

LONDON, SATURDAY, MARCH 30, 1861.

MEMOIRS OF THE FREEMASONS OF NAPLES.

(Continued from p. 202.)

We have now arrived at the year 1783, when a violent earthquake overthrew many cities, and altered the surface of a vast extent of land in Calabria and Sicily, causing the death of men and cattle, and a universal panic throughout both kingdoms. On Wednesday, the 5th of February, about an hour past mid-day, the land of that part of Calabria which lies between the rivers Gallico and Métramo, from Mounts Jeio, Sagra, Caulone, and the shore, and from between these rivers to the Tyrrhenean Sea was convulsed. This district is called the Piana, because the country at the foot of the last Appenines stretches out into a plain, twenty-eight Italian miles in length, and eighteen in breadth. The earthquake lasted 100 seconds; it was felt as far as Otranto, Palermo, Lipari, and the other Æolian islands; only slightly in Puylia and the Terra di Lavoro, and neither affected the City of Naples nor the Abruzzi. An hundred and nine cities and villages, with a population of 166,000 inhabitants, covered the Piana; and in less than two minutes all these buildings fell, causing the deaths of 32,000 human beings, of every age and sex, many of whom were wealthy, and nobly born; for no human power could avert this sudden destruction.

Whatever may have been the origin of this earthquake, whether volcanic, as stated by some authorities, or electric, according to others, the movement was in every direction—vertical, oscillatory, horizontal, rotatory, and vibrating; and it was observed that the causes of destruction were often different, and produced opposite results. One-half of a city, or of a house, sunk, while the other was upraised; trees were swallowed by the earth to their very topmost branches, besides other trees which had been torn up by the roots and capsized; a mountain burst, and fell to the right and left of its former site, while the summit disappeared, and was lost in the bottom of a newly-formed valley; some of the hills were seen to become valleys, while the sides of others became rugged and steep; the buildings upon them moving with the land, generally falling in ruins, but sometimes remaining uninjured, and the inhabitants not even disturbed out of their sleep. The fissures in the ground in many places formed large gulfs, and soon afterwards mounds were thrown up; the waters either gathered in hollow basins, or, escaping from their beds, changed their course and condition; rivers met, and formed a lake, or expanded into marshes, or disappeared altogether, and burst out anew as rivers flowing between new banks, and laying the most fertile fields bare and sterile. Nothing retained its ancient form. Every trace of towns, cities, and roads had vanished, so that the inhabitants wandered about in a state of stupefaction, as in a remote and desert region, and many works of man and nature, the labour of centuries, besides rivers and rocks, perhaps as ancient as the world, had been changed in a single moment. The Piana was thus the centre of the first earthquake; but from the change in the whole surface of the ground, as before described, sometimes villages at a distance were more injured than those close at hand.

At midnight of the same day there was a second shock, as violent but not so destructive as the first; for the people, warned of the danger, and already houseless and without the means of shelter, were standing in the open air, stunned and desponding.

Whirlwinds, tempests, volcanic fires and conflagrations,

rain, wind, and thunder accompanied these earthquakes; all the powers of nature were shaken: it seemed as if her bonds were loosened, and that the hour had arrived for the commencement of the new era.*

We must now turn to a still more tragical part of this history—the misery endured by the inhabitants of the region. All who were within their houses on the Piana, at the first earthquake of the fifth of February, perished, with the exception of those who remained half-alive under the casual shelter of beams, or other parts of buildings, which happened to fall in an arch over them; they were fortunate if disinterred while still living, but their fate was dreadful when left to die of starvation. Those who chanced to be in the open air were saved, though not even all of them; for some were carried down in the gulfs which opened beneath their feet, others struck by materials blown along with violence by the whirlwind; but more miserable than any were those that remained spectators of the ruin of their houses, underneath which lay wives, fathers, or children.

The first shock was preceded by no sign on earth, or in the heavens, to excite either alarm or suspicion; but, at the movement and destruction of everything around them, all were seized with panic, so that, losing their reason, and even the instinct of self-preservation, they remained stunned and motionless. Fathers and husbands could be seen wandering amidst the rubbish which covered those they loved, unable to raise these piles of masonry, and calling to passers-by for assistance, till at last, in despair, they sat weeping day and night over the stones. To this mortal abandonment they turned to religion, and vowed offerings to the G. A. O. T. U., and a future life of contrition and penance; they vowed to hold Wednesday in every week sacred, and the fifth of February in every year a day of humiliation and prayer; on which days they hoped to appease the wrath of God by self-inflicted torture and solemn festivals in the Church.

It was now that a small band of Freemasons, who had escaped the general destruction, left their homes and families to endeavour to render assistance to those in need and distress. Wherever the greatest misery, there were they actively endeavouring to lessen human suffering.

But the most dreadful fate (more than can be pictured or conceived) was that of those who remained alive beneath the rubbish, waiting for aid with eager and doubtful hope. They blamed the tardiness of their friends and those they loved best in life, accusing them of avarice and ingratitude; and when, overcome by hunger and misery, they lost their senses and memory, and fainted; the last sentiments they breathed were those of indignation at their relatives, and hatred of the human race. But all this time active exertions were being made to rescue them from their awful position by the little band of Freemasons. They seemed the only persons who were capable of exertion. The living mass were flying hither and thither without any fixed object, being lost in terror and bewilderment. By the aid of these philanthropic Masons many were disinterred, and placed under the care of their affectionate kindred; and, singular to say, the second shock of earthquake, while disgorging the first ruins, restored the bodies of those that remained to the light of day. When all the bodies were uncovered, it was found that a fourth part of these unhappy beings would have been saved if more assistance could have been obtained. It appeared that the men had died while struggling to disengage themselves from the rubbish, while the women had covered their faces with their hands in very despair, or were tearing their

* Vide *The Kingdom of Naples*, by Pietro Colletta.

hair. There were some touching incidents, too, of maternal affection, where mothers, indifferent to their own sufferings, had made an arch of their own body over their children to protect them from the falling ruins. The power of human endurance was singularly exemplified in many instances. A girl of eleven years of age was released from her living tomb on the sixth day, and survived. Another girl, aged sixteen, named Eloisa Basili, remained buried eleven days, holding in her arms a little boy, who died on the fourth day, so that his body, when taken out, was corrupt and putrid; she had not been able to rid herself of the corpse, they being so closely confined by the rubbish, and she counted the days by the dim light which penetrated even to this tomb.

When the few living ones were brought into the light of day after their long imprisonment, they exhibited a dull apathy and indifference to food, but had an unquenchable thirst, and were nearly blind—the usual effects of a very long fast. Of those that were saved, some recovered their health and spirits, and others were always suffering and melancholy. This difference was attributed to the space of time that passed before succour reached them, or whether it arrived before or after they had lost all hope. The adventures of the servant girl, Basili, were so well known, that her society was sought by even the great and noble, yet she never relapsed into a smile during the remainder of her life—in short, all who had been rescued, when asked their thoughts while underneath the ground, answered that they waited, and waited in hope for a long time, then they despaired, and then they went to sleep, and remembered no more. None of them lived long; the unhappy Basili died young, before she had completed her twenty-fifth year; she liked to be alone, and to sit under a tree, apparently in sad reflection, at a spot where she could see neither cities nor houses, and always turned away her eyes at the sight of a child.

But faithful history has recorded all these calamities far better than we can describe them in our limited space; and we have no doubt our readers are fully conversant with the facts, nor should we have dwelt so long upon them, had the historian “rendered to Cæsar the things which are Cæsar’s,” but we see nowhere recorded the kindness, charity, and benevolence of the Freemasons in this disastrous time, who left their homes and families to render assistance to those who were in need and distress.

The Freemasons who had rendered such opportune assistance to the poor sufferers in Calabria were principally brethren who had been initiated in Naples. A Neapolitan merchant, of the name of Vincenzo, had a large silk manufactory in the neighbourhood of Reggio, and resided there when not in Naples. Through his influence a Lodge was established in the former city, and it was the members of this fraternity that displayed so much heroic virtue, under trying circumstances—forgetting their own losses and misfortunes in their laudable endeavours to assist their less fortunate neighbours. Thousands were deprived of their homes in the most severe month of winter, exposed to violent rain, storms, and wind; their cellars destroyed, their stores of corn wasted, and the people of the neighbourhood afraid to bring provisions to a place where death was so constant and near. It was now that the Freemasons were actively employing both time and money for the construction of rude, temporary huts, and the purchase of food for a starving population. But while we record the kind and charitable acts of the few, we might multiply instances of man’s avarice and selfishness in the many. A very wealthy man caused excavations to

be made in the rubbish of his house until he had found and recovered his valuables; he then stopped the search, although he left his mother, brother, sister, and wife, perhaps still alive, beneath the ruins.

The first tidings of this sad catastrophe reached Naples so speedily that, from its very suddenness, and because truths which exceed the common belief look like fictions, it was not credited. Flying rumours first, afterwards messengers and letters, informed the government that it was only too true, and immediate assistance was sent to the sufferers. Clothes, food, money, physicians, artificers, academicians, archaeologists, and painters, all hastened to Calabria. First and foremost was Field Marshal Francisco Pignatelli; with his aid a junta of magistrates was placed at the head of the administration, and the public revenue and that of the church was collected, and preserved in chests, said to be consecrated. Handsome grants were given in aid of the sufferers, and order was maintained in the state. Field Marshal Pignatelli, himself a Freemason, ordered the thanks of the committee to be given to those who had voluntarily come forward to render assistance in time of need; “but a better recompense,” he remarked, “would be the feeling in each Freemason’s mind that he had been enabled to perform a good and charitable act.”*

The summer succeeding this awful calamity brought further troubles to this suffering country. The horrible stench caused by the dead bodies, together with stagnant waters, unhealthy meteors, penury, and distress, brought an epidemic, which spread through the two Calabrias to such an extent, that death or mourning was in every house. Thus the year passed miserably away, and it was not till the commencement of the year 1784 that the land had regained its consistency. When the epidemic was spent, and the calamity forgotten, or men had become resigned to their misfortunes, then only could they look back and coolly calculate their losses. In the course of ten months 200 cities and villages had been destroyed, and 60,000 Calabrese had perished by one calamity or other; while it was impossible to calculate the amount of damage done to property, and the losses sustained from want of labour. This might truly be said to be incalculable, yet, strange to say, the people went on marrying and giving in marriage. The births equalled those of preceding years, and no thought was given that these were warnings sent by Providence to lead them to prepare for eternity. The most atrocious crimes were committed—theft, murder, and the grossest immorality prevailed to an alarming extent, while affliction and mourning were everywhere. We have no record of how the Freemasons conducted themselves at this time, but have no doubt that they would endeavour in their limited sphere, by good example and kind advice, to cause a reformation.

In the early part of the year 1784, the Emperor Joseph II., of Austria, came to Naples, under a private name. Refusing the honour due to his rank, and the reception prepared for him in the palace, he asked for a guide and instructor, to point out all that was remarkable in the city. The Queen sent Luigi Serio, a man of good education, and of agreeable manners and conversation. The Emperor wished to visit the scenes of the recent devastations in Calabria, and to be made acquainted with those persons who had acted so nobly in the cause of humanity; but he was deterred by the difficulty of access, the winter season, and the want of good roads. While he remained at Naples, he had around him those Neapolitans who bore the highest reputation

* *Mémoires Secrets des Cours de l'Italie.*

for learning and patriotism. Most of these were Freemasons, whose acquaintance he had made on a former visit, since which time he had himself become a Free and Accepted Mason. A lodge was held in Naples, which his Majesty attended, and gave a description of the flourishing condition of the Craft in Germany. The Emperor's visit was short, but at his departure he left behind him a character for virtue and philanthropy.

(To be continued.)

MASONIC ADVENTURE.

A TALE OF THE AMERICAN WAR OF INDEPENDENCE.

