

LONDON, SATURDAY, SEPTEMBER 2, 1865.

SECRET SCIENCES OF THE ANCIENTS.

Among the wonder-workers of the ancients the Chaldeans bear the palm, and their system comprehended all the occult sciences. The Chaldeans were an Indo-Persian race, and our only sources of information respecting their history are the fragments of Berosus and the Old Testament. The religion of these people was Sabæism, and especially the adoration of the sun, moon, the five planets, and the twelve signs of the Zodiac.

The worship of the heavenly luminaries led to astronomical observations and the regular division of time. They also cultivated the science of astrology; Bel (Jupiter), and Meni (Venus), were considered to be good, as Mars (Merodach) and Saturn were of evil omen. To draw conclusions as to the future destinies of men from the position of the stars at the hour of their birth, to interpret dreams, or found predictions on the flight of birds; solar and lunar eclipses, earthquakes and other natural occurrences, was a principal occupation of the priests.

The science of astronomy is commonly supposed to have had its origin on the plains of Babylon, but whether with the Indo-Persian race or an earlier people, it is difficult to determine; and it was eventually carried there to as high a degree of perfection as it attained in any of the ancient nations. The mild climate, and the employment of the people as shepherds, leading them to pass much of their time at night under the open heavens, gave them the opportunity of observing the stars, and they occupied themselves in marking their positions and their changes, and in mapping out the heavens in a variety of fanciful figures, now called constellations.

Astrology was at first a branch of astronomy, or was almost identical with it, for the stars were studied principally to endeavour to ascertain what influence they exerted over the fates of men, and especially what might be predicted from their position on the birth of an individual as to his future life. Astrology was then deemed a science whose laws were to be ascertained in the same way of any other science; and the world has been slow to disabuse itself of the notion that the stars exert an influence over the fates of men. Even Lord Bacon held it was a science to be "reformed, but not wholly rejected.

To these they added magic, sooth-saying, divina-

tion, or whatever other illusive scheme it was supposed would contribute to lay open the future, or disclose the secrets of the invisible world. Hence the Chaldeans applied themselves to the interpretation of dreams; they made use of magical arts probably, employing, as magicians do, some of the ascertained results of science in producing optical illusions, impressing the vulgar with the belief that they were familiar with the secrets of the invisible world; hence the name of Chaldean and Magician became almost synonymous terms, see Dan., chap. 2, 4, &c. It is not improbable that they had made advance in other sciences. In the absence of satisfactory history the worthiest account we have of the Magi is in the Book of Daniel.

Herodotus speaks of the Magi as a distinct people. The word Mag, or Mog (whence the Mayor of the Greeks, and the Magi of the Romans) means properly a priest; and at a very early period the names of Chaldeans and Magi were interchangeable, and both were regarded as of the same class. They were, doubtless, at first, a class of priests employed, among other things, in the search for wisdom, who were connected with heathen oracles; who claimed acquaintance with the will of the gods, and who professed to have the power, therefore, of making known future events, by explaining dreams, visions, preternatural appearances, &c. The Magi are said to have formed one of the six tribes, into which the Medes were divided, but on the downfall of the Median empire they continued to retain at the court of the Conqueror, a great degree of power and authority. The learning of the Magi was connected with astrology and enchantment, in which they were so celebrated that their name was applied to all orders of magicians and enchanters.

The claim which they set up with regard to the future was evidently only that of explaining what were regarded as the prognostics of future events. It was not that of being able to recal what is forgotten or even to originate what might be regarded as pre-intimations of what is to happen. This was substantially the claim which was asserted by all the astrologers, augurs, and sooth-sayers of ancient times. Dreams, the flight of birds, the aspect of the entrails of animals slain for sacrifice, the position of the stars, meteors, and uncommon appearances in the heavens, were supposed to be intimations made by the gods of which was to occur in future times, and the business of

those who claimed the power of divining the future was merely to interpret these things. When Nebuchadnezzar, therefore, required that the magicians should recall the dream itself to his own mind, it was a claim to something which was not involved in their professio, and which they regarded as unjust. To that power they made no pretensions. If it be asked why, as they were mere jugglers and pretenders, they did not invent something, and state that as his dream, since he had forgotten what his dream actually was, we may reply that there was no certain evidence that they were not sincere in what they professed themselves able to do; for we are not to suppose that all who claimed to be soothsayers and astrologers were hypocrites and intentional deceivers. It was not at that period of the world certainly determined that nothing could be ascertained respecting the future by dreams, and by the positions of the stars. Dreams were among the methods by which the future was made known; and, whether the knowledge of what is to come could be obtained from the positions of the stars, was a question which was at that time unsettled. If the astrologers had been disposed to attempt to deceive the King Nebuchadnezzar, there is no probability that they could have succeeded in palming an invention of their own on him as his own dream. We may not be able distinctly to recollect a dream, but we have a sufficient impression of it, of its outlines, or of some striking, though disconnected things in it, to know what it is not. We might instantly recognise it, if stated to us; we should see at once, if any one should attempt to deceive us by palming an invented dream on us, that that was not what we had dreamed.

The Chaldeans were so much devoted to these secret arts, and became so celebrated for them, that the name came among the Greek and Roman writers, to be used to denote all those who laid claim to extraordinary powers in this department. Diodorus Siculus says of the Chaldeans in Babylon, that "they sustain the same office there that the priests do in Egypt; for being devoted to the worship of God through their whole lives, they give themselves to philosophy, and seek from astrology their highest glory."

Cicero also remarks that "the Chaldeans, so named, not from their art, but from their nation, are supposed by a prolonged observation of the stars, to have wrought out a science by which could be predicted what was to happen to every indi-

vidual, and to which fate he was born." Juvenal likewise has this passage, "But their chief dependence is upon the Chaldeans; whatever an astrologer declares, they will receive as a response of Jupiter Ammon."

The philosopher, who with calm suspicion examines the dreams and omens, the miracles and prodigies of history, will probably conclude that, if the eyes of spectators have sometimes been deceived by fraud, the understanding of the readers has much more frequently been insulted by fiction. Every event, or appearance, or accident, which seem to deviate from the ordinary course of nature, has been rashly ascribed to the immediate action of the Deity, and the astonished fancy of the multitude has sometimes given shape, colour, language, and motion to the fleeting, but uncommon meteors of the air.

When the Greeks were opposing the Persian invasion of Xerxes they consulted the Delphic Oracle, and were first told to—

"Depart, and for unheeded-ills prepare."

This reply filled them with affliction, and while reflecting on its import, they were advised to make a second application to the god. To this they had an answer which, though ambiguous, it was possible to be read more favourably. This answer has been imputed to the interposition of Themistocles, who, as Plutarch informs us, despairing to influence his fellow-citizens by any human argument, brought to his aid, divine revelations, prodigies, and oracles, which he employed like machines in a theatre.

"Oh, Jove, who rules the Olympian heights above,
Not Pallas 'self the solemn will can move.
Nay, awful words attend them once again,
And firm they shall as adamant remain.
When all is lost within Egean bounds,
And where Cithæron's sacred bosom sounds,
Jove to his lov'd Tritonian maid shall give
A wall of wood, where you and yours shall live.
Your numerous foes approach forbear to stay,
But fly from foot and horse, and arms away.
Thou shalt, immortal Salamis, destroy
The rising source of many a mother's joy:
Thou shalt—though Ceres scatter o'er the plain,
Or keep within disposed, her golden grain;

Themistocles who had command of the fleet—and had doubtless instructed the priestess—told them that the proper interpretation of the walls of wood, was that they should prepare for engaging their enemies by sea; the ships were ready, and they had but to man them, and the decisive battle of Salamis was the result.

When Croesus, King of Lydia, applied to the oracle of Apollo at Delphi, to know whether he

should attack Cyrus, he received for answer, "If Cræsus crosses the River Halys (which formed the boundary of his dominions) he will overthrow a great empire." This he understood the empire of Cyrus, but it proved his own overthrow.

The same ambiguity attends the reply of the same oracle to Pyrrhus on his invasion of the Roman territory.

"I do pronounce that Rome,
Pyrrhus shall overcome.

Which was interpreted to mean either that Pyrrhus should overcome Rome, or that Rome should overcome Pyrrhus.

Herodotus tells us that "the Catæ, a people of Thrace, inhabit lofty mountains, covered with snow, and on the summit of one of the highest, they have an oracle of Bacchus." The interpreters of these adverse oracles are the Bessi; a priestess, makes the responses as at Delphi, and with the same ambiguity.

It is well to know that in the remains of several heathen temples, now in ruins, there are traces of the secret way of access, which the priests possessed undiscoverable by the spectators. Dr. E. D. Clarke found such in a temple at Argos, the most ancient city of Greece; he also discovered a secret chamber in an oracular cave at Telmessus a city of Lycia, whose inhabitants were famed for their skill in augury. A private chamber still exists, leading to the adytum in the temple of Isis at Pompeii, undoubtedly for oracular purposes. The worship of Isis, it is said, was transported from Egypt to Italy by Sylla, and was peculiarly in vogue with the Roman ladies. The juggling concealments behind the statues, the lurking place of the temple's holy oracles, are now bared to the gaze of the curious.

Sir A. Edmonstone, in a temple in the Great Oasis, found on the left of the entrance to the principal apartment, two small dark chambers one above the other, of which, he says, it would be difficult to assign the use; parallel with another large apartment, but not communicating with it, are two chambers, in one of which is a staircase.

We have this description of a temple in the neighbourhood of Thebes.—On the southern shore (of the Nile) stands the Kasr Kerim, in the midst of a ruined town buried in sand. It is placed on a small eminence. At its entrance, which faces the south-east, there is a portico unlike any other in Egypt, and having a Greek inscription in which the name Thermuthis occurs. This temple is 88

feet long, 58 feet wide, and 29 feet high. All its walls have the inclination generally observed in genuine Egyptian buildings; every part is symmetrical, and the winged globes over the entrance—the only external ornament—is sufficient to show by what people it was built. Five halls may be traced, though filled with rubbish, and the walls of the inmost, which is the sanctuary, are adorned with sculptures, among which Apis is easily recognised. Behind it there is a very lofty and strongly-echoing chamber, quite dark, and accessible only by a small aperture very easily concealed. This place, M. Jomard thinks, was designed to hide the person who secretly delivered the oracles which the god was supposed to communicate. This temple was dedicated to Jupiter Ammon.

In the worship of Apis the god was represented by an ox, which was chosen by particular marks by the priests, and when this oracle was consulted, incense was burnt on an altar, and a piece of money placed on it; after which the supplicants for a knowledge of futurity, applied their ear to the mouth of the animal, and immediately retired, stopping their ears until they had departed from the temple. The first sounds they heard were taken as the answer of the oracle to their questions.

In the infamous mysteries denounced to the severity of the Roman magistrates 186 years before our era, and which were doubtless derived from more ancient initiations,—Livy speaks of certain machines which raised and made to disappear some individuals who were said to be carried off by the gods. A similar contrivance, we learn from the Roman poet, was at a later period employed in the theatres. The entrance to the cave of Trophonius was too narrow to admit the passage of a middle sized man, yet, when once the knees had entered, the rest of the body was rapidly drawn within. To the mechanism, therefore, which acted on the votary, was added some other which enlarged the aperture. When Apollonius approached the temple of an Indian god the priests, as they advanced, struck the ground in cadence with their wands, and the ground undulated like the sea to the height of about two yards. The wands of the priests seemed in this instance to have served like the sword of the harlequin, to give notice by a pre-concerted signal to the scene-shifter. According to Apollonius, only the Indian sages could perform this miracle; something similar we may

suppose was to be met with in other Indian temples. In the "Inedited Antiquities of Attica," published by the Dilettante Society in 1817, it is related that two English travellers visiting at Eleusis the remains of the Temple of Ceres, found the paving of the sanctuary rough and unpolished and much lower than that of the adjacent portico. This leads to the supposition of a wooden flooring to the sanctuary designed to conceal some machinery. This conjecture is supported by there being two deep grooves or tracks in the bottom of an interior vestibule, which apparently received pulleys for raising some heavy body—perhaps a moveable vestibule floor,—there are also other grooves further on, in which the counterpoises might have been suspended, and eight large holes pierced in as many blocks of marble raised above the ground, in which pegs might have been inserted to fix when necessary the wood-work when at its proper level. Vulcan, according to Homer, had decorated Olympus with tripods, which, without any apparent moving cause, took their places at the banquet of the gods. Apollonius saw and was astonished at similar tripods. Macrobius, who speaks as an eye-witness, and on the faith of the author of the treatise on the Syrian goddess, mentions that at Antium, and in the Temple of Hierapolis, were statues which moved of their own accord. Aristotle has recorded similar machines.

The authenticated fact that automaton figures have been from time immemorial constructed in China, and the simplicity of the construction, brings the accounts, the "enclosed spirit," or aura is to be regarded as ratified air, and the whole machine as a sort of fire balloon, we should be tempted to class the wooden pigeon of Archytas, with the eagle and iron fly of Regiomontanus, in other words, as purely chimerical. The desire to fly has been more or less developed in almost every age of the world. Borelli, from a comparison of the muscles of man with those of birds, has clearly demonstrated that artificial wings could not be employed for that purpose; what may hereafter be effected by the rotation of vanes acted upon by steam cannot be determined; at the present time balloons are the only available apparatus for the purpose. Compare these with flying chariot mentioned as a master-piece of art, and not of magic in the "Arabian Nights" Entertainments, and also with the vessel to which a small boat is attached, a man being seated therein, "when the vessel shooting into the air, rapidly

transports the traveller to the place of his destination." What are we to conclude from the details? Nothing, except that mechanical attempts of the kind probably go back to a more remote epoch than that of Archytas, about 400 B.C., and that the Tarentine, a disciple of Pythagoras, himself the disciple of the sages of the East, perhaps, excited the astonishment of Italy, only by the secrets which he had learned in the temples of Memphis or of Babylon.

