

LONDON, SATURDAY, AUGUST 11, 1866.

SERMON PREACHED BEFORE THE PROVINCIAL GRAND LODGE OF CUMBERLAND AND WESTMORELAND.

The Prov. G. Chap. took his text from Revelations xxi., 22, 23, "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

It was at the Masonic hour of high twelve, the sun being at its meridian height, causing the graceful palm to cast only a circular shadow around its base, when Saul of Tarsus drew near with a little company to Damascus. The head of Syria, the most ancient city in the world is the most strikingly picturesque of any that I have ever visited. Rome in the midst of the Campagna,—lone mother of dead empires, childless and crownless in her voiceless woe—may have greater aspirations for the student of history; Athens, with its rocky Acropolis, may be dearer to the lover of art; or Constantinople, with its minarets, from the Golden Horn, for the lover of sentiment; or Jerusalem, from the Mount of Olives, for the Christian lover of his Lord, and the Freemason in musing in thoughtful silence over the Holy Temple, now defiled, which Hiram built with wisdom, strength, and beauty; and having built it baptized it, so to speak, with the blood of his faithful martyrdom; but for a picturesque situation give me Damascus, the pearl of the East. From an intensely barren desert, the traveller suddenly comes in sight of a city nestled in the richest luxuriance of oriental vegetation and fragrance. The rills of irrigation from the Abana and the Pharpar cause a vast oasis in the midst of dreary barrenness. No wonder that the false prophet, Mahomet, drew back from its Capuan delights, and refused to enter it with a pious exclamation—"Man can have but one paradise, and mine is above." No wonder that such a scene should once and again recur with all its vividness to his mind when Paul the Apostle now, but once Paul the persecutor, related the account of his wonderful conversion. We need not now speak particularly further than to remind you that a light greater even than the eastern sun at high twelve struck Paul to the ground, and in words of inexpressible tenderness stayed his mad

career, and brought him first to believe in, and secondly to works of love, to serve that greatest of all Masonic lights, "the bright morning star whose rising brings peace and salvation to the faithful and obedient of the human race." And now as we have been spared to meet on another anniversary, and the more solemn part of our meeting being the assembling of ourselves in the house of God, imitating the pious example of our Grand Master Hiram Abiff, to pay our adoration to the Most High, let us implore the blessing of the great luminary on this our present convention. May he so teach us to walk as children of the light, over the tessellated pavement of this world; may he so enable us, rough ashlar as we are from nature's quarry, to become polished stones of the spiritual temple that is founded upon the rock of ages, and exhibit in practice those Masonic (which are also Christian) virtues, that so at last we may receive at his hands our exceeding great reward in the Grand Lodge above. These all other lights are absorbed in one, and have no glory by reason of the glory that excelleth. These, though not before Masonic lights, are put out—the Masonic Temple of the royal Solomon, and the widow's son, and the King of Tyre; the figure as it was of the true, and according to which fallen speculative Masons build is no longer needed, for the Lord God Almighty and the Lamb are the temple of it. Still at this our happy meeting we yet find some alloy, so chequered is this life, so winding is the stair. Some brethren whom we knew, respected, or loved, gone, and their place knowing them no more. We say in the patriarch's plaintive words of sadness, "Joseph is not, and Simeon is not, and at the festive board David's place is empty." Age and time doing their work, we see the grey hairs appearing here and there, and feel that our own sun is not always at the meridian, and the shades begin to slope and lengthen. Respecting the families of our brother Masons, as well we may, loving the child not only for his own, but also for his father's sake; our brotherly love teaches us to feel for them in their sorrow, and the common bond between us strikes a sympathetic cord which revibrates through the whole body, so that when one member suffers all the members suffer with it. May the Great Consoler of those that are cast down give a heavenly consolation to any of our troubled brethren, and when asked in the prophet's words, "Is it well with

thee? is it well with thine husband? is it well with the dead child?" they may be able to say in faith with the Shunammite, "It is well." What we most desire, in order safely to pass over the tessellated pavement of this world, is "light." We should not, and indeed as long as we found our belief on the volume of the Sacred Law we cannot be led away by the false and flickering lights—rushlights of their own kindling, which some have of late invented, and which have received a certain amount of favour. The *ignis fatuus* may dance over the quagmire, but the deluded traveller who follows it will thereby become imbedded in doubt and destruction. It is of especial advantage in these days of false teaching that we should often leave the West and go to the East in search of more light, and learn in the inspired records of the earlier prophets and apostles, and not from Western sceptics, the true nature, attributes, and work of the light of the world. We may see many good lights in Freemasonry, and without any odious comparisons, some may admire one part more than another; but I confess that I, for my part, in these days of doubtful disputations, feel most the benefit of being again and again, and yet again sent back to the written Word to learn accurately of my hope and of my duty, as the only safe guide to eternal glory. It tells us of him whom the Eastern sages, led by "the blazing star," found cradled in the manger of Bethlehem; who left his father's glory and became a man of sorrow, and to be a sympathiser—that he might by his holy life, contemplative and active, be a perfect pattern for all men; and at last by his death satisfy divine justice, and in his blood open a fountain for the washing away, by faith, of human guilt. True, the foolish builders unskilled in speculative masonry, set at nought this tried stone; it did not answer their views of the Messiah, and they rejected it as neither oblong nor square. But Satan when thinking he was victor found himself to be the vanquished, and, unlike other kings who cease to reign at death, he, by dying, became a king. That same stone became the head of the corner, the foundation stone was also the keystone of the arch which knit the whole together, and exhibited a temple "perfect in its parts and honourable to the builders." That well-known Masonic emblem of Jacob's ladder reminds the faithful Mason of the twofold nature of Christ—its foot on earth in his humanity and willingness

to save, its top far above the watery clouds in his divinity of power to save. Nor are these the only Masonic lights necessary for us in our chequered journey across the tessellated pavement, and which I need only lightly pass over with you my brethren in the Craft, for the purpose of merely reminding you of those virtues so often impressed upon you in your lodges, and I trust also so zealously exemplified in your lives. What are those three precious jewels, joined together by God, and not to be put asunder by men? What are those three graces with their arms so intertwined as to form an harmonious whole? Three and yet one—one and yet three. Faith, hope, and charity. Faith in God, hope in immortality, and charity towards all mankind, and especially to brother Masons. Faith which breaks through all obstacles and rests with strong confidence on the word and promises of God and the assurance that all is well. Hope of immortality which we carry like the anchor its emblem upon the bows of our ship, and which makes us endure patiently the buffeting of the fiercest storms, because cheered by the hope that soon we shall be wafted over the breakers on death's stormy bar and let it drop in the sea of glass like crystal. Charity or love which dwelling dove-like in many a lowly bosom yet can turn all it touches into gold and make the poorest hovel a little heaven on earth. Love the greatest, because more enduring. For faith shall be lost in sight; and hope shall end in fruition, but love extends beyond the grave through the boundless realms of eternity. Therefore, the apostle Paul says in language dear to every true-hearted Mason "now abideth faith, hope, and charity—these three—but the greatest of these is charity." And now time fails me to mention more of these lights, only may I be allowed fraternally to impress upon my Masonic brethren especially the diligent observance of them every day. Be not content with gazing upon—be not content with theoretically knowing the meaning of the various Masonic emblems and tools presented in your lodges. Remember that we are free and speculative Masons, and oh let our lives and conversation be the practical proof of the benefits of our Craft, so when the cowan shall scoff and the scorner sneer, because they say they see no advantage from it, we may be able to point at the ornate temples or holy lives and deeds that have under the blessing of the Great Architect been based upon it, and how those words were connected with one who was the

architect of our splendid metropolitan cathedral, and for sixteen years the Grand Master of our order. "If you seek for monuments look around you." If some caviller asks for some explanation of our Craft—its views or its benefits—may we be able to show many brethren in every lodge in the province, their lives according to its divine precepts, acting on the square and perpendicular in everything they do, and reflecting light from the one great light of the world. Nay, let their light so shine before men that others may see their good works and glorify their Father which is in heaven. But after all, these things are not temporary. If aided by the secrets of our Masonic art, we are the better enabled to unfold the mysteries of true godliness—by God's grace blessing our work—to moderate our desires and restrain our appetites—this will be its own reward. But still the goal at which the faithful builder arrives is the receiving of his reward in the inner sanctuary in the Grand Lodge above. We build temples here, but St. John, the apostle of love, the apostle of Masonry, expressly says in the text that he saw no temple there, for all was absorbed in the Lord God Almighty and the Lamb. We have here our Masonic lights—the sun and the moon and the starry firmament, the significance of which and their spiritual application, you, my brethren, know very well, but these are only aids for the road and they are no longer needed when we reach home. These are all fused into the grand light of all, as even the light of the meridian sun was absorbed by the light of Christ which appeared to St. Paul near Damascus, and so again we are told "the city hath no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." That we should at last be received into this abode of endless bliss should be the aim of everyone. The object of our Craft, if faithful to its highest and most legitimate purpose, should be a preparation for something better and more enduring beyond. We are in search of more light. Let us, therefore, daily seek more of the light of profession, in greater purity of creed, in greater singleness of trust in Christ. Let us also daily seek more of the light of practice in holy lives, in brotherly love, in pious actions, in Masonic virtues. Let the skilful Mason adorn his temple with the graces and the excellencies of an upright life, that it may be said of the Craft in those well-known words, "Master, see what manner of stone and what buildings are here." Guard jealously your characters, that they may be ap-

proved of by God, whatever man may say, and you will have the testimony of an approving conscience; and at last even he that is of the contrary part shall have no evil thing to say of you. Let us always bear in mind that there is something to live for infinitely more important, infinitely more lasting than this world can give. Let us always remember that there is something more required of us than to excel in our Masonic art according to its working or its theory. Let us always remember that it should be so used and not abused that it may be an aid to us and not a hindrance, as we cross over the tessellated pavement towards the Grand Lodge above. There may be objections and scoffs; we may have in part to suffer difficulty, but let us be encouraged by those that have gone before, and like them be faithful, even unto an untimely death. Let our path be the path of the just, which shineth more and more unto the perfect day; and having at last, by means of Jacob's ladder, ascended to that building which you may say is all temple, even though not of King Solomon or of Hiram's building, where there is no light, and yet all is light, you may shout in ecstatic joy, "How wonderful is this place—it is no other than the house of God—this is the gate of heaven."

MESMERISM.*

By Bro. the Rev. J. KINGSTON, Prov. G. Chap.

I have selected mesmerism as the subject of my paper, on this evening, for two reasons: 1st, because I wish, if possible, to excite your interest in it, feeling assured, as I do, that the study of mesmerism will amply repay you for any labour which you may bestow upon it; and, 2ndly, because the subject is one calculated to excite discussion, or at least, conversation.

The mode in which I purpose to treat it, may be briefly stated as follows: 1st, I shall give you a slight sketch of the rise and progress of mesmerism and a succinct biography of its discoverer, or rather recoverer.

2ndly. As I am precluded from exhibiting experiments on this occasion, I must content myself with quoting testimonies in its favour from unimpeachable sources. 3rdly, I shall answer some objections, and lastly, make some practical remarks.

Before, however, addressing ourselves to the

* A paper read before a Church of England Young Men's Mutual Improvement Society.

first head, it will perhaps be well to make two preliminary remarks: first, that we should in all investigations bear in mind our great ignorance, and the finite nature of our faculties. We have, as it were, merely opened our eyes on this wondrous universe which required an infinite mind for its construction, a universe where, in the words of Tupper,

"All things being are in mystery
We explain mysteries by mysteries."

The most richly endowed geniuses admitted honestly that man, at his best estate, is but a poor finite creature, groping in the dark after those truths which the Infinite One, in His wisdom, has ordained, should be searched out only by patient exertion and travail. Newton says, "to myself I appear but as a child picking up pebbles on the sea shore, while the vast mass of unknown truth lies hid in the unfathomable depths before me."

Bacon says: "The subtlety of nature far transcends the subtlety of either sense or intellect."

Herschell: "In the study of nature and its laws we ought at once to make up our minds to dismiss as idle prejudices, or at least suspend as premature, any preconceived notion of what might or ought to be the order of nature in any proposed case, and content ourselves with observing as plain matter of fact what is."

And the great and good Dr. Arnold in his lectures observes: "The study of the phenomena of electricity of magnetism, and above all of what is called animal magnetism (another name for mesmerism), seems to promise that, in the course of years, or it may be of centuries, we may arrive at some glimpses of a yet higher mystery, the relations of physical and moral existence towards each other, and the principle of animal life."

In the "Water Babies," a tale by the Rev. Charles Kingsley, one of the greatest writers of the age, we find the following most remarkable passage:—"You must not say that this cannot be, or that is contrary to nature. You do not know what nature is, or what she can do; and nobody knows, not even Sir Roderick Murchison, or Professor Owen, or Professor Sedgwick, or Professor Huxley, or Mr. Darwin, or Professor Faraday, or Mr. Grove, or any other of the great men. They are very wise men, and you must listen respectfully to all they say; but even if they should say, which I am sure they never would, 'That cannot exist—that is contrary to nature,' you must wait a little to see, for perhaps even

they may be wrong. Wise men are afraid to say that there is anything contrary to nature, except what is contrary to mathematical truth; for two and two cannot make five, and two straight lines cannot join twice, and a part cannot be as great as the whole, but the wiser men are, the less they talk about "cannot." That is a very rash, dangerous word, "cannot."

My second preliminary remark is this—that nearly all great inventions and discoveries were at first opposed, and the inventors and discoverers themselves derided and persecuted.

Need I instance Galileo, whose name and persecutions are as familiar as household words to all?

Need I mention Harvey, the discoverer of the circulation of the blood, and all he endured before his brilliant discovery was accepted and appreciated?