"To-morrow at this time." Thus saying, Arthur Grimwood bade a kind good e'en to his friend, Charles Johnston. "At last, then, my wishes will be accomplished, and I shall become a member of that society whose influences and whose benefits extend over the habitable world; a brother of the mystic tie; and learn those secrets which add such grace and dignity to the glorious Washington, and others, among both the lofty of the world, and those whose sphere is in more humble life. Ah! how would my dear father have rejoiced could he have seen his son admitted into that society to which he always so fondly alluded."

It was the hour of calm repose, and well fitted for deep thought. It was evening; nature seemed peacefully dropping off to rest; the glorious sun was sinking in the West, and the eye of the young man scanned with delight "the murmuring pines and the hemlocks, bearded with moss, and in garments green, indistinct in the twilight."

Charles Johnston was the only child of an American gentleman, who died just before the struggle between Great Britain and the American colonies. Brought up beneath the eye of his father—his mother having died during his infancy—he was treated more as a companion and friend by his fond parent than at first sight seemed warranted by his tender years. He thus grew up, as it were, his father's ditto; and from an early age it was his sincere desire to become one of the Society of Freemasons, of which his father was a distinguished member. On the death of his father, he went to finish his studies at a military college, prior to joining the army. Here it was that he again renewed his acquaintance, which soon became a firm friendship, with Arthur Grimwood, who was one of the oldest members of the college, and had been for two years a Mason. Arthur was easily induced to forward his friend's views, and as soon as he became of fit age undertook to get him admitted into the fraternity. On the following night, then, Charles was to be initiated. We will pass over the ceremony, and the various emotions by which he was agitated on beholding the light, and merely state that he applied himself with fervency and zeal to render himself in all respects a true and faithful brother.

Time passes on with silent tread, and in 1811 we find our hero, Charles, with a body of troops under his command, encamped in the vicinity of Queenstown. It was a wild and singular scene: groups of men, in various attitudes, lay around the fires; while some were carefully cleaning their arms, preparatory for the coming battle of the morrow. With the first light of dawn the camp was broken, and the troops hastened to their appointed station. It was a bright, sunny morning, with a pure, transparent atmosphere, that seemed to bathe the very heart with gladness, and to rebuke the angry passions which were soon to turn that beautiful Eden into a

pandemonium. Anon the sounds of martial music, awaking the before quiet glades, announced the approach of the enemy, and the reports of musketry, with the louder boom of the cannon, proclaimed the commencement of the contest. Soon the battle raged closer; "and furious Frank and fiery Hun shout in their sulphurous canopy." It was whilst heading one of these charges that Charles fell, wounded by a ball in the side: unable to move, he lay expecting speedy death. In this unfortunate war it was the custom on both sides to employ the native Indians as allies, who rendered themselves objects of horror and affright, alike to friend and foe, by their cruelties. What, then, were the unfortunate Charles's feelings when, towards the end of the day, he beheld a cloud of hostile Indians advancing, tomahawking all before him, and led on by a tall and magnificent warrior. Hope fled; he looked on all as lost, when a sudden thought seized him. Watching his opportunity, as the leader advanced, he gave that sign which every Mason will obey. In a moment the Indian leader waved his arm, and uttering, in the Indian language, the words "Protect my brother," Charles was saved. But Masonry does not things by halves; Brandt, for he was the Indian chief, ordered a litter to be composed of rifles, boughs, &c., on which Charles was conveyed to the Indian camp. There, overshadowed by lofty trees, with straight, smooth trunks, like stately columns, he lay nursed for many weeks by the hands of those fierce enemies, who so lately thirsted for his blood, rescued from torture and death by the sacred tie of Masonry. With returning health and strength came the desire of once more joining his friends, and facing the foe; flying rumours of their successes only made his state of inaction the more unbearable. On a return from a distant expedition, his friend Brandt was struck with his altered spirits and evident disquietude, the cause of which, in conversation, soon became manifest. That night orders were given for removing the camp, and, ere the mists of morn were dissolved by the first rays of the sun, they proceeded on their march; but whither? Twice before had they moved, and Charles, carried in his litter, and enervated by weakness, had taken little heed of his route; now, restored to health, he looked around with inquiring eye, but all was strange. True, he was still in "the forest primæval," but without a guide, and surrounded by Indians; how could he hope to effect an escape? Still his mind reverted to the idea from which his thoughts were scarcely diverted by Brandt calling his attention to some of the beautiful scenes through which they passed. Sometimes they broke their way through rich alluvial bottoms, matted with redundant vegetation, where the gigantic trees were entangled with vines, hanging like cordage from the branches; sometimes they wound along sluggish brooks, whose feebly trickling current just served to link together a succession of small lakes, covered with water-lilies, among which swam the graceful wood-duck; at other times, as the glancing rays of the sun shone through the leaves of various hues, the distant glades resembled the aisles and clustering columns of some Gothic cathedral. As the twilight thickened into night, their camping-ground was reached, which soon presented a picturesque appearance; fires were blazing and smouldering here and there among the trees, with groups of Indians round them, some seated or lying on the ground, others standing in the ruddy glare of the flames, or in shadowy relief. At a fire, somewhat apart from the rest, were Brandt and Charles. "Now then, my brother," said the former, "our intercourse must cease; we part in the morning." Charles started, apprehensive

that his plans for escape had been guessed at by his astute companion, and his emotion was evident. "Yes, my friend," continued Brandt, "we must part tomorrow, for I know too well your chivalrous spirit to hope you would ever join our cause, and I have now brought you as near to your own forces as prudence will permit; tomorrow, then, at daybreak, a guide with a flag of truce will conduct you within the American lines." It is easier to imagine than to describe the feelings of joy which these words filled Charles, and for a while he was unable to speak; when, however, he could express himself, he poured out his thanks, which were mixed with regrets at parting from his kind friend.

"And now," said Brandt, "promise me one thing in return for the kindness you say I have shown you. I have only done my duty to you as a brother Mason; but promise me that, should it ever be in your power to offer the same assistance to a brother in distress who belongs to our side, you will at once do so." With this Charles gladly complied; how, it will hereafter appear. Ere nightfall on the following day, Charles once more pressed the hands of his brother officers, and thus, by reciting his adventure, gave a practical refutation to the jokes and sneers against the Craft, which some few narrow-minded men had previously uttered.—R. B. W.

(To be continued.)

STRAY THOUGHTS ABOUT BOOKS.

By DIAGORAS.

In jotting down a few stray thoughts concerning books, it may not be altogether uninteresting if I first look back upon other times, less favoured than the present, less amply provided with mental *pabulum*, and observe some of the vicissitudes to which the progress of literature has been subjected,—and first respecting the *materials* of which books were made, or, correctly speaking, the materials which have been employed for writing upon. Those of the hardest texture and most durable nature were originally selected; the Decalogue was written on stone; so were the laws of Moses, and they were afterwards graven on tables of brass and wood. The laws of Solon were engraved on wooden tablets, and the twelve tablets of the Romans on oak or brass. Lead was also occasionally employed. Job alludes to writing on lead with an iron pen. The inscriptions upon the bricks of the Chaldeans and Babylonians are well known. The walls of public edifices were sometimes made use of for the purpose of transmitting laws, records, or historical circumstances whose publicity and durability might be desirable. The Arundelian marbles contain numerous inscriptions recording public matters, and Josephus speaks of two columns of brick and stone upon which the children of Seth recorded their astronomical discoveries. Wood, however, was the material most frequently employed both for public and private occasions. The Swedish term *Balkan Laws* is derived from *balk*, or beam, and our own word book from the Saxon *boe*, beech, that being the wood usually employed. Wooden tablets were in use prior to the time of Homer, and even as late as the fourth century we find the laws of the emperors inscribed on them; and every one knows that the business of the Exchequer was wooden *tallies* until very recently. Who has not heard of the method adopted by the *hedge* schoolmaster in Ireland, who taught writing by means of a board strewn with fine sand, tracing the letters thereon with a sharp pointed stick. Tablets, slightly coated with

wax, were in constant use with the Romans, and they were used also in the time of Chaucer, for he alludes to them in the *Sumpner's Tale*. The inner bark of the ash, elm, maple, and other trees, beaten, dried, and otherwise properly prepared, was early employed as a material for writing upon, and hence the word *liber* has become transmitted into so many languages as the signification of a book. Bark manuscripts are now rare, but some Eastern nations still employ this substance, and the Chinese make one species of paper from bamboo. Leaves have also been used for writing upon from remote antiquity; hence the term, the *leaf* of a book. The ancient Sybils inscribed their prophecies on leaves, and the judges of Syracuse wrote the names of those condemned to exile on an olive leaf. Pliny thinks the *palm* to have been earliest employed. In India, the *palmyra*, and in Ceylon the *talipot*, are still used for writing upon. Linen cloth was used by the Egyptians for drawing or painting upon prior to the invention of papyrus, specimens of which may be seen in the British Museum. The Romans also used linen. The custom of writing upon parchment, or the prepared skins of beasts, was far more ancient than the use of papyrus. Skins prepared like leather were used by the Jews. The ancient Persians wrote all their records on skins. The Mexicans and North American Indians had maps painted on skins. Parchment, it is said, was discovered by Eumenes, King of Pergamos, whence the name is derived. Parchment, when carefully prepared, is so durable that manuscripts of more than 1000 years old manifest no signs of decay. The Jews still write the rolls of the law, which are kept in the synagogue, upon this substance. The most ancient description of paper was prepared from the fibres of the *cyperus papyrus*. It was manufactured at Memphis at least 300 years before Alexander. It was much improved in quality after the Conquest of Egypt by the Romans. Alexandria then became the chief seat of its manufacture. In the third century, Firmus declared that so large a supply of paper, and such an abundance of materials for its manufacture, existed in Alexandria, that he could from that source alone maintain an army. In the fifth and sixth centuries the duty had become oppressive, and when Theodoric abolished it, Capidorus, in one of his letters, congratulates the world upon the removal of an impost upon merchandise so necessary to mankind. The Saracenic possession of Egypt diminished the supply, so that the eighth and ninth centuries are the latest in which papyrus manuscripts appear; and it is doubtful whether this substance ever displaced parchment in Britain and Germany. The exact period of the invention of *cotton paper* is unknown, but it was introduced by the Arabs into Spain about the beginning of the twelfth century. The Christians subsequently improved the quality of this article. Cotton paper was in general use in the thirteenth century, but was then superseded by that made from *linen* rags. The earliest example of linen paper is an Arabic version of the *Aphorisms of Hippocrates*, A.D. 1100, in the British Museum. Linen paper was not in general use in any part of Europe until the fifteenth century, but a mixed description was in use long before. The Chinese, it is said, made paper in great perfection from various vegetable substances as early as A.D. 95. Many attempts have been made to discover an indestructible material to write upon. Paracelsus proposed what he called "a book of eternity," the leaves and covers of which were to be of asbestos, and the writing of gold letters; upon such a book the elements could work no change. The instruments employed for writing and marking with have been various. Those used for marking on the wooden or

waxed tablets were termed *styles*. They were a kind of bodkin, formed of metal or ivory, one end of which was pointed for marking with, and the other blunt and flat, for the purpose of erasure. The Romans, carrying no arms within the city, often employed the *stylus* as a weapon in their quarrels, whence, perhaps, the Italian *stileto*. Iron styles, after some street affray in which they were used, were prohibited, and only bone or ivory ones permitted. A species of reed or calamus, capable of containing a fluid, was used for writing upon paper or parchment. This was cut or split like our pens, producing, however, very rough strokes. Reeds are still employed by many of the Eastern nations. When quills were first used as writing instruments is unknown, but Aldelinus, the first Saxon poet, composed some verses in their honour. When Reuchlin was obliged to flee from his enemies, his friend Pirkheimer sent him, in 1520, "some gyude papyre," pen knives, and, instead of the peacocks' feathers he had requested, a few swans' quills, and also some reeds, of so excellent a quality that he supposed them to be Egyptian. These reeds must have been somewhat scarce, for we find Erasmus expressing a wish to obtain some from a friend in England.

ARCHITECTURE AND ARCHÆOLOGY.

APPLICATION OF THE BEAUTIFUL TO DETAILS OF BUILDINGS.

