

LONDON, SATURDAY, JUNE 15, 1861.

FREEMASONRY IN THE UNITED STATES.

It is no part of our duty to interfere in the politics of any country; on the contrary, we are strictly prohibited from doing so; but no man, be he Mason or be he not, can have watched the events in America during the past six months without emotion and interest; and how these events are telling on our Order is too truly before us, when one Masonic paper tells us that it is compelled to reduce its size from the falling off in its circulation in the Southern states; and another, the one which we believe took the lead of all the Masonic publications in the United States admits that, so great has been the decline in its circulation, that it will require the utmost exertions on the part of its friends to sustain it; and this, too, before hostilities, which we still hope may be happily averted, had commenced, or the demon of war had taken such strong hold of the people as recent accounts would lead us to believe. Of the feeling existing amongst our American brethren the following extract from a private letter we have received from a distinguished brother in Pennsylvania speaks volumes:—

"A few weeks ago it was thought there would be a settlement of the pending difficulties. . . . It now appears as if the strong arm alone is to settle our differences. What the issue will be none but the Omniscient can foresee. A state of things similar to those existing here never existed in any country. There is no reliance to be placed upon the telegraph or newspaper reports. Before this reaches you the strife may have commenced, and, once begun, there will be no end left us short of complete subjugation. It may be a war of extermination. The picture before us is a bad one; nay, it is horrid to contemplate. And yet God in His wisdom may preserve us still from a fratricidal war. Heaven grant it!"

Having thus introduced the painful subject to our readers, we will proceed to lay before them some eloquent remarks of Comp. Parke, the Grand High Priest of the Grand Royal Arch Chapter of Pennsylvania, as to the duty of Masons, delivered at the annual meeting on December 27, when matters had only begun to assume the menacing aspect they now bear:—

"Companions—In the building of the first temple at Jerusalem—a symbol of our Order—'there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building.' No sounds discordant, nothing to prevent or jar upon the harmony of the Craft was allowed upon that holy mount. Even so do the rules of Masonry prohibit the introduction of party politics or sectarian religious questions within our halls, as calculated to engender strife and stir up bitter feelings; to arouse ambition and other emotions interfering with the sweet harmony and concord that should ever reign therein.

"But Masonry is not only piety, but patriotism. Its teachings, its spirit, and its influence tend to the highest welfare of the state or country in which Masons reside. A bad citizen can never be a good Mason. He who is not faithful in his country will be treacherous to his brethren. He who violates the laws of the land will not be particular as to his adherence to the landmarks or rules of our Order, which, among other things, enjoin upon us 'to be peaceable citizens, and cheerfully to conform to the laws of the country in which we reside—not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the Supreme Legislature.' We are members of a great Brotherhood. Whatever, therefore, comes home to us, or

befals our country, having a direct connection with the peace and safety of ourselves and families, or the welfare and happiness of our brethren, commands our attention and interest as Masons and citizens. Looking out, then, from our Grand Chapter, upon our country at present, what answer can be given to the question, 'Watchman, what of the night?'

"An alarm, like a fire-bell at night, is sounding throughout our land, so loudly as to reach our sacred and peaceful halls. It proclaims in tones not to be disregarded, that our country is in danger. That this Union, the work of our fathers, cemented at the first with their blood, and consecrated by a thousand hallowed associations, is about to be rent asunder; its fragments, the scorn and contempt of nations, who have hitherto regarded it—the wonder of the world—an example to be copied.' That States which have hitherto revolved in harmony around a common centre, are about to leave their orbit, and either stand out alone in space, or so rush against each other, as to make foes of those who have been pledged as brothers. This threatened peril is not to be disregarded. It justifies, if not calls for an appeal from this place, to the patriotism and fraternal feeling of our Order; of all who cherish the memory of our fathers, and who love our race.

"American Masonry was born of pure and noble parentage, and rocked in the cradle of our country's revolutionary struggle. Its walls, like those of the holy city in the days of Zerubbabel, have been reared in troublous times. She has met with persecution, calumny, and reproach; stood against the storm and the tempest, and outlived the sirocco, which, a few years since, swept its poisoned breath over our land, leaving friendships ruined and morals corrupted in its trail. The roll of her membership contains the names of many of the greatest men and purest patriots that this or any other country has ever produced. A large number of the signers of our Declaration of Independence, the officers of our Revolutionary army, and the framers of our inimitable National Constitution, were brethren of Washington, Franklin, Warren, and Lafayette, men pledged at the altars of Masonry, and trained in the lodge to lessons of self-denial, justice, fortitude, prudence, piety, and patriotism.

"That Constitution—emphatically the work of our fathers—hitherto regarded as a bond of sufficient strength to hold together as one people all who acceded to it, and a canopy of sufficient length and breadth to cover the whole of this Continent, is now to be tested. It is the supreme law of the land; and the enactments of Congress, under and in conformity with it, are the decisions of our Supreme Legislature, which every Mason, North or South, is bound by his solemn promise to support and sustain. In view of this, what is the position, the influence, and mission of our Order at this time?

"The Arch of our Masonic Union, like a bow of promise, now spans this Continent. The greater and the lesser lights of Heaven, in their course, daily gild the turrets of our American Masonic Temple, from the Atlantic to the Pacific. Under its ample canopy are not less than 5000 lodges and chapters, and over 300,000 Masons—all men of greater or less influence, and all having received the same conservative and patriotic teaching. In our Masonic Union and Brotherhood there are no sectional parties or divisions to heal; no balance of power between North and South to maintain; no Mason's and Dixon's line to divide. All are members of the same fold; all brothers of Washington, Franklin, Jackson, and Clay—citizens of our common country. If true Masons—they are the most powerful conservative element now in this nation—whether residing in Pennsylvania or South Carolina, they must regard each other as brethren, and not for one moment do or countenance any act that looks to arraying brother against brother. Let us then arouse to our duty;

'Hands round as faithful brothers, form a bright fraternal chain;'

Call to mind and practice our Masonic teachings in relation to our country and each other; exert the influence we possess as citizens, as truly and effectually as did our fathers in the "days that tried men's souls;" speaking with a voice that shall be heard, the sentiments of Washington and Jackson, 'This Union must not—shall not be severed!' unless by consent and agreement.

"Let the glowing sentiment of a Southern brother be echoed and re-echoed from North to South, throughout our land:—

'Say, can the South sell out her share in Bunker's hoary height?
Or can the North give up her boast in Yorktown's closing fight?
Can ye divide with equal hand a heritage of graves?
Or rend in twain the starry flag that o'er them proudly waves?'

'Can ye cast lots for Vernon's soil, or chaffer 'mid the gloom
That hangs its solemn folds about your common father's tomb?
Or could ye meet around his grave as fratricidal foes,
And wake your burning curses o'er his pure and calm repose?'

'Ye dare not! is the Alleghenian thunder-toned decree!
'Tis echoed where Nevada guards the blue and tranquil sea;

Where tropic waves delighted clasp our flowery Southern shore,
And where, through foaming mountain gates, Nebraska's waters
roar.

"Our nation's capital bears the honoured name of our brother Washington. In that city there is in the course of erection a monument to his memory, towards which Masons have largely contributed. At the laying of its corner stone there was exhibited the Masonic sash and apron which Washington was accustomed to wear, and the oriental chair which he occupied while Master of his lodge. There, too, was the gavel—the emblem of authority always obeyed—which Washington himself used in laying the corner stone of the national capitol. That monument, although not completed, has risen over one hundred feet in solemn and majestic grandeur toward heaven. Its top will catch and reflect the latest as well as the early rays of the sun, as it enlightens the last day of that National Union which Washington assisted in forming; to which his soul was devoted; and in defence of which he was ever ready to lay down his life.

"Should the North hesitate or refuse to do justice to the South, or the South refuse to be satisfied with a faithful performance of her constitutional obligations by the North? Should any section of the Union refuse to be reconciled, bury their real or fancied wrongs, and clasp hands as brethren? Should the present excitement continue, the spirit of faction and fanaticism rage, and the demon of disunion become rampant, let every Mason in the land, on the next birthday of Washington, look towards this monument, expecting to see his shade, in full Masonic regalia, seated thereon, in that ancient oriental chair; and with the same old gavel, calling up the Craft from one end of the land to the other, and summoning the whole nation to listen to his farewell address."

ON SYMBOLS AS APPLIED TO MASONIC INSTRUCTION.*

The use of symbols has existed from the earliest period, even from the commencement of the world; for we read in Genesis, ii. 20, that Adam named the different creatures, and that Adam talked with God. Now the plain logical definition of a "word" is, that it is a sign or symbol of something, or a conception or idea placed by conventional agreement in the stead of the thing signified. It is the power of speech, or the use of words, that makes man to differ from the inferior animals. Without words we should know no more of each other's hearts and thoughts than a horse or dog knows of his fellow mute. Without words we could not think, for all our thoughts take their form; they are of Divine origin, for not only did the Almighty Father give this glorious power of speech to Adam, but we also read (John i. 1), that, "In the beginning was the word, and the word was with God, and the word was God;" how careful, therefore, ought men to be in the use of this great gift, and how should we ever remember never to use the name of the Great Giver of all things but with that awe and reverence which are due from the creature to his Creator.

From words, then, which may be termed mental symbols, doubtless arose the use of visible and material symbols, of which vestiges remain from the earliest ages. The first learning in the world, says Stukely, consisted chiefly in symbols. The wisdom of the Chaldeans, Phœnicians, Jews, Egyptians, of Zoroaster, Pherecydes, Pythagoras, Socrates, Plato, and of all the ancients that has come to our hand, is symbolical.

"It was the mode," says Serranus on Plato's symposium of the ancient philosophers, "to represent truth by certain symbols and hidden images."

Symbols were first used by the Egyptian priests in their mysteries for the purposes of secrecy, to conceal the *απορρητα*, or things not to be mentioned, from the uninitiated. From these Pythagoras learned the symbolical

method of instruction which he afterwards taught his followers. Moses also, we read, was learned in all the wisdom of the Egyptians, from whence it may be inferred that to him the secret of the Egyptian mythology was divulged by his preceptors, and the knowledge of the only God revealed to him divested of all the symbols and devices which engaged the vulgar crowd. It was probably by the aid of these symbols that Moses was enabled to reveal to the Jews and preserve to posterity the commandments of God, delivered to him on the Mount by inscribing them on tables of stone. (Exodus, xxxiv. 27.)

Symbols are of various kinds and of different descriptions; in Italy and in the East flowers are used as the language of love and of the passions; whilst in England, at the present moment, in every town they are publicly displayed as the symbols or signs of various trades or professions. Thus, the druggist has a mortar and pestle; the tea dealer, a tea canister; the grocer, a sugar-loaf; the hatter, a hat or beaver; the perfumer, a civet cat; the barber, a pole with red, white, and blue bands on it, thereby intimating what, in former times, was another part of his business, *i.e.*, blood-letting, the barber-surgeons being then in great vogue; the white pole represented the patient's arm, the red stripe, the blood, and the blue, the bandage. On the carriages, too, of most of the aristocracy and gentry are seen emblazoned their coats of arms or crests; these, in the language of heraldry, are as plain as if the owners' names were printed in large letters. All nations have some emblem alluding to some characteristic, either of the people or of the land; thus, the emblem of the Isle of Man is the three legs, and the motto explains it, for, on looking at the position of the island in the map with respect to its more powerful neighbours, Scotland, England, and Ireland, previous to their union in to one kingdom, the three legs refer to its situation. The legs are armed, which denotes self-defence; the spurs denote speed; and, in whatever attitude they are placed, two of them fall into the attitude of supplication, and the third, which is upward and behind, appears to be kicking at the assailant against whom the other two are seeking protection. The meaning of the symbol is, that if England should try to oppress it, it would seek the protection of Ireland or Scotland; and if either of these should assail it, it would call on England to defend it. Bro. Martin gives the following account of the supporters of the Royal Arms of England: the "symbol of the Normans was a lion; of the Saxons, a horse; from the two, then, arose the supporters, the unicorn being the figure of a horse with the horn as an emblem of sovereignty."

Symbolism, or the art of depicting things by emblems, is divided into hieroglyphics, which are signs or emblems of divine, sacred, or supernatural things, and are said to have been invented by Hermes Trismegistus, and symbols, which are signs of sensible or natural things. The old Asiatic style which is so highly figurative seems, by what we find of its documents in the prophetic language of the sacred writers, to have been evidently fashioned to the mode of the ancient hieroglyphics; for, as in hieroglyphic writing, the sun, moon, and stars were used to represent states and empires, kings, queens, and nobility; their eclipse and extinction, temporary disasters or overthrow; fire and flood, desolation by war and famine; plants or animals, the qualities of particular persons, &c.; so, in the manner, like the holy prophets called kings and empires by the names of the heavenly luminaries; their misfortunes and overthrow are represented by eclipse and extinction; stars falling from the firmament are employed to denote the destruction of nobility; thunder and tempestuous winds, hostile invasions; lions, bears,

* A lecture delivered by Bro. R. B. Willis, W.M. St. Germain's Lodge (No. 221, L.C.), Peel, Isle of Man, in February, 1861.

leopards, goats, or high trees, leaders of armies, conquerors, and founders of empires; royal dignity is described by purple or a crown; iniquity by spotted garments; error and misery by an intoxicating draught; a warrior by a sword or bow; a powerful man by a gigantic stature; and a judge by balance, weights, and measures (Wadburton, *Div. Leg.* iv. s. 4).

According to Porphyry, there was this distinction of the hieroglyphics and symbolic method of writing among the Egyptians: the former expressed the meaning of an imitation of the thing represented, as when the picture of smoke ascending upwards denoted fire, and the latter allegorising the subject by an enigma, as when a hawk was used to signify the sun, or a fly to express the quality of impudence (vide *De Vita Pythag.* xi. 15).

The symbols, says Warburton (*Div. Leg.* iii. 141), were of two kinds, tropical and enigmatical. The tropical, which were the more natural, were made by employing the more unusual properties of things to express objects. Thus a cat signified the moon, because the pupil of her eye was observed to be dilated at the full, and contracted at the decrease of that satellite. The enigmatical were constituted by the mystical assemblage of two or more things, whose combined properties expressed a particular quality; thus a beetle, with a round ball in its claws, denoted the sun, because this insect makes a ball of dung, which it rolls in a circular direction, with its face looking towards the sun. Such, then, are symbols and hieroglyphics. I trust I have said enough to show their origin and uses from the earliest to the present time; and can only hope that it may lead some of the brethren here present to study this very interesting subject; they will derive much information from Bro. Dr. Olliver's work, *Signs and Symbols*, and also from some excellent papers already and now publishing in the [FREEMASONS MAGAZINE AND MASONIC MIRROR.

As everything that strikes the eye more immediately engages the attention, and imprints itself on the memory, Freemasons have universally adopted the plan of inculcating the tenets of our Order by typical figures and allegorical emblems. Every brother in his transit through the degrees is instructed in the meaning of these emblems; but Masonry being veiled in allegory and illustrated by symbols, the time which it would require to enter fully into each one precludes the W.M. from doing more than briefly explaining each one as it comes before him; but he thus lifts a corner of the veil which envelopes them, and gives the zealous and energetic Mason the opportunity of penetrating further into the hidden paths of nature and science. It is with a view of stimulating you to prosecute these researches that I this evening, brethren, shall endeavour to explain to you some of our working tools; and, for this purpose, shall begin with the first instrument put into every architect's hand, the 24-inch gauge, or common two-foot rule. It at first sight appears a simple thing to lecture upon; but we, as Masons, find sermons in stones, and good in everything; for, in the words of Martin Tupper, in his *Proverbial Philosophy* :—

"All things being are in mystery; we expound mysteries by mysteries:

And yet the secret of them all is one in simple grandeur;
All intricate, yet each path plain, to those who know the way;

All unapproachable, yet easy of access, to those who hold the key;

We walk among labyrinths of wonder, but thread the mazes with a clue;

We sail in chartless seas, but, behold! the pole star is above us."

First, then, what is a 24-inch gauge, and what its practical uses? The 24-inch gauge, or rule, often termed the carpenter's rule, is a straight piece of wood, sometimes iron, of 24 inches in length and 1 inch broad. For convenience in carrying, it is often made to shut up in the middle with a hinge. By means of this instrument, the workman about to be employed is enabled to take the dimensions of the work he is going to engage upon, and thus to estimate the probable amount of labour and expense of the undertaking. This is its use in the hands of an artisan, but to a thinking and speculative mind it is pregnant with meaning and use besides this one. Its division into twenty-four parts may be compared with the division of the natural day into twenty-four hours, and will consequently teach us to apply the several parts to their allotted purposes, viz., a part to prayer and the service of the Creator; a part to labour and the benefit of the temporal interests of ourselves and families; a part to refreshment and innocent amusement and recreation after our toils; and a part to sleep, Nature's sweet restorer of our wearied frames and energies. For this division of our time, we have examples in the lives of good and pious men, long since returned to their kindred dust. Daniel, who was governor over all the princes of the kingdom of Darius, we read, kneeled upon his knees three times a day, and prayed and gave thanks to his God (Daniel, vi. 10).; David also (Ps. lv. 17), the man after God's own heart, says, "Evening and morning and at noon will I pray and cry aloud, and he shall hear me;" and in more modern days we read that one of the wisest and bravest kings who ever sat on the English throne, and who moreover was the then M.W. Grand Master of our Order, I mean Alfred the Great, divided his time much in the same manner; and in order that he might not appropriate too much time to one subject, he marked the division of the time by means of a burning candle with appropriate marks upon it. Our Grand Master Solomon also set us an example of prayer and praise to the Creator; and in his writings has instructed us how by prayer we should apply our hearts unto wisdom. The most acceptable offering that can be made to the Almighty is that of a pure heart, with praise and prayer, for, as David says, "This also shall please the Lord better than a bullock that hath horns and hoofs." Prayer is the sweet soother and refresher of the soul. Are we afflicted with any loss or sorrow, let us pray. The greater our troubles the more fervently and frequently should we pray for God's grace and mercy; He is always more ready to hear than we to pray. All prayer is founded on a sense of our own wants, and of God's power and goodness to supply them. It is not enough to be in want; we must feel it, and that deeply, before we can be led to earnest prayer. Many sick people are not aware of their disease or danger, and they cannot be expected to seek a physician. The squalid Bosjesman, reared in nakedness and filth, and with scarce an idea superior to the beasts that perish, cannot be expected to seek after the comforts of civilisation; and why? because they are accustomed to the existing state of things—it is habit. Man is, indeed, a bundle of habits. And thus it is with the wicked and thoughtless of mankind; they feel not the misery, see not the danger of their case, and thus they have no inducement to prayer. It is from ignorance alone that men serve not God as they should do. *Γνωθι σεαυτον*, which means, in the words of Pope, "Know then thyself, presume not God to scan."

