

LONDON, SATURDAY, JULY 29, 1865.

CONSTITUTION OF THE ITALIAN
FREEMASONS.

The Grand Orient of Italy have issued lately the new Constitution as framed by the Council of the Order. We are indebted to the *Monde Maçon-nique* for a reproduction of the chief articles of this constitution, of which we extract the following, forming the substance of this platform:—

TO THE GLORY OF THE GREAT ARCHITECT OF THE
UNIVERSE.

UNIVERSAL MASONRY. ITALIAN FAMILY.

*Science, Liberty, Labour, Fraternity, Joint
Responsibility.*

Ancient and Accepted Scottish Rite of the
Masonic Institution for Italy.

I.—The Order of Freemasons in Italy, founded upon the faculties of reason, being the only standard of the human mind, recognises—in common with all Freemasons spread over the surface of the globe—the results of science, which, through liberty and labour, consecrated by equality and guaranteed by the laws of the land, form the human family into a society connected by the bonds of fraternity and joint responsibility.

II.—It meets under the invocation of the Great Architect of the Universe, as he reveals himself to the thought, guided by the observation of facts.

III.—The Order of Masonry devotes itself to the study of nature, with a view to be useful to mankind; its labours tend towards the improvement of the human species, and, consequently, the infinite progress of the universe.

IV.—All members of the Order are bound to give aid and assistance to each other, and to assiduously co-operate towards the accomplishment of its mission.

They enjoy perfect equality amongst themselves, and recognise the leading authorities only within the limits of their competence, as determined by the Constitutions of the Order.

VI.—A “profane” may be initiated upon the following conditions:—

1. He must be more than twenty-one years of age, or eighteen years if he be a Mason’s son.
2. There must be no stain on his character; his past life must be above all reproach and suspicion.
3. He must be intelligent and well-educated.
4. He must be possessed of sufficient means of subsistence, or belong to a trade or profession

compatible with the duties and character of a Mason.

5. He must have lived in the province for the space of one year, or be supported in his application by five Masons.

VIII.—There are regular and irregular Masons. Regular Masons are either active, free, or honorary Masons.

The *active* Mason is bound to pay the annual subscription, and to attend the meetings of the lodge. The *free* Mason also pays his subscriptions and voluntary contributions, but is exempt of attending at the lodge meetings. The *honorary* Mason is an active Mason whose name is recorded, by way of honour, on the “Golden Book” of one or more lodges.

Irregular Masons are those who have not been received by, or affiliated to, any of the lodges of the province of the Grand Orient of Italy, or to any of the lodges forming the province of another supreme Masonic authority in relation of friendship with the Masonic community of Italy; also those who have been initiated in any lodge not regularly constituted.

X.—A member of the Craft loses his capacity and rights as a Mason under the following circumstances:—

1. Voluntarily, by the declaration (optional to all Masons), that he resigns his membership, but continues to faithfully respect the obligations assumed upon his honour on the day of his initiation.

2. By discontinuing the payment of his annual subscriptions.

3. By joining a trade or profession, the exercise of which is considered disreputable in society.

4. By committing an act of dishonesty, by means of which he renders himself liable to expulsion from the Craft, pursuant to the Masonic laws.

5. By violating his oath of fidelity to the obligations he assumes at his initiation.

XI.—The Freemasons of the Italian community recognise the bonds of the Scottish Rite, as applied in its formulæ and ceremonies to the requirements of the Italian family; they belong to the Ancient Scottish Rite, as accepted in Italy.

XII.—All official acts and announcements to be preceded by the following formula:—

A. G. d. G. A. d. U.*

* Alla Gloria del Grand Architetto dell Universo.
(To the Glory of the Great Architect of the Universe.)

UNIVERSAL MASONRY. ITALIAN FAMILY.

Science, Liberty, Labour, Fraternity, Joint Responsibility.

Orient of . . . the . . . day of the . . . month, of the year of the true light, 000,865.

XXXIX.—The Grand Orient, consisting of members whose term of office is necessarily limited, is endowed with the authority that the constitution and the election confer upon it. It issues its decrees through the instrumentality of an executive committee drafted from itself, called the Grand Council, and through the sovereign voice of the Grand Master of the Order for Italy.

XL.—The competence of the Grand Orient comprises the general management of the financial and political departments of the association; it superintends the relations of the various lodges of the Italian community amongst themselves, and those with the supreme authorities of the other Masonic families of the globe; it acts as representative of the Order of Masonry with the uninitiated.

LVII.—The W.M. of a lodge, on being advised of the demise of any regular Mason, shall appoint a commission to accompany the deceased to his last dwelling place. The funeral honours joined in by this commission to be merely of a civil character, excluding all interference of the clergy, and every ecclesiastical ceremony.

LIX.—The lodge is the fundamental base of all Masonry; the individual Mason, to whatever degree he may belong, is bound to be an active member of a lodge.

CVI.—The Mason's reward is the consciousness of having fulfilled his duty, the satisfaction of having contributed his mite to the general good, and having added a line to the great book of progress.

THE MASONIC CONVENTION FOR ITALY.

The annual General Legislative Assembly of the Masonic lodges of Italy met at Genoa on the 28th of May last.

Of the 131 lodges forming at present the Italian community, only 57 symbolical lodges, and 17 superior congregations, were represented at this meeting. The remaining lodges, viz., 49 working lodges and 10 Masonic corporations of various descriptions, had entrusted brethren attending the Assembly with proxies, on the plea that their "Orient" were too far distant from the meeting place; but these proxies proved unavailable, as

the Assembly had decided, from the outset, that no brother could be accredited for more than one Masonic corporation.

At a preliminary day meeting, on the 28th of May, two committees were appointed for the examination of the powers of the representatives.

The first regular sitting took place in the evening of the same day, Bro. Francesco di Luca, Grand Regent, in the chair. The two committees for the examination of the powers presented their report. Bro. di Boni, Grand Orator, read, on behalf of the Grand Orient, a very extensive account of the present state of Freemasonry in Italy, giving also a general view of the relations of the Grand Orient of Italy with the supreme Masonic authorities of other countries, and with its own Masonic colonies. Bro. Lunel, Grand Secretary, in the absence of Bro. Montecchi, Treasurer, made a statement with reference to the condition of the finances of the Grand Orient. Both these accounts were approved of by the Assembly *nem. con.* The various projects of reform, as proposed by the Grand Orient to be submitted to the Assembly, pursuant to resolution of the Masonic Congress of Florence, were then laid on the table, and distributed. This concluded the first sitting.

On the following day, May 25th, the chairman, Bro. Francesco di Luca, opened the discussion on the reform question, and explained the principles upon which the Grand Orient started its labours. Bro. Frappoli next developed the question. Finally it was resolved by the Assembly that the Grand Orient be requested to forward copies of its project to the various lodges, that the latter might examine them and send in their observations thereupon within six months; the Assembly for 1866 to finally decide on the question.

The Bro. Grand Regent then gave a view of his Masonic financial project. The Assembly acceded to it in the main, and appointed a committee, consisting of Bros. Frappoli, Lunel, and du Marteau, to examine it and report on its practicability.

The Assembly next proceeded to the drafting of one half of the members of the Grand Orient, whose term of office is to expire next year. The election of those who are to replace the old members took place by ballot. After this the election of the new Grand Master for 1865-66 was proceeded with. The majority of the Assembly voted for Bro. Francesco di Luca, Member of Parliament and ex-Grand Regent. About twenty votes were

given to Bros. Giuseppe Garibaldi, ex-Grand Master, Macchi, Mordini, and Frappolli. The new Grand Master, in returning thanks, exhorted the brethren to persist in concord and perseverance.

On the third day, May 26, the Assembly resolved that the report of the Grand Orator be printed and sent to the Masonic papers. It was decided also that the Italian Freemasons should take the initiative for the erection of a monument to the Brothers Bandiera, at Cosenza, where they and their fellow-martyrs, mostly Masons, were shot.

It was resolved also that one fourth part of the subscriptions of the members of the lodges should be appropriated for the expenses of the Grand Orient, and that the latter should, in its turn, assume all the liabilities incurred by the Masonic Assembly of 1863.

The standing orders being disposed of, the "bag of benevolence" went round the Hall. Bros. di Boni and Frappolli then addressed the assembly on various subjects interesting to the Order generally, and to Italian Freemasons in particular, whereupon the Grand Master declared officially the close of the labours of the Assembly, the next session having been appointed to be held at Naples in May, 1866. The "mystic accolade" having been gone through, the assembly dispersed.

SYMBOLISM.

Accustomed as we are to symbolism, the practices of bygone ages cannot but be interesting to us. We learn from "Grimm's Researches into the History of the Teutonic Nations" that "Much of this character in the ascertainment of property and privilege, by some act of the claimant, is performed with some implement or symbol of his profession. For this purpose, knights and nobles hurled the spear, or some other weapon; and if the Archbishop of Mentz or the Count of Nassau, riding in complete armour into the Rhine as far as they could find footing for their equally-armed steeds, marked the extent of their dominion over the river by flinging a sledge hammer, such hammer was not so anomalous as at first sight it appears to their rank, or even to the ecclesiastical profession.

"Grimm considers the use of this hammer as a proof that the custom prevailed prior to the existence of written law amongst the northern nations and their conversion to Christianity.

"A hammer, somewhat resembling, perhaps, what was afterwards termed a mace, was, in

those early days, a martial weapon. It was especially that of the god Thor, and was esteemed so peculiarly holy as to be the regular sign of consecration. Thus, in the hands of the Count of Nassau it was an instrument of war, in those of the archbishop, traditionally, perhaps, one of religion, though the circumstance of his being clad in armour might seem to imply its being a most holy weapon.

"Our readers must remember that, during the dark and middle ages, man did not forfeit the pleasures of fighting by becoming the minister of a God of peace and mercy. A shepherd might drive his flock so far into a forest (the property of the hamlet, or of the lord), as that, standing beyond the head of the foremost sheep, he could fling his crook out of the wood; and the woodman might cut wood as far as he could fling his axe.

"Grimm observes that this mode of admeasurement, by throwing a spear or a stone, is found in Homer, but that there are no traces of any theory of the kind in the laws of the Greeks or the Romans, and he quotes Persian and Hindoo tales of land thus acquired; they belong, however, to poetry. In the Welsh law he discovers a similar spirit; and, indeed, we suspect that a considerable degree of resemblance, in many respects, existed between the Germans and their Celtic neighbours in Southern Germany, Gaul, and in Britain.

"Before leaving this subject of admeasurement, we should state that the smallest possible extent of mother earth's surface, the possession of which constituted a landed proprietor, was ascertained by a custom, not proper to any trade or profession, but to human nature. 'The space must be so large, that the owner may, thereupon, set a cradle containing an infant, and a stool for a maid to rock it.' From descriptions in other places, we suspect this stool had only three legs.

"Some doubt may arise in the breast of a sceptical reader, whether this determining of the certain by the uncertain, fanciful poetically as it appears to us, might not, when devised, be a very straightforward proceeding—the best substitute for maps, plans, and written deeds. Indisputably, it sprang from the want of such documents; but the arbitrary selection, in the last-mentioned instance, of one of the tenderest offices of humanity—the care of babyhood—satisfies us that the old Germans were as conscious as ourselves of the play of feeling and imagination marking their laws and customs."

THE ERLANGEN REFORM LODGE.

In Bro. Keller's retrospect on the Masonic Events of 1864, published in the FREEMASONS' MAGAZINE some weeks since, attention was drawn to a new lodge proposed by Bro. Lentbrecher, of Erlangen, with a view to form the nucleus of a Masonic association, based exclusively upon ideas of progress and civilisation, in keeping with the spirit of the century. This lodge has since been founded under the name of "*Licht, Liebe, Leben*" (light, love, life), and is likely to be soon endowed with a regular constitution by the liberal Grand Lodge of Bayreuth.

The foundation of this lodge is one of those signs of the times to which we cannot fail to draw the attention of our readers, and we therefore subjoin, without any comment, the "declaration," issued by Bro. Lentbrecher, which forms the basis of this new Masonic congregation.

DECLARATION.

1. The St. John's Lodge, *Licht, Liebe, Leben*, Orient of Erlangen, is constituted conformably to the Masonic laws, with reference to the number of its members.

2. It has assumed its constitution from itself and by itself; it will work until further notice as an isolated lodge on improved principles, and reserves to itself the choice of its Grand Lodge.

3. It starts from and adheres to the principle that Freemasonry is not possessed of any mystery, that it aims at no occult object, that the Masonic brotherhood does *not* form a secret society. However, the lodge observes that silence on societary occurrences that is usual in every association of educated men.

4. It has principles of its own which, though in keeping with the ancient English Rite, are improved conformably to the requirements of the time, and open to improvement afterwards.

5. It recognises only the three grades of the genuine St. John's Masonry.

6. The supreme object of its activity is the intellectual and moral improvement of its own members for the good of mankind at large.

7. The moral law of enlightened charity is to be the standard of its actions.

8. No man can be admitted as a member who lacks the education and capacity requisite for the understanding of the task, and sufficient strength of character that he may strive to fulfil this task.