(To be continued.)

SUMMER RAMBLES.—A CORNER OF KENT.

A very curious chapter of early English history lies written in stone at the eastern corner of Kent, along the flat shore facing the so-called Small Downs. Though now a dull and dreary shore, enlivened only by a few fishing-boats, and here and there a skiff carrying venturesome excursionists from Ramsgate to Deal and Walmer Castle, it was once—full eighteen centuries ago—the most animated place on the English coast. Then, when the Isle of Thanet was a real island, and ships could sail through Kent from the Channel into the mouth of the Thames, the Romans justly considered this inlet of the sea the gate of fair Britannia, and were not slow there to plant their sword. The Portus Rutupinus, so celebrated during the period of Roman domination, extended over all that tract of marsh land stretching from Walmer on one side to near the cliffs of Ramsgate on the other, forming a commodious harbour of about five miles in width, styled by Ammianus "*stationem Britanniae tranquillam*." To defend this magnificent harbour, large enough to accommodate the whole navy of Rome, the great conquerors erected about A.D. 50 a strong fortress on a hilly elevation, which like a promontory sprang forth in the middle of the waves. Around the fortress grew up a large Roman city, spoken of by Ptolemy, Antoninus, and Tacitus. Every vestige of this city has long since disappeared, but a goodly piece of the fort is still standing erect, under and amidst the graves of sixty generations of men. The shrieking locomotive of the South-Eastern Railway rushes along at the very foot and almost through the mighty ruins, and dwellers at Ramsgate and Deal can see them from their windows, if they have leisure to lift their eyes from tea and shrimps. But there are few who seem to care for what was once known as Rutupium, and now goes by the name of Richborough Castle. As a rule, sea-side excursionists and watering-place visitors seem to prefer the sight of English shrimps to that of Roman ruins.

Leaving the cliffs of Ramsgate in the direction of Pegwell Bay, the eye is at once attracted towards a confused mass of masonry, partly over-

grown with ivy, standing on a hill, a mile or two to the south. Getting nearer to it, across a swamp intersected by numerous ditches, which bears evident traces of having been the bed of the sea in time not very remote, the dim outline gradually gains in clearness, till at last, on climbing an elevation of about sixty or seventy feet, we suddenly find ourselves in the mist of a ruin unique in aspect, and of astounding proportions. It is a ruin such as is not to be found in any other part of England at the present day. Walls from twenty or thirty feet in height, and no less than ten feet thick, inclose a regular parallelogram of about six acres in extent, the whole of which is now used as a cornfield. The corn grows luxuriously within the old Roman castle, drawing nourishment, very likely, from the decaying skulls of the conquerors of the world which lie buried beneath. Still more luxuriously grows the ivy which covers the grand old heap of ruins from base to top. Removing bits of the ivy we find legions of snails between it and the massive Roman wall. The snails have made numerous holes in the compact limestone, all above an inch deep, proving, as expert antiquarians tell us, that they have been there more than a thousand years. It seems that the saliva of snails contains a slight acid, sufficient to sink a hole of this depth in the course of ten centuries. We do not know what most to admire, the wonderful energy of the men of Rome who built these walls two thousand years ago, or that of the snails, who do not think a thousand years too much to make holes in them an inch deep! But we have no doubt the snails will be conquerors in the end.

There is a splendid prospect from the top of the north wall of the ancient castrum, still some thirty feet high and about 500 feet long. Here, almost in a glance, the eye may take in a piece, and a not inconsiderable one, of English history for the last eighteen centuries. There came Aulus Plautius, A.D. 47, and stormed this hill on which we now stand, and posted on it some of his guards to fight King Arviragus and the barbarians. Soon after there arose the castrum, and around it the city of Rutupium, a combined Portsmouth and Brighton. Not only was there an excellent harbour, but there were excellent oysters, well known to Juvenal:—

“— Rutupinove edita fundo
Ostrea.”*

Thus Rutupium flourished as long as the Romans were there, and even a good while after. The Saxon Kings, too, liked the place, and built themselves a fine palace among the thick walls where now the corn is growing luxuriantly, and the snails are sitting under the ivy, engaged in the slow work of tunnelling. King Ethelbert here received St. Augustine and tidings of the Gospel of Christ, in the year 596; and after him several more

Saxon Kings sat in the hall at Rutupium, corrupted by this time, according to Bede, into Reptacester. So it went on till towards the end of the seventh century, when the sea began gradually retreating from the walls of the Roman castrum and city. Thereupon the Saxon Kings ceased to inhabit the place, and many of the inhabitants likewise fled, while nearly all that were left fell under the fury of Swayn, A.D. 990. The Dane put every man and woman to the sword, and razed the walls of the city, but was not strong enough, in all his Viking fury, to break the walls of the Roman castrum. There they stand now, as they stood a thousand years ago, in wind and storm, unhurt by the elements, and unhurt even by the destroying hand of man. About the middle of last century, when the harbour of Ramsgate was being built, the contractors tried hard to get “material” from the big walls, but found the work too tough. It was easier, they discovered, to cut the solid rock than the masonry put together by Roman hands; so they desisted, and the owners thereupon turned the castrum into a cornfield. In the course of centuries the ownership of the old city and regal residence—of no more value to unromantic landlords than any other piece of ground—passed through many hands. Forming originally part of the inheritance of the Veres, Earls of Oxford, it was alienated from that family in the reign of Queen Elizabeth, and became the property of a Mr. Gaunt. The Gaunts sold it to one Thurbarne, whose daughter brought it as a marriage portion to a Mr. Rivett, who, not liking the look of the old walls, disposed of all the lands to the Farrer family, who again disposed of them to one Peter Fector, of Dover. In the last deed of conveyance of the grand old heap of ruins is thus described:—

“And also all those walls and ruins of the ancient Castle of Rutupium, now known by the name of Richborow Oastle, with the site of the ancient port and city of Rutupium.”

Whether the ancient port and city of Rutupium still belong to Peter Fector of Dover, or not, we are unable to say. But we should not be at all surprised to read some day in the *Times* an advertisement, announcing that the estate once belonging to the Emperor Claudius, and subsequently to King Ethelbert, and other distinguished and highly respectable persons, was “to be let or sold.”—“Applications to Moses Abraham and Son.”

About a mile and a half south of Rutupium, or Richborough Castle, lies the old Cinque Port of Sandwich, a walk to which, straight from the Roman city, is not without interest. Sandwich is the continuation of Rutupium, for where the history of the one place ceases that of the other begins. When the sea commenced retreating from the old Roman city many of the inhabitants, wisely considering that it was not in their power to retain the waves, determined to follow them.

* Sat. IV., v. 140.

They accordingly fixed upon a dry spot, close to the new shore, at the commencement of the Roman Watling-street, and building there a town, called it Sandwich—the termination “wic” signifying an inlet or cove. The new city, very favourably situated for commercial purposes, soon prospered greatly; so much so, indeed, that the Danes took the trouble of plundering and partly burning it A.D. 852. It rose again before long, and was again ransacked by Sea-King Anlaf in 993, and a third time A.D. 1006. The Danish sea-kings each time got rich booty, and began liking Sandwich so well that they made it the permanent station of their fleets. On Canute’s accession to the throne of England he increased the place, conferring upon it at the same time important privileges, which added so much to its prosperity that a writer of the eleventh century calls it the most celebrated of all the ports of England—“Sandwic qui est omnium portuum famosissimus.” So it continued for about three hundred years, when the sea, no respecter of persons as of cities, began to retreat from Sandwich as it had retreated from Rutupium. At the commencement of the fifteenth century the sands had nearly silted up the harbour, and what was left of a navigable channel in the current of the river Stour was destroyed not long after by a singular accident. Sandwich was always full of priests and monks, the greater part of the land in and around the town belonging to the convent of Christchurch, Canterbury, one of the richest communities of this ecclesiastical region. As a matter of course, there were frequent embassies to and from Rome, and on one occasion the Pope, Paul IV., sent his biggest ship to Sandwich as a mark of particular respect. The ship—Leland calls it a “caryke”—proved unmanageable when nearing the harbour; probably the Pontiff’s lieges were bad sailors; at any rate the big vessel sank right in the midst of the only bit of navigable channel that was left, and completely blocked it up. It was in vain that the monks of Canterbury said prayers day and night; the “caryke” refused to move, and kept sticking in the mud. There it sticks to this day. A Dutchman in the reign of Queen Mary offered to lift the big ship by some clever contrivance of his own, but the monks would not let him; suspected him in fact of heresy, and drove him away ignominiously. The town, having no harbour, and being cut off from all communication with the sea, would in all likelihood have sunk at once to utter decay, but for the advent of a body of these very heretics so much hated by the priests. The religious persecution in the Netherlands having driven over to England a large number of workers in serges, baizes, and flannel, Queen Elizabeth gave orders that a body of them, numbering four hundred and six, should settle at Sandwich. They did establish themselves accordingly, and when her Majesty visited the town in 1572 they showed that they were in a flourishing condition by offering her a

fine gold cup and a splendid dinner, “whereas she was very merry, and did eate of dyvers disshes without any assaye, and caused certen to be reserved for her and carried to her lodgings.” This visit of Queen Elizabeth is about the last thing English history has to tell about the old Cinque Port and borough of Sandwich. Notwithstanding its Royal patronage and weaving industry, the place sank into gradual decay, until it was reduced to its present state of insignificance. Were it not for that genial member of the Montagu family who invented the world-famous stratifications of bread and ham, the name Sandwich would be utterly unknown at the present moment. As it is, Sandwich cannot be forgotten as long as there are sandwiches.

A promenade through the streets of Sandwich completes the chapter of English history commencing at the neighbouring Rutupium. Unlike the latter, Sandwich has no massive ruins to show, with cornfields among them, but it has plenty of grass. Grass in fact is growing in every street, at every door-step, nay, at the very tops of the houses. The castle, which Falconbridge once defended against Edward IV., is utterly gone, its foundations overgrown with grass, and even the walls of the town have crumbled to pieces and been changed into grass-plots. There never was such another city under grass—a very Herculaneum hidden in herbs, instead of lava and ashes. But from out this wealth of green leaves there peep an uncommon number of churches and other ecclesiastical structures, telling the tale of that old connection of the town with the monks of Canterbury. There are St. Clement’s Church, and St. Mary’s Church, and St. Peter’s Church, each of them large enough to hold the entire population of Sandwich; and besides them there are St. John’s Hospital, and St. Thomas’s Hospital, and St. Bartholomew’s Hospital, big enough, between them, to shelter all the Sandwichians, dead and alive, born within the last five hundred years. Truly the monks of Canterbury Christ Church were not idle here at the commencement of Watling-street, and but for that fatal “caryke” of Paul IV. might have proved the everlasting benefactors of the old Cinque Port. However, the Pope’s big ship, and the orthodox unwillingness of getting it pulled from the mud by a non-believer in the Pope, spoilt it all, and in consequence the poor old Cinque Port is now lying high and dry on shore, two miles from the sea, overgrown with grass. The Sandwichians nevertheless are still proud of the ancient motto of their borough, engraven on the common seal,—“*Qui servare gregem coeli solet indico regem.*”—*Spectator.*

LAUGHTER, sleep, and hope, are the three bounties with which kind mother nature compensates us for the troubles of a life, which few, perhaps, would accept if they were asked beforehand.

THE BUTCHER'S BILL.

In all upper and middle class households the butcher's bill is the heaviest of the weekly accounts. No people consume so much flesh-meat as the English; no people consume it so wastefully. And as, in consequence of our wasteful habits, we have a wide margin for retrenchment, it behoves every head of a family at the present moment to prepare to meet the difficulties of the crisis. A famine of butcher's meat will inevitably raise the price of all other articles of food, to say nothing of the rain which, as we write, is ruining the harvest of 1865. Even those whose fortunes are so large as to render the amount of their daily household expenditure of comparatively small importance, are in duty bound to set the example of a well-timed and judicious economy, in order that more food may remain for other families less fortunate than themselves. The waste connected with our daily consumption of butcher's meat commences in the butcher's shop. The percentage system is calculated to make the cook "safe"—to induce the servant we pay to watch over our interests to betray them. Nobody, save the cook and the butcher, really knows what weight of meat actually comes into a house; indeed, in very few households is the daily supply of meat reweighed when it is sent in. We count the dozens of wine we receive from the wine merchant; we see our silks and linen measured when we buy them; but for some unaccountable reason we take our butcher's accuracy and integrity upon trust. And, as we have already pointed out, the butcher's is the heaviest of all our weekly bills.

The first step towards kitchen reform, therefore, that we should advise, would be that every joint sent into the house from the butcher's should be reweighed as soon as it is received. The next step will be to see that we get from that tradesman what we want and no more. If bullocks and sheep are scarce and dear, meat must be dear also; and we have no desire to enter upon the question of price, which must depend upon supply and competition. We are simply alluding to the vicious custom which exists in the meat trade of weighing in with the prime joints for which the highest price is paid, quantities of bone, fat, flaps, and coarse pieces, almost all of which, in upper and middle class families, are either thrown to waste or go to swell the perquisites of the cook. In France, where the price of meat has usually ranged higher than in England, and where fortunes are not generally so large as they are with us, the method of retailing butcher's meat has been much more thrifty. A French *ménagère*, wishing to buy the under portion of the sirloin—the *filet*—gets exactly what she wants, and no more. Here, in order to obtain the *filet*, she has to take the whole sirloin, accompanied by a quantity of fat and coarse meat for which she has no need. Although in France she would have to pay more per pound for the *filet* than she would here

pay for the sirloin, she would, practically, pay less; for in one case there would be no waste, in the other the waste would be great; and so it is with all other prime joints. The usage of the trade in England weighs in with them flaps and fat shankbones, which must all be trimmed off and cast aside before they can appear upon the table. Instead of buying our cutlets and chops ready for the gridiron or the casserole, we buy loins and necks of fat mutton, at least half of which are thrown to waste.

