

LONDON, SATURDAY, JUNE 23, 1866.

THE GIPSIES.

"The most appropriate word to apply to modern Gipsyism, and especially British Gipsyism, is to call it a caste, and a kind of Masonic society, rather than any particular mode of life." This passage occurs in a work* lately published, and from which we shall occasionally quote in illustration of the remarks which we venture to make on this extraordinary people.

That an article on Gipsyism is not out of place in this MAGAZINE will be admitted by every one who knows anything of the history, manners, and customs of those strange wanderers among the nations of the earth. The Freemasons have a language, words, and signs peculiar to themselves; so have the Gipsies. A Freemason has in every country a friend, and in every climate a home, secured to him by the mystic influence of that world-wide association to which he belongs; similar are the privileges of the Gipsy. But here, of course, the analogy ceases. Freemasonry is an Order banded together for purposes of the highest benevolence. Gipsyism, we fear, has been a source of constant trouble and inconvenience to European nations.

The interest, therefore, which as Masons we may evince in the Gipsies arises principally, we may say wholly, from the fact of their being a secret society, and also from the fact that many of them are enrolled in our lodges; "indeed they are the very people to push their way into a Masonic lodge; for they have secrets of their own, and are naturally anxious to pry into those of others, by which they may be benefited. I was told of a Gipsy who died lately, the Master of a Masons' lodge. A friend, a Mason, told me the other day, of his having entered a house in Yetholm,† where were five Gipsies, all of whom responded to his Masonic signs. Masons should therefore interest themselves in and befriend the Gipsies."—(*Simson's History*.)

The origin of the Gipsies is involved in much obscurity. In every part of Europe they have been styled Egyptians. They are, however, now

believed by those who have made researches into their history, to have issued from Hindostan; and this theory seems to be borne out by the fact that their language bears considerable affinity to Hindostanee. This peculiar language they guard with the most jealous care; and notwithstanding the most assiduous efforts of those who have devoted themselves to their acquisition, the vocabularies that have been gleaned amongst the Gipsies of Spain, Hungary, Germany, &c., by Borrow, Bright, Kogalnitchan, Pott, and Bischoff, are very scanty indeed. Mr. Simson, to whose work allusion has already been made, succeeded in obtaining from the Gipsies themselves only about a hundred words, after most patient and ingenious efforts. Of this strange tongue, Mr. Borrow remarks:—"Is it not surprising that the language of *Petulengro* (an English Gipsy) is continually coming to my assistance whenever I appear to be at a loss with respect to the derivation of crabbed words? I have made out crabbed words in *Æschylus* by means of his speech; and even in my biblical researches I have derived no slight assistance from it." "Broken, corrupted, and half in ruins as it is, it was not long before I found that it was an original speech, far more so, indeed, than one or two others of high name and celebrity, which, up to that time, I had been in the habit of regarding with respect and veneration. Indeed many obscure points connected with the vocabulary of these languages, and to which neither classic nor modern lore afforded any clue, I thought I could now clear up by means of this strange, broken tongue, spoken by people who dwell among thickets and furze bushes, in tents as tawny as their faces, and whom the generality of mankind designate, and with much semblance of justice, as thieves and vagabonds."

As regards the number of the British Gipsies, authorities are very much divided; some, as Hoyland in his "Historical Survey," computing them at 18,000; others at double that number; whilst the editor of "A History of the Gipsies" estimates them at a still higher number. Throughout the world this strange race may be reckoned by millions.

There are, moreover, in the United Kingdom, a vast multitude of mixed Gipsies, differing very little in outward appearance, manners, and customs from ordinary Britons; but in heart, thorough Gipsies, as carefully and jealously guarding their language and secrets, as we do, the secrets of the

* The metropolis of the Scottish Gipsies. It lies in a valley upon the confines of a wild, pastoral tract, among the Cheviot hills.

† *A History of the Gipsies with Specimens of the Gipsy Language*. By WALTER SIMSON. London: Sampson, Low, Son, and Marston.

Masonic Order. "A Gipsy," says Mr. Simson, "is, in his way, a Mason born, and, from his infancy, is taught to hide everything connected with his race from those around him. He is his own *tyler*, and *tyles* his lips continually. Imagine, then, a person taught, from his infancy, to understand that he is a Gipsy; that his blood (at least part of it) is Gipsy; that he has been instructed in the language, and initiated in all the mysteries of the Gipsies; that his relations and acquaintances in the tribe have undergone the same experience; that the utmost reserve towards those who are not Gipsies has been continually inculcated upon him, and as often practised before his eyes; and what must be the leading idea in that person's mind, but that he is a Gipsy."

Several of these mixed Gipsies occupy highly respectable positions in society. They are to be found amongst the clergy, in the medical and legal professions, and amongst the leading merchants. An eminent clergyman of the Church of Scotland stated at a meeting of a society which was inaugurated for the amelioration of the Gipsies, that he himself was sprung from the tribe.

And here we are reminded to offer a few remarks on religion among the Gipsies. Nothing can be lower than the religious condition of this people. They seem to be utterly destitute of religion. They have brought none with them from the country whence they came, and they have not adopted any during their sojourn in Europe. They are quite indifferent on the subject. It is true that they outwardly conform to the religion of the country through which they may happen to be passing. They suffer themselves to be baptized among Christians, and circumcised among Mohammedans. With Greeks they are Greeks, with Romanists they are Romanists, with Churchmen they are Churchmen, with Presbyterians they are Presbyterians. They have been known to have their children baptised over and over again in different parishes, in order to get into the good graces of the clergyman. The writer of this article was frequently thrown amongst them in the West of England, and was constantly solicited by them for tracts and religious publications, which, he doubts not, were either immediately sold, or devoted not to perusal, but to lighting their pipes. In short, the Gipsy's total indifference to religion has given rise to the adage, "The Gipsy's church was built of bacon, and the dogs ate it."

The Gipsies marry very early, almost invariably

before attaining twenty years of years. The nuptial ceremonies, although undoubtedly of the highest antiquity, are so very peculiar as to render it almost impossible to describe them in language which would be considered delicate. Those who are anxious for further information on this point, must be referred to Mr. Simson's history.

The Gipsies are said to be very licentious. Facts, however, seem to disprove this notion, as the slightest infidelity on the part of their wives is punished with the utmost severity. In the "Edinburgh Encyclopædia," Vol. X., we read that in India the Gipsy men "are extremely jealous of their wives, who are kept in strict subservance, and are in danger of corporeal punishment, or absolute dismissal, if they happen to displease them." Mr. Borrow also bears positive testimony to the *personal* virtue of Gipsy females; and these statements are fully corroborated by Mr. Simson.

But, as in the best society, woman will prove frail, it is not to be expected that the Gipsies should be exempt from the common lot of humanity. The separation of husband and wife then takes place, accompanied with very melancholy ceremonies, and frequently it is attended with bloodshed and violence.

The following account of the curious rites performed on the occasion of a divorce, is furnished by an eye-witness to the occurrence, and it is of so novel a character that we give it *in extenso* :—

"When the parties can no longer live together as husband and wife, and a separation for ever is finally determined on, a horse without blemish, and in no manner of way lame, is led forth to the spot for performing the ceremony of divorce. The hour at which the rites must be performed is, if possible, twelve o'clock at noon, 'when the sun is at his height.' The Gipsies present cast lots for the individual who is to sacrifice the animal, and whom they call the priest, for the time. The priest, with a long pole or staff in his hand, walks round and round the animal several times, repeating the names of all the persons in whose possession it has been, and extolling and expatiating on the rare qualities of so useful an animal. It is now let loose, and driven from their presence, to do whatever it pleases. The horse, perfect and free, is put in the room of the woman who is to be divorced; and by its different movements is the degree of her guilt ascertained. Some of the Gipsies now set off in pursuit of it, and endeavour to catch it. If it is wild and intractable, kicks,

leaps dykes and ditches, scampers about, and will not allow itself to be easily taken hold of, the crimes and guilt of the woman are looked upon as numerous and heinous. If the horse is tame and docile when it is pursued, and suffers itself to be taken without much trouble, and without exhibiting many capers, the guilt of the woman is not considered so deep and aggravated; and it is then sacrificed in her stead. But if it is extremely wild and vicious, and cannot be taken without infinite trouble, her crimes are considered exceedingly wicked and atrocious; and instances occurred in which both horse and woman were sacrificed at the same time; the death of the horse, alone, being then considered insufficient to atone for her excessive guilt. The individuals who catch the horse bring it before the priest. They repeat to him all the faults and tricks it had committed, laying the whole of the crimes of which the woman is supposed to be guilty to its charge, and upbraiding and scolding the dumb creature in an angry manner for its conduct. They bring, as it were, an accusation against it, and plead for its condemnation. When this part of the trial is finished, the priest takes a large knife and thrusts it into the heart of the horse, and its blood is allowed to flow on the ground till life is extinct. The dead animal is now stretched out upon the ground. The husband then takes his stand upon one side of it, and the wife on the other, and holding each other by the hand, repeat certain appropriate sentences in the Gipsy language. They then quit hold of each other, and walk three times round the body of the horse, contrariwise, passing and crossing each other, at certain points, as they proceed in opposite directions. At certain parts of the animal (the corners of the horse was the Gipsy's expression) such as the hind and fore feet, the shoulders and haunches, the head and tail, the parties halt, and face each other; and again repeat sentences, in their own speech, at each time they halt. The two last stops they make in their circuit round the sacrifice are at the head and tail. At the head they again face each other, and speak; and, lastly, at the tail, they again confront each other, utter some more Gipsy expressions, shake hands, and finally part, the one going north, the other south, never again to be united in this life. Immediately after the separation takes place, the woman receives a token, which is made of cast-iron, about an inch and a half square, with a mark upon it resembling the

Roman character T. After the marriage has been dissolved, and the woman dismissed from the sacrifice, the heart of the horse is taken out and roasted with fire, then sprinkled with vinegar, or brandy, and eaten by the husband and his friends then present, the female not being allowed to join in this part of the ceremony. The body of the horse, skin and everything about it, except the heart, is buried on the spot; and years after the ceremony has taken place, the husband and his friends visit the grave of the animal to see whether it has been disturbed. At these visits, they walk round about the grave, with much grief and mourning." K.

To be Continued.

LADY MASONRY, OR MASONRY OF ADOPTION.*

M. Cesar Moreau, a very distinguished French Freemason, has written at great length on this subject, and we have much pleasure in laying before the Fraternity and our numerous lady readers some particulars of "this dependence on Freemasonry."

It may be asked, what is this Masonry of adoption or Lady Masonry? Some authors carry its origin as far back as the times of the rites of Ceres, Cybele, or the Vestals; according to others, to the institution of the Gaulish Druidess; others, again, to the religious female congregations of various countries from the fall of the Roman Emperors to the times of Francis I.

In the "Mystic Temple," published by Negre and Piot, it is said that in the temples of Minerva and Ceres in Greece females officiated, and that a Grand Priestess interpreted the oracles of Apollo. We see in the Bible that Miriam, the sister of Moses, told the Hebrew people that she was in communication with God. We also know that Levite women participated in the duties of the Temple. Deborah, the Israelitish prophetess, is a proof of this; and Maachah, the grandmother and instructress of King Asa governed the kingdom of Judah, and the people were happy. Thus there was no objection that females should participate, to a certain degree, in the Masonic mysteries,

* Translated from "Précis sur la Franc-Maçonnerie, son Origine, son Histoire, ses Doctrines, et Opinions diverses sur cette ancienne et célèbre Institution: par Le Chevalier Cesar Moreau, de Marseilles (33ème. Grand Inspecteur-Général). Ledoyen, Libraire-Editeur, au Palais Royal, Paris.

as also in the works of philanthropy which so eminently characterise our Order: these are the motives that have served as bases for the foundation of lodges of adoption.

The Worshipful Master of the Lodge La Jérusalem des Vallées Égyptiennes, M. J. S. Boubee, and who may be called the father of French Masonry, places the origin of Masonry of adoption in the seventeenth century, and names as its author the widow of Charles I. of England, daughter of Henry IV., and sister of Louis XIII. of France. This princess returned to France after the tragical death of her husband; and one of her greatest pleasures was to recount to the King of France the heroic efforts made in England by the "children of the widow" (Freemasons) to re-establish her son upon the throne. The Queen made known to the ladies of the court the words and signs which formed their bond of union, and thus she instructed them in some of the mysteries of the Institution, of which she had been proclaimed the protectress after the death of Charles I.

It has been said that Russia was the cradle of Masonry of adoption, and that it originated with Catherine; for we observe in 1712 the Czarina, after having saved, almost miraculously, Peter the Great, who was surrounded by the Turkish army in the Pruth, and when his defeat seemed inevitable, obtained from Peter, in commemoration of her devotion, ability, and valor, the permission to found the Order of St. Catherine, an Order of knighthood instituted for females only, of which she was proclaimed Grand Mistress.

Some time afterwards, and in the eighteenth century, we again see four Grand Mistresses belonging to the Order of St. John of Jerusalem, which Order, as is well known, was an emanation of primitive Masonry. In Italy it was the Princess of Rochelle; in France the Countess of Mailé and the Princess of Latour; in Germany the Duchess of Wissembourg.

In the "Univers Maçonnique" of Moreau, he assures us that Masonry of adoption is of French origin. "What other people," he observes, with rather more gallantry than truth, "could have raised this beautiful monument of national gallantry to a sex who in the east are subjected to the most humiliating dependence; who in Spain are guarded in living sepulchres, namely, the convents; while in Italy this admirable half of humanity is in the same position, and in Russia the husband receives from the father-in-law, with

his wife, the right of flogging her at his pleasure? The French, adds Moreau, know too well how to appreciate the numberless merits of this charming sex to allow themselves to be influenced by any other nation in the happiness of proving to women that they are at all times their idols, from youth to age."

We will, however, retrace the history of Masonry of adoption from 1775, which appears to be the real epoch of its establishment in France.

"Then," says Boubee, in his "Études Maçonniques," the French ladies, not wishing to remain indifferent to the good done by Freemasons, wished to form lodges of adoption, so as more efficaciously to exercise charity and goodness."

