

LONDON, SATURDAY, SEPTEMBER 23, 1865.

### THE CONGRESS OF GERMAN MASONS.

On the 12th and 13th of August the convention of the "Association of German Masons" was held at Eisenach, in Thuringia. Great expectations had been entertained, for many months past, in view of the meeting of the Delegates, which had been looked forward to with feverish anxiety by the thorough-going reformers; but we are sorry to find that this meeting proved a failure in its results, and that the anticipations of our radical brethren of Germany in reference to its "world-stirring effects," have been utterly foiled. In fact, we never witnessed the realisation of the Roman poet's words—

"Parturiant montes, nascetur ridiculus mus,"

to such an extent as in the present instance. However, our readers will judge for themselves if we lay before them the substance of the report published by the *Bauhütte*, the official organ of the "Association of German Masons."

On the 12th of August, at four p.m., Bro. Schilling opened the Assembly, and forthwith handed the hammer to Bro. Seydel, the President of the Association. The latter, in his opening address, explained the character and objects of the Association. He observed that the "Maurerverein" was not exclusively a reform union, but that its members might adhere to any variety of points of view on Masonic questions, and that the Association wished to serve as a forum for the expression and exchange of all opinions.

The speaker endeavoured to show that the leaders of the Association put forward the most radical propositions with a view to attain, through the practical objections urged by members of the Assembly, a distinct medium which might be considered, approximately, as a proper *juste milieu*. At the same time he disclaimed the responsibility of the Association for all the lucubrations published by the *Bauhütte*, though the latter was designated as the organ of the "Verein."

It having been stated that six lodges were represented at this meeting by delegates,\* Bro. Findel, the editor of the *Bauhütte*, proceeded to

\* These lodges were—

1. The Johann zum wiedererbauten Tempel Lodge, of Ludwigsburg, represented by Bro. Schilling, in lieu of Bro. Amelung.

2 to 4. The Lodges Zur Einigkeit, Socrates zur Standhaftigkeit, and Carl zum aufgehenden Lichte, of Frankfurt, represented by Bro. Paul, W.M. of the last-named lodge.

read the annual report and balance sheet of the Association, which was silently agreed to by the Assembly. The various motions that had been laid on the table were then deliberated upon. Bros. Trentowsky and Bacheberle, of Freiburg, moved to change the name from "Association of German Masons" into "Universal Masonic Union" (*Allgemeiner Maurerverein*), which was rejected unanimously, after a short discussion. In the fate of this proposition shared the motion of the Wiesbaden members—to admit into the Association such brethren as have not yet attained the position of Master Masons, and to depute members of the Association as propagandists to all German Masonic meetings and festivities. This motion was chiefly impugned by Bro. Bretschneider, W.M. of the Gotha Lodge Ernst zum Compass. Various matters of minor importance having been disposed of, the Assembly, upon the written invitation of Bro. Münch, W.M. of the Worms Lodge, resolved to appoint Worms as the meeting-place for next year. The resolution proposed by Bro. Findel "that the Assembly declare its desire that all German and non-German Grand Lodges should publish in future annual statistical returns on the labours and composition of the lodges of their respective provinces, upon the pattern of those issued by the Grand Lodge of Hanover," was carried unanimously. The question whether it would be desirable to add to the Association a General German Masonic Life Insurance Fund was mooted, and dwelt upon in lengthy speeches by Bros. Findel, Kruthoffer, Bretschneider, and Kirchner, of Stendal, but not disposed of. Bro. Stuve wished to impress upon the meeting in general, and each individual brother in particular, to contribute, to the best of their ability, to cause all Masonic titles and designations of dignities to be done away with. The chairman, in closing the labours of the day, communicated to the meeting the news that had just reached him by telegram of the death of Bro. Funkhænel, the W.M. of the Verschwisterung der Menschheit Lodge, of Glauchau, and distributed copies of the Act of Reorganisation of the Eclectic Freemasons' Confederation of Frankfurt.

The second sitting took place at half-past ten a.m., on the 13th of August, Bro. Seydel again in the chair. The latter developed in a long address

5. The Plato zur beständigen Einigkeit Lodge, of Wiesbaden, represented by Bro. Roth.

6. The Ruprecht zu den 5 Rosen Lodge, of Heidelberg, represented by Bro. Zimmer.

the fundamental tendencies of the Masonic Craft, whose beneficial activity chiefly aims at the attainment of its ideal to bring about the fraternisation of all those who are united by mutual love, and in the earnest endeavour to realise wholesome results by smoothing over the differences of opinion, and thus securing the amalgamation of all the chief objects of humanity.

The Assembly next proceeded to the deliberation of the Platform (Grundgesetz) proposed by the council. The following is the tenor of clause 1, as amended by Bros. Seydel and Findel:—"The object of the Masonic Confederation is to form a medium of intimate association for free men of good reputation, without distinction of caste, of nationality, of persuasions, of opinions on political and other topics, for the purpose of furthering and cultivating human civilisation, and striving, in mutual endeavours, towards all that is divine, *i.e.*, the true, the beautiful, and the good."

Bro. Bretschneider touched upon objections urged against this draft, from a religious point of view. Bro. Schilling thought it indispensable that Masonic symbolics should be introduced as one of the objects of the Confederation. Bro. Stuve objected to the deliberation on the platform altogether, and Bro. Kruthoffer thought it was out of character that the occupier of the chair should be at the same time the advocate of the project. Finally, the draft was rejected, there being only 10 ayes against upwards of 30 noes. The whole of the draft was thus disposed of in a most discreditable manner, and after a further discussion, in which Bros. Paul of Frankfort, Witthauer of Eisenach, and Gronemann of Marienburg took part, the Assembly resolved to desist from further deliberation on the subject for the present, but to resume it at its meeting next year, hoping that in the meantime sufficient light might be thrown on it, through the publicity afforded by the Masonic Press, to enable the matter being thoroughly digested and disposed of at Worms.

Thus ended, for the present, the endeavours of an infinitesimal minority of our German brethren to realise, *séance tenante*, a complete revolution, and displace the foundations upon which the institution of Freemasonry has rested for centuries. We always considered the object of the present reform agitation on the Continent very questionable, and were of opinion that, if modifications were wanted, they could touch merely upon minor points, but that the bases of Freemasonry should

remain a *noli me tangere*; still, we hoped that some good at least might result from the endeavours of our radical brethren, but find, to our great disappointment, that those forces which were called into requisition were utterly inadequate to the task. We think too much conceit and *amour-propre* has been shown on the part of the promoters of Masonic reform, on the present occasion. Because the religious reformation of the sixteenth century originated at Eisenach, it does not follow that the "platform" of the 13th of August should become the 95 theses, and its framers the Luthers and Melanchtons of Masonry. *Non ex quovis ligno fit Mercurius*. We are afraid the Seydels, Schaubergs, and their adherents, are not chips from the same block as the Monk of Eisleben and his disciples.

The Eisenach Assembly, before parting, agreed on the following points, as the most important and paramount object to be aimed at by every individual Mason and every Masonic brotherhood.

1. Union on the principle of generality. Carried unanimously, after a discussion in which joined Bros. Findel, Leutbrecher, Stuve, Seydel, Paul, Gronemann, and Roth.
2. The present indirect representation of lodges in their Grand Lodges to be done away with, and a direct and active representation of the lodge, by freely-elected deputies, to be substituted therefor.
3. All regulations on the censure of the Masonic Press to be repealed.
4. The so-called *provincial right* (Sprengelrecht) to be abolished.

We hope that more moderation and more consideration for "existing circumstances" will be shown in future by our German brethren, and have no doubt that greater success will then attend their labours in future meetings.

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#### SECRET SCIENCES OF THE ANCIENTS.

Resuming our researches into the uses the ancient people made of their chemical and medical knowledge, we may first notice the effects which medicated beverages produce. Among the more remarkable cases of this kind is the magical slumbers produced in the cave of Trophonius, where the votary, if he escaped with his life, had his health irreparably injured. The cave was one of the most celebrated oracles of Greece, was near Lebadea, a town of Bœotia, (now Livadia);

the suppliant had to go through numerous ceremonies, and make many sacrifices, anoint his body with oil, and bathe in the waters of certain rivers; he was to be clothed in a linen robe, and with a cake of honey in his hand, directed to descend into the cave by a very narrow entrance, whence he was to return backwards after he had received an answer; the suppliants were always pale and dejected on their return, and hence it became proverbial to say of a melancholy man, that he had consulted the oracle of Trophonius. Here, doubtless, it was the effect of some powerful narcotic, in some way administered, which acted upon the body after the mind had been predisposed for a certain train of ideas. Such is the connection between the body and the mind, that the substances which strongly induce sleep frequently possess the property of confusing the understanding. The berries of the belladonna produce, when eaten, a furious madness, followed by sleep, which lasts for twenty-four hours.

Such drugs as produce mental stupefaction without impairing the physical powers may have given rise to the accounts of men being transformed into brutes, so frequent in what are denominated the fabulous writers, while the evanescent but exquisite joys of an opposite description, an anticipation of what implicit obedience would insure them for ever, produced blind, furious, devoted adherents to any philosophical speculator who would venture to try so desperate an experiment.

The custom of sleeping in the temples, or near the oracles of their gods, for the purpose of obtaining from them communications by dreams, was a common custom for the priests and devotees; a custom not unfrequently alluded to by ancient writers. An instance of this kind occurs in the *Æniad* of Virgil:—

“Here in distress the Italian nations come,  
Anxious to clear their doubts and learn their doom;  
First on the fleeces of the slaughtered sheep,  
By night the sacred priest dissolves in sleep;  
When in a train before his slumbering eye,  
Their airy forms and wondrous visions fly;  
He calls the powers who guard the infernal floods,  
And talks inspired, familiar with the gods.”

The savage Kamschatskadale and the fierce Cossack have recourse to this intoxication, which is said to be produced by a spirit distilled from the *Agaricus Muscaris*, a species of mushroom peculiar to the country, to dissipate their terrors when meditating assassinations. The extract of

hemp is used in India solely as an excitant. It possesses several peculiar intoxicating powers, and produces luxurious dreams and trances. A stupefying liquor is also prepared from hemp, and it enters with opium, betel nut, sugar, &c., with various narcotic preparations. Sylvester de Sacy, in his “Memoir on the Dynasty of the Assassins,” says: “I have no doubt whatever that denomination was given to the Ismaelites on account of their using an intoxicating liquid, or preparation, still known in the East by the name *Hashish*. Hemp leaves form the basis of this preparation, which is employed in different ways, either in liquid, or in the form of pastiles mixed with saccharine substances, or even in fumigation. The intoxication produced by the hashish causes an extacy similar to that which the orientals obtain by the use of opium; and from the testimony of a great number of travellers, we may affirm that those who fall into this state of delirium, imagine they enjoy the ordinary object of their desires, and taste felicity at a cheap rate; but the too frequent enjoyment changes the animal economy, and produces first marasmus and then death.”

Marco Polo, whose veracity is now generally acknowledged, informs us that the Old Man of the Mountain educated young men, selected from the most robust inhabitants of the places under his sway, in order to make them the executioners of his barbarous decrees. The whole object of their education went to convince them that, by blindly obeying the orders of their chief, they ensured to themselves after death the enjoyment of every pleasure that can flatter the senses. For this purpose the prince had delightful gardens laid out near his palace; there in pavilions, decorated with everything rich and brilliant that Asiatic luxury could devise, dwelt young beauties, dedicated solely to the pleasures of those for whom these enchanting regions were destined. Thither from time to time the princes of the Ismaelites caused the young people whom they wished to make the blind instruments of their will to be transported. After administering to them a beverage which threw them into a deep sleep, and deprived them for some time of the use of their faculties, they were carried into those pavilions, which were fully worthy of the gardens of Armida. On their awaking, everything which met their eyes, or struck their ears, threw them into a rapture which deprived reason of all control over their minds, and uncertain whether they were still on earth,

or whether they had already entered upon the enjoyment of that felicity, the picture of which had so often been presented to their imagination, they yielded in transport to all the kinds of seduction by which they were surrounded. After they had passed some days in these gardens, the same means which had been adopted to introduce them, without their being conscious of it, were again made use of to remove them. Advantage was carefully taken of the first moments of an awakening, which had broken the charm of so much enjoyment, to make them relate to their young companions the wonders of which they had been the witnesses; and they remained themselves convinced that the happiness which they had experienced in the few days which had so elapsed was but the prelude and, as it were, the foretaste of that of which they might secure the eternal possession by their submission to the orders of their prince.

We learn from D'Herbelot that, long previously, Schedad-ben-ad, a king of Arabia, wishing to be adored like a god, had collected in a garden, of which the name has remained proverbial in the East, all the joys of Paradise, and shared them with the trusty followers whom he deigned to admit. In this case, these gardens, these enjoyments doubtless existed only in dreams, induced, with young men habituated to simple and severe regimen, by the unaccustomed usage of liquors suited to lull their feeble reason and exalt their ardent imagination.

It may be objected that these effects could not be produced by any beverage without the votary being conscious that he was partaking it, but the same effects might ensue from the use of fumigations, without any suspicion or distrust. In the Orphic Hymns, a particular perfume is ordered for the invocation of each divinity.

We also learn from Herodotus that the Scythians inebriated themselves by inhaling the vapours of the seeds of hemp thrown upon red-hot stones. It is to these practices the prophet Isaiah alludes—"a people who provoke me to my face occasionally; who sacrifice in gardens; who burn incense upon bricks" Modern medicine has made known that the odour alone of the seeds of henbane, particularly when its power is increased by heat, produces a choleric and querulous disposition in those who respire it. *L'Encyclopedie Methodique*

cites three recent instances which prove it; the most remarkable is that of a married pair, who, living in perfect harmony everywhere else, could never remain a few hours in the room were they worked without quarrelling excessively. The apartment, of course, was thought to be bewitched, until there was discovered in it a considerable packet of henbane seeds placed near a stone, the source of their daily dissensions, which the individuals themselves were the first to lament, and which the removal of the poisonous substance put an end to. To the causes assigned may be added as an equivalent the action of the imagination predisposed for any impression, by an habitual credence in marvellous accounts, aided by physical accessories, by music, by an extraordinary exaltation of the moral faculties, by vague irrational terror, and that negative act of the mind, presentiment. Medicine has acknowledged the power of the imagination, and it is impossible to limit the extent of its effects.