The enormous weight of meat thus daily squandered in our kitchens would be most acceptable to the poorer classes, and could be readily sold to them by the butcher, for the inferior parts of good meat are far more wholesome and nourishing than the best parts of inferior meat, such as the poorer classes chiefly eat. The second step, therefore, towards kitchen reform ought to be an arrangement with the butcher that every joint sent in should be closely trimmed for the table before it leaves his shop; and that if we want chops or cutlets, we should buy from him chops and cutlets, and not entire joints from which they are cut. Then comes the question of actual consumption—whether the meat is to be eaten by everybody three times a day and hot joints for supper, &c. This must be left to the firmness and discretion of their employers. It is painful to think that those who work faithfully and hardly for one's family are insufficiently fed; but still there is a limit to indulgence, beyond which it is absurd and wrong to transgress.

Our correspondent "Providus," who wrote in our columns some months back a series of letters on domestic economy, placed the most exorbitant daily consumption of butcher's meat to which a first-class family could fairly attain at a pound and a half a head. There is no difficulty in showing that this estimate is excessive. In every first-class family the consumption of fish, eggs, bacon, butter, and poultry is considerable, and all those items ought to diminish the consumption of butcher's meat. Probably the best specimens of athletic, well-fed Englishmen to be seen are among the gentlemen of her Majesty's household brigade. They are all six feet high at least, they are all young and healthy, they are all in hard condition and work. Their appetites, therefore, may be supposed to be above the average, and although none of them, save their non-commissioned officers, are positively corpulent, they certainly bear no appearance of being stinted.

Now, if we reflect that a private family of, say sixteen persons, of whom one half are women and children, dieted according to the estimate of "Providus," on 1½lb. of meat a head daily, besides butter, fish, poultry, bacon, and eggs, *ad libitum*, consume exactly the weight which is found ample to maintain thirty-two life guardsmen in high health and vigour, without the accessories of butter, fish, poultry, bacon, and eggs, we think we

have established the fact to which we earnestly desire to call public attention, that the usual expenditure of an English kitchen is so extraordinarily wasteful as to afford a wide margin for retrenchment during the existing meat famine. An English soldier's rations are 1lb. of bread and $\frac{2}{3}$ lb. of meat a day.—*Pall Mall Gazette*.

MASONIC NOTES AND QUERIES.

HISTORICAL ACCOUNT OF FREEMASONRY.

Having come across the following in an old number of *The Mirror*, dated 1825, and thinking it might be of interest to some of your readers, I send it for insertion.—G.

“(To the Editor of the *Mirror*.)

“As various surmises and criticisms have been formed, and illiberal attacks made upon the subject of Freemasonry, I, some time since, when Master of a respectable country lodge, compiled, and at sundry times delivered, the following. If you think proper it should occupy a page in your highly entertaining miscellany, the perusal of it may be amusing to many of your readers, amongst whom is,

“Yours, &c., W. C.

“Masonry is an institution founded upon a sublime, rational, and moral principle, with the praiseworthy design of recalling to our remembrance the most important truths in the midst of the most innocent and social pleasure, and promoting, without the least ostentation, or the hope of reward, the most diffusive benevolence, the most generous and extensive philanthropy, and the most warm and affectionate brotherly love.

“The brightest titles suffer no diminution of lustre by being professors of it; even nobility itself acquires an additional distinction by countenancing and protecting so ancient and venerable an institution. If antiquity merits our attention, where shall we find a society in the known world that has so just a claim?

“As Masons, we are well informed from Holy Writ that the building of King Solomon's temple was a most important crisis, from whence we derive many mysteries of our art. This great event took place above a thousand years before the Christian era, consequently many centuries before that wise and learned philosopher, Pythagoras, brought from the East his sublime system of truly Masonic instruction to illuminate the western world; yet, remote as that period was, we date not from thence the commencement of our art, for, although we are indebted to that wise and glorious King of Israel for many of our mystic forms and hieroglyphic ceremonies, yet the art itself is coeval with the creation of the world, when the Great and Glorious Architect of the Universe, upon *Masonic* principles, formed from chaos this beauteous globe, and commanded that master science, geometry, to lay the rule for the planetary orbs, and to regulate, by its unerring laws, the motions of that stupendous system in just proportion, rolling round the central sun.

“In all civilized ages and countries Masonry has been universally admired. Men of the most exalted characters have considered it their glory to honour and protect it. It is an art, for whose dignity and protection many hundred lodges have been established in

the four quarters of the habitable globe; and in whatever else men may dispute and disagree, yet they are unanimous in supporting so amiable an institution, as it annihilates all differences, conciliates all private opinions, and renders those who by their Almighty Father were formed of one blood, to be of one heart, one mind, brothers bound; firmly bound together in one unalterable, one unalienable tie, the love of their God, and the love of their fellow-creatures.

“Masonry must and will always keep pace with the culture and civilisation of mankind; for we may with truth aver, that where Masonry is *not*, civilisation is not to be found. In rude and barbarous countries and in savage climes, where operative Masonry *never* lays the line or stretches the compasses, we must be convinced that neither liberal art nor useful science can ever shine upon them, but where Masonry exerts its heaven-directed talents—where it erects the lofty temples, spacious palaces, noble bridges, and benevolent hospitals—where it gives to its patron Architecture completion and glory—then does it eminently display the improvement of youth and the delight of old age, the ornament of prosperity and the solace and comfort of adverse hours; it pleases us at home—it is no incumbrance abroad—it lodges with us, travels with us, and adds pleasure and amusement in all our solitary retirements.

“The professors of Masonry are possessed of certain signs and tokens, known only by themselves, which have been preserved with inviolable secrecy from remotest ages. These were originally adopted that they might know each other with the greater ease and certainty from the rest of mankind, that impostors might not intrude upon their confidence, and intercept the fruits of their benevolence. This, amongst Masons, became an universal language, and which notwithstanding the confusion of tongues, or the forbidding alienation of custom, draws from the heart of a stranger the acknowledgment of a brother, with all its attendant endearments.

“The decorations and symbols of the Craft serve to characterise our noble institution; and the emblems are certain indications of the simplest, purest, and most important moral truths. Masonry connects men of all nations and of all opinions into one amicable, firm, and permanent association; binds them by new obligations to the discharge of every relative and moral duty; and thus becomes the most essential support and brightest ornament of social life; opens a wider channel for benevolent actions, and adds a new source to human happiness. Its laws are reason and equity; its principles benevolence and love; and its religion purity and truth—its inclination is peace and its disposition good-will towards men.

“Let us be cautious, then, my brethren, that our private as well as public conduct may never contradict our professions. Let us studiously avoid being guilty of any vice or impropriety that may tarnish the lustre of our jewels, or bring a disgrace upon the credit of the Craft. Masonry will rise to the zenith of its glory, if our lives do justice to its nobler principles; and the world will see that our actions hold a strict and uniform correspondence with the incomparable tenets we profess. Remember, brothers, we are the associated friends of humanity; that our sacred union embraces in its philanthropy the amities of the Gospel; and that charity, in its largest extent

and widest exercise, is our distinguished characteristic. A Mason's disposition should be mild as the autumnal breeze, open as the air, and genial as the sun, cheering and comforting all around him; his deeds should be pleasant as the clear shining after rain, and diffusive as a dewy cloud upon a harvest day.

"If we have truly and sincerely at heart a real love for the honour and dignity of Masonry—if we *square* our lives and actions by the unerring laws transmitted to us—if in our dealings with mankind we act strictly on the *level*—if, in our deportment through life we walk humbly before God, upright as the *plumb-line*, and within *compass*, then shall we merit the distinguished character of good men and true, as also that of wise and experienced Free and Accepted Masons.

"W.C., P.M. B.C. of the H.R.A.C.

"North Brixton."

NATURALISM AND FREEMASONRY.

"An individual, during a recent visit to the French metropolis, whither he had gone in search of a religion (!) became a convert to Naturalism." Thus writes a brother; and he afterwards asks, "Is it fitting that such individual should be received into Freemasonry?" My correspondent should procure Monsieur Cara's book, "L'Idée de Dieu et ses nouveaux Critiques," and read the chapter entitled "La Renaissance du Naturalism." The ensuing are the concluding lines of that chapter:—"Tel est ce système qui démonte successivement tous les rouages de l'universel mécanisme, pour qui la cause suprême n'est qu'un ressort aveugle, l'homme une pure machine, dépendant du reste de l'engrenage. Il'y manque deux mots, importants il est vrai, qui résument toute vraie civilisation et toute vraie philosophie: Dieu et la liberté." It is plain that the individual to whom my correspondent alludes ought not to be admitted into our Craft.—CHARLES PURTON COOPER.

CORRESPONDENCE.

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

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

DEAR SIR AND BROTHER,—I have often heard it remarked that the government of the Masonic body is a pure despotism, and that passive and blind obedience to the constituted authorities is a primary duty. To neither of these opinions, as it appears to me, can unqualified assent be given. In several respects, free election, even vote by ballot, is exercised, as in the appointment of a Master of a lodge, choice being limited only by certain very proper qualifications and restrictions, namely, presumed competency to fulfil the duties, as indicated by previous occupation of the chair of Warden, which is rarely attained till after an experience of several years in the Craft. Here, then, what in politics is called a "radical system" prevails amongst us. Again, in the appointment of Grand Master, every member of Grand Lodge has a vote, if he choose to attend and exercise

it, most of such members having, as before stated, been elected by ballot in the several lodges, with the exception of the Wardens, who have seats only temporarily during tenure of office. Under these circumstances it is quite right that perfect obedience should be exacted from the members of the Craft to regulations and orders from authorities so constituted. In the appointment of Deputy Grand Master, Provincial Grand Master and his Deputy, on the contrary, a despotic system is carried out, since these may be, and frequently are, chosen for life, and in the case of one of them, the Provincial Grand Master, although there is a power of appeal against his decisions on certain subjects, the difficulties of such a step are so great that practically unlimited and almost irresponsible powers are conferred and exercised. This does, in fact, constitute, a despotism, and though in the main perhaps it does not often work badly, still the power exists, and instances may be pointed out where obedience becomes next to impossible on the part of brethren who desire to carry out the principles of honour, truth, and virtue, by which the Craft ought to be distinguished. One cause of frequent dissatisfaction may be especially pointed out, which is capable of being easily obviated, namely, the appointment to Provincial Grand office, which is in the hands of the Provincial Grand Master, without check or control. Every one who has had any Masonic experience knows that there is no more common cause of discontent among us on the part of brethren, whose efforts to gain honour by their merit and services have been thwarted by caprice or favouritism. Those who have occupied the first chair of lodges with judgment, talent, and success have found others clothed with the purple immediately on their taking the third degree, and placed on high rank, while they themselves have continued for years to hold no, or only subordinate, provincial rank. As scarcely any duties devolve on officers of Provincial Grand Lodge, it appears to myself and to many others that such posts ought to be considered as the rewards of past services and of eminent merit. With a view to this end, it might be generally acknowledged that no one should be raised to such a position who has not filled the chair of a lodge, so long as any who are thus qualified by the choice of their brethren remain without the dignity. That is to say, the limitation contained in article 3, on page 51 of the "Book of Constitutions," might be beneficially extended to all the offices when possible; and, further, that every one should first take the lowest provincial office, and rise annually by a regular gradation to that of S.W., unless his conduct or irregularity of attendance be such as to show at any point that he is unworthy to make further progress. Such a regulation, would, I believe, be eminently popular with the leading Masons in the

provinces, and might be easily carried in Grand Lodge, by members who are interested in the question, were it not that distance and expense render it impossible for any very large number of those not resident near London to attend the quarterly communications. It may be said that the appointments in Grand Lodge are made by the Grand Master; then, why should it not be the same in Provincial Grand Lodge? Simply because the former is appointed annually by the brethren, and they have no control whatever over the election of the latter. I would name a province where I am convinced that four out of five votes would be adverse to its present head, if the brethren had an opportunity of expressing their opinion.

It cannot be doubted that the number of Freemasons unattached to lodges nearly equals that of subscribing members, and moreover, that in a large proportion of cases, resignation has arisen from disappointment and disgust under circumstances of the kind pointed out. The matter is worth inquiry into, because the funds of Grand Lodge suffer, and the Charities are not supported so well as they might be, were all who have been initiated to maintain their interest in the Craft by continuing their subscriptions. If the statement be found correct, a remedy should be sought, with a view to retain the influence and assistance of brethren who have deserved well of the Institution during the early years of their connection with it.

Having myself received long ago every possible mark of distinction, except office in Grand Lodge, and the headship of a province, no one can accuse me of writing thus from interested motives. In truth, I am actuated only by a sense of justice and a desire to uphold the honour and purity of the Craft. At the same time I confess that in the province in which I now reside, owing to circumstances of the nature above adverted to, there has been no period, within my experience, when I would have accepted office, if it had been offered to me, not deeming it any honour, nor am I the only one who entertains such an opinion.

Yours fraternally,

August 21, 1865.

P.M.

THE MASONS' COMPANY.