Need I instance Jenner, the discoverer of vaccination—that blessed discovery which, under God, has saved, and is saving countless millions of the human race from hideous and repulsive disfigurement and a loathsome death. It is really difficult to refrain from laughter when reading the accounts that are extant of the commotion that vaccination caused. An anti-vaccinarian society, which was immediately formed, called "upon the public to suppress the cruel, despotic tyranny of forcing cow-pox misery on the innocent babes of the poor—a gross violation of religion, morality, law, and humanity." Deaths from cow-pox inoculation were actually published in the mortality bills of London. Some, after vaccination, were supposed to bellow like bulls and cough like cows; and one anti-vaccinist ingeniously suggested that, if cow-pox were known to have existed in a family, the fact might debar the members of it from the chances of matrimony, for "who would marry a young lady who might one day, like Nebuchadnezzar of old, turn to eating grass in the shape of an ox?"

But you would suppose that inventions so harmless and useful as umbrellas and forks might escape the general dislike to innovation; but no, the first person who ventured forth with an umbrella was mercilessly pelted with mud and missiles of every sort; and as for forks, a clergyman of our own Church preached a sermon against them, as being the invention of the Evil One, and "intended to minister to the vanity of mankind, who were, forsooth, now becoming too proud to eat their meat with their fingers."

But enough, these remarks were intended to prepare you for the main business of my paper, by reminding you that "there are more things in heaven and earth than are dreamt of in our philosophy;" and that mesmerism *may* be one of these; and moreover the fact that mesmerism has met with obloquy, neglect, and contempt, should not lead us on that account to discard it, for it has only shared the fate of every other great discovery.

The 1st head to be considered is, the rise of mesmerism. Where shall we seek for it? Ever in the writings of the ancients we meet with direct mention of it, or incidental allusions to it, so that we are forced to say of mesmerism, what Sir A. Allison says of that mystic science, Freemasonry, with which it was in ancient times ever associated, nay in which it was enshrined, "that it can be traced back to almost the very beginning of time, that it hides its hoary head in the mists of antiquity." Let me give you a few quotations from the classics, and some ancient writers in which mesmerism is evidently alluded to. Solon says, "Often from trifling pain, great suffering arises, not to be allayed by the administration of soothing medicines, but touching with the hands the sufferer by malignant and obstinate diseases you immediately restore him to health." In Æschylus, Prometheus Vincit, we find Prometheus foretelling to Io, that after all her wanderings in frenzy and persecution, she will find relief at last at Canopus at the mouth of the Nile. There Zeus will render you sane, stroking you with gentle hand and simply touching you." Strabo speaking of Canopus says, "it is a city with a temple of Serapis of great sanctity, and affording medical assistance of such repute, that men of the first consideration and credit sleep there, either on their own account or that of others. The cures and the oracles of the fane are both the subjects of numerous literary works, and frequent mention is made in ancient writings of the temple sleep.

There is a curious passage in Plautus in which evident allusion is made to the mesmeric passes. Mercury and Sosia are introduced. Mercury at a loss how to get rid of Sosia, whether by giving him a beating or putting him to sleep, says:—"Quid si ego illum tractim tangam ut dormiat. Sos. Servaveris, nam continuas has tres noctes pervigilavi." There is one passage in the best record of antiquity, the Holy Bible, in which some eminent writers believe that they can detect

an allusion to mesmerism. "But Naaman was wroth and went away and said, Behold, I thought he will surely come out to me, and stand and call on the name of the Lord his God and strike his hand (or as it is in the margin, move it up and down) over the place and recover the leper. I have barely time to recommend to those who wish to examine mesmerism in its scriptural aspect, the very interesting works of Mr. Colquhoun, "Isis Revelata" and "Magic, Witchcraft and Animal Magnetism."

But it may be said, if the knowledge of mesmerism was diffused in the early ages, how has it come to pass that it well nigh died out, until accidentally recovered by Mesmer? Thus, the idolatrous Freemasons to whom alone the knowledge of mesmerism was imparted after a lengthened and rigorous initiation (and how rigorous it was, you will learn from the Rev. Dr. Oliver's History of Initiation) having died out together with Paganism, the art itself became well nigh extinct, until Mesmer drew it forth from its hiding place.

This remarkable man, Franz Anton Mesmer, was born at Iznang, a chapelry of Weiler, in the shrievalty of Radolfzell, on the Rhine, on May 23rd, 1734. He took his degree of M.D. at the University of Vienna with great distinction. He met with considerable success in his profession. However in the course of certain experiments instituted in conjunction with the celebrated astronomer Father Hell, with the view of ascertaining the influence of the mineral magnet as a therapeutic agent, Mesmer made the curious and unexpected discovery that when, even without employing any magnet, or other auxiliary substance, he merely manipulated his patients in various directions, with his hands alone, certain very remarkable phenomena were produced, for which he found it very difficult to account. This was the beginning or rather the recovery of mesmerism. I have not time to do more than mention that the ire of his professional brethren was at once aroused. Irritated by the persecution that he endured, he proceeded to Paris where he met with marked success. But the unfortunate and bloody revolution having desolated France, he withdrew into Germany, and thence into Switzerland making converts of distinction in every place that he visited, having, however, at the same time to endure persecution and slander from his numerous enemies. Finally disgusted by their wrongheadedness and malignity, he settled down in the utmost retirement at Meersburg on

the shore of the beautiful Bodensee, and devoted himself wholly to study and works of benevolence. There he died in peace on March 5th, 1815. In the cemetery of Meersburg rest the mortal remains of him

"Who strove to lift the veil from nature's face,
And bore the laugh of all his race
Who dread results of honest thought."

The best life of Mesmer is that by Dr. Justinus Kerner. It has not yet appeared in an English garb. I may remark *en passant* that I am at present engaged in translating it from the German, and that I hope ere long to give the English reader an opportunity of perusing the biography of a man who will yet be universally acknowledged to have been a benefactor to his species.

And now what has been the progress of Mesmerism? On the Continent it has been received as a fact for years. In Germany it is practised and studied to a considerable extent. In Prussia many physicians make use of it under the authority of government. In Stockholm, degrees are granted in the university by an examination in its laws. In Russia, the emperor appointed a commission of medical men to inquire into it, and this commission pronounced it a very important agent. In Denmark, physicians practise it under a royal ordinance and by a decree of the College of Health. In Holland, some of the first men take it up. In France, the extent to which it is practised is considerable indeed. A commission of the Royal Academy of Medicine there recommended that mesmerism should be allowed a place within the circle of the medical sciences.

Its progress has not been so rapid in the United Kingdom for reasons with which I need not now trouble you. However, even here some progress has been achieved. Societies were formed in London, Edinburgh, and Dublin,—in the last city with the truly great Archbishop Whately at its head. A mesmeric infirmary has been established in London, 36, Weymouth-street, Portland-place, of which Archbishop Whately was one of the presidents. I am well acquainted with its working, having been for some years one of the governors, and I can testify that some extraordinary cures have been effected and great good achieved. The annual reports are well worthy of perusal. Some of the most distinguished and the ablest men in the United Kingdom are believers in and practisers of mesmerism. Indeed

I may safely say that I never met any person who knew anything about it, who was not fully convinced of its value and importance. But I have found a great many who railed against it as they do against many other good things, for what, I suppose, is to *them* the best reason in the world—that they are profoundly ignorant of it—had never witnessed an experiment, never read a book on the subject.

2. Let me now quote a few testimonies of eminent men as to its reality and its value as a curative agent. Archbishop Whately says that "he himself was a living monument of the truth of mesmerism having suffered severely for many years from rheumatism. When the doctors had done their best, or their worst, as the case might be, he was advised to have recourse to mesmerism as a last resource." In the course of one week, he was perfectly cured."

Dr. Keane, writing to Dr. Esdaile, says concerning his lunatic asylum at Berhampore:—"Taking a hasty glance over the years 1847-8, I see that above seventy-four patients were mesmerised, and that of these, sixty-five were discharged cured. Dr. Elliotson, one of the most distinguished physicians, has recorded in an excellent pamphlet some wonderful operations without the slightest pain on persons in the mesmeric slumber.

But if you would be fully convinced that mesmerism is no silly humbug, read the twelve volumes of the "Zoist," whose pages teem with testimonies as to its value, as one of God's gifts to suffering humanity; or peruse its extensive literature produced by men of the highest ability and culture, as well as of the most sincere piety and benevolence.

3. But I must briefly answer a few of the most common objections. (a). One is, "Mesmerise me and I will believe." Are there no conditions requisite? Does it follow that because I fail, another mesmerist may not succeed? Men's constitutions differ. And, moreover, sleep is only one of the many symptoms. Great effects may result, and no sleep take place.

(b). Another objects: mesmerism is hysteria. Now what is hysteria? Doctors themselves do not know what it is. To explain mesmerism by hysteria is only to exchange one difficulty for another.

(c). Again, mesmerism is contrary to the laws of nature. May we ask what edition of the laws of

nature? By whom edited? Where sold? One would like to have a copy. I was not aware that all the laws of nature were yet published.

(d). The facts of mesmerism are opposed to reason. Then the sooner reason shifts its position the better. "Facts are," as the Frenchman said, "brutally conclusive things," and if facts are against reason she must, as I said before, quickly shift her ground, or she is likely to be called folly.

(e). "Mesmerism is not supported by great names." Even if it were not, it would rest content with great facts. But what are we to think of the following, who found nothing in mesmerism opposed to reason or science, Cloquet, Jussieu, Baron Breteuil, De La Motte, Fouquier, Husson, Teste, Georget, Orfila, Rostan, Hufeland, Cuvier, Ampère, Laplace, Agassiz, Archbishop Whateley, the Bishop of Oxford, Sir Wm. Hamilton, Rev. Dr. Arnold, Dr. Gregory, Dr. Elliotson, Dr. Ashburner, Dr. Engledue, Esdaile, Wilkinson, Prof. De Morgan, Coleridge, Sir Bulwer Lytton, and a host of others? The Rev. George Sandby in his "Mesmerism and its Opponents" says, "And who and what are the men that have thus advocated mesmerism? I shall answer in the words of the celebrated French physiologist, Dr. Georget, who says, "it is a very astonishing thing that animal magnetism is not even known by name among the ignorant classes; it is among the enlightened ranks that it finds support; it is men who have received some education who have taken its cause in hand; it is partly learned men, naturalists, physicians, philosophers, who have composed the numerous volumes in its favour."

And now for a few practical remarks. *Cui bono?* What are the uses of mesmerism? We answer boldly, they are manifold. 1. As a curative agent when other means have failed. 2. As showing the predominance of spirit over matter, consequently the existence of a ruling spirit directing and sustaining all things. There are well authenticated instances in which it has been instrumental in converting men from Atheism. 3. It helps to explain pseudo-miracles and thus gives a heavy blow to superstition. 4. It throws a brilliant light on antiquity.

Such being some of the uses of mesmerism, is it wise in us to neglect the study and the practice of this wondrous gift of God? Nay, rather let us thankfully accept it from the "Father of Lights, from whom cometh down every good and every perfect gift." Let us not captiously fling it back

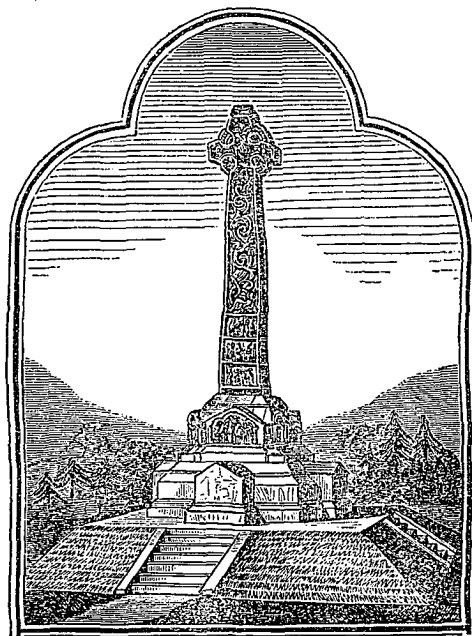
in His face, because there are some, nay many things in it that we cannot understand. Surely it is the part of the Christian to despise none of God's blessings, but rather gratefully to take them from His Omnific hand, prudently to use them, and carefully to transmit them to the generations that are yet unborn.

MASONIC MEMORIALS.

Masonic memorials abound throughout the world, but no where are they so numerous as in this country.

By the term "Masonic Memorials," however, we would understand not merely monumental structures erected to the memory of distinguished and valued members of our Order—creditable and desirable though such undoubtedly are—but those more enduring monuments which have been raised for the relief and succour of the little ones of deceased Freemasons; as well as the asylum in which our brethren themselves, and their widows, find a refuge when poverty and old age assail them. These are the Masonic memorials in which English Freemasons may justly take a pride; and long may they continue flourishing, as evidences of the vigour and reality of Masonic charity in our land!

The woodcut that accompanies this article is an illustration of a Celtic Memorial Cross, erected by



Celtic Memorial Cross.

At LOGIERAIT, to the Memory of the late DUKE OF ATHOLE, K.T., G.M.M. of Scotland.

our Scottish brethren, at Logierait, to the memory of the late Duke of Athole, Grand Master Mason of Scotland. We congratulate our brethren over the Border, on the erection of this structure, as creditable alike to themselves, and to the memory of the distinguished nobleman who ruled the Craft in Scotland with so much ability for several years, and whose virtues are now so gracefully commemorated by his Masonic subjects.

