

LONDON, SATURDAY, SEPTEMBER 15, 1866.

GEMS FROM BRO. LAWRENCE STERNE.

It is as a writer of humour and pathos that this celebrated man is best known. Comparatively few regard him as a divine of considerable repute and standing. There are now lying before us some volumes of sermons by Lawrence Sterne, A.M., Prebendary of York, and Vicar of Sutton on the Forest, and of Stillington, near York, a few extracts from which may not be unacceptable to the members of an Order in which he was enrolled, and to which he was greatly attached.

The work bears on the title-pages the *nom de plume* of "Mr. Yorick," but his real name is prefixed to the sermons themselves.

The edition from which we shall quote was printed for J. Dodsley in Pall Mall, 1765.

It may be premised that the sermons are not what would be called evangelical, but are rather those to which the epithet of "moral essays" would, in the present day, be applied. Nevertheless they contain, in common with all of Sterne's writings, passages of great beauty, force, and pathos; as for instance, the following from the sermon entitled, "Inquiry after happiness:"—

"There is a plain distinction to be made betwixt pleasure and happiness. For though there can be no happiness without pleasure—yet the reverse of the proposition will not hold true. We are so made, that from the common gratifications of our appetites, and the impressions of a thousand objects, we snatch the one, like a transient gleam, without being suffered to taste the other, and enjoy the perpetual sunshine and fair weather which constantly attend it. This, I contend, is only to be found in religion—in the consciousness of virtue—and the sure and certain hopes of a better life, which brightens all our prospects, and leaves no room to dread disappointments—because the expectation of it is built upon a rock, whose foundations are as deep as those of heaven and hell."

"And though in our pilgrimage through this world—some of us may be so fortunate as to meet with some clear fountains by the way, that may cool, for a few moments, the heat of this great thirst of happiness—yet our Saviour, who knew the world, though He enjoyed but little of it, tells us, that whosoever drinketh of this water will thirst again: and we shall all find by experience that it is so, and by reason that it must be so."

He then concludes the sermon with a short observation upon our Grand Master Solomon's evidence as to the true source of what we are all seeking after—happiness:—

"Never did the busy brain of a liar and hectick chymist search for the philosopher's stone with more pains and ardour than this great man did after happiness. He was one of the wisest enquirers into nature—had tried all her powers and capacities, and after a thousand vain speculations and vile experiments, he affirmed at length, it lay hid in no one thing he had tried—like the chymist's projections all had ended in smoke, or what was worse, in vanity and vexation of spirit—the conclusion of the whole matter was this—that he advises every man who would be happy, to fear God and keep His commandments."

In Sermon II., on Eccles. vii., 2, 3, "It is better to go to the house of mourning, than to the house of feasting," the native humour of the man bursts forth, thus:—"That I deny—but let us hear the wise man's reasoning upon it—'for that is the end of all men, and the living will lay it to his heart, sorrow is better than laughter'—for a crack'd-brain'd order of Carthusian monks, I grant, but not for men of the world: For what purpose do you imagine has God made us? for the social sweets of the well-watered vallies where He has planted us, or for the dry and dismal desert of a *Sierra Morena*? are the sad accidents of life, and the uncheery hours which perpetually overtake us, are they not enough, but we must sally forth in quest of them, belye our own hearts, and say as your text would have us, that they are better than those of joy? did the best of beings send us into the world for this end—to go weeping through it, to vex and shorten a life short and vexatious enough already? do you think, my good preacher, that He who is infinitely happy can envy us our enjoyments? or that a being so infinitely kind would grudge a mournful traveller the short rest and refreshments necessary to support his spirits through the stages of a weary pilgrimage? or that He would call him to a severe reckoning, because in his way he had hastily snatched at some little fugacious pleasures, merely to sweeten this uneasy journey of life, and reconcile him to the ruggedness of the road, and the many hard jostlings he is sure to meet with? Consider, I beseech you, what provision and accommodation the author of our being has prepared for us, that we might not go on our way sorrowing

—how many caravanseras of rest—what powers and faculties He has given us for taking it—what apt objects He has placed in our way to entertain us; some of which He has made so fair, so exquisitely fitted for this end, that they have power over us for a time to charm away the sense of pain, to cheer up the dejected heart under poverty and sickness, and make it go and remember its miseries no more.”

After showing what is the real meaning of the the passage, Sterne proceeds thus to contrast—which he does most graphically—the dangers of the house of feasting, and the blessed effects which are frequently produced by a visit to the house of mourning:—

“When the gay and smiling aspect of things has begun to leave the passages of a man’s heart thus thoughtlessly unguarded, when kind and caressing looks of every object without, that can flatter his senses, have conspired with the enemy within, to betray him, and put him off his defence—when music likewise has lent her aid, and tried her power upon his passions—when the voice of singing men, and the voice of singing women with the sound of the viol and the lute have broke in upon his soul, and in some tender notes have touched the secret springs of rapture—that moment let us dissect and look into his heart—see how vain! how weak! how empty a thing it is! Look through its several recesses—those pure mansions formed for the reception of innocence and virtue—sad spectacle! Behold the fair inhabitants now dispossessed—turned out of their sacred dwellings, to make room—for what? at the best for levity and indiscretion—perhaps for folly—it may be for more impure guests, which possibly in so general a riot of the mind and senses may take occasion to enter unsuspected at the same time.”

But “take notice, to what a serious and devout frame of mind every man is reduced, the moment he enters this gate of affliction. The busy and fluttering spirit, which in the house of mirth were wont to transport him from one diverting object to another—see how are they fallen! how peaceably they are laid! in this gloomy mansion full of shades and uncomfortable damps to seize the soul—see, the light and easy heart, which never knew what it was to think before, how pensive it is now, how susceptible, how full of religious impressions, how deeply it is smitten with sense and with a love of virtue. Could we, in this crisis, whilst this empire of reason and religion lasts, and the heart

is thus exercised with wisdom and busied with heavenly contemplation—could we see it naked as it is—stripped of its passions, unspotted by the world, and regardless of its pleasures, we might then safely rest our cause, upon this single evidence, and appeal to the most sensual, whether Solomon has not made a just determination here, in favour of the house of mourning?—not for its own sake, but as it is fruitful in virtue, and becomes the occasion of so much good. Without this end, sorrow I own, has no use but to shorten a man’s days—nor can gravity, with all its studied solemnity of look and carriage, serve any end but to make one half of the world merry, and impose upon the other.”

(To be continued.)

BRO. GOETHE’S PROFESSION OF FAITH.

The religious opinions of the greatest German author of the last century have been frequently quoted by the advocates of rationalism or “positivism” as evidence tending to support their views, and brought forward for the purpose of securing the dereliction of the ideas of divinity and revelation in the doctrines and practices of Freemasonry. In these endeavours the adherents of positivism have, however, lost sight of the important fact that those writings of the German poet that are most deeply tainted with the negation of revealed religion, were, one and all, produced prior to his initiation into Freemasonry. It is to be borne in mind that at the time when Goethe joined the Craft (1781), the aspirations of the French encyclopædists, tending to decompose and demolish the foundation on which political and religious society rested in those days, were shared in by the educated classes all over Europe, and very few men of note escaped the contamination of the extravagant ideas of the Voltaires, Holbachs, and Helvetius. Goethe also adhered to the opinions of the French philosophers for a time, but very soon laid them aside, and had abandoned them entirely when he wrote “Tasso,” in which he makes his hero say very plainly, “Man was not born to be free.” But even those views propounded in his earlier works will not generally be found *wholly* incompatible with the fundamental doctrines of the Craft, as laid down in the “Book of Constitutions.”

A specimen taken from “Faust,” which may be said to contain Goethe’s profession

of faith, was, some time since, reproduced in the *Bauhütte*, the organ of the German reformers, and a translation of the same appeared more recently in the pages of our French contemporary, the *Monde Maçonnique*; it is the colloquy between Faust and Gretchen, in which the former tries to persuade his beloved one that his religious opinions are not at issue with the tenets of Christian faith, the conclusion at which Gretchen arrives being that there must be "something wrong" about it.

Lately, an excellent translation of Goethe's masterpiece, superior in many respects to those which had previously appeared in this country, was published by Mr. Theodore Martin,* and we have no doubt our readers will be glad, in perusing the scene in question, to judge for themselves as to the soundness of Goethe's religious views:—

SCENE IX.—MARTHA'S GARDEN.

MARGARET, FAUST.

Margaret.—Promise me, Henry!

Faust.—What I can, I will.

Margaret.—How do you stand about religion, say?
You are a thoroughly good man, but still
I fear you don't think much about it any way.

Faust.—Hush, hush, my child! You feel I love you. Good!
For those I love could lay down life, and would.
No man would I of creed or church bereave.

Margaret.—That is not right; we must ourselves believe.

Faust.—Must we?

Margaret.—Ah, could I but persuade you, dear!
You do not even the sacraments revere.

Faust.—Revere, I do.

Margaret.—But seek them not, alas!
For long you've never gone to shrift or mass.
Do you believe in God?

Faust.—Love, who dare say,
I do believe in God? you may
Ask priest or sage, and their reply
Will only seem to mystify,
And mock you.

Margaret.—Then you don't believe?

Faust.—My meaning, darling, do not misconceive.
Him who dare name?
Or who proclaim,
Him I believe?
Who feel,
Yet steel
Himself to say; him I do not believe?
The all-embracer,
The all-sustainer,
Embraces and sustains he not
Thee, me, himself?
Rears not the heaven its arch above?
Does not the firm-set earth beneath us lie?
And with the tender gaze of love
Climb not the everlasting stars on high?
Do I not gaze upon thee, eye to eye,
And all the world of sight, and sense, and sound?
Bears it not in upon thy heart and brain,
And mystically weave around
Thy being influences that never wane?

Fill thy heart, then, even unto overflowing;
And when with thrill ecstatic thou art glowing,
Then call it whatso'er thou wilt—
Bliss!—heart!—love!—God!
Name for it I have none!
Feeling is all in all;
Name is but sound and smoke,
Shrouding heaven's golden glow!

Margaret.—All this is beautiful and good; just so
The priest, too, speaks to us at times,
In words though somewhat different.

Faust.—So speak the hearts of all men in all climes,
O'er which the blessed sky is bent,
On which the blessed light of heaven doth shine,
Each in a language that is his;
Then why not I in mine?

Margaret.—To hear you speak, it looks not much amiss,
But still there's something, love, about it wrong
For, Christian, you are not, I see.

FREEMASONRY IN THE UNITED STATES.

We have received the published proceedings of the Grand Lodge of Kentucky at the last grand annual communication.

The opening of the Grand Master's address is very reassuring; we here quote his graphic language:—

"Time in his onward flight, has brought us to the 66th annual communication of the Grand Lodge. Whilst assembled around the altar, let us offer up to the Great Architect of the Universe our heartfelt thanks for the manifold blessings which He has showered upon us. When last we met here, the lurid cloud of civil war threatened swift destruction to our dearest earthly interests. Belligerent armies, of kindred people, marshalled in dread array, engaged in moral strife, and all the elements of destruction were at their deadly work. But now peace sheds abroad her benign influences, the storm of war has ceased, the fell passions which raged so madly are hushed, and universal gladness is diffused throughout the length and breadth of our beloved land. It is the mission of our divine art to minister to the afflicted, to bind up the wounds of the captive, and speak words of comfort and peace to the troubled heart, as well as to teach the grand principles of Masonry. Let us be true to our calling, and aid in restoring that paternal love that should animate the hearts of all the citizens of our common country. Let us wipe away the tear from the widow's eyes, and minister to the wants of the bereaved orphan.

"Congratulate yourselves, that amidst all the convulsions that have so deeply agitated our country, when destruction threatened all our loved Institutions, Masonry—venerable with the hoary

* "Faust," a tragedy by Goethe. Translated by Theodore Martin. Edinburgh and London: Blackwood. 1865.

antiquity of ages—still, like a lofty rock whose foundations were laid deep in the earth, towered above the storm of civil strife, the howling waves of discord beat in vain upon her elevated crest. Amid subsiding kingdoms and crumbling empires, our mystic brotherhood still stands, the great beacon light of ages, the friend of justice, the preserver of peace and humanity.”

We are pleased to find that our transatlantic brethren are being roused to a sense of the vital importance, to the welfare and honour of the Craft, attaching to the proper selection of candidates for admission into our Order.

We have had frequent occasion, more especially latterly, in these pages, to dwell upon this important subject and to entreat of brethren proposing candidates to make themselves thoroughly satisfied that those whom they propose are such as will reflect credit, and not discredit upon the Order. We have continued perseveringly to inculcate this caution even at the risk of being considered tedious.

The M.W., our Grand Master has, as our readers are aware, issued a special caution in the shape of a circular upon the same subject, particular allusion to which was also made by the Grand Registrar at the last meeting of the Provincial Grand Lodge of Berks and Bucks, and there is also the forcible address delivered some few months since upon the importance of this subject by our esteemed Bro. J. F. Spurr, P.M. of the Old Globe Lodge, Scarborough which we have reprinted in the shape of a slip and circulated freely amongst our lodges. It is therefore, we repeat, pleasing to find the Kentuckian Grand Master reciprocating with us on this side, and following in the path of our own Grand Master in cautioning brethren to use increased vigilance in the direction indicated. We here quote the language of the Grand Master of Kentucky:—

“While our portals are thronged, every moon, with anxious petitioners; praying admission to our secret rites and honours, it behoves us to guard, like faithful sentinels, the sacred precincts, lest, instead of friends at eventide, some wily foes should gain admission among the good and true.

“I must confess I am at a loss to determine whether the unparalleled popularity of our Institution at this time should be hailed as fraught with good, or whether it shall be regarded as ominous of evil. The initiations in this and many other jurisdictions far surpass those of any past year.