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

DEAR SIR AND BROTHER,—Observing several Queries in the pages of your MAGAZINE, from your esteemed and learned correspondent Bro. Purton Cooper, and being connected, by marriage, with an official of the Masons' Company, whose hall is still standing in Masons' Alley, Basinghall-street, he has kindly sent me the following information:—

"All papers and documents in the charter room of the company, have been carefully examined, and nothing whatever has been found to connect the Masons' Company with the body of Freemasons. There is no "Book of Constitutions," except the charter, temp. Charles II. There are not, and never have been, any lodges. There are no ceremonies, signs, or pass words; no Grand Masters, Mark Masons, or

Mark Masters. Sir Christopher Wren was never Master."

Yours fraternally,

M. H. SHUTTLEWORTH, 33°.

August 25, 1865.

THE ORIGIN OF FREEMASONRY.

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

DEAR SIR AND BROTHER,—There are two similitudes under which it has pleased our Lord Jesus and the Apostles to depict the character of a Christian pilgrim; the first is that of a builder, and the second that of a Temple dedicated to the Great Architect of the Universe. "He is like a man which built a house, and digged deep, and laid the foundation on a rock; and when when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock." (Luke vi., v. 48.) "According to the grace of God, which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than is laid, which is Jesus Christ." (Cor. i., chap. iii. v. 10-11.) "And we built upon the foundation of the Apostles and prophets, Jesus Christ himself being the corner-stone. In whom all the building fitly framed together groweth into an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the spirit." (Ephes. chap. ii. v. 20, 21, 22.) "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye, also, as lively stones, we built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore, also, it is contained in the Scripture. Behold, I lay in Sion a chief corner-stone, elect, precious, an he that believeth in him shall not be confounded." (1 Peter chap. ii. v. 4, 5, 6.) "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. chap. iii., v. 16, 17.) And in St. John, chap. 2, v. 19, 20, 21, our Saviour compares himself to the temple: "Jesus answered and said unto them, destroy this temple, and in three days I will raise it up. Then said the Jews, forty and six years was this temple in building, and wilt thou raise it up in three days? But he spoke of the temple of his body." And again, in Matthew, chap. xxi. v. 42, he says, "The stone which the builders rejected, the same becomes the head of this corner; this is the Lord's doing and it is marvellous in our eyes." Such, my Christian brethren, is the stone, upon which the pious founders of our Masonic temples have raised our glorious edifice, and accordingly the newly initiated Mason is placed at the north-east corner of the lodge to figuratively represent this stone, and exhorted to raise upon this foundation a superstructure perfect in parts and honourable to the builder.

It is but natural to suppose that the warrior monks, to whom the privilege was given to tread in the very footsteps of our blessed Lord, and ponder over the sacred writings under the shadow of the temples and on the hallowed ground upon which the Son of God had made himself manifest in the flesh, and who, during their wanderings in the desert, had received

the lore of the Essenes, Assassun, and migatory Arabian tribes, should make use of the Scriptural imagery to veil their holy mysteries from the gaze of the profane, and we find that first the scene is laid in the Temple of Solomon.

Yours fraternally,
ROSA CRUCIS.

PROVINCIAL GRAND LODGE AT COCKERMOUTH.

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

DEAR SIR AND BROTHER,—I happened to be at Cockermouth on Wednesday week, and was delighted to witness a brilliant Masonic display. The only matter that militated against it was the entire absence of banners, and a very faint display of "drawn swords." Where were the Provincial Grand Sword and Standard Bearers? I feel sure it was an oversight, and therefore draw attention to the matter. It was the only thing that spoiled the procession. Provincial Grand Lodge should set the example and soon every individual lodge would "follow suit."

I offer my warmest congratulations to the brethren of the province.

Yours fraternally,
August 31st, 1865. FRATER.

JEWES AND FREEMASONRY ABROAD.

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

DEAR SIR AND BROTHER.—I enclose you a letter received from my friend Heinrich Scheyer, the author of the poem "Ein Traumbild," or VISION, which you published a few weeks back. I send you the entire note, though I should have preferred to keep in the shade the few pleasant things he says of myself. His letter deserves the most earnest consideration, and I think you will do well to permit your columns to become the vehicle for the full discussion of the question. Mr. Scheyer, as you observe, offers to supply you with all material, and there is great satisfaction in having such a correspondent. You may implicitly rely on the accuracy of any and every statement he makes.

While in France, and now in England, the Jew is admitted freely and fraternally the highest powers of the State, it is, to say the least of it, most discreditable that in one of our social and civil privileges he should in Germany be denied admittance.

Respectfully and fraternally yours,
FRANCIS BENNOCH.

"Kissingen, Bavaria, August 18, 1865.

"MY DEAR MR. BENNOCH,—I was agreeably surprised by your kind letter of the 14th, and I felt quite proud when I had read your letter to the editor of the FREEMASONS' MAGAZINE AND MASONIC MIRROR. Eight years have passed since I wrote the "Traumbild," and to see it now, certainly clad in more poetical language, and adorned with many masterly touches, making its appearance in public, made me blush like a maiden who comes out for the first time in a glittering ball-room. I would never have ventured to send my poem (if it deserves that name) to a German Masonic newspaper. I know well it was the outpouring of my innermost soul, but neither rhyme nor rhythmical sound make such effusions of the heart a poem; it requires more—it requires the stamp of genius, which I certainly do not possess. However, it is now in print, and I take

shelter behind your excellent wording; and I see many instances, where I considered myself at fault, have been most cleverly altered, and do actually say what I feel, but had not the power to express.

"I thank you most heartily for the flattering manner in which you have mentioned my name in your letter to the editor, and I thank you more for having spoken a word in favour of the Jew Freemason in Prussia. Whoever has the faintest idea of the rudiments of Freemasonry must feel puzzled, nay offended and grieved, at the manner in which Freemasonry is handled in Prussia. The Jew is admitted as a casual visitor in the lodges in all the three degrees, but he cannot be a member of a lodge, or a permanent visitor of a lodge. Either a Jew is worthy to be initiated in the secrets of the Craft, or he is not. If he is worthy, why is he debarred from a right which he may claim? or if he is unworthy, why is he received as a casual visitor? It is one of those puzzles (to use a stage phrase) which certainly no fellow can understand. Freemasonry, which opens its temples to all men, which writes on its doorposts, 'Let us forget that we are separated by differences which national, religious, climatical influences beget—let us remember that we are all children of the Great Architect of the Universe, and let us all feel as such'—Freemasonry in Prussia has its own peculiar code, and frustrates in its narrow-mindedness the end and aim of the noble art. I am sickened if I listen to the hypocritical manner in which high-sounding words of brotherly love are used, a love which is said to extend from the rising of the sun to his setting, and high above to the clouds, and which gives only a miserly crumb to the Jew. I have given up to visit the lodge at Creuznach. I felt it beneath my dignity to be satisfied to visit it on sufferance, when I felt I possessed all the qualifications to ask as a right my full share. That lodge, I may say it without transgressing the limits of modesty, owes me some thanks. I have given it my best intellectual and material aid, but it does nothing to acknowledge, even in the slightest manner, its obligations towards the Jew.

"I could write you much about the Creuznach Lodge in particular, and the Prussian lodges in general; and if the gauntlet should be taken up by the English Masonic press, I am prepared to furnish it with materials; but I feel now that I am getting excited, and that is the very thing which here, at least, I must avoid. I am here for the sake of my health, which of late has not been very good, but I hope that the waters here will benefit me.

"With many thanks, my dear friend and brother,
Yours ever sincerely and fraternally,

"HENRY SCHEYER.

"F. Bennoch, Esq., London."

A SINGULAR TELEGRAPHIC BLUNDER.—One of the office-bearers of the Grand Lodge of Scotland who had to attend the ceremony of laying the foundation-stone of the memorial to the Duke of Athole, at Logierait, on Thursday, left Edinburgh on Wednesday without his cocked hat. On discovering the omission he telegraphed from a station on the Inverness and Perth line to his wife in Edinburgh, "Send my cocked hat with—to-morrow." Our readers may judge of his consternation when, on the following day, his friend put into his hand not the missing article of attire, but a parcel of "cooked ham," into which words it appeared the telegraph clerks had transformed the message.

THE MASONIC MIRROR.

NOTICE TO SUBSCRIBERS IN ARREARS.

Subscribers who are in arrears will oblige by remitting at once to the office, No. 19, Salisbury-street, Strand. [Post Office Orders to be made payable to Bro. William Smith, C.E.]

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

MASONIC MEMS.

The next Annual Convocation of the Supreme Grand Chapter of Canada will be holden at St. Catharine's, in August, 1866.

The next meeting of the Grand Lodge of Canada will be held in Montreal.

The Provincial Grand Encampment of the Royal Exalted and Military Order of Masonic Knights Templar and Malta, held its annual assembly at Prescott on Wednesday, the 9th ult., the Very Eminent Provincial Grand Commander, Col. W. J. B. McLeod Moore, presiding at head-quarters in the East.

The annual meeting of the Grand Chapter of Royal Arch Masons, the Grand Council of Royal and Select Master Masons, and the Grand Encampment of Knights Templar of Ohio, take place this year, 5th of September instead of October, the Grand Lodge of Freemasons of Ohio meeting as usual at the same place (Columbus), on the 17th of October. The Grand Encampment of the Knights Templar of the United States—meeting every three years—meets at the date named, at Columbus, Ohio. The General Grand Chapter of the United States, of which Dr. Mackey, of South Carolina, is presiding officer, will meet in the same place on Thursday, the 7th of September next. It has been several years since some of these organisations held their regular meetings, on account of the war, and this being the first held since the rebellion was suppressed, it is expected that many distinguished Southern representatives will be present. John C. Cauldwell, Esq., of Cincinnati, is the Grand Secretary of all these bodies.

We learn from the Paris correspondent of the *Daily News* that the last appearance of Abd-el-Kader was at a magnificent fête given by the Grand Orient of France.

GRAND LODGE.

The following is the official agenda of the business to be transacted in Grand Lodge on Wednesday next, September 6th:—

1. The minutes of the quarterly communication of the 7th June to be read, and put for confirmation.
2. The minutes of the Special Grand Lodge, held at Tottenham on the 8th July, to be read and put for confirmation.
3. Letter from the M.W. Grand Master the Earl of Zetland, in answer to the address of condolence on the death of the Countess of Zetland.
4. The Grand Master will lay before Grand Lodge a communication from the Provincial Grand Master of Kent, reporting the suspension of the Belvidere Lodge (No. 503), Maidstone; after the reading of which, a motion will be made to continue the suspension.
5. The report of the Board of Benevolence for the last quarter, in which is a recommendation for a grant of £10 to Bro. Charles Carpenter Cole, of the Howard Lodge of Brotherly Love (No. 56), Arundel.

6. REPORT OF THE BOARD OF GENERAL PURPOSES.

To the United Grand Lodge of Ancient, Free, and Accepted Masons of England.

The Board of General Purposes beg to report as follows:—

1. A complaint was preferred by the Lodge of Benevolence against the Domatic Lodge (No. 177), for having neglected at two consecutive meetings of the Lodge of Benevolence to attend in support of the petition of the widow of a deceased brother which had been certified and recommended by the lodge. The Master attended the Board, but having omitted to bring with him his warrant and the lodge books, though duly summoned so to do, the Board declined to proceed to investigate the case, but ordered him to attend the next regular meeting of the Board therewith, and charged him meanwhile to be careful to attend the Lodge of Benevolence and support the widow's petition. At the next meeting of the Board the Master accordingly attended, and produced the warrant and books of his lodge, and, in reply to the complaint, expressed his great regret for having neglected his duty by not having attended in support of the widow's petition, whereby the consideration thereof had been deferred and relief delayed. He however stated that he had attended the last meeting of the Lodge of Benevolence in support of the petition, and that the widow had been relieved with the sum of ten guineas. With respect to his not having obeyed the summons of the Board on the former occasion to bring with him the warrant and books, he expressed his regret, but said he had relied on information received from the Secretary of his lodge that under the circumstances it would not be necessary to produce them. The Board being satisfied that the Master had not intentionally acted with disrespect towards the Board, and accepting his explanation as to non-attendance on the part of the lodge in support of the petition, and considering that he had ultimately attended and that relief had been granted, returned him the warrant and books, but cautioned him, and through him his lodge, to be more careful for the future in complying with the requisitions of the "Book of Constitutions," should there be a petition for relief recommended from his lodge.

2. The Master of the New Wandsworth Lodge (No. 1044) attended pursuant to summons to explain why he had presumed to cancel the appointment of a brother to serve as Junior Warden made by the M.W. the Grand Master in the warrant of the lodge, and to appoint another brother in his stead to that office. The warrant and books having been produced, the Master admitted he had committed an error, but without any intention of disregarding the authority of the M.W. the Grand Master, and that he had made the appointment by reason of the brother named in the warrant having expressed his unwillingness to serve. The Board resolved that the brother named in the warrant as Junior Warden having declined to undertake the duties thereof the office is vacant, and that the brother appointed in his place by the Master is not the Junior Warden of the lodge, and it was the duty of the Master, under the circumstances, to have reported the case to the M.W. the Grand Master, and to have prayed the appointment of some other brother in lieu of the brother so declining to serve. The Board further resolved, that the Master be reprimanded for having presumed to act as he had done. The Master having been recalled was reprimanded accordingly, and was informed that the office of Junior Warden of his lodge was vacant, and that his proper course was to pray the M.W. the Grand Master to appoint another of the petitioners to the office in lieu of the brother appointed in the warrant, he having declined to undertake the duties of the office.

(Signed) J. LLEWELLYN EVANS,
Freemasons' Hall, President.
August 21st, 1865.