9. For this reason, it requires each of its members to respect and tolerate every religious per-

suasion as man's internal property that is not to be infringed upon; to abstain from frivolous atheism; to be a loyal and conscientious citizen; to perform the duties of his calling to the best of his ability; to adhere to the principles of honour, with courage and earnestness, in public and private life, and to love and respect the man in his neighbour.

10. Every member should, therefore, above all, know his own self most thoroughly, as Freemasonry requires it; he should carefully investigate, for his own benefit, the character and nature of human society, and strive to secure a good conscience towards a satisfactory termination of his earthly life.

11. Every member should be assiduous in his attendance at the lodge, contribute to the best of his ability to its improvement, co-operate by word, advice, and action, never leave the lodge, or absent himself from its meetings, without stating the reason for so doing.

12. All members should maintain a joint responsibility as a bond of friendship amongst themselves, and, further, whatever may be conducive to the good of mankind.

13. They should always adhere to veracity, and earnestly strive to show themselves reliable under all circumstances.

14. They should observe amongst themselves that silence which is requisite in every association of educated men, with reference to the sayings and doings of the individual members.

15. No initiation, promotion, or affiliation fees are levied by the lodge.

16. The expenses for the external distinction of grades by garments, &c., are defrayed out of a common fund, to which the members contribute.

17. For social gatherings and Masonic meetings, every member who joins therein is to contribute his proportional share.

18. The general meeting of the members is to determine on the amount of annual subscriptions, according to the requirements of the Association.

19. All Masonic transactions may be laid open to the authorities of the State, if required, both by the lodge and by its individual members. In all other cases, however, the latter are to observe perfect silence.

20. The Mason's word of honour is to be given only after mature consideration, but must be kept as sacred, once given.

To this "declaration" is attached an "ex-

amination paper" (Fragenverzeichniss), which contains the following questions to be put to applicants for reception:—

1. Can you account for the existence of the universe in harmony, without considering as its originator a primitive factor endowed with the most absolute wisdom and power?

2. What do you consider as the paramount and supreme object of the existence of mankind, as the ultimate vocation of man?

3. Do you love inquiring into the nature of your own self, and into its relations to man, to nature, and to God?

4. Does man possess a reliable guide to lead him through all emergencies of life, through joy and suffering, through happiness and misfortune, that he may be certain to find the right way to his destination, so long as he can only master his passions?

5. Do you love truth and justice to such an extent that you are prepared to enter upon manly strife for their maintenance?

6. Would you, in either thought or action, grant any preference to man over man—say to the Christian over the Jew, to the Jew over the Mussulman, to the latter over the Fetishist; or would you judge and honour man solely on the standard of his moral character, irrespective of his religious persuasion?

7. What are your ideas with reference to the future of your soul?

8. Do you like assisting your neighbour, by advice and by actions, in so far as your means admit thereof?

9. Do you hold with rational arrangements under all circumstances?

ANTIQUITY OF MASONRY.

Freemasonry is in its principles undoubtedly coeval with the creation, but in its organisation as a peculiar institution, such as it now exists, we dare not trace it further back than to the building of King Solomon's temple. It was, however, in its origin closely connected with the ancient mysteries, and the curious inquirer will find some gratification in tracing this connection.

When man was first created, he had, of course, a perfect knowledge of the true name and nature of the Being who created him. But when, by his own folly, he fell "from his high estate," he lost, with his purity, that knowledge of God which, in his primeval condition, formed the noblest endowment of his mind. And at length, the whole human race having increased in wickedness until every thought

and act was evil, God determined, by a flood, to purge the earth of this excess of sin. To Noah, however, he was merciful, and to this patriarch and his posterity was to be entrusted the knowledge of the true God. But on the plains of Shinar man again rebelled, and as a punishment of his rebellion, at the lofty tower of Babel, language was confounded, and Masonry lost; for Masonry then, as now, consisted in a knowledge of these great truths, that there is one God, and that the soul is immortal. The patriarchs, however, were saved from the general moral desolation, and still preserved true Masonry, or the knowledge of these dogmas, in the patriarchal line. The Gentile nations, on the contrary, fell rapidly from one error into another, and, losing sight of the one great I AM, substituted in his place the names of heroes and distinguished men, whom, by a ready apotheosis, they converted into the thousand deities who occupied the calendar of their religious worship.

The philosophers and sages, however, still retained, or discovered by the dim light of nature, some traces of these great doctrines of Masonry, the unity of God and the immortality of the soul. But these doctrines they dared not teach in public; for history records what would have been the fate of such temerity, when it informs us that Socrates paid the forfeit of his life for his boldness in proclaiming these truths to the Athenian youth.

They therefore taught in secret what they were afraid to inculcate in public, and established for this purpose the ancient mysteries, those truly Masonic institutions, which, by a series of solemn and imposing ceremonies, prepared the mind of the initiated for the reception of those unpopular dogmas, while, by the caution exercised in the selection of candidates, and the obligations of secrecy imposed upon them, the teachers were secured from all danger of popular bigotry and fanaticism. The members went through a secret ceremony of initiation, by which they became entitled to a full participation in the esoteric knowledge of the Order, and were in possession of certain modes of recognition known only to themselves. In all of them there was, in addition to the instructions in relation to the existence of a Supreme Deity, a legend in which, by the dramatic representation of the violent death and subsequent restoration to life of some distinguished personage, the doctrines of the resurrection and the soul's immortality were emblematically illustrated.

Among these religious institutions was that of the Dionysian Mysteries, which were celebrated throughout Greece and Asia Minor, and in which by the peculiar legend was the murder of Bacchus, the Titans, and his subsequent restoration to life. The priests of Dionysius, having devoted themselves to architectural pursuits, established, about one thousand years before the Christian era, a society of builders in Asia Minor, who are styled by the

ancient writers "The Fraternity of Dionysian Architects;" and to this society was exclusively confined the privilege of erecting temples and other public buildings.

The fraternity of Dionysian Architects were linked together by the secret ties of the Dionysian Mysteries, into which they had all been initiated. Thus constituted, the fraternity was distinguished by many peculiarities that strikingly assimilate it to our Order. In the exercise of charity, the "more opulent were sacredly bound to provide for the exigencies of the poorer brethren." For the facilities of labour and government, they were divided into lodges, each of which was governed by a Master and Wardens. They employed in their ceremonial observances many of the implements which are still to be found among Freemasons, and used, like them, a universal language by which one brother could distinguish another in the dark, as well as in the light, and which served to unite the members scattered over India, Persia, and Syria, into one common brotherhood. The existence of this Order in Tyre, at the time of building the Temple, is universally admitted; and Hiram, the widow's son, to whom Solomon intrusted the superintendence of the workmen, as an inhabitant of Tyre, and a skilful architect, and cunning and curious workman, was doubtless one of its members. Hence we are scarcely claiming too much for our Order when we suppose that the Dionysians were sent by Hiram, King of Tyre, to assist King Solomon in the construction of the house he was about to dedicate to Jehovah, and that they communicated to their Jewish fellow-labourers a knowledge of the advantages of their fraternity, and invited them to a participation in its mysteries and privileges. In this union, however, the apocryphal legend of the Dionysians gave way to the true legend of the Masons, which was unhappily furnished by a melancholy incident that occurred at the time.

Upon the completion of the Temple, the workmen who had been engaged in its construction necessarily dispersed, to extend their knowledge and to renew their labours in other lands. But we do not lose sight of the Order. We find it still existing in Judea, under the name of the Essenian Fraternity. This was rather a society of philosophers than of architects, and in this respect it approached still nearer to the character of modern speculative Masonry. The Essenians were, however, undoubtedly connected with the Temple, as their origin is derived by the learned Scaliger, with every appearance of truth, from the Kassideans, a fraternity of Jewish devotees, who, in the language of Lawrie, had associated together as "Knights of the Temple of Jerusalem, to adorn the porches of that magnificent structure, and to preserve it from injury and decay." The Essenians were peculiarly strict in scrutinising the characters of all those who applied for admission into their fraternity. The successful candidate,

at the termination of his probationary novitiate, was presented by the elders of the society with a white garment, as an emblem of the purity of life to which he was to aspire, and which, like the unsullied apron, the first gift that we bestow upon an Entered Apprentice, was esteemed more honourable than aught that any earthly prince could give. An oath was administered to him, by which he bound himself not to divulge the secrets with which he should be entrusted, and not to make any innovations upon the settled usages of society. He was then made acquainted with certain modes of recognition, and was instructed in the traditional knowledge of the Order. They admitted no women into their fraternity, abolished all distinctions of rank, and devoted themselves to the acquisition of knowledge and the dispensation of charity.

From the Essenians, Pythagoras derived much, if not all, of the knowledge and the ceremonies with which he clothed the esoteric school of his philosophy; and while this identity of doctrines and ceremonies is universally admitted by profane historians, many of the most competent of our own writers have attributed the propagation of Masonry into Europe to the efforts of the Grecian sage. It is certain that such an opinion was prevalent not less than four centuries ago; for in the ancient manuscript, now well known to Masons, which was discovered by the celebrated Locke among the papers in the Bodleian Library, and which is said to be a copy of an original in the handwriting of King Henry VI., himself a Mason, it is expressly said that Pythagoras brought Masonry from Egypt and Syria into Greece, from whence, in process of time, it passed into England.

I shall not vouch for the truth of this assumption; for, notwithstanding the celebrity of Pythagoras even at this day among our fraternity, and the adoption into our lodges of his well-known problem, I am rather inclined to attribute the extension of Masonry into Europe to the frequent and continued communications with Palestine, in the earlier ages of the Christian dispensation. About this period we shall find that associations of travelling architects existed in all the countries of the Continent; that they journeyed from city to city, and were actively engaged in the construction of religious edifices and regal palaces. The government of these fraternities of Freemasons—for they had already begun to assume that distinctive appellation—was even then extremely regular. They lived in huts or lodges (a name which our places of meeting still retain), temporarily erected for their accommodation, near the building on which they were employed. Every tenth man received the title of Warden, and was occupied in superintending the labours of those placed under him, while the direction and supervision of the whole was intrusted to a Master chosen by the fraternity.

Freemasons continued for a long time to receive the protection and enjoy the patronage of the church and the nobility, until the former, becoming alarmed at the increase of their numbers and the extension of their privileges, began to persecute them with an unrelenting rigour which eventually led to their suspension on the Continent. Many lodges, however, had already been established in Great Britain, and these, shielded by the comparative mildness and justice of the British laws, continued to propagate the doctrines of the Order throughout England and Scotland, and to preserve unimpaired its ancient landmarks. From the royal city of York in England, and the village and abbey of Kilwinning, the cradle of Masonry in Scotland, our Order continued to be disseminated and to flourish, throughout the two kingdoms, with undiminished lustre, long after the lodges of their less fortunate brethren had been dissolved by the persecutions on the Continent. From this period, the institution of Masonry began to be extended with rapidity, and to be established with permanency. The dignity of the Order was elevated, as the beauty of its principles became known. Nobles sought with avidity the honour of initiation into our sacred rites, and the gavel of the Grand Master has been more than once wielded by the hand of a king.—*Mackey.*

MASONIC EQUALITY.

The great end and aim of Freemasonry is the happiness of man; by bringing together men of every rank and station, annihilating prejudices of creed and profession, reconciling opposite temperaments, and cultivating good will and brotherly love among those who, otherwise, must have remained at a perpetual distance. How thankful ought we to be for the blessings of such an institution; and how careful to preserve, by a becoming deportment, and in all times and in all places, more especially within the sacred precincts of our lodges, the principles and doctrines it inculcates.

The emblem which symbolises the principle of Masonic equality is the level. It reminds us that God is no respecter of persons, and that in His sight all men are equal. "The monarch is by it reminded, that, though a diadem adorn his brow, and a sceptre his hand, the blood which flows in his veins is descended from the common parents of all, and is, therefore, no better than the meanest of his subjects. The wisest senator and the most skilful artist are taught that, equally with the rest of their fellow-creatures, they are exposed by nature to sickness, infirmity, and death, and that unforeseen circumstances may impair their faculties, and reduce them to a level with the lowest of their species. Yet this emblem stands not alone in its teaching; it is supported by the square and plumb-line, and while that inculcates the principle of equality with the foregoing wholesome truths,

these enforce the observance of order and equity; and from them the brother of inferior talents and unexalted station receives instruction equally wholesome and profitable. He is taught generally to render unto Cæsar the things that are Cæsar's, and particularly to regard with peculiar esteem his brother of superior station in the world, when he sees him divested of pride, vanity, and external grandeur, condescending in the badge of innocence and bond of friendship to trace wisdom and follow virtue in company with those of inferior degree." In strict observance of these injunctions consists true Masonic equality: thus alone can good-will and fraternity be fostered and encouraged. To raise the moral and intellectual standard of his poor and humble brethren, and to contribute to their improvement and happiness, is the duty of the brother of high degree; but to suppose that the moment an individual of rank and distinction in society becomes a Mason, he must, in addition to making himself social and agreeable, descend also in sentiment, word, and action, is preposterous. Yet, that this impression prevails in many places, we have with pain observed; and having observed it, we are bound to reprobate, in unmeasured terms, so monstrous a perversion of this most delightful, most beneficial privilege.