The Grand Orient of France, it appears, did not sympathise at first in the formation of lodges of adoption. It resisted for a long time giving its sanction, but at last consented to take under its care this important institution, on the express condition that these assemblies should be presided over by a Worshipful Master of a regular Masonic lodge. Permission having thus been obtained, several ladies of distinction strove, by an active and efficient concurrence, to give to this new institution a happy and powerful commencement. Amongst them were the Duchesses of Chartres and Bourbon, the Princess of Lamballe, the Countesses of Polignac and Choiseul-Gouffier, the Marchioness of Courtebonne, and others.

Ladies' Masonry is composed of five degrees; the doctrine for the first degree regards the creation of man and the temptation of Eve; and for the four other degrees the book of Genesis and the Bible. These assemblies were not exactly secret; but they had little in common with Freemasonry, excepting being held in a regular lodge, and by the performance of acts of charity, esteem, and affection. A lodge of adoption was composed of a Grand Mistress, a Sister Inspectress, a Sister Depositress, a Sister Oratress, a Sister Secretary, a Sister Introductress, and a Sister Mistress of Ceremonies. They all wore a blue watered ribbon over the shoulder, with a golden trowel as a jewel. The three first had their mallets. All the sisters and brothers who composed the lodge wore white aprons and white gloves.

The Duchess of Bourbon was the first to receive the title of Grand Mistress: her installation took place in May, 1775, with great pomp, in the Lodge of Saint Antoine, in Paris. The Duke of

Chartres presided in his quality of Grand Master.

Nearly a thousand persons, the *élite* of society, assisted at this meeting. This first assembly was followed by others no less brilliant, and during several years, says Boubee, there was united under the sacred banners of charity and the graces all that the court and the city contained of the most illustrious and distinguished, to the great joy and happiness of the poor in the capital.

In 1777 her highness, the Grand Mistress, the Duchess of Bourbon, presided over the Lodge of Candour, and at one of the meetings there was a voluntary subscription to recompense an act of civic courage in the persons of a brave soldier of the Anjou regiment, who had thrown himself into the frozen Rhone to save two drowning children.

The 12th of March, 1779, a letter was directed to the Duchess of Bourbon, in her quality of Grand Mistress. It was sent by a poor family from the country. A meeting was held, presided over by the Duchess; funds were subscribed for the poor family, who had thus solicited alms.

In 1779 the Lodge of Candour offered a prize for the best essay on the following subject: "Which is the most economical way, the most healthy, and the most useful to society, to bring up foundlings, from the period of their birth to the age of seven years?"

A titled Mason, but a victim to family hatred, without a profession or resources, thanks to the noble sisters composing the Lodge of Candour, obtained, in 1779, from the king a pension and a lieutenancy.

The court movements, we read in the "Univers Maconique" of Cesar Moreau, caused the Lodge of Candour to be broken up in 1780.

The Quadruple Lodge of adoption of the Nine Sisters, so called after the regular lodge of the same name, in 1776 and in 1777, of Antenil, was held at Madame Helvetius'; in 1778 at the same sister's, in honour of Bro. Benjamin Franklin; and in 1779, at Vaux-hall, philanthropic fêtes were held. In 1780, to celebrate the convalescence of the Grand Master, the Duke of Chartres, the Lodge Social Contract formed a lodge of adoption at Vaux-hall, presided over by the Abbé Bertolio, assisted by the Princess of Lamballe. Three ladies received the Masonic light, viz: the Viscountess of Afrey and Narbonne, and the Countess Maille. The approaching revolution prevented

the continuance of these most agreeable and charitable meetings; even Freemasonry itself was scarcely able to resist this most violent and sanguinary of political disturbances.

During the revolutionary period Masonry of adoption almost disappeared; and it was only at the commencement of the Empire that we see it rise again. In 1805 the Empress Josephine, who had been previously received in Paris, being at Strasbourg, presided over the Imperial Lodge of Adoption in that city—the Francs-Chevaliers—assisted by Madame Detrich, wife of the Mayor, and Grand Mistress. The Empress at this meeting admitted one of her ladies of honour, Madame F. de Canisy, into the mysteries of the Order. At no period, says M. Boubee, had there been so brilliant a lodge; the city itself took part in the solemnity, excepting the more secret portion.

In 1807 the Lodge of St. Caroline, at Paris, held a meeting of adoption, presided over by Madame de Vaudemont. Among the persons present were the Prince de Cambaceres, the then Grand Master, and other high dignitaries of the Grand Orient of France.

The Lodge of the Chevaliers de la Croix, writes Moreau, formed many lodges of adoption. "In 1811 and 1812, through the Lodge des Militaires Reunis of Versailles, many lodges of adoption were formed. There appeared successively in this struggle of honour and usefulness the lodges of Themis, the Golden Age, Anacreon, Perfect Union, St. Joseph, &c.; and, in imitation of the Lodge of the Chevaliers de la Croix, the Lodge of the Commanders of Mount Thabor, created a charitable association under the name of the Lady Hospitaliers of Mount Thabor."

Under the restoration, and subsequently, Masonry of adoption was but little in vogue; there was a meeting, however, on the 19th of February, 1819, at which there assisted the Prince Royal of Wurtemberg, the meeting being presided over by Madame de Vilette, the devoted friend of Voltaire. There was also another on the 17th, same month, presided over by Madame de la Rochefoucauld, assisted by those celebrated artists Talma and Madame Duchenois.

All these lodges of adoption, according to Boubee, were distinguished by the regularity of their work, by the large amounts given to the unfortunate and to the poor, but more particularly by those liens of friendship which are so expressive, where the etiquette of rank was not observed.

Such is, in short, the history of Masonry of adoption; and to complete our observations on this interesting subject we will give some idea of the meeting of adoption held 8th of July, 1854, for the installation of Madame Cesar Moreau, as Grand Mistress of Masonry of adoption, under the regular Lodge of La Jerusalem des Vallées Egyptiennes, which we extract from the journal *Franc-Maçon*, edited by F. Dumesnil.

The fête was admirably arranged, and was most interesting. . . . It had been delayed several times in consequence of the illness of the Grand Mistress, Madame Moreau, an English lady, the wife of Bro. Cesar Moreau, long time French Consul in London, and distinguished amongst other acquirements by that of being one of the principal Masonic historians. After the introduction (according to the rites and customs of the lodge) of a large number of sisters and brothers, the Grand Mistress was announced, preceded by the five principal lights of the lodge. Madame Moreau made her entry into the lodge, due honour being rendered, escorted by the Sisters Inspectress, Depositress, of Eloquence, and of Ceremonies.

The Worshipful Master, M. J. S. Boubee, of the Lodge La Jérusalem des Vallées Egyptiennes, one of the Grand Officers of the Grand Orient of France, and its Archivist, conducted her to the altar, where she was duly installed.

Then, handing her the mallet, the symbol of power, the Nestor of French Masonry (M. Boubee is nearly a centenarian) addressed her touching the responsible duties committed to her charge.

The Most Illustrious Grand Mistress, after having thanked M. Boubee, assured the members of the lodge of her eternal friendship, and, taking the mallet in her hand, thus addressed M. Boubee: "And you, Most Illustrious Worshipful Master, when you gave me this mallet, conferred upon me the mark and symbol of the authority which you hold. Be assured, Worshipful Sir and Brother, that by doing so you have doubled your own power to do what is noble and charitable in confiding to us its exercise." . . .

The lodge being in working order, the reception of the beautiful and graceful Mademoiselle Anais G— commenced; and, having gone through the initiation, she replied to the various preliminary questions with much tact and intelligence.

Of the various trials there was one which made

a deep impression upon the fair recipient, as well as upon the assembly. There were four boxes, one before each of the officers (brothers); she was told to open them, and out of the two first she drew faded flowers, soiled ribbon and laces, which, being put in an open vessel, were instantly consumed by fire, as a proof of the brief duration of such objects.

Conducted before the Brother Secretary, she withdrew from a box an apron, a blue silk scarf, and a pair of gloves.

From that before the Brother Orator, a basket, containing the working tools in silver gilt.

Then, brought before the altar, and on opening the box placed there, several birds escaped, so as to justify the words of the Worshipful Master, viz.: "Liberty is a common good to all the world; no one can be deprived of it without injustice."

After having taken the obligation, the recipient was conducted to the Grand Mistress, who gave her the words, signs, and touches, and having clothed her with the silk scarf, and handing the gloves and basket, explained to her the meaning of these emblems. . . .

The Brother Orator and the Sister of Eloquence pronounced discourses; the first upon the advantages of such charitable associations, directed by the sisters themselves; and the second upon the rights and duties of a sister Mason. . . .

Then a voice, sweet and plaintive, reciting, as if coming from Europe (for the lodge represented the four parts of the globe), was heard; it was that of the Grand Mistress of Ceremonies, ending with this couplet:—

"Soulagez-vous sur cette terre,
Dieu dans le ciel vous le rendra."

To this appeal for charity, the first of Masonic virtues, the Grand Mistress commanded that the poor-box should be handed round. The Brother Hospitaller conducted the recipient, who presented the box to each brother and sister, while the Sister of Eloquence repeated the hymn in favour of the poor and unfortunate, pressed upon the assembly the pleasures of administering to the wants of others, and concluded in touching and beautiful language. . . .

Madame Moreau died January 11th, 1855, of consumption, and at an early age.

If Masonry of adoption has found, even among some portion of the Craft, a little opposition, it must be confessed that the great majority are in

its favour. Very many are the discourses written on this matter by Bro. Cesar Moreau, and he has allotted a large space in his "Univers Maconni-que" to this subject.—*Masonic Eclectic*.

MASONIC NOTES AND QUERIES.

VIRGIL, HORACE, AND THE ELEUSINIA.

The question of the connection of the ancient mysteries with those of the Craft, broached by me in the FREEMASONS' MAGAZINE of May 5th, in reply to a question by "ENQUIRER," has been successively treated by "PALÆOPHILOS" and "HIRAM," in the numbers of May 12th and 19th. The first-named expostulates with me for having denied that Virgil was initiated in the mysteries of Eleusis. I maintain my assertion on chronological grounds; Virgil never went to Greece till the last year of his life, and returned in the same year to Italy, where he expired a few weeks after his landing. [See Carol. Ruæus' Life of Virgil, in the Valpy edition, Vol. I., p. 29.

A. U. C. 735. Augusti 45. Virgilii 52.

Virgilius, Aeneide confectâ, proficiscitur in Græciam, ut divinum opus per otium expoliret.

We have no contemporaneous proof of his initiation while in Attica, and had he really been initiated there, the character of his epic song could hardly have been affected by this, considering the very short lapse of time between his return and his death. In this respect I beg to correct a mis-statement I inadvertently made in my first communication. In the chronological data which I had then before me, the year 725, after the foundation of Rome, was given as the epoch of Virgil's return to Italy; this is a mistake; as I have shewn here, his departure, return, and death took place in 735, and from this is to be inferred that the sixth book of the *Æneid* as well as the remainder of the poem, must have been written, if not completed, previous to his departure.

The passages quoted by "Palæophilos" from the *Georgics* prove nothing. The "mystic van of God" which he underlines in the translation, does not appear in the original at all. The *Georgics* are a didactical poem on agriculture, and if my contradictor can find in them no better specimens of the "purest Masonic spirit of antiquity" than those quoted, he had better look somewhere else. Indeed, I do not believe that the mysteries ever occupied in Italy a position similar to that which they enjoyed in Attica. There are two passages in Horace frequently quoted as proofs of the existence of those mysteries; first, *Odes* iii. 2, 25:—

Vetabo qui cereris sacra
Vulgarit arcana, sub isdem
Sit trabibus, fragilemque mecum
Solvat phaselum.*

* Translated thus by Dr. Francis:—

"To silence due reward we give,
And they, who mysteries reveal,
Beneath my roof shall never live,
Shall never hoist with me the doubtful sail."

And by Dean Swift:—

"Next, faithful silence hath a sure reward;
Within our breast be every secret barred!
He who betrays his friend, shall never be
Under one roof, or in one ship with me."

The Rev. John Maclean, in his comment on this passage, remarks:—

"The precise character of the worship of Ceres at Rome is not easily made out. There were no mysteries among the Romans corresponding to the Eleusinian or any other Greek *μυστήρια*. But Cicero, anathemising Verres at the close of his last oration, speaks of the rites of Ceres and Libera (whom the Romans joined together, though the latter was a Latin and the former a Greek divinity), as those which 'sicut opiniones hominum ac religiones ferunt longe maximis atque occultissimis caeremoniis continentur;' and, though introduced from abroad, he says these rites were observed by the Romans in public and private with such exactness that they might appear to have been not imported into Rome from other countries, but exported to them from Rome. He does not seem to have known much about the matter."

The other passage is still more salient on account of the terms used, but more liable to disappoint the seeker after mysteries; it is the well-known stanza:—

Odi profanum vulgus et arceo;
Favete linguis; carmina non prius
Audita, Musarum sacerdos
Virginibus puerisque canto.*

similar to the exorcism of the spirits of hell in Virgil's "*Æneid*" vi. 258:—

Procul o, procul este, profani,
and to that used by the Hellenic priests:—
ἐκὰς, Βέβηλοι! ἐκὰς, ἐκὰς, ὅστις ἀλιτρός.

But in Horace's ode the sequel does not come up to the expectations awakened by the initiatory invocation, for it contains nothing hidden or occult, but merely an exhortation to do good and eschew evil, to "rest and be thankful," &c.; all things which could certainly not form the pith of the ancient mysteries.

"Hiram" concurs in Bishop Warburton's view of the character of the sixth book of the *Æneid*, and thinks that even Gibbon coincided with the latter in substance. But this is by no means the case. The Bishop of Gloucester endeavours to make the most of a few passages of that book, and to magnify the importance of the mysteries; he commences his commentary with these words:—

"The purpose of this discourse is to show that Aeneas's adventure to the infernal shades, is no other than a figurative description of his initiation into the mysteries; and particularly a very exact one of the spectacles of the Eleusinian."