To the report is subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the 11th August, showing a balance in the hands of the Grand Treasurer of £2,792 11d., and in the hands of the Grand Secretary for petty cash £50. Of these sums there belongs to the Fund of Benevolence £1,734 9s. 2d., to the Fund of General Purposes £566 14s. 5d., and in the Unappropriated Account, £540 17s. 4d.

7. REPORT OF THE BUILDING COMMITTEE.

To the United Grand Lodge of Ancient, Free, and Accepted Masons of England.

The committee beg to report that, in spite of all their efforts to the contrary, the progress of the buildings is still extremely slow; having at length got possession of all the ground required they trust that the arrangements they have now made will, if they do not ensure, at least give a greater prospect of the work being done within a reasonable time.

As Grand Lodge is already aware, the new building was completed as far as the Grand Staircase on the 1st of May last, since which time this part of the building has been occupied by the lodges and executive officers.

The building of the new workshops in Middle Yard for Mr. Malby (commenced on May 1st) have been completed at a cost of £1,290, and he has entered upon their occupation at a rent of £100 per annum on lease for 10 years.

It will be remembered that the contract for the 1st and 2nd sections was taken at £24,170; the committee have now let the concluding contract (or that for building the Tavern section) to Mr. Rider for the sum of £19,919, making together a total of £44,089, to which there will have to be added the cost of certain extras which have been unavoidably incurred. The committee regret that this is somewhat in excess of their original estimate at the same time it must be borne in mind that there has been a considerable rise both in wages and in the price of materials. The arrangements which have been made as regards future progress are as follows, viz.:—The façade of the new Freemasons' Hall commenced on the 1st May is, together with the whole of the Masonic portion of the building, to be completed by the 1st of February, 1866. The great banqueting-room and kitchen of the Tavern to be built and roofed in by February 1, 1866, and the whole to be completed by November 1, 1866. The committee have made it perfectly understood by the contractor that they will rigidly insist on these arrangements being carried out, or that they will make such deductions from the amount payable as have been agreed upon in case of failure.

The committee have, as far as possible, discharged all outstanding accounts. As regards furniture they beg to report for the information of Grand Lodge that the cost, including the furnishing of the lodge rooms, Grand Secretary's, and clerk's offices, and the servants' rooms will amount to somewhat less than £1,600.

In order to the building of the new great banqueting-room of the Tavern it is necessary to remove a portion of the party wall of Bacon's Hotel, and it was found that it would be very desirable to carry the east wall of the banqueting-room from 9in. to 15in. further east, thus encroaching to that extent upon the premises now held on lease by Mr. Bacon. The ground upon which Bacon's Hotel now stands was bought by the society in 1841, subject to a lease to Mr. Mann (who sub-lets to Bacon), of which 3½ years are unexpired at a rent of £240 per annum. Mr. Bacon is anxious for a renewal of his lease, and in consideration of the society renewing his lease for 10 years on the termination of his present tenure at a rent of £360 per annum, he has consented to allow the society to build over that portion of the ground now held by him, which is referred to

above. To this the committee have agreed, subject to the approval of Grand Lodge.

The committee are glad to have been able to carry out this arrangement satisfactorily, and to acknowledge that Mr. Bacon has met them in a fair and liberal spirit. They respectfully submit the following resolutions for the adoption of Grand Lodge, viz.:—

"That subject to the conditions agreed upon between the Building Committee and Mr. Bacon, a lease be granted to Mr. Bacon of the premises now held by him for 10 years from Christmas, 1868, at a rent of £360 per annum."

(Signed) JOHN HAYERS,

London, August 21st, 1865. Chairman.

8. Letter from the Supreme Grand Royal Arch Chapter of Scotland acknowledging the receipt of a resolution, passed by Grand Lodge at the last Quartely Communication, with reference to Mark Mrsters.

9. Appeal of the St. Andrew's Lodge (No. 118), Halifax, Nova Scotia, against suspension by the Provincial Grand Master.

N.B. The papers relating to the appeal are in the Grand Secretary's office, and open for the perusal of members of Grand Lodge during office hours.

METROPOLITAN.

INSTRUCTION.

LODGE UNITED PILGRIMS (No. 507).—According to annual custom this lodge assembled on Friday evening, the 25th ult., for the purpose of working the fifteen sections. The chair was occupied by Bro. McCandlish, supported by Bro. J. Thomas, P.M. (and the present W.M. of Lodge 720) and others, including Bros. Stevens, Hodges, Smetzer, Hunter, Perrot, &c. The brethren working the sections displayed considerable ability, and the W.M. was deservedly complimented on the efficiency of himself and brethren. After the closing of the lodge, the brethren sat down to a really excellent banquet provided by Bro. Mortlake, Durham Arms, Kennington, whose efforts in this respect were highly commendable.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge of this Province held its annual meeting at Cockermouth on Wednesday, August 23rd 1865. It being the first meeting that had been held in the ancient borough, very great interest was manifested by the inhabitants generally. It was also the first appearance of the R.W. Prov. G.M., Bro. F. L. B. Dykes, Esq. (formerly M.P. for Cockermouth), since his installation at Carlisle in 1863, as successor to the late Sir James Graham, Bart. The weather, happily, was favourable, which contributed to the success of the outdoor display. The brethren arrived from the neighbouring lodges by train early in the forenoon, and proceeded to Bro. Hartness's, Royal Hotel, which was beautifully decorated for the occasion, and there the lodge was held. After a sumptuous luncheon had been partaken of by the brethren, the Craft Lodge was formally opened by the W.M. and officers of the Skiddaw Lodge. The Provincial Grand Lodge was opened shortly after 12 o'clock in solemn form, and the business of the province commenced.

THE PROCESSION.

Shortly before one o'clock the procession was formed from the lodge-room in the following order, by the P.G.D.C. Bro. Bower:—

Two Tylers with drawn swords.
The Band of the Cockermouth Rifle Corps, playing the "Entered Apprentice."
Brethren, not members of any lodge, two and two.
The Officers of the Skiddaw Lodge, Cockermouth.
Brethren two and two.

The Officers of the Sun and Sector Lodge, Workington.
Brethren two and two.
The Officers of the Lewis Lodge, Whitehaven.
Brethren two and two.
The Officers of the Eden Valley Lodge, Appleby.
Brethren two and two.
The Officers of the Holy Temple Lodge, Longtown.
Brethren two and two.
The Officers of the Lodge of Perseverance, Maryport.
Brethren two and two.
The Officers of the Lodge of Unanimity, Penrith.
Brethren two and two.
The Officers of the St. John's Lodge, Wigton.
Brethren two and two.
The Officers of the Union Lodge, Carlisle.
Brethren two and two.
The Officers of the Union Lodge, Kendal.
Brethren two and two.
The Officers of the Sun, Square, and Compasses, Whitehaven.
Brethren two and two.
Visiting Brethren, two and two.
Prov. Grand Tyler with drawn sword.
Past Prov. Grand Pursuivant.
Prov. Grand Pursuivant.
Past Prov. Grand Organist.
Prov. Grand Organist.
P. Prov. Grand Director of Ceremonies.
Prov. Grand Director of Ceremonies.
P. Prov. Grand Superintendents of Works.
Prov. Grand Superintendent of Works.
P. Prov. Grand Deacons.
P. Prov. Grand Secretaries.
Prov. Grand Secretary.
P. Prov. Grand Registrars.
Prov. Grand Registrar.
P. Prov. Grand Treasurers.
Prov. Grand Treasurer.
P. Prov. Grand Wardens.
Visiting Prov. Grand Officers, two and two.
P. Prov. Grand Chaplains.
Prov. Grand Steward, Prov. Grand Chaplain, Prov. Grand
Steward.
Prov. Junior Grand Warden.
Prov. Senior Grand Warden.
The Right Worshipful the Deputy Prov. Grand Master, Dr.
Greaves, P.J.G.D.
Prov. Grand Sword Bearer.
The Most Worshipful Prov. Grand Master, F. L. B. Dykes, Esq.
Prov. Senior Grand Deacon.

An immense crowd of people lined the streets from the Royal Hotel up to All Saints' Church, where the service was to be held. There were about 220 Masons in the procession, attired in full Masonic costume. On the arrival at the church door an arch of steel was formed, after which the rest of the procession opened out to admit the rear of the brethren, who thus entered the church, first followed by the vanguard. The music was under the direction of Bro. Cooper, Whitehaven, P.G.O., who presided at the organ, and was assisted by brethren from Carlisle, Whitehaven, Cockermouth, the Cockermouth church choir, and a few ladies from Whitehaven. The following music was sung by the choir:—The Psalms of the day, to Randall's chant; Magnificat, to Wesley; Nunc Dimittis, by Hackett; Anthem, Psalm 121, by Clarke; Psalm 106, Oldham. Bro. Cooper also performed the Kyrie from Mozart's Twelfth Mass, and Handel's Hallelujah Chorus, voluntary. Bro. the Rev. J. Simpson, Kirby Stephen, read the prayers; Bro. Crockett, Uperby, Carlisle, read the first lesson; and Bro. Curwen, Workington, the second lesson.

THE SERMON

was preached by the Rev. H. L. Paxley, Prov. Grand Chaplain, who took for his text the 20th and 21st verses of the 2nd chapter of Ephesians. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: in whom all the building fitly framed together groweth unto an holy temple in the Lord." The rev. brother, in the course of his discourse, said that the only mention of ancient greatness was to be found in the ruined temples and buildings. For instance, Egypt, with its temples on the banks of the Nile; the temples at Baalbec; or those which cluster on the Acropolis at Athens; or the work of their Grand Master,

Solomon, on Mount Moriah, at Jerusalem, the masterpiece of Hiram Abiff. But the temple of Diana at Ephesus was what probably suggested to St. Paul the example in the text. He thought of that splendid temple; but his meaning was transferred to more enduring temples, which, as a Master Mason, he strove to build. He gave them the foundation, the superstructure, and the keystone. The first, the teaching of the apostles and prophets, which Masonry strove to lay. The second, the superstructure of goodly stones, which true Masons strove to build upon it. The third, the keystone, which cemented together the whole. Firstly—the apostles and the prophets did not differ in their teaching, but both set Christ as the foundation of the true Masonic temple and Freemasonry in the type of him who was so dear to Freemasons; and in the symbolical stones strove to lay the same foundation as they did, Jesus Christ, the Rock of Ages. Secondly—the superstructures were all the virtues and graces of a Mason's life. The study of the volume of the sacred law was the practice of every moral and social virtue. Above all there was that divine grace of charity and brotherly love, which St. Paul called the Queen of the Graces. Let Freemasons build on the foundation such a temple, perfect in its parts, and honourable to the builders. But there were some objected—if Freemasonry was so good why keep it secret? They denied that the object and aim of Freemasonry was secret. They declared plainly that its object was to build ornamental temples of holy lines to the honour of the Great Architect of the Universe. Their signs and symbols only were secret, in order that the lodges might be composed of just, upright, and freemen, of sound judgment and strict morals. For the benefit, objects, and aim of Freemasons, they courted rather than shunned inquiry. Some objected, because they had no proper tie to their building, because Christ was absent from it. True, Freemasonry existed before Christ came. True, also, it was universally diffused over the earth's surface. But every diligent Mason in a christian country had ill learnt his lesson who had not been drawn to it by the bright and morning star, that centre upon which every Master Mason entered. In conclusion, Masons being lights, should let their lights shine for the honour of the Great Geometrician of the Universe, and not give occasion to those that were without to speak reproachfully. Let them remember that the All-seeing Eye was upon them in all they did, and frame their lives according to the upright position that they are instructed to preserve in their lodge. Thus, building on the true foundation an ornamented temple to God's honour, and united in the whole with Christ, the Corner-stone, they would please the Great Architect of the Universe; and when they had finally passed over the fesselated pavement of this chequered world, they would go the Grand Lodge above, and would receive their reward without scruple and without diffidence.

The church was crowded in every part by a large and exceedingly respectable congregation. At the conclusion the procession reformed, but was reversed from the previous order, and then returned to the lodge room, where the remainder of the provincial business was transacted. The Past Provincial Officers divested themselves of their collars and jewels, and the following appointments were made for the year 1865:—

Bro. W. B. Gibson	Prov. S.G.W.
" Pearson	" J.G.W.
" Rev. H. L. Paxley	" G. Chap.
" Rev. A. F. Curwen	" Assist. G. Chap.
" Thompson	" G. Treas.
" J. Whitwell	" G. Reg.
" E. Basher	" G. Sec.
" Murray	" G. Assist. Sec.
" Morton	" S.G.D.
" Fisher	" J.G.D.
" Cook	" G. Supt of Works.
" Bowes	" G. Dir. of Cers.
" Richardson	" G. Assist. Dir. of Cers.
" Arnison	" G. Sword Bearer.
" Bamber	" G. Standard Bearer.
" Cooper	" G. Org.
" Carr	" G. Purst.
" Wilson	" G. Tyler.
" Furnace	" G. Stewards.
" Lowther	
" Matthews	
" Shilton	
" Slade	
" Armstrong	

THE BANQUET.