Whilst, however, giving our Scottish brethren ample and hearty credit for this step in the right direction, we cannot but avail ourselves of this opportunity to express our regret and surprise that Scotland has not one Masonic building under which to shelter either her Masonic boys and girls, or for comforting the last days of her aged and decayed Freemasons and their widows. We ask how is this? Even Ireland, subject as she is to priestly domination, and to other circumstances calculated to retard the progress of Masonry, has, nevertheless, provided Masonic schools both in Dublin and Cork.

Our surprise is by no means diminished when we take into account the rapid and successful strides that education, in all its branches, has made in Scotland; and the splendid institutions of every kind that there exist. Witness, for instance, George Heriot's Hospital, in Edinburgh, which far excels, in many respects, its sister-foundation, Christ's Hospital, in London.

Heriot's Hospital was built from the designs of that distinguished Freemason, Inigo Jones. It owes its foundation to George Heriot, jeweller to James VI., whose name will probably be more familiar to the ear as the "Jingling Geordie," of "The Fortunes of Nigel." It was commenced in 1628, and completed in 1660, and the erection is said to have cost £27,000. The object of this magnificent hospital is the maintenance and education of "poor and fatherless boys," or boys whose parents are in indigent circumstances, but who must be the sons of freemen of the town of Edinburgh. It accommodates about 180 boys.

There are also ten bursaries or exhibitions, open to the competition of young men not connected with the institution. The successful competitors for these bursaries receive £20 per annum for four years.

We have not to go far for another example of Scottish munificence. Almost opposite to Heriot's stands George Watson's Hospital for the benefit of children and grandchildren of decayed mer-

chants of the city of Edinburgh. The building accommodates about 80 boys.

We may also instance Donaldson's Hospital, the founder of which was a printer in Edinburgh, who bequeathed the greater part of his estate, amounting to nearly £200,000, for the purpose of maintaining poor boys and girls. There is accommodation for about 300.

With these examples of liberality before their eyes, we doubt not that our Scottish brethren will speedily wipe off the reproach now attaching them, for not having reared asylums for the fatherless, the widow, the old, and the poverty-stricken of the Craft. The nation has always, and justly, been distinguished for indomitable energy and perseverance.

Let our brethren in Scotland prove what these excellent qualities can effect, when conjoined with, and vivified by Masonic liberality.

MUSIC AND MUSICAL INSTRUMENTS IN MASONIC MEETINGS.

God created man with music in his heart and melody in his voice, and time was when all was perfect harmony, the voices and hearts of men and angels blending in one anthem of praise to their Creator. But it is not so now. A discordant note was introduced when sin entered the world. Hatred, envy, malice, and hypocrisy can never harmonise with love, joy, peace, and goodwill to man. To bring the human soul again into harmony with God and angels is the grand object of every institution founded upon the principles of the Bible.

The power of music may be seen when we consider that it is universally used as the medium of the highest expression of human thought and feeling. It warms the devotion of the Christian, kindles anew the fires of patriotism, strengthens the bond of civil society, gives grace and cheerfulness to social life, relieves the burdened heart in times of sorrow, and even makes the chamber, where the good man meets his fate, seem quite on the verge of heaven. When the human voice has failed to give utterance to the feelings of the heart, musical sounds have been invoked from the harp, the organ, and the lyre.

Music began in heaven when the Supreme Architect laid the corner-stone of this vast universe. Then the morning stars sang together,

and all the Sons of God shouted for joy. Very early in the history of man musical instruments were introduced. Jubal, the sixth from Cain, is said to be the "father of all such as handle the harp and organ." After Moses had led the children of Israel across the Red Sea, Miriam took a timbrel in her hand, and all the women went out after her with timbrels and dances. And Miriam said unto them, "Sing ye unto the Lord, for he hath triumphed gloriously." Here we have the first specimen of lyric poetry, rendered more majestic and beautiful by the melody and harmony of music. After this we find there were four thousand Levites in the Tabernacle, divided into twenty-four courses, or choirs, with two hundred and eighty-eight leaders. King Solomon was also a lover of the liberal arts, and knew how to appreciate music. At the dedication of the Temple there were at least fifty thousand singers, besides instruments of music, such as cornets, psalteries, harps, cymbals, and trumpets. How wonderful and magnificent must have been the chorus of such a multitude of select singers, yes, select and trained, for they were chosen and set apart for that special purpose.

While we profess to imitate King Solomon in his love for the liberal arts, we must confess that we come far short in our devotion to music. As Masons we have not given that attention to music that our cause demands. This may be accounted for in various ways. In the first place, we have had but little music adapted to the working of the degrees in our Order. Most of the songs which have been used are street songs, the associations of which are repulsive to good taste, and beneath the dignity of our Ritual. Indeed, it has seemed like sacrilege to use the name of Deity in connection with them. We have no objection to lively, cheerful music, or to comic songs in their appropriate place, but on all occasions music must be adapted to the sentiment, in order to be effective. Then again, we have had but very few books with music and Masonic odes arranged for working the degrees in the lodge room. It was for the purpose of meeting this want that the "Masonic Choir" was issued a little more than a year ago, and which has been introduced into the Grand Lodge, and most of the subordinate lodges in this jurisdiction. This book is purely a Masonic music book, containing the best Masonic odes, and a choice selection of those grand old tunes from Mozart, Handel, Haydn, Zundel, Zuner, Mason, Bradbury, &c., arranged for male voices. If you want an illustration of the beautiful effect of music in a Masonic meeting, go into St. Andrew's Lodge some evening, where music is an

indispensable part of the ceremony. Every brother has a book, and in opening and closing, as well as in working the degrees, all unite in singing some ode appropriate to the occasion; and they sing most gloriously. In Mt. Lebanon Lodge, a few evenings since, we heard the Scripture lesson for the first degree chanted by four voices in a most beautiful and impressive manner. In nearly every lodge in the city there is a new and lively interest in music.

And now a word in regard to musical instruments. An organ is certainly the best instrument for Masonic purposes. There are but few lodges that can afford to go to the expense of procuring a pipe organ, and but few lodge rooms can afford the space that such an instrument would require. Reed organs have been brought to such perfection that they are really superior to the small pipe organs; and the prices of these instruments are within the means of almost any lodge. S. D. & H. W. Smith's "American Organs" are used in many lodges in and about Boston, and, so far as we can learn, they give universal satisfaction. The Grand Lodge procured one of Bro. Smith's organs for Masonic Hall, which has been pronounced by one of the best organists in the country an instrument of wonderful power and beauty. These organs are free from that monotonous, buzzing sound, which attaches to many reed instruments, and have a fullness, richness, and brilliancy of tone rarely surpassed by any musical instrument. This enterprising firm are constantly making improvements, and they have recently introduced a new element of power, consisting of a "super octave coupler, and one and a half octaves of deep sub-bass notes, acted on by the keys *ad lib.*" This, with the reverberating sound-box, or wind-chest, gives their instruments a superior organ tone. At the dedication of the new and elegant Masonic Hall in Cambridge, a short time since, we had the pleasure of hearing one of these improved organs. The deep sub-bass completely filled this large and spacious hall, and yet the other parts blended in beautiful harmony, producing the most pleasing effect upon the ear.

These few lines have been penned for the purpose of calling the attention of the lodges to the importance of music, and the increased facilities we have for appropriating this element of power to the good of Masonry. May every heart and voice be lifted up in the anthems of praise to Him who rules and reigns on high.

"There let the pealing organ blow,
To the full-voiced choir below,
In service high, and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstasies,
And bring all heaven before mine eyes."

MASONIC NOTES AND QUERIES.

PANTHEISM OR MONOTHEISM.

Pantheism or Monotheism—a brother at Hamburg cannot determine which he shall choose. He suggests that Lessing and Goethe were Pantheists. I answer that Locke and Newton were Monotheists and Christians.—CHARLES PURTON COOPER.

THE GOD OF FREEMASONRY AND THE GOD OF MYSTICAL PANTHEISM.

A correspondent's notions on this subject are grievously erroneous. The God of Freemasonry and the God of Mystical Pantheism are not one and the same God. The God of Freemasonry is distinct from the World. The God of Mystical Pantheism is not distinct from the World. In Mystical Pantheism the World is part of God. * * * * These few words must suffice. It would hardly be proper to fill the pages of the FREEMASONS' MAGAZINE set apart for Notes and Queries with a statement of the various points in which all resemblance between the God of Freemasonry and the God of Mystical Pantheism fails. My Correspondent should consult some approved modern Treatise of Natural Theology.—CHARLES PURTON COOPER.

VOLTAIRE A FREEMASON.

I think our learned Bro. C. P. Cooper has not done much to enlighten Freemasons by his notes on this subject. What advantage could the Craft possess from such an alliance? and what credit, indeed? How could Voltaire become a Freemason? He, an avowed infidel and unbeliever, could not have replied to the "difficulty and danger" question, and must, therefore, have been scouted out of any well-regulated lodge into which he may have dared to show his face. Your correspondent is in general not very clear in his remarks. For instance, in the same page (90), he speaks of "visiting an English lodge at the commencement of a pocket edition of the Constitutions." Surely this must have been a lodge of fairies, or little men of some kind, with which we at present are not acquainted. On the subject of Voltaire (to return to our subject), I would say the matter is not worth inquiring into. It has been a custom of late to fix upon some notability of olden time, and put the query, "Was he a Mason?" Was Shakespeare a Mason? Was Knickerbocker a Mason? Was Job a Mason? Was Adam a Mason? In short, I will put what I hope will be the last—Was the Devil a Mason?—P.W.

CORRESPONDENCE.

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

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

DEAR SIR AND BROTHER,—Those who were present on the occasion of the last quarterly communication of Grand Lodge could not have failed to have been struck with the enthusiasm which greeted (as by one unanimous accord) that venerable servant of the Craft, Bro. Farnfield, Assistant Grand Secretary, on his entering Grand Lodge after a temporary absence, during which a discussion had taken place in reference to the arrangements consequent upon the resignation of his office, after devoting upwards of

forty years of his life to the interests of the Craft. Never did an officer of Grand Lodge, however exalted, receive greater plaudits, which were again and again renewed when the M.W.G.M. announced that on the confirmation of the minutes his lordship would exercise his prerogative of conferring upon Bro. Farnfield the rank of a Past Grand Officer, so as to enable Grand Lodge to retain the benefit of his advice and assistance, which, for my part, I hope will be available for the good of the Craft in general for many years yet to come.

I am convinced that there are many brethren who would be glad to offer Bro. Farnfield some additional mark of respect and esteem beyond the provision which he has fairly earned by the length of his services.

Allow me, therefore, with that view, to make a suggestion now that an appropriate opportunity presents itself.

On being appointed to the rank of a Past Grand Officer, a complete suit of Grand Lodge clothing and insignia will be required by Bro. Farnfield, and I can imagine no other gift likely to be more gratifying to that brother than such an outfit.

There are many Masters and P.M.'s who, like myself, have, during a period of twenty years, been in frequent communication with Bro. Farnfield, and can appreciate his worth and his many acts of kind attention, who would, I am sure, be glad to join in contributing their guinea or half guinea towards such a purpose, and I have no doubt but that if the Grand Treasurer will, with his usual urbanity, consent to receive contributions from the Officers past and present of Grand Lodge, and the Masters and Past Masters of Lodges, more than the requisite amount will speedily be forthcoming, to ensure such a presentation as I have indicated as not only most appropriate, but, as I imagine, most likely to be esteemed by the recipient.

If such a fund is started, my guinea will be ready, and several P.M.'s to whom I have mentioned my suggestion have intimated their willingness to do likewise.

I enclose my name and address, and am,

Dear Sir and Brother,

Yours fraternally,

A P.M. OF NEARLY TWENTY YEARS' STANDING.

THE "INDIAN FREEMASONS' FRIEND."

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

DEAR SIR AND BROTHER,—I observe in the *Indian Freemasons' Friend* of June last some very ill-natured remarks, couched in the language of *badinage*, on yourself and the FREEMASONS' MAGAZINE. I must say that I have read these remarks with considerable regret, inasmuch as they evidence a thorough absence of that fraternal spirit which should characterise "the brethren of the mystic tie" in all their dealings with one another, and are, moreover, calculated to prejudice the Craft in the eyes of the uninitiated world, who will naturally say, "Well, these Freemasons are not a whit more lenient towards each other than other men. They are just as ready to expose each other's real or imaginary faults as those are, who do not belong to the order."

The head and front of your offending seems to be that you have taken some extracts without acknow-

ledgment from the *Indian Freemasons' Friend*. It certainly was not judicious to have done so, but anyone practically acquainted with the press must know that this is by no means an uncommon thing. The courtesy and good feeling that fortunately prevail amongst the members of "the fourth estate" prevent any notice being taken of such venial faults, arising, as they frequently do, from inadvertence rather than from any unwillingness to render honour where honour is due.

The editor of the *Indian Freemasons' Friend* surely should abstain from an attack upon the FREEMASONS' MAGAZINE, for he must find it a capital repertory for his compilation, which, it seems to me, is its proper designation. His June number contains no less than *seventeen*!!! quotations from the FREEMASONS' MAGAZINE.

The tone of the *Indian Freemasons' Friend*, in the remarks which he has thought fit to make on your periodical, seems to me so "nasty" (excuse the word—it so fully expresses my meaning, that I must beg you to allow it to stand) that, if you will pardon the liberty, I should strongly recommend you never again to give any extract from its pages. The readers of your MAGAZINE will, I doubt not, be enabled to endure the privations which such a course may entail.

I am, dear Sir and Brother,

Yours fraternally, K. T.

August 7th, 1866.

REFORM IN MASONRY.

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

I.