A lecture has just been delivered, before a crowded audience, at the Institution of Builders' Foremen and Clerks of Works, Lyon's-inn, Strand, by Mr. G. R. Burnell, C.E., "On the Application of the Science of the Beautiful to the Common Details of Building."

Mr. Burnell said,—

There are times when the choice of the subjects to be laid before meetings, such as the present one, does not entirely depend upon either the speaker or the audience, because certain questions will occasionally arise which so powerfully arrest public attention as to compel all of us to investigate them to the utmost extent of our ability. The question of the nature and direction to be given to art-education, whether voluntary or endowed, seems, at the present day, to be essentially one of this description; and you yourselves have avowed that one of the great objects of your Association is to provide for yourselves means for advancing your knowledge of the arts you are directly connected with. Now this knowledge you seek is of a very complex nature, being, in fact, quite as much of an abstract as of a technical character: and you must be aware that the practice of even a mechanical art cannot be perfectly carried out unless the principles on which it is based are clearly understood by those who cultivate it. The building arts, in so far as they merit the title of arts, must be directed to the satisfaction of the nobler tastes of our race, rather than to the mere solution of the requirements of convenience and comfort of the parties who set you in operation; and unless the works you produce bear the impress of thought and the external characteristics of beauty, they will pass from the nobler degrees of the scale to the lower one of the mere tradesman's productions. Perhaps it may not often fall to your lot to design the buildings upon which you are employed; but even if this be so, it is not the less true that your power of appreciating the artistic principles of the design put before you, and of conveying the whole amount of your knowledge and perception of the degree of beauty that design may contain, will be the best tests of your merit and of your claims to be considered art-workmen. It behoves all of us, then—engineers, architects, and workmen—seriously to address ourselves to the investigation of the grave problems connected with the application of the laws of beauty to our

pursuits; and especially so, inasmuch as art-education is now-a-days made a subject of such general discussion. It seems to me, also, that many of the prevalent opinions upon the subject of the laws of beauty and of their application, are not correct, and they are likely to do great mischief, unless at least challenged before an audience like yourselves, who are so deeply interested; and it is for these reasons that I have felt it almost imperative upon me to invite you to inquire firstly, into the real nature of the quality, Beauty; secondly, into its exhibition in building works; and thirdly, into the best manner in which you, in your capacities of foremen and clerks of the works, can apply the principles we may thus be enabled to ascertain.

Beauty I consider to be an objective quality, inherent in certain bodies, which enables them to produce in our minds the sensation that the external form of those bodies or things corresponds in an agreeable manner with the idea we have been able to assign to them. It is a quality producing sensation, mainly independent of ourselves, and essentially phenomenal, that is to say, that the external forms of bodies produce the harmony and proportions which induce us to consider that they are in accord with the ideal perfection they are intended to typify, and that physical beauty must be visible to the eye. It is in nowise connected with utility; for many useful things, such as the vital organs of the human body, are, at first sight, essentially repulsive, and, as being so, cannot be called beautiful; whilst on the other hand, the plumage of birds, or the form and colour of plants, frequently strike us as being remarkably beautiful, even though they have no necessary connection with the discharge of the vital functions of the existences to which they belong. But if beauty be thus to some extent independent of ourselves, its perception can only take place amongst thinking and intelligent beings; and just precisely as we cultivate the faculties which enabled us to distinguish the mutual relations of the forms and ideas we consider, will be able to distinguish the beauty which they possess. Beauty does not exist for the brute creation: and amongst human beings the keenness of the perception of beauty will vary with the circumstances which surround them, and which are able to influence their modes of thought. Education, in fact, increases in man the faculty of receiving pleasure from beautiful objects, and thus it happens that opinions vary with respect to degrees and kinds of beauty; but the attributes of the things or bodies under consideration, which give rise to the sensation of the existence of beauty in them, are parts of them, and are by no means conferred by the operations of the observer's intellect. Beauty is objective, not subjective; we feel it, we do not confer it by any act of our own minds; and objects would be beautiful, if their external forms corresponded with their idea, even if there were no one to perceive the relation.

It may serve to illustrate this theory of beauty to trace the gradations which are usually considered to prevail in the several divisions of nature. Thus, in inorganic substances (with respect to which we are only able to form ideas of perfection as being connected with the permanence of their combinations, the regularity of their outlines, and the symmetry of the disposal of their molecules, the greatest beauty is to be found in the higher forms of crystallization; and if at the same time that the crystallization thus attains perfect regularity and symmetry, the faces of the crystals should be able to reflect, refract, or decompose rays of light striking them, a new source of beautiful effects is added. In the vegetable world the elements of beauty are to be found in form and colour, but the forms admit of great freedom and variety of outline, and the colours are apparently more directly produced by the plants themselves than are the colours of crystalline bodies; the fearful and wonderful idea of life also begins to thrust itself upon us when we contemplate even the lowest forms of the organic world, and the objects of these classes which manifest the most perfect concord between their external forms and their ideal perfection as organised bodies, become, from the very fact of the extension of that ideal so as to include life, members of a higher category of beauty. In animals a series of new elements of ideal perfection intervenes, and the external forms can only be considered beautiful when

they at once display their concordance with the most perfect exercise of the powers of locomotion, sensation, volition, and the numerous faculties and functions of animal life. In the nobler animals the mental powers are, moreover, sufficiently developed to allow of their adding to the charms of form and colour, the subtle one arising from expression; but it is to be observed that in animal life, in proportion as the power of displaying externally the workings of the informing spirit increase, so does the amount of beauty derivable from colour decrease, until at length in the human being both form and colour become subordinate as causes of beauty to the expression of the intellectual faculties. The same gradation in the relative degrees of beauty prevails in the arts, and they are able to satisfy our minds the most completely when they suggest the notion that by them are expressed the relations between the external forms of the objects represented, and our ideal conceptions of what it should be. Architecture deals almost exclusively with form, and its beauty partakes greatly of the charm above stated to belong to inorganic nature. Painting has a more pleasing hold on our affections, because it represents life, motion, form and colour, may even transient expression; and thus may be considered to have a degree of beauty analogous to that which prevails in animal life of the highest class. Sculpture (to my mind at least) attains the limits of intellectual beauty, so far as the creative power of man can be said to do so, simply because it expresses the relation between the form and the ideal, without the aid of any adventitious ornament, of colour or of movement; it is, however, incomplete in this respect, viz., that it does not allow the display of passing emotion, and in contemplating a fine statue we often "start, for life is wanting there." I do not purpose, at present, to enter upon the consideration of what constitutes the beauty of poetry, or of music, because both of those sources of intellectual enjoyment appeal to other senses than the sight, and strictly speaking, it is only by extension that the word beauty can be applied to these moral perceptions. Our immediate inquiry is connected solely with visible objects, and it would lead us too far were we to dwell on the investigation of the pleasures to be derived from other senses than the sight, or from pure imagination.

Now, it seems to me that if this theory of what constitutes the beauty of visible objects be correct, an architectural work can only be considered to possess that quality when it expresses, or, at least, excites in the mind of the spectator, the notion of the ideal perfection it is intended to typify. In other words, consistency is one of the great elements of architectural beauty, and no building can be considered entitled to that merit unless it expresses unmistakably the purposes for which it was erected. Truth is another element of the merit of a design, or, perhaps, it may be more correct to consider it but a modification of consistency. Picturesqueness of outline, play of fancy in decoration, variety of colour, are merely supplemental sources of pleasurable sensations which will add greatly to the charm of a building; they will not, however, redeem, even though they may partially hide, the incomplete expression of the relation between the external form and the ideal perfection of the design, should such really exist. It thence follows that the beauty of one class of building must differ from that of another, and that the application of the principles of taste requires to be modified according to circumstances, and even according to times and modes of faith or of national existence. A Grecian temple, for instance, such a one as the Temple of Zeus, at Eleusis, will always be beautiful, inasmuch as it represents the ideal perfection of a building destined for the performance of the religious rites of a highly civilised race, who had finally resumed their belief in an immoral anthropomorphism, or had, in other words, "made their gods in their own image." But such a temple would not be consistent with our faith; and the very nature of its beauty, a finished and strictly limited beauty, would suffice to render it discordant in our eyes, because it excludes all expression of the longing we feel for communion with infinity. This observation would not apply with the same force to the interior of the Pantheon of Rome, if it were applied to one of the modes of Protestant worship, because its simple grandeur and unity of effect do

excite the notion of infinity; but the introduction of the side altars in such a building renders it inconsistent with the uses to which it is devoted, and gives rise to a feeling of incongruity, just in the same way that the small chapels beyond the aisles of our Medieval cathedrals render them inappropriate for the Protestant services. Again, the magnificent town-halls of the ancient Duchy of Burgundy, and of the Gallic and Lombard provinces of Italy, were perfectly in accordance with the political organisation of the communes of those countries, and of the times when the buildings were erected, for every citizen in those days seems to have been forced to interest himself in the affairs of his own town, and to have assisted, often in arms, at the tumultuous general meetings in which public affairs were settled. The reproduction of such buildings in England, at the present day, when the business formerly conducted—how, I do not stop to inquire—by the general body of the citizens, is handed over to a few elected representatives, would be an anachronism, and great modifications in the treatment of Medieval forms of art would be required before it could be adapted to the usages of our times, or before it could express by the external form of the building, the ideal we should be likely to form of a modern municipal structure. Many other illustrations might be given of the connection of ideas we unconsciously make between the purposes and the beauty of architectural productions; but the feelings of critics in general are so unanimous on the subject of the necessity of such a connection, that it may be safely taken as an admitted law. All the parts of a building may be pleasant in themselves; they may possess a very great degree of the beauty of inorganic nature; they may be regular, perfect, symmetrical, or even picturesquely irregular; they may possess the charm of colour and tone; yet if they do not combine to form a whole which should be able to convey the notion of a perfect embodiment of our ideal of the purpose they are designed to fulfil, they cannot produce in us the sensation of beauty. The eye may be pleased for a time; the mind cannot be satisfied by any such incomplete expression of its own requirements.

In saying that "the application of the principles of taste requires to be modified according to circumstances," I would beg distinctly to observe that I by no means desire to see fashion introduced as a rule into the world of art. We already seem to suffer much from this mischievous influence, and the history of architecture in Western Europe, during the last sixty years, may especially be referred to as an illustration of the fact. In England alone we have seen, within that short period, the style of the Adames give way before the pale insipid imitations of classical Greek forms; the latter was superseded by an unreasoning imitation of the modern Italian architecture in which the characteristic distinctions of the Florentine, Roman, Venetian, and later Roman schools were all jumbled together in strange confusion; and now we seem bent on the reproduction of the style of the Middle Ages, as it exhibited itself in all Christian lands, without any reference to the conditions of our climate, or to the habits and requirements of the age we live in. I believe, for my own part, that all the styles that have thus flitted before us, contain the elements of beauty if used in their proper places, and for the buildings whose ideal corresponds the most directly with their respective tendencies. The style of the Adames, as we see it exhibited in Fitzroy-square on the southern and western sides, was, perhaps, the feeblest and the most deficient of any in the qualities of high art; but it has a certain amount of elegance, and it is well-fitted for domestic purposes. The pure Grecian style of the Post Office and of the Ionic Chapel on Clapham Rise, though "cold as a moonbeam," has a stately dignity which adapts itself well to the requirements of a large public administration or to a form of worship in which little room is left for the expression of individual liberty. The Italian architecture, of the early Renaissance in particular, seems to be especially appropriate for the palatial residences of our aristocracy, for our clubs, and for our modern municipal buildings; whilst, in their turn, the spirit and tendencies of Medieval architecture are, unquestionably, most in accordance with our ideal of buildings devoted to the service of one "who must be worshipped in spirit and in truth," and "whom eye has not seen, nor has it entered in the heart

of any one to conceive." An eminent foreign critic, who is a devoted admirer of Medievalism, by the way, declared that, in his opinion, "eclecticism (or a reasoned selection) was the curse of art;" and there are, it is to be feared, many very able and sincere men, of his opinion, amongst ourselves. It seems to me, however, that any such exclusive cultivation of one series of forms, of one mode of artistic expression, proceeds from an incomplete view of the question, and from an incapacity to perceive the beauties of the various styles hitherto adopted. I may myself be guilty of an error in the opposite direction to the one thus referred to; but certainly I am inclined almost to believe that nothing was ever fashionable even, for any length of time, without possessing some element of beauty, or without, in some way or other, coinciding with the prevalent ideal of perfection in art at the time of its reign. It is the duty of the architect to discover the universal element, so to speak, in all the accidental exhibitions of art, and to apply it, when found, to his own practice. He can only do so by a careful study of all styles, and the effect of such a broad and universal mode of investigation will be, I am tolerably sure, to destroy anything like the exclusive cultivation of any one of them.