May not the wise and prudent Craftsman ask, ‘shall we look for a great and glorious Masonic millennium, or for a horrid Babylonish reign?’ Let us, therefore, be on the alert, and by a strict guard over the outward portal of the temple, secure the admiration of the wise and good, thereby transmitting to future generations, on the solid basis of a pure code of morals, our glorious institution, unimpaired in vigour, the patron of universal benevolence.”

The following portion of the address which relates to Freemasonry and political opinions, will be read with interest:—

“There is another matter that has caused some trouble in a few lodges, during the past year. It arises from political differences. Many brethren seem to have forgotten that Masonry does not conflict with political or religious sentiments. I have received not a few letters touching this subject. Some wish to know whether as Masons they should celebrate the funeral obsequies of deceased members, who took service in the rebel cause. Others have asked, whether resolutions of condolence and respect should be adopted in such cases; and whether the widows and orphans of such deceased brothers are entitled to Masonic charities? To all these inquiries my answer has been substantially: Brethren, let not politics be mentioned in your lodges, and know no difference in men because of political or religious distinctions. Masonry unites men of every country, sect, and opinion, upon the broad basis of universal charity. Our Institution is not sectional, and our lodges should not be converted into courts martial. Alleged crimes against the civil government should be tried and punished only by the civil authority. Masonry should take no part in civil strife, except to throw the broad mantle of Masonic charity over the faults of our brethren; succour the needy; apply the oil of consolation and the wine of joy to the afflicted, especially to those of our own household. At the same time I called the attention of those lodges to the following extract from ‘The Charges of a Freemason’:—

“A Mason is a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates, for as Masonry has been always injured by war, bloodshed, and confusion, so ancient Kings and Princes have been much disposed to encourage the Crafts-

men, because of the peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honour of the Fraternity, who ever flourished in times of peace. So that if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man, and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the Government for the time being, they cannot expel him from the lodge, and his relation to it remains indefeasible."

The Grand Master referring to the late civil war says in his address that so far as he is aware, no serious breach arising out of the late civil strife has occurred; and that the sister Grand Lodges in the South are fast resuming their labours and reopening their correspondence.

FREEMASONRY CONTRASTED WITH INTOLERANCE.

Under the above head our contemporary, *The Masonic Record of Western India*, has the following remarks referring to the Pastoral Letter of the Bishop of Autun, which appeared in our pages some time back:—

If a man were arrested by a policeman, and brought before a magistrate, from whom he inquired the cause of such arrest, what would be thought of that magistrate were he to answer, "You have violated no law, but there is an impression abroad that you are a very dangerous character, concurring in which belief, I now order you to prison." The case sought to be established against Freemasons by the Pope and the Roman Catholic clergy is precisely the same, for no authority exists for the censures heaped upon that calumniated body. How can its opponents legislate on what they do not understand; for by initiation into the Order only can its secrets be procured. Men, who assume to be learned on all subjects, may assert that they are fully acquainted with its mysteries, which have never been revealed even by the most degraded outcasts of the Order. The circumstance of some bad men having been enrolled in its ranks affords no argument against it; for to ascribe to its influence their defects of character fully formed, and vices in them apparent, long prior to the age at which they could enter this Order, would be as unjust as to decry religion

because the mass of Christians by profession are sinners in practice. That some bad men were Masons is undeniable, but some of the proudest names emblazoned in the pages of history, ancient and modern, are to be found on the rolls of the Craft is equally true. How often do we find our hearts rebound with a throb of generous and noble emotion on reading of the acts of men, who either were, or sought to be, the benefactors of the human race.

Six months after the publication of the Pope's Allocution, the Bishop of Autun proclaims to the Catholic world that "Rome has spoken, the cause is ended." "For the last time the anathema has fallen from the apostolical chair upon the Masonic societies." This Christian bishop thus affectionately warns his flock:—"As regards those beloved sheep of ours who may remain deaf to our voice and that of the Saviour's deputy, while bewailing their blindness, we shall pass on them the fearful sentence issued by Jesus Christ himself," and winds up by conferring power upon his provicars to refuse Christian burial to deceased Freemasons, and also not to admit any Freemason as a godfather.

The dictum of any pope or bishop has never been universally received as infallible authority by the Catholic world. Is there any man at the present day who will proclaim before an enlightened world his belief in the individual and absolute infallibility of any pope? If so, we meet him with incontrovertible historical proofs that acts of miscreancy have been performed—freedom trampled on, every principle of liberty outraged, the rights of nations trodden down, the privileges of freemen sacrificed, the ruthless tyranny of the despot sustained, and the efforts of the patriot to secure constitutional immunities resisted by Papal authority. The Inquisition furnished an additional proof that the Pope may be just as mistaken in his opinions, and as culpable in his acts as any other man. We find on reference to authorities, that the first cause of the institution of Inquisitions was for the *heavenly* purpose of persecuting the Albigenses in the 12th and 13th centuries. To depict the enormous atrocities which deluged France with blood would be impossible within these narrow limits; suffice it then to say, that in the name of the Most High, cruelties were practised the very contemplation of which makes the blood run cold. We find the inquisition firmly established in 1198, by Pope

Innocent III., and fostered by his successors, one of whom, Gregory IX., conferred on it unlimited power in 1223. We see it subsequently extending over Italy and France, its dominion established in Spain; we behold in it the bloody instrument of Ferdinand of Arragon, and Isabella of Castile, in crushing the nobles and rendering the sovereign authority perfectly absolute. We see the holy office under Papal protection exercising control over property, freedom and life—irresponsible to any law, regulated by no code, save the will of judges who never thought of justice but to outrage its every principle; to whose diabolical hearts mercy was a *stranger*—from whose iniquitous tribunal there was no possibility of appeal—from whose infernal machinations there was no security, and the ingenuity of whose tortures inflicted in the name of God appeared as if the inspiration of Satan. To trace its record is unnecessary, they are inscribed in the blackest pages of history, they are condemned by every Christian, and execrated by every freeman.

We read in history of the fall of many nations, we see in its pages the record of various revolutions, we can point to changes wrought by the sword of the warrior, or the design of the statesman in many lands, we can adduce numberless instances of the power of public opinion nerving the arm of popular force, hurling crowns from the heads of tyrants—wresting sceptres from the grasp of despots—changing persecuted provinces into independent states, and attesting the power of man when he indignantly refuses chains and claims freedom as his birthright. Pursue our reflections still further, and from nations direct our observations to societies. The Illuminati can nowhere be found—tyranny found her grave in the ruins of the Inquisition—the Carbonari are annihilated—the Holy Vehm is no more—all founded on tyranny, based on guilt, and stained by blood, have perished. One, sustained by virtue, sanctified by religion, resting on Divine law, and having for its objects glory to God and peace to man, has survived the wreck of ages—its constitution unchanged and unchangeable—its brilliancy unquenched and unquenchable. Such is the glorious, the time-honoured Order of Free and Accepted Masons. Time is the test of excellence; for the mercy of Heaven in many instances spares the guilty, and Eternal Majesty often refrains from signal punishment on the scoffers of His ordinances and the violators of His

law; it is inconsistent with our belief in the justice of the Deity to suppose that he would permit the uninterrupted existence from remotest antiquity of a society, whose principles, at variance with Divine revelation, tended to debase and demoralise all who become enrolled in its ranks. Its existence during ages is in itself sufficient evidence that the all-seeing eye of its Omnipotent Author watches over it. His boundless and uncontrollable power sustains it. It is as a majestic tree whose roots are firmly planted in the centre, and whose foliage overshadows the surface of the earth. The storms of centuries have swept by it unmoved—the revolutions of states have left it uninjured—kings and potent monarchs have deemed it their greatest glory to be engrafted on its branches, and have experienced more heartfelt consolation beneath its hallowed shade than in wearing the diadem of royalty, or swaying the sceptre of dominion. And yet this is the Institution sought to be demolished by the Pope and his satellites.

The days are gone by when men of education and independence can be told that they *must* surrender their judgment on the mere dictum of a bishop, or the mandate of a priest. Divine Providence has given a power to the most ignorant peasant to discriminate between right and wrong. It is needless to detail the benefits conferred on society in general by the Masonic Order; but it effects one good at least, which may be estimated by those outside its pale—it softens down the rancorous feelings of sectarian prejudice and political partisanship. Bound to our Catholic brother Masons by a tie as sanctified as it is sublime, we abhor that narrow-minded bigotry which leads one man to dislike another, *solely* because he worships the *same* God at a *different* altar, whilst the Catholic, reciprocating this feeling, vies with his Protestant brother in a noble rivalry—the rivalry of kindness and philanthropy. How often when the fierce passions of man were let loose—when vengeance seemed his all-absorbing object—when intoxicated, as it were, with blood, his arms laid level for the charge, his mind bent on carnage—how often under the influence of such feelings, amidst the pealing of musketry, and the thunder of artillery, has the sign of the Mason proved the best passport to safety, and stayed the uplifted hand ere it was imbrued in a brother's blood. Yet this is the bond which Pope Pius IX. and his bishops and priests proclaim iniquitous.

MASONIC NOTES AND QUERIES.

THE PARSEES.

My answer to the letter of a Bristol brother, who will shortly proceed to Bombay with the intention of presiding there, is—that the Parsees are the followers still remaining of the ancient religion of Persia, as reformed by Zoroaster. The number is very small. The religion of the well-informed Parsees is, I believe, a pure Monotheism. I take the following line from my Common-Place Book, into which it was transcribed from some work published at Paris a few years ago:—"Le fond de la religion de Zoroastre, c'est le monothéisme." My brother may consult the article "Parsees" in a late part of "Chambers' Encyclopædia." The Parsees whom I met in London (all were acquainted with the English language) were, so far as I was able to form an opinion, well worthy of being members of our Institution. Some Parsee merchants have made themselves famous by their charity.—CHARLES PURTON COOPER.

CREATION—BOSSUET.

The ensuing is the passage in the "Libre Arbitre" of Bossuet to which a learned and pious Roman Catholic *curé* referred my brother * * * on the occasion to which he alludes, when all present, a follower of Rousseau excepted, declared that they preferred the Cosmogony of Moses to the Cosmogony of Plato:—"Nous voyons avec clarté que cet être parfait, qui fait tous les autres, les doit avoir tirés du néant. Car, outre que s'il est parfait, il n'a besoin qui de lui-même et de sa propre vertu pour agir, il paraît encore que s'il y avait une matière que Dieu n'eût pas faite, cette matière serait Dieu, égalant Dieu même en ce qu'il a de principal, qui est d'être soi." Consider my communication "Dualism and Freemasonry," FREEMASONS' MAGAZINE, vol. xiii, p. 291.—CHARLES PURTON COOPER.

CERTAIN FOREIGN FREEMASONRY.

"Lambda" is right. In the conversation he mentions the two capital objections urged by me against certain foreign Freemasonry were the absence of the religious element and the presence of the political element.—CHARLES PURTON COOPER.

BRO. DR. OLIVER'S MASONIC WORKS.

I decline giving any other answer to the question of a brother, whose inquisitiveness far exceeds his discretion, than this—that some years ago when I was Treasurer of Lincoln's Inn, all Bro. Dr. Oliver's Masonic works were, upon my motion, added to the honourable Society's library.—CHARLES PURTON COOPER.

NOT FREEMASONS' HALL.

A late visitor to Constantinople recounts that, having been to see the Hippodrome, on his return he noticed a large public building with open gateway, and many persons passing in and out. He had the curiosity to enter, and found himself in a large courtyard facing a great timber building. Within the courtyard, on each side of the gateway, and on massive walls full twenty feet high, he found depicted a gigantic pair of compasses, a triangle, a great twenty-four inch gauge, and other emblems. Under each of the groups was a display of gigantic spears and billhooks. Having no doubt himself of the

nature of the building, he asked his guide whether this was not the Hall of the Freemasons, and whether he could not go in. After some trouble in making his guide understand, the latter expressed his great horror, and stated that such impious, infidel, and un-Christian beings as Farmahsons (as he called them) were not allowed even by Turks, and that there were no such diabolical proceedings in Stamboul. He said the building belonged to the Government, and was called the *Tigaxet*. The emblems he could not explain, but the poles our friend found belonged to the fire brigade.—WILLIAM COMPASS.

LODGE DECORATIONS.

The St. John's Lodge of Alexandria has spent this year £700 in lodge furniture and decorations, though the lodge is small and unfinished. The ceiling is vaulted and decorated with stars. The Hyde Clarke Lodge of Alexandria has another lodge room. The Bulwer Lodge of Cairo has spent £500 in building and decorations, and has £300 more to pay. The lodge rooms are fearfully hot, and, as they work in the summer, I thought I should have been converted from solids into fluids.—A VISITING S.W.

DOUBLE TRIANGLE.

What is the earliest period at which the emblem of the double triangle is found in the annals of symbolism? It would be a valuable addition to the history of symbolism to have in this way a history of the square, circle, triangle, pentagon, &c.—DOUBLE X.

PROPAGATION OF MASONRY—NEW AND EFFECTIVE METHOD.

As the Italian lodges are formed in the French model, with variations of their own, baptism is a recognised rite. The baptised lewis in some lodges attends in the lodge in the first degree and at the banquet, and thereby becomes possessed of a great deal of useful information for his schoolfellows and his mamma. In the course of time, for anything I know, an urchin of eight years old may attend lodges in other degrees, and take the chair of K.S. Verily, we live and learn. It is needless to say the Grand Lodges of the Old World are regarded as of the old antediluvian world, unfit for this age of progress.—PERSONAL OBSERVATIONS.

SUMMER LODGES.

Would it not be a good thing to do in hot countries in summer, to be like the Rajah of Moorshedabad, who has an underground palace? So we might arrange to have our winter lodges in the attics, and our summer lodges in the cellars, and cool ourselves as we cool our beer.—INDOPHILUS.

THE GOD OF ANAXAGORAS AND THE GOD OF FREEMASONRY.