DEAR SIR AND BROTHER,—Just as political, social, and religious opinions manifest themselves in various ways in different nations, thus Freemasonry also assumes a different aspect, and shows a different reflex in each individual country, notwithstanding the unity in principle. Let us not seek in this a motive for mutual oburgations. An active and prosperous life may still exist in each individual body, although we maintain unity and harmony in the principle. From the variety of all imaginable musical instruments which, when played unmethodically, will have only a shaking effect on our nerves, the experienced master calls forth sublime sounds, by causing the various tunes to comply with the law of unity and combining them into melodious harmony. The same is the case in the whole of Masonic life. If all bow to the principle of the cause, all the radiations will congregate into one halo, the light of which will soon dissipate the fogs that are still obstructing the view, and give rise to much useless excitement and ill-feeling.

It is from this point of view that I look at the discussions on the Reform question, which have been started in your esteemed journal, vol. xii., pages 291 and 309. In these discussions I perceive the commencement of an understanding between the Masons of England on the one hand, and those of Germany and France on the other; and if you admit the expedient of a further development of them, I shall take the liberty to prove that we are more closely united in principle than it would appear at the first glance.

In speaking of and urging reforms, we certainly do not mean to displace the groundwork of our Fra-

ternity, which is still recognised by most Grand Lodges of the universe, and enjoys the same consideration on the part of German lodges as it is adhered to by our brethren of France and other countries. Freemasonry is to us what it is to our English brethren—a means of securing faithful friendship between all free men of good reputation, irrespective of their political, religious, and social opinions, provided they profess that opinion in which all "good men and true" agree. The Masonic lodge is to us, the same as to our English brethren, a neutral ground, where we meet, far removed from party struggles of public life, for the sole purpose of enjoying mental edification and moral invigoration, and cultivating truth, justice, and charity. Masonic labour is to us what it is to our English brethren—an active endeavour to eradicate from amongst us ignorance, selfishness, and self-conceit, and by means of lectures and dissertations on rituals, as well as readings from moral and scientific books, educate ourselves so as to become unprejudiced, virtuous, and charitable men. In this we all agree.

In another respect, also, we seem to coincide very nearly. The repulsion of all influences of a specifically political or religious character is generally considered Masons' duty. Freemasonry is not to be made subservient to any party, but should teach us to be above all parties, for without this independence we cannot devote ourselves entirely to truth, justice, and charity. We mean to say that lodges as such should never become the instruments of any tendencies favoured or patronised either from above or below. The labours of the lodge are not to have either a feudal or a democratic, a clerical or a rationalistic character; they ignore all the existing parties and sects; they know no other endeavour but that of freeing man from error, vice, and narrow-mindedness, and making of him a superior being, excelling in social virtues and practical charity. Freemasonry has moral life for its chief province; it wants to give us a vivid representation of rights and duties, and professes to do so through the square and compasses.

Doubtless, endeavours have been and are still being made to transform our lodges into conventicles (*Schlupfwinkel*) for aspirations foreign to their real objects. I admit that there may be some truth in some accounts of facts stated to have taken place in former years, similar to such as have been attempted at, even in our own days. I do not mean to inquire whether utterances of this kind have been invented by antagonists of the Fraternity; I only remember reading a pamphlet, in which it was stated that the degree of M.M. was first introduced under Cromwell, in the time of the English revolution, that "Hiram" meant King Charles, "the mourning widow," his Queen, the "rose" of the Master's apron, the sign of the "initiated," and that the conspirators for the restoration of the Stuarts had for their watchword, "A moi enfants de la veuve." Might such legends not have been invented with a view to render our Fraternity suspect in the eyes of the Dictator? Could not similar accusations have been preferred against the Carbonari (that political association for the regeneration of Italy) in order to awaken suspicion against them on the part of monarchical Governments? I am of opinion that nothing would

tend so much to guard the lodges from such aberrations as a Reform in Masonry that would put a stop to the latter by giving a greater autonomy to the individual lodges and putting certain restrictions on some of the degrees.

Our friend in your country is therefore mistaken in surmising that we countenance destructive tendencies. With very few exceptions we in Germany are quite as jealous of the independence of the lodges and the purity of Masonry. We neither covet the protectorate of persons in high places, nor do we seek popularity with the masses; we welcome with an open heart all free men of good reputation from all strata of society who are willing to appear amongst us as equals among equals, men among men.

We do not side with any one party in our native country, but as "citizens of the world" we offer our hand to every good man who engages to advance "light, love, and life" in and round us, in thought, word, and action, without, however, assuming the office of inquisitors into his social, political, and religious opinions, for the just man does not want liberty of conscience for himself alone, but grants it to all. *Suum cuique.* To every one his own. After what I have said, we certainly agree in this, that Freemasonry lays upon us the duty of giving assiduous guardians of the public weal to the community; conscientious fathers to the family; good citizens to the state, and raising for the chain of the human family useful links untainted with political, religious, and social prejudices, thoroughly imbued with the knowledge of their duties and rights—men to all intents and purposes. We, therefore, like all good brethren, protest against the undue application of Masonry to objects foreign to its essence.—*Sonderzwecken.*

The question arises, What is the character of the proposed reform?

By "Reform in Masonry" or, to speak more correctly, reform in the constitution of lodges (*Logenthum*), we do not understand a reversion of the fundamental laws of Masonry based on nature and morals, but the removal of such forms as clash with the modern state of civilisation and the modification of such parts of the law as are liable to him in the mental development of our Fraternity. We are decidedly of opinion that any changes of this kind should be well and duly considered beforehand, and all innovations bear a close affinity to those institutions already in existence. We are well aware that our English brethren, as a general rule, are averse to innovations, but frequent confidential and fraternal communications with brethren of your nation have convinced us that in some quarters certain improvements are looked upon as urgently needed. Just as our English friends do not think of repelling all progress in steam engines and machinery, for mere love of a time-honoured state of things, they should not in Masonic affairs adhere with so much tenacity to the existing state, but endeavour to put our Fraternity on a level with the present condition of civilisation, the more so as the unity in principle could not by any means be affected thereby.

I am, Dear Sir and Brother,

Yours fraternally,

A GERMAN MASON IN TURKEY.

Constantinople, July, 1866.

THE MASONIC MIRROR.

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

METROPOLITAN.

ROYAL OAK LODGE (No. 871).—In consequence of the large amount of work on the list, and the long time before the next regular meeting would be due, an emergency lodge was held on Friday, the 3rd inst., at the Royal Oak Tavern, High-street, Deptford, Bro. G. Ellis's. Bro. H. A. Collington, W.M., presided, and the following brethren were present, viz., Bros. W. Andrews, S.W.; W. Jeffery, as J.W.; F. Walters, P.M., Sec.; J. Hawker, S.D.; E. J. B. Bumpstead, as J.D.; J. W. T. Barrett, as I.G.; G. Ellis, G. S. Ditton, G. L. Tilbrook, D. Whiffen, F. Carter, and many others. Amongst a large number of visitors were, Bros. E. Harris, P.M. and Treas. 78; W. Noak, S.W. 140; E. J. B. Bumpstead, W.M. 548, &c. The minutes of the previous meeting were read and unanimously confirmed. Two gentlemen were ballotted for and declared to be unanimously elected. Bros. G. Ellis and G. S. Ditton being candidates for passing, were interrogated, trusted, and withdrew. The lodge was opened in the second degree. Bros. Ellis and Ditton were re-admitted, and passed to the second degree. The lodge was closed in the second degree, only one candidate for initiation (Mr. Carter) being present, he was regularly initiated into ancient Freemasonry. The sum of five guineas was paid from the Charity Fund to the Boys' School, according to a previous vote of the lodge. Bro. E. Harris, P.M., Treas. 73, and Collector for the Boys' School, acknowledged the donation in a suitable speech, and brought forward the claims of that charity in an efficient manner. Bro. F. Walters, P.M., Sec., appealed to the brethren to come forward at the festival, and send a Steward from the lodge to represent them on that occasion. He expects to receive a name at the next lodge meeting. The W.M., Bro. Collington rendered all the working in his usual efficient manner. The lodge was closed until the next regular meeting in October. The usual toasts then followed. "The Queen and the Craft," "The Right Honourable the Earl of Zetland, Most Worshipful Grand Master," "The Earl De Grey and Ripon, Deputy Grand Master, and the rest of the Grand Officers." "The newly-initiated Brother" was then given, the W.M. informing the brethren that he had known Mr. Carter all his life, and although our newly-made brother had been all round the world, yet he had selected this lodge to be made a Mason in. He having a desire to be made, had applied to him, his oldest and nearest friend, and he felt proud and happy in making him a Mason, and he felt sure he would like the Order the more he became acquainted with it. He would never regret having joined it. He therefore called upon them to drink his health. Bro. Carter in reply, thanked the W.M. for his kindness in proposing his health, and the brethren for responding to it in such a spontaneous manner. He would observe he had been twice round the world, and had seen from the outside the doings of Masonry in Tasmania, New Zealand and Australia and he always felt he would like to become a member. He feared at one time he might not be fit to belong to such an excellent Order. But when he saw his old friend Bro. Collington, W.M., and consulted him his fears subsided and he felt glad and happy to become a member and hoped he might prove himself an efficient one. He again thanked them for the kind manner he had been received amongst them. The W.M. then gave "The Visitors," assuring them that the Royal Oak Lodge was always proud and happy to see them, for although such a young lodge, yet they were always honoured by having a goodly number of visitors present. Bro. D. Harris, P.M., and Treas. 73, responded on behalf of himself and the other visitors, thanking the W.M. for the kind manner he had proposed their health, assuring them he always felt proud and happy to visit them as often as he could conveniently do so. He had been amongst them before on more than one occasion (thanks to the very many kind and pressing invitations he had received from their worthy Secretary, Bro. F. Walters, whom he had known for many years in Masonry, having seen him initiated) and he always attended, whenever he could do so with convenience. He then gave some valuable information respecting the Boys' School and ended by returning thanks for

their kind reception. Bro. F. Walters, P.M. Sec., then requested the W.M. to lend his gavel. He then desired the Wardens to see their glasses and all the brethren's also charged with bumpers for the next toast was a bumper toast, for it was that of the health of the W.M. Bro. H. A. Collington. He said that no lodge could possibly have a better or more efficient W.M. than what they now had, for he was able to do all the ceremonies in such an efficient manner that, if he were to give each degree a hundred times over you would never hear a word or letter altered, for it would always be the same. They had had several efficient W.M.s since that lodge was opened, yet still none excelled their present W.M. They would all experience a great treat when they heard him install his successor on next February, for his working was so beautiful and he was a follower of the working of the lamented late Bro. S. B. Wilson. He was a thorough hard working Mason, and had succeeded under no ordinary difficulties in his own neighbourhood in establishing a lodge of instruction where he used only to have two or three to attend, but he had succeeded on his anniversary nights to muster fifty to sixty. Before he did this, Masonic knowledge was at such a low ebb in his mother lodge, No. 140, that on every installation, they had to send to London for a brother to work that ceremony. But when their W.M. was installed, W.M. 140, he altered that state of affairs, for he not only installed his successor, but some who have succeeded him have likewise done so. Thus showing how much good may be, and is done by one brother's exertions. He had also done his duty to the Masonic Charities for he had stood Steward for the girls' school in 1864, when, through the united efforts of the Stewards on that occasion a larger sum was collected than what was ever given before. So much were these exertions appreciated by the committee of that Charity, that they presented each Steward with a certificate commemorating the happy event. Their W.M. had one of these certificates given to him, and he felt sure that wherever he went as Steward for any other Charity he would be sure to make a good list. Any brother who might succeed their W.M. might equal, but never excel him. He, therefore, called upon them to drink his good health. Bro. H. A. Collington, W.M., in a feeling and suitable speech returned thanks, alluded to the absence of his P.M.'s, and assured them he would continue to use his best exertions to meet their good wishes, and to keep up the prosperity of the lodge. The W.M. then proposed "The Health of the Officers of the Lodge," impressing upon them the importance of well learning all their duties, more especially the working of the ceremonies. Bros. Anderson, S.W., Walters, Sec., Hawkes, J.D., and Jeffery, J.D., responded. The Tyler's toast was then given. The W.M. asked the brethren to drink one more toast which was the health of their worthy Secretary, Bro. F. Walters, whose birthday was on that day. He was sure they would all join with him in wishing him very many happy returns of the day, and that he might have better health for the future. This was received with great enthusiasm. Bro. F. Walters in reply thanked them for this renewed act of kindness, and dwelt on the very many kindnesses he had received from them, more especially for the handsome jewel they had given him, which he felt proud of wearing in every Masonic assembly, whether it was Grand Lodge or Chapter or a private lodge, for it always reminded him of their kindness. He alluded again to the efficient W.M. they now possessed, and hoped at the next meeting to give a notice of motion to present him either with a jewel or Life Governorship of one of the Charities to show their esteem of him. He would again thank them for drinking his health. The brethren then separated well pleased with the meeting. There were several good songs and recitations given.

PROVINCIAL.

CHESHIRE.

ALTRINCHAM.—*Stamford Lodge* (No. 999).—The annual meeting of this lodge was held on Monday, the 6th instant, at the Town Hall, Altrincham, Bro. William Birch, W.M., in the chair. The lodge having been opened in due form, the ballot was taken for Captain Jee and John Ure Anderson, Esq., both gentlemen having been duly elected; Captain Jee was initiated by the W.M., and John Ure Anderson by Bro. Henry Thomas Baldwin, P.M. Bro. Davies was passed by the W.M. We were

much pleased with the able manner, in which the subordinate officers performed their respective duties, and must compliment the Master upon the general working of his lodge. The sections of the first lecture, were excellently given by the W.M. in a condensed form. After the business the lodge adjourned to refreshment.

CUMBERLAND AND WESTMORELAND.

PROVINCIAL GRAND LODGE.