The science of medicine being confined to the temples, every cure performed by the priests was reported a miracle. All diseases being ascribed to the vengeance of Heaven, prayer and sacrifice were the ostensible causes of relief when the supposed interposition of the God was nothing more than the practical art of his priest. A Greek inscription, supposed to have belonged to the temple of Esculapius, in Rome, relates four cures which this god produced. An acute reasoner remarks—"The suspension of an hemotysis (spitting of blood) by the use of sweet kernels and honey, presents nothing surprising, not even the oracle which predicted it. When the god prescribes for a pain in the side the application of a topic, of which the ashes, collected upon the altar of his temple should form the base, it may be conjectured that his priests mingled with the cinders some less insignificant ingredients. If a collyrium in which the blood of a white cock was mixed with honey had produced good effects, we may be permitted to believe that the colour of the bird served only to impart a mysterious tinge to the composition of the remedy. After some genufluxions a blind man places upon his eyes the hand which he had extended over the altar, and he suddenly recovers his sight (he had never lost it), and he probably performed this trick at a critical moment, when it was of importance to raise the reputation of Esculapius and his temple."

(To be continued.)

## HARMONY AND STRENGTH.

The theory of Masonic government is unity. This is not mere idea, but fact—a living, practical, influential fact, which pervades the whole system, from the corner to the cap-stone, and binds it into one grand whole. In the elements of our organisation there are certain living principles which form the groundwork, or basis, on which the whole structure rests; and from these, as from vital germs, there grow up the bonds that unite the building as with bands of steel. No outward pressure, no fierce assaults, no storm or tempest can shake the structure so established, and so cemented with enduring bonds.

It is founded in right principles, which are as indestructible as the laws of the Great Architect of the Universe; its principles of unity are those which link man to man, and link humanity to its Maker for everlasting ages. Surely, then, the institution must endure, for it can only fail when the necessity for it ceases to exist, and the demands of our nature no longer require its aid.

It has been well said that truth is the foundation, the corner-stone of Masonry, and that truth is the existence and perfections of the Deity—not the existence of a myth, or some fancied heathen god of like passions with ourselves, living in the darkness, and subsisting by the cruelty, of his own nature—but Deity, the Deity of creation and providence, the Deity of Divine revelation, the “God of Jeshurun, who rideth upon the heavens in thy help, and in His excellency on the sky.” This is the truth which forms the “chief corner-stone” of our mystic and moral structure. It is evident, therefore, that the corner-stone cannot be removed; there it is, a great elemental, indestructible truth, firm as the rock of ages, and enduring as eternal years.

From this single truth, as from a great root, there are others that grow up partaking of its nature, and entering into all parts of the building; and while it is not in the power of any man, or body of men, “to make innovations in the body of Masonry,” so, too, this living truth and its indestructible offshoots are beyond the reach of the destroyer, for this and these constitute the soul of Masonry.

But I have not the time, even if I had the capacity, to amplify on this fact—this truth which supports the whole fabric. It would task the powers of the mightiest minds among us, and is a subject fit for the pen of the ripest scholars. What I wanted to educe from this great elementary truth is, that every part of the building, every stone and timber in it, every pillar that supports it, and every tower that flanks and guards it, must be in perfect harmony with this great truth. The eternal principles of moral rectitude which flow out of this truth must be reflected from every portion of the material which enters into the building, and every part of the sacred edifice

must be instinct with vitality drawn from this truth. If this is not the case, though the corner-stone remains steadfast, immovable, indestructible, yet the building may be destroyed from a want of vitality, and by the absence of harmony with its foundation. If, for instance, instead of making the structure a great centre of unity, where all mooted questions on sectarian theology or political orthodoxy are ignored, and from which every element is banished, we should introduce matters at variance with the foundation principles, harmony would be wanting, and consequently strength. The cohesive power of a common faith—a faith “in which all men agree”—would cease to sustain and support the building in its several parts, and the result would be a speedy and entire destruction.

Suppose, for instance, that some members of a lodge should refuse to admit an additional member because he was not of their peculiar religious faith, or because he did not labour to sustain their political party, or echo the dogmas which they deem of highest moment, the consequences to that lodge need hardly be predicted. It would fall into speedy decay and deservedly forfeit its charter, and all because its work was not in harmony with the great clear vital principle on which the institution stands. That great truth recognises the principle that differences will exist among men as to detail, but that such differences are still consistent with integrity of purpose and purity of heart, and that mere shades and grades of opinions on philosophy, religion, or politics, do not detract from the moral beauty of work in harmony with the great principles of truth. The book of nature, as well as that of revelation, assures us that “he that fears God and works righteousness shall be accepted,” not he that believes this or that peculiar dogma, or follows in the wake of this or that peculiar sect. God is the maker of us all, and the only standard of morality required in our mystic temple is obedience to the moral law, the great code of the Bible. Beyond this we may not go; further than this we may not require, because the elements of our union do not reach beyond it.

Take another example. Our corner-stone embodies the idea of supreme and subordinate law and obedience—not elaborate and complicated laws for the regulation of human action in all its ten thousand relations, and in all its complicated duties and responsibilities; this is left to the state and the social and municipal associations existing subordinate to it. Our laws are few, very few, else they might conflict with that duty which we owe to God, our country, and our families. With us it is simple subordination to those few and simple rules for the government of our intercourse with each other, and obedience to the laws of God. But how often is it seen that some well-meaning brother wishes to go beyond this. The law—all that is forgotten; subordination to the law is resisted,

its authority is questioned in fact, if not in theory, and the result is discord, the ultimate, destruction.

I have a friend, a cherished friend, whom I wish to introduce into the Order. I entertain a very high personal regard for him, and this very feeling serves to hide all his defects from my sight. Another sees him from a different stand-point, or through a different medium, and defects, prominent and glaring are discovered, which are sufficient in his estimation to exclude him from our mystic fraternity. Seeing him in this light, and acting under this conviction it is his duty to prevent his admission. He does—and what is the consequence? I immediately demand the reason of this indignity offered to my friend. A storm ensues; ill feelings are engendered, the bond of unity is severed, the elementary laws of the Order violated, and the consequences I need not stop to describe. Harmony is at once destroyed or driven from the halls of its adoption, unity is severed in all its bonds of love and fraternal friendship, and that which constitutes the strength and support of all institutions, and especially ours, is wantonly sacrificed.

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I have a firm faith in the Deity, and fully recognise the claims of the moral law as revealed in the "sacred code." In so far I am in harmony with my brethren. We agree entirely in this, and no one should be admitted, whatever his other qualities and pretensions, who does not harmonise with us in this behalf. This is essential to our enjoyment, and the prosperity and usefulness of our lodge; if more were required it might defeat its own object. But, in addition to my faith in Deity and my recognition of the moral law, I have certain religious opinions that are my own, and which do not interfere with others. These I never should intrude upon my brethren, or make them the standard by which to judge others. Such a course would be destructive of harmony; and while no brother should attempt their introduction into the lodge-room, if it should be attempted, the W.M. should promptly prevent it.

Again, I believe it is incumbent upon me, both as a citizen and a Mason, to be "true to my Government and just to my country, to discountenance disloyalty and rebellion, and strictly to conform to the laws of the country in which I reside."

This also is an elementary law in Masonry, and must enter into the political creed of every brother. But, then, I have other articles in my creed; on all great issues I have my party affinities, and I have a right to, for I believe the purposes and aims of one party are better calculated to preserve the liberties of the country than those of another party. My brother cannot agree with me in this, and here is an honest difference of opinion. But these adverse opinions must not be brought into the lodge; they are not required in any of the objects or labours of our institution; and, besides,

their introduction is strictly forbidden by the fundamental laws of our Order.

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Every good Mason, too, should be careful to avoid censure in this behalf; but should he step beyond the line of duty, through forgetfulness or misapprehension (and no good and true Mason will intentionally transgress), he should receive with becoming meekness the admonition of his Master. Even if the Master should err, it is better to submit until the "storm be past." Harmony is of the first importance; that must be maintained, and every good Mason should make it his first object to perpetuate it. Harmony is our strength: if that is destroyed we "become weak like other men."

[We are indebted for the above to our Eastern contemporary the *Indian Journal of Freemasonry*.]

#### MASONIC NOTES AND QUERIES.

##### IDEOLOGY AND FREEMASONRY.

A correspondent plainly confounds ideology with idealism, which, notwithstanding the resemblance of the names, is a philosophy of a totally different kind. The word "ideology" was first used by the disciples of Condillac. It denotes a system which derives all human knowledge from the senses, suppressing reflection; which denies the spirituality of the soul, making the soul and the brain one and the same substance. Ideologists have long abounded in France. Those with whom I have conversed at sundry times in the last fifty years have notions of the Deity very unlike those entertained by English Freemasons. Still ideology is not atheism, and the entrance of the lodge ought not, as it seems to me, to be closed against its followers.—CHARLES PURTON COOPER.

##### RECEPTION OF HINDOOS INTO FREEMASONRY.

A brother will be greatly obliged by a reference in the Notices to Correspondents of the volume and pages of the FREEMASONS' MAGAZINE in which, as it is believed, a report of a committee as to the reception of Hindoos into Freemasonry is printed, in the whole or in part.

##### BRO. CUNNINGHAM.

We are informed that Brother Cunningham, the pastoral poet, on the 25th of August, 1764, appeared on the Newcastle stage as Duke of Venice in Othello, and that he was a member of the St. John's Lodge. We also are told that on the 27th December, 1769, a sermon was preached in St. John's Church, before a military lodge attached to the 22nd Regiment, by a Rev. Mr. Slack, the text, our informant says, was from 1 Thess. iv. 9, "But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another."

##### "TO WHAT BASE USES MAY WE NOT BE TURNED."

We copy the following from the *Daily Advertiser* of August 10th, 1743:—"At Lee and Woodward's theatrical tiled booth, during the time of Tottenham-court-road fair (which began on Monday, the 4th instant, and will end on Monday, the 17th) will

be presented "The Generous Freemason; or, the Constant Lodge; with the comical adventure of Squire Noodle and his man Doodle; to which will be added a new pantomime entertainment in grotesque characters called Harlequin Sorcerer. N.B.—During the time of the fair we shall begin at ten in the morning and end at nine at night.

#### EXTINCT LONDON LODGES AND UNITED LODGES.

In answer to "Inquirer," Aug. 19, we believe all the lodges named are extinct, except No. 182, Royal Theatric Covent Garden Lodge, which has changed its name and character. It is now No. 158, Lodge of Good Report. The gown is now the characteristic of the lodge; it has doffed the sock and buskin.

#### "BOOK OF ELUCIDATIONS."

I am just reading "A Masonic Treatise, with an Elucidation on the Religious and Moral Beauties of Freemasonry. Ziydvjxypix—Zgjisgtn—Wxstxjn. R. A., A. M., R. C., K. T., M. P. For the use of Lodges and Brothers in General. By W. Finch, Canterbury, 1802," but am at a loss frequently to decipher some of the hieroglyphics, because there is another volume containing "A list of Subscribers, with an explanation to this and two other plates given in the 'Book of Elucidations,' which I have not. Can you, or any one of your numerous readers, oblige me with the sight of a copy of this volume, as it contains the *key* to the second edition, which I have? As Masonic literature has been a constant study with me for some time, I hope this fact will be considered a sufficient reason for my occupying part of your valuable paper, and probably troubling some brother to write to me in regard to this "Book of Elucidations."—WILLIAM JAMES HUGHAN, 18°, Editor of "Devon and Cornwall Masonic Calendar," &c.

#### M'ADAM, THE CELEBRATED ROADMAKER, A MASON.

In response to a request made by one of your correspondents lately, and in the belief that this link in the fraternal chain has not previously been supplied, we beg to add to the roll of the eminent men who were Freemasons one whose great public services have rendered his name familiar and his memory respected over Great Britain—John Loudan M'Adam. The town of Ayr claims the honour of giving birth to the great Macadamiser, and if it was not also the place of his Masonic birth, in one of the Ayr lodges it was that hereceived the sublime degree. Bro M'Adam's passing and raising followed upon his affiliation into Ayr Kilwinning, December, 1789, as being a member formerly of a regular lodge. Probably he may have been made in New York, whither he proceeded when a boy of fifteen; returning thence after a residence of fifteen years, and settling in Ayrshire as a county gentleman, he joined Ayr Kilwinning, a lodge which, at the period of his admission, was presided over by Robert Aitken, "Orator Bob," one of the immortals, from his connection with Burns—a lodge, too, whose roll of membership embraced the *élite* of the county of Ayr, and whose gavel subsequently fell to be wielded by Mr. M'Adam's own hand during three consecutive years.—D. MURRAY LYON.

REMEMBER that the man who talks about your neighbour to you, will talk about you to your neighbour.

#### CORRESPONDENCE.

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

#### SOUTH AUSTRALIA AND "THE BOOK OF CONSTITUTIONS."

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

DEAR SIR AND BROTHER,—As the "Book of Constitutions" is now out of print, and a new edition will shortly have to engage the attention of the Craft, perhaps you will kindly lend a helping hand to the Masonic body in South Australia, by publishing the petition recently forwarded to Grand Lodge from that distant province, as also the accompanying letter in support of its prayer. I would not so far trespass upon your space did we not labour under the great disadvantage of distance. Masons nearer home can more readily bring themselves into communication with those in authority, and thus make their grievances more generally known, whereas the object sought to be obtained by a petition or letter from a distant province, is apt to be lost sight of by a large majority of the members of Grand Lodge, owing to the lapse of time that necessarily takes place between the reading of the same in Grand Lodge and the receipt of the report of the board to which it may be referred.

At the end of the present month I sail again for South Australia, and it will give me great pleasure on my arrival to report your kind assistance.

I remain, dear Sir and Brother,

Yours fraternally,

London, W. WADHAM, Prov. G. Sec.,

Sept. 11, 1865.

P.M. 505 and 677.

#### "PETITION.

"The District Grand Lodge of South Australia regularly assembled at a meeting held January 6, 1865, respectfully represents to the Most Worshipful the Grand Master and to the United Grand Lodge of Free and Accepted Masons of England—

"1st. That experience in South Australia has shown that the regulations of the "Book of Constitutions" relating to the Provincial Grand Master and to District Grand Lodges are not adapted to the requirements of a colony which is far distant from the central government of the Craft.

"2nd. That according to the interpretation of the law by the Right Worshipful the Provincial Grand Master of this province, this District Grand Lodge has no authority except such as emanates from the Provincial Grand Master; that it cannot meet except by his sanction; that it has no power to fix the times for holding its meetings; that it ceases to exist on his death or resignation; that it cannot control the mode of working in the lodges, or enforce uniformity; that it cannot hear or determine Masonic complaints; and that the sole authority to decide on these and other subjects lies with the Provincial Grand Master, against whose decision there is no appeal except to the Grand Lodge of England.

"3rd. That owing to the distance of this Colony from Great Britain, an appeal to the Grand Lodge is attended with difficulties and delays which prevent

the decision of the Grand Lodge being obtained on many questions on which differences of opinion may arise, and that this District Grand Lodge is thereby virtually deprived of the advantages and protection afforded by the quarterly communications of Grand Lodge.