"The greatest study of mankind is man," was inscribed over the portals of the heathen temples, that it might prove a stimulus to virtue, and lead to the de-

sirable consummation of subduing the passions, learning the weakness of human nature, and the necessity of leaning on the Almighty alone for support, which support must be sought by prayer. Surely, if we think on these things, we shall fall down and pour out our hearts before Him, the creator and preserver of all things. We shall esteem it our highest honour as well as our bounden duty to do so; and it will become our greatest delight to sing the praises of our good and glorious God. An old heathen emperor, Marcus Antoninus, says, "'Tis thoughts, not things, which take hold of the soul." Outward objects can't force their passage into the mind, nor set any of its wheels agoing. The impression comes from herself, and 'tis her notions which affect her. The mind is invincible when she exerts herself and relies upon her own courage; in this case there is no forcing her will, though she has nothing but obstinacy for her defence. What, then, must her strength be when she is fortified with reason, and engages upon thought and deliberation? A soul unembarrassed with passion is the most impregnable security; hither we may retire, and defy our enemies. He that sees not this advantage must be ignorant, and he that forgets to use it, unhappy.

What is prayer? It is the conversing with God, the appointed mode of communication between creatures and their Creator, whereby corporeal beings express their wants to a spiritual and invisible Being, upon whom they confess their dependence for all things necessary as well for the body as the soul. Thus prayer is strength to the weak, comfort to the afflicted, guidance to the doubting, life to the dead. In a word, prayer assists us in resisting every evil to which we are liable. It gains for us the aid of the Holy Spirit, to build up the ruins of our fallen nature, and raises the soul to its original structure, as a temple of the living God. It is the link that unites earth to Heaven, and man to God. It is at once our duty and our joy; or, as the poet Montgomer says:—

Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.
Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.
Prayer is the simplest form of speech
That infant lips can try,
Prayer the sublimest strains that reach
The Majesty on high.
Prayer is the contrite sinner's voice
Returning from his ways,
While angels in their songs rejoice,
And cry, behold he prays.
Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death,
He enters heaven by prayer.

(To be continued.)

The *Athenaeum* of last Saturday remarks:—"Mr. Cowper stated, on Friday last, in the House of Commons, that the frescoes in the corridors of the two Houses were in perfect condition, but those in the upper hall showed symptoms of discolouration. Having recently examined the whole of these works, we are sorry not to be able to indorse this statement, having found that, excepting those which have been executed within three or four years, all of them are more or less seriously deteriorated. Even those thus excepted show, with, perhaps, two exceptions, signs of decay. We sincerely trust, before any more are executed, some inquiry may be made into the causes of this early, rapid, and increasing destruction of works, which, if they have involved but small comparative cost to the nation, are productions of several of our most celebrated artists."

MEMOIRS OF THE FREEMASONS OF NAPLES.

(Continued from p. 442.)

We have felt it necessary to follow up the history of the Carbonari and their connection with the revolutions of the country, because it has been so often asserted that a fellowship existed between that society and the Freemasons; but it can be positively proved that no Freemason's lodge has been held in Naples from A.D. 1812 till 1830; and that, long before this period, the Grand Lodges, both of England and Germany, had discountenanced the Neapolitan lodges, because political discussions were occasionally introduced; and it is also proved that a hatred existed in the minds of the Carbonari against the Freemasons and their doctrines. We before observed that upon one occasion an effort was made to organise the society in Naples after the restoration of Ferdinand, but the more experienced members of that order, wisely judging that they would be weighed in the same scale as other secret societies, determined not to hold a lodge until the country was in a more tranquil state. It was believed at this period that Ferdinand had great respect for the Freemasons, and several of them held high offices of state, and he placed the greatest confidence in their integrity.

It is true that, within the period mentioned, many of the brethren would assemble at the house of Michele Sciaronne, and, at his death, at another convenient place, for religious purposes; but these meetings were not exclusively for Masons—any one could attend who pleased. The doctrine they chiefly taught was to worship God in the heart; not to depend upon their priests for absolution, but to practise those virtues that would be accepted in their Maker's sight; to act uprightly in all things, and making conscience their rule of life. They did not oppose the doctrines of the Church of Rome; indeed, they believed in all her sacraments, but objected to the doctrines of some of her priests, who were of the lowest order, and were constantly introducing new saints and ceremonies, and publicly hawking indulgencies that could be purchased sometimes for the smallest coin.

This sect (if we may call it such) simply called themselves "Christians," and whatever were their doctrines, the members were at least sincere; their works of charity were great, and, without ostentation, persons in need and distress were relieved, and they knew not from what source; and instruction was freely offered to any who wished to avail themselves of it. When Michele Sciaronne, who was the founder, died, he desired to be buried privately, according to the rites of the Church of Rome. He wished only a few friends to follow him to the grave, and, therefore, the time of his burial was kept secret; but the lazzaroni surrounded his house till the funeral took place. It was only then that the extent of his charity was known; all had some kind and generous action to relate, and many a tear was shed on his grave, and many a heartfelt prayer raised to Heaven for the benefit of his soul.

During the month of July, further insurrections took place throughout the kingdom. The inhabitants in the southern provinces were all connected with the Carbonari; numbers of them collected together and marched towards Naples, shouting as they went, "For God, the King, and the Constitution." The meaning of this particular watchword was neither wholly understood by the hearers, or by those who uttered it. Each person appeared to put his own construction upon the meaning; those who paid taxes believed it meant a diminution of the rates; the liberals supposed it meant liberty; the ambitious saw an opportunity of getting into power; and all con-

sidered it a means of obtaining that which they most coveted; the shouts of the infatuated people, therefore, responded to the vociferations of the insurrectionists. An intimation was now brought to the King from the head-quarters of the insurgents that they demanded a free constitution, similar to that which had been adopted in Spain. Preparations were made to oppose and reduce this spirit; but it was discovered, on sounding the disposition of those troops who had not yet declared against the Government, that they all in heart were imbued with the same sentiments, and belonged to the Carbonari or other secret clubs, and, therefore, could not with safety be led against their comrades. This state of things was reported to Ferdinand; he, therefore, gave way, and declared his assent to the condition proposed. Couriers were sent off early in the morning to the troops to announce this change, and papers were exhibited on the walls of the city declaring the King's intention to publish a constitution, or form of free government, in seven days. The general appearance of the city during the interval between the parley with the troops and the King's resolution to accede to their wishes was most singular. Every face was marked by anxiety, and denoted the expectation of some dreadful event. When the joyful news was known, nothing was to be seen or heard but the most lively testimonies of pleasure. Groups paraded the streets with shouts of "Viva, Viva!" and these were by no means of the lowest or lower classes; nobles, officers, and priests all joined in the exultation; and, it happening to be on the birthday of the hereditary prince that the announcement was made, a general illumination followed.

After much negotiation, the King nominated the Duke of Calabria (heir apparent) his Vicar-General in the Kingdom of the Two Sicilies, and ceded to him all the rights attached to what is called the *Alter ego*, or, as the act of cession expresses it, "the exercise of every right, prerogative, pre-eminence, or faculty, in the same manner as they would be exercised by His Majesty's own person." The reason assigned for this measure was the state of the King's health, who said he had come to the determination "to lay down the burden of government until it should please God to restore to him the health necessary to sustain it."

But this did not satisfy the insurgents; they demanded the promise and signature of the King himself; and towards the evening of the same day was issued another proclamation, in which the King confirmed the promise of the Prince, his son, and pledged his royal faith to take the oath to the Constitution before the Provisional Junta, which was about to be formed. Alongside of this proclamation was posted up a decree of the Prince, containing the following articles:—

"1. The Constitution of the Kingdom of the Two Sicilies shall be the same as was adopted for the Kingdom of Spain in 1812, and sanctioned by his Catholic Majesty in March, 1820, except such modifications as the national representation, constitutionally convoked, shall think expedient, in order to adapt it to the particular circumstances of the States of his Majesty.

"2. We reserve to ourselves the making and publication of all the arrangements which may be useful in facilitating and hastening the execution of the present decree."

On the 14th of July, the oath was taken by the King and the hereditary Prince, with the attendant ceremonies, and amidst universal demonstrations of joy from the population of Naples; not, however, without some disturbances caused by members of a republican club. Thus had the Carbonari obtained all they desired, and it would be injustice on our part (though we have dis-

tinctly proved the wide difference that existed between their principles and that of the Freemasons) were we not to record their character at this period. A much respected correspondent of the *Gentleman's Magazine* has an article in the August number of 1820, in which he speaks of the Carbonari thus:—

"The society is called *La Carbonari*; and *Barrache* (Market) is the name given to their meetings. The society is at once political and religious; their principles are founded on the purest maxims of the Gospel; the members promise obedience to the law, and respect to those who worthily administer justice; they vow eternal hatred to tyranny, and this hatred is the greater, because they consider our Saviour as the most deplorable and the most illustrious victim of despotism. The Carbonari are distinguished by their degrees. The object of the Institution is to purge the *Apennines* of the *rapacious wolves* which infest them; the wolves signify the oppressors of the people, and all the agents of Government who are guilty of arbitrary acts. The spirit of liberty and evangelical equality is observed in the sittings of the *Barrache*; the purest morality is inculcated in them; and it would be easy to name judges, attendants, commissaries, and syndics, who, only since their initiation, have given examples of justice, courage, and benevolence. Abruzzo and Calabria have been witnesses of the most astonishing conversions; the banditti who infested the mountains have quitted the musket for the spade, so greatly had they been edified by the *Sacred Word*. The Carbonari have been alternately courted by the French, by Murat, and by Ferdinand, as their purpose served; many enlightened men have joined them, and there are now above 300,000 in the Kingdoms of Naples and Sicily. They have rapidly spread all over Italy, and some are to be found in France, Spain, and Germany!"

(To be continued.)

STRAY THOUGHTS ABOUT BOOKS.

By DIAGORAS.

The eighth century seems to have been for Europe generally the darkest period of that night which followed the overthrow of the Roman Empire, the irruption of the Lombards into Italy, and the Saracens to France and Spain; and the trifling and frivolous character of the studies followed by the clergy greatly contributed to the decay of literature. Charlemagne, when labouring to revive learning among his subjects, had to seek for teachers far and wide. From the seventh to the eleventh century the state of affairs was such that many of the highest rank and most eminent position could neither read nor write; many of the priests did not understand the breviary they were compelled to recite, and even dignified ecclesiastics were unable to subscribe the canons they had assisted in promulgating. The signatures of even noblemen and kings were denoted by a cross, from inability to write, hence the phrase *signing* instead of *subscribing* a document. A great scarcity of books was both the cause and consequence of this state of society. The Saracenic conquest of Egypt (seventh century) effectually prevented the export of *Papyrus*, and, therefore, until the discovery of linen paper, about the tenth or eleventh century, parchment was the only material for books, which was very expensive and frequently scarce. Even the Papal library, about the end of the seventh century, was so badly furnished with books, that the Pope sent emissaries to various parts of Europe to collect them in order to supply the deficiency. King John of France left eight or ten volumes at his death as a foundation for a royal library, and considered it a munificent gift even for a king. Several monasteries

had only one missal, and sometimes the same copy of the Bible and Book of Offices served more than one religious house. Private individuals seldom possessed any books at all. Even as late as 1471, when Louis XI. borrowed the works of Rasis from the Library of Physicians, at Paris, he was compelled to leave a large quantity of plate, and procure the signature of a nobleman as a pledge for its security. When our Henry V. died, several books he had borrowed were only restored after the claims of the owners had been carefully investigated. The donation of a book to a monastery was considered an offering of such consequence and value as to insure a remission of the sins of the donor, while terrible anathemata were fulminated against those who alienated a book belonging to a religious house. When a book was purchased, persons of high standing witnessed the contract, and when it was bequeathed, restrictions and limitations usually accompanied the donation. Our own country has experienced many serious drawbacks and impediments to the progress of letters, some of which have been sustained in common with the rest of Europe, but others have been peculiarly restricted to Great Britain. Whatever learning the Druids may have possessed they strictly kept to themselves, for the mass of the Britons were in a state of utter and complete ignorance. At the period of the invasion of the Romans, the civilising effects of the example of their conquerors and of the Christian religion introduced by them soon became apparent. When necessity compelled the Romans to concentrate their strength, and abandon their colonies, many of the most learned Britons accompanied them. The priests they left behind neglected the schools, gave way to dissolute habits, and actively promulgated all manner of heresies. The incursions of the Picts and Scots, and the destruction by them of all monuments and institutions of letters, only made this state of things "confusion worse confounded," and what little glimmering of learning yet remained was confined to Wales and Caledonia.

The Saxons destroyed wherever they conquered all traces of Christianity; and it was not until their partial conversion in the seventh century that tranquillity and order began to be established. After this period, intercourse with Rome, and the schools established at Canterbury, began to have visible effects.

Ireland about this period enjoyed a reputation for the proficiency of her scholars, especially in ecclesiastical knowledge. The exertions of Alfred to promote the study of literature among his subjects have endeared him to all posterity as one of the greatest benefactors of his country. His invitations to the learned of all countries, establishment of schools, honours conferred on the learned, his translations and disseminations of various works, his compulsory system of education for the children of the higher classes, gave such an impulse to learning that, whereas, when he began to reign, he scarce could find a priest capable of reading the service in his native tongue, or translating the most rudimentary sentence in Latin, at his death the clergy had become a learned body. The internal discords, and factional disputes, and the renewed incursions of the Danes, which succeeded, prevented the influence of this great man becoming permanent, and this country participated in the miseries of the "iron" age, as the tenth century was termed.

After the Danes had secured predominance, they relaxed in their persecutions of learning, and even established schools and restored Oxford, which, founded by Alfred, had been burned during the commotions.

William the Conqueror encouraged learning by con-

ferring the highest posts and honours on men of talent and ability. One hundred monasteries were founded between 1066 and 1216; and a library was considered to be so essential an appendage, that "a convent without a library is like a castle without its armoury," became a proverb. The Abbey of Croyland, only twenty-nine years after the Conquest, contained 900 volumes. Mistaken religious zeal has led to the destruction of many ancient manuscripts. When the early Christians obtained possession of the Pagan temples, to which collections of books were frequently attached, they too often condemned these treasures to the same destruction that attended the idols. At the dissolution of monasteries by Henry VIII., a red letter or a diagram was sufficient to condemn a book as Popish and diabolical; the costly covers were frequently torn off and carried away, while their more valuable contents were thrown aside as worthless. A portion of the magnificent library presented by Humphrey, Duke of Gloucester, to the University of Oxford, was destroyed in the reign of Edward VI., as the ornaments and illuminations of some of the splendid copies it contained were supposed to resemble Popish missals and mass-books. The Puritans also subsequently destroyed all the ancient classics, and all manuscripts supposed to relate to the Catholic religion, that fell in their way.

ARCHITECTURE AND ARCHÆOLOGY.

ON THE REVIVAL OF STYLES.*

It will, I think, readily be granted, though the proposition is by no means a mere truism, that, if we are to have good architecture in England, we must have a good national style; and it will also be granted that it is not necessary for such a style to have originated entirely at home; for by discarding all that can be traced to foreign sources, we shall leave ourselves very few materials on which we can work. The questions we have to consider are these:—"Have we at present any style of our own?" "Are we likely to work out a new style from our own resources and from the materials we can command?" "Ought we to endeavour rather to revive some ancient style? and, if so, in which of those before us are we most likely to be successful?" I assume, of course, that we are desirous of establishing a style applicable to all our purposes, capable of combinations of the highest beauty and grandeur, and opening a sufficient field to the genius of the architect as well as to that of the sculptor, painter, and other artists who may contribute to the perfection of his work.

I am not sure whether we are not apt to draw too nice a distinction between building and architecture, and to take away from the province of the latter such works as our ordinary dwelling-houses, cottages, street fronts, and the like, unless they claim a title to it by adopting the most prominent features of some ancient or Mediaeval style. But, in truth, every structure is architectural which shows that thought, care, and skill have been bestowed upon its appearance. A very small amount of ornamental detail, if it be well designed, or well chosen, and well applied, will often be sufficient to represent, as it were, a more elaborate system; while a careful study of forms and proportions, even if there be no ornament whatever, according to the common acceptation of the word, may give a building a high place among architectural compositions; and, therefore, I said it was no truism to assume a good national style to be necessary, if we would have good national architecture. For a building may be architecturally good and yet have no feature which marks it as decidedly belonging to some recognised style, or the adoption of which would originate a new style. But,

* Read by the Rev. J. L. Petit, at the Architectural Exhibition, on the 21st ult., Mr. E. B. Lamb in the chair.

though a few examples of this description may be imagined, and some, perhaps, are actually to be found, it is not likely that the taste of architects, unguided by rules, should concur in the production of such buildings throughout the land.

We must have cheap buildings. Of churches I shall presently speak more at large; but we must have public buildings of various kinds, as well as private, the erection of which shall involve little or no unnecessary outlay; whose adornment or adaptation to style shall form a very insignificant item in the cost, compared with what is absolutely necessary to ensure good work, convenient arrangement, and sound and durable construction.