The annual festival of the Freemasons belonging to the province of Cumberland and Westmoreland, was held on Wednesday, the 1st inst., under the auspices of the Sun and Sector Lodge, No. 962, Workington. This is the first Masonic display in Workington within the memory of the oldest inhabitant, at least of such a magnitude as was exhibited on Wednesday. The Sun and Sector Lodge is, properly speaking, not one of the youngest in the province, for its title is unquestionably one of the first connected with Masonry in the two counties. We may explain that the lodge flourished fifty-four years ago in Workington, near the same place in which the meetings are now held; and the splendid set of jewels and insignia of those days are still in use. The lodge, about fifty years ago, decayed away from some cause or other, and was recuscitated under a new charter in 1863. The number of members now on the books is near seventy-one, so that the prosperity of the Sun and Sector has in no way detracted from the memories of ancient days, principally through the exertions of Bro. J. Martin, a Past Prov. officer, who may, with propriety, be called its "father." The brethren from the neighbouring lodges of the province arrived by the various trains during the forenoon. The bells of the parish church were rung during the day, and the shipping displayed a variety of bunting. An ample luncheon was served at Bro. Barnes', Portland-street, which was partaken of by the visiting brethren.

The Craft lodge was opened in solemn form at half-past eleven o'clock, by Bro. A. F. Curwen, M.A., W.M., Prov. G. Chap., assisted by Bros. Whinfield, S.W.; Thompson, J.W.; Bamber, P.M. and Sec.; and the other officers of the Sun and Sector Lodge. The officers of the Grand Lodge were then announced, and entered in processional order, conducted by Bro. J. Bowes, P.M., Prov. G. Dir. of Cers., and were received with the usual salutations. In the avoidable absence of Bro. F. L. B. Dykes, the R.W. the Prov. G.M. (through domestic affliction) the Grand Lodge was opened at high twelve, according to ancient custom, by Bro. Dr. Greaves, P.M., P.Z., &c., D. Prov. G.M., assisted by Bros. W. R. Gibson, S.G.W.; Pearson, J.G.W.; Spencer, P.S.G.W., as D.G.M.; Rev. H. L. Puxley, M.A., Prov. G. Chap.; Rev. A. F. Curwen, M.A., Prov. G. Chap.; Dr. Thomson, Prov. G. Treas.; Major Whitwell, Prov. G. Reg.; E. Busher, Prov. G. Sec.; Morton and Fisher, Prov. G. Deacons; Bowes, Prov. G. Dir. of Cers.; Bamber, Prov. G.S.B.; Cooper, Prov. G. Org.; Carr, Prov. G. Purst.; Alpess, Prov. G.S.; Younghusband, Prov. G.S.D.; Mott, Prov. G.S.B.; White, Prov. G.S., visitors from province of West Lancashire; Bannister, P.G.S.B. Grand Lodge of England; Hodgkin, P. Prov. J.G.W.; Tyson, S.W. 119; Kenworthy, P.M. 119; Losh, Chap. 872; Barr, W.M. 119; Wilson, J.W. 119; Teather, P. Prov. G.J.W.; Boulton, J.W.; Nicholson, P. Prov. J.G.W.; Lubock, P.M.; F. Hayward, P. Prov. G.D.; Howe, P. Prov. G. Steward; Cockett, P. Prov. S.C.; Pearson, Chap. 962; Bamber, P.M. 962; Wilson, Tumelty, Martin, Brooker, Thompson, Douglas, Whinfield, Faithful, Hewetson, Routledge, Taylor, Bailey, &c., when the minutes of the previous Provincial Grand Lodge were read and confirmed.

THE PROCESSION.

About half-past one the procession was formed from the lodge room under the superintendence of Bro. J. Bowes, P.M., Prov. G. Dir. of Cers., most ably assisted by Bros. Briggs, Tumelty, Whinfield, Thompson, Beattie, Byers, J. Martin, Blackburn, Russell, Hellon, Messenger, Bamber, Brown, and Ostle, the local committee, who were distinguished by white rosettes and wands as emblems of their office. There were about 250 in the procession, which moved off in the following order:—

Two Tylers with drawn swords.

Workington Brass Band.

Banner.

Brethren not members of any lodge two and two. The lodges of the province according to their numbers in the following order, Juniors going first.

Banner.

Tyler with drawn sword.
Brethren two and two.
Inner Guard with drawn sword.
Stewards.
Organist.
Deacons.
Secretary and Treasurer.
Chaplain.
Wardens.
Past Masters.
Worshipful Master.
The Underley Lodge, No. 1,074, Kirkby Lonsdale.
The Greta Lodge, No. 1,073, Keswick.
The Skiddaw Lodge, No. 1,002, Cockermouth.
The Sun and Sector Lodge, No. 962, Workington.
The Lewis Lodge, No. 872, Whitehaven.
The Eden Valley Lodge, No. 812, Appleby.
The Holy Temple Lodge, No. 412, Longtown.
The Lodge of Perseverance, No. 371, Maryport.
The Lodge of Unanimity, No. 339, Penrith.
The S. John's Lodge, No. 327, Wigton.
The Union Lodge, No. 310, Carlisle.
The Union Lodge, No. 129, Kendal.
The Sun, Square and Compasses Lodge, No. 119, Whitehaven.
Visiting Brethren,—two and two.
Banner.
The officers of Provincial Grand Lodge in the following order :
Past Officers ranking immediately below Present Officers.
Prov. Grand Tyler, with drawn sword.
Prov. Grand Pursuivant, with drawn sword.
Prov. Grand Organist.
Prov. Grand Assistant Secretary.
Prov. Grand Assistant Director of Ceremonies.
Prov. Grand Director of Ceremonies.
Prov. Grand Superintendent of Works.
Prov. Grand Deacons.
Prov. Grand Secretary.
Prov. Grand Registrar.
Prov. Grand Treasurer.
Prov. Grand Wardens.
Visiting Prov. Grand Officers,—two and two according to rank.
Prov. Grand Chaplains.
Prov. Junior Grand Warden.
Prov. Senior Grand Warden.
(Attendant Prov. Junior Grand Deacon.)
Prov. Grand Standard.
The R.W. the Deputy Provincial Grand Master.
Prov. Grand Sword Bearer.
Tyler with } The R.W. the Prov. Grand Master { Tyler with
a sword. } a sword.
(Attendant Prov. Grand Senior Deacon).
Banner or Union Flag.
Two Stewards with Wands.
Past Prov. Grand Tyler, with drawn sword.

On arriving at the western gate of St. Michael's Church an arch of steel was formed by the Tylers, the ranks opening out and facing inwards, to admit the Grand Officers first, followed by the remainder of the procession. The prayers were read by Bro. A. F. Curwen, Assist. Prov. G. Chap.; and the lessons by the Rev. Bros. J. Pearson, Workington, and J. Losh, Whitehaven, after which a sermon was preached, which we give *in extenso* in another column.

At the conclusion of the service the procession was re-formed to the Lodge Room, where the remainder of the provincial business was transacted. The past officers having divested themselves of their collars and jewels, the following were elected to serve for the ensuing twelve months:—

Bros. F. Hayward, 310, S.W.; Busher, 129, J.W.; Rev. J. Simpson, 812, G. Chap.; Rev. J. Tyson, 872, Assist. Chap.; Dr. Thompson, 872, Treas.; W. Wilson, 1,074, Reg.; Robinson, 339, Sec.; Matthews, 339, Assist. Sec.; Fisher, 872, S.D.; Kenworthy, 119, J.D.; Faithfull, 1,002, Supt. of Works; Bowes, 129, Dir. of Cers.; Slade, 119, Assist. of Cers.; Shilton, 1,002, Sword Bearer; T. Wilson, 129, Std. Bearer; Cooper, 119, Org.; T. Atkinson, 129, Purst.; Armstrong, 412, Tyler. Stewards: Lord Kenlis, 1,074, W.M.; Barr, 872; W. Cartmel, 129; Hayward, 310; Tickell, 371; and Boulton, 1,073.

Before the Grand Lodge was closed, a resolution of condolence was passed by the brethren to the R. W. Prov. G.M. Bro. F. L. B. Dykes, on the death of his eldest son.

THE BANQUET.

The brethren adjourned about half-past four o'clock to the Masonic Hall, in Portland-square, where the banquet was to be held. Many of the brethren from the east were deterred from attending on account of the train leaving for that part before five o'clock. A most superb and *recherché* repast was provided by Bro. and Mrs. Barnes, which comprised every delicacy of the season. The R.W. Deputy Provincial Grand Master presided, and was supported by most of the brethren before named.

After the cloth was withdrawn, the following toasts were given and responded to: "The Queen, the daughter of a Mason," "The Prince and Princess of Wales, and the rest of the Royal Family," "The Earl of Zetland, Grand Master," "Earl de Grey and Ripon, Deputy Grand Master, and the Grand Lodge of England," responded to by Bro. Banister, P.G.S.B. of England, "The Right Worshipful Provincial Grand Master," "The Right Worshipful Deputy Grand Master," "Grand Masters and Brethren of the neighbouring provinces," responded to by Bros. Allpass, Prov. G. Sec.; Younghusband, Prov. G.S.D.; Capt. Mott, Prov. G.S. Bearer; and Capt. White, Prov. G. Steward, all of West Lancashire, "The Provincial Grand Chaplain and Clerical Brethren," "Masonic Charities," "Past Officers of the province," "The Masters and Wardens of the Sun and Sector Lodge," "To all poor and distressed brethren, &c."

At intervals some beautiful songs were rendered in a really artistic manner, by Bros. Capt. Mott, Ware, Thompson, Heatley, Nicholson, Dr. Douglas, Paisley, Hellon, and others, accompanied by Bro. Cooper, Prov. G. Org. with usual skill.

The Freemasons of Workington desire to express their warm thanks to all who facilitated the arrangements of the day, including the Choir, Churchwardens, and others connected with St. Michael's Church; Inspector Rowlands and his Staff, &c.

LANCASHIRE (EAST)

MANCHESTER.—*The Robert Burns Lodge*, (No. 999).—On Monday evening, the 23rd July, the above lodge held its regular meeting at the Freemasons' Hall, in Cooper-street, when a very large number of members and visitors were present. Bros. L. Newall, D.G.M. of East Lancashire; the Rev. J. L. Figgins, Prov. G. Chap.; A. Shellard, Assist. G. Dir. of Cers.; H. Carrig, Prov. G. Purst.; J. H. P. Leresche, P. Prov. G. Reg.; Captain Mott, Prov. G.D. West Lancashire; and several other well-known P.M.'s. The lodge was opened at three o'clock by Bro. H. J. Stephenson, W.M.; Bro. H. T. Baldwin, P.M., initiated Dr. S. B. Bennett; Bro. J. G. Holden, P.M., initiated Mr. Maudell; Bro. J. Wyke, Dir. of Cers., initiated Mr. N. Kilvert; Bro. H. J. Stephenson, W.M., initiated Mr. Kello, and presented the workine tools. Bros. G. Brett, S.W., and W. Gibson, J.W., addressed the newly-made brethren from the N.E. in a very efficient manner. Bro. Prescott delivered the charge to the four newly-initiated brethren. Bro. Captain Mott, Prov. G.D. West Lancashire, passed Bro. W. Winn, with his usual ability. The lodge returned to the first degree. Bro. Stephenson, W.M., then called the attention of the brethren to what he considered the business of the evening, viz., the presentation to Bro. Holden, P.M., of a silver tea and coffee service from the members of the lodge, as a small testimony of their regard. He was happy to inform Bro. Holden that every member of the Robert Burns Lodge had subscribed towards it. He (the W.M.) felt incapable of doing justice to the trust reposed in him on this occasion, but could assure Bro. Holden if he failed in eloquence in conveying this handsome testimony of the love and esteem in which he was held, it was from excess of feeling only. Bro. C. Affleck, P.M. and P. Prov. J.D., then presented from himself and Mrs. Affleck, a silver salver, and spoke in a very feeling manner of the many good services Bro. Holden had rendered to the lodge, the charities, and the brethren generally. Bro. Glossop, on behalf of Bro. R. Greenhalgh, in presenting to Bro. Holden a large silver tea tray of very beautiful workmanship, said he very much regretted Bro. Greenhalgh's absence, but as it was unavoidable, he hoped that Bro. Holden would accept the gift from him, as a small token from one who had known and loved him for many years. Bro. L. Newall, D. Prov. G.M., bore testimony to the great services rendered by Bro. Holden to the charities. Bro. Holden, who for some time appeared overpowered by emotion, having in some measure recovered, expressed to the brethren of the lodge, the feelings of pride, of pleasure, and of gratitude with which he received the very magnificent gifts presented to him that night, and hoped that the same feelings which had drawn them together

that night would be greatly strengthened by time. With regard to the charities, the Robert Burns had not finished the programme it started with, viz., making the lodge a vice-president or life governor of all the institutions, and he should feel much pleasure in assisting the lodge to obtain that position, believing the best means to give a permanency to a warrant was to keep adding to its property in votes. He again thanked the brethren, and sat down amidst the hearty congratulations of his friends. The lodge having been duly closed, about fifty brethren partook of a splendid banquet. Bro. Whittington, the Organist, carried out his part of the programme with his usual skill and taste. Bro. Stephenson, W.M., reminded the brethren that he expected to see them all on Saturday next, with their lady friends, at Worsley; the carriages to leave the Freemason's Hall at a quarter to two o'clock.

LANCASHIRE (WEST).