It is for the humble brother to strive and raise himself in the good opinion of his superior—to appreciate his superior's condescension, and to be circumspect and discreet in his deportment and conversation. Depraved, indeed, must that mind be, which imagines that a man being a Mason entitles him to drag his superior down to a level with himself; to expect that his habits, ideas, and tastes, should be adopted by men of refined intellects and high attainments—men, as far removed from him in the scale of human beings, as the east is from the west. It is the attempt to do this that creates an insuperable disgust and alienates all previously conceived kindly dispositions, severs the bond of fraternal union, engenders suspicion and reserve, and deranges the whole economy of the beautiful system. Ought these results to produce either astonishment or anger?

The refreshment table is allowed on all hands to be a necessary auxiliary in carrying out the designs of the institution, viz., the cultivation of brotherly love by the free and unfettered interchange of kind words and kind offices of man with man, brother with brother. Yet it is essentially necessary for the full and satisfactory development of this excellent system, that the strictest attention be paid to moderation and decorum. The ancient charges on this head ought ever to be present in the minds of the brethren: "enjoy yourselves with innocent mirth, avoiding all excess."

Now the words "all excess" here evidently imply, not only excess in eating and drinking, but in conversation and manners also; for where is the consistency or propriety of abstaining from the one, and indulging in the other? Idle, flippant,

vain, and unmeaning conversation, coarse jokes, and slang expressions, are as reprehensible as gluttony and drunkenness. A drunken man seldom knows or cares what he talks about, but a sober man does; he cannot plead this failing in extenuation of his conduct, and ought, therefore, to be careful and circumspect in his discourse: profit as well as pleasure should be the Mason's object, equally in the refreshment-room as in the lodge. The social virtues which are inculcated in the one should be practised in the other.—*Masonic Record of Western India.*

M. MICHEL CHEVALIER AND ENGLISH ART.

If it be difficult sometimes to come to a correct judgment on a subject by reason of its distance, it is equally hard at times to do so by reason of our closeness to it. We are unable to see the definite outline of an object very far off, and equally unable to take in the same outline from the fact of standing so near to it that we can see but a part of it, thus missing as much of the truth of things by nearness and intimate knowledge as by remoteness and ignorance.

The truth of this will be evident to any one who has ever tried to estimate the value of the common and every-day art about him, by watching the growth of new buildings close to him,—by noticing the perpetual change of fashion, and the ever-changing art of the time, as seen, and to be seen only, in the contents of the shop windows. We are so near them that they seem all unchangeable. What a vast help, therefore, it is, and must be, when some one of sufficient capacity and knowledge looks at all these things for us from a distance, and who then tells us in plain and pointed language how these same things, that seem so and so to us that are near, appear to him at a favourable distance and entirely unprejudiced. We must, therefore, as I think, all feel much obliged to M. Michel Chevalier, the great French economist, for looking, in a kindly way, at English art as it was and is, and comparing it with his own French art. I do not know what others may have thought of his remarks in the French Chambers, and which have now gone the round of the newspapers; but I think, with all possible respect, that they are as erroneous and void of foundation as anything ever yet uttered on art matters; and it is to dispute their correctness—no one having, as far as I have seen, yet done so—that I plead for space for a few lines on so very important a matter. I must ask again for a little attention to *facts*, and of those with short memories for form and pattern, to go once or twice up and down any one of our principal shop streets and look into the *windows* for evidence. Bond-street is always enough for me.

M. Chevalier tells us that it is now three whole years since he was in London; but that then

(1862), both himself and his colleagues were struck at the progress made by us English “in the art of design in connection with industry,” and it inspired them with *admiration and fear*,—admiration at our English capabilities, and fear lest his own countrymen might be outdone. Let me observe here, in passing, so as to avoid mistakes, that he is speaking of the evidences of art-strength as seen in the 1862 Exhibition; but that it is necessary to bear perpetually in mind that there was nothing more *in the building*—nor, indeed, is there ever in any of our exhibitions—than is to be seen every day *out of them*, they having been nothing more than *pickings* from the principal shop windows. The “exhibition” is, therefore, still open to those who will fairly look at it. What was it, then, that so struck the accomplished mind of this Frenchman?—the progress in art-manufacture made during the eleven years from 1851, the year of the first Exhibition, to 1862, the year of the second Exhibition? I must beg simply and shortly to ask him—*where*? What *evidence* is there of such advance, and where may specimens be seen showing in themselves, in any kind of material, visible and tangible *signs* even of it? What was it that M. Chevalier was specially or generally looking at? Was it the building? outside or inside, or the decoration of it? Was it in stone, or wood, or metal, furniture or “fabrics,” printed cottons or carpets, or paper-hangings, or architectural drawings? What, I must ask, was it? and more, where are all the specimens now? If this wonderful progress was so clear then, it must now be still clearer. If these wonders *had* an existence, they must be still in being, and visible somewhere or other. They are visible, and all may yet see them, viz., in the shop windows—those true and unmistakeable “thermometers” of the arts of nations. I ask therefore again, what proof is there at this moment, in the contents of these shop windows, of advance in the arts of design and execution made from ’51 to this hour? Can M. Chevalier point to one single specimen? I say he cannot; and even more, that no such little group of art-objects could be got together as a series of mental art-results and impressions of the mind of an artist in material as was to be seen in that little court of Gothic work of Pugin’s. We may therefore ask yet again, what *style* of art is it that has been or is progressing? M. Chevalier is in Paris, we in London, and he can see without prejudice what it is, perhaps, here viewed with patriotic partiality. Looking at tangible results to be daily seen everywhere, I deny the truth of all this Frenchman has told his countrymen and us.

I know the interest you have always taken in these common though little heeded art matters, but I can only ask you for space to notice in detail one or two actual specimens of art manufacture now to be seen, without cost, in the great London exhibition of this year,—the shop windows. I refer to the most costly.

Mr. Ruskin has asked somewhere,—“What i

vulgarity?" and has attempted, with the help of worthy Shakspeare, to define it in words. *Material* may help both him and us, and certainly my present argument. Vulgarity is insincerity, says Mr. Ruskin. I ask, is it vulgarity, or insincerity, or the progress of the art of design, or manufacture, which can induce a fine lady to dress herself up in *white* "fabric," covered all over with huge *black*, dead black, round spots, or balls, the size of penny pieces, $3\frac{1}{4}$ inches apart? Is this French or English? Because M. Chevalier says, that *before* 1851, all woven fabric patterns were designed by French artists, but that since then this special work has been done by the pupils of our Art department. Again, is it design, or what is it, which can see progress or art in ornamenting an article of dress, with the representation of a "hand at whist," some eight or ten playing cards ranged in a semi-circle in rows? Is it "insincerity" which covers a blue fabric all over with gilt rings, some four inches across. Who will claim the merit of dotting a surface with small feathers, as picked from a fowl, with dice in twos and threes, with exploding bombshells, postage-stamps, an English invention at least; rifles, percussion-caps, stripes half the width of the stuff itself, and hosts of others, which it would take pages to catalogue? Are all these things French or English "designs or accidents?" Are they results of knowledge or ignorance? Surely it is for M. Chevalier, and such as he, to find in these performances either "art" or "progress." They are things to be ashamed of, whether French or English, and are to be accounted for, in part it is to be feared, by the fact of so enlightened and advanced a man as M. Chevalier allowing himself to talk of things of which he either knows nothing, or perhaps did not take the trouble to look at a second time. But all this is, as I have said, new to the political economists, and they with him have yet to look with a serious interest at what they have hitherto regarded as childish toy-work. The brightest page of *their* book has yet to be written.

I had thought to have left off here, merely contenting myself with calling attention to the inaccuracies of the French writer, in consideration of his eminent position and the effect his words are likely to have if unquestioned; but he has said much more. Before '51, says he, everything in "good taste" was *French*; we English, "though having some celebrated artists, have not been very remarkable for taste." After '51 came the Schools of the Art Department, or the Schools of Design, and to them exclusively, he informs us, is to be attributed his so-called and thought improvement in our art manufactures. I have indicated a few of the "improvements," and might have gone on and cited the like improvements in other art trades as little to be proud of as "fabrics;" but whether all these things are *improvements* or no, I must, from personal knowledge, deny that the Art Department is to be held responsible for them, either by way of credit or blame. It has had nothing whatever to do with the matter. All these fabrics may be covered with noble "patterns," but they are not of the Department; or they may be foolish abortions, but they are not of the Department, as he has been led to suppose. The action of that institution has been, as far as art, or even art manufacture, is concerned, simply *nil*. *Movement*, but not progress, has been, for reasons

which might be given, the motto of the Department; for the very self-same system of work and model drawings in use now thirty years back—all one vast mass of error and falsity—is in use at this very hour. Stagnation the Department may be accused of, but not the "*dulness*" before the '51 Exhibition, nor the "*progress*" after it. M. Chevalier should first look at *facts*.

(One more remark you must kindly allow me. In a number of the same journal, that of the Society of Arts, in which this valuable series of opinions of an illustrious man first appeared, there is a detailed account of a "National Conservatoire of Music and Eloquence," with a list of regulations, course of studies, salaries and duties of officers, etc., the whole complicated apparatus being for the simple purpose of teaching people to sing, or play on some instrument. The French are beginning to find out "*how not to do it*." The whole *work* of the institution as a school seems to rest with the inferior and assistant professors; and on looking at the scale of salaries it will be seen that these *working* teachers are paid, or to be paid, some five-and-twenty per cent. *less* than the "*servants*" of the establishment. The amount of knowledge required of these professors, low as they are, is something appalling; but however accomplished or able, it will be but to find out that to be able to play on, and to teach to others to play on, even the most difficult instrument is of less "*value*" than the being trusted with the duty of *dusting* it. Has M. Chevalier looked at *this* institution as a political economist? I mention it for the sole reason of asking whether or no there is not something radically wrong in the present idea of art, action, and teaching. If it be all right, how can such things be? or how can such able men as M. Chevalier or M. Merimée be brought to talk as they have done.—C. BRUCE ALLEN in the *Builder*.

FAITHFUL UNTO DEATH.

AN INCIDENT OF THE CHOLERA IN KINGSTON, JAMAICA.

Previous to the appearance of the cholera in the beautiful island of Jamaica, not inappropriately called "Queen of the Antilles," the nature of this dreaded and dreadful scourge of nations, and the question as to its contagious or non-contagious character, formed the subject of warm and frequent discussions among all classes of society.

Great triumphs have been achieved over the most dreadful maladies by a proper examination into their primary causes; but the cholera seems to have been too much for the skill of even the most eminent physicians.

Nothing could stay the onward march of the pestilence. Every M.D. had his peculiar theory. Many persons signified their determination to live under the Broussais system; others eschewed all manner of phlebotomy, and preferred that of Alibert, or other foreign adepts, making the acquisition of their family physician a *sine quâ non* of employment.

We have said that it was the all-engrossing subject. Certain it is, that almost every circle broached its peculiar theory. The old cronies, men and women, married and single, racked their brains, and strained their lungs, in finding and stating arguments in sup-

port of their opinions. "As for me, my dear," said one, "I feel quite comfortable on the subject, and don't care three straws about the cholera, especially since Dr. ——— has promised to attend me ten times a day, if necessary. The doctor is a most polite and well-bred gentleman, and has, moreover, studied in France. He is not one that frightens you with a long face and ominous shake of the head, like some physicians. He smells so sweet, too—has always some nice perfume about him; and I have got him to promise to import some of the same from Paris. In fact, do as you like; as for me, I never was in better spirits in my life, and snap my fingers at the cholera!"

Alas! poor Edith, when she spoke so defiantly, in the flush of health, she little thought that her own days were so soon to be numbered with the dead! If the higher classes expressed themselves generally in this strain, the same opinions were re-echoed by the middle and inferior ranks of society. Like the garrison of a fortress protected by supposed impregnable ramparts, the Jamaicans looked abroad from their walls confident in their strength and pride.

Jamaica was the ark destined to ride triumphantly over the waters of desolation. Reports, ever and anon, would come up from Cuba of the ravages the disease had made at Havana and other places. They scarcely excited a remark. Like the distant rumbling in the atmosphere during the heat of a summer's day the news was heard, but passed away unheeded. At last the much degraded plague did come. It first made its appearance at Port Royal; then in Kingston, during the night of the 27th of March; the following day, the cholera developed itself with great intensity.

We spoke of the beautiful Edith, and we shall speak of her again, and of her brother. There are those residing in Jamaica who will probably recognise the affecting incident. The last of the beings with whom he could claim the tie of relationship was buried. His sister, a beautiful and amiable girl, one of those mild and lovely beings whose souls seem filled with the purest feelings of human nature, and whose affections flow forth toward all animated things, as though they claimed affinity with all living—and to their friends, who have by kind association become endeared to them, have no bounds, and on whom their love is poured forth in every act—in the thousand little circumstances of life is blended and shown, so that even a cynic would be constrained to acknowledge there is pure, disinterested love in human nature. Such a sister he had that day buried!

