every nine years; eventually they took place every five years. In the contest of the flute, which was instituted by the Amphictyons, they played the Πυθικοι νομοι in memory of Apollo's famous victory over the serpent of Πυθω—according to some antiquarians, this mode had six parts. Their dance was divided into five parts, regulated by the lyre. Combats, horse racing, and chariot racing, formed a conspicuous part of these games, part of which took place in April, and part in May. The prize of the musical performances was either in silver or gold. But at the gymnastics, the conqueror considered his crown of simple laurel or branch of palm the greater prize. Also, at the Pythian games there were prizes for intellectual merit. It will be seen that these games must have been spectacles of great utility and interest.

The oracles were not all delivered in anything like the same manner; in some places they were by interpretation or dreams, or by events, or the answer was written in verse or in prose, that is, at first mostly in verse, as a poet was a synonymous appellation for a prophet; at other times the gods themselves revealed their decrees by voice, or as we should say by simulated voices, after the manner of the false prophets.

Those who consulted the Delphic oracle were obliged to bring great and costly presents, and therefore, as we have implied before, this temple was richer than any other, whence the "wealth of Apollo" became a saying. They also offered sacrifices. The care of these sacrifices was under a committee of five priests, called Ὅσιοι, which means "The Holy;" who were ministers of the Pythoness, of whom we read that she was not sometimes above a bribe. However, these oracles were deemed proverbially infallible. They tell us of old that in the *Pythium* or sanctuary of this temple there was a deep well or cavern, from which issued a thin, pale vapour, that rose high into the air. The cave was on Mount Parnassus; those who breathed its exhalations were suddenly seized with poetic rapture or a divine enthusiasm, futurity opened to their view; they were among the poets if they only fell asleep near it. On the cover of the tripod, which was placed close to the mouth of the cave, the Pythia usually sat; but if so, she could not have been in that state of fury, with "dishevelled hair and foaming mouth," occasioned by the intoxicating nature of the air damp, or gas, emitted from the cave's mouth, as some writers have stated. No modern traveller has discovered this chasm and vapour. Besides the Delian oracle was only one of the five celebrated oracles mentioned by Herodotus, which were consulted by Crœsus in preference to many others, and we read not of any intoxicating exhalations in their temples. But to those who know what "reading thoughts" mean, our explanation of a Pythonissa as a woman possessed with a spirit of soothsaying, or of a familiar spirit, as the word implied, will go far to elucidate the thorough particulars of the case, and of the theosophy we have in review. We give to Tully the honour of having "supposed the vapour;" his followers "saw it."

THE FAMILY OF THE GUNS.

THE interesting but unamiable individuals indicated by the heading of this paper, are of insatiable appetite, have been concerned in many evil designs, and have been by turns the agents of monarch and conspirator. They assume various forms, but are charged with inborn wickedness. The very birds of the air start with instinctive dread as they pass, nor is the eagle less terrified than the vagrant crow in the fallow. They eat up every green thing, every living thing, every monument, every memorial of virtue or honour. They break into the house of peace, destroy the firstborn of domestic love, corrupt the springs of human action, and stamp out under their remorseless tread the sacred flame that feeds the lamp of charity. The name of the father of these fiends is War; and we cannot do better than turn our attention to his ancestors, who are well known and very much prized by his regal and plebeian clients.

When the ancient of the human race invoked the aid of this terrible ally, he was by no means so dangerous as he has since become. Men were first prone to carry out his behests with their fists, and nothing much came of such operations beyond rather copious, but comparatively harmless, bloodletting. The use of clubs, spears, stone throwing, and other malignant innovations was not long in becoming pretty general. But these were not sufficient to satisfy the genius of destruction. He must have weapons that should strike his foe to death at a distance. The sling, the dart impelled by the hand, the long bow and the cross bow, directed by the practised eye and worked by strong arms, gifted with deadly aim, soon became the favourites of the war demon, and he was pleased that his pupils were no longer content with doing bodily injury to their neighbours, but succeeded in killing them outright.

That grim ascetic, old Roger Bacon, will have a great deal to answer for, we fancy, when as we are told, and firmly believe, the spirits who repose from the battle of life before they shall be summoned to receive the award due to their actions here below, will be again living witnesses of the consequences of that unlucky combination of chemicals which goes to make up what in our days is known as gunpowder. There was a Bartolomeo Schwartz too, another monk, who first suggested the application of this trinity of destruction against human beings. The learned have not very faithfully chronicled the progress which this discovery made, but they are pretty well agreed upon certain main facts. Thus it seems to be generally thought that the great gun or cannon, as he is frequently called (for he delights in a plurality of names like many others of our time) became the object of special attention somewhere about the year 1535, in the reign of the good Queen Bess, who patted him with her white hand more frequently than it has been customary for ladies of her rank to do since, or had ever been before. It

must not however be thought that the great gun had never been heard of previously. This would be a profound mistake. Indeed we are told that at the battle of Crécy, so long before as 1346, there were four guns employed which filled the eyewitnesses with astonishment. Another authority mentions 1366 as the probable date when they came to be objects of fear and terror. It was said that some simple looking Germans brought to the Venetians, who were then besieging Gandefossa, two small pieces of artillery—this is the name now taken by the tribe—together with a supply of gunpowder and leaden balls, by which the latter soon made themselves felt. At this time gunpowder was exactly ninety-six years old, having been, as some allege, described in some old monkish volume about the year 1270. We are aware that this is open to some doubt, for it is contended by some antiquarians that gunpowder had been a friendless orphan in Arabia, but was ultimately adopted by some frizzle bearded crusader. And others aver that it had been seen many centuries before, dwelling harmlessly among the Chinese, and somewhat later held a sinecure under the Brahminical Hindoos who had—to their credit be it written—the sense to keep their unruly ward from doing much harm beyond blowing off a few experimental fingers, or shattering occasionally a too intrusive arm.

The guns at this period must have been very harmless machines as compared with what they have since become. We read, however, that they had produced a very numerous but somewhat rickety family as late at 1638, when Charles I. was king of England. A division of the family about this time was known as the matchlocks, and clumsy enough they were, requiring, when used, to be supported upon props. King Charles the Second, however, took the guns under his especial protection. This monarch established, by a royal charter, a college of physicians for the guns under the style and title of the Royal Incorporated Society of Gunsmiths, and from that day the guns have become a more vigorous, active, energetic, but we regret to add, a more obstructive race than they had ever been before. They had previously been discharged by means of a rude match, by which their intended effects were made very uncertain. The next step was by attaching a match to a wheel which revolved. A firestone was next discovered which produced fire by percussion; but this instrument was very uncertain, for it was found to strike fire when it was not wanted, and to miss fire at precisely the same times. The flint succeeded this discarded servant, but was found to be no better for the situation, and was dismissed in turn. A whole legion of pigmy imps were now administered with great success, and these have undergone so many modifications that it would be impossible to enumerate or describe them within the limits we have proposed to ourselves in this memoir. However, under the hands of the gunsmiths the family of the guns assumed a high position of respectability, and have become the arbiters of almost every quarrel that assumes large proportions.

As with most families of ancient lineage, the derivation of the patronymic of this destructive tribe has become a point of learned dispute. The accomplished Selden, in speaking of this family, says that "Sometimes we put a new signification upon an old word, as we know that the word gun was in use in England, for an engine to cast a thing from a man, long before gunpowder was known." Others of the learned say that the word is derived from an obsolete term signifying to yawn or gape. This opinion is supported by contexts from eminent writers. Milton speaks of guns gaping with hideous orifice; and again as "deep throated" engines. Shakspeare is also indebted to this distinguished tribe for many of his most effective metaphors.

It furnishes a curious illustration of the care and skill bestowed upon the improvement of these bellicose individuals by the devotees of science, to remark that Galileo wrote his "Dialogues of Motion," to illustrate the idiosyncrasies of artillery. Sir Isaac Newton suggested theories of dynamic force and motion, that were suggested to him by a close observance of the effects produced upon a series of experiments. Mathematicians scarcely less eminent directed their attention to the laws by which the gun worked out its results. Some of these are curious, and deserve to be recorded.

The first writer, however, who undertook to examine this subject with a view to practical improvement, made some rather singular discoveries, which had been previously overlooked, or were, from the nature of the circumstances, inaccessible. The body or barrel of a musket, as it is called in professional parlance, was found to be very irregular in the performance of its functions. The barrel of an old musket was therefore secured upon a block of wood, and fired at a board one foot square at sixty yards distance. It was found that the said invalid gun missed the board only once in sixteen times, yet, when fired at a distance of seven hundred and sixty yards, the ball was driven wide of the mark sometimes more than one hundred yards. Nor was there any certainty as to the direction which this aberration might take, for the obstinate instrument would sometimes insist upon sending the ball one hundred yards to the right, and, the next moment, would send it an equal distance to the left. Nor was this all. The line in which it was pointed, the direction upwards and downwards was also equally uncertain, the ball in some discharges having struck the ground two hundred yards nearer to the musket than it did at others. These derangements led to new theories, and to some very curious anatomical experiments. The idea first suggested itself that the ball forced against the sides of the barrel of the gun obtained an eccentric motion. It was also found that much of the expansive force of the gunpowder was wasted in being permitted to escape through the spaces left by the ball not fitting truly the bore of the musket. It next struck the professors that the ball should be somewhat larger than the bore, and be hammered down so as to be perfectly airtight. But this violence produced superficial inequalities, which in their turn produced a result different from what was expected, but still a very decided improvement upon the old plan. The time, however, required in administering this increased amount of food proved to be a fresh drawback. The deflection so fatal to accuracy of aim was found to be obviated by giving to the ball an additional and rotary motion upon its axis. This led to the process of rifling, which has become now all but universal. This operation consists in making a number of grooves, cut in a spiral direction, which gives the ball in its passage through the barrel the motion required. The effect of this improvement was sufficiently encouraging to give increased zeal and ingenuity to the gun doctors. The next step was to make the ball in an egg shape, by which the motion was made more regular and equalized, and thus give greater range, greater accuracy, a more sustained velocity, and a terribly increased force, until at length the deadly projectile was enabled to accomplish its destructive mission at a distance of miles. While we write, more than a thousand human beings have fallen in a few hours under the doom of this agent of modern civilization. The gun has mown down the flower of every nation in the world. It has become the weapon of the destroying angel, and woe to the man or the nation who calls it to his aid without a just cause or a righteous purpose.

But it is happily a source of consolation that the very voracity of the gun family warns off the adventurous spirits who would play with them to their neighbour's injury. Playing with edged tools is notoriously dangerous, so is playing dominoes with a tiger, swimming a match with a shark, squirting at an elephant, and such other innocent amusements. The last of the gun family is said to be the best looking of his tribe; he is sleek and shining, there are no menacing lines about his mouth, no diabolical expression in the flashes of his eye, but his breath is deadly neverthe-

less. It scatters a thousand bolts of fire about at any desired point. It will root up a tree, knock down a great house, or sink the largest ship at three miles. This will it do with unfailing accuracy, and will repeat the deed many times within a given period. Surely it is therefore a providential law which evolves peace and good will, even out of the fears of men, and places upon the shoulders of the ambitious the responsibility of entering upon war.

THE WORK OF IRON, IN NATURE, ART, AND POLICY.

FROM "THE TWO PATHS," BY JOHN RUSKIN, M.A.

When I venture to speak about my own special business of art, it is almost always before students of art, among whom I may sometimes permit myself to be dull, *if I can feel that I am useful*: but a mere talk about art, especially without examples to refer to (and I have been unable to prepare any careful illustrations for this lecture), is seldom of much interest to a general audience. *As I was considering what you might best bear with me in speaking about*, there came naturally into my mind a subject connected with the origin and present prosperity of the town you live in: and, it seemed to me, in the out-branchings of it, capable of a very general interest. When, *long ago (I am afraid to think how long)*, Tunbridge Wells was my Switzerland, and I used to be brought down here in the summer, a sufficiently active child, rejoicing in the hope of clambering sandstone cliffs of stupendous height above the common, there used sometimes, as, I suppose, there are in the lives of all children at the Wells, to be dark days in my life—days of condemnation to the pantiles and band—under which calamities my only consolation used to be in watching, at every turn in my walk, the welling forth of the spring over the orange rim of its marble basin. The memory of the clear water, sparkling over its saffron stain, came back to me as the strongest image connected with the place; and it struck me that you might not be unwilling, to-night, to think a little over the full significance of that saffron stain, and of the power, in other ways and other functions, of the steely element to which so many here owe returning strength and life;—chief as it has been always, and is yet more and more markedly so day by day, among the precious gifts of the earth. The subject is, of course, too wide to be more than suggestively treated; and even my suggestions must be few, and drawn chiefly from my own fields of work; nevertheless, I think I shall have time to indicate some courses of thought which you may afterwards follow out for yourselves if they interest you; and so I will not shrink from the full scope of the subject which I have announced to you—the functions of Iron, in Nature, Art, and Policy. Without more preface I will take up the first head.

I. *Iron in Nature.*—You will probably know that the ochreous stain, which, perhaps, is often thought to spoil the basin of your spring, is iron in a state of rust; and when you see rusty iron in other places, you generally think not only that it spoils the places it stains, but that it is spoiled itself—that rusty iron is spoiled iron.

For most of our uses it generally is so; and because we cannot use a rusty knife or razor so well as a polished one, we suppose it to be a great defect in iron that it is subject to rust. But not at all. On the contrary, the most perfect and useful state of it is that ochreous stain; and therefore it is endowed with so ready a disposition to get itself into that state. It is not a fault in the iron, but a virtue, to be so fond of getting rusted, for in that condition it fulfils its most important functions in the universe, and most kindly duties to mankind. Nay, in a certain sense, and almost a literal one, we may say that iron rusted is living; but when pure or polished, dead. You all probably know that in the mixed air we breathe, the part of it essentially needful to us is called oxygen; and that this substance is to all animals, in the most acute sense of the word, "breath of life." The nervous power of life is a different thing; but the supporting element of the breath, without which the blood, and therefore the life, cannot be nourished, is this oxygen. Now it is this very same air which the iron breathes when it gets rusty. It takes the oxygen from the atmosphere as eagerly as we do, though it uses it differently. The iron keeps all that it gets; we, and other animals, part with it again; but the metal absolutely keeps what it has once received of this aerial gift; and the ochreous dust which we so much despise is, in fact, just so much nobler than pure iron, in so far as it is iron and the air. Nobler, and more useful—for, indeed, as I shall be able to show you presently, the main service of this metal, and of all other metals, to us, is not in making knives, and scissors, and pokers, and pans, but in making the ground we feed from, and nearly all the substances first needful to our existence. For these are all nothing but metals and oxygen—metals with breath put into them. Sand, lime, clay, and the rest of the earths—potash and soda, and the rest of the alkalies—are all of them metals which have undergone this, so to speak, vital change, and have been rendered fit for the service of man by permanent unity with the purest air which he himself breathes. There is only one metal which does not rust readily; and that, in its influence on man hitherto, has caused death rather than life; it will not be put to its right use till it is made a pavement of, and so trodden under foot.

Is there not something striking in this fact, considered largely as one of the types, or lessons, furnished by the inanimate creation? Here you have your hard, bright, cold, lifeless metal—good enough for swords and scissors—but not for food. You think, perhaps, that your iron is wonderfully useful in a pure form, but how would you like the world, if all your meadows, instead of grass, grew nothing but iron wire—if all your arable ground, instead of being made of sand and clay, were suddenly turned into flat surfaces of steel—if the whole earth, instead of its green and glowing sphere, rich with forest and flower, showed nothing but the image of the vast furnace of a ghastly engine—a globe of black, lifeless, excoriated metal? It would be that—probably it was once that; but assuredly it would be, were it not that all the substance of which it is made sucks and breathes the brilliancy of the atmosphere; and, as it breathes, softening from its merciless hardness, it falls into fruitful and beneficent dust; *gathering itself again into the earths from which we feed*; and the stones with which we build; —into the rocks that frame the mountains, and the sands that bind the sea. Hence, it is impossible for you to take up the most insignificant pebble at your feet, *without being able to read, if you like*, this curious lesson in it. You look upon it at first as if it were earth only. Nay, it answers, "I am not earth—I am earth and air in one; part of that blue heaven which you love, and long for, *is already in me*; it is all my life—without it I should be nothing, and able for nothing; I could not minister to you, nor nourish you—I should be a cruel and helpless thing; but, because there is, according to my need and place in creation, a kind of soul in me, I have become capable of good, and helpful in the circles of vitality."