"4th. That the appointment of Provincial Grand Master is the prerogative of the Most Worshipful Grand Master, but that owing to the Grand Master being dependent upon the report of others as to the qualification of the brother whom he appoints, there is a great risk that the brother so appointed may not be possessed of that eminence or ability which the Constitutions require, and that, as a consequence, he may not enjoy the confidence of the Craft, and may be unfit to exercise the powers which, taking a firm stand on his prerogative, he may claim under the present Constitutions.

"5th. That it is reasonable to suppose that important questions will be more correctly and satisfactorily adjusted by the District Grand Lodge (composed as it is of Masters, Past Masters, and principal officers of lodges) than by any one brother, however skilled or impartial.

"6th. That the District Grand Lodge of South Australia has to work side by side and to compete in zealous rivalry with the Provincial Grand Lodges of Ireland and Scotland, and that the constitutions of Ireland and Scotland enable their Provincial Grand Lodges to exercise a more direct control over their local interests than is permitted by the Constitution of England, and that as a consequence this District Grand Lodge is placed in an unfavourable position for promoting the interests of English Masonry in this colony.

"7th. That the Grand Lodge has already delegated to District Grand Lodges the highest judicial powers with which any subordinate authority can be intrusted, viz., that of expelling Masons and erasing lodges; and that the exercise of these powers necessarily involves that of hearing the complaints which may lead to their being enforced, and ought to admit that of inflicting any less severe penalty which, in the judgment of the lodge, may meet the requirements of the case.

"This District Grand Lodge therefore petitions the Grand Lodge of England, and prays that District Grand Lodges be assimilated in their functions to the Grand Lodge; that they shall not cease to exist on the death or resignation of the Provincial Grand Master; that they shall have the power of investigating, regulating, and deciding all matters relative to the Craft or the particular lodges, or to individual brothers, within their respective districts; which they may exercise either of themselves or by such delegated authority as in their wisdom or discretion they may appoint. Their decisions in all cases to be regulated by the 'Book of Constitutions,' and subject to appeal to Grand Lodge."

"LETTER.

"London, June 19th, 1865.

"W. Gray Clarke, Esq., Grand Secretary, Freemasons' Hall, London.

"Worshipful Sir and Brother,—Having been requested by resolution of the Provincial Grand Lodge of South Australia 'to take charge of the petition' recently forwarded to Grand Lodge through the Pro-

vincial Grand Master of that province, 'and to endeavour to obtain the adoption of its prayer,' I have thought it not unadvisable to send you the following lines in support of the prayer of the petitioners, and to ask you to kindly place the same before the Board of General Purposes and the Colonial Board to whom the petition has been referred.

"I was present when the petition was adopted in South Australia; when submitted to the lodge there was not a single hand held up in opposition, and with the exception of the R.W. the Provincial Grand Master, every brother who spoke on the subject urged the necessity of the changes sought to be effected. The motion was not submitted in a hostile spirit to the Provincial Grand Master. Nobody questioned his desire to exercise his powers in the most impartial and praiseworthy manner, but it was felt that those powers are of such a nature that no single brother ought to be entrusted with them.

"It must be remembered that the circumstances under which we Australians endeavour to promote the interests of English Masonry are widely different from those of the English Provincial Grand Lodges. A Provincial Grand Master in England, though armed with very extensive authority, is subject to the immediate control of Grand Lodge, and if anything go wrong in an English province, a day's post will bring the subject before the General Purpose Committee, and in a few days any matter in dispute may be satisfactorily adjusted. If it be too important to be thus disposed of the lapse of a few weeks brings round the quarterly convocation, of Grand Lodge, and then a final decision is obtained. In Australia, owing to the distance, we lose practically the advantages and the protection of the General Purposes Committee and of the quarterly convocations. It is therefore necessary that the Grand Lodge delegate to some local authority a power to manage local affairs, and the question raised by the petition is, whether it is most conducive to the interests of the Craft that this power be entrusted to one brother, or to an assembly of brethren composed of the most experienced members of the Craft resident in the district. The strict letter of the law says that this power is to be given to one brother, the Provincial Grand Master. I think the brethren who drew up the Constitutions did not so intend it; but rather that while the power was to be nominally in the hands of the Provincial Grand Master, the exercise of that power was to be under the direction of the District Grand Lodge over which he presided.

"In the appointment of Provincial Grand Master, there is not the same choice among brethren in a colony as there is in an English Province; the Grand Master must select from such material as is to hand. It is very rarely that a brother can be found in a colony who has such a knowledge of the Constitutions, the landmarks of the Order, the usages of the Craft, and the history of Freemasonry, as to entitle him to the uncontrolled management of Masonic affairs. Generally, the brother appointed is not better informed, perhaps not so well informed, as most of the members of his lodge; it is therefore all the more necessary that his determination should be subject to some local control. Instead of this, a Provincial Grand Master in a colony has, practically, greater power than the Grand Master himself; he can do

what he pleases, and if wrong he can effect incalculable mischief before his decisions can be reversed by an appeal to England. I may instance the case of a brother in New South Wales who was illegally suspended by the Provincial Grand Master, and who had to suffer all the disadvantages of suspension during the many months the appeal and decision were travelling backwards and forwards.

"More than this, a Provincial Grand Master, owing to the difficulties and delays connected with appeal to Grand Lodge, has it in his power to set aside the Constitutions, and to trample upon its plainest directions. Instances of this are not wanting, and, although I do not say a Provincial Grand Master would do this knowingly, I do say he might do it, and the bare chance of such a thing ought to be guarded against.

"Another difference between an Australian Provincial Grand Lodge and an English one is, that while in England all the lodges are under one Constitution, the lodges in Australia are under no less than three; English, Irish, and Scotch lodges are to be found in the same towns, and it is idle to conceal that there is some little jealousy amongst them; some sort of rivalry cannot be helped as long as human nature is what it is, and we English Masons are naturally desirous of maintaining our position, and are jealous of whatever prevents our standing on the same vantage ground as our rivals.

"Australia is a land of freedom, and when men are deciding as to which Constitution they shall attach themselves, they are apt to ask which is the most liberal, and on inquiry it turns out that the other Constitutions, having the election of their own officers, and the power of determining appeals in their Provincial Grand Lodges (at least this is claimed and practised in Australia), their lodges have a greater chance of success than those under the English Constitution can pretend to. We ask to be put into a position which shall enable us to manage our own local affairs, and we have no fear as to our being able to bear away the palm.

"There is another important feature in Colonial Provincial Grand Lodges to which I desire to draw your attention, namely, the power of expelling Masons and erasing lodges. This is a power given to the lodge, and not to the Provincial Grand Master, and is the highest that any subordinate authority can be entrusted with, and yet, if the letter of the Constitutions is to be our only guide, a lodge with such a power as this cannot fix the time for holding its meetings or hear and determine on offences of less gravity than such as are likely to require the severe sentence of expulsion. The lodge may expel a brother from the Craft, but it may not fine him five shillings for misconduct. To illustrate how this may work, I will suppose a brother has been guilty of some flagrant offence. The Provincial Grand Master, for some reason or other, does not regard the brother as guilty, or does not wish the brother to be punished. He knows that if a District Grand Lodge is convened the brother will be convicted and expelled. What has he then to do? Simply to decline calling a District Grand Lodge, and the brother is screened so long as no meeting is held. It may be said that no Provincial Grand Master would do this, but what is wanted in law is, that the possibility of his doing so may be guarded against.

"I will again suppose that a brother is considered guilty of some offence, but that the District Grand Lodge is desirous of tempering justice with mercy and thinks that suspension for a time is sufficient. The present Constitutions prevent the lodge awarding the lesser punishment, and compel it to expel the brother or do nothing at all. The answer to this will perhaps be, that the lodge can advise the Provincial Grand Master, who can suspend the brother; but I am not drawing on imagination when I say, there are Provincial Grand Masters who would regard such advice as an interference with their prerogative, and would point to the page and the section of the law supporting their authority.

"There is one point remaining for notice, namely, the requirement that a District Grand Lodge shall not cease to exist on death or resignation of Provincial Grand Master. We ask for this because, during the time between the death or resignation of a Provincial Grand Master and the appointment of his successor, many months must elapse, and during this period the lodges are left without any sort of control; the provincial funds are left in the hands of a brother who has ceased to be an officer, and provincial business is at a dead stand. This was strikingly exemplified on the occasion of the resignation of our late Brother Dr. Kent, our Past Provincial Grand Master. Beside this, the benevolent and the provincial funds are under the control of the District Grand Lodge: these require constant supervision. The former of these is a growing and important fund. But when the District Grand Lodge ceases to exist, these funds are at the mercy of the brother who may happen to have charge of them. It does not necessarily follow that that brother will be an officer of the new District Grand Lodge, and it is doubtful whether the new lodge can compel the brother to pay over to it the funds that belonged to a lodge which had ceased to exist some five or six months before the new lodge came into operation.

"The question may be asked, How is it there are no complaints from other districts like those from South Australia? India, for instance. In no district is Masonry more flourishing, and yet the lodges are working under the Constitutions which South Australia says are not adapted to distant provinces. The answer to this is that in India the Provincial Grand Masters do not insist so strongly on the letter of the law as the Provincial Grand Master of South Australia does. Virtually the Provincial Grand Masters of India rule their lodges after the manner they would rule them supposing the alterations asked for were already part of the Constitutions. In a report of the District Grand Lodge of Bombay, FREEMASONS' MAGAZINE of October 15th, 1864, page 292, I find the lodge discussing and deciding a question as to the legality of a Blue Lodge giving the second degree to a brother supposed not to be entitled to it. The Provincial Grand Master allowed the discussion to go on, and had no hesitation in putting a resolution to the meeting. If this had happened in Australia, and such a motion had been submitted as is reported to have been carried in India, the Provincial Grand Master would have immediately said that the right of deciding such a question was part of his prerogative, and that the lodge had no voice in the matter.

"Again, in referring to the proceedings in the

District Grand Lodge of Bengal (Masonic Magazine of October 22nd, 1864, page 313), I find that the Provincial Grand Master there, after explaining his reason for not restoring a brother to his Masonic functions, used these remarkable words:—"I need scarcely say that I have no personal feelings in the matter, and that I am ready, as in duty bound, to acquiesce cordially in the votes of the majority of the brethren." It is obvious that the Provincial Grand Masters in India regard their authority as in trust for the District Grand Lodge and for the welfare of the Craft, and this is just what South Australia asks for; but since the wording of the law allows a Provincial Grand Master to set up his will and prerogative against the District Grand Lodges, we ask for such verbal alterations as shall put it beyond all dispute, that the Provincial Grand Masters of Australia shall, like the Provincial Grand Master of Bengal, 'feel themselves, as in duty bound, to acquiesce in the votes of the majority of the lodge.'

"What we ask for, then, is a Constitution for Australia. We do not ask for the appointment of Provincial Grand Master. We want no interference with the powers of the R.W. the Grand Master, or of the Grand Lodge. We are willing always to submit to their authority; but we ask for the power of local management, subject to the 'Book of Constitutions' and to the decisions of the Grand Lodge. What we ask for, I respectfully submit, is fair and moderate; it accords with the free spirit of the Craft and with the landmarks of the Order. We bring before you our difficulties and necessities, and the brethren look with confidence to Grand Lodge to grant them what you in England enjoy—the power of self-government.

"I remain, Worshipful Sir and Brother,

"Yours fraternally,

"W. WADHAM,

"Prov. G. Sec. S. Australia,  
P.M. 505, W.M. 677."

#### BELVIDERE LODGE, MAIDSTONE, No. 503.

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

DEAR SIR AND BROTHER,—Referring to your Number of the 9th inst. containing an account of the further suspension, &c., in consequence of the improper initiation of John Swinfen (not John Swinley), I beg to state that the proceeding was strongly objected to by six or more Past Masters of the lodge, and by a number of other brethren, who were present previous to his initiation, and who deemed the course proposed to be pursued so serious a violation of the "Book of Constitutions," that they warned the W.M. against it, and finding he determined to carry it through, left the lodge immediately. I think it ought to be understood that there was a strong feeling against the initiation on the evening on which it took place, and it is much to be regretted that the W.M. acted under the advice of three Past Masters, who, from their experience as old Masons, ought to have known better, especially when cautioned as to the consequences. The whole of the members ought certainly not to be blamed.

Faithfully yours,

AN OLD MEMBER.

Maidstone, Sept. 1, 1865.

## THE MASONIC MIRROR.

### METROPOLITAN.

MOUNT LEBANON LODGE (No. 73).—The first meeting of the season of this old prosperous lodge was held on Tuesday, the 19th inst., at the Green Man Tavern, Tooley-street, Southwark (Bro. C. A. Cathies). The lodge was opened by Bro. Henry Moore, W.M., who was supported by Bros. J. C. Gooddy, S.W.; G. Morris, J.W.; E. Harris, P.M., Treas.; J. Donkin, P.M., Sec.; T. J. Sabine, S.D.; F. H. Ebsworth, J.D.; M. A. Loewenstark, W.S.; F. Walters, P.M., Dir. of Cers.; Dr. Dixon, P.M.; J. Delany, R. G. Chipperfield, J. Retzbach, W. H. Jarvis, J. Brookhouse, R. Stevens, G. Free, S. Harmer, Bruce, and many others, too numerous to name. Amongst a large body of visitors we noticed Bros. R. Welsford, P.M. and Treas. 548; R. Bentley, 548; H. Massey, S.D., 619; G. R. Warren, 687, and others whose names we were unable to learn. A ballot was taken for Mr. John Hide, and declared to be unanimous in favour of his admission. Bros. Bruce and Harman being candidates for passing, were interrogated, trusted, and withdrew. The lodge was opened in the second degree, and Bros. Bruce and Harman were passed to the degree of Fellow Craft Freemasons. The W.M. rendered this ceremony in his usual superior impressive manner. The lodge was resumed to the first degree. It was unanimously resolved "That the sum of ten pounds be presented from the lodge funds to the Royal Benevolent Institution for Freemasons' Widows, to purchase a life governorship for the Secretary of the lodge for the time being, and that it be placed on the list of Bro. F. Walters, P.M. and Dir. of Cers., who represents the lodge as Steward at the forthcoming festival." It was also unanimously agreed "That ten guineas be presented from the lodge funds to the Royal Freemasons' School for Girls, and that it be placed on Bro. T. J. Sabine's list, who is the Steward at that festival. It was agreed unanimously "That five pounds be given from the Charity Fund of this lodge to the widow of a deceased member of this lodge." Mr. Williams was proposed for initiation at a lodge of emergency to be held. Business being ended, the lodge was duly closed.

