

LONDON, SATURDAY, OCTOBER 6, 1866.

PROFESSOR ROBERTSON ON FREEMASONRY.

(Continued from page 244.)

"In the year 1736, on the departure of Lord Harnonester, second Grand Master of the Order in France, the court intimated that, if the choice to that dignity fell on a Frenchman, he should be sent to the Bastile. The Duke d'Antin was, however, elected, and under him French Masonry attained to a certain consistence. In the year 1744, during the presidency of the Duke de Clermont, a prince of the blood, Masonic lodges were expressly prohibited by the Government; but this prohibition served only to increase and spread them in the provinces. At length, the lodges in Paris emancipated themselves from all dependency on those in England.

"A Scotch gentleman, the Chevalier Ramsey, was one of the most zealous promoters of Freemasonry in France. He had been bred up in the principles of Calvinism, and then, having fallen into a state of scepticism, had, in order to obtain a solution of his religious doubts, travelled in Holland and France, where he was converted to the Catholic Church by the great Fenelon. As a Jacobite, he was attached to an association that, as he confesses, had rendered great services to the House of Stuart, and, as tutor to the sons of the Pretender, he had the best opportunities for furthering its success. A zealous Catholic and a devoted royalist, the advocate and promoter of Freemasonry! How repugnant is this fact to our modern nations!"

We can scarcely imagine the thrill of horror which must have pervaded "the historical society connected with the Catholic university" at the mention of such an unnatural union as that of Catholic piety and loyalty on the one hand with Freemasonry on the other.

The professor, however, hastens to calm the perturbed spirits of his audience—"But observe the Church had as yet pronounced no judgment on the matter."

"Ramsay," we are told, "proposed, as Grand Master of the Order, to convene at Paris a council consisting of deputies from all the Masonic lodges in Europe; but the Prime Minister, Cardinal Fleury, induced him to abandon this project."

"The Society of Freemasons," says a living Italian historian, "retained in Great Britain a serious character; but in other countries it was soon converted into convivial meetings, and became a sort of gay heresy, apparently innoxious, and which even by acts of beneficence sought to render itself useful. Its mysteriousness served to attract and to excite the imagination. The visionary thought to perceive in the Order a school of chimerical perfection and of transcendental mysticism; the charlatan, an abundant source of illusions; some, under the mantle of its name, practised knavery; but a greater number looked on this Institution as a means for the relief of indigence. It was impossible that governments should not look with distrust on these secret assemblies, and on that mysterious understanding between men belonging to different countries. Hence, all Masonic lodges were proscribed, first in France, in the year 1729, then in Holland, in 1735, and successively in Flanders, in Sweden, in Poland, in Spain, in Portugal, in Hungary, and in Switzerland. At Vienna, in the year 1743, a lodge was burst into by soldiers. The Freemasons had to give up their swords, and were conducted to prison, or set at large on their parole. As personages of high rank were of the number, great sensation was excited, and rumours were rife. But the Masons declared, that as they were bound by the promise of secrecy, they were unable to reply to any judicial interrogatory. The government, satisfied with this plea, set the prisoners free, and contented itself with prohibiting any more assemblies of that kind."

"Already in 1738, Pope Clement the Twelfth had excommunicated the Freemasons in Italy. Benedict the Fourteenth renewed the anathemas; and thereupon in the kingdom of Naples, where the Order was widely spread, Charles the Third applied to the members of this society the penalties enacted against all disturbers of the public peace. Other princes followed a like policy."

"Such," says Professor Robertson, "is a brief historical sketch of the rise and progress of Freemasonry. We have seen how this modern sect grew out of the corporations of the purely architectural Masons of the Middle Age; how it gradually assumed a political character; and how in England, in the seventeenth century, it was the refuge and the defence of the partisans of monarchy, in their endeavours to throw off a detested revolutionary yoke. We have seen, too,

that men of most estimable character and exalted position had attached themselves to this society."

"How then," the Professor pertinently asks, "could an institution apparently so praiseworthy, have drawn down the censures of the Church? How could it have aroused the suspicions and the hostility of so many different governments?"

We confess that we are inclined to ask these questions too, and are most anxious to see what answers Mr. Robertson gives to them.

They are as follows:—

"In the first place, the Catholic Church condemns all societies which, like that of the Freemasons, impose secret oaths. "The Scripture," he says, "tells us, that our speech should be yea, yea, and nay, nay; and that it is not lawful to swear."

He adds, however, that "both the Church and the civil power can exact an oath from us." Most undoubtedly rash and unnecessary oaths are to be condemned, and such only. The 39th Article of the Church of England seems to us to be quite in accordance with the teaching of the volume of the Sacred Law, on this point. We therefore venture to quote it:—

"Of a Christian Man's Oath."

"As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James His Apostle, so we judge, that Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a case of faith and charity, so it be done according to the prophet's teaching in justice, judgment, and truth."

(To be continued).

ON LOVE.

The Substance of a Sermon preached at the last Annual Provincial Grand Meeting of Suffolk, by the Rev. A. TIGHE GREGORY, M.A., LL.B., Provincial Grand Chaplain, Vicar of Bawdsey.

"For this is the message that ye heard from the beginning, that we should love one another."—1 John, iii., 11.

The foundation stone of the world, the Church, and our brotherhood is love.

1. The foundation stone of the world is love.

For "God is love," and all things are of God. Hence, the broad earth and its arching heavens, this goodly frame, the earth, and this o'erhanging firmament fretted with golden fire, may be re-

garded as the floor and the roof of a structure intended for the development of love. The first heaven sufficed not for God's love: the earth was created as a supplement to Heaven: one common origin was conferred on the whole human race that all we should be brethren; that, each feeling related to the other, every heart should form a consecrated channel to receive God's love rejoicingly, and to distribute it benignantly. And as each separate section of this building of his own love took definite shape beneath the Grand Designer's loving eye in Eden, God saw that it was good, and as the draught grew to completion before him, behold, it was very good, the Divine Architect saw of the travail of his soul, and was satisfied—and God blessed the day and sanctified it, in which he rested from all his work—a work of love, and therefore good, for love worketh no ill.

And had this design of God's love been carried out by man, what a glorious world would be exhibited to-day! a whole race in family union, animated by one heart, a heart beating in harmony with heaven, and sending in waves of sweetest music with every pulsation the fresh life of love to even the remotest members of the body corporate, blest in the reception of a Divine Spirit from God, and doubly blest in the God-like prerogative of diffusing a Divine Spirit amongst men.

But sin entered into the world, and, as a consequence, this glorious fabric fell. Sin entered into the world, and death by sin; and as death passed upon all, for that all have sinned, so love died—

But revived again. For God's Counsel must stand. The sinfulness of man must be overruled: the sentence of death must be remitted: the fallen fabric must be rebuilt: and so, in the very hour that all seemed lost, the decree was proclaimed that the seed of the woman should bruise the serpent's head, and God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. Love died, but revived again: a death in mortal shape—a resurrection in celestial spirit. For where sin abounded, grace did much more abound, that as sin reigned unto death, even so might grace reign unto eternal life. And as witness to this—to the indestructibility of love, and the ultimate realisation of God's design—on the same foundation stone as the world, was the Church upreared.

For—II. The foundation stone of the Church is love.

For God is love, and the head of the Church is God, God in Christ. And grounded in love is the characteristic of the Church's children. He that dwelleth in love dwelleth in God, and God in him. As I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

Such were the early Christians. See how they love one another! was commonly said of them. They called themselves 'the brethren' and the Church at large 'the brotherhood.' And Scripture describes them as those whose faith not only grows exceedingly, but also the charity of everyone towards each other abounds,—the word ordinarily used in Scripture to express charity *agape*, meaning in the largest and most emphatic sense "love."

But even in the Church, as in the world before, how soon was God's design of love contravened by human sinfulness again! and under sin's ever-accompanying shadow of death, again love paled. Even in the Apostolic age, it is recorded all seek their own. We mark those who cause divisions and offences. We find envying, and strife, and divisions, and wrong-doing and defrauding of brethren, and wars and fightings, among professed believers. And what has been most prominent in every section of the Church, even as in the surrounding world, from that day to the present, but unlovingness?—contention, and coercion, and persecution, the dungeon, the faggot, the gibbet, the penal statute, the social ostracism, till the most popular view of the Christianity of our own most Christian country at the present moment comes under the aspect of our unhappy divisions. Hence section after section of the Church rose and fell. The earlier Christian communities—where are they? The eastern churches—the place thereof knoweth them no more. The western churches—their life how languid, and their sphere how circumscribed:

Some graces of Eden they still inherit,
But the trail of the Serpent is over them all.

So, section after section of the Church itself rose and fell: rose, on the strength of love—and fell, through the lack of love. And but that God again left not himself without witness both of his own love and the love he designed earth to entertain in all lands and in all ages as an earnest of the future,

We should have still our faith to seek,

the retrospect of the Church would be as dismal as that of the world, and the looking forward would be as hopeless.

But love hath never failed—love never faileth. The death-sentenced Father of an apparently ruined world may despair—but in that very ruin the power of Godhead itself is moved to destroy him that had the power of Death. The lonely prophet of an apparently lost Church may despair—but God has still his secret reserve of many thousands of the faithful. Even so, at this present time also, there is a remnant, as in every past age of the world and of the Church there has been a brotherhood, involving both Church and world—touching the world with one hand and the Church with the other—a continual attestant to the indestructibility of love, and a perpetual evidence that the foundation of God standeth sure equally in the world and in the church, that

Though darkness gathereth amain
Our course is onward, onward into light,

and that at last, though late, love's

. . . universal sunshine
Shall spread o'er earth as free,
And fill the souls of men
As the waters fill the sea.

For—III. The foundation stone of our brotherhood is love.

For God is love, and whether we regard the world, he hath made of one blood all nations of men to dwell on all the face of the earth, and this have we had from the beginning, that we love one another; or whether we regard the Church, there is one God and Father of all, and this commandment have we from Him, that he who loveth God love his brother also, the world has not altogether lost his birthright, and the Church has not altogether monopolised this privilege. There is a brotherhood linking both:—broad as the world in its scope, for it excepts no man as alien to its sphere, and blessed as the Church in principle, for love is the fulfilling of its law—coeval in its foundation with the world, for this is the message that ye heard from the beginning that we should love one another—and coequal in its construction with the Church, for we know that we have passed from death unto life, because we love the brethren—a brotherhood to which is assigned an effectual place in the dispensation of Providence and the history of man for the final consummation

of the Divine design, when the world and the Church, both resting on the one foundation stone of love, shall be combined in one brotherhood, and God shall be all in all!

Of that brotherhood the Masonic body is a representative. To love is, under God, the fundamental feature of its constitution. Firm on that rock of ages, our life shall be built up as a trophy to our God—its basement upon earth indeed, rubbish and dust around, but its top stone hid with Christ in God above, and already radiant therefore with the glory of eternity. For, better than all education—for though I speak with the tongue of men and of angels, and have not love, I am but as sounding brass or a tinkling cymbal. Better than all intellect—for though I understand all mysteries and all knowledge. Better than all faith—for though I could remove mountains, and have not love, I am nothing. Better than all charity—for though I bestow all my goods to feed the poor. And better even than all other sacrifice of self—for though I give my body to be burned, and have not love, it profiteth me nothing. Better than all beside. For the highest principle of life—the love of God—is inseparable from the love of man; For he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen? Best of all, therefore—

In His unerring sight, who measures life by love.

And as the foundation stone of our brotherhood is love, so only as we continue to be built up on this foundation have we the assurance of the durability of our body. On the strength of love it has risen: through the lack of love alone can it fall. A great trust is committed to its members. As to all men, to walk in love. To carry out, into the jarring elements of the world and the divisions of the Church itself, the spirit of the Divine Architect of both—the forbearance, the indulgence, the direction, and the aid—in a word, the love of common humanity; holding the head from whence all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God, and labourers together with God in that universal Masonry that concerneth all men, the growing up into Him in all things who is the head, from whom the whole body, according to the effectual working in the measure of every part, maketh increase unto the edifying of itself (the building of itself up) in love, we ourselves built up as living stones in the

grand structure which shall finally vindicate God's original design—when all the building fitly framed together; the promised new heavens and new earth, crowned with that omnipresent glory before which the last shadow of death shall fade for ever, shall stand in the everlasting light.

A temple,
Where every human heart
In one eternal service
Shall bear its blessed part.

HISTORY OF FREEMASONRY IN CORNWALL.

By ✠ Bro. WILLIAM JAMES HUGHAN, 18°, &c.

(Continued from page 248.)

The next lodge was held on the 18th of June, 1751, when the following were admitted, viz., William Hill, Esq., David Snoxell, Peter Hill, Wm. Sartorius, and Richard James.

The same evening Bro. John Hill was by his desire admitted a member. This brother was admitted a joining member (an M.M.), and was one of the promoters of the lodge. Why he was not accepted as a member similarly to the other petitioners, does not seem evident. The other original members are included in the list of June 24th, 1751, as belonging to the lodge, and we suppose the fact of their signing the petition constituted them such.

It was proposed to make John Williams as a Tyler, Mr. Thomas Mills, and Francis Orchard, which was unanimously agreed to.

On the 22nd of June, 1751, the three candidates formerly proposed were initiated, and admitted into the mysteries and privileges of Freemasonry, and no doubt the brethren were gratified in at last procuring a safe and confidential outer guard or Tyler.