In these days of swift locomotion I may doubtless assume that most of my audience have been somewhere out of England—have been in Scotland, or France, or Switzerland. Whatever may have been their impression, on returning to their own country, of its superiority or inferiority in other respects, they cannot but have felt one thing about it—the comfortable look of its towns and villages. Foreign towns are often very picturesque, very beautiful, but they never have quite that look of warm self-sufficiency and wholesome quiet with which our villages nestle themselves down among the green fields. If you will take the trouble to examine into the sources of this impression, you will find that by far the greater part of that warm and satisfactory appearance depends upon the rich scarlet colour of the bricks and tiles. It does not belong to the neat building—a very neat building has an uncomfortable rather than a comfortable look—but it depends upon the warm building; our villages are dressed in red tiles as our old women are in red cloaks; and it does not matter how worn the cloaks, or how bent and bowed the roof may be, so long as there are no holes in either one or the other, and the sobered but unextinguishable colour still glows in the shadow of the hood, and burns among the green mosses of the gable. And what do you suppose dyes your tiles of cottage roof? You don't paint them. It is nature who puts all that lovely vermilion into the clay for you; and all that lovely vermilion is this oxide of iron. Think, therefore, what your streets of towns would become—ugly enough, indeed, already, some of them, but still comfortable looking—if instead of that warm brick red, the houses became all pepper-and-salt colour. Fancy your country villages changing from that homely scarlet of theirs which, in its sweet suggestion of laborious peace, is as honourable as the soldiers' scarlet of laborious battle—suppose all those cottage roofs, I say, turned at once into the colour of unbaked clay, the colour of street gutters in rainy weather. That's what they would be, without iron.

There is, however, yet another effect of colour in our English country towns which, perhaps, you may not all yourselves have noticed, but for which you must take the word of a sketcher. They are not so often merely warm scarlet as they are warm purple;—a more beautiful colour still: and they owe this colour to a mingling with the vermilion of the deep greyish or purple hue of our fine Welsh slates on the more respectable roofs, made more blue still by the colour of intervening atmosphere. If you examine one of these Welsh slates freshly broken, you will find its purple colour clear and vivid; and although never strikingly so after it has been long exposed to weather, it always retains enough of the

tint to give rich harmonies of distant purple in opposition to the green of our woods and fields. Whatever brightness or power there is in the hue is entirely owing to the oxide of iron. Without it the slates would either be pale stone colour, or cold grey, or black.

Thus far we have only been considering the use and pleasantness of iron in the common earth of clay. But there are three kinds of earth which in mixed mass and prevalent quantity form the world. Those are, in common language, the earths of clay, of lime, and of flint. Many other elements are mingled with these in sparing quantities; but the great frame and substance of the earth is made of these three, so that wherever you stand on solid ground, in any country of the globe, the thing that is mainly under your feet will be either clay, limestone, or some condition of the earth of flint, mingled with both.

These being what we have usually to deal with, nature seems to have set herself to make these three substances as interesting to us, and as beautiful for us, as she can. The clay, being a soft and changeable substance, she doesn't take much pains about, as we have seen, till it is baked; she brings the colour into it only when it receives a permanent form. But the limestone and flint she paints, in her own way, in their native state; and her object in painting them seems to be much the same as in her painting of flowers; to draw us, careless and idle human creatures, to watch her a little, and see what she is about—that being, on the whole, good for us—her children. For nature is always carrying on very strange work with this limestone and flint of hers—laying down beds of them at the bottom of the sea; building islands out of the sea; filling chinks and veins in mountains with curious treasures; petrifying mosses, and trees, and shells; in fact, carrying on all sorts of business, subterranean or sub-marine, which it would be highly desirable for us, who profit and live by it, to notice as it goes on. And apparently to lead us to do this, she makes picture-books for us of limestone and flint; and tempts us, like foolish children as we are, to read her books by the pretty colours in them. The pretty colours in her limestone books form those variegated marbles which all mankind have taken delight to polish and build with from the beginning of time; and the pretty colours in her flint-books form those agates, jaspers, cornelians, bloodstones, onyxes, cairngorms, chrysoprases, which men have in like manner taken delight to cut, and polish, and make ornaments, from the beginning of time; and yet, so much of babies are they, and so fond of looking at the pictures instead of reading the book, that I question whether, after six thousand years of cutting and polishing, there are above two or three people out of any given hundred, who know, or care to know, how a bit of agate or a bit of marble was made, or painted. How it was made, may not be always very easy to say; but with what it was painted there is no manner of question. All those beautiful violet veinings and variegations of the marbles of Sicily and Spain, the glowing orange and amber colours of those of Siena, the deep russet of the Rosso antico, and the blood-colour of all the precious jaspers that enrich the temples of Italy; and, finally, all the lovely transitions of tint in the pebbles of Scotland and the Rhine, which form, though not the most precious, by far the most interesting portion of our modern jewellers' work;—all these are painted by nature with this one material only, variously proportioned and applied—the oxide of iron that stains your Tunbridge springs.

But this is not all, nor the best part of the work of iron. Its service in producing these beautiful stones is only rendered to rich people, who can afford to quarry and polish them. But nature paints for all the world, poor and rich together; and while, therefore, she thus adorns the innermost rocks of her hills, to tempt your investigation, or indulge your luxury—she paints, far more carefully, the outside of the hills, which are for the eyes of the shepherd and the ploughman. I spoke just now of the effect in the roofs of our villages of their purple slates; but if the slates are beautiful even in their flat and formal rows on house-roofs, much more are they beautiful on the rugged crests and flanks of their native mountains. Have you ever considered, in speaking as we do so often of distant blue hills, what it is that makes them blue? To a certain extent it is distance; but distance alone will not do it. Many hills look white, however distant. That lovely dark purple colour of our Welsh and Highland hills is owing, not to their distance merely, but to their rocks. Some of their rocks are, indeed, too dark to be beautiful, being black or ashy grey; owing to imperfect and porous structure. But when you see this dark colour dashed with russet and blue, and coming out in masses among the green ferns, so purple that you can hardly tell at first whether it is rock or heather, then you must thank your old Tunbridge friend, the oxide of iron.

But this is not all. It is necessary for the beauty of hill scenery that nature should colour not only her soft rocks, but her hard ones; and she colours them with the same thing, only more beautifully. Perhaps you wondered at my frequent use of the word "purple," speaking of stones; but the Greeks, and still more the Romans, who had profound respect for purple, used it of stone long ago. You have all heard of "porphyry" as among the most precious of the harder massive stones. The colour which gave it that noble name, as well as that which gives the flush to all the rosy granite of Egypt—yes, and to the rosiest summits of the Alps themselves—is still owing to the same substance—your humble oxide of iron.

And last of all:

A nobler colour than all these—the noblest colour ever seen on this earth—one which belongs to a strength greater than that of the Egyptian granite, and to a beauty greater than that of the sunset or the rose—is still mysteriously connected with the presence of this dark iron. I believe it is not ascertained on what the crimson of blood actually depends; but the colour is connected, of course, with its vitality, and that vitality with the existence of iron as one of its substantial elements.

Is it not strange to find this stern and strong metal mingled so delicately in our human life, that we cannot even blush without its help? Think of it, my fair and gentle hearers; how terrible the alternative—sometimes you have actually no choice but to be brazen faced, or iron faced!

In this slight review of some of the functions of the metal, you observe that I confine myself strictly to its operations as a colouring element. I should only confuse your conception of the facts, if I endeavoured to describe its uses as a substantial element, either in strengthening rocks, or in influencing vegetation by the decomposition of rocks. I have not, therefore, even glanced at any of the more serious uses of the metal in the economy of art. But what I wish you to carry clearly away with you is the remembrance that in all these uses the metal would be nothing without the air. The pure metal has no power, and never occurs in nature at all, except in meteoric stones, whose fall no one can account for, and which are useless after they have fallen: in the necessary work of the world, the iron is invariably joined with the oxygen, and would be of no service or beauty whatever without it.

Iron in Art.—Passing from the offices of the metal in the operations of nature to its uses in the hands of man, you must remember, in the outset, that the type which has been given you, by the lifeless metal, of the action of body and soul together, has noble antitype in the operation of all human power. All art worthy the name is the energy—neither of the human body alone, nor of the human soul alone, but of both united, one guiding the other: good craftmanship and work of the fingers, joined with good emotion and work of the heart.

There is no good art, nor possible judgment of art, when these two are not united; yet we are constantly trying to separate them. Our amateurs cannot be persuaded but that they may produce some kind of art by their fancy or sensibility, without going through the necessary manual toil. That is entirely hopeless. Without a certain number, and that a very great number, of steady acts of hand—a practice as careful and constant as would be necessary to learn any other manual business—no drawing is possible. On the other side, the workman, and those who employ him, are continually trying to produce art by trick or habit of fingers, without using their fancy or sensibility. That also is hopeless. Without mingling of heart passion with hand power, no art is possible. The highest art unites both in their intensest degrees; the action of the hand at its finest, with that of the heart at its fullest.

Hence it follows that the utmost power of art can only be given in a material capable of receiving and retaining the influence of the subtlest touch of the human hand. That hand is the most perfect agent of material power existing in the universe; and its full subtlety can only be shown when the material it works on or with is entirely yielding. The chords of a perfect instrument will receive it, but not of an imperfect one; the softly bending point of the hair pencil, and soft melting of colour, will receive it, but not even the chalk or pen point, still less the steel point, chisel, or marble. The hand of a sculptor may, indeed, be as subtle as that of a painter, but all its subtlety is not bestowable nor expressible: the touch of Titian, Correggio, or Turner, is a far more marvellous piece of nervous action than can be shown in anything but colour, or in the very highest conditions of executive expression in music. In proportion as the material worked upon is less delicate, the execution necessarily becomes lower, and the art with it. This is one main principle of all

work. Another is, that whatever the material you choose to work with, your art is base if it does not bring out the distinctive qualities of that material.

The reason of this second law is, that if you don't want the qualities of the substance you use, you ought to use some other substance: it can be only affectation, and desire to display your skill that lead you to employ a refractory substance, and therefore your art will all be base. Glass, for instance, is eminently, in its nature, transparent. If you don't want transparency, let the glass alone. Do not try to make a window look like an opaque picture, but take an opaque ground to begin with. Again, marble is eminently a solid and massive substance. Unless you want *mass and solidity, don't work in marble.* If you wish for lightness, take wood; if for freedom, take stucco; if for ductility, take glass. Don't try to carve feathers, or trees, or nets, or foam, out of marble. Carve white limbs and broad breasts only out of that.

So again, iron is eminently a ductile and tenacious substance—tenacious above all things, ductile more than most. When you want tenacity, therefore, and involved form, take iron. It is eminently made for that. It is the material given to the sculptor as the companion of marble, with a message, as plain as it can well be spoken, from the lips of the earth-mother, "Here's for you to cut, and here's for you to hammer. Shape this, and twist that. What is solid and simple, carve out; what is thin and entangled, beat out. I give you all *kinds of forms to be delighted in*;—fluttering leaves as well as fair bodies; twisted branches as well as open brows. The leaf and the branch you may beat and drag into their imagery; the body and brow you shall reverently touch into their imagery. And if you choose rightly and work rightly, what you do shall be safe afterwards. Your slender leaves shall not break off in my tenacious iron, though they may be rusted a little with an iron autumn. Your broad surfaces shall not be unsmoothed in my pure crystalline marble—no decay shall touch them. But if you carve in the marble what will break with a touch, or mould in the metal what a stain of rust or verdigris will spoil, it is your fault—not mine."

These are the main principles in this matter; which, like nearly all other right principles in art, we *moderns delight in contradicting* as directly and specially as may be. We continually look for, and praise, in our exhibitions, the sculpture of veils, and lace, and thin leaves, and all kinds of impossible things pushed as far as possible in the fragile stone, for the sake of showing the sculptor's dexterity. On the other hand, we cast our iron into bars—brittle, though an inch thick—sharpen them at the ends, and consider fences, and other work, made of such materials, decorative! I do not believe it would be easy to calculate the amount of mischief done to our taste in England by that fence ironwork of ours alone. If it were asked of us, by a single characteristic, to distinguish the dwellings of a country into two broad sections; and to set, on one side, the places where people were, for the most part, simple, happy, benevolent, and honest; and, on the other side, the places where at least a great number of the people were sophisticated, unkind, uncomfortable, and unprincipled, there is, I think, one feature that you could fix upon as a positive test: the uncomfortable and unprincipled parts of a country would be the parts where people lived among iron railings, and the comfortable and principled parts where they had none. A broad generalization, you will say! Perhaps a little too broad; yet, in all sobriety, it will come truer than you think. Consider every other kind of fence or defence, and you will find some virtue in it; but in the iron railing none. There is, first, your castle rampart of stone—somewhat too grand to be considered here among our types of fencing; next, your garden or park wall of brick, which has indeed often an unkind look on the *outside, but there is more modesty in it than unkindness. It generally means*, not that the builder of it wants to shut you out from the view or his garden, but from the view of himself; it is a frank statement that as he needs a certain portion of time to himself, so he needs a certain portion of ground to himself, and must not be stared at when he digs there in his shirt sleeves, or plays at leapfrog with his boys from school, or talks over old times with his wife, walking up and down in the evening sunshine. Besides, the brick wall has good practical service in it, and shelters you from the east wind, and ripens your peaches and nectarines, and glows in autumn like a sunny bank. And, moreover, your brick wall, if you build it properly, so that it shall stand long enough, is a beautiful thing when it is old, and has assumed its *grave purple red, touched with mossy green.*

Next to your lordly wall, in dignity of enclosure, comes your close set wooden paling, which is more objectionable, because it commonly means enclosure on a larger scale than people want. Still it is significative of pleasant parks, and well kept field walks, and herds of deer, and other such aristocratic pastoralisms, which have here and there their proper place in a country, and may be passed without any discredit.

Next to your paling, comes your low stone dyke, your mountain fence, indicative at a glance either of wild hill country, or of beds of stone beneath the soil; the hedge of the mountains—delightful in all its associations, and yet more in the varied and craggy forms of the loose stones it is built of; and next to the low stone wall, your lowland hedge, either in trim line of massive green, suggestive of the pleasaunces of old Elizabethan houses, and smooth alleys for aged feet, and quaint labyrinths for young ones, or else in fair entanglement of eglantine and virgin's bower, tossing its scented luxuriance along our country waysides:—how many such you have here among your pretty hills, fruitful with black clusters of the bramble for boys in autumn, and crimson hawthorn-berries for birds in winter. And then last, and most difficult to class among fences, comes your handrail, expressive of all sorts of things; sometimes having a knowing and vicious look, which it learns at race-courses; sometimes an innocent and tender look, which it learns at rustic bridges over cressy brooks; and sometimes a prudent and protective look, which it learns on passes of the Alps, where it has posts of granite and bars of pine, and guards the brows of cliffs and the banks of torrents. So that in *all these kinds of defence there is some good, pleasant, or noble* meaning. But what meaning has the iron railing? Either, observe, that you are living in the midst of such bad characters that you must keep them out by main force of bar, or that you are yourself of a character requiring to be kept inside in the same manner. Your iron railing always means thieves outside, or Bedlam inside;—it can mean nothing else than that. If the people outside were good for anything, a hint in the way of fence would be enough for them; but because they are violent and at enmity with you, you are forced to put the close bars and the spikes at the top. Last summer I was lodging for a little while in a cottage in the country, and in front of my low window there were, first, some beds of daisies, then a row of gooseberry and currant bushes, and then a low wall about three feet above the ground, covered with stone-cress. Outside, a corn-field, with its green ears glistening in the sun, and a field path through it, just past the garden gate. From my window I could see every peasant of the village who passed that way, with basket on arm for market, or spade on shoulder for field. When I was inclined for society, I could lean over my wall, and talk to anybody; when I was inclined for science, I could botanize all along the top of my wall—there were four species of stone-cress alone growing on it; and when I was inclined for exercise, I could jump over my wall, backwards and forwards. That's the sort of fence to have in a Christian country; not a thing which you can't walk inside of without making yourself look like a wild beast, nor look at out of your window in the morning without expecting to see somebody impaled upon it in the night.