PANMURE LODGE (No. 720).—The first meeting of this lodge (after the summer vacation) took place on Monday evening last, when two brethren were advanced to the third degree. At the close of the lodge business, the brethren sat down to an early banquet, presided over by Bro. J. Thomas, W.M., supported by numerous members and visitors. After the customary routine toasts, the health of the W.M. was proposed, and, as usual, heartily received and suitably replied to. Bros. Jasper Taylor and W. Lloyd Jones responded for the visitors, of whom there were five, and Bros. Reath, Treas., and Stevens, Sec., for the Past Masters. Among the other toasts we may include that of the officers, to which Bro. Oswyn replied, and also the health of Bro. Hodges, P.M., P. Prov. G. Sec., who acknowledged the compliment. This lodge has latterly obtained some repute by the excellence of the singing of several talented brethren, who on this occasion contributed greatly to the harmony of a very pleasant evening.

### PROVINCIAL.

#### DEVONSHIRE.

MORICE TOWN, DEVONPORT.—Lodge St. Aubyn (No. 954).—The regular meeting of this lodge was held on the evening of Tuesday, the 12th inst., commencing with accustomed prayer, at half-past five. The minutes of the previous regular and subsequent emergency lodge having been read and confirmed, a ballot was taken for four candidates, all of whom were duly elected. The lodge was then raised, and four brethren of that degree having satisfactorily demonstrated their efficiency thereon, were subsequently raised to the sublime degree of M.M. The labours of that degree having been brought to a close, several duly qualified brethren were raised to the second degree. The lodge was then closed to the first degree, and the four candidates, who had been that evening elected, were introduced and initiated into the mysteries of Ancient Freemasonry. The W.M. announced to the brethren the fact of the demise of the W.M. of Brunswick Lodge, and read the circular inviting their attendance at his funeral. The lodge was, after the proposal of a joining member and a candidate for initiation, closed with solemn prayer.

ESSEX.

HARWICH.—*Lodge Star in the East* (No. 650).—This lodge held its monthly meeting at the Pier Hotel on the 11th inst., present—Bros. Durrant, W.M.; W. O. Ward, P.M.; Butcher, W.M. elect; Boulding, Dickson, Farthing, Fountain, Barrett, Fowles, and Barlow. Visitors—Bros. John Head, P.M. 959, P. Prov. J.G.W. for Suffolk; J. A. Pettit, P.M. 376 and 959, P. Prov. G. Supt. of Works Suffolk; Westgate, S.W. 225, 376, and 959, P.G.S. Suffolk; Dunn, 387; Johnson, 461; Elwood, 225; Morrison, 554, &c. The lodge having been opened in due and ancient form, the minutes were read and confirmed. Lodge was then opened in the second degree, when Bro. Barrett underwent the necessary examination; after which lodge was opened in the third degree, and Bro. Barrett raised to the sublime degree of M.M. Then lodge was then lowered to the first degree and Mr. John Stevens was duly initiated into the mysteries of Freemasonry. The two ceremonies were ably performed by the W.M. in his usual impressive manner. The next business was to instal Bro. John Butcher, the W.M. elect, into the chair of K.S., which ceremony was efficiently and solemnly performed by Bro. John Head, assisted by Bros. Pettit, Ward, Durrant, Findley, &c. On the readmission of the brethren, Bro. Head called on them to salute the W.M. in the three degrees, after which the W.M. appointed his officers as follows:—Bros. Diddaunt, I.P.M.; Whymark, S.W.; Farthing, J.W.; Walford, Treas.; Surridge, Sec.; Pontain, S.D.; Boulding, J.D.; Barrett, I.G.; Barlow, Tyler. Two propositions were received for initiation, and there being no further business the lodge was closed in harmony, after which the brethren sat down to a well-served banquet, provided by Bro. Brice. An excellent dessert was presented by Bro. W. O. Ward, P.M., of Ramsey, consisting of choice and rare fruits. The W.M. gave the usual loyal and Masonic toasts, which were heartily responded to. The W.M. then called on the brethren to fill bumpers to drink to the health of the visitors, coupling with that toast the name of Bro. Head, for whose kindness he felt very grateful, not only on the present, but on many previous occasions, for the excellent manner in which he had installed him (the W.M.) into the chair of K.S., and trusted to have the pleasure of meeting him frequently. The W.M. also thanked the other visitors for their presence and assistance. The toast was heartily drunk, and Bro. Head, in returning thanks, expressed the pleasure it had afforded him to visit them, and render whatever assistance laid in his power. He trusted the lodge would continue to flourish, and he felt sure under the guidance of their present W.M., assisted by such officers as he had appointed, it would be sure to prosper. He begged to thank them on behalf of himself and the visitors generally for the high compliment they had paid the visitors. Bro. Head then called on the brethren to charge their glasses to the brims, to enable them to respond to the next toast. He said Bro. Butcher, the W.M., was so well known to them all that it needed but little as an introduction to the toast which he was about to give, and which was responded to in suitable terms. The W.M. next gave the health of the I.P.M., Bro. Durrant, and the rest of the officers. Bro. Durrant, in his response, assured the W.M. and brethren that he should at all times be ready to render his assistance when called on to do so, and he would take this opportunity of thanking the brethren generally for their valuable assistance during the past year, without which it would have been impossible for any Mason to execute the duties appertaining thereto. He wished especially to thank Bro. Westgate for the valuable assistance he had been to the lodge during the past two years, and trusted he would visit them as often as laid in his power. After several other personal toasts, the W.M. gave to all poor and distressed Masons, and the brethren retired at high twelve, after one of the most pleasant evenings ever spent.

STAFFORDSHIRE.

PROVINCIAL GRAND LODGE.

The annual meeting of the Masonic Grand Lodge of the province of Staffordshire was held on the 12th inst., in Wolverhampton. The Grand Lodge was opened in one of the large rooms of the Swan Hotel, by the Right Worshipful Provincial Grand Master, Bro. W. K. Harvey, of Longton, who was supported by a large number of the fraternity, among whom we observed the following brethren:—Dr. Burton, Walsall, Prov. D.G.M.; Captain Segrave, Prov. J.G.W.; Frank James, Walsall, P. Prov. J.G.W.; Rev. Henry Day, Burton, Prov. G. Chap.; Sidney J. Cooke, Prov. J.G.D.; Samuel Hill, Longton, Prov. G.

Dir. of Cers.; David Wright, Longton, Prov. G. Sword Bearer; S. F. Day, Prov. G. Org.; T. M. Wagstaff, Prov. G. Purst.; W. Hyett, J. Pritchett, V. Tildesley, B. Savage, Joseph Ford, T. J. Fallows, Prov. G. Stewards; — Howells, Prov. G. Treas.; F. Pugh and T. James, P. Prov. S.G.W.'s; T. Crapper, P. Prov. Asst. G. Dir. of Cers.; Henry Lewitt, P. Prov. J.G.D.; Rev. W. Bramwell Smith, Prov. G. Chap. Warwickshire; George Whitehead, P. Prov. G. Purst.; Rev. James Downs Stonnall, P. Prov. G. Chap.; William Dibb, P. Prov. G.S.B.; J. J. Turner, Prov. G. Dir. of Cers. Warwickshire; C. A. Newnham, P. Prov. J.G.W.; W. Masefield, P. Prov. S.G.W. Warwickshire; C. H. King, P. Prov. J.G.D.; A. H. Royds, D. Prov. G.M. Worcestershire and East Lancashire; C. Matthews, P. Prov. S.G.W.; William Green, P. Prov. J.G.D.; George Spilsbury, P. Prov. S.G.D.; John Hallam, P. Prov. S.G.W.; W. Dutton, P. Prov. S.G.W.; Horton Bates, P. Prov. S.G.W.; W. Cartwright, P. Prov. G. Reg.; George Baker, P.S.G.W.; John Hancock, P. Prov. G. Purst.; E. A. N. Royds, G. Swordbearer, Cambridge; G. Lowvdes, Treas., Cobridge; Chas. H. Bayley, P. Prov. S.G.W.; F. H. Hawley, P. Prov. G. Purst.; Rev. B. Wilmore, West Bromwich, Prov. G. Chaplain; Col. Vernon, P. Prov. G.M.; Charles Yarwood, P. Prov. S.G.W.; Major M'Knight, P. Prov. S.G.W.; Colonel Hogg, P. Prov. S.G.W.; E. Haselee, P. Prov. G.D.; H. Baggaley, P.G. Treas.; Frederick Binckes, Secretary to the Royal Masonic Institution for Boys; N. G. Phillips, P. Prov. S.G.D. North Munster; C. J. Vigne, P. Prov. S.G.W. Somerset; Captain Thompson; the Rev. Adam Clarke, Longton; C. A. Newnham; James Walker; Dr. G. N. Smith; W. Howells, Tipton; J. P. Baker; C. Matthews; G. Baker, P. Prov. S.G.W.; H. Lewis; E. Shargool, Stafford; G. S. Tudor, 526; Henry Hooper, P.M., 482; W. H. Yates, Sec., 419; Joseph Ford, 419; Charles Fendelow, P.M. 419; W. H. Hales, W.M. 418; James Evans, 419; Edwin Whitehouse, J.W. 419; Joseph Plant, 419; George Wild, 419; Samuel Pearsall, J.W. 1039; P. P. Baker, P.M. 347; James C. McLean, S.W. 175; William Plant, 419; G. C. Richards, W.M. 482; Thomas Bedsmore, 1039; W. H. Tudor, P.M. 526; G. Pratt, 419; H. Kitson, W.M. 526; Rev. H. Hampton, 419; T. Checkley, W.M. 539; R. B. Turner, 482; W. E. Summons, 482; Henry Gillard, W.M. 726; John Evans, W.M. 456; C. Turner, Treas., 456; John Baker, P.M., 966; Walter Acton, W.M. 460; W. Hall, P.M. 98; Rev. T. B. Mundy, Chaplain 526, &c.

The minutes of the meeting last year were read and confirmed, as were those of the emergency meeting held at Walsall, and letters of apology for non-attendance were read from Lord de Grey and Ripon, Deputy Grand Master of England, and Lord Leigh, the Grand Master of Warwickshire. The Provincial Treasurer's accounts, which exhibited a favourable balance of £62 6s., were also read and approved. Bro. Howells was re-elected Prov. G. Treas.

Bro. Dr. Burton, the D. Prov. G.M., having resigned the position he has held for several years, the Prov. G.M. expressed his regret, adding that his loss would be equal to that of a right hand, and the loss to the province would be equally great, for everybody must have admired the truly Masonic manner in which Bro. Dr. Burton had discharged the duties of the office he had so long and ably filled. Bro. Dr. Burton assured the lodge that his counsel should be always at their service.

The Prov. G.M. then conferred the following appointments:—

- Bro. W. Foster Gough, *L.L.D.*..... D. Prov. G.M.
- „ Frank James ..... Prov. S.G.W.
- „ Henry Hooper ..... „ J.G.W.
- „ Rev. Adam Clarke..... „ G. Chap.
- „ Rev. B. Willmore ..... „ G. 2nd Chap.
- „ Frederick Thompson..... „ G. Reg.
- „ William Cartwright ..... „ G. Sec.
- „ Charles Fardelow ..... „ S.G.D.
- „ John Baker ..... „ J.G.D.
- „ William Hall ..... „ G. Supt. of Works.
- „ Samuel Hill ..... „ G. Dir. of Cers.
- „ Enoch Palmer ..... „ Assist. Dir. of Cers.
- „ Seth Reynolds ..... „ G. Sword Bearer.
- „ Thomas Bedsmore..... „ G. Org.
- „ Phillip P. Baker..... „ G. Purst.
- „ David Wright ..... „ G. Stand. Bearer.
- „ H. Bagguley ..... „ G. Tyler.

As soon as the appointments were made, the Prov. G. Dir. of Cers. marshalled the brethren in procession outside the hotel, where a very large crowd had assembled to gaze on the magnificent clothing and jewels of the Provincial Grand Officers, and

the handsome, though comparatively humble, decorations of the long train of craftsmen. On the arrival of the head of the procession at the porch of the Collegiate Church, the brethren halted, uncovered, and formed two lines, through which passed the Prov. G. Officers, headed by the Prov. G. Sword Bearer, the banner of the province, and four sons of Masons, bearing on a velvet cushion [the open volume of the Sacred Law. The brethren then entered the church, where full choral service was performed, prayers being intoned by Bro. the Rev. T. B. Mundy. The first lesson was read by Bro. the Rev. B. Willmore, Prov. G. 2nd Chaplain; the second lesson by the Rev. J. Downes. The anthem was "Behold, how good and joyful," and before the sermon the 100th Psalm was sung to the Old Hundredth. Bro. the Rev. Adam Clarke, Prov. G. Chaplain, preached the sermon extemporaneously, from I Kings vi. 14. "So Solomon built the house and finished it." The Rev. brother observed that it was no wonder that the Holy City of Jerusalem was an object of interest to all who revered the Word of God. There had reigned a line of renowned kings, and the wisdom of one of them had attracted the attention of all nations. There, too, was raised that Temple, rich in costly treasures, and far richer in the visible presence of Almighty God. Interesting as was the whole history of Jerusalem to all who believed that God is the maker and preserver of the world, doubly so was its Temple, the glory of the Masonic brotherhood, in whose ceremonies constant reference was made to the Holy Temple, the perfection of workmanship, the model for all future practical architects. It was somewhat difficult to choose a topic which would be profitable to a congregation like that, composed partly of Freemasons and partly of those to whom Masonry was known only in name, yet there was a topic in the words of his text which, while it was of interest to his brethren of the Masonic Order, also was applicable to those who cared for the church in which they were worshipping—the completing of God's house. What was the first and foremost of Solomon's thoughts when, with the aid of the best skilled craftsmen, he built the Temple and finished it? "God forbid," he said, "that I should offer to the Lord that which costs me nothing." The treasures which his father David had prepared he used, but not satisfied with those treasures, he sent to other countries for other treasures. Such was the glory of the Temple of Solomon, and should, he would ask, their Christian Temple be built in a niggardly spirit? or should it be deficient in ought that wealth could provide? He knew that it had been said by many that it was but hypocrisy to care for externals while internal piety was neglected; but if in this was inconsistency, how much greater inconsistency was there in pretending only to care for the internal feeling and neglecting the external token of such feeling. They made a profession of their belief in God, and they showed that the profession was not hypocritical pretence when they built and adorned a house in which they worshipped God in the beauty of holiness. They built it with costly treasures, and what was that but to demonstrate the sincerity of their profession before man. This it was which made their service acceptable before God. Let all who had been permitted to share the privilege of building and finishing a house for God's service consider that they had assisted in raising an edifice in which those who would come after would worship. Let them only look at the church in which they were assembled; those whose heads had planned, whose hands had wrought, and whose lips had consecrated it, were gone, and they who were worshipping there that day might be said to be spiritually lodged by those of whom they knew nothing, by those who by a single act of piety had provided them with a temple in which to worship. This struck him as being a point of religious brotherhood, and it should prompt them to make similar provision, that those who should come after them might have temples in which to worship God after they should be removed to the eternal temple in the heavens.