The great historian, on the contrary, rejects altogether the mystic meaning attributed to the book in question, and refutes the prelate's arguments with his wonted sagacity and clear-sightedness: he even reduces the Eleusinia to their very simplest expression; his sketch of the latter is very lucid, but had he quoted his authorities, his description of the mysteries would not be open to the objection of resting on no authority but his own. He says:—

"For my own part, I am very apt to consider the mysteries in the same light as the oracles. An intimate connection subsisted between them; both were preceded and accompanied with fasts, sacrifices, and lustrations; with mystic sights and preternatural sounds; but the most essential preparation for the aspirant

* An ancient translation, or rather periphrase, of this passage, "done" by Abraham Cowley, in 1856, runs thus:—

"Hence, ye profane! I hate you all;
Both the great, vulgar, and the small.
To virgin minds, which yet their native whiteness hold
Nor yet discoloured with the love of gold—
That jaundice of the soul
(Which makes it look so gilded and so foul),
To you, ye very few, these truths I tell;
The muse inspires my song; hark, and observe it well."

was a general confession of his past life, which was exacted of him by the priest. In return for this implicit confidence, the hierophant conferred upon the initiated a sacred character, and promised them a peculiar place of happiness in the Elysian fields, whilst the souls of the profane (however virtuous they had been) were wallowing in the mire. Nor did the priests of the mysteries neglect to recommend to the brethren a spirit of friendship, and the love of virtue; so pleasing even to the most corrupt minds, and so requisite to render any society respectable in its own eyes. Of all these religious societies, that of Eleusis was the most illustrious. From being peculiar to the inhabitants of Attica, it became at last common to the whole pagan world. Indeed, I should suspect that it was much indebted to the genius of the Athenian writers, who bestowed fame and dignity on whatever had the least connection with their country; nor am I surprised that Cicero and Atticus, who were both initiated, should express themselves with enthusiasm, when they speak of sacred rites of their beloved Athens.*

The inference to be drawn from these and many other searches I made on this subject, is that the question "Was Virgil a Freemason?" is decidedly to be answered in the negative. The ancient mysteries were not Freemasonry, and had they been, there is nothing to show that Virgil had been initiated in them. Dixi. I shall not return to this subject, being convinced that the view set forth in my first communication is incontrovertible. △

THE NIHILISTS.

"Kappa" writes, expressing much curiosity respecting the religious tenets of certain individuals called "Nihilists," some of whom, he states, are Freemasons. All the information possessed by me on the subject is comprised in the definition of Nihilism occurring in a work recently published at Paris, which happened to come under my notice a few days ago: "Nihilisme—Terme de Philosophie—Se dit quelquefois d'un Scepticisme absolu." "Kappa" will, if I am not mistaken, find it useful to refer to my communication entitled "Scepticism and Freemasonry," FREEMASONS' MAGAZINE, vol. xiii. p. 8. —CHARLES PURTON COOPER.

THE SPINOZISTS.

A brother at Oxford is far from being right. In Germany I have known Spinozists who repudiated both Atheism and Pantheism. My brother should turn to the notice of Herder in the "Dictionnaire des Sciences Philosophiques." In it he will find the short passage here subjoined:—"Selon Herder, il suffit d'adoucir le langage de Spinoza, de dégager ses idées de la fausse terminologie qui ne les exprime qu'imparfaitement, pour absoudre ce philosophe du reproche d'athéisme, et même de celui de panthéisme." My brother should read the two pages which follow this passage. He may also look at my communication "Spinozism and Freemasonry," FREEMASONS' MAGAZINE, vol. xi., page 388.—CHARLES PURTON COOPER.

WHAT DOES IT MEAN?

Referring to the query in your last issue under this head, it is nothing in my opinion of any importance to Masonry. When Bro. Melville was in London, some twelve or fifteen years since, he was introduced to me by the late Bro. R. L. Wilson, and, as we understood, his great discovery was communi-

cated to us, but, inasmuch as all it would tend to prove was the astronomical origin of the Institution, of which there is other evidence, we thought nothing of it; besides, the symbol here referred to is, I think, not wholly peculiar to Masonry. Bro. Melville afterwards wrote some papers on Masonry for a defunct weekly paper, which I did not see. Some two or three years ago I was invited by a gentleman to receive a communication (as he said) of vast import to Masonry, and, after much mystification, lo, and behold, 'twas to ask me to assist in raising subscriptions.—J. H.

MASONRY AND DERVISHISM.

Bro. the Hon. J. P. Brown (U.S. Legation), S.G.I.G. 38°, P. Prov. J.G.W. Turkey, P.M. Bulwer Lodge, Constantinople, has now in the press in London his "History of Dervishism." In this work the learned Orientalist embraces the whole subject, and expands the lecture he gave before the P.G.M. of Turkey, Sir Henry Bulwer, and the lodges of Constantinople at the British Palace, and of which a full report appeared in the FREEMASONS' MAGAZINE. The Hon. Bro. Brown is now engaged in another remarkable work, "The Life of Ali, the Fourth Caliph," who may be regarded as the effective originator of Dervishism. The labours of Bro. Brown do equal honour to American and English Masonry, to both of which he is a distinguished honour. I am led likewise to note these facts because they refer to what may be called a new branch of Masonic research—the connection between speculative and symbolic Islam Masonry, hitherto chiefly studied by Bro. Brown, but which may be advantageously pursued by some of our Indian brethren. It is much to be regretted that Masonic literary researches are not more encouraged by our authorities. Bro. John Havers has always been a consistent advocate for their prosecution. Your columns may communicate this hint to your Indian contemporaries, who are much better placed for Oriental studies.—A MASONIC STUDENT.

CORRESPONDENCE.

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

PROVINCIAL GRAND MASTERS.

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

DEAR SIR AND BROTHER.—At a recent audit meeting of a lodge previous to a change of officers, in examining the balance sheet for the past year, two remarkable entries were noticed, one of £39 4s. 4d. for dues to Grand Lodge, and the other of £23 17s. for dues to Provincial Grand Lodge; total £63 1s. 4d. Well might the W.M. elect express his surprise, ask what benefit had been received in exchange for so large a payment, and state his opinion that such a change is necessary as shall enable provincial lodges to obtain more advantages than they at present possess, especially more controul over the appointments of Prov. G.M.'s. In the district alluded to, there are eight lodges under English registry, so that if all paid the same sum as the one mentioned, £500 per annum would be literally thrown away so far as the interests of these lodges are concerned. It

* Critical observations on the design of the sixth book of the *Æneid*, in Gibbon's "Miscellaneous Works," edited by Lord Sheffield, p. 672.

may, however, be fairly estimated at £300, and even this is a very large amount to be spent without any adequate return. This does not include dues for four R.A. chapters, which would again make a large addition. Let us inquire how far the statement as to the discrepancy between the sum expended and the benefit received is correct. Doubtless the Masters, Past Masters, and Wardens have seats and a right to vote in Grand Lodge, but the distance is so great, and the loss of time and the expense necessarily incurred in the journey are so heavy a tax, that practically no one of these officers ever attends. Measured in time, our distance from London varies according to circumstances from 15 to 25 hours, quite sufficient to prevent much intercourse, since three or four days would be required, to say nothing of the cost in money. No one here ever dreams of obtaining office in Grand Lodge, an honour which with few exceptions appears to be monopolised by members of the Craft whose abodes are less remote from head-quarters. Even the P.G.M. has, I fancy, attended but once, or at the most twice, within my experience, which extends over eight years. The only benefit which I can see that we have is a very negative one, namely that of being suspended at the caprice of an almost irresponsible P.G.M. and having to appeal at great cost of money, time, and trouble, when attendance is compulsory. Then certainly we can have the privilege of being present in Grand Lodge, almost as culprits. That these appeals have with one exception been successful, is no solid consolation to the individuals concerned, and that exception was a case in which the P.G.M. was supported by most of the members of the Craft, and blamed by many for not acting with sufficient energy.

Now let us see what advantage we gain by having a Provincial Grand Lodge. Certainly we have a fine, handsome, vain man at our head, whom we can gaze upon and admire when he is decked out in his shining toggery, but his fine feathers do not win for him our esteem and respect, when other more essential qualities of heart, of head, and of principle are very deficient. We have too a number of brethren wearing the purple apron; in some cases no doubt well deserved by character, intellectual powers, social position, and Masonic experience; but in many others, where these qualifications are wanting, totally unmerited, and gratifying only to the recipients,—a questionable honour, not calculated to win the respect of the Craft in general or of those out of its pale, by whom they are looked upon as proofs that Masonry is not entitled to the regard as a moral society which we claim for it, since commercial honour and credit, moral worth, great Masonic knowledge and experience, do not appear to be essential qualifications for office and distinction.

Notwithstanding the "Book of Constitutions" and By-laws assented to and signed by the P.G.M., which require periodical meetings of Provincial Grand Lodge at stated times, they are held at long intervals, at the whim of the P.G.M., and omitted when delay suits his purpose. Nay more, we are told on high authority, that such regulations, though formally approved, are not binding on P.G.M.'s, who are at perfect liberty, if they choose, utterly to disregard them.

Again, as already pointed out in communications on pages 187, 228, 308, and 329 of the current volume

of your magazine, the members of the province have no controul over the selection of the Prov. G.M., but on the contrary, are totally unable to get rid of one who has forfeited all claims to respect. Five years ago a petition for his removal, signed by more than 40 leading Masons, was sent to the authorities. It contained many definite charges, with a request that inquiry might be made from persons mentioned as able to prove their truth, but no such inquiry was instituted, and we were told that we ought to have forwarded our proofs, whereas our idea was, that as affidavits, certificates, &c., must necessarily be got up under our influence, the most disinterested manner of arriving at the facts was to mention the sources of evidence and to leave the authorities to examine for themselves without interference on our part. Recently another petition has been presented, pointing out the restless condition of the province, the want of confidence, the dissension and disorganisation which prevail; making no definite charges, but praying for a commission of inquiry to be sent into the district, the expense of which would be cheerfully defrayed by the petitioners, if only a solution of the difficulty could be arrived at. This is refused on the ground that no specific causes of complaint are stated. In either case we fail to obtain redress, though for different reasons; and the only conclusions at which we can arrive are, that P.G.M.'s are irresponsible; that without regard to right and wrong, power supports power; that defects in moral character and honour are not considered as disqualifications for high office; that the wishes and aspirations of the members for a high Masonic standard are not worthy of regard, in fact, that Masonic rule is a despotism which allows of no redress short of revolutionary proceedings. Fortunately the occurrence of these evils is rare, and the tendencies of the principles of the Order, as generally carried out, are of an opposite character. Were it not so, the yoke would be unbearable, and our ranks would soon be thinned.

Individually unwilling to be a party to such a state of things, I have resigned membership of all lodges in the province to which I have of late years belonged, and in which I have taken an active part. For this step I have been commended and congratulated by gentlemen who, though not members of our Order, are not unfavourable to it; they sympathise with our difficulties, which in a limited population are well known to the public, and agree with some of us in thinking that, in order to bolster up certain views and arrangements, however good in themselves, we are not required to sacrifice that honour and principle which ought to be distinguishing characteristics of our Society. Though appreciating Provincial rank elsewhere, but determined not to accept it here, even if offered, I cannot be charged with pique at failing to obtain distinction which I do not value. I do, however, feel very jealous of the honour and estimation in which Freemasonry is held by the external world, for our usefulness is much hindered and our professions are treated as vain and empty, when it is manifest that they are insincere and not maintained by our conduct. Secret as much in connection with our arrangements is, we can be judged only by the results as shown in our practice; and on this account it is most important that we should shun even an appearance of evil, and discountenance every

thing which tends to cast discredit on the Fraternity.

The considerations advanced on previous occasions do not appear to have drawn attention to the subject, and I shall probably not again trouble your readers with my opinions upon it, which are nevertheless entertained by many others, but rest content with the protests I have entered,—trusting to time to remedy the evils complained of. Happily, such rulers of provinces are rare, and to this fact may be attributed the disregard with which our difficulties have been treated, and the want of interest exhibited by the Craft generally. Were we in a less isolated position, and were the Masonic authorities more accessible, no doubt the case would be different. Let it be borne in mind, however, that so long as Prov. G.M.'s are appointed by the Grand Master, without regard to the wishes of the provinces, and even in opposition to them, so long as the provincial rulers are to a great extent irresponsible, as we have had reason to believe is the case, others may, perchance, be placed in the same predicament as ourselves and suffer in like manner without a hope of redress.

Yours fraternally,
"P.M."

June, 1866.

LADIES' STEWARDS; WHAT ARE THEIR DUTIES?

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

"But not to our brethren alone we confine
True brotherly love,—that affection divine;
For our kind-hearted sisters in that have a share,
For as we admire, we're beloved by the fair."

DEAR SIR AND BROTHER,—I have a natural aversion to rushing into print, and more especially so for the purpose of stating a grievance in matters connected with the Craft in which I may be personally concerned. I have, however, on this occasion felt that as the subject upon which I have ventured to address you is not one involving a mere question of personal satisfaction, but, on the contrary, one seriously affecting the Craft in general, I have felt justified in writing you upon the duties of the so-called "*Ladies' Stewards*" at our several festivals, with the view to a thorough ventilation of what I believe to be a very important question, when considered in connection with the prosperity of our Charities.

It will, I believe, be admitted that beyond any question our fair sisters may co-operate with us as important and powerful auxiliaries towards accomplishing successful results at our charitable festivals and gatherings. It should, therefore, be our policy, by showing them the sunny side of Masonry, and allowing them to bask in its genial atmosphere, to cause their hearts to warm towards our Institution and its noble influences and efforts. They will thus see that we do not meet alone in sullen secret, conclave, become hard-hearted, and indulge in selfish enjoyments, but by our exhibiting that true expansive element which should characterise us as Freemasons, and by carefully studying the interests of our fair patrons in every possible way, they will find that indeed they have a share, and a large one, too, in our love and attention; but "*revenons à nos moutons*."

What are the duties of Ladies' Stewards? Do they

consist in a brother who holds that office at one of our festivals merely taking under his protecting wing a chosen, select party, who are to monopolise his attention, whilst those beyond the pale of such patronage are to take their chance of infinitely worse than "pot-luck," and to consider themselves fortunate indeed if, by dint of constantly besieging and entreating hireling and stupid waiters, they succeed in getting even the most stinted supply of any refreshment whatever? The latter illustration, I regret to testify, was realised at the late Festival of the Girls' School, to which I and other brethren who have cause to complain, in an evil moment took our better halves with us. We, in our capacity of Charity Stewards, were of course separated from the ladies, who we expected would at least receive ordinary attention. So far, however, from this being the case, not only were they almost unprovided with the least modicum of refreshment, but the rough deal board and extemporised accommodation, in the shape of seats in the ladies' gallery, to which they were consigned, was of such vilely inconvenient, cramped dimensions as to render it a case of boxed-up imprisonment, infinitely worse than the *coupé* of an old French diligence. Indeed, my wife came out with dress torn and altogether disgusted with the way she had been served at the "sight."