And yet farther, observe that the iron railing is a useless fence—it can shelter nothing, and support nothing; you can't nail your peaches to it, nor protect your flowers with it, nor make anythink whatever out of its costly tyranny; and besides being useless, it is an insolent fence;—it says plainly to everybody who passes—"You may be an honest person—but, also, you may be a thief: honest or not, you shall not get in here, for I am a respectable person, and much above you; you shall only see what a grand place I have got to keep you out of—look here, and depart in humiliation."

This, however, being in the present state of civilization a frequent manner of discourse, and there being unfortunately many districts where the iron railing is unavoidable, it yet remains a question whether you need absolutely make it ugly, no less than significative of evil. You must have railings round your squares in London, and at the sides of your areas; but need you therefore have railings so ugly that the constant sight of them is enough to neutralize the effect of all the schools of art in the kingdom? You need not. Far from such necessity, it is even in your power to turn all your police force of iron bars actually into drawing masters, and natural historians. Not, of course, without some trouble and some expense; you can do nothing much worth doing, in this world, without trouble, you can get nothing much worth having, without expense. The main question is only—what is worth doing and having:—Consider, therefore, if this be not. Here is your iron railing, as yet, an uneducated monster; a soulless seneschal, incapable of any words, except his perpetual "Keep out!" and "Away with you!" Would it not be worth

some trouble and cost to turn this ungainly ruffian porter into a well-educated servant; who, while he was severe as ever in forbidding entrance to evilly-disposed people, should yet have a kind word for well-disposed people, and a pleasant look, and a little useful information at his command, in case he should be asked a question by the passers-by?

We have not time to look at many examples of ironwork; and those I happen to have by me are not the best: ironwork is not one of my special subjects of study; so that I only have memoranda of bits that happened to come into picturesque subjects which I was drawing for other reasons. Besides, external ironwork is more difficult to find good than any other sort of ancient art; for when it gets rusty and broken, people are sure, if they can afford it, to send it to the old iron shop, and get a fine new grating instead; and in the great cities of Italy, the old iron is thus nearly all gone: the best bits I remember in the open air were at Brescia;—fantastic sprays of laurel-like foliage rising over the garden gates; and there are a few fine fragments at Verona, and some good trellis-work enclosing the Scala tombs; but on the whole, the most interesting pieces, though by no means the purest in style, are to be found in out-of-the-way provincial towns, where people do not care, or are unable, to make polite alterations. The little town of Bellinzona, for instance, on the south of the Alps, and that of Sion on the north, have both of them complete schools of ironwork in their balconies and vineyard gates. That of Bellinzona is the best, though not very old—I suppose most of it of the seventeenth century; still it is very quaint and beautiful.

The common forms of Swiss ironwork are less naturalistic than the Italian balconies, depending more on beautiful arrangements of various curve; nevertheless, there has been a rich naturalist school at Fribourg, where a few bell-handles are still left, consisting of rods branched into laurel and other leafage. At Geneva, modern improvements have left nothing; but at Annecy, a little good work remains; the balcony of its old hôtel de ville especially, with a trout of the lake, presumably the town arms—forming its central ornament.

I might expatiate all night—if you would sit and hear me—on the treatment of such required subject, or introduction of pleasant caprice by the old workmen; but we have no more time to spare, and I must quit this part of our subject—the rather as I could not explain to you the intrinsic merit of such ironwork without going fully into the theory of curvilinear design; only let me leave with you this one distinct assertion—that the quaint beauty and character of many natural objects, such as intricate branches, grass, foliage (especially thorny branches and prickly foliage), as well as that of many animals, plumed, spined, or bristled, is sculpturally expressible in iron only, and in iron would be majestic and impressive in the highest degree; and that every piece of metal-work you use might be, rightly treated, not only a superb decoration, but a most valuable abstract of portions of natural forms, holding in dignity precisely the same relation to the painted representation of plants, that a statue does to the painted form of man.

Practical Patriotism and American Sympathy.—An "Italian patriot" met a person near the North American office yesterday, and asked for charity—a small sum of money to enable the Italian patriot to get his grandfather from Naples, where he is confined in an "iron prison, with eighteen padlocks on his legs." In proof of his story, Italian patriot produced a paper of authentification, signed by the captain of the Neapolitan barque Regina, and calling upon all "humanitarians" to provide themselves with step-ladders to heaven, by aiding the bearer. Humanitarian read the paper, dropped several tears, and then told Italian patriot he would like to "aid him" to the extent of a dollar, but had nothing smaller than a ten dollar bill. Patriot informed humanitarian that he would change bill and take a dollar out. Humanitarian said "all right," and handed Italian patriot a ten dollar note. Italian took bill and placed it in a wallet so covered with dirt that an assessor would probably class it as real estate. Having done this he handed nine dollars to humanitarian, and left his blessing as an acknowledgment. About an hour afterwards Italian patriot applied to the Recorder for a warrant against humanitarian for passing counterfeit money. A warrant was given, but thus far nothing has been seen of humanitarian who wished to aid in getting Italian patriot's grandfather from that iron prison in Naples. We fear that humanitarian has sold Italian patriot, and that Italian patriot's grandfather will have to wear those eighteen padlocks for some time to come. This is a queer world, as Italian patriot will find if he continues in these parts much longer.—*Philadelphia North American.*

Bro. Edwin Forrest, the tragedian, at a late meeting of the Grand Lodge of Freemasons of New York, presented the Lodge with a cheque for $500, being the amount of the verdict recently awarded him in the libel case against N. P. Willis. The sum goes toward the fund for the relief of widows and orphans of Freemasons.

Poetry.

SONG.

BY WILLIAM ALLINGHAM.

I walk'd in the lonesome evening,
And who so sad as I,
When I saw the young men and maidens
Merrily passing by?
To thee, my love, to thee—
So fain would I come to thee!
While the ripples fold upon sands of gold,
And I look across the sea.

I stretch out my hands, who will clasp them?
I call, thou repliest no word;
O why should heart-longing be weaker
Than the waving winds of a bird!
To thee, my love, to thee—
So fain would I come to thee!
For the tide's at rest from east to west,
And I look across the sea.

There's joy in the hopeful morning,
There's peace in the parting day,
There's sorrow with every lover
Whose true love is far away.
To thee, my love, to thee—
So fain would I come to thee!
For the water's bright in a still moonlight,
As I look across the sea.

CLEVELAND.

BY GEORGE MARKHAM TWEDDELL.*

Cleveland! I know no nook of earth like thee!
No mountain scenes e'er charm me like mine own;
The altars of benignant Liberty!
The palace where the Muses have their throne!
Upon thy cliffs I love to take my stand,
And view the ocean, as it rolls below;
Roaring like lions on some distant strand;
Contending like an hero, when the blow
Of fierce invader's levell'd at his head,
And all around the gory trunks are laid
Of comrades, from which life's for ever fled:
And in thy valleys, 'neath some old rock's shade,
I love to linger at the close of day,
In dreams of future good to pass my life away.

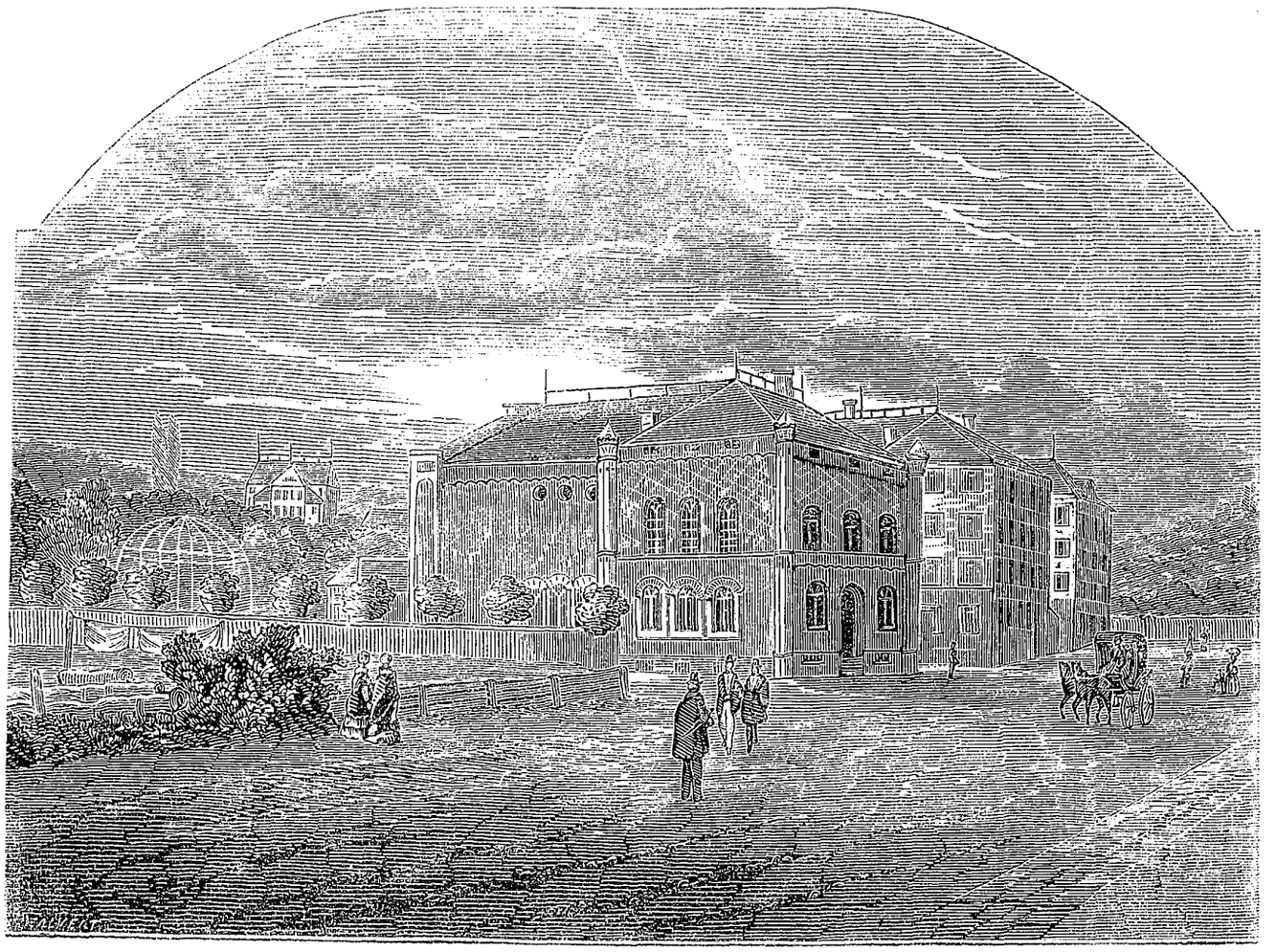
BONNY MAY.

BY CHARLES SLOMAN.

My bonny May, my bonny May,
I'm ever sad when thou'rt away;
Frae early dawn, till e'ening grey,
I mind thee aye, my bonny May,—
Though in the lift the lavrock's heard,
I canna thole the winsome bird;
For absent from my bonny May,
There's nought on earth can make one gay.

Her mou's a mine o' pearlins white;
Her een are as the stermes bright;
And when in Sabbath garbe bedight,
She sheds around a sunny light—
Her brow's as quarried marble fair,
Like nut of hazel is her hair;
Then oh, my May, my bonny May,
Return, and change my night to day.

* Author of "Shakspere: his Times and Contemporaries," &c.



MASONIC HALL, AT STUTTGART.

OUR ARCHITECTURAL CHAPTER.

In Freemasonry, with the exception of the attempt making for the erection of a new hall for the Lodge La Césarée in Jersey, and which we trust will be soon carried out, we have scarcely anything to note for our Architectural Chapter, though we are now looking forward with some interest to the report of the Board of General Purposes regarding the re-modelling of the property in Great Queen-street, so as to make it more thoroughly Masonic than it has hitherto been, and more befitting the character and position of the Craft. The report, we presume, will be brought before Grand Lodge in September, though we can scarcely hope it will be then taken into consideration. Indeed, the importance of the subject will probably suggest some delay, if not the setting aside by the Most Worshipful Grand Master of a special evening for the report to be discussed, after due time has been given to the Craft to consider it in its various details.

In our number of the 25th May, Bro. F. W. Breitling briefly described the hall of the Lodge Wilhelm zur aufgehenden Sonne (William to the rising Sun) at Stuttgart, and we now present our readers with an engraving of the hall, from a drawing with which we have been obligingly favoured by Bro. Breitling. The engraving itself explains the position of the hall or Lodge room, at the back of the building, the lower part being devoted to the purpose of a banqueting hall, which communicates with the garden. In the front part of the building, on the ground floor, are on one side the apartments of the house steward, with kitchen, and other domestic offices; and, on the other side, the reception and preparation rooms, the upper story being devoted to rooms for committees and conversation.

The most interesting subject to our architectural readers, apart from Masonry, is the discussion which has again arisen relative to the new government offices, the designs for which have just been placed in the reading rooms of the House of Commons. As long since as 1856 a committee of that house was appointed to consider the condition of the Foreign Office which had long been in a dilapidated condition, and whether it would be advisable to remove the War Office from Pall Mall to Downing Street, so as to bring it in more immediate proximity to the other government offices. This committee was presided over by the first commissioner of public works, Lord Llanover, (then Sir Benjamin Hall), and reported in favour of a new Foreign Office with the War Office in immediate proximity—adding a recommendation that the designs should be thrown open to public competition. The first commissioner having obtained the sanction of the government, issued a notification inviting designs, and in order to obtain them of sufficient merit, offering premiums to the amount of £5,000. At the same time he wished, in conformity with the report of the committee, to be empowered to purchase the ground lying between the Thames on the east, the Park on the west, Downing-street and the back of Richmond-terrace on the north, and Great George-street and Palace-yard on the south. But the government limited the scheme to the acquisition of the property between Downing-street and Charles-street, at the same time empowering the first commissioner to obtain designs for laying out the larger area for the establishment of public offices. Then came the beautiful exhibition of designs of 1857, and the award of prizes which gave general, though not—as it never could be expected to do—universal satisfac-

tion. A bill was next introduced to enable the government to purchase the site and proceed with the works. The bill passed through committee and was deemed safe, when Lord John Manners and his friends opposed it, and it was thrown out. Nothing further could then be done, and shortly afterwards a change took place in the government.

Lord Llanover being succeeded by Lord John Manners as first commissioner, another committee of the House of Commons was appointed, of which Lord Llanover and Lord John Manners were both members, and as nearly as possible the same site as that previously opposed by the last named noble lord, was agreed to, it being further arranged that one of the three successful designs should be adopted. Lord John gave the requisite notices, and a bill was brought in for obtaining the site, which will no doubt this session receive the royal assent. In the meantime, rumours became rife that Lord John, who is well known to have peculiar views with regard to Gothic architecture, had determined to throw the first two designs on one side, and that the author of the third had received directions from Lord John to make out working drawings, prepare a model, and make an estimate. The Government, however, has been again changed, and certain members of the House of Commons not so deeply impressed with the necessity of resorting to the Gothic upon all and every occasion, without regard to the purpose for which the building is designed, as the noble lord appears to be, called for the plans to be again brought before them. They were consequently produced, and are now exposed to public view in the ante-room of the House of Commons, where any one may see them. They stand No. 1, No. 2, and No. 3—the latter being the design of the favoured architect of the late first commissioner—and which does not meet with that approbation from others which it elicited from his lordship. A few days afterwards, one of the reading rooms of the House of Commons was filled with a large pasteboard model of the structure, and a more decided opinion seemed to set in against it. The *Observer* informs us that all that now will be done with it "will be, to pay a heavy bill to the architect," for which a vote will have to be asked from the House of Commons, and probably lead to a discussion not very complimentary to the taste of Lord John. The *Observer* thus sums up the results of the opposition to the bill of Lord Llanover in 1857. "Two years will have been lost, and great injustice been done to the two first architects. A bill of probably four or five thousand pounds or more will have to be paid, besides expenses incurred to keep up the present dilapidated buildings. The owners and occupiers of property to be acquired have had nearly three years more to cook their accounts for compensation. Two sets of parliamentary notices have been given instead of one, and consequently two surveyors and two parliamentary agents' bills have to be paid instead of one, besides various other charges necessarily consequent on the delay."