After the conclusion of the provincial business, the Grand Lodge was closed, after which the brethren adjourned to Bro. Hewetson's, Freemasons' Hall, where the banquet was to be held, about three o'clock. Over 200 brethren sat down to the dinner, which was in every respect of the most *recherché* description, and reflected great credit on the resources of the providers, Bro. Hewetson and Mrs. Hewetson. The room was perfumed by one of Rimmel's perfumed fountains. The band of the rifle corps was stationed in the gallery, and played selections at intervals. There were two long tables the whole length of the room, and a raised table at the end for the Provincial Grand Master, and his supporters. Among the brethren present we observed, Bros. the Grand Master of the province in the chair, supported on the right by the Deputy Grand Master, Bro. Dr. Greaves, Bros. the Rev. H. L. Puxley, Prov. G. Chap.; Rev. A. F. Curwen, Assist. Prov. G. Chap.; Dr. Thomson, Prov. G. Treas.; Lennon, P. Prov. G.W., Wigton; and on the left by Bros. the Rev. James Simpson, Vicar of Kirby Stephen; E. Bushier, Kendal, Prov. G. Sec.; Savage, S.G.D. of England; Binckes, Secretary of the Royal Masonic Institution for Boys, London; the Rev. W. Cockett, P. Prov. G. Chap., Upperby, Carlisle; and J. Whitwell, Prov. G. Reg. Amongst the other brethren present were—Bros. Paas, W.M. of the Polish Lodge, London; the Rev. J. Tyson, Distington; Rev. Losh, Ponsonby; Rev. J. Pearson, Workington; W. B. Gibson, P.M. and S.W., Whitehaven; J. Bamber, W.M. and Prov. G.S.B., Workington; J. Pearson, Prov. J.G.W., Maryport; C. Morton, W.M. and Prov. S. G.D., Cockermouth; Fisher, Prov. J.G.D., Whitehaven; H. Cook, W.M. and Prov. G. Supt. of Works, Whitehaven; Bowes, Prov. G. Dir. of Cers., Kendal; W. B. Arnison, W.M. and Prov. G.S.B., Penrith; Richardson, Prov. G. Assist. Dir. of Cers., Wigton; Teather, P.P.G.W., Keswick; Cooper, Prov. G. Org., Whitehaven; Carr, Prov. G. Purst., Maryport; Wilson, Prov. G. Tyler, Kendal; Shilton, Prov. G.S. and S.W., Cockermouth; Hodgkin, J.G.W., Whitehaven; J. Tyson, Nicholson, Bragg, Harker, Heatley, Dickinson, Welsh, Robertson, Dodgson, Teats, &c., Whitehaven; Brooker S.W., Warwick, Sec., Tumelty, S.D., Barnes, J.D., Hunter, Whinfield, Brown, Bell, Briggs, Martin, Dixon, Ostle, Key, Murphy, Bennett, &c., Workington; Tickle, Thompson, Carr, &c., Maryport; Dr. Dodgson, J.W., Jos. Mayson, S.D., J. Pearson, J.D., Robinson, I.G., Faithfull, P.W., Thwaites, Sec., Beswick, Armstrong, Taylor, Hartness, Hewetson, Thwaite, John Mayson, Bailey, McMaster, Ashbridge, Thompson, Christopherson, Richardson, &c., Cockermouth.

Bro. Bowes, Prov. G.D.C., officiated as toastmaster, and, after the cloth was drawn, the Chairman rose and proposed the health of "The Queen," who was the daughter of one who was a great and good Freemason. The toast was drunk enthusiastically with cheers. The Chairman also proposed "The Prince and Princess of Wales, and the rest of the Royal Family."

At this stage of the proceedings the Grand Master very politely hinted to those who had no *connaissance* of the mysteries of the Craft to withdraw, and after the room was close tyled the Chairman rose and proposed successively "The Health of the Earl of Zetland, Grand Master;" "Earl de Grey and Ripon, Deputy Grand Master;" and "The Grand Lodge of England, coupled with the name of Bro. Savage," who returned thanks. The toasts were drunk with Masonic honours.

The D. PROV. G. MASTER proposed "The Health of the Most Worshipful Grand Master," which was drunk with the honours. The G. MASTER returned thanks.

The G. MASTER then rose, and said he had to propose a toast which was the special toast of the evening—(hear, hear),—that of "The D. Prov. Grand Master, Dr. Greaves." (Applause.) Many of the brethren present had known him longer than he had; but as long as he had been associated with Dr. Greaves he had had the greatest esteem for him, and he was sure they all had who were present. None could have devoted more time, pains, and energy to the business and affairs of the province than their Bro. Dr. Greaves had done, and he was sure they could not have done less than meet it in the proper manner in which they had. (Hear, hear.) If his practice failed he hoped they would give his feelings due credit. They had done quite proper by showing in that substantial way their feeling of regard for their respected brother. He (the G.M.) was one who considered his disinterested exertion with his modest claims. He then took upon himself to present the testimonial, and he hoped it would be a source of pleasure and satisfaction to Bro. Greaves. He, therefore, had great pleasure in presenting a purse and 100 guineas and a silver salver—

(loud applause)—bearing the following inscription:—"Presented with a purse containing 100 guineas, to W. T. Greaves, Esq., Deputy Provincial Grand Master of Cumberland and Westmoreland, by the members of the Masonic Lodges in that province, as a token of their appreciation of his indefatigable exertions in the discharge of the onerous duties of his office for the last ten years. August 23, 1865." (Loud applause.) He might add that he most entirely accorded with the inscription that had been engraved on that very appropriate testimonial. A purse and 100 guineas was a very appropriate testimonial, and was certainly a most tangible and substantial mode of composing that testimonial. He would undertake to say that it was a most practical way of showing their esteem to their respected brother. (Loud applause.)

Chorus—"May we all meet together in the Grand Lodge above."

"The Health of Dr. Greaves" was enthusiastically drunk, after which he rose to return thanks. He hoped they would believe him when he said he was deeply sensible of the regard and esteem of his brethren in Freemasonry. He also was sensible that he was indebted in no small measure to the Provincial Grand Master for his uniform courtesy and kindness to him, and for representing him as he ought to be, and not as he was. (No, no.) He hoped the brethren remembered the great offices rendered by their Grand Master to revive the status of the Order. He could not think when he saw the large procession that day what a manifest difference there was when the Grand Master presided over a lodge of only about thirty members, which was now raised, he might with confidence say, second to none in the country; and reverting to the testimonial, Dr. Greaves begged to thank the brethren for the tangible and generous testimony of approval of his poor services in the province. He had been more than amply rewarded for any exertions he had made by their courtesy and kindness to him on all occasions when he had come amongst them. He hoped they would accept his poor verbiage in the spirit in which it was prompted, and accept his warm and most grateful thanks. (Loud applause.)

The PROV. G. MASTER then proposed "The Most Worshipful Grand Master and Officers of the Neighbouring Provinces," and in doing so read apologies from the following, all regretting their inability to attend:—Lord Naas, M.P. (Skiddaw Lodge, Cockermouth, and representative from the Grand Lodge of Ireland in England), Sir Thomas Hesketh and Stephen Blair, Esq., Provincial Grand Masters for West and East Lancashire.

Bro. WHITWELL in proposing "The Provincial Grand Chaplain and Clerical Brethren of the Province," said he hoped the excellent sermon of Bro. Puxley had not only gone forth to the world, but also to every brother's heart. (Hear, hear.) He hoped they would have many such Chaplains as Bro. Puxley. (Loud applause.) In this country they wanted no sacerdotal class who would keep aloof from the community. They wanted them to come amongst them, and lift them up by their spiritual advice. He hoped, and was sure, that the clerical brethren would increase in the province. He was looking at the *Times* the other day, and observed that the cholera had crossed over from Stamboul in Asia Minor to Constantinople; and that the Freemasons, irrespective of religion, and throwing off differences, had formed ambulance corps, hospitals, and visitors, to relieve the sick. (Hear, hear.) He, therefore, proposed the toast, coupled with the names of Bros. Puxley, Simpson, Curwen, Cockett, and the other clerical brethren present.

Bro. PUXLEY, in returning thanks, said the more they looked into Freemasonry the more it fitted them for that journey which was to come. He hoped he was not saying wrong when he wished some of the higher dignitaries of the Church would join the Order and help them in the good work.

Bros. SIMPSON, COCKETT, and CURWEN, also returned thanks. Bro. BUSHIER, Prov. G. Sec., proposed the Masonic Charities coupled with the name of Bro. Binckes, Secretary of the Royal Masonic Institute for Boys, who returned thanks.

The PROV. G. MASTER proposed the Masters and Wardens of lodges in the province, coupled with the name of Bro. W. B. Gibson, who responded.

The D. PROV. G. MASTER proposed the Master and Wardens of the Skiddaw Lodge for their great exertions and kind hospitality.

Bro. MORTON returned thanks.

The other toasts proposed were the Past Grand Officers of the Province, coupled with the name of Bro. Lemon; the Provincial

Grand Organist and Musical Brethren, with thanks for their services; the Provincial Grand Treasurer; the Visiting Brethren; Prosperity to the Provinces of Cumberland and Westmoreland; Bro. Cooke for his harmony; to all our Poor and Distressed Masons; Bro. and Mrs. Hewetson; the Press, &c.

Several songs, glees, &c., were sung by Bros. Thompson, Nicholson, Cook, &c., accompanied by Bro. Cooper, who presided at the pianoforte.

The brethren separated shortly after eight o'clock, having spent a pleasant and harmonious day.

We cannot close this report without bearing testimony to the efficient manner in which everything connected with the festival was carried out. It was the largest meeting ever held in the province, and therefore mistakes were expected, but such was not the case. To the R.W. D. Prov. G. Master, Dr. Greaves, we must accord high praise, as also to the Prov. G. Sec. Bro. Edward Busher, of Kendal. To both these brethren the province owes a deep debt of gratitude. The procession, likewise, was all that could be desired. Bro. Bowes was most ably assisted by the P. Asst. Dir. of Cers., Bro. Fisher, W.M. 872, Whitehaven. Every brother also individually lent his aid, and therefore success must follow. Lastly we must refer to the exertions of the Cocker-mouth brethren. The Skiddaw Lodge is the youngest in the province, but such was their determination to make every body "at home," that nothing was wanting. The whole arrangements were under the direction of the W.M. Bro. C. Morton; the decorations were carried out under direction of Bros. Shilton, S.W., and Dr. Dodgson, J.W., while the refreshments were presided over by Bros. H. P. Faithful and Jos. Mayson. The whole meeting was a great success, and will form a red-letter day in the history of the Craft at Cocker-mouth.

ROYAL ARCH.

CANADA.

The Eight Annual Convocation of the Supreme Grand Chapter of Royal Arch Masons was held at the town of Prescott, commencing on the 8th ult.

The representative attendance from the various subordinate chapters throughout the province was more than usually large, and a deep interest was manifested in the proceedings.

The formalities of opening the Grand Chapter having been disposed of, the Most Excellent Grand Z., T. Douglas Harrington, addressed the companions assembled as follows:—

Companions,—I open our Eighth Annual Convocation in accordance with custom, chiefly for the purpose of expressing the pleasure I feel in again greeting you in Grand Chapter assembled, for really and truly my official duties have been so light during the past year as almost to render unnecessary any formal address. Some familiar and respected faces are missing. Some true members of our Order have succumbed to our inevitable destiny since last we met; but we, who have been spared for further usefulness let us hope, have the privilege and comfort of believing that their summons was obeyed with calmness and fortitude, and that they have departed in all faith for that home of "Light," which the volume of the Sacred Law reveals, "has no need of the sun, neither of the moon to shine in it, for the glory of God lightens it,"—that Great Architect of the Universe to whom our earnest thanks and praises are due, for the many blessings he has vouchsafed to us. Though not connected with our Order, I think this a proper and appropriate place, and deem it my duty to announce to you the lamented demise of the Honourable Sir Etienne Paschal Tache, lately the honoured and respected premier of our common country. All must feel this loss to Canada of a very old and valuable public man, and a gentleman of sterling truth and integrity. He died full of years and deserved honours, and at peace with his Maker and his fellow men. I have reason to believe that our subordinate chapters are prospering, and working in harmony. I have granted a dispensation for a new chapter, called St. Mark's, to be holden at Trenton, the petition for which came to me properly recommended, and I commend its confirmation by warrant of Grand Chapter. The Grand Superintendents will furnish all necessary details of the progress of the royal art in their respective districts. I am happy to say that I know of no existing differences with any one of our sister grand bodies. All their proceedings received, and in the keeping of the Grand Scribe E., evince the most kindly

feeling, a feeling which is warmly reciprocated. I wish I could thus early present you a report on foreign correspondence, but I fear that the talent and industry of our excellent Comp. Seymour, to whose care I wish to entrust this work, are at present lost to us. I am sure Grand Chapter will unite with me in expressing our sincere regret that the health and strength of one who has never spared himself when work was to be performed, has been sadly shaken. I have, as I did last year, granted several dispensations, sanctioning special elections of Principals, having been first convinced of the necessity of acceding to the several applications, in order to enable the chapters to continue working, and for the promotion of their internal harmony and well-being. Your Treasurer and Grand Scribe E. will, as usual, afford you full financial information. I believe there are no particular claims to be met, and I am happy again to report the payment of a portion of the arrears of salary due to that painstaking and very excellent officer, Comp. Thomas B. Harris. And here I may mention the narrow escape from destruction by fire of Grand Chapter records, &c., but fortunately the actual damage done was trifling, though the Grand Scribe E. states that they look prematurely ancient. He suggests the purchase of a safe for the proper keeping of valuable papers, and I submit his very proper suggestion to you for consideration. In accordance with the resolution of Grand Chapter, adopted at our last annual convocation, that really important work, the revision of the Constitution, has been effected, and the proposed alterations have been printed and forwarded to each chapter. Much care was taken to render it complete by your committee, and no longer dependent upon Craft Masonry, and their report now awaits your decision. I have, under your authority, decided upon the form of a certificate for the intermediate degrees of Mark Master, Past Master, and Most Excellent Master, and it is in the hands of Right Excellent Comp. Stevenson, your respected Grand H., for completion. I have no other special official business to which to invite your consideration, and will only further occupy your time by alluding to two subjects of congratulation. The first is the birth of the second son of their Royal Highnesses the Prince and Princess of Wales, affording more happiness to our Queen and her loving subjects, of whom it is our pride to form a portion. I am sure you will, with me, again wish continuous felicity to the illustrious parents of the prince, and unite with heart and voice in the national prayer, "God save our Queen." My second subject of congratulation is the restoration of peace in the United States, and a return to friendly relations, so long interrupted between all our brethren and companions, citizens of that powerful and important Republic. In all the proceedings I have had the pleasure of studying, there is a general expression of satisfaction amongst Freemasons at this changed condition of affairs, and let us hope now, that the demon of discord and civil war, the worst of scourges, will be banished, and that men will look their fellow-men in the face as they should do, without wishing to take from each other what they never did or could give—"life and light." In conclusion, I beg sincerely to thank the several Grand Superintendents, and officers of Grand Chapter, for their services and valuable aid to me, thereby making matters work altogether in harmony, and may the blessing of God be upon us, and ours, and our common country. *So mote it be!*

A large amount of routine business was disposed of, and at the Evening Session the following-named companions were elected office bearers for the ensuing Masonic year, viz:—

M.E. Comp. T. Douglas Harrington	Grand Z.
R.E. " C. D. Macdonnell	" H.
" " Thos. McCracken	" J.
" " Thos. Bird Harris	" Scribe E.
" " Isaac H. Stearns	" " N.
" " Alex'r S. Kirkpatrick	" Prin. Soj.
" " John W. Murton	" Treas.
" " Edwin Goodman	" Reg.
" " A. P. M. Collver	" Janitor.