I am induced more especially now to address you on this subject as I find on perusal of your last issue that Bro. Muggeridge, in a speech at the consecration of the Cornwallis Lodge in referring to the late Festival of the Girls' School, states that "there was also a marked improvement in the tavern keeper's arrangements,—many of you will perhaps say there was quite room enough for that."

Now, I am sure that if we are to count upon the patronage and support of our fair sisters it is quite evident that a decided improvement must also be made in the arrangements made for their comfort.

Yours fraternally,
"CHARITY STEWARD."

We take the following from Bro. Guilbert's (Grand Master) late encyclical letter to the Iowa Craft:—*Masonic Journalism*—Referring to the topics contained in my last encyclical letter, I desire to reiterate more forcibly all that I said therein with regard to the importance of Masonic journalism, and the necessity that is laid upon us as Masons of supporting the illy-paid fraters who have made it a profession, with our kind words and our kinder material subscription aid. I feel disposed, even more earnestly than I did on the occasion in question, to reaffirm the points I then made, and to urge upon you again the merits of the journals I named: satisfied as I am, that in so doing I but counsel you to perform acts which will bring swift and sure reward. Masonic journals, properly and Masonically conducted are the commissioned and ever to be respected educators of the rank and file of the Order, in the history and symbolism, the noticeable aims, and the wondrous uses of Masonry. They are all the more entitled to occupy this exalted position, because of the fact that they convey in a familiar and readable way that information which unfortunately few have time or inclination to seek in the elaborate volumes which adorn the shelves of the public and private Masonic libraries of the time. I would see these painstaking, and too often poorly requited editors and publishers so well sustained by the pecuniary suffrages of the faithful, as that they may add to their means of usefulness, by adequately compensating their writers, and thus succeed in bringing to aid them the productions of the master minds of the Fraternity.

THE MASONIC MIRROR.

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

MASONIC MEMS.

In reply to numerous inquirers we are glad to be able to announce that the *British, Irish, and Colonial Masonic Calendar, Pocket Book, and Diary for the year 1866*, is now published. A notice of the Calendar will be found on another page. We may add, in justice to the publishers, that they state for the information of subscribers and purchasers of the Calendar, that the delay in its publication has arisen from the great difficulty they have experienced in procuring the necessary lodge returns. This is to be regretted, as the value of the calendar as a Masonic *Vade Mecum* is materially depreciated if the brethren cannot have it for reference until the current year for which it is published is so far advanced, and we trust the delay referred to will not occur again.

METROPOLITAN.

DORIC LODGE (No. 933).—An emergency meeting of this lodge was held on Wednesday, the 13th inst., at Bro. Pugh's, the Eglington Arms, Coborn-road, Bow. The chair of K.S. was occupied by Bro. W. Gilchrist. During the evening, Bros. Yetton and Hayward were raised to the degree of M.M., and Bro. Shenton was passed to the degree of a F.C. The lodge being lowered to the first degree, the chair was, by permission of the W.M., assumed by Bro. Scurr, P.M., who initiated his friend, Mr. Edwin Jarman into the mysteries of Freemasonry. The beautiful ceremony being performed in that solemn and impressive manner for which Bro. Scarr is so justly celebrated. The lodge business being concluded, the brethren adjourned to a slight refreshment, and spent a short time together in love and harmony, the happiness of the brethren being promoted by the effective singing of Bros. Lea, Saqui, Stokes, Jarman, Bainbridge, Barnes, Jun., Stevenson, and other obliging brethren. The regular meetings of the lodge will not, we understand, be resumed until September next.

PROVINCIAL.

CUMBERLAND AND WESTMORLAND.

COCKERMOUTH.—*Skiddaw Lodge* (No. 1002.)—The annual meeting for the installation of the Master of this lodge was held at the Court House, Cockermouth, on Tuesday, the 12th inst., and was attended, in addition to a good muster of the members, by about twenty visiting brethren from other lodges in the province. The lodge was opened at one o'clock by Bro. C. Morton, W.M., and after the usual preparatory ceremonies the W.M. elect, Bro. Dr. Henry Dodgson was duly installed in the chair, the installation being performed by the R.W.D. Prov. G.M., Bro. Dr. Greaves, with his customary and well-known ability, assisted by Bro. E. Busher 129 P.M. and P.G. Sec., in a full board of Past Masters. The W.M. having been proclaimed by the Installing Master, and saluted by the brethren in the three degrees, appointed his officers, who were invested by the D. Prov. G.M. as follows:—Bros. Rev. H. L. Puxley, Prov. G. Chap., S.W.; John Mayson, J.W.; R. Robinson, S.D.; W. J. Hartness, J.D.; Simpson Hewetson, I.G.; T. F. Taylor, Sec.; H. F. Faithfull, Treas.; J. Adams, Tyler; the two last having been re-elected at the previous meeting of the lodge. The lodge was afterwards closed in solemn form by the W.M., and the brethren adjourned to the Globe Hotel, where a sumptuous banquet was served at three o'clock, by Bro. F. Rapley, and Mr. Rapley. The W.M. occupied the chair at the

centre table; and was supported by the R.W.D. Prov. G.M., Dr. Greaves, Bros. Busher, Prov. G.S.; Feather, 1073, P. Prov. G.W.; Morton, 1002, P.M., Prov. G.S.D. The side tables were presided over by the newly appointed Wardens of the Skiddaw Lodge, and amongst the others present we observed, Bros. Fisher, 872, P.J.D.; Slade, 119, P.G.S.; Martin, 1962, P. Prov. G.T.; Shilton, 1002, P.W., P.G.S.; Lucock, 371; Jos. Morton, 872; Warwick, 962; Tumelty, 962; &c. After dinner the W.M. proposed "The Queen and the Craft," which was drunk with enthusiasm, the national anthem being sung.

The W.M. in proposing "The Prince and Princess of Wales, and the rest of the Royal Family," said: that as Freemasons they were all enjoined to be loyal to the Royal Family. Another reason why they ought to drink that toast was that it happened to be the day of the marriage of the Princess Mary of Cambridge. They could not boast of the Prince of Wales as one of the Craft, but he (the W.M.) hoped that before long he would become one. The toast was drunk with three cheers, and one for Prince Teck, and a brother jocularly hoped that the Princess would not be "tecken" in.

The W.M. then gave "The Most Worshipful the Grand Master of England," coupled with the Grand Masters of Ireland and Scotland. He said the Earl of Zetland was a nobleman who was respected by all Freemasons. He had held the office of Grand Master for a number of years; and hoped that his lordship would be spared to hold it for a number of years to come. The toast was drunk with Masonic honours.

Chorus—"In the Grand Lodge above."

The Chairman then proposed "The Right Worshipful the Deputy Grand Master of England, and the rest of the Grand Officers." The toast was drunk with all the honours.

Chorus—"Join all in harmony."

Song—"The battle and the breeze." Bro. Tumelty.

The W. Master then rose to propose "The Health of the Most Worshipful the Provincial Grand Master of Cumberland and Westmorland." He (the W.M.) was very sorry that Bro. Dykes was not present; but he had received a letter from him saying, that it was not agreeable for him to be present; and he might state to the brethren present, that the reason was the serious illness of Bro. Dykes' eldest son. He had great pleasure in proposing "The Health of the Provincial Grand Master," coupled with the name of Bro. Busher, Prov. G. Sec. The toast was drunk with all the honours, led by the D. Prov. G.M.

The Prov. G. Secretary in reply, stated that he believed it was the intention of the Provincial Grand Master to assume at an early date, the Grand Superintendentship of the Province in Royal Arch Masonry.

Song—"The men of Merry England." Bro. Wallace, 1073.

The W. Master then gave "The Health of the Deputy Grand Master, Dr. Greaves," which was drunk with enthusiasm.

The D. Prov. G. Master then rose, and in his reply alluded to his recent visit to London on behalf of their provincial candidates, and his discouraging success. He had never before been unsuccessful; and on this occasion, he hardly knew whether to sit down and cry as a woman, or bear it like a man. However, they must not lose heart, and he would come to the fore again next year with increased vigour and hope. Having pointed out the change in the system of election, to which he attributed his defeat, the D. Prov. G.M. believed that he would go up to London next year with increased confidence. He begged to return his sincere thanks. It was the most unfortunate year he had ever experienced in London.

Bro. Pearson, 1002, then proposed "The Health of the Provincial Grand Chaplain, Bro. the Rev. H. L. Puxley, M.A., S.W." He believed there was no officer in the province who deserved the respect and thanks of the brethren more than their Prov. G. Chaplain. Without alluding to the extent of his abilities in Masonry, he would only say that Bro. Puxley had always shown himself very willing to do his best in anything connected with the Craft. He congratulated Bro. Puxley on his appointment; and no doubt his frequent attendance would stimulate the brethren of the lodge to become proficient in their sublime art. The toast was drunk with applause.

The Prov. G. Chaplain in returning thanks, remarked that he was sure the toast included the whole of the clergy in the fraternity. He had had the honour of being Chaplain to half-a-dozen other societies, &c., but he must say that the Chaplaincy of the Masonic province of Cumberland and Westmorland gave him the most satisfaction and pleasure. In behalf of his clerical brethren he returned thanks; and believed that the more they looked into the principles and teachings of Free-

masonry, the more they loved Freemasonry in general, and the volume of the sacred law in particular. In attention to it, and the desire of furthering Freemasonry, they could not have found a brother more willing than himself on the board of their clerical brethren. In conclusion, he returned thanks, and called on another brother present to do likewise.

Bro. the Rev. G. Truman, 1002, very briefly returned thanks.

Bro. John Mayson, J.W., then gave "The Grand Officers of Cumberland and Westmorland."

Bros. Busher and Fisher responded.

Bro. Faithfull, Treas., then rose to present a handsome P.M.'s jewel to Bro. Morton. The jewel which is of eighteen carat fine gold, and executed by the Messrs. Starkil, of London, bears the following inscription on the obverse:—"Presented by the brethren of Skiddaw Lodge, No. 1002, Cockermouth, to Bro. Crowther Morton, first Past Master of the lodge, on the termination of his second consecutive year of office, June 12, 1866."

Bro. Faithfull said: Worshipful Sir and brethren, I can assure you that on this occasion a very pleasing and gratifying duty has devolved on me. Literally I am the mouthpiece of this lodge to-day. One who up to to-day was our Master but who is not now, I am about to present on behalf of you, my brethren, this mark of our esteem. Believe me, that many of you are better able to perform this very agreeable duty this day than myself, for there are those who stand higher in rank; I am sure, however, that you will overlook my shortcomings. You all know that we are only a young lodge yet, and we are, as it were, in swaddling clothes. When our lodge was opened we had many difficulties to contend with, and who assisted us out of many of those difficulties by his advice and counsel, but our Bro. Morton, our first Master. Kindness, gentleness, and conciliatory qualities, were the qualities which the Deputy Provincial Grand Master told us to-day ought to be possessed by a Master of a lodge, and I am sure you all know that these qualities have been liberally dispensed by our late Master. To our Bro. Crowther Morton we are under a debt of gratitude which we will never be able to repay. Look at the great distance he has always been obliged to come; and not only has he attended on lodge nights, but on every occasion when a lodge of emergency was called. Therefore, I say, that there should be a tribute of respect to that officer, whose word was loved so much that it was law. To Bro. Morton, I say that the Skiddaw Lodge is indebted for the proud position which it now enjoys. We could not part with him without giving him some mark of our favour. It was fixed at the last Provincial meeting that Bro. Dodgson should be our next W.M., and I think we can say that the proficiency of all our officers is due to the teaching and endeavours of Bro. Morton. He has done his duty in respect to this lodge, and now he can say with the poet—

"When all the cares of life are past,
Hope drops her anchor here at last."

To Bro. Morton I say, may the Great Architect of the Universe bless you with every comfort, and when He calls you away, may you be prepared to take that honour which you have won so well. Bro. Morton, in presenting this jewel to you, the brethren of the lodge thought you were deserving of it. May God bless you!

Bro. Morton's health was drunk with all the honours.

Song—"The Pilot." Bro. Capt. Byers, 962.

Bro. Morton, in responding said: I beg to return my sincere thanks for the manner in which you have drunk my health. I only wish it was in my power to respond to the eulogistic terms just spoken, as I ought. But it is a consolation to know that Bro. Faithfull is not the one to say one thing and think another. Besides there is one great feature which has been so amply exhibited to-day, that of "brotherly love." If it had not been for Freemasonry it is probable I would not have been in Cockermouth, and made so many friends. I will always look upon this jewel with pride, and when I go to that bourne from whence no traveller returns, I shall be able to hand this jewel over to my children, and they could then say how well their father was loved by the brethren of Cockermouth. As to the Skiddaw Lodge, I can say without any exaggeration, that the working of it is conducted the best of any in the province. Although, I can remark that none of the credit is due to me, but to the perseverance, ability, and intelligence of its members.

The D. Prov. G. Master proposed "The Worshipful Master of the Skiddaw Lodge."

Chorus—"Prosper the Art."

Bro. Dodgson, W.M., returned thanks.

Bro. Shilton, Prov. G.S. 1002, proposed "The Past Masters, Masters, and Brethren of Lodges," coupled with the name of Bro. Feather, who responded, as also did Bro. Slade.

Song—"The Village Blacksmith." Bro. Hartness, J.D.

Bro. Morton then proposed "The Newly-appointed Officers of the Skiddaw Lodge." Nothing would give him greater pleasure than to see their worthy S.W. Master of the Skiddaw Lodge.

Bro. Hewetson, as junior officer responded in a humorous speech, followed by Bros. Hartness, Robinson, Mayson, Puxley, Faithfull, and Taylor.

The remaining toasts were "Bro. Rapley and Mrs. Rapley," "The Visiting Brethren," &c.

The W. Master having given "To all distressed brethren," the happy party broke up, the proceedings having passed off most satisfactorily and harmoniously to all present.

DEVONSHIRE.