Now, if there be any style or manner in which these buildings are generally designed, or have been, so long as anything like unity of purpose prevailed; are we to consider it, so far as it goes, to be the national style, with the power of adding such a system of ornament, whether invented or borrowed from foreign or bygone styles, as shall best harmonize with its own principles of construction and composition; so that between buildings of the highest and humblest class there shall be a relationship and unity? or ought we to have one style for our ordinary buildings, and another for works (to use the expression of our neighbours) of a monumental character?

And, again, does our ordinary or vernacular architecture belong to, or readily assimilate with, any recognised style, so that the ornaments, general forms, rules, and principles of that style may be adopted and engrafted upon, without changing its character, or rendering it less fit for its purposes? With regard to the first of these questions,—it strikes me that any essential incongruity between our vernacular and monumental styles would be productive of great inconvenience, and probably offer a serious obstacle to the advancement of either. For a large class of buildings, public and private, will necessarily occupy a place between the two, being neither merely vernacular nor yet altogether monumental. And it is on these that the character and aspect of our great towns will depend. In such buildings something more may be allowed to ornament than in those of the simplest and cheapest class; and yet considerations of economy must not be altogether thrown aside. If there be that congruity between the highest and lowest class which makes their difference to consist in degree rather than in principle, then the architect of the middle class has merely to apportion to circumstances his amount of expenditure in ornament. There is no actual line or barrier by which he must be decidedly controlled, or which he must decidedly overleap, so as to attach his work to one or other of two distinct classes, the vernacular and the monumental.

But if there be a manifest break between the two, a clear line of demarcation, on one side or other of which the architect must take his stand, is it not likely that the result will often be, on the one hand, pretension, extravagance, and the sacrifice of convenience to show? or, on the other hand, if the lower side of the barrier be taken, neglect and indifference on the part of the architect, as if his employment were beneath his care and consideration?

We must inquire, then, if there be any style which we may call our own, perfectly suited to the wants of the present day; expressive or capable of being made expressive of the spirit of the age; and sufficiently comprehensive to embrace both vernacular and monumental works, and that large class which partakes of both characters. If we would view the matter in its proper light we must go back somewhat more than a century. So many of our cheaper structures are of an ephemeral character, and as many of our more expensive ones are built according to the fancy of the architect or his employer, that they cannot be said to represent any national or permanent style whatever. But if we look at several domestic structures, whether insulated mansions or forming parts of streets, of about the date of Queen Anne's reign, we may find something not at all unworthy to be taken as a national style; combining many artistic qualities of no mean order with dignity, durability, and convenience. There is a house of about the period of which I speak, at the entrance of Camberwell, which I never pass without being struck with the beauty of its composition. It owes little or none of this beauty to ornament, for nothing can be plainer or more simple in this respect. Owing, how-

ever, to its detached position, it admits of a ground plan more favourable to variety of outline and a play of light and shade than can usually be obtained in houses forming part of a street. But, both in the metropolis and in country towns, we see houses which may be referred to the same type or style of architecture, more or less enriched, which give no small degree of grandeur, and some picturesqueness to many of our street views.

The style, it is true, became unpopular when a more formal imitation of the Greek models was affected; and still more so, when as a natural consequence of this depressing formality, classic architecture became less in fashion, and the fancy for Mediæval architecture began to prevail. Many fine specimens were consequently pulled down to make way for structures of more pretension, but less real merit; as, for instance, the school at Birmingham; but this is no proof that the style is unsuited to the spirit of the age, or of the English nation, and that it might not with advantage again occupy the position of a national style. To go no further, it harmonizes with the character of the houses we build when we work without reference to style, and are guided solely by the consideration of our own requirements, the state of society, climate, and material.

If there be any fitting system of ornament by which such houses may be enriched, without sacrifice of convenience and adaptation to purpose, and at the same time sanctioned by antiquity, or some recognised school of art, and therefore capable of being carried out according to certain rules, such system may be worked into our national style; and supposing it has already been applied, it has then become a part of our national style, no matter from what quarter it may have been derived; provided that the buildings on which we have engrafted it be what we should naturally design with a view to our convenience, and that the style itself, or system of ornament, be conformable with the spirit of the age, and with its advancement in art, science, and general characteristics of civilization. I believe this is the only legitimate sense of the term "revival," as applied to an ancient style. For revival does not consist in the mere reproduction of forms or decorations, which may at any time be obtained by a clever copyist, nor even in the occasional appearance of a work conceived in the true spirit of the period which its architect intended to represent, such as the kitchen at Alnwick Castle, designed by Mr. Salvin, a truly original composition, and one that will bear comparison with any corresponding work of the best Mediæval period; but in the establishment of the style in such a manner that it shall not only admit of, but actually suggest, such modifications as circumstances may demand; that it shall never appear to be forced upon the ordinary or vernacular architecture, but rather to flow from it naturally and readily; that, so far from exhibiting any tendency to unfit a building for its proper purposes, it shall even seem to render its adaptation to them more complete; that instead of constantly reminding us of its foreign or remote origin, it shall impress us with the feeling that it might be the growth of our own age and country (and this cannot be the case, if it bears the stamp of a totally different era in the progress of refinement); and above all, it ought to convey the impression that it has been based on practical grounds, and is not the offspring of mere fancy or sentiment.

We know that two styles are asserting rival claims to the architecture of the future. At present they seem to assume a hostile attitude towards each other, and show but little tendency to coalesce, though it is certain that any style likely to grow and flourish, and mark the character of the age, must combine elements possessed by each. At the same time it is equally certain that, to secure that unity which is essential to the very life and existence of a national style, one of them must occupy a superior position, and the other take a subordinate one. These two styles are the Classic and the Gothic, or Mediæval. We will give each the broadest definition; considering the Classic to comprehend the Grecian, which its scanty remains present to us under rather a severe, if not monotonous aspect, though a careful study of them shows its artists to have been gifted with powers of imagination as vivid and fertile as those which have been developed in any era of human history; the Roman, which combined the Greek with other

elements; and the revived Italian, which was introduced about the fifteenth century, and has more or less steadily held its ground ever since. The Mediæval style may be considered to have commenced on the decline of the Roman, in the fifth or sixth century or earlier; and we may trace its principles through the Byzantine, Romanesque, Saxon and Norman, till it culminates in that Pointed or Gothic style, which sheds a lustre on the thirteenth, fourteenth, and fifteenth centuries.

With which, then, of these two styles does our vernacular architecture best harmonise? From which of them does it with most propriety borrow its decorations?

Let us suppose a house front, forming part of a street, to have two stories above the ground floor, each with four windows. This seems as likely an arrangement as any to suit general convenience.

In the first place, we may pay attention to the proportions between the length and width of the windows, and to the breadth of the spaces which divide them. The probability is that we may satisfy the eye in this respect without the least sacrifice of comfort. As to the form of the window opening, there can be little doubt the rectangular is most convenient, when woodwork is required, as it must be in dwelling-houses; and when the ceiling is flat, and the height of the room limited, the contraction of breadth at the top which an arched window involves may cause an inconvenient diminution of light. But if stone lintels are not to be obtained, and brick or small stones are principally employed in construction, then the head of the window must be an arch. This ought not to form a perfectly horizontal line, both as being apt to sink, which produces an unpleasant effect, and as disguising the construction, by giving an arch the form of a lintel. A decided curve should therefore be given; but the less it deviates from the straight line, the less will be the sacrifice of those advantages which belongs to the rectangular form. A segmental arch, comprising a very small arc of a circle, is satisfactory to the eye, easily fitted up with woodwork, and unites the qualities of convenience and constructive truth. It is accordingly very commonly adopted, and is equally applicable to the palace, the mansion, and the cottage.

We have now obtained a front not unpleasant to the eye, but altogether devoid of ornament; although the care bestowed upon its proportions and arrangement entitles it to be classed as an architectural composition. How are we to begin if we want to enrich it? There is probably nothing in the internal arrangement to suggest a division by vertical lines, for the partitions between the several rooms may be arbitrary and irregular. The real lines of the building must be horizontal, as it is evidently divided by ceilings and floors into several stages. If the position of these be marked by good and effective string courses, and the whole crowned by a rich cornice, we are at once in possession of a meaning and telling system of ornament which will give the front an air of considerable richness, even if we go no further. As the Classical style is that in which the horizontal line predominates, we shall naturally be led to look to it for examples of such cornices and string-courses as we require; and we shall find that it furnishes them abundantly, presenting us with specimens which for clearness, brilliancy of effect, and the suggestion of constructive truth, are altogether unrivalled. The Roman mouldings, as applied to horizontal lines, form a most valuable study, and have perhaps more of effectiveness and variety than the Greek, besides being more generally applicable in a style where the Greek element is so much modified by the introduction of others.

But the vertical line, though subordinate, need not be left wholly unrepresented. The termination of the building, where it joins the adjacent houses, may be marked by some kind of pilaster or coigning. The windows, ranged one immediately over the other, leave vertical strips, which may also be marked by pilasters of small projection, in one or more of the stages. The addition of these is right in a constructive point of view, for they give the wall some apparent and a little real additional strength where the superstructure is heaviest. And although the introduction of these pilasters may seem a step in the direction of Gothic, which exhibits the predominance of the vertical line so as

to carry out the principle to the verge of exaggeration; yet it is not at variance with the spirit of Classic architecture, in which indeed the same principle has sometimes been expressed a little too prominently. The frequent use of the engaged column is perhaps one of the least defensible features in the Classic, both ancient and revived.

Should the engaged column be discarded, or used very sparingly, it becomes a question whether we ought also to discard those parts of the pilasters which give it the air of a substitute for the column—namely, its base and capital—so leaving it as a mere vertical strip. I can hardly think we are called upon to make the sacrifice. If the pilaster preserve, or represent, the proportion of a classical column (for we must look upon the column not only as a mechanical support, but also as an expression of true proportion, and a kind of modulus for the measurement of the whole building), then it cannot be wrong to preserve those features which are necessarily included when proportion is considered. And so far as they give the idea of vertical support they cannot be wrong, since the pilaster does actually add to the strength by which the superstructure is upheld. But where the arrangement does not admit of the columnar proportion, and the full development of the entablature; or where the object is rather abutment than vertical support, regular base and capital had better be omitted.

Again, the edges of the window jambs might have some simple moulding of a durable character, or the window may be furnished with dressings, by which an effect of depth is obtained. Further, it may be desirable to have projecting window-sills, wide enough to hold flower-pots and the like. These will give an additional scope for enrichment in the brackets which support them; and the more so, as, the weight being small, such brackets may be designed with a view rather to elegance than strength. Those in similar positions, namely, under projections of no great weight, present some of the most beautiful curves that we can find in the Roman as well as in the revived Classic. A hood, supported in the same manner, may be placed above the window, giving it some slight protection from rain. In buildings of a more ornate character, the hood may be connected with the window-sill by small detached columns, or engaged pilasters. A balcony might also be attached to a window opening to the floor of the room; this will rest on brackets of an apparent as well as real strength, proportioned to the increased weight. And a balustrade of stone, wood, or metal may be made to add to the beauty and character of the design. These projections give great life and picturesque character to street views in many continental towns.

Now, here we have arrived at a front of considerable richness, and altogether falling naturally into the style of the revived Italian, which will also furnish us with the means of introducing panels of sculpture, or discs of marbles, into such parts of the surface as may still be considered by the architect or his employer to be too deficient in ornament. In all this, you will observe, there is no straining at effect; no going out of the way to meet the exigencies of a style; no sacrifice whatever of convenience; the scale of magnificence and, consequently, of expense, may almost be regulated to a nicety; every addition offers itself in a direct, straightforward manner; and the result, to an unprejudiced eye, will be satisfactory, if the composition be worked out with judgment. Of course, a bad architect could, out of the above materials, produce something very tame and meagre; for there never has been, and never will be, a style, the mere adoption of which will be sufficient to ensure excellence; but I am convinced a good architect would bring out a design full of grace and vigour; and, however commonplace its elements, give it the stamp of originality.

Undoubtedly, it is possible to Gothicise, in a manner, such a street front as I have imagined. We may divide it into bays of one or more windows, and make the division by buttresses, of strongly predominating lines. We may choke the windows up by mullions and tracery, and give them pointed heads; or we may retain the square headed or slightly segmental window, without mullions; placing over it a Gothic arch against the blank wall, so as to cut the floor-line of the apartment above; but neither these, nor any other devices by which modern requirements are made to conform to Mediæval architecture, are suggested by the simple primitive arrangement, nor do they show any congruity with it; indeed, it requires some exercise of skill and contrivance to prevent Gothic details from interfering with the comfort of an arrangement which is really Italian.

Had I chosen for my illustration a front of five or seven windows, instead of four, the door would probably have occupied the centre of the ground stage; and the building, arranged symmetrically on each side, might naturally have suggested a Classic, rather than a Gothic treatment. The number of houses without much architectural pretension that are so arranged, presenting a symmetrical front, and for whose decorations the architect has instinctively turned to the classic style, shows that the arrangement cannot be

otherwise than generally convenient; but, by choosing a composition that does not form itself symmetrically, the door being placed nearer to one side than the other, I would show that the employment of the classical style does not tie us down to so strict an observance of regularity as to involve any sacrifice in point of convenience. It is true that glaringly needless irregularities are offensive; perhaps more so in Classic than in Gothic; and, in most cases, it is the part of the architect to combine regularity with convenience. The problem is generally one that can be solved in a satisfactory manner; but, where it cannot, as in the case we have been considering, the want of symmetrical regularity is felt to be no defect. An utter disregard of symmetry is not to be tolerated in any architectural composition, be it Gothic or Classic; though an occasional interference with it, whether it be accidental, as when it results from the incomplete carrying out of design, partial ruin, or change of architects, or whether it be owing to the exigencies of the building, often gives life and picturesqueness to a composition; and there are many incomplete and irregular fronts,—such, for instance, as that of Rouen cathedral,—which we should be sorry to see reduced to a formal symmetry. But, if we build for the picturesque, we must be careful that our aim be not too apparent; for irregularity ceases to possess the charm of picturesqueness the moment it ceases to appear accidental, or forced upon us by circumstances.

(To be continued.)

GENERAL ARCHITECTURAL INTELLIGENCE.

A few days ago, the ceremony of consecrating the church dedicated to St. Luke, situate in the Euston-road, near King's Cross, and to which one of the newly-created ecclesiastical districts of St. Pancras has been assigned, was performed by the Lord Bishop of London. The church is capable of accommodating about 1200 persons, some 500 free.

St. Peter's Church, Rock, Worcestershire (diocese of Hereford), has recently undergone considerable alterations, and been re-opened for Divine service. The soil round the outside has been lowered to the floor level. The church has been re-arranged as regards the seating; the old materials having been converted into open benches with solid bench ends. The two small galleries at the west-end have been removed. The chancel has been re-seated with carved oak benches, facing north and south, and separated from the ante-chapel by a screen of carved oak. The floor of the chancel and sanctuary are paved with Minton's tiles. The walls have been tooled, to show the stone throughout the building. The south aisle has been rebuilt on deeper and wider foundations. The old stonework has been reused or coped where quite decayed. The whole of the windows, except the west window, have been restored, most of them having required new stonework. The roofs have been thrown open to the oakwork. The roofs have been stripped, retiled, and ventilated, and a new roof placed over the south aisle and chapel, covered with lead. Other improvements have been effected; and three of the windows have been filled with stained glass, as memorial windows, containing subjects from the life of St. Peter. It is proposed hereafter to fill all the windows with the history of St. Peter's life. The cost of the restoration, exclusive of stained glass, has amounted to nearly £1700.

The new mortuary chapel, in the parish cemetery at Wednesfield, has been opened. The building is in the Gothic style, with tower and spire; and the cost was about £300.

The chief stone of a new Roman Catholic church at Stafford, to be dedicated to St. Austin, has been laid. The style will be decorated Gothic, and the edifice will consist of a nave, ending in a semi-octangular apse, and flanked by two aisles, each ending in chapels, one of which will be dedicated to the Virgin Mary. The nave will be supported by ten columns of Derbyshire marble, surmounted by the usual clerestory windows. There will also be three windows in the apse, and one large window in the western end. The dimensions of the building will be 100ft. by 50ft., and the whole is calculated to seat about 500 persons,—300 in the nave, and 100 in each of the aisles. The design includes a tower over the porch at the end of the western aisle, from which will rise a spire 110ft. high. The estimated cost of the building is £2124, which with extras will probably amount to £2500.

The Bishop of Ripon recently consecrated St. Michael's Church, Westgate Common, Wakefield, and laid the cornerstone of the Church Institution new building.—Mr. G. Latham, the contractor for the restoration of the tower and spire of the parish church, has written to the local papers citing the contents of certain documents taken from the ball of the old vane, giving the dates of prior restorations and information connected therewith. These were in 1715, 1803, and 1823. By that now completed the height of the combined structures has increased from 235 to 247ft.

The foundation-stone of a new chapel, which is to be erected by the Methodist body, has been laid in Sticker-lane, Bradford, Yorkshire. The building will be in the Italian style of architecture, and 51ft. by 33ft., there being a small apse at the end for an organ. There will be a vestry on one side, and a school and kitchen on the other. The school will be 31ft. by 18ft., and the large vestry 18ft. by 14ft. There will be 260 sittings in the chapel, exclusively of room for the scholars. The school will accommodate 250 scholars. The estimated cost of the building is about £1200.

INTERNATIONAL EXHIBITION OF 1862.

The Prince Consort presided on Wednesday, the 5th inst., at the Society of Arts, at the Society's rooms, in the Adelphi.