WARRINGTON.—*Lodge of Lights* (No. 148).—The regular monthly meeting of the lodge was held on the last Monday in July at the Masonic Rooms, Sankey-street. The lodge was opened by Bro. H. B. White, P.M.; supported by Bros. W. Smith, S.W.; R. Stevenson, J.W.; J. Bowes, P.M., &c.; D. Finney, J.D.; J. Robinson, as I.G.; J. Johnson, Tyler; W. Mossop, W. Savage, A. Waring, T. Jones, A. S. L. Leonhardt, Captain Reynolds, R. Gibbons, J. Plinston, P. Pearse, G. Blackhurst, Dr. Spinks, J. Pierpoint, W. Woods, Dr. Pennington; B. P. Coxon, C.E. Visitors:—Bros. F. W. Wignall, W.M. 897; J. Morris, S.W. 897; C. C. Imison, W.M. 758; W. Macintosh, Treas. 758; H. Syred, 220; D. Shaw and J. G. Hughes, 1055. The lodge was opened in due form, and the minutes read and declared to be correctly recorded. The ballot was then taken for Bros. J. Wilson and H. Syred as joining members, which proved unanimously in their favour. The lodge was opened in the second degree, when Bro. Waring applied for promotion, proved his claim, was entrusted, and retired. The lodge was opened in the third degree, when the chair was assumed by Bro. John Bowes, P.M. Bro. Waring was now re-admitted in due form and raised to the sublime degree of a M.M. The lodge was then closed down to the first degree, when two gentlemen were proposed as fit and proper persons to be made Masons. Bro. H. B. White reported that Bro. Rev. J. Nixon Porter was wishful for permission to deliver a lecture on "The Archives of Freemasonry," on the next lodge night. Bro. Sec. was requested to see Bro. Porter and to intimate that that his lecture would be acceptable. There being no further business the lodge was closed with the usual solemnities, and the brethren separated in harmony.

ROYAL ARCH.

CUMBERLAND AND WESTMORELAND.

KENDAL.—*Castle Chapter* (No. 129).—An emergency convocation of this chapter was holden at the Masonic Hall, Kent-street, on Tuesday, July 31st, at one o'clock. Comps. Young-husband, P.Z. as Z.; Edward Busher, H.; John Bowes, J.; Capt. Mott, P.Z. as P.S.; Titus Wilson, E.; Major Whitwell, N.; Sam. Gawith, P.S.; Capt. White; Jones Taylor; T. R. Clapham; W. Wilson. The Chapter having been duly opened, the companions were admitted. The ballot was then taken for Bros. Butterwith and W. R. Walker, as candidates for this supreme degree, which proved unanimously in their favour. The two brethren being present, as also Bro. Jonathan Ottley Atkinson, who was ballotted for and approved at a previous meeting, they were severally introduced and exalted in a most exact and effective manner. The mystic, symbolic, and historic lectures were given respectively by Comps. Young-husband, Mott, and Bowes. There being no further business, the lodge was duly and solemnly closed, and the companions separated much edified.

MARK MASONRY.

CUMBERLAND.

CARLISLE.—*Cumberland Lodge* (No. 60).—On Tuesday, the 7th inst., a meeting of the above lodge was held at their rooms in Castle-street. The chair was occupied by Bro. F. W. Hayward, P.M., Prov. J.G.D., who opened the lodge according to ancient

custom. The minutes of two former meetings were read and confirmed. Bro. Henry Faithful, and Bro. Tumelty, were candidates for advancement. They being in attendance, were ballotted for, which proved unanimous in their favour. They were prepared and admitted in due form, and advanced to the degree of Mark Master by Bro. G. G. Hayward, S.W., at the request of the R.W.M., supported by Bros. F. W. Hayward, acting S.W.; G. Turnbull, J.W.; Arthur Woodhouse, Sec.; as J.O.; James Atkinson Wheatley, S.O., and acting Chap.; W. Irwin, M.O.; G. Armstrong, I.G. No other business offering itself, the lodge was closed by F. W. Hayward, R.W.M. The brethren retired to the refreshment room, where they spent an hour with toast, speeches, and harmony, and parted in that convivial manner that is so characteristic in this degree.

RED CROSS KNIGHTS.

GRAND COLLEGE OF VICEROYS, PRIESTLY ORDER OF EUSEBIUS.—An assembly of the Grand College was held on the 4th inst., at the George Hotel, Aldermanbury, for the admission of candidates, and the general business of the Order. The college was opened by Sir Knt. Little, President, assisted by Sir Knts. Hubbard, Buss, and Marsh, Grand Councillors; Pendlebury, H. Prelate; Turner, as G. Herald, and other members. The following Sir Knights were elected Viceroys of the Order, viz., Sir Knts. F. M. Williams, M.P.; Rev. J. M. Vaughan, T. Cubitt, J. Coutts, B. P. Todd, T. Wescombe, H.; J. W. Thompson, and R. Gurney, and the four last named being in attendance, were duly and solemnly consecrated as Christian High Priests, the imposing ceremony being faultlessly and impressively rendered by the officers of the college. Sir Knts. Little, Buss, Hubbard, Marsh, and Turner were then appointed as a general committee to report on the proper regalia to be worn by the Order, and also on the fees to be paid in future on advancement to the priestly order. The college was then closed, after the seven precepts had been pronounced by the acting High Prelate, and the Sir Knights separated. It may not be inopportune to remark that in former days the George Hotel was the head quarters of the chivalric Orders of Masonry, and under its present spirited proprietor, Bro. Todd, it is again becoming their home. The Mount Calvary Encampment was held there as late as twenty years ago.

SCOTLAND.

GREENOCK.—*St. John's Lodge* (No. 175).—An extraordinary meeting of this lodge was held in the afternoon of the 18th ult. in the lodge room, Bro. Gilbert Cameron, R.W.M. presiding, for the purpose of initiating a gentleman belonging to the Sicilian Navy. After the usual ceremony, Bro. James Brinn, P.M., a member of Mount Lebanon Lodge, No. 73, presented to St. John's Lodge a Masonic picture, entitled "Blossom and Decay," to be hung up in the lodge. The W.M., in the name of the lodge, returned Bro. Brinn thanks for the handsome present, which would be highly regarded by the brethren not only for its intrinsic value, but as a proof of the brotherly feeling between the English and Scotch lodges, a feeling which he trusted would long continue to exist. The proceedings then terminated, and the lodge was closed. We understand that this lodge is progressing in a most rapid manner, the number of brethren enrolled having of late been largely increased annually.

CANADA.

MONTREAL.

MEETING OF GRAND LODGE.

In our last we gave the address of the G.M. and the list of the Grand Lodge Officers appointed for the ensuing year. We now give the proceedings of the banquet which followed at eight p.m. The brethren assembled at the Donegana, and having clothed themselves with regalia, they proceeded two-and-two to the dining room, at the door of which was stationed the excellent band of the 30th Regiment, who played the Mason's Anthem as the brethren marched in. Three tables occupied the

entire length of the room, and one extended across at the head, at which were seats for the principal Grand Officers. The room itself was splendidly decorated with flags and evergreens and appropriate mottoes, at regular intervals, throughout the large hall, the sentiments being as follows:—"Brotherly Love," "Relief and Truth," "Fidelity," "Secrecy," "Welcome to the Hospitality," &c., &c.; but the great feature of the adornments was an arch at the head of the room, surrounded by flowers and evergreens, with a statue of our gracious Queen at one side and the late Prince Consort at the other, while in the centre of the arch a fountain of perfumed water played during the whole of the entertainment, filling the hall with its fragrance. The chair was occupied by Bro. Bernard, P.G.M.; and on his right were seated Bros. Simpson, G.M.; T. D. Harington, P.G.M.; and on the left Bros. W. M. Wilson, G.M. elect; A. A. Stevenson, P.G.M.; and T. B. Harris, G. Sec. On the M.W.G.M.'s taking their seats, the brethren gave the grand honours, when every one fell to with a will, and an incessant clatter of knives and forks was heard for the next half hour. The cloth being removed, the chairman gave the first toast, "The Queen and the Craft," prefacing it by some very appropriate remarks, in which he spoke of the loyalty and devotion of all true Masons to their sovereign, especially such an one as we are blessed with, who is the descendant and near relative of Masons. Cheer after cheer went up, the band playing "God save the Queen," after which Bro. A. A. Stevenson, D.G.M., sang the beautiful national anthem, nearly 200 voices assisting.

To give the responses to the various toasts would occupy too much space, and we will merely give a list of the toasts, and the names of those who responded.

"The Prince of Wales and Royal Family." Band—"God bless the Prince of Wales."

"The Governor General." Band—"Believe me, if all those endearing young charms."

"The Army, Navy, and Volunteers." Band—"Red, white, and blue," and "Rule Britannia."

Bro. Stevenson sang "Red, white and blue," and the chorus had scarcely died out, when he called for three cheers for the Queen's Own, of Toronto, and the 13th Battalion, of Hamilton, when not only three were given, but three times three, and that with such a hearty good will that we doubt much if ever the walls of the Donegana gave back such echoes before.

Bro. Seymour, of St. Catherine's, remarked that in calling for those cheers the Welland Battery had been omitted, when again the cheers were repeated.

Col. Ogilvie responded for the army; Bro. Harington for the navy; Bro. Draper for the Queen's own; and Bro. Pringle for the 13th Battalion, remarking that, though not a volunteer himself, he could not help replying on behalf of his gallant townsmen, who had faithfully performed the work allotted to them. He was certain the 13th would be highly gratified at knowing they were kindly remembered.

"The M.W., the Grand Master of Canada."

Band—"For he's a jolly good fellow."

Responded to in a feeling manner, by Bro. Simpson.

"The Past Grand Masters of Canada."

Band—"Auld Lang Syne."

Responded to by Bros. Wilson and Harington.

"The Deputy Grand Master."

Band—"Red Cross Knight."

Bro. A. A. Stevenson, D.G.M., responded.

"The Officers and Members of the Grand Lodge of Canada."

Band—"Canadian Boat Song."

"Sister Grand Lodges of the world."

Band—"Come let us be happy together."

"The memory of Bro. Phillip C. Tucker, late Grand Master of Vermont."

Band—"The land o' the leal."

"The Press."

Band—"Vive La Canadienne."

The latter toast was responded to by several brethren.

"The Ladies."

Band—"Here's a health to all good lasses."

It need hardly be said that many of the brethren were only too happy to return thanks on behalf of the ladies, as it is a well known fact that "no mortal can more the ladies adore than a Free and Accepted Mason."

The last regular toast was "The St. George's Lodge," the band playing "Jolly Dogs," and in truth they are, for more

hospitable, kind, and brotherly men never banded themselves together, and a more sumptuous repast could not well be given than the one last night which those same jolly dogs gave to the Grand Lodge. Success to them and to their W.M., who in his own person contributed a very large share to the pleasure and entertainment of the evening.

We may add that the *Montreal Gazette* in noticing the election of Grand Officers, passes the following compliment upon Bro. T. B. Harris, the Grand Secretary:—

"To the Grand Secretary the Craft owe a debt of gratitude. Bro. Harris is to the Canadian Grand Lodge what the late Bro. W. H. White was, in his palmy days, to the Grand Lodge of England—a necessity. In a great measure on the indefatigability and urbanity of the Grand Secretary depends the good internal economy of the Craft. We can but express the hope that as long as Bro. Harris is willing to fill the office of Grand Secretary, he will be annually elected. His well-known signature to many thousands of certificates not only ensures a passport to the privileged recipients, but it is an *open sesame* to the worthy Secretary wherever he may travel."

ST. GEORGE'S LODGE (No. 19, C.R.)—On the evening of the 12th ult. the brethren of this lodge entertained the Grand Master, office-bearers, and members of the Grand Lodge of Canada in the Donegana Hotel, Montreal. The large dining hall, in which the banquet was given, was fitted up in a most magnificent style, the general appearance on first entering being literally dazzling, the brilliant lights being reflected from the plate, crystal, and ornaments and decorations of the tables, forming the centre of the picture, framed round with shrubbery, greenhouse and hothouse plants and flowers, together with wreaths of evergreens, most artistically got up and disposed of. The bill of fare comprised all the delicacies of the season. After the cloth was removed the Chairman proposed "The Queen," which was received with the most enthusiastic cheers, again and again repeated, the band playing the National Anthem, which was afterwards sung by the whole company, Bro. A. A. Stevenson, D.G.M., leading. Then followed "The Prince of Wales and the Royal Family," "The Governor-General," and "The Army, Navy, and Volunteers," the latter of which brought out three tremendous cheers for the 13th Battalion Hamilton Volunteers, the Queen's Own, the Welland Battery, and the University Corps. Bro. A. W. Ogilvie replied for the Volunteers of Lower Canada, Bro. W. J. Draper, of the Queen's Own, replied on behalf of his regiment, Bro. T. D. Harington for the Navy, Bro. Pringle for the 13th Hamilton Battalion, and Bro. King, of Peterborough, for the Welland Battery and University Corps. A most agreeable evening was spent, the party breaking up about twelve o'clock.

MASONIC FESTIVITIES.

SUMMER FETE OF THE PANMURE LODGE, (No. 720.)

The annual summer *fête* and banquet in connection with this lodge was held on Wednesday, the 1st inst., at the Crystal Palace, and was attended in considerable numbers. The W.M. and officers assembled at half-past two to receive the members and visitors—the latter including many ladies. After partaking of wine the company separated to enjoy themselves in the Palace and grounds, the amusements comprising the gymnastic feats of the Olympian Association, the wonderful Ethardo's performance, the band of the Coldstream Guards, &c. At six o'clock the brethren and their fair visitors (over fifty in number) re-assembled in the elegant and spacious dining-room in the Glass Tower of the South Wing Colonnade, from which a magnificent view is obtained, and where a splendid banquet, prepared by Bros. Bertram and Roberts, awaited them. Bro. Hodges, W.M., presided, and among those present we noticed, Bros. Thomas, P.M.; Stevens, P.M. and Sec.; Pope, W.M. Manchester Lodge; all the officers of the Panmure Lodge (with one exception); W. H. Farnfield, Rev. H. Roberts, M.A.; Austin, Ashwell, P.M.; J. W. Anson; Hope Kirk, P.M.; Pulsford, &c.