DEVONPORT.—*Lodge St Aubins* (No. 954).—The regular monthly meeting of this lodge was held at the Masonic rooms, Morice Town, on the evening of Tuesday, the 12th inst., at half-past four; the duties of the evening as stated on the circular being to initiate two, pass three, and to raise nine, in addition to which the Audit Committee's report was to be brought up and the Master for the year elected. Punctual to the hour named on the summons, the lodge was opened by the W.M. Bro. John R. H. Spry, who after the confirmation of the minutes, passed the lodge to the second degree, and having satisfied himself that the candidates for the third degree were entitled to that position, subsequently conferred that degree on seven out of the nine candidates, the other two being unavoidably absent; on the lodge being worked to the second degree two out of the three candidates for that degree were passed; the W.M. having closed the F.C. lodge, resigned his position to Bro. S. Chapple, P.M., who initiated two gentlemen into the ancient mysteries, with his wonted ability. The W.M. then resumed the chair and delivered the charge to the candidates. The ceremonies of the evening having thus been completed, the report of the Audit Committee was presented and unanimously adopted. The lodge about seventy present then proceeded to elect a Master for the year ensuing, and their unanimous choice fell on Bro. Vincent Boid, S.W., that of Treasurer with the same unanimity falling on Bro. Chapple, P.M., and Bro. Rashbrook being again chosen as the Tyler. The installation was appointed for Monday, the 25th inst. at four o'clock, and the banquet at six o'clock, on which occasion the presentation of a P.M.'s jewel will be made to Bro. Spry, I.P.M. The labour of the evening was closed with prayer, and the brethren adjourned for slight refreshment. During the evening this lodge though the youngest working lodge in the province is the largest in the west of England, was honoured by the presence of no less than thirty visitors, many of whom spoke in the highest terms of the manner of the working and the truly Masonic friendship that was evinced towards them. Indeed, the efficient manner in which the office bearers of this, young lodge, discharge their several duties is a subject of general and frequent remark by visitors to it from some of the oldest lodges, and those of the highest standing.

DURHAM.

DURHAM.—*Marquis of Granby Lodge* (No. 124).—On Tuesday evening, the 19th inst., an emergency meeting of this lodge was held in the Freemasons' Hall, under the presidency of Bro. W. R. FitzGerald, 18°, W.M. Amongst the officers present were—Bros. W. C. Blackett, S.W.; Young, J.W.; W. Stoker, P.M.; P. Prov. S.G.W.; T. Jones, P.M.; P. Prov. G. Reg.; J. Nicholson, P.M.; P. Prov. J.G.D.; Rev. G. R. Bulman, M.A., Chaplain, &c. The lodge was opened in the first degree, and the circular convening the same read. The lodge was then opened in the second degree, when Bro. H. Nevison, G. Stillman, and J. S. Fowler, being candidates for raising, were examined in the usual manner, and having shown their proficiency, they retired for preparation. The lodge was then opened in the third degree, after which the last-named brethren were severally admitted and raised to the sublime degree of M.M. This having concluded the business of the evening, the lodge was closed in the several degrees in harmony, and with prayer, after which the brethren adjourned to refreshment, and spent the remainder of the evening very agreeably.

KENT.

PROVINCIAL GRAND LODGE.

A meeting of Provincial Grand Lodge was held on the 8th inst., at the Rosherville Hotel, Gravesend. Amongst the brethren present were:—Bros. Dobson, the R.W. D. Prov. G.M.; Thorp, G. Treas.; Waters, G. Sec.; Keddell, Southgate, S. Isaacs, Cooke, Hilder, Nettleingham, Vale, Eastes, and Solomon, Past and Present G.W.'s; Townsend and Bathurst, Registrars; Hart, Philpot, Pearson, Green, Townsend, Astin, De Cuadra, and Hodge, Deacons; Finch, E. J. Townsend, Grundy, Hills, Martin, Grayson, and Moore, Sword Bearers and other Grand Officers; Colonel Scott, 503; Mansell, 709; G. Ashdown, 184; Beer, 972; Pitare, 615; P. Thomson, 199; Sutton, 1107; Birt, 829; Sopwith, 874; Hail, 127; Moore, 299; Fleck, 483, all W. Masters; W. Pont, Bruce, Ransom, Skiller, Blakey, Clay, Atkins, Bray, Jaap, Catt, Bland, Ashworth, Harvey, White, Stock, Fletcher, Busbridge, &c., Past Masters and brethren.

There were, besides, a great number of brethren who omitted to sign the attendance book.

In the absence of the Prov. G.M., Bro. Viscount Holmesdale, the chair was taken by his popular and able deputy, Bro. Dobson.

Bro. Thorp, the Treasurer, produced the accounts up to the 31st of March, duly audited, which showed that the balance in the Grand Lodge Fund was £181 10s. 8d., and in the Charity Fund £133 11s. 6d. From the latter £20 each was voted to the Erith (No. 615), and Sidcup (No. 829), Lodges to constitute them Life Governors of the Aged Masons Annuity Fund, and £21 each to the Lodges of Sheerness (No. 158), Ramsgate (No. 429), Dover (No. 199), and Maidstone (No. 503), for Governorship of the Girls' School.

The Secretary (Bro. Wates) stated that the numbers of subscribing brethren in the province on the 31st of March last was 1,142, being an increase of 136 during the year, besides which two new lodges had been consecrated since.

On the motion of Bro. Kiddell, it was unanimously agreed that the anniversary festival for this year shall be held at Sheerness, on Wednesday, the 18th of July.

The brethren afterwards sat down to a sumptuous dinner, which did infinite credit to the new management of this excellent hotel, comprising every delicacy in season, and wines of the rarest flavour and bouquet.

The D. Prov. G.M. (Bro. Dobson) presided, and the Prov. G. Secretary (Bro. Wates) filled the vice-chair, and an agreeable and fraternal evening was spent.

ROYAL ARCH.

METROPOLITAN CHAPTER OF INSTRUCTION.

The usual weekly meeting of this excellent chapter was held at the George Hotel, Aldermanbury, on Tuesday evening, the 19th inst., at which a large number of companions were present, the several chairs being occupied by Comps. Blackburn, Z. Stevens, H. Pendlebury, J.; also Comps. May as N., Cox as P.S., and Brett, 1st Assist. Soj. The ceremony of exaltation having been rehearsed—Comp. W. Turner being the candidate—Comp. Blackburn, according to previous arrangement, delivered a lecture on the mystic principles of Royal Arch Masonry with which the companions were very much gratified. It was unanimously resolved that the thanks of the chapter be recorded on the minutes to Comp. Blackburn for the entertaining and instructive lecture that he had been kind enough to give them. And Comp. Blackburn, in returning thanks, expressed his willingness, if agreeable to the chapter, to continue the explanation of this subject in a series of lectures. Comps. Stevens, M.E.Z., Chap. 720; Alfred Turner, P.Z., 73; Pike, P.Z. 12; and Clarke, 657, were unanimously elected members of the chapter. Next Tuesday evening the ceremony will be worked in sections; companions desirous of instruction are invited to attend. The chapter opens at seven o'clock p.m.

KNIGHTS TEMPLAR.

ST. GEORGE'S ENCAMPMENT.—A meeting of this encampment took place on the 15th inst., at five o'clock p.m. Present: D. V. Morgan, E.C.; R. Costa, Prelate; and Sir Knts. Col. Goddard, W. F. Harrison, T. Guibilei, R. Spencer. Visitors:

Sir Knts. G. Harcourt, M.D., Prov. G. Commander, Surrey; M. H. Shuttleworth, G. Vice-Chancellor; J. Binckes, P.E. Commander, P.G. Assist. Dir. of Cers.; C. Swan, P.E. Commander and P.G. Assist. Dir. of Cers.; Capt. Noel Money was installed as a member of the Order. The proceedings were followed by a *récherché* banquet.

SURREY.

EWELL.—A new encampment of the Order of the Temple was consecrated and duly opened at the Spring, Ewell, in the province of Surrey, on Saturday, the 16th inst. The warrant of the Most Eminent and Supreme Grand Master of the Order nominated Sir Knt. W. J. Meymott a P.G.C. for the Grand Conclave E.C.; Charles Greenwood, the 1st Capt.; and H. Lee, 2nd Capt. Dr. Harcourt, the Very Eminent Grand Commander for Surrey, having taken his place on the throne, was addressed by Sir Knt. Meymott, who, presenting the warrant, stated that he had been requested by those knights who had joined the encampment, and by those companions who would presently be installed in the Order, to ask him, as the Provincial Grand Commander, to perform the ceremony of consecrating the new encampment to be called the Grove Encampment. The ceremony of consecration was then very impressively performed by the Prov. G. Commander, assisted by Captain Boyle, who acted as Prelate; Sir Patrick Colquhoun, the Grand Chancellor of the Order; and Sir Knt. W. J. Meymott, who acted as the Dir. of Cers. At the termination of the ceremony of consecration, the Grove Encampment was opened according to ancient custom. Comps. J. S. Gower, C. E. Amos, Conrad C. Dumas, John Hart, H. Prince, and W. Stuart, were duly ballotted for and elected members of the encampment, and were then severally installed knights of the Order. Sir Knts. Capt. Boyle, of the Kemeys Tynte; J. Carter Sharp, of the Observance; S. Rosenthal, of the Mount Calvary, were then ballotted for and duly elected joining members of the Grove Encampment. The Eminent Commander Sir Knt. W. J. Meymott then appointed his officers for the year ensuing, as follows:—C. Greenwood, 1st Capt. and Reg.; H. Lee, 2nd Capt.; Captain Boyle, Prelate; Jabez Gower, Expert; S. Rosenthal, Capt. of Lines; C. E. Amos, Herald; Henry Prince, Standard Bearer. The encampment then elected the Eminent Commander, the Treasurer, and Frater C. Speight, the Equerry. The Eminent Commander then laid before the members of the encampment the by-laws which he had prepared, and they were confirmed. Ordered to be printed. The encampment was then formed into the Provincial Grand Encampment for Surrey. The Very Eminent Provincial Grand Commander in the chair, Sir Knts. Spencer, W. Smith, J. Clark, F. Binckes, and others were present. The minutes of the last meeting of the Provincial Grand Encampment were read and confirmed. The report of the committee appointed to prepare the by-laws of the Provincial Grand Conclave was read and confirmed. The by-laws were then distributed among the knights then present. The Provincial Grand Commander then appointed his Provincial Grand Officers for the year, as follows: Sir Knts. W. Blenkin, D.G. Commander; Captain Boyle, Prov. G. Prelate; W. Smith, 1st Prov. G. Capt.; C. Greenwood, 2nd Prov. G. Capt.; R. Spencer, Prov. G. Reg.; W. J. Meymott, Prov. G. Dir. of Cers.; J. Clark, Prov. G. Expert; C. E. Amos, 1st Prov. G. Capt. of Lines; Jabez Gower, 2nd Prov. G. Capt. of Lines; H. Prince, Prov. G. Herald; S. Rosenthal, Prov. G. Sword Bearer; W. Stuart, Prov. G. Banner Bearer; C. Speight, Prov. G. Equerry. The Provincial Grand Conclave then elected the Very Eminent Provincial Grand Commander the Provincial Grand Treasurer and Almoner. Alms were then collected amounting to 15s. The Provincial Grand Conclave was then closed in ample form. The furniture and ornaments of the new encampment which had been provided by Sir Knt. Meymott, especially the encampment banners made by French, of Bolton, were very generally admired, and the room perhaps never looked so handsome as on this occasion. The three chairs and the candlesticks belonging to the Grove Lodge, were brought into service on the occasion, as each of the newly-installed besides each of the three principals of the encampment were Past Masters of the lodge, and few country lodges possess such handsome chairs or candlesticks as does the Grove Lodge of Surrey. The large chairs, almost a throne, with its canopy and carved pillars with gilt capitals is more than one hundred years old, and the three columns for lights, are also very old and very elegant. Sixteen knights partook of the bread of plenty and the cup of cheerfulness, after the labours of a long day's work.

CHANNEL ISLANDS.

JERSEY.

PROVINCIAL GRAND LODGE.

The first meeting of this Provincial Grand Lodge since August, 1864, excepting a special one about two months ago for the purpose of installing the new D. Prov. G.M., was held at the Masonic Temple on Tuesday, the 12th inst., under the presidency of Bro. Dr. Le Cronier, D. Prov. G.M., who has taken the office with the understanding that he is to have the sole direction, without any interference on the part of the P.G.M.

There has for some years been so much irregularity in provincial matters, that it is not surprising that the attendance was but scanty as, of course, the numerous Masons initiated during that period are scarcely aware of the nature of it, or that they may attend on such occasions. Among the invited visitors present were, Bros. Galliène, D. Prov. G.M. for Guernsey; Draper, P.M., of Guernsey; Dr. Hopkins, P.M., who has recently resigned membership of the lodges in Jersey to which he belonged; and Bro. Johnson from India. The Provincial Grand Lodge was opened at forty minutes past three o'clock, p.m. The minutes of two previous meetings were read and confirmed. Reports of proceedings of the committee of the Local Fund of Benevolence, and of the Board of General Purposes were received and adopted. The following appointments to office in Provincial Grand Lodge were made: Bros. E. D. Le Conteur, S.W.; C. Le Sueur, J.W.; Rev. C. Maret, Chap.; A. Schmitt, Sec.; J. Durell, Treas.; P. Binet, Reg.; Bellingham, S.D.; Pugsley, J.D.; Lott, Org.; G. Benest, Supt. of Works; H. L. Manuel, Dir. of Cers.; J. Blampied, Assist. Dir. of Cers.; P. W. Le Quesne, Purst.; Long, Sword Bearer; Oatley, Viel, Ph. Blampied, Watson, Wade, Hardy, Stewards; Hocquard, President of Board of General Purposes.