The evening before had seen her among the sick and dying, moving like a redeeming spirit amid the horrors of the cholera plague; but ere the morning sun arose she was a corpse in the hands of her brother. He had that night returned from a sea voyage across the Atlantic, ignorant of the pestilence being in the city, and full of the bright anticipations of pleasure in meeting his mother and sister. He entered his home—it seemed deserted; he ascended the stairs—no one came to meet him. He rushed on through the chambers to his sister's apartment, and saw a female form, apparently at the last gasp of life, writhing in agony, and no one near. He staggered forward—it was his sister!—the gentle Edith—she knew him, and he raised her in his arms, and wildly,

madly pressed her to his bosom! She smiled a welcome even at the death-throes.

The high hopes of the future which he had entertained for her—his thoughts which had long teemed vividly with fond dreams of happiness in store for her—were at once blasted. He sank under the stroke and no longer wished to live. Oh! who can depict the agony of that brother! Who delineate the sending away of the visions of hope, pride, and pleasure, which he so ardently nourished "for his angelic one," as he fondly called her! She was the object for which he lived—the vital principle of his existence—his sun and guide. But he was not alone. Alfred M——, his fellow-voyager for many years, had accompanied him to his home—had seen its desolation, and the sad meeting with his dying sister. He had been a sorrowful witness of the death of the lovely, and of the stricken heart of the strong. He did not attempt the fruitless task of consolation—it would have been but mockery; but he prepared for the sad duties of burial.

The fair Edith lay beneath the green turf; the dews of one night had moistened her grave. Edwin, the brother, was stretched on the same bed on which she lay the day before; the plague had fastened on him; he welcomed it as a boon. He rejoiced at the prospect of again joining his beloved sister, but he felt for his companion, and, turning to him, he said, "Leave me, Alfred: do not—oh! do not stay, where it is almost certain death! I conjure you, by our friendship, by that dearer tie of brother, to fly from this spot of pestilence; and do not embitter my last moments with the thought that for me you are exposing yourself to an agonising—oh! a horrible death!"

Motionless, almost breathless, Alfred stood, while he listened to the words; but when he perceived that Edwin paused for his farewell, a smile lit up his countenance—a smile of sorrow, but of fixed resolve. Grasping the hand of his friend in a peculiar manner, he replied: "Edwin, my friend, my brother Mason, you remember the first voyage we sailed together from Kingston to London—it is many years since. Extreme danger threatened us; nought appeared to save; all were washed from the wreck; none were with us but God. In His sight, on the bosom of the wide ocean, we clasped hands, and pledged ourselves devotedly to each other. We swore to be brothers—to be united till death. We escaped; since then we have struggled against adversity; we have fought on the same battle-ground during martial law. We have again been on the deck of the storm-driven ship, when the sky was black above, and the sea lashed to foam beneath us. When oppressed, vilified, persecuted and condemned by men we have been true to each other—our hearts firmly linked—our love surpassing that of women. And now, at the last scene, on this melancholy occasion, when I have witnessed your affections, and life and its torments are about closing on you, you bid me leave you! You are the only one for whom I have cared for years; you are my only friend, and do you think I would forsake you now? No, never! Let it be certain death—it is my wish; we will go together; we will not separate; we are one—united by the five points of brotherly love and affection—better death with thee than life without thee!"

Edwin and Alfred, the two worthy Masons, were found lying on one bed, fast locked in the embrace of death! Faithful to the last, unlike many others, the two friends were not separated by the cholera plague.

VISIBLE SPEECH.

Mr. Alexander Melville Bell, who has for many years attended to the removal of defects in pronunciation, produces a method of writing sounds: this method is submitted to the severest tests with perfect success. It consists in picturing by totally new symbols the actions of the several organs of speech—tongue, lips, teeth, &c. The number of fundamental symbols is 39. Each one of them is a direction to *do something*: so that if the user of it had forgotten the sound it represents, he would be taught again by merely following directions. The symbols, of course, represent the most elementary actions of the organs; put together, they produce compounds. A full sneeze, for example, is a complex operation—it comes among what are called inarticulate sounds; but Mr. Bell writes it down, and, for aught we know, could undertake to furnish every member of the House of Commons with a symbol representative of his own peculiar sneeze, as distinguished from those of all his colleagues.

We, and many others, have seen this method tested in the following way. Mr. Bell sends his two sons out of the room, and then invites the company to make words in any language, pronounced rightly or wrongly, and sounds of any kind, no matter how absurd or original; for it is the success of this method that whatever the organs of speech can do, the new alphabet can record. Mr. Bell tries each sound himself, until the proposer admits that he has got it: he then writes it down. After a score of such attempts have been recorded, the young gentlemen are recalled, and they forthwith read what is presented to them, reproducing to a nicety, amidst general laughter and astonishment, all the queer Babelisms which a grave party of philologists have strained their muscles to invent. The original symbols, when read sound after sound, would make a Christian fancy himself in the Zoological Gardens.

The utility of such a method is obvious: it is clearly one of those steps of which people admit the utility so long as they can deny the practicability; and then, when obliged to admit the practicability, they deny the utility. Mr. Bell has formed a wide opinion of the range of application of his invention. He may, or may not, be fully justified; but every one can see a great deal of what he sees. To communicate through the telegraph by pure sounds, independently of meaning, so that Arabic or Chinese may travel from a clerk who knows not a word to another just as unlearned as himself; to teach the dumb how to speak by instructing them in the actual use of their organs; to take down the sounds of foreign languages, especially those of savages, and to transmit them home; to learn how to pronounce a foreign language by interlinear use of the alphabet of sounds—will be a very pretty instalment. And while this is being gained, the rest may be discussed.

Mr. Bell comes forward with a petition to the Government. He asks just this—that the nation will be at the expense of casting his types and circulating his method; also that he may be enabled to give to a sufficient number the requisite oral instruction. He submits that, if he should be obliged to do all this for himself, his system will be freely given to all the rest of the world, but restricted, within the British empire, by the action of the law of copyright. We sincerely hope that he will be taken up, either by the Government or by the part of the public especially concerned. To us it seems that the Missionary Societies alone would find it worth their while to bear the whole expense. But we should best like to see the Crown forward in putting before the world—after still further and sharper testing, of

course—a discovery which, if it be what we cannot doubt it is, must be called the final victory over a difficulty as old as written language, and an obstacle which has seemed to inhere in the nature of writing itself.

This system was perfectly completed in April, 1864. As long ago as 1849 Mr. Bell published a work in which he said, "It would really be a matter of but little difficulty to re-construct our alphabet, and furnish it with invariable marks for every appreciable variety of vocal and articulate sound." But when he came to the attempt he found some lions in the path which, as is the nature of that sort of lion, did not show themselves until the huntsman came close to their dens. The monsters were successfully attacked; but they took a long time to conquer. That they *are* conquered has been seen.

All that has hitherto been tried is the attempt to put the letters of a language or languages into symbols. We remember a work of the last century, which professed to symbolise accent, rhythm, and cadence. A great many efforts have been made to spell words; but the system before us *spells spelling*.—*Athenæum*.

MASONIC NOTES AND QUERIES.

MASONIC ARCHIVES AND MASONIC LIBRARY.

I have read with deep interest the propositions of our learned Bro. Matthew Cooke on these heads, but I can perceive very strong objections to these Jesuitical schemes, and looking to the present and prospective state of our funds, I think it is the duty of the Grand Lodge authorities to set their faces against such innovations.

If they once give their sanction there can be no reasonable doubt that without any expenditure on their part, very large collections will be got together. The Grand Lodge archives will form a valuable nucleus, many private lodge archives will be contributed, and there will be large and magnificent donations and bequests of collections, pictures, engravings, books, and objects of vertu and art.

This is the infallible result in all such cases, and this is why I and the Grand Lodge authorities object; only just consider, the moment something of a collection of any value is got together, we shall have Masons from all parts of the world resorting to it, and we shall hear on all hands about "the valuable and interesting collection," &c. Then comes the further infallible result—the usual set of literary men, zealous Masons, and other busy bodies will cry out for space and proper accommodation for "the valuable and interesting collections," &c.

Who knows what will happen to us? We have already spent a large sum in building, but in the course of time we may have given to us "valuable and interesting collections" to the extent of £50,000 or £100,000, and then we shall have to waste £5,000 or £10,000 may be in providing rooms, besides a yearly expenditure for librarians to attend to the constant resort of idle and sightseeing brethren from the metropolis, the country, and the continent, and we shall have superannuated Tylers walking about comfortably with white wands, as bad as at the British Museum!

There is no telling what the end of this thing would be. As by experience it would not be confined to Masonic objects, we might get an expensive gallery of pictures, and a large and costly public library. We have done without such things as yet, and I for one say *obsta principiis*!—P.M.

CORRESPONDENCE.

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

THE ILL. BRO. HYDE CLARKE, S.G.I.G. 33°
OF FRANCE.

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

SIR,—In your issue of the 24th June, in reply to a correspondent from this city, signing "Past Master," with reference to our Ill. Bro. Hyde Clarke, of whose Masonic qualities you very properly speak in high terms, you take occasion to say that there is still living a Grand Master for Turkey. It will be interesting for the Craft to know who he is. Unfortunately we are all here in complete ignorance of such a M.W.M. being in existence, or that there is such a thing as a Grand Lodge in this Empire. We all look forward hopelessly for such a governing body to be formed, but if it is in existence, as you state, you, or any of your readers, will confer a signal favour by informing us of its whereabouts.

I deeply regret that you should have written in such very disparaging terms as you have done of the Provincial (District?) Grand Lodge of England in Turkey, of which the R.W. Bro. Sir H. L. Bulwer is so distinguished a District G.M., and Bro. Hyde Clarke his Deputy. We certainly are a body recognised and known. Can the same be said of the Grand Lodge of Turkey?

Yours fraternally,

A MEMBER OF THE D.G.L. OF TURKEY.

Constantinople, July 12.

ROYAL MASONIC INSTITUTION FOR BOYS.

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

DEAR SIR AND BROTHER,—I know nothing of the current affairs of our Masonic world except from public information, which is open to all the world. From the scanty record of events which crops out from time to time I glean all the knowledge I have, when I read the paper in your issue of July 15th respecting the inauguration of the Boys' School, and it struck me that it affected the sportive character more than the official or even editorial. To tell the truth, I had entirely forgotten the result of the exhibition of some thirty designs for the proposed new school at this time two years ago, but I read in the paper before adverted to, with the homage of great and deserved praise to Bro. S. B. Wilson, this passage: "Justice requires a faithful chronicle, to record the name of the architect who won the first prize at the competition two years ago, but defect of memory may perhaps cause a miscarriage of justice in attributing the original design to Mr. Edwin Pearse." When I read this, I also, having lost sight of the fact, turned back to your pages to ascertain the truth, as I said, from the sources open to all the world. In the number of your Magazine for August 1, 1863, I find, "The following is the award in the late competition for designs for the building:—1st premium, Mr. Edwin Pearse, Clapham; motto, Knowledge is power. . . . Mr. Pearse's design is to be carried out, perhaps with modifications." Collating these passages, I of course concluded that they were consistent with the fact.

In the course of my pursuit after knowledge, I came upon a paragraph in the *Illustrated London News* for last Saturday, July 22nd, in reference to an illustration given in the number for the previous week, of the Dining Hall, which, however, does not do justice to its admirable proportions, or to the appropriate roof. This paragraph states, *ex cathedra*, "We are desired by Mr. Edwin Pearse to say that the building, with the exception of certain additions and modifications, has been carried out by Mr. S. B. Wilson and himself as joint architects, from the original design for which Mr. Pearse obtained the first premium two years ago."

Afterwards I lighted upon a letter from Bro. S. B. Wilson, in the FREEMASONS' MAGAZINE for the same Saturday, July 22nd, wherein he adverts to the statement made in the previous issue, that Mr. Edwin Pearse furnished the "original design" for the building, which, he says, "is incorrect, and calculated to mislead. I feel called upon to contradict that statement, and deny its accuracy."

Now, Sir, as a student of current Masonic history, and no way interested in either position, for I am ashamed to acknowledge that I never heard of Mr. Edwin Pearse except through your columns, and certainly never saw him to my knowledge, I ask you, how can these discordant statements be reconciled? Your paper of July 15 gives every honour and credit to Bro. Stephen Barton Wilson for carrying the original design into practical execution, but, with some misgivings, states that Mr. Pearse won the first prize two years ago for the original design; your paper of August 1st, 1863, confirms this, as also does the paragraph quoted from the *Illustrated London News*.

Now, in face of all this evidence, and as an entirely disinterested party, except as an advocate of fair play and justice, I beg to ask is Bro. S. B. Wilson justified in writing to you that it is incorrect to state Mr. Pearse furnished the original design for the building, and that he feels called upon to contradict such statement, and to deny its accuracy? and if the words he uses mean anything, he denies that Mr. Pearse won the first prize at the competition.