At the commencement of a work of Anaxagoras there is a passage of which two translations are subjoined—the first by an English philosopher, the second by a French philosopher:—"Formerly all things were a confused mass; afterwards intelligence coming arranged them into worlds." "Toutes choses étaient confondues, puis vint l'Intelligence qui fit régner l'ordre."

A Brother has sent me a paper, in which, calling the "Intelligence" of this passage God (the Greek

word is *Noûs*). He endeavours to show, but, in my judgment, unsuccessfully, the identity of the god of Anaxagoras and the god of Freemasonry. My brother should read the article, "Anaxagore" in the "Dictionnaire des Sciences Philosophiques." Monsieur Franck, Member of the Institute, is the author. See my communication, "Great Architect of the Universe. Teachings of the old Greek Philosophers."—FREEMASONS' MAGAZINE, Vol. XIV., page 228.—CHARLES PURTON COOPER.

SOLOMON'S TEMPLE.

Bro. L. P. Metham, in his interesting address, printed in the MAGAZINE, September 8, says:—"We have the authority of a credible Roman historian for saying, that when Julian the apostate, eighteen hundred years after cleared the foundations of the same temple, the vaulted chamber was discovered in which our ancient brethren had assembled, with its most sacred and most secret symbols, perfect and undisturbed."

May I respectfully ask my able and eloquent brother for the name of the credible Roman historian, and a reference to the passage?—HIRAM.

GEORGE HERIOT.

In the absence of direct evidence on the subject, I am of opinion that the founder of Heriot's Hospital, Edinburgh, was *not* a member of the Masonic Fraternity. George Heriot was more than once chosen as one of the Commissioners to represent the City of Edinburgh in the Conventions of Scottish burghs; and we know that by an Act of Convention passed at Stirling in 1574, Craftsmen were excluded from such courts:—" . . . The saids Comissionaris all in ane voce fyndis and delyveris that na Craftisman hes evir had, nolder aucht or suld haif, voit or comission amangis thame. . . . And ordanis that na comission be gevin to ony Craftisman heirefter under the pane of i^e lib. . . . Johnne Douglas, provest of Haddington, being ane Cordinar of his occupatioun, fyndis him ineligibel to hald a comission as a representative. . . . Non but as ar of the merchandise estate, bering burden with the merchandis, and heving residence with thame in their tounis," could sit as members of the Burghal Parliament in George Heriot's time.—D. MURRAY LIXON.

MASONIC PUBLICATIONS.

The list given by Bro. Kingston, in No. 373 of the FREEMASONS' MAGAZINE, may be completed by the following:—French—*Le Franc-Maçon*, edited by Bro. Dechevaux-Dumesnil, and the *Journal des Initiés*, by Bro. Riche-Gardon, both monthlies, published in Paris. Italian—*La Squadra*, fortnightly, published for the Italian lodges of Alexandria, Egypt. German—*Latomia*, *Maurerische Vierteljahrsschrift*, quarterly, edited by Bros. Merzdorf and Schletter, Leipzig; *der Triangel*, fortnightly, by Bro. Eduard Röhr, Williamsburg, N.Y., in the United States.—DIGAMMA.

PROFESSOR LUTHARDT.

In reply to an enquiry by "Christianus," in the FREEMASONS' MAGAZINE of June 2, the editor of the *Freimaurer Zeitung* states that Professor Luthardt, the author of the "Apologetical lectures on the fundamental doctrines of Christianity" does not belong to any Leipzig lodge, and it is not thought likely that he should be a member of any other lodge in Germany.—ED. F.M.

CORRESPONDENCE.

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

FREEMASONRY AND VIRTUE.

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

DEAR SIR AND BROTHER,—The letter from Bro. James Frederick Spurr, in your last interesting number, is one requiring the hearty support and consideration of all members of the Craft who are endeavouring to practise the "Grand Principals" and "Four Cardinal Virtues" of our ancient and honourable Institution.

Should any practical means be devised to carry out the admirable objects suggested by him, I shall be only too happy to assist him in so excellent a purpose, and take this opportunity of saying so, because the writer of the letter is not known to me personally, although, of course, his name is familiar to me through your columns.

I am, dear Sir and Brother,

Yours sincerely and fraternally,

WILLIAM JAMES HUGHAN.

"Cross," Truro, September 8th, 1866.

MASONIC RELIEF FUND.

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

DEAR SIR AND BROTHER,—Could we get your London lodges to join our committee in the formation of a similar committee to the above?

The object of the one Relief Committee is more for the purpose of investigating the claims of unknown or doubtful petitioners, and adjudicating thereon, than with a view of interfering with lodges granting relief to their own brethren.

The labours of the committees will spare your lodges considerable time and trouble, and be the means of putting a stop, in a great measure, to money being granted to spurious and undeserving petitioners.

After the working of the committee some time, we then called upon the lodges for power to take all cases of relief before our committee, and we got that power, and have ever since worked the committee with every result we could wish. I may say that in lodges in West and East Lancashire it has been the means (through the good working of the committee) of saving large amounts, and voting the same to the West Lancashire and other Masonic Charities. You must know that many persons calling themselves Masons will often send petitions into lodges, and money is often voted to persons unworthy and unknown. I am, dear Sir and Brother,

Yours fraternally,

THOMAS MARSH, Sec.

Masonic Temple, Liverpool, Sept. 11, 1866.

THE BOYS' SCHOOL.

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

DEAR SIR AND BROTHER,—There is a report, I hope totally unfounded, respecting the expulsion of five boys from our schoolhouse at Wood Green for playing truant, a crime, I fear, often committed in boyhood's happy days, and punished by extra tasks and sometimes the cane. Surely, these lads could not have been expelled, such a disgrace could not have been inflicted on the sons of our Masonic brothers, who

we have pledged ourselves to assist in their hour of need, and for whose support and education pay more than many of us do for our own children.

Have the House Committee power to take such steps unless something more than boyish folly is committed? I hope the report may prove unfounded, for after the trouble and expense of getting a boy elected, for him to be expelled, disgraced, cast upon the world friendless and homeless, will make many brothers pause before subscribing at our approaching festival, unless such reports are totally refuted. I do not remember any minute of expulsion at our last quarterly court.

Hoping your excellent Masonic organ will give forth such sounds as may help to protect the orphan, serve the Institution, and not condemn our managing brothers unheard,

Believe me,

Yours faithfully and fraternally,

CORNER STONE.

[We have received our correspondent's letter just before going to press, and have, therefore, not had time to make the necessary inquiries to ascertain the correctness, or otherwise, of a report which has not come to our ears. We cannot but think and hope that our correspondent is misinformed.—ED. F.M.]

We extract the following humorous letter from our contemporary, the *Indian Journal of Freemasonry*.

"MR. BROWN AT THE GIRLS' SCHOOL FESTIVAL.

"TO THE EDITOR OF THE INDIAN JOURNAL OF FREEMASONRY.

"SUR AND BROTHER,—I see as you put my account of my inishashun into Freemasonry into your paper and so I think about sending you something more which I think it may be instructive and amusing to your readers. Well sur, after I were inishiated, I went through the serremony of being passed, and then I were raised and the more I see of Freemasonry the better I like it especially when I see with my own blessed eyes what a deal of good it is a doing of in every part of the world.

"Well one day Mr. Arthur Scetches he sees my wife and he ses to her ses he why Mrs. Brown your jest the pusson I want to see your very good ses Mrs. B. what can I do for you why ses he jest give this ticket to Mr. B. with my complements and say I ope you'll both go. Well, Mrs. B. brings the ticket ome and we finds its for the seventy-eighth anniversary festival of the Royal Freemasons school for female girls at Freemasons Hall on the 9th of May. So Mrs. B. she begins to prepare for the occasion for we see such a lot of names of big-wigs all a going to be there that we thought we must come out according and I wonder ses Mrs. B. if all them gents is going to bring their wives leastwise their ladies with them. In course they will ses I. Well Mrs. B., she gets a new green silk dress, and gose to the airdressers to have her head put proper, and I gets a new blue tie, and a black satting westkit with beautiful flowers worked all over it and we sets off quite spicey in a cab. Well when we gets there Mrs. B. was put out to find that she warnt to have no dinner but that the ladies was to have to sit up in a gallery and look on and she gave a bit of her mind to a gent with white kids and a wand like what the doves as in lodge and

she told him it were a shame to treat the fair sects like that and she said she'd go ome. But the gent and me talked her over, and at larst she sent me to an am and beef shop for some sandwiches, and as she had her sperrit bottle in her pocket, she said shed manage through the evening. So I gose in and finds every body very sivil and, delighted to see you Mr. B. ses one and glad to make your akwanttance ses Bro. Havers and hows your excellent wife ses the erl of Dalhouzy. And byme by all begins to move, and one of my friends of the Mennerva Lodge he gets me a good seat, and when grace was sed, at it we gose. Well I never did see such a dinner, there was turkey soup and all kinds of fish and turtle and am and puddens and all which is two numeris to mention and then there was all sorts of wine, and something, I think they called Mary's chain o, and one gentlemen told the waiter to bring me some in a mug, and he only brought a tiny glass, and they all larfed, and only I was afraid of making some mistake, I should a liked a little more.

"Well, byme by the waiters they wisks off the cloth, and then they puts on fresh wine, and sweets and fruits quite wonderful.

"And then there was speeches and songs, and such singing, I a bin to the Canterbury, and to Weston's and to the Oxford, but in all my born days I never heerd anything like the song Madam Parapit sung about the nitingale and then it was ancor and she sung two o'clock in the mornin and didnt Mrs. B. keep a noddin at me in the gallery while she sung that not that I'm a 2 o'clock man not by no means. Well byme by up comes two stewards a leading two little gal up to the piano, and there they sat with their legs a dangling from the music stools looking pretty flurried, but the stewards talked kind like to them, and then they began to play, and then in walks the stewards, and two nice kind looking ladies, as they sed was the schoolmississes and all the Masons daughters from the school two and two, a looking appy and ealthy and clean and dressed like little ladies. And they walked round the hall, and then they stood before the dias and sung such a nice hymn, wrote out a purpose by one of the little girls all out of her own hedd, and she and another little gal played the piano while the others sung. And it made me feel quite queer about the throat, and when I looked up at Mrs. B. I see her and lots of the ladies using their pocket hankercchers. I dare say they thought which Mrs. B. says she did about their own little girls, and hoped they might never be worse off than the orphans they had come to see. Well then the Erl of Dalhouzy he made a speech and gave the little gal as wrote the hymn a medal for good conduct, and a puss with 5 suvreins in it and then there was more speeches, and then the secretary read the lists, and every body chaired, which it was between 3 and 4,000 pounds was give, and Mrs. B. says we must become anival subscribers. And I looks up to Mrs. B. and winks and makes sines as its time for us to go home, and after lots of trouble I gets my at, and fetches Mrs. B., and we sets off to walk ome, when Mrs. B ses lor I feel very queer, I wish I'd kept to my sperrit bottle instead of that fizzy stuff shampain I think they call it as gose down like milk which its my belief its gettin into my head, and so I takes a cab, and Mrs. B. she fell fast asleep before we got ½

home: and next morning she felt orful queer, and so did i but its my belief that a slice of pine apple after an arty dinner is calkylated to make you feel queer the next morning.

"But in conclution sur you may depend on it that Institution is fust rate and aughter be supported. I hope me and Mrs. B'll live to see our young uns which theres 6 on em bless their little arts live to grow up to men and wimmen but if it should pleas the Great Architect of the Universe to take me away from them, I hope they may have nothing worse appen to them than to be among the little appy creeturs we see at the Freemasons Hall on the 9th May.

"Yours umble fraternally,
"J. BROWN.

"Norton Folgate 1st June 1866.

"P. S. Mrs. Jones was a setting up when we got ome hoping that as Mrs. B. had bin to Freemasons Hall she was made a freemason, and she thought she'd git the secrets out of her if she could not out of me, and very cross she were when she found Mrs. B. two slepy to tell her anything about it, till the next morning when my wife which she likes a joke ses to Mrs. J. ses she I'll tell you a secret marm. Lor will you tho says Mrs. Jones startin up, yes says my wife mind its quite a secret but I never seed anythink like the charity of them masons, and it ud do your art good Mrs. J. to see them little deers seed last night, which it were better than any plan, and mind my usband says this is a masonick secret, but one of the first principles of the order is RELIEF."

THE FLORENCE SEWING MACHINES.—These machines are manufactured at Florence, Massachusetts, and have been introduced to the English public by the Florence Sewing Machine Company, with very great success. This company adopts the lock-stitch principle, which is considered by the generality of the users of sewing machines as the best suited to all kinds of sewing. With a view, however, to meet certain objections which have been urged against this stitch, they have added the knot, double lock, and double knot, which, like the lock-stitch, are alike on both sides of the work, but are stronger, and have more elasticity than the simple lock; and by this means, they offer to the purchaser the selection of a stitch, which he may deem best suited to the fabric to be worked. The speciality of the Florence machine is, its simplicity combined with great durability. They have also a peculiar reversible feet-motion, and, by simply turning a thumb-screw at the edge of the machine, the operator can, at will, cause the work to pass either to the right or left, thus enabling the operator to fasten off seams without stopping the machine, as well as to sew parallel seams without turning the fabric. The perfect tension attained by the use of the self-adjusting shuttle, and the so-called take-up wheel, prevents the thread from snarling or breaking, and produces a uniform stitch throughout. In addition to this, however, four different stitches may be wrought at will, each of which are stronger, elastic, and smooth. The length of stitch, and the change from one stitch to another, may be made while the machine is in motion, thus enabling the operator to select a stitch perfectly fitted to the fabric. The case with which needles are changed or adjusted, is also in favour of the "Florence." Indeed, all the arrangements of the machine are so simple, that, while it will hem, fell, bind, gather, braid, quilt, and sew on a ruffle at the same time, the most inexperienced are able, after a few hours' practice, enabled to work it with ease and certainty.