The *Building News*, however, appears in a perfect ecstacy of delight with this much discussed design, and says:—"The great opponents of Gothic architecture will be glad to hear that there are no mullions or other impediments to light. Sculpture is generously yet judiciously introduced, and not the dry wry-necked figures with which Gothic architecture is too often unjustly associated, but such as can be executed without sacrifice of beauty or of truth. There does not seem a single requirement either of climate or of comfort which has not been met with the corresponding elasticity of the style. There is none of the trivial stone panelling which, fashioned to enrich, disfigures the Westminster Palace; but borrowing the rich fulness and boldness of the foreign Gothic, Mr. Scott has, with wondrous skill, welded it to its more stubborn development in England. Unhampered as was Sir Charles Barry, with the choice of a style, he has taken Gothic art when it reached its ripe manhood, and by these designs he has shown that to no worthier hands could the much-coveted task have been committed. Should the building be erected as we here see it, it will be the finest of its style which has for four hundred years been reared in England"—an opinion from which we unequivocally record our dissent.

On the 21st, a new church dedicated to St. John the Evangelist, was consecrated at Putney by the Bishop of London. The church, built from the designs of Mr. Charles Lee, is in the early English style, having clerestory, aisles, transepts, and chancel, with open timber roof, and poppy headed open seats. The exterior is faced with ragstone, with Bath stone designs. The cost will be about four thousand six hundred pounds, of which two thousand five hundred pounds (in addition to the site) has been subscribed by Mr. John Temple Leader, formerly M.P. for Westminster. There are sittings for five hundred adults, without galleries.

In connection with architecture, we may state that a strike has taken place in the building trade, owing to a demand of the men to be allowed only to work for nine hours instead of ten, at the same rate of wages. The strike has commenced at Messrs. Trollopes', and the master builders, in order to suppress it, have held a meeting, and resolved upon closing all their shops on the 6th August, a committee, however, being appointed to consider the best means of opening the doors to such men as may be willing to work independently of the rules of any society. In the course of the proceedings, Sir Samuel Peto, M.P., stated that the strike which his firm had to contend with, during the erection of the Houses of Parliament cost his firm between fifteen and sixteen thousand pounds.

A strike, which in the winter months would have been of greater consequence than at present, has also taken place in the various metropolitan gas works, the men demanding a rise of about twenty per cent. on their present wages.

MASONIC NOTES AND QUERIES.

EXTRACTS FROM THE "FREEMASONS' CALENDAR," FOR THE YEARS 1775 AND 1776.

Age of Initiates.—The old Regulation IV. decreed that "No Lodge shall make more than five new brethren at one time, nor any man under the age of twenty-five, who must be also his own master, unless by a dispensation from the Grand Master, or his Deputy.—[N.B. Masons are now admitted at the age of twenty-one; but there appears to be no authority for this alteration.]

Clothing.—New Regulations, March 17, 1731. None but the Grand Master, his Deputy, and Wardens, who are the only Grand Officers, shall wear their jewels pendant to blue ribbons about their necks, and white leather aprons lined with blue silk; which sort of aprons may also be worn by former Grand Officers, and by Provincial Grand Masters, during the continuance of their Provincialship.—[N.B. The Grand Treasurer, Secretary, and Sword Bearer, are now permitted to wear the clothing of Grand Officers, as are also Provincial Grand Officers in their several provinces.]

Clothing II.—Masters and Wardens of particular Lodges may line their white leather aprons with white silk, and hang their jewels at white ribbons about their necks.—[N.B. Members of private Lodges are now permitted to wear the same clothing.]

Charity Fee from New Lodges.—December 27, 1729. Every new constituted Lodge shall pay two guineas to the general charity.—[N.B. Every new constituted Lodge, within the bills of mortality, now pays four guineas to the charity.]

Membership and Visiting Rights.—No brother shall belong to more than one Lodge within the bills of mortality, though he may visit them all, except the members of a foreign Lodge.—[N.B. This regulation having become obsolete, was neglected for several years; but it has been again confirmed by a resolution of the Grand Lodge within these ten years. (1775).]

Appointment of Grand Secretary.—The Grand Secretary is now appointed by the Grand Master, and not by the Grand Lodge. (Regulations made in Oct., 1768.)—LEX MASONICA.

IRISH RECOGNITION OF THE HIGH DEGREES.

According to the *Freemasons' Calendar*, published yearly at Dublin, the issues of the years 1848-57 being now before me, I find the Grand Lodge of Ireland to acknowledge the following:—Supreme Grand Council of the 33°; Order of Mizraim; Knights

of the Sun; Philosophical Masons; Prince Masons of Ireland; and that the Grand Lodge of Ireland, on Oct. 4, 1838, "Resolved, that the Grand Lodge recognize the constitution of the Supreme Grand Council of Rites for Ireland, and act in unison with it, as with the Supreme Royal Arch Chapter and the Supreme Grand Encampment of High Knights Templars."

And on February 1st, 1844, it was also "Resolved, that this Grand Lodge strictly prohibits, as unlawful, all assemblies of Freemasons in Ireland, under any title whatsoever purporting to be Masonic, not held by virtue of a warrant or constitution from this Grand Lodge, or from the other Masonic bodies recognized by and acting in unison with the Grand Lodge of Ireland."—Wm. Bn.

TWO MASONIC WORTHIES.

Seeing, in the last "Masonic Notes and Queries," an account of Bro. Brice, of Exeter, it struck me that I had some recollection of the name, and, on reference, found the following particulars; also a few lines respecting John Holt, of Birmingham.—W. Lloyd, Birmingham.

"*In Memory of* Andrew Brice, of Exeter, Printer, who departed this transitory life in hope of an eternal one, on Sunday, the 7th November, 1773, and whose earthly remains were interred in Saint Bartholomew Yard, on Sunday, the 14th, following, attended by upwards of 200 Free and Accepted Masons, who testified their sincere regard for him by a procession from the New Inn Apollo, to his grave, amid a numerous concourse of spectators.

"The following elegy on his death was written for and performed on the occasion—

"From this vain world of noise and strife,
T' enjoy a new-born heavenly life,
Our dearest Brother fled!
His body we commit to earth,
His soul to God, who gave him birth,
To raise him from the dead.

"*Chorus.*—To the powers divine all glory be given,
By men upon earth, and by angels in heaven.

"The sweet remembrance of the just
Shall flourish while he sleeps in dust,
Our hope in heaven secure.
The wicked's mem'ry shall decay,
And vanish, like a shade, away,
Nor thought of any more.

"*Chorus.*—To the powers divine, &c.

"In the grand awful Lodge above
Dwell concord, harmony, and love,
Eternal peace and rest.
Our God is merciful and kind;
Then seek in time, and you will find
A blessing 'mongst the blest.

"*Chorus.*—To the powers divine, &c."

"In memory of John Holt, of Birmingham, brush maker, who died March 12th, 1769, aged 38 years.

"*No flattering titles deck this humble stone,*
This verse is sacred to the truth alone.
Here lies (exceed the character who can)
An upright Mason and an honest man.

"The body was attended by a great number of brethren, properly clothed with the formalities of the Order, and interred in St. Bartholomew Yard, amid a multitude of spectators."

DATES OF ROYAL ARCH CHAPTERS.

It is a pity that the *Freemasons' Calendar and Pocket Book* does not give the dates of the constitution of Royal Arch Chapters, in the same way that it does those of Lodges. Having stumbled over a record that states the Royal Arch Chapter of Concord, at Durham (being No. 146 in the list inserted in this year's pocket book) was constituted by the Grand and Royal Arch Chapter of England, Aug. 5, 1787, Comps. Finch, Z.; Sample, H.; Bright, J.; Pennington, Castle, Stott, C. Sojourners; and Nicholson, Janitor—I send, hoping this may induce others to furnish you with similar information.—Northern Light.

BENIGN INFLUENCE OF FREEMASONRY.

Under the above heading (page 494, vol. 62, of *The European Magazine*, 8vo., London, 1812,) is the following narration:—"On the evening of the 6th ult., (November), as the sloop, *Three Friends*, of Youghall, J. Campbell, master, was coming out of Southampton, she was captured at the Start-point by a French privateer, the *Juret*, Louis Marencourt, of St. Malo, captain. On finding the cargo to consist of brick and hoops, orders were given to scuttle and sink the ship; but on Captain Marencourt perceiving among Mr. Campbell's papers a certificate from his Masonic Lodge, the Frenchman countermanded his orders for sinking the vessel, entertained him with great hospitality, gave him a paper by which the sloop and cargo were to be his; and made him promise, under his hand, that he would endeavour to procure the release of a certain French captain, now in Dartmouth prison, which Mr. Campbell is resolved on taking the necessary steps to obtain."—† * †.—[We shall be obliged to our correspondent, "† * †," to furnish us with any more anecdotes of the above kind that he may meet with in the course of his reading.—Ed.]

DR. MILLER OF DONCASTER.

I was looking over some old files of Yorkshire papers lately, and my attention was arrested by one of the pieces in the "Poet's Corner," being entitled "The Queen of France's Lamentation before her Execution; written by Dr. Miller, Master of St. George's Lodge of Freemasons, Doncaster." I presume the lines to refer to the unfortunate Marie Antoinette, but who was Dr. Miller, the author?—No Yorkshireman.—[Our correspondent is right as to his conjecture; and if he has the old series of the *Freemasons' Magazine* (vol. i., p. 433) of the year 1793, he will see the same production inserted there. It scarcely needed the happy signature our querist has adopted to convince the world that he is "No Yorkshireman," or else he would have known something of Dr. Miller; but as it is our duty to give as much information as possible, we will help him to a few particulars. Dr. Edward Miller was the son of a paviour of Norwich, and was apprenticed to his father, but his dislike of the occupation became so great that he absconded, and came to London, where he contrived to place himself under the celebrated Dr. Burney, the musical historian. He was elected organist of Doncaster parish church in 1756, and held that post for fifty-one years. In 1716, he took his degree of Mus. Doc. in the University of Cambridge, and ultimately died in the year 1807. His theoretical knowledge of music was very extensive, and he published many musical works, but his fame rests chiefly on a very valuable work, entitled *The History and Antiquities of Doncaster and its Vicinity*, which he published in 4to., in 1804. He also wrote a poem, entitled, *The Tears of Yorkshire on the Death of the Most Noble the Marquis of Rockingham.*]

MOPSES.

There is a French work, *L'Ordre des Franc-Maçons trahi, et le secret des Mopses révélé*, 12mo., Amsterdam, 1771. What, and who were the Mopses referred to in this work?—A Levesque.—[When Clement the Twelfth had issued his papal bull, in 1738, condemning, forbidding, and excommunicating all the rites of Freemasonry, and calling upon all the Roman Catholic brethren to renounce their obligations, many Freemasons in the Romanist states of Germany, unwilling to leave the Order, and yet anxious to conform to ecclesiastical authority, formed, in the year 1740, what they called a new association, under the name of "Mopses," and this was put forward as more particularly devoted to the papacy, but, in fact, was nothing else but Freemasonry under a more mild name. It was very successful, and many of the princes of Germany were its Grand Masters. The society derived its title from the Teutonic *Mops*, a young mastiff, which was intended to be a symbol of the mutual fidelity and attachment of the brethren, in the same manner that these virtues are held to be characteristic of that faithful animal. This subject was lately referred to in an elaborate article in our last series on the continental rites, and on some pseudo Masonic orders].

MASONIC TOPOGRAPHICAL NOMENCLATURE.

Why are many books and letters of Masons in the last century dated from fictitious localities? I have seen two French works dated "Jerusalem"! and J. Cuistos appends to a letter his address, as "Valley of Jehosophat, year of the foundation of Temple of Solomon, M. DCCCIII."!—G. A. Perry.

BRO. ELISHA D. COOKE.

At p. 15, line 63, col. 1, of the *Freemasons' Magazine* are the following words, "and also the degree of Royal and Select Master." Is that part of pure and antient Masonry? What degree is it? To what rite does it belong?—Rex.

FREEMASONRY IN SMYRNA.

In our last number, page 70, we make Alexander Drummond say he "*waltzed* seven minuets during the course of the evening." Waltzing did not come into fashion for many years afterwards, and all who understand dancing know the term should be "walked a minuet." This was an error of the corrector of the press, and printers' readers should be men of common sense.

REVIEWS OF NEW BOOKS.

Idylls of the King. By ALFRED TENNYSON, D.C.L., Poet Laureate. 8vo. Moxon and Co. (260 pp.)

It has long been a matter of notoriety, in literary circles, that Mr. Tennyson had fixed on the legend of King Arthur as the subject for a long poem. With that view the laureate has visited numerous localities identified with the legendary history, has carefully gone over many ancient histories of the wizard Merlin, the King Arthur, and the Knights of the Round Table, and that portions of the poem had been placed in the printer's hands, proofs revised and corrected, many of which had been cancelled, and others entirely re-written, and that the work was ready for the press a year ago, but from some unaccountable cause held back. Rumour has, however, stepped in and supplied the reason, which is said to be, that when the author was about to print the book—or even after it had been sent to press—some friend to whom it was submitted expressed an opinion that the Idyll "Vivien" was unfit for publication. This view made the poet nervous and apprehensive, and so disgusted him that there was reason to suppose the work would never see the light. Time and reflection, together with the opinions of others who saw the objectionable portion in another light, at last prevailed, and Mr. Tennyson finally sent the book to press, and it has at last appeared with many beauties and some imperfections on its head.

The volume before us is divided into four poems, with a thread of connection between them; these poems bear the names of "Enid," "Vivien," "Elaine," and "Guinevre." In this arrangement it is obvious that the poet lacks the concentration and sustained power requisite for telling a long story, and it costs him a manifest effort to keep up the stately march requisite for the effect of an epic of a hundred lines. There is too a want of rugged grandeur in the verse when dealing with a subject as large and wonderful as Stonehenge; for our author revels most when an opportunity offers itself to run off into liquid warblings, such as the three love songs in the Idylls. The verse is excellent, and bears more of the stateliness and "retarding art," belonging to the highest walks of poesy, than any other production of Mr. Tennyson's muse; but there is a sweetness that closely verges on the cloying, and a want of strength which should have been displayed when dealing with the rude and massive stories of the Round Table.

In the poem entitled "Enid" we have the story of Geraint's courtship and his union with her, briefly told. In his fear that a taint may attach itself to the purity of her heart, from court scandals which are rife about Sir Lancelot and Queen Guinevre, she is removed to his country home, where they give themselves up to the happiness of wedded love. After a time his vassals and retainers murmur that the brave knight has tied up his valour in his wife's fair locks, and ask when he means to abandon his silken dalliance and lead them forth as of old? Enid hears this and grieves for her lord's name and fame; and, whilst he one day appears to be sleeping on his couch, she reproaches herself with keeping him from martial glory and knightly deeds, and he overhears her say—

"O me, I fear me I am no true wife,"

an ejaculation which he, of course, misconstrues. Thereupon he calls for his horse and arms, and in rough dudgeon sets out to seek adventure, with Enid equiped as his squire. He treats her coldly and unkindly, but she returns good for evil till an accident clears up his doubts of her love; he makes friends again, and they live and love peaceably to the end of their days. From this part of the poem we quote the song Geraint hears her singing when he falls in love with her:—

"ENID'S SONG.

"Turn fortune, turn thy wheel and lower the proud;
Turn thy wheel thro' sunshine, storm, and cloud:
Thy wheel and thee we neither love nor hate.

"Turn, fortune, turn thy wheel with smile or frown;
With that wild wheel we go not up nor down;
Our hoard is little, but our hearts are great.

"Smile, and we smile, the lords of many lands;
Frown and we smile, the lords of our own hands;
For man is man and master of his fate.

"Turn, turn thy wheel above the staring crowd;
Thy wheel and thou are shadows in the cloud;
Thy wheel and thee we neither love nor hate."

Our poet gives us an exquisite touch of nature—of that most mysterious kind of all—woman's nature, conveying a lesson to man, when dealing with a susceptibility that he cannot understand yet often acknowledges. When Geraint has been disabused from the inference he had drawn, and satisfied of the possession of the entire love of Enid, and when only an assurance from her is needed, to set his mind at rest:—

"And Enid could not say one tender word
She felt so blunt and stupid at the heart."