After grace, which was said by Bro. Rev. H. Roberts, Honorary Chaplain of the Panmure Lodge, the W.M.

proposed "The Queen," which was followed by the National Anthem, one of the ladies present kindly officiating at the piano. The next toast included all the dignitaries of the Craft, and was coupled with the name of Bros. Thomas, I.P.M., who responded in an excellent speech. The W.M. next proposed "The Health of the Ladies" who were present, remarking that he considered it their due to obtain such a recognition among the early toasts, and not defer it, as was so often the case at non-Masonic toasts, till the company were departing. To the great delight of the brethren the ladies' stewards, who wore white favours, were not called upon to respond, inasmuch as two ladies very pluckily faced the company, and one (the honoured Secretary's wife) having responded briefly but emphatically, the other lady (the wife of the Director of Ceremonies) enlarged on the theme eloquently giving her adhesion to the principles of the Craft, and complimenting its representatives on that occasion for their thoughtful gallantry and kindness towards their female relatives. The addresses of the ladies were hailed by the brethren with hearty applause. The W.M. next proposed "The Visiting Brethren," on behalf of whom, by general request, Bro. J. W. Anson returned thanks in appropriate and eloquent language. Bro. Pope, W.M. of the Manchester Lodge also responded. The Reverend Honorary Chaplain, Bro. Roberts, in an excellent speech, proposed "Success to the Panmure Lodge," coupled with the health of the W.M., to whose exertions he attributed much of the success of their festival. The W.M. replied, and proposed "The Stewards," for whom Bro. Unwin responded in a very effective speech. A toast in honour of Royal Arch Masons, of whom there were several distinguished companions present, was responded to by Comp. Stevens, M.E.Z. of the Panmure Chapter. Bro. Smetzer, I.G., replied to the toast of the officers. "Success to the Masonic Charities," was proposed, and the claim of those Institutions was eloquently enforced by Bro. Thomas, P.M. "The Healths of Bros. Bertram and Roberts," was also proposed, and they were heartily thanked for their attention, and the perfection of their arrangements. It is but right to state that the bill of fare comprised every delicacy of the season, and the wines were really of a first-class character. Several ladies, in addition to musical brethren (notably Bros. Ramsay, Smetzer, Stevens, &c.) contributed greatly to the enjoyment of all present by the exercise of their vocal powers.

NOTES ON LITERATURE, SCIENCE, MUSIC, DRAMA, AND THE FINE ARTS.

Mr. Hepworth Dixon has sailed for the United States.

Artemus Ward will commence his lectures in this country in the autumn.

Madlle. Nilsen, of the Lyrique, is engaged for next season at Her Majesty's.

Mr. Boucicault's new drama has been produced at the Prince's Theatre, Manchester. It is entitled "The Two Lives of Mary Leigh."

A new comedy by Mr. T. W. Robertson, author of "David Garrick," and "Society," is to be tried by Miss Marie Wilton's company at Liverpool.

Miss Fanny Addison and her sister have been playing with Mr. Phelps at Birmingham, the former in "The Man of the World," the latter in "The Fool's Revenge."

Mademoiselle Monito, a young girl, is creating some sensation in Paris. She replies to questions in eighteen languages, and comes out strong in orthography.

There was lately discovered at a village near Lyons

a painting by Murillo. It came, it appears, originally from the Lords of Beaujeu, and has been for many years in a farm house, where it was seen accidentally by a connoisseur.

Mr. Robert Roxby, for many years stage manager of Drury Lane Theatre, died last week after a long illness. His real surname was Beverley, and he was a brother of Mr. William Beverley, the well-known scenic artist.

A sequel to Mr. Tom Taylor's popular drama of "The Ticket of Leave Man." The new drama is called "Six Years After, or The Ticket of Leave Man's Wife."

The study of Shakespeare does not seem likely to be forgotten at the Antipodes. It appears that a Shakespeare Scholarship of £50 a year was founded in the University of Melbourne, with the funds collected in the colony of Victoria, for the celebration of the Tercentenary Festival.

The *Oxford Times* says that the new curate of St. Clement's, in that city, the Rev. Arthur Robbins, of Magdalen Hall, is the author of the well-known works of clerical fiction, "Miriam May," "Crispin Ken," and "Black Moss."

The *Orchestra* announces that Venice will undergo a treat on the day that it is united to the Kingdom of Italy. Thérèse has avowed to sing on that day her "Rien n'est sacré" and "Vénus aux carottes," in the Square of St. Mark!

So England produces crocodiles after all! At all events, Mr. G. R. Wright, F.S.A., describes in the current number of the *Gentleman's Magazine* an animal recently found near Chipping Norton, in Oxfordshire, and which both the writer, and Mr. Frank Buckland, and Professor Owen consider to be nothing less than a species of the genus crocodile.

The memorial to the Duke of Wellington subscribed for by the tenantry on the Strathfieldsaye estate, Hants, and erected near the Heckfield Lodge, has just been completed. It consists of a column of grey polished Cornish granite, and the column and base weigh about sixty tons. The column is surmounted by a figure of the great duke, the work of Baron Marochetti.

The new scenic ballet at the Alhambra, called *The Titanic Cascadas*, is of some little importance to the parish of St. Martin's-in-the-Fields as a sanitary agent. Every time it is exhibited, at least twenty tons of water, after flowing before the audience for twenty minutes or more, find their way into the sewers, and flush them free of cost to the ratepayers. This is not to be despised in hot weather and a close neighbourhood.

The Queen has entrusted the execution of a monument in St. George's Chapel, Windsor, to the memory of the King of the Belgians, to Miss Durant, who is already known to the public by various statues and busts. In the clay model, which is completed, the aged monarch is represented as stretched on the bed of death, by the side of which lies crouched, but with head erect, the Belgian lion, on whose shaggy mane the right hand of the departing king has dropped. On the other side of the couch stand two guardian angels, presenting two shields emblazoned with the arms of England and Belgium.

REVIEWS.

A Handbook for Readers at the British Museum. By THOMAS NICHOLLS, Assistant in the British Museum. Longman, Green, and Co. 1866.

This work is indispensable to everyone who really wishes thoroughly to enjoy the privileges that a readership at the British Museum confers. A sketch of the history of the splendid library forms the introduction. Then follows the most minute and lucid information as to the mode of admission, form of application, &c., the general arrangements of the reading room, the catalogue stands, printed books, regulations as to copying from them, reference books in the reading room, manuscripts, maps, &c., and as to miscellaneous matters connected with the reading room.

We cannot too highly praise this work, the value of which we have tested. No one who is anxious to read profitably at our noble national library, can dispense with so interesting and satisfactory a *vade mecum*.

We beg to draw the attention of our readers to the flourishing condition of the London and County Bank, full details of which will be found in our advertising column. It has not only weathered the late financial storm by which so many banks were ship-wrecked, but also pays a handsome dividend, and gives well-grounded promise of a still greater success.

THE WEEK.

THE COURT.—The Queen and Princess Louise drove out on the afternoon of the 1st inst., and the Princess Leiningen visited her Majesty. The Queen drove out in a carriage and four on the afternoon of the 2nd inst., with Princess Louise and Prince Leopold, attended by Lady Augusta Stanley. Major-General Seymour was in attendance upon horseback. Her Majesty and Princess Louise walked in the grounds on the morning of the 3rd inst. The Queen went out in the afternoon with Princess Louise, and walked in the grounds on the morning of the 4th inst., with her Royal Highness. The Queen drove out in the afternoon with Princess Louise and Prince Leopold, and Princess Beatrice walked in the grounds. Divine service was performed at Osborne on the 5th inst., before the Queen and their Royal Highnesses the Prince and Princess of Wales, the Duke of Edinburgh, Princess Louise, Princess Leopold, and Princess Beatrice. The Queen walked in the grounds on the morning of the 6th inst., with Princess Louise. The Queen drove out in the afternoon with Prince Louise, and walked in the grounds on the morning of the 7th inst. The Queen went out in the afternoon, accompanied by their Royal Highnesses the Princess Louise and Princess Beatrice. Prince Leopold also drove out. Her Majesty walked on the morning of the 8th inst., accompanied by Princess Louise.

IMPERIAL PARLIAMENT.—IN THE HOUSE OF LORDS on the 2nd inst. there was a brief conversation in reference to Jamaica. The Earl of Carnarvon, in reply to a question, contended that much unjust blame had been cast upon the officers and others engaged in the suppression of the so-called rebellion. He praised Mr. Eyre highly, but admitted that he had not exercised sound discretion in some of the things he had done. The noble earl thought, however, that it would be preposterous to charge Mr. Eyre with murder. Earl Russell praised the report of the commissioners, and he too thought there were no grounds for charging Mr. Eyre with murder. In reply to another question the Earl of Carnarvon intimated that the Government were considering the question of compensation to those who had suffered in the repression of the disturbances. Several bills were advanced a stage, and their lordships rose before six o'clock.—On the 3rd inst. Earl Russell, in asking a question as to how it was proposed to deal with the thieves and ruffians who beset Hyde Park after dark, took occasion to denounce the conduct of Mr.

Walpole in withdrawing the police from the park at the request of Mr. Beales and other members of the deputation which waited upon him. The noble earl contended that sufficient police force should have been retained in the park to put down the roughs. He praised the conduct of the police, and said that with some few exceptions they had behaved admirably. The Earl of Derby defended Mr. Walpole, and announced that endeavours were being made to secure the safety of those who had to cross the park. Several bills were advanced a stage, and the House adjourned at seven o'clock.—On the 6th inst. the chief business was the passing of the Habeas Corpus Suspension Continuance (Ireland) Bill. The motion for the second reading of the bill was made by the Earl of Derby, with strong expressions of regret that it was his duty to do so. His speech was little else than a repetition of that of Lord Naas in the House of Commons. Earl Kimberley approved the measure, and declared the Fenian conspiracy to be the most formidable that had threatened Ireland since 1798. After some remarks from the Marquis of Clanricarde, the bill was read a second time. Shortly afterwards the House adjourned.—On the 7th inst. the House got very rapidly through a good deal of business. Before their lordships adjourned the Marquis of Westmeath denounced the Puseyite practices which prevailed so largely in the Church of England. He had a question to ask of the Bishop of London in reference to the matter, and he complained that that prelate was not in attendance. The Earl of Derby joined in the complaint, and went on to express regret at the growth of the practices alluded to by the Marquis of Westmeath. Their lordships then adjourned.—THE HOUSE OF COMMONS on the 2nd inst., having disposed of the questions was occupied for a considerable time with the discussion in committee of the Public Health Bill. The bill was read a third time and passed.—The Reformatory Schools Bill and the Industrial Schools Bill were read a third time and passed.—A long and animated discussion took place on the motion for the second reading of the Habeas Corpus Suspension (Ireland) Continuance Bill. Lord Naas moved the second reading, and declared that nothing but the most profound conviction of the necessity of the measure would have induced the Government to propose the bill. He explained that under the Act passed in February, 756 persons had been arrested, of whom 320 remained in custody now. These were all persons who did not apply for their discharge, and who avowed their conviction that they would be liberated by the success of the Fenian conspiracy. His lordship quoted from speeches made by Stephens in America to show that great danger still existed. Mr. Maguire opposed the bill, urging that there was no necessity for it. He concluded an able speech by moving certain amendments. Mr. Gladstone continued the debate supporting the bill, but arguing that no time should be lost in immediately bringing forward measures to lessen the disaffection which prevailed in Ireland. The discussion was continued by Sir George Bowyer, Sir F. Heygate, Mr. O'Beirne, and other gentlemen.—The House had a morning sitting on the 3rd inst., at which Lord Stanley moved the second reading of the Extradition Treaties Bill. The measure was warmly opposed by Mr. McCullagh Torrens, Mr. J. S. Mill, and other gentlemen. The debate, which lasted about three hours, ended with the second reading of the bill by 77 votes to 14. The Habeas Corpus Suspension (Ireland) Bill passed through committee after an unsuccessful attempt by Mr. Dillon to introduce a clause limiting its operation to the prisoners already in custody in Ireland.—At the evening sitting, after the questions were disposed of, Colonel Sykes was proceeding to put a question in respect to atrocities in China, when the Chancellor of the Exchequer interposed and said he had promised that Mr. Watkin's motion as to currency and the Bank Act should have precedence of the orders of the day, and he therefore objected to Colonel Sykes proceeding with his question. Colonel Sykes persisted, and said he would move the adjournment of the House. The Speaker ruled that he must go on. His question was put and answered, and Mr. Hunt was answering a question as to American steamers, when the House was counted out.—On the 6th inst. the main topic of discussion was the Extradition Treaties Bill. Several members were desirous to introduce clauses to prevent any political offenders being given up. Much difficulty was found in carrying out this suggestion, and Mr. Mill suggested

that the Act should be limited to twelve months, so that opportunity might be afforded for its better discussion. The Attorney-General at first opposed the proposal; but finally Lord Stanley consented to its adoption, and the bill passed through committee, was read a third time, and passed. Mr. Watkin subsequently consented to the discharge of the order for the resumption of the debate on his motion relating to the currency, and the House soon afterwards adjourned. —On the 7th inst., Mr. Walpole, replying to Mr. P. A. Taylor, supported the decision of Mr. Knox in reference to the charges of assault made against the police. Subsequently there were brief conversations in reference to the Naval Reserve, the Turkish Loan, and the Navigation Laws. As to the first, Mr. Berkeley urged that something should be done to strengthen the force. Mr. Hubbard called attention to the non-payment of interest on the Turkish loan, and drew from the Chancellor of the Exchequer the information that steps were being taken in connection with our allies to secure the interests of the bond-holders. The Public Schools Bill was withdrawn, and other measures having been advanced a stage, the House adjourned to the 10th inst., to give the House of Lords time to complete the business it has in hand.