AMONGST the various organisations which knit together the individual units into which mere selfishness tends to dissolve society, Freemasonry holds a unique position. Its members form a very respectable social class, and the bond that unites them develops a large amount of fraternal feeling, which finds a Mason a friend in every part of the civilised world, and in case of necessity affords him more substantial aid.

THE MASONIC MIRROR.

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

MASONIC MEMS.

DERBYSHIRE.—*Meeting of Provincial Grand Lodge.*—A meeting of the Provincial Grand Lodge of Derbyshire has been summoned by the R.W. the Prov. G.M. the Marquis of Hartington, *M.P.*, to be held at the Assembly Rooms, Derby, on Tuesday, the 25th inst.

STAFFORDSHIRE.—The report of the Provincial Grand Lodge held on the 6th inst. will be found in another page. A good deal of anxiety is naturally felt as to the future occupant of the position long and very worthily held by Bro. Colonel Vernon, and we understand that the members of the order are exceedingly desirous to see at their head the nobleman who so worthily fills the highest official position in Staffordshire.

SOUTH WALES (EASTERN DIVISION).

Meeting of Provincial Grand Lodge.—The next annual meeting of this Provincial Grand Lodge is appointed by the R.W. the Prov. G.M., Bro. Theo. Mansel Talbot, to be held at Swansea, on Thursday, the 27th inst. The Prov. G.M. will be opened at twelve o'clock, noon. We refer our readers to our advertising columns for the details of the arrangements. We have watched with much pleasure and interest, the rapid and sure strides which Freemasonry has recently been making in this province. We must congratulate the Prov. G.M. upon having such an indefatigably zealous assistant in the Deputy Prov. G.M., Bro. E. J. Morris, who is unremitting in the attention which he devotes to all matters appertaining to the welfare of the Craft in his province.

PROVINCIAL.

DURHAM.

DURHAM.—*Marquis of Granby Lodge (No. 124).*—On Tuesday the 4th inst., this lodge held its usual monthly meeting at the Freemasons' Hall, under the presidency of the W.M., W. R. Fitz Gerald, 18^o. Amongst the officers present were the R.W. Prov. G.M. J. Fawcett, P.M. 21; Bros. W. Stoker, P.M., P. Prov. S.G.W.; T. Jones, P.M., P. Prov. G.R.; J. Nicholson, P.M., W.M. 1121, P. Prov. J.G.D., &c. The lodge was favoured with the attendance of no less than 21 visitors, amongst whom were Bros. J. Riseborough, P.M. 94; Toppling, W.M. 97; R. Small, P.M. 541; &c. The lodge was opened in the first degree and the minutes of the last general lodge read and confirmed, when Bro. J. Tiplady having duly served his term of apprenticeship underwent the usual examination and acquitting himself satisfactorily he was entrusted and withdrew. The lodge was then opened in the second degree when he was re-admitted and passed as a F.C. Bros. Henry Carr and W. Howe were candidates for advancement to the third degree and having been examined in the usual manner and shown their proficiency retired for preparation. The lodge was then opened in the third degree, after which they were respectively introduced and raised to the sublime degree of M.M. The ceremony in Bro. Howe's case was performed by the R.W. the Prov. G.M. This being ended the lodge was closed in the several degrees in harmony and with prayer, after which the brethren adjourned to refreshment and spent the remainder of the evening very agreeably.

MONMOUTHSHIRE.

NEWPORT.—*Silurean Lodge (No. 471).*

The lodge having been closed for the summer months (as is the custom in this province) was re-opened for business on Wednesday the 5th inst. Being in Newport at the time I again took the liberty of looking in, when I found there must be some-

thing extraordinary on the carpet, for I reckoned, I believe 50 brethren present, and amongst them six or seven distinguished foreign brethren.

The W.M., Bro. Hellyer, took the chair precisely at seven o'clock, and the lodge was opened in due form. The minutes of the General Lodge on the 6th June and the Lodges of Emergency on the 13th of June and 4th of July having been read and confirmed, the S.D., Bro. Gratte, reported that he and the J.D., Bro. Randall, had collected about £18 for the widow of a deceased brother (Bro. Hands), and the W.M. said he was also happy to state that the Board of General Purposes had kindly sent £10 for the widow and her four small children, which, with £10 from the Silurean Lodge would make £38; and it was generally believed £50, would be collected before the lists were entirely closed. This fact redounds to the credit of No. 471.

The W.M. then rose and said he had invited their Chaplain, Bro. The Rev. Samuel Fox, to deliver an address to the brethren, on the occasion of their resuming work after the recess, and that worthy rev. brother addressed the brethren nearly as follows:—

Worshipful Sir and Brethren,—Having been requested to address you, I now most cheerfully comply. As, however, I am fully aware that important duties await us this evening, my words will be few. First, let me congratulate the brethren in meeting this evening in such numbers after a suspension of our duties during the summer months. We are forcibly reminded of the words of the Psalmist, "Behold how good and pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that ran down to the skirts of his garment; as the dew of Hermon and as the dew that descended upon the mountains of Zion: for these the Lord commanded the blessing, even life for evermore." There are so many various parts in the great and most important study of Masonry upon which an address might perhaps be profitably founded, that it is difficult to select one subject more than another to speak upon this evening. But, perhaps, the present is a season when a few words ought to be said upon the importance of making a daily progress in the study of our arcane science. As a young Mason myself you must not suppose me capable or desirous of assuming any superiority, or a right to dictate to my brethren, but having been appointed to an office of no small importance in this lodge, it is my duty, so far as possible, to assist our worthy W.M. in employing and instructing the brethren in Freemasonry. At the present day when Masonry is so much upon the increase; when numbers from various classes of society and varying in their religious sentiments, prompted by a favourable opinion pre-conceived of the institution, a general longing for knowledge, and a sincere wish to render themselves more extensively useful to their fellow-creatures, desire to join our ranks, a vast portion of our time must necessarily be spent in what may be termed the externals of Masonry, viz., the initiating, passing, and raising of candidates. Not that I mean to lessen the solemnity and importance of these great ceremonies, but it is possible in Masonry as well as in that holy religion which we profess to obtain the *letter* and not the *spirit*. With respect to our own beloved lodge, I fear we must plead guilty and admit that we are no exception to the general rule. We must, however, endeavour to learn that there are higher and holier duties required of us as brethren, than a correct and efficient performance of our respective officers while assembled in the lodge. Each brother is bound to strive to make a daily advance in Masonry, and this does not mean merely endeavouring to fulfil the duties of any office to which we may be called, but to cultivate those sacred emblems and write their meaning upon his heart and life. Each member of a lodge should strive to know and practice these genuine secrets of Masonry. Not that I would undervalue those signs by which a brother can obtain an entrance to a lodge, but permit me to say that without a more extended knowledge, Masonry will not afford that comfort and happiness which it is calculated to do. Is there a brother here present in the bosom of this lodge who contents himself with taking a low position in Masonry, and who rests satisfied with the mere routine of Masonic learning. To such a one I would relate a story recorded on the authority of Jewish tradition.

At the building of King Solomon's Temple a stone was prepared to be placed in the building, but it was of a curious shape and would not suit any part of the building. It was therefore cast aside as useless, but this very stone was sought for at the finishing of the building, for without it the building was incomplete. Thus the stone which the builders refused, became

the head of the corner. So many a brother may become a light in Masonry by exercising those talents which he possesses.

It should, however, be borne in mind that while there are secrets in Masonry which we are bound not to reveal, so there are the results of those secrets which a Mason is bound *not* to keep secret but to reveal. Let me give an illustration. A tradesman has invented an instrument by which he can produce a well finished and excellent article. Now he is not bound to show this instrument to the world, but the workmanship produced by it, he is, for by it he procures the maintenance of his family and gains his own daily bread. And so with Masonry. We have mystic signs reminding us of our duty to God and man, those signs we keep to ourselves, but the lessons they teach us let us show to the world, *i.e.*, let us exhibit in our lives and in our actions the full meaning of Masonry. Let us in our devotional exercises, in our families and in our business, show that we fear God and love each other as brethren, and moreover that our love, bursting all barriers, may extend to all mankind. If it were otherwise—if these virtues were only to be practised in the lodge and then only in the letter, then Masonry would be a false system. But as we are exhorted in every portion of the Masonic service to let our light shine before men—to practice the duties of Masonry fearlessly before the world—so we conclude that it is a true system, and as such we are ready to uphold it. In conclusion I would remind my brethren that the world is very curious and prying with regard to Masonry, and that all they can really and certainly know of it is to be seen in the lives and conduct of the members of the Craft. And let me add how great an injury we do to Masonry by exhibiting in our lives anything opposed to the highest morality. Every system of religion has suffered by the unguarded behaviour of its adherents, but let me again remind you how this applies in an especial point of view to Masonry. A man professing Christianity may act contrary to his profession, and it is noticed by the world, but the Bible is at hand, it is consulted and the inconsistency of the offender is detected, but not so in Masonry. All the world knows of Masonry is from the behaviour of Masons.

The Reverend Brother concluded by short exhortation to the brethren upon the consistency of their conduct towards those who are not Masons.

The address was listened to with deep attention, and at its close it was proposed by the W.M., and seconded by Bro. Griffiths, P.M., that the cordial thanks of the brethren be given to Bro. the Rev. S. Fox, for his very able Masonic address. Carried. The lodge was then opened in the second and third degrees, when Bros. Tapsen, Eurus, and O. Goss, were raised to the sublime degree of M.M.

We never before saw this degree worked more correctly, and the W.M. has unmistakably shown the brethren that he is the right man in the right place.

The lodge was then closed to the second degree, when Bros. P. James and W. M. Prance were passed to the degree of F.C. Masons. This degree having been also admirably worked by the W.M., the Prov. G. Secretary, Bro. W. Williams, in the name of the Prov. G. Master, presented the W.M., officers, and members of the lodge, with a photograph of the jewel presented to the Prov. G.M., at Abergavenny Lodge, in October last, when it was resolved that the thanks of the members be given to the Prov. G.M., for his very handsome present.

A letter was then read from the D. Prov. G.M., enclosing one from the M.W. the Grand Master of England, as to the admission of new members, and petitions for new lodges, when it was resolved that the Secretary do write unto the D. Prov. G.M., and acknowledge the receipt of such letter and state that it had been read at this meeting, and would receive the cordial attention of each and every member of this lodge.

The lodge was then closed in due form, and at the next meeting I hear the brethren will decide as to carrying on a lodge of instruction during the winter months.

I would add the musical part of the ceremony was very efficiently rendered by Bro. Groves, Prov. G. Org.

* Our reporter wishes us to state that he is no short-hand writer, and should his notes be found deficient, he trusts the brethren will excuse his errors and imperfections.

STAFFORDSHIRE.

PROVINCIAL GRAND LODGE.—The meeting of the Provincial Grand Lodge was held at the Shire Hall, Stafford, at noon, on the 6th inst., the R.W. Deputy Provincial Grand Master Bro. Foster Gough, LL.D., presiding. Amongst those present were Bros. Col. Vernon, P. Prov. G.M., and Dr. Burton of Walsall,

P.D. Prov. G.M. The usual routine business was done, and the following appointments of officers of the Provincial Grand Lodge were made:—Bros. Capt. George S. Tudor, Park House, Layley, W.M., 526, S.W.; Walter Acton, Newcastle-under-Lyme, P.M. 460, J.W.; Rev. B. Wilmore, Trinity Vicarage, Westbromwich, 482, Chap.; Rev. S. T. Neville, Rectory, Shelton, 418, Assist. Chap.; W. Howells, Tipton, 347, Treas.; Gordon Warren, Market Drayton, W.M. 726, Reg.; W. Cartwright, Newcastle-under-Lyme, P.M. 460, Sec.; — Richards, Redditch, P.M. 482, S.D.; W. B. Blair, Longton, P.M. 546, J.D.; — Gilbard, Barton-on-Trent, P.M. 624, Sup. of Works; S. Hill, Longton, P.M. 546, Dir. of Cers.; W. H. Hales, Hanley, P.M. 418, Assist. Dir. of Cers.; Martin Dunn, Westbromwich, W.M. 662, Sword Bearer; David Wright, Longton, 546, Standard Bearer; E. Bedmore, Lichfield, 1,039, Org.; J. H. Walton, Wednesbury, W.M. 696, Purs.

The members of the Prov. Grand Lodge then went in procession to St. Mary's Church, where the prayers were intoned by the Rev. Bro. S. T. Nevill, A.C., and the lessons read by the Rev. Bro. James Downes, of Stonnall. A very able and appropriate sermon was preached by the Rev. Bro. B. Wilmore, of Westbromwich, Prov. G. Chap., from Ruth ii, 4. A collection realised seven guineas, two of which were handed over to St. Mary's National Schools, and the rest to the South Staffordshire Hospital.

The banquet was held at the Shire Hall, and about seventy were present. The assembly room, which was some time ago very tastefully decorated by Mr. Gee, was adorned with standards and other ornaments, including the banners of some of the lodges; and Bro. Senior, of the Vine Hotel, placed a very choice dinner on the table. The end galleries were filled with ladies. The chair was filled by Bro. F. Gough, D. Prov. G.M., who was supported by Bros. Col. Vernon, P. Prov. G.M.; Dr. Burton, P.D. Prov. G.M.; the Rev. B. Willmore, the Rev. T. S. Nevill, the Rev. J. Downes, and in addition to the remainder of the Prov. G. Officers above enumerated, there was a numerous body of the most distinguished members of the Craft in the province.

The Chairman having proposed the loyal toasts, followed them by "The Health of the Most Worshipful Grand Master the Earl of Zetland," whose twenty years' service, and that of his deputies, Earl de Grey and Ripon and Earl of Panmure, he warmly eulogised, connecting with the toast the name of Col. Vernon, as a member of the Grand Lodge of England.