I dwell upon this part of the subject under consideration, because you, who are, after all, executors of other men's designs, not designers in an independent capacity, require especially to feel that you are not labouring against the interests of truth, when you are striving to carry out a design in a style which may be opposed to the prevailing taste of your day. No true workman worked well when he disliked the work he was employed upon; and you may be sure that if you cultivate an exclusive taste for one phase of architectural expression, you will hardly be able to perform your duty when you are employed upon a work designed in another spirit. I should be the last man to advise you, however, thus to expend your time and energies in the endeavour to seize the subtle principles of the beauty of the different forms of art practised in your generation, were I not convinced that such a course is the wisest and best that you could adopt—not only in order to advance your own proficiency as workmen, but also in order to advance the interests of true art, which always was, and always will be, influenced by the feelings of the great body of its cultivators. It is precisely because I know that the class you represent exercises a very potent influence on the formation of public opinion on these questions, that I feel it to be incumbent on you to examine the abstruser parts of the science of the arts you are connected with; and I am equally sure that if you enter upon such an examination in a candid spirit you will ultimately arrive at the conclusion that it is possible to express by the outward forms adopted by almost every pure style, the ideal perfection which ought to prevail in a building.

There are two other points to which I would wish to call your attention, before proceeding to illustrate what I consider to be your especial duties in the attempt to apply the ascertained laws of beauty to your pursuits. One of these is the influence of the materials you employ on the artistic expression of your work; the other is the precise nature of the distinction between conventional and natural ornamentation, or, to quote the commonly but incorrectly received words of the day, between the realistic and the idealistic schools of architecture.

Now, as to the former of these points, it may be observed that it is intimately connected with the considerations before alluded to with respect to consistency: the materials used must be so used as to satisfy the spectator that they are not only able to discharge the functions they are designed to fulfil, but they must always appear to be and actually be the most fitted for their respective positions. Throughout the commercial cities of Europe, and I fear, also, in other parts of the world, the recent application of iron, for instance, have furnished illustrations of the use and of the abuse of which it is susceptible: and I go a little out of my way to call your attention to this matter, because it is notorious that in many cases you, or men like yourselves, are the only ones consulted by the public. The legitimate use of iron in great engineering works is now, thanks to Messrs. Hodgkinson, Barlow, Tate, Rennie, Stephenson, Fairbairn, Morin, Flachet, and others, tolerably well understood; and it is applied

openly and avowedly as iron, without any attempt at hiding or disguise. In shop or house architecture (for when we are talking of the application of general laws we must seek the most familiar illustrations), we find, however, that, as though the designers had taken literally the proverb, *ars est celare artem*, they strive to conceal the means by which they are enabled to produce their effects; or if the iron supports must be shown, they are painted to represent marble or bronze, or anything but what they really are. To my mind there cannot be a more striking illustration of the converse of beauty than some of the modern street architecture of such towns as London, Paris, Brussels, or Amsterdam, precisely on this score; for the aim of the designers of many of the most attractive shops seems to have been to produce the effect of having placed solid, heavy structures upon sheets of glass, which every one must feel to be insufficient to bear the load they seem to carry. In these cases there is evidently a discrepancy between the form and the idea; the means employed do not correspond with the end supposed to be attained; so that the first elements of real beauty are wanting in these uncomfortable looking structures. What may be the commercial value of the few inches of show room lost by exhibiting the points of support of the building above it is hard to say, but to any educated eye, a shop-front entirely composed of glass must always be repulsive, because it always looks unsafe. Again, in much of the modern ecclesiastical architecture of the day it is the fashion to execute the sheltered parts of the walling with the hard, resisting stones, such as the Kentish rag, whilst the quoins, parapets, finials, &c., are executed in the more perishable Bath or Caen stones. The conjunction of these materials would, to an educated mind, destroy the beauty of a building, particularly of a building devoted to the worship of Him who is emphatically the "Eternal," because it must suggest the notion of a temporary character in the structure itself, and thus give rise to a discrepancy between the external form and the idea which should attach to every such structure. In other cases also the materials used for the body of the work may be of such a nature as to render it advisable—nay, even necessary—to cover them with some protecting coat of cement, mastic, or plaster. If this were done honestly and openly there would be no reason to complain of the use of this class of materials, and even the most bigoted Medievalist, who objects to cement shams, is "a little blind" to the analogy between them and the rough cast, so liberally employed by the very men he delights to honour. The fact is, that the objections to the use of cements arises from their having been made shams, from the absurd mania for scoring the surfaces with the vain hope of making them look like stone; and so long as the cements are used simply as protecting coats, without any attempt at the imitation of the effect of other materials, they cannot be considered objectionable as art-materials even. The real condition to be aimed at in all these cases is, that no part of a building should be exposed to efforts which would manifestly exceed the powers of resistance of the materials employed; and there must be a distinct relation between the more or less permanent nature of the materials, and the more or less permanent character of the building. The conviction of the durability of the granite employed in the pyramids of Egypt must add to the sensation of beauty they inspire; the plaster ceiling of Milan Cathedral destroys the pleasure which, perhaps, might have been derived from its design. Our ideas of the beauty of the latter are marred by the discrepancy between the actual state of the building and of our ideas of what it ought to be as a permanent temple to the honour of the Eternal. Truth and consistency must, in fact, be the ruling principles in our use of building materials; and as for the introduction of colour by their means, it may be dismissed by observing that to us Englishmen it can never be a matter of great importance, especially in our great towns; for our atmosphere effectually prevents our seeking, with any probability of success, for beauty from this adventitious and (I cannot help suspecting, for my own part this inferior element of that quality.

One of the most brilliant authors of the present day, Mr. Ruskin, has in his recent work, *The Two Paths*, endeavoured to establish a distinction between the respective schools of art which resort to the imitation of natural objects

in one case or to the repetition of conventional forms in the other, and he has applied the designation of the "realistic" school to the last of these, in contradistinction to the other, or the idealistic one. He avows his preference for the so-called realistic school, and he earnestly recommends art-workmen to "study the grass of the field" for models of their ornamentation; at the same time he gives, with a degree of consistency which is remarkable in him, some illustrations of the spirit in which he would desire to see his recommendations carried into effect. Now there cannot be a shadow of doubt as to the advisability of a study of the forms of natural objects by all those who seek to excite the sensation of beauty in any of its manifestations, and architectural ornamentation designed upon principles opposed to those prevailing in nature must always be opposed to sound, true taste. The Elizabethan columns, with their small bases and enlarged tops under the neckings; the Louis XIV. foliage and profiles of consoles; the rococo buildings of Rome and Vienna of the eighteenth century, with their interrupted pediments and tormented details, are all of them characterised by this neglect of sound principles, and this contempt for the study of natural forms, and atrociously ugly they all are. But the Grecian foliage, principally copied from the honeysuckle and lotus, but only very remotely copied from nature, and the ornamentation of the columns and cornice of the Temple of Jupiter Stator, is strictly conventional; the details of both these illustrations are, however, beautiful in themselves, for the foliage comes fully up to our idea of an harmonious, consistent decoration, which adds, in fact, to the general effect of the buildings. To my mind there seems to be something inconsistent in the attempts to fix in the stone, marble, and iron we employ the passing ephemeral grace of the plant and the flower. We must know that "to-day they are, and to-morrow they are cast into the oven;" so that their perpetuation strikes upon the mind as involving a violation of the laws of nature. When sculpture is introduced it should be perfect of its kind, and foliage ornamentation should bear traces of having been carefully studied, and freely, naturally, handled. But it is a mistake thus to force details into such importance, and to bestow upon them so much time and attention, as to produce works of art able to distract attention from the general design. Strictly speaking, all architectural ornament must be conventional, for it is only by convention that we can reconcile to ourselves the notion of flowers or leaves, growing in the positions where they are usually introduced.

Conventionality need not, however, degenerate into inflexible mannerism, and the architect would certainly do well to refresh his mind by the observation of natural forms before he designs his details; and you, as executors of the designs, would do well also in endeavouring to form clear notions of the principles nature adopts when she desires to clothe her productions with grace and beauty. Properly understood, conventional ornament (or it would be better to limit the word to foliage), is merely a representation of ideal objects able to contribute to the ideal perfection of the design; natural ornament is the reproduction in incongruous positions of imitations of objects which have no relation to an entirely artificial work. The modes by which the architect is enabled to excite the sensations of beauty and sublimity are, after all, mainly conventional, and his manner of treating details would seem to require also to be conventional. To me, therefore, it seems almost as reasonable to ask him to apply the laws of geological succession in the choice of his building materials, as it would be to ask him to reproduce in his foliage the beauties of natural plants. This imitation of nature, it may be observed, is a favourite theory with amateurs and young students; old practitioners—the men, in fact, who have learnt by experience that architecture is both an art and a science—prefer conventionalisms. Perhaps after all, truth lies midway between the extreme opinions of both schools, and both would agree that whatever attention be paid to ornamentation, on whatever models it may be designed, the manner in which the building to which it is applied fulfils our idea of perfection, is the vital question to be considered. Some of the most beautiful buildings in the world are absolutely without ornament of any kind; certainly the sublimest buildings are so. Beauty is relative, it is not absolute; and its type, therefore, cannot be sought

in any special class of natural objects when the objects to which it is sought to communicate that quality are only susceptible of a relative degree of perfection.

The last portion of our inquiry, viz., the one concerning the best manner in which you are able to apply the recognised principles of the science of the beautiful, will resolve itself practically into ascertaining the best method of carrying into effect the designs of your employers, because, as I said before, your province is not so much to design as it is to execute. You cannot, however, execute properly, unless you understand the whole scope of the work entrusted to you, and you cannot impart to your productions the full portion of ideal perfection of which they are susceptible, unless you understand thoroughly whereby they may be made to produce the sensation of beauty. There is nothing so small or insignificant in a work of art, or even in a work of simple commodity, which may not be rendered the means of expressing design, study, and feeling. The contour of a moulding, the mitring of a joint, the framing of a piece of panelling, are capable of degrees of excellence which, in our modern haste to "knock off" work, we are far too apt to think of small importance, but which may, in their measure, add very considerably to the impression of a perfect adaptation of the means adopted to the end desired, or of a harmony between the external forms, and the ideal we may have formed and attached to the work; and thus these mere mechanical details may contain the real elements at least of the relative beauty of their class of objects. In all your art workmanship the great aim should be to attain, firstly, consistency and truth: taste and fancy, however desirable, are but additaments to those qualities, and they will follow inevitably, if you strive earnestly to understand the meaning of the work you have in hand, and if you carefully observe the conditions of external expression, you are able to communicate to it. Do not fancy that you can do anything, even in the way of sticking or running a moulding, which may not be made to bear the impress of your own individual character. They who are accustomed to observe can detect shades of merit in these apparently mechanical works; and on that score, even if not on the higher one of striving to do perfectly, whatever you undertake, it is your duty to study the meaning intended to be conveyed by these details, and to endeavour to give it full expression. In the higher branches of your calling there is less necessity for dwelling on this obligation, because you must all of you be aware of its existence; and all that need be said is, that you yourselves will find your own reward in the study and in the application of the laws of beauty. They are of a singularly wide range, even in your department, for they involve the investigation of the laws of proportion, of perspective, of light and shade, to some extent also of those of construction, and of the nature and properties of materials, because the violation of any of these laws must give rise to a conviction of the existence of some discrepancy, of some want of harmony between the means and the end, which must effectually destroy the beauty of the work containing such violation. I would guard against being understood to say that any absolute rules exist for your guidance, of the kind usually known under the sonorous but vague phrases of "symmetry or of balance of parts." A design may be very beautiful without presenting either of those characteristics, and the stiff formality of classical architecture is perhaps attributable to the slavish adherence to such rules; and certainly the irregularity of outline and of plan admitted in romantic architecture is often a source of beauty, in the sense I attach to the word. But there are some laws of proportion that we cannot violate with impunity, and it behoves all of us to seek to understand why it is that certain lengths, breadths, and widths must be observed in the parts of a composition: why it is that vertical and horizontal lines require to be treated in peculiar manners; and why it is that the profiles of mouldings require to be modified accordingly as they may receive light directly, or by reflection, from above or from below.