The speciality of the evening was a paper by Mr. W. Hawes, on "The International Exhibition of 1862." He first directed attention to the origin and progress of the Great Exhibition of 1851, in Hyde Park; and then sketched the subsequent progress of science, art, and manufactures down to the present time, embracing the electric telegraph, photography, glass, colours, the extended application of steam, new systems of shipbuilding, as exhibited in the *Great Eastern*, the *Black Prince*, and the *Warrior*, arms of precision, and a variety of other objects. After stating also that the guarantee fund had received signatures representing £411,700, Mr. Hawes adduced reasons for the opinion which he entertained of the entire success of the coming Exhibition; and he then called attention to three points—namely, the system of prizes adopted in 1851 and 1855; the arrangement of manufactures and works of industry, whether it should be geographical or in classes, and the rates of admission. Of the prize system he did not approve. The geographical arrangement he thought the most satisfactory, especially to small states. The price of admission, he thought, should at all events for a day or two in each week, be at prices lower than a shilling, so as to enable the workman and his family to visit the Exhibition. The reading was loudly applauded.

Earl Granville said there was only one point of the admirable lecture of Mr. Hawes which he did not entirely agree with, and that was with regard to the prizes. After much deliberation on that point, the Council had not entirely made up their mind even at the present moment; and they would be grateful for the opinion and advice of those best qualified to form a correct judgment in the matter, and they would be naturally guided to a considerable extent by the opinion of foreigners who intended to compete with us. One portion of the lecture had brought to his recollection much of what passed on the last occasion, especially the grave description of the opposition to the Exhibition of 1851, before its great success became manifest. On this occasion there was scarcely opposition enough to keep the Commissioners up to the mark. At this moment he was not acquainted with any obstacle in the way of the Exhibition of 1862; or, to use a vulgar expression, there was no hitch likely to interfere with our success. This certainly was a source of great gratification. The colonies were coming forward to exhibit, and he learned from Lord Canning that, notwithstanding the paucity of the funds, the productions of India were likely to be very satisfactorily represented. Nearly all the countries of the world had given assurances of support. Last week he spent some days in Paris, and there found that a committee, composed of the most distinguished persons connected with the government of France, and presided over by Prince Napoleon, had been formed for the purpose of carrying out the wishes of the Emperor, who desired that no expense should be spared with regard to the French portion of the Exhibition, which promised to be a very great success. There was a most cordial desire to co-operate with England, and to take care that France should distinguish herself in the encounter. In fact, such exertions would be made by France, that if England did not put her right foot foremost she would be unable to maintain the creditable position occupied at the last Exhibition. (Hear, hear.) There was one other point which he must not omit to mention, and that was the extreme gratification and gratitude which the commissioners of 1862 felt at the countenance given to the undertaking by the presence of the President. But for the

moral courage, industry, and labour of his Royal Highness, the Exhibition of 1851 must have been a lamentable failure; and his attendance at the meeting that night was an important and most influential indication of the great interest which was felt by his Royal Highness and her Majesty in the success of that of 1862.

Mr. Dillon remarked that while the Exhibition of 1851 was an experiment, the present movement was an attempt to make that Exhibition a decennial census, not of the numbers, but of the wealth, the talent, and the industry of the people. He trusted that one of the results would be that foreign nations as well as ourselves would turn their swords into pruning hooks, and learn the arts of war no more.

Sir T. Phillips congratulated the President and members of the Society of Arts on the successful result of the preliminary measures by which the present position of the Exhibition of 1862 had been achieved. The three wants of the Society had been—first, a site; secondly, a fund; and thirdly, a body of managers in which the public would have confidence. The site was given by the Commissioners of the 1851 Exhibition, the public and the Subscribers, and the Society was fortunate enough to name five noblemen and gentlemen whose nomination secured the public approval. In conclusion, Sir Thomas thanked his Royal Highness for the valuable assistance he had given to the Society by his counsel and advice in the removal of difficulties.

The Prince Consort spoke as follows—After having heard the interesting observations which have fallen from the gentlemen who have addressed the meeting this evening, it is not my intention to trouble you with any lengthened remarks of my own. Lord Granville has referred to the fact of my presence as affording an evidence of the interest which I feel in the success of the coming Exhibition of 1862. I should be sorry to leave you to draw, as it were by inference, the conclusion, from my presence alone, that I feel such interest, but I wish you to hear from my own mouth that I do take that interest. (Cheering.) With regard to what Sir Thomas Phillips has kindly said as to my having been able to start you in the right path, I may assure you that what I have been able to do I have done with great willingness. (Cheers.) It has been a real and true privation to me to be prevented by the avocations and duties of my position from giving the same amount of time and labour to this Exhibition as it was my privilege to give to that of 1851. Gentlemen, you will succeed. (Hear, hear.) You are in earnest; and being in earnest you will succeed. (Cheers.) I can but congratulate you on the steps you have taken. You have an able body of managers, with all of whom I am well acquainted, and I know, from personal experience, that they are thoroughly conversant with the work you have confided to their care. (Cheers.) You have an able architect, a young officer of Engineers, a gentleman who has shown by his works, which were opened in the Horticultural Gardens to-day, that he is capable of vast designs and novel contrivances, and that he is possessed of great taste. Lord Granville and Sir T. Phillips have both referred to foreign nations. I happen to know that foreign nations look with favour on the coming Exhibition, and that they are ready to come and measure their strength with ours. (Hear.) I need not repeat the warning and encouragement which Lord Granville has thrown out to the manufacturers and artists of this country to do their utmost in order to maintain the position which they so gloriously secured on the last occasion. (Hear, hear.) The duty which I have now to perform is a short one and a pleasing one, that of proposing to you to join me in returning thanks to Mr. Hawes for his able and valuable paper. (Cheers.) It contained a comprehensive review of all the points which are of importance to us to consider with regard to the great undertaking before us, and he has expressed his hopes for the success of the undertaking based upon what I believe to be a perfectly true picture, and what I may be allowed to say was a most gratifying picture of the progress of this nation. (Cheering.) I beg, gentlemen, to propose the thanks of this assemblage to Mr. Hawes for his able paper. (Cheering.)

Mr. Hawes briefly returned thanks.

NOTES ON LITERATURE, SCIENCE, AND ART.

A market in Africa is thus described by Mr. Consul Petherick in his *Egypt, the Soudan, and Central Africa*:—"At about 9 a.m. the market was established, and a motley group of some six or seven hundred people were assembled. Having viewed the arrivals from the spacious doorway of the shed, where our couches had been placed since the rising of the sun—the ground first having been swept and amply flooded with water, for the double purpose of keeping down the dust and cooling it—Ibrahim Effendi and myself now strolled down to the scene of general attraction. The booths, in two rows, formed a wide street, some thirty yards across, in continuation of which innumerable dealers spread their goods on hides or mats upon the ground, the vendors in most

instances exposed to no tender sun, whilst others gloried in extravagant imitations of umbrellas. Between these lines the crowds of spear-bearing Arabs moved unceasingly; while both extremities of the lines were occupied by cattle of all kinds, horses and asses included, for sale. On the plain eastward, the donkeys and camels, pinioned by the fore-legs, were turned out to rejoice in the riddance of their loads. The greatest crowds were collected around the stalls where coral and amber beads, ivory and horn bracelets, glass-bead necklaces, hedjas, sandals, small looking-glasses, and a variety of brass trinkets, were displayed. Crowds of young men and women frequented the vendors of gaudily-striped handkerchiefs, white, grey, and blue dyed cotton Manchester goods, and plain white red-bordered plaid scarfs. Saddles for all kinds of beasts, cords, bridles, swords, lances, hoes, hatchets, cowry shells, needles, brass thimbles, oil, odoriferous herbs, spices; antimony, called 'kohl,' for tinging the eyelashes; pepper, salt, onions, garlic, tobacco, grain, and a thousand other things, formed the objects of trade."

The *Athenaeum* remarks of the late Professor Porson:—"His character, one unfortunate point excepted, was worthy of his fame as a scholar. All the good he did, and it was not a little, he did to others; all the harm he did, and that not a little either, was done to himself. He deserves a merciful sentence as a man, and a high pedestal among scholars."

The Rev. E. Paxton Hood, the popular Temperance lecturer, is now editing the *Eclectic Review*, which is to be enlarged in bulk to the same size as the *Cornhill Magazine*, and reduced in price from half-a-crown to a shilling.

The late Chevalier Bunsen is thus noticed in the April number of the *Journal of Sacred Literature*:—"This eminent personage has recently passed away. It is seldom that a foreigner has acquired so large an amount of esteem in this country as the functionary so long known as the Chevalier Bunsen. We believe that he was a greater general favourite here than he was in his own country. Many, who were far indeed from harbouring his sentiments on religious subjects, admired him as a scholar and loved him as a man. But of these they were not a few, considering his critical eccentricities,

Who laughed that such a man should be,
Or grieved that Atticus was he.

On Biblical and historical subjects, to which he devoted a large share of his great industry, his despotism as a critic was absolute and quite unparalleled. His delight was in the paradoxical, and he appears to have entertained a real antipathy to all conventional modes of thinking. History appears to have existed, writers sacred and profane to have put forth the fruits of their genius, merely to furnish materials for a kind of phantasmagoria for the amusement of Baron Bunsen. That he had a kind of faith in Divine verities, and that this influenced his life, is more than probable. We believe it is no uncommon a thing among his countrymen, even when their speculations go the length of theoretically destroying all the foundations of religion, for the heart to accept what the theory ignores. And, though among the mass of their countrymen these speculations have been most disastrous in their influence, it does not appear to be supposed among the theorists themselves that these speculations are things to be believed; that there is any objective truth in them when there is none in nature. And thus the idea of any one of these independent thinkers pinning his faith upon another would appear ridiculous. This habit of mind has not as yet established itself in our own country. We cannot trust our important interests, whether material or spiritual, to anything which does not appear logically trustworthy and real. And hence when the English mind adopts a theory, that theory becomes a creed, though it may be only a belief in *nullifidianism*."

Mr. James Augustine St. John has now nearly ready two volumes of his *History of the Four Conquests of England: Roman, Anglo-Saxon, Danish, and Norman*. Mr. St. John, we understand, has availed himself of the valuable information on important points of English history afforded by the Chronicles published by direction of the Master of the Rolls.

Household Medicine is the title of a work just on the eve of publication, by John Gardner, M.D. The work is to be similar in character to the famous Buchan's *Domestic Medicine*, of which its title is an imitation.

Mr. Thomas Ellison, F.S.S., has a work in the press on *Slavery and Secession*.

A fancy fair on behalf of the Royal Dramatic College is to be held at the Crystal Palace, on Saturday, the 20th of July.

The foundation stone of a new Mechanics' Institute at Stockport was laid by James Kershaw, Esq., M.P. for the Borough, on Saturday last.

The worship which is now generally offered to Tom Sayers is one of the sorrowful sights which the philanthropist is called upon to endure. We laugh at the simplicity of the poor fellow who, having travelled several miles to gladden his eyes with a sight of the "hero," paid half-a-crown for the glass from which Tom had drained off a drop of brandy; what are we to say, then, when we find a gifted bard like Gerald Massey prostituting his muse to write an ode to the prize-fighter?

"It was a gallant stand, Tom;
Give us your hardy hand, Tom;
For love of the old land, Tom,
We grasp it with good will:
Although you Heroes of the Fist,
May think more of the golden grist
You bring to such a mill.

"'Twas brave to see you dash on, Tom,
And with your one arm lash on, Tom,
In that true English fashion, Tom,
Which never will wear out;
The only fashion that would do
At Inkerman and Waterloo,
And many a bloody bout.

"Thro' all that punching time, Tom,
The big heart rode sublime, Tom,
As we have seen it climb, Tom,
On many famous fields:
The temper beaten out with blows;
That when to give in never knows;
And so it never yields.

"Valour shall have its crown, Tom!
In your plain way you've shown, Tom,
That we can hold our own, Tom,
Against all comers still;
With not one feather of white in us!
But game, and lots of fight in us;
A heart and a half up hill.

"The belt with which we are bound, Tom,
Is you blue Ocean round, Tom;
If any foe be found, Tom,
Who thinks to take it—then,
He must fight for it till all's dark;
And one shall go down red and stark,
Never to rise again.

"We won our English land, Tom,
And keep it hand to hand, Tom;
Like you at need can stand, Tom,
Clench hands from shore to shore,
And clasp it. Touch it who dares!
Our England has ten thousand Sayers,
And each as brave a Doer."

An excellent likeness of our brother the Lord de Tabley, painted by F. Grant, R.A., and which cost five hundred guineas, was presented to his Lordship, on the 6th inst., on the Roodee, Chester, by the non-commissioned officers and privates of the Earl of Chester's regiment of Yeomanry Cavalry, who are at present up for their annual training, and of which regiment our noble brother is Lieutenant-Colonel. His Lordship is represented in full uniform, and in the background are shown the troops drawn up in line, and his Lordship's horse held by an attendant. On a silver plate attached to the frame is the inscription:—"This portrait of the Right Hon. George Warren, Lord de Tabley, Lieutenant-Colonel Commandant of the Earl of Chester's Yeomanry Cavalry, is presented to his Lordship by the non-commissioned officers and privates, as an affectionate tribute to his valuable services for many years to the regiment, in maintaining its discipline, and preserving its harmony and fellowship. June 6, 1861."

William Charles Macready, Esq., has become president of the fund now being raised for the purpose of erecting a national monument to Shakspeare, to be inaugurated at the Tricentenary of his birth, April 23rd, 1864.

MASONIC NOTES AND QUERIES.

BRO. LAWRENCE, SECOND BARON DUNDAS.

In THE MAGAZINE for October 15th, 1859, it is stated that—

"It is worthy of remark that his lordship's family have ever taken great interest in the prosperity of the Craft, and that Lord Dundas, grandfather of the present Grand Master, was appointed Deputy Grand Master by his Royal Highness the Duke of Sussex on the day of his first installation as Grand Master in succession to His Royal Highness the Prince Regent. Lord Dundas continued in that office until the 21st of April, when he was succeeded by his son Lawrence, the second Lord Dundas. Upon his lordship going abroad, in 1822, he was succeeded in his office by General Sir John Doyle. On the 27th of April, 1825, his lordship was appointed Deputy Grand Master, and continued to hold the office until the 30th of April, 1834, when he was appointed Prov. Grand Master, which office he held until his death, in 1839—he having in the previous year been created Earl of Zetland."

Am I to understand by this that Bro. Lawrence, second Baron Dundas (who in 1838 was created Earl of Zetland), was appointed Deputy Grand Master of English Freemasons; that he resigned the office in 1822; and was *again* appointed in 1825?—BRO. PETER.

THE MARK DEGREE IN CANADA.

Is the Mark Degree at present worked in Canada? And, if so, is it acknowledged by the Grand Lodge of that colony?—GEORGE MARKHAM TWEDDELL.—[It is acknowledged by the Grand Chapter of Canada.]

PROVINCIAL GRAND MASTER.

When, and by whom, was the office of Provincial Grand Master first instituted? And who were the first Provincial Grand Masters?—P. P.

BRO. PETER LAMBERT DE LINTOT.

Can Bro. Matthew Cooke, whose highly interesting communication appears under the above heading, inform us the date when the inventory was made, or the year when Bro. De Lintot died?—A.

PETER GOWER.

Who was the Peter Gower mentioned in the old MS. of the Bodleian library, printed by Preston? It seems ridiculous to suppose this name to be a clerical error for Pythagoras, as the notes led one to infer.—C. A.

NICHOLAS STONE'S MSS.

Is anything known of the contents of Nicholas Stone's Masonic MSS. which were burnt in 1720? The aforesaid brother was Warden to Inigo Jones, Grand Master from 1607-18.—A. C. E.

ST. MARY-LE-STRAND CHURCH.

This church, designed by Bro. Gibbs, is said to have been built by Freemasons. Certain it is that the first stone was laid by the Craftsmen in the presence of the Bishop of Salisbury, on March 19th, 1721. Is there any engraving extant of this ceremony?—HENRY B.

BRO. DR. RAWLINSON.

Some doubt has been expressed as to Dr. Rawlinson having belonged to the Craft. To those who are sceptical on the point, I beg to say that Richard Rawlinson, LL.D., and F.R.S., was one of the Stewards at the Grand Feast, held at Mercers' Hall, on the 30th of March, 1734.—Ex. Ex.

BRO. THE HON. AND REV. GODFREY DAWNAY.

Of what family was the Honourable and Reverend Godfrey Dawnay, a brother in 1744.—†††.

CRAFT APRONS LINED WITH BLUE.

When, and under what authority, did the practice commence of aprons being lined with blue as at present? Late in the last century "the members of particular lodges, if they choose to line their white leather aprons, are to do it with white silk; and the officers are to wear their jewels pendant to white only." Which were the particular lodges so permitted to indulge in white, and is such a thing ever seen now as a white collar to which is attached a jewel?—COSTUMIER.

CORRESPONDENCE.

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

REPLY TO "AN APPEAL TO FREEMASONS."

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Freemasonry has been subjected to many attacks, but it continues to flourish and spread. One of the most recent of these depreciatory onslaughts is to be found in *The Guardian* of May 29th, 1861, and it is a subject of the deepest regret that the most valuable church newspaper should have admitted so shallow an appeal into its columns. The letter in question is as follows:—

"AN APPEAL TO FREEMASONS.

"SIR,—I shall be obliged if you will permit me to make an appeal to the Freemasons of England and Wales through the *Guardian*. The reason which induces me to make this request is, that on Whit-Monday the ceremony of laying the foundation-stone of a new church at Rhyl was attended by the Masons of the district; and when the stone had been laid in due form, his Worship the Provincial Grand Master approached it, attired in a costume reminding one of a picture in an old Bible of Aaron with his breast-plate and Urim and Thummim; and, after H.W.P.G.M. had put a level on the stone, which I am told he did in a very perfunctory manner, he scattered these ambiguous words amongst the dense crowd assembled—'In the name of the great Geometrician of the Universe I pronounce that this stone has been properly laid.' Masons tell me that Jews, Turks, infidels, and heretics are admitted into their Craft, and, as I understand, these words are used to accommodate the fancies of this heterogeneous compound. Although I may have a prejudice in favour of the Church as the best society known amongst men for the inculcation of principles of charity and religion, I do not presume to dictate to those who think Freemasonry is older than the Christian Church, and better too; but I think I may fairly appeal to them, on such occasions as that of laying the foundation of a Christian Church, not to obtrude themselves and use words which I know at Rhyl shocked many.