Bro. S. B. Wilson's claim to the respect and esteem of the Craft is so undeniable, and so universally acknowledged, that he can well afford to share some of the credit of the new building in question with Mr. Edwin Pearse, of whom, as I said before, I know nothing personally, and it is the abrupt tone of the denial which led me to make this inquiry.

Your fraternally,

July 24th, 1865.

IGNORAMUS.

ICING WINES.—The practice of icing wines may be truly said to be destructive to every kind except champagne and other effervescent wines; and even these, kept long in ice, are not to be compared to the same wine when brought out of a cold cellar. Few houses have cold cellars, and in such cases, in warm weather, cooling becomes necessary; but ten minutes or a quarter of an hour in the ice is quite sufficient to render it *frappé*, as our French neighbours call it. The practice of putting lumps of ice into the wine itself is a barbarous one. The individual must indeed be a Goth who would in this way spoil "Creaming Sillery" or "Pearl of the Rhine," and should be condemned to bad wine for the rest of his days, since it is evident that to him quality must be a matter of perfect indifference.—Sheen on "Wines and other Fermented Liquors."

THE MASONIC MIRROR.

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

MASONIC MEM.

SOUTH WALES.—We understand that the installation of the P.G.M. Bro. T. Mansel Talbot will take place at the latter end of September, at Cardiff, most likely.

METROPOLITAN.

BEADON LODGE (No. 619).—The second regular meeting of this lodge was held on Wednesday, the 19th inst., at Bro. Middecott's, the Greyhound, Dulwich, the W.M., Bro. James W. Avery, presiding. After the lodge had been formally opened and the minutes read by the Secretary, Bro. Samways, in the absence of Bro. Beckett, brought forward his motion, which stood over from last meeting, "that the sovereign paid on the nomination of a gentleman whom it was not thought fit afterwards to initiate should be returned to Bro. Beckett." Bro. Parker having seconded the motion, it was lost on a show of hands, and the minutes were confirmed. Ballots were then taken for Messrs. Edmund C. Massey, Robert Martin, Joseph Bryan, and Pratt, which being unanimous in their favour, the three first gentlemen, who were in attendance, were introduced separately and initiated. Bros. Poole and John C. Iverson were passed to the F.C. degree, and Bros. Dredge and Williams were raised to the M.M. degree. The W.M. performed all these ceremonies in a most able and efficient manner. The election of W.M. then took place. The W.M. stated that Bro. King, S.W., had directed him to say that he would be unable, from the state of his health, to take the office if he was elected, and he wished not to be put in nomination. Having stated who were eligible for the post, the W.M. directed that the election should proceed. The votes having been taken, the W.M. declared Bro. Leonard, acting S.W., to be the chosen candidate. Bro. Leonard returned thanks for the confidence reposed in him, and trusted that no brother would have reason to complain of the manner in which his duties were performed when his year of office closed. Bro. Alfred Avery was afterwards unanimously elected Treasurer, an office which he has filled for a long time with credit to himself and advantage in every respect to the lodge. He also returned thanks, and in doing so called the attention of the brethren to the state of prosperity in which the lodge now stood, to the number of its members, and the large balance at its bankers. The old Tyler, Bro. Daley, was again elected without a dissentient voice. The auditors were then named, the "the three members of the lodge" chosen to assist being Bros. Meekham, Sherwood, and Samways, the audit meeting to be held at the Woolpack, Bermondsey-street, on August 2nd, at seven p.m. On the motion of the Treasurer, a P.M. jewel to the value of five guineas was voted to the present W.M. as a mark of the sense the lodge entertained of the manner in which he had discharged his duties. The W.M. in thanking the brethren, said he was pleased that his endeavours to fill that honourable post with ability had given satisfaction to the lodge. He certainly had endeavoured to do so; and not only as a Master, but as an officer of lower degree, and as a private brother, he had not been absent from a single lodge meeting. But he did not wish to claim any credit to himself for such punctuality, for he looked upon it as the duty of every Mason so to forward the interests of his lodge. It would be with pride he should receive and always look upon the token of esteem which they were going to present him with, and he trusted that this recognition of his services would be an incentive to other brethren to be diligent in their duties both in and out of office. A motion was then brought forward for filling up the musical brother's place, and another motion that the officers' collars, &c., should be repaired was also submitted. Neither motion was pressed to a division, as it was agreed that both subjects should be settled by the Audit Committee. There being no further business to be transacted, the W.M. closed the lodge, after a most arduous day's work. The brethren then adjourned to the banquet, which was

very numerous attended. The visiting brethren were Bros. George Whitty, No. 201; Laing, P.M. No. 45; and Potter, P.M. No. 11. For the last time Bro. Jas. W. Avery, presided. His year of office has been a highly successful one, and he leaves the chair after having by his kindness, urbanity, and full acquaintance with his onerous duties, secured the affectionate regard of every member of the lodge.

PANMURE LODGE (720).—A lodge of emergency was held on Tuesday last at the Loughborough Hotel, Brixton, when the justly esteemed W.M. Bro. I. Thomas, had the pleasure of initiating into the mysteries of Freemasonry three gentlemen, who had been well and worthily recommended, viz., Mr. Hummerston, wine merchant, Mr. Dexter, surveyor, and Mr. Gwilt, architect. Bros. H. F. Hantley, G. Lilley, and A. Perrot, were passed to the degree of F.C.; and Bros. H. Ching, G. White, and R. W. Huntley, were raised to the third degree, the whole of the ceremonies in these nine instances being performed with that care and Masonic fervour which has ever distinguished Bro. Thomas in his occupancy of the chair of K.S. in this and other lodges. After the business the brethren (except two who retired), adjourned to the banqueting table, and refreshment having followed labour, the W.M. proposed the usual loyal and Masonic toasts. After that of the R.W. the Earl de Grey and Ripon, the W.M. called upon the brethren to drink the health of a brother for whom all those present had a great regard, and whom they were proud to acknowledge as a member of their lodge; he referred to P.M. Bro. Hodges, P. Prov. G. Sec. The toast was warmly received, and Bro. Hodges briefly replied, taking the opportunity to report the result of his stewardship at the recent inauguration festival, and mentioning the generous and handsome contributions of the W.M. on that occasion. To a toast in honour of the newly-initiated brethren, Bro. Gwilt very appropriately replied. In proposing the visitors, the W.M. referred to the able assistance Bro. Meggie had rendered during the ceremonies of the evening, proving his value to his own lodge as an experienced and able officer. Bro. Meggie, S.D. 569, suitably replied. The health of the W.M. was then proposed and warmly received, many congratulations being offered to Bro. Thomas on his partial restoration to health after a severe illness, and many hopes expressed for his speedy absolute recovery. The health of the P.M.'s was also proposed, coupled with the name of Bro. Stevens, who replied. The officers were also not forgotten, Bro. Oswin, S.D., the acting S.W., and Bro. Cranswick, J.W., responding. After the Tyler's toast, the brethren separated after having spent between two and three hours at the banquet table in perfect love and harmony.

PROVINCIAL.

HAMPSHIRE.

LYMINGTON.—*New Forest Lodge (No. 319).*—A numerous meeting of this lodge was held at noon on the 18th inst., when Bro. Capt. Whitbread having been passed to the second degree by the W. Master, Bro. Thos. Webb, a board of installed Masters was formed, and Bro. Rankin Stebbing, P.S.G. Deacon of England, was regularly installed W.M. for the ensuing year, Bro. Webb conducting the ceremony with great ability. Bros. Bath and Battery were appointed Wardens, and on the proposition of Bro. Hayward, P.M., seconded by Bro. Milner, P.M., it was unanimously resolved that, in order to testify the high appreciation of Bro. Webb's services to Masonry in general, and the lodge in particular, a Past Master's jewel be presented to him. A very cordial and earnest address of condolence was voted the M.W. Grand Master.

SURREY.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge was held on Saturday, 22nd July, at the Melbourne Hotel, Carshalton, on which occasion there were present: the R.W. Bro. Alexander Dobie, Prov. G.M. and P.G. Reg. of England; the V.W. Bro. Dr. George Harcourt, D. Prov. G.M.; the V.W. Bros. J. L. Evans, P.G.D.; C. L. Webb, P.G.D.; F. Slight, P.G.D.; J. J. Blake, P.G.D.; Charles Greenwood, Prov. G. Sec.; G. Price, Prov. G. Treas.; W. Blenkin, J. R. Warren, W. L. Webb, Moates, F. J. Blake, W. S. Masterman, J. How, H. J. Srong, Amos, and other Past Provincial Officers.

The minutes of the preceding Grand Lodge having been read

and confirmed, the auditors report was given, which showed a balance of £139 in the Treasurer's hands.

The Provincial Grand Master then made the following appointments:—

Bro. Dr. George Harcourt	Prov. D.G.M.
„ W. Locock Webb	„ S.G.W.
„ H. J. Strong	„ J.G.W.
„ Rev. —. Grant	„ G. Chap.
„ Charles Greenwood	„ G. Sec.
„ E. Drewett	„ S.P.D.
„ John Hart	„ J.P.D.
„ F. J. Blake	„ G. Reg.
„ Friend	„ G. Supt. of Works.
„ Evans	„ G. Dir. of Cers.
„ N. E. Jennings	„ G. Org.
„ Gower	„ G. Purst.
„ G. Constable	„ G.S.B.
„ Gray, Turner, Kelsey, and } Maber	„ G. Stewards.

Bros. Blake, Moates, Blenkin, and Slight were elected auditors; Bro. Price was unanimously elected Prov. G. Treas.; and Bro. Speight was appointed Prov. G. Tyler.

The Prov. G. MASTER said he thought the large balance in the hands of the Treasurer would allow them again to do something for the Charities. The Boys' School had still a considerable debt to discharge, although at the meeting a fortnight since about £5,000 had been collected, the obligation was now as much more, therefore the Prov. Grand Lodge would take into consideration what they could spare from the fund, which he thought ought not to be reduced below £100.

Bro. Blake, P. Prov. S.G.W., said it must be very gratifying to the Craft to see how liberally the contributions had come in to assist in the construction of the Boys' School, though he thought so heavy an expenditure was not very provident, he proposed that 10 guineas should be given to each school, boys' and girls', which proposal being seconded, was carried unanimously.

Bro. STRONG, as the surgeon of the establishment, proposed that five guineas be given to the Masonic Asylum, and Bro. J. L. Evans proposed a like sum for the Widows, both which motions were agreed to.

The Prov. G. MASTER, in a few words, thanked the brethren of the province for the uniform support they had on all occasions afforded him, and, after a prayer from the Grand Chaplain, closed the Grand Lodge.

It was nearly five o'clock, the hour named for the banquet, and the brethren, forty in number—all residing in distant places—were considerably annoyed at finding they would have to wait a long time for the repast, five as it appeared meant six, which, as the viands were cold, was inexcusable. The house not having a room to hold the members, the banquet was placed in a tent in a field adjoining the house.

The village of Carshalton, or Casehorton, as the cockneys call it, is pleasantly situated among a great number of springs of water, which unite in the centre of the town, and being joined by other streams from Croydon and other parts, form the river Wandle. In the summer the appearance of this village is very romantic, as it is embowered with trees. Being in the centre of a sporting neighbourhood, the inns have frequent assemblages of sportsmen during the winter. During the Epsom week there are many gatherings of distinguished characters, to refresh their steels as well as the inner man.

Carshalton is now the domicile of the Frederick Lodge of Unity, and it was the Provincial Grand Master's pleasure to honour that lodge by holding his annual gathering on this occasion. Our anticipated enjoyment of the agreeable shades of Carshalton was doomed to disappointment, for we found The Melbourne a staring hotel in the newest railway fashion, with nothing in the form of bush above a yard high, hence we cannot think the location of "The Frederick" has benefited by its removal from Bro. Bean's excellent hostelry at Croydon.

The repast ended,

The R.W. Bro. DOBIE, on rising, said, in this cold tent we must dispense with the first toast we are accustomed to, and proceed to the second, "The health of our Gracious Sovereign." As a mother and a Queen she is entitled to our honour, and although we do not see much of her now, we must not forget her many excellences, and her claims on our loyalty and esteem, and, to give the toast due honour, he would unite it with "The Craft."

The Prov. G. M. again rose, and said it was not his intention

to make long speeches, but proceed to the next toast, which all knew was "The Grand Master of the Order," over which he had presided for twenty years. The severe loss he had sustained in the death of his excellent wife had caused his absence from meetings of the Craft of late. Lord Zetland was, however, in good health, and when his grief had subsided they might hope to see him again among them.

Bro. MOATES, P. Prov. G.W., said he was permitted to have the pleasure of proposing "The Deputy G.M. and rest of the Grand Officers, past and present," and with that he would especially unite the President of the Board of General Purposes.

Bro. LLEWELLYN EVANS, who, for himself, and on the part of Bros. Locock, Webb, and Slight, acknowledged the compliment, after referring to the great attention the Earl de Grey paid to any business that required his judgment in the absence of the Grand Master.