Your work cannot be beautiful unless you apply the knowledge obtained by your study of all these conditions, and as they are best studied by practical men like yourselves, you may often give useful lessons to the more theoretical architectural student. Do not fancy that these matters are

exclusively the architect's business. There are, no doubt, mainly so; but as art-workmen, as men having more than mere hiring's interest in your pursuit, you must feel a degree of interest nearly equal to the architect's in the perfection of the expression of the ideal by the visible forms you produce. You must strive to fix the fine, airy vision of beauty upon your work; and the most concise way of stating how that is to be done is to say that the external character of the minutest detail must, under your hands, be made to convey the notion of the ideal excellence it was capable of receiving. When you reflect that beauty exists as a quality of physical objects, not as an emanation of the mind of the persons observing (that, in the language of metaphysicians, it is ontological, not psychological; objective, not subjective); you must feel that its creation depends, in a great degree, upon yourselves, and I am convinced that when you study these questions you will join me in the belief that they constitute one of the noblest and most glorious branches of inquiry our common pursuits force upon us. The quotation is rather hackneyed, perhaps, but "a thing of beauty is a joy for ever." It is our privilege to labour to produce such things. May we do so in a sincere, earnest, and kindly spirit, bearing always in mind that every privilege implies a duty, and that our duty is to work with as full a knowledge as we can attain of the principles involved in the arts we cultivate!

My ideas upon the general part of the subject selected for your consideration this evening, have taken such a development that I have been obliged to treat its details in a very summary manner. On some future evening I hope to return to them, and, if agreeable to you, I should be glad to consider with you, on the next occasion, "The Beauty of Proportion, and Light and of Shade in Architectural Details." (Applause.)

On the motion of Mr. Webster, seconded by Mr. Glover, a cordial vote of thanks was passed by acclamation to the lecturer.

MASONIC NOTES AND QUERIES.

KNIGHTS' TEMPLAR.

Permit to call the attention of the Knights to the following list of Encampments:—

Province.	Prov. G.C.	Number of Encampments.
Australia	Frater H. B. Kent	1
Bengal	" H. D. Sandeman	3
Bombay	" G. S. Judge	2
Berkshire.....	" Col. Alex. Gordon	0
Canada.....	" Col. J. B. Mc L. Moore.....	6
Cheshire	" W. C. Cruttenden	3
Devon	" Rev. John Huyshe	7
Dorsetshire	" C. J. Vigne	1
Essex	" Major H. S. J. Burney	1
Glo'stershire ...	" S. Bryant, M.D.....	0
Hampshire	" W. W. B. Beach.....	2
Hertfordshire ...	" Wm. Stuart.....	1
Kent.....	" H. J. Hinxman, M.D.	1
Lancashire	" (Vacant)	16
Madras.....	" Lieut-Col. W. P. McDonald...	1
Melbourne	" F. S. Gell	1
Nottinghamshire	" Earl of Lincoln	1
Northumberland	" Rev. E. C. Ogle	1
Nova Scotia ...	" Hon. Alex. Keith	1
Oxfordshire	" H. A. Bowyer	1
Somersetshire ...	" James Randolph.....	3
Staffordshire	" Col. G. A. Vernon	2
Worcestershire...	" H. J. Vernon	1
West Yorkshire..	" G. Fearnley.....	5
Middlesex	" (In charge of the G.M.) ...	6
In charge of the Grand Chancellor	7

The foregoing list shows serious neglect among some of the Prov. G. Commanders, and should receive the attention of the G.M. before their reappointment takes place.—I.

ORDER OF THE TEMPLE.

Can you inform me whether the "Order of the Temple" still exists in France? Who is its Grand Master? And how many perceptories it numbers? Secondly, what is considered the correct style for the Order in England?

The last system of lectures issued gives it, "Royal, Exalted, Religious, Military, and Masonic Order of Knights Templar;" which appears more correct than that of "Masonic Knights Templar." The Scottish style is, "Religious and Military Order of the Temple." English Knights are created of the "Holy Temple and Sepulchre;" and, therefore, I think it should run, "R. E. Religious, Military, and Masonic Order of the Temple." The discussion can do no harm, though, in all probability, any alteration depends on the Masonic Press. The distinction made by some of your correspondents between Chivalric and Masonic Knights (in the present state of the Order in England), I take to be entirely uncalled for, so far as I can find; the only difference being that the so-called Chivalric Knights confer the Masonic degrees, which we previously require. I wish you would lend your powerful aid to bring about a union of Templars. If anything of the kind could be done, the claims of the French body (if existing) would, of course, have to be considered, claiming as they do a regular succession. The dress of the American and Scottish Templars is now almost identical with that of France, and in England, the addition of the rejected tunic (which, I am told, was done to add it to the Rose Croix), and a girdle of red or white, in place of the apron, would bring our dress the same. If the apron was ever worn by the early Templars, it could only have been by the serving brethren, who appear to have worn the dress of the Augustinian monks (by whose rules the Templars were guided), which was a black habit, with a leathern girdle fastened with a horn buckle. I earnestly recommend these hasty remarks to the consideration of my brother Knights.—I.

MASONIC JEWEL.

If the "Mark Master," p. 211, col. 2, will only place before him "a model of that stone which the builders refused, but which became the headstone of the corner;" and contemplate its meaning, and the angles and segments of arches it contains, he will soon make something of the left-hand cut represented in your "Notes and Queries" at p. 187, col. 1.—R. E. X.

THE QUEEN OF SHEBA'S BABY.

According to Bro. Passenger, page 211, "the Queen of Sheba returned home with a son by King Solomon." Will that brother kindly inform me of what race, or tribe, of Africans, existing at the present day, this son was the King? Bro. Passenger speaks decidedly as to her being an ebony Venus. Now, as Solomon was white, was the baby whitey-brown?—S. S. G.

SERPENT WORSHIP.

In what early rites did Serpent Worship play a conspicuous part?—C. M.

MASONIC ARCHAEOLOGY.

Is there a collection of articles of antiquity, which bear reference to Masonic ceremonies or symbols, anywhere preserved? If not, ought we not to be possessed of a museum for their deposit?—DR. DRYASDUST.

HIGH HILLS AND LOW VALES.

Is there any modern instance of a lodge being held on a high hill or in a low vale?—S.

THE BENEVOLENT INSTITUTION JEWEL.

As those who serve the stewardship to the Boys' and Girls' School are entitled to wear a jewel, if they buy it, and as the die seems to be the property of those foundations, is it not time there was a separate honorarium for the Benevolent Institution? If your readers think so, let some of them suggest the manner in which the subject should be ventilated, and oblige—A LOVER OF FAIR PLAY.

FRATERMASONICALLY.

What is Fratermasonically? Who imported it into Masonry, and when did it arrive?—LINDLEY MURRAY.

THE BON ACCORD MARK LODGE.

When did the Bon Accord Mark Lodge withdraw itself from the Grand Chapter of Scotland?—MY MARK ††.

LODGE BOOKS.

What is the best form for a set of lodge books?—All those I have hitherto seen, issued by the Masonic dealers,

are sadly inefficient, there being no register for members, and no comprehensive arrangement that exhibit the state of the funds, and each member's account at one view. Surely some of your correspondents, who are business men, could devise a good set of books, and let us have them at a reasonable, and not exorbitant charge, such as we now pay for a bad article?—L. S. D.

MASONIC BIOGRAPHY.

I am anxious to know if certain men who have been great benefactors to civilization, were brethren, but I do not know to whom to apply. Can you assist me?—C. H.—[State the names of the individuals you require by letter to Bro. Matthew Cooke, who is making a collection of such biographies, and has some hundreds of notes on the subject.]

SECRET CONSTITUTIONS OF THE ANCIENT AND ACCEPTED RITE.

Of what does the Secret Constitutions of the Ancient and Accepted Rite consist, and who has ever seen them?—E. C. L. B.—[That is the secret.]

MASONRY IN HERCULANEUM.

I was walking through the British Museum the other day, and admiring some of the vases from Herculaneum and Pompeii, when my attention was suddenly arrested by seeing Masonic symbols depicted on some of them, and this induces me to inquire, through "Masonic Notes and Queries," if it is known that Masonry was in vogue in those cities?—CIVIS.

KNIGHT OF THE SWORDS.

What is the proper jewel for a Knight of the Swords?—J.

LODGE ON BOARD SHIP.

An inquirer asked for instances of a lodge being held at sea. Turning over your old numbers, I came upon one such record. It occurs at page 1050 of THE FREEMASONS MAGAZINE for December, 1857.—AN OLD SALT.

WHAT CONSTITUTES A DEGREE IN MASONRY.

I am anxious for a definition of what constitutes a degree in Masonry? To make my meaning clear, I will state my own conclusions on the point, and request any brethren to assist me, or correct me, by their superior knowledge.—A degree is defined by Johnson, in his *Dictionary*, as, "quality, rank; station; a comparative state of condition in which a thing is; a step or preparation to anything; order of lineage; descent of family; order or class; measure; proportion." Now, the *Book of Constitutions* states, that "pure ancient Masonry consists of three degrees, and no more, viz., those of E.A., F.C., and M.M., including the Supreme Order of the Holy Royal Arch." Here we have but three degrees with their names pointed out, but in actual practice they are sub-divided into eight, thus:—E.A., F.C., M.M., P.M., R.A., 1st, 2nd, and 3rd Principals. Taking Johnson's definition of a "step, a preparation, an order, or class," to constitute a degree, I think it cannot be denied that each of the latter five, mentioned above, are truly degrees, because they are all steps, or classes, kept separate from each other, and each requiring an obligation to keep them secret from those not entitled, or in possession of them. If this be the case, then, I would ask, does not Craft Masonry employ eight degrees?—EX. EX.

BRO. ANDERSON.

Is this Bro. Anderson, who printed the first edition of the *Book of Constitutions*, the well-known genealogist of the xviiiith century?—P. P.—[Yes. See his *House of Yery*, nominally written by the Earl of Egmont, but really the production of Bro. Anderson. It is very scarce; the two volumes, not in a first-rate state, fetched forty-three guineas, at Libri's sale.]

THE RING OF PROFESSION.

I see several Masons wearing rings bearing a red Maltese Cross on a white ground, and I am told they are "The Rings of Profession of a Knight Templar." Where can I find any allusion to them?—ELTHAM.—[Consult the article on "The Order of the Temple in France," FREEMASONS MAGAZINE, 1857, page 526, last paragraph.]

ARMORIAL BEARINGS.

My shield has one of its quarterings not filled up; am I

at liberty to charge it with the Masonic emblems?—P. P.—[We suppose so. The Grand Lodge would not interfere, and and as the Earl Marshal and the College are now dead letters, they having no administrative functions, there would be no fear of your being called in question, if you were to fill the quarter up with that *rara avis*, a dead donkey.]

NOTES ON LITERATURE, SCIENCE, AND ART.