Grand Superintendents of Districts.

" " Charles Kahn	London District.
" " David Curtis	Wilson "
" " James Seymour	Hamilton "
" " James Adams	Toronto "
" " Samuel D. Fowler	Central "
" " Thomas Milton	Montreal "
" " H. L. Robinson	Eastern Townships "
" " James H. Rowan	Quebec "

CHANNEL ISLANDS.

JERSEY.

ST. AUBIN'S LODGE (No. 958).—The ordinary monthly meeting was held on Tuesday, August 15th, Bro. Dr. Hopkins, P.M., acting as Master, in place of Bro. Malet de Carteret, who was detained by military duty. The Wardens' chairs were filled by Bros. Long and Mannan. The minutes of the previous meeting were read and confirmed. Several matters of business were transacted. The acting W.M. proposed, and Bro. C. Le Sueur seconded the nomination of Bro. R. G. F. Smith, P.M. 342 as a joining member. He also gave to Bro. Newington the lecture on the second tracing board, which was necessarily omitted when he was passed, and afterwards, with the assistance of the brethren, worked a portion of the authorised lectures in illustration of it. Several distinguished brethren from Kent being present, the acting W.M. also gave a lecture on the third tracing board, which is not generally known, for their benefit. The lodge having been closed at half-past eight, an hour was agreeably spent in refreshment and social intercourse.

COLONIAL.

TRINIDAD.

PROVINCIAL GRAND LODGE.

A special meeting of the Provincial Grand Lodge took place on Tuesday evening July 25th, at which the Right Worshipful the Provincial Grand Master Bro. Daniel Hart presided.

The Prov. G. Master in a very feeling address acquainted the brethren of the demise of her ladyship the Countess of Zetland—spouse of the W.M. the Grand Master.

The following resolutions were proposed, seconded and unanimously carried:—

"That an address of condolence be prepared and transmitted through the Right Worshipful the Provincial Grand Master to the Most Worshipful the Grand Master, the Right Hon. the Earl of Zetland.

"That the members of the lodges of the province do wear black crape hat-bands for six weeks; and that the pedestals of the three principal officers of the lodges of the province be covered in black for three months."

At a quarter to nine p.m. the Provincial Grand Lodge was closed in due form.

The following is the address referred to above:—

To the Most Worshipful Bro. the Right Honourable Thomas Earl of Zetland, K.T., &c., &c., Grand Master of the Most Ancient and Honourable Fraternity of Free and Accepted Masons of England.

My Lord,—We the Grand Master and officers of the Provincial Grand Lodge of Trinidad, Grenada, St. Vincent, and St. Thomas, on behalf of ourselves and the subordinate lodges within the province, holding of the United Grand Lodge of England, most fraternally approach your Grace with profound respect to express the deep feeling of regret we experienced on hearing of your Grace's melancholy bereavement.

The principles of our ancient and noble institution enjoin upon us the duty of mourning with those who mourn.

We feel assured your grace realises the Scriptural truth that those whom God loveth he chasteneth, and His afflicting hand is always guided more in mercy than in justice to bring us nearer to Himself.

We therefore sincerely trust that your Grace will submit with patient resignation to the will of the Most High, and we earnestly pray that he will imbue you with a double portion of His grace to bear your irreparable loss with Christian fortitude until the all devouring scythe of time shall translate you from this imperfect to that all perfect state in the celestial mansion above "where the Supreme Architect of the Universe presides.

Given in Provincial Grand Lodge, at Masonic Hall, Trinidad, the 25th day of July, 5865 A.D. 1865.

DANIEL HART, Prov. G.M.

JOHN O'BRIEN, D Prov. G.M.

JOHN BLACK, Prov. G.S.W.

SAMUEL W. GOULD as Prov. G.J.W

WILLIAM BUDGE, Prov. G. Sec.

CANADA.

ANNUAL SESSION OF THE GRAND LODGE.

(Continued from our last.)

The following is a list of the Grand Lodge Officers elect for the present year:—

Bro. W. B. Simpson	G.M.
" A. A. Stevenson	D.G.M.
" C. J. S. Askin.....	D.D.G.M. London District.
" John Williamson	" Wilson "
" Charles Kahn.....	" Huron "
" Hon. H. B. Bull.....	" Hamilton "
" Hon. A. D. Grassi	" Toronto "
" C. D. Macdonald	" Ontario "
" L. H. Henderson	" P. Edward "
" John V. Noel	" Central "
" Richard Bull	" Montreal "
" J. W. Bryan	" E'n T'wns'ps "
" J. H. Rowan	" Quebec "
" A. S. Kirkpatrick	G.S.W.
" Marcelles Crombie.....	G. Treas.
" Rev. Vincent Clementi...	G. Chaplain.
" Henry Groff	G. Treas.
" Robert Irwin	G. Registrar.
" Thos. B. Harris	G. Secretary.

BANQUET AT THE MUSIC HALL, TORONTO.

On the evening of the 14th July, the members of the Craft in Toronto, entertained the officers and members of Grand Lodge at a grand reception banquet, prepared by Mr. Webb, in the Music Hall, which reflected the highest credit on the generosity and enterprise of the Toronto Masons; 225 brethren (about half of them being members of Grand Lodge) sat down. There were four tables along the hall, extending from the entrance to the platform, the head or cross table being upon the platform. The chair was occupied by Bro. C. W. Buntin, and on his right were Bros. Simpson, G.M.; Kivas Tully, representative of the Grand Lodge of Ireland; Thos. B. Harris, G. Sec.; and A. D. Grassi, D.D.G.M. of Toronto District. On his left were Bros. A. A. Stevenson, D.G.M.; Clementi, G. Chap.; Kahn and Askin. The four tables on the main floor were all well filled; the honours of them being entrusted to other officers and past officers of Grand Lodge. A blessing having been asked by the Grand Chaplain, the real business of the evening was gone about, and ample justice done to the good things so bountifully provided.

The CHAIRMAN then gave the first toast, "The Queen and the Craft," which was drank with all the usual Masonic honours, Bro. Draper giving the time. The next toast offered by the chair was "The Grand Master and the Grand Lodge of Canada." In introducing the toast, Bro. Buntin made a very neat and appropriate little speech.

This toast, like its predecessors, having been duly honoured, the M.W. the G. Master rose to reply, but was so loudly cheered that it was some time before he could proceed. He thanked the brethren most cordially for the manner in which the toast had been received, and the Toronto Masons for the very splendid reception and banquet tendered the Grand Lodge; in the hospitality and fraternal kindness extended to Grand Lodge by the Toronto Masons, they had only acted up to the reputation which they had secured for themselves on former occasions. He desired to call the attention of the brethren to a matter that had forced itself upon him for some time. He did not intend to discuss or introduce politics, but that we were on the eve of great and important political changes was evident to every one. The question of confederation had been discussed and appeared at least quite possible that it would be consummated. This would naturally affect us as a Grand Lodge, and he thought the day was not far distant when this body might look to be the Grand Lodge of British North America.

The next toast was "Our Sister Lodges," which brought Bro. Kivas Tully to his feet as the representative of the Grand Lodge of Ireland. He was followed by Bro. Brooke, P.M. of St. Paul Lodge, Montreal, and Bro. Major Peune. Bro. Graham, from the Eastern townships, representative at Grand Lodge of Maine, was also called for as the representative of the Grand Lodge of the State of Vermont. He stated that he had not the honour to represent that Grand Lodge, but he knew and esteemed very many of its members. He referred particularly to Bro. Tucker, who had at a former meeting become known to several members of this Grand Lodge.

Bro. T. B. Harris, Grand Secretary, responded on behalf of

the Grand Lodge of Kansas. It is needless to state that the worthy and very popular Secretary was received with thunders of applause. He spoke effectively and to the point on the fraternal feelings exhibited by the Grand Lodge of this distant country.

The next toast was the "Deputy Grand Master, Bro. A. A. Stevenson." This toast was most enthusiastically received and responded to by the R.W. Bro. in a very capital speech. The "Past Grand Masters, Bros. Wilson and Harrington," were the next.

The M.W. Grand Master stated that as he had to leave at a very early hour he desired before retiring to propose the "Health of the Mayor of Toronto, and prosperity to the city."

Bro. Medcalf replied in a humorous speech.

Toast, speech, and song followed each other in quick succession until about half past twelve, when the brethren separated with the time honoured Junior Warden's toast.

Too much cannot be said in praise of the kind attention of the Toronto Masons; not only did they provide a splendid banquet, but by their personal attention to the brethren from a distance secured the comfort of those who were their guests. We should mention that the band of the 10th Royals was present, and added considerably to the pleasure of the evening.

LITERARY EXTRACTS.

AN ICE CAVE.—The breadth of the fan at the bottom was twenty-seven feet; and near the archway a very striking column poured from a vertical fissure in the wall, and joined the main stream. The fissure was partially open to the cave, and showed the solid round column within the rock; this column measured eighteen and a half feet in circumference, a little below the point where it became free of the fissure, and it had a stream of ice twenty-two feet long pouring from its base. The colour of the column was unusual, being a dull yellowish green, and the peculiar structure of the ice gave the whole mass the appearance of coursing down very rapidly, as if the water had been frozen while thus moving, and had not therefore ceased so to move. At the bottom of the fan, the flooring of the cave consisted of broken stones for a small space, and then came a black lake of ice, which occupied all the centre of the cave, and afforded us no opportunity of even guessing at its depth. From the manner, however, in which it blended with the stones at its edge, I am not inclined to believe that this depth was anything very great. Renaud (a guide), in his impetuosity, had ceased to cut steps towards the bottom of the slope, and had slipped down the last few feet, of course cutting the remaining steps before attempting to re-ascend. We found him strutting about the floor of the cave, tossing his wet cap in the air, and crying, *No one! No one! I the first!* declining to take any part in measurements until the full of his delight and pride had been poured out. He shouted so loud that I was obliged to stop him, lest by some chance the unwonted disturbance of the air should bring down an unstable block from the roof of the arch, and seal us up for ever. There was no sign of incipient thaw in the cave, and the air was very dry, so much so as at once to call attention to the fact. At the farthest end, a lofty dome opened up in the roof; and possibly at some time or other the rock may here fall through, and afford another means of entrance. Beneath this dome a very lovely cluster of columns had grouped itself, formed of the clear porcelain-like ice, and fretted and festooned with the utmost delicacy, as if Andersen's Ice Maiden had been there in one of her amiable moods and had built herself a palace. This dome in the roof was similar to many which I afterwards observed in other *Glacières*, being a vertical fissure with flutings from top to bottom.—*Ice Caves in France and Switzerland.*

THE WEEK.

THE COURT.—Her Majesty the Queen left the Rosenau on the 25th ult., at half-past three for Coburg, for the purpose of inaugurating the statue of his Royal Highness the Prince Consort, which her Majesty has presented to the town of Coburg, the ceremony for the inauguration of which had been ordered and approved by his Royal Highness the Duke of Saxe-Coburg.