Colonel Vernon, who was greeted on rising, with a perfect storm of applause, which was again and again renewed, acknowledged the toast, and then proposed that of "The Right Worshipful Provincial Grand Master, and the Right Worshipful Deputy Provincial Grand Master, F. Gough, LL.D." Colonel Vernon, in very warm terms, and amidst the applause of the company, congratulated the province that its affairs had in the exigency which had arisen, been so ably and zealously conducted by the Deputy Provincial Grand Master, his own child in Masonry, Dr. Gough.

The D. Prov. G. Master on rising to respond, was greeted with very enthusiastic applause. After very cordially acknowledging the many marks of kindness he had received from his brethren in the province, of which his reception that night was the latest, Bro. Gough expressed his great obligation to Colonel Vernon, to whose wise counsel, which he regretted he had not more closely followed, he was indebted for any degree of efficiency he might have shown in the Craft. He also acknowledged the great assistance he had received from his predecessor, Dr. Burton, and from all the officers of the Provincial Grand Lodge and the Masters of the various lodges, without which the affairs of the Order could not have been sustained in so satisfactory a state in the county as he was happy to say they now were. Their predecessors had placed the Order in that province on a good foundation, and it must be their earnest endeavour if possible to extend, at all events to preserve, what had been committed to their hands. With regard to the future he trusted that the regulations as to admission into the Craft, would be strictly and zealously guarded, and promised that his own efforts should suffer no abatement for the promotion of the interests of the Order. Bro. Gough then proposed, with many warm compliments, "The Health of the Past Provincial Grand Master, Colonel Vernon," who at considerable personal inconvenience was present with them, and whom they hoped to welcome amongst them from his too distant home for many years to come, concluding by the couplet—

Here's a health to our brother, the Craft holds him dear,

God bless him, joy crown him, God speed his career.
The toast was drunk with the greatest enthusiasm.

Colonel Vernon, in responding, very cordially acknowledged that renewed expression of kind feeling, of which he had received so many proofs, assuring his brethren that his heart was ever with them, and that absence from their annual feasts would be to him a very great cause of regret. The gallant colonel proposed the health of his former deputy, Dr. Burton, whose valuable assistance he very heartily acknowledged, and Bro. Dr. Burton very appropriately replied.

The remaining toasts were, "The Chaplains," proposed by Bro. J. G. W. Acton, and acknowledged by Bro. the Rev. B. Willmore, who proposed "The Provincial Grand Wardens and the other Officers of the Provincial Grand Lodge," which Bro. Captain Tudor acknowledged. "The Health of the Treasurer and Secretary," was proposed by Bro. Hooper, and acknowledged by Bro. Cartwright. "The Ladies," was given by Bro. the Rev. S. T. Nevill, in a very humorous speech, and Bro. Lieut. Shaw acknowledged it. "The Stewards," proposed by Bro. Fendilow, of Wolverhampton, was responded to by Bro. Storer, and "The Tyler's Toast," given by Bro. Dires, closed a very pleasant evening.

MARK MASONRY.

CORNWALL.

FALMOUTH.—*Love and Honour Lodge* (No. 94).—The regular meeting of this lodge was held at the Royal Hotel at half-past seven p.m., on Thursday the 6th September, when Bro. William J. Hughan, P.M., 78 and 94 (Grand Overseer), took the chair in the unavoidable absence of the W.M., Bro. Reginald Rogers, D. Prov. G.M. in the Craft. The acting W.M. was supported by Bros. F. W. Newman, S.W.; Captain H. Barber, G. Steward, J.W.; D. W. Tremewen, S.O.; and several other brethren. The minutes of the last lodge were read and confirmed. The S.W. acknowledged on behalf of the lodge, the handsome present of a set of collars for the use of the officers from the J.W., and proposed a vote of thanks to be recorded in the minutes, which was carried with acclamation and with all the warmth such a kind present deserved. Bro. Captain H. Barber is a Freemason of no ordinary abilities, and certainly one whose career in the Craft will be brilliant and permanently successful. The acting W.M. advanced four Master Masons to the honourable degree of a Mark Master, and delivered the working tools, and other interesting portions of the ritual according to ancient custom. The Treasurer having been elected and the business concluded, the lodge was closed with solemn prayer, and the brethren adjourned to a most substantial repast, provided by Bro. Middleton, and after the usual toasts, the acting W.M. gave a slight sketch of the history of Mark Masonry from time immemorial down to the present day, alluding in passing to the recognition of the Royal Arch degree by the Grand Lodge of England, and yet ignoring the superior claims of the Mark degree to antiquity, if not of absolute importance. The acting W.M. in proof of his statements, mentioned that the Mark degree was worked by the St. John's Lodge, Glasgow, before the Institution of the Grand Lodge of Scotland, also that several of its customs had been in use long anterior to the formation of any Grand Lodges, and consequently some time before the Institution of the degree acknowledged by the Grand Lodge of England. Reference was also made to the prosperity of the Mark Grand Lodge in England, and this circumstance together with the fact of the recognition of the degree by every Grand Lodge where English was spoken, were taken as encouraging features in the history of Mark Masonry.

NORTHUMBERLAND.

NEWCASTLE-ON-TYNE.—*Northumberland and Berwick Lodge of Mark Masters*.—On Tuesday, the 4th inst., a meeting of emergency of the above lodge was held at the Masonic Hall, Newgate-street, for the purpose of balloting for, and, if accepted, of advancing Bro. Edward B. Bogg, M.D., R.N. The favourable votes of the brethren being unanimous, he was prepared, admitted, and advanced in due form by the W.M., Bro. A. M. Loades, supported by Bros. H. Hotham, P.M.; Jens Jensen, S.W.; J. F. Frolick, as J.W.; and Wm. Foulsham, J.W., as Deacon. There was a good attendance of the brethren. The lodge having been closed with solemn prayer, the brethren separated in love and harmony.

ANCIENT AND ACCEPTED RITE.

NORTHUMBERLAND.

NEWCASTLE-ON-TYNE.—*Royal Kent Chapter of S.P. Rose Croix*.—A convocation of this truly sublime degree was holden at the Masonic Hall, Bell's-court, Newgate-street, on the 7th inst., for the purpose of conferring it upon Sir Kut. E. B. Bogg, M.D., R.N., of the Royal Kent Encampment of Knights Templar. This very solemn and religious ceremony was performed by the M.W.S. Dr. R. J. Banning, supported by the following S.P.'s, Bros. W. Punshon, P.M.W.S., Prelate; H. G. Ludwig, P.M.W.S., Treas.; H. Hotham, P.M.W.S., Recorder; Jens Jensen, S.P., 1st Gen.; W. Foulsham, S.P., G. Marshall; J. H. Thompson, S.P., Raphael; W. G. Laws, S.P., as Capt. of Lines; A. Clapham, S.P. Having admitted the newly-created S.P. to the living circle, the chapter was closed with solemn prayer. The S.P.'s then adjourned to a slight refreshment. S.P. Bogg expressed himself highly delighted with the imposing ceremony; he also gave some very interesting descriptions of the fraternal receptions he had met with from various lodges he had visited in South America, and also San Francisco, whilst cruising in the Pacific, &c.

INDIA.

POONA.—*Lodge Orion in the West* (No. 415).—An emergent meeting of this old established lodge was held in the Freemasons' Hall, on Saturday, the 7th July, for the purpose of installing the W.M. The installation was to have taken place on St. John's day, or rather on the day previous to that festival, which fell on a Sunday. But as there were not enough installed Masters in Poona to form a board, and as the brethren from Bombay could not attend on the day fixed at first, the ceremony was postponed. On the 7th July, however, all was satisfactorily arranged, and at 7½ p.m. the lodge was duly opened by Bro. the Rev. J. J. Farnham, who had been requested to perform the ceremony of installation. Two brethren were balloted for as joining members, and the ballot was clear. The lodge was then opened in the second degree. Our veteran Bro. Wellis then presented Bro. Captain Matthews, the W.M. elect, for installation, and W. Bro. Farnham then proceeded with that part of the ceremony usually performed in the second degree. The lodge was then opened in the third degree. All brethren below the rank of installed Master were then requested to withdraw, and a board of installed Masters was opened, consisting of Bros. W. Wellis, Rev. J. J. Farnham, in the chair; H. H. Avron, W.M. 1,100, as S.W.; W. C. Penson, W.M. 1,062, as J.W. The board having been opened in the usual manner, Bro. Wellis introduced Bro. Captain Matthews, and the installation took place with all the usual ceremonies. The board of installed Masters was then closed, and the Master Masons admitted, when Bro. Farnham proclaimed Bro. Matthews, W.M., and the brethren saluted him in the usual manner. The ceremony was then proceeded with, and the W.M. appointed his officers: but we regret that we are unable to give their names. The lodge was then closed in the third degree, the F.C.'s admitted, and the W.M. proclaimed and saluted in the F.C.'s degree. The lodge was then closed in the second degree, and the W.M. proclaimed and saluted by the whole of the brethren as E.A.'s. The usual addresses were then delivered to the W.M., the Wardens, and the brethren in general, and some business having been transacted, the lodge was closed, and the brethren adjourned to the banquet, a few minutes after nine o'clock. After the banquet, the usual loyal and Masonic toasts were drunk, and some excellent songs were sung, the whole proceedings terminating about eleven o'clock.

LODGE EMULATION (No. 1,100).—An emergent meeting of the lodge took place on Monday evening, July 9th, at the Concord Rooms, Babool Tank, for the purpose of initiating Messrs. Bounds, Irvine, Hampshire, and Beazley, two of whom were in almost daily expectation of leaving Bombay, but were desirous of taking their first degree before doing so. Present:—Bros. H. H. Avron, D.G.R., W.M.; A. King; S. Trenn, S.W.; E. H. Du Bois, J.W.; F. Potter, Sec.; W. H. Dwyer, S.D.; W. Stephens, J.D.; T. Mills and W. S. Lewis, Stewards; and C. E. Burden, Tyler, and many members and visitors. The lodge having been properly tyled, was opened in the first degree, and the notice convening the meeting read by the Secretary. The W.M. then explained to the brethren the reasons for calling the

emergent meeting, and a ballot being taken for Mr. W. Beazley, master mariner, commanding ship *West Riding*, was found quite clear. The candidates being in readiness were introduced into the lodge in due and ancient form, and regularly initiated into Freemasonry in a most solemn and impressive manner. On the completion of the ceremony the beautiful charge of the degree was delivered by the W.M. which, together with the lecture on the tracing board, which he also gave, greatly enhanced the enjoyment of the evening, and displayed something more of the beauties of that "path of the just," which "as a shining light, shineth more and more perfect into day." At the suggestion of Bro. Potter, Bro. Du Bois was asked to represent the lodge in the Masonic press. After some further business the lodge was closed in peace and harmony at eight o'clock.

LODGE EMULATION (No. 1100).—The regular meeting of the lodge was held at the Concord Lodge, Babool Tank, on Thursday evening, July 11th. Present:—Bros. H. H. Avron, W.M.; the Rev. J. J. Farnham, W. C. Penson; S. Trenn, S.W.; E. H. Du Bois, J.W.; Potter, Sec.; W. H. Dwyer, S.D.; Giffert, J.D.; Baird, I.G.; J. Dwyer, Dir. of Cers.; T. Mills and W. S. Lewis, Stewards; and C. E. Burden, Tyler, and a very full attendance of brethren and visitors. The lodge having been properly tyled was opened in the first degree, and the minutes of the last regular and the emergent meetings having been read and confirmed, and the proceedings of the permanent committee having been approved, the first business on the summons was proceeded with, viz., the election of the two worthy and worshipful brethren proposed as honorary members, Bro. the Rev. J. J. Farnham having been passed out, the W.M. then proposed that distinguished brother as an honorary member of Lodge Emulation, and in doing so bore testimony to the valuable services which he had rendered the lodge from its foundation up to the present time. Any brother who had been present at the consecration of Lodge Emulation, could not fail to remember the manner in which the Rev. Brother had performed that most beautiful ceremony. The W.M. then put the motion to the lodge, "that Bro. Farnham be elected an honorary member of Lodge Emulation," which was carried by acclamation. The W.M. put a similar motion with regard to Bro. A. King, of whom he spoke in the most eulogistic terms, which was also most enthusiastically carried. Bro. Farnham then re-entered the lodge, and being informed by the W.M. of the honour that had been conferred on him during absence, he acknowledged the compliment in a few warmhearted but brief remarks, trusting that his feelings would be better interpreted by the "eloquence of silence," than by the force of mere words. The ballot was then taken for Bro. E. H. Warren, of Lodge St. George, Bros. J. Harker and Whitman as joining members, and was in each case quite clear. The work of the evening then commenced, and Messrs. G. Aers, E. Farrell, and J. Hewson were initiated into the secrets and mysteries of Freemasonry in the usually impressive and solemn manner by the W.M. Bros. R. Green and S. Lake having satisfactorily acquitted themselves at the examination, were passed out for preparation, and on being re-admitted were passed to the second degree. Bro. F. Uhrbrook having been admitted to the high and sublime degree of a M.M., the lodge was lowered to the E.A. degree. On a ballot being taken Bro. W. H. McCann was unanimously elected Treasurer to the lodge, and some other matter having been disposed of the evening's work was concluded by the beautiful and impressive charge being given to those who had that evening been admitted to the light of Masonry, and the lodge was closed in harmony, peace, and concord, at half-past eight o'clock, p.m., all being highly delighted with the pleasant evening's work.

THE G. V. BROOKE LIFE BOAT.—This memento of the departed tragedian has been exhibited in public on the Adelphi-terrace during the week just ended. It is a boat intended to be manned by a crew of ten men, and is in addition capable of carrying thirty passengers. It is to be stationed at Poolbeg near Dublin, during the ensuing week. The total cost of the boat with carriage, boat house and equipment is about £700. It is worthy of remark that the committee of the G. V. Brooke Memorial Fund are all Freemasons, and that the project was first mooted at the dinner table of a well known brother who has thus seen a small beginning ripen into a glorious result.

REVIEWS.