The Rev. Thomas Guthrie, D.D., in his *Seed-Time and Harvest of Ragged Schools*, remarks:—"God never made man to be reared in flocks, but in families. Man is not a gregarious animal, other than that he herds together with his race in towns, a congeries of families. Born, as he is, with domestic affections, whatever interferes with their free play is an evil to be shunned, and, in its moral and physical results, to be dreaded. God framed and fitted man to grow up, not under the hospital, but the domestic roof—whether that roof be the canvas of an Arab tent, the grassy turf of a Highland shieling, or the gilded dome of a palace. And as man was no more made to be reared in a hospital than the human foot to grow in a Chinese shoe, or the human body to be bound in ribs of iron or whalebone—acting in both cases in contravention of God's laws—you are as sure in the first case to inflict injury on his moral, as in the second on his physical constitution. They commit a grave mistake who forget that injury as inevitably results from flying in the face of a moral or mental, as of a physical law."

The editor of *Harper's New Monthly Magazine* (a New York publication), writing on public schools, remarks:—"Our children, especially our daughters, are not hardy, and do not bear constant application to any kind of labour or study. We have made careful observation and inquiry, and are convinced that this is the chief source of absence and inefficiency. Look carefully through our model schools, and note the delicacy of the faces, and the general slightness of the figures. A few weeks ago I searched zealously among some 200 boys for specimens of the stout, traditionary urchin, whose achievements at the trencher and the play-ground were equally conspicuous; and whilst most of them had a puny look, few had the flush of high health, and not one had the air of rude strength. Sometimes, in addition to a pale face, a dark mark under the eye speaks of worse evils than the midnight lamp, and urges with fearful emphasis the need of combining more stringent moral training with such a surfeit of book knowledge, and of bracing to higher virtue the nerves and muscles, whose excessive sensibility are as apt to tempt morbid passions as to favour beautiful tastes and blessed affections. . . . Our-door exercise, with wiser diet and hours of sleep, will do much to check the difficulty; and already in many quarters the reaction has earnestly begun. Our girls, however, share comparatively little in the improvement; and delicacy of nerves and weakness, especially of the mucous membranes, and consequent exposure to colds, are doing as much to thin the ranks of our female schools, and to keep the attendance irregular, as truancy—which is now much abated—used to do in our boys' schools." And he adds:—"We have no hesitation in saying that a portion of the supervisors of our public schools, according to the present system, might take their places more fitly among the pupils than among the examiners, and be set to work learning to read and spell, instead of sitting in complacent authority on the platform, casting glances of knowing patronage upon the array of bright girls and boys before them."

On Wednesday next, April 3rd, J. H. Parker, Esq., F.S.A., will lecture at the Architectural Museum, South Kensington, "On the Architecture of the Eleventh Century."

The Very Rev. E. B. Ramsay, Dean of Edinburgh, has in the press a new volume of his chatty *Reminiscences of Scottish Life and Character*.

M. Tempel, a pupil of the Director of the Observatory at Marseilles, has discovered a new planetoid, which has been named Angelina. It is the sixty-fourth in the group between Mars and Jupiter.

M. Charvin has discovered a beautiful new green dye, equal to the China green, and very much cheaper. Silks dyed with it retain their beauty by gas-light. The dye is obtained from the buckthorn, and the Chamber of Commerce of Lyons has voted M. Charvin a prize of six hundred francs for his useful discovery.

The seventy-second anniversary dinner of the Royal Literary Fund will take place at Freemasons' Hall, on Wednesday, the 15th of May, H.R.H. the Duc D'Aumale in the chair.

The Head Mastership of the English School of the Royal Belfast Academical Institution will be vacant on the 1st of August, in consequence of the resignation of Dr. Blair.

A new work, by the Hon. Mrs. Yelverton, is announced for immediate publication.

A memoir of our late Bro., the Duke of Richmond, is announced as in preparation for the press; but no author's name is given.

A School of Science is about to be established in Liverpool.

It has been discovered that the seal, impressions of which have been sold to visitors to Holyrood Palace, as that of Mary, Queen of Scots, and Darnley, and which was once in the possession of Bishop Juxon (the Prelate who attended Charles I. to the scaffold), was not made until forty years after Mary's execution, and was really the signet of Henrietta Maria, the wife of Charles I. At the Earl of Buchan's sale, Cardinal Wiseman bought the seal, of course as the signet of the beautiful Scottish Queen.

A new novel is just appearing, entitled, *No Church*, by the author of *High Church*.

Dr. William Jenner, Professor of Clinical Medicine in University College, London, has just published a small work on *Diphtheria, its Nature and Treatment*.

Mr. Cyrus Redding has, in the press, *Memoirs of Misers*.

The Veil of Iris, or Mysteries of the Druids, is the title of a new work, by W. Winwood Reade, which is to appear in April.

Poetry.

THE LOVE-CHARM.

BY GERDA FAY.

Framed within the dusky doorway,
Musing fair and motionless,
Lulled beneath the summer glory
Into blissful consciousness,—

As thou standest—not a zephyr
Lifts thy soft hair's shadowy fold,
But the sunlight ripples ever
Like a river running gold.

At thine innocent heart reclining
Cooes a wood-dove mourning lowly,
And its changeful plumage shining
Varies with the sunlight slowly.

Passion-flowers, all richly wreathing,
Purple shades about thee throwing,
And thy sweetly measured breathing
Lightly stirs thy garments flowing.

To my daily labours hieing,
Pause I at that garden's bound;
All without the dust is flying,
All within is holy ground!

All without is care and striving,
Toilsome labour's grinding wheel;
Gaining, losing, failing, thriving,
Pausing not to think or feel.

But in Eden's primal garden
Lies that lovely cottage nest;
And, of tranquil joy the warden,
Shines the dove upon thy breast.

Broad white lily-flowers leaning,
Planted by that gentle hand;
Take near thee a mystic meaning,
Symbols of a better land.

Seek who will the noisy revel,
Pleasure's flower, or passion's fret;
Say the world be sad and evil,—
Angels haunt its pathways yet!

Lust who may for earthly potage,
Higher flies my soul's endeavour,
By that vine-embowered cottage
Where the wood-doves murmur ever.

Say not 'tis an earth-born vision
Kills my soul, and fires mine eyes,—
Trees that bear such fruit elysian
Draw their nurture from the skies.

I will wait and work on blindly,
Trusting in the Powers above,
In her nature pure and kindly,
In the greatness of my love.

For I seek to win and wear her,
Guard her life from harm and pain,
Till her sister angels bear her
To her native Heaven again!

DRINK, AND AWAY.

BY THE REV. W. CROSSWELL, D.D.

Up, pilgrim and rover!
Redouble thy haste,
Nor rest thee till over
Life's wearisome waste:
Ere the wild forest ranger
Thy footsteps betray
To trouble and danger,
O, drink, and away!

Here lurks the dark savage
By night and by day,
To rob and to ravage,
Nor scruples to slay.
He waits for the slaughter;
The blood of his prey
Shall stain the still water;
Then drink, and away!

With toil though thou languish,
The mandate obey:
Spur on, though in anguish;
There's death in delay.
No bloodhound, want-wasted,
Is fiercer than they;
Pass by it untasted,
Or drink, and away!

Though sore be the trial,
Thy God is thy stay;
Though deep the denial,
Yield not in dismay;
But, rapt in high vision,
Look on to the day
When fountains elysian
Thy thirst shall allay.

Then shalt thou for ever
Enjoy thy repose,
Where life's gentle river
Eternally flows;
Yea, there shalt thou rest thee
For ever and aye,
With none to molest thee:
Then drink, and away!

TO A FAVOURITE CANARY.

BY BRO. WILLIAM MARTIN, P.M., AND PROV. G.S.B.

Little Canary, sweetly singing
Songs of joy and love,
Angel forms to thee are bringing
Music from above.

Sing on, sweet bird! sing on
Thy soft melodious lays;
Thou minds me of celestial song—
A type of endless days.

Thou, happy bird! though prison-bound,
Art blythe and full of glee;
In all the world where freedom's found
None are more gay than thee.

Thy every want, and each desire
Throbbing within thy breast,
Is thine, and all thou may'st require
To make thee truly blest.

But liberty, that sacred thing,
To thee no more is known;
Could'st have it, ah! my bonnie bird,
Where could'st thou find a home?

Thy lovely form, of golden hue,
By rude winds would be toss'd;
And what I've loved so long and true,
For ever would be lost.

Then, bonnie bird, keep up thy song
Of mirth, of love, and glee;
Be with us still to warble on,
And sing thy love to me.

CORRESPONDENCE.

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

LODGES OF INSTRUCTION.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—Permit me, through the medium of your columns, to call the attention of the Craft to the subject of Lodges of Instruction, for the purpose of seeking a remedy for that which I, in common with many others, consider a serious evil; and although I am not prepared to offer a definite suggestion, by which it may be removed, it will doubtless be admitted that the existence of the evil is a sufficient justification for introducing the matter to the consideration of the brethren.

The necessity and the importance of obtaining good working Masons to preside over, as well as to fill the various offices in lodges, cannot be exaggerated; and it would be useless to conceal the fact that those who possess the necessary qualifications form but a small portion to those who do not. Now, what does this arise from? Certainly not from any want of capacity on the part of the brethren, nor from any unwillingness to receive instruction; but simply from the want of suitable places in which to procure it. Objections have been frequently made to Lodges of Instruction being held at public-houses at all; and although it would be desirable for many reasons if they could all be held at places of a different character, it is not necessary to carry the objection so far. However manifest may be the objections to the existing system, there are hundreds, and perhaps thousands of very respectable men who are as willing to receive their instruction at public houses as elsewhere; and no doubt most of the best working Masons are to be found in this class. But why should not some provision be made, or some scheme adopted, to enable those who are more fastidious to derive similar advantages? Masonry is making such rapid progress, and its principles are becoming so widely disseminated, particularly among the higher classes, that unless some plan is adopted to afford the necessary accommodation, most of the new lodges, as is the case with many lately created, will have to depend for their working upon the assistance to be derived from officers

and members of inferior lodges. I use the term *inferior*, not in an invidious sense, because the greatest praise and thanks are due to those brethren who volunteer their services wherever they are useful; but the acquisition of knowledge and instruction by those placed in a higher sphere ought not to be made solely to depend on the services of strangers. There are thousands of men who, from their social position, it would be absurd to suppose could be expected to attend regularly such Lodges of Instruction as we have at present in our metropolis.

Let the subject be considered, and practical suggestions made, and it will be hard if some plan cannot be devised for supplying a want which is acknowledged to be severely felt.

I am, Sir and Brother, yours fraternally,
March 22, 1861. C. BENNETT.

SHAKSPERE'S NAME.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—“G. B.” rejects, in a determined manner, any other spelling of the name of the Bard of Avon but the one he prefers, and has unfortunately adopted—the very spelling which was not used by Shakspeare or his family; and while “G. B.” will not admit that the poet knew how to spell his own name, I submit that no one is so good a judge upon that point as the owner. John Shakspeare, the father of William, always spelt his name *Shakspeare*. In the parish church of Stratford-upon-Avon the baptism of the poet is entered in the register in Latin, thus: “Gulielmus Filius Johannes Shakspeare,” and in the records of that parish the marriage of the father is registered, and the name spelt in the same manner. Nor does the great dramatist himself spell his name as “G. B.” asserts, viz., Shakespeare. In his autographs we shall find it written Shakspeare, thus leaving *e* out of the first syllable, although others during his life inserted the *e*, as evidenced in a memorandum found by Bro. Collier among the Egerton papers, claiming £1433 for his shares, properties, and wardrobes in the Blackfriars Theatre, in which the name is written W. Shakespeare; so that it appears to me that the poet's family wrote the name Shakspeare, and he himself added the *a* to the final syllable. Another proof of the spelling may be found in a license granted by James I., in 1603, to Richard Burbage (the famous tragic actor of that period), Lawrence Fletcher, and William Shakspeare, and others. I think we should be ruled by the way in which the name was spelt in this and other legal documents, such as the registration of the father's marriage, the poet's baptism, and marriage bond and license of his marriage with Ann Hathaway, which was discovered in the Consistorial Court, at Worcester, in 1836. In all these documents the name is spelt Shakspeare; and, without laying down any absolute *dictum* of my own, I am willing to be governed by such authority in preference to any other.