Bro. Dr. HARCOURT then rose, and said after passing another year, which, he believed, had gone pleasantly and prosperously in the province, he had again, as for some years before, to propose "The Health of the Grand Master of the Provinces, Bro. Dobie," who, by his uniform kindness, had won the esteem of all who knew him; in his government of the province he held the scales of justice with equal hand, and was in all characteristics what a true Mason ought to be.

The toast, we need scarcely say, was received with unbought applause.

The Prov. GRAND MASTER immediately rose, and, referring to the good attendance there was in obedience to his summons, said he always met his brethren in Surrey with pleasure, for during the twenty years he had the honour of presiding over them not a single complaint had come before him. He had seven lodges, and they gave him no trouble, for there appeared to be perfect unanimity. He could therefore say with sincerity it gave him much happiness to have so kind a greeting from such worthy Masons. Before he resumed his seat he would call upon them to fill their glasses for a toast that deserved their attention. It was his duty, Bro. Dobie said, to bring to their notice the services of his excellent Deputy. His predecessor, Bro. Francis, was an admirable officer; but if he was good, they had one equally perfect in Dr. Harcourt. (Cheering)

Dr. HARCOURT, in responding, referred to his earnest endeavours to discharge his duty. On his first appointment he visited every lodge in the province, and he saw how well all went on, for the Grand Master, by his management, left him little to do. However, so long as his superior afforded him countenance, and the brethren were pleased, his best services were at their command.

"The Past Grand Officers of the Province" was the next toast, to which Bro. Blenkin responded.

"Prov. Grand Treasurer and Secretary" were then proposed, which compliment Bros. Price and Greenwood acknowledged. The latter said his were really labours of love, as affording him opportunities of friendly intercourse with many excellent men.

The Prov. G.M. said he had next to offer to their notice the important toast of the day, "The Officers newly appointed." It was always his intention to appoint brethren who would attend to their duty, and he was pleased to see that day the officers appointed last year. To the new ones he could only say, follow a good example.

Bro. W. L. WEBB, P.G.M., responded.

It was now getting dark, but before they left Bro. DOBIE asked for a cordial greeting of the visitors. To this Bro. Capt. De PACHIE replied, and after mentioning that he had been initiated in India, and seen Masonry in other parts of the globe, he had recently come from Jamaica, where, from the depressed and impoverished condition of the colony Masonry was not so flourishing as under better auspices it might be. He was a native of Austria, a country where all approach to free intercourse was forbidden; the brethren could, therefore, best judge his feelings as a man and a Mason when present in a lodge.

The Prov. G.M. then proposed "The Frederick Lodge of Unity," to which their visit was that day.

To this Bro. SLIGHT, as the senior member, responded.

The last toast, "To all poor and distressed Masons scattered over the World," was then given by the newly appointed Grand Tyler, Bro. Speight, and the railway whistle called all to hurry away.

The next year's meeting, we understand, is to be held at Croydon, where, as far as banqueting is concerned, *spero meliora*.

ANCIENT AND ACCEPTED RITE.

YORKSHIRE (WEST).

STANSFIELD.—*High Greenword Chapter of Sovereign Princes of Rose Croix of Heredom*.—A convocation of the members of this chapter was held on the 24th June in the Freemasons' Private Rooms, Bottoms, Stansfield. There were present the Ill. S.P.R.✠; Sir Knts. William Pilling, M.W.S.; Samuel Simpson, 1st General; Joseph Gledhill, 2nd General; John Greenwood, Prelate; Joseph Greenwood, Raphael; J. Hodgson, Grand Marshall. The following Sir Knts. were installed Knights of the W.C.O.C.:—Sir Knts. Samuel Simpson, Joseph Gledhill, William Roberts, John Knight, William Shackleton, Mitchell Helliwell, Thomas Scholfield, and John Ashton, Manchester. The following Sir Knts. having regularly forwarded their petition, and the ballot proving favourable, they were perfected in that most beautiful and sublime degree of S.P.R.✠, by the M.W.S.P.P., William Pilling:—Sir Knts. William Shackleton, Mitchell Helliwell, Thomas Scholfield, John Ashton, Manchester, and Joseph Hodgson. The ballot having been taken for the P.P.R.✠ William Roberts and John Knight, as joining members, which proving favourable they were admitted. The election being confirmed, M.P. Prince Samuel Simpson, was installed M.W.S., by the Ill. P.M.W.S. William Pilling, in his master style. The M.W.S. then appointed as his officers the Ill. Joseph Gledhill, 1st General; William Shackleton, 2nd General; John Greenwood, Prelate; Mitchell Helliwell, Raphael; Thomas Scholfield, Sec.; John Ashton, Grand Marshall; John Hodgson, Dir. of Cers.; Joseph Greenwood, Captain of Guard; Joseph Hodgson, Equerry Without. All business being ended and the chapter closed, an adjournment was made to the banquet, which was served up by the hostess of the house in her neat and usual style.

ROYAL ARCH.

METROPOLITAN.

CYRUS CHAPTER (No. 21).—The recreation banquet of this well-conducted chapter was again held at the Crystal Palace, on Tuesday, the 25th July. Over thirty attended the summons of Comp. Barringer, whose excellent management gives such perfect satisfaction to all the members. The dinner was ready punctually at six, the time named, and every one knowing the caterer's precision, takes care not to be behind time. Comp. Harrison, the M.E.Z., presided, supported by Comps. Churchill, Spratt, B. Webster, White, and others—Comps. Dr. Barringer and G. Lambert filling the chairs at the ends of the table. The bill of fare displayed good taste, the wines were good, and altogether was most creditable to Messrs. Bertram and Roberts, and the perfect satisfaction of every one who had the happiness to be present, proved how much better such things go off where all is left to an individual of acknowledged ability, instead of "many cooks who always spoil the broth." At these meetings formality is dispensed with, and only two toasts given, save a welcome to visitors; consequently, sociability is the order of the day, and the invariable feeling is "here we meet too soon to part," and an expression of regret that the day is come to an end.

PANMURE CHAPTER (No. 720).—This newly-formed chapter assembled on Monday last, under the presidency of Comps. Reid, M.E.Z.; Stevens, H.; and Nunn, I. Comp. Watson, P.Z., attended and rendered most valuable assistance. Bro. Burgess, of the parent lodge, was exalted to the Royal Arch degree and Comp. Hodges, who had become a joining member, was appointed First Assistant Sojourner. Captain Shaw being the Principal Sojourner. The proposed by-laws were discussed and approved. After the closing of the chapter, the companions adjourned to refreshment, when the following toasts, among others, were proposed:—"The M.E.Z. and the Principal Officers;" "Comp. Watson;" "The newly exalted and joining members;" "The Visitors," replied to by Comp. Lyons and Ashwell. The consideration of the estimates for new furniture was deferred for the present.

KNIGHTS TEMPLAR.

WOOLWICH.

KEMEYS TYNTE ENCAMPMENT.—A meeting of this encampment was held at the Masonic Hall, William-street, on the 21st inst. The following Sir Knts. were present:—Sir Knts. Thompson, E.C.; Col. H. Clerk, P.E.C.; Capt. Phillips; Capt. Boyle; P. Laird; M. Cooke; Lyons; J. W. Figg. The candidate, J. J. Forrester, was installed, and Sir Knt. Cooke appointed 2nd Captain. The Sir Knts. afterwards sat down to banquet, which disposed of, and the usual toasts having been given and responded to, they dispersed in peace and harmony.

NEWSPAPER PRESS FUND.

Last Saturday the ordinary general meeting of the members of this society was held at the Freemasons' Tavern, Great Queen-street, Mr. S. C. Hall in the chair. There were also present Messrs. Cooper, Williams, M'Carthy, Thompson, Fitzgerald, Merriman, Doyle, Bee, Mould, Boy, Scott, Frederic Ledger, Barrow, Findon, Edsall, &c.

The report having been read,

The CHAIRMAN, in moving the adoption of the report, regretted that there should be so few of its members present on so interesting an occasion as the annual meeting of the society. It was either (which he hoped was not the case) a proof of their indifference, or else (which he would hope was the case) of their confidence in the committee. He felt justified in coming to the latter conclusion, inasmuch as since he had last the honour of presiding over a meeting of their body in that hall, the committee had made good progress, but still not that amount of progress which he would have anticipated from such a movement. No doubt there had been many and almost insurmountable difficulties in their path, but they had been able to get clear of them, and were, he believed, destined to do much more in forwarding the interests of the society. The necessity for such an institution was now universally admitted. He had been from the beginning a warm advocate of it, and his interest in it was by no means diminished, still he would have viewed its progress with much greater satisfaction could he have seen that it had spent much more in relief than the amount set down as paid to the widows of two deceased members. In making this objection, however, he was probably reckoning without his host, as it might have happened that the committee had not received a larger number of applications. (Hear, hear, from several members of the committee.) He had himself been a reporter, as far back as 1824 he had been a member of the gallery, and was still a reporter in feeling, heart, and sympathies. There was no period of his life to which he looked back with a greater amount of satisfaction, for during no other had he been so usefully employed. It was, therefore, that he felt it his bounden duty to do everything he could to forward a society like this, in which those who were his brethren in the profession were so largely interested. His wife, too, as the wife of an old reporter, had a plan whereby she thought the funds of the institution might be largely increased.

Mr. H. OTLEY seconded the motion, which was unanimously agreed to.

Messrs. C. Shaw, C. V. Boys, H. Corbet, E. M'Dermott, Lea, and M'Carthy, were appointed members of the committee; Messrs. Downing, Evans, and Saunders were re-elected auditors.

Mr. H. OTLEY moved for an appointment of a committee to reconsider the rules of the society, in reference to drawing a distinction between its benevolent and its provident characters, the administration of its funds, and the appointment of its officers. He explained that his object was to base upon the society a system of annuities to which those who subscribed on a graduated scale to the provident fund should be eligible.

Mr. WILLIAMS seconded the motion.

Mr. Cook moved the previous question, and a long discussion ensued, the result being that the resolution was negatived.

Mr. FINDEN then moved that the annual subscriptions of the country members be doubled—from 10s. 6d. to £1 1s., the amount paid by town members.

Mr. FREDERIC LEDGER seconded the motion.

Mr. J. DOYLE, Mr. COOPER, and several other gentlemen, having strongly opposed the resolution, it was lost on a show of hands.

Mr. FINDEN then moved that the life subscription be from the 1st of January next, £10 10s., instead of £5 5s., as at present.

This was unanimously carried, as was also a series of resolutions expunging the word *Honorary* from the rules wherever it occurred in connection with the word *Secretary*, to pave the way for the appointment of a paid officer.

The proceedings then terminated in the usual manner.

LITERARY EXTRACTS.

THE COMMISSARIAT AT OXFORD.—The commissariat arrangements in college consist of a kitchen and buttery, where eatables are served out at fixed hours. There is a very absurd punishment termed "crossing a man at the buttery," which means that a cross is set against this name to prohibit the butler from serving him. The effect of this is merely to put his acquaintance, or very often those who are not his acquaintance, to the expense of feeding him, as what he requires is procured in their names. There was a story of a man being crossed by a very innocent old Don, and the culprit (who experienced no sort of inconvenience from the supposed disability) neglecting for several days to beg that the cross might be removed. This, however, he at last took occasion to do, after having concluded a very substantial luncheon. The old Don no sooner heard the petition than, persuaded that the man must be starving, he rushed towards him, exclaiming, "Unfortunate young man! sit down here this instant—not a word, not a word," (as the unhappy undergraduate endeavoured to excuse himself from the cold mutton.) "Eat, eat at once!"—and to eat he was compelled. Some "Dons" are hospitably inclined to undergraduates, and entertain very agreeably. Of course there is at times a considerable degree of awe infused into these hospitalities. We think it was at the late Dr. Gaisford's that some shy youth, when the ladies rose, rushed to open the door, and standing well behind it, did not discover it was the door of a cupboard until he heard himself summoned by the dean's awful voice when the ladies had disappeared.—*Cornhill Magazine*.

HAMPSTEAD THIRTY-FIVE YEARS AGO.—The health, the groves, the fields, the gardens of Hampstead; its quaint red-brick mansions of Stuart or Nassau date, its later brown and yellow edifices of Hanoverian respectability, its still more modern stone or plaster villas, with their well-kept lawns and dainty flower-beds! the variety of hill and valley, the broad breezy terrace, the outlook to the vast city, and St. Paul's dome rising mysteriously through its everlasting smoke on the one side and to Harrow-on-the-Hill, with its conspicuous steeple, on the other; these, though not untouched by mutability's "cruel sport," may still, in their general features remain as in the days when Miss Aikin tried to tempt Dr. Channing to its heights. But where is the free village life! where are the retired haunts—and above all, where are the familiar social gathering, equal in variety or in intellectual quality to those which certain Hampstead homes could muster five-and-thirty years ago! Memory

tempts us; but we must not allow ourselves to dally at the banquets where wits and authors of every type and degree of celebrity were wont to cluster round the head of the greatest publishing house in London; nor in the trim gardens, where noble and learned chiefs of the law would lounge in rustic ease under the hospitable auspices of their brother of the bench; nor in the modest retreat, where sons of science loved to assemble and hear lessons from the greatest surgeon of the day. Before one quiet home only we would linger for a moment, one unpretending red brick house of ancient date, on the summit of the steep hill which lifts the visitor to the breezy table-land of the heath, and where Campbell, Rogers, Crabbe, Sotheby, Byron's wife and his daughter "Ada," Lord Jeffrey, John Richardson, nay, the Great Magician himself, were frequent guests; for Joanna Baillie, the inmate of that house, was one who stands out conspicuously in Miss Aikin's pages as an object of her love and reverence.—*North British Review*.