It was unanimously agreed to admit Mr. Geo. Peard, and it was proposed to raise Bros. Sherburne and Pitchford next lodge day to the degree of Masters. No doubt it was thought desirable to make distinct propositions for each degree, because of the separate charges made for them according to the 3rd bye-law. The plan of receiving separate sums for each degree is adopted by several lodges in the present day, instead of receiving one sum for the three, but of course the fee for the F.A. is sufficient to keep within the laws on "makings," according to the "Book of Constitutions."

"June 24th, 1741. St. John," is the term that commences the description of its first festival, and it is to be regretted that the description itself is comparatively as meagre as the "heading." Probably the members scarcely imagined their minutes would be such objects of curiosity and interest more than a century afterwards, or likely enough the details of the

happy event would have been gladly recorded for our information.

We are told that "it was unanimously agreed to continue the Master and Wardens," and also that Geo. Bell, Esq., and Micon Meluss were appointed Treasurer and Secretary respectively.

"Settled the accounts this day and signed by the Right Worshipful Master and the Worshipful Wardens. Elected Brother Snoxell Steward for the following year." The Steward seems to have been an important and necessary officer then as now.

It seems to us a very good custom for the Master and Wardens to sign the Treasurer's book annually, because the property of the lodge is vested in them for the time being, and certainly their signatures should be appended to all documents referring to the disposal of that which is entrusted to them.

The next minute proves that the Christian religion was held in reverence by our ancient brethren at Falmouth, and that such was demonstrated in the same manner as is customary with us now at our Provincial Grand Lodge meetings.

Not that we consider Craft Freemasonry in its universal character to be Christian, or of any sect whatsoever, although many of its ceremonies in some countries are, but still we believe none are of such a nature as to exclude anyone who conforms to the precepts of natural religion. Of this we are glad, because we hope that nothing will ever tend to cloud the ennobling fact that in every nation "he that feareth God, and worketh righteousness," be he Jew, Turk, or Christian, is a fit neophyte of Freemasonry, and whether the Testament, Koran, or the Bible be placed on the pedestal, provided the square and compasses rest thereon, good men and true are present, and the laws of the Craft, of the Middle Chamber, and of the Sanctum Sanctorum are complied with, the lodge will always be opened in peace, continued in order, and closed in harmony, and the brethren will adore Him who hath made them, and all things—though under different appellations, in various languages and of numerous tribes—in spirit and in truth, knowing that the Great Architect of the Universe seeketh such to worship Him.

The minute referred to is "Went to church in form, and had the constables and sergeants with their maces to precede us."

One is lost in wonder at endeavouring to fancy what the inhabitants of Falmouth thought of the first Masonic procession as it passed through their streets. We may take it for granted that many a friendly caution was given by anxious wives to their husbands against joining such a secret society, and more than one watchful mother thought of her son and his fondness of diving into the mysteries of everything.

As the lodge numbered a few esquires, who likely enough walked with their more humble brethren, perplexity must have taken the place of suspicion in the minds of several; going to church, too, under the protection and countenance of the sergeants and the constables of "time immemorial constitution" would silence the remarks of would-be objectors, and surely, when a body of respectable fellow townsmen were endeavouring to carry out the ancient Cornish motto, "One and all" in their own honourable, if mysterious way, the good sense of the far west friends would observe, "By their fruits we shall know them."

Whether if the members went to church before or after their business cannot be determined by the minutes, but the first proposition was to ballot for Mr. Thos. Clutterbuck on the next lodge night (*i.e.*, the 25th inst.) Bro. Orchard was the proposer, and the R.W.M. was the seconder. It was also unanimously agreed that no extra lodge should be called to make any brother or brothers upon any emergency, without the brother or brothers so made paying the expenses of the night, besides the usual gratuity.

Lodges of the present day frequently charge an extra amount for an emergency, and such is put to the lodge account, but the expense of the night would be about as strange a sentence to us as some of our present ceremonies would be mysterious to our ancient brethren. It would appear that the lodge regularly adjourned from labour to refreshment, and that so much was spent for the good of the house, as, of course, Bro. Edward Snoxell (their Steward), the host, would not charge for the use of the room during lodge hours.

The following is a list of the members:—

Wm. Pye, Esq., M.M.	Master.
Alexander Moses, M.M.	} Wardens.
Matthew Allison, M.M.	
Geo. Bell, Esq., M.M.	Treasurer.
Micon Meluss, M.M.	Secretary.
Edward Snoxell, E.A.	Steward.
John Hill.	M.M.
Thomas Harrison.	M.M.
Joseph Sherburne	M.M.
Samuel Pitchford	M.M.
Wm. Hill, Esq.	E.A.
Peter Hill	E.A.
Wm. Sartorius	E.A.
Richard James	E.A.
Thomas Mills	E.A.
Francis Orchard	E.A.
John Williams, E.A.	Tyler.

At the St. John it was unanimously agreed that an extra lodge shall be called to make any brother or brethren upon any emergency without the brother or brothers so made paying the expense of the night besides the usual gratuity. On the day following a candidate was balloted for, and two Fellow Crafts were raised to the degree of Masters. On July 9th

there was one initiation and one ballot. Bro. Orchard was desired to ask Mr. Clutterbuck the reason of his non-attendance. At the next meeting held on July 25th a letter was read from the Grand Secretary, with leave to alter the days of meeting from the second and last Tuesday to the second and last Thursday in each month. Six Entered Apprentices were proposed to be passed at next lodge night, and it was ordered "that three candlesticks, mahogany, of Dorrick, Tuscan, and Ionic orders be made by Mr. Tilly, of twenty inches in height." This minute is explained a little further on in the book, where it is stated that the several draughts of candlesticks being produced it was agreed unanimously to have three of the Ionick order made, and subsequently we read that the lodge desired Bro. Meluss to write to the Worshipful Master to procure candles for the lodge of an inch and a quarter diameter, length in proportion. On August 3rd, 1751, an extraordinary lodge was called to admit two candidates, and to resolve that Brother Moses provides the Secretary's jewel, as he is going to London. Bro. Samuel Enys, Esq., being quickly going to London it was resolved to summon an extra lodge to-morrow morning by eight o'clock, in order to raise him to the degree of Fellow Craft, which was done and recorded accordingly.

At the meeting held subsequently nothing particular is mentioned until Jan. 30, 1752, when the unusual minute is recorded of "No business." From what cause we cannot tell, but probably from insufficient numbers, as there was plenty of business to be transacted from the former lodge night. At this date the lodge had the honour of having the Rev. William Borlase as a member, who was the first clergyman initiated in Cornwall. He was admitted Sept. 26th, 1751. The lodge, we find, was gradually developing its financial arrangement. A receipt book was ordered for all tradesmen to give receipts in for monies paid, and several accounts were duly squared up. The Rev. Mr. Hobbs was proposed to be made an Entered Apprentice, but his name does not occur subsequently in the list of members at the beginning of the minute book, and nowhere in the minutes.

On March 26th, 1752, a series of important resolutions were made. We propose giving them entire, and then to make some observations thereon:—

"Ordered unanimously that Brother Moses do write to his correspondent that furnished him with the Pass-Master's jewel, to send down jewels for the Master, Wardens, and two Stewards, with gold lace for hanging the Master and Wardens' jewels by, as also some for the Pass-Master, together with handsome red ribband for the Stewards' jewels."

"Ordered the Secretary do upon his summons for

the next lodge insert that Stewards for the feast will be then chosen."

"Ordered that the Secretary do acquaint the Rev. Mr. Borlase that the lodge request the honour of a sermon from him on St. John's Day next."

"Ordered that every Brother, Stewards excepted, do provide himself with a new apron, bound round with white silk."

"Brother Clutterbucke and Brother Lake proposed themselves to be made Fellow Crafts next next lodge, and it was unanimously agreed to."

"Ordered that Brother Meluss do make a seal the size of that affix'd to the deputation, and that Brother Simon do cut the arms of a Free Mason on it for the use of the lodge."

(To be continued.)

THE NEMESIS: A TALE OF THE DAYS OF TRAJAN.

By BRO. A. ONEAL HAYE, Author of "*The History of the Knights Templars*;" *Poet Laureate of the Canongate, Kilwinning*; *P.M. St. Stephens*; *P.P.Z. of St. Andrews R.A. Chap.*; &c.; &c.

(Continued from page 251.)

CHAPTER III.

A BACCHANALIAN ORGY IN ROME.

———"Atque inter pocula laeti
Mollibus in pratis unctos saliere per utres:
Nec non Ausonii, Trojæ gens missa, coloni,
Versibus incompitis ludunt, risûque soluto,
Oraque corticibus sumunt horrenda cavatis:
Et te, Bacche, vocant per carmina laeta, tibi que
Oscilla ex alta suspendant mollia pino.
Hinc omnis largo pubescit vinea foetu:"—*Virgil's Georgics.*
"And glad with Bacchus, on the grassy soil,
Leap'd o'er the skins of goats besmear'd with oil,
Thus Roman youth, derived from ruin'd Troy;
In rude Saturnian rhymes express their joy;
With taunts and laughter loud, their audience please
Deform'd with visors cut from barks of trees,
In jolly hymns they praise the god of wine,
Whose earthen images adorn the pine,
And there are hung in honour of the vine.
A madness so devout the vineyard fills:"—*Dryden.*

The moon rose slowly and full over the temples and domes of Rome, silvering its stately palaces with gorgeous light, and casting upon the Tiber's tawny tide, rays of snowy lustre. Silence lay upon the city, no form appeared in the streets, the revellers who had shouted themselves hoarse with cups to the health of Trajan and his valiant army had sunk to sleep, to evaporate in health's restorer the fumes of the wine, and prepare themselves for the fêtes of the morrow, for the rejoicings at the success of the Roman arms were

to last one hundred and twenty days, and this was the night of the last day of the triumph. One hundred and seventeen days of rejoicing still remained for the Romans, and they looked forward with intense relish to the fights in the Colliseum, and those other amusements, the accompaniments of such a festive time.

In the Suburra, however, revellers were still to be found, although no light indicated the joyous meeting; the outside of the house lay in the sombre shadow, and the sound of festivity escaped not beyond the walls. But this house was the temple of Bacchus, and here were assembled many of the noblest Romans, met in spite of prohibition and disgrace, to celebrate the rites of the wine god. The Bacchanalian rites were introduced by the Greeks into Italy, in the year before Christ 496. At first they were simple and inoffensive, and continued so till the Christian era, when they rapidly degenerated, and in the days of Nero came to be celebrated with such licentiousness, as in a manner to destroy public morals. They were at first celebrated in secret, and by women only, but latterly men were admitted, and took a leading part, when they were made the cloak for the most unnatural excesses. The infamous and disgusting Domitian patronised them, and his example soon was followed by the principal Romans. Nerva, his successor, however, issued stringent acts for their suppression, and under the stern and virtuous reign of Trajan they were rendered so despicable, that their votaries carefully concealed them, only celebrating them at rare seasons, and with the utmost secrecy. They might have in time died out, but for one man, who, by his skill, drew many Romans back to the rites, as by his caution, he prevented them reaching the public.

The house was situated in an obscure part of the Suburra, but being large, was amply convenient for all their purposes. The principal triclinium, or dining hall, was a spacious apartment, capable of holding a large company. The floor was paved with small pieces of party-coloured marble, the walls were ornamented with pictures, and great expense and skill had been lavished upon the roof. The pictures represented scenes from the life of Bacchus. Here Pentheus King of Thebes, was torn to pieces by his mother and her sisters for refusing homage to the god. There Mynias, was raving in madness, caused by the same neglect. There the long-eared Midas was worshipping him, and here the Tyrrhenian mari-

ners were changing into dolphins. Statues of the god, wild Bacchantes, satyrs, old Silenus, &c., were ranged along the sides of the room, while immense brazen candelabra lent a light to the scene, that rivalled that of the day. The windows however were carefully closed, and bars of iron crossed the oaken shutters, while to prevent the escape alike of a single laugh or a whisper, thick silken curtains were carefully drawn over them.

On the principal couch reclined a man well stricken in years, his hair fastened with the fillet, and his brow covered with a chaplet of roses. This was the *Magister Bibendi*, or King of the Revel. Tall and graceful, his fine features, which intemperance had not yet destroyed, showed him to be a child of Greece, and a nobler name in the annals of philosophy, than that of Murtius, was, in his day, unknown in Athens. A brilliant youth, was followed by a glorious manhood, and an honoured old age was expected to be his; but from some undiscovered cause, his friends began to look black on him, tales, vague and indefinite began to be whispered abroad of him, tales full of disgrace and shame. To escape from these, he fled to Rome, accompanied by his daughters, Phryne, and Myra, and also by Laïs, the sister of his dead wife. At least, so were the women esteemed in Rome. In the imperial city, Murtius soon made friends, for his name, although not his disgrace, were well known to the Roman philosophers. He kept a hospitable board, his daughters and his sister-in-law were beautiful women, and thus his house became a favourite lounge of the young nobles. In Rome however he continued the practices which had turned his friends against him.

Murtius was a bold and original thinker, but in the mythology of Athens he found nothing but vice and immorality among the gods, so sweeping along with such a current, he became a votary of Bacchus, and a leader in the celebration of the rites. He soon made himself acquainted with those Romans, who had worshipped at the same shrine; by them he was warmly welcomed, his ability and humour recommending him to their best attentions. He soon reorganised the orgies, purchased a house in the Suburra, for the celebration of the rites, which he furnished in a most expensive fashion, and instituted certain signals for their protection against the law. It was he who kept alive the dying fire in spite of all the edicts of the Emperor.