GENERAL HOME NEWS.—The weekly return of the Registrar-General, dated Saturday, August 4th, issued on the 7th inst., shows, we regret to say, a further increase in the deaths from cholera of 149, and of diarrhoea 7, the numbers for the last four weeks being of the former, 32, 313, 901, 1,053, and of the latter, 150, 221, 347, 354. Cases in small numbers appear to have occurred and been fatal all over the London districts; in Kensington, Marylebone, St. Pancras, Islington, and Holborn the numbers are considerable. The violence of the epidemic is still greatest in the districts first attacked. There is some subsidence in Poplar and Stepney, but increased virulence in Bethnal-green and Whitechapel. The total number of deaths from all causes during the last four weeks have been 1,540, 1,708, 2,360, and 2,661, showing that although the increase from cholera and diarrhoea is 150, the increase from all causes is only one. An appendix contains an elaborate report on the water supply of the eastern districts. The report is entirely silent as to the attacks of cholera in the provincial towns.—The Bishop of London has published an appeal on behalf of the destitute poor in the cholera-stricken districts. All accounts agree in representing the condition of large numbers of the humbler classes in the East End of London as deplorable in the extreme; while the fortitude with which their sufferings have been borne, and the self-sacrificing devotion with which they assist one another in the dire emergency which has arisen lend additional eloquence to the Bishop's appeal.—A man named Charles Batt was brought up on the 2nd inst., charged with being concerned in the great stamp robbery in Manchester in May last. Between the 26th and the 23th of May, the stamp office in Manchester was entered, and £12,000 worth of stamps stolen. With one of these stamps the prisoner was found dealing on the 19th July, at Somerset House, and he was given into custody. At Bow-street, one of the clerks in the Manchester stamp office identified the prisoner as having come into the office on the 26th May, and bought a half-crown stamp. His manner then excited suspicion. The prisoner was remanded.—A deputation waited on the 3rd inst., upon Dr. Simon, the chief medical officer of the Privy Council, in reference to the unhealthy state of the district in the neighbourhood of the River Lea. Some very important statements were made in a memorial which was presented, and Dr. Simon promised to give the matter his best attention.—A very alarming case of death from Asiatic cholera has been the subject of investigation by a coroner's jury. It seems that a man was noticed walking along Whitechapel, when suddenly he exclaimed "Oh!" ran to the other side of the street, and fell down. He was carried into the London Hospital, and was found to be dead. A *post-mortem* examination revealed the fact that his sudden death had been caused by Asiatic cholera.—Mrs. Gladstone has made an admirable suggestion, which we trust will be carried out. It is to assist the London Hospital to provide a temporary home for the children who are recovering from cholera. Many of the little sufferers are, it appears, orphans and homeless. —A conference was held in Manchester on the 2nd inst. for the

purpose of more stringently enforcing the laws against drunkenness. Among the speakers were several medical men, who stated that cholera was most virulent and fatal in its attacks when it broke among persons of intemperate habits. This local movement no doubt have the effect of repressing in Manchester the more public exhibition of a vice which is always odious, but is now positively dangerous to the health of the community.—In the Court of Chancery on the 3rd inst. there was a motion to commit two daughters and a son-in-law of a lunatic named Smedley, who had been confined in a private asylum by order of the court. These three relatives of the poor man had offered a reward to anyone who would effect his liberation; but as it appeared that they acted in ignorance of the law the motion was not pressed, and the Lords Justices simply admonished them against a repetition of their conduct.—Another "Hyde Park case" was heard at Marlborough-street Police-court. Policeman Patrick Geratty, 26 D, was charged with assaulting Edwin Albert Wright. Mr. Wright is a clerk in the London and Brighton Railway office, and on Tuesday, the 26th ult., went to see what had been done in Hyde Park on the previous evening. He was with a friend in Park-lane when the police charged the people, and the defendant struck Mr. Wright a blow on his head with a truncheon. A frightful wound was inflicted, and Mr. Wright is still under medical treatment. It was shown that the plaintiff had done nothing whatever to warrant this brutality. Witnesses were called for the defence, and Mr. Knox discharged the prisoner, virtually on the ground that when he committed the assault he was engaged, under orders, in driving back an unruly crowd.—A deputation of the governors and managers of the London Hospital waited upon the Lord Mayor on the 4th inst. to ask his Lordship's influence with the Corporation to procure a grant for the hospital. The representations as to the demands on the hospital for the accommodation of cholera patients were alarming. The Lord Mayor promised to do all that was asked of him. It is to be hoped that the public generally will come forward and assist the hospital authorities. They are doing a great, good work, and we who are outside may assist them materially out of our surplus means.—The Duke of Cambridge has reported most favourably on the review at Wimbledon at the close of the meeting of the National Rifle Association. His Royal Highness especially praises the punctuality with which the volunteers came on the ground.—A deputation of leading bankers and merchants in the city waited upon the Lord Mayor at the Mansion House on the 6th inst., to ask his lordship to put himself at the head of a committee for raising funds to relieve the cholera sufferers. His lordship gladly consented, and made a statement in court as to the needs of the sufferers, and the desirability of affording them speedy assistance. There is little doubt the Lord Mayor's appeal will meet with a hearty response. It was hoped the cholera was decreasing at the close of last week, but it is said now to be as bad as ever.—The sudden death of the Marquis Camden places a Garter at the disposal of the Government, and occasions a vacancy in the representation of Brecon. The Earl of Brecknock, who is now elevated to the peerage, is an Adullamite, and voted against the Reform Bill in most of its stages.—A rather strange murder case has been brought under the notice of Dr. Lankester. It appears that one morning last month a lady residing in the City-road went into her front garden for the purpose of watering the plants. On going to a tub in which the water was kept, she discovered the body of a child apparently eighteen months old, head downwards. The name of the child or the perpetrators of the foul deed has not, up to the present time, been discovered but the jury have come to the conclusion that the unfortunate child has been wilfully murdered, and it is likely that a Government reward will be offered for the apprehension of the murderer. At another child-murder investigation, at which Dr. Lankester had to preside, on the 7th inst., he stated that no less than four cases of a similar character had been brought under his attention within a day or two.—The Reform demonstration at the Guildhall, on the 8th inst., was a great affair. Long before the time for commencing the business of the meeting, the great hall was crowded to excess. The people unable to obtain admission filled the

whole of the spacious square in front of the Guildhall, and stretched far down into King-street and the other adjoining streets. Inside the hall the Lord Mayor presided, and made a very excellent speech. The other speeches were all marked by great earnestness. Outside the hall two meetings were held, and there resolutions were passed affirming the necessity for Reform. The proceedings were of the most orderly character.—The cholera returns from the London Hospital would seem to show that there is a slight abatement in the virulence of the disease. The accounts to hand of the state of the district show that it is in a fearfully insanitary state.—Are we to suppose that a second Guy Fawkes has been trying his hand at an effort to blow up the Houses of Parliament? It would really seem as if some insane individual had had some such design. It is stated that very early on the 6th inst., a parcel was found close to the House of Commons which contained about nine pounds of gunpowder. A slow match was attached to the parcel, and this had been fired and quenched.—The inquest on the boy Jeffery, who is supposed to have been murdered by his father in a cellar in St. Giles's, was resumed on the 8th inst. The evidence adduced threw no fresh light on the tragedy. It was stated that the man who hung himself at Clapham, and who was supposed to be the father of the murdered lad, was certainly not that individual. The Coroner suggested that the Home Secretary should offer a reward for the apprehension of Jeffery, and the jury passed a resolution requesting that to be done. The inquest was further adjourned.

FOREIGN INTELLIGENCE.—The report that negotiations of peace will shortly be opened at Prague is confirmed. Prussian troops now occupy Mannheim and Heidelberg. The Prussian official papers deny with great bitterness the assertion made from Munich that the Prussian forces had advanced into Bavaria after a truce had been agreed upon. They say that the truce was only to commence from the 2nd August, and the position of the respective forces was then to be determined by their commanders on the basis of the *uti possidetis*. As a matter of fact the Prussians have occupied part of Wurzburg.—The death of Signor Farini is announced. Few men came more prominently forward in the great movement by which the unity of Italy was assured. He was a physician who, having been expelled from Rome for political causes, was created Dictator of Modena in 1860, when the Duke was driven out. Subsequently Farini was Governor of Naples. He was a man in whom Count Cavour placed the most implicit confidence. He filled various places in the Italian Ministry; but he worked too hard and brought on softening of the brain. In this lamentable condition he has been for some time. In Italy he will be deeply lamented.—Prussia has concluded an armistice with Wurtemberg. The other news is of no special interest. It seems that the pressure upon Frankfort is being lessened. The soldiers who were billeted on the inhabitants have been ordered into barracks.—The Prussian Chambers were opened on the 5th inst. by the King in person. His Majesty began with congratulatory remarks on the recent war, and the heroism of the Prussian troops, whose flags had been pushed forward till their line stretched from the Carpathians to the Rhine. He had comforting assurances as to the finances, which are in good order. The work the Chambers had to do was to make arrangements for the convening of a German Parliament, and the passing not only of a budget but of an indemnity bill for the Government for having dispensed with a budget in recent years. The conduct of the Government in the course they took in this respect was, the King admits, contrary to law, but it was for the benefit of the country. The King said nothing about the immediate prospect of peace, but concluded by praying that God would continue to watch over Prussia. There is no further news as to the peace negotiations. Judging from a passage in the *Nazione*, it would seem that Austria persists in her foolish policy of treating with Italy only through France.—The *Courrier du Dimanche* has been suppressed by Imperial decree. An article from the brilliant and satirical pen of M. Prevost-Paradol is put forth as the reason for this severe measure. The real cause is probably to be found in the fact that a short time ago, when some heavy censures were being levelled against the press in Paris, the *Courrier du Dimanche* republished without comment the protest of the Paris journalists against a repressive

measure of Charles X. That protest was the beginning of the revolution which drove Charles from the throne and led to the installation of Louis Philippe.—It is stated that there is a hitch in the negotiations between Austria and Italy. France has declined, it seems, to conduct them any further at present, and the two powers are left face to face. The preliminary negotiations are to take place at Cormons, a small place in Istria, just at the point where the railway from Venetia to Trieste crosses the Isonzo River. A Vienna telegram speaks of the possibility of war being resumed after the 10th should a satisfactory agreement not be come to. Our correspondent, writing from Padua, informs us that there much doubt exists as to the conclusion of peace just yet. He says that General Cialdini is beyond Udine, on the Istrian frontier, with 250,000 men, quite prepared to resume the offensive. It is scarcely likely, however, that Italy will continue the war if Prussia makes peace, as Prussia will. There is in the King of Prussia's speech to the Chambers a noticeable omission of all allusion to Italy, and this has been commented on as showing that the relation between Italy and Prussia are not of a very warm character. A few days, however, will show all clearly. The *Etendard*, a Paris paper of no great authority, asserts that Austria refuses to sign an armistice unless the Italians first evacuate the Tyrol and territory not Venetian. That will be a very difficult matter for Italy to consent to. In the Prussian Chamber of Deputies, General Stavenhage, the senior member, delivered an address in which he praised the King and the Government for the manner in which they had conducted the campaign. He concluded by calling for cheers for the King, which were given. Count Stolberg has been elected President of the Upper House. Prussia has declined the proposal of Russia that the European complications should be settled by a Congress. The most credulous could scarcely have believed in the possibility of Prussia allowing any such interference with her plans. To the end she will treat it as a family quarrel. The Paris papers do not seem to admire the speech of the King of Prussia. They complain of its coldness and stiffness, and especially that it makes no mention whatever of the mediation of the Emperor of the French. Probably the King of Prussia will not be much affected by these criticisms. It seems that the Austrians are marching troops once more to the South, and have actually sent 90,000 men, so that they may operate either by way of Trent or on Cialdini's left flank. This looks as if the negotiations for an armistice with Italy were not expected to have a favourable result. Italy is represented as being anxious to secure Trent, and part at least of Istria, and these Austria is not disposed to give up. It will be seen by the terms of peace between Austria and Prussia that it is stipulated that the only territory the former shall give up shall be that of Lombardo-Venetia. Another article states that Prussia undertakes, as soon as the cession of territory to Italy is complete, to "determine" the King of Italy to accept preliminaries of peace. This can hardly mean that if Italy refuses to be satisfied with less than Istria and what she calls her "natural frontiers" in the Tyrol, Prussia will turn against her. Yet on the face of the document that seems to be involved. In all probability, however, the question will not be tried out. Italy will scarcely persevere with demands which meet with no countenance from her allies and friends. The Emperor Napoleon has returned suddenly to Paris to hold a Cabinet Council. It is said that a hitch in Italian affairs is the cause of this.—A fearful storm is reported to have swept over the Adriatic. The Italian fleet in harbour at Ancona has suffered severely, and the ironclad ram *Affondatore* was sunk. The *Affondatore* was built by the Millwall Shipbuilding Company. Efforts are being made to raise her.—It is reported that General Manteuffel has been despatched on a special mission from Berlin to St. Petersburg.—There is no doubt that there are difficulties in the way of the settlement of an armistice between Austria and Italy. *Moniteur* condescends to admit the fact, and says it arises from the demand of Italy that the preliminaries shall be settled on the basis of the *uti possidetis*, while Austria insists that the Italian troops shall retire into Venetia Proper. The *Patrie*—a very unreliable authority—intimates that the difficulty has been got over by a further suspension of hostilities in place of an armistice.