AN ANECDOTE OF KAFFIRLAND—I heard an anecdote of Kaffirland to-day, which, though perfectly irrelevant to our adventures here, is so amusing that I must record it, particularly as my informant vouched for its truth. At an outpost, far up the country, resided an officer and his wife. The latter was warned by her husband not to venture alone far from the house; but one day, imprudently going beyond her usual limits, she encountered a wild-looking Kaffir, who took her by the hand, and would be moved by no entreaties to suffer her to depart. He made her sit down, and, untying her bonnet, let down her long fair hair, at which he expressed rapturous admiration. He next took off her gloves, and appeared enchanted with her white hands, and then proceeded to divest her of shoes and stockings, and wondered at her little white feet. How much further he would have carried his investigations, it is impossible to say, had not the poor lady been rescued by a party of squaws, who, with jealousy in their looks and gestures, rushed upon the Kaffir, thus giving her the opportunity of escaping to her home. The next morning the lady and her husband were awakened at an early hour by a great chattering under their window; and on enquiring the cause of the disturbance, the gentleman was accosted by the hero of the previous day, who had been so impressed by the charms of our fair countrywoman, that he had come with twelve squaws, to make the liberal offer of exchanging them for the gentleman's wife, and was not a little surprised when his generous terms were refused!—*Camp and Cantonment*.

THE WANDERING JEW.—The legend of the Jew ever wandering and never dying, even from the crucifixion of Jesus to the present day, is spread over many European countries. The accounts, however, as in all fables, do not agree. One version is this:—When Jesus was led to death, oppressed by the weight of the cross, he wished to rest himself near the gate at the house of Ahasuerus. This man, however, sallied forth and thrust him away. Jesus turned towards him, saying, "I shall rest, but thou shalt move on till I return." And from that time he has had no rest, and is obliged incessantly to wander about. Another version is that given by Matthew of Paris, a monk of the thirteenth century:—When Jesus was led from the tribunal of Pilate to death, the door-keeper, named Cartaffious, pushed him from behind with his foot, saying, "Walk on, Jesus, quickly; why dost thou tarry?" Jesus looked at him gravely, and said, "I walk on, but thou shalt tarry till I come." And this man, still alive, wanders from place to place, in constant dread of the wrath to come. A third legend adds that this wandering Jew falls sick every hundred years, but recovers and renews his strength; hence it is that after so many centuries he does not look much older than a septuagenarian. Thus much for the legends. Not one of the ancient authors alludes to this wanderer. The first who reports such a thing is a monk of the thirteenth century.—*Jewish Chronicle*.

PUBLIC AMUSEMENTS.

HER MAJESTY'S THEATRE.

The subscription season was brought to a conclusion on Saturday evening with "Il Flauto Magico," not the "Nozze di Figaro," as announced, Madlle. Titicus being indisposed. The performance was thoroughly good—all the favourite pieces being redemanded, comprising the two airs of the Queen of Light, sung by Miss Laura Harris, and the duet by Madame Harriers-Wippenn and Mr. Santley, La Dove Prende. At the end of the opera the National Anthem was given, Miss Laura Harris singing the solo verse.

PRINCE OF WALES'S.

A general election is an event not likely to be passed over without that pleasing attention usually given by Mr. W. Brough and Mr. A. Halliday. Therefore, although laughter is hard work in the present warm weather these gentlemen have had their will, and been suffered to indulge it at the pretty Prince of Wales's theatre. "The Mudborough Election" is a constant rattle of small but laughable incidents—the tickling of effective swan shot, rather than the knock-down blow of an Armstrong. In days when novelties are not altogether such certainties as shooting stars in August, we are glad to notice at least one on the present occasion. It is that the Messrs. Brough and Halliday begin with a moral, and leave the finish to make its way on its own merits. The moral is, that "What's the good of an election, unless it does good to public-houses?" And so, when there is no opposition at Mudborough, and no money is being spent on beer, the local landlord sets up his waiter as member in effigy, and then the enormities begin. *Bob Veskit*, the waiter (Mr. Harry Cox), is not suffered to walk over the course quietly. He addresses the people, and runs off at the cry of "Waiter!" This kind of thing, fifty times over, confuses matters generally; besides which two ladies, in somewhat humble walks of life, complicate matters by being jealous, and insisting on immediate matrimony. By all these means a great number of people are thrown into a state of perpetual confusion; and the "lift," now familiar to all hotels, and especially in force at Mudborough, is made the vehicle (as it may appropriately be called) of effecting feats undreamed of since the days of Prince Huezzin and his magic carpet, and of always bringing the wrong people together at the wrong moment. But there never was yet a farce difficulty that could not be got over; and so an end of Bob Veskit's troubles comes at last, and he is left comfortably married and settled in a suitable stage of life, and in all probability will never again appeal to the public excepting in a purely professional sense. Mr. Harry Cox proves himself to be a bustling low comedian of very good character and in the public estimation of the Prince of Wales's he takes up a high position. Miss Lavine and Milla Bella Goodall are excellent representatives of the contending laundress and waiting-maid, and Mr. Dyas fills up the part of the unpatriotic landlord.

THERE are many vices which do not deprive us of friends: there are many vices which prevent our having any.

Poetry.

OUR SONG.

Written in February last for the Lodge of St. John Thornhill, Dumfries-shire.

What is that I hear?
Gently, faintly, knocking?
Some one claims our cheer:
Hark! the echo mocking.
Masons all are kin;
Joyous we're together:
Bring the stranger in—
And greet him like a brother.
Clink your glasses, clink;
Set their lips a-ringing.
Clink your glasses, clink—
All in chorus singing,
Hurrah, hurrah, hurrah, hurrah!
What men may do, we dare, man;
Our guide, our life, our law,
The compass, book, and square, man.

Just, upright, we stand—
All that's false rejecting;
Loyal heart and hand—
All that's good protecting.
Knowledge keeps us free;
Truth defends from danger.
Brethren! pledged are we.
To help the needy stranger.
Clink your glasses, &c.

When our work is o'er,
Sweet is rest from labour;
Still there's work in store—
Work to help a neighbour—
Work to heal the smart
Of bitter grief and sorrow;
Cheer a Brother's heart,
And make him glad to-morrow.
Clink your glasses, &c.

Fill again! and toast,
Joy of every true man,
What we love the most—
Woman—Sister! Woman!
Rosy, ripe, and rare,
Lips with honey laden;
All that's good and fair,
Whether Wife or Maiden.
Clink your glasses, &c.

Brothers! when we part,
Still remember duty:
Faithful hand and heart,
True to love and beauty.
On the square we stand—
All that's bright before us—
Joyous! hand in hand—
And heaven smiling o'er us.
Clink your glasses, &c.

SLEEP ON, MY HEART.

(From the German of RUCKERT.)

Sleep on, my heart, in peace!
The weary flow'rs are sleeping,
Refreshing dews from heav'n
Each petal gently steeping.

Sleep on, my heart, in peace!
All life is round thee sleeping.
Like eye of God, yon moon
O'er all its watch is keeping.

Sleep on, my heart, in peace!
Thy fear and sorrow leaven
Thy life on earth. Shrink not,
All's sent by Him in heaven.

Sleep on, my heart, in peace !
 May no sad dreams affright thee ;
 May faith's strong arm uphold ;
 And fadeless hope delight thee !
 Sleep on, my heart, in peace !
 And when grim death shall take thee
 From this dark world of care,
 May God in heav'n awake thee !

—J. KINGSTON.

FOLLOW THE TRUTH.

Follow the Truth throughout thy life,
 The straight path never leaving ;
 Remember life must have an end—
 Be not thyself deceiving.

The kindness thou to others show'st,
 To thee shall ne'er be lost ;
 But if in wrong thou dost engage,
 'Twill be to thine own cost.

In dealing with thy fellow-men,
 Ever to them be true ;
 Ne'er let thy eyes be turned away
 From the Heaven thou hast in view.

Ofttimes trials passing strong
 Will assail thy moral strength ;
 Resist them, and thou'lt surely find,
 Prosperity at length.

And e'en in times of grievous woe,
 When other's strength might fail ;
 Thy conscience shall thy heart uphold,
 Nor aught shall countervail.

And when life's journey waxeth long,
 And thy waning powers decrease ;
 How happily thy life shall end,
 For thee shall death bring peace.

It is doubtless well known that for several weeks past complaints have been made and letters have appeared in the public journals respecting the ill-treatment of the poor horses employed in the Thames embankment work, but nothing was effected until the Society for the Prevention of Cruelty to Animals took up the matter, and we are right glad to observe that their efforts are likely to prove salutary. Several men have been remanded at the Bow-street Police-court for the offence. What has aggravated this system of wantonness and cruelty has been the decrepid state of the poor animals used, adding injury upon affliction and infliction upon misery. The men at the work of course were the only parties who could be legally attacked, and we doubt much, as our laws are at present framed upon these matters, whether the masters could be reached unless positive cognizance of the cruelty going on could be brought legally home to their knowledge. It is quite true what the magistrate remarked that they could be reached, and perhaps he has lent his aid to some extent in putting a stop to the monstrosity, but we think he will not be carrying this aid out unless he inflicts some sort of fine upon the perpetrators.

WERE we desirous of recognising the features of any particular action of the aristocracy, or any of the celebrities of the day, we should pay our shilling and inspect Mr. H. Barrand's great picture of Hyde Park in 1864, in which may be found faithful portraits of the Prince of Wales, Prince Alfred, the Dukes of Cambridge, Beaufort, and Richmond, the Earl of Cardigan, Viscount Curzon, the Marquis of Anglesea, Ailsa, and Landsdown, Lords Palmerston, Llanover, Yarborough, Southampton, Granville, Mountcharles, Powerscourt, and Combermere, Ladies Cardigan, Yarborough, Emily Kingscott, Westmoreland, and Mary Jocelyn, also Viscount Jocelyn. Sirs R. Peel and R. Gerard, Colonel Astley, Colonel Paulett, Colonel Farquharson, Colonel Macdonald, General Sanderson, Sir Richard Airey, Major Teesdale, Captain Garth, Colonel Keppel, Colonel Kingscott, Major Cowell, and many others. There is an easy style about this picture (which is large enough to cover the entire side of a moderate sized room), and an ingenious grouping which always makes it pleasing to look upon, particularly as the picture may be considered historic in the fullest sense of the word.

THE WEEK.

THE COURT.—Her Majesty visited the Royal Victoria Hospital at Netley, on Thursday, the 20th inst., accompanied by her Royal Highness Princess Helena. The Queen crossed over from Osborne Pier in the Royal yacht *Alberta*, Captain, his Serene Highness Prince Leiningen, and landed in front of the hospital at a quarter before seven o'clock. Colonel Wilbraham, C.B., and the officers of the establishment, were in waiting to receive Her Majesty. A large number of convalescents were drawn up near the entrance for the Queen's inspection. Her Majesty then entered the building, and went through many of the wards, addressing a few words to the sick and inquiring into their cases. The Queen returned to Osborne at half-past eight o'clock. Her Majesty the Queen, accompanied by their Royal Highnesses the Princess Helena, Princess Louise, Princess Beatrice, and Prince Leopold, went on board the *Racoon*, screw corvette, Captain Count Gleichen, off Osborne, on Tuesday. Her Majesty embarked at six o'clock in the barge of the Royal yacht *Victoria and Albert*, and was rowed to the *Racoon*. The officers on board had the honour of being presented to her Majesty, after which her Majesty went over the ship. On leaving, a Royal salute of twenty-one guns was fired. The Prince and Princess of Wales, after visiting several places of interest in and around Plymouth, have taken their departure for the county from which his Royal Highness takes his ducal title. He has been visiting the smelting processes in the neighbourhood of Fowey, and from thence he proceeds to Mount's Bay.