Beside Murtius, on the principal couch, reclined his sister-in-law, *Lais*, a tall, fairhaired woman, with eyes of that cold uncertain colour, which hovers between light blue and gray, the index of a determined cruel heart. Her mouth was truly beautiful, but it was the beauty of the serpent, so full of sensuality, as if the brand of voluptuousness had fired it. Grasping a chalice filled with Chian wine, she looked a fierce Bacchantee, such as we find dancing around the drunken *Silenus*, and she laughed and jested with freedom and abandon, with the males of the company. On the other side of Murtius, and smiling languidly to the blandishments of a man of forty, lay *Phryne*. She was, like her aunt, tall and exquisitely formed, with hair and eyes black as night. *Phryne* was a magnificent creature, but the haughty glance and scornful eyes as she swept the throng told that fate, not her wish had cast her lot with them. Her proud lips, as they opened and disclosed the pearly teeth, charmed the sufferer writhing beneath her scornful words, even as much as did the smile, soft and tender, which at times rippled over her countenance moved by memories of the past; but such smiles were unfrequent visitors, and were quickly banished, while the quick, sharp sob told of a woe that time could never heal. On the adjacent couch, enjoying her languid favour, lay the Roman *Balbus*, who divided his attention between her and the wine before him. We will meet him anon, as our history progresses. Round the room couches and tables were placed, and old and young men and women, the loveliest of Rome's daughters were there, votaries of *Bacchus*.

"Any news in Rome, friend *Balbus*," asked Murtius, turning to the Roman, "what treat does the Emperor intend to give us?"

"I hear he intends to have some splendid spectacles in the Colosseum, ten thousand wild beasts have been ordered from the provinces, and the gladiators are to muster to the same number."

"These gladiators are but poor hands," said *Lais*, disdainfully, "they have lost the ancient love for sport, and fight like chickens. When they face each other, 'tis with a timidity that reminds one of the mouse in the paws of a lion. Would the Emperor could see the necessity for capturing a few score Christians."

"Trajan has a kindly nature," said Murtius, with a sneer, "he loves not the hunting down of the Christians."

"Hum! I know not that," said *Balbus*.

"There can be little doubt of it. You remember when *Pliny* wrote him in reference to the trial of the Christians in Bithynia, *Trajan* answered, 'You have done perfectly right, my dear *Pliny*, in your proceedings against the Christians, who have been brought before you, it being impossible to establish any general or regular form in affairs of this kind. No search should be made after them; but if they are accused and convicted, they must be punished. Should the accused, however, deny that he is a Christian, and prove that he is not, by invoking the gods, then let him be pardoned, whatever may have been his former profession.'"

"I see little in that of moment," said *Sulpicius Verrus*, an old rake, "I know *Pliny*, a squeamish moralist, somewhat like *Trajan*, still the priests can move the Emperor by a breath."

"And in the present case, they have done so," said *Balbus*, "Cassius, the High Priest of *Vesta* has denounced them in Rome, on secret information, and I heard to-day that letters were sent off to Carthage, ordering an immediate massacre of the blasphemers in that city; and doubtless the Colosseum will receive a share of them, or of some of those who may be in Rome."

"By *Bacchus*, these are welcome tidings," said *Lais*, "and I will pour forth this libation to the god of wine, and may he send us plenty gladiators, stout in limb, and strong in courage."

"They are needed truly," said *Balbus*, "but Cassius will supply them, for he dearly loves a fight. Fair lady," addressing *Lais*, "perhaps you will gladden us with an ode."

"Agreed," answered *Lais*. "Juba fetch me my barbiton, and friends I will sing you *Anacreon's Ode* to himself."

The slave set before her a beautiful instrument made of ivory, and inlaid with gold. It was in the shape of a lyre, with seven strings, and was a favourite instrument with the Greeks. *Anacreon* is said to have invented it. Striking a few chords as a prelude, *Lais* sang the following ode:—

"Let me upon a couch recline,
Where lotus leaves and myrtles twine
And let me drench my thirsty soul
Deep in the luscious mellow bowl:
And with his cloak bound round his neck,
Let little Cupid wait my beck,
Filling up with his tiny hand
The goblet's brim at my command.
For life speeds on its giddy pace,
As wheels rush in the chariot race,

And soon this mortal frame of mine
Must unto dust, its dust resign.
Then why would'st thou, with useless care,
Anoint my tombstone cold and bare?
Rather, while yet with life I glow,
Let oil and wine unbounded flow.
Let roses round my head be tied,
And call my mistress to my side;
Then all my cares shall melt away
And death can take me when he may."

When the applause had subsided, Balbus said to Murtius:

"I hear that the son of Lucius Decius, the young Adrian, returns home soon, full of Greek philosophy and Egyptian lore. Dost thou know him, Murtius? He passed some time in Athens, with his tutor, Antilochus."

A gloom fell upon the Greek's face at this question, and *Lais* and *Phryne* looked disconcerted. It was but momentary, for Murtius answered:—

"No, I did not have the pleasure of meeting him in Athens, but those who knew him, spoke of him as a ripe and brilliant scholar. Say, is he not related to Trajan's favourite, the gallant soldier and poet, Caius Fabius? At least I have heard so."

"They are cousins," replied Balbus, "both eminent in their various lines, although rigid shunners of the rosy grape. Hast thou met Caius?"

"Never, but from what I have heard of him, I should be delighted to see him at my house."

"Is he as handsome as the people say?" asked *Phryne* with some appearance of interest, "he looked a gallant gentleman from the glimpse I had of him in the triumph, but it is impossible to judge in such a rush and throng."

"Handsome; well, that is as you may choose to call him. He has a fine marble white forehead, round which his locks of golden hair reel, and throw out upon the gazer large deep beautiful blue eyes—the poet's eyes. A soft pleasing smile ripples constantly over his face which with a dreamy expression, as of one living in things out of the world, indicates the calm untroubled soul beneath. His voice low and melodiously sweet, steals through the heart like the richest music; though at times his eyes can flash lightning from their cerulean vaults, and his voice can thunder forth tones of fury and command. The soldiers tell how the Dacians fled before him in the fight, exclaiming that the gods and not men were waging war with them."

"You pique my curiosity, Balbus, but are you not romancing. You poets are ever away upon the wings of fancy. Say, do you not exaggerate?"

"I, fair lady. I am as literal as an order of the Senate."

"I must see him. Can you not bring him to our house," asked *Phryne*. Balbus bowed.

"Will he not become one of us?" asked Murtius, touching his beaker of wine.

"He! Oh, no! his heart is fashioned after the antique; and if he knew of this our meeting, a praetorian guard would honour us with their company to the Colosseum. Hard, is it not, that we the good and leal worshippers of *Bacchus*, should rank with these swine of Christians? Have you not heard what he said to the soldiers, who captured from the Dacians a jar of wine, 'My friends let us pour it on the earth to Mars. You will find wholesome water in yonder river.' He is notoriously a foe to *Bacchus*."

"He appears to stand high in Trajan's favour?"

"So he may. In the late war, he risked his life three times to save Trajan's, and the Emperor is not one to forget such an act, for with all his morality, he loves this world too well, to desire a speedy removal to the next."

"Is Caius wealthy?"

"He must be so, his father left him large estates and much coined money. Then his uncle Aulus, the governor of the province, is said to be enormously wealthy, and Caius is his heir. Adrian too is rich, in fact, I should say they are the two richest young nobles of the time."

Murtius and *Lais* interchanged looks at this.

"You will bring them both to see me?"

"Yes, I shall bring Caius one of these days. I have great power over him—and, although I should not like it to go abroad, I look over his poems, and advise him regarding them."

"You have not sent me those verses you promised me, Balbus," said *Phryne*, who had eagerly drank in the Roman's words.

"Patience, fair lady! Affairs of state have prevented me sacrificing at the altars of *Apollo* and the *Muses*, but you will soon have them. Murtius, why delay the dance. I have lain on this couch till I feel as sore as if I had been thrashed with cudgels."

"You pay me a very high compliment," said *Phryne*, pretending to pout to conceal a smile,

Ere Balbus could reply, Murtius said, "True. Juba," calling to the chief of the slaves, "bid the dancers approach."

The wine was left untasted as this order was heard, and the revellers eagerly directed their gaze upon the lower end of the room. The curtain which divided the room was now raised, displaying groupes of males and females, robed in the skins of wild beasts, and who danced in a lewd manner to the sound of lutes. The dance grew fierce and violent as the music welled out stronger, till, at a given signal, the revellers, quaffing off a goblet of wine in honour of Bacchus, sprang from the couches and mingled with the throng. Then a scene of the most disgusting sensuality ensued. Dancing upon skins of goats, the great destroyer of the vine, calling upon Bacchus in rude impromptu and lascivious verse, robing their flushed faces in masks of bark, and throwing the dregs of wine upon each other, the horrid revelry proceeded. Old men mumbled in the ears of young girls the most loathsome language; and women, forgetting the modesty of their sex, ogled wantonly their partners in the dance. Wilder and wilder they spun round, or, halting for a moment, drunk deeply of cups of the Chian, till, ere long, they fell helplessly intoxicated among the feet of the dancers, who heedlessly trampled upon them in the insanity of the revel.

But let us quit this scene—one neither overdrawn nor uncommon in Rome, which the disgrace of attending, and the penalties imposed by the good men of the Senate upon the votaries, had failed to banish from the imperial city. In secret these orgies were held, and the members were bound by a horrible oath, never to divulge them. Let us hie to purer scenes than these excesses, which leave a stain upon humanity even at the present hour.

(To be continued.)

MASONIC NOTES AND QUERIES.

LIBERTY AND FREEMASONRY.

The liberty, which a letter written from Florence describes, is defined by Dr. Johnson, "Freedom as opposed to Slavery." True Freemasonry looks upon this Liberty as belonging to Politics, and consequently as a matter with which it has nothing whatever to do. All discussion of such a subject in lodge is strictly and rightly forbidden.—CHARLES PUNTON COOPER.

KNIGHTS TEMPLAR.

With the object of assisting in the settlement of

the vexed question of proper description of the members of the Order of the Temple, and whether when two or more are alluded to they should be styled Knights Templar or Knights Templars, I crave space for a few remarks. Addison in his "History" calls them "Knights Templars" when speaking of them generally, but at p. 7, ed. 1812, in introducing his remarks in elucidation of the name he describes them as "Templars or Knights of the Temple." Mills, in his "History of the Crusades," uses "Knights of the Temple," "Templars;" and in one passage, "the order of the Knights Templars." Michand—"History of the Crusades"—gives "Templars"—"Knights of the Temple."

In Knight's volume, "Secret Societies of the Middle Ages" they are described as "Templars," "Order of the Templars," "Knights of the Temple."

By Stebbing—"History of Chivalry"—they are spoken of as "Templars," "Knights of the Temple." By Rosetti—"Anti-Papal Spirit"—as "Templars." By Sutherland, in his "History of the Knights of Malta" as "Templars," "Knights of the Temple." The Abbé Vertot, in his "Histoire de Chevaliers Hospitaliers de S. Jean de Jerusalem," records their title as "Templiers, ou Chevaliers du Temple." Raynouard in his "Monumens Historiques" gives "Chevaliers du Temple, ou Templiers," with many others foreign to this discussion. In addition to the names of those of our own time who have written on the subject of the Order as quoted by Bro. Hughan may be added those of Bro. Woof, F.S.A., a P.E.C. of the Encampment at Worcester, and Bro. Rev. J. H. Grice, P.E.C., Mount Calvary Encampment, London, the former of whom uses "Knights Templars," the latter "Knights Templar."

With reference to the other orders, I find the Knights of S. John, described as "Knights Hospitallers, never as "Knights Hospitalier," and the third order as "Teutonic Knights." No one, I presume, would venture to style these last "Knights Teutonic."

In the paper read by myself, and since published, I have used the description I believe to be the correct one—"Knights Templar"—and I will trouble you with the reasons for my belief.

There can be no doubt that the original title adopted by the founders of the Order was "Knights of the Temple," so soon, at least, as the "Poor fellow-soldiers of Jesus Christ" were lodged in the residence allotted them by Baldwin. The members of the elder Order, as well as of that of the Temple being known as of knightly rank, the two bodies were styled respectively, for the sake of brevity, as "Hospitallers" and "Templars." Confining my attention to the latter, I take the word thus used as a substantive, meaning "Knights of the Temple." When used in conjunction with the word "Knight," I take it as descriptive—i.e., an adjective, to describe the kind of Knight, and it may then be used first or last, but in the singular, as "Templar Knights" or "Knights Templar"—by no possibility could we say "Templars Knights," and in reversing the words I conceive the use of the two plurals to be, if not equally inelegant, quite as incorrect.—FREDERICK BRICKES, 30°.

"THE MYTHICAL LADY."

In Bro. Parkinson's able paper, entitled, "What is the Good of Freemasonry?" the above expression

occurs. I presume that he cannot be aware of the true history of this famous lady or he would not have applied to her the epithet of "Mythical." She was a personage of veritable flesh and blood—the Hon. Miss St. Leger, daughter of Bro. Lord Doneraile. She married a Mr. Aldworth, a gentleman of high family and position in the county of Cork, Ireland. Her son, Mr. St. Leger Aldworth, married Lady Letitia Hare, daughter of the Earl of Listowel, an Irish nobleman. I had the pleasure a few years since of making the acquaintance of a brother clergyman, the Rev. Mr. Aldworth, Rector of a parish in Norfolk, a grandson of the lady Freemason; and although not himself a member of the Order, he was very proud of his Masonic (if I may be allowed the expression) descent. Another grandson of the Lady Freemason is married to Lady Mary Bernard, eldest daughter of the Earl of Bandon, who was, for some time a parishioner of mine.