At the close of the service, the brethren returned in procession to the Swan Hotel, and the Provincial Grand Lodge was resumed. The Prov. G.M. announced that the collection at church had realised £9 17s. 6d.

Bro. Dr. BURTON P. Prov. D.G.M., then proposed that the sum be made up to eleven guineas out of the funds of the province, and that, with six guineas, a copy of the Sacred Law, properly inscribed, should be provided and presented to the church in which they had that day worshipped, as a memento of the day's meeting. He further moved that the sum of two guineas be

presented to Bro. Day, Past Prov. Chaplain, for the schools in connection with his church, and three guineas to their present chaplain for his new Church Schools at Longton.

The resolutions were carried, as also were votes of thanks to the Rector of Wolverhampton, for the use of his church; to the Prov. G. Chaplain for his truly Masonic sermon; and to the other clergy who had taken part in the service.

Bro. Colonel VERNON, P. Prov. G.M., then said that he had the very great pleasure to announce that he had the permission of the Right Worshipful the Provincial Grand Master to discharge in the Provincial Grand Lodge a duty which had been assigned to him by a private lodge of which he was an honorary member. The duty to which he referred was an easy and a pleasant one, because it resulted from the respect which the private lodge entertained for one he highly esteemed, and to whom he had been personally indebted for innumerable acts of kindness and assistance while he (Colonel Vernon) occupied the Grand Mastership of the province. Not to keep the brethren in suspense, he would say that he alluded to Bro. Dr. Burton—(Masonic applause)—whose judgment and Masonic knowledge had been always frequently placed at his (Colonel Vernon's) service, and to whom much of the success of the province was attributable. Certain brethren of St. James's Lodge and Chapter had been anxious that their excellent and worthy friend and brother, in retiring from an office which he had many years filled with advantage to the province and honour to himself, should take with him some token of their brotherly love and esteem. A testimonial had been secured, permission to present it in Grand Lodge had been obtained, and on him had devolved the high honour and pleasure of making the presentation. He had, therefore, to beg their excellent brother would receive at his hands the slight testimonial of regard he held together with an address from the St. James's Lodge and Chapter. Thus much, continued Bro. Colonel Vaughan, for the brethren of St. James's Lodge and Chapter. But, before I sit down, I would present a provincial testimonial to our good friend, by moving to him the hearty thanks of the entire province, with the prayer that the Almighty Architect of the Universe may prolong his life many years, that those years may be spent by him happily, and that he may through life enjoy, as he fully deserves, the esteem and love of all who know him. Bro. Colonel Vernon concluded by handing to Bro. Dr. Burton a gold snuff box, of handsome shape, and enclosed in a neat case. The box, which cost twenty-three guineas, bears the following inscription:—"Presented by the members of the St. James's Lodge and Chapter (No. 482), to the Right Worshipful Dr. Burton, P.D. Prov. G.M., Staffordshire, September 12th, 1865." The address, which is beautifully illuminated on vellum, is as follows:—"To the Right Worshipful Dr. Burton, Past Deputy Provincial Grand Master of Staffordshire. Right Worshipful Sir and Brother,—We, the undersigned members of St. James's Lodge and Chapter (No. 482), anxious to mark our sense of the manner in which you have for so long a period discharged the duties of Deputy Grand Master of Staffordshire, and also that you may possess some token of our esteem and goodwill, crave your acceptance of the accompanying testimonial, a gold snuff-box, which we trust you will value, not for its intrinsic worth, but as indicating the brotherly love we feel for you personally, and the admiration with which we regard the ability you have displayed in the discharge of your onerous duties." The address bears the signatures of the members of St. James's Lodge and Chapter.

Bro. Dr. BURTON said that the presentation was entirely unexpected, and, he must say, undeserved (no, no); and he felt unable to express his feelings, but he would take an early opportunity of visiting St. James's Lodge, in order to thank the brethren for their kind present; and he would only say, in reference to the vote of thanks, that much of the success which had marked his career as Deputy Grand Master was attributable to the good feeling and proper Masonic spirit with which he had been supported. Even when called upon to admonish, he had experienced kindness, and for all their fraternal conduct, he felt truly thankful. (Applause.)

The Prov. G. MASTER, after remarking that the brethren of St. James's Lodge had stolen a march, and caught them napping, informed the lodge that Bro. Collis was very anxious to obtain admission for one of his children into the Masonic Girls' School, and suggested that all the votes of the province should be given in her favour. A similar suggestion was made in behalf of a brother's son, for votes at the Boys' School election.

The Lodge then voted a sum of fifty guineas from the provincial funds to the Royal Masonic Institution for Boys.

Bro. BENCEKES, the Secretary of the Institution, expressed his thanks for the valuable aid given by them to the Institution in the past. He had never gone away from the province empty-handed, and he had always received from them generous sympathy. Two years ago he had been present when their then Secretary, Bro. James, had accepted a stewardship for the annual dinner of the Institution, and that brother took up with him the sum of £120. When he applied to Bro. Dr. Burton, he received, through that brother's instrumentality, between £60 and £70, and now their Provincial Grand Master had added to the obligations by accepting a stewardship for this year, and they had passed a liberal vote in favour of the Institution. He could not say more than that he tendered his warmest and heartfelt thanks for their support.

Grand Lodge was then closed in due form, and subsequently a banquet was partaken of by the brethren in the Corn Exchange.

#### THE BANQUET

Was held at the Exchange, and was attended by a large number of Masons. It was provided by Mr. Street, of the Star and Garter Inn, who was highly commended for the profusion of choice dishes which were placed on the table, and for the plentiful character of the general supply, but there was a defect in the waiting, and, consequently, the dinner was not so well enjoyed as it would have been in the absence of such a drawback. Bro. W. K. Harvey, Prov. G.M., presided at a cross table, being supported on the right by Bros. Foster Gough, D. Prov. G.M.; A. H. Royds, D. Prov. G.M. Worcestershire; W. Howells, Prov. G. Treas. Staffordshire; Colonel Hogg, Prov. S.G.W.; W. Masefield, Prov. S.G.W. Worcestershire; and C. Pendelow. The Prov. G.M. was supported on his left by Bros. Rev. A. Clarke, Prov. G. Chap.; Lieutenant-Colonel Vernon, P. Prov. G.M.; Dr. Burton, P. Prov. D.G.M.; and Rev. B. Willmore, P. Prov. G. Chap. The Masters of the local lodges, Bros. C. A. Newnham and H. Kitson, sat at the heads of two other tables, and Bro. Cartwright, the Secretary, acted as vice-chairman. The room was decorated with emblems of the Order; the orchestra was ornamented with plants in pots; and the galleries were occupied by numbers of the fair sex, who were evidently interested in the proceedings. A band was present, and performed some first-rate music in good style, and Messrs. Bickley, Farrell, and Glydon, of Birmingham, gave a chaste rendering to some popular vocal selections.

After dinner the Prov. G. MASTER proposed the customary loyal toasts, remarking that Masons took a particular pride and pleasure in drinking the health of their beloved Queen. Referring to the Prince of Wales, he said he had hoped that before this the Freemasons would have had the honour of calling his Royal Highness brother, and recognising him as one of the Craft. But, though he had been disappointed, he had no doubt that before long the Prince of Wales would become a Freemason. (The toasts were cordially drunk.)

Bro. Dr. BURTON, the P. Prov. D.G. Master, proposed "The Army, Navy, and Volunteers," recognising the services of the army and navy, and observing that what they had seen of the volunteers argued a sincere desire on their part to follow in the footsteps of the regular army of the country. He associated with the toast the name of Colonel Vernon, whose merits could not, he said, be too highly spoken of, whether as a soldier or a private friend. (The toast was cordially drunk.)

Bro. Col. VERNON was received with enthusiastic cheers on rising to respond. After apologising for acknowledging the toast himself in the presence of Captain Segrave, who was a real "live captain," whereas he had been for some years "on the shelf," the gallant Colonel said that after an experience of a quarter of a century in the army he could assure them that, though rewards and titles were highly appreciated by soldiers, it was still more gratifying to them to learn that they had a place in the hearts and affections of their countrymen, and they were always most grateful for kindly mention on such festive occasions as the present. He hoped and believed the service was now in excellent condition, and trusted it would remain so. During the last twenty, or even ten or fifteen years, much experience had been gained which would stand them in good stead, and satisfied was he that an efficient army would never be wanting in gallantry. (Applause.)

Bro. FOSTER GOUGH, D. Prov. G.M. responded for the volun-

teers in the following terms:—I regret that my esteemed friend, Colonel Barrows, is not of our number to-day, but in his absence I have much pleasure in divesting myself for the moment of my Masonic character, in order to acknowledge the kind and graceful compliment which has just been paid to the citizen soldiers of England. But it is not of this alone that I have to speak, and the usual form of response is insufficient. The toast emanates from a body of gentlemen who have done more than any other to advance and establish our volunteer system. Freemasonry has ever been a great and faithful supporter of the state, and of every institution tending to the security, the harmony, and the well-being of society. (Applause.) The ancient brethren pursued their sacred work with the peaceful trowel in the hand and the warlike sword at the side, and the great lesson thereby inculcated and which is taught their brethren in succeeding ages, is that next to the obedience due to every lawfully constituted authority is a manly and determined resistance to lawless violence. Hence, perhaps, it is little to be wondered that the volunteer movement should owe much to Freemasonry, or that its principal promoters and supporters should in so many instances have been members of the Craft. (Cheers.) Pardon me if I limit my examples; it is time, and not the absence of knowledge, which alone compels me to do so. But that my few remarks may not be incomplete, let me ask you to regard our excellent Provincial Grand Master, for in him you see an able, energetic, and esteemed officer of the First Staffordshire Battalion; let me ask you to regard our own town, and see that the hardest working Masons have generally been hard working volunteers, whilst our three local companies are and have been, from the day of their formation, commanded by members of the Craft. I shall only add one more example—but it is one which will strike home to each and every one of you—I shall make no exception. I shall say to my brethren—though the tear of heartfelt sympathy and grief but lately felt—do not your eyes brighten and your hearts glow with happiness at the sight of one now standing in our Masonic East? To my companions in arms I shall say: Do we not in the same individual behold one who might most justly claim to have originated the first volunteer company in this county—one who, in this district, has made us what we are, whether as individuals or as a battalion—and one who, up to the moment of his departure from amongst us, was not to be surpassed by any commander in the kingdom for self-denying zeal, ability, and worth, or for any quality appertaining to the officer, the friend, or the gentleman. It is needless to say that I refer to Colonel Vernon—(applause)—the impersonation of two grand principles—of Freemasonry and volunteering—of universal peace and national defence; principles which must go hand in hand together, the latter being ever the best and surest—in fact, the only true method of securing the former. (Applause.)

The Prov. G. MASTER next proposed the first Masonic toast—"The Most Worshipful G.M., the Earl of Zetland," expressing his regret at the loss which the noble earl had recently sustained in the decease of his beloved wife—a circumstance which had removed him in some measure from the Masonic world, and prevented him from being present on many interesting Masonic occasions. He (the Prov. G.M.) hoped they all sympathised with him in his bereavement, and would cordially drink the toast. Though, as ladies were present, they could not accord to it those honours which were peculiar to themselves as Freemasons, yet he was sure they would sooner dispense with those honours than be without the presence and countenance of the ladies. The Prov. G.M. concluded by thanking the members of the fair sex for their attendance on that occasion. (The toast was received with hearty good feeling.)

Bro. GOUGH introduced "The Health of the Most Worshipful G.M.s. of Scotland and Ireland," observing that considering the kind reception invariably extended to English brethren when visiting the sister kingdoms, the toast deserved a grateful recognition by the company. They had among them good and worthy representatives of both countries, one of whom (Dr. Burton) had performed valuable services to this lodge, and in proposing the toast he would couple with it the names of Bros. Dr. Burton and Colonel Hogg.

Bro. Dr. BURTON, P. Prov. D.G.M., in responding, spoke in terms of praise of the Grand Master of Scotland, and confirmed the observations of the proposer of the toast as to the hospitality of Scotch Freemasons to visiting brethren, recommending some of his English friends to go and prove the matter for themselves.

Bro. Colonel HOGG, Prov. S.G.W., acknowledged the toast on the part of the Duke of Leinster, the Grand Master of Ireland, and said he could challenge his worthy brother, Dr. Burton, or any other Mason in the room, to deny that that hospitality which had been properly spoken of as distinguishing Scotch Freemasons was not dispensed with equal readiness in his (Col. Hogg's) country—Ireland. (Applause.) True hospitality was the chief thing in which Irish Masons vied with their English and other brethren. He was proud to stand before the Grand Lodge on that occasion, as it gave him an opportunity of publicly acknowledging the deep sympathy which was publicly expressed towards himself last year at the meeting at Stafford, when the hand of affliction was upon him, and when it was the opinion of some of the most eminent men in the country that he would not recover. He felt he should be unworthy of that sympathy if he did not thank them for it as publicly as it was expressed, and the utterance of his feelings on that occasion gave him all the more pleasure, as he was then standing on ground where he had spent many of the most happy years of his life. (Applause.) He begged pardon for this divergence, but he was anxious, now that he had sufficient voice and strength, to assure them that he was not ungrateful for the kindness that had been shown to him. (Applause.) Reverting to the toast he begged to thank them, as the only Irish Mason present, on behalf of the Duke of Leinster—Ireland's only duke, Ireland's best Freemason. (Cheers.)

Bro. Col. VERNON, P. Prov. G.M., then rose and said they had received with due respect the toast of the health of the Sovereign who ruled over them; they had also toasted the Masonic rulers of the Craft, and they now became local in their toasts. He had to give the health of one whom they all esteemed and honoured—the Right Worshipful Provincial Grand Master. (Applause.) He had passed through his first year of trial—and the first year of the office he held was not an easy one—doubtless having at the commencement many misgivings as to how he should fulfil his duties, and they had all seen what he had done. He had been not only zealous but successful; he had not only tried but he had done, and he had not only done but he had done well. He had advanced the interests of the province in every way, and he had gained, as he (Col. Vernon) prophesied he would, the respect and esteem of those under his supreme command. He had been active in the consecration of new lodges, chapters, and Masonic assemblies. In the presence of ladies he (Col. Vernon) could not allude so minutely as he otherwise might to the proceedings of the Provincial Grand Master, but he might add that he had been vigilant and watchful, and, aided by the advice of his (Col. Vernon's) worthy brother, Dr. Burton, he had done his duty well. (Applause.) Most confident was he (Col. Vernon) when he resigned the command of the province, which he had the honour to hold for some years, that the interests of the Craft would not suffer in the hands of the now Provincial Grand Master, and he was sure the company would join him in recognising Bro. Harvey's talents as a commander, and his excellent qualities both as a man and a Mason; also that they would join in his congratulations that the Province of Stafford was so well commanded. In conclusion, Col. Vernon said he trusted the brethren would hope with him that the Almighty might grant their Provincial Grand Master health to continue his judicious and kindly rule, and happiness in that and every other position in life. (The toast was drunk with loud demonstrations of good-will.)