The question will naturally arise, which of us have not, at times, misunderstood the silence of our dearest friend, who was merely "blunt and stupid at the heart," from excess of emotion?

In some of Mr. Tennyson's imagery there are yet far-fetched allusions, take, for instance:—

"Arms on which the standing muscle sloped,
As slopes a wild brook o'er a little stone,
Running too vehemently to break upon it."

In this, the contour of a muscle, which is stretched across a bone, is not, to the eye, so obviously like the curve of a rippling brook. In another instance we can detect the figure of Geraint riding into the court-yard of the castle, where—

"His charger trampling many a prickly star
Of sprouted thistle on the broken stones."

And it is also very appropriately said of a woman's dress:—

"How fresh the colours look,
How fast they hold, like colours of a shell
That keeps the wear and polish of the wave."

In another place we are told how a lover meets the lady of his love:—

"And glancing all at once as keenly at her,
As careful robins eye the delver's toil,
Made her cheek burn and either eyelid fall,
But rested with her sweet face satisfied."

The second poem, entitled "Vivien," which is by far the shortest, is the story of the false and heartless damsel who makes love to the old sage Merlin, in the "wild woods of Broceliande," and extracts from him the knowledge of a charm "of woven paces and of waving hands," which she henceforth puts in force against her teacher, and binds him in a hollow oak, "as dead, and lost to life, and use, and name, and fame, for ever," and then sends him to sleep with it, crying, "I have made his glory mine." It is to this part of the book, and the two following poems, that objection have been taken, these three treating more or less of an impure attachment; and it was to have been wished that Mr. Tennyson had chosen some purer theme where lords and ladies, knights and squires, could have moved without a back ground of vice. But the subject once chosen, there is no room for finding fault with the Poet Laureate's treatment of it. He does not linger in the unwholesome air, or dwell unnecessarily on the evil which his story presupposes. Dismissing this, the only fault of magnitude, we quote:—

"VIVIEN'S SONG.

"In love, if love be love, if love be ours,
Faith and unfaith can ne'er be equal powers:
Unfaith in aught is want of faith in all.

"It is the little rift within the lute,
That by and by will make the music mute,
And ever widening slowly silence all.

"The little rift within the lover's lute,
Or little pitted speck in garner'd fruit,
That rotting inward slowly moulders all.

"It is not worth the keeping; let it go;
But shall it? Answer, darling, answer no.
And trust me not at all, or all in all."

In the same poem, when Vivien teases the grey enchanter for a sight of the book containing the potent charm she is desirous of possessing, there occurs the following simile:—

"Smiling as a master smiles on one
That is not of his school, nor any school
But that where blind and naked Ignorance
Delivers brawling judgments, unashamed,
On all things all day long, he answered her."

"Elaine" loves Sir Lancelot, who goes to king Arthur's diamond tourney in disguise; and when he has gone she dies of a broken heart, and floats dead down the stream to the palace of the queen, in time to clear up a jealous quarrel between the latter and Sir Lancelot.

"Guinevre" is simply the story of the discovery of the love between the queen and Sir Lancelot, the queen's flight to Almesbury, the king's reproof and forgiveness, and her departure

"To where, beyond these vices, there is peace."

A sad picture is drawn of Queen Guinevre in her retreat, when she

"had fled the court, and sat
There in the holy house at Almesbury
Weeping, none with her save a little maid,
A novice; one low light betwixt them burned,
Blurred by the creeping mist, for all abroad,
Beneath a moon unseen, albeit at full,
The white mist, like a face cloth to the face,
Clung to the dead earth, and the land was still."

Guinevre also has some very fine reflections on her life and duty, which she thus sums up:—

"Ah, great and gentle lord!
Who wast, as is the conscience of a saint
Among his warring senses, to thy knights—
To whom my false voluptuous pride, that took
Full easily all impressions from below,
Would not look up, or half despised the height
To which I would not or I could not climb.
I thought I could not breathe in that fine air
That pure severity of perfect light—
I wanted warmth and colour, which I found
In Lancelot—now I see thee what thou art,
Thou art the highest and most human too,
Not Lancelot, nor another. Is there none
Will tell the King I love him, though so late?
Now—ere he goes to the great battle? none:
Myself must tell him in that purer life,
But now it were too daring. Ah, my God!
What might I not have made of thy fair world,
Had I but loved thy highest creature here?
It was my duty to have loved the highest:
It surely was my profit had I known:
It would have been my pleasure had I seen.
We needs must love the highest when we see it,
Not Lancelot, nor another."

There are, as in the foregoing extract, many passages which show the poet sympathises with the painter's sister art. One will suffice:—

"And all night long his face before her lived,
As when a painter, poring on a face,
Divinely through all hindrance finds the man
Behind it, and so paints him that his face,
The shape and colour of a mind and life,
Lives for his children, ever at its best
And fullest: so the face before her lived,
Dark—splendid—speaking in the silence, full
Of noble things, and held her from her sleep."

Among the more forcibly depicted, and concisely given descriptions, the following character of an old and fallen earl, by himself, is one of foremost beauty; he says:—

"I myself sometimes despise myself;
For I have let men be and have their way;
Am much too gentle—have not used my power:
Nor know I whether I be very base
Or very manful, whether very wise
Or very foolish; only this I know,
That whatsoever evil happen to me,
I seem to suffer nothing heart or limb,
But can endure it all most patiently."

Mr. Tennyson appears to be an admirer of Wordsworth, and he applies to the "bird of eve," Wordsworth's favourite idea of the cuckoo, as a "wandering voice:"—

"The sweet voice of Enid moved Geraint,
And made him like a man abroad at morn,
When first the liquid note beloved of men
Comes flying over many a windy wave
To Britain, and in April suddenly
Breaks from a coppice gemmed with green and red,
And he suspends his converse with a friend,
Or it may be the labour of his hands,
To think or say, 'There is the nightingale.'"

So also, another Wordsworthian idea is preserved, only in a more rich and glowing form:—

"Friend to me,
He is all fault who hath no fault at all,
For who loves me must have some touch of earth;
The low sun makes the colour."

In the closing poem which depicts Arthur, in the tender yet severe majesty of his Christian and kingly forgiveness, and Guinevre, in her touching humility of repentance, Mr. Tennyson rises considerably and continuously to the elevated dignity of the *Morte d'Arthur*; but as we have been lavish with quotations, we gladly refer the reader to the poet's pages, assuring him that the scene there drawn is one of pure and holy grandeur.

The style throughout the *Idylls of the King* is more allied to Mr. Tennyson's *Princess* than any other of his works. But, if we look on this production as a whole, the *Idylls of the King* constitutes no new phase of the poet's mind. It will open no new questions, and will make few, if any converts. Mr. Tennyson's former admirers will admire him still, and those who have declared their dislike, or indifference, will remain unshaken in their opinion. The *Idylls of the King* cannot be ranked as the Poet Laureate's greatest work, but they are not unworthy of him.

The Universal Decorator. Edited by J. W. Ross. Parts I. and II. (New Series). London: Houlston and Wright, 65, Paternoster-row.

The growing taste for art, which has been developed in so surprising a manner in the lower and middle classes of English society during late years, is one of the most striking characteristics of our age. Thanks to the judicious efforts which have been made by earnest and able teachers and patrons, a sound taste has become so extended, that just criticism in matters of *virtù* and decorative appliances is not confined, as formerly, to the upper and wealthy classes, but has numerous representatives in those classes whose means are limited, and whose social rank is humble. One natural result of this new teaching has been an appreciation of elegance of design and colour in the common utensils of daily household use and in the domestic furniture of our dwellings; and while utility is still the paramount requisite, an agreeable form or tint is considered by no means a trifling consideration. Manufacturers have been obliged to march with the age, and to consider the altered habits of their consumers; and thus in almost every object in common use we find traces of the growing necessity for the cultivation of art among workmen and their employers.

That this is a highly gratifying state of things cannot be doubted; for it is certain that the appreciation of beauty in nature or in art, is a sure sign of an elevated and refined intellect. Among the journals which have taken an active and successful part in this great movement, the publication before us is particularly deserving of notice; and is, we are happy to say, appreciated by the public, having now entered upon a new series, which has been enlarged and improved from the old one. We regret that our space does not permit us to particularize its merits; suffice it to say that we can safely recommend it as a safe guide to the artist or the workmen, when their own ideas fail or require refreshing. Here we find excellent essays upon the importance of the study of design; upon the mutual interests of artists and manufacturers; with biographical and architectural articles. Technical information is given of a valuable nature, with regard to the peculiar requirements and various trades; and to make it a perfect exponent of the views for which it was established, the work gives us, each month, a series of very beautiful and highly finished designs (some of them most pleasingly coloured) for carvings, sculpture, stained glass, jewellery, furniture, vases, panels, and many other purposes.

First Steps in Photography. By Gilbert Fleming. London: G. Fleming, 498, New Oxford Street.

This is certainly what it professes to be, a concise and practical treatise on the collodion process, which will prove most useful to the beginner in producing positive and negative views, or portraits, &c. The cleaning the plate, cooling the plate, rendering the plate sensitive, exposure in the camera, developing the picture, the fixing process, printing from the glass negative, are all familiarly explained, so as to be easily understood by the merest tyro in the art; whilst the chapter "On some of the Principal Causes of Failure in Photography" will prove of great value in enabling the amateur to avoid them.

London Improvements.—The oldest auction rooms in London, those under the Piazza, Covent Garden, occupied alone by the Messrs. Robins for upwards of half a century, will before long hold a place only in the records of the past; the "hammer" has fallen upon the last "lot" in these ancient rooms, and another and a spacious hotel, is to be erected in their place. Those of our readers who are so minded, will find some curious memoranda regarding these old auction rooms in our friend "John Green's" reminiscences of Covent Garden and its neighbourhood, where, in the days of yore, all the wits, fashionables, and celebrities, used to congregate. In consequence of this sweeping change, our brother, James Robins (one of the successors of the celebrated George Robins) has been "induced to go to the East," and has established himself in offices at No. 43, Moorgate-street, Bank.

THE MASONIC MIRROR.

MASONIC MEM.

BRO. JOSEPH GUNDRY, of Bridport, having been appointed by the M.W. Grand Master the Earl of Zetland, Provincial Grand Master for Dorsetshire, *in the room of Bro. Willett, deceased*, has determined to hold his first Provincial Grand Lodge in the Town Hall at Bridport, on Thursday, the 11th inst. There will be a procession to church, and after the duties of the Grand Lodge are gone through, the brethren will dine together at the Bull Hotel. As no Prov. Grand Lodge has been held in this Province during the last two years, a strong muster of the brethren is expected.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

A quarterly general Court of this institution was held on Thursday, the 14th July, at the office, 16A, Great Queen street, the W. Bro. J. Udall, P.G.D., *V.P.*, in the chair. Present: Bros. Barnes, *V.P.*; Braithwaite, *V.P.*, G. Barrett, Du Pré, Hewlett, Hopwood, P.G.D., Levinson, Patten, P.G.S.B., Sheen, Singer, Symonds, Roberts, Taylor, &c., &c.

The minutes of the last quarterly court and the several meetings of the General Committee held since, were read and confirmed, and the minutes of the several meetings of the House Committee for the said period, were read for information. The minutes of the Audit Committee held on the *5th July were read and confirmed;* the quarterly accounts of the general expenditure of the institution, including salaries, wages, &c., up to Midsummer last, amounting to £549 1s. 5d., and also an account for erecting a garden wall, were directed to be paid.

The Treasurer was instructed to purchase £500 stock in the Three per cent. Reduced Annuities, and to add the same to the funds belonging to the institution.

On the motion of Bro. Symonds, and seconded by Bro. Hopwood, it was resolved that the following alterations be made in the by-laws:—

Rule 10—After the words, "the Chair is taken," and before the words, "at twelve o'clock," insert, " at four o'clock precisely, excepting when there is an election by ballot for the admission of children, when the chair shall be taken as heretofore at twelve o'clock."

Rule 23—*Omit* "twelve," *and substitute* "four o'clock."

Rule 12—Omit "one," and substitute "after the business of the General Committee is closed."

The effect of these alterations will be that the chair will be taken at four o'clock instead of twelve at future quarterly general Courts, excepting when children are to be elected by ballot; that the General Committees will meet at four o'clock instead of twelve on the last Thursday of every month; and that adjourned quarterly Courts will meet after the business of the General Committee is closed.

The Court declared six vacancies, to be filled up by election in October, occasioned by the following children leaving the Institution at the expiration of their terms:—

Fanny Freeman Smith ...	Father's	Lodge, No. 357,	Taunton.
Emma Charlotte Hurrell	,,	,, No. 264,	London.
Julia Read	,,	,, No. 168,	London.
Sophia Reinhardt France	,,	,, No. 727,	Wakefield.
Mary Ann Brewster	,,	,, No. 109 and 49,	London.
Emma Cox	,,	,, No. 425,	Oxford.

The following candidates, whose petitions had been examined by the General Committee, were recommended to the Court to be placed on the list of candidates for election in October, and were so placed accordingly.

Emily Jane Nixon, daughter of the late Bro. John Nixon, surgeon, of the St. John's Lodge, No. 409, Wigton, Cumberland.

Mary Ann Campbell, daughter of the late Bro. Stephen Campbell, of the Silurian Lodge, No. 693, Usk, Monmouthshire.

Mary Ann Emma Williams, daughter of Bro. Wm. Williams, hatter, of the Angel Lodge, No. 59, Colchester.

Emily Ann Morris, daughter of the late Bro. George Morris, licensed victualler, of the Enoch Lodge, No. 11, London.

Alice Freeman, daughter of the late Bro. David Freeman, post master and tax collector, of the East Surrey Lodge of Concord, No. 680, Croydon.

Jemima Thomasin Laws, daughter of Bro. Geo. Laws, late licensed victualler and barge master, of the Lodge of Sincerity, No. 203, London.

Lavinia Watts, daughter of the late Bro. James Watts, stationer and printer, of the Amphibious Lodge, No. 322, Heckmondwick, Yorkshire.

Adela Annette Gray, daughter of the late Bro. Charles Henry Gray, formerly a merchant in Liverpool, London, the East Indies, and China, of the St. George, No. 6, Corner Stone, No. 5, London.

Ann Kilpin, daughter of the late Bro. John Palmer Kilpin, tailor, of the Pomfret Lodge, No. 463, Northampton.

Bro. J. Udall gave notice of the following motion,—"That the number of children to be admitted to the school be increased from the present number, viz., 70 to 80."

The proceedings were brought to a close by a vote of thanks to Bro. Udall for his conduct in the chair.

METROPOLITAN.

JORDAN LODGE (No. 237).—On Wednesday, the 20th ult., a Lodge of Emergency was held for the initiation of Mr. W. G. Martin, the eminent musician, Mr. H. C. Stroud, of the Quartett Glee Union, and Messrs. Wynyard and Finglass. The ceremony was ably performed by the W.M., Bro. J. Robinson, assisted by the officers, Bros. Laughton, S.W.; Goldsbro, J.W.; Dyer, S.D.; Swan, J.D., and Farnham, I.G. Neither the heat of the weather, nor the attractions of the country, prevented a full attendance of the brethren, some of whom had travelled a considerable distance in order to be present. The well known and universally respected father of the Lodge, Bro. Patten, P.G.S.B., was as usual at his post among the Past Masters, of whom were also present Bros. Watts, Arliss, and Spooner. There was a good muster of visitors, including two American brethren, who expressed themselves highly gratified with the working, and with their truly Masonic reception. The business being ended, the evening was passed in that love and harmony so characteristic of the Craft, and so fully appreciated and practised by the brethren of the Jordan Lodge.