The Hon. Mrs. Aldworth's apron is still, if I mistake not, in the possession of the First Lodge of Ireland.

If any of the foregoing statements are incorrect, some of our Irish brethren will, perhaps, kindly set me right.—J. KINGSTON.

JOSEPH BALSAMO *alias* THE COUNT DE CAGLIOSTRO.

In "Eccentric Personages," by Wm. Russell, LL.D., I find the following remarks on this celebrated charlatan, and consider that they may possibly be interesting to the readers of this MAGAZINE:—"He met with a book, as it is said, written by George Cofton, an Englishman which professed to detail the mystic ceremonies of Egyptian Masonry. The hint sufficed. The Count de Cagliostro at once gave out that he was a native of Medina, and had been educated at Mecca, the holy city of the Mahometans, where he was known by the name of Acharat. The Prophets, Enoch and Elias, who were the true founders of Egyptian Masonry, had visited him in the body, and commanded him to go forth and initiate the western nations into the sublime redeeming mysteries of which they gave him the key, nominating him at the same time Grand Kofti of the Order."

"But for irrefragable proof of the fact, it would be incredible that so gross an imposture could impose upon a child. Its success was prodigious. Lodge after lodge was established, and the worship of the new Messiah—which he in substance proclaimed himself, and was proclaimed to be—grew in fervency and faith. Disciples would remain for hours together prostrate before Joseph Balsamo, wrapt in contemplative awe and wonder. His wife, the loveliness of whose face the hand of time had begun, though lightly as yet, to lessen, shared in these divine honours. She was the Archpriestess, the female Kofti of the Order. The precious pair had discovered a mine of wealth which seemed inexhaustible.

"Still the best-laid schemes of mice and men gang aft a-gee. The Grand Kofti's pretensions to miraculous curative powers, his knowledge of the future, the pretence that Egyptian Masonry was a divine institution, were fiercely ridiculed by two exceedingly powerful bodies, the physicians and the priests. The physicians of Strasbourg refused to allow Balsamo to practise in that city. He nevertheless maintained his popularity by distributing, gratis, amongst the poor

medicaments which were very possibly as beneficial in many cases as any to be found in the pharmacopœia of orthodox practitioners. The priests awaited their time."

It is added:—"He left England, and by the persuasion of his wife betook himself to Rome. There he was suddenly arrested whilst engaged in pretended tricks of *diablerie*, by the officers of the Holy Inquisition, and imprisoned in the castle of Saint Angelo. There was a long tedious trial. Cagliostro was found guilty of being a Freemason and sentenced to death. Pope Pius VI. commuted the sentence to imprisonment for life. He was transferred to the fortress of San Leu, where he died, in 1795. His wife was condemned to pass her life in a convent."—J. K.

GIPSY INITIATION.

Is the following paragraph from the above-quoted work, "Eccentric Personages," to be considered mere *badinage*, or is there an unconscious use made in it, of the language of Freemasonry? I am not aware that the author is a member of our Order.

Dr. Russell gives a very graphic biography of Bampfylde Moore Carew, who, it will be remembered, although the descendant of an ancient Devonshire family, was induced, in consequence of a school-boy *escapade*, to enroll himself among the Gipsies, and finally, through his adroitness and chicanery, was raised to the dignity of King over this singular community. When describing Carew's initiation into Gipsyism, Dr. Russell makes the remarks to which I desire to draw attention:—

"His Majesty, Clause Patch, addressed them upon their duties to society—the society, of course. It was a highly philosophic lecture. The community into whose ranks the young men (he had three companions in folly) had voluntarily enrolled themselves was very ancient, and dated from time immemorial. Like all other professions, its members lived by the necessities, the passions, and the weaknesses of their fellow-creatures. Vanity, greed, and compassion, are the chief characteristics of the human race; these constituted the stock-in-trade of the Bohemian people, and would prove, as long as diligence and fidelity to the rules of their ancient community prevailed amongst them, an unfailing mine of wealth—with much more to the same effect."—J. K.

CORRESPONDENCE.

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

GEMS FROM BRO. LAWRENCE STERNE.

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

DEAR SIR AND BROTHER,—I think the author of the above article in your number of 22nd ult. is under a mistake in styling the Rev. Lawrence Sterne "brother." I have an edition of his works, with a life of the author prefixed, edition 1798. In the concluding part of the memoir are these words—"This monumental stone was erected by two brother Masons; for although he did not live to be a member of their Society, yet all his incomparable performances evidently prove him to have acted by rule and square, they rejoice in this opportunity of perpetuating his high and irreproachable character to after ages."

Yours fraternally,

W.M. 1101.

THE WORTH OF MASONRY.

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

DEAR SIR AND BROTHER,—Contemplating the interesting picture disclosed to the view of the investigating 'Mason,' I frequently regret that I am restrained from developing to some of my most valued friends among the uninitiated so much of its beauty, of displaying such of its most striking features, as would serve to counteract the effects of those erroneous ideas of our institution, which we find too prevalent among mankind. The Masonic system to my eye exhibits a stupendous and beautiful fabric, founded on universal piety, unfolding its gates to receive, without prejudice or discrimination, the worthy professor of every description of genuine religion; concentrating, as it were, in one body the just tenets, unencumbered by the disputable peculiarities of all sects and persuasions; and storing up the most approved schemes of ethics adopted by the different nations of the world where civilisation has impressed her footsteps. This system originated in the earliest ages, and among the wisest of men; and on it the effect of time (contrary to the usual course) has been to meliorate, not to impair, to conduct it to perfection by improvement, *ad infinitum*, not to accelerate its progress to decay. It is a system, I must say, (whether morally or religiously considered) more excellent than any, because partaking of the chief excellencies of all others; more practicable, more productive of effects on its professors, because free from the austerity, yet comprising the best precepts of religion, it removes the thorns in the road to happiness, and substitutes a flowery path to the same goal. It is to be lamented that to the suggestions of some weak minds among our fraternity, the prejudices of the world against our invaluable institution are in a great measure imputable. Unable to comprehend the beautiful allegories of ancient wisdom, they ignorantly assert that the rites of Masonry are futile, and its doctrines inefficient. To this assertion, indeed, they give by their own conduct a semblance of truth, as we fail to discern that they are made wiser or better men by their admission to our mysteries. Nature alone can implant the seeds of wisdom; but Masonry will teach and enable us to cultivate the soil, and to foster and strengthen the plant in its growth. Of understandings incompetent to the conception of an idea so sublime as that of a society of men uniting for the noble purpose of imbibing and disseminating the principles of wisdom and virtue (for in the royal art wisdom and virtue go hand in hand) in a mode so facile and so fascinating as to serve the sacred cause by an imperceptible operation; binding themselves to civil and social fidelity, to support the government of the state under which they live and to revere the laws wisely established for good government among themselves; subjugating their passions, healing animosities, cultivating fraternal affection, promoting and facilitating the acquisition of science and philosophy; and by the influence of precept and of example, enforcing the practice of every moral and religious virtue.

Incapable, I say of comprehending such an immense plan of perfection, the grosser faculties of some men lead them to conceive of Masonry as of a superior degree of club conviviality only. Assuming this fallacious principle they perhaps prevail with

some inconsiderate brother to propose their initiation to our mysteries; and what has that brother not to answer for, who, so far forgetting our ancient charges, substitutes, it may be, the fruits of a club-room acquaintance with a man for a solid qualification for Masonry; and thus degrades the dignity of that character which it has been the pride and pleasure of the greatest and best of men to assume and to support? The candidate thus unworthily introduced, with a soul torpid to to every mental enjoyment, experiences a disgusting tedium during the business of the lodge, and flies from this vacuity of mind with rapture to the subsequent entertainment; thus evincing too plainly that, not "the feast of reason" so much as "the flow of soul" was his inducement to initiation.

From such an attendance on the duties of Masonry what impression can be made but that of stupid wonder at the mysterious, and to him incomprehensible, pursuits, whence, gratifying as they appeared to sensible minds, he could derive no pleasure? This impression he bears abroad with him into the world; and being consulted perhaps by some well-disposed person, who may be desirous of a guide to his judgment as to the propriety of entering or abstaining from our society, he blunders out his ridiculous conceptions of the Institution and debases (through ignorance of its virtue) "a pearl without price." To dispel the cloud of ignorance so inauspicious to the noble purposes of our Order, and to facilitate that knowledge of its mysteries, the unrestrained communication of which alone can convey pleasure to the mind of the professor, or confer its true dignity on the profession, seem to have been the end and aim of the *Harodim* system of Masonry; which, after encountering and surmounting innumerable obstacles interposed by ignorance and prejudice is now rising rapidly into its proper sphere, under the auspices of some of the most dignified characters in the Art, who, while by their talents and virtues, they reflect a lustre on the Institution, are content to believe and condescend publicly to acknowledge that the pursuits which they thus patronise are no inconsiderable ornament to themselves as Freemasons.

Yours fraternally,—JAMES FREDERICK SPURR.
Scarborough, Oct. 1, 1866.

LOST VOTES.

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

DEAR SIR AND BROTHER,—Referring to your remarks in your last issue on the loss of votes to candidates for our Charities, I should be glad if you would point out in what manner the "loss" or withholding of votes can affect the interests of the candidates. I assume, as a fact, that there are at all elections a given number of vacancies to be filled up, and that the same number of candidates must therefore be successful whatever may be the number of votes recorded. For instance, on Tuesday, the 11th proximo, eleven vacancies in the Girls' School are to be filled. The eleven girls having the largest number of votes must be elected, and it must be a matter of perfect indifference, I should think, to all concerned, whether a successful candidate comes in on the strength of her hundred votes, or of one vote. If I or any others do not vote at all how are the candi-

dates affected? I ask the question because I am frequently in the habit of purposely withholding my votes. If you can show me that I am wrong in so doing, I shall be very willing to amend my ways, and behave better for the future. I have seldom, or I might say never, any personal knowledge of any of the candidates or their circumstances—I refer to the list for particulars, and generally find that every case is well worthy of attention, but then comes the consideration that if I give my votes to *Jemima Spriggens*, I in so far, or *pro tanto*, give her an advantage over *Betty Wiggins* or any other candidate who might be running a neck-and-neck race with the former, and so my votes might tend to the exclusion altogether of the said *Betty*, whose claims may probably be as good as those of her more successful competitor—made successful probably through my votes thrown into the scale in her favour; knowing nothing whatever of the merits of either case beyond what I glean from the lists, why should I help in pushing forward one in particular, and possibly in so doing injure the prospects of another? It strikes me very forcibly that the present system of canvassing for candidates is altogether bad. There are many very excellent and perhaps I may say, without offence, very busy brethren, who always seem to have some particular candidate under their wing at every election. They seem to make it their special business to always have some choice favourite to carry triumphantly through every contest. They send out circulars to their friends, acquaintances, and even strangers (“with Brother Busybody’s compliments” in the flap of the envelope) requesting votes on behalf of their pet candidate, and then when he or she has proved successful they will remark and tell complacently at their next lodge meeting how they had got poor *Ebenezer Snooks* or *Betty Popkins* into the Benevolent Asylum, or two children, perhaps, into the Boys’ and Girls’ Schools. Now, this is what I have witnessed frequently—nay, more, long before the elections even I have heard the same Brother Busybody, on being asked to help a particular candidate, reply blandly and confidently, “Oh, yes, I’ll bring him in for you, never fear,” and he will, no doubt, fulfil his promise. Now, under this system admission to our schools and asylum is made greatly to depend on the assistance of these most excellent Busybodies; their protégés may generally be certain of success, whilst others equally meritorious, and equally distressed, may stand “out in the cold” for years, and never get housed at all! What say you, Mr. Editor, do I tell a true tale or do I not? Can you not, at once, put your finger on a dozen or more of the brethren to whom I have alluded? I do not blame them for anything but want of judgment, and for not considering that our schools and asylum are not kept up for the benefit of those whom they may choose or chance to support, but for those who are most deserving and most in need. Lastly, why cannot every voter refer to the lists of candidates, to the full particulars of each case which accompany them, and then judge for himself who is the most deserving and the most in need, and vote accordingly; or, if in any doubt or uncertainty, let him not vote at all, as is the practice, and I maintain the right practice of

Yours fraternally,

Forty-one Years a Mason.

ECONOMY IN PRODUCTIVE MACHINERY.

Messrs. RAY, MEAD & Co., Engineers, 38, Upper Thames-street, and of the Trolway Works, Old Ford, have for some time given their attention to the production of Horizontal Steam Engines, which range in power from 2½ to 12 horse. The growing demand of late years for cheap productive machinery, and more especially the daily increasing demand for smaller engines for the thousands of purposes in the production of the requisites of daily life, such as printing, wood turning, tobacco manufacturing, weaving, iron founding, as also for many other purposes, have induced this firm to devote nearly the whole of the resources of their establishment to their production, and the great demand which the public have made for their engines, consequent upon the great reduction in price and the superior quality and simplicity of them demonstrate the fact that they acted wisely in adopting the idea which enables them actually to defy competition in price and quality. Take the 2½ horse-power engines as an example of the rest, which may be had for £15 15s. complete, it has a diameter of cylinder of 5 in., a 9½ stroke, a crank shaft, supported on either side, so as to need no wall-blocks, with a 3ft. 3in. diameter of fly-wheel, the whole weighing but 7 cwt. They are placed on an iron foundation (or plate) and are so simple in construction that any man of ordinary capacity may fix them up, no brick-work or masonry is required to be laid either with the engine or the boiler and we may add that they are constructed on the most scientific principles in order to obtain the greatest amount of friction on the wearing parts. The pistons are on the plan known as the metallic, *i.e.*, it is composed of plates of cast-iron, spring rings being inserted between, and thus made perfectly circular by machinery. The piston-rods, cross head-rods, and keys, which are all of the best steel, the whole of the connecting rods, together with crank-shaft are made of the best wrought Staffordshire iron. Engines and boilers may be seen in active operation in the Machinery Court at the Agricultural Hall.