The Prov. G. MASTER, in response to the toast, said he felt flattered by the compliment just paid him. He accepted the office with diffidence, and should continue to hold it with nervousness. He had visited and made observations upon the whole of the lodges in the province except three—two in South Staffordshire and one in the north of the county—and the proceedings of the year had given him perfect satisfaction. He could congratulate the province on the advancement of Masonry during the year, as he had consecrated two lodges and a chapter, which fact spoke more than any words he could employ for the purpose. His visit to Wolverhampton that day reminded him of the first Provincial Grand Lodge he ever visited. It was held in this town in 1851, and Colonel Vernon was on that occasion elected (in his absence) to the office of Provincial Grand Master. At that time he (the President) was an humble member of the Craft, striving to work his way up from the lowest round of the ladder, but never dreaming that he should ever attain the position he now filled. Now that he had been elevated to that position, he felt that he held it rather

in trust for their former Provincial Grand Master than as Grand Master himself. They were glad to see their brother, Colonel Vernon, among them, and he (the President) hoped he would be satisfied with what they had done, and with the progress they had made. There was one thing in which he differed from their late chief, and that was with respect to the making of the annual meeting itinerant. He could not help saying that he did not agree with holding the lodge every year in one place, and in making it movable he thought he had adopted a course that would be for the advantage of Masonry in the province. (Applause.) If, however, he should find it otherwise, he would return to the rule followed by his predecessor. He hoped next year to meet the brethren in North Staffordshire.

The Prov. G. MASTER: soon afterwards again rose and proposed "The Health of their esteemed Friend and Brother, Colonel Vernon," which was received with immense applause. He proceeded to say that they would be glad at all times to see him amongst them, and in the same state of health in which he appeared at present. Some time ago he saw a letter from the gallant Colonel, which certainly looked very black; he painted his own health in such colours as could not fail to make his friends feel very anxious about him, but he (the Provincial Grand Master) was glad to see that he was restored to health, and that "Richard was himself again." (Laughter.) No provincial grand meeting would be complete without Colonel Vernon, and he hoped that their friend would continue to come among them, and see that the business was done to his satisfaction, and, if it was not done to his liking, he (the speaker) trusted he would tell them so plainly. (The toast was received with loud cheering, the company also singing "For he's a jolly good fellow.")

Bro. Col. VERNON said he appreciated in his heart the kind reception which the Provincial Grand Lodge had given to the toast. It was for years his pride to preside over the province which, like his regiment, was second to none in the kingdom—a province in which he was so well supported not only by his own immediate officers, but by the Masters and brethren of all the lodges, that his rule was, at all events, one of peace and comfort. (Applause.) They seemed to feel from the first that he was an honest man, and though he was determined to do what his office required of him, yet he never did more than what was legal and right in the Craft. For the support he received he could not sufficiently express his thanks. It was not merely a cold adhesion to his regulations, but there was always a readiness and warmth about their support that was of the most gratifying character. Among those to whom he was so much indebted were Bros. Ward (whose absence that day he much regretted), Dr. Burton, Frank James, Howells, and Lloyd, whose co-operation and wholesome and timely advice were of the utmost value to him. Colonel Vernon repeated his thanks for the cordial reception that had been accorded to him that day, and assured the Provincial Grand Master that, though he no longer resided in the county, he felt it his duty to attend his Grand Lodges, and to appear before them not only as Past Provincial Grand Master, but as one of the Past Masters of St. Peter's Lodge. (He sat down amidst applause.)

Bro. the Rev. A. CLARKE, Prov. G. Chap., proposed, in a few appropriate remarks, "The Right Worshipful Provincial Grand Masters of Worcestershire, Warwickshire, Derbyshire, Cheshire, North Wales, and Shropshire."

Bro. BOYD, D. Prov. G.M. of Worcestershire and East Lancashire, whose name was coupled with the toast, responded, observing that Masonry prospered in East Lancashire, where he first saw the light, to a degree second to no province in the world, there being no less than sixty-two lodges. (Hear, hear.) He trusted that the seed germed there would spread through every province in the land. Bro. Boyds spoke in a complimentary manner of the hospitality of the Freemasons of Staffordshire, and hoped that the Masons of the neighbouring counties would mingle more freely together on occasions like the present, for the cultivation of mutual friendship and brotherhood.

The Prov. G. MASTER gave as the succeeding toast, "The Health of the Deputy Provincial Grand Master Dr. Gough," remarking that he had that day had a limb taken from him by the resignation of Dr. Burton, but he felt sure that when Dr. Gough got fully into harness his conduct would satisfy the whole of the province, and justify him (the Provincial Grand Master) in raising him to the dignity of the office. (Applause.)

The D. Prov. G. MASTER acknowledged the toast in the

following terms:—If there was ever a time when I needed the power of thought and of utterance it is now that I stand before you in what is at once the honourable and difficult position of Deputy Grand Master of this extensive and important province, and yet there never was a time when I had more need of your indulgence. Let me assure you, right worshipful sir, that I am by no means indifferent to your distinguished favour, and regret that I cannot sufficiently express my thanks for so signal a mark of your esteem and confidence. At the same time I would sincerely thank all those brethren whether from North or South Staffordshire who have so strongly expressed their approval of your choice. High offices in Freemasonry imply onerous duties and responsibilities, and hence it comes that I have taken my seat at your right hand with serious doubts as to the result of my coming labours. I know that my office is no sinecure in any province, and much less so in our own, where Freemasonry flourishes to an extent which can scarcely be surpassed in any province in the kingdom. Besides this I am succeeding one who has right nobly sustained his office; one whose ability, experience, and worth, have won for him the golden opinions of his brethren—one in fact than whom our ancient institution has few older and no abler professors. (Applause.) I rejoice to say that I have from our brother Dr. Burton the assurance of his advice and assistance on all occasions, and whilst this assurance principally induced me to accept my appointment, I trust it may also you to look with an eye of favour on my acts—for I shall strive so far as possible to pursue the same course which he has done, namely, to sustain at all times the authority and dignity of the R.W. the Provincial Grand Master, and to promote by every possible means the efficiency of the fraternity and the harmony of the brethren, whether individually or collectively. (Applause.) Your applause sufficiently informs me that I need not dilate upon the expediency of these matters, and therefore I will ask you to accept the reiterated expressions of my grateful thanks, and of my assurance that no effort on my part will be spared to retain the confidence of the R.W. the Provincial Grand Master, and at the same time to win and retain the confidence and support of my brethren. (Applause.)

Bro. Dr. BURTON, in some very neat observations as to the intimacy between Masonry and religion, proposed "The Very Reverend the Provincial Grand Chaplains," and, as the evening was advancing and the company diminishing, combined therewith the toast of "The Provincial Grand Warden and Officers of the Provincial Grand Lodge."

Bro. HOOPER, J.G.W., replied, and proposed "The Health of the Visitors," stating that they had some distinguished visitors among them, whom the lodge had endeavoured to give a hearty welcome. He coupled with the toast the name of Bro. Royds.

Bro. ROYDS, D. Prov. G.M. Worcestershire, responded, and said he had frequently visited the annual meetings of the Grand Lodge of Staffordshire, his first visit having been paid nearly twenty years ago, and he wished the brethren of this county would in greater numbers attend the gatherings of the Freemasons of Worcestershire. On behalf of the visitors generally, he thanked the company for their hospitality, and, taking their reception that day as a guide to the future, he would say, on behalf of the visitors, "We will often become your guests." (Applause.)

The PROV. G. MASTER then proposed "The Health of the Past Provincial Deputy Grand Master, Bro. Dr. Burton," observing that that gentleman had done good service to himself and the province, and he was very grateful to him for the excellent manner in which he had provided for meetings at which special business had to be transacted. He was truly sorry for the circumstances which had compelled Bro. Dr. Burton to resign, but he trusted he would still live many years to come among them, and to display the great interest he felt in the Craft.

Bro. BURTON responded, offering his services in case any circumstances of Masonic difficulty might present themselves to his successor.

Bro. Col. VERNON, in giving the next toast, "The Provincial Grand Treasurer and Secretary," remarked that all the details of the business of the lodge devolved upon those officers. He thanked the gentlemen who had filled those positions during his Mastership, congratulating Bro. Howells on the admirable manner in which he kept the accounts, and his judicial disbursements of the monies, and remarking with respect to Bro. Cart-

wright, the newly-elected secretary, that he had fulfilled his previous duties with zeal and fidelity.

Bro. HOWELLS said he was sincerely grateful for the compliment paid him, adding that though he could not promise a reduction in the fees or taxes, he could congratulate the Provincial Grand Lodge on the state of its exchequer. They had ample funds to enable them to render further support to those Masonic Charities which stood in need of help. (Applause.)

Bro. BURTON then introduced the toast of "Masonic Charities" in an excellent speech, which, however, was very indistinctly heard, on account of the low tone in which it was delivered. The burden of the address appeared to be a strong complaint of the absence of support on the part of the majority of Freemasons to the Charities. It was, he said, a monstrous and crying shame, which should cause every Mason to blush, that their Charities should have to become petitioners at their festive boards in order to raise the funds necessary for their subsistence; and it was a striking fact that those who had not contributed a farthing to the funds were the most anxious to avail themselves of the advantages of the institutions. The state of things he had described placed Freemasons in a wrong position before the public. They ought not to have Charities on such occasions petitioning for support. "Charity" was one of their professions as a body, but unless they did better it ought to be erased from the principles of the Craft. The province of Warwickshire had contributed most nobly, and though Staffordshire could not do so much, it could do something if every brother felt pledged to carry out the principle the Provincial Grand Lodge had affirmed in its liberality that day, and put his hand into his pocket in support of so worthy a cause.

Bro. BINCKES acknowledged the toast in a long and eloquent speech, but the larger part of the company had left the room some time previous. He said the Province of Staffordshire had been constant in its support of Masonic Charities, but he agreed with Dr. Burton that there ought to be no necessity for pleading for them on such occasions as this. It had, however, been productive of advantage. Five years ago it was a standing reproach to the Freemasons of the country that the brethren in London contributed two-thirds of the support enjoyed by the Charities, while the brethren of the provinces received two-thirds of the benefits. He made it his business to go to the provinces and ask them to wipe away that stigma, and what had been the result of four years labour? Why, he believed he could safely say that the brethren of the provinces and London about shared the benefits, and he was sure they shared the burthen. (Hear, hear.) Bro. Binckes went on to explain that many Masons of some years standing were still ignorant of the existence of the central Charities, and asked whether he was not justified in continuing his appeal whenever permitted so to do, until that ignorance was removed? In the provinces there was still a vast amount of uncultivated ground. Out of 36,000 Masons, under the jurisdiction of the Grand Lodge of England, the three Masonic Charities, nobly supported as they were, did not number more than 5,000 supporters. The speaker urged that every Mason could do something for the cause, and inquired what might be done if all would contribute according to their means? What he laboured to accomplish was that the Charities should be supported not by the munificent contributions of a few, but by the small contributions of the aggregate number. (Hear, hear.) Proceeding briefly to notice the present situation of the three principal Charities, he said the one with which he was connected—the Royal Masonic Institution for Boys—was the only one really in adversity. The Girls School had £11,000 of funded property, with the building paid for, and supporting 100 children in affluence; the Old Man's and Woman's Institution had something like £20,000 of funded property, and the building paid for; whereas the Institution for Boys had not one shilling in the funds, and was £5,000 in debt. (Shame.) Bro. Binckes concluded with a warm appeal on behalf of the Charity.

The next toast was that of "The Ladies," which was proposed by Bro. Royds, and, of course, heartily drunk.

The D. PROV. G. MASTER proposed "The Health of the Stewards," and said the arrangements for the meeting of the lodge and for the banquet had never been excelled in any previous year.

Bro. JOSEPH FORD, whose name was mentioned in connection with the toast, duly replied, stating that what the stewards had done for the meeting that day had been a labour of love, and

they were well repaid by finding that their exertions had been appreciated.

"The Tyler's toast" having been drunk, the company departed.

We may mention that the banqueting arrangements were generally excellent, and reflected much credit upon the stewards, who had been equally chosen from the two local lodges. They were Bros. Fellows, Yates, Tildesley, Pickett, Joseph Ford, and Savage. Bro. H. Corri, who is fulfilling an engagement at the theatre, with "The English Opera Company," being a member of the Craft, was present at the banquet, and early in the evening volunteered the song of "Simon the Cellarer," which was loudly applauded, upon which he favoured the company with another specimen of his excellent vocalisation. Bro. Corri's singing was a prominent feature of the evening's proceedings, and he received the thanks of the Provincial Grand Master for his courtesy.

The town was enlivened in the course of the day by peals from the Collegiate Church bells, which were rung in honour of the meeting.

## IRELAND.

### LIMERICK.

#### QUARTERLY DINNER OF THE EDEN LODGE (No. 73, I.C.)

The quarterly dinner of this lodge was celebrated on the evening of the 11th inst. The room was tastefully decorated with banners and Masonic devices, together with engravings of his Grace the Duke of Leinster, Bro. Michael Furnell, late D. Prov. Grand Master of North Munster, and other distinguished Masons. The brethren assembled soon after six in the lodge rooms. They comprised the following:—Bros. George Moore, W.M.; Thomas Adams, S.W.; James M'Nay, P.M., acting J.W.; W. Peacocke, P.M., Treas.; G. W. Bassett, Sec.; J. Ferguson, S.D.; W. C. Joyce, acting J.D.; J. Horrel, P.M., I.G.; M. Phayer, P.M.; W. H. M'Quaide, P.M.; T. G. Glover, P.M.; W. Glover, P.M.; G. W. Pragnell, P.M.; James Fife, P.M.; S. W. Keane, P. M'Dowall, F. Vanesbeck. Visitors: Bros. Richard Fitzgerald, Lodge 370, Tralee; and Bro. Thomas Carey, Ancient, 271; Spink, 672, England, &c., &c.

The viands were of the very best description, and comprised all the delicacies of the season.