On the proposition of Bro. Schmitt, seconded by Bro. C. Le Sueur, it was resolved to reduce from sixpence to threepence the amount paid quarterly for each member of a lodge to the Provincial Grand Lodge, though it was strongly opposed by Bro. J. T. Du Jardin and others, on the ground that it was inconsistent with the next proposition on the agenda, inexpedient so long as the Provincial Grand Lodge is in debt, and that the two together, if passed, would only serve to add to the confusion already arising from imperfect by-laws. It was proposed by Bro. C. Le Sueur, seconded by Bro. Binet, and resolved "That the funds of Benevolence and the funds appropriated to General Purposes, be in future amalgamated and called 'The Jersey Benevolent Local Fund for Charitable and other Masonic purposes,'" such fund to be under the control of the Grand Lodge and a Committee of Benevolence, with regard to charitable grants. This, too, was opposed, as tending to cause trouble by giving the administration of one fund to two distinct bodies, without fixing the relative amount at the disposal of each, as opposed to the by-laws, as not honest toward those by whom the large sum now in the Benevolent Fund has been contributed, and for other reasons. A committee was appointed to revise the by-laws, and to report to Provincial Grand Lodge. On the proposition of Bro. Binet, seconded by Bro. Du Jardin, it was resolved that a Provincial Grand Secretary's best gold jewel be presented to Bro. A. Schmitt, Past Provincial Grand Secretary, P.T. and P.M., 590, &c., as a mark of gratitude and esteem for his very valuable services to this Provincial Grand Lodge, and a token of acknowledgment of his untiring zeal, self-sacrifice, and devotion to everything connected with Masonry in this province. Bro. Schmitt brought before the meeting the claims of the retiring Provincial Grand Secretary, who he said had faithfully performed his duties under circumstances of great difficulty and irregularity. On his proposition, seconded by Bro. Du Jardin, it was resolved that a cordial vote of thanks for his services, inscribed on vellum, be presented to Bro. F. A. Godfrey, P.P.G.S. Several other matters on the list of agenda were abandoned. The Provincial Grand Lodge was closed at six o'clock, and the brethren adjourned to partake of a banquet, presided over by the D.P.G.M., at which great harmony prevailed, together with a feeling of satisfaction at the happy change in the ruling of the province, now placed in the hands of the D.P.G.M., and at the prospect of better management in its administration. The party separated soon after nine o'clock.

ST. AUBIN'S LODGE (No. 958).—An emergency meeting was held on Thursday, June 14th. The lodge was opened at seven p.m. by Bro. Long, W.M., supported by Bros. Fauvel acting as

S.W.; Surguy, J.W.; and Dr. Hopkins acting as I.P.M. The lodge having been opened in the second degree, Bro. Captain Le Gros, who had taken the first and second degrees at the Cape of Good Hope, was examined as to his proficiency and entrusted. He then retired for preparation. The lodge was opened in the third degree. Bro. Dr. Hopkins by request of the W.M. took the chair, and on the readmission of the candidate raised him to the sublime degree of M.M. He also gave the charge and a lecture on the tracing board of that degree. The lodge having been resumed in the first degree, Bro. Bosdet was examined, and having satisfied the brethren as to his proficiency retired. The lodge was again opened in the second degree, and the candidate was duly passed to the degree of F.C. by the W.M. The lodge was finally closed at a quarter to nine, and after refreshment and the usual Masonic honours to the different authorities, the brethren who had received advancement and the visitors, the party broke up at a quarter to ten o'clock.

BRITISH BURMAH.

KNIGHTS TEMPLAR.

RANGOON.

The "Loyal Burmah" Encampment met at Rangoon in the Masonic Temple, on the evening of the 18th of April, 1866, A.O. 748. Colonel Greenlaw, E. Commander; Sir Knts. Colonel Pollard, 1st Capt.; Capt. H. T. Duncan, 2nd Capt.; Dr. J. Dawson, Prelate; Major R. C. Babington, Reg.; Sutherland, Expert; Simpson, Equerry, and other fraters. Comps. J. R. Kay and Charles Pascal were installed as Knights of the Holy Temple and Sepulchre in due form.

The Sir Knt. Registrar then read out the patent from the Supreme Grand Master of the Order for England and Wales, appointing Sir Knt. Colonel Greenlaw Prov. G.E. Commander for British Burmah. This was received with very great satisfaction by the Sir Knights. The encampment was then closed with prayer, and in due form a priory of the Knights of Malta was then opened.

This is the first time this degree was opened. E. Prior Sir Knt. Colonel Greenlaw conferred the degree on eight Sir Knts. Templar. The priory was then closed.

The Provincial Grand Conclave was then opened, Sir Knt. Major Babington, G. Reg., having read out the patent appointing Sir Knt. E.C. Colonel Greenlaw Prov. G. Commander for British Burmah, the V.E. Commander appointed the following as his officers for the ensuing year: Sir Knts. Colonel Pollard, Prov. G. 1st Capt.; Capt. Duncan, Prov. G. 2nd Capt.; Dr. Dawson, Prov. G. Prelate; Major Babington, Prov. G. Chancellor; Capt. Smith Forbes, Prov. G. Registrar; J. A. Kay, Prov. G. Capt. of Lines; C. Pascal, Prov. G. Expert; G. Simpson, Prov. G. Equerry. The rest of the officers, and the detail work of the Provincial Grand Conclave will be attended to at the next meeting.

The priory was then closed, and the Sir Knts. adjourned to the banquet and passed a very pleasant evening.

The Order is progressing most steadily and satisfactorily. It is a matter of great satisfaction to the Masons in Burmah that it does so, for Masonry is no where in India so well and perfectly worked as it is in Burmah, owing to the untiring exertions of Bro. Colonel Greenlaw, P.S.G.W. of England.

This brother has established the Mark degree almost all over India, and in five or six places the Royal Arch, and has now started two encampments. To this one he has now attached the degree of Malta, and these degrees are all worked better than we have ever seen them worked. The officers to each, too, are men of position, ability, and earnest zeal; therefore it is no wonder we get on so well. Colonel Greenlaw is Prov. G.M. of the Mark; P.G.C. for Templars; and we only need now a Prov. G. L. and G. Supt. of Royal Arch to be a complete body of ourselves, and no doubt with the progress we are making, these will sooner or later come, as we believe our Grand Master is not unacquainted with Colonel Greenlaw's exertions for Masonry; indeed it was for his exertions that he conferred on him the high position of Prov. S.G.W. of Surrey. The Provincial Grand Lodge of Bengal has just made him an honorary member of the Provincial Grand Lodge, and several lodges have made him an honorary member. No brother takes a greater interest in the Order than he does. His lectures in each degree are most interesting and instructive, and although he is not our Prov. G.

Master, he carries out the work far better than any Prov. G. Master we have yet seen.

A new lodge has just been opened, called after him the Greenlaw Lodge (No. 1095); under all these circumstances we do hope we shall soon get a Provincial Grand Lodge, and no longer work as the Masons of Burmah now do under two different provinces; it greatly retards Masonry and the good all here seem anxious to do. We may say our brother has started a scheme to get up an orphan fund to each province, and it is obtaining great success in each, but Rangoon can do nothing for want of being a body of ourselves. Provincial Grand Lodge takes our fees but feels no interest in us, besides Masonic zeal is at a far lower ebb in other provinces than it is in Burmah. In no place in India, or we may say in the whole world, is Masonry more appreciated or better worked; and really if we do not get a Provincial Grand Lodge all we can say is, we deserve it.

We have seven lodges, and are a thousand miles from the Provincial Grand Lodges. Singapore with two lodges, and China with three, have a Provincial Grand Lodge. In hardly any provinces at home have they so many, and Prov. G.M.'s can easily go to any distance; here, the difficulties of going from station to station are very great, consequently Provincial Grand Lodges should be more numerous. There is no doubt that one for these provinces would be of incalculable good to the charitable part of Masonry, for we are tied to Provincial Grand Lodges so far away that they do not care for us.

We witnessed a thing in the Craft Lodge which shows the true Masonic feeling of the brethren, and might be copied by others. A brother was brought up for non-payment of dues, and it was proposed that he be reported to the Provincial Grand Lodge, and be expelled. The brethren did not do so, but at the W.M.'s suggestion, as he was a brother and unable, perhaps, to pay, that instead of publishing a brother as a defaulter, from which we could gain nothing, that the brother's resignation be accepted, and his dues be written off to profit and loss, how much better and more brotherly is this than exposing a brother, so it is in all the brethren of the lodge do, all seems to be done in a kindly spirit. The Lodge is Victoria in Burmah, its kind excellent and worthy Master is Bro. Capt. J. Duncan, who follows well in the steps of Bro. Col. Greenlaw.

REVIEWS.

Philoctetes: A Metrical Drama, after the Antique. By M. A. London: Alfred W. Bennett, 5, Bishopsgate Without. 1866.

This volume undeniably contains passages of great vigour and beauty. We regret, however, to be obliged to say that we cannot speak approvingly of the spirit that pervades it. It is querulous in the extreme, and calculated, it seems to us, to foster those feelings of discontent with the Divine dealings which are, unfortunately, but too rife at the present day. There may be certain Providential arrangements which, in our blindness, we should be inclined to arraign. Is it not the part of wisdom to inculcate on men the blessedness of that spirit which takes things as they are, and makes the best of them?

The Bards and Authors of Cleveland and South Durham. By Bro. GEO. MARKHAM TWEDDELL, F.S.A. Scot. and Newc., &c.

Part II. contains a continuation of the biography of John Gower, noticed in our review of Part I. in our issue of the 14th ult., and the remainder of the part is occupied with the biography and extracts from the writings of the eminent divine the Rev. Bernard Gilpin, D.D., born in 1517, died 1584. He was one of the brightest ornaments of the Reformation, and, by the ingenuousness of his behaviour, his irreproachable life spent in the service of God and man, earned for himself the enviable titles of "The Apostle of the North of England" and "The Father of the Poor."

As a specimen of the apostolic character of this eminent divine, and, in illustration of his bold and fearless style

of delivery, we give the following from Bro. Tweddell's work:—

"Every Thursday throughout the year, a very large quantity of meat was dressed wholly for the poor; and every day they had what quantity of broth they wanted. Twenty-four of the poorest were his constant pensioners. Four times in the year a dinner was provided for them, when they received from his steward a certain quantity of corn and a sum of money; and at Christmas they had always an ox divided amongst them. Whenever he heard of any in distress, whether of his own parish or any other, he was sure to relieve them. In his walks abroad he would frequently bring home with him poor people, and send them away clothed and well fed. He took great pains to inform himself of the circumstances of his neighbours, that the modesty of the sufferer might not prevent his relief. But the money best laid out was, in his opinion, that which encouraged industry. It was one of his greatest pleasures to make up the losses of his laborious neighbours, and prevent their sinking under them. If a poor man had lost a beast, he would send him another in its room; or if a farmer had a bad year, he would make him an abatement in his tithes. Thus, as far as he was able, he took the misfortunes of his parish upon himself; and, like a true shepherd, exposed himself for his flock. But of all kinds of industrious poor, he was most forward to assist those who had large families: such never failed to meet with his bounty when they wanted to settle their children in the world. In the distant parishes where he preached, as well as in his own neighbourhood, his generosity and benevolence were continually showing themselves: particularly in the desolate parts of Northumberland. 'When he began his journey,' says an old manuscript life of him, 'he would have ten pounds in his purse; and at his coming home he would be twenty nobles in debt, which he would always pay within a fortnight after. In the jails he visited, he was not only careful to give the prisoners proper instruction, but used to purchase for them, likewise, what necessities they wanted.' Even upon the public road, he never let slip an opportunity of doing good. Often has he been known to take off his cloak, and give it to a half-naked traveller; and when he has had scarcely money enough in his pocket to provide a dinner, yet would he give away part of that little, or the whole, if he found any who seemed to stand in need of it. Of his benevolent temper the following instance is preserved:—One day returning home he saw in a field several people crowding together; and judging something more than ordinary had happened, he rode on, and found that one of the horses in a team had suddenly dropped down, which they were endeavouring to raise; but in vain, for the horse was dead. The owner of it seeming much dejected with his misfortune, and declaring how grievous a loss it would be to him, Mr. Gilpin told him not to be disheartened; 'I'll let you have,' says he, 'honest man, that horse of mine,' and pointed to his servant's. 'Ah, master,' replied the countryman, 'my pocket will not reach such a beast as that.' 'Come, come,' said Mr. Gilpin, 'take him, take him, and when I demand my money, then thou shalt pay me.'

Bro. Tweddell states that the following is the mode in which Bernard Gilpin disposed of his worldly wealth, as described by one of his biographers and distant relatives, Mr. William Gilpin:—

"Once, when Bernard Gilpin was preparing to undertake one of his perilous journeys to the then half-savage inhabitants of the Scottish border, he received notice from Bishop Barnes to preach the visitation sermon on the following Sunday. He immediately despatched his servant with a letter to the bishop, begging him to excuse him, as 'there were many who would be willing enough to preach at the visitation, whereas there was not a man who would supply his place in the congregations which were to meet him in the Border district.' Receiving no reply, he concluded that the bishop was satisfied, and went on his mission; but, to his surprise, on his return, he found that Bishop Barnes had suspended him from all ecclesiastical functions. The bishop answered, 'Then I take off the suspension;' and would hear no excuses, but exclaimed, in an angry tone, 'I command you, upon your canonical obedience, to go up into the pulpit!' And Bernard Gilpin, though not allowed a moment for preparation, did 'go up into the pulpit;' and he preached the bishop and clergy such a sermon as I fear bishops and clergy seldom either preach or hear. 'He reproved the prevailing vices of the time,' says Archdeacon Hone, 'and finally censured the enormities practised in the ecclesiastical

court of Durham, the corruption of which was notorious.' And this is the bold and truthful manner in which he addressed the bishop:—

"My discourse now, reverend father, must be directed to you. God hath exalted you to be the bishop of this diocese, and requireth an account of your government thereof. A reformation of all those matters which are amiss in this church, is expected at your hands. And now, lest, perhaps, while it is apparent that so many enormities are committed everywhere, your Lordship should make answer, that you had no notice of them given you, and that these things never came to your knowledge, behold I bring these things to your knowledge this day. Say not then that these crimes have been committed by the fault of others, without your knowledge; for whatever either yourself shall do in person, or suffer through your connivance to be done by others, is wholly your own. Therefore, in the presence of God, his angels, and men, I pronounce you to be the author of all these evils: yea, and in that strict day of general account I will bear witness to testify against you, that all these things have come to your knowledge by my means: and all these men shall bear witness thereof, who have heard me speak unto you this day."