I remain, Dear Sir and Brother, yours fraternally,
G. W. PASSENGER.

Southampton, March 26, 1861.

INSTALLATION OF THE RIGHT HON. EARL DE GREY AND RIPON AS R.W. PROV. G.M. OF WEST YORKSHIRE.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Permit us to submit to your perusal, and that of the Craft, the enclosed circular, issued to the brethren of the Province by the Leeds Installation Committee.

Allow us at the same time to say, that his Worship the Mayor of Leeds, James Kilson, Esq., although not a Freemason, has placed at the disposal of the Committee the suite of superb rooms known as the Mayor-rooms, at the Town Hall, and which were fitted up for the especial use of Her Most Gracious Majesty, on her visit to open the Victoria Hall. We have great pleasure in further stating, that his Worship signified his intention to invite the G.M., the Earl of Zetland, and the Prov. G.M., Earl de Grey and Ripon, to his own house, providing the Provincial Grand Lodge, to be holden at Hadden, in April next, fix upon Leeds as the place of installation, with a further assurance that no exertion or

sacrifice on his part should be wanted; and further, that he would waive some other engagement to be present at the festivities.

Dear Sir and Brother, yours fraternally,
 E. W. SHAW, } Hon.
 J. H. HEELES, } Secs.

INSTALLATION OF THE RIGHT HON. THE EARL DE GREY AND RIFON, R.W.P.G.M. OF WEST YORKSHIRE.
 Committee Room, 10, Park Row, Leeds,
 March 23rd, 1861.

SIR AND BROTHER,—At a numerous meeting of the members of the three lodges held at the White Horse Hotel, Leeds, under the Presidency of Bro. Leeming, the W.M. of the Alfred Lodge (384), it was unanimously resolved:—

“That owing to the central position and the railway facilities, as well as the superior accommodation afforded by the magnificent Town Hall of Leeds, which possesses an unrivalled organ, every effort should be made to secure the selection of Leeds as the place of Installation for the Right Hon. the Earl de Grey and Ripon as R.W.P.G.M. of West Yorkshire.”

We have also the pleasure to add that a sufficient Guarantee Fund was then formed for defraying such of the expenses as cannot be paid out of the Provincial funds, ample provision being thus secured for the comfort of those present on the occasion.

The following brethren were also appointed as a Joint Committee:—

The Rev. A. F. A. Woodford, M.A., P.M. 382, P.P.G.S.W. and P.P.G.C., Chairman; John Pepper, P.M. 384, and William Leeming, W.M. 384, Vice-Chairmen; Samuel Freeman, S.W. 384, Treasurer; Edward W. Shaw, J.W. 382, and J. B. Heeles, Sec. 364, Secretaries. H. Inehbold, W.M. 364; T. Eagland, P.M. 364, P.P.G.R.; J. D. Kay, J.W. 364; W. Spark, 364, P.P.G.O.; J. B. Heeles, Sec., 364; J. Batley, W.M. 382, P.P.G.R.; Rev. A. F. A. Woodford, P.M. 382, P.P.G.S.W., P.P.G.Chaplain; W. Perkin, P.M. 382, P.P.G.R.; J. Buckton, P.M. 382, P.P.G.S.D.; E. W. Shaw, J.W. 382; W. Leeming, W.M. 384; Rhodes Dawson, P.M. 384; J. Pepper, P.M. 384; S. Freeman, S.W. 384; F. J. Blackburn, Sec. 384.

Favourable replies to a preliminary circular have been already received from several influential lodges in neighbouring towns, and we therefore again confidently solicit your vote and active support at the approaching meeting of P.G. Lodge, to be held at Huddersfield, on Wednesday, the 10th April, where the matter is to be decided.

We are, Sir and Brother, yours fraternally,
 E. W. SHAW, } Secretaries.
 J. B. HEELES, }

DURABILITY OF ANCIENT BUILDINGS.

Mr. H. Newman, of Winchester, in a letter on the decay of the stone in the Houses of Parliament, in the *Hampshire Chronicle*, says:—

It seems to me to be worth a passing notice as to how we are to account for the judgment thus displayed by those ancient builders. It appears quite certain that Freemasons in their fraternal and operative character had a good deal to do with the matter, occupying, as they then did, their proper positions in all buildings where stone was the principal material used; and as the master, who had the management of building, was elected by his brother Masons, there was not much fear as to the result. I imagine that much more is due to this ancient Order, with respect to the old buildings, even in this country, than there is to the Roman Catholic Church, or any other church, beyond the mere paying part, as the Popes of Rome and many of the Sovereigns of Europe were glad enough to confide to their skilful hands, the work of erecting these magnificent buildings for the celebration of the ceremonies of the church, and conferring on them special privileges, and, above all (for that intolerant church), allowing them the exercise of their own Masonic rites; but no sooner were the requirements of the church provided for with respect to buildings, and the separate profession of architects became more established, than the fraternity of Freemasons become obnoxious to that church which had before sought their help, and from this time the brotherhood lost its essential operative character, which was about the 14th century. And since that period the Operative Mason has not, as a rule, had so much control in building matters as the importance of that branch requires. It is true that, when Sir Christopher Wren was about to commence St. Paul's, he did not consult Professor This or Professor That as to the stone, but the most eminent Master Masons of the day (Operative Masons, of course), and, no doubt, there were some belonging to his lodge, he himself being a Freemason. But with regard to the selection of the stone for the new Houses of Parliament, what can read more

like a romance than the manner in which this was done. One can scarcely imagine it to be true that a commission should be appointed that should be composed of anything but the right sort of men—men, I mean, who had had long experience in working different sorts of stone, and who knew from that experience what sort of stone was best for the purpose intended—who knew well that such and such quarries produced good stone to stand the weather, and that the same quarries produced stone that would not stand the weather. There are thousands of masons who can tell what beds are best in a given quarry, and how much of some blocks even may be used with safety, and how much should be rejected as not to be depended on; and what chemist upon earth can decide such a matter in a practical point of view? And the architect is much in the same situation. The chemist can specify the nature and some of the chemical properties of a piece of stone, and he may give tests to prove it; but though the architect may submit specimens of stone to these tests, and make his specification accordingly, yet he is still subject to the mortification of getting what he did not intend.

MASONIC DEDICATION.

[Bro. Tweddell has dedicated the forthcoming second edition of his book, *Shakspeare, his Times and Contemporaries*, to the Craft in the following terms]:—

“To all true brethren of that most worshipful, ancient, and widely-spread of all fraternities, the FREE AND ACCEPTED MASONS, whatever their rank in life, political party, or religious creed, and wherever they may be dispersed around the globe; who have not only been initiated in the body of a lodge, just, perfect, and regular—subscribed to the Craft funds and noble charities of the Order—made themselves familiar with the *Book of Constitutions*, and the By-Laws of the lodge or lodges to which they belong—and learnt by heart our sublime ritual,—but who also reduce to daily practice the sacred precepts constantly inculcated from the pedestals when the lodge is properly tyled: not to those false and perjured brethren who, having freely and voluntarily offered themselves as candidates for the mysteries and privileges of Freemasonry, and solemnly declared that (unbiassed by the improper solicitations of friends against their own inclinations, and uninfluenced by mercenary or other unworthy motives), they were prompted to solicit those privileges from a favourable opinion preconceived of the institution, a general desire of knowledge, and a sincere wish to render themselves more extensively serviceable to their fellow-creatures, nevertheless lead mere animal lives, basely false to their Masonic obligations: but to those genuine Masons to whom our distinguishing badge (more ancient than the Golden Fleece or Roman Eagle, and more honourable than the Star and Garter, or any other Order in existence), is indeed the emblem of innocence and the bond of friendship; and more especially to all true Freemasons of the United Kingdom and her Colonies, and of the United States of America,—who speak the language Shakspeare spoke,—the following pages are respectfully dedicated, by a humble but earnest brother of the Craft; who, whilst he holds himself alone responsible for the opinions expressed in this volume, at the same time hopes that there will not be found in the work, now once more offered to the public, anything opposed to the important duties which every ‘brother of the mystic tie’ is taught that he owes to God, to his neighbour, and to himself:—

“To God, by never mentioning His holy name but with that awe and reverence which are due from the creature to his Creator, and by imploring His aid on all your lawful undertakings, and by looking up to Him in every emergency for comfort and support; to your neighbour, by acting with him upon the square, by rendering him every kind office, which justice or mercy may require, by relieving his distresses, by soothing his afflictions, and by doing to him as, in similar cases, you would wish him to do to you; and to yourself, by such a prudent and well regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blest you, as well to His glory as to the welfare of your fellow-creatures.”

“The foregoing extract, though it can give to the uninitiated but a faint idea of our beautiful system of morality, ‘veiled in allegory, and illustrated by symbols,’ may, nevertheless, in the language of that true Mason, George Washington, ‘tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race.’

“That we may so carry out the three grand principles of Freemasonry—Brotherly Love, Relief, and Truth—that ‘when a man is said to be Mason, the world may know that he is one to whom the burthened heart may pour forth its sorrows, to whom the distressed may prefer their suit, whose heart is guided by justice, and whose hand is extended by benevolence,’ is the earnest prayer of

“GEORGE MARKHAM TWEDELLE.”

THE MASONIC MIRROR.

MASONIC MEMS.

The number of Annuitants to be elected, in May next, on the Funds of the Royal Benevolent Institution for Aged Masons and their Widows, is twelve men out of twenty-five candidates, and eight widows out of seventeen candidates. The reason why not more than eight women are to be elected is, in consequence of the notice of a motion for increasing the pensions of all them at present only receiving £15 a year to £20 a year, which will increase the charge on the fund to £110.

We hear it reported that the Earl de Grey and Ripon is to be the new Deputy Grand Master, in the room of Earl Dalhousie, who retires in consequence of ill-health.

METROPOLITAN.

CONSECRATION OF THE ST. MARK'S LODGE (No. 1159).

On Thursday, the 21st inst., a new lodge was opened at the Horns Tavern, Kennington. The ceremony of consecration was performed by Bro. Stephen Barton Wilson, P.J.G.D., assisted by Bro. Matthew Cooke, who presided at the pianoforte. The consecrating brother issued a programme which was extensively circulated among the brethren, and which is too well known to need insertion here. The lodge being constituted, the following members were invested as officers:—Bro. John Thomas, W.M., P.M. 745, 1022, 1044; Lilley, S.W., 152; E. J. Ball, J.W., 745; Orford, Sec., 70, and P.M. 741; Murr, S.D., 745; Hammond, J.D., 237, and Smith, I.G., with Bros. E.C. Ball, 1022; Sankey, and Cole. The visitors on the occasion were, Bros. S. B. Wilson, P.G.D.; D. R. Farmer, A.G.P.; Meymott, W.M. 14; Else, P.M. 14; Field, 14; Matthew Cooke, Sec. 23; Fenn, S.W. 188, and 324; Stroud, P.M. 12, 85, 745; Nesbit, 212, 228; E.D. Cooke, and Wheeler, American brethren; Nunn, James, and Brandon, 85; Barrett, 33; Bowles, 186; Frances, J.W. 211; Hammond, 237; Waite and Mason, 745; and Soper, P.M. 1006.—The furniture of the lodge was very handsome, and the pedestals substantial and commodious. There were also three novel and exceedingly chaste tracing-boards, very superior to the conventional daubs so frequently seen in our lodges. These are the productions of Bro. H. B. Frances, and, as works of art, are more than merely creditable to his skill, rising, as they do, into high artistic excellence.

There was one gentleman—Mr. W. H. Millett—initiated, which ceremony was performed with all the care and excellence for which Bro. Thomas's working is so well-known. The lodge was afterwards closed, and the brethren partook of a very elegant banquet. After the cloth had been removed, the W.M. gave the usual loyal and Masonic toasts, coupling that of the Grand Officers with the name of Bro. S. B. Wilson.