PRINCE FREDERICK WILLIAM LODGE (No. 1,055).—A meeting of this Lodge was holden at the Knights of St. John's Tavern, St. John's Wood, on Wednesday, the 27th ult. The Lodge only obtained its warrant eleven months ago, since which period twenty-three candidates have been initiated, so that it can number, within the first year of its existence, including the founders and joining members, nearly fifty subscribers to its funds. It has paid upwards of £100 for furniture and other contingent expenses, still leaving a goodly balance in the Treasurer's hands. The Lodge was opened precisely at two o'clock, by the W.M., Bro. T. D. Caulcher, all his officers being in their respective places. The minutes of the last Lodge were read and confirmed, and the audit committee presented their report, which was unanimously adopted. After some other routine business, the retiring W.M. (Bro. T. D. Caulcher) installed his successor (Bro. Hardy) into the chair, in a very impressive manner. The Worshipful Master then invested the officers, accompanying each investiture with a suitable address, and particularly complimented the Secretary, Bro. H. A. Stacey, for the way in which he had performed the duties of that office during the last twelve months, and sincerely congratulated him on his re-appointment. In the course of the evening, Bro. W. Watson, P.M., in addressing Bro. Caulcher, the immediate P.M., assured him how much satisfaction it gave him to present, *in the name of the Lodge, a P.M's. jewel, as a token of regard and esteem*, which he had fairly earned by the admirable manner in which during his year of office he had carried out the important duties of the chair, and presided at the banquets. Bro. Caulcher, in reply, returned his sincere thanks to the brethren for the handsome embodiment of their good wishes towards him, which he should ever continue to prize and value. The brethren afterwards dined together. "The Queen and the Craft," "The M.W. Grand Master," "The Deputy Grand Master," and the other usual toasts having been drunk, Bro. Caulcher, P.M., proposed "The newly installed W.M.," and in doing so, said that the earnest he had already shown, by his zeal on behalf of Masonry, was a guarantee that the Lodge under his guidance would flourish and prosper. The Worshipful Master briefly returned thanks, and said it was with no small feeling of pride he occupied his present position for the first time. He would not promise too much, he would only say that he would endeavour to carry out the principles and tenets, not only in strict accordance with the laws of Freemasonry, but, if possible, so as to please everybody. Other toasts were given and responded to, and a most delightful evening was brought to a happy close at eleven o'clock.

MERCHANT NAVY LODGE (No. 1083).—This Lodge held an emergency meeting at the Jamaica Tavern, West India Dock Road, on Thursday, the 28th July. The Lodge having been opened in due form, Captain Johan August Hjorth, of the Swedish Merchant Navy was, on a ballot, duly accepted, and being in attendance, was introduced and initiated into the first degree in solemn and antient form. The Lodge was then closed in harmony.

INSTRUCTION.

MERCHANT NAVY LODGE (No. 1083).—This Lodge of Instruction was holden on Thursday, the 28th ult., at the Jamaica Tavern, after the closing of the parent Lodge, which was previously holden at the same place. Bro. Fairbairns officiated as W.M., Bro. F. Johnson, as S.W., Bro. Moss, as J.W. The first, second, and third sections of the first lecture were then very ably worked by Bros. Potts and Moss.

PROVINCIAL.

DEVONSHIRE.

PLYMOUTH.—*Lodge of St. John* (No. 83).—This Lodge, at its regular meeting at the Masonic Hall, on Tuesday, 5th July, very forcibly illustrated the advantages to be derived from meeting in private rooms, by confirming a vote of ten guineas to be divided amongst the four London Masonic institutions, and the South Devon hospital at Plymouth. At a Lodge of emergency, on Tuesday, 12th July, a gentleman previously balloted for, was initiated in a manner highly creditable to the officers generally. Where all did their duty well, it seems almost invidious to particularize, but honourable mention should be made of Bro. Harfoot, S.D., who delivered a lecture on the first tracing board so admirably as to command the thanks of those present, for the high intellectual treat he had afforded. The Lodge may well be proud of the talents of its Senior Deacon.

HAMPSHIRE.

WINCHESTER.—*Lodge of Economy* (No. 90).—The general monthly assembly of this Lodge was held at the Masonic Hall, adjoining the Black Swan Hotel, on Wednesday evening. Bro. Durant, P.M., presided on the occasion, assisted by Bros. La Croix, S.W.; Larkin, J.W.; and among the P.Ms. were Bros. Everett, Sherry, Oakshott, and Cowen. After the Lodge had been duly opened, and the minutes of the last meeting confirmed, the W.M. *pro tem.* requested the Secretary to read some business communications to the Lodge. The first of these was from the Grand Secretary, the V.W. Bro. W. Gray Clarke, in reference to the fact that some spurious Lodges had been formed at Smyrna, which had assumed the unauthorized title of "The Grand Lodge of Turkey," and cautioning all regular Lodges against acknowledging or admitting any parties claiming admission on the ground of having been initiated in such irregular Lodges. The communication having been formally read, a minute of the same was ordered to be entered on the books of the Lodge. The second communication consisted of a letter addressed to the W.M., officers and brethren, from the Lodge "La Césarée," No. 860, Jersey, soliciting subscriptions towards a fund about to be raised for the purpose of erecting a Masonic temple in the island. The consideration of the application was deferred to a future meeting. Bro. C. Sherry, P.M., then gave notice of a motion for discussion at the next monthly meeting, to the effect, that he would bring forward for adoption a form of memorial to be presented to the Board of General Purposes, asking them to take into their consideration the present representation of provincial Masons in the Grand Lodge of England, with a view of affording them a fair share in the election of all boards connected with the Order; and requesting the board to bring the question before the Grand Lodge. A discussion followed, relative to the revision of the by-laws of the Lodge; some additions were proposed and approved, subject to the confirmation of the next meeting. This being the whole of the business of the evening, the Lodge was closed with the usual formalities.

NORTHAMPTONSHIRE AND HUNTINGDONSHIRE.

PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge was held at Oundle, on the 20th July. The Board of Management of the Provincial Benevolent Fund assembled at twelve, and examined and audited the accounts of the previous year.

The Provincial Grand Lodge was held at the Town Hall, and opened at one o'clock, in accordance with summons, under the presidency of the D. Prov. Grand Master, Bro. Thos. Ewart, who ably sustained the duties of the chair in the unavoidable absence, through illness, of the Right Worshipful Prov. Grand Master, the Marquis of Huntley. The Lodge having been opened in due form, the minutes of the preceding Grand Lodge were read and duly confirmed.

Bro. G. M. Fox read a statement of the present condition and progress of the Provincial Benevolent Fund, which elicited the warmest approbation. The motion that the accounts be passed was carried unanimously.

The offices of Secretaries to the Benevolent Fund having become vacant, Bros. G. M. Fox and J. Marshall were unanimously re-elected joint Secretaries for another five years.

The office of Prov. Grand Treasurer having also become vacant by the lamented death of our respected Bro. Christopher Markham, it was proposed by Bro. Higgins, and seconded by Bro. the Rev. C. Robbins, that Bro. Henry Markham, assisted by Bro. Boeme, be appointed Prov. Grand Treasurer, and also Treasurer of the Benevolent Fund; which motion was carried unanimously.

The sum of ten guineas was voted to the Masonic Girls School, to constitute the D. Prov. Grand Master a governor of that institution for fifteen years.

The sum of ten guineas was also voted to the Masonic Boys School, to constitute the Prov. Senior Grand Warden a life governor to that institution.

The sum of ten pounds was voted to the widow of our late Bro. Beresford, of the Socrates Lodge, Huntingdon, she having been left in a very distressed condition.

A donation of ten pounds was given to Bro. James Marshall, an old and worthy member of the Pomfret Lodge, Northampton, who had fallen into poor circumstances.

The sum of five pounds was also given to the widow of the late Bro. Hapler, of the St. Peter's Lodge, Peterboro'.

Bro. G. M. Fox gave notice that he should, at the next provincial meeting, propose for consideration the propriety of altering the present mode of subscriptions to the Prov. Grand Lodge, substituting a certain sum per head for each member of a Lodge, in lieu of the present system of each Lodge paying two pounds.

The Grand Lodge was closed in antient and solemn form, and the brethren, being placed in order by Bro. Inns, Director of Ceremonies, walked in procession to the Talbot Hotel, where an excellent dinner was served by Bro. Wright, and the remainder of the day was spent in a very agreeable manner.

SOMERSETSHIRE.

PROVINCIAL GRAND LODGE.

The annual meeting was held at Glastonbury, on Tuesday, July 26th, that day being also appointed for the consecration of a new Lodge, "The Pilgrim," No. 1074, the warrant for which had been granted some months since by the M.W. Grand Master. A neatly fitted up Lodge room was prepared at the Pilgrim and George Hotel, which presented a striking and beautiful appearance, being adorned with the banners of the various Lodges in the province in exceedingly good taste by Bro. Platt, of Beaufort Buildings, London, to whom the general arrangement of furnishing the Lodge was confided. The splendid banner bearing the device of the "Pilgrim," manufactured by that brother, under the immediate direction of Bro. Dr. Pope, elicited the approbation of all present. An event in itself so interesting to the fraternity, but especially important to the locality, could not fail to attract a very large gathering of the brethren of this and surrounding provinces—but the interest was not confined to the Masonic circle alone. The Bristol and Exeter Railway officials having put on excursion trains at very low fares from both ends of their line and also the various branches, many hundreds availed themselves of the opportunity of visiting the once magnificent abbey of Glastonbury, which covered forty acres of ground. It was founded in 605; the greater part, however, is so modern as the twelfth and fourteenth centuries—the ruins consist of some fragments of the church, a Norman chapel, built in 1190, and the abbot's octagonal kitchen, a most hospitable structure in design and extent. The abbot lived in almost regal state, and sat among the barons in Parliament. All this greatness was brought to a close at the dissolution of the monasteries in 1539, when the last abbot, Richard Whiting, was hanged in his robes, with two of his monks, by order of Henry VIII., for refusing to surrender the abbey to the royal power. The Pilgrim and St. George's Inn was formerly the Abbey hospitium, and it was here the newly constituted Lodge met to receive the Prov. Grand Lodge, which was opened by Bro. J. W. Randolph, D. Prov. G.M., who was supported by the following brethren:—H. C. Vernon, Prov. G.M., Worcester; H. Shute, Prov. G.M., Bristol; C. J. Vigne, P. Prov. S.G.W., Somersetshire; R. E. Peach, P. Prov. S.G.W.; White, P. Prov. S.G.W.; Welsh, P. Prov. J.G.W.; Ashley, Prov. J.G.W.; Oakley, P. Prov. J.G.W.; Oliver, P. Prov. S.G.D.; W. Robinson, P. Prov. S.G.W.; T. Cave, P. Prov. J.G.W.; R. W. Falconer, Prov. G. Treas.; Rev. R. Thomas, Prov. G. Chaplain; Bluett, Prov. G. Org.; H. W. Levett, P. Prov. G. Supt. of Works; W. A. F. Powell, D. Prov. G.M., Bristol; Harris, Prov. G.S.W., Bristol; G. Chick, P. Prov. S.W., Bristol; J. A. Page, Prov. G.J.W., Bristol; J.A. Clark, Prov. G. Reg., Bristol; W. Heal, Prov. G.S.B., Bristol; Henry Bridges, P. Prov. S.G.D.; C. Halliday, P.M., No. 367; W. Walkley, P.M., No. 367; J. K. Gundry, P.M., St. Augustine Lodge, No. 885, New Zealand; C. Milsom, W.M., No. 61; E. Horwood, W.M., No. 221; W. Salvan, W.M., No. 357; Clapcott, S.W., No. 412: Platt, J.W., No. 168; A. Walkley, J.D., No. 367; J. B. Invertue, J.W., No. 43; J. J. Claperton, S.W., No. 412; C. George, I.G., No. 48, &c., &c.

Assisted by his officers and the brethren present, Bro. Randolph proceeded to consecrate the Pilgrim Lodge, No. 1074, and invest the officers named in the warrant and others as follows:—Bros. Dr. Pope, P.M., No. 367, W.M.; T. S. Howe, S.W.; Capt. H. P. Crampton, J.W.; T. H. Roach, S.D.; J. Cornwall, J.D.; T. Robinson, I.G.

The ceremony of consecration by the D. Prov. G.M. who officiated in the regretted absence of the venerable Prov. G.M., Colonel C. Kemeys Kemeys Tynte, was very impressively performed according to antient custom, the Prov. G. Chaplain reciting the several prayers during the ceremony.

This installation of the first W.M., Bro. Dr. Pope, succeeded the consecration, but was much curtailed in consequence of his having already passed the chair of No. 367; and in investing him with the W.M.'s collar, the D. Prov. G.M. said, that he had it on good authority, on which he could rely, that he (Dr. Pope) was an excellent working Mason, and that no brother performed the ceremonies of the Craft more skilfully.

These ceremonies ended, the visitors and brethren, not being members of the Prov. Grand Lodge, retired, and the business of the province was proceeded with, viz., the reading and confirmation of the minutes of the previous Prov. Grand Lodge and the presenting the report of the Prov. Grand Treasurer.

A grant of £20 was voted to the widow of a brother of No. 327, and the following brethren were appointed and invested Prov. Grand officers by the D. Prov. G.M.:—Bros. P. H. Crampton, No. 1074, Prov. S.G.W.; Charles Melsom, No. 91, Prov. J.G.W.; Rev. R. J. F. Thomas, No. 412, Prov. G. Chaplain; R. W. Falconer, No. 528, Prov. G. Treas.; C. Babbage,

No. 157, Prov. G. Sec.; J. G. L. Bullerd, No. 1074, Prov. G. Reg.; T. H. Roach, No. 1074, Prov. S.G.D.; J. J. Clapcott, No. 412, Prov. J.G.D.; J. Lovibond, No. 157, Prov. G. Supt. of Works; W. Smith, No. 61, Prov. G. Dir. of Cers.; F. C. George, No. 48, Prov. G. Asst. Dir. of Cers.; T. Meyler, No. 327, Prov. G.S.B.; R. Mitchell, No. 327, Prov. G. Purs.

Bro. Peach wished to bring forward a resolution condemnatory of the proposed alterations in the property of the Craft in Great Queen-street, so as to give greater accommodation for the transaction of Masonic business, on the ground that it would be a misappropriation of the funds of the institution, but the R.W.D. Prov. Grand Master refused to allow it to be put, on the ground that the Prov. Grand Lodge was not asked to give an opinion on the matter, the circular of the Board of General Purposes having been sent to each private Lodge, where the members had had an opportunity of expressing their opinions.

After some further business was transacted, the Prov. Grand Lodge was closed in ample form. At four o'clock the brethren re-assembled at a banquet, distinguished alike for its elegance and abundance, and the kind attention given by Bro. Poachey to the assembled guests.

The usual Masonic toasts were given and drunk with enthusiasm. Among them was that of Bro. Dr. Pope, the W.M., and founder of the Pilgrim's Lodge, which was received with rapturous applause, and drunk with Masonic honours.

Bro. Pope having thanked the brethren for the high eulogium they had paid him that day, and for their kindness in drinking his health, said he had long been warmed with a desire to see a Masonic Lodge established in the ancient Isle of Avalon; for when he considered the antiquity of the place, and the high historic associations connected with it—celebrated as the cradle of Christianity, and the world-renowned monastery that flourished here for centuries, inasmuch as it is recorded in history that the first Christian church in Great Britain was here built—he naturally concluded that such a spot was most suitable for a Masonic Lodge, that those who were in a state of darkness might behold the light, and enjoy the blessings of brotherly love. The popular world, who were ignorant of its advantages, and could not participate in its blessings, must ever remain strangers to those inestimable secrets which were the peculiar and characteristic glory of the Craft. For as the renowned Benjamin Franklin said: "Freemasonry, I admit, has its secrets; it has secrets peculiar to itself. These are of no small value; they speak a universal language, and act as a passport to the attention and support of the initiated in all parts of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked, or imprisoned; let him be stripped of everything he has got in the world, still those credentials remain, and are available for use as circumstances require. The good effects which they have produced are established by the most incontestable facts of history. They have stayed the uplifted hand of the destroyer; they have softened the asperities of the tyrant, they have mitigated the horrors of captivity; they have subdued the rancour of malevolence, and broken down the barrier of political animosity and sectarian alienation. On the field of battle, in the solitudes of the uncultivated forest, or in the busy haunts of the crowded city, they have made men of the most hostile feelings, the most distant region, and the most diversified conditions, rush to the aid of each other, and feel special joy and satisfaction that they have been able to afford relief to a brother Mason." He then concluded his speech by expressing a hope that when future generations had passed away, the Pilgrims' Lodge, Glastonbury, would be found in the ascendant and that its festivals would be honoured by the presence of as numerous and distinguished an assemblage as was then met to celebrate its natal day.