"Now he has done for himself completely! 'alike thought friend and foe. His enemies were rejoiced beyond measure, for they looked upon him now as a ruined man. His friends—but Archdeacon Hone* shall tell the rest:—

"Mr. Gilpin's friends were greatly alarmed by this boldness of speech, and after the sermon, they gathered round him, and declared their apprehensions with tears in their eyes. 'You have put a sword,' they said, 'into the bishop's hands to slay you. If heretofore he has been offended with you without a cause, what may you not expect from him now, when you have so imprudently provoked him to crush you?' Gilpin calmly replied, 'Be not afraid; the Lord God overruleth us all. So that the truth may be propagated, and God glorified, God's will be done concerning me!'—They proceeded to the place where the bishop and clergy were to dine together, and during the repast some remark upon the sermon was expected from the prelate. Nothing, however, was said, and after a while Mr. Gilpin went up to the bishop to take his leave in the customary manner. 'Sir,' said the bishop, 'it is my intention to accompany you home.' They accordingly walked together, and having arrived at their destination, and gone into a private room, the bishop turned round to Mr. Gilpin, seized him eagerly by the hand, and said, 'Father Gilpin, I acknowledge you are fitter to be the Bishop of Durham, than I am to be parson of this church of yours. I ask for forgiveness for past injuries. Forgive me, Father. I know you have hatched up some chickens that now seek to pick out your eyes; but while I live Bishop of Durham, be assured no man shall injure you.'"

"One of the 'chickens' alluded to by Bishop Barnes, is supposed to be Hugh Broughton, a native of Oldbury, in Shropshire, whom Bernard Gilpin had educated, until he had become one of the greatest Hebrew scholars of the age, and who, now that he had risen to the rank of a prebendary of Durham, was one of the bitterest enemies of his former benefactor. Pity that men who have risen from the dunghill can so seldom be found without some of the dirt always adhering to them."

Poetry.

FAITH, HOPE, AND CHARITY.

By GEORGE MALLORY.

Father of all, Almighty King,
While now Thy praise our lips employ,
May each glad heart its tribute bring,
And vibrate with a grateful joy.
May steady FAITH our sorrows heal,
Fixing our HOPE and joy in Thee;
And teach, O teach us, Lord, to feel,
The holy joy of CHARITY.

* This account of Bernard Gilpin has been compiled from a score of others; but I cannot omit acknowledging my obligations to the very excellent one in Archdeacon Hone's "Lives of Eminent Christians."

O Thou, who, standing by the grave,
Wept, at the sight of Woman's tears,
Interpose Thy power to save,
Wherever human woe appears;
Wipe from the Widow's cheek the tear,
Soothe with Thy love the Orphan's sigh;
By FAITH in Thee let HOPE appear,
And point them to a rest on high.
Forty years Thy children mourned,
As through the wilderness they trod,
But oft to view Thy banner turned,
And saw Thy power in Moses' rod:
Yet, Lord, Thy promises are true,
In this our day, as days of yore;
We through FAITH the blessings view,
And tread with joy the chosen shore.
For forty years still pressing on,
Thy hand its saving guidance gave,
And led by Thee, our Band has gone,
From sea to sea, to bless and save;
From North to South throughout our land,
From East to West, in unity,
This day our great Fraternal Band,
With grateful hearts, are praising Thee.
Great God, to Earth's remotest bound
The throbbings of Thy love are known;
Wherever sore distress is found.
Still be Thy love and mercy shown.
God bless with peace our Native Land,
To each sad heart be comfort given;
God bless our Fraternal Band,
And bring us all at last to Heaven.
Oh! may each Brother of our Band
Move on in strict Fidelity,
Joined in love, as pledged we stand,
To FAITH, and HOPE, and CHARITY.
Then let our praises rend the sky,
Praise to our God, who reigns above,
Till FAITH and HOPE shall end on high,
And CHARITY be lost in love.

THE LOVER'S WATCH.

By EMMA HOLMIE.

As yonder sun is slowly sinking
Down beneath the western sea,
So my heart is sadly thinking
Of thee, my love, of thee.
As that bright star from out the glory
Of the golden sunset beams,
So do I, my love, oh! ever
Think of thee in dreams.
When, as now, the day is dying,
And thick clouds the day o'ercast,
'Mid the darkness and the sighing
Of the night winds; hope is past.
But my lode-star, shining ever,
Sombre clouds do quench in vain:
For she pierceth through them saying,
"The king of day shall come again."
And the dun clouds now are weeping
Sad, sad tears for you and me,
As my dark watch I am keeping,
Watching prayerfully.
Thou art low in sickness lying;
Softly singing through the rain,
I hear words of comfort crying,
"She shall wake to love again."
Stilled the winds, the earth is silent
Looking on the tranquil scene;
My monitor doth keep repeating,
"It shall be as it hath been."
"Keep thy faith; be true, be steadfast."
Sigh the winds through hoary trees,
Bending softly as they listen
To the whispering of the breeze.

Murmur voices under gables
Of the stately haunted hall,
"Through the past and in the future
Love shall still be lord of all."
So I listen, 'neath your casement,
Through the long hours, till the light
Comes again, and earth is gladden'd—
Hush'd the voices of the night.
But I wander homeward, chanting
Those sweet, hopeful words that fall
In soft murmurs from the gables,
"Love shall still be lord of all."

MEETINGS OF THE SCIENTIFIC AND LEARNED SOCIETIES FOR THE WEEK ENDING JUNE 30TH, 1866.

Monday, June 25th.—ROYAL GEOGRAPHICAL SOCIETY, at 8.30.

Wednesday, June 27th.—SOCIETY OF ARTS, at 8.

THE WEEK.

THE COURT.—The Queen, Princess Helena, Princess Louise, Princess Beatrice, and Prince Leopold, attended by the Duchess Dowager of Athole, the Hon. Emily Cathcart, General the Hon. C. Grey, Lord C. Fitzroy, Lieutenant Stirling, Mr. Sahl, and Dr. Brown, arrived at Balmoral on the 14th inst., at three o'clock. The Queen, accompanied by Princess Helena, drove out on the morning of the 15th inst. In the afternoon her Majesty went out, attended by the Duchess Dowager of Athole and Miss Macgregor. The Queen, accompanied by Princess Louise and Princess Beatrice, went out on the morning of the 16th inst. In the afternoon her Majesty drove out, accompanied by Princess Helena. The Queen, Princess Helena, and Princess Louise, with the Ladies and Gentlemen in Waiting, attended divine service in the parish church of Crathie on the 17th inst.; the Rev. Dr. McLeod, Chaplain to her Majesty, officiated. The Queen and Princess Helena drove out on the morning of the 18th inst. In the afternoon her Majesty went out, accompanied by Princess Helena, and attended by the Duchess Dowager of Athole and Miss Macgregor.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS on the 14th inst., Lord Lyttleton moved the second reading of a bill to prevent the dramatising of works of fiction without the consent of the author. The bill was opposed by several peers on the ground that it would lead to interminable litigation. On a division the bill was rejected by 89 votes to 11. The House then went into committee on the Ecclesiastical Commission Bill, several clauses of which were struck out on divisions by large majorities. The House adjourned at ten minutes past ten o'clock. —On the 13th inst., the House was occupied with the consideration of the Capital Punishment Bill in committee. Lord St. Leonards moved the omission of Clause 13, ordering that executions shall take place in private within the walls of the prison. After a long discussion the clause was retained by 75 votes to 25. After some further discussion, the Earl Grey objected to the repeal of the punishment of death for the crime of setting fire to a dockyard during war. After some discussion the clause was omitted. The bill then passed through committee. —On the 18th inst., the chief topic of debate was a petition presented by the Bishop of London from Miss Burdett Coutts in reference to colonial bishoprics. After the recent decision of the Privy Council as to colonial bishoprics, the petitioner saw great danger of the hopes which she entertained

in founding some of these bishoprics being frustrated. After considerable discussion, the Archbishop of York gave notice that on the 21st inst., he would move for a select committee to inquire into the state of the connection between the Colonial Church and the Church at home, and that the petition of Miss Coutts be referred to the committee. Their lordships shortly afterwards adjourned. —On the 19th inst. there was a good deal of bustle in the House at the usual hour of meeting. Several ladies had taken their places in the gallery, where also many members of the House of Commons occupied seats. In this part of the House were, among others, Mr. Lefroy, Sir G. Bowyer, Mr. F. Doulton, Lord R. Montagu, Colonel Akroyd, Mr. Hankey, and Mr. Powell. About the steps of the throne were many members, including Lord Dunkellin, Mr. Lowe, Mr. Chichester Fortescue, Mr. Brand, Mr. Headlam, Sir George Grey, Mr. Cardwell, and the Attorney-General Mr. Gladstone came in before business was begun. The peers mustered in comparatively small numbers, and it was noticed that the Earl of Derby was not present. Earl Russell was early in his place, and most of the ministers having seats in the House of Lords were also present. It is simply stating a fact to say they had no appearance of depression. After the private business had been disposed of, Earl Russell rose, and amidst close silence first suggested that the Princess Mary of Cambridge's Annuity Bill should be passed through all its stages at once. He then announced that the Government had taken into consideration the vote in the House of Commons on the previous evening, and had laid the result of their deliberations before Her Majesty. He then moved the adjournment of the House to the 25th inst. Subsequently, however, it was arranged that the House should meet on the 21st inst. to dispatch private and judicial business. No one was a bit the wiser as to the intentions of the Government. —In the HOUSE OF COMMONS a question was asked as to whether the Government had any information in reference to the Fenian raid on Canada. Mr. Cardwell replied that he had received a despatch from Lord Monck, saying that a body of Fenians had crossed the Niagara and occupied the village of Fort Erie. His lordship added that he had taken steps to dislodge them, and hoped by the next mail to be able to give a satisfactory report of the result of those measures. —In reply to Mr. Hutt, Mr. Layard said he had seen the letter of the Emperor Napoleon to M. Drouyn de Lhuys, but did not think it necessary to lay it on the table. He added, in reply to another question, that up to the time when he left the foreign office he had received no information that Austria had declared war against Prussia. —The House having gone into committee on the Representation of the People Bill resumed the consideration of Mr. Hunt's amendment for making the county franchise a rating and not a rental franchise. The Tories made a bold effort to repeat the successful monœuvre which they adopted in reference to Sir Rainald Knightley's bribery resolutions. They had their men in attendance and tried to force a division early. The Government were able to resist them long enough, and when the division was taken there were 280 for the Government and 273 for Mr. Hunt's amendment. The obstructionists were therefore once more defeated. Mr. Banks Stanhope then moved the omission of a proviso in the clause to the effect that the qualification must be for a building or building and land, in which case the building must be worth at least £6 a year. After some discussion the Chancellor of the Exchequer agreed to withdraw that part of the clause on the understanding that a proviso should be inserted to prevent the enfranchisement of an indefinite number of persons. Mr. McLaren strongly objected to the withdrawal of that part of the clause. To

omit it would be to open the door to the creation of *fagot* votes. A long and interesting discussion ensued, several members below the gangway objecting to the withdrawal. Eventually there was a division, and the section of the clause was withdrawn by 361 votes to 74. Mr. Bright and several other members left the House before the division. After some further discussion the clauses as amended were agreed to. Progress was then reported, and the bill was fixed for the 25th inst.—On the 15th inst., in reply to Mr. A. Grant, the Chancellor of the Exchequer said that if the directors of the Bank of England reduced the rate of discount below 10 per cent., the undertaking entered into with them by the Government in reference to the issue of notes would cease.—Sir G. Bowyer complained that the arrangement of the House was bad, and that insufficient accommodation was provided for members. He wanted to know if anything could be done to remedy it. Mr. Cowper replied that the House answered its purpose very well. Mr. Crawford had deprecated raising such a discussion then, and Mr. Cowper endorsed his complaint.—Lord Cranborne thought Sir G. Bowyer was right, and that something should be done. The Chancellor of the Exchequer replied, and the matter then dropped.—On the motion to go into committee of supply an interesting discussion took place, initiated by Mr. Barclay, upon the differential duties on sugar. Mr. Barclay contended that the present way of levying the duties was unsatisfactory, and hoped it would be modified. Mr. J. B. Smith took a similar view of the matter. The Chancellor of the Exchequer entered at some length into the question, and showed that inquiries were being made as to what improvements could be made in the mode of levying duties on sugar. When those inquiries were complete the whole subject would be brought before the House. Mr. Bright suggested that the best plan would be to get rid of the duty altogether.—Mr. Ewart proposed that permission be given for a bust of the late Joseph Hume, presented by his widow, to be placed in the library of the House. In the discussion which followed, the Chancellor of the Exchequer pronounced a warm panegyric on Mr. Hume. Mr. Hadfield and Mr. White regretted that Mr. Hume's merits were not recognised in his lifetime. The motion was agreed to.—After a discussion in reference to the treatment of Fenian prisoners in *Limerick* gaol, Mr. T. Chambers was making a motion in reference to the Cape Railway, when the House was counted out at ten minutes before eight o'clock.—On the 18th inst., in reply to a question, Mr. Cardwell briefly said he had a despatch from Lord Monck, announcing that the Fenian raid on Canada had been repelled, and that several of the Fenians were in prison.—This House went into committee on the Reform Bills. The Chancellor of the Exchequer wished to introduce the discussion on clause 5, as to the borough franchise, by a speech. This was objected to, and the right hon. gentleman eventually gave way. Lord Dunkellin then moved an amendment that the franchise be a rating and not a rental franchise. Mr. S. Cave seconded the amendment. A long discussion ensued, Mr. Bright, Sir H. Cairns, Sir R. Peel, the Solicitor-General, and Mr. Villiers, being among the speakers. The Chancellor of the Exchequer distinctly announced that if the amendment were carried the Government would not pledge themselves to accept the defeat or to continue the bill. The House then divided, and the Government were beaten, the numbers being—for the amendment, 314; against it, 304. Mr. Gladstone announced that he would state the course of the Government, and progress was reported. The other orders were got through, and the House adjourned at two o'clock.—On the 19th inst. the House had a morning sitting, at which merely formal business was transacted. In the evening the

House was crowded. As soon as the questions had been disposed of, the Chancellor of the Exchequer made a statement which, though it was a little longer than that of Earl Russell, gave no more information as to the intention of the Government. The House soon afterwards adjourned.