The W. MASTER rose and requested the brethren to fill their glasses, in order to drink "The Health of their Gracious Queen."

The toast was received by the brethren with every mark of loyalty, for which Masons are proverbial.

Air, "Rule Britannia," by Bro. W. Glover.

The W. MASTER again rose and proposed "The Health of the Prince and Princess of Wales," which was very cordially received.

Air, "Your looking as fresh as the morning," by Bro. M'Quaide.

The W. MASTER said the next toast he had to propose was that of "The Three Grand Masters—Earl of Zetland, for England; Duke of Leinster, for Ireland; and Bro. White Melville, for Scotland."

The toast was received most cordially, the usual salute being given, which those exalted brethren are entitled to.

Bro. Carey sang a most appropriate air, which called forth the approbation of the brethren.

The W. MASTER then said, Bro. Senior Warden, Junior Warden, and brethren, it now becomes my duty, and I assure you I feel a very great pleasure in proposing "The Health of our highly esteemed Provincial Grand Master, Bro. Henry Westropp." He has also attained the distinction of being a member of Parliament, a position he is in every way adapted to fill. We, however, drink his health as our Provincial Grand Master. (Hear, hear.)

The toast was very warmly received, and the usual salute given.

The W. MASTER said the next toast was one that never should be forgotten in 73; and when he mentioned the name of their illustrious and esteemed Bro. Michael Furnell, he knew they would respond as Masons should do for their Past Provincial Grand Master (cheers).

The toast was enthusiastically received, and the usual salute given, amidst great enthusiasm.

The charter toasts being disposed of,

Bro. PHAYER rose and said: Worshipful Master and brethren,

it has been my pleasing duty for many years to observe, I might say, the father of the fraternity in this city (Bro. W. Glover) to be most constant in his attendance to promote Masonry in its integrity (hear, hear). Bro. Glover is not only an ardent admirer of the time-honoured institution of Freemasonry, but as a Christian and Elder in this city, he has gained the esteem of his fellow citizens (hear, hear). I have the pleasure of knowing Bro. Glover for fully a quarter of a century, and I must say that he has gained for himself a good character, which he will leave untarnished to his family when he attains to the Grand Lodge above (applause). I was delighted to see him act this evening as Chaplain to the lodge, and it became him well to discharge those duties, he being the eldest Mason in Limerick.

Bro. M'QUAID: Aye, in the South of Ireland.

Bro. PHAYER: I thank you, Bro. M'Quaide, for the correction. It is an honour to any lodge to have so old, so esteemed, and so worthy a brother among them as Bro. Glover. (Applause.) I now, Worshipful Master, give you "The Health of our faithful Brother," and I hope you will give him all the honours it is in the power of the lodge to bestow. (Hear, hear, and cheers.)

The toast was then given, and the worthy brother saluted accordingly.

Bro. GLOVER rose to respond and said: Worshipful Master, to say I thank you for the kind and fraternal manner in which the lodge has endorsed the opinion of our esteemed Bro. Phayer, in drinking the toast so enthusiastically, is but a faint expression of my overflowing heart with love towards you all. This, and every evening I am permitted to come amongst you, I feel myself, as it were, surrounded by friendly brothers. (Hear, hear.) It is an intellectual thing to be a Freemason, enjoying the freedom of liberty to the fullest extent. I am over sixty years a member of your glorious Order, and I am not tired of it. (Applause.) I was made a Mason when I was twenty-three years old, and I am now eighty-three. Masonry is next to Christianity, and is calculated to give peace and concord in the earth. Bro. Glover described a few stirring incidents of Masonic kindness bestowed in the year '98, and at other periods to which he referred, and took his seat amidst great applause.

Bro. ADAMS, S.W., proposed "The Health of the Worshipful Master," which was responded to in brief but suitable terms.

The toast of "The Visiting Brethren" was next given and responded to in a very humorous and fraternal manner by Bro. Phayer, alluding to the pleasure he felt in meeting at the festive board such men as the manager of the Union Bank, and others.

Bro. CAREY likewise responded, as did also Bros. Spink and Fitzgerald, as visitors.

Bro. M'QUAIDE proposed "The Health of the Senior Warden, Bro. Adams," in very fraternal and eloquent terms.

Bro. ADAMS: Worshipful Master and brethren, for the very handsome manner Bro. Past Master M'Quaide has proposed my health, and the way in which it was received by the brethren, accept my most heartfelt thanks. I think, however, he has in his over-kindness said too much of me. (No, no.) This evening brings to my mind the pleasing remembrance of the time I was initiated. I remember on that occasion having taken my place at the right hand of the Worshipful Master. In responding to the toast of my health, I said that I would endeavour to have ambition enough to attain to that chair so excellently filled this evening, and it will probably be my good fortune in a few months hence to see my ambition fulfilled. (Hear, hear.) Everything in Masonry is to be admired, and whether a man be a Protestant, a Roman Catholic, or a Presbyterian, or any denomination of Christian, there you can meet him on the level and part on the square. (Applause.)

Bro. ADAMS read the opinion of Abd-el-Kader on Masonry, which went the round of the papers some ten days ago. The special correspondent of one of them said the reading of it almost convinced him to become a Mason, if it were not for one little matter, meaning the poker. (Great laughter.) Bro. Adams resumed his seat.

Bro. PHAYER said: I wish to propose the health of two Brethren of Lodge 73, and the difficulty is, which I will name first. They are both active members of the lodge, one of them is, however, a native, and has more plumes as being a "Peacocke" than the other—(laughter); whilst he has all the feathers and majestic bearing of that lovely bird, he is entirely free

from the pride of the peacocks. (Renewed laughter.) I will now Worshipful Master give you "The Health of Brother Peacocke."

It was very well received, and responded to by Bro. Peacocke, who also favoured the brethren with a delightful song.

Bro. Pragnoll's health was then proposed, to which he responded in very suitable terms.

Bro. Bassett's health was proposed by Bro. Joyce, and suitably responded to.

Bro. Bassett proposed "The Health of Bro. Captain Morgan, J.W.," which was responded to by Bro. MacNay.

Bro. Spink's health was proposed, and cordially received.

Bro. Spink said: It is the first time since I came to Ireland that I have entered a Masonic lodge, and I must fairly say that this lodge appears to have all the elements of good government. The brethren enjoy peace, love, and harmony to an eminent degree from what I have seen. I hope, if I take up my abode here, to join your lodge, if permitted to attain to that honour.

Bro. Carey's health, also Bro. T. G. Glover, P.M., was given, warmly received, and eloquently responded to.

Bro. Horrel's health was subsequently proposed and responded to in a suitable speech.

Bro. Keane contributed very much to the harmony of the evening, displaying the greatest possible taste in the selection of airs, which he rendered with much appreciativeness.

Bro. MacNay being called on favoured the company with a most touching recitation, which gratified the company very much.

Bro. Vanesbeck sang a much admired French song.

After spending a most delightful evening, the brethren dispersed at a late hour, not however without considering their poor and distressed brethren all over the world.

## Poetry.

### PICTURES OF MEMORY.

Among the beautiful pictures  
That hang on Memory's wall,  
Is one of a dim old forest,  
That seemeth the best of all.  
Not for its gnarled oaks olden,  
Dark with the mistletoe,  
Not for the violets golden,  
That sprinkle the vale below;  
Not for the milk-white lilies,  
That lean from the fragrant hedge,  
Coquetting all day with the sunbeams,  
And stealing their golden edge;  
Not for the vines on the upland,  
Where the bright red berries rest,  
Nor the pink, nor the pale sweet cowslip,  
It seemeth to me the best.

I once had a little brother,  
With eyes that were dark and deep;  
In the lap of that old dim forest  
He lieth in peace asleep;  
Light as the down of the thistle,  
Free as the winds that blow,  
We roved there the beautiful summers—  
The summers of long ago;  
But his feet on the hills grew weary,  
And, one of the autumn eves,  
I made for my little brother  
A bed of yellow leaves.

Sweetly his pale arms folded  
My neck in a meek embrace,  
As the light of immortal beauty  
Silently covered his face;  
And when the arrows of sunset  
Lodged in the tree-tops bright,  
He fell in his saint-like beauty,  
Asleep by the gates of light;  
Therefore, of all the pictures  
That hang on Memory's wall,  
The one of the dim old forest  
Seemeth the best of all.

A. C.

## LITERARY EXTRACTS.

ANTAGONISTIC RACES.—The Jew would not bend in spirit. In dress, in costume, and in character, the native and the stranger were as rivals and offenders to each other; forbidden by law, and by habit which is stronger than law, to eat of the same dish, to drink of the same cup, to lie on the same bed, to walk with the same staff. A jar, a knife, a sack which a stranger touched with his fingers became in the eyes of a Jew unclean. This dark and unsocial spirit had no existence among the blithe and radiant Greeks; it was a Jewish feeling, based on what the Separatist imagine to be his sacred law. But in order that two men shall not come together, it is only required that one shall fly from the other. A dozen generations of Greeks and Jews had lived in the same wadies of Galilee, and the people had grown no nearer in love and fellowship than they were in the day when one side was red with triumph and the other crushed by defeat. Nor was a change in their relations likely to come about as long as the empire of Jewish law should last. How could it come to pass in a nation of Separatists? A Jew could not sleep in a Greek city; a Syrian was not suffered to enter a Hebrew door. Speaking, then, in a broad way of this mixed population of Galilee, it may be said that the Greeks lived in walled cities, the Jews in open towns, the Syrians in huts and sheds, the Arabs in nomadic tents.—*The Holy Land*, by W. Hepworth Dixon.

SUPERSTITIONS.—It is deemed unfortunate to meet a solitary magpie. An old college friend of mine invariably took off his hat when one crossed the road, to propitiate the ill-omened bird; and a lady of my acquaintance to this day, under similar circumstances, makes a cross on the ground with her foot to ward off the threatened ill-luck. When I was a child I was a good deal troubled with warts, and my old nurse, a Kentish woman, directed me to watch the opportunity when a funeral was passing, then wetting the forefinger with saliva to rub the wart three times in the same direction, saying on each occasion, "My wart go with you," taking care that the incantation was unobserved. I cannot, however, bear testimony to its success. An old blacksmith in Cheshire lamented to me the other day the ill-success which attended his beer-keeping ever since the death of his wife, attributing it to his having neglected to turn the hives round when that event occurred. Here we see the union of two superstitions; the ill-luck said to attend upon not informing the hives of the death, and the still commoner superstition, that by turning your chair round you change your fortune at cards. The same man refused to sell me a hive. I have been told in Lancashire, that at midnight on Christmas Eve the cows fall on their knees, and the bees hum the Hundredth Psalm. I am unwilling to destroy the poetry of these old superstitions, but their origin can, I think be accounted for. Cows, as it is well known, on rising from the ground get up on their knees first; and a person going into the "shippon" at midnight would, no doubt, disturb the occupants, and by the time he looked round, they would all be rising on their knees. The buzzing of the bees, too, might easily be formed into a tune; and, with Hundredth Psalm running in the head of the listener, fancy would supply the rest. In the North Riding of Yorkshire, at the birth of the first child, the first slice of the "sickening cake" is cut into small pieces by the medical man, to be used by the unmarried as dreaming-bread. Each takes a piece, places it in the foot of the left stocking, and throws it over the right shoulder. She must retire to and get into bed backwards without speaking, and if she falls asleep before twelve o'clock, her future partner will appear in her dream.—*Notes and Queries*.

## NOTES ON MUSIC AND THE DRAMA.

The *Orchestra* says that Mr. W. Harrison, the tenor singer, has been suffering from a severe attack of brain fever.

The *Morning Advertiser* is requested, on behalf of Miss Adah Isaacs Menken, to contradict a report which has gone the round of the papers, both in England and America, to the effect that she had married one of the Davenport brothers. Miss Menken declares that she never even spoke to either of the brothers.

Liszt is said to be composing a new oratorio, entitled "St. Etienne," for the coronation of the Emperor of Austria as King of Hungary.

Mr. Costa's "Naaman," produced so successfully at the Birmingham Festival last year, is to be performed under the direction of the composer at Mr. Charles Halle's Concerts, Manchester, to-night.

At the Worcester Musical Association Sir John Pakington avowed that, like Sir F. Ouseley, he "detested" Gregorian music. He was seconded in his anathemas by Lord Lyttelton.

Miss Amy Sedgwick reappeared on the stage at Manchester after an absence of many years, and has been playing *Julia* in "The Hunchback," *Hester* *Grazbrook* in "An Unequal Match," and *Pauline* in "The Lady of Lyons."

Charles Matthews is playing at the Vaudeville Theatre, Paris, "Used Up"—in French "L'Homme Blase"—before thin houses, but with unequivocal success. In such hot weather people in Paris do not go to the play if they can help it.

A young lady, who bears the name of Miss Caroline Duvernay, made her *début* at the Marylebone Theatre as *Juliet*. Miss Duvernay is said to be of good family, and though she does not again appear this season she will probably be heard of at one of the West-end houses before many months have passed.

Mr. Martin Tupper's five act play of "Alfred" was not produced at the Haymarket Theatre according to promise, "in consequence of the difficulties attending its proper production in so short a space of time." The *Athenæum* says it was produced at Manchester five or six years ago.

The *Athenæum* announces that the project of uniting Her Majesty's Theatre and the Royal Italian Opera—"the results of which would have been fatal to art in every sense of the word"—has come to nothing.

Mr. Walter Montgomery's short season at the Haymarket Theatre has come to an end. He has become lessee of the new Nottingham Theatre, which has just been built at a cost of £15,000, and will open it on Monday, the 25th inst. The company will include several members of the company who have been performing at the Haymarket during his brief management, among them being Miss Madge Robertson, whose latest character in London has been *Nerissa* in the "Merchant of Venice." The *Reader* calls her an actress of much intelligence.

ANIMAL SAGACITY.—Dr. Bree, of Colchester, writes to the *Field*:—"Mr. Higgs, the present Mayor of Sudbury, related to me that he had a horse which used to pump his own water. 'I once (he said) had a young horse, six years old, which used to pump his own water by taking the handle of the pump in his mouth, and working it like a human being. The other horses would take advantage of this, and when they were thirsty would bite and tease him to go and pump for them, in which they were generally successful. He would walk up gravely, and take hold of the handle and work away. Directly, however, the water began to flow he would pop down his own head and drink. I have often seen him do this.' Mentioning this to Cresswell, the owner and driver of the omnibus between Walton and Colchester, he told me the following instances of feline intelligence. Two cats, living in different parts of the town of Walton-on-the-Naze, adopt the following mode of opening the cottage door of their habitations when shut out. No. 1 takes a jump and strikes the handle of the latch with her foot in the middle of her

spring. She generally manages to open the door this way the first time, but if unsuccessful, she repeats her springs till her object is effected. In the case of No. 2 there happens to be a post close to the handle of the latch, and pussy springs on the top of this, and then deliberately presses down the handle with her foot, and, the door opening, she jumps down and walks in."