GENERAL HOME NEWS.—The mortality of last week was considerably above the average. In the eleven principal towns of the kingdom 3,013 people died, which was at the rate of 28 for every thousand persons living. London was below the average, or at the rate of 25; Dublin (21) lowest; and Liverpool (39) was highest. Of the total number of deaths, 1,467 took place in London, which was 159 above the estimated average of the metropolis for that week. Of these deaths 280 were caused by diarrhoea, mostly infants under two years of age. The births were 3,948, of which 1,953 took place in London. This was about 90 in excess of the birth average. On Thursday, the 20th inst., the Lord Mayor, attended by the usual civic authorities, laid the foundation stone of new Blackfriars Bridge. The scaffolding, whereon were placed the seats for visitors, was gaily decorated, and uninterrupted sunshine lent additional brilliancy to the company assembled to witness the ceremony. The new bridge, which has not yet received its distinctive name, will be completed, according to present calculations, in about two years, the estimated cost of the whole erection being £320,000.—The chief shooting at Wimbledon on the 20th inst. was that for the Elcho Challenge Shield. It was hotly contested. The English eight made a total score of 1,053; the Scotch, 1,051; and the Irish, 935.—In delivering the charge to the grand jury at Salisbury on Thursday, the 20th inst., Mr. Justice Willes advised them to find a true bill against Constance Kent for the Road murder. He desired that the case should be tried before a petty jury, and that there should be a full investigation into every circumstance connected with the tragedy. Later in the day the jury found a true bill, and the trial was fixed to take place on the following day.—A few days ago a Welch girl, named Ellen Williams, told a pitiful tale at the Thames police-court. She had, she said, been induced by an old woman to leave Wales to come to a situation in London, and found when she got here she had been entrapped into a brothel, from whence she escaped. She was given into the care of kind people, and the statement of her trials has caused a good deal of money

to be sent to the magistrate for her relief. On Thursday, however, statements were made at the court which show that Ellen Williams had been telling gross falsehoods. No part of her story seems to be true, except that some time ago she came to London from Wales. She had undergone no such trials as she had stated. The magistrate expressed himself strongly as to her conduct, and cautioned her how she behaved in future.—Friday night's *Gazette*, the 21st, contains a despatch from Captain Bowden, of H.M.S. *Wasp*, announcing the capture of an Arab dhow with 283 slaves on board. The capture was made about ten miles from Zanzibar. The Arabs fought hardily, and killed one man and wounded others. They were, however, beaten finally.—The case of Constance Kent came on Friday, the 21st inst., to a sudden and unexpected conclusion. To the surprise of every one in the Assize Court at Salisbury, she pleaded guilty to the indictment, and she was sentenced to death. It was confidently anticipated that a plea of not guilty would have been entered on the record, and that a full investigation into all the circumstances of this most extraordinary crime would have taken place. Constance Kent has pleaded guilty, and that, too, with the full concurrence of her learned counsel Mr. Coleridge. We are, therefore, bound to believe in the genuineness of her confession, and in her willingness to offer expiation for her offence. But, taking into account the youth and sex of the unfortunate prisoner, and the fact that her conviction was entirely her own act, it cannot for a moment be supposed that the extreme penalty of the law would be enforced. The community generally will share the emotion of the judge, and, like him, be disposed to unite mercy with justice.—The contest in Berkshire was disgraced by a riot at Maidenhead. The mob, incited, as it is said, by a squabble which took place between a farmer and some of their number, endeavoured to storm the hotel which formed the local head-quarters of the Tory party. For hours a small band of policemen kept the mob at bay. The Mayor read the Riot Act, and sent for a detachment of soldiers, but before they arrived comparative order had been restored, and the civil authorities felt themselves able to maintain the public peace without military aid.—Miss Mary Ann Hayter was one of those phenomenal beings who are a puzzle to their fellow-creatures. As we gather from the inquest which has been held on her body, she literally starved herself to death. Although she had £300 in a bank, and £20 in the house at the time of her death, she said that she could not afford such things as meat and beer, and consequently bread and tea constituted her sole diet. The medical man who attended upon her reported that she died from syncope or exhaustion; and the jury returned a verdict to that effect, adding thereto that death was accelerated by her denying herself the necessaries of life. The Privy Council has issued a circular to the local authorities of the outports of the United Kingdom, suggesting the adoption of precautionary measures against the spread of cholera or other epidemic disease.—The annual rifle competition at Wimbledon was brought to a close on Saturday last by the distribution of the prizes, and a grand field day of the Volunteers. The general prizes were distributed by Lady Spencer; several of the special prizes were given away by the donors; and addresses were made by Lord Elcho and others. The review took place in the evening. About 12,000 men were on the ground, divided into two bodies; the whole under the eye of his Royal Highness the Duke of Cambridge. There was an immense number of people on the ground, and great interest was taken in the proceedings.—A shocking death occurred through crinoline a few days ago. From the evidence given at the inquest, it appeared that a married woman, named

Pigott, was sitting with her infant in her lap at her own fireside, when her light muslin dress, which was widely distended with crinoline, was wafted towards the fire, and in an instant she was in a blaze. Her screams and those of her children who were in the house with her, attracted the attention of an inspector of police on the Great Northern Railway, who lived near, and who was himself severely burned in the vain attempt to save Mrs. Pigott's life. The jury returned a verdict of accidental death.—A murder was committed at Devonport on Saturday last, under remarkable circumstances. One of the detective officers there came upon a quantity of copper ore with the Government mark upon it on the premises of a marine store dealer named Bunker. Bunker, it would appear, became very violent on the discovery being made, and in the quarrel that ensued the officer was stabbed. The wound proved mortal.—It is reported that, in consequence of the receipt of important despatches from England, Lord Monck is about to convene a session of the Canadian Parliament.—A defect in the insulation of the Atlantic cable was discovered on board of the *Great Eastern* on Monday, the impression being that the fault lay in the splice. We are glad to be able to remove the alarm which such an announcement was calculated to produce. An official telegram, received from Valentia pronounces the cable to be "all right." There was a hitch, but it has been rectified. A later telegram from the *Great Eastern* in lat. 52, long. 12, states that a small fault had been discovered in the cable and cut out. She began paying out again, and the signalling was perfect.—In charging the grand jury at Maidstone Baron Piggott made special allusion to the Staplehurst tragedy. Later in the day a true bill was returned against Benge and Gallimore, the two men who are charged with manslaughter in connection with the accident.—Scarcely has the Wimbledon rifle competition closed when another on a smaller scale, but of great interest, has commenced in Windsor Park. The different companies of the Berks Administrative Battalion took up their quarters in a camp pitched for them, by Her Majesty's permission, in Windsor Great Park, and the competition is likely to last for a few days. The prizes are considerable both in number and value.—An Order in Council has been issued in consequence of an infectious disorder having broken out among the cattle in and around the metropolis. The order, after reciting the Act of Parliament under which it is issued, directs that all persons who keep cattle and who find that any of their stock is affected with this disease, shall immediately give notice of the same to the clerk of the Privy Council at Whitehall, when an inspector will be sent to report upon the case and the circumstances attending the disease. Neglect to comply with this regulation will subject to a penalty.—A principle of some importance was laid down by Sir James Wilde in the Divorce Court on Tuesday. A divorcee had been granted to a wife on the ground of her husband's adultery and cruelty, and she then applied for alimony. The husband resisted, on the ground that she had an income of her own. But the judge decided that the husband ought not to be allowed to free himself from all his responsibilities by means of his own profligacy, and he therefore ordered him to allow his late wife an income proportioned to his means.—There will be but one feeling—that of gratification—at the announcement which we make in respect to Constance Kent. Sir George Grey, after carefully considering all the circumstances of the case, has remitted the capital sentence, and the unhappy girl will spend the rest of her life in penal servitude. No greater or more appropriate punishment could have been inflicted upon her.—Mr. Stapleton, a surgeon at Trowbridge, makes an appeal on behalf of Elizabeth Gough,

the nurse at Road House, who was the object of such unfounded suspicion for a period of five years. He proposes that a small annuity, to be raised by a guinea subscription, should be purchased for her. She is certainly deserving of great sympathy, and we do not doubt that the public will be disposed to respond to Mr. Stapleton's appeal.—An important case was argued before Vice-Chancellor Wood. Application was made on behalf of the United States Government for an injunction to restrain Messrs. Fraser, Trenholm, and Co. from delivering to any one save the agents of the plaintiffs 1,228 bales of cotton which had been consigned to the defendants by an agent of the so-called Confederate Government. It was argued that the Confederate Government never having been recognised here, no act of theirs could give the defendants a right of property in cotton which belonged to the plaintiffs as the rightful governors of the country. After hearing the arguments the Vice-Chancellor decided that, as the value of cotton was £40,000, half of that sum should be paid into court before Michaelmas Term, to be held pending the decision of the cause.—At the Maidstone assizes Henry Bengé and Joseph Gallimore were put for their trial for manslaughter, in respect of the railway accident at Staplehurst. After a long and long hearing, the jury found Bengé guilty and acquitted Gallimore. They added to their verdict an expression of opinion that a man of more intelligence than Bengé ought to have been employed upon the work in which he was engaged when the accident happened. Sentence on Bengé was deferred.—The inquest on the body of Marie Bulloet, the young French lady, who died under suspicious circumstances at Portland-terrace, St. John's Wood, was resumed on Wednesday. Hitherto there had been no evidence tending to show who the gentleman was who had engaged the lodgings for the young lady, and who visited her during her illness. He attended to be examined of a witness. He proved to be Mr. Francis Mowatt, formerly a member of Parliament. He described his relations with the girl as simply those of friendship, and described how on various occasions he had assisted her when she was in distress. In 1863 he and her friend had paid for her passage to Brazil, and after her return she told him, according to his statement, that she had lived with a French official at Rio, and had subsequently visited the place in the south of France where he now resided. Mr. Mowatt visited her occasionally during her illness, and was of opinion that her miscarriage was occasioned by a fall she had met with on the deck of a vessel. The jury returned a verdict of "Death from abortion, but how produced there was no evidence to show."

FOREIGN INTELLIGENCE.—The Empress and the Prince Imperial left Paris on Thursday, for Fontainebleau. The Prince is now perfectly recovered.—The railway accident in Prussia, although bad, is not quite so bad as was originally announced. Reliable information states that five persons were killed and twelve were seriously wounded. The engineer and the assistant-engineer were both killed on the spot. The accident is supposed to have arisen from one of the pointsmen, who have been arrested in consequence.—The King of Prussia, who is journeying through part of his dominions reached Ratisbon on the 20th inst., and on the following day he presided at a Council of Ministers, to which all the ministers, and also the Prussian ambassador at Paris, had been summoned. The objection of the police authorities to the banquet of the Liberal deputies being overruled by the Cologne Provincial Court of Justice, the banquet was held on Saturday in the Zoological Gardens at Cologne. The proceedings were, however, interrupted by the authorities, and the company dispersed by the military, on account of the nature of the speeches and

toasts. Arrangements have been made for a similar banquet at Bremen.—The Prussian authorities seem to have put Cologne into something like a state of siege in order to prevent the Liberal banquet from taking place. The bridges across the Rhine (one a railway bridge, the other a bridge of boats) were occupied by the military, and all intercourse between Cologne and Deutz was thus cut off. The steamers engaged to convey the guests were occupied by pioneers, who were ordered to prevent their departure. The greater number of guests therefore took the Rhenish Railway to Oberlahnstein, in the Duchy of Nassau, hoping to hold their banquet there. They were cheered at all the stations as they passed along, especially at Bonn and at Rolandseck, just opposite Byron's Drachenfels. But when they got to the hotel in Oberlahnstein they found that the authorities of Nassau were in league with those of Prussia. The hotel was occupied by soldiers, and the visitors were compelled to leave the place.—The Florence papers give an account of a shocking act of treachery performed by a band of brigands, who, on pretence of surrendering themselves, enticed some Italian military and civil officers near the Roman frontier into the Pontifical dominions and there murdered them. The papers which publish this statement justly demand whether the flag of France will lend its authority to screen such outrages.—The bishops and clergy of Spain are furious against the Government for proposing to recognise the Kingdom of Italy. Episcopal protest after protest pours in; and there is even some wild talk of a reactionary movement in arms to compel the Queen to retrace her steps.—Saxony and Bavaria, which have long been impatient about the progress of the Schleswig-Holstein question, have conjointly given notice of a motion on the subject in the Federal Diet. They propose to demand from Austria and Prussia some explicit information relative to the steps taken since April last to settle the question, and also to obtain from the Diet a declaration in favour of the prompt incorporation of Schleswig with the German Confederacy. Meanwhile Austria and Prussia, as we know, have really no answer to give. They have taken no steps, and they have not yet agreed what steps ought to be taken. The King of Prussia has only just been holding a council of his Ministers to determine on some definitive proposals to be made to the Austrian Government on the subject.

AMERICA.—The *Cuba* has arrived at Queenstown, bringing news from New York to the morning of the 12th July. President Johnson had declined to strike out the 20,000 dollar clause from the amnesty proclamation. Several of the leading abolitionists of Massachusetts have declared that, in their opinion, the continued military occupation of the South is necessary for the extinction of slavery and the complete restoration of the union. It is said that Jefferson Davis will be tried by a military commission, for that additional evidence of his complicity in the assassination plot has been obtained. The whole of the army of the Potomac has been ordered to be mustered out. Gold on the 12th was quoted 139½. By the arrival of the *Moravian*, we have intelligence from New York to the 14th inst. The work of reorganising the Southern States continues.

TO CORRESPONDENTS.

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

N. W. H.—We are obliged by your courtesy, on this and former occasions. We shall be pleased at all times to receive similar particulars to those you have forwarded, and which you will find are inserted in this number of the MAGAZINE.

JULIAN.—Yes! the brother would be competent under the circumstances to officiate as J.W. It would be in accordance with the "Book of Constitutions." We know of several precedents.