GENERAL HOME NEWS.—The return of the Registrar-General for the past week is satisfactory. It shows that there were 155 deaths less than the average of the same week in ten years. Diarrhoea continues low, all but two cases being among children; and there were only six deaths from cholera and choleraic diarrhoea.—At the ordinary meeting of the Great Eastern Railway Company the proceedings were of a rather stormy character. In consequence of the controversy between the directors and Captain Jervis, a committee of investigation was demanded by way of amendment to the motion that the report be received. The chairman resisted, and said he had a majority of proxies; but the shareholders present, declared for the amendment, whereupon a poll was demanded on behalf of the directors, at which of course, the proxies will be available. August 24th was fixed for the polling.—A singular scene took place on the occasion of the consecration of the new church of St. Michael and All Angels, Finsbury, by the Bishop of London. The interior had been decorated with flowers over the communion table, a cartoon of the crucifixion, a cross, and other such matters, while the assembled clergy wore richly-embroidered stoles. The bishop expressed in his manner great displeasure at these decorations, questioned the incumbent, Mr. Lyford, severely, and peremptorily refused to proceed with the consecration until the flowers were removed, the clergy divested of their stoles, the cross put by in a cupboard, and an undertaking given that the picture should be effaced.—An accident, which might have been serious, took place on the Great Northern Railway, near Potter's Bar Station. The night mail from the north, running at fifty miles an hour, dashed into some trucks which were being shunted into the station, and much havoc was done, but the passengers, fortunately, received little injury beyond the fright.—An inquest was held at Wandsworth on the 23rd ult., on the body of an infant who was supposed to have been poisoned by its mother, a woman named Mary Ann Ault. This person actually confessed that she had committed the crime, and made a desperate attempt to commit suicide. It turned out, however, that while some laudanum had been thrown over the child, and perhaps a little administered, death had been occasioned by natural causes, and the jury returned a verdict to that effect.—An inquest has been held on the bodies of the three children murdered in Southwark by their mother, Esther Lack. The evidence was, of course, conclusive. According to one of the witnesses, the woman gave as a motive for the crime that the children were poor and had no one to look after them, and that "they would be better in heaven than knocking about the streets."—An inquest which disclosed circumstances of a very painful character, has been held at Hampstead. A man was found on Hampstead Heath literally dying of starvation, and he did not long survive his removal to the workhouse. The poor fellow was found to be one Charles Smart, who some years ago was a highly respectable tradesman in the Strand, and was formerly churchwarden of St. Clement's Dances. He appears to have wandered about for several weeks past in a state of great destitution, and, according to the medical evidence, he had suffered from delirium for several days before his death.

—The police has laid its hand upon the persons charged with defrauding foreigners by pretending to have received valuable parcels for them, and requesting remittances before the parcels should be forwarded. The persons arrested are a Frenchman calling himself Gordan, and a woman who passes for and may be his wife. They were brought up at the Mansion House, and remanded for a week.—Dalston was visited by a terrible whirlwind on the night of last Thursday week, and a church sustained very serious damage. The circle of the storm appears to have been confined to that locality.—Saturday last being the anniversary of the late Prince Consort's birthday, the beautiful gardens of the Royal Horticultural Society were thrown open to the public, and attracted numerous visitors. To the Queen belongs the merit of this happy idea. It is said that 130,000 persons entered the gardens during the day.—The inquest on the body of a male child whose death, it appears, had been occasioned by suffocation, was resumed at Whitechapel on Saturday last. The mother, a young woman named Mary Palmer, was a barmaid at a public-house in that district, and after her confinement she wrapped the dead body of the infant in brown paper, and took it to a person of her acquaintance. The story she told was that she had given birth to the child in the cab, and she wished the person on whom she called to find an undertaker. As there were circumstances in the case which required further investigation, another adjournment was ordered.—At Wolverhampton a young man named Robinson killed a girl named Sengar. They had been engaged to be married, but seem to have quarrelled. On Saturday last Robinson cut her throat, and afterwards attempted to kill himself. He cut his own throat seriously, but is expected to survive.—In Edinburgh, a man named James Kelly was killed on the morning of the 26th ult., in a wretched place called Hyndford's-close. He and a man named Syme quarrelled, when Kelly was knocked down and killed.—Another most shocking tragedy has come to light at Highgate. A Mr. Pringle picked up in Green Dragon-lane a parcel, which, on being opened, was found to contain the body of a child about ten days old and frightfully mutilated. The head had been chopped off, the bowels were removed, the ribs broken, the legs and arms cut off, and one leg was missing. An inquest was held on the remains on Saturday last, and adjourned in order that inquiries might be made by the police.—It is feared that the Peninsular and Oriental Company's steamer *Corea* is lost. She sailed from Hong Kong on the evening of the 29th June, and it is known that on the same evening she encountered a typhoon. In this, it is feared, she foundered, with all hands.—A case of stabbing, which is likely to end fatally, occurred at Stratford on Sunday evening last. Some quarrel seems to have taken place between a German cabinet-maker named Joseph Kruchen, residing there, and two other Germans, named Brenner and Heins. Kruchen's son says he saw Brenner stab his father several times. Kruchen himself was picked up wounded fearfully. He was carried to the London Hospital, and is not likely to recover. Brenner and Heins were apprehended and brought before the magistrates at Stratford. Some evidence was given against them, and they were remanded.—Mr. Richard Noakes, a chemist and druggist of Brighton, was committed for trial for manslaughter recently. A Mr. Boys sent to Mr. Noakes's shop for some tincture of henbane, and tincture of aconite was given instead. Mr. Boys took a dose of this and died. It is noticeable, however, that one of the medical men examined before the magistrates yesterday expressed an opinion that Mr. Boys, who was a very old man, had died from disease of the heart. The magistrates, however, committed

Mr. Noakes for trial, accepting bail.—The South-Eastern Railway Company, in common, no doubt, with most other companies, has recently been the victim of a very mean fraud. Excursion trains run frequently to Ramsgate, and it seems it has become common for passengers by these trains to sell their return tickets to people who wish to come up to London. The loss sustained by the company from this cause is supposed to amount to not less than £30 a day. An offender has been brought before the magistrates. Mr. William Wellings, of 35, Hanway-street, London, was charged with having purchased a ticket from a man in Ramsgate on the 6th of August. The case was fully proved, and the defendant was fined 5s. and costs.—An adjourned meeting of the shareholders in the Great Eastern Railway Company was held on the 29th ult. to hear the result of the polling on the amendment for appointing a committee of investigation. The report of the scrutineers showed that the amendment would have been defeated by an overwhelming vote of proxies, but for an informality which nullified the major portion of the proxies. The amendment was therefore declared to be carried, and the shareholders proceeded to appoint a committee of five, who in their turn would select an umpire, by whom the books and accounts were to be inspected.—We regret to announce the death of Judge Haliburton, better known as the author of "Sam Slick." The facetious judge was a native of British North America, and for many years a judge in Nova Scotia. He sat in the last Parliament for Launceston, and his last speech, which, although very indistinctly heard, was one of his raciest, was on the subject of the Canadian defenses. Mr. Haliburton was a Tory of the old school.—On the 29th ult., the Crystal Palace was the gathering-place of an immense number of members of Temperance societies. The National Temperance League had organised the demonstration, which was the most successful affair of the kind that has yet been held. There were, of course, various sports in the grounds, and a balloon ascent. In the afternoon there was a meeting, which was addressed by several of the most prominent advocates of the temperance cause.—The adjourned inquest on the bodies of the three children murdered in a coffee-house in Red Lion-street, Holborn, was held on Wednesday last. Much dissatisfaction was expressed by the jury that Southey, the supposed murderer, was not brought before them. Dr. Lankester explained that, as Southey had been committed for trial by the Ramsgate coroner, he could not be brought up here. Mr. E. T. Smith, barrister, who appeared on Southey's behalf, said that individual denied that he had murdered the children. The coroner, however, gave an explanation of his probable meaning in this assertion, namely, that he did not consider the crime murder. The jury returned a verdict of wilful murder against Southey.—Mr. Ray, the secretary of the Hand-in-Hand Insurance Company, met with a dreadful death on Tuesday morning. At an early hour he fell from the third-floor window of the office in New Bridge-street, and sustained such frightful injuries that he almost immediately died. At an inquest held on the body later in the day a verdict of accidental death was returned.—How railway accidents may be caused was shown by a case which was heard before the Wokingham magistrates on Monday. Some platelayers were engaged on the Great Western Railway, between Twyford and Reading, and sent one of their number back to lay detonating signals. Three were laid, and of these two were taken up by a labourer named Whitfield. Fortunately, the fact of their removal was discovered in time to prevent any accident. Whitfield has been committed for trial.—A few days ago a man named John Dean, employed as a watchman at some new buildings in Worship-street, was found with

his skull fractured, and he shortly afterwards died. It was feared that he had been injured maliciously, and suspicion fell upon a labourer known as "the man with the ear-rings." That individual, however, came before a coroner's jury and vindicated himself. The jury returned a verdict of "Accidental death."—There was an attempt at murder and suicide on Tuesday in Regent-street, Westminster. A man named Shaughnessy seems to have been on ill terms with his wife for some time past. He met her in Regent-street, and after speaking to her put his arm round her neck and cut her throat with a razor. He then cut his own throat. The woman is not much hurt, but the man is not expected to recover.—A deputation from the corporation waited upon Mr. Waddington at the Home Office on Wednesday in reference to the cattle disease. The deputation sought for the sanction of the Government to the establishment of hospitals for diseased cattle in the metropolis. Mr. Waddington promised to lay the statements made to him before Sir George Grey.—The Atlantic Telegraph Company have given orders for the manufacture of a new cable to be laid early next year. The work of making it has, we believe, actually begun.—Portsmouth is very gay. All kinds of entertainments are being given to the officers of the French fleet.—The German cabinetmaker at West Ham who was so fearfully stabbed by one of his workmen, with the alleged connivance of another, died on Tuesday night. The two men are in custody.—An engine-driver, named Thomas Lloyd, lost his life at the Thames Embankment Works on Wednesday morning. The deceased fell from his engine a distance of fifty or sixty feet, and died instantaneously.—The inquest on the child whose death is said to have been caused by malaria in Gossett-street, Bethnal-green has been brought to a close. Near to the house where the parents of the child lived there was a manufactory in which blood was prepared for the sugar refiners. From this place a most frightful stench arose, and it was shown that several children in the neighbourhood had sickened and died. The jury recommended that steps should at once be taken to have the manufactory removed.—At the time when families are visiting the seaside or the Continent Paterfamilias may read with advantage a case at the Thames Police-court. Mr. and Mrs. Vaux, who live in Mornington-road, Bow, went on to the Continent, leaving their house in charge of their servant-maid and her female cousin. When left to themselves, the two girls introduced some men, who professed to be courting them, to the house and entertained them there. The end may be imagined. There was a robbery in the house—all the plate was swept off along with other valuables. The men are in custody.

FOREIGN INTELLIGENCE.—There appears now to be no longer any doubt as to the settlement of the Schleswig-Holstein question. Austria is to have Holstein, except the long-coveted port of Kiel, which, as well as Schleswig, comes into the hands of Prussia. Regarding the question of the succession the negotiations, we are told, have not yet led to any results, and in all probability were not intended to lead to any. The Emperor of Austria and the King of Prussia have agreed, it is stated, that the further negotiations shall be carried on by a conference of the Ministers of both powers. The Duke of Oldenburg has been going backwards and forwards between Berlin and Salzburg, and doing his best, no doubt, to make himself a person of importance, but no one seems inclined to take his candidature *au sérieux*. Some of the German papers announce that Queen Victoria invited the Duchess of Angustenburg to Coburg with the view of endeavouring to induce her husband to withdraw from the Duchies—a report which is obviously absurd.—Reports from Ancona still give painful

evidence of the ravages of cholera, but there is good reason to hope that in Spain its progress will be arrested.—The question of slavery in Cuba has of late been much discussed in the press of Madrid and of Havana. Several projects of emancipation, gradual and immediate have been mooted among the Cuban proprietors themselves.—The Princess Anna Murat, who accompanied the Emperor and Empress Napoleon to Switzerland, met with a sad accident at Neufchatel. The horses of her carriage ran away, and the Princess was thrown out. The contusion she received is severe, but not dangerous. The brilliant world of Paris would have had occasion to lament if any serious accident had befallen so beautiful a woman as the grand-daughter of the *Beau Sabreur*.—The King of Prussia paid a visit to the Royal family of Bavaria at Munich on the 23rd ult., and left the following day. He is not to have any meeting with the King of Saxony. The convention concluded between Austria and Prussia in relation to Schleswig-Holstein has been formally communicated to the Federal Diet at Frankfort.—The Italian Government has issued an order to the effect that religious processions are not to take place in the public streets, unless with the previous authorisation of the municipal authorities, who are empowered to prevent such ceremonials if necessary. This order has been called forth by the disturbances which attended religious processions lately in the streets of Naples and other cities.—The King of the Greeks has left Athens on a visit to Corfu.—We are very glad to be able to announce that Mr. Moens, the English tourist, who was held in captivity for several months by a band of Neapolitan brigands, has at length been liberated. We suppose that his devoted wife succeeded in paying the remainder of the ransom money to the brigands, and probably the authorities somewhat relaxed the vigour of their pursuit to afford her the opportunity.—The Emperor Napoleon arrived at Fontainebleau on the evening of the 25th ult. The Princess Anna Murat and her two unfortunate companions remain at Neufchatel. It appears that all three were thrown from the carriage and sustained severe injuries, but their condition excites no alarm. Dr. Nelaton, the eminent French surgeon, has left Paris for Neufchatel, having received a telegraphic summons to proceed thither. The Empress remains at Neufchatel with the injured ladies. The *Moniteur* states that the reception given to the Emperor at Berne, Lucerne, and Neufchatel, was most cordial.—An immense fire has broken out in the cork forest surrounding Philippeville, Algeria. The fire is said to have been discovered in twenty places at once.—A great pilgrimage, if we may use the word, of the townspeople and peasants of Schleswig (those of Danish blood, no doubt) is to be made to Copenhagen in the first week of this month. The visit is to last for three days, and the municipal authorities of the Danish capital are making great preparations to do honour to the visitors.—Lisbon letters deny that there is any truth in the story about the Papal Nuncio having refused to accept King Victoria Emmanuel as godfather to the young Portuguese prince.

TO CORRESPONDENTS.

ERRATUM.—In Brother Purton Cooper's communication, page 474 of our last volume, "A God who is not the God of English Freemasonry," for the word "dominus," read "domino."

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

T. B. H.—CANADA WEST.—Safely received, with thanks. Clear up to 1866.