## THE WEEK.

THE COURT.—The Prince and Princess of Wales, and Prince and Princess Louis of Hesse, with their children, accompanied by the Princess Hilda of Anhalt, left Marlborough House on the evening of the 15th, for Abergeldie. Their Royal Highnesses Prince and Princess Louis of Hesse, with the Princesses Victoria and Elizabeth, arrived at Balmoral Castle at five o'clock on Saturday last, on a visit to her Majesty. Her Majesty the Queen, with the younger members of the Royal Family, is expected to remain at Balmoral till about the first week in November, when the Court will be removed to Windsor.

GENERAL HOME NEWS.—The mortality of the country continues to be on a low scale. In the eleven principal towns in the country the deaths amounted to 2,526, which was at the rate of 23 in 1,000. Of these towns Dublin alone was on the average line; London was 2 below it. The lowest in the list was Bristol, with an average of 12; the highest Liverpool and Leeds, with an average of 32 each. Of the whole number of deaths, 1,204 took place in London, which was as nearly as possible the average mortality for that particular week during the last ten years, and allowing for the increase of population. There were altogether 4,007 births registered, of which 2,089 took place in London—considerably above the average. —The Foreign Office have received a communication from Rotterdam that the authorities there are so alarmed at the progress of the cattle plague that, with a view to stop it, they have determined on closing the market altogether for the present.—The Cork magistrates held a private meeting on the 14th inst. on the subject of Fenianism, at which the Lord Lieutenant was memorialised to increase the police and military force in the county in order to quell the seditious movement.—The parishioners of Hawarden presented on Wednesday, the 13th inst., an address to Mr. W. H. Gladstone, the grandson of their landlord, Sir Stephen Glynn, congratulating him on his entrance into public life by his election for the borough of Chester. The young gentleman made a suitable reply, and his father, the Chancellor of the Exchequer, also delivered an address.—A Court of Common Council was held on the 14th inst., at which it was unanimously agreed to recognise the long and valuable services of the Rev. Dr. Mortimer, who has just retired from the head mastership of the City school, by awarding him a retiring allowance of £500 a year. Some conversation took place on the overcrowded state of the City streets, and it was agreed to refer the matter to the police committee to consider whether any remedy could be suggested, whether by application to Parliament or otherwise.—William John Storer, the young man who stands charged with the murder of a young lady named Blake, at Salisbury, by giving her pills containing strychnine, was brought before the Salisbury magistrates on Thursday morning, the 14th inst. The prisoner insisted on making a statement, in which he admitted that he and the young lady were attached to each other and that her father refused his consent to their engagement. He admitted also that at her request he had given her pills for some trifling complaint, but he indignantly denied that he had administered strychnine, or that he had ever had the poison in his possession. He was remanded

An inquest was held on Tuesday, but the inquiry was adjourned. —Some days since the portmanteau of a gentleman staying at the Star and Garter Hotel, Boulogne, was broken open, and bank notes to a considerable amount were abstracted. It was not until the following day that the robbery was discovered, and suspicion at once fell upon a person named Morris, who six hours previously had taken his passage in a steamer for London. A telegram to this city was sent, the steamer was boarded coming up the river, Morris was captured, and a large part of the booty was recovered. The thief was handed over by the Lord Mayor, under the Extradition Treaty, to be dealt with by the French police. Thus much for the value of the telegraph. —An inquest was held on Thursday, the 14th inst., at Kingsland, on the body of a child named Hayes, whose death it was said had been caused by ill-treatment. The mother of the child died three years ago, and the father cohabited with a woman named Jeffreys. Witnesses stated that this woman beat the child savagely, and did not give it enough to eat. The medical evidence was to the effect that death had been caused by disease of the lungs, but it had no doubt been accelerated by starvation and illusage. The jury in their verdict censured Jeffreys and the father of the child severely. —The Government has taken active measures to suppress the so-called Fenianism in Ireland. On Friday night, the 15th inst., the police made a descent upon the office of the *Irish People*, a wretched newspaper, in which sedition and bad grammar have been going hand in hand for some time. The publication of the paper was stopped, the types and presses seized, and several persons who were found on the premises were taken into custody. On Saturday morning last several other arrests were made in Dublin, and the prisoners were brought up at the police court and remanded for a week. In Cork, too, several arrests are said to have been made. —The cattle plague still makes progress. The City authorities are anxious to do all in their power to stop it, but difficulties arise. The residents in the neighbourhoods where it is proposed to erect sanatoria object most strongly, and their objections will have weight. Meanwhile the London cowhouses are decimated. On Saturday last, at the Clerkenwell and Southwark police courts, cowkeepers were fined for sending out diseased animals. —The foundation stone of a new convalescent hospital was laid at Bournemouth on Saturday last. The hospital is intended as a memorial of the late Lord Herbert of Lea. The stone was laid by his son, the Earl of Pembroke, who delivered a brief but touching address on the occasion. Mr. Sotheron Estcourt, the Bishop of Oxford, the Bishop of Salisbury, and several members of Parliament were present at the ceremony and at a luncheon which took place afterwards. —There have been several complaints made against a man named Kellaway, the porter of the East London Union, and now we have another. A poor woman was sent by the Lord Mayor, on Thursday, the 14th inst., with an order of admission to the union. On Friday she came before his lordship, and stated that not only had Kellaway refused to admit her but that he had treated her with much violence and torn her clothes. Kellaway was directed to attend at the Mansion House on the following Saturday, and then he denied that he had behaved ill to the woman. He admitted that he had refused to admit her. A summons was issued against him for the assault, and the case will be heard this week. —In addition to the arrests which have taken place at Dublin and Cork, a number of foolish young men have been apprehended at Wexford on a charge of illegal drilling. According to the evidence of a Mr. Carey and of another eye-witness, the

drilling took place within two hundred yards of one of the most frequented places in Wexford, and, oddly enough, not far from a Friends' meeting-house. The prisoners were committed for trial. —An inquest was held on Monday on the body of George Wallace. The deceased had been employed in a granary, and was suffocated by a fall of grain upon him. When his body was found his face had been dreadfully gnawed by rats. The jury returned a verdict of accidental death. —A clergyman was defendant in a most disgraceful case heard at Taverham, Norfolk, on Saturday last. The Rev. Samuel Hayward, vicar of Salthouse and Wroxham, was charged with assaulting Sarah Webster, a girl about twenty years of age. The evidence showed that the defendant had seduced the girl while she was servant in his house, and that she had borne a child, of which he was the father. As he refused to pay a doctor's bill for her she went to his house to ask him for money, when he pushed her out, kicked her, and tore her clothes. The rev. defendant was fined £10, or in default of payment three months' imprisonment. —A question of some importance was decided at the Lambeth police-court. Mr. Lane, a collector of taxes in St. Mary, Newington, was summoned by a ratepayer for levying two executions for two taxes, when one would have sufficed. It was shown that the defendant had applied for a general rate and a poor's rate, and as they were not paid he called in the broker, who levied under separate executions for each rate. This was the offence complained of, and Mr. Elliott decided that it was illegal. It was stated, however, that no part of the costs had gone into the pocket of Mr. Lane, and therefore the summons against him was dismissed. The broker undertook to return the costs of one of the executions. —A little girl named Sarah Ann Young has died of fright. She went with her mother to the church of St. George's-in-the-East—the mother intending to be churched. When the clergyman entered in his surplice the little girl screamed with fright. She was removed from the church, but never recovered, and died shortly afterwards. A coroner's jury found a verdict in accordance with these facts. —The trial of John Currie for the murder of Major de Vere took place at the Central Criminal Court on Wednesday. The evidence for the prosecution was, of course, conclusive, and no attempt was made to gainsay it, but Mr. Sleigh set up the plea of insanity. The jury returned a verdict of guilty, and the prisoner was sentenced to death. —Another case tried was that of Sarah Geats, who was charged with attempting to shoot James Giles. The prisoner had worked for the prosecutor, who is a shoemaker, she being dressed as a man. When Giles discovered her sex he put her to manage a business. This was not successful, and she was dismissed. Annoyed at this, she attempted to shoot him. She was found guilty, and sentenced to five years' penal servitude. —The prisoners who are charged with conspiring to utter forged Russian bank notes were brought up again at the Lambeth police-court on Wednesday. Several witnesses were examined to prove that the prisoners were working together, and that forged bank notes were found in the house where they were arrested. They were again remanded. Most, if not all of them are Jews, and an application was made to the magistrate to order that they might meet together for devotional purposes — that day being the Jewish New Year's Day. Mr. Elliott said the prison authorities must decide on the matter. —Prince Alfred has abandoned his intention to visit Constantinople. The prevalence of the cholera in that city has no doubt occasioned this change in his plans.

FOREIGN INTELLIGENCE.—The Pope has returned to Rome

after some weeks' absence. Great fires are reported to have taken place in the vast woods in the neighbourhood of the capital.—The Ott murder case continues to be the prominent subject of discussion in the Paris journals, and several of them, imagining that it may lead to a war between France and Prussia, discuss the probabilities of the Emperor annexing the Rhenish provinces. The correspondent of a morning contemporary considers that the murder is a serious affair for Prussia, and that if the Prussian Government does not satisfy the demands of the French Cabinet, it may ripen into an international storm.—Somebody who signs himself "President of the Iron Bond," has been writing a threatening letter to Herr von Bismarck, announcing that if he does not give back their rights to the Schleswig-Holsteiners, he shall die within a fortnight. The letter likewise threatens banishment or death to tyrannical German princes. Some attempt seems to be made to ascribe political significance to this silly document, and no doubt Herr von Bismarck would be as vain as our own Harley was of the honour of attempted assassination. But it seems clear that the Prussian Minister's mysterious warning is either the work of a maniac or of a practical joker. The new Austrian Governor of Holstein, Field-Marshal von Gablentz (who commanded the Austrian troops in the late campaign) has arrived in Kiel, and inaugurated his duties by a proclamation addressed to the inhabitants of the Duchy. He appeals confidently for support to the patriotic feeling of the Holsteiners—an appeal which, were he not a German and a field-marshal, one might suppose to be his fun.—M. Drouyn de l'Hays has written to the Mayor of Strasburg announcing that he has received a promise from the Prussian Government that "no personal considerations" shall be allowed to interfere in the judicial proceedings called for by the death of Ott.—Spain really appears to be making progress. A telegram informs us that a rumour prevails in financial circles that the municipal exercise duties and octroi will shortly be abolished. That such a measure should even be talked of is a good sign.—The Prussian Government has issued a Royal proclamation announcing the assumption by the King of Prussia of the title of Duke of Lanenburg and the annexation of the Duchy to his dominions. The proclamation promises that the King will carry on the Government of the Duchy in conformity with the existing laws.—From Lisbon comes a telegram which states that the King of Portugal has postponed his visit to foreign countries in consequence of public opinion being opposed to his taking the Infante with him. The Oporto exhibition is a success.—Cholera is said to have made its appearance in the neighbourhood of Seville, and to have excited great alarm among the inhabitants. We trust that a misapprehension exists as to the nature of the disease, and that the panic will prove to be without foundation.—The Hungarian Diet is summoned to meet on the 10th December. If the Austrian Government be not prepared to abandon the old grounds the meeting will be to little purpose.—A pamphlet published in reference to the Gastein Convention is creating some little sensation just now in Paris. It is believed or conjectured to have had its origin in one of the foreign embassies. It seems to be a "feeler" in favour of an alliance with Prussia—an idea little calculated, one would think to, find favour in France just now.

AMERICA.—The *Persia* brings three days' later news from New York, to the 5th inst. A conflict had taken place between the military chief in Mississippi and the civil governor, as to the means proposed to suppress guerilla and negro outrages. The President had been appealed to. The killing of negroes throughout the South by the whites is reported to be increasing,

and in East Tennessee loyalist and secession conflicts were rife. President Johnson had made a speech declaring the policy of the States to be the maintenance of Republicanism, and by peaceful means the establishment of free institutions throughout the American continent. It is denied that Mr. Bright has been invited by the President to visit America in a Federal frigate.—The *City of Washington* has arrived with intelligence from New York to the 9th inst. As negro disturbances are said to be apprehended in districts where there are no agents of the Freedmen's Bureau, General Howard has recommended the formation of a police patrol system. President Johnson approves of the reorganisation of the State militia in Mississippi as an essential right of self government. Various conventions had pronounced either for or against President Johnson's policy. The New York Chamber of Commerce had appointed a committee to invite Mr. Bright to America. According to a perhaps somewhat doubtful authority, the Mexican question has been fully discussed at a Cabinet Council, all the ministers save one on being in favour of maintaining the *statu quo*, while President Johnson reserved his own judgment until the meeting of Congress. The Governor-General of Canada is now on his way to Europe. The Republicans achieved some slight successes in Mexico; but the fact that several Federal officers attended a ball which was given under Imperial auspices at Matamoros indicates that the present policy of the United States is not intended to be offensively hostile to Maximilian.

INDIA, CHINA, &c.—By the Overland Mail we have intelligence from India, China, Japan, and Australia. The India and Japan news is of little importance. As to China, the startling statement which received currency some days since of Peking having been captured by the northern insurgents turns out to be false. The northern insurgents had been routed by a son of San-Ko-Lin-Sin, and had been dispersed. The Taeping rebels are represented as being completely cowed by the success of the foreign arms employed against them. In Victoria, Australia, a Ministerial crisis was impending, brought about by the Tariff Bill, which, although a dead failure, as might have been expected, the Ministry were determined to push through the Council. The Land Law was working fairly, and the goldfields yielding at the usual rates. The news from New Zealand is not of an exciting kind. One British soldier had been killed in an operation by a body of troops to open communication between two stations in the territories of the natives. Against the death of this one soldier there are to be set two pabs burnt, containing numerous huts, the huts containing numerous human beings, who shared the same fate.—From the Cape of Good Hope we have news to the 14th July. In the war between the Boers of the Free State and the Basutos, the former were acting on the aggressive and defeating the latter hand over hand. The Kaffirs remained quiet, and the bill to annex Kaffraria to the Cape Colony had been carried, after dilatory opposition, in the Legislative Assembly. Trade was dull at the Cape, and commercial embarrassments prevailed.

#### TO CORRESPONDENTS.

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

T. J. S.—The lines you will see have been used by us.

R. F. G.—Referring to our notice to you in our issue of the 9th inst., you will doubtless have found, upon receipt of your number for last week, that we were prevented giving until then the report intended to have been given in our issue of the previous week.