Sandkörner. Maurerische Aufsätze, Vorträge und Dichtungen. (Grains of sand. Masonic essays, lectures and poems). By Bro. MORITZ ZILLE. For circulation amongst brethren only. 2nd edition. (Leipzig: published by the *Freimaurer Zeitung*. 1866).

DURING the last ten years, Masonic literature has been more fertile in Germany than in most other countries of Europe; the names of its chief representatives, such as Bros. Seydel, Findel, Henne, Schauberg and others have repeatedly been brought under the notice of the readers of the *FREEMASONS' MAGAZINE*. The tendency of most German Masonic authors may be said to differ from that of English writers of the present day in this characteristic that, whilst the latter chose more especially the forms and symbols of the Royal Art for the object of their studies, the Germans, on the contrary, adhere more literally to the secrecy enjoined by our laws as to the forms, and endeavour, in their labours, more thoroughly to propagate the spirit and moral principles of our Institution, both within the pale of the Fraternity, and amongst the public at large. Such works as Dr. Oliver's, illustrating and explaining the forms of Masonry by the spirit they symbolise, and showing how the fundamental dogmas of Christianity are embodied in the doctrines, and represented by the outward forms of Masonry, would never be duly appreciated in a country in which modern transcendental philosophy professes to enjoy an existence entirely independent of the Word of God, and where the dogmatical part of the religion of Christ has lost its hold on the community at large. It is but natural, therefore, that whilst in this country a large contingent of the Fraternity is supplied by the clergy, and most representative men and literary champions of Masonry belong to holy orders, in Germany as well as in other Protestant parts of the Continent the number of ecclesiastics joining the Craft is infinitely small, and the clerical element is like the "fly in the amber" in most Masonic lodges, notwithstanding the extensive patronage and protection our Institution enjoys on the part of sovereigns and other persons placed in an exalted position in life.

These facts are sufficient to show that the absence of revealed religion as a factor and integral part of lodge labours, becomes necessarily conspicuous, also in the literary works of German Masonic authors, although many of them are in other respects distinguished by great and incontestable merits. Indeed the clearness of thought is frequently neutralised and outweighed by compulsory metaphysical *riveries*; but, on the other hand, we often find a loftiness of conception, a sublimity of ideas and in the mode of expressing them, and such a thorough appreciation of the fundamental truths of our Institution, that our regret at the deficiency of the vivifying element derived from Scripture must greatly increase in proportion. Therefore we hail with more than common satisfaction the appearance of a work possessed in, an unusual degree of all the merits of which we have spoken, without failing in other respects for want of the vital element of religion. The small volume just published by Bro. Zille is a work of this kind, and it gives us great pleasure to direct to it the attention of our readers, especially of those sufficiently conversant with the German tongue to satisfy themselves of the accuracy of our appreciation.

The author has been, for some years past, editor of the *Freimaurer Zeitung*, a publication imbued with tendencies far more conservative than its contemporary the *Bauhütte* (edited by Bro. Findel), although their general character does not always coincide with the views that obtain in this country. The first part of the "grains of sand" is a collection of articles on various Masonic subjects, some of which we believe to have met in

former numbers of Bro. Zille's journal, and of lectures designed to be read in lodges; the second part contains Masonic songs, hymns, and miscellaneous poetical effusions. The motto prefixed to this volume, and from which its title is derived, is very appropriately chosen. To the question "What is Mason's labour?" the author replies by these words of Schiller:—

Beschäftigung die nie ermattet,
Die langsam schafft, doch nie zerstört;
Die zu dem Bau der Ewigkeiten
Zwar *Sandkorn* nur an Sandkorn reicht,
Doch von der grossen Schuld der Zeiten
Minuten, Tage, Jahre streicht.*

The first essay originally written for the Brockhaus "Conversations-Lexicon" is, entitled "Historical Development of Freemasonry," and gives a popular account of the history and objects of the Institution. Bro. Zille repudiates the incontestible connection between the ancient mysteries and modern Masonry, and contends that nothing but a similarity (*Anklänge*) is to be found between the two. Another paper is devoted to the question, "Does the Masonic Fraternity form a party?" and the author arrives at the following conclusion:—

The Masonic Fraternity cannot, and does not, form a party, owing to its essence and objects. Masonry is that atmosphere of the human mind, the gentle breath of which surrounds all parties, and exhorts them never to divest themselves of humanity in their contentions; and, lastly, Masonry is the sea that absorbs all parties as tributaries.

One of the most attractive papers of this series is the one headed "St. John and Christ," and a short passage which we translate from it will give a very fair idea of the spirit that animates the author, and is very much at variance with the nihilistic views of most other German and French Masonic writers of the present day:—

Christ has really conquered the world; living in the midst of the world, He is yet not of this world. He does not shun the society of men; it offers no seductions to Him. He despises not the pleasures of the table, we find Him present at weddings and feasts; but these enjoyments, He seeks them not, He can easily dispense with them. Christ has conquered the world, for He can enjoy everything, and, at the same time, dispense with everything. Christ does not encounter the world as a dangerous power; it is liege to Him; He uses it, or uses it not, according to the inner command of the spirit. He sojourns in the cities of men, but also in the desert. He makes His entrance into Jerusalem with a royal train, but immediately afterwards divests Himself of His royal power. He communicates with the rich and the poor, even with publicans and sinners, and is a friend of the Samaritans and the heathens. He serves all and all serve Him, and thus He is King and Lord of the world.

The article "Freemasonry, a Guardian of the Spirit of Religion," written so far back as 1848, is imbued

* This is the concluding stanza of Schiller's celebrated poem "to the Ideals," the pith of which is that friendship and labour have consoled him for the manifold disappointments and afflictions with which he had been visited in the course of his life. The last stanza is thus rendered in English by Bro. Bulwer Lytton (now Lord Lytton):—

And thou, that dost with her combine
To lull the soul's unruly storm,
At least thy tasks, *employment mine*,
Destroy not, slowly though they form.
If swelling but by *grains of sand*
Eternity—that pile sublime—
Yet moments, days, and years, thy hand
Strikes from the great account of time.

The phrase *Beschäftigung* is here translated by "employment," for the sake of the rhythm; labour, or occupation, would be more accurate.

It is a remarkable fact that, although Schiller is not known to have been a Mason, his writings form an inexhaustible mine worked more thoroughly and extensively by our German brethren than those of any other author, even Goethe not excepted.

with the same character. But, in truth, it would be necessary to give a complete index of this volume, if we wanted to enumerate all that is beautiful and good in Bro. Zille's work. We need but say that the whole of the first part, and also the second part, containing poetry, are pervaded with, and breathe a genuine, pure Masonic spirit, forming a happy contrast with many other writings of the modern continental school. Some of the poems are, indeed, defective in form, but this they have in common with most poetical works intended to serve some specific object; the number of Masonic songs, poems, &c., possessed of any literary merit is infinitely small, both in English and German; in France, the whole character of Freemasonry is too peculiar to admit of the very existence of Masonic poetry.

In giving the author due credit both for the spirit and the style in which his work is written, we do not mean, of course, to endorse all opinions propounded by him. Still, it will be found that on the whole his views are mostly in accordance with those prevalent in English lodges, or differing from the latter only in points of detail. The ideas *en vogue* among French Positivists and German Materialists will in vain be sought for in Bro. Zille's *opusculum*. Some of his papers are chiefly intended to be read at Masonic gatherings, a *Vortrag* or lecture being always an integral part of lodge labours in Germany. That this practice should be more extensively introduced also in English lodges is "a consummation devoutly to be wished." And we may add, in conclusion, that we think several of Bro. Zille's papers, such as those headed, "Live in the present time," "The Mason's life a life without death," "The Value of Masonic signs," and others, might very well be used for this purpose at our own meetings. His "Grains of Sand" may thus become seed corns of light and truth, even amongst the English Masonic community.

The Negro and Jamaica. By Commander BEDFORD PIM, R.N. Read before the Anthropological Society of London, Feb. 1, 1866, at St. James's Hall. London: Trübner and Co. 1866.

In this very elaborate paper, Captain Bedford Pim, a first-class authority on the subject of colonisation, impugns the opinions of the negrophilists of Exeter Hall, and the agitators of the Jamaica Committee, with regard to the causes and character of the negro riot of St. Thomas-in-the-East, in September last. The various steps taken by British and American philanthropists in favour of the black, ever since Wiberforce's time, are branded as highly injudicious, injurious to the interests, nay, fatal to the very existence of the white race in the West Indies, but at the same time ruinous to the progress and development of the African tribe. Capt. Pim's views are substantiated by a statement of facts, some of which may be questioned, while others admit of no doubt. His picture of negro life in the interior of Africa must certainly be taken *cum grano salis*; the system of anthropophagy described is too unnatural, and the account of it too one-sided, the authority too spurious to warrant its accuracy. Capt. Canot is certainly "not much known in this country," and the reports of British traders and missionaries are utterly at variance with his description. On the other hand, it cannot be denied that the emancipation of the black would have ruined most European colonies of the West Indies but for the importation of Coolies; and the decline and decay of many of them since 1830 is certainly owing to the injudicious precipitation with which the manumission was carried out. The condition of Hayti, in particular, furnishes the strongest evidence in support of the indictment preferred against the black race; both there and in Liberia the utter unfitness of the negro for civilised life has become manifest. Capt. Pim's premises are perfectly sound, but exception must be taken to his conclusions. We may recognise the

inferiority of a certain branch of the human species without dooming it to perpetual bondage. If a proper system of education had preceded the liberation of the negro slaves in Jamaica, Barbadoes, and other West India colonies, these islands might have been preserved in the flourishing condition which they enjoyed forty years ago; but the fact that manumission was carried through, while the emancipated were not qualified to use their liberty, does not in itself form an argument against the system. We greatly apprehend that the suddenness and precipitation with which several million slaves have of late been set free in the southern portion of the United States will, by its result, furnish the opponents of emancipation with a powerful weapon wherewith to counteract the beneficent objects of philanthropists in Cuba and Brazil.

The Bards and Authors of Cleveland and South Durham and the Vicinage. By GEORGE MARKHAM TWEDDELL, F.S.A., Newc., &c. London: John Russell Smith, 36, Soho-square. Manchester: Abel Heywood, Oldham-street. 1866. Part VI.

THIS is a very interesting number of Bro. Tweddell's work. It contains, in addition to the conclusion of the article on the Rev. Henry Foulis, which was noticed in a former review, a biography of Bro. William Martin, who seems to have possessed considerable poetic talent.

The works of Bro. Robert Burns first evoked this talent. "Thess inspired me," he says, "with a love of God's creation, and of all the beautiful in nature. Many a time have I felt half a poet, half in heaven, when reading the mind-gems of that immortal bard."

Bro. Martin died in the year 1863, and was followed to the grave "by a great number of acquaintances for miles around, especially by his dear brothers of the mystic tie, he having been one of the founders and P.M.'s of the Cleveland Lodge of Free and Accepted Masons, and Provincial Grand Sword-bearer of the North and East Ridings."

Bro. Tweddell furnishes some specimens of Bro. Martin's poetry which give one a good idea of his warmth of feeling and kindness of heart. One of these, entitled, "Be Kind to the Poor," is a very touching piece of composition.

His Ode "to Masonry" has already appeared in the pages of this MAGAZINE. The feeling and ideas it displays are admirable. Truth, however, compels us to state that the rhyme is, in many portions, very faulty—for instance, "sign" is made to rhyme with "time," "time" with "divine," &c.

We cordially endorse every word in the following remarks with which Bro. Tweddell introduced Bro. Martin's lines—"The true Freemason who has carefully perused the numerous (so-called) Masonic songs, must have been painfully struck with the low conception of the venerable Craft which many of the rhyming members of the wide-spread Fraternity have had. I have heard of one 'reed shaken by the wind,' who, on the initiation of a man infinitely his superior in every way, on learning that he happened to be a teetotaller and a vegetarian, remarked, 'Then he'll never make a Mason!' his notion being that Freemasonry and revelry were identical; and some of the miserable scribblers of songs, miscalled Masonic, have evidently been no wiser. Save poor Burns' ever-famous 'Farewell to the Brethren of the St. James's Lodge, Tarbolton,' written when he contemplated becoming an exile from the land of which he was one of the brightest ornaments it has ever produced, and with a few other glorious exceptions, the things miscalled Masonic songs are mere bombast, doggerel, or drunken staves, scribbled by men who have been totally unable to comprehend the beautiful system of morality, 'veiled in allegory and illustrated by symbols,' which they profanely profess to defend and illustrate."

The next person noticed is Joseph Reed, "one of the few dramatists our district has produced." He was author of "Madrigal and Truletta," which was performed at the Theatre Royal, Covent Garden; also of the celebrated two-act farce of "The Register Office," of which Bro. Tweddell gives a lengthy and minute account. From the latter we quote the following very clever and humorous

SONG

Sung by the Irishman in "The Register Office":—

"My sweet pretty Mog, you're as soft as a bog,
And as wild as a kitten, as wild as a kitten;
Those eyes in your face—oh! pity my case!
Poor Paddy have smitten, poor Paddy have smitten.
Far softer than silk, and as fair as new milk,
Your lily-white hand is, your lily-white hand is;
Your shape's like a pail, from your head to your tail,
You're straight as a wand is, you're straight as a wand is.
Your lip's red as cherries, and your curling hair is
As black as the d—, as black as the d—;
Your breath is as sweet, too, as any potato
Or orange from Seville, or orange from Seville.
When dress'd in your boddick, you trip like a goddess,
So nimble, so frisky, so nimble, so frisky;
A kiss on your cheek ('tis so soft and so so sleek),
Would warm me like whisky, would warm me like whisky.
I grunt and I pine, like a pig or a swine,
Because you're so cruel, because you're so cruel;
No rest I can take, and asleep or awake
I dream of my jewel, I dream of my jewel.
Your hate, then, give over, nor Paddy, your lover,
So cruelly handle, so cruelly handle.
Or Paddy must die, like a pig in a sty,
Or snuff of a candle, or snuff of a candle."