Another speciality of this house is the manufacture of improved continuous seats, 300 of which are now in use in the Agricultural Hall; they are 6ft. long, and capable of seating five persons. They are composed of wood seats and backs, with iron supports, and admirably adapted for public halls, chapels, concert rooms, and buildings where a good and cheap seat is required. They have, also, a miscellaneous assortment of cheap iron manufactures, in the shape of galvanised iron tanks, wheelbarrows, vermin and damp proof iron corn-bins, chaff machines, turnip cutters, oat bruisers, and a variety of articles very important and useful to the keepers of cattle, and to all agriculturalists. Descriptive lists and catalogues are sent free on application.

THE LATE BRO. G. V. BROOKE.—The launch of the “G. V. Brooke” lifeboat took place on the 20th inst., at the North-wall, Dublin, from the yard of Messrs. Walpole, Webb, and Bewley, the eminent Irish shipbuilders. The attendance was large and fashionable. The boat, which is a beautiful specimen of shipbuilding art, measures 32 feet in length and 7 feet 6 inches in breadth, and, when afloat with her crew of ten oarsmen, coxswain superintendent, and assistant, shows fully 3 feet over the water. Previous to the ceremony of “christening,” Mr. Maguire, M.P., addressed those present in eloquent terms, in reference to the selecting of the lifeboat as a fitting means of perpetuating the memory of the great Irish actor, G. V. Brooke, and passed a high eulogium on his character. Capt. Robertson, Mr. N. W. Hodges, Mr. Clarence Holt, and other gentlemen subsequently spoke. Mrs. Harris, of the Theatre Royal, Dublin, then said: “I now name this lifeboat the ‘Gustavus Brooke,’ and may God prosper it in its benevolent mission.” (Applause.) At a signal the boat was loosened from her fastenings, and glided down on her carriage into the water, into which she plunged with her crew, amid the cheers of the crowds present. Capt. Robertson subsequently had the boat capsized in deep water, while one of the crew remained in her for the purpose of showing her self-righting qualities. The experiment was most successful. This lifeboat is to be placed at the Poolbeg Lighthouse, and is to be manned by the coast-guardmen of the station. It is worthy of remembrance that this memorial was first suggested at a Masonic dinner-party given by Bro. Hodges, when his guests resolved themselves into a committee, and personally guaranteed the sum of £100. Already the committee have paid over £300, and no doubt they will be able to fulfil their engagement to defray the entire cost and outfit of the boat.

THE MASONIC MIRROR.

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

MASONIC MEMS.

FOUNDATION STONE OF A NEW CHURCH AT MALTON, SUFFOLK.

—The following is a *précis* of these proceedings, a full report of which will be found in another column of our present issue :—
“The interesting ceremony of laying the foundation stone took place on Wednesday, 25th ult., in the presence of a very large concourse, including the clergy and gentry of the neighbourhood for many miles round, as well as the Free and Accepted Masons of the county, who attended in large numbers under the D. Prov. G.M., and with their costumes and jewels presented a most striking body in the processions and ceremonial. The silver trowel was handed by C. Walford, Esq., of Foxborough Hall, to Mrs. Packe, of Melton Lodge, by whom the mortar was duly spread. The stone was tried and declared properly laid in the usual manner by the D. Prov. G.M., the Rev. E. J. Lockwood. The Prov. G. Chap., Rev. A. Tighe Gregory, offered up the prayer of benediction, and the stone was solemnly anointed with corn, wine, and oil. The choir, accompanied by a first-rate harmonium, chanting between each office “Glory be to God on high, and on earth peace, goodwill towards men.” An impressive address to the brethren from the D. Prov. G.M., followed by the Old Hundredth Psalm in full chorus, terminated the proceedings, which inspired the liveliest interest in the whole locality.”

THE ROYAL FREEMASONS’ BOYS’ SCHOOL.—The offices of this institution are now removed to No. 6, Freemasons’ Hall.

THE ROYAL FREEMASONS’ GIRLS’ SCHOOL.—The offices of this institution are now removed to No. 5, Freemasons’ Hall.

METROPOLITAN.

PRINCE FREDERICK WILLIAM LODGE, No. 753.—A meeting of this influential lodge was held on the 26th ult., at the Knights of St. John’s Hotel, St. John’s Wood. The lodge was duly opened by the W.M., Bro. Key Hardey, assisted by Bros. Wuest, S.W.; Mullens, J.W. pro tem., and a goodly number of brethren, amongst whom we noticed Bros. T. A. Adams, P.G. Purst.; W. Watson, P.G. Stew.; Baker, Coulcher, Lockhart, Syme, and Hume Williams, P.M.’s; Stacey, P.M. and Sec.; J. S. Charlton, Bayley, Austin, Coles, Stiles, Donald King, &c. The visitors were Bros. Little, P.M. and Sec., 207 and 975; Steele and Houghton. The initiation of Mr. A. Reginald Phillips, brother of the celebrated dramatic author, Watts Phillips, was the only ceremony performed during the evening, but from the faultless manner in which every officer carried out the duties devolving upon him in the first degree, a very strong conjecture—amounting almost to certainty—may be entertained that the work of Freemasonry is equally well executed in the superior degrees of the Craft. The lodge was then closed and the brethren adjourned to a magnificent banquet, comprising all the delicacies of the season, and we must really congratulate the Prince Frederick William Lodge on having so able a steward as our veteran Bro. Watson, whose attention to the comfort of the brethren, and more especially of the visitors was most marked and assiduous. After the removal of the cloth, the W.M. in terse but forcible terms proposed the usual loyal and Masonic toasts, which were duly honoured by the brethren. Bro. Baker, P.M., then, in a highly complimentary speech, called upon all present to join him in drinking the health of the W.M., who, he said was beloved by all who knew him. A hearty response having been given to this toast, Bro. Hardey, W.M., thanked the brethren for their kindness, and then proposed “The health of the Initiate.” Bro. Phillips

having returned his acknowledgments in a feeling speech—the W.M. announced “The health of the Visitors,” and in doing so expatiated in flattering terms upon the Masonic career of Bro. Little, P.M. 975, with whose name the W.M. coupled the toast. A truly gratifying reception having been accorded to this announcement. Bro. Little, in reply, thanked the W.M. and brethren for their genial hospitality and expressed himself extremely pleased with what he had seen of the Prince Frederick Lodge—both with reference to their working and the admirable arrangements of the social board. “The health of the Past Masters” followed, eliciting in return a most quaint and humorous speech from Bro. Hume Williams, P.M., who literally set the table in a roar by the amazing fertility of his ideas and the sparkle of his wit. Bro. Mullens, J.W., pro tem., also made a capital speech on behalf of the officers, and the Tyler’s toast concluded the proceedings of the evening, and we need only add that Bro. Donald King, P.M., charmed the brethren by singing several choice ballad effusions in his usual masterly style.

PROVINCIAL.

CHESHIRE.

CHESTER.—Lodge of Independence (No. 721).—Tuesday last was the first monthly meeting after the summer vacation. The lodge was opened at six p.m. by Bro. W. R. Bainbridge the W.M., assisted by Bros. V. Williams, S.W.; W. Brown, J.W.; H. Allsop, S.D.; W. B. A. Bainbridge, I.G.; W. Brisland, Tyler; the following members being present, Bros. J. Gerrard, F.M. and Treas.; J. Sellers, M.D.; A. J. Brereton, W. Ellis, T. Davies, M.D.; G. Holt, W. Green, J. Davis, F. Musgrove, C. C. Tibbitts, J. Thornton, W. Richmond, and E. Tasker. The W.M. was also honoured with the presence of the following visitors, Bros. J. P. Platt, P.M., Zetland Lodge, and P. Prov. G.J.D.; J. Hignett, P.M., 537, and P. Prov. G.J.D.; J. Crook, 216; H. Vinson, P.M. 683; A. Seath, 914, Jamaica; P. Jeffery, 261, Scotland. The W.M. announced to the lodge that he had attended Provincial Grand Lodge at Stockport, and was happy to inform the brethren that the Right Hon. Lord de Tabley signified that should he be spared he would hold the next Provincial Grand Lodge in the ancient city of Chester; this announcement gave much gratification. Bro. J. P. Platt then informed the brethren that a committee had been formed for the getting up of an amateur dramatic performance at Birkenhead in aid of the funds of the Cheshire Educational Institute, three members of the Lodge of Independence were on the committee, and he had no doubt but that they would receive the hearty co-operation of the brethren for so good a cause, and stated that this lodge was the first in the province to send in subscriptions when the institution was founded. It was then proposed and carried that £5 worth of Tickets be taken by the lodge. Two members added their names for £2 worth. The sum of £2 2s. was also given towards a fund for the relief of a child of a deceased brother of Lancashire, who is too young for admission into the institution. Bro. Richmond being a candidate for the second degree, and having proved his proficiency was passed to the degree of Fellow Craft. Bro. G. Holt also proved himself proficient in the Fellow Craft degree, and was raised to the degree of M.M. Several candidates having been proposed for admission, the lodge was closed according to ancient custom, and the brethren to the number of twenty-six, adjourned to refreshment. After the usual loyal and Masonic toasts had been given, Bro. Holt asked permission of the W.M. to propose the next toast, he had much pleasure in proposing “The health of Bro. Bainbridge, their much respected Worshipful Master,” since he became a member of the lodge he had paid strict attention to the W.M.’s admirable instructions, he also thought the lecture given by Bro. Hignett was most eloquent, and calculated to make any brother a better man, so long as he lived, he would try and attend to those instructions; in proposing the toast of the W.M. he would couple the name of Bro. J. Gerrard, P.M. and Treas. The W.M. expressed himself gratified at the mark of respect, thanked the brethren and stated that it was his intention of always discharging the duties of his office to the best of his ability. Bro. Gerrard also returned thanks and endorsed all that had been said of the W.M., for a more indefatigable Master never held the chair or had done so much for the prosperity of the Lodge of Independence than he had. Bro. E. Tasker was highly complimented

for the artistic skill displayed in decorating the lodge rooms during the vacation. The brethren separated at half past ten o'clock much pleased with the proceedings.

DURHAM.

MARQUIS OF GRANBY LODGE (No. 124).—The monthly meeting of this lodge was held in the Freemasons' Hall on Tuesday evening, the 2nd instant, under the presidency of Bro. W. R. Fitzgerald, 18°, W.M., supported by Bros. Stoker, P.M.; Brignall, P.M.; Jones, P.M., &c. The lodge was opened in due form, and the minutes of the last general lodge and of a lodge of emergency held on the 11th instant read and confirmed. The ballot was then taken for Bro. J. Froud (solicitor), S.D. of the Near Valley Lodge (No. 1,121), Bishop Auckland, as a joining member, with a favourable result. Mr. W. Donkin, of Durham, was afterwards ballotted for, and approved of. Bros. Waddingham and Tiplady being candidates for raising, the lodge was opened in the second degree, when they were examined in the usual manner, and, acquitting themselves satisfactorily, they were entrusted and withdrew. The lodge being opened in the third degree, they were respectively introduced and raised to the sublime degree of W.M. The lodge being closed down to the first degree, Mr. Donkin was admitted and initiated into the E.A. degree in due form, the ceremony being most impressively and ably conducted by the W.M. and his officers. Five gentlemen were proposed for initiation at the next general lodge, and, no further business requiring to be transacted, the lodge was closed in solemn form; after which the brethren adjourned for refreshment, and the rest of the evening was spent in that harmonious manner which ever characterizes all well-conducted lodges of Freemasons.

SUFFOLK.

LAYING THE FOUNDATION STONE OF A NEW CHURCH AT MELTON, WITH MASONIC HONOURS.

Wednesday was a red-letter day at Melton on the occasion of laying the foundation-stone of the new church, by Mrs. Packe, assisted by Masonic brethren connected with the province of Suffolk. Scarcely a week passes over but it is our pleasurable duty to record either the laying of a foundation-stone of a new church or the opening of one after being renovated. A new church is in course of erection at Melton, where all, we think, will admit one is very much required, when we state that the present church is situated at least a mile from the centre of the population. The inconvenience to those who are in the habit of attending the church may be more easily imagined than described, especially to the aged and infirm of the poorer class. For a long time a desire has been expressed by some to have a church more centrally situated, and about eighteen months ago it was determined, greatly to the credit of the parishioners, to erect a new church. No effort has been spared to raise the necessary funds, and Mr. and Mrs. Packe, and others of the principal inhabitants, have subscribed liberally. We believe there has been some little difficulty with regard to a site, and the one purchased is situated in the centre of the population, though a short distance from the main street. The contract has been taken by Bro. H. Luff, from the designs of Bro. F. Barnes, F.I.B.A., of Ipswich, and Bro. Cullingford, of Woodbridge, is the acting clerk of the works. A plan of the new church was exhibited on the ground by Bro. Barnes, and consists of a nave, with north-aisle, divided by an arcade of five arches. At the south-west end of the nave is a tower, forming a south porch, as the principal entrance. The chancel contains a recessed chamber for the organ, on the north side, the vestry being on the south side, where is the south door into the chancel. The length of the nave is 70ft., the extreme length from west to east being 102ft. The timbers of the roof will be fir, wrought and stained, the principals being formed by arched ribs and hammered beams, and the spandrils filled with tracery. The benches will be of oak, of plain but substantial character, a special subscription having been raised for the purpose. Accommodation is provided for about 400 sittings, including sixty children. The heating will be by hot air apparatus below the floor. The exterior will be faced with Kentish rag stone and Bath stone dressings, the roofs being slated and finished with ornamental ridges. The style adopted is taken from examples of the early decorated period, or transition from the early English. The height of the tower and spire, to the top of the vane, will be 92ft.