"I would beg also to remind the Freemasons in Wales of the fact, that their countrymen are superstitious and excitable; that the ranks of Joe Smith have been strengthened far more by fanatics from Wales, in proportion to the population, than from England. And I would ask them whether it is not probable that still further familiarising the minds of ignorant men and women with such mysteries as those set forth by H.W.P.G.M. may not have a bad effect on such minds?"

"TOWNSHEND MAINWARING, M.P."

Such a string of absurdities should, as far as the Craft is concerned, go unnoticed if it were not that they are so widely spread by *The Guardian*. It is the latter circumstance, and that only, that makes a reply necessary. This reply must take the letter as it stands, and the first objection to be raised is, by what authority or right does Mr. Townshend Mainwaring, M.P. for Denbigh, make an appeal to the Freemasons of England and Wales? Does he belong to us, or does he believe that in England and Wales Freemasons only are to be found? From the style of his note it is evident he is not a member of the Craft, and for his special information he is here informed that Freemasonry exists in every habitable part of the globe. It has penetrated where Christianity has barely been heard of, being known in India, China, Japan, amongst the wild Red-Men of the West, the Mussulmen of the East, the Russians in the North, and the Abyssinians in the South. What says Dr. Wolff,—when he was initiated in 1846, he lamented he had not been a Freemason earlier, because he would have been treated more kindly in Persia and the East. He was frequently asked if he was a brother? and being unable to say he was, it brought him under the imputation of being a spy. Not all the boasted power of the Missionary, added to his humane errand, could do half as much for him as one little sign. That sign would have borne out Shakespeare's line—

"One touch of nature makes the whole world kin."

Then let Mr. Mainwaring appeal, if he thinks he will find redress, to the whole habitable globe, and not single out the Freemasons of England and Wales as his audience.

The reason for the M.P.'s appeal is, that the foundation of the new church at Rhyl was laid by the R.W. the Prov. G.M., Sir Watkin Williams Wynn, upon whose costume Mr. Mainwaring attempts to be facetious; and then this

erudite M.P. tells us that the Prov. G.M. applied a level to the stone, as he is informed.

Did it ever occur to Mr. Mainwaring to inquire who were the artificers of our beautiful cathedrals? They were the work of Freemasons, a guild of brothers composed of operative and speculative Masons, and the Master Mason was generally the person who laid the first stone at the N.E. corner of the building. Amongst the Master Masons of antiquity are many names renowned in ecclesiastical history, such as Wykeham, Waynflete, Chicheley, Sir Reginald Bray, Cardinal Wolsey, and scores of others who were all churchmen and Freemasons. Before the Reformation the Freemasons were under the peculiar protection of the holy father the Pope, and Bulls without end were promulgated in their favour. They first fell under the displeasure of the Holy See in 1738, when Clement XII. issued a Bull, and decrees, against them, all of which are still in force. It may be information to tell Mr. Mainwaring why such a Bull was promulgated. Masonry had been revived in England in 1717, and was spreading widely, when it came to the knowledge of the Romish priesthood that the Bible was ever laid open in every lodge. That the brethren were taught to regard it as "the unerring record of His wisdom and the revelation of His divine will." Hence the jealousy of the Romish Church; and so with the ultra-hyper-altitudinarian party in our church, who believe the closer they ape Rome's peculiarities the more sanctified they become.

It is not our province to offer one word in defence of Sir W. W. Wynn; he is too good a Mason to need such aid. The breastplate of Urim and Thummim, although Mr. Mainwaring uses it as a scoff, is more allied with Freemasonry than he imagines. How, it is not necessary to inform him.

He professes to be scandalised at the form of words used by the Prov. G.M. In this that R.W. Bro. had no choice, for it is a formula existent before the present language of our beautiful liturgy was offered in the native tongue. In this Freemasons are consistent, which cannot be always said of your very high churchmen, who, in many instances, such as Mariolatry, the *Via Crucis*, and many other fancies, is a mere Romaniser without the honesty of avowing his purpose.

What the M.P. has been told is true. Freemasonry receives into its ranks men of every creed and country, but it nowhere teaches a man, so received, to abjure one tittle of that creed. Its boast is that it never interferes with any one's religious belief, further than to inquire if he acknowledges a Supreme Being. If Freemasonry was the bugbear Mr. Mainwaring would have the world believe, does he think it likely that we could number in our fraternity such brethren as the Bishops of Salisbury and Montreal, both good Churchmen, without being of the *Union* school, and dozens more of the clergy who could be named? Does it not also strike Mr. Mainwaring, that to be a member of that house where Jews, infidels, and heretics—there are no Turks in it at present—mock and scoff at the Church; where Dissenters, Anabaptists, Quakers, Shakers, Unitarians, all have their fling at our Church in turn, is much more prejudicial to the interests of true religion than a reverent appeal to the Grand Geometrician of the Universe? If so, let him not presume to dictate to us out of the fulness of his ignorance, but rather try to cure the evil with those with whom he is connected, than with us, where his word is as idle "wind and fury, signifying nothing."

As to the assertion of Freemasonry in any way contributing to Mormonism in Wales,

"The force of folly can no further go."

Who are the Freemasons of Wales? Are they not men of some little standing in the social scale? Are they the neglected poor? The Freemasons of Wales can take care of themselves; but the ranks from which the Mormons are recruited are those for whom the Church cares but little. They come from the Ebenezers and Little Bethels which so numerous show their heads in the parishes where the tithes are impropriated by landlords, appropriated by clerical corporations, and where to be a Welsh parson is at once to be little better than a curate.

Why does Mormonism spread? Ask your vicar or rector. Does he speak to the people in their native tongue? Will he allow them to sing a Welsh hymn at the grave? No. Then what are the results? They will go to the

chapel where they can groan to their hearts' content at every sentence that pleases them. They will sing their hymns before the bier, for miles and miles, and when the body is consigned to the grave, gallop away by hundreds as if pursued by demons.

Is it such men that become Freemasons? The assertion is so supremely ridiculous as not to require an answer. But it is these people that become Mormons.

One more word with Mr. Mainwaring. It is as certain as the sky above us, that Freemasonry, as a system of brotherhood, is older than Christianity; but it is equally certain that no brother ever yet wrote, or said, it was superior. Setting aside what are called the Christian degrees of Freemasonry, it is essentially Christian in its forms, aphorisms, and practice; and every member of the Anglican Church, if admitted into the Order, would be as able, aye, and as willing, to adore his Saviour, in the great eucharistic sacrifice, as Mr. Townshend Mainwaring, and it is hoped with more of that Christian charity and universal brotherly love.

I am, dear sir and brother, yours truly and fraternally,
MATTHEW COOKE, K.T.; S.P.R. ✠.

[We have also received a letter upon the subject from Bro. G. M. Tweddell, which it is unnecessary to print. Our impression of to-day contains a report of the proceedings at the consecration, extracted from a local paper. It will be seen that the stone was laid by the Hon. Mrs. Rowley, the Prov. G.M. and brethren of North Wales assisting in the ceremony.]

BRO. PETER, AND A LOVER OF REGULARITY.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—As a faithful conservator of the rites and ceremonies handed down to us by our sainted predecessors (if you will allow me) I must emphatically protest against the language used by Bro. Peter, when he charges his brethren with "playing at being Sir Knts." From the style of his letter I must acquit him of intended discourtesy, and suppose he is ignorant only of the claims of the Templars to honourable distinctions. Perhaps the following, intended to apply to the Order generally, from Mill's *History of Chivalry*, will have more weight with him than anything I can advance:—

"The very Ancient Sovereign Order of the Temple is now in full and chivalric existence, like those Orders of Knighthood, which were either formed in imitation of it or had their origin in the same noble principles of chivalry. It has mourned as well as flourished, but there is in its nature and constitution a principle of vitality which has carried it through all the storms of fate; its continuance by representatives as well as by title is as indisputable a fact as the existence of any other chivalric fraternity. The Templars of these days claim no titular rank, yet their station is so far identified with that of the other Orders of Knighthood, that they assert equal purity of descent, from the same bright source of chivalry; nor is it possible to impugn the legitimate claims to honourable estimation which the modern brethren of the Temple derive from the antiquity and pristine lustre of the Order, without at the same time shaking to its centre the whole venerable fabric of knightly honour."

To this I have only to add that the legitimacy of the present body in England is undoubted, the Duke of Sussex (in addition to his election by that body) having held the office of Grand Prior of the Knights of Malta (then in England united with the Templars) from the Emperor of Russia, the Grand Master of that Order, and the office of Grand Prior of the Templars, from Admiral Sir Sydney Smith, who was at that time Grand Master of the Order of the Temple.

Although Bro. Peter and myself must "agree to differ" on the higher degrees, I am at least glad he expresses exactly my own opinion on the Craft degrees, and can only add, to what he states, my regret that the Grand Lodge does not pass a law to render occasional lectures on the avowed pursuits of Freemasonry compulsory.

Freedom of discussion is now the order of the day, though apparently to be denied to "Essayists and Reviewers." Allow me therefore a word here with "A Lover of Regularity." I had commenced to congratulate myself that our Grand Conclave was showing symptoms of inquiry, which might end in our getting rid of a quantity of modern innovations. Permit me to call his attention to a list of such

of the ancient Officers of the Temple as I have been able to find arranged, as far as possible, according to rank:—

I.

- Great or Grand Master.
- Seneschal (his representative).
- Marshal (General of the Order).
- Treasurer and Admiral.
- Draper.
- Guardian of the portable Chapel of War.
- Visitors.
- Turcopilar (Commander of the light horse, or serving brethren).
- Sub-Marshal } appointed by the Marshal, and generally
- Standard Bearer } conferred on serving brethren.
- Farrier (and also Armourer).
- Cook, Smiths, and Bakers, } serving brethren.
- Preceptors of the Mares, Cows, &c., }

II.

- Great Prior (who had similar officers, and under these).
- Priors or Bailiffs (provincial district inspectors).
- House Preceptors (corresponding to E.C.).

I do not agree with the appointments named by "A Lover of Regularity," because I think the name D.G.M. should have been changed to Seneschal (though there can be little objection to a Deputy G.M. being appointed as well), and those of the Captains to Marshal and Admiral, or Marshal and Sub-Marshal. If it is absolutely necessary, however, to make as many offices as possible, there are still several inferior ones, above given, to be disposed of.

With respect to precedent, I should consider it the duty of the Heralds to attend to arms and precedents, and brethren of sufficient research should be appointed to fill those offices creditably to themselves and the Order.

It would be an important movement if we could get other Templar governments to appoint representatives with us, to adopt, as far as possible, a uniform list of officers, mode of government, code of laws, &c., but scarcely expect any one taking that interest in the Order.

With many apologies for so far trespassing upon your valuable space, which I trust you will overlook,

I remain, Dear Sir and Brother, yours fraternally,
June 8th, 1861. P.M., P.Z., &c.

KNIGHTS TEMPLAR.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—In reply to Sir Knt. Matthew Cooke, I beg to say that the last document quoted by him is a former "Summons of the Chapter of Observance," now called Encampment of Observance, of which I have several blank forms of consecutive dates; the circulars for the June meetings are worded somewhat different, the R. ✠ being held at that meeting, and to which the Sir Knts. were especially summoned by the *distinctive mark* being placed in the corner copies of which I also have.

In some late numbers of the MAGAZINE it was asked whether H.R.H. the late Duke of Sussex was a Knt. Templar. I therefore send you notice of a meeting of the Chapter of Observance, held on February 19th, 1824, at Freemasons' Hall, which I think may prove interesting:—

"The chapter was consecrated in due form. Present:—Sir Knts. James Henry Deacon, E.C.; John Ramsbottom, M.P., 1st. Capt.; Major M. J. Symons, 2nd Capt.; Capt. James Deans, Treas.; Joseph Conder, Regr.; Major George S. W. Ogg, 1st Standard-bearer; George Wane, 2nd Standard-bearer; Rev. William Fallofield, Prelate; Hon. William Twistleton, 1st Sword-bearer; Charles Simpson, 1st Herald; John Waterhouse, 2nd Herald; W. J. De Buck, M.C.; Dr. A. B. Granville, Hospitalier; J. C. Burekhardt, P.E.C. and G.S.P.O.; J. J. Moore, P.E.C.; Sir Frederick Fowke, Bart.; Rev. J. H. Skrine, P.P.; Simon M. Gillivray, J. S. Hutchinson, James Hutchinson, Henry Heath, Harry Cooke, M. M. Zachary, J. A. Frampton. Visitors:—The Right Hon. Lord Montfort, John Bott, William Shadbolt, William Linby, W. H. White."

I now extract from the minutes:—

"Comp. Richard Percival, jun., having been balloted for and unanimously approved at the meeting of the chapter, in January last, was introduced by the proper officer, and the ceremony of installation was proceeding, when the chapter was informed that His Royal Highness the Duke of Sussex, Most Eminent Grand Commander of the Order (who had previously signified his intention of being present) was arrived. H.R.H. was immediately attended by Sir Knts. the Right Hon. Lord Montfort, Major General Ogg, J. J. Moore, P.E.C., and J. C. Burekhardt, P.E.C., and entered the chapter, preceded by Sir Knts. J. W. De Buck as M.C.; J. J. Moore,

P.E.C., and J. C. Burkhardt, P.E.C. and G.S.P. of the Order. H.R.H.'s train being borne by Sir Knts. Lord Montfort and Major General Ogg. H.R.H. was received under a canopy of steel. The procession having passed round the encampment, H.R.H. took his place on the right of the E.C., who immediately invited the Knts. to join him in a triple salute to the Most Eminent Grand Commander. The E.C. then offered the command to H.R.H., which being declined, and H.R.H. having taken his seat, the ceremonies of installation were resumed.

"After which (viz. the closing of the Encampment) H.R.H. honoured the E.C. and Knts. with his presence at their banquet."

I am, Sir Knt., yours fraternally,

H. J. HINXMAN, E.C.

Chapter of Observance, June 10th, 1861.

P.S.—I may add that on the 20th December, 1827, a resolution was passed, and confirmed at the meeting on 17th January, 1828, that the E.C. be requested to summon the next meeting at the Clarendon Hotel, the proprietor of the place of meeting being unable to pledge himself to their reception on the regular days of meeting. We find the powers of the E.C. enlarged. We find the meeting on the 21st February, 1828, was held at the Thatched House Tavern, where it has continued to assemble.

H. J. H.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR,—In answer to "A Lover of Regularity," I beg to mention that the office of Grand Seneschal ranks above that of Grand Prior in the Scottish Order of Knights Templar, and was filled for many years by Lord Dalhousie.

I remain, Dear Sir, yours truly and fraternally,

M. H. SHUTTLEWORTH, G.V.C.

8, Old Jury, June 11th, 1861.

A CASE OF DISTRESS.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I beg to acknowledge the following sums received for Mrs. Evans, and to thank the brethren most sincerely for the consideration shown in this distressing case:—

Amount acknowledged in THE MAGAZINE for June 8th, £30 7s.; G. 10s.; Bro. Delmar, Lodge 34, £1 1s.; A Friend, 10s.; Bro. G. Baker, No. 660, 10s.; From Bro. Charles Isaacs, P.G.S. Kent, second donation of the same amount, £5; total, £37 18s.

I remain, Dear Sir and Brother, yours fraternally,

JOHN MOTT THEARLE.

198, Fleet-street, June 13th, 1861.

ROYAL BENEVOLENT INSTITUTION FOR AGED MASONS AND THEIR WIDOWS.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR,—Speaking as a lawyer, I apprehend there can be no question as to the interpretation of the laws of the Royal Benevolent Institution for Aged Freemasons and their Widows. The laws are:—

"That no business shall be discussed at a special general meeting except that specified in the requisition."

"That no motion for any new regulation or law shall be entertained at the general annual meeting unless a copy of the same shall have been communicated to the Committee of Management at or previous to the meeting in February."

Now, there is nothing in the rules to say that laws shall only be altered at the general annual meeting. All that is enacted is, that nothing shall be done except a certain notice or communication has been made; and, upon the existing rules, I hold it would be perfectly legal to convene a special general meeting for the purpose of altering every law, and at such meeting the proposed alteration could be discussed and agreed to, if the proposition was specified in the requisition, and due notice given.

It seems to me that the laws now existing rather point to a special meeting as more fitted for the discussion of any alteration, by the fetter of three months' notice before such a question could be brought before the general meeting, and that such law was designed more to prevent such discussions at the general meeting, than to limit them to it.

I am, Dear Sir and Brother, yours fraternally,

P.M.

THE MASONIC MIRROR.

METROPOLITAN.

LODGE OF JOPPA (No. 223).—A meeting of this lodge took place on the 3rd inst., at the Albion, Aldersgate-street, when the W.M., Bro. E. P. Albert, initiated Mr. Lewis Diepheneim into the mysteries of the Order. A ballot was taken for the admission of Bro. George Jury, of the British Lodge, Mauritius, as a joining member, which was unanimous in favour of admission, and, after some ordinary business, the lodge was called off, when the brethren adjourned to the banquet. Bros. De Solla (W.M. Euphrates), Harvey Lewis (M.P. for Marylebone), Rosenthal (No. 630), Hermans (No. 630), and Rentling (No. 630), were the visitors of the evening; and the musical arrangements, under the able superintendence of Bro. Van Noorden, were of the high class usually found at this lodge. Miss Lizzy Wilson sang with taste, &c.; in addition to which Bro. Hermans sang with much feeling and effect. Bro. Harvey Lewis, M.P., returned thanks on behalf of the brother visitors.

PROVINCIAL.

DURHAM.