The number closes with an excellent sketch of the famous mathematician, William Emerson, which will be read with great interest by many outside the radius of the district, which it is Bro. Tweddell's aim in his valuable work to illustrate.

THE UNKNOWN ○.

Verses occasioned by hearing a bass bell.

Hark^e my gay Fr^d y^t solemn toll
Speaks y^e departure of a soul;
'Tis gone, y^t all we know—not where
Or how y^e unbody'd soul do's fare.

In y^t mysterious ○ none knows,
But Ø alone to w^m it goes;
To whom departed souls return
To take y^r doom, to smile or mourn.
Oh! by w^t glimm'ring light we view
The unknown ○ we're hast'ning to!
God has lock'd up y^e mystic page,
And curtain'd darkness round y^e stage.

Wise & to render search perplext,
Has drawn 'twixt y^s ○ & y^e next
A dark impenetrable screen
All behind w^{ch} is yet unseen!

We talk of &, we talk of hell,
But w^t yy mean no tongue can tell!
Heaven is y^e realm where angels are
And hell y^e chaos of despair,
But w^t y^{ess} awful truths imply,
None of us know before we die!
Wheth^r we will or no, we must
Take y^e succeeding ○ in trust.
This hour perhaps o' Fr^d is well,
Death struck y^e next, he cries, Farewell!

I die! and yet for ought we see
Ceases at once to breathe and be,
Thy^s launch'd f^m life's ambiguous shore,
Ingulph'd in death appears no more,
Then undirected to repair,
To distant ○^s we know not where.
Swift flies y^e &, perhaps 'tis gone
A thousand leagues beyond y^e sun,
Or 2^{cc} 10 thousand more 3^{cc} told,
Ere y^e forsaken clay is cold!
And yet who knows if Fr^m^s we lov'd
Tho' dead, may be so far remov'd;
Only y^e vail of flesh between,
Perhaps yy watch us though unseen.
Whilst we y^r loss lamenting, say
They're out of hearing far away;
Guardians to us, perhaps they're near,
Conceal'd in vehicles of air.
And yet no notices yy give
Nor tell us where or how yy live;
Tho' conscious whilst with us below,
How much y^{ms} desired to know,
As if bound up by solemn fate
To keep y^e secret of y^r state,
To tell y^r joys or pains to none,
That man might live by faith alone.
Well let my Sovereign if he please,
Lock up his marvellous decrees;
Why sh^d I wish him to reveal
W^t he thinks proper to conceal?
It is enough y^t I believe
Heaven's bright yⁿ I can conceive;
And he y^t makes it all his care
To serve God here shall see him there!
But oh! w^t ○^s shall I survey
The moment y^t I leave the clay?
How sudden y^e surprise how new,
Let it, my God, be happy too.

The above lines are by the Rev. Lawrence Sterne. He died in the year 1768, and was interred in the new burial ground of St. George's, Hanover-square.

Explanation of the above.—○, world; Ø, He; &, heaven; &, soul; y^{ms}, themselves; y stands throughout for *th*, followed by a vowel, thus yy is *they*; y^r, *their*; y^m, *them*, &c.

J. F. S.

Poetry.

THE FAIRY KING.

(From the German of Bro. GOETHE.)

Who rides so late this night so wild?
It is a father with his child.
He holds the boy on his strong right arm;
He guards him well, he shields him from harm.

"My son, why is thy face so pale?
My little one, why dost thou quail?"—
"The Fairy King with his glittering train!"—
"Tis nought, my darling, but mist and rain."

"O come, my darling, come with me,
And pleasant games I'll play with thee;
Mother for thee has the beauteous flow'rs,
Plucked from our garden's sunny bow'rs."

"Father, father, dost thou not hear?
Now he's whispering in my ear."
"Be still, be still, my beloved child!
The dry leaves creak, for the night is wild."

"Will not his boy with father come?
Little sisters beckon you home.
Nay, courage! my darling, do not weep!
Sisters' sweet voices will lull thee to sleep."

"Father, father, see'st thou not there
Those horrid elves? I fear, I fear!"
"My son, my son, be still, I pray;
There's nought to be seen but meadows grey."

I love thee more than tongue can tell;
O that I could your terror quell!"

"Father, O father, he holds me fast!
The Fairy King has your child at last."

Griev'd is the sire; like the wind he rides;
And in his breast the child he hides.
To his home in grief and fear he sped.
Alas! in his arms his child lay dead.

—J. K.

PERSEVERANCE.

By T. J. SWAIN.

Through life's varied undertakings
Persevere and do not rest
Failures leave behind heart-breakings
Persevere and do thy best.

Is thy task a task of sorrow?
Still, if one which God hath blest,
Lay it not by till to-morrow
Finish it and do thy best.

Lingerers are but seldom treasures,
Do thy part with cheerful zest,
Duties always bring their pleasures,
Persevere and do thy best.

Things may not run smoothly ever,
Grief may often be thy guest
Yet despair availeth never,
Conscience bids thee "do thy best."

It may be that tribulations
Are but trials thy faith to test,
Sent as heav'nly dispensations,
Still to whisper "do thy best."

Faint not, therefore, still keep striving,
Pay no heed to scoffers' jest,
Comfort from the past deriving,
Persevere and "do thy best."

Thus wilt thou feel satisfaction,
Peace will dwell within thy breast,
Angels record each kind action
If intended for the best.

Then when earthly scenes are closing,
When thy couch of death is prest,
Life will ebb in sweet reposing,
God hath prov'd thou'st "done thy best."

His right hand will ne'er forsake thee,
He will class thee with the blest,
And will in His mercy take thee
To His home of blissful rest.

HAYMARKET THEATRE.—Mr. Clarence Holt has this week made his first appearance at this theatre since his return from the Australian colonies, where his popularity was almost unbounded. He has appeared in the character of *Master Walter* in Sheridan Knowles's play of "The Hunchback." Miss Amy Sedgwick sustained the rôle of *Julia*, Mr. Nelson that of *Sir T. Clifford*, and Mr. Fitzjames made an excellent *Lord Tinsel*. Mr. Holt's delineation of the character of the Hunchback was all that could be desired. He plays with great dignity and grace, with an utter absence of anything like rant. We hope to see him taking that high position his merits justly entitle him to on the London stage, but we learn that he is for some time engaged at the Theatre Royal, Manchester. Mr. Anson, whose annual benefit takes place on Monday next at the Adelphi, has, however, specially secured Mr. Holt's valuable services for that evening.

THE WEEK.

THE COURT.—The Queen, accompanied by Princess Christian, drove out on the morning of the 4th inst. Princess Louise, attended by Lady Churchill, went out riding. In the afternoon her Majesty, with Princess Louise, and attended by Lady Churchill, drove on the road to Altna Guithesach, returning by Birk Hall.—The Queen, with Princess Christian, went out on the morning of the 5th inst. In the afternoon her Majesty, Prince and Princess Christian, and Princess Louise drove out.—The Queen, with Princess Louise, went out driving on the morning of the 6th inst. In the afternoon her Majesty, accompanied by Prince and Princess Christian, Princess Louise, Princess Beatrice, and Prince Leopold, and attended by the Ladies and Gentlemen of the household in waiting, honoured the Braemar Gathering with her presence, remaining some time to witness the Highland games, and returning to the Castle at six o'clock. Her Majesty had not been to the Gathering since 1859.—The Queen, accompanied by Prince and Princess Christian and Princess Louise, drove to Alt-na-Gulthasack and rode on ponies to the Dhu Loch on the 7th inst.—The Queen, accompanied by Princess Christian, drove out on the morning of the 8th inst. Princess Louise, attended by Lady Churchill, rode to Abergeldie. In the afternoon her Majesty, with Princess Louise, went out driving.—The Queen, Prince and Princess Christian, Princess Louise, and the Duke of Edinburgh, attended by the Ladies and Gentlemen in Waiting were present at Divine service at the parish church of Crathie on the morning of the 16th inst. Dr. Caird, Chaplain to her Majesty, officiated.—The Queen, accompanied by Princess Louise, went out on the morning of the 10th inst. Her Majesty in the afternoon, with Prince and Princess Christian, and attended by Lady Susan Melville, drove to the Linn of Quolch, returning by Old Mar Lodge.

GENERAL HOME NEWS.—The Registrar-General's weekly return of deaths in the metropolis up to the 8th September, shows a continued and progressive decrease in the mortality from the prevailing epidemic. The deaths from cholera in each of the last six weeks, commencing with that ending August 4th, have been 1,053, 781, 455, 265, 198, and 157; and from diarrhoea, 354, 264, 194, 129, 128, and 132. Thus in the latter form of the epidemic the deaths in the last three weeks have been nearly the same. In the east districts the weekly deaths by cholera have fallen in six weeks from 916 to 74, in the south from 47 to 39, and in the rest of London from 90 to 44. This return contains some interesting statistics as to the districts of West Ham and Stratford. The daily return shows, although in a slighter degree, the falling off in the number of deaths usual on Sunday and Monday; those from cholera being 19, as compared with 24 on Saturday, and from diarrhoea 16, as against 23. The numbers for the last seven days—cholera: Tuesday 31, Wednesday 25, Thursday 28, Friday 19, Saturday 34. Sunday and Monday together 38. Diarrhoea: 21, 20, 14, 20, 23, and 32.—The cattle plague returns show a gratifying decrease. The number of attacks last week was only 99 against 148 in the previous week.—Mr. Bright has accepted an invitation to a banquet at Rochdale some time in October. It is expected that Earl Russell and Mr. Gladstone will be present.—A person named James Wood, a carman, was brought before Alderman Stone, on the 6th inst., at the Guildhall Police-court, charged with committing extensive frauds on the silk-mercers of the metropolis. It was proved to the satisfaction of the magistrate that the accused had been in the regular habit of forging. The names of several respectable persons had been forged to orders for silks, &c., and there seemed to be no doubt

that for some length of time back the accused had succeeded in carrying on a rather profitable business. Some of the persons whose names had been thus dishonestly made use of came forward and substantiated the charges of forgery. It appeared that all the forged letters were in the same handwriting, and had all the appearance of having been written by a female. It is not likely that any more silk-mercers will be swindled by the individual in question. He has been committed for trial on all the charges brought against him, and they were sufficiently numerous to be the means of keeping him from doing any further harm for some considerable time to come.—Mr. Roebuck, M.P., is so far well again that he was able to be present at the Sheffield Cutlers' Feast. It is understood that political topics are not to be discussed there; but Mr. Roebuck is a privileged person, and he favoured his hearers with his latest views on Reform. He declared that the bill of the last session was lost because of the bad management of the Government. He had a good many sneers against Earl Russell, and objected to the principle of admitting working men to the franchise by lowering the qualification a pound or two. He wishes apparently to separate the working men into two classes; the "fractious," as he calls them, are not to have a vote, while the well-conditioned are. How it is to be accomplished he does not tell us; perhaps on the principle that prizes are given to labourers at county agricultural meetings. Then Mr. Roebuck glorified the House of Commons, and finally expressed a hope that the Conservatives would meet the moderate Reformers half-way, and make a party against which contention would be in vain. Mr. Roebuck said he supported the bill of last session in the House because he was obliged. This is, we believe, the exact truth. When it was brought forward report said Mr. Roebuck was anxious to oppose it; but he got a hint from his constituents not to do so if he wished to remain member for Sheffield. He knew the sturdy men of Hallamshire, and he took the hint.—The Eyre Defence Committee met on the 5th inst., with Mr. Carlyle in the chair. Mr. Ruskin, too, was present, and made a speech. He defended Mr. Eyre, and condescended to argue with Mr. Mill on the subject.—One of the rooms of the Guildhall Coffee-house was for fully an hour, on the 7th inst., filled by the ticketholders and other passengers of the South-Eastern Railway. The object of the meeting was to protest against the delays and inconveniences which they have been subjected to since the opening of the Cannon-street station. Although numerous complaints were made, and occasional outbursts of strong feeling took place, the explanations given by Mr. Eborall, the manager of the company, and Mr. Smiles, the secretary, gave such satisfaction, that the gentleman who presided, Mr. Loveridge, withdrew two resolutions of censure he had intended to propose; and instead, resolutions were passed deciding that the Board of Trade be memorialised to inquire into the state of the traffic on the line since the opening of the Cannon-street station, requesting the board to remodel their traffic arrangements, and testifying to the civility and good temper of the *employés* under the trying circumstances. The excuse given by Mr. Eborall was, that in trying to afford as quickly as possible the full advantage of the accommodation of the Cannon-street station, and at the same time to provide against the possibility of accidents, the company had attempted more than it was found they could accomplish, and the result was general dissatisfaction, but he hoped that after a short time all causes of complaint would be removed.—A death of rather a mysterious character was the subject of an inquiry by the deputy coroner for Central Middlesex, on the 7th inst. The deceased was an old woman named Elizabeth M'Cormack. She is said to have been quite well a few days since. Her husband

parted with her about ten o'clock at night. She was then perfectly sober, and had in her possession 7s. 8d., with which she was to have purchased her husband a shirt and a pair of stockings. At about two o'clock the next morning a policeman discovered her sitting on a doorstep insensible, smelling of drink, and with a great jug three-quarters full of beer beside her. She was conveyed to the station-horse and locked up in a cell at night. In the morning she showed no signs of recovery, and she was taken in a wheel-barrow to the St Giles's Workhouse, where she died. When brought to the workhouse no money was found on her. From wounds discovered on her person it was suggested that her death might have been caused by a fall; but the jury were puzzled as to what to think of the case, and returned an open verdict, the Coroner significantly remarking upon the practice of the police in treating all persons they find insensible in the street as being cases of drunkenness, and locking them up without a medical man seeing them. We recommend the coroner's advice to the attention of the authorities.—Rumour points to Lord Stanhope as the probable successor of Lord Cowley at Paris. Among minor diplomatic appointments, that of Dr. Norman Shaw, the late able and accomplished secretary of the Royal Geographical Society, to a consulship in Peru, will afford satisfaction.—Last year's Atlantic cable has now been successfully laid. The *Great Eastern* arrived at the mouth of the harbour on the morning of the 8th inst., by the evening of that day a message was transmitted through the 1865 cable, announcing the successful completion of the great enterprise. This gratifying result must, in a large measure, be due to the skill of Mr. Canning, the engineer. Before Captain Moriarty left England he was satisfied of his ability to find the exact spot where the cable rested in its oozy bed; and he, too, has his reward in having made no small contribution to the success of one of the grandest scientific achievements of modern times.—The Association for Promoting the Unity of Christendom have had a field day in some of the metropolitan churches. The object of this movement is to unite the Greek Roman Catholic and Anglican Churches; and its promoters selected the Feast of the Nativity of the Virgin Mary for their demonstration. If the services at St. Ethelburga, Bishopsgate-street, may be accepted as representative in their character, Ritualism has now reached its highest development.—The floods in the Midland counties have been most disastrous. The Trent, the Soar, the Derwent, and their tributaries, have overflowed their banks and seriously damaged the crops. The latest accounts report that the water is now receding.—A great open air Reform meeting took place in Bermondsey on the 10th inst. The demonstration was held in connection with the establishment of a local Reform League, and for numbers and enthusiasm has probably never been exceeded in that locality. Other meetings have been held in Manchester and Norwich.—A strange revelation has been made before Alderman Abbiss at the Guildhall Police-court. One Charles Mayhew was charged with wilful perjury under rather original circumstances. It is pretty well known that when persons are summoned on a grand jury at the Lord Mayor's Court and do not attend, they are fined. The charge against the Charles Mayhew in question was that he had made it a practice to ascertain who the gentlemen were who had incurred fines, and then to come forward and make a false affidavit in order to get them excused from the fine. This "little game," it is alleged, had been reduced to such a system that some gentlemen never appeared at all, while others who did attend very naturally often complained that they were taken away from their business much more frequently than was fair. It was stated that there were several cases of this particular description of perjury to be brought against the accused,