All the furniture is in thorough keeping with the name of the Lodge, with the monastic architecture of the town, and the antiquity of the "Pilgrim's Inn," in which the Lodge is held. The chairs of the W. Master, the Warders and Deacons, are copies of the celebrated Glastonbury monks' chair, elaborately carved in oak, and enriched with shields bearing gilt emblems and devices of the intended occupants. The canopy and drapery of the room are blue and gold, the curtains of finest velvet and bullion fringe. Near the entrance to the room are two massive Corinthian columns, imitating white veined marble, with elaborately carved and gilded capitals, surmounted by terrestial and celestial globes. The Bible used in the Lodge room is one of the old "Breeches" editions, curiously bound with heavy brass clasps, and kindly presented by Br. John Cornwall, of Ashcott. The working implements are partly made from the root of the Glastonbury Holy Thorn, partly of rich black bog oak, imbedded for countless centuries beneath the site of the present gaol of Taunton. Evidently the furnishing of the Lodge has been a labour of love, as unquestionably it is a work of taste and beauty.

STAFFORDSHIRE.

WOLVERHAMPTON.—*Lodge of St. Peter* (No. 607).—The monthly meeting of this Lodge was held on Thursday, the 7th of July, Bro. Chas. King, P.M., in the chair. There was a good attendance of brethren, who wore crape on their badges, jewels, &c., for the late W.M., and the Lodge room was also in mourning. After the Lodge was opened by the W.M. presiding, a ballot was taken for Mr. Harrison Fendelow, who having been unanimously elected, the ceremony of initiation was performed by the W.M., Bro. King, who also gave the charge to the candidate in an impressive manner. A circular from the Prov. Grand Secretary was then read, summoning the members and inviting the brethren to attend the next Prov. Grand Lodge, at the Shire Hall, Stafford, on the 2nd of August. Bro. Henry Gibbons, late of No. 606, Menturia Lodge, Hanley, was admitted a joining member. An address, couched in feeling and appropriate terms, on the death of the late W.M. of the Lodge, Bro. T. Stanway, was read by Bro. King, P.M., which was listened to with deep attention by the brethren, and created an impression which will be long ere it be effaced from their recollections. In January last, this young and promising brother was installed W.M., but was compelled at an early hour to leave the Lodge, from illness, which was protracted until June, when he sank under it. His zeal for the Craft, and the deep and earnest interest he always evinced for Masonry, even in his hours of illness, added to his kind and genuine good disposition, much endeared him to his brethren. It was proposed by Bro. King, seconded by Bro. Betts, and passed unanimously, "That a letter of condolence be sent by the Lodge to the widow of the lamented brother." The concluding business of the Lodge consisted in a proposition by Bro. T. W. Cooper, seconded by Bro. Betts, and confirmed, that a Lodge of Instruction be held under the auspices of St. Peters. This has been since commenced, and promises to be a great and useful auxiliary to St. Peter's Lodge. The meetings of the Lodge of Instruction are held every third Friday evening.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

THE quarterly convocation of the Supreme Grand Chapter was held in the Temple, on Wednesday evening, there being present Comps. J. Ll. Evans as M.E.G.Z.; H. L. Crohn as H.; W. P. Scott as J.; W. G. Clarke, E.; Jos. Smith as N.; N. Bradford as P. Soj.; J. Udall and Gole as Asst. Sojs.; Comps. Havers, Roxburgh, Pocock, Pattison, and about a dozen other Companions.

Grand Chapter having been opened in due form, the report of the Committee of General Purposes was read. It stated that a petition had been received, praying for a charter for a new Chapter, to be called the Northumberland Chapter, to be attached to the Maitland Lodge of Unity, No. 804, held at Maitland, New South Wales, with Comp. J. Garrick as First Principal; Wm. Briggs, Second Principal; and James Ephraim Wolf, Third Principal. The petition was in every way regular, with the exception that some of the Companions signing it were not registered in the books of the Supreme Grand Chapter. The accounts showed that since the last Grand Chapter there had been received £152 3s., making, with the balance then in hand, £559 16s. 6d.; and expended, £295 12s. 2d., including the purchase of £200 three per cent. consols. There were now in the Grand Treasurer's hands £264 4s. 4d., and the amount of stock standing to the credit of the Grand Chapter was £2,400.

The report was received and adopted, after which, the charter prayed for was granted, subject to the registration of the Companions not already registered. Comp. Smith then rose to propose that the sum of £300 consols be transferred from the account of the Grand Chapter to that of the Girls School; £300 to the Boys School; £300 to the Aged Masons' Fund, and £300 to the Widows' Annuity Fund, making £1,200 consols to be so transferred. Comp. Smith supported his motion by showing that the Grand Chapter had £2,400 in consols, without any claims upon it, and that the amount was annually increasing; and he thought that there could be no better application of their surplus funds than the support of their Masonic charities.

Comp. Carpenter, of No. 206, seconded the resolution.

Comp. Crohn opposed the resolution on the ground that they ought not to vote away so large a sum in a Chapter at which so few of the Companions were present; and, therefore, moved as an amendment that the sum of £100 be granted to each of the charities.

Comp. Nicholas Bradford seconded the amendment.

On the motion and amendment being put,

Comp. Roxburgh stated that he could neither agree with the original motion or the amendment. He thought that they should not go to the extent proposed by Comp. Smith, as they might require some portion of their funds for contemplated alterations in the property, when the Grand Chapter might perhaps be asked for their assistance in carrying them out; neither did he see any ground for voting so small a sum as that proposed by Comp. Crohn, and he should be glad if the last named Companion would alter his amendment by substituting £200 for £100.

Comp. Crohn having signified his assent to the proposed alteration,

Comp. Gole at some length opposed all the propositions. He complained that Comp. Smith had not made out any case for the proposed vote, or shown that the charities were in want of this additional support. In like manner, Comp. Crohn had altogether failed to make out any case in support of his amendment; whilst he was altogether at a loss to understand the ground upon which the Grand Registrar proposed the middle course, though he urged the time might come when they might want their funds for some other purpose. He trusted Grand Chapter would not sanction the motion without further and much stronger reasons than any hitherto advanced.

Comp. Smith briefly replied, and with the consent of the seconder of the original resolution, expressed his willingness, for the sake of unanimity, to substitute £200 to each of the funds for £300. Comp. Gole appeared equally to find fault with everybody and everything, and as he had evidently got into a fog, there they had better leave him.

The amendment of Comp. Crohn having been withdrawn, the original resolution was carried unanimously, and the Chapter was closed in due form.

COLONIAL.

GRAND LODGE OF CANADA.

THE following is a portion of an excellent address of the M.W. Bro. Colonel W. Mercer Wilson, Grand Master of Canada, at the Grand Lodge held at Kingston, on the 13th July. What we have omitted refers to local matters, and is without interest on this side of the Atlantic:—

"In reviewing the Masonic incidents of the past year, the first in importance and interest which has transpired since I last addressed you, was undoubtedly that auspicious and ever to be *remembered event*, the union of the Craft, which took place in the city of Toronto on the evening of the 14th day of July last; an event not only of the greatest importance to the Masons of this province, but one which has elicited expressions of mingled satisfaction and delight from our sister Grand Lodges, and which proved to the Masonic world that the Masons of this jurisdiction, deeply impressed with the belief that the union was essential to the prosperity of the Order, could cast aside and forget the unhappy differences which had kept them so long apart, and ignoring all personal and local feeling, did unite for the purpose of promoting the great objects for which we as Masons are all associated. I congratulate you, brethren, upon the happy consummation of this great event, and upon the many gratifying incidents which have already resulted from this happy union.

"At a special meeting of the Grand Lodge convened by me on the 19th of January last, an official communication from the Grand Lodge of England, containing a recognition of this grand body, as having Masonic jurisdiction over Canada West, was laid before the brethren then assembled, when a resolution calling the attention of our English brethren to the error which had been committed, in thus attempting to limit our territorial jurisdiction, was unanimously adopted; and your Grand Secretary intended to forward a copy of it to England. Knowing the importance which our brethren generally attached to a full recognition from England, and feeling most desirous myself that no matter of minor importance should keep us longer apart, I addressed a letter, to the Right Hon. the Earl of Zetland, the most Worshipful Grand Master of Masons in England, in which I endeavoured to explain certain matters which appeared to me not to have been clearly understood by the members of the Grand Lodge of England. This letter reached his Lordship the day previous to the March meeting, and was by him laid before the Grand Lodge with the remark, that although it was an unofficial letter addressed to himself, and in some respects private, that its importance justified him in laying it before them with the other communications which had been received. After some discussion the whole question was by resolution left in the hands of the Grand Master, with full powers to take such action in the matter as he might consider most consistent with the honour of their Grand Lodge, and most courteous to the Grand Lodge of Canada. I have great pleasure in announcing to you, that the correspondence which then took place between the M.W. Grand Master and myself has been of the most pleasing and fraternal character, and that all the obstacles to the fullest and most fraternal intercourse between the brethren of our respective jurisdictions are now, and I trust for ever, removed.

"It is also my pleasing duty to inform you that at the May meeting of the Grand Lodge of Scotland, a resolution recognizing this Grand body was unanimously adopted, and that information of this gratifying fact has been officially announced to me.

"In March last, I received a kind and fraternal letter from the M.W. the Grand Master of Masons in the State of New York, announcing our formal recognition by the Grand Lodge; these letters, with my replies, will be found in my correspondence."

Referring to matters of Masonic jurisprudence, the M.W. Grand Master said:—"On the question—To what extent are the privileges of a Mason affected who has been excluded from his Lodge for the non-payment of dues? By referring to the Book of Constitutions, under the head of 'Private Lodges,' section 25, you will find the general law bearing upon this subject, and by a note at the foot of the page, you will also find an explanation of the terms 'excluded' and 'expelled.' The view which I have taken of this question, is similar to what I believe to be the practice of the Grand Lodge of England, and is also in accordance with the opinions expressed by Dr. Mackey and many other intelligent writers upon this subject, and that is, that exclusion from a Lodge for non-payment of dues, does not affect the standing of the member excluded, in his relations to the Craft in general—were it not so, there would, it appears to me, be but little difference between the penalties of exclusion and expulsion—and yet, how broad is the distinction between them? From the disabilities of the former, the member is at once relieved by paying up his arrears, while from the latter he can only be relieved by the action of Grand Lodge, the one affects simply his engagements with his own Lodge, the other his relation with the Order everywhere, and is the highest penalty known in Masonry; it is of course scarcely necessary for me to say, that there is a broad distinction to be drawn between the mere exclusion of the member of a Lodge for non-payment of dues, and his exclusion for gross, immoral, or infamous conduct—the conclusion to which I have arrived in my own mind is, that the mere non-payment of dues should not carry with it such a penalty as would deprive a brother of those privileges which are generally regarded as inherent in him as a Mason.

"I feel it to be my duty on the present occasion, to direct the attention of Masters of Lodges to the necessity which exists for more frequently causing to be read in open Lodge for the information and instruction of the Craft, the 'ancient charges;' these contain a concise but succinct summary of a Mason's duties, and have been in the possession of the fraternity for many generations, and are regarded by us as containing the fundamental laws which govern the Order. These laws and principles should upon every opportunity be pressed upon the attention of the brethren, and every violation of them should be condemned and punished. Strict discipline and honest dealing are essential to the preservation of the high character and standing of the Order, and should ever distinguish its members; and yet, in breach of that very confidence which the nature of our own institution creates, how often are we pained to hear of instances where this has been grossly abused! Prompt and exemplary punishment should follow such conduct, and the unworthy member should be at once dealt with by his Lodge.

"In perusing the printed proceedings of our sister Grand Lodges in the neighbouring union (from which I derive much information and pleasure) I observe that the subject of establishing a General Grand Lodge, as a High Court of Appeal in all matters Masonic, has occupied their attention, and has elicited much discussion and comment and that a convention of Grand Officers, hailing from the various Masonic jurisdictions in the United States, will take place at Chicago in the month of September next, for the purpose of taking into consideration the propriety of establishing such a body.

"I have not been able to give the subject that attention which its importance demands, but my present opinion is, that although much good might result to the Craft generally from a general meeting of its rulers, the creation of a general grand body would be neither expedient nor proper. Grand Lodges, it appears to me, should ever retain supreme authority in their respective jurisdictions, and should not be subject either to the dictation or control of any authority whatever. I am not aware whether this Grand Lodge has been invited to send representatives to the proposed convention, and I only introduce the subject to you as one possessing a general interest, leaving you to take such action in the matter as you deem expedient.

"The committee on work, I am pleased to say, has made considerable progress. It is necessary for me to inform you that this subject has engaged much of my attention during the last three years. The establishment of a correct standard I regard as the most important duty now devolving on this Grand Lodge; and when we consider that this system, when once determined upon and approved, is to be the rule and guide, not only for the present members of our order, but for all future generations of Masons in this jurisdiction, its great importance becomes apparent. In my researches among the records of the order for light upon this subject, I have found much that has amply rewarded my labour, and from intelligent brethren in England and elsewhere, I have also acquired much valuable information. We have, as you are aware, adopted what is technically called the English mode of work, as a basis, and I have come to the conclusion that to England we must look for the pure and ancient work.—After the union of the two Grand Lodges in 1813, a Lodge of Reconciliation, composed of the most intelligent Masons from both of the former bodies, was named by the United Grand Lodge. These brethren met and agreed as to the exact form of work to be adopted; and in 1814, this system, after the most careful examination and the fullest deliberation, was exemplified and solemnly sanctioned by the Grand Lodge of England; and I would now suggest for your consideration the propriety of a careful examination of the work, before you venture to decide upon a standard for Canada."

In concluding, the M.W.G.M. observed:—"Having thus brought before you the various matters more particularly connected with my own department, I will now conclude by congratulating you upon the present proud position of the Order. Peace reigns within our borders, and the Craft in every quarter of the habitable globe are quietly but industriously engaged in advancing the tenets and principles of the fraternity; and in again resigning into your hands the exalted position which I have so long occupied amongst you, I would, in the words of a distinguished brother, earnestly and affectionately recommend to you as the most efficient means of ensuring the permanency and extending the influence of the Craft, the more earnest cultivation of that beautiful code of morals which runs like a rich vein through the entire system of Freemasonry; well assured that nothing can tend so effectually to crown the science with the verdant wreath of public approbation as the virtuous life and guileless demeanour of its assiduous professors.

THE WEEK.

THE COURT.—The royal family remain at Osborne, in the enjoyment of good health, and of complete privacy. Very few visitors have been received this week, with the exception of members of the Queen's family.

FOREIGN NEWS.—In Paris the *Moniteur* note has not had any effect

in restoring confidence in the *bonâ fide* intentions of the Emperor of the French. It is worthy of note that the French government papers are waging an anti-English crusade. The new policy of the Emperor of the French is one of conciliation, with ultimate objects perhaps not so conciliatory. French officers just returned from Italy believe that war will break out within a twelvemonth. Some people, judging from the history of the past ten years in France, consider that the Emperor Napoleon is the secret originator of the prevalent disorder and disorganization throughout the Italian peninsula, the ultimate object seeming to be the establishment of a Napoleonic dynasty under pretence of restoring order. The *Independance Belge* contains a statement that requires confirmation—viz., that sanguinary fights had taken place at Marseilles, between English men-of-war's men and French sailors. The municipality of Paris have presented an address to the emperor, thanking him for the glory he has conferred on France by his victories, and for his moderation in stopping the effusion of blood, and giving peace to Europe. A frightful accident has taken place on the Lyons railway, at a place called Darcey. Two trains came into collision, one of them being filled with troops, when twenty men were killed or wounded. The French army is to be reduced by means of furloughs to 400,000. The reduction in the navy is not stated. The *Moniteur* announces the dissolution of the army of observation on the Rhine, but that the camps of Chalons and Elfaut will remain undisturbed. Preparations are being made in Paris for the *fête Napoléon*, and it is said that considerable alterations have been made in the programme, from the emperor's fear of a democratic outbreak. Anti-English demonstrations continue to take place in the south of France. It is said the Italian duchies are to be occupied by French troops. The *Debats* publishes a table showing the respective losses of the allied armies and the Austrians in the different engagements which took place during the campaign in Italy, according to which the Austrian loss in killed and wounded was 38,650; that of the allies 24,350; making a difference against the former of 14,300. This statement is "cooked" to suit French vanity. The French loss in prisoners is stated at 300 only; that of the Austrians at 16,000.——M. Ratazzi, the new minister of the interior at Turin, has sent an important circular to all the governors and head functionaries of the provinces of the kingdom, and somewhat vaguely gives in his adhesion to the idea of the future independence of Italy, and calls on all the functionaries of the kingdom to render their assistance in preserving public order, and in aiding public progress. A Milan correspondent states that the Italian papers in the interest of Austria exult in the idea that Lombardy will belong once more to Austria. The *Official Gazette* of Verona goes so far as to say, "sooner or later we shall cross the Mincio." Garibaldi has issued a proclamation in which, while he openly gives honour to "Napoleon and the heroic French nation," he ominously adds: "We must not abandon our sacred motto, Italy and Victor Emmanuel."——A grand naval review was held at Cronstadt on the 23rd July by the Emperor Alexander. The fleet consisted of 21 men of war and frigates, chiefly steamers, and a number of gun boats.——A letter from Vienna of the 27th ult. states that the King of the Belgians is expected at Toplitz, not to take the waters, but with a view to political objects. It is supposed that he will have an interview at that place with the Emperor of Austria and the Prince Regent of Prussia.