HARTLEPOOL.—*St. Helen's Lodge* (No. 774).—The usual monthly meeting of this lodge was held in the Masonic Hall on Thursday, the 6th inst. The W.M. presided, and a good number of the members were in attendance. There were also present as visitors Bros. W. Kitching, J.W.; Rank, S.D.; and Stephenson, from the Harbour of Refuge lodge (No. 1066). The minutes of the previous meeting having been read and confirmed, the following brethren were passed to the degree of Fellow Craft, viz., W. Sutton, S. Lindhard and R. Hart. Other business was then disposed of; the brethren adjourned to refreshment, and spent the evening in a most agreeable manner, after which the lodge was closed in due form.

SOUTH SHIELDS.—*St. Hilda's Lodge* (No. 292).—The first regular meeting of this lodge since their removal from the Golden Lion Hotel, was held in the Central Hall, Chapter-row, on Monday evening, the 10th ult., the W.M., Bro. J. N. Buckland, presiding, supported by Bros. Roddam, S.W.; H. Hedley, J.W.; and the full complement of officers. The minutes of the last regular meeting, and a special lodge of emergency, detailing the circumstances which have led to the removal of the lodge from the house of Bro. Carman, of the Golden Lion Hotel, to the Central Hall, were read, and unanimously confirmed by the brethren. A ballot was taken for six gentlemen for initiation, and two brethren for subscribing to the lodge, who were duly elected. Five gentlemen were subsequently initiated into the mysteries of the Order by the W.M. in his usual happy and efficient style. Supporting the W.M. on the dais we noticed Bros. P.M.'s Hinde, Prov. G.S.D.; Ridley, Treas.; Hewison, Barker, Forster, Oliver, and Twizell, and Bros. Bradshaw, P. Prov. G. Chap. Northumberland; Hansen, S.D. 624; Simpson, Organist, 624; and a very large number of the brethren. The hall, which is a large and commodious building, has been altered, and advantage taken to fit up a convenient room contiguous to the lodge, already furnished with an effective and raised dais that will accommodate a large number of brethren supporting the chair; to the windows and other portions of the lodge room coloured drapery has been introduced, which adds materially to its effect and appearance, as it is with the pictures and the beautiful furniture, the property of the lodge. Great satisfaction was expressed by the brethren at the apparent comfort and appearance of the lodge room, adapted as it has been to suit the purposes of the "ancient and accepted rite." The W.M. and committee (Bros. Ridley, Hewison, Roddam, and Hedley) were highly complimented, and received an especial vote of thanks from the brethren for the successful manner in which they had conducted the alterations, and the necessary requirements for Masonic meetings, aided by the personal and practical experience of Bro. Forster, P.M. After some further routine business had been transacted, the lodge was closed in due form in "fear, faith, and fidelity."

KENT.

ASHFORD.—*Invieta Lodge* (No. 1011).—The brethren of this lodge held their monthly meeting in the Assembly Rooms on Friday, 7th of June, when they were honoured with the presence of the D.Prov. G.M., W. H. Dobson. The lodge was well attended by its members, and visited by Bros. Monypeny, W.M.; Key, P.M.; Ashdown, P.M. 147; F. S. Tolputt, W.M.; W. B. Tolputt, P.M.; Stock, P.M.; H. W. Poole, J.W. 816; C. Sheringham, and J. A. W. Collins, Chaplain of the Forces, Shorncliffe Camp. The lodge was

opened in due form by the W.M., Bro. J. S. Eastes, and the minutes read and confirmed. It was then opened in the second and third degrees and regularly closed down, when the 5th, 6th, and 7th sections of the first degree were worked by Bros. B. Thorpe, P.M.; G. W. Greenhill, J.D.; and B. K. Thorpe, Sec., respectively; the questions being put from the Chair. The business being ended and the lodge closed, the brethren adjourned to supper, presided over by the W.M. In reply to the toast of the evening, the D. Prov. G.M. expressed the pleasure and satisfaction it had afforded him to witness the working of the sections in open lodge, as well as the creditable manner in which they were done; he commended the practice, when there were no ceremonies or particular business before the lodge. In the course of an excellent speech, he impressed upon the brethren the necessity of acting up to the principles of the Craft, and of attending lodges of instruction, in a style of language which will doubtless leave a lasting impression upon his hearers. The intention expressed by Bro. Dobson at the installation of the Prov. G.M., Lord Holmesdale, at Gravesend, of visiting the lodges of the province, which he is now carrying out, cannot fail to give an impetus to Masonry in Kent, and stimulate the brethren to an active discharge of their Masonic duties. In the course of the evening Bro. Dobson stated it was the intention of the Prov. G.M. to hold the Provincial Meeting this year at Ashford, but the exact time has not yet been fixed.

LANCASHIRE.

LIVERPOOL.—*Downshire Lodge* (No. 864).—On Tuesday, the 4th inst., after the meeting of the Lodge of Instruction, in connection with the lodge, a very handsome silver mounted pipe and case, bearing the following inscription:—"Presented to Bro. Thomas Shephard, P.M., by the members of the Lodge of Instruction of 864, June, 1861," was presented to Bro. Shephard, who, having received the testimonial from Bro. Marsh, said he thanked them for the compliment paid him; such a testimonial he could not fail to value most highly, coming from the brethren of 864, and he should ever look upon it with feeling of the brotherly love shown him by the members of the Downshire Lodge.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 693).—We stated in our last this old lodge is progressing well. At the last meeting three brothers were raised, and at a Lodge of Emergency, held this week, three more were initiated. The brethren have resolved to close the lodge during the three summer months, to enable those who belong to the rifle corps to have an opportunity of attending to their duties as volunteers.

STAFFORDSHIRE.

WOLVERHAMPTON.—*St. Peter's Lodge* (No. 607).—The members of this lodge met on Thursday, the 6th inst., at the Star and Garter Hotel, the accustomed place; Bro. E. J. Haseler, W.M., with other proper officers, in their chairs. The attendance was not numerous, and the business upon the summons not very important. The lodge being opened, the minutes of the last meeting were read and approved. Several invitations from other lodges were read, and (with the exception of one from the Lodge of Honour, 769) were of a post prandial kind. The W.M. adverted to the invitation received from No. 769, to attend the installation of Bro. Charles Matthews, and urged the brethren to give their presence on that occasion, and we doubt not but his call will be answered, and that Bro. Matthews will be well supported. A discussion arose with reference to the continued non-attendance of a junior officer, and a hope was expressed that any further steps would be obviated by his future attention to his duty. Bro. Haseler, jun., was a candidate for raising, but, to the regret of the brethren, was prevented attending from illness. The ceremonies of opening and closing to and from the third degree were performed, and the lodge was closed in due form with solemn prayer.

WALES (NORTH).

LAYING THE FOUNDATION STONE OF A NEW CHURCH AT RHYL.

We have much gratification in recording the proceedings which took place on Whit-Monday, in the picturesque and rapidly increasing town at the entrance of the celebrated Vale of Clwyd, commemorating, by a public demonstration, the laying of the chief corner stone of the new church (by the Hon. Mrs. Rowley, of Bodrhyddan), dedicated to St. Thomas, by the committee who have successfully set on foot the subscription for building the edifice.

There were great rejoicings in the town on the auspicious day, to which the extreme beauty of the weather largely contributed.

Great were the rejoicings! The Saint Tudno Lodge of Freemasons, with the Grand Lodge Officers of the Province, and Sir Watkin W. Wynn, Provincial Grand Master of North Wales and Shropshire, attended to take their part in the performance of the

day—an outward rite so peculiarly appropriate to the sacred mysteries of the most ancient and illustrious Craft. In attendance, in honour, were the several local Friendly Societies, including the orders of Oddfellows and Foresters, the Sunday Schools, the Volunteer Riflemen, with their bands, the local Municipal authorities, the clergy of the diocese living in the neighbourhood, and a very large and brilliant assemblage of the *élite* of the district, together with many who came from a distance.

At noon, all having arrived in the front square outside of the Town Hall, Sir Watkin escorted the Hon. Mrs. Rowley on to a platform, accompanied by the Lord Bishop of St. Asaph, amid the enthusiastic plaudits of the vast assemblage.

The CHAIRMAN of the Rhyll Board of Commissioners (Mr. Wynne) then, addressing the triad, said,—Madam, My Lord, and Sir Watkin Wynn,—I have the honour, as Chairman of the Rhyll Improvement Commissioners, to present you an address, on the occasion of the laying of the chief corner stone of the new Church of St. Thomas. (Hear, hear.) With your permission I wish to make a few observations on the rise and progress of Rhyll during the past thirty-five years. It is thirty-six years, this very day, since I sailed from the Mersey to seek my fortune in a distant land. (Hear, hear.) At that time there was but one dwelling-house where the town of Rhyll now stands, of an annual rental of five pounds, which was the back portion of what is now called the White Lion Hotel, built only a few years previously by a man who was considered mad for entering into such a reckless speculation, as there would never be people to fill it. (Cheers.) He unfortunately died shortly after it was erected. What do we behold now? Why, a large handsome town, with excellent accommodation for hotels and lodging houses—(cheers)—fit for the reception of parties of the highest rank, and the place needs only to be more generally known throughout the kingdom for its extreme salubrity, magnificent views, and mountain scenery, to attract to its shores countless multitudes, whether in search of health or recreation. (Loud and continued cheering.) He then read the following address:—

To the Hon. Mrs. Rowley, the Bishop of St. Asaph, and Sir W. W. Wynn, Bart., M.P., P.G.M. of North Wales and Shropshire.

The inhabitants of Rhyll, represented by the Improvement Commissioners, bid you welcome on the occasion of your visit to the town to lay the corner stone of the new Church of St. Thomas. This event, long looked for, must be hailed with feelings of joy and thankfulness (Applause.) To you, Madam, who represent the ancient house of Bodrhyddan, our thanks are respectfully due for the part you are pleased to undertake. Although it needs no monument to remind us of the constant interest taken in the welfare of the town by Mr. Shipley Conwy, it is a great satisfaction to us to know that this good work is fostered and commenced by the sister of one who has proved himself the firm friend of the poor and needy, and whose time and counsel are ever ready to aid his friends and neighbours (Loud cheers.) My Lord, your presence as the Bishop of the diocese, within which the new church is to be built, adds an important sanction to our proceedings. The rapid increase of the population in the immediate neighbourhood, together with the thousands of visitors who annually resort here, have long since demanded additional church accommodation. No one has felt this want more than your lordship, and we cannot forget that to your example and energy in this good cause, in addition to your liberal contribution, the present success is due; accept, therefore, our thanks for this, among the many proofs of solicitude for our welfare. (Hear, hear, and cheers.)

To Sir Watkin W. Wynn the CHAIRMAN said,—Your visit, Sir Watkin, here to-day, is an additional proof (if one is needed) of your desire to assist in any work tending to improve the condition of your countrymen. This desire has its reward in the strong attachment evinced towards your family in every Welsh home.

Sai'r atgo' am Syr Watgyn,
Tra Wynstay tra hanes dyn.

(Applause.) Our thanks are doubly caused first by your attendance, and secondly for the assistance rendered in your capacity of Provincial Grand Master of the Province of North Wales and Shropshire. To you and your brethren of the Craft we feel doubly grateful, (Cheers.)

Signed on behalf of the Commissioners,
ROBT. WYNNE, CHAIRMAN.

Town Hall, Rhyll, Whit-Monday, May 20th, 1861.

A procession was then formed, which proceeded through the principal street, and from thence to the parish church, where divine service was celebrated.

On the conclusion of the service appointed for the occasion, the Right Rev. PRELATE delivered an appropriate sermon, taking his text from Exodus xxxvii. 23:—"And he made his seven lamps, and his snuffers, and his snuff dishes of pure gold." Having dwelt on the costly structure of the temples in which God was worshipped in former days, and the necessity of fit places of worship for those

who desire to attend to their eternal welfare, he said, "The circumstances of this place in which we are here assembled, render it necessary that I should make some special observations, in order that those general remarks which have been already made should apply to the great work in which we are this day engaged. We are this day going to lay the foundation stone of a very large and very costly church—of a church which is absolutely required, in consequence of the number of persons who resort here at certain seasons of the year, but which would not be required, in all probability, for the permanent inhabitants. The very existence of this place may be said to depend upon the influx of strangers who resort here for the sake of health and refreshment from their ordinary and excessive labour. There are probably no people in the world who go through so much labour of mind as the upper and middle classes of England—none who subject themselves and their families to greater confinement, and that often in towns where their own health and that of their families is more exposed to the danger of suffering seriously from the circumstances in which they are placed; and the consequence is, that in summer the families of such persons, and they themselves, resort to watering places such as Rhyl. And the church accommodation, which would be adequate to the numbers who reside here permanently, is by no means sufficient for all those who are assembled here at this season of the year, and at a later period. The first step, then, to remedy this evil, is to build another church, and the practical question which arose before those who are interested especially in this matter, is, how can we venture to undertake so great a work for which the funds have not yet been collected. That was the question that was before them, and what they had done was this:—that certain liberal persons, trusting in the liberality of the public, have guaranteed a sum sufficient for the first portion of the building, which we are going now to undertake. I have no doubt in my own mind that the public will raise the guarantee, and that those who have made it will be ultimately free from every responsibility. But the question, my friends, rests with you and the strangers who are here assembled. It is for you, and persons circumstanced as you are, to carry out this work. This great matter cannot be carried out without exertion, without liberal contributions on the part of those who are in the habit of visiting Rhyl. There are two great cities of wealth and business from which most of our visitors come, and we shall never succeed in raising all the money required for this church, excepting the people of Manchester and Liverpool exert themselves in our favour. It is to be hoped that such persons who are so largely blessed with worldly wealth will sanctify their property by devoting a due share of their superfluity to such a case as this. But I need observe that extensive works are carried out in England rather by the numerous contributions of those who are not themselves wealthy than by the splendid gifts of those who more greatly abound. And in this case, if every person coming to Rhyl seeking for health would give their contributions according to that means we should be sure to have enough to finish all that which we have planned. My friends, that which I especially ask for is—first, for the Lord's blessing upon our work, and then that He will put it into your hearts to give each of you as much as you can. Meeting together as we do to-day, for social pleasure in God's house, and with a view of doing honour to God, is a great blessing, and greater privilege to the Christian than the men of this world will generally believe. Such a meeting is a foretaste of that joy which shall fall to the lot of the chosen servants of Christ. If we look up to heaven, if we look to the state to which all of us are approaching, it is not easy to say what shall be our occupation in our future state of blessing. We shall not then pray, for we shall have nothing to pray for. God will have granted all that we can desire. We shall not confess our sins, for our sins will then have been pardoned through Jesus Christ. We may confidently hope that we shall meet our Christian friends in that state. I say this day—our meeting on such a day as this—is a foretaste of the joy which shall be ours hereafter. We have no doubt all of us meet many Christian friends here to-day, and God grant that we have met with cordial feelings and with pure trust in God, and desire to do good to all men; that we have each of us offered up sincere prayers, and joined in thanksgivings to God; and that we may even now feel ourselves to be in the presence of God, through the influence of His Holy Spirit upon our hearts, which shall lift up the same to God and make us think of the blessed state where we shall meet again never to part.

A collection was made in aid of the funds of the church, which amounted to £38 6s. 11.

LAYING OF THE STONE.

The Divine Service being concluded, the procession reformed, and proceeded to the ground, which was gaily decorated with flags, &c. There was a concourse of spectators assembled, amongst whom were a large number of ladies, who took great interest in the proceedings, anxious to witness the imposing ceremony of laying the

stone with Masonic formalities. Prayer having been offered up by the Lord Bishop, a hymn was sung while the stone was slowly raised from its resting place. At the completion of the hymn Mr. J. Churton and Mr. R. J. Sisson advanced to Mr. Rowley, for the purpose of presenting a handsome silver trowel and a mahogany mallet. In doing so,

Mr. CHURTON said—Madam, I am requested by a great number of subscribers to present you with this trowel, in gratitude to you and your brother (W. Shipley Conwy, Esq.) for the deep interest that you have taken in furthering the object which we have met here to celebrate to-day. (Hear, hear.) I need not enlarge upon the importance of this occasion. The want of church accommodation has long been felt at Rhyl, and the time has now arrived for laying this foundation stone (applause). I may just hope that you and many others present may be spared to see the result of this work. I trust that you and your brother will long continue to give your support to it, and that all the good that may be hoped for to-day may be derived from it. (Cheers.)

The trowel was of very handsome workmanship, and bore the following inscription, neatly engraved on the front:—"Presented to the Hon. Mrs. Rowley, on the occasion of laying the chief corner stone of the church of St. Thomas, Rhyl."

Mrs. ROWLEY then spread the mortar, and the stone was lowered into its final place, amid the cheers of those assembled. Enclosed in the stone was a bottle, in which were some coins, a local paper, and a programme of the proceedings of the day. In front of the stone was placed a large brass plate, which had inscribed on it, in old English,—“This chief and corner stone of the Church of St. Thomas was placed here, to the glory of God, by the Hon. Mrs. Rowley of Boddrhyddan, assisted with Masonic formalities by Sir Watkin Wynn, Bart., M.P., Prov. G.M., on Whit-Monday, 20th May, 1861.”

Thomas Vowler Short, D.D., Bishop.

Hugh Morgan, M.A., Incumbent.

Joseph Lloyd,

Joseph Jones,

John Churton,

Robert James Sisson,

George Gilbert Scott, R.A., architect.