Only one case was entered on yesterday. After hearing some evidence, Alderman Abbiss remanded the prisoner, but he was liberated on bail—himself in £300, and one surety in the same sum.—On the 10th instant, the shocking murder of a convict warder by a convict named Fletcher, who was undergoing penal servitude in the prison at Chatham, was the subject of a coroner's inquest. The crime appears to have been committed with the greatest determination, and the motive which instigated it was revenge. The jury returned a verdict of wilful murder.—The inquiry into the circumstances attending the death of Mr. Tomson Bradbury, a member of Lord Truro's corps, was resumed. The deceased, it will be remembered, was found in the street apparently intoxicated, and *delirium tremens* setting in he was confined in the padded lunatic-room in St. Luke's Workhouse. He was subsequently removed to the sick-room, where he died. When he was examined it turned out that he had sustained the most frightful injuries, which will be found detailed in the medical evidence. How these injuries were inflicted none of the witnesses were able to explain. The jury, in returning an open verdict, expressed their opinion that no blame was due either to the police, the workhouse officials, or the medical gentleman who attended on the deceased.—Mr. Thomas Carlyle, it appears, has been overwhelmed with letters, newspapers, and other documents, since he emerged from his privacy to give the support of his name to ex-Governor Eyre. Mr. Hamilton Hume tells the public that Mr. Carlyle cannot afford to read one of them; and so, as an answer to all correspondents, Mr. Hume is permitted to publish the original letter which he received from the most conspicuous champion of Mr. Eyre. We suspect that, as Mr. Carlyle has no time to read even communications addressed to himself, he has had as little opportunity or inclination to read anything at all on the subject. At least, it is only charitable to suppose that all the light which he says has reached him has been derived from very limited and unsatisfactory sources.—Some pleasant disclosures continue to be made before the various election commissions. At Reigate a lady testified to receiving, on her husband's account, a packet of starch, containing £1.—So far as the coroner's inquest is concerned, the alleged murder in Whitechapel has resolved itself into a charge of manslaughter against the man Murphy; but the magistrate at the Thames Police-court has committed the prisoner for trial on a charge of wilful murder.—A person gave himself up at Halifax, on the 10th inst. as the self-accused murderer of the poor little boy in Seven Dials. He was known as Samuel Mortimer, but he averred that his real name was Jeffery. His description, however, did not correspond in all respects with that given in the advertisement, and there appeared some reason to suppose that he might be suffering under a monomania. All doubt on the subject was, however, removed by the arrival of Inspector West and the individual with whom Jeffery lodged, both of whom identified the wretched man, who was at once brought up to London and conveyed to Bow-street, where his examination is expected to take place.—An individual, described as a strange looking man, was on the 11th inst charged before the Marlborough-street police magistrate with the very serious offence of attempting to set fire to a post office letter-box. The accused was caught in the act of dropping what it was sought to prove were straw and lucifer-matches in a letter-box in Oxford-street. His defence was that he was a lunatic, that he had been three times in an asylum, and that he had been addicted to the habit of picking up paper, straw, and other things. Notwithstanding the defence, the prisoner was committed for trial.—A fire of a very extensive and destructive character occurred on the 11th

inst. in Whitechapel. The fire broke out in the warehouses of the London and North Western Railway Company, situate in Haydon-square, and soon assumed proportions of frightful magnitude. For four hours the flames successfully resisted all efforts to retard their progress. A large amount of property has been sacrificed, and some serious accidents occurred.—A very useful association was inaugurated on the 12th inst.—one for the protection of poor people who are likely to be evicted by metropolitan improvements. It was stated that the various schemes now on foot would destroy the dwellings of one hundred thousand persons of this class.—The self-accused murderer of the poor child who was so brutally deprived of life some five or six weeks ago in a house off the Seven Dials was brought before the presiding magistrate at Bow-street Police-court on the 12th inst. The capture of the wretched man has caused much excitement in the neighbourhood of Bow-street. A large crowd assembled outside the court, and evinced their horror of the deed by execrations against the unnatural father of the hapless child.—An inquiry by the Board of Trade into the circumstances attending the collision between the *Haswell* and *Bruiser* steamers was commenced at Greenwich, on the 12th inst. It will be remembered that recently the *Bruiser*, a steamer belonging to the General Steam Navigation Company, came into collision with a screw collier named the *Haswell*, off Aldborough. The former vessel was wrecked, and fourteen lives were lost.—The inquest on the bodies of the unfortunate persons who were killed by the accident which befell a Carnarvonshire excursion train, has been opened at Glandwyfach. The evidence of a gauger and a platelayer who were examined, was conclusive as to the fact that a stone had been placed on the rails. It is to be hoped that the miscreant who has perpetrated this crime will be brought to justice.—A serious explosion of gas has taken place in Peckham. By some means or other a quantity of gas accumulated in a sewer which is in course of formation in that locality, and it is conjectured that the accident was caused by some person throwing a lighted match into the opening. The shock was violent, but although one man sustained considerable injuries, no lives were lost.—At the Marlborough Police-court, an Italian image-maker, named Pietro Fenzi, was charged with having pirated a bust of Mr. Gladstone, which had been modelled for Mr. Stark, of Etruria Vale, Staffordshire, and by him sold in Parian marble. The defendant did not deny the fact, and with superfluous frankness stated that he had bought a bust of Mr. Cobden, the copyright of which belonged to Mr. Stark—intending, as it would seem, to use it in the same way. The original sold for two guineas—the copy for three shillings. Mr. Tyrwhitt imposed upon the defendant a mitigated penalty of £10.

FOREIGN INTELLIGENCE.—In the Prussian Chamber of Deputies Herr von Forckenbeck has been elected President. Hitherto in the session he has only been President *pro tem*.—The Austrians are, it seems, a little uneasy as to their position in the Trentino. According to a telegram from Florence, the mayors of the different towns in the province have been requested to convoke the communal representatives for the purpose of drawing up in the name of the inhabitants an address to the Emperor expressing a wish to continue united with Austria. This is a very mechanical piece of business, and we should think wholly useless. If the people wished for continued union with Austria they would contrive to show it. If they did not, no manufactured addresses of this kind would keep them to their allegiance when the opportunity came for throwing it off.—According to the *Austrian Gazette*, the negotiations for

the solution of the Austrian constitutional question have hitherto been conducted in reference to material changes only and the question as to the persons to be entrusted by the Emperor with carrying these changes into effect has not yet been discussed, so that the report that personal changes had been effected seems to be incorrect. It is said that there is going to be a meeting of the leading members of the German party in Austria to discuss the plan for the future constitutional organisation of the empire, and that the principle adopted will be that of personal union between Austria and Hungary. —It is said the Queen of Spain intends to visit the Empress of the French at Biarritz. —Belgium is warned to keep quiet about Prussia. The semi-official *North German Gazette* tells the Belgian papers to treat Prussia with more consideration under pain of Belgium being at some future time reckoned among the enemies of Prussia. Hanover we know was counted one of the enemies of Prussia. Will Belgium take the hint? —The Prussian Chamber of Deputies has passed the Annexation Bill by 273 against 14 votes. Immediately afterwards Count Bismarck brought in a bill for the incorporation of Schleswig-Holstein with Prussia, and urged that it should be got forward without delay. It is stated at Paris that Saxony has agreed to leave her military administration in the hands of Prussia. There is not much difference between that and annexation. —A telegram from Pesth informs us that all the persons recently arrested by the police for political offences have been released. Pulsky has lost both his daughter and his wife. The latter died of cholera. —The cattle plague is reported to have broken out in Galicia, Hungary, and Moravia. —According to the St. Petersburg papers, the insurrection in the Caucasus has been put down. They add that it never was a matter of much importance. —With the exception of one or two points the latest continental news is somewhat barren of interest. The King of Saxony, it is said, will abdicate in favour of his son—a rumour which may be regarded as highly probable. The King has conceded to the Prussians the right to garrison the fortress of Koenigstein. The Prussian House of Lords has—as might be anticipated—unanimously passed the Indemnity Bill. While peace negotiations between Austria and Italy are still lingering, a conference is about to be held between the representatives of the two countries to improve their means of postal and telegraphic intercommunication. —The Committee of the Upper House of the Prussian Parliament have agreed to recommend the adoption of the Annexation Bill. One solitary member recorded his protest against the annexation of Hanover. —It appears that the inhabitants of Leipzig are not particularly favourable to their being annexed to Prussia. The Vienna *Official Gazette* published a declaration, bearing the signatures of 5,000 inhabitants of Leipzig alone, stating that the resolution adopted at the meeting held in Leipzig on the 26th ult. in favour of the incorporation of Saxony with Prussia only expressed the opinions of some individuals, and declaring that the Saxon people remain unshaken in their attachment to their hereditary Prince and the independence of their country. —There seems to be no doubt about Austria having given up all idea, at least for some time to come, of making any further efforts to retrieve her lost prestige among nations. An Imperial decree published at Vienna to day orders an immediate reduction of the army in all departments and its restoration to the normal peace footing. —It appears that the projected reorganisation of the French army will be based upon a scheme matured by the Emperor so far back as 1843, and an outline of which was published by him in the summer of that year. A special commission will be ap-

pointed to frame a measure, which will be laid before the Corps Législatif in the course of the ensuing session. —It appears that the people of Amsterdam do not think that the prevalence of cholera in their city justifies the authorities in prohibiting their annual fair. A disturbance, or rather a demonstration, has taken place. The malcontents "invaded" the Bourse.

AMERICA AND THE COLONIES.—*The Cuba*, which arrived at Queenstown on the 7th inst., brings us American news to the 30th ultimo. The Philadelphia municipality refused to take part in the President's reception in that city, but it appears that he received a most enthusiastic greeting in New York. The President made a speech at a banquet given to him in New York, in which he expressed his determination to carry out his policy and restore the Union. Mr. Seward also made a speech. He remarked that the press cried for war with Mexico, Spain, and England; he himself favoured all wars which the nation required, but, referring to the refusal of Congress to admit the Southern representatives, he did not want to go into a war until the union of the States was complete. This has a strange look, which will in all probability be a good deal changed when we have the full text of the speech before us. —From a letter from the city of Mexico of very recent date, and which first appeared in the columns of a well-informed American contemporary, we gather the following facts as to the state of that city. It is there made as clear as facts can make anything that the empire is literally at the last gasp. An army of one hundred thousand liberals represents, in fact, the Mexican people, and they are masters of so many provinces, and threatening so many vulnerable points, that the Emperor Maximilian must ere long pack up his crown and sceptre and vanish from the scene, unless a miracle is wrought for his deliverance. This correspondent speaks ominously of the defections which are taking place in the Imperial camp; of officers who induce their garrisons to hoist the Republican flag; and of prefects who, after a little quiet consultation with their men, pronounce against the empire and join "the rebels" whom they were employed to hunt down. —The *City of Paris* has arrived. By it we have advices from New York to the 1st inst. At a banquet given to President Johnson, Signor Romero, the Mexican Minister, hoped that by November next the Mexican Republic would be delivered from the last vestige of foreign invasion. At the same dinner General Grant proposed Signor Romero's health and the success of the cause he represented. President Johnson's policy has been denounced by both Wendell Phillips and General Butler. The former gentleman is said to have urged Congress to depose the President, and the latter to have advocated the exclusion of the South from representation indefinitely. —The West India and Pacific steamer *Atrato* has arrived, with later advices from the West India islands and the South American republics. Beyond a tour of Sir J. P. Grant there is nothing of special interest to be noted in the intelligence from Jamaica. The arrival of the Panama mail from New Zealand has put us in possession of news from that distant British colony by this route. The general assembly had been opened with the usual speech by the Governor, who congratulated the assembled legislators on the opening of the Panama mail service, the reviving prosperity of the country, and the prospects of peace. The war is now believed to be virtually at an end.

TO CORRESPONDENTS.

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

F. S. W.—Received with thanks, and inserted. Shall always be glad to hear from you.