The village presented a very gay appearance on Wednesday.

Several handsome arches were erected on the Melton-road, and one in the bye-road near the church; the fronts of many of the houses were tastefully decorated with evergreens and flowers, and there was hardly a house but exhibited several flags. The proceedings of the day were considerably enlivened by the large number of the Masonic brethren in Craft clothing. The whole of the province were invited to take part in the ceremony of laying the foundation stone, and about a hundred of the brethren responded to the invitation. Nearly all the lodges were represented, but the majority were from Ipswich and Woodbridge. There were brethren from Beccles, Bury, Halesworth, Hadleigh, and Harwich. They met at the school-room with the building committee, and they were also joined by the school children. A large concourse of persons were in attendance to witness the ceremony, including Revs. G. A. Watson and E. Mixon, and C. Walford, Esq., and a large number of ladies.

Two o'clock was the time fixed, and punctually at that hour the school children left the schoolroom, and, followed by the Masonic body, marched to the grounds. Mrs. Packe having arrived just previously, the ceremony of laying the foundation stone commenced by an excellent address from C. Walford, Esq. They had, he said, to thank God for having permitted them to assemble to-day, to commence a work which had been looked forward to for so long a time with much interest. It was now eighteen months since the Church Committee was first formed, and it might be considered that there had been an unnecessary delay in regard to the preliminary works. He could assure them that such had not been the case: no more had been taken up than was absolutely necessary. They had a pleasant prospect before them that the work now so well begun would be completed before a very great length of time had elapsed. It was his duty to inform the large number of ladies and gentlemen present that the delay which he had referred to had been occasioned in no way by the Secretary (Mr. Rouse), who performed the important duties devolving upon him with all possible despatch; the services had been rendered by him gratuitously, and the thanks of all interested were especially due to Mr. Rouse. He trusted that the Secretary would continue his services as long as they were required, and that would be until the work was completed. He (Mr. Walford) should also like to assure them that the delay had not been occasioned by any divisions within their camp, for they had been unanimous in almost everything that had been decided upon. The desire on the part of each was to surpass the other in endeavouring to promote the general interest and the object in view. Going, however, beyond the committee, there was one individual who stood prominently forward, and who had done more than any other to forward the good object—he need not say that he alluded to the lady before him. "Our thanks," he said, addressing Mrs. Packe, "are due to you for your excessive zeal, for your indefatigable energy, for your untiring perseverance. I have to thank you for having accepted the unanimous request of the committee that you should take part in the business, in the interesting ceremonies of this day. I, as chairman of the committee, have the honour now of presenting this trowel, which I confidently hope will be as useful as I am quite sure the work will be gracefully performed at your hands." Mrs. Packe having gracefully received the trowel, Mr. Walford continued: "Gentlemen, I have invited the ancient body of Freemasons to join us in the ceremonies of to-day, and I pray God the Holy Spirit may teach us to pray that the work which is begun may be carried on to the honour and glory of God, through Christ our Lord. (Freemasons and company, 'Amen.') Our venerable rector was the first to assist the parishioners, who had joined heart and hand in the work. The list of subscribers will show that everyone had responded to his effort to raise the necessary funds. I thank them for their kind assistance, and I hope that this church may soon be completed, and that our rector may yet minister therein, and I am sure he will join with me in the hope that in future generations the blessed Gospel of our Lord and Saviour Jesus Christ may be freely preached in all its fulness—the same truth which has been preached during the last half century in the old parish church. I now call upon the Secretary to read the document, which is to be placed in a cavity of the stone.

The Secretary then read the document, of which the following is a copy, and which was afterwards placed in a bottle and in the stone:—

At a meeting held in this parish on the 9th day of Dec., 1864, at which most of the influential inhabitants were present, it was determined that in consequence of the old Parish Church

being much in want of repair, and being most inconveniently situated almost at the extreme end of the parish, and a considerable distance from the centre of the population, a new parish church should be erected in the village, and the old church should be adapted to be used as the parish burial ground. A committee was formed to collect subscriptions and carry out this project, the cost of the new church being estimated at £3,000, and this site having been determined on, the foundation stone of this church dedicated, as was the old church, to Saint Andrew, was laid by Mrs. Packe, assisted by the Freemasons of the province, on Wednesday, the 26th day of September, in the year of our Lord, 1866, and in the 30th year of the reign of Her Most Gracious Majesty, Queen Victoria.

Rector—The Reverend Christopher George Watson, M.A. Committee—Charles Walford, Esq., Foxborough Hall, Chairman; James Packe, Esq., Melton Lodge, Treasurer; Colonel Schreiber, Hill House; Major Rouse, Fern Hill; The Rev. Granville Smith, Curate; Robert Garrod, Esq.; Mr. Alfred Hayward, Mr. Nathaniel Bennington, Churchwardens; John William Rouse, Honorary Secretary; Bro. Frederick Barnes, architect; Bro. Henry Luff, builder.

"Except the Lord build the house, their labour is but lost that build it."

The choir and company then sang the 145th hymn, commencing—

This stone in faith we lay,
We build the temple, Lord, to Thee.

The Rector (the Rev. C. G. Watson), then offered up an appropriate prayer, and the choir chanted the 84th Psalm, "How amiable are thy tabernacles, O Lord of Hosts." Mrs. Packe having spread a portion of the mortar, the stone was gradually lowered into its place; and this done, Mrs. Packe requested the D. Prov. G.M. to see that the stone was properly laid. The D. Prov. G.M. then called upon the acting Master (Bro. F. B. Strathern) and Bro. J. S. Gissing, P. Prov. J.G.W. (who officiated in the absence of Bro. H. Thomas, Prov. S.G.W.) and Bro. W. Lucia, Prov. J.G.W., who applied the instruments of their office, and the D. Prov. G.M. having applied the mallet said: I declare this stone properly adjusted in all its points. [We may here mention the interesting fact that the implements used by the Masonic body in laying this stone, are those which were used in laying the foundation stone of St. John's church, Woodbridge, in 1843, and that, too, in the month of October.] The stone having been laid, a prayer was offered by the Prov. G. Chap., Bro. the Rev. A. Tighe Grogory (rector of Bawdsey, Suffolk), and three cornucopias, one containing corn, the second wine, and the third oil, laid at the foot of the stone, and after the benediction the Prov. G. Chaplain sprinkled the stone with corn as, he said, an emblem of the resurrection—"Except a corn of wheat fall into the ground and die, it standeth alone, but if it die it bringeth forth much fruit." The stone was next sprinkled with wine as an emblem of future life, as Christ said, "Henceforth I will not drink of this fruit of the vine, until that day when I drink it with you in my Father's kingdom." Then followed the oil, as an emblem of the oil of gladness with which the chief corner stone of the church was anointed by God himself, "Joy and gladness shall be found therein and the voice of melody."

Bro. the Rev. E. Lockwood, D. Prov. G.M., then addressed the company as follows: Mrs. Packe, my christian friends, men, women, and children, be it known unto you that we are true and loyal Masons, professing to live in dutiful allegiance to the Sovereign on the throne, and in the faith and fear of God, and we are united together by secret signs and tokens, as we believe, in peace and honour to our ancient brethren who have faithfully transmitted from successive ages to the brethren of our time, and by us and our ancestors to be handed down unimpaired to future generations. A continuous Masonry from time immemorial, a recognition of its mysteries in every part of the habitable part of the globe, the enrolment in its archives of men eminent in their day for wisdom, virtue, and honour, may surely be a guarantee to the uninitiated that there is nothing in its constitution contrary to human or Divine law, or repugnant to the purest principles of morality. The presence of the brethren here to-day may be taken to indicate a reverend respect cherished by the Masonic body for the Holy Catholic Church, as established in these realms, and a desire to unite with those by whose invitation we come to-day in a prayer to the Most High, that by His Almighty and gracious help and favour, this building, of which the foundation-stone is now laid, may, in His own good time, rise to be a glorious temple dedi-

cated to His service, and blessed by Him as a means of bringing many to the knowledge of His ways and of the truth as it is in Jesus. We would, conjointly with others assembled here, in one heart and voice, offer up the threefold ascription which is prescribed in the most solemn service of our Church, "Holy! holy! holy! holy! Lord God of Hosts, heaven and earth are full of Thy glory; glory be to Thee, O Lord most high." We would ask you all to join with us in our Masonic acclamation, similar in spirit to the ascription of the Church, "All glory to the Most High," &c. The Masonic ceremony usual on such occasions was then performed, the brethren concluding with the words, "So mote it be."

The choir and company then sang the 100th Psalm, commencing

All people that on earth do dwell,
Sing to the Lord with cheerful voice,

to the Old Hundredth tune.

The ceremony then concluded, and the company, which was large, separated.

A liberal collection was made amongst the brethren.

About forty of the brethren afterwards sat down to a well-served dinner at the Crown Hotel, provided by Bro. Thomas Grimwood, under the able presidency of Bro. E. Dorling, Prov. G. Sec. Mrs. Packe sent the brethren a choice dessert. A most agreeable and pleasant evening was spent.

WESTMORELAND.

KENDAL.—*Union Lodge* (No. 129).—The regular monthly meeting of this ancient lodge was held on Thursday evening, the 27th ult., Bro. Major Whitwell, W.M., and Prov. G. Reg., occupying the chair of K.S., and supported by Bros. E. Busher, P.M., P. Prov. G. Sec., and Prov. G.W.; Lord Kenlis, W.M. No. 1074; W. Wilson, Prov. G. Reg., as S.W.; and T. Atkinson, J.W.; C. Gardner Thomson, Treas.; W. Cartmel, Sec.; R. Butterwith, Org.; J. O. Atkinson, I.G.; J. Holmes, G. Cartmel, T. Busher, S. Gawith, J. Mann, W. Tattersall, G. Greenall, T. Wilson, Dr. Noble, R. Gibson, R. Hodgson, J. Taylor, E. Hibberd, Rev. W. Dent, and D. Cleary, Tyler, &c. Bro. Dr. Greaves, D.G. Master of the province, also visited the lodge. The minutes of the preceding meeting having been read and confirmed, the lodge was opened in the second degree, when Bro. the Rev. W. Dent, Incumbent of Longsleddale (first having proved himself duly qualified), was passed to the degree of a Fellow Craft Mason by the W.M., in a most efficient manner. The sum of £3 was voted to a distressed brother. Several brethren expressed themselves wishful that a Masonic *re-union* should again take place (similar to the one held at the celebration of the centenary of the lodge last year, and which had given so much satisfaction, both to the brethren and to their country friends.) A very influential committee was appointed to carry out this desirable object; Lord Kenlis being appointed president, and Bros. Busher, Prov. G.W.; and W. Cartmel, Secretaries. The proceeds (if any) to be devoted to Masonic Charities. Bro. Busher intimated that he intended serving the office of Steward at the next festival of the Royal Benevolent Institution for aged and decayed Freemasons and their widows, and earnestly craved the assistance of the brethren of the Union Lodge, No. 129, on behalf of this most deserving institution. The lodge closed in harmony and with solemn prayer, at nine o'clock.

ROYAL ARCH.

DURHAM.

DURHAM.—*Chapter of Concord* (No. 124).—A convocation of this chapter was held in the Granby Lodge room at the Freemasons' Hall, Durham, on Tuesday evening, the 25th ult. Present: Comps. W. Brignall, M.E.Z.; J. Nicholson, H.; W. R. Fitzgerald, J.; W. Stoker, P.Z.; J. W. Hearn, S.E.; T. Thwaites, S.N.; W. A. Malcolm, P.S.; C. Rowlandson, A.S.; W. Henderson, A.S.; G. R. Bulman, &c. Visitor: Comp. B. Levy, P.Z. Chapter of Strict Benevolence, No. 97 (Sunderland). The chapter was opened in solemn form, and the minutes of the chapter, held on the 27th March last, read and confirmed. A ballot was taken for Bros. W. Brignall, Jun.; J. Young, G. Nalles, J. Northy, and T. C. Eldy, all of the Marquis of Granby Lodge, No. 124, candidates for exaltation. The result proving satisfactory, and the first four named being in attendance, they were respectively introduced and exalted to the sublime degree

of Royal Arch Masons. Comp. Fitzgerald delivered the Historical, Comp. Nicholson the Symbolical, and Comp. Levy the Mystical lectures. A vote of thanks was accorded to Comp. Levy for the very able and impressive manner he gave the Mystical lecture, and for the services in general he rendered during the evening. A candidate being proposed for exaltation the chapter was closed in due form, the companions afterwards adjourning to Turner's County Hotel, where an excellent supper was provided, and the evening spent amidst that harmony which usually characterises the meetings of Masonic bodies.

TEMPERANCE CHAPTER (No. 169).—The usual quarterly convocation of this chapter was held on Tuesday, the 2nd inst., at the White Swan Tavern, High-street, Deptford. The chapter was opened by Comps. G. Bolton, P.Z. and Treas., as M.E.Z.; J. Tibbals, H.; F. Walters, M.E.Z. No. 73, and 2nd A.S. as H. The companions were then admitted. The minutes of the last convocation were read and confirmed. The by-laws were ordered to be printed. There was not any work before the chapter. Two brethren were proposed for exaltation at the next convocation of the chapter. The chapter was closed until Tuesday, January 1st, 1887.

MARK MASONRY.

SOUTHWARK LODGE OF MARK MASTERS (No. 22).—The installation meeting of this lodge was held on Monday, the 1st inst., at the Green Man Tavern, Pooley-street, Southwark (Bro. Cathie's). The minutes of the last lodge were read and unanimously confirmed. Bros. A. P. Leonard, W.M., opened the lodge, supported by Bros. F. J. Lilley, as S.W.; H. Massey, as J.W.; G. Morris, M.O.; F. Besant, Chap.; F. Walters, P.M., Sec.; A. P. Steadman, J.D.; R. Ord, I.G.; W. H. Jarvis, J. Rosenstock, W. Noak, J. Hawker, H. P. Allander, W. Billington, J. J. Pitt, and very many others. Amongst the visitors who were numerous, were Bros. C. Swan, P.G.S.B.; C. A. Cottebrune, P.G.S.B.; R. Watts, S.W. 8; J. Donkin, P.M. 22; Levander, &c. Bros. Meredith, J.W. 87, and J. Hide, 73, having presented themselves for advancement, and proving their qualifications, withdrew. Bro. C. A. Cottebrune, P.G.S.B., P.M. 8, then took the chair. Bros. Meredith and J. Hide were re-admitted and advanced to the ancient and honourable degree of a Mark Master Mason. Bro. F. Walters, P.M., then presented Bro. Dr. F. J. Lilley, W.M. elect, to receive the benefit of installation from Bro. C. A. Cottebrune, P.M. All the brethren below the rank of an Installed Master having retired, Bro. F. J. Lilley was regularly and duly installed as the W.M. for the ensuing year. The brethren were then admitted. The W.M. was duly proclaimed and saluted. The W.M. was pleased to appoint the following brethren as his officers for the ensuing year, viz.: Bros. A. P. Leonard, I.P.M.; A. Avery, S.W.; J. C. Gooddy, J.W.; G. Morris, M.O.; M. A. Læwenstark, S.O.; H. Massey, J.O.; A. D. Læwenstark, P.M., Treas.; R. Ord, Reg.; F. Walters, P.M., Sec.; E. Worthington, S.D.; J. Reed, J.D.; A. P. Steadman, Dir. of Cers.; W. Noak, I.G. The life subscribership of the Boys' School was selected by the I.P.M., Bro. Leonard, instead of a P.M.'s jewel, so the money was immediately paid to Bro. E. Harris, who was present. Business being ended, the lodge was duly closed until Monday, December 3rd, at half-past six o'clock, p.m. Then followed an excellent banquet which reflected the greatest credit on Bro. C. A. Cathie.

RED CROSS KNIGHTS.

PLANTAGENET CONCLAVE (No. 2).—An assembly of this conclave was held on the 25th ult., at the George Hotel, Aldermanbury, when the Ill. Sir Knt. J. G. Marsh, G. Architect (in the unavoidable absence of Sir Knt. Jones, M.P.S.) opened the conclave, assisted by Sir Knts. W. Turner, V.E.; Pendlebury, S.G.; G. Powell, H.P.; H. G. Buss, Treas.; R. W. Little, Recorder; H. J. W. Thompson, Prefect; Sacker, Std. Bearer; G. F. Cook, Herald; W. H. Hubbard, Past M.P.S., and others. After the minutes had been confirmed, a ballot was taken for Bro. E. H. Walden, of Lodge, No. 193, and the same proving favourable, he was regularly admitted, received, constituted, and installed as a Knight of the Order. It was then unanimously resolved that the future assemblies of the conclave be held at the George Hotel, on the last Wednesday in the months

of January, March, May, and September. The conclave was then closed in ancient and solemn form, and the knights companions adjourned to the refectory, where a substantial repast was provided by the worthy host, Knt. Comp. Todd, who was present as a visitor. The usual toasts of this Christian Order were appropriately proposed by the acting M.P.S., and received a hearty response from every member. Sir Knts. Marsh, Thompson, and Todd sang some capital songs during the evening, and when the proceedings were brought to a close we can truly say that every knight companion expressed himself delighted with the unanimity and good feeling which prevailed at this happy Masonic reunion.

CHANNEL ISLANDS.

GUERNSEY.

MARINERS' LODGE, No. 168.—The usual monthly meeting was held on Wednesday, the 26th ult., at the Masonic Hall. The lodge was opened at half-past seven o'clock, by Bro. Smythson, W.M., assisted by his Wardens, Bros. Wakley and Brown, the chair of I.P.M. being taken by Bro. Gallienne, D. Prov. G.M. The minutes having been read and confirmed, the lodge was opened in the second degree. Bro. Warr was presented for examination, and it being evident that he had profited by the instruction he had received, was entrusted and dismissed for preparation. The lodge was opened in the third degree, the candidate was re-admitted and raised to the degree of M.M. by the W.M. The lodge was closed down through each of the degrees, and at nine o'clock the brethren adjourned to the refreshment room. The number of members present was very limited, but there were several visitors, among whom were Bros. Gallienne, D. Prov. G.M.; Dr. Thurston, Major Dawson, Dr. Hopkins, P.M., &c. The other two lodges in this province, namely, the Doyle and the Loyalty, have both met during the past month, but had no business to transact.

JERSEY.

LODGE LA CESAREE (No. 590).—A regular meeting of this well conducted lodge was held at the Masonic Temple, on Thursday, the 27th ult. Present: H. L. Manuel, W.M.; C. Le Sueur, I.P.M.; J. Oatley, S.W.; A. Viel, J.W.; A. Schmitt, P.M., Sec.; Ph. Le Brun, S.D.; J. Benest, J.D.; J. T. du Jardin, S.D.; E. D. Le Conteur, P.M.; and a numerous attendance of the members and visiting brethren, amongst whom were Bros. J. Le Cronier, M.D., D. Prov. G.M.; J. F. Draper, P.M. 243; W. Z. Pugsley, W.M. 245; W. H. Long, W.M. 958, &c. The lodge was opened in due form, when the minutes of the last meeting were read and unanimously confirmed. The lodge was opened in the second degree, when Bro. F. Amy was examined as to his proficiency as a P.C., and having satisfactorily acquitted himself, was passed out for preparation. In the interim the lodge was opened in the third degree. At the expressed wish of the W.M., Bro. A. Schmitt performed the ceremony of raising Bro. Amy to the sublime degree of a M.M., in his usual able and impressive manner. The lodge was then lowered to the second and first degree. The chair was now assumed by Bro. C. Le Sueur, when Bros. Ph. Le Geyt and J. Carré presented themselves and claimed preferment. The claim being sustained, they were entrusted and retired. On re-admission they were duly passed to the degree of F.C. The highly esteemed Bro. G. Ratier, W.M. of Lodge Nature et Philanthropie, a member of the Council of the Order of Grand Orient de France, was elected by acclamation an honorary member of this lodge, for his untiring zeal and devotedness for his important and numerous services rendered to Freemasonry in general, and to Lodge La Césarée in particular, in his capacity of orator, which office he had filled with distinction for several years, during his sojourn in Jersey. The ballot was taken for Bro. P. De La Mare, one of the contractors and builders of the Masonic Temple (late member of Royal Sussex Lodge, No. 491) as a joining member, and the result was announced clear. Mr. E. Ph. Le Conteur, a candidate for initiation, was also ballotted for and unanimously accepted, and being in attendance, was introduced properly prepared, and initiated in due and ancient form into the secrets and privileges of our Order. The ceremony performed by Bro. C. Le Sueur was faultless and impressive. Bro. H. L. Manuel, W.M., now delivered to the noviciate, a most eloquent and instructive lecture on the beauty of the moral precepts of Free-

masonry veiled in allegory, on the general aim and tendency of our institution in disseminating the notions of our duty towards the Great Architect of the Universe, and our fellow creatures, that we may thereby render ourselves worthy of our vocation of universal brotherhood, by our virtuous deportment and constant study and application of our sublime tenets to all our dealings with mankind. It need not be observed, that the W.M.'s discourse was listened to with the utmost attention, and its deliverer was cordially congratulated on, and thanked for such an intellectual and moral treat. Our next report will, very likely, contain the oration translated into English. After some routine and a heavy night's business, the lodge broke up at ten o'clock in love and harmony.

"THE NATIONAL FREEMASON."—The plain spokeeness of our contemporary in some of its notices to the Masonic reader, is eminently characteristic of our American cousins. We find the following terse but telling paragraphs in a recent issue: "Will you act promptly in the support of the *Masonic Weekly*, aiding to make it worthy of our Craft and country? Send your own subscription without delay. Then get the brethren of your lodge to do likewise. Under the call for remarks for the good of the Order, call attention to this enterprise, getting your Masonic body to take several copies. Don't wait for agents. See your news agent, and ask him to keep himself supplied." We are afraid we must take a leaf out of the book of our contemporary, which is decidedly ahead of us in this method of appealing to the Craft for support.

THE WEEK.

THE COURT.—The Queen went out on the 26th ult., accompanied by Princess Louise and Prince Arthur, and attended by the Hon. Miss Cathcart. The Queen went out on the morning of the 27th ult., accompanied by Princess Christian, and drove in the afternoon, accompanied by Prince and Princess Christian, to the Lynn of Dee. The Queen went out on the 28th ult., accompanied by Princess Louise, and attended by the Marchioness Ely. The Queen went out on the morning of the 29th ult., with Princess Louise, and drove in the afternoon with Princess Christian to Alt-na-Guithasach. The Queen went out on the morning of the 30th ult., attended by the Marchioness of Ely, and rode up Glen Gelder in the afternoon, accompanied by Princess Christian. The Queen, Princess Louise, and Prince Arthur, with the Ladies and Gentlemen in Waiting, attended Divine service in the parish church at Crathie on the 30th ult. The Rev. John MacLeod officiated. Prince and Princess Christian drove on the afternoon of the 1st inst.

GENERAL HOME NEWS.—The Registrar-General's "weekly return of births and deaths in London" states that the mortality exceeds the estimated average for the week by 179; and, by a singular coincidence, the deaths from cholera are within 2 of that number, being 177. The deaths registered from diarrhoea were 67, which is probably rather below than above the number usual at this season of the year. During the last 13 weeks 4,714 persons have fallen victims to cholera, and 2,298 to diarrhoea. The Registrar-General says that "the cholera matter (cholera) is now diffused very equally all over London." The annual rates of mortality per 1,000 in the week ending September 22, for the metropolis and other cities and towns, were—Birmingham and Sheffield, 18; Bristol, 22; Edinburgh, 23; London, 24; Glasgow, 25; Salford and Hull, 26; Manchester, 28; Leeds, 29; Newcastle-upon-Tyne, 36; Dublin, 44; Liverpool, 47; and Vienna, 55. In Liverpool the fatality from cholera was steadily declining; the deaths in the last four weeks from that disease being respectively 225, 145, 182, and 159. In Dublin, on the contrary, the number of fatal

cases was increasing, the cholera deaths for the last four weeks being 52, 55, 65, and 98. In Manchester and Salford the pestilence had appeared, 14 out of 248 deaths there being attributed to cholera. In Vienna the epidemic is raging with increased violence, the deaths for the four weeks ending with the 22nd September being 64, 107, 201, and 274. The "blue mist" was observed at Greenwich during five days of the past week.—A meeting of the shareholders of the Atlantic Telegraph Company was held at the London Tavern on the 27th ult. The directors in their report naturally took a very encouraging view of their position. They recommended that measures should be taken to extinguish the preferential claims of the Anglo-American Telegraph Company, and that an application should be made to Parliament for power to increase the nominal capital of the company to a total not exceeding five millions sterling. Mr. James Stuart Wortley, the chairman of the company, paid a high tribute to the successful efforts of the men who have now laid two cables across the Atlantic. The only name he mentioned was that of Captain Anderson, who, as commander of the *Great Eastern*, has rendered services which his countrymen will gladly see recognised in the most honourable manner. But there were some omissions in his speech, which, to those who are acquainted with the share taken by the principal persons employed in the great work, will appear somewhat remarkable. Mr. Glass, who superintended the whole of the arrangements and sacrificed his health by his too arduous labours; Mr. Canning, the chief engineer, by whose skill the mechanical difficulties connected with the laying of the one cable and the picking up of the other were mainly overcome; Captain Moriarty, R.N., the able assistant navigator; Mr. Willoughby Smith and Professor Thomson, the accomplished electricians; and though last not least Captain Commarrel of the *Terrible*, who was a volunteer, all deserve the special thanks of those who are interested in Atlantic telegraphy. The services of these gentlemen and others form the most conspicuous feature in the history of the great undertaking.—On the 27th ult. some further proceedings in the case of Overend, Gurney, and Co. took place before the Chief Clerk in Vice-Chancellor Stuart's Court. An order to enforce the payment of calls was suspended for a week, in order to enable the parties petitioning to make an application to the court, based upon an affidavit which, for certain reasons stated in our report, pleaded non-liability, on the part of the petitioners.—At the Guildhall Charles Mayhew has been re-examined on the extraordinary charges of perjury which have been preferred against him. Evidence was given to show that he had made false affidavits to exempt grand jurors from fines for their non-attendance in various other courts besides the Central Criminal. In again remanding the prisoner, Alderman Abbiss satirically commented on the illness which appeared to prevail among some of the principal witnesses concerned in the inquiry.—The grand jury at the Middlesex Sessions have made a rather awkward mistake. They ignored a bill against a prisoner named Louisa Wright, who was charged with theft; but as the foreman neglected to run his pen through her name, according to the practice at this court, she was put upon her trial and pleaded guilty. After the sentence was passed the mistake was discovered, and Mr. Payne actually had to liberate the prisoner, although she stood self-convicted of the offence with which she was charged. Grand juries will soon lay themselves open to the imputation of being incompetent as well as unnecessary.—The Lords of the Admiralty made their annual inspection of Woolwich Dockyard, on the 28th inst. It was believed that they would order the *Repulse*, which was laid down in 1859, and only partially built, to be converted into an ironclad steam

frigate. They were also greatly interested in Mr. Richardson's preparation of petroleum, which it is expected will supersede the use of coal in steam ships.—A very influential deputation waited upon the Lord Mayor, with reference to the deplorable famine which prevails in certain districts of India, and the expediency of raising a fund in the metropolis for the relief of the sufferers. An interesting discussion took place, in the course of which the Lord Mayor gave an account of his interview with Lord Cranbourne on the subject. The opinion which he had formed was that since July the Indian Government had done everything in its power to mitigate the distress, and had appropriated ample funds for this object. The inference, of course, was that they had failed in energy and promptitude before that period; but as Lord Cranbourne was emphatic in the expression of his opinion that help was not now wanted, and as the Lord Mayor adopted the same view, the deputation came to the conclusion that their interference was not now necessary.—Mr. Doulton, M.P. for Lambeth, was one of the witnesses examined before the Reigate election commissioners. With respect to the election of 1858, the hon. gentleman stated that he "managed the business part of the election himself." He admitted that he had placed £1,000 in the bank and authorised Barton and Trueman to make the necessary payments in connection with his candidature. He had always put down the cost of the election at £1,500. This money, he said, was expended in paying canvassers, and for printing and advertising. He admitted that the election was a very noisy, a very exciting, and a very riotous one; but he denied that it was owing to corruption, either by treating or by bribery, on his part or on the part of the other candidates. He attributed the excitement to the facts that up to that time Reigate had been practically a close borough, and that gross intimidation had been practised by persons living in the town and the immediate neighbourhood. He also admitted the truth of the assertion that in the accounts presented after the election large amounts were stated to have been expended in treating at public-houses, and for "employment," but he denied that any of them were paid.—An inquest, which disclosed some facts of an exceedingly shocking character, has been held at Bethnal Green. A wretched woman, named Margaret Goudly, died from the effects of painter's colic, she being employed at a lead factory. An illness occasioned by a malady of this nature was bad enough, but it was aggravated tenfold by the brutality of the man with whom she lived. This fellow admitted, in an answer to questions put to him by the Coroner, that he sometimes beat her—"tapping" was the ingenious phrase the man used—and that he actually struck her on the night before her death. The jury found that the death of the woman was accelerated by the treatment she had received, but stopped short of a verdict of manslaughter. The ruffian was soundly lectured by the Coroner, but all he appeared to think about was his own safety. If he had been brought before a magistrate, he would have had administered to him a course of hard labour; now he escapes with a moral rebuke, which he has probably by this time forgotten.—A shocking death has taken place in the German gymnasium. A young man, named George Thomas Mally, was very skilful in practising with the trapeze, but owing to an indiscreet desire on his part to vary the performance, he fell to the ground on his back. The consequence was concussion of the spine, paralysis of all his limbs, and death. The moral is sufficiently obvious.—A pastoral letter from Dr. Manning was read in all the Roman Catholic churches in his archdiocese on the 30th ult., ordering special prayers on Sunday next for the Pope. Dr. Manning gives a sort of historical *résumé* of the

difficulties of the Papacy from time to time with the object of showing apparently that when it has been most threatened it has been nearest to its greatest triumph. Dr. Grant, the Roman Catholic Bishop of Southwark, also issued a similar pastoral.—Mr. Alderman Gabriel has been elected Lord Mayor of London for the ensuing year. The present Lord Mayor gave a banquet in honour of the Lord Mayor Elect.—The winter session of the various medical schools in London opened on the 1st inst.—The Liverpool Chamber of Commerce have given a banquet to the gentlemen who have so successfully laid the Atlantic Cable. Sir Stafford Northcote presided, and Lord Stanley delivered a speech on the occasion. In the course of the evening Sir Stafford Northcote read a message from Her Majesty, bestowing honours upon some of them who have been foremost in the great work.—Shortly before six o'clock on the 1st inst., there was a fearful explosion in Woolwich Arsenal. By some means, as yet unknown, a quantity of gun-cotton stored in one of the arsenal buildings became ignited and exploded. The building was levelled to the ground, and bricks and other materials were hurled to a considerable distance. It is believed that no person has been killed.—An accident of a somewhat serious character has taken place at Tunbridge station. A passenger train got off the main line, and ran into a number of empty carriages. Beyond a severe shaking, no great harm appears to have been done to the passengers.—The police have caught three men who appear to have been engaged in a forgery of Spanish bank-notes. They employed a die-sinker in Clerkenwell to make some press-dies for them with which to carry out their forgeries, and two of their number were arrested in the very act of removing these dies from the place of business of the man who made them. The prisoners were brought up at the Clerkenwell police-court and remanded.—Two young adepts in crime—the eldest being only twenty-one years of age—have been captured in the purlieus of Drury-lane on a charge of being concerned in a burglary at a picture dealer's in Broker's-alley. Some of the oil paintings which had been stolen were discovered in the room in which the prisoners were sleeping.—The Middlesex Sessions—which, although perpetually open for the trial of prisoners, are constantly being inaugurated with the usual formalities—made a fresh start on the 1st inst. The Assistant Judge lectured the grand jury on the performance of their duties, and recent events have shown that the admonition was not uncalled for.—The *Gazette* of the 2nd inst. contains two Orders in Council: the one prohibiting the removal of sheep and lambs in certain districts of Cheshire where sheep-pox has broken out; the other authorising the removal of sheep and lambs from Northumberland into Scotland.—The Speaker's notice for the election of members to fill the vacancies at Falmouth and Tipperary also appeared.—The Conservative candidate has won the seat at Brecon, where the territorial authority of the Camden and Tredegar families have been too strong for the independent Liberals. Mr. Howel Gwyn polled 128 votes against 102 votes recorded in favour of Lord Alfred Churchill.—Professor Fawcett distributed the prizes to successful students of the Union of Lancashire and Cheshire Institutes on the 1st instant. His speech on the occasion was interesting. He declined to join in the cry that mechanics' institutes were failures. They had done and were doing very much, although they had not fulfilled all that was expected of them, simply because those expectations were impossible of fulfilment. Pointing out the difficulties in the way of education, he urged that Earl Shaftesbury and those who had supported him in compelling the manufacturers to educate children in their

districts should pass a similar measure with reference to the agricultural districts. There was, he said, far more ignorance in Dorsetshire than in Lancashire. The speech deserves careful perusal.—The Wandsworth police magistrate was engaged for some time on the 2nd instant investigating the charges of cruelty against two keepers of the Surrey County Lunatic Asylum. The patient who is said to have been assaulted is named George Tite. For the defence, witnesses were called who deposed that no undue severity had been used with Tite. The magistrates sent the case to the sessions for trial.—The Ex-King of Hanover has, it seems, addressed to the Cabinets of Europe a protest against the annexation of his kingdom by Prussia. His deposed Majesty appeals to the Courts for aid in his restoration, and declares all the acts of Prussia in Hanover to be null and void. He has no doubt, he says, that in the course of time Hanover will be his again. His faith is touching; but few people will share it with him.—Mr. Thomas Hughes, M.P., and Professor Fawcett, M.P., delivered interesting speeches on the co-operative movement at Leeds, on the 23rd inst. Both gentlemen expressed their strong conviction that with the adoption of the co-operative system, as it was in action in the case of Henry Briggs, and Co., coal owners, strikes and painful disputes between masters and men must speedily come to a conclusion. Professor Fawcett specially pointed out the benefits which must follow from the adoption of the system in the agricultural districts. Its effects would be to raise the condition of the agricultural labourer vastly above its present level.—We learn from Brecon that bribery and corruption were practised by the Tories at the election in the most open manner, and there are grounds for a petition.—A curious case of mistaken identity, if not something worse, was investigated at the Middlesex Sessions, on the 3rd inst. A man named Bishop was at a previous sessions convicted of an offence. Five police sergeants and four police constables subsequently swore that Bishop had been convicted and sentenced to penal servitude in 1860, at the Central Criminal Court, under the name of Epsworth. He declared this was not true, and stated that in 1860 he was a convict in Bermuda. He was convicted in 1855, sentenced to penal servitude for six years, under the name of O'Donohue. He was sent to Millbank Prison, thence to Portland, thence to Bermuda, back again to Millbank, and discharged thence in 1861. The case was put back for further inquiry, and came up again. Sergeant Cole was called and swore that the prisoner was convicted, as he asserted, in 1855, and a witness from Millbank Prison identified him as having been there about that time. Mr. Payne was sorely troubled with the case; but the jury, who were charged to decide, speedily gave a verdict to the effect that the prisoner's statement was true, and the nine policemen mistaken.

FOREIGN INTELLIGENCE.—The French iron-clad squadron was reviewed by the Emperor on the 26th ult. at Biarritz. The floods in France consequent on the long-continued rains are said to be on the increase, and disastrous results are reported.—The new Eastern question seems to be gradually developing itself. Advices from Athens state that the Turkish Ambassador in that city had threatened to break off diplomatic relations with Greece, and also that the representations he had made to the Greek Government had the support of the English and French Ministers. It also appears that the Cretans have had another success, and that the Austrian fleet is shortly expected in Greek waters. A fresh revolt in the Ghiaour-Dagh is reported. Mustapha Pasha has arrived in Candia, and has issued a proclamation inviting the inhabitants to submit to Turkish authority, and promising redress of their

grievances. France has shown signs of not being particularly inclined to become entangled in this Eastern question. In reply to a Greek deputation, who were entrusted with the presentation of an address expressing the thanks of the Greeks for the protection of France, the Marquis De Moustier is reported to have said that France had the moral and intellectual development of Greece at heart, but that the general state of political affairs did not permit her to support any revolutionary movement against Turkey.—The annexation of the German States to Prussia appears to be almost complete, even in a formal sense. The Royal Patents of possession are said to be ready, and will be promulgated in a few days. The civil administration of the States will be confided to Prussian officials, while all business properly belonging to the ministerial department will be conducted at Berlin. The Crown Prince of Hanover professes to have hopes that the annexation of his country to Prussia is not to be permanent. He has, he says, received numerous addresses of congratulation on his birthday from Hanoverians; and in return assures them that he is constantly thinking of them. He exhorts all Hanoverians to wait with unchangeable fidelity to the King, his father, in hopes of better times. Much sounder advice would have been to urge ready acquiescence in the annexation to Prussia.—That which most people foresaw as to the insurrection in Candia seems likely soon to be accomplished. The insurgents, after some temporary successes, are now said to be suing in numbers for peace. The *Patrie* professes to have information that the Porte has announced that a general amnesty will be proclaimed when the insurrection is quelled. Whether this news be true or not, it is certain some such policy must be pursued by Turkey if she is to hold Candia.—The Princess Dagmar has arrived at St. Petersburg, and has had an enthusiastic reception.—The Empress of Mexico and the Pope have been exchanging visits at Rome. Situated as they are, it is probable their mutual condolences would be numerous and earnest.—Garibaldi has left Florence for Caprera. Order is completely restored in Palermo, and the municipality of the place have, in the name of the inhabitants, presented an address to the King deploring the late events.—From Florence we hear that the decree for the disbanding of the volunteers had actually been issued. Admiral Persano is, as our correspondent some time ago stated, to be tried before the Senate on charges arising out of the defeat at Lissa.—The Hungarian Diet is to assemble in the beginning of next month. Troops are being removed from Vienna to Pesth. This looks very much as if a rising in Hungary were feared.—The *Patrie* is the authority for a statement that Marshal Bazaine will return to France at the end of November. Doubtless, he will be very glad to get home. His present work can scarcely be very acceptable to him.—A Paris telegram mentions a rumour that Lord Lyons is to be the new British Minister in that city. The Marquis de Moustier has arrived in Paris and taken the oaths of office as Foreign Minister.—A telegram from Pesth says that the Austrian Government has declared the recommendations of the committee of fifteen of the Hungarian Diet, in reference to the affairs of the kingdom, to be inadmissible.—A semi-official Prussian paper takes the trouble of stating that the relations between Prussia and Russia are of the most friendly description. There is not much reason for believing anything to the contrary, unless it be that the Prussian papers make such repeated protestations of the friendship between the two Powers.—The official *Vienna Gazette* is anxious that it should be understood that in appointing Count Goluchowsky Governor of Galicia, the Austrian Government displays its perfect confidence in its Polish subjects.