J. and W. Beanland, builders.

The stone having been properly placed, Mrs. Rowley gave it three taps with the mallet; Sir Watkin poured the oil and wine over it, and the Masonic instruments were placed upon it, when Mrs. Rowley said—I lay this stone in the name of the Father, and of the Son, and of the Holy Ghost, to the glory of the holy, eternal, and undivided Trinity. Amen. Sir Watkin then declared the stone to be duly laid in accordance with the Masonic formalities; after which,

The Rev. Bro. the Prov. G. CHAPLAIN (the Rev. John Morgan, of Llandudno), read the Masonic prayer for the event:—"Almighty and eternal God, Supreme Governor and Architect of the Universe, who by Thine unerring wisdom didst sketch out the heaven, making all things after an excellent order, and whose blessed Son Jesus Christ is the chief corner stone of the church, elect, precious, in whom the whole building fitly joined together, is perfected and sanctified, vouchsafe Thy blessing, we beseech Thee, on the work begun in Thy name this day. Grant that the work thus begun in accordance with the usages of our ancient fraternity, may be carried on and completed with a single eye to Thy glory, and to the good of souls—so that by Thy grace it may prove a blessing to all around, to the rich and to the poor, to the old and to the young. Grant that from within these walls many sons and daughters may be gathered to Thee—and here, when Thy ministers shall dispense Thy Holy mysteries, and preach Thy word, may the wicked be converted, the careless reclaimed, the weak strengthened, the hungry fed, and the sorrowful comforted. And finally, we beseech Thee to grant that all who are here assembled may be so taught of Thee, as to build up the spiritual temple of their souls in the beauty of holiness, day by day, till the top-stone is added to it amid much shouting—'Grace, grace, unto it;' and they be summoned to take their place in the great temple above, where no sound of labour shall be heard, but where all shall be rest, peace, and quietness for ever and ever. We ask this in the name and for the sake of Jesus Christ, to whom with Thee, O Father, and Thee, O Holy Ghost, be honour and glory, world without end. Amen."

The Rev. WILLIAM HICKS OWEN, M.A., at Sir Watkin's request, addressed the audience in Welsh. The much esteemed gentleman, standing under the tripod which had lowered the stone, delivered an eloquent oration, in which he appealed most forcibly to the hearts of his auditory.

The Benediction was pronounced by the Bishop, and the assemblage withdrew.

THE MASONIC BANQUET,

which was supplied by Mrs. Roberts, of the Royal Hotel (widow of the late Bro. J. Roberts), was of the most *recherché* description. The banqueting-room was elegantly decorated for the occasion, and

every arrangement which could add to the comfort of the guests, in service and waiting, the excellent hostess had amply prepared.

A goodly number of the brethren sat down under the presidency of the R.W. Prov. Grand Master, Sir Watkin, who was supported by V.W. Bro. Dymock, D. Prov. G.M.; Bro. Wigan, Prov. G. Sec.; Bros. G. Felton, W.M. St. Tudno Lodge; J. Preece, P.M., do.; W. R. Reece, P.M., do.; R. Farrant, S.W., do.; W. F. Chapman, J.W., do.; Rev. W. A. Roberts, Chaplain, do.; John Williams, Sec., do.; H. E. Sullivan, S.D., do.; R. Williams, J.D., do.; Rev. John Morgan, I.G. do.; Rev. Hugh Morgan, Rhyll; T. F. Edwards, Denbigh, T. A. Jones, St. Tudno Lodge; H. Foskett, Mochdre, Copner Wynne Edwards, Denbigh, Stephenson, Bangor, W. Oliphant, St. Asaph, D. Phillips, St. Tudno, T. H. Evans, Tasmania V. Darbshire, St. Tudno Lodge; and William Jones (Gwrganb), of London. T. C. Roden, P. Prov. G.S.W. of Warwickshire (the esteemed Secretary of the St. Tudno Lodge); was unable to be present owing to his late illness, from which the brethren were glad to hear he was gradually recovering. Bro. Wm. Frith, of Voryd, and many other brethren walked in the procession, but were obliged to leave prior to the banquet, by train, &c.

On the removal of the cloth, grace being said and thanks returned by the Chaplain,

The R.W. Prov. G.M. proposed the first toast, "The Queen and the Craft." He said, the toast of the Queen was one which is always drunk first among loyal people, and he took pride in saying that there were no more loyal set of men than the Masons of England, and he might say that in all other countries also where Masonry existed. (Applause.) In countries where despotism existed, Masonry could not, nor would not, have a being (hear hear), and where we in Britain have a Queen distinguished by great virtues, who rules her realm with unexampled propriety—representing purity and freedom—their warmest acknowledgments were demanded. (Applause.) Therefore, not as brethren—sinking their loyalty as Masons—he called upon them solely as subjects of their gracious Sovereign, and he felt sure every one would join with him in drinking with all honours to the health of her Majesty Queen Victoria (drank with every demonstration of loyalty).

The R.W. Prov. G.M. again rose and said—Brethren, the next toast I have to give is that of the "Prince Consort and the rest of the Royal Family." (Cheers.) It is well known that the Prince Frederick William is a good Mason; and every one hopes that the Prince of Wales will "walk in the steps" of his grandfather, the Duke of Kent, and of his grand-uncle, the Duke of Sussex—we say we hope he will "walk in their footsteps," who were illustrious Masons, and I beg to give you the health of "The Prince Consort, the Prince of Wales, and the rest of the Royal Family." The toast was drunk with every mark of respect.

The Prov. G.M., on again rising, said,—Brethren, the next toast I have to propose is the "M.W.G.M., the Earl of Zeland, and the Grand Lodge of England." (Applause.) I am exceedingly glad to see a brother of that lodge at the bottom of the table, whom I have ever found it acknowledged as a custom to look up to as a Welshman (hear, hear, and loud applause), and I am sure I could not describe our worthy brother better to you, and, therefore, I will only say to you—"Brother Gwrganb." (Cheers.)

The toast being most warmly honoured,

Bro. GWRGANT acknowledged the toast on behalf of the M.W.G.M. and the Grand Lodge. For the compliment of it being coupled with himself, he felt deeply grateful; and proud he was to see the distinguished Baronet the Right Worshipful Grand Master of North Wales, and one who did great credit to Masonry. (Loud applause.) And prouder still was he to find him at the head of the table that day doing the honours of Masonry in his native land. (Cheers.) With Sir Watkin William Wynn, Grand Master, he need not dilate upon the principles of the Craft, or speak of its inestimable worth. (Cheers.) It was a bond of union for the fostering of brotherly love and charity, and would ever be found so while time would last. (Applause.) For the toast he begged again to express his deepest acknowledgments, and resumed his seat amid loud applause.

The Prov. G.M. said the next toast was the "Health of the M.W. Grand Masters of Sister Countries." (Applause.) He was glad to see with them a brother, for some time a resident in New Zealand, and who, being a Denbigh man, acknowledged himself a Scotchman. (Applause.) He had been made a brother under the constitution of the Grand Lodge of Scotland in his far-off new home, and he had very great pleasure in proposing his health with his lodge. He gave them "The Health of Bro. T. Hornby Evans," one time of Denbigh.

The toast was warmly received.

Bro. EVANS, of the St. Augustine Lodge, Christ Church, New Zealand, responded. He was not at all sorry that he belonged to the Scotch constitution (under which authority his Mother Lodge acted), but he regretted that he could not claim the ancient name of Sir Watkin as his immediate Grand Master. (Applause.) It was a source of great satisfaction for him, for the first time, to meet old

friends as brethren, and was quite certain the W.M. of his lodge, Bro. Archdeacon Mathias, together with all the Welsh brethren in the antipodes, would be delighted to hear of the progress of Masonry in their native land, and that they were kindly remembered.

Bro. DYMOCCK, D.P.G.M., was sure, as Welshmen, the toast he had to propose to them would be hailed with rapture. It was the health of a distinguished brother so very well known in Wales, and so highly esteemed and respected that it was impossible for him in words to add to the esteem and respect in which their R.W. Prov. G.M. Sir Watkin was held. (Loud cheers.) Although it was very awkward to speak of a Welshman to his face, he was sure he could not be accused of flattery when he said that Sir Watkin was unequalled in the country as a kind and generous landlord, a good neighbour, a worthy country gentleman; and as a Mason they all knew they were exceedingly glad to have the worthy baronet of Wynnstay as their Grand Master. (Loud cheers.) What could he say more: he could only add, in conclusion, that he was sure none of them loved speeches or long sermons, and he would give them "Health to Sir Watkin, long life, prosperity, and every happiness." (The toast was honoured in a bumper.)

The Prov. G.M. thanked his brethren kindly for the honour they had paid him in giving and receiving the toast of his health with such cordiality. He felt much gratification in meeting them there. They had met that day to build a church to the Most High—a work peculiarly worthy of their hands, for they all knew that Masonry was the prop of His pure and holy religion. It was, they knew, their duty to worship the Great Supreme as good Masons; and therefore to build up a house to His honour and glory required that it should be well built, and he trusted that the work begun that day would be continued in that spirit. (Hear, hear.) He again begged to thank them for the kind feeling which had been shown to him by all the Masons of the Principality. Before he sat down he thought there was one toast which he ought to have given before, and that was the health of the W.M., for the great trouble he had taken. (Applause.) He begged to give "The Health of Bro. G. Felton, W.M. of the St. Tudno Lodge."

The toast was honoured most cordially, and

The W.M. expressed his best thanks for the honour bestowed on his humble endeavours.

The Prov. G.M. next gave "The Health of the V.W. Bro. Dymock, D. Prov. G.M.," which was received with marked respect, and the V.W. Brother having returned thanks,

The Prov. G.M. proposed "The Healths of the Bishops and Clergy of the twin Dioceses, coupled with the Health of Bro. Morgan, the Incumbent," who most thankfully expressed his obligations to his brethren for their assistance in helping to build the new church. To Sir Watkin his grateful thanks were especially due, for the large sum of money he had been kindly pleased to subscribe.

Bro. GWRGANT was sorry he had been detained from attending before, but he was then very happy to subscribe.

Bro. JOHN WILLIAMS felt Bro. Gwrganb had put a little spirit into the matter by his kind and liberal subscription, and he begged also to subscribe.

The Bro. CHAPLAIN, Incumbent of Llandudno, next spontaneously gave a similar subscription.

Bro. HORNBY EVANS followed in a like liberal manner, and after him came Bro. Felton, the W.M., to a like amount.

Bro. J. COPNER WYNNE EDWARDS (the Mayor of Denbigh), most kindly closed the list with a subscription of twenty-five guineas, which raised the lodge subscription to nearly £70.

Bro. MORGAN felt he could not sufficiently thank his brethren for giving so much. Before becoming a Mason he never thought it would have done him so much good, and certainly, should a person ask him for his advice to become a Mason, he would assure him he could not become one too soon. (Hear, hear.) With their permission he begged to propose a toast. He was deeply indebted to them for their kind assistance, but equally so was he obliged to the many kind friends, and especially to the ladies of the neighbourhood, for the great help they had rendered. He would give, "The Health of the Hon. Mrs. Rowley, and the Ladies." The toast was drunk with every honour.

Bro. COPNER WYNNE EDWARDS, in responding to the toast of "The Visitors," assured the brethren of the great pleasure he had enjoyed amongst them. He believed that a lodge had at one time existed in Denbigh, and it would be a source of joy to him if anything he could do would be instrumental in again bringing their Order to the ancient borough he felt proud to belong to. It would be a bright and happy day for him to see it; and he yet hoped their esteemed Grand Master, Sir Watkin Williams Wynn, would have occasion to preside in the ancient capital of Denbighshire at the opening of a lodge there. (Applause.)

Several more toasts were given, and after the evening had been spent in a most agreeable manner, the brethren departed highly gratified.

The following gentlemen of the district were named for immediate initiation in the St. Tudno Lodge:—Price Jones, Esq., M.D., Rhyd; Robert Edward Williams, Esq., solicitor, Rhyd; and T. Sleight, Esq., Rhyd, Rhyd; with others from a distance.

ROYAL ARCH.

METROPOLITAN.

ST. JAMES'S CHAPTER (No. 2).—The last convocation of the season was held on Thursday, June 6, at the Freemasons' Tavern. Comps. Dr. Stuart Tulloch as M.E.Z.; Col. J. R. Western, H.; Capt. J. Creaton, J. Bro. Noel Henriquez, of the St. Domingo Lodge, French Constitution, was exalted into this sublime degree; E. Comp. William Stuart, Prov. G. Sup. of Herts; Comps. Colonel Stuart and W. Pulteney Scott, P.Z's. of the Chapter. Comps. How and Whicheord were visitors. The Chapter was closed until the first Thursday in December; Comp. W. R. Wood, M.E.Z., whom professional duties had prevented from earlier attendance, presided at the banquet, and in proposing the health of Comp. Henriquez, congratulated him on his admission to English Royal Arch Masonry, expressing a hope that the worthy companion would be enabled to achieve the wish he had expressed of extending the sublime degree into his own island.

HAMPSHIRE.

LYMINGTON.—*Constitution of the New Forest Chapter (No. 401).*—This interesting event took place at the Masonic Hall on the 3rd inst., Comp. J. Rankin Stebbing, Z. 152, presiding, and conducting the ceremonies, assisted by Comps. D. G. Douglas, Z. 555, as H., and John Naish, P.Z. 90, as J., many other influential Companions from Southampton and Winchester being present. Comps. the Rev. George Bradshaw, M.A., Prov. Grand Chaplain and W.M. 401, was installed Z.; Wm. Hickman, W.M. of No. 555, and Prov. G. Sec., H.; and J. Hayward, P.M. 401, and ex-mayor of Lymington, J. for the ensuing year. Bro. Stebbing, having declared the Chapter duly constituted, delivered the Masonic oration customary on such occasions, and the business of the Chapter was entered upon with every prospect of permanent and successful results. Seven new members were proposed, and three candidates for exaltation. The Companions, to the number of twenty, many from a distance, sat down to an excellent banquet, over which the newly installed Z., the Rev. Bro. Bradshaw, presided with much ability.

NETHERLANDS.

THE HAGUE.

[FROM OUR AMSTERDAM CORRESPONDENT.]

At a meeting of the Grand Orient of the Netherlands, which was held at the Hague on the 26th of May, under the presidency of His Royal Highness Prince Frederick of the Netherlands, the 45th anniversary of his Grand Mastership was duly celebrated by the brethren. At the solemn banquet held on that occasion the toast to His Royal Highness was proposed by Bro. J. Van Lenep, Grand Orator, the Bro. Van Rappard, D.G.M., being prevented by illness from assisting. We are enabled by friendly communications to give the substance of the learned brother's speech, which was said to express truly the feelings of all the Dutch brethren towards their illustrious chief, the Nestor of the Grand Masters now existing.

The customary words, said Bro. Van Lenep, with which a Dutch Freemason concludes his toasts are these:—The number known only to us of three times three; the words to begin mine should be, the number perhaps known to many, but this day celebrated only by us, of five times 3 x 3." The stars encircling the inscription placed behind our G. Master's seat are 45 in number, alluding to the years during which he has held the staff of office. Surely it was a piece of daring audacity in our predecessors when in this same room where we are now assembled they raised to the dignity of G.M. for life a young man of nineteen years; but we, my brethren, have reason to give them praise and thanks for that audacity—we who know by experience that the symbols of authority could never have been committed to abler hands. I sincerely regret that our noble brother the D.G.M. is not here, because he would have enlarged upon our worthy G. Master's merits in much abler and more eloquent terms than I can do; but if I admit my inferiority to him in every other respect, I never shall admit that I can be inferior to him when it concerns the love and respect I bear to our worthy G.M.; and I am convinced that every brother in this room, nay, that every brother under the allegiance of this Grand Orient, will say the same. During these 45 years, M.W.G.M., your High Worthiness has seen many changes; has lost many valuable brethren upon whose counsel and assistance your High Worthiness could rely. Your High Worthli-

ness has seen generations pass by and arise, but you have experienced as we have, that in that whole lapse of time there never was the slightest complaint raised against you; but, on the contrary, words of praise and thanksgiving were constantly upon the lips of every brother—words that arose from the heart. I may say more, in the palaces of the great as in the huts of the poor the name of Prince Frederick is never mentioned without awakening feelings of veneration and love; and nobody thinks of him without thinking of the man who sets to his countryman the example of a good Prince, a loving husband and father, and a loyal subject. When the principles of Masonry are discussed and ill-judged by the uninitiated, we have only to point at our G.M. to make them confess that a society of which he is proud to be called the head cannot be guided by a false doctrine or by unworthy motives. My brethren, I know that you will cheerfully join in the toast I proposed to our illustrious G.M., a toast which will be fired off with all Masonic honours. Our first volley will be a fire of gratitude to the G. A. O. T. U. for preserving our most beloved G.M., during his long Masonic career, in the same healthy state of mind and body, uniting as he does the prudence and experience of years with the strength, the zeal, and ardour of youth; and what is still more, showing constantly the same kindness and affection to his brethren. Our second volley will be a fire of brotherly, nay, of filial love and devotion towards him who more than any man living deserves it, and whose kind behaviour we can never repay but by using our best endeavours to deserve it. Our third and last volley is a fire of hope, that it may please Him who is the Fountain of all good things to lengthen the days of our illustrious G.M. so that he may continue to be, as he is now, the pride and honour of his country, of his Royal Family, and of the brotherhood.

It will be unnecessary to add that the toast was followed by the cheers and applause of the brethren, and that His Royal Highness expressed his thanks to them in his usual affable and affectionate manner. Amongst other toasts afterwards proposed there was one which we mention here for the sake of the effect produced by it. Bro. Schuymer, D.M. of the William Frederick Lodge (Amsterdam), proposed the health of Her Royal Highness the Princess, reminding the brethren that she was the Royal Consort, and her family was cited everywhere as an example to all families in the Netherlands. To this toast His Royal Highness answered,—I sincerely thank Bro. Schuymer for his toast, and I have only to say (here the tears trickled in the Princess' eyes) that I wish to every brother Mason such a good wife as I have got.

During the week subsequent to the meeting of the Grand Orient, an exhibition was held in the Masonic Hall of Masonic curiosities, arranged in a very beautiful way by the care of the Great Archivist, Jno. Noordrich. The catalogue of the Masonic engravings, portraits, printed book, manuscripts, coins, medals, jewels, ribbons, tools, signets, seals, &c., exhibited, bears not less than 576 numbers; forming a collection as interesting and valuable, perhaps, as any in Europe. Should any of our English brethren ever make a stay at the Hague, we can only advise them not to lose the opportunity of visiting the archives of the Grand Orient and the treasures they contain, to which admittance will be given by applying to Bro. Noordrich. We have not the least doubt but they will find the trouble they take amply repaid.