INDIA.—The arrival of the Bombay mails with news to the 5th July is telegraphed from Aden. Among the European troops the spirit of disaffection appears to be extending. At one station the men are in open mutiny and have entrenched themselves in the barracks. A general order published, allows those who enlisted for the late Company's forces to take their discharge. The Benares, from Australia, is also reported, with Sydney dates to the 14th June.

HOME NEWS.—The usual Cabinet Councils have been held this week at Lord Palmerston's official residence.——The Grand Duchess Marie of Russia arrived at Dover on Sunday afternoon. Her royal highness is accompanied by several members of the Imperial family, and a distinguished suite. It is said that the duchess purposes to take up her residence at Torquay for some time.——A meeting was held at Gloucester, on Saturday, to promote the abolition of the "mop" system under which agricultural and domestic servants are now hired. An Agricultural Servants' Registration Society was formed, of which Earl Ducie is to be president. It is not proposed that the servants shall lose their annual holiday, but a day is to be fixed for that purpose.——The attitude of working men and their employers being just now of some moment, on account of the great strike among the building trade which is threatened, we direct the attention of our readers to the report of an application, at the Thames Police-court, on behalf of the managers of the Central Gas-works, Bow-common, against five men, ringleaders in a strike. The magistrate granted the summonses.——On Monday afternoon, a serious collision took place at Fenchurch-street railway terminus, which caused much injury to several passengers. It seems that just as the Tilbury engine was passing clear of the station it came into violent collision with a North Woolwich train, which was coming in. Being Monday, there was an extra number of passengers, and their cries were fearful. The force of the collision threw the Tilbury train off the line, and the carriages were reported to be shattered. Medical assistance was promptly rendered.——A telegraph from Dublin informs us of the death of Judge Plunket. By his death one of the judgeships of the Bankruptcy Court, worth £2,000 per annum, becomes vacant.——The Registrar General's return shows a decrease in the mortality of the metropolis during last week, the total number of deaths being 1419, a decrease as compared with the number last week, which was 1605. The births during the week were 1808.——A desperate attempt at murder has been made at Bradford, a master shoemaker, named Duffield, having inflicted several stabs in the body of his wife, who has barely escaped with life.——A terrible item of intelligence reaches us by telegraph from Sheffield. A man has been shot at and dangerously wounded for refusing to join a saw-grinders' union. The same man's house has been previously attempted to be blown up with gunpowder by these regenerators of society.——An accident, causing much alarm and serious personal injury, has occurred at South Shields. The ceremony of laying the foundation stone of a chapel, which was partly executed, had collected a number of spectators on a platform. One of the beams suddenly gave way, precipitating one hundred and fifty persons to the ground.——John West, police constable 114 B, has been indicted for stealing a watch, value £2, from the person of John Green, while he was sitting half asleep at his own door. He was found guilty, and sentenced to 12 months' hard labour.——At the Westminster Police-court, on Wednesday, Francesco Filipponi was committed for trial, and bail refused, on the charge of conspiracy and perjury. The case arises from an accusation of poisoning against Christoforo Buono Core, the Italian salamander at Cremorne.——The Funds, after advancing from ⅜ to ½ per cent. yesterday, returned to their former position, and were last quoted 94⅞ to 95. Foreign Stocks and Shares were steady; the latter presenting symptoms of increased firmness. The demand for money was well supported at 2½ per cent., and the applications at the Bank showed an increase, although the rates out of doors were not much above the minimum. A further parcel of Australian gold was sent into the vaults of Threadneedle-street, showing that late arrivals have sufficed to supply the continental demands, though the greater portion is still purchased for export.

IMPERIAL PARLIAMENT.—In the HOUSE of LORDS on Monday the Earl of Derby asked Lord Granville what course he intended to take with bills before Parliament, in order to meet the general hope that the session would not be protracted beyond a fortnight? Earl Granville said it would be difficult, indeed impossible, at present to fix a day for the close of the session. Lord Teynham asked whether, in preparing a measure for parliamentary reform, the Government would take into consideration the expediency of not proposing any property or pecuniary qualification to entitle a person to be registered as a voter? To which Earl Granville replied that it would be premature to offer any explanation of the intentions of the Government on the subject. On Tuesday Lord Brougham, in calling attention to the workmen's strikes taking place in various parts of the country, expressed his opinion that some check ought to be put upon such combinations as tended to prevent those who were so disposed from quietly following their employment. After some bills had been forwarded a stage, their lordships adjourned.——In the HOUSE of COMMONS on Monday, the house having gone into committee on the Indian loan, Sir C. Wood proceeded to make his financial statement for India. He said he did not wish to draw a gloomy aspect of the future of India, for he could see no reason why she should not again recover all her former prosperity. At present, however, it must be confessed, she presented a melancholy contrast to her position prior to the mutiny. The mutiny had swept over the land like a whirlwind, and he regretted that in addition he had that day received intelligence that to the calamities of the stoppage of public works and financial disasters, they had yet another in the mutiny of a portion of the European troops in India. The right hon. baronet went on to say that since April, 1857, all the accounts were matters of estimate. The debt of India at that period was £59,462,000, bearing interest to the extent of £2,525,000. The military expenditure was £12,561,000. On the 30th of last April, this debt had swollen to £81,580,000, with interest to the amount of £3,564,000. For 1859–60 it was estimated that the ex enditure would be £46,131,500, while the revenue was only estimated to be £35,850,000, leaving a deficiency of £10,250,000. To this was to be added a further charge for railways, amounting to £2,250,000, making a total deficiency of £12,500,000. Of this amount nearly £500,000 had been already raised in England by Lord Stanley by way of loan, and £2,000,000 had been raised in India, leaving a sum of £5,700,000 yet to be supplied. He proposed to raise the remainder of Lord Stanley's loan, and to borrow an additional £5,000,000, which would leave him a small surplus of about £1,500,000, as it was not necessary that the whole of the money should be immediately expended. He felt it necessary to state, in justice to those who might be disposed to lend their money, that there was a probability that for two or three years the revenues of India would be unable to meet the expenditure, perhaps to the extent of four or five millions per annum. With respect to the revenue, instructions had been sent out to India to raise the salt duty at Madras, Bombay, and the North-Western Provinces From this he estimated an increase of £300,000. It was also intimated to the Governor General that a revenue might be derived from stamps, from licences to dealers, and if possible from succession duties. He could not estimate what these would produce, but certainly some few hundred thousands; but after all this should have been accomplished there would still be a deficiency to be provided for by loan. The right hon. gentleman stated that the revenues of India were in an unsound state, and it was the intention of the government to send out to India

a competent person to place them on a footing similar to that which prevailed in this country. Lord Stanley agreed in much that had fallen from Sir C. Wood, and without under-estimating the nature of the difficulties they had to contend with in India, he felt bound to say that he considered those difficulties as only temporary. As there was not a very sanguine prospect of an increase to a large amount in the revenue, they could only look to a reduction of the expenditure as the chief means of balancing the account. The position of India was so critical, that it might be that on a future day the necessity might arise of considering whether this country might lend its aid to India in the shape of a guarantee for a loan. Mr. Bright repudiated the idea of any guarantee from this country for a loan, as it had no control over the expenditure of India. He thought we were now reaping the fruits of our insane annexation policy. Sir C. Wood replied; when a bill was agreed to for a loan of £5,000,000. On Tuesday the Income Tax Bill was read a third time and passed. The Police Law Amendment Bill passed through committee. Sir G. C. Lewis withdrew for the present the Roman Catholic Charities Bill, and will bring in another on the same subject early next session. In the meantime he would propose a continuance of the Exemption Bill. Several members expressed their approval of such a course, while others dissented from it. The order for going into committee on the bill was discharged. In the evening sitting, Sir G. C. Lewis said he intended to bring in a continuance bill of the Roman Catholic Exemption Bill next evening. Mr. Hutt would give it every opposition in his power. Colonel French called attention to the Norwich election. Lord Bury had accepted office under the crown, and was re-elected. Since that the election committee had reported both Lord Bury and Mr. Schneider, by their agents, guilty of bribery. The gallant colonel wished to know if, under these circumstances, Lord Bury could sit and vote. Sir G. C. Grey said Lord Bury did not intend to take his seat, and the Speaker referred Colonel French to the law of Parliament on the subject, which he said was very clear and distinct. Mr. M. Milnes moved that an humble address be presented to her Majesty relative to the assaults and cruelties committed on merchant seamen engaged in traffic between this country and the United States of America. Mr. J. Ewart seconded the motion. Sir G. C. Lewis, while acknowledging the importance of the subject, said it did not come within the territorial law of the country. Still, if such things could be brought under the extradition treaties, he could see nothing but advantage to accrue from it. The motion was agreed to. On Wednesday, new writs were issued for Taunton, in the room of Mr. Labouchere, raised to the peerage, and for Devonport, in the room of Sir E. Perry, appointed to the Council for India. The Law of Property and Trustee Relief Amendment Bill was passed through committee. The vote of £2,000 for a National Portrait Gallery was carried by a majority of 141 to 35. A discussion took place on the vote of £2,000 for the purchase of Sir G. Hayter's picture of the "First Reformed Parliament," which is already paid for. On a division there appeared equal numbers for and against, and the chairman giving his casting vote in its favour, it was passd. A vote of £9,900 for the erection of temporary premises, at Kensington Gore, for the reception of the pictures from the Vernon and Turner Galleries, was carried by a majority of 43. £5,000 was also voted to Mr. Barber in consideration of the sufferings he had undergone and his distressed circumstances. After the remaining business had been disposed of, the house adjourned.

Commercial; and Public Companies.—The proposed dividend of the Great Northern Railway Company, for the half-year ending the 30th of June, 1859, is at the rate of $3\frac{3}{8}$ per cent. per annum, or the same as in 1858. This distribution will give 3 per cent. for the half-year to the B stock, and 7s. 6d. per cent. to the A stock.——At the half-yearly meeting of the English, Scottish, and Australian Chartered Bank, the report and accounts were adopted, and a dividend declared at the rate of 4 per cent. per annum, free of income tax.——The meeting of the London Discount Company passed over in a very satisfactory manner, the report of the directors being agreed to, and the dividend at the rate of 5 per cent. declared. The progress of the institution seems to be considered favourable; and had it not been for the forgeries of J. Lockhart Morton the amount of divisible profit would have been much greater. The accounts, nevertheless, present satisfactory features, and with prudence in management advantageous results may yet be achieved.—— The liquidators of the Western Bank of London are prepared to return £20 per share on the 22nd instant, and every hope is entertained that the total amount will reach upwards of £40 per share, as from the first was estimated by Mr. Frederick Maynard, the accountant.

PUBLIC AMUSEMENTS.

Haymarket Theatre.—The only novelty of the week was the production yesterday of a new farce by Mr. C. Mathews, entitled "Out of Sight, Out of Mind," which we must defer noticing till next week.

Princess's Theatre.—This week the performances consisted of the "Corsican Brothers," and "A Midsummer Night's Dream." The former of these pieces has been celebrated for years as the most effective melodrama ever produced on any stage, while "A Midsummer Night's Dream" is famed as one of the most graceful and elegant of the Shaksperian revivals which have been seen at the Princess's Theatre.

Olympic Theatre.—"Why Did You Die?"—a very pleasant farce, written years ago by Mr. Charles Mathews, was revived on Monday night. This comical piece requires good acting in all the parts, and is therefore well suited to the Olympic company. Mrs. Leigh Murray as a lady of the high bred order, Mr. Addison as a grumpy husband, Mr. G. Vining as a dashing young gallant of the modern school, Mrs. Emden and Mr. H. Wigan as the English maid and the Irish footman, and Miss Cottrell as the pretty niece, are all fitted with characters suitable to their talents.

Strand Theatre.—"Captain Charlotte," with Miss Mary Wilton, has been produced as a change this week; and the costume and acting of that young lady have carried off a somewhat meagre farce very triumphantly. In the "School for Coquettes," the fair manageress, resumes her sway over her admiring audience, who, however little they may think of the comedy, do not fail to express their warm admiration of the charming heroine. The "Lady of Lyons" burlesque continues its mirth provoking career. The situations are so absurd, and the guise in which they are depictured so facetious, that we much doubt if the venerable Lytton Bulwer himself, were he present, could refrain from joining in the universal cachinnation. The dialogue of this extraordinary production is bristling with the most unpardonable puns, and even "Owen Meredith" himself might learn something new in the way of rhymes by studying Mr. Byron.

Obituary.

THE KING OF SWEDEN AND NORWAY.

Br. Oscar (Joseph Francis), King of Sweden and Norway, and of the Goths and Vandals, was the supreme head of the Masonic Order in Sweden and Norway. The late king was the son of King Charles John XIV., the famous Marshal Bernadotte, Prince of Ponte Corvo, by his consort (who is still living), Eugenie Bernardine Desirée Clary, Queen Dowager, sister-in-law of Joseph Bonaparte, King of Naples, and afterwards King of Spain. King Oscar was born the 4th of July, 1799, and was much beloved by his father. To him Bernadotte, then three years Crown Prince of Sweden, addressed his memorable and affectionate letter from Lubeck after the terrible struggle at Leipsic in 1813. Bernadotte became King of Sweden the 5th of February, 1818, and Oscar succeeded him on the throne the 8th of March, 1844, and was crowned at Stockholm on the 28th of September of the same year. He married, the 19th of June, 1823, Josephine Maximilian Eugenie, the daughter of the celebrated Prince Eugene de Beauharnais, Duke of Leuchtenberg, and the first cousin of the present Emperor of the French, by whom he leaves three sons, Charles his successor; Oscar, Duke of Ostragothia; and Augustus, Duke of Dalecarlia; and one daughter, the Princess Charlotte Eugenie. King Oscar died on the 8th inst., at Stockholm, after an illness which had incapacitated him from taking any active part in the government of his kingdom since the month of September, 1857. He is succeeded by his eldest son, Charles, Prince Royal, Duke of Scania, who was, on the proposition of the king, his father, appointed regent by the representative bodies of Sweden and Norway, the 25th of September, 1857, when his father's illness rendered such office necessary, and who now becomes king as Charles XV. His majesty was born the 3rd of May, 1826, and married, the 19th of June, 1850, the Princess Louisa, daughter of Prince William of the Netherlands, by whom he has a daughter, the Princess Louisa Josephine Eugenie.

TO CORRESPONDENTS.

Royal Benevolent Institution for Aged Masons.—In our number of July 16, we stated in our leading article that an aged brother had been for twenty-two years a recipient of the benefits of the above institution. This was manifestly an error, since the same article states that the fund had only been established seventeen years.

Bro. Desquesnes.—Your communication has been duly received, and shall be considered next week.

"R. R."—We have not seen the notice to which you refer.

"O. P. Q." is thanked for his suggestion.

"X."—The verses are not, perhaps, critically speaking, elegant, but we quite agree with their sentiment. and so, we think, do most of our readers.

"G. G."—Col. Tynte was prevented from attending by illness, to the great regret of the brethren (see our report).