Bro. WILSON, in returning thanks, alluded to his many opportunities of responding to that toast. On behalf of the D.G.M., it was impossible to say too much in his praise. If his information was correct, and he only gave it on the authority of the celebrated Miles's Boy, some one else was likely to succeed the Earl of Dalhousie as D.G.M. very shortly; but, be his successor whom he might, he could never conduct himself better than the present holder of that important office. He had done his duty well, and in a truly Masonic spirit. On that occasion he was supported by another Grand Officer, Bro. Farmer; and for himself and Bro. Farmer he could assure them they had done their best, and hoped to visit the lodge on many future occasions. He felt sure that Bro. Farmer's energy in Masonry was so deserving, that he would possibly be advanced a step in office. On behalf of the D.G.M. and the Grand Officers, past and present, he tendered his thanks.

The W.M. had much pleasure in proposing "The Health of the Visiting Brethren." They had present Bros. Wilson, Farmer, Matthew Cooke, Stroud, Frances, Soper, Hammond, and two American Masons. He could not say on that occasion that they were always happy to receive visitors, because they had never yet done so, but he would take upon himself to say they always would, for the future.

Bro. S. B. WILSON was almost ashamed to speak again, but he must express how extremely gratified he was in visiting the lodge, and as no one seemed disposed to respond, he felt it must be done without hesitation.

Bro. FARMER wanted to know if they required a speech from the lower, as well as the upper house. He refrained from tendering his thanks for their hospitality before, because he thought the senior

should do so. To Bro. Thomas, W.M., who was a Mason of tried industry, they were under great obligation, and he felt sure that with such a W.M. the St. Mark's Lodge (No. 1159) must progress and prosper. Bro. Soper also, in a very happy and fluent vein, bore his testimony to the kindness of the lodge, and expressed a hope, on behalf of the visitors, for its permanent utility and success.

The W.M. next gave "The Health of the Initiate." He hoped he had been satisfied with his first reception, and that as he progressed in the science, he would find out its beauties, and become *deeply attached to the Order*; and, after strongly exhorting him to attend a lodge of instruction, to perfect himself in the art, he concluded by proposing "The Health of Bro. Millett."

Bro. MILLETT said he did feel much gratified at being made a Freemason, and he should adopt the W.M.'s advice, for he was willing to receive instruction on that which he should better appreciate at a future time.

The W.M. next said the S.W. did not forget Bro. Wilson in lodge, and he must not do so at the banquet. It was in accordance with Bro. Wilson's kind manner to render his assistance to them on that important occasion. All acknowledged his name as pre-eminent in the Craft, and although he might make some few differences, and was at times crotchety, yet he had a peculiar mode of his own, and few brethren were more conversant with the general working. He was a great authority, and had been so for thirty-three or thirty-five years, and was always ready to teach others; indeed, he was doing so to the extent of being out four, five, and even six nights in the week, and crotchety as he might be, his mode of working was genuine and right. He, the W.M., had watched him for some time, and the more he saw of his work, the more he was pleased, despite of their being some deviations from the strict system of Peter Gilkes, but they were improvements, and reflected their credit on Bro. Wilson. The W.M. thought there were many more improvements that could be made, and that the working should be uniform throughout the Craft. He would not say which system was right, but S. B. Wilson's was the best, and he gave "His Health," which he hoped would be extended for many years.

Bro. S. B. WILSON said he hardly knew in what way to take the W.M.'s speech. He had alluded to his alterations and deviations from Peter Gilkes. He begged to say that he had made none in the rituals, and but three or four in the lectures. Here Bro. Wilson explained the differences alluded to, which are not proper to be inserted. Bro. Wilson said he agreed in all that the W.M. had said about there being one standard of working, and at the time of the the union there was but one method. The G.M. appointed Dr. Hemming to concoct a system, but he never finished it, for his mind failed. Bro. Williams, Prov. G.M. of Dorset, was next appointed, and he concocted the Gilkes-Williams working which he chiefly derived from Bro. Gilkes, but the reviser never got beyond the fourth section of the first lecture, as might be seen by a reference to THE FREEMASONS MAGAZINE for 1849. He would not take up more of their time, but thanked them for their kind expressions towards himself, and concluded by proposing "The Health of Bro. Thomas, W.M.," on whom he passed a warm eulogium.

Bro. THOMAS, W.M., was very much obliged to them all for the manner in which his name had been received, and for placing him in the chair. He hoped the lodge would prosper and become a good working lodge, holding but one feeling of unity and brotherly love. He urged the necessity of having a benevolent fund attached to it, and suggested the desirability of eating and drinking less, and helping the charities the more. He cordially thanked them for the honour they had done him in making him their first Master, and hoped to be enabled to render them every assistance they required. After which the usual toasts followed, and the first meeting of the St. Mark's Lodge broke up at a late hour.

BRITISH OAK LODGE (No. 1133).—At the regular monthly meeting, held on Monday, March 25, at Bro. Gurney's Hotel, Stratford Bridge, attended by Bro. Richard Fairbairns, W.M., his officers, and several other brethren, a ballot was taken for the following gentlemen:—W. R. Bockes, G. E. F. Ulrici, and C. F. K. Arnold. Mr. Ulrici being in attendance, he was introduced and initiated into Masonry. Bro. Bretz was passed to the second degree, and Bros. Hindmarsh and Singdahlsen raised to the degree of M.M. Previous to closing the lodge, the W.M. said he had to perform the *pleasing duty of offering to Bro. Stephen Barton Wilson a testimonial of the gratitude of the members of the British Oak Lodge for the services he had rendered the founders at the formation of the lodge, and in solemnly consecrating it.* After referring to the difficulties he (the W.M.) and the four other brethren had met with in the endeavour to form the lodge, he said that accident threw him into the company of Bro. Wilson, and on mentioning the subject, Bro. Wilson spontaneously tendered his assistance, all embarrassments were at once removed, and the warrant obtained. Seeing the state the lodge had reached, twenty new members

having been introduced through it into the Craft, he could not but consider Bro. Wilson must be satisfied with the share he had taken in its formation. The members, in grateful acknowledgment, had unanimously elected Bro. Wilson an honorary member, and voted him a jewel, which, although trifling compared with the honours and rewards he already possessed, would, he trusted, be received by Bro. Wilson as a token of the heartfelt gratitude of the lodge. The W.M. then placed the jewel on Bro. Wilson's breast, who, on rising, briefly tendered his thanks for the compliment, observing that, although, having many, he was not accustomed to wear them—he would, however, make that an exception, as nothing he had ever received by way of present afforded him so much gratification. The jewel, manufactured by Bro. Rook, has on its face an oak, in silver, in addition to the Masonic emblems; on its reverse is engraved—"Presented to Bro. S. B. Wilson, P.M. and P.S.G.D., on his election as an honorary member, and as a testimonial of respect and gratitude for his valuable services to the British Oak Lodge, No. 1132, March 25, 1861." The W.M., previous to closing the lodge, made known his resolution not to confer superior degrees upon any brother unless he was able to prove proficiency in that he had already been admitted into. The lodge was closed, and the brethren re-assembled at the social board. Among the visitors present were Bros. W. Rule, P.G. Purs.; Rev. C. Woodward, Prov.G. Chap., New South Wales; J. How, Prov. G.D.C., Herts; J. Smith, P.M. No. 63; S. Chivens, P.M. No. 78; and Bro. Rook, No. 830.

PROVINCIAL.

HEREFORDSHIRE.

PORTRAIT OF THE D. PROV. G.M.

Bro. C. Gwatkin Hill, artist, of Hereford, has just completed a three-quarter sketch of the Venerable Archdeacon R. L. Freer, D.D., D. Prov. G.M. The portrait, which is to be painted from this sketch, is to be placed in the lodge-room of the Palladian Lodge (No. 141), held at the Green Dragon Hotel, Hereford, as a companion picture to that of our late Bro. the Rev. R. Underwood, P.D. Prov. G.M. of this Province. The Venerable Archdeacon is represented in full Provincial Grand clothing, and wearing the following jewels, P.M., R.A., and P. Prov. G.S.W. He has one hand resting on the volume of the Sacred Law, with one gauntlet lying on the pedestal. With so many decorations, it was no easy matter to give to the face the predominant interest, but our talented Bro. has brought out an admirable likeness, and it is most carefully painted. A meeting of the members of the Palladian Lodge was called to view the picture; every one was much pleased with it, and Bro. Hill was commissioned to execute a large painting from it.

NORFOLK.

NORWICH.—*Cabbell Lodge* (No. 1109).—A special meeting of this lodge was held at the Star Hotel, St. Peter of Mancroft, on the 21st inst., Bro. Geo. William Minns, W.M., presiding. On account of the great pressure of business, the lodge was called at six o'clock, when there was a good muster of the brethren. All the officers of the lodge were present. The minutes of the last lodge were read and confirmed, after which the ballot was taken for four candidates, Mr. Robert Jeary, Mr. James Warman, Mr. Richard Dunn, and Mr. Henry Bennett. The ceremony of initiation was well gone through, the working being quite in keeping with the celebrity this lodge has obtained for excellence. The W.M. then informed the brethren that he had received another communication from Bro. B. B. Cabbell, the R.W. Prov. G.M. of Norfolk, announcing that he had subscribed the sum of ten guineas in the name of the lodge to the Boys' School; this, with other donations, amounting to fifty guineas, makes the W.M. of this lodge for the time being a life governor of all the Masonic Charities. It was proposed by the W.M., and seconded by Bro. Henry Underwood, that the communication of the R.W. Prov. G.M. be entered on the minutes of the meeting, with the thanks of the brethren for the great honour conferred on the lodge by the R.W. Prov. G.M. Bro. Henry Jno. Mason, Prov. G.S.B., and P.M. of the lodge, was proposed and elected Dir. of Cers. There are three candidates for initiation, for which purpose the lodge intend to hold a special meeting, on Thursday, April 4, at six o'clock, there being four raisings and two passings due. The lodge was closed by the W.M., and the brethren assembled around the festive board with the W.M. and officers, when a most agreeable evening was spent. "The better Health of Bro. Howes," the indefatigable Secretary of the lodge, was proposed by the W.M., who took the opportunity to observe that the best thanks of the lodge were due to that excellent brother for the great services he had rendered to the lodge.

YORKSHIRE (WEST).

BRADFORD.—*Lodge of Hope* (No. 379).—The regular meeting of this lodge was holden at the Masonic Hall, Duke-street, on the 25th March; there being present—James Lumb, W.M., in the chair; J. Gaunt, S.W.; A. Hunter, S.W.; Rev. Wm. Fearnside, B.A., Chaplain; G. C. Fetley, S.D.; J. Pickard, J.D.; J. Coleman, I.G.; Henry Smith, P.M., as Sec.; George Beauland, Treas.; J. J. Holmes, O.G.; James Holt Buckley, P.M., Curator; and an unusually large attendance of brethren, amongst whom were the following P.M.s.: J. F. Robinson, M. Rogerson, Henry Farrar, William Gath, D. Salmond, Thos. Hill, Wm. Mawson, C. H. Taylor, M.D.; also, Bros. G. Mitchell, J. Armitage, W. Ibbotson, W. Holt, S. Woodhead, Arthur Briggs, Wm. Bollans, J. Pratt, H. O. Mawson, Geo. Snowden, H. Butterworth, and J. Wilson. Visiting brethren: E. W. Shaw and S. Freeman, from No. 384, Leeds; Bros. C. Aldrich, No. 267, Liverpool; M. B. Hick, P.M.; John Gill, P.M.; R. Mecklethwaite, S.D. No. 727, Wakefield, and Charles Little, No. 315, Derby. The lodge was opened in the first degree, at seven o'clock, when the minutes of lodges holden Feb. 25th and March 5th were read and respectively confirmed. Mr. William Bottomley was initiated into Freemasonry by the W.M., Bro. Thomas Hill giving the working tools, and Bro. W. Rogerson the charge. The resignation of Bro. Joseph Smith was read and accepted, on the motion of Bro. Thos. Hill, P.M., seconded by Bro. Wm. Mawson, P.M. Bro. David Salmond, P.M., