

LONDON, SATURDAY, JUNE 22, 1861.

ON SYMBOLS AS APPLIED TO MASONIC INSTRUCTION.

(Continued from page 464)

The three senses of hearing, seeing, and feeling, are the chief sources of Masonic knowledge; by hearing you acquire a knowledge of the lectures; by seeing, you observe the symbols which read a silent lesson to the observant brother; and by feeling, you handle the implements of Masonry, and discover a brother in the dark as well as in the light. The road to excellency is steep and arduous, and in many places strewed with thorns; these, however, should be but incentives to prick forward in the pursuit, and incite diligence in the application of talents to the work. Well has old Horace sung, "*Nil sine magno vita labore dedit mortalibus*;" for labour is the rule in Masonry, and refreshment the exception; and this brings me to the second division, labour. Mankind naturally is averse to labour; and it is part of the punishment inherited from the fall of our first parents that we all should work. "In the sweat of thy face shalt thou eat bread," said God to Adam. Now, looking at the world as a whole, we often hear people say, "Oh! so-and-so does nothing; he does not work." What an egregious mistake; there is not a man in England, or a woman either, that does not work. I don't mean that every one does manual labour, yet all have to work. The lower classes do manual labour—the learned professions labour mentally—and the fine gentleman, who would be horrified at the idea of work, works as hard as any one to kill time. He is not immediately usefully employed in his own person, yet he is doing good unwittingly, and though he may be a bad man, he does good by employing others, by purchasing often useless articles; still, he thus promotes industry and manufactures—so he works.

The inspired Psalmist shows us at what time we should commence our labour after having offered our morning sacrifice of prayer and thanksgiving to God. "The sun ariseth, man goeth forth to his work and to his labour until the evening." Labour, then, is the common lot of all, and our duty in this world as citizens thereof is to learn and labour truly to get our own living in that state of life to which it hath pleased God to call us. Many are the disagreeable epithets given to labour. Surely this is a mistake; honest labour is honourable, nay, it is more, for an old Latin proverb hath it, "*Laborare est orare*." Now prayer, we know, is acceptable in the sight of Heaven; therefore, if to labour is to pray, and inasmuch as it is working out God's commandment corporeally, it is a kind of prayer. This certainly should be a consolation to men; but, as Virgil says, "*Labor omnia vincit improbus*." Labour, though unpleasant, overcomes all things; what, indeed, may not be effected by labour and perseverance? It has been computed by some political arithmetician that if every man and woman would work for four hours each day on something useful, that labour would be sufficient to procure all the necessaries and comforts of life; want and misery would be banished out of the world, and the rest of the twenty-four hours might be leisure and pleasure. Moreover, labour or bodily exertion of some kind or other is absolutely necessary to the preservation of good health. We all know what the effect of a life of sloth and inactivity has upon even a dog, much less a man; he grows fat and sluggish, loses the active powers both of body and mind; for we know that, as Horace

bath it, "*Mens sana in corpore sano*" is always the case; takes no pleasure or interest in his own or public matters, and becomes a useless member of society, a blot in creation, a huge locust only useful to consume food. One of our greatest orators and legislators (Burke) says, "Labour is not only requisite to preserve the coarser organs in a fit state for their functions, but it is equally necessary to those finer and more delicate organs, on which and by which the imagination, and perhaps the other mental powers, act. Since it is probable that not only the inferior parts of the soul, as the passions are called, but the understanding itself, makes use of some fine corporeal instruments in its operation; though what they are and where they are may be somewhat hard to settle; but that it does make use of such, appears from this, that a long exercise of the mental powers induces a remarkable lassitude of the whole body; and, on the other hand, that great bodily labour or pain weakens, and sometimes actually destroys, the mental faculties. Now, as due exercise is essential to the coarse, muscular parts of the constitution, and that without this rousing they would become languid and diseased, the very same rule holds with regard to those finer parts we have mentioned; to have them in proper order they must be shaken and worked to a proper degree." This second portion of the implement then teaches us that we must do our duty in our several vocations in life, and thereby endeavour to do our duty to our Creator and ourselves, in such a manner as will maintain us in our proper position in life, and enable us to exercise that most excellent virtue, charity, by relieving a brother in distress. But, as a bow that is kept constantly strung in process of time becomes useless, we find from the old adage, that "All work and no play makes Jack a dull boy," so some refreshment and relaxation is necessary.

In former times it was customary to have refreshment in the lodge room, and, in some few English lodges this practice is still continued. The J.W. calls from labour to refreshment, and viands are introduced; this, however, is now almost universally discontinued. The principal things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil and clothing. All these things are for good to the godly, but to the sinners they are turned into evil (Eccles. xxxix. 26, 27).

Food is necessary for the preservation of health and life. Everything which the G.A.O.T.U. has created is endued with vitality; aye, even things which, to all outward appearances, are dead and inanimate, even to the stones beneath our feet. We call a running stream live water, and rightly, for when it is kept in a state of stagnation it becomes foul, dead, and putrifies. Miners and quarrymen speak of the live rock; stones cannot move, think, or feel, but they have a life which is sustained by the action of the juices of the earth upon their component parts. When they are excavated and exposed to the action of the atmosphere, which is not their natural place, the life of the stone begins to pass from it; it begins to peel and crumble away, and turns to dust and clay, which again turns into soil and affords the means of life and sustenance to plants and herbs, which, in their turn, are consumed by the animals who again afford food and raiment to mankind. All this is very wonderful, but it is true; it is a part of the beneficent design of the great Creator that everything should possess a kind of life according to its nature, and, in turn, assist in preserving the life of the rest of creation. "He," says David (Psalms civ. 13. 15), "watereth the hills from His chambers; the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle,

and herb for the service of man; that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." And here we see another example of the dependance of everything on each other. The great ruler of the world ordained for a punishment that man should labour; but, in order to give him encouragement, he ordained that he should be nourished by the fruits of his labour; work, operating upon the different functions of the human system, produces hunger, which is the best sauce; so, to satisfy the cravings of nature, man willingly works. But some men appear to live to eat, instead of eating to live.

About a century ago it was considered a proof of dignity and manliness to drink to excess. Gentlemen of high birth and education used to meet together for the express object of getting drunk. Drinking parties were protracted for whole days. Imbecility and prostrate helplessness were the result; and it is difficult to understand what ideas of pleasure could be attached to scenes of such excess, to the nausea, the disgust of sated appetite, and the racking headache of the terrible next day. Wine was given to make glad man's heart, not that he should make a beast of himself; to a certain point it is a refreshment and a wholesome stimulant, and, in many cases, a valuable medicine. Beyond this point it is no refreshment, but on the contrary unhinges the system, and destroys the body and also the soul. Well did the sacred writer call it, when used in excess, "a mocker." It makes all men equal, because it makes them all fools. It allures them into vicious indulgence, and then mocks their folly by taking away any sense they may ever have possessed:—

"Your love and wine
Which shake so much the human brain and breast,
Must end in languor; men must sleep, like swine;
The happy lover and the welcome guest
Both sink at last into a swoon divine;
Full of deep raptures and of bumpers, they
Are somewhat sick and sorry the next day."—Byron.

And here another of our symbols inculcating Temperance, steps in to guide and warn us. Irregularities that impair the health of the body, and much more the faculties of the mind, create and increase family dissensions, and reflect a dishonour upon Freemasonry, from which its intrinsic excellence cannot at all times redeem it in the public opinion. Happy am I, however, to say that it is but seldom in the present day a Mason is found who so far forgets what is due to himself, and the Order to which he belongs, as to do anything which may by his unworthiness bring dishonour on the Craft. Do not, however, brothers, fancy I am speaking against refreshment; it is not against the use, but the abuse, I speak. I like the good old custom of refreshment, either during or immediately after lodge hours, but not in the lodge. I knew a lodge in the west of England where the brothers regularly met after work; in summer, the fare was bread and cheese and salad, and some good beer; the cost to each member was sixpence, and a very pleasant hour we used to spend. And here let me remind you that there is not only a bodily but also a mental refreshment. A man whose mind has been on the stretch all day requires some relaxation, something to give a turn to his ideas—music, books, or social and intellectual conversation:—

"Unhappy he who from the first of joys,
Society, cut off, is left alone
Amid this world of death."—Thompson.

"Society is as needful to us," says Dr. Channing, "as air or food. A child doomed to utter loneliness, growing up without sight or sound of human beings, would not put forth equal power with many brutes; and a man never brought into contrast with minds superior to his own, will probably run one and the same dull round of thought and action to the end of his life." Now, what can be more social than Freemasonry? for while it has the highest objects that can engage the attention of human beings, it at the same time fosters and encourages those friendly and social dispositions which enable us to make this life pleasureable and happy; so far as regards mutual intercourse, which it cultivates and assists at the same time, instead of offering incentives to excess or dissipation, teaches us to keep conviviality within due bounds.

"The e'ening brings a' hame," is a true old Scotch proverb," which Byron has paraphrased:—

"O Hesperus, thou bringest all good things
Home to the weary; to the hungry cheer;
To the young bird, the parents' brooding wings;
The welcome stall to the o'er laboured steer.
Whate'er of peace about our hearthstone clings,
Whate'er our household gods protect of dear,
Are gathered round us by thy look of rest;
Thou bring'st the child, too, to the mother's breast."

Night with her sable covering draws on. "*Ruit oceano nox, involvens umbrâ magnâ terramque polumque. Sopor fessos complectitur artus,*" says Virgil. Man fatigued with the labours of the day, and having fulfilled his appointed duties, retires to take his needful rest, but not to waste his time in slothfulness and ease; for, says Solomon, 1 Proverbs, xxviii. 21, "Drowsiness shall clothe a man with rags; the slumberer and the slothful shall come to poverty." And here we learn a lesson from the sun. The great luminary of the Creation rises in the east, to open the day with a mild and genial influence, and all nature rejoices in the appearance of his beams. He gains his meridian in the south, invigorating all things with the perfection of his ripening qualities. With declining strength he sets in the west, to close the day, leaving mankind at rest from their labours, and to gather strength for future exertions. If we would improve our life and time to advantage, let us be sure not to neglect the morning; early rising is a practice which leads to many worldly advantages, and, where the mind is well disposed, may be turned to better purposes. There is a freshness, a sublimity, and a calm monitory voice in the early morning, which inspires purity of feeling, counsels good purposes for the ensuing day, and lifts the heart to adoration of the Being who made all the bright world that is awakening around us.

A learned old divine says—"There are four mornings of time; 1st, the morning of your life, the time of your youth, health, and strength. Such of you as have lost this season, in whole or in part, pray double your diligence in the improvement of what remains of your time. But such of you as are young, be advised to remember your Creator in the days of your youth. 2nd. The morning of every day is a time to be peculiarly improved, for God and your own good. It is a season that is not only a friend to study, but also to prayer and devotion. 3rd. Improve the morning of every week, i.e., the Lord's day, for as we discharge our duty then, we may expect God's blessing through the week, more or less; but if we refuse to give God what is His due on His own day, we must not think it strange if God withdraws from us on those days He has allowed us to serve ourselves upon. 4th. It may not be un-

profitable for us to set apart the morning of every year to review what we have done and what has happened to us the year past, and to beg God's blessing through the year following."—*Flemming*.

This, then, is the lesson which we may deduce from the 24-inch gauge: the proper distribution of time in performing the duties we owe to God, our neighbours, and ourselves. As the labours of the day, so also should the labours of the lodge begin and close with prayer. We cannot be too often reminded of our dependence upon the Omnipotent Creator for every blessing we enjoy; and wherever we are, and whatever we do, let us never forget that His all-seeing eye surveys us; and while we continue to work as true men and good Masons, let us never fail to discharge our duties towards him with fervency and zeal. Happy, then, the man who having nightly, in the following words of the Psalmist, "I will lay me down in peace and take my rest, for it is thou only, O Lord, that makest me to dwell in safety"—happy he who, having thus committed himself to his bed as to his grave, shall at last with the same words resign himself to his grave as to his bed, from which he expects in due time to arise and sing a morning hymn in the presence of that bright morning sun, whose rising brings peace and salvation to the faithful and obedient of the human race.

MEMOIRS OF THE FREEMASONS OF NAPLES.

(Continued from p. 462.)

When the convoked national Parliament was occupying itself at Naples in the revision of the Spanish statute, and in the amendment of the laws which were to give a new form to the Government—while the King, his vicar, and the royal family were solemnly swearing faithfully to observe both the one and the other—the great confederate powers, shocked by the unexpected event, not only refused to recognise the new order of things which it was decided to establish at Naples, but met in Congress at Troppau, and afterwards at Laybach, to deliberate upon the means to be employed to oppose a barrier to the revolutionary torrent which threatened to inundate and overwhelm the whole peninsula.

The court of Austria was far more interested than the other powers in the Neapolitan catastrophe, which might prove fatal to the tranquility of its Lombardo-Venetian provinces; and large stores of weapons and numerous troops were ordered to be collected on the banks of the Po, to follow up threatenings by acts, unless affairs at Naples were at once restored to their former footing.

Military preparations were, however, suspended out of respect to King Ferdinand, who was, to a certain extent, the prisoner of the triumphant insurrectionists, and might become the victim of the first hostile movement made by the Austrians towards the frontier. The congregated monarchs resolved, therefore, first to withdraw Ferdinand from his perilous situation. With this object they invited him to appear in person at Laybach, to deliberate with them upon the steps to be taken in the emergency, and consider the liberal institutions which could, without peril, be granted to the Neapolitans.

Ferdinand readily accepted the invitation. Neither his advanced age, nor the inclemency of the weather, nor his failing health, could deter him from undertaking the journey; but it was not without the utmost difficulty that he obtained the permission of his parliament to leave the country. He was compelled to reiterate his solemn promises and renew his oath to the constitution.

The King departed December 14th, 1820; and, notwithstanding the anxiety that he knew must be felt by his parliament and people, he delayed sending any intelligence for some length of time; and, when a letter was at length received, it merely announced his safe arrival and good health, spoke of various hunting parties which he had joined, boasted of the superiority of his dogs over those of the Emperor of Russia, and made no allusion whatever to affairs of state. A short time after this he wrote another letter to his son, which was read before the assembled senate, wherein he claims the protection of the allied sovereigns, and that, under their direction, he should take certain measures to form another administration.

We should observe that at this period the Pope had become displeased with the Carbonari, and new societies were being formed by priests and bigots of the Roman Catholic persuasion, and, to the surprise of the people, previous to Ferdinand's journey to Laybach, he issued a royal decree establishing the Order of the Jesuits in the Kingdom of Naples. The Order had previously been restored to Sicily and intrusted with the education of the island. This Order appears to have had a fluctuating prosperity. It was established in Russia a few years previous under the sanction of the Emperor, but their increasing numbers alarming Alexander, they were in 1820 proscribed. Thus, too, were they proscribed by King Joseph of Naples, and it appeared a little singular that they should again be restored by a legitimate king, and can only be accounted for by the influence of the Pope, who had long discountenanced the Carbonari, and in February, 1821, had published a bull against the society which caused a deal of alarm in Rome.

While the fate of Naples was under discussion at Laybach, the parliament was dissolved and the Carbonari ceased to act. The ministers were inclined for peace, and were passive, and there appeared to be no cause for disquiet throughout the Kingdom. But about this time a crime was perpetrated, which, though occasioned by private revenge, spread general alarm through the Kingdom. Giampietro, a friend of Luigi de Medici, and one of the old fraternity of Masons, was a barrister when young, a warm and sincere supporter of the throne, and warmly attached to the Bourbons; had been exiled by King Joseph, but recalled by Murat, yet he boldly opposed the French Kings. In 1815, when the Bourbons again flourished, he was mortified at the ingratitude of the Government, who gave him no employment. Two years afterwards he was appointed Prefect, and afterwards Director of Police—offices which, in themselves obnoxious, gained him many enemies in difficult and troubled times. Many of the Carbonari were imprisoned or banished by his orders whenever there was a likelihood of a breach of the peace. After the revolution of July, when the Carbonari came into power, surrounded by a few friends and a numerous family, he retired into private life and obscurity.

One night some armed men, calling themselves officers of justice, came to his quiet retreat, entered his house, and the leader ordered Giampietro to follow him; although the order was given in a tone of authority, his voice faltered, like a man ashamed of his actions. His comrades, meantime, studiously avoided the light, and concealed their faces from the family and their attendants. His wife and a young daughter were the first to suspect the truth, all the household, which consisted only of his wife, female domestics, and children, as was natural to their age, sex, and condition, burst into tears, and embraced the knees of the assassins, imploring them to have pity;

but, casting them aside, the unhappy husband and father was stabbed by forty-two blows on the threshold of his own house, and before the eyes of a tender wife and nine children. Each ruffian gave one stab with the same dagger, as the instrument was passed from one to the other.

When the crime became known, the city authorities were struck with terror, which was increased by a report that a paper had been found nailed to the forehead of the corps with the words *number one* written on it. Twenty-six victims were named, and as every one suggested different names, according to their own imaginations, many of the citizens were alarmed for themselves. The terror was still farther increased by reports that the murder had been concerted in the nocturnal meetings of the Carbonari, and, by observing the silence and inaction of the magistrates, not because they approved the deed, but from fear. The name of the Chevalier de Medici, who was a well-known opposer of anarchy and rebellion, and also an old and respected Mason, was frequently mentioned as the next victim. He, however, took warning, and fled on board ship to Civita Vecchia, and thence proceeded to Rome; where he recorded his danger, his flight, and an account of the revolution, which threw discredit on all concerned in it. Numbers followed de Medici's example and fled the country.* The northern states were at this period under no control, and a party of brigands infested the country, who robbed and pillaged all around them. Near Castel di Sangro, in the Abruzzo, a band of these robbers descended to a little village, and demanded of a farmer, the only man of property in the neighbourhood, a supply of provisions and a certain sum of money; the farmer shut himself up in the house and refused to comply; and the robbers, not thinking fit to attack him, retired, vowing they would give him cause to repent his refusal. The next morning it was found these wretches had gone off to a place at a little distance where the farmer's large flocks were folded, and had not only helped themselves to what they wanted, but killed nearly all the rest, and massacred ten men and boys who slept in huts to guard them. The manner in which the poor shepherds were slaughtered is too monstrous for detail.

When the Pope discovered the Carbonari made frequent use of the Bible in their ceremonies, and that religion was freely discussed among them, he issued a bull against the sect as being an association whose object was the subversion of the Catholic religion, of Christian morals, and of all sacred and legitimate authority. His Holiness interdicted any persons, under pain of excommunication, from becoming a member of the society, affording any of them an asylum, or countenancing them in any way whatever. Great encouragement was given to the Jesuits, both by the Government and the Pope, and a deadly hatred existed between this society and the Carbonari.

And now again was the absolute monarchy restored to Ferdinand by the aid of foreign powers; and the certainty of an approaching, although unknown, calamity affected both the metropolis and the kingdom of Naples.

There were few that were not aware that, during the last nine months, they had done or said something which implied their approbation of the late Government; and very few who, amidst so much civil discord, could hope that he had not a detractor or an enemy. If they had offended the King, they believed he would be deaf to pity, and inclined for vengeance; being farther roused against the Carbonari by the advice of the Pope; and

being supported by a powerful foreign army, who were strictly Catholic, that society feared his vengeance, and many of them left the kingdom; others went into the provinces, and concealed themselves; others, again, appeared openly, eager to prove their innocence; but all inwardly trembled.

In the Congress of Laybach the sovereigns, anxious to respect the oaths of King Ferdinand, and to maintain appearances, while they were expressing their disapprobation of the Revolution of 1820, declared that the King had been under compulsion, and, therefore, that his acts at that time were invalid; they proposed to punish the leaders of Monteforte, but only a few of them, and none with death; they urged the guilty to fly, and assisted them in their flight, in order to avoid the obloquy of their condemnation; they re-modelled the statute of 1820; and, while passing strict laws for the future, they were lenient to the past, and wished to bury the faults of subjects and rulers alike, in silence and clemency.

But this mildness was displeasing to Prince Canosa, who was again a favourite of the king, though, in 1816, he had been exiled from Naples for causing an insurrection in the country, being the leader of the Calderari, a society composed of the dregs of the Carbonari, and violently opposed to each other. He endeavoured to excite the anger of the King more particularly against the Carbonari, for whom he had a private hatred; and he persuaded the King to petition the sovereigns in Congress to use greater severity. Several despatches were therefore written in the form of petitions, which were sent to Laybach in the name of the King, but with the signature of his minister; they did not succeed, however, in changing the lenient disposition of the sovereigns. But, after the Piedmontese Revolution, these potentates were exasperated against the people, and when again petitioned by the King of Naples, or rather by his minister, they consented to leave him at liberty to act as he pleased. The Prince Canosa rejoiced at this, as he would be relieved from all restraints upon his tyranny, and he laid down the following maxims by which the Government was to be guided:—

"To punish every crime, and take vengeance for any offence committed during the long reign of Ferdinand; to draw up a list of the late delinquencies, of all committed during the five previous years, or during the ten years of the French kings, or under the Constitution of Sicily, or during the Neapolitan republic, or at the time of the first rebellion in the year 1793; to punish with imprisonment and exile all opposed to an absolute government; the form of a trial to be set aside, as too slow, and the punishments to be summarily executed, and left to the arbitrament of the judge; the treaty of Cabulanza to be annulled, as well as all previous contracts, whether in the form of treaties or pardons; and to seize this opportunity to deliver the kingdom from the enemies of thrones."

(To be continued.)

WHY IS A MAN OBLIGED TO KEEP HIS WORD.—The reasons assigned for this obligation, although various, ultimately coincide, whether founded on "right," or "the fitness of things," or "a conformity with reason and truth," or "the promotion of public good," or, lastly, on "obedience to God's will." For by "the fitness of things" is meant their fitness to produce happiness; by "the reason of things" is meant the principle by which a judgment is formed of the power of things to produce happiness, of which judgment truth is the result. Hence, what promotes general happiness is agreeable to the fitness of things, to reason, and truth; and, again, as "the will of God" requires only what promotes general happiness, whatever leads to such an end must needs be "right," by which is merely meant a conformity with the rule, whatever it may be, of moral conduct.—*Paley*.

* *Vide Colletta's History of Naples.*

ARCHITECTURE AND ARCHÆOLOGY.

ON THE REVIVAL OF STYLES.

(continued from page 469.)

We have now to consider the question, whether we ought to have two distinct and dissimilar styles,—one for secular, the other for ecclesiastical purposes. And here I think the advocates of the Gothic revival have taken a more advantageous stand than those who oppose its application to secular purposes; for the latter seem not unwilling to relinquish the Classic style in church buildings, so long as they retain it for civil uses; while the former contend that the Gothic is the best, not only for churches, but for all structures whatever. In fact, they evidently feel how necessary is unison in a national style. I must confess that, if they can establish Gothic as the only legitimate church architecture of the present day, I do not see how their opponents can long resist their claim upon secular architecture also. Churches must be classed among what we have referred to as monumental buildings; and it is clearly adverse to the progress of art that the architect should have to give up his mind to two sorts of composition, both of them of a high order, grounded on principles that in many respects are antagonistic to each other. The dissonance between buildings of different styles, like the irregularities in the same building that I have just spoken of, if they are clearly the result of accident or necessity, as when they actually belong to different periods is valuable both as conducive to picturesqueness, and as forming a sort of historical record; but when it is no other than the result of caprice, waywardness of fancy, or want of unity among artists, it becomes displeasing to the eye and perplexing to the mind. Nor can it be said that it is necessary to have one style for houses or secular buildings and another for churches, in order that we may know a church when we see it. Of the thousands of churches that have been built at different times, whatever may be their style or date, how few are there that would be confounded with secular buildings, and *vice versa*.

The ecclesiastical character depends very little indeed upon style; and it would be possible to build a church perfectly unexceptionable in composition, form, aspect, expression, and general arrangement, without introducing any one characteristic of any recognised style whatever.

As an instance I will notice a Protestant church at Emmerich, near the Dutch frontier on the Rhine. In date it corresponds with that period to which I have referred, as offering something like a national architecture of our own, namely, the reign of Queen Anne. It is of brick, very plain, and devoid of ornament, and worked in rather a meagre manner, the walls being evidently very thin. The plan is a Greek cross, with very short arms, and no arches across the intersection, which might support a central tower or dome; the whole roofing is consequently of wood. This is high-pitched and hipped; only one of the fronts having a low pediment, which had better have been omitted; a wooden cupola or lantern, of a very ordinary description, crowns the top. The windows are round arched, and arranged in two tiers, for the sake of galleries. There is but little detail anywhere; what there is has a classical character. Now, I doubt not that an exclusive admirer of Gothic would pronounce this an extremely ugly building, and would wonder what made me stop in the town an hour for the purpose of examining it; but I confess I was very much struck both with its appearance and capabilities. From a distance I saw not only that it was a church, but a very good church; nor was I disappointed on a nearer approach, when I could judge better of its proportion. Had the wall been thicker, so as to give more depth and effect to the openings, I should have considered it really a grand building. There is a church of much the same form, and probably date, at Eisenach, in Germany, having, however, square instead of round-headed windows, which did not take from its ecclesiastical aspect.

Another church that I may here notice is one at the Hague, which also has high pitched timber roofs, and a central turret of the same material. The plan of this church com-

prehends two intersections by transepts, which, as well as the ends, are apsidal. Externally the style is classical, having large pilasters with regular capitals and entablature; internally there are no details belonging to any style, though the open timber roof gives an appearance of richness. It is decidedly a striking object, and well worthy of study. I should think it not impossible to give it a construction which might admit of a stone central lantern or turret. But even our own Dissenting chapels, of the last century, and the beginning of the present, plain and often tasteless as they are, have a certain character which marks them as set apart for religious purposes; and without being different in style (if they can be said to have any) from the houses on each side of them, are easily distinguishable, and leave no doubt with the spectator as to the purpose for which they have been erected. I must, however, rescue from the charge of tastelessness one at York, built, I suppose, about the middle of last century, and just as devoid of any pretension to style as the plainest of the houses which surround it. It is nearly in the form of a Greek cross, and has a wide and low central tower, giving the building an outline not inferior in dignity to many good Mediæval churches.

If it were not for the existence of structure which we are not likely again to require or reproduce—I mean cathedrals of the largest class—I doubt whether the Gothic movement would have proceeded with much spirit, even if it had been commenced at all. It is only by such structures that we can be impressed with a full admiration of the style; and any argument in favour of its revival which rests on the impressiveness of such buildings falls to the ground, if it can be shown that such impressiveness is what we shall probably never again obtain, at least by similar means. If this were a cathedral building age, it might be an age in which Gothic architecture could be revived. But it is not a cathedral building age. We may require and build large churches; we may not grudge handsome and expensive ones; we may increase the number and force of choral establishments; but that pile of building which constituted the great cathedral of the Middle Ages, whose exterior expressed dominion over the adjacent district, whose interior suggested the idea of infinity,—this we are not likely again to call into existence;—not because we are as a nation wanting in the spirit of liberality; for large sums are continually expended in the restoration of our old cathedrals; and, if any one were to be utterly destroyed, I believe it would be rebuilt upon the same scale of magnificence;—but because we are a practical nation, and feel that cathedral building in these days is not the only way, nor the most effective way, of securing and spreading abroad the blessings of our religion,—that an almost unlimited expenditure in mere externals (for cathedral building amounts to this), however it might have been justified in some epochs of the church, is not so in the present, when other necessities and exigencies call for a different application of our means. It is, I suspect, because this is not a cathedral-building age (for this practical spirit is not confined to our own country and our own persuasion), that our genius seems to flag and languish when we attempt what is especially the architecture of cathedrals; while in our engineering works, we display a power, and, I will add, a perception of architectural propriety, not surpassed in the greatest works of the Romans.

If we are to consider the question between Gothic and Classic as a mere matter of taste (I mean arbitrary taste or fashion), we must bear in mind that this is notoriously liable to fluctuation. In the last century, Addison spoke of the greatness (as regards effect) of the Pantheon, in contrast with the meanness of a Gothic cathedral; and, though it is not probable that the Gothic style will again be treated with the same contempt; yet it is by no means impossible that the relative estimation in which the two styles are now held, will, in the course of time, be reversed.

What appears to me an insuperable obstacle to the general use of Gothic in the present day is that very quality which invests it with the greatest interest: I mean its impression of the tone of the particular period which witnessed its development, its culmination, and decline. And the restorer of Gothic seems to be liable to one of the following

predicaments:—Either the style he produces is expressive of the thirteenth, fourteenth, and fifteenth centuries, and not of the nineteenth,—and then it is not Gothic, for Gothic is eminently expressive of the period in which it flourished; or his style is expressive of the nineteenth century,—and then it is not Gothic, for Gothic is expressive of the thirteenth, fourteenth, and fifteenth centuries; or his style has no expression at all,—and then it is not Gothic, for Gothic is an eminently expressive style. Nor do I see how he can escape from the dilemma, except by showing that the tone, spirit, character, state of civilization and refinement, and stage of progress of the present century are identical with that of the Mediæval period. If he can prove this, he will overthrow my argument; but I suspect that the more he studies Mediæval architecture, and the history to which it forms an adjunct and commentary, the more difficult he will find his task. And I believe this view of the subject has been taken by persons far more intimately acquainted with the matter than I can pretend to be.

It will perhaps be said that the same line of reasoning holds good with regard to all genuine architecture whatever. Unquestionably all great architectural works take their character from the period in which they were produced, and express it accordingly; but this may not be so much from the nature of the style itself, as from the manner of handling it. In Classic architecture, we can in great measure separate the style from the building. The style may in itself have no individual expression, while the building has a great deal. In Mediæval architecture, the style itself is expressive; and therefore, if transported to a period to which it does not belong, it runs the risk of expressing something which does not exist to be expressed, and consequently of being anomalous and out of place. The Classic style, having no peculiar expression of its own, except that of refinement, may be endued by the architect with any expression his genius enables him to invest it with, and will readily receive and reflect the character of the age and people who adopt it.

Moreover, there is a greater affinity between our own age and country, and those in which ancient Classic architecture flourished, than between ourselves and our Mediæval ancestors. Our tastes in art and literature are nearly identical. Take any fair specimen of our literary style,—a leading article, for instance, in any established newspaper,—and we shall find in it the same excellences which we should look for in a good writer of the Augustan age:—cleaness, force of expression, a happy choice of words, fluency, and harmony of rhythm, an avoidance of anything quaint or archaic, and an elegance resulting more from instinctive perception than from an elaborate selection and arrangement of our phrases: these are beauties which must be attained in a greater or less degree by every writer who intends to be read. And these are just its characteristics of good Roman authors; so that we might introduce literally translated passages from Cicero, Sallust, or Cæsar, that shall altogether harmonize with our natural style, and not appear in the slightest degree antiquated or obsolete. We read and enjoy Horace's odes, satires, and epistles as if they were productions of our own day and our own country; we like them for themselves, and not merely as curious relics of the past. Nor should we feel that any poet who might form his style upon the study of these compositions was taking a retrograde step. So in sculpture. The student who wishes to obtain eminence, and to advance his art, will exercise himself in copying, or carefully studying, the works of ancient Greek, Roman, and Renaissance artists; and, though he will not neglect Gothic sculpture, he will not make it the great object of his attention, nor look to it as a standard of excellence.

I am speaking of literary composition and sculpture as arts which may be communicated and advanced, and in which we can mark certain stages, whether of progress, culmination, or decline; and I believe I may say, without fear of contradiction, we are not making a retrograde movement while we set up classic models. Genius and inspiration may show themselves in any age, whatever be its state of refinement; nor can it fail of having an effect upon the progress of mankind; but we must not mistake the genius of an individual for natural development. We should not look to Homeric Greece for a type of the Greek language in its completeness

and purity; nor should we go back to the days of Giotto and the great Mediæval artists, whose genius led up to the Renaissance for models of Italian art in its perfection.

But I must not dwell too long upon abstract points; we will take a more material view of the subject. The difference between the constructive principles of Classic and Gothic architecture is that the former professedly uses the beam or lintel, employing the arch rather as an expedient than as a predominant feature; while the latter may be said to be purely the architecture of the arch, admitting the lintel at rare intervals and on a small scale. But the artistical principles of the style may be enunciated in a still broader and more summary manner. The Classic gives expression to the solids, Gothic to the voids. Take a Greek colonnade. The columns, capitals, and entablatures are carefully elaborated in their form and proportion, while the opening between them is left to itself, or its breath determined upon with a view to the columns themselves, not to its own shape. In Gothic work, on the contrary, it is the form of the opening that engages the attention of the architects, the spandrils being the parts that in point of shape are left to shift for themselves. Hence the greater portion of classic ornament finds its place on the surface of the wall, while the soffits and jambs, unless the depth of the arch be such as to give it the character of a vault, are comparatively plain. In Gothic work the decoration is mainly in the soffits—sometimes in the form of delicate and complicated mouldings, sometimes of flowers and foliage occupying the hollows; while the mouldings themselves branch out into foliation and tracery, filling the arch with beautiful patterns and figures. Even in the decoration of the surface the forms of the openings are repeated in blank arcades and panelling; and the enrichment of the piers themselves has reference rather to arches they support, than to their own importance as solid masses, or to the actual wall above them. The tendency of the Gothic system, as carried out in its works of the highest order—that is, in its cathedrals—is to the construction, or at least the suggestion of a lantern of open work,—a vast frame of stone, in which the portions of flat wall are reduced to the smallest amount possible, such as the choir of Tournay Cathedral, which is so tender that it has been found necessary to connect every part together by ties of iron.

Now in Roman work the pier, or the wall itself, is made to attract attention, while the arch or opening, whatever it may be, is a secondary and subordinate feature. Change all the arches of the Coliseum into square-headed openings, as those in the upper stage, as well as at Pola, actually are, and I suspect the change in its character would be much less than we are apt to imagine.

Now, I am far from pronouncing the Gothic system to be wrong; and it is undoubtedly productive of great elegance, force, and spirit. But I would maintain that the classic principle of giving expression to the walls themselves, rather than to the openings by which they are pierced, is architecturally sound. We build for the sake of what we get by the walls and the roofs they support—namely, seclusion and shelter,—not for the sake of light and air, which we have in abundance without them. It is indeed necessary that we provide a sufficient supply of light and air, as well as means of access: but these are contingent necessities, not the main object of the building.

Again, the tendency of Classic is to breadth of effect; of Gothic to minute subdivisions, and an almost fantastic variety of outline. The traveller on the Continent will probably be struck, as he proceeds southwards, with the increasing breadth which characterizes the towns, villages, and groups of buildings. He cannot fail to notice the preponderance, so to speak, of mass over outline. In a Mediæval town in the north of France, and in the greatest part of Germany, his attention will be caught by the number and variety of towers, spires, pinnacles, peaked gables, and the like; on which great powers of design, as well as care in the execution of detail, are bestowed, while the mass itself is as much broken up, as may be by openings and projections which cause a constant play of light and shadow. In the south, he will have presented to him large and comparatively unbroken masses, marked by few openings or projections, with just a sufficient number of towers and spires to

relieve the monotony of the outline, and these not displaying that architectural care, or elaborate variety, which would make it suppose they were intended to catch the eye, or form principal features in the group. In sketching an Italian village, or monastery with its church, we need not care about marking out all its windows or putting them in their right places, or even giving to a nicety the form and proportions of the belfry, still less its details: in fact, the more slightly we define these, the more truly we shall give the character of the scene. Now, though these southern building and groups may be really in date just as Mediæval as the northern ones of which I have just spoken, they have more of the classical character, which in Italy was retained in great measure through the whole of the Middle Ages: in fact, the composition of a large majority of Italian Gothic building, is such as to suggest no definite reason why Gothic details should have been employed in preference to Classical ones, so much does the horizontal line predominate. We may therefore fairly speak of this character of breadth as belonging to the Classic, and that of variety of outline and intricacy, or minute subdivision, as appertaining to the Gothic.

But although the classical style does not peremptorily demand that variety of outline which is so necessary a part of Gothic, it by no means discards it as incompatible with its principles. Many steeples of the revived Italian are as fine in proportion, and as elaborate in detail as any Gothic composition. I may instance the upper part of the tower of Seville Cathedral, and many of Sir Christopher Wren's steeples, which show both the fertility of his imagination, and the comprehensive nature of the style he employed. I have, on a former occasion, adverted to the liability to decay incurred by the intricate and minute workmanship of Gothic ornament; and I understand that the condition of the ornamental details on the new houses of Parliament is not such as to induce me to retract what I then said. But I would further remark, that, although the constructive principles of the style are sound and good, so that, in many cases, the greatest amount of strength is obtained by a given quantity of material, yet the tendency on the part of the architect to make a display of mechanical science has been the cause of much real, as well as apparent weakness in important buildings. The lamentable fall of the Chichester steeple is, probably, to be attributed to the fault, not of construction, but of material. Yet, it is certain that the perilous boldness of many Gothic designs ensures more fearful results from the introduction of a defective piece of masonry, or unsound material, than are apt to occur in Classical buildings.

It may be said that the Gothic style can be worked in a broad and massive manner, as it was in castellated architecture; and to such an extent, that in adapting a Gothic castle, or an imitation of one, to domestic purposes, the difficulty is to avoid making the walls too solid, and the windows too few and contracted, for comfort. But this mode of building was forced upon the architect by necessity, not adopted by choice. The requirements of military architecture rendered necessary this expansion of wall, and contraction of window, and the builder dealt with it as he best could. The harmony which exists between the dark heavy fortress and the light open cathedral is a proof that both were designed in the natural style of the day, while the difficulty we feel in preserving the expression of the style in our domestic buildings, which require larger, and consequently more truly Gothic windows than the Mediæval castles, is a proof that it is not the natural style of our own period. But the less display the Gothic makes of constructive science, and the less aid it borrows from such additions as pinnacles, tracery, and the like, and the greater the breadth and solidity of its masses, by so much the further does it recede from its own principles, and approach nearer to Classic architecture. An adaptation of the style to our own exigences is not a development of it in its own proper direction, but an appropriation of some of the elements and characteristics of the rival style. We shall never develop Gothic further than it has already been developed, except by erecting buildings far less suited to our wants than Mediæval ones of the most exaggerated character. As it is, we seem to fancy that we can attain the life and

vigour which constitutes the charm of the true Gothic, while we can only adapt it to our purposes by curtailing and cutting off the growth of many generations.

On the argument in favour of Gothic which rests on the superiority of decorated construction over constructed decoration, I cannot say much till I find myself better able than I am to comprehend the distinction. Is construction a term applied only to the more subtle contrivances of the architect, and not to a plain solid wall or pier, so that a mere wall enriched with surface ornaments is not a decorated construction? Are such pinnacles as those of Gloucester Cathedral and the Somersetshire churches, which are extremely beautiful in themselves, but in no way contribute to the strength or convenience of the building, decorated constructions, or constructed decorations? Which term should we apply to pinnacles engaged in the sides of towers, or to blank arcades and panelling? If a square-headed window in a classical front has over it a projecting ledge supported by brackets, and covered by a pediment forming a tympanum, I suppose this would be called a constructed decoration; at least, I should call it so. How, then, if a Gothic window has over it a label resting on heads or bosses, and crowned with an angular canopy, crocketed and terminated by a finial, a composition of constant occurrence in the finest work of the fourteenth century? Observe, the two compositions are perfectly analogous: it may be that the one is heavy and ugly, the other light and beautiful; but the principle is the same in both. I do not condemn surface ornament or constructed decoration in Gothic; only when it does occur, let it be called by its right name, and not ignored for the sake of a plausible, but somewhat fallacious argument.

We will now consider what ancient buildings are in existence, belonging to recognised styles, which suggest a mode of construction and arrangement applicable to our wants, and of decoration suitable to our best views of art.

If we look at the Parthenon of Athens, or the Temple of Neptune at Paestum, we are impressed with its wonderful beauty, majesty, and sublimity; and as we acknowledge this to be the result of careful arrangement and adjustment of proportions, together with exquisite design, shown in the simplest and smallest details, we cannot but treat with a certain degree of reverence the rules and principles which led to such a result; and, although we consider the plan of the building itself unsuitable to our purposes, yet we feel that it is well worth our while to study it diligently, and think how we may turn to account the lesson we cannot fail to learn.

(To be continued.)

GENERAL ARCHITECTURAL INTELLIGENCE.

The church of St. James-the-less, Garden-street, Westminster, is now approaching completion. It consists of a nave and chancel, with north and south aisles to both. It has a detached steeple, forming ante-porch, with porch connecting it with the north aisle. There is a vestry on the south side of chancel aisle. The nave is 25 feet 6 inches wide, and 58 feet long; the aisles 12 feet 6 inches wide, and the chancel 20 feet by 37 feet. The height, to the centre of the boarded ceiling in nave, is 44 feet; to the centre of groining in chancel, it is 31 feet: the height of the tower, from floor to the top of cornice, is 89 feet, and the slated spire is 45 feet, making a total of 134 feet. The church is built by the daughters of the late Bishop (Monk) of Gloucester, who was a canon of Westminster, as a memorial to him. The walls are of brick inside and out;—red and black. The stonework is Morpeth stone outside and Box stone inside. The nave columns are of Aberdeen granite, the remainder of Devonshire marble. The seats are all to be open and of oak. The screens round the chancel are to be of iron and of brass. At some future day it is hoped to complete the work by the creation of a parsonage on one side of the church, and schools on the other. At present, however, the church is surrounded by small houses on all sides but the north. The church promises to take, when completed, a place amongst the most satisfactory works of the day.

Park Chapel, Crouch End, Hornsey, was reopened on Sunday, the 24th ult., after being considerably enlarged

and otherwise improved. The alterations consist of an additional building on the south side, 36ft. by 35ft.; beyond which, on the west, is an open arcade, supporting an upper corridor, leading to the west end gallery, the length of new building, and 5ft. 6in. wide. The interior of chapel now is on plan in the form of a \perp . The new part forms the stem or trunk, consisting of three bays similar to the original ones. Between the two southermost buttresses, on the eastern front, is a moulded and enriched porch doorway, executed in stone, which leads to a corridor 8ft. wide; at the end of this is the new stone staircase to galleries, one of which is at the southern end, above the corridor; the other at the western end. From this corridor access is also obtained to aisles of ground-floor. Most of the timbers of the roof are exposed to view, and stained and varnished. The materials used in the new part are brick, Bath stone dressings, and rag, &c. The height from floor to ceiling is 36ft. The commodation is for 750 persons. The whole cost, including boundary-walls, will be £1,335.

The work of restoration which has been going on for the last five or six years in Martham Church, Norfolk, is now nearly complete; the stone carving is also nearly finished in the chancel, after occupying some considerable time; being of a delicate character, and copied from natural flowers plucked from revered spots in the Holy Land, such as the altar over the Holy Sepulchre, the Tomb of the Virgin Mary, Rachel's Tomb (Jericho), Jacob's Well, and many other places mentioned in Scripture. Other parts of the carving represent the Parables of our Saviour.

In the nave of Lichfield cathedral has been erected a baptismal font, the gift of the Hon. Mrs. H. Howard; it has been put up partially under the first bay on the north side of the nave arches, eastward of the north-west tower arch. On plan it is not an octagon, but a square with its corners off. Each side of the square has on it a sculptured scriptural subject in high relief, and each corner is deeply sunk and filled with figures. The material employed is chiefly Caen stone, but with a considerable proportion of marble and alabaster. The upper mouldings are enriched with a diaper of carved water-lilies, worked out of a delicate pink alabaster. The four panels of the font represent the following sculptured subjects:—1. "The Entry into the Ark." 2. "The Passage of the Red Sea." 3. "The Baptism of Our Lord." 4. "The Resurrection of Our Lord." The figure subjects are as follows:—1. "The Virgin Mary." 2. "Saint Peter." 3. "Saint Helen." 4. "Saint Chad, the first Bishop of Lichfield." The bowl is supported on a central and four detached marble columns. The centre column is of Galway green, and the four detached columns are of brocadillo. The whole of the caps are also highly carved, and round the panels are twenty-four smaller marble columns, composed of French marbles and the Derbyshire fossil, with carved capitals, the former supporting the upper mouldings, and the latter the arches of the panels. It stands elevated 2ft. 6in. above the level of the nave floor, upon a pyramid of yellow Mansfield stone steps, the sculptured subjects being level with the eye.

The chief stone of the intended new Public Baths, Birmingham, to be erected at the expense of the Corporation, at the junction of Northwood-street with Livery-street, has been laid with the usual formalities by the Mayor. The building will comprise thirty-seven private baths, one plunging and two swimming baths, for men and women, with wash-house, boiler and engine-houses, and attendants' house. The women's department will be in the front portion of the building, entered by a central doorway, on the left of which will be placed the first-class, containing a plunging-bath and six private baths; and on the left will be the second-class, consisting of six private baths, with washing room, attendants' room, &c., to the two classes. The men's department will consist of two classes—the first at the back to the left of the centre, containing separate entrance, large swimming bath, 62 feet by 31 feet, with forty-seven separate dressing rooms around the same, twelve private baths, waiting room, attendants' room, &c. The second class will be placed at the back, to the right of the centre, and consists of large swimming bath, 68 feet by 32 feet, with twenty-four separate dressing-rooms, seventy-two separate dressing stalls, thirteen private baths, waiting-room, attendants'

room, &c. The front will be faced with best red bricks, with stone dressings; and the buildings generally will be one story high, and lighted from the roof. The cost, including well and engineer's work, will be about £7500.

MASONIC NOTES AND QUERIES.

THE FIRST BOOK OF CONSTITUTIONS.

Is Anderson's *Book of Constitutions* very rare? Being the first ever printed, the Americans have fac-similied it.—C. T.—[Do not assert that Anderson's book of 1723 was the first printed. There was one printed in Holland about 1717, and now extremely scarce. It is believed that the publication of this book was the cause of the Masonic bonfire, so often alluded to as taking place in 1720. We do not believe there are six copies of this 1717 book to be found in the world. Anderson's book may be bought very reasonable. In a catalogue now before us a good copy is marked at eight shillings. The book is moderately scarce, but not difficult to meet with if sought for.]

THE KEY-STONE EMBLEMS.

Where were the emblems derived from that are depicted on the key-stone of a Mark lodge?—J. O.

THE GREAT NORTHERN TEMPLAR.

In a recent letter in *THE MAGAZINE* a great authority on Templary is said to be residing in the North. Who is he?—FRATER P.

SENDING A MASON TO COVENTRY.

How is it possible to send a Bro. Mason to Coventry?—W. E.—[If from London, by the London and North Western. No other route is Masonic.]

ITALIAN LODGES.

Being about to travel in Italy, I should like to know what regular Italian lodges there are, where I can be received without mixing with irregular Masons?—p—a.

THE BEAUCHAMP CHAPEL, WARWICK.

Has any one observed if there are any Masons, marks in the Beauchamp Chapel, Warwick? It appears likely that such a beautiful specimen of our early brethren would boast of many such.—CHAS. A.

ODD FELLOWS AND MASONS.

Is there any connection between the Odd Fellows and Freemasons?—R. R.—[None that we ever heard of. R. R. will probably be astonished to see his query thus reduced in length. R. R. need not have sent two closely written sides of paper to ask so simple a question. We are obliged to cut down many such querists, or we should be inundated, with verbiage. Let all our correspondents take the hint. Space is of the utmost importance, and therefore they should state their questions in the briefest possible manner. We can only afford to print long queries when the subject is important.]

WAS DR. JOHN DEE A BROTHER?

Dr. John Dee was an undoubted Rosicrucian. Was it necessary then that the brothers of the Rosy Cross were Masons?—ARGAL.

MASONIC RINGS.

Wanted devices for Craft, Arch, Mark, and other Masonic rings? Any brother having ancient specimens would confer a favour by allowing impressions or drawings to be taken from them.—ONE OF THE TRADE.

MARK-MEN AND MARK-MASTERS.

What is the difference between Mark-men and Mark-Masters?—J. O.

MASONIC PUBLIC HOUSE STATISTICS.

How many lodges, chapters, &c. are reputed to meet at Public Houses? Taverns and Hotels being only a genteel name for the same.—ARGAL.

EVIDENCE OF THE DUKE OF WELLINGTON'S INITIATION.

A long time ago one brother could throw light upon the Duke's being a Mason. He had a note by him denying it, and he would send it. Has it ever arrived?—No. 2 could

get the account copied from the Irish lodge books in which he was made, and would send it as soon as possible. Has No. 2's favour arrived? No. 3 would have it photographed and hoped to send it next week. Do you believe next week ever came? If—I say if it can be proved by documentary evidence it should be done, or else the claim abandoned. “Better to—” but I won't quote, its no use quoting to those “who break the sound of promise,”—there I go again, but never mind, try if you can persuade either Nos. 1, 2, or 3 to redeem their promises.—H. A. W.—[We have done so over and over again, and are now so pretty well acquainted with the “pie crust” proverb, that we have given up all hopes of No. 1, 2, or 3, as H. A. W. calls them, ever remembering that they sent us any such promises. We look upon both Nos. 1, 2, 3, and ourselves, as having been disturbed by unquiet dreams, which we intended to shake off, but have each gone to sleep again and forgot all about it. Better to let the subject drop for ever, than drag out an unwilling or doubtful rejoinder to a long standing promise.]

OLD FRENCH CERTIFICATE.

In the same book from which I extracted the inventory of Bro. De Lintot is an early French certificate which I subjoin. The description shall be as readable as I can make it. In a border of leaves, similar to those we see on picture frames, and round which are festoons of full blown roses, is the certificate in question. At the top, and outside this border, on the left hand, is a bee-hive with bees flying round it. There is also a very pretty little engraving at the top which bears the following objects:—A tessellated pavement for the whole picture. On the left, the plinth of a column, behind that a tree or shrub, and in the back-ground a pyramid. In the centre a female figure seated on a kind of altar-tomb, with both arms extended, in the right hand holding a square, and in the left, a circle formed of a serpent having its tail in its mouth. Hanging over this seat there is a plan of a building which appears to be kept from falling by a bee-hive placed on it, and a large level supporting it in front. At the feet of the figure is a pair of compasses. On her left, the capital of a Corinthian column, a plumb-rule, and setting maul, and an edifice in course of construction. On the right hand side of this plate, in a line with the first mentioned bee-hive, is the torso of a man, supported at the back by a level, compass, and square. Underneath, and inside the border, are two seals, that on the left being the seal of the lodge with three all-seeing eyes, square, compass, and plumb-rule, underlined by a ribbon, the motto being effaced. The seal on the right is the arms of the Vignolles family, surmounted by a ducal coronet. The whole certificate is written throughout, and signed by the officers whose names are appended. It reads thus:—

“V. M. De Vignolles
de l'Orient

“un lieu éclairé où régnent le Silence, la Paix, et l'Egalité le 15^e, jour du vi. mois de l'an de la G.L. 5768. selon le calcul ordre.

A tous les vrais Freres Francs & acceptés Maçons qui liront ces presentes, salut, Paix, & Prosperité.

“Nous les Maîtres, Inspecteurs et Ouvriers principaux de la T. R. Loge St. Jean, établie a Londres, sous le nom de l'Immortalité de l'Ordre, assemblés par les n. m. ., décorés selon l'usage et autorisés par notre cher Frère Henry Somerset, Duc de Beauforte, G.M. de toutes les Loges d'Angleterre, faisons savoir à qui appartient que notre cher Frère Jean Baptiste Saur, natif de Colmar, en Alsace, Maçon du 3e. gr. ., et membre de notre R. Loge, lequel a signé son nom au dos de la presente *ne varietur* a, pendant son séjour parmi nous, fréquenté assidument nos assemblées, pris part avec zèle a nos travaux ordinaires des 1er. 2d. & 3e. gr. ., et eu une conduite toujours assortie au caractère de vertu and de probité d'un légitime frère. En conséquence Nous lui avons expédié le présent certificat pour en faire l'usage qui pourra lui convenir, en le recommandant au bon accueil de tous nos frères. Donné sous le petit Sceau de la R. Lodge et le cachet des armes du T.V. Maître, sur la présente timbrée and munie, de la signature des Officiers principaux.

“Par ordre de la T.R.L., F.L., Cardinaux, Secrétaire; J. P. DuRoveray 2nd S., DeLeantier, Substit. du T.V.M. Pierre Duval, T. Surv.”

The above is endorsed on the back of the first page “Jean Saur,” and at the foot is a stamp, in blue, of a square, compass, and level, with a motto, the latter illegible, all included in a circle formed by a serpent. The fly-sheet is blank, but the

watermark in it represents Britannia seated, holding a trident, and a Lion within a circle of what appear to be palms. The inscription is “Pro Patria.”—MATTHEW COOKE.

ORIGIN AND MISSION OF FREEMASONRY.

At the annual meeting of the Grand Royal Arch Chapter of Pennsylvania, held on 27th December last, the retiring Grand High Priest, Comp. Benj. Parker, delivered an excellent address, in the course of which he said:—

It is not an uninteresting thought, that our Annual Communication occurs on the great festival day of Masonry, a day consecrated to the memory of St. John the Evangelist—venerated throughout the habitable globe as a patron of our Order—whose life and character formed the purest and brightest exhibition of the Masonic virtues. This thought gains in interest, when we reflect that on this day, and perhaps at this hour, our brethren dispersed around the globe, whether residing in city, town or country, clad in costly or humble garb, are gathering around the altars of Masonry, where all distinctions but goodness are laid aside, to “render thanksgiving and praise for our Institution, and the pleasures and benefits derived from it; and to ask Him, who aforetime appeared to Moses in a flame of fire out of the midst of a bush, to enkindle in each of our hearts a flame of devotion to Him, of love to each other, and of charity to all mankind.” It is a heart-cheering and ennobling thought that on this day especially, our Institution—the only one, it is believed, in which the science of symbolism, and symbolic teaching, are preserved and practiced—exhibits before the world the most perfect symbol in existence of the Brotherhood of Mankind. For not only on our own continent, from the frozen ocean to Cape Horn, and from the Atlantic to the Pacific, but throughout Europe and Asia, from the icy regions of Siberia to the burning plains of Hindostan—

“From Greenland's icy mountains
To India's coral strand:”

Wherever the light of civilization has beamed, the tenets of Masonry are taught; its secret language learned and practiced, and the unwavering fidelity and love which characterized the holy St. John, inculcated.

Surely, then, it is meet for us to be thankful; and amid such soul-stirring reflections and proud gratulations, to return our hearty thanksgivings to our Father in Heaven, for the preservation of our lives and the blessings we have so bountifully enjoyed; and in the inspired language adopted in our Ritual, in imitation of our ancient brethren at the dedication of the temple, bow ourselves and worship, and praise the Lord, saying: “For He is God; for His mercy endureth for ever.”

And now, companions, while enjoying the proud consciousness of being members, in good standing, of this ancient and wide-spread fraternity, whose mystic chain of Brotherhood engirdles our globe, we may surely be indulged in a few reflections as to its origin, character, and mission.

The *origin* of the science now called Masonry, must be left to conjecture. No man can show when it did not exist, or point us to the time when it began. Its birth was anterior to authentic history, or profane tradition. It grew out of the physical and moral wants of man as a fallen being, taking the mould and hue of the religion practiced by the various nations of ancient times.

As we look backward, we see issuing from the mists and clouds of the remotest antiquity, the rivulet of Masonry. It trickles like a current of love along the valleys of this wilderness world, and though mostly unseen, and hidden from the gaze of the multitude, it has collected and borne along in its ever onward course, much of the wisdom, and learning, and piety of every age. Its intimate connection with the Hebrews, among whom it was probably first organized into a society, at the building of the temple, has deeply imbued its ritual with Bible language and sentiment, and its memorial ceremonies with Bible history: while at the same time a resemblance, in some cases clear, and in others more faint, can be traced to the religious mysteries of Ancient Egypt, Assyria, Chaldea, Hindostan, and the Druids of Gaul and Britain. This is especially true in regard to the symbolic mode of teaching—of communicating thought and conveying moral instruction by means of appropriate emblems—common among the Egyptians and other nations of antiquity, now almost, if not exclusively, confined to the Masonic Fraternity. These emblems, well understood and familiar, were not arbitrarily adopted; but with extraordinary ingenuity and skill were appropriated to their respective objects with a philosophic accuracy; big with meaning and rich in their moral teaching. They are links in that great chain which, extending back through

long drawn centuries, bind us to the earlier ages of our race: especially to the noble men of those times, who, amid the darkness of pagan error and general depravity, retained glimmerings of divine truth.

But Masonry, though coming down to us through a religious channel, and richly freighted with Scripture truth, does not pretend to be Religion itself, or in any manner a substitute for Religion. It has neither the regenerating power, the inspiration, the authority, or the consolation of true Religion. It does not pretend to change the heart, or to answer the questions; "How shall man be just with God?" "What must I do to be saved?"

Masonry is, however, religious; and has not inaptly been termed "Religion's handmaid," as calculated to lead thereto. Its memorial ceremonies commemorate events recorded in the Bible, or such as are intimately connected therewith, and its lectures and lessons are mostly in Bible language. No man can be an apt teacher of Masonry, or rightly understand its history or philosophy, unless he be well read in the historical books of the bible and deeply imbued with their spirit. The open Bible is the Great Light of Masonry in all its degrees; as teaching the whole duty of man, as the guide to all truth, the object of pursuit in every degree in Masonry, and a sure direction to the Temple of Happiness.

A firm belief in God, as the Great Architect of the Universe and Supreme Ruler of the World, with an unwavering trust in His superintending providence and care in all times of peril and danger, are the Masonic articles of faith; the primordial source of all its principles; the very spring and foundation of all its virtues and teachings. In view of this, it has been well said by an able Masonic writer, "that if, according to the revelation of the prophet, the Lord only requires of us to do justly, love mercy, and to walk humbly with God; and if the Divine Founder of Christianity placed the sum and substance of His religion in loving God and our neighbour, how consistent with these doctrines is the declaration of the Masonic Constitution, that 'piety towards God, the glorious Master Builder of the Universe, and love to mankind, are the two great and immutable pillars which support the fabric of Masonry.'"

The mission of Masonry is the same now as it ever was. Revolutions in empires, change or destruction of sceptres, the rise and fall of thrones or dynasties, the union or division of churches, sects, or parties, do not change the nature of man. He is the same sin-burdened, sorrow-burdened, dependent being as when the Patriarch Job "delivered the poor and fatherless that cried, and caused the widow's heart to sing for joy." "The poor shall never cease out of the land." Sickness, disaster, and accident will continue to afflict the bodies, and sorrow and bereavement to pierce and rend the souls of all of Adam's race. Discordant passions will beget strife, the parent of a brood of evils which infest our sin-cursed earth. The mission of Masonry is to relieve and lessen all these evils. "To do good to all men, especially to those who are of the household of faith"—our brethren.

We are also to work; not alone at our "usual avocations," or at what is technically called the work of Masonry; but also to do the work of moral and responsible beings—the work of life. "To divest our minds and consciences of all the vices and superfluities of life," and "to serve God and our distressed worthy brethren;" to write our names on the hearts of our fellow men, in acts of kindness, love, charity, and mercy, that our influence and our memories may remain and flourish when our bodies are laid in the dust. That the blessings of the good among men, and the approving smiles of Heaven, may rest upon us and our Institution.

That much of this mission of Masonry is accomplished—worked out in the world—is known and acknowledged by those who are not Masons. It is far better known to those within the lodge, who are permitted to indulge their warm feelings of benevolence, and share in the "luxury of doing good," whether by an appropriation from the funds of the lodge, or, when that has been exhausted, by a direct draft from the fountain of charity—a purse filled with coin warm from the hearts and hands of those who "do their alms in secret," knowing that "God who seeth in secret, Himself shall reward them openly." But as mankind are all creatures of sense and observation, and more effectually operated upon by whatever strikes their senses, than by many lessons and homilies; as example also exerts a powerful influence for good, kindling a praiseworthy emulation to imitate and excel in noble and generous deeds, and as we have Bible authority for "provoking unto love and good works," I will here, at the hazard of revealing Masonic secrets, briefly refer to a few cases exemplifying Masonry working out her mission.

A few years since, a few Masonic brethren went to a neighbouring town for the purpose of opening and constituting a new lodge. In passing along the street to the hotel where they were to stop, their attention was called to the proclamation of an auctioneer, that at one o'clock of that day would be sold, at the house late of —, deceased, the whole of the household furniture, for the payment of rent. A curiosity, well understood by such as have been masters of lodges, accustomed to listen to tales of distress and

want, prompted inquiry. The information obtained was, that — had lately died, leaving a decrepid widow and two daughters, whose labour at dressmaking had for several years barely supported their parents, and that the sickness and burial of their father had so exhausted their means as to render it impossible to pay their rent. They were now about to be left portionless and homeless, with the alms-house in view, as the probable home of their mother for the approaching winter. A visit was paid to the ladies, and the information obtained, that among the papers of the deceased was a certificate of membership in a Masonic Lodge in Ireland. This, although not necessary to excite the compassion of the inquirer, made it his business and duty to act, and furnished the key to obtain immediate relief.

The brethren were called together, a purse made up, and a brother commissioned to attend the sale and purchase the goods for the daughters. The public, learning that the bidding was for the daughters, forbore to raise the price, so that the purse was not exhausted; and the evening which had been looked to as one of cheerlessness, misery and want, without a bed whereon to rest, found them in possession of all their goods, with a few dollars as a capital upon which to commence a small business, and with the consciousness that in the land of their adoption they had found friends and protectors, drawn to them by the magnet of that certificate of brotherhood.

Again—Look at yonder old man as he walks along the street—a crutch on one side and a staff the other. See his bent body, his limping gait, his scarred countenance, his trembling, tottering frame. If your benevolence is excited, stop him, ask him his name and history, and listen to his tale. In his prime of life he enlisted in his country's service. He fought her battles, he carried her standard, and more than once raised it, with the stars and stripes floating, upon the battlements of a conquered enemy. His blood has often freely flowed. His shattered limbs badly surgined, and and wounds irritated by exposure, which neither time nor skill can now heal, with the effects of disease induced by climate, privation and hardship, have disabled him from exertion, left him dependant and rendered life a burden.

Who has maintained and relieved him? His country, in whose service he periled all and spent all? She gave him a pittance of land and a niggardly pension, of the most of the value of which he was robbed by the sleek speculator and the extortionate money-lender. Who then succoured him? His commander, who carried off the glories of battles won by the exertion and blood of the private soldiery, and was borne by the suffrages of a grateful people to the highest post of civil honor in the world? No! Who then has, for the past five years, ministered to the soldier's necessities, and by communion and kindness, as well as by funds, are cheering his loneliness and smoothing his pathway down to the tomb which he has nearly reached? Ask him! and if you are a brother, or if your tone and manner satisfies him that your enquiries are prompted by feeling, and not by curiosity; that you have the germ of Masonry in your heart, only wanting the form of initiation to make you a brother, he will answer: the Masons! a band of brothers who not only meet in tyled lodge, but who do their deeds of charity in secret, requiring no other recommendation than that the applicant is a worthy brother; no other stimulant for action than his sorrow and need.

Another case—Before the construction of the Pennsylvania Railroad, when the mode of conveyance from Harrisburg West was by canal boat and the Portage Railroad, across the Allegheny mountains, a boat left Pittsburg for the East, crowded with passengers, mostly well dressed, and of the class called genteel. Among them were merchants from the South, and West, going to the Eastern cities to purchase goods; Eastern men returning home, well pleased with their investments in Western lands and mortgages, and one party on their wedding tour, *via* New York, Saratoga, Niagara, and the lakes, home.

In one corner of the boat, on a side bench, lay a man apparently about 25 years of age, nearly at death's door with consumption. Weak and wan, he could with difficulty sit up during meals, while it was necessary to use the bench whereon he lay as a seat at table. His deep hollow cough and continued expectoration, added to his almost dying look, were painful to listen to and have continually in view. At Johnstown he was placed in the cars, and crossed the Portage road to Hollidaysburg, where another boat was waiting, bound for Harrisburg. On reaching Hollidaysburg, the passengers rushed out of the cars, hurried to the boat, and inquired for the Captain, addressing him somewhat as follows:

"We have come on from the West, and desire to take passage on your boat, but it must be on this condition: that you do not take in the same boat a sick man now in the cars, whose presence has been so disagreeable to us since we left Pittsburg, that we had rather not go on to-day than to travel with him. We await your decision."

The Captain, who was resident of Harrisburg, and from the heart

outwards every inch a Mason, replied: "Gentlemen, I have heard your statement and request; I desire to hear the other side. Who speaks for the sick man?" No one answering, the Captain stepped across the wharf into the cars, and related to the sick man—who was unable to walk out—the request of the passengers, asking what he had to say. The poor invalid raised his head, tears flowing from his eyes, and, with a sign well understood by the Captain, replied, "that he well knew that his presence must be unpleasant to his fellow passengers, as he felt that he was near his end; that he was anxious to reach an Eastern city, where he had a mother and sister, there to die. He feared that unless he went on immediately, he would not reach them alive." The Captain replied, in the hearing of the passengers, who were listening, "You shall go, if I have no other passenger!" and taking the poor brother into his arms, bore him into the boat, and carefully laid him upon a couch. Then going out on deck, he ordered his men to unloose the boat and shove off, coolly requesting all who desired to take passage, to point out their baggage and step on board. The passengers stood on the wharf, evidently surprised and ashamed. At length the wedding party walked on board, and the rest followed. The boat started, and the Captain, going into the cabin, immediately ordered some toast and tea for the sick brother. The passengers, after consultation, made an apology to the Captain and also to the sick man, to whom afterwards they were more attentive. They left the boat we trust better than they entered it, though probably ignorant of the mystic tie which linked the hearts of the Captain and the sick man together.

NOTES ON LITERATURE, SCIENCE, AND ART.

At a meeting of the Pathological Society of London, on the 17th ult., Dr. Peacock, who had previously brought before the Society some observations upon the specific gravity of the brain, gave an account of the specific gravity of the cerebrum in nine cases, taking distilled water as 1000; cerebrum, 1034; cerebellum, 1041; pons varolii, 1040; the specific gravity of the whole brain together, 1039. One object also was to show that the brain does increase in size and weight after the age of seven years, notwithstanding Sir William Hamilton's theory to the contrary. Dr. Peacock stated that the brain increases up to from the twenty-second to the twenty-fifth year; and Dr. Copland, the President of the Society, corroborated the views taken by Dr. Peacock relative to the increasing size of the brain up to adult age.

The Metropolitan Board of Works state, that by the end of next year they expect that sewage will be diverted from the Thames to the extent of fifty millions of gallons a day, besides the rainfall. We may therefore trust that old Father Thames will improve in cleanliness, and his neighbours in health, by the change.

A new illustrated monthly, entitled *The Sixpenny Magazine*, is to be commenced on the 1st of July.

Bro. Charles Mackay's new magazine, *Robin Goodfellow*, will be commenced on Saturday, July 6, and continued weekly. From the well-known ability and popularity of our literary brother, we may safely predict him a goodly circulation.

The following reply is said to have been addressed to the new institute at Paris by M. Thiers, in reply to their having awarded him the prize of £800 for his *History of the Revolution, Consulate, and Empire*.—"My dear colleagues,—Take back this prize, which would have been pleasing to me forty years ago, and which may be pleasing to others. Take it back; do with it what you like. In the time of Voltaire, you would have deserved a clever satire for not being gallant [in not awarding it to Madame Dudevant.] But Voltaire is dead, and we have a monk among us. Take back your prize, and strive that it may not return to you. Leave me to my books, and search the garrets for some future Thiers."

At a general assembly of Academicians, held on the 10th inst., Mr. John Robinson was elected travelling student in the class of Architecture.

A new edition (the tenth) of Haydn's *Dictionary of Dates*, is on the eve of publication, revised and greatly enlarged by Mr. Benjamin Vincent, assistant secretary and keeper of the library of the Royal Institute of Great Britain.

Memoirs of King Richard III. and some of his Contemporaries, is the title of a new work now in the press, by J. Heneage Jesse.

The Rev. Robert Charles Jenkins, Rector of Lyminge, Kent, has in the Press *The Life and Times of Cardinal Julian, the last Crusader*, including a narrative of the Religious Movement which originated in the martyrdom of John Huss and Jerome of Prague.

The *Reasoner*, the weekly organ of the Secularists, which has been edited and published by Mr. G. J. Holyoake for fourteen years, is to be discontinued at the end of the present month.

Her Majesty and Prince Albert have intimated to the Commissioners of the Great Exhibition their willingness to lend any paintings, sculpture, or other works of art in their possession, which may be deemed appropriate.

Sir Edward Bulwer Lytton is to commence *A Strange Story* in Dicken's *All the Year Round*, on the 11th of August.

Mr. John Petherick, the British Consul for the Soudan, who is said to have ascended the Nile higher than any other European had previously done, in his *Egypt, the Soudan, and Central Africa*, gives the following account of his interview with a chief:—

"Taking up our quarters under some splendid tamarind trees on the confines of the village, we waited three hours for the arrival of the chief, whilst we were surrounded by the population, who, criticising and laughing at us, congratulated themselves upon the rich spoil which had so providentially fallen within their grasp. The chief at length arrived; and after a long consultation with the elders of his tribe, he at last condescended to approach, seating himself opposite me, and striking the ground with his club, asked what brought me into his territory? Pointing to the baskets filled with beads, I stated that he might possess himself of them by exchanging tusks of ivory, and the inhabitants of his village might also obtain them by providing my party with provisions. Another blow of the club followed, with a peremptory order to quit his territory; that he had no ivory, neither would he allow anything to be supplied to me; and unless we departed immediately, he could not answer for the consequences, as his men, to whom he proudly pointed, were but waiting his withdrawal to fall upon us. I then asked him if he knew whence we came; and, replying in the negative, he said that it must be very far, he never having seen a white man before. In that case I told him that there were many such tribes as his between him and my home, whose hostility we had successfully braved, and that he could not be so infatuated as to believe that his tribe could impede my progress. In the event of his having no ivory, no harm would be done; but if the refusal was persisted in to allow the barter of provisions, I should be obliged to help myself, and his own huts would be the first to be sacked. A change in his features was perceptible; and as he evidently was at a loss what to say, I asked him at what distance he could kill a man with his spear. Pointing to a man at about twenty yards distant, he said he could kill him; I then singled out a tree about one hundred and fifty yards distant, and said that I could make sure of killing a man even farther than that. He stared like an idiot, and after a while, repeating that he had no ivory, he said that if we paid we might have provisions, but that we could not proceed through his territory. Laughing at his presumption, I desired him to provide the provisions; and by his orders we were soon furnished with milk, grain, beans, and ground-nuts. Fowls there were none, neither would they supply us with a bullock, sheep, or goats, stating that they had so few of them, that the males, with the exception of a few kept for breeding, had been slaughtered by themselves, as for eight successive years they had suffered from famine in consequence of the failure of their crops. Surrounded as I was by hundreds of the natives, and believing that amicable relations might finally be established, for the better security of my property I requested the chief to supply me with a hut. This, after some demur, was complied with, and we took possession, and removed our baggage to it; and, with little ceremony, felling a number of trees, we erected a fence round our position in order to keep off the prying mob."

Mr. Henry Thomas Buckle's *History of Civilization in England* seems likely to make no little sensation. In the newly published (second) volume, the religious state of Scotland in the seventeenth century is thus described:—

"The Scotch, during the seventeenth century, instead of cultivating the arts of life, improving their minds, or adding to their wealth, passed the greater part of their time in what were called religious exercises. The sermons were so long and so frequent, that they absorbed all leisure, and yet the people were never weary of hearing them. When a preacher was once in the pulpit, the only limit to his loquacity was his strength. Being sure of a patient and reverential audience, he went on as long as he could. If he discoursed for two hours without intermission, he was valued as a

zealous pastor, who had the good of his flock at heart; and this was about as much as an ordinary clergyman could perform, because, in uttering his sentiments, he was expected to display great vehemence, and to evince his earnestness by toiling and sweating abundantly. This boundary was, however, often passed by those who were equal to the labour; and Forbes, who was vigorous as well as voluble, thought nothing of preaching for five or six hours. But, in the ordinary course of nature, such feats were rare; and, as the people were in these matters extremely eager, an ingenious contrivance was hit upon whereby their desires might be satisfied. On great occasions, several clergyman were present in the same church, in order that, when one was fatigued, he might leave the pulpit, and be succeeded by another, who, in his turn, was followed by a third; the patience of the hearers being apparently inexhaustable. Indeed, the Scotch, by the middle of the seventeenth century, had grown accustomed to look up to the minister as if he were a god, and to dwell with rapture upon every word that dropt from his lips. . . .

"The clergy interfered with every man's private concerns, ordered how he should govern his family, and often took upon themselves the personal control of his household. Their minions, the elders, were every where; for each parish was divided into several quarters, and to each quarter one of these officials was allotted, in order that he might take special notice of what was done in his own district. Besides this, spies were appointed; so that nothing could escape their supervision. Not only the streets, but even private houses, were searched and ransacked, to see if any one was absent from church while the minister was preaching. To him all must listen and him all must obey. Without the consent of his tribunal, no person might engage himself, either as a domestic servant, or as a field labourer. If any one incurred the displeasure of the clergy, they did not scruple to summon his servants and force them to state whatever they knew respecting him, and whatever they had seen done in his house. To speak disrespectfully of a preacher was a grievous offence; to differ from him was a heresy; even to pass him in the streets without saluting him was punished as a crime. His very name was regarded as sacred, and not to be taken in vain. . . .

"The clergy believed that they alone were privy to the counsels of the Almighty, and that, by virtue of this knowledge, they could determine what any man's future state would be. Going still further, they claimed the power, not only of foretelling his future state, but also of controlling it; and they did not scruple to affirm that, by their censures, they could open and shut the kingdom of heaven. As if this were not enough, they also gave out that a word of theirs could hasten the moment of death, and by cutting off the sinner in his prime, could bring him at once before the judgment seat of God. . . .

"Besides being ambassadors and angels, they were watchmen, who spied out every danger, and whose sleepless vigilance protected the faithful. They were the joy and delight of the earth. They were musicians, singing the songs of sweetness; nay, they were sirens who sought to allure men from the evil path, and save them from perishing. They were chosen arrows, stored up in the quiver of God. They were burning lights and shining torches. Without them, darkness would prevail; but their presence illumined the world, and made things clear. Hence they were called stars, which title also expressed the eminence of their office, and its superiority over all others. To make this still more apparent, prodigies were vouchsafed, and strange lights might occasionally be seen, which, hovering round the form of the minister, confirmed his supernatural mission. The profane wished to jest at these things, but they were too notorious to be denied; and there was a well-known case, in which, at the death of a clergyman, a star was miraculously exhibited in the firmament, and was seen by many persons, although it was then midday."

A second edition of *The Insect Hunters, and other Poems*, by Mr. Edward Newman, bears the author's name on the title page. The first edition was published anonymously. The following description of the genus *Noctuid* will show Mr. Newman's mode of teaching entomology in the metre of Professor Longfellow's *Hiawatha*:—

"Next then come the Noctuidæ,
Dull and dingy in their colours,
With antennæ mostly threadlike,
Thin and tapering to the summit,
But sometimes they are serrated,
Slightly serrated or sawlike;
They have tubes for sucking flowers,
And are very fond of sucking,
As we often see, my Laura,
When we spread the moisten'd sugar,
Or the sweet and sticky treacle,
On the tree trunks to attract them;

Wings of moderate dimensions,
When the insect rests, deflected,
Or else folded round the body;
Fore wings hiding all the hind wings,
Which are slightly folded lengthwise,
And in hue have small resemblance
To the colour of the fore wings,
Sometimes paler, sometimes darker,
Often gloriously coloured,
As in these superb *Triphaneæ*;
In the *Nonpareil*, *Fraxini*;
Crimson underwing, *promissa*;
Or the willowfeeding *nupta*,
Common underwing or *nupta*,
Very beautiful, but common:
All these brilliant wings are hidden
By the sober-coloured fore wings
When the moth by day is resting
On the tree trunks or on palings."

A subscription has been commenced for the purpose of obtaining a portrait or bust of the late Dr. Baly, of St. Bartholomew's Hospital, and for presenting an engraving of such portrait or bust to each subscriber.

The indefatigable Mr. John Timbs has a new book almost ready for the press, which is to be entitled, *Something for Everybody, and a Garland for the Year: a Book for the House and Home*.

Wild Flowers worth Notice is the title of a new book now in the press, by Mrs. Lankester. We cannot say we like the title, which rather seems to imply that some wild flowers are not "worth notice." If so, the Creator must have made them in vain.

The Rev. Patrick Bronte, the venerable incumbent of Haworth, in Yorkshire, died at the parsonage of that village yesterday week, aged 83 years. He had published several volumes of tales and poems, but will be best known as the father of the gifted sisters, Charlotte, Anne, and Emily Jane Bronte, the real Currer, Acton, and Ellis Bell.

The Saint Louis Hospital of Paris is especially organised for diseases of the skin, and possesses, perhaps, the most complete set of medicated baths in the world. The physicians of the hospital, after repeated trials and approbations, have now resolved to adopt M. Mathieu's *hydrofere*. This machine will surround the patient with a very fine rain for one hour, and only expend during the process a single gallon of water.

CORRESPONDENCE.

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

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—In your answers to correspondents in last week's number, you state that "J. B., being nineteen years of age, and about to proceed abroad on Her Majesty's service, may be initiated under dispensation. Now, as an old P.M., and of some standing in the Craft, I do not hesitate to pronounce it to be perfectly true, provided he be the son of a mason, but if he be not, it is contrary both to our traditional custom and lectures, and no person whatever has the power to give such dispensation.

There are certain questions and answers (eleven to fifteen, inclusive, in the seventh section of the first lecture, Williams's system) which I think will clearly explain this. It is very desirable that all answers to correspondents should be given distinctly, and so as not to be misunderstood, or liable to be misinterpreted, and therefore advise you to ask the opinion of those in authority, or some competent person, on any question which may be put through your publication before you venture to give an answer.

Yours, VERITAS.

[Veritas is thanked.—We answered according to what is the custom of England. Is Veritas aware that one half the Masons initiated in the University Lodges are so under dispensation from the Prov. G. Masters, even when they are not going abroad, and are not the sons of Masons.]

THE MASONIC MIRROR.

MASONIC MEMS.

Bro. Stebbing has been elected Vice President of the Board of General Purposes.

On Tuesday, the 25th June, the children of the Freemasons' Girls' School will visit the Crystal Palace, when we hope to see as many friends of the School as can make it convenient to attend. Col. Boulton, who has given the invitation to them, will be present, with the House Committee and other friends.

Our contemporary the *Era*, states that Bro. the Rev. C. Nairne, Rector of Bonby, many years D. Prov. G. Master for Lincolnshire, has been appointed (by the G.M. of England, the Earl of Zetland) to the distinguished office of Grand Chaplain of England. We need only state that this is pure imagination. The editor of the *Era* was at Grand Lodge on the 24th of April, and ought to have known that the Grand Chaplains appointed were the Rev. Bros. Senior and Bedford. So it was reported in the *MAGAZINE* and in the *Era*. Is this announcement a genteel way of bidding for the office?

METROPOLITAN.

CRYSTAL PALACE LODGE (No. 1044).—The Installation meeting of this lodge took place on Thursday, the 6th inst. The W.M., Bro. Handford, raised Bro. Matheson to the degree of Master Mason. Bros. Prior, Mallet, Madge, and Cook were passed to the second degree in a manner which reflected credit on the W.M. The lodge was then called off for half an hour; when resumed, Bro. P.M. Ralph Smith installed into the chair the W.M. elect, Bro. Palmer; Bro. Anslow, P.M., in the S.W. chair; Bro. Purbrook, P.M., in the J.W. chair. This beautiful ceremony being very ably performed, and the addresses given by Bro. P.M. Watson, the following brethren were appointed:—Bros. Thompson, S.W.; Oliver, J.W.; Smith, S.D.; Bertram, J.D.; Davidson, I.G.; Acton, M.C.; Finch, Wine Steward; Hill, Treasurer; Blackburn, Secretary; and Crawley, Tyler. After balloting for the initiates and joining members, the new Master, Bro. Palmer, went through the ceremony of initiation in a manner that convinced every one that the Crystal Palace Lodge had lost none of its lustre in selecting so able and distinguished a brother to preside over them. Bro. John Fenge, No. 821, and Bro. Thomas Turnstall, No. 23, were admitted joining members, and Messrs. Nash, Bloomfield, Carrington, and Weeks, initiated. Five pounds voted from the lodge towards the Watson Testimonial Fund, great credit being due to that worthy and distinguished brother for the admirable manner in which the working of the lodge is so ably conducted. Five pounds also voted for a Past Master's jewel to the immediate P.M., Bro. Handford. The business being over, the lodge was closed in due form and solemn prayer, after which the brethren, about eighty in number, retired to banquet in the new magnificent dining-room in the South Wing (provided by Bro. Strange). Among the visitors were Bros. Potter, P.M., No. 11; Bates, No. 15; Whitehouse, No. 15; Harris, P.M. Nos. 15 and 33; Blomfield, No. 84; Southall, No. 118; Laughlin, W.M., No. 201; Emmens, No. 201; Pope, No. 209; Muggeridge, P.M., No. 227; Cumming, P.M., No. 228; Rumsey, No. 248; Wingham, No. 390; Goodwin, P.M., No. 680; Bailey, No. 1035; Antrobus, No. 1051. The brethren broke up about eleven o'clock.

RANELAGH LODGE (No. 1,136).—A meeting of this lodge took place on Tuesday, the 11th, at the Windsor Castle Hotel, King-street, Hammersmith. Bro. P.M. Purbrook raised to the degree of Master Masons, Bros. G. C. Green, Crouch, J. Fitzwater, Tanner, Meacock, and C. Fitzwater. Bros. Bean, J. C. Green, and J. L. Smith were passed to the degree of Fellow Craft. The W.M., Bro. Clarke, initiated into the mysteries of the Order, Mr. Emmanuel Hyman and Mr. Houghton in a very able manner. The lodge was then called off, and the brethren retired to the banquet, which gave general satisfaction. The usual toasts having been given, the W. Master proposed the health of "The Immediate Past Master," in a very eloquent speech, and, at the same time, presenting him, in the name of the lodge, with a very handsome Past Master's jewel, with the following inscription:—"Presented by the Ranelagh Lodge (No. 1,136), to Bro. H. J. Purbrook, for his

valuable and efficient services as founder and first Master of the lodge, June 11, 1861." Bro. Purbrook replied, thanking the lodge for the high compliment they had paid him, and trusted he should, as the W.M. had stated, live long to wear it, and he hoped to see many of his brethren around him receive the same high compliment they had that evening paid him. A notice of motion was given by Bro. Purbrook that five guineas be given from the lodge to the Watson Testimonial Fund. Among the visitors present were Bros. P.M. George States, P.M. Collins, Stephens, &c.

PROVINCIAL.

HAMPSHIRE.

LYMINGTON.—*New Forest Lodge* (No. 401).—The usual monthly lodge was held at the Masonic Hall, on Tuesday, the 18th, when the talented W.M. the Rev. George Bradshaw, Prov. G. Chaplain, passed, with his usual proficiency, Bro. Newton Barton to the to the degree of F.C. The election of a W.M. being the next business, Bro. Captain Johnson proposed and Bro. Hayward seconded, in very eulogistic terms, the re-appointment of Bro. Bradshaw, who had so ably discharged the duties of the office since its resuscitation. Bro. Bradshaw said he was never more taken by surprise than at that moment, as he had not even heard a hint from any one respecting the wish for him to re-occupy the chair, but, if it was their wish he would most readily comply, if they thought it would be conducive, to the interests of the lodge. No other brother having been put in nomination, the election of the Rev. brother was carried by acclamation. Bro. Hayward, on his re-appointment as Treasurer, took occasion to congratulate the brethren on the position of their lodge, having now completed the first year since their resuscitation, for, upon auditing the accounts, the receipts would be found to have been sufficient for all their purposes, as they had a small balance in hand, and every account paid. For this position they were mainly indebted to the following brethren for their handsome lodge presents: to Bro. Tichbourne for a splendidly carved and gilt oak chair for the W.M.; to Bro. Innman the chair for S.W.; to their late lamented Bro. Blake, the J.W. chair, all of the same chaste design. To Bro. Geo. Perkins, the bible and cushion; to Bro. Innman, silver square and compasses; to Bro. Hartley and Pattern, the window curtains and floorcloth; to Bro. Hayward, the gas chandelier; Bro. Doman, the *Book of Constitutions*; to Bro. Preece, three dozen hods. (?) Those brethren had at different times received the thanks of the lodge, and he was quite sure that every brother had its well-being so much at heart that he thought they might now think themselves safely landed and in good working order; but, before he sat down, he begged to express his, and he was sure he might add the heartfelt regret of all, at the loss they had sustained in the death of their highly esteemed and dearly beloved Bro. Blake; it had pleased the G.A.O.T.U. to remove from this world both those old friends, who, with himself, some thirty years ago, undertook the safe keeping of the warrant of that lodge; he now stood alone—the sole survivor of all those who, in former years, had worked under its banner, and he felt the loss they had sustained more actually than any of them, for in him he had lost both an old and valued friend, as well as a true and faithful brother; he, therefore, moved that a vote of condolence be forwarded to the widow from the brethren, feeling sure that it has pleased the G.A.O.T.U. to remove him to that Grand Lodge above, where the world's great Architect rules and reigns for ever. The W.M. said that he was sure that Bro. Hayward had but spoken the feelings of that lodge in his expressions of sympathy with the widow for the loss she had sustained in the death of their departed brother, one of those kind worthy brothers who had, for 30 years, kept this lodge from falling into decay. That two had been called to the G.A. above was but too true; in Bro. Blake they had all lost a friend, and they all sincerely trusted that it would be many years before they were deprived of Bro. Hayward's services. The death of Bro. Blake cast quite a gloom over the feelings of the brethren, Bro. Hayward being particularly affected during his address to the lodge.

MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge* (No. 536).—A meeting of this lodge was held at the Chequers Hotel on Monday last, under the able presidency of Bro. J. B. Newall, the W.M., when Bros. Williams and Little were passed to the second degree, and Bros. Herring and Gaball raised to the third degree—the ceremonies being most admirably performed by the W.M. At the conclusion of the business, the brethren generally took advantage of a beautiful afternoon for a stroll through the quaint old town, now shorn of much of its former importance by the railway system, and reassembled at

dinner shortly after seven o'clock, the W.M. being supported by his officers—Bro. Savage, P.G.D.; Bro. Smith, P.G. Purst., and some twenty other brethren. The healths of Her Majesty and the M.W. Grand Master having been drunk with all the honours, the W.M. asked the brethren to charge their glasses, bumpers, and said that it was rarely the good fortune of the Royal Union Lodge to be honoured with the presence of a Grand Officer, but that evening they were doubly honoured, there being two present, both brethren distinguished for their Masonic talents, and for the independence they ever displayed in Grand Lodge. Of the merits of the Earl de Grey and Ripon, the new D.G. Master, or the other Grand Officers he felt he need not speak, and on those of the brethren present he would not dilate, feeling assured that he had only to mention their names to assure to the toast a hearty welcome. He would therefore propose "The Health of the D.G. Master and the rest of the Grand Officers," coupled with the names of Bros. Savage and Smith.—The toast having been cordially responded to, Bro. SAVAGE, P.G.D., rose to acknowledge the compliment paid to the Grand Officers. It was an easy and agreeable task to return thanks on behalf of the D.G.M., the Earl de Grey and Ripon, but that duty was not unaccompanied with regret, as owing to ill health, they had lost the services of so distinguished a Mason as Bro. the Earl of Dalhousie, who had ever shown the greatest interest in the prosperity of the Craft. That regret, however, was lessened by the knowledge that the Earl de Grey and Ripon, who had accepted the office, was distinguished not only as a statesman and a scholar, but by his business habits and his evidently sincere desire to carry out the principles of Masonry to the utmost of his power. As regarded the other Grand Officers, he was sure he might state that he believed they were all actuated by a sincere desire to promote the best interests of the Craft. It had often been his lot, when sitting on the floor of Grand Lodge, to disagree with many of the Grand Officers; but, he trusted, he had always done so with courtesy and gentlemanly feeling, which, he was happy to say, had ever been reciprocated on their part. In taking office he had by no means sacrificed his independence, and he often found himself opposed to others who held seats on the dais—as was the case on a recent occasion—but he had no reason to believe that any of them ever acted from other than the most conscientious and disinterested motives. He assured them that he was delighted to have the opportunity of attending the Royal Union Lodge, of which he had often heard much, and to see how excellently it was worked, and the prosperity which attended it. As he felt certain Bro. Smith would like to say something on his own account, he would do no more than again thank them for the compliment they had paid the Grand Officers, and the very handsome reception they had given to himself.—Bro. J. SMITH had expected Bro. Savage would have made his remarks a little more general; but as he had left it to him (Bro. Smith) to acknowledge the compliment on his own part, he assured them that he did so with a great deal of pleasure, and was glad that he had availed himself of the opportunity of visiting them. This was only his first visit to the Royal Union Lodge, though he had received many invitations, indeed so many that he was almost afraid the W.M. would think that he never intended to visit them. He was delighted at observing the excellence of their working, and the prosperity of their lodge, which could not do otherwise than continue and increase whilst they were presided over by such excellent Masons as their W.M. and his officers. He could endorse every word that had been said by Bro. Savage with regard to the other Grand Officers, whose opinions he always respected, whilst independently asserting his own. He again thanked them for the compliment paid him, and as that was his first visit to the Royal Union Lodge, he trusted it would not be the last.—The W.M. said that the next toast was one which was always drunk with great pleasure in the Royal Union Lodge, "The Health of the Visitors." During his year of office, he had had the honour of being surrounded by many distinguished visitors, and upon the present occasion, if not so numerous as at former meetings, they certainly were not the less distinguished nor the less welcome, each of the three brethren who sat to his right hand having taken a prominent position in the business of the Craft; they being Bros. Savage and Smith, whom he had already introduced to them, and Bro. Warren, P.M., of the Grand Stewards' Lodge, whose name was doubtless known to every brother present, and who, he was sure, would respond to the toast with which he would couple his name.—Bro. HENRY G. WARREN begged to thank the W.M. and brethren for the compliment paid to the visitors, and the honour conferred upon him in coupling his name with the toast. He felt that he need say little more than, "ditto to Bro. Smith," inasmuch as this was his first visit to the Royal Union Lodge. He had been asked many times, so many, that he was afraid the W.M. would be of opinion that it was because he would not, and not because he could not, that he did not visit them; and he could also bear testimony to the excellent working of the lodge. He need not, however, have come to Uxbridge to

ascertain how well their W.M. could work; but it was necessary that he should do so to witness how well the lodge was worked, and the great elements of prosperity it possessed. He was glad that he had done so, and was the no less pleased at finding himself sitting by two of his oldest friends in Freemasonry, Bros. Savage and Smith, whose acquaintance he made almost immediately after entering the Craft, some twenty-one years since; and it was gratifying to observe that if independence was not always the shortest way to the purple—(laughter)—it was no bar to it, as the brethren who so obtained it could look back with the proud satisfaction of feeling that they had fairly earned their position by their own exertions and attainments. He again thanked them for the visitors, who, he assured them, would be proud to meet any of the members of the Royal Union Lodge, at all times, either in their own lodge or elsewhere.—Bro. WEEDON P.M., said the brother who had last spoken had talked of being twenty-one years a Mason—now, he had been thirty-one a member of that lodge, during which it had passed through various phases, but he had never known it more prosperous than at present, which he attributed to the great skill and exertions of their Master and his very excellent officers. He was sure they were greatly indebted to the W.M. for his exertions in bringing the lodge into its present position, and he was equally certain that they would drink his health with the utmost cordiality.—The W.M. returned thanks in a humorous speech, and assured the brethren that he rejoiced in the prosperity of the lodge, in which he should always continue to take the deepest interest, even after he had left the chair; and though they could not aim—indeed, it would be folly to do so—at making it the first lodge in the Order, they would certainly endeavour to render it second to none.—The W.M. then gave "The Past Masters," coupled with the name of Bro. Weedon, who never failed to attend its meetings. The toast having been acknowledged, the W.M. gave "The Officers," and bore testimony to the excellence of their working, and the able manner in which they seconded his exertions on behalf of the lodge.—Bro. W. WATSON, who officiated as S. W. in the absence of Bro. Wm. Smith, G.E., responded, after which, the W.M. gave "The FREEMASON'S MAGAZINE, the Independent Organ of the Craft," the utility of which, and its able management, he had great pleasure in acknowledging.—Bro. H. G. WARREN briefly replied, assuring the brethren that the conductors of the Magazine were always anxious to render it as useful and interesting as possible to the brethren.—"Prosperity to the Royal Union Lodge," and the Tyler's toast, brought a pleasant meeting, which was much enhanced by the vocal exertions of the W.M., Bros. W. and G. Carter, Herring, and Exall, to a happy close.

WILTSHIRE

CORSHAM.—*Lodge of Rectitude* (No. 420).—This lodge held its usual meeting at the Methuen Arms, on Tuesday, the 11th inst., Bro. Marshall, W.M., in the chair, supported by his different officers, when, after the usual business had been transacted, the brethren proceeded to the election of a brother to fill the chair of the year ensuing, when the unanimous choice was declared in favour of Bro. Payne, J.W., the brethren expressing their great regret that illness prevented Bro. King from being put in nomination, having filled the office of S.W. during the past year. Bro. Broadley was again elected Treasurer, and three brothers proposed as joining members, the ballot to be taken at the next meeting, which is fixed for July 2nd, on which occasion the installation will take place. To those of our brethren who may not have visited this very pretty village and neighbourhood, one of the most picturesque in Wiltshire, we may be excused for saying it was formerly the residence of the Saxon kings, and afterwards of the Earls of Cornwall. It was also the birthplace of the celebrated physician to King William III., Sir Richard Blackmore, who died in 1729, but who is better known as the poet Blackmore. In the village church are some very large altar tombs, as well as a richly carved wood screen, with a canopy of fan tracery. Adjoining the village is Corsham Court, the residence of the R.W. Prov. G.M., Lord Methuen, which was built in 1582, and which is well known to contain the oldest private collection of original paintings in England, described at great length by Dr. Waagen, in *Galleries of Arts in Great Britain*. The park is also noted for having cedars and oriental planes of extraordinary growth, one of the latter being considered the largest of its kind in this country. There is likewise in the village a Gothic almshouse and free grammar school, founded by Sir Edward Hungerford (a commander of the Parliament forces in the time of Cromwell) who resided here. The mastership of this charity was once filled by that historian of Kent, Edward Hasted, who died in 1812. It is needless to add that, with such attractions as these, the brethren enjoyed a pleasant ramble after the conclusion of their Masonic duties.

YORKSHIRE (WEST.)

SHEFFIELD.—*Britannia Lodge* (No. 162).—The usual monthly meeting of this lodge was held at the Music Hall, Sheffield, at 5 p.m., on Thursday, the 13th inst., under the presidency of Bro. Wm. White, jun., W.M., and Prov. A.G.D.C. Among the brethren present were Past Masters M. Chambers, J. A. Eadon, T. Danby, W. Longden, E. Harrison, and J. Foster. The visitors were—Bros. Robt. Arnison, of the Unanimity Lodge (No. 424), Penrith; and A. Moore, Old Globe Lodge (No. 236), Scarborough. Messrs. Thomas Jenkinson, and John Oxley were ably initiated by the W.M., who afterwards explained the working tools, and gave the lecture on the Tracing Board. Bro. Hay, S.W., impressively delivered the charge. The W.M. proposed Bros. the Right Hon. Lord Wharncliffe, and R. N. Philips, F.S.A., Deputy Lieutenant of the City of London, as joining members. Several other joining members and candidates for initiation were then proposed. The committee appointed at a lodge of emergency, held on the 15th May last, reported that, in accordance with the resolutions then passed, they had purchased a handsome freehold stone building, in Surrey-street, known as the Old Savings' Bank, and which, with the necessary alterations, for which they had already received an exceedingly moderate tender, they felt assured would be as handsome and commodious a Masonic hall as any in the province. Bros. W. White, jun., W.M.; J. A. Eadon, P.M.; W. Longden, P.M.; A. Hay, S.W.; H. Webster, Sec.; J. Rodgers, S.D.; and R. Martin were appointed a committee to carry out the alterations, and determine the respective rents to be paid by the various Masonic bodies. A committee was also appointed to make the necessary arrangements for the Provincial Grand Lodge of West Yorkshire, which will meet at Sheffield on the 3rd of July, and is to be followed by a fête in the Botanical Gardens, which, it is hoped, will be graced by a large sprinkling of the fair sex.

ROYAL ARCH.

HAMPSHIRE,

GOSPORT.—*Revival of the Chapter of Harmony* (No. 387).—A meeting of the Companions connected with this chapter, which has held no meeting for seven years, took place at the Crown Inn Gosport, on Friday, the 14th inst., Comp. S. D. Forbes, one of the Past Principals presiding as Z. The chapter being regularly opened, the following Companions were elected as joining members. Alfred Heather, Rankin Stebbing, J. R. Mosse, E. Bannister, Jas. Stebbing, W. D. King, T. A. Wills, Alfred Grace, and James Mugford. Most of these companions were present, and also the following old companions S. D. Forbes, H. M. Emanuel, Compeyne, Barker, &c. Comp. Stebbing was proposed by Bro. Forbes and seconded by Bro. Bannister as first Principal, and was strongly pressed by the Companions to accept that office; but Comp. Stebbing declined, stating he would assist Bro. Heather, whom he proposed, but that, being already Z. of two chapters in the province, he must decline, even if another dispensation could be obtained. Bro. Heather was thereupon unanimously elected, as were Comps. H. M. Emanuel as H.; J. R. Mosse, as J.; Compeyne, as P. Soj.; Rev. Comp. Wills as S.E.; Bannister as Treas. Comp. Forbes was also urged to serve as one of the Principals, but, as his stay in Hampshire was uncertain, declined. It was resolved to move the chapter from Gosport to Fareham, where the lodge to which the chapter is attached is now held, and an early meeting was appointed to confirm the minutes as to the election of Principals and removal of the chapter, after which the Installation of Principals, and the opening of the chapter, will take place at Fareham, under the presidency of Comp. Stebbing, who constituted the chapter when originally opened in 1844, under special appointment of Admiral Sir Lucius Curtis, Grand Supt. of Hants.

IRELAND.

DUBLIN.

The members of the Royal Arch Chapter attached to the Shakespeare Masonic Lodge (No. 143), met on Wednesday evening, the 12th ult., at the Salt-hill Hotel, for the purpose of presenting an address and testimonial to Bro. Comp. Charles T. Walmisley, on his resignation of the office of Scribe to the Chapter, a position he had filled for a period of upwards of fourteen years. The chair upon the occasion was ably filled by the First Principal of the Chapter, Bro. Berkeley E. Whitestone; the vice-chair being occupied by Bro. Comp. J. Faviere Elrington, LL.D. Among those

who honoured the Chapter with their company, were the Second and Third Grand Principals; John Fitzhenry Townsend, Esq., LL.D., Deputy Grand Master; Thos. Mostyn, Esq., Grand Treasurer. Letters of apology were received from the Hon. George Hancock, Grand Scribe; Sir Edward Borough, Bart., G.S., &c.

After the usual loyal and other toasts had been duly honoured,

The CHAIRMAN introduced the toast of the evening, and alluded, in a particularly happy manner, to the services Bro. Walmisley had rendered as the Secretary of the lodge and Scribe to the Chapter.

The address to Bro. Walmisley was then read by Bro. J. F. ELRINGTON, which, after expressing the regret of the Chapter at his resignation, and their sense of the value of the services which he had rendered to the Chapter, proceeded as follows:—

"The present position of the Chapter, as well as the uniform prosperity which it has enjoyed during the period of your official connection with it, affords the best proof of the success which has attended your efforts for its welfare; and we feel assured that you will derive more gratification from your knowledge of the flourishing condition of the Chapter, than from any lengthened expression of our gratitude or approval.

"Although we cannot cease to regret that circumstances should have removed you from the offices which you have filled for so many years, and with so much advantage to the Chapter, yet we are glad to think that the position which you now hold in the Order presents a wider field for the exercise of those qualifications which have rendered you so valuable an officer to us.

"We beg you to accept the accompanying testimonial, with our united wishes for your happiness; and we feel assured that we may congratulate the Order of the Royal Arch Masons in Ireland upon having the duties of the office of Second Grand Scribe discharged by one whose tenure of the offices which he has hitherto filled in the Order has been characterised by the unvarying success and prosperity of every institution with which he has been connected.

"Signed on behalf of the Chapter."

At the conclusion of the reading of the address, the testimonial, consisting of a very beautifully ensigned antique silver tankard, cup, and ladle, each bearing a suitable inscription, was presented to Bro. Walmisley, by the First Principal, as the gift of the Chapter.

Bro. WALMISLEY, on rising to respond, was received with warm and long-continued applause, on the subsiding of which he replied as follows:—

"Brethren Companions,—I feel that any words which I can command must fail to convey to you the feelings of thankfulness and gratitude which I at present experience at receiving at your hands this affectionate address, on my retirement from the office of Scribe of the Royal Arch Chapter No. 143, accompanied, as it is, by the elegant and costly memorial with which you have just presented me. When I look around me, and see several of the heads of our order gracing our board,—when I see so many former members of the Chapter assembled on this occasion to do honour to so humble an individual as myself, and when I see many distinguished members of other chapters also present,—I should indeed be wanting in feelings of gratitude if I were unmoved by this splendid meeting, or insensible of the kind regard which prompted your attendance on this day. I must, however, deeply regret that a severe domestic affliction has deprived us of the presence of one of our officers. Brethren, will you permit me to say that, much as I appreciate the presentation, to me its value is greatly enhanced by the prompt manner in which it has been carried out. I may almost say that fulfilment of the design has outrun the original proposition. Truly is the adage most applicable in this case, "*Bis dat qui cito dat.*" But Brethren, I ask myself what have I done to merit this expression of your kindness towards me? My conscience answers—No more than my duty. When in the year 1847 I thought a necessity existed for the establishment of a Royal Arch Chapter to be attached to Lodge 143, I, with others, applied for and obtained the warrant, and by the consent of the companions undertook the duties of Scribe, which I had the pleasure of performing until my recent increased occupation connected with the Order in general compelled me to relinquish the office, which I held for 14 years. I can assure you brethren, that, with yourselves, as so kindly referred to in your address, I regret that I was unable to continue to perform the duties of Scribe, because I have always felt a pleasure in the office, having been always so well supported in my efforts for the advancement of the Chapter by the companions generally, and to that I attribute, more than to any energy or ability of my own, the present position of the Chapter. Permit me to tender to you my grateful thanks for your very kind expressions on my promotion to the office of Deputy Grand Secretary of the Order, on the retirement of our brother Companion Deering, who had held the office for several years with so much credit to himself and advantage to the Craft. It affords me much gratification to know that our Chapter occupies so proud a position as it does; but, brethren, it is not when I consider its numerical strength—it is not when I look

to its financial position, that I feel a flush of satisfaction rise on my cheek, but it is when I think that we were foremost to set the example to other chapters to come forward in that noble cause of charity (the hand maid of our order), by making our senior officer a life governor of the Female Orphan School. This was in the year 1859. Last year we advanced in the good work by adding the name of our Second Principal to the list; and within the last fortnight we have handed over our third donation of £10. As our great poet (Pope) says—

"In faith and hope the world will disagree,

But all mankind's concern is charity."

Brethren, I must not tire your patience by too lengthy a speech, which must naturally partake too much of egotism, but conclude by offering to one and all my most grateful thanks for the address and testimonial which are now before me, sincerely trusting that, long after I shall have been removed from this earthly sojourn, those who come after me may point with pride to your generous tribute, and that it may be an incentive to them—some of them I hope may become members of our Order—to do their duty zealously and cheerfully in whatever work of usefulness they may be called upon to engage in. Wishing you individually long life, happiness, and prosperity, may God bless you all.

In the course of the evening songs, glees, &c., were sung in exquisite style by Bros. Gray, Dunne, O'Rourke, Quinn, and Smith, assisted by Bros. J. V. Mackey, T. A. Jones, and other amateurs.

The address was most elaborately and chastely illumined, and as a specimen of penmanship was most creditable to Bro. Reynolds, to whom it had been entrusted. It was enclosed in a very elegantly got-up morocco case.

The dinner was served in excellent style, under Bro. Parry's able superintendence.

SKIBBEREEN.

Fifteenth Lodge of Ireland.—The members of this ancient and thriving lodge assembled at their rooms, Northstreet, on Thursday, June 6, it being their regular monthly night of meeting. Bro. Frederick P. E. Potter, W.M., presiding; James Edward Somerville, M.D., S.W.; John F. Levis, J.W. The other members present were—Bros. David Hadden, M.D., P.M.; Paul Limrick, P.M.; E. J. Doherty, P.M.; Richard Beamish, John W. Potter, jun., Ralph Fuller, P.M.; R. Duckett, R. G. Rountree, James McCarthy Levis, R. L. Pillman, and Thomas Trinder. During the business of the evening, Bro. Pillman received the third degree, after which Mr. Richard Lea was duly initiated into the mysteries of ancient Freemasonry. The regular routine work being disposed of, the W.M. called the attention of the brethren to the testimonial and address prepared for presentation to Bro. Doherty, on the eve of his departure for London, where he is now about to reside. The W.M., before reading the following address, appropriately alluded to Bro. Doherty's high Masonic attainments, and the anxiety he ever evinced for the welfare of the Craft, cheerfully rendering his valuable services when required:—

"DEAR SIR AND BROTHER,—The brethren of Fifteenth Masonic Lodge of Ireland cannot allow you to depart from amongst them without returning to you their grateful thanks for your untiring zeal and valued services in promoting the cause of the Craft in general, but of this lodge in particular. It is peculiarly gratifying to them to bear testimony to the ability you always displayed in discharging the onerous duties allotted to you, either as W.M., or as an ordinary member of the lodge; and we feel that we would be wanting in brotherly love and affection, and in a due acknowledgment of your Masonic worth, were we to allow you to leave Skibbereen without tendering to you a small token of our esteem. Though its intrinsic value is trifling, we feel sure it will not be the less prized by you, and that you will proudly wear it in honour of our ancient but humble lodge. Trusting that your future undertakings may prove as prosperous as you could desire, we commend you to the keeping of the G.A.O.T.U.; and that He may shield and protect you from all harm is the humble prayer of the members of Lodge Fifteen."

Bro. Doherty replied as follows:—

"WORSHIPFUL MASTER AND BRETHREN.—The parting from friends is at any time a painful period in the life of man, and sad are the feelings of our hearts when stern necessity and the calls of duty compel us to break up our happy homes and friendly associations to go amongst strangers. I came to you a stranger, yet soon found many friends; and never shall I forget the happy hours I have spent in your lodge as a humble member of that noble Order that has withstood the storms of ages, and numbers in its ranks many of the greatest men of the earth. A gift from such a society is, indeed, a valued one, for it speaks to the heart and shows a Mason's love.

If I have been of service to you, I am pleased; I would that my ability had been greater. I shall carry with me to our English

brethren this token of your esteem, and when the hand of time reminds me that you are assembled around this Board, in thought I shall be with you, in spirit I shall clasp your hands. May your lodge prosper, and all happiness prevail.

I thank you from my heart for this token of your esteem; for the many acts of kindness you have shown me, and the Masonic honours you have conferred on me; and may God grant you success in your undertakings, and when the autumn of life is over, and the wearied frame seeks for repose, may we all pass the last great trial without regret for the past, and meet in the Grand Lodge above, never again to part. May the Grand Architect of the universe guide and protect you all. Farewell my brothers."

The testimonial consisted of an exceedingly handsome Past Master's Jewel, designed by Bro. Spencer, of London.

The business being now concluded, and the Lodge closed, the brethren repaired to the Prince of Wales hotel, to entertain their worthy brother about to leave, and partook of an excellent supper.

The chair was occupied by Bro. James E. Somerville, and vice-chair by Bro. Frederick P. E. Potter.

On the removal of the cloth, the Chairman gave the usual loyal and Masonic toasts, which were received with due honours.

The toast of the evening was next proposed in a unique but appropriate manner, being embodied in a song composed and sung by Bro. John W. Potter jun., to the air of the "Cruiskeen Laun," the brethren joining heartily in the chorus.

Bro. Doherty responded at some length, amid frequent outbursts of applause from the brethren.

The hilarity of the evening was greatly enhanced by the singing of several of the members, and the meeting separated much pleased, notwithstanding they assembled to pay a last mark of respect to a worthy and good Mason, who, by the urbanity of his character and kindness of disposition, endeared himself not only to the "favoured and enlightened few," but every member of the community with whom he became acquainted.

PUBLIC AMUSEMENTS.

ROYAL OPERA, LYCEUM.

Mr. Mapleson, with an enterprise that will probably profit him, has anticipated the production of Verdi's "Il Ballo in Maschera" at the Royal Italian Opera, by bringing it out on Saturday night at the Lyceum, and with a cast which leaves a balance of ability considerably in his favour. The opera, the last written by the popular representative of "Young Italy," was intended for the San Carlos, at Naples, but it was brought out in 1859, at Rome, and early in the present year made its way to Paris. The changes which the libretto has experienced are amusing enough. Being in the first instance the same, or nearly the same, as the "Gustavus" of Scribe, great alarm was feared lest the assassination of a ruler should carry with it evil fruit; and it seems Verdi experienced considerable difficulty in getting his work presented at all, and then only by shifting the scene to America, and inventing an imaginary governor of Boston, and, by way of perfectly insuring the *couleur locale*, a pair of imaginary conspirators of the familiar, but very unpoetical names of "Samuel" and "Tom," to bring about the catastrophe. The change of locality, under these circumstances, became ludicrously absurd; but the political fears of the Italian authorities were mitigated by the concessions of the librettist, and his ingenuity in bestowing an Earl of Warwick upon the State of Massachusetts. At Paris, however, Naples was substituted for Boston, the conspiracy being supposed to take place under the Spanish Government. Mr. Mapleson gives us the Boston version, with the Earl of Warwick, "Samuel," and "Tom," in all their glory.

The music is commonplace in character, but it is not destitute of the tunable elements which challenge and conciliate popularity. Verdi, like the generality of the Italian composers, writes "with ease." That he is popular is a fact not to be gainsaid. His melodies are often sparkling and attractive, and occasionally carry upon their face marks of originality; but as a common rule they do not betray any other facility than that obtained by incessant experience, and peculiar aptness which comes under the denomination of "knack." His "Ballo in Maschera," offers no exception to this estimate. It is difficult to select any of the numerous *morceaux* for separate observation; for the form is alike in all cases, and the modes of scoring, though sometimes full and glowing, equally devoid of those traits of art and resource which evince erudition of the scholar and the inspiration of the poet. The climax which Verdi has ever especially affected, is inevitably, here and there present, and in more than one instance there is a bold and well accumulated *ensemble*, which does not fail to tell.

Verdi and Mr. Mapleson owe uniform gratitude to the executants. Titiens and Giuglini did much for both of them. The singing of the former was characteristic throughout the opera by its usual fidelity, brilliancy, and spirit, while in the latter she had a coadjutor of priceless ability. To the exertions of these admirable artists the success of the opera may be mainly attributed, for, if ever music demanded adroit and plausible representation, Verdi's is that music. The assistance of the clever Madame Gassier, who played the Page, was also of sensible service, as certain of the airs in which she was concerned exhibited her rare facilities in their best light. Signor Delie Sedi as the Governor, M. Gassier as the Avenging Secretary, and Madame Lemaire as the Sorceress, were each diligent and efficient, and contributed their share to the general good result. The *mise en scene* was gay and appropriate.

PERFORMANCE OF "GIDEON" AT ST. JAMES'S HALL.

The sacred lyrical oratorio, "Gideon," which was composed expressly for the Glasgow Musical Festival of last year, by Bro. C. E. Horsley, G. Organist, was performed, for the first time in London, at St. James's Hall, on Wednesday, the 12th inst., and met with decided success, being effectively rendered. The conductor was Mr. Alfred Mellon, who is now universally acknowledged to be one of the most competent wielders of the baton of the day. The vocalists were Miss Stabbach, Madame Laura Baxter, Miss Fosbroke, Mr. Sims Reeves, Mr. Suchet Champion, Mr. C. Henry, and Mr. Weiss. It is impossible, with any degree of justice, upon a single hearing, to determine the merits of such a work, but our opinion of the Oratorio is decidedly favourable, and we believe, as the public are familiarised with the music, it will become popular. Several of the songs are highly effective, and many of the choruses massive and grand, and in one or two of the latter, especially, the instrumental accompaniment is particularly happy. The War March, with which Part Three opens, is very vigorous and stirring, and was received with much applause. Of the solos, one or two allotted to Mr. Sims Reeves are very beautiful, and were sung with that fire and pathos for which our great tenor stands unrivalled. In the last solo, particularly the final prayer of Gideon, Mr. Reeves was very fine, and the war-cry, "The sword of the Lord and of Gideon," rang out with such thrilling clearness, as to produce a most enthusiastic effect upon the audience. Mr. Sims Reeves declined all encores. Miss Stabbach, who undertook the soprano music, sang extremely well, and was encoired in a very beautiful air, "Thou givest thy beloved sleep." Madame Laura Baxter was also obliged to repeat, "O Israel, dear Israel!"—an admirably-written contralto song, which was sung by that lady with the greatest feeling and effect. There is nothing particularly striking in the bass solos; the principal of them, however, was sung by Mr. Weiss with his usual skill, and the remainder by Mr. C. Henry, who possesses a voice of unusual melody and depth. An unaccompanied quartett was nicely sung by Mesdames Fosbroke, Baxter, Messrs. Henry and Champion (the latter gentleman's voice is a baritone of agreeable quality), and was well received. In the Third Part occurs a part song for male voices, which is very tastefully written, and was so well sung as to create quite a sensation. A call was here unanimously raised for Bro. Horsley, who came forward and bowed; and at the end of the performance, after this gentleman had again appeared and bowed, Mr. Mellon was called for, and was accordingly led on by Bro. Horsley, who warmly shook hands with him on the platform. Bro. Horsley has evidently studied deeply in the school of Mendelssohn, and that with good effect.

POLYTECHNIC INSTITUTION, REGENT-STREET.

The new management of this institution, which is now under the direction of Mr. Phené, have recently made numerous additions to the entertainments which are calculated to revive the interest and patronage which it formerly enjoyed. Among the novelties which have been introduced are a series of paintings on the panels in the galleries, representing the various climates and productions, and geological strata from the North Pole to the Equator. The musical and other entertainments include lectures on Faraday's "Discovery in Electricity;" Buckland's vocal and instrumental lecture; *Le Petit Musicien*, a boy of eleven years of age, who is a surprising performer on the flute, whom it is to be hoped will not be over-worked while young. There is also *L'Orient*, an illustrated series of dissolving views, representing a journey to the East, which would be improved by the introductory remarks being shortened, and the views explained as they appear; as at present, though accompanied by some interesting music, it is difficult for the spectator to discover in what part of the world he is supposed to be. On Monday an exhibition of the works of living artists attached to the institution was opened to the public. It contains about 250 pictures; and

though boasting of nothing that can be placed above a very moderate level in the scale of art (if we except one very fine picture by Desanges, "The Excommunication of Robert and Bertha, King and Queen of France"), will still be viewed with interest as exhibiting the earlier traces of many a youthful pencil which some day hence perhaps may rise to eminence.

There are many, however, which give promise of future excellence, including "An Awkward Position," by J. W. Bottomley; the "Views on the Sussex and Kentish Coasts," by W. H. Williamson; "The Quiet Lane," by W. H. Vernon; the coast scene "Near Torbay," by R. H. Nibbs; the "Collier Brig in a Calm on the River Thames," by W. C. Knell; the "Scene on the River Derwent, Derbyshire," by E. A. Shipman; and the little poetical landscape, entitled "Evening," by A. Melville. Mr. Hermann shines conspicuously in his view "On the Scheldt," which is painted with great truth and vigour. Mr. G. E. Tuson's "Promenade at the Gardens of the Royal Botanical Society" is constructed in the manner of the works which have been made popular by the genius of Frith, but without the constructive power, reminding one only of those views of Cremorne which may be seen at the corner of some of our attractive thoroughfares. For this production Mr. Tuson modestly asks 350 guineas. We should like to know what Mr. Simpson paid for the views to which we have alluded.

There are some clever studies of "Dead Game" by Newcomen, and a capital handfull of "Plums" by T. Whittle. Scattered through the gallery there are some good examples of sculpture, amongst which the first in interest and in excellence is the "Praying Girl," by McDowell, which can never be seen without a sense of deep admiration—so sweetly earnest is the expression of the head and features, so tenderly graceful and delicate the modelling of the whole form. Noble's "Purity" is also there, very chaste and pleasing in composition, but somewhat too *petite* in feature. Moore's group, "Cupid Disarmed," must always leave an agreeable impression of his taste and skill. The "Morning Star" and "Melton's Genius" by Bailey add to the interest of this part of the exhibition. The general arrangement of the gallery appears to be excellent, and would be more so if Mr. Tuson's ambitious picture were not so prominent. That Mr. Tuson does possess talent is shown by a smaller picture, "The Sailor Boy," who is evidently offering up a prayer on being saved from shipwreck by his dog.

CRYSTAL PALACE.—BLONDIN.

The interest attached to the daring feats of Blondin has suffered no diminution during the past week. On Saturday last, in addition to his other performances, he carried his youthful daughter, Adele Blondin, across the rope in a wheelbarrow. The perfect composure with which the child distributed bouquets of flowers on each side to the immense audience assembled below was truly surprising.

In deference to the desire of the Secretary of State, expressed in a communication to the directors of the Crystal Palace, no further performance of a similar character will be given.

On Tuesday Blondin's ascent was made over the new rope, upwards of two thousand feet in length, crossing the terrace above the fountains. The latter being played during the time, the effect was very striking and pleasing. Some difficulty was experienced by Blondin on Tuesday, through the rope stretching, and making the curve at each end difficult to descend or to mount. On Thursday, however, an additional mast was erected to support the centre of the rope, and as the two days' strain had taken the stretch out of it, the difficulty was removed.

NOTES ON MUSIC AND THE DRAMA.

A report appears in the *Gazette Musicale* that the Directors of the Great Exhibition for 1862 intend to offer commissions to MM. Rossini, Meyerbeer, Auber, and to some English writer not named, to represent Music by new compositions fitted for the ceremonies.

Prof. Moscheles is in London for a short visit; and has consented to play his Concerto in G minor at the next Philharmonic Concert on Monday next.

Italian journals speak highly of a Madame Beringeri, pupil of Signor Alary and M. Duprez, who has been singing at Milan in "Il Pirato," with as much "warmth as perfect taste."

The opera company for the season at Naples, headed by Madame Borghi-Mamo, is made up with Signori Stecchi-Botardi, Debassini, and Laterza.

One of those gatherings of societies of part-singers, which, happily for music and manners in France are becoming frequent, —was held at Metz, on the 2nd and 3rd of this month. Two of the fourteen societies that combined and competed for prizes

belonged to the town,—six to towns in the Grand Duchy of Luxemburg; the remaining half-dozen to towns in France. Among the music performed (some of which had orchestral assistance) was a March and Triumphal Hymn by M. Théodore Gouvy; a composer who belongs to the district, and with whom in spite of his acceptance in Germany, we, in England appear resolute to have nothing to do.

The choice of the architect of the new Grand Opera House in Paris is made—M. Charles Garnier having been elected.

A new grand organ, on the largest scale, with four manuals, pedals, &c., and containing 5256 pipes, has just been erected in the Cathedral at Magdeburg.

Herr Hiller's oratorio, "The Destruction of Jerusalem," has been performed lately, we are told, at Middelbourg (in Zealand), at Ratisbon, and twice at Laybach.

Poetry.

PETER PINDAR.

By BRO. GEORGE MARKHAM TWEDDELL, *Author of "Shakspeare, his Times and Contemporaries," etc.*

No verse like WOLCOTT's can so make us laugh,
For well he knew how folly to deride:
Pity it is that e'er from Virtue's side
His muse should wander, or should take a pride
In aught of mean or base; for when we quaff
The nectar that fair poetry affords,
No gross ideas and no obscene words
Should mar the mirth of our intoxication.
Folly and Vice for Satire are free game,
Hypocrisy and Tyranny the same,
And it were well through all the British nation
To put their grovelling worshippers to shame.
But, WOLCOTT, though admire thy wit we must,
We eke at times regret thy satire is unjust.

ACK-OF-ALL-TRADES.—In a work of art there may be great variety of detail with perfect unity of action. Every accessory should contribute to the one general result, should illustrate the one leading idea. Every detail that is foreign to the subject is so much sheer waste of strength. And so it is in the conduct of life. With one object set steadily before us, we may have many varying activities, but they will all assist the main action, and impart strength and consistency to it. Singleness of aim, I repeat, in nowise demands monotony of action. But if you allow yourself to be diverted from this singleness of object, you are little likely to succeed in life. "Art is long—life is short." Knowing this, there is a universal tendency amongst us to go in search of specialities. General practitioners seldom get beyond a respectable mediocrity, whilst your specialists attain to eminence and wealth. If an eye or an ear be affected, we seek out the man who has made that particular organ the study of his life. In the pursuit of that one object, the oculist or the aurist may have studied the mechanism of the whole human frame, and the general physiology of man, but only in their relation to the particular organ to the full understanding of which he is devoting all the energies of his mind. He cannot, indeed, understand his subject without the aid of this contributory knowledge. But all that is not contributory is waste. In the same manner, lawyers succeed by studying special branches of their profession; and literary men are successful in proportion as they stick to their specialities, or rather as they are fortunate in having any. If a man can write well on any one special subject—no matter what that subject may be—he is sure to find profitable occupation for his pen, whilst the general dealer in literary wares, though more highly gifted by nature, may fail to provide himself with bread. The popular appreciation of this general fact expresses itself in the well-known proverb that, "a jack-of-all-trades is master of none." The world has no faith in Admirable Crichtons. They may be very pleasant fellows in their way, but mankind in general would rather not do business with them.—*Cornhill Magazine.*

THE WEEK.

THE COURT.—The Prince Consort presided at a meeting of the Council of the Horticultural Society on Friday, and of the Fine Arts Committee of the society on Saturday.—The Queen with the Prince of Wales, the Prince of Hesse and party proceeded to the White Lodge, Richmond.—On Tuesday Her Majesty, accompanied by the Princess Alice, and attended by the Duchess of Athole, called on the Dowager Duchess of Northumberland, and her Royal Highness the Duchess d'Anmale, at Twickenham. His Royal Highness the Prince Consort, the Prince of Wales and Prince Louis of Hesse, left Buckingham Palace for the Camp at Aldershot, and were present at a review of the division, under the command of Lieutenant-General Sir J. Pennefather.—On Wednesday Her Majesty held a Drawing-room in St. James's Palace. The Queen and Prince Consort, accompanied by the Princess Alice, arrived from Buckingham Palace soon after two o'clock. The Duke of Cambridge, Princess Mary of Cambridge the Count of Flanders, Prince Louis of Hesse, Prince Edward of Saxe-Weimer, and Prince Frederick of Holstein, were present at the reception, which was very large.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS on Thursday, the 13th inst., the amendments on the Bankruptcy and Insolvency Bill (by which its whole principle is destroyed), were reported and adopted. The Wills of Personalty of British Subjects Abroad Bill was read a third time.—On Friday, after a conversation relative to the naval forces of France and England, the Public Offices Extension Bill was read a second time.—On Monday, the Excise and Stamp Bill was read a second time, and the Public Offices, and some other bills, passed through committee.—On Tuesday, the Bankruptcy Bill was read a third time and passed, several additions being made, on the motion of Lords Wensleydale and Cranworth. In the course of the discussion on the motion for the third reading, Lords Derby, Overstone, Cranworth, Lyveden, and Wensleydale defended the alterations made by the Select Committee, while the Lord Chancellor and Lord Granville contended that the so-called amendments were destructive of the principles of the measure. Lord Granville, indeed, intimated that the Government would not press the House of Commons to accept the extensive alterations made by their Lordships. The Greenwich Hospital and Excise and Stamps Bills passed through Committee. A protest against the Budget Bill has been signed by the Duke of Rutland, and by Lords Lucan, Carnarvon, Monteagle, Clancarty, Normanby, Mayo, Enniskillen, Wynford, and Harrington. It is contended that the surplus does not justify the extensive remission of taxation provided for in the Bill; that Mr. Gladstone has completely ignored the exigencies which loom up in the future; that the repeal of the paper duty is unjustifiable; and that the form of the measure is an offensive innovation.—In the HOUSE OF COMMONS on Thursday, the 13th, Mr. Peel in reply to the questions from Mr. Gregory and Colonel French, said that the Cunard Steam Packet Company had not committed any breach of their contract in the conveyance of the mails, and that with respect to the Peninsular and Oriental Company, and the West India Mail Packet Company, but two or three breaches of engagement had occurred, and in those cases the companies had been fined, and had paid the penalty. Lord John Russell, in reply to a question from Sir James Fergusson, said it had been arranged that there should be a Christian governor of the Lebanon, and in that arrangement the representative of England had concurred. The new governor would, he understood, be under the authority of the Pasha of Sidon, but he was not aware that that point had been settled. The East India Loan Bill, the Indian Council Bill, and the East India Civil Service Bill, were respectively read a second time. The Excise and Stamps Bill was read a second time.—On Friday, the question respecting the power of magistrates in boroughs which do not possess a separate Court of Quarter Sessions, to grant licences for the sale of wine and spirits, was brought before the House by Capt. Jervis, and Sir G. C. Lewis intimated that he intended to insert clauses in the Municipal Corporations Act Amendment Bill, with the view of setting the matter at rest in favour of the justices, whose power is undisputed. Mr. Gregory moved for the appointment of a Select Committee to inquire into the circumstances attending the cancelling of the Galway subsidy. The hon. gentleman, of course, spoke of the Company as a harshly and unjustly treated body, and told the House that the closing of the contract on the part of the Government "only added one to the many resentments which were cherished in Ireland against this country." Lord John Russell, on behalf of the Government, assented to the motion, which, after a long discussion, was agreed to.—On Monday, the consideration of the Appropriation of Seats Bill was resumed, and was marked by some lively combats for the seat designed for Chelsea and Kensington. Mr. T. Duncombe proposed that it be allotted to Burnley, but the motion was opposed by the Government, and was ultimately withdrawn. Mr. Scully and Colonel Dunne urged the claims of the

county of Cork; but, Lord Palmerston, having pronounced in favour of Middlesex, in consequence of the rejection of the Ministerial proposal to enfranchise Chelsea-cum-Kensington, Mr. Knightley moved a resolution awarding a third member to the metropolitan county. This was stoutly opposed by Mr. Disraeli, who argued in support of Mr. Collins's scheme for splitting the West Riding up into two constituencies, each to return two members. On a division being taken on Mr. Knightley's motion, the Government again found itself unfortunate in its selection—a majority of fifty appearing against the proposition to increase the representation of Middlesex. The Chelsea clause of the bill was then negatived, on the motion of Sir G. C. Lewis, who gave notice that, at a future stage, he should move a clause for dividing the West Riding into two constituencies, each to have the privilege of returning two members. The clause enfranchising Birkenhead was passed by a large majority, and the bill passed through Committee. The remainder of the sitting was almost entirely occupied with the discussion of the clauses of the County Surveyors (Ireland) Bill. —On Tuesday, the House held a morning sitting, the greater part of which was occupied with the discussion of the clauses of the Harbours Bill—a measure which provides for the abolition of passing tolls, and gives power to local authorities to borrow money from the Government, at a low rate of interest, for the improvement and maintenance of harbours. Mr. Thompson moved that the bill be referred to a Select Committee, but the proposition was opposed by Mr. Milner Gibson, and was ultimately withdrawn. Several clauses were then agreed to. At the evening sitting, Mr. M. Gibson stated in reply to Mr. Pease, that the slaver Nightingale, recently captured on the West Coast of Africa, was an American ship, though she cleared from Liverpool. Lord Clarence Paget, in answer to a question from Mr. Wyld, said there could be no doubt respecting the melancholy loss of Her Majesty's ship *Camilla*, in the Japanese waters. Lord Robert Montagu was ventilating his views on the Schleswig-Holstein question, when the House was counted out. —On Wednesday, Sir John Trelawny moved the third reading of the Church-rate Abolition Bill. He was followed by Mr. Collier, who analysed Mr. Sotherton Estcourt's scheme, and pointed out its great and radical defects. Mr. Estcourt himself, after paying a high compliment to the good faith which Sir J. Trelawny had exhibited, proceeded to explain and defend his own measure, and to set forth the principles upon which, in his judgment, a compromise might be based. He moved that the bill be read a second time that day three months. Mr. H. Lewis, in a maiden speech, supported, and Mr. Cross, who again brought forward his own plan, opposed the bill. Sir G. C. Lewis expressed his determination to vote for the third reading, and advocated a system of pew rents as a substitute for church-rates. After speeches from Mr. Newdegate and Mr. Buxton, the latter supporting Mr. Estcourt's compromise, Mr. Bright showed how that scheme would render church-rates perpetual in many parts of the country, and expressed his conviction that if, as at Manchester and Rochdale, the Church would throw herself upon the voluntary principle, she would have no reason to regret the change. After speeches by Mr. Hubbard, Mr. Stansfeld, and Mr. Whiteside, the House divided. The result was a tie, there being for the third reading 274, and the same number against it. The opposition indulged in vociferous cheering, which was renewed upon the speaker declaring that he should give his vote with the Noes, having gathered before the debate that the majority of the members were in favour of a settlement other than that contained in the bill. Before the debate on church-rates Sir Charles Burrell moved the second reading of his Window-cleaning Bill. This singular attempt at legislation was defeated by a majority of forty-one.

GENERAL HOME NEWS.—The number of deaths registered in the metropolis last week was 1121, showing a trifling excess over the two previous weeks. Of births there were 1943—boys 1017, and girls, 926. The mean height of the barometer was 29.859 inches, and an average temperature of 60.5 degrees was recorded by the thermometer. —Tuesdays *Gazette* announces that the dignity of a K.C.B. has been conferred upon Lord Dufferin, the British member of the late European Commission in Syria. The 160th anniversary of the Society for the Propagation of the Gospel in Foreign Parts was celebrated in St. Paul's Cathedral on Tuesday. The Bishop of Ripon preached the sermon. The operations of the society in India and the colonies are very extensive, and its income during the last year amounted to upwards of £90,000. —On Tuesday both houses of Convocation of the Province of Canterbury assembled at their usual place of meeting. In the upper House a request which had been made for the appointment of a committee of the Lower House in regard to a new Church hymnal was taken into consideration. After a good deal of discussion their lordships agreed that it was not advisable to proceed with the matter at present. It was also agreed to send an intimation to the Lower House that their lordships did not approve of the alteration which had been made in the 29th canon affecting the sponsorship at baptism. In the Lower House Archdeacon Denison, as

chairman of the committee appointed to examine the "Essays and Reviews," read the report agreed to by the committee, which was discussed on the following days. —It having been shown by experiment at Shoeburyness that eight, and even ten inch iron plates are easily pierced and shattered by heavy Armstrong guns,—the resistance which strong iron bars are capable of offering to the same ordnances has, within the last few days, been tested. Two batteries composed of 10-inch and 8-inch bars were set up and strengthened in every possible way, but the projectiles thrown from the guns went crashing through the formidable fabrics, splintering the bars, and forcing back the Masonry and woodwork behind. The result of these trials, seems to confirm Sir Hope Grant's opinion of the Armstrong gun, that it is the most terrible weapon of destruction in the possession of any government. —On Saturday night a terrific fire broke out on the premises of Messrs Parr, Curtis, and Madeley, of Manchester, who are the largest self-acting mule manufacturers in the kingdom, by which property was destroyed to the enormous extent of between £100,000 and £120,000. —A meeting of the creditors of Messrs. Raikes and Co. of the Hull and East Riding Bank, was held on Tuesday when it was resolved to wind up the concern under the private arrangement clauses. The liabilities amount to £39,025, and the assets are set down in the balance sheet at close upon £22,140. The dividend anticipated, therefore, is about 5s. in the pound. The bad debts of the concern amount to about £180,000. —It is stated in the *Daily News* that the number of Masons now out on strike in London is greater than during the lock-out of 1859-60. The Operatives' Committee report additions to the number of employers who have accepted their compromise, and they appear to be confident that they will be able to force their terms upon a very considerable proportion of the firms who yet hold out. —An inquest has been held on the body of Martha Holliday, who was so brutally murdered, at Kingswood Rectory, on Monday night last. The family of the incumbent having gone from home for a few days, the deceased was left in charge of the house, and on Tuesday morning her lifeless body was found in the bed-room, the murder having evidently been perpetrated under circumstances of great barbarity. The jury returned a verdict of wilful murder against some person or persons unknown. There were evidently two or more persons concerned in the terrible transaction, and it appears to be pretty certain that plunder was the immediate object of the ruffians. In the room where the murder was committed a bundle of letters was found which had apparently been dropped by one of the men in the hurry of retreat. These documents shew that the owner was a German, and that had he applied to Mdle. Tietiens, the celebrated singer, who had kindly consented to defray the expences of his passage back to his native country. —Further evidence of the movements of two foreigners in the neighbourhood have been obtained, and a reward of £200 is offered for their apprehension, one-half of which will be paid by the Home Office, and the other by Mr. Alcock, M.P. —At the Central Criminal Court on Friday, William Crane, porter, Joseph Barker, shoemaker, Peter Debock, silk dealer, and John Newton, silk dealer, were charged with stealing ten bales of silk, worth £1000, the property of the St. Katharine's Dock Company. The evidence, which is very voluminous, was not got through, and the trial was adjourned till the following day, when Newton, Crane, and Barker were acquitted, and Debock was found guilty. A sentence of 18 months' imprisonment was passed upon him. —At the Surrey Sessions, Charles Collins, the man who escaped from the Southwark Police Court, and who was subsequently captured at Manchester, was sentenced to four years' penal servitude for stealing a watch. —In the Court of Queen's Bench on Saturday, an action was brought against the Great Northern Railway Company to recover damages for an accident attended by a fatal result. The plaintiff was Mrs Pymm, whose husband, a magistrate of the county of Hertford, met with his death while travelling last year by a Manchester express train. A verdict was returned for the plaintiff. Damages, £1000 for the widow, and £1500 each for eight children. This gives the enormous total of £13,000. —An action has been brought in the Court of Queen's Bench, by William Mabe, lately a butler in the service of Lord Saltoun, by which the plaintiff claimed to recover wages, and also damages for an assault alleged to have been committed by his lordship. The defence was that Mabe, the butler, had created a disturbance, and that, being drunk and incapable of performing his duties, violence had to be used to remove him from the house. The circumstances took place during certain marriage festivities at his lordship's residence. A verdict was returned for Lord Saltoun. —A most amusing trial has taken place in the Court of Common Pleas to-day. A sculptor brought an action against the celebrated cantatrice Mdle. Tietjens for the price of a bust of herself, which the sculptor had executed. The latter maintained that the bust was to be charged for; the prima donna insisted that the sculptor had worked for the honour of it, and for indirect profits which

would accrue thereby. The jury found for the defendant.—In the long-protracted dispute as to the structure of the communion table and decorations employed during the ministration of the Sacrament in St. Barnabas chapel-of-ease, Pimlico, before the Judicial Committee of the Privy Council the motion of James Beal and others was heard, to enforce the monition of the Court, calling upon the Hon. and Rev. Robert Liddell and churchwardens to make certain alterations according to a decree of their lordships in 1857. It was contended that the order had not been complied with; but, on behalf of the incumbent, the contrary was maintained. Their lordships decided that there had been no evasion of the judgment, and that what had been done was in strict conformity with the decree. The motion was therefore dismissed, but without costs.—Mrs. Yelverton is experiencing something of the law's delay in the Scottish Court of Session. We learn from an interlocutor issued by one of the judges, Lord Ardmillan, that no progress had been made with her case beyond deciding the questions raised in the course of the "proof" for the lady. During these protracted preliminary proceedings, one of the applications made on behalf of Mrs. Yelverton, who is suing for what is called a declarator of marriage, was that she should be allowed to enter the witness-box for the purpose of proving the loss or destruction of documents, which she seems to think would materially assist in supporting her claim to be the wife of Major Yelverton. These documents were once in her possession, and she alleges that they have either been lost, or destroyed by the Major, who, however, repudiates the allegation on oath. His lordship, therefore, decides upon this point, that "the attempt to prove such a fact by the deposition of the pursuer herself, in a cause where she cannot be a witness, in contrary to the rules of evidence and the practice of the Court." Major Yelverton's "proof" yet remains to be taken, and the *Scotsman* asserts that there is no possibility of the Court being in a position to proceed to the merits of the case this year.

FOREIGN INTELLIGENCE.—The funeral service in honour of the late Count Cavour was celebrated on Tuesday, in the church of the Madeleine, Paris. The newly-appointed Bishop of Marseilles, the Abbé Duguerry, officiated. A great concourse of people thronged the church, among whom were many men of eminence. Count Persigny, Count De Morny, M. de Thouvenel, Marshal Vaillant, Marshal Magnan, and many other distinguished Frenchmen were conspicuous. Several Polish and Hungarian gentlemen, Piedmontese officers, and a few Garibaldians, were also present. The church was hung with black, but fittingly adorned with groupings of Italian flags.—The election for the Councils General have just taken place in France, and, if we may believe the *Patrie*, have resulted in an overwhelming return of government candidates. It is stated that out of 1000 members, only twelve are opposed to the ruling powers.—The case of Blanqui, the Socialist and Revolutionist, has occupied the attention of the French Tribunal. The sentence of the court, is that Blanqui shall be imprisoned for four years, and lose his civil rights for five years afterwards. Alleged accomplices were sentenced to minor punishments.—M. Vemercati has left Paris on a special mission to Turin, and the formal recognition of Italy and the resumption of diplomatic relations between the Courts of Versailles and Piedmont will be shortly announced. The recognition will not, however, involve, we are told, the withdrawal of the French troops from Rome; but a hope is expressed that the Emperor will be able to effect a reconciliation between Italy and the Papacy.—According to the *Opinione* of Turin it is to be expected that on the renewal of diplomatic relations between France and the kingdom of Italy, M. De Lavalette, the now French ambassador at Constantinople, will be removed to Turin as minister plenipotentiary, whilst the Chevalier di Nigra will continue to represent Italy in Paris.—According to the despatches from Naples which has appeared in the Paris papers, something like an insurrection broke out some days ago in the small towns of San Marco and Bignano—places whose position we have not been able to discover—upon which they were assaulted and taken by the Piedmontese troops. It is further stated that twenty of the inhabitants were shot for having burned alive four Piedmontese, and that the two towns above named were then set fire to and burned down.—From Turin it is stated that information had been received by the authorities in that city of an intended attempt, on the part of the Austrian emissaries, to blow up certain powder magazines in the territory of the Italian kingdom. The guards at the magazines were accordingly tripled, and no attempt, up to the latest accounts, had been made. This report however, imputes to the Austrians a plot so atrocious that it passes the bounds of credibility; and the whole affair is probably little more than idle gossip. A bill for a levy of 24,000 men, from some of the newly-annexed Italian provinces, was laid before the Chamber of Deputies at Turin on Monday.—Some days since a rumour prevailed that Garibaldi was seriously ill at Capraia. Much anxiety was felt at Genoa in consequence, and a deputation was despatched to visit Garibaldi and ascertain the truth. The

deputation had the satisfaction to hear from Garibaldi's own lips that he enjoyed perfect health; and having satisfied themselves on that point they proceeded to inquire whether there was any truth in another rumour, also very widely circulated, that Garibaldi intended soon to make a voyage to America. The ex-Dictator replied with great frankness and good sense, that so long as there was a chance of his own country needing his services, he should not think himself justified in taking part in the struggles of any foreign nation, and that that moment was one when no Italian could venture to say how soon his countrymen might not require his aid. He has, therefore, no intention of visiting America. The answer gave great satisfaction in Genoa.—The Austrian Minister of Finance has ordered the resumption of the payment to the national loan in specie.—The Hungarian Chamber of Deputies have agreed to the address to the Emperor, proposed by M. Deak, and sent it to the Upper House, where it has been discussed for two days. The Primate of Hungary spoke in favour of a reconciliation between the Hungarian people and the Emperor Francis Joseph, and all the members who spoke were in favour of an address in the form which Deak had proposed in the Lower House. Meanwhile even the Austrian papers acknowledge that the present position of affairs is most complicated and unsatisfactory, and no one appears to see very clearly the way out of it. The recent pronouncement on the part of the Ministry in the Viennese Chambers, and the altered aspect of the Chambers' functions, consequent on it, have still further embarrassed the situation.—A telegram from Thorn states that a courier has arrived in Warsaw from St. Petersburg, bearing the Imperial decrees granting the long promised reforms to Poland. It is further added, that the reforms are believed to be of such a nature as will probably be satisfactory to the country. It may be added that the statement published in some papers, to the effect that the new governor was about to inaugurate his reign by placing Warsaw in a state of siege, has been denied. In a few days the promised reforms are to be promulgated.

AMERICA.—We are in receipt of intelligence from America to the 5th instant. The most important event which the mail communicates is undoubtedly the death of Senator Douglas, who expired at Chicago on the 3rd instant. This event can scarcely fail to be pregnant with serious consequences to the northern Democratic party, as Mr. Douglas, was its controlling spirit and by far its ablest statesman. He will be known in history chiefly as the senator by whose instrumentality the Missouri compromise was repealed, and a great opportunity offered to the South for extending slavery in the national territories—an opportunity of which they were deprived by the determination of the New England and other Northern States to people those territories with free labour emigrants. The other portions of the intelligence from America have reference mainly to the military operations which are taking place in Virginia. Owing to the presence of a large Secessionist force at Centreville, an anticipated advance of Federal troops across the Potomac had not taken place. The Secessionists stationed at Harper's Ferry were being so rapidly hemmed in that they were expected to evacuate that important point. It is impossible that a battle can now be long delayed. From Fortress Monroe we learn that a Federal scouting party had been captured by the Secessionists, and, what is of infinitely greater consequence, that large numbers of fugitive slaves continue to flock to General Butler seeking the protection of the Federal flag. Virginia was in a state of great alarm, as well it might be.

TO CORRESPONDENTS.

- L. H.—Yes. We shall be at all times happy to hear from you, and we trust ere long under more favourable auspices.
- BRO. MCINTYRE.—The new President of the Board of General Purposes is a member of the bar, as we intimated in our sketches of the new Grand Officers, a week or two since.
- C. G. E.—The Editor of this MAGAZINE neither is, nor never has been, on the Board of General Purposes.
- P.M. No. 53.—The William Henry Farnfield, lately admitted as a Solicitor, is the eldest son of Bro. Wm. Farnfield, Asst. G. Sec. If the P.M. wishes to employ him, we will add that his office is 11, Crooked-lane.
- S. D.—A list of 33 degrees appeared in THE FREEMASONS MAGAZINE about two years since. As regards appearing in the collars of office, it is not according to etiquette, as a rule, to do so at a private lodge; but, in cases of consecration, the representative of the Grand Master presides, and every brother should appear in full costume.
- BRO. PATTEN.—In our notice under Fine Arts last week, the name of Bro. Patten was printed erroneously: printed Pattenon. The name was, however, correct in the next line.