Fine Arts.

Mr. Mayall of Regent-street, is publishing a series of photographs of the most eminent statesmen of the day, and has commenced with the Earl of Derby. The position of the noble Earl is natural, and unconstrained, the likeness excellent, and the execution all that could be desired.

What Mr. Mayall is doing for statesmen, Bro. Poulton of the Strand, appears disposed to do for well-known Masons only, on a smaller scale. We have now before us an excellent full length Album portrait of Bro. E. H. Patterson, P.G.S.B. the new Secretary to the Girls' School, the fidelity of which cannot be excelled. Bro. Patten is represented in his private costume, and from the respect in which he is held in the Craft, and the low price at which the portrait it published, we have no doubt that Bro. Poulton will experience a good demand for it. The show-rooms of Bro. Poulton will well repay a visit from those who take an interest in the photographic art.

We have now in preparation an engraving of the Right Hon Earl Dalhousie, P.D.G.M. from a photograph by Mayall, which will be presented with an early number of the next volume of the FREEMASONS' MAGAZINE. Brethren desirous of possessing this portrait, which will be executed in the first style of art, should at once enrol their names as subscribers to the MAGAZINE.

THE WEEK.

THE COURT.—On Thursday, the Queen, the Prince Consort, the Prince of Hesse, and the Princess Alice took a ride. The Prince of Wales returned to Cambridge. On Saturday, the Queen, with the Princesses Alice and Helena, took a drive, and the Prince Consort, with the Prince of Hesse, visited the Exhibition of the New Society of Painters in Water Colours. The Queen has taken carriage airing each day during the week. On Tuesday, the Prince Consort presided at a Council of the Duchy of Cornwall. On Wednesday, the Prince Consort, the King of the Belgians, with the Prince of Hesse, and the Princesses Alice, Helena, and Louisa visited the Botanical Gardens in the Regent's Park. Princes Arthur and Leopold, and the Princess Beatrice have had an attack of measles, but are going on favourably.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS on Thursday, the 6th inst., Lord Wodehouse in reply to a question from the Marquis of Clanricarde, confirmed the melancholy tidings of Count 'Cavour's death. The noble Lord briefly alluded to the commanding ability of the deceased statesman, as did other noble Lords.—On Friday, Lord Granville moved the second reading of the Budget Bill, and, in doing so, defended at some length the course taken by the Government in throwing their principal financial proposals into one measure. After some discussion, the bill was read a second time.—On Monday, the Bankruptcy Bill, after a long discussion, passed through the Committee. All the alterations of the Select Committee were adopted, and a clause was added, destroying the retrospective character of the measure, so far as non-traders are concerned. The Budget Bill passed silently through the same stage.—On Tuesday, on the motion that the Government of the Navy Bill do pass, Lord Carnarvon called attention to the efforts being made by France, Spain, and Italy to raise iron-cased fleets, and suggested the possibility of a combination of these powers in the Mediterranean. The Budget Bill was then read a third time, and passed. Lord Shaftesbury reverted to his controversy with the Education Commissioners, on the subject of Ragged Schools, and moved for certain returns, which the Duke of Newcastle promised, if possible, to obtain. On Wednesday, the Royal assent was given by commission to the Customs and Inland Revenue Bill, as well as to other measures.—In the HOUSE OF COMMONS, on the 6th inst., Sir Charles Wood introduced three important bills relating to India—one for the reform of the general government of the country, the second for the reconstruction of the Indian law courts, and the third for the improvement of the position of the uncovenanted officials. The three bills were read a first time. The Excise and Stamps Bill having been considered and ordered to be read a third time, Sir Robert Peel once more brought forward the case of the Protestants in Spain, and charged Lord John Russell with supineness in the matter. Lord John briefly defended the course he had taken, and stated that he had ordered the dismissal of the British Vice Consul at Cadiz, who had refused to allow Protestant services to be celebrated under his roof. Some discussion having taken place respecting the conversion of line-of-battle ships into armoured frigates, the House went into Committee of Supply on the Naval Estimates, and one vote was agreed to.—On Friday, Mr. Gladstone stated, in reply to a question, that no decision had been arrived at with reference to the proposal to render sovereigns coined at the Sydney mint a legal tender throughout Her Majesty's dominions. Lord John Russell, in reply to Mr. Liddell, said the Queen's Advocate had been consulted with reference to the prohibition of the privateers and ships of war of both the Northern and Southern States of America from entering British ports with their prizes, and that gentleman's opinion was that the law of nations gave to every power the right which had been assumed by Her Majesty's Government in this matter. The House went into Committee of Supply, when Lord Bleho urged the claims of the Volunteers to additional Government aid. Mr. H. Berkeley moved that the item for Yeomanry be struck out of the Army Estimates, but the amendment was opposed by the Government, and ultimately negatived. With respect to additional Government assistance to the Volunteer force, the Under Secretary for War said that while the Government could not consent to give so much per man, they would consider the question of supplying targets, drill instructors, and so forth.—On Monday the Appropriation of Seats Bill came on for consideration in committee. Earl Jermyn attempted to prevent the bill from getting into committee; but after a long discussion, the House decided, by an overwhelming majority, against the noble Earl's amendment, which was to the effect that the House go into committee on the measure that day six months. On a division the amendment was rejected by a majority of 37. Colonel Dunne next proposed to strike out the seat granted to South Lancashire, the hon. and gallant gentleman desiring to have it appropriated to Ireland. After some discussion, in the course of which Lord John Manners

supported the amendment, a division took place, when Colonel Dunne's proposition was negatived by 228 votes against 67. Mr. Bazley, on behalf of Mr. Massey, who occupied his place as Chairman of Committees, then moved that a second member be given to Salford; but the motion was opposed by the Government, and negatived without a division. The first and second clauses of the bill were agreed to, but on the third—that enfranchising Chelsea and Kensington—the Government was defeated, Mr. Knightley carrying his amendment, by which the two metropolitan parishes were struck out by a large majority.—On Tuesday the House met at twelve o'clock, and completed the consideration in committee of a number of bills introduced with the view of consolidating the criminal law. These measures have already been passed by the House of Lords. At the evening sitting, Mr. T. G. Baring stated that provision had been made in the estimates for the three infantry regiments and the battery of artillery which are about to be despatched to Canada in the *Great Eastern*; and Lord John Russell intimated that the conferences on Syrian affairs had resulted in the appointment of a Christian governor of Syria. A resolution, moved by General Lindsay, praying that an address be presented to Her Majesty on the subject of the position of the colonels promoted for distinguished services in the Crimea, was agreed to—the Government assenting. The Speaker having announced, amid cheers, that the Lords had passed the Budget Bill, without alteration, Dr. Brady brought forward a motion asserting Mr. Barber's claims to additional compensation. The motion was opposed by the Government, and was negatived without a division.—On Wednesday, Mr. Dillwyn moved the second reading of his Affirmations Bill, by which he proposed to extend the privilege of substituting affirmations for oaths. A lengthy debate ensued, in the course of which Sir G. C. Lewis opposed the second reading. The bill was defeated by a majority of seventy.

GENERAL HOME NEWS.—The rate of mortality in the metropolis last week shows about an average condition of the public health, the actual number of deaths having been 1101. Of births there were 1847 registered, 963 being boys, and 884 girls. The barometer exhibited a mean height of 29.822 inches, and the thermometer a temperature of 53.3 degrees.—The census returns for England and Wales have been published. Their strict accuracy is not guaranteed by the Registrar-General, who states that the papers have yet to undergo a more careful revision; but it is not anticipated that the minute scrutiny which remains to be made at head-quarters will materially affect the interesting figures now submitted to the public. The population of England and Wales on the 8th of April, was 20,205,504,—showing an increase of upwards of 2,000,000 during the last decade. A considerable increase is also exhibited in the number of houses, inhabited and uninhabited. The tide of emigration has been strong in the interval between 1851 and 1861,—close upon 2,500,000 persons having sailed from the ports of the United Kingdom during that period. It is estimated that about 194,000 of these were foreigners; while no fewer than 1,230,986 were of Irish origin. The population of London has increased from 2,362,236 in 1851, to 2,803,034 in 1861.—Sir Hope Grant was entertained at a banquet by the members of the United Service Club, on Saturday evening. The Duke of Cambridge presided, and Lord Palmerston, Lord Elgin, and Sir Charles Wood were among the guests. The Duke of Cambridge deprecated "the ignorant impatience" of those who think the Admiralty backward in the construction of iron-cased ships—the fact being that important experiments are being carried on with the view of settling several debateable points respecting the new class of vessels. Sir Hope Grant vindicated the Armstrong guns from the charge of failure in China—declaring them to be the finest weapons of destruction ever invented. And the military *attaché* to the French Embassy in London expressed his faith in a long continuance of the Anglo-French alliance, which "will enable us to laugh at the rest of the world."—The *Times* notices the remarkable fact that, since the commencement of the present year, we have imported flour, wheat, and other grain from foreign countries to the value of £20,000,000,—about four times the value of the quantity imported in the corresponding period of 1860.—The 47th and 30th Regiments, and the fourth Battalion of the 60th Rifles, are to be despatched, together with a battery of Royal Artillery, to our Canadian provinces. The sole object of the Government is to protect British property against any disturbances which may occur on the frontier. These troops will be conveyed across the Atlantic by the *Great Eastern*. Arrangements are being made for holding a grand volunteer review at Newton-le-Willows, on the 3rd of August.—There is a threatened renewal of the unhappy contest between the operatives connected with the building trades and their employers. The announced purpose to introduce the hour system of payment into establishments where at present another system prevails is the reason urged by the men for assuming a hostile attitude. On the one side there is an expressed determination to enforce the measure, and on the other to resist it.—The fine

Music Hall of the Royal Surrey Gardens is reduced to a ruin by fire. This catastrophe occurred on Tuesday afternoon, the fire commencing, it is not known how, in the western tower of the building, and extending its ravages with such rapidity that in a very short time nothing remained of this fine structure, save the blackened bricks.—James Denny Chapman, at one time a warehouseman in Aldermanbury, was examined at Guildhall, on Saturday, on several charges under the Bankruptcy Law Consolidation Act. His liabilities were stated to be over £20,000, with next to nothing in the way of assets; and the allegations against him are the forgery and uttering of bills of exchange, and cheating and defrauding his creditors. Preliminary evidence as to the bankruptcy frauds was offered, and the prisoner was remanded.—The Lord Chancellor has given judgment in the appeal brought by M. Kossuth, and the Messrs. Day against the decree cancelling certain notes issued by the latter and intended for circulation in Hungary. His lordship affirmed the judgment of Vice-Chancellor Stuart, and the Lords Justices expressed their concurrence.—A terrible catastrophe has occurred at Clay Cross, near Chesterfield. About 300 men and boys were working on Tuesday in a coal pit, close to which is an old shaft which has for some years been filled with water. A breach was unfortunately made in the natural wall which divided the two pits, and immediately a strong stream poured into the working where the colliers were engaged. Vigorous exertions were at once made to draw up the poor fellows, but we regret to say that a considerable number—variously stated at from 25 to 19—are missing. The pit is completely inundated, and little hope is entertained that any of those still underground are alive. In addition to this lamentable sacrifice of human life, it is apprehended that about 65 horses have perished.

FOREIGN INTELLIGENCE.—The *Moniteur* of Wednesday publishes in its bulletin the terms on which the future government of the Lebanon has been arranged. The Governor of the Lebanon is to be chosen from among the Christian subjects of the Porte; he is to be appointed for three years, after which period the Powers and the Porte will again confer; he is to be independent of, and equal in authority to, the Pashas of Beyrout and Damascus; the peace of the Lebanon is to be maintained by a militia recruited from the inhabitants of the country; and Turkish troops are only to advance into the Lebanon on the requisition of the Governor. An administrative and a judicial Council are to be established, in which all the populations of the Lebanon are to be fairly represented. The Paris journals announce that the evacuation of Syria by General Beaufort d'Hautpoul's corps actually commenced on the 29th ult, and a telegram from Marseilles informs us that a portion of the artillery has already arrived in that port.—Omar Paşa has arrived at Mostar, and taken active measures to prevent the Montenegrins from perpetrating any further massacres. The health of the Sultan has improved. It is now confirmed that the Porte has consented to the complete union of the Danubian principalities. The announcement was made to the Legislative Assembly at Bucharest by the Foreign Minister.—The death of Count Cavour continues to cause profound grief throughout Italy. At Turin all the shops are closed, and mourning attire is universal. In the Chamber of Deputies, when the President communicated the melancholy intelligence, the members gave audible expression to their grief. Both Chambers will participate in the national mourning by suspending their sitting for three days, and the tribunes will be draped in black for twenty days. The burial of the count took place last evening. The obsequies were performed with almost royal pomp; the official authorities assisted, and the whole population came out to do honour to the deceased statesman.—The formation of the new Italian ministry has been completed, and has been officially announced. Baron Ricasoli takes the premiership and the ministry of foreign affairs, Signor Bastogi the finance department.—The Papal Government is kept in a continual state of anxiety by the open and concealed attempts of the people against its authority. The Pope has exiled Prince Prombino for refusing to withdraw his signature from the petition for the removal of the French troops from Rome, and a notary has been arrested and fifteen physicians exiled in consequence of the discovery of proclamations and tri-coloured cockades. The Polish and Bohemian members of the Austrian Reichsrath have proposed that the Emperor Francis Joseph shall be requested to prorogue that body until "a representation of the whole monarchy be obtained"—and to convoke immediately all the provincial Diets. We learn from Gibraltar that the Emperor of Morocco has addressed a letter to Spain praying for an extension of the time for paying the indemnity, and that Mogador is to be given to Spain as a material guarantee. The *Observer* states that the obnoxious Stade dues are on the point of being swept away. They will cease to be levied after the 1st of July—England's share of the compensation to be paid to Hanover amounting to 160,000. The *Moniteur* officially announced, on Monday, that the Emperor Napoleon has resolved to maintain a strict neutrality in the conflict between the government of the

United States and "the States which pretend to form a separate confederation." The announcement was accompanied by a specification of the mode in which neutrality is to be observed by French subjects. In view of his marriage with the Princess Alice, the government of Hesse-Darmstadt propose to increase the appanage of Prince Louis from 18,000 gulden (about £1,500) a year to 40,000, or rather more than £3,300. It will be remembered that the grant made to the Princess Alice by Parliament was £30,000 down and £6000 a year.

AMERICA.—The *Etna* has brought us later advices from New York, but no intelligence of much moment. There had been no engagement between the hostile armies in Virginia, although Secessionist troops were reported to be menacing Alexandria. Some Federal steamers had attacked the Secessionist batteries in Acquia Creek; but the result of the action "had not transpired." According to the *New York Times*, the Washington government was about to call out 100,000 more volunteers. The Secession spirit had not been quenched in Baltimore, where there had been fresh riots and cheering for JEFFERSON DAVIS. According to the *New Orleans Delta*, the voting in Virginia showed a majority of 150,000 in favour of Secession. The death of Senator Douglas, one of the three candidates at the last presidential election, was hourly expected. Large numbers of slaves were seeking protection at General Butler's camp, Fortress Monroe. The General applied to the President for instructions as to the course he was to take, and Mr. Lincoln and his cabinet decided that he was to retain all fugitives who claimed shelter from him.

AFRICA.—The principal news brought by the West African mail is the announcement, that in the war between the King Lagos and the British, the latter had bombarded and captured Portonova. The Niger expedition was at the mouth of the Nun river, and was to proceed in July. The slave traders, in spite of all risks, pursue with avidity their barbarous trade. We are happy to see that the United States schooner *Saratoga* had captured the vessel *Nightingale* from Liverpool, with 960 slaves on board, and the British war steamer *Torch* captured a slave schooner on the 10th May, at Debruka.

TO CORRESPONDENTS.

- J. S.—Grand Wardens, Grand Deacons, and Grand Sword Bearers are all subject to fine for non-attendance at the quarterly communications, and in the event of the fines not being paid, all rank or distinction derived from the appointment is forfeited. We are not aware whether Lord Londesborough or Sir P. Hesketh, Bart., have paid their fines. It would be but simple justice to at once deprive of his rank any brother who neglects to attend to his duties throughout his year of office. The least that can be expected from him is that he should put in one appearance.
- D. B. being nineteen years of age, and about to proceed abroad on Her Majesty's service, may be initiated under dispensation.
- P. G. STEWARD.—The day for the election of Master and Matron of the Boys' School is not yet fixed. We presume it will take place in July.
- J. G. W.—It is not legal for a Prov. Grand Master to give the rank of P. Prov. D. G. M. to a brother who has never filled the office. The power of granting the lowest rank to distinguished Masons was only conferred on the M. W. G. M., at the last meeting of Grand Lodge, and yet awaits confirmation. As Prov. G. Ms. hold their appointments from the M. W. G. M., it is clear that they, as subordinates, cannot possess a power superior to his own. In the event of such an appointment having taken place (of which we have no information), and the brother claiming to be P. D. Prov. G. M., presenting himself to a lodge as such, we should advise his being refused on the ground of illegal clothing, and let him try the question in the proper quarter. Should that course be deemed too harsh, we conceive a memorial on the subject might be addressed to the M. W. G. M., who would then naturally call upon the Prov. G. Master for an explanation.
- GRAND LODGE.—In our report of Grand Lodge last week, at page 452 we stated that Bro. R. Horton Smith, Prov. G. Reg. for Cambridgeshire, was understood to object to Bro. Havers' motion, respecting new Grand Officers. On this subject Bro. Smith writes "As I spoke from the extreme end of the hall, I can easily understand the cause of the misconception; but can you spare me a corner in your next issue, in which to state that my objection to Bro. Stebbing's amendment, which, as it seemed to me, was rendered unnecessary by Bro. Havers' own amendment of the printed report; and which report in its amended form I cordially supported." We regret the misconception, but the terms in which we noticed the observations of Bro. Smith, clearly showed that we were not certain which view of the question had his support.