GENERAL HOME NEWS.—The Registrar General's returns show a slight decrease in the metropolitan mortality of the week ending June 16, as compared with the week before, the numbers being—June 2, 1,540; June 9, 1,383; and June 16, 1,370. The annual rates of mortality last week per 1,000 were—20 in Bristol and Birmingham, 22 in Edinburgh, 23 in London, 25 in Salford, 27 in Manchester, Dublin, Hull, and Newcastle-on-Tyne; 28 in Sheffield and Glasgow, 29 in Leeds, and 34 in Liverpool. Three deaths from cholera, three from hydrophobia (the latter a most unusual occurrence), and three from carriage accidents, were registered last week.—The treatment of the sick poor in Rotherhithe workhouse is the subject of an inquiry by Mr. Farnall which was commenced on the 15th inst. A Mrs. Beeton, who was for some time head nurse in the infirmary of the workhouse, had written to the Poor Law Board describing a fearful state of things as existing in the infirmary, and this inquiry is instituted to examine into the truth of these charges. Mrs. Beeton was examined and made a series of most horrible statements, which were not shaken on cross-examination. The inquiry was adjourned.—Christian Olifus, an old man, and Ellen Houghton, were tried at the Central Criminal Court for abducting a girl named Tolley. The evidence of the prosecutrix was of a very singular character. Eventually both the prisoners were found guilty. Olifus was sentenced to two months' imprisonment, and Houghton to a week's imprisonment.—There was a grand volunteer review and field-day at Panshanger Park on the 16th inst. The evolutions were most successfully performed. The review in Hyde Park on the 23rd inst. promises to be a fine affair. No less than 15,000 volunteers are expected to be present.—The Prince of Wales went on the 18th inst. to Russell Hill, near Caterham Junction, and opened the new building erected there for the Warehousemen and Clerks' Schools. The weather was very unpropitious; but notwithstanding this a large number of visitors attended. The proceedings were of an interesting character. Subscriptions to the amount of over £5,000 were announced. Of these more than £2,000 came from "ladies' purses," a most admirable invention for obtaining money for good and charitable objects.—The Poor-law inquiry in reference to the charges of ill-treatment of patients in the Rotherhithe Workhouse infirmary was resumed. Some of the officials who were called contradicted parts of the statement of Miss Beeton, at whose instigation the inquiry was commenced. Several pauper patients were, however, called, and their evidence fully corroborated the charges of cruelty on the part of some of the pauper nurses. The inquiry was again adjourned.—At Birmingham and Leicester the Liberals have held preliminary meetings and resolved unanimously to urge on the Government a dissolution in place of resignation. It is to be hoped this course will be imitated in every town in the kingdom.—The inquiry into the treatment of the sick poor in Rotherhithe Workhouse was continued and concluded on the 19th inst. Several witnesses were called who deposed to the general kind treatment of the patients in the infirmary.—Nothing more definite is known in reference to the course which has been taken by the Ministry. Very little doubt, however, is entertained that they have tendered their resignation to her Majesty. This supposition received some confirmation on the 20th inst. by what took place in the Court of Chancery. A part-heard case was called, and the Lord Chancellor was informed that it would not be finished by th

23rd inst. He at once said that as he should not sit beyond that day it would be no use his going on with the case. Throughout the country there is the strongest feeling that the proper course to pursue would be to dissolve Parliament. Already numerous meetings are arranged for, at which doubtless this view of the case will be insisted upon. A messenger from the Government left for Balmoral on the 19th inst. It is said that not improbably her Majesty will immediately return to London.—The minutes of the evidence taken during the Jamaica inquiry were published on the 20th inst. in a ponderous Blue-book, containing upwards of a thousand pages. Every question and answer is given, to the number of nearly fifty thousand. The appendix contains the military and naval despatches which Mr. Bright asked for some time ago, but could not obtain.—In the Court of Chancery further progress was made with the suit instituted by Bishop Colenso against Mr. Gladstone and others to enforce the payment of his salary out of the Colonial Bishops' Fund. The Attorney-General contended that there never was a legally-constituted bishopric of Natal, and that therefore Dr. Colenso's claim necessarily fell to the ground. The case had not concluded when the Court rose.—A young man, a school teacher, named Wilhelm Goergs, has been brought up at Brighton charged with having written a letter to Count von Bismarck threatening to kill him. The letter was read in Court. It promised death to the Count, and warned him that he would not be missed again as he was by Ferdinand Blind. The magistrates committed the prisoner for trial.

FOREIGN INTELLIGENCE.—Events thicken on the continent of Europe. The Federal Diet has, by a majority of nine votes to six, adopted the proposition of Austria, and ordered the mobilisation of the Federal forces. All the large States voted with Austria. Thus the division shows on the one side Austria, Bavaria, Saxony, Hanover, Wurtemberg, Electoral Hesse, Hesse Darmstadt, Nassau, and the 16th Curie, which embraces Lichtenstein, Waldeck, Reuss-Greiz, Reuss-Schleiz, Schaumburg-Lippe, Lippe-Detmold, and Hesse-Hombourg. On the other side were Prussia, Luxemburg and Limburg, the 14th Curie (embracing Mecklenburg-Schwerin and Mecklenburg-Strelitz), the 15th Curie (embracing Oldenburg, Anhalt, Schwarzburg-Sondershausen, and Schwarzburg-Rudolstadt), and the 17th Curie (embracing the four free cities of Lubeck, Frankfort, Bremen, and Hamburg). The Prussian representative at once put in force the threat of his Government, and declared the Federal Pact dissolved. He proposed the formation of a new Federal Bund, and then left the Diet. The Austrian representative insisted that the Pact could not be dissolved, and asked the Diet to make a declaration to that effect. The Diet at once complied. Thus, then, there is war between Prussia and Austria; and, if Prussia carries out her threats, war between herself and the States which voted with Austria. Those who believe that, spite of these things, peace is possible, should read the speech of the Emperor of Austria to a deputation from the Viennese municipality. "I have done everything," said he, "to preserve the peace and liberty of Germany; but it has been impossible in all quarters for me to do so. This is the most arduous period I have experienced since my accession to the throne. I now resort to the sword, with confidence in God, my good right, my valiant army, and the co-operation of my faithful subjects." That is a declaration of war to all intents and purposes; and we may expect at every moment to hear that the first blow has been struck.—A telegram informs us that the letter of the Emperor Napoleon has been most favourably received at Florence. It

would be strange if the case had been otherwise; for it is clear that whoever may suffer from the action of France it will not be Italy.—In the Corps Législatif, in reply to M. M. Garnier-Pages, Rouher severely condemned the bombardment of Valparaiso by the Spaniards, and intimated that the great Powers might demand of Spain compensation for the damage she had done to the property of their subjects in Valparaiso.—*La France*, in a qualified manner, denies the truth of the report that the Emperor Maximilian has made up his mind to abdicate.—The Czarewitch has arrived at Copenhagen. His special object is probably to visit the Princess Dagmar, who was to have been the bride of his brother, and who is now not unlikely to be betrothed to him.—Although we have not at this time news of any conflict having taken place, the war on the continent of Europe has fairly begun. Prussia has shown how perfectly prepared she was for war by at once striking blows at the States which voted with Austria at the Federal Diet. Prussian troops have marched into Hanover and into Saxony. The Prussians appear to have entered Hanover from two points. One detachment has come from Holstein by way of Harburg, and another from Minden, in the Rhenish Provinces. The Hanoverian troops under this stress are retiring towards Göttingen, where they hope to make a junction with the Austrian Kalik brigade and the Bavarian army. This will altogether make up a respectable force. But most likely it will be in Saxony that the first blow will be struck if Benedek does not make a descent on Silesia. The Austrians are said to have already entered Saxony in force, and it may be that we shall soon hear of another battle of Leipsic. A very doubtful authority—the *Patrie*—publishes a report that the Italian army has made a move on the Mincio.—The *Constitutionnel* ventures upon an explanation of the letter of the Emperor Napoleon. It insists that when the Emperor spoke of the equilibrium of Europe being disturbed, he did not allude to any natural or legitimate annexations of territory, such as Venetia to Italy, or Savoy to France. What he meant was that the equilibrium of Europe would be disturbed if either Austria or Prussia should absorb the whole of Germany. That would no doubt be a disturbance of the European equilibrium as it is now understood but we are disposed to think that even a less disturbance will be found to be excuse enough for France to acquire more territory.—A telegram from Copenhagen informs us that an offensive and defensive treaty of alliance has been concluded between Sweden, Norway, and Denmark.—The reconstruction of the Italian ministry has been entrusted to Baron Ricasoli, who, it is believed, will assume the functions of President of the Council and Minister of the Interior.—The Federal Diet has shown that its sympathies are thoroughly with Austria. By a majority of ten to five it was resolved that the motion of Saxony for assistance from Austria and Bavaria should be acceded to. Hanover declared that she should side with Austria in the war, and Baden voted with the majority. The representative of Luxemburg declared that the Netherlands would remain neutral, a decision which was protested against by the President.—Prince Charles of Bavaria is to be Commander-in-Chief of the Federal forces.—We received a summary of a manifesto which it is said the Emperor of Austria either has issued or is about to issue to his people. He maintains that he is attacked without provocation by Italy and Prussia, that he has used every endeavour to maintain peace without avail, and that now he has taken to the sword he will not lay it down until the integrity of Austria is secure from all attacks, the Confederate States of Germany have

assured to them their free internal developement and their rightful position in Europe. On this object he invokes the blessing of God. There is one part of his manifesto, however, which is curious, inasmuch as it displays a sense of internal weakness. The Emperor says he was engaged on the work of settling the constitution of his empire, and making it a coherent whole when these troubles came upon him. He is unable to finish the work just now, and therefore he has not now "the representatives of all his peoples rallying round his throne." This, however, he adds, only makes his duty as sovereign more clear. This looks as if Hungary was a thorn in the side of Francis Joseph.—Some serious fighting has, it seems, taken place between Giessen and Frankfort. It is said that the 4th Darmstadt infantry was almost annihilated there. Meanwhile we are informed that the 8th Federal army corps is following closely on the track of the Prussians to Marburg, and that other Federal troops are being hurried up to the north. It is possible, therefore, that the Prussians may yet have to fight a battle near to Frankfort. They have already taken possession of Wiesbaden and of Cassel, and General Manteuffel is reported to have marched into Hanover with the bulk of the troops that were in Holstien. It is said that the Hanoverian treasury has been removed to England. From Frankfort and Berlin we have reports that Italy has declared war against Austria and broken off diplomatic relations with Bavaria. A Vienna telegram has a cock-and-bull story from Bern of a large Prussian subsidy in gold having passed through Switzerland for Florence. There is probably not a word of truth in this latter statement, but that Italy will in one way or other soon declare war against Austria there is no doubt. The war news to hand is important. The Austrians have, it is said, crossed the Silesian frontier at Troppau, and are marching on Klingebüttel, in the direction of Ratibor. At this latter place there is a strong Prussian force. We are not told what are the numbers of the Austrians, but it is certain that they would not enter upon the enemy's territory unless they had a sufficient force to cope with the army they must expect to meet. Thus a battle in Silesia may be looked for before long. Another battle is said to be imminent near Frankfort, various bodies of Prussians having converged upon that point. Their opponents will be the main body of the Federal army, together with the Austrian Kalik brigade. We are in the dark as to the numbers of the forces. We have not at the time this is written any news of battles; but both in the neighbourhood of Frankfort and at Glatz, in Silesia, fighting is imminent. There seems to be no doubt that the Austrians have crossed the Silesian frontier, and they are not likely to march far in that country without meeting opponents. As to the battle which was believed to be impending near Frankfort, we have no information as yet. The Italian army is on the move, and Garibaldi is preparing for his share in the contest. If, however, there are no battles, there are plenty of State papers. The proclamations of the King of Italy to his people and the National Guards are spirit-stirring documents. In the former he declares that all the forbearance shown to Austria has been without avail. She continues to oppress a fine province of Italy, and there masses great armaments which threaten the security of Italy. She has refused all efforts at a pacific settlement, and therefore nothing remains but for the sword to be drawn. The King appoints Prince Carignan Regent, and says for himself that he wishes to be once more the first soldier of Italian independence. General Cialdini has forwarded to the Archduke Albert, in Venetia, the formal declaration of war. The document sets forth much the same reasons as those urged in the King's proclamation

General Cialdini gives notice that he shall commence hostilities after three days unless the Archduke declines to accept the delay, in which case the General wishes to have notice. By the end of this week, therefore, we shall probably have fighting on the Po or the Adige, or in Italian Tyrol. Count Bismarck has issued another State paper, in which most of his old arguments are used up again to show that Prussia is wholly in the right and Austria wholly in the wrong. He also accuses the Federal Diet of a breach of the Federal Pact, and seeks to justify the entry of the Federal troops into Saxony, Hanover, and the other German States.

AMERICA.—We have received from Liverpool the copy of despatches which were at the last moment put on board the *Belgian* at Quebec and Father Point. If these despatches be authentic, it is clear the Fenians have had but a short career in Canada. It is stated that they were attacked on the morning of the 2nd of June by Canadian volunteers, who had to fall back. A couple of regiments of regulars came up, however, and the tables were speedily turned. The Fenians, some 400 in number, were surrounded, and General O'Neill, their commander, shot dead. Those of them who escaped made for their boats, but the United States troops would not allow them to land, and the probability was they would all be captured. The Canadians are said to have lost thirty-seven men and three officers in the action. The United States troops were being sent to the frontier, and the most satisfactory assurances had been given by the Washington Government to the Canadian authorities that the raiders will be put down.

The *Cuba* brings news of the utter break-down of the Fenian invasion of Canada. Those of the invaders who were not captured by the Canadians were taken on their return to American territory by the Federal forces, and will, no doubt, be dealt with by the civil law. It is said the Canadians tried some of the prisoners by drum-head court-martial and shot them. Meantime President Johnson has issued a proclamation against the Fenians, and warning the people against any breach of the neutrality laws. This has been followed up by the arrest of General Sweeney at St. Albans, and of Roberts at New York. The Fenians were said to be swarming to the frontier, but General Meade was taking the most active measures for the prevention of any further raid. The Fenians do not appear to have learnt wisdom from the disastrous result of their raid on Fort Erie. The New York papers report that on the morning of Thursday, the 7th inst., a force of them variously estimated at from 1,500 to 3,000 men, crossed the frontier near Highgate, Vermont, and occupied Pigeon Hill. They were commanded by a General Spear. The telegram says they routed a body of British cavalry and captured three flags. Another defeat of cavalry is mentioned, and we are told that at last accounts Spear was entrenched near St. Armand, waiting an attack by a British force. All this is probably much exaggerated, for we are told that Spear's force is greatly demoralised, half of his men drunk, and desertions to the United States frequent. The active measures of the Federal Government have effectually shaken the Fenian projects. Arrests of their leaders have been made in all directions.

TO CORRESPONDENTS.

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

J. W.—Yes. We not only could give you a precedent, but the "Book of Constitutions" is clear upon the subject. Again, we repeat to numerous correspondents,—possess yourselves of a copy of the "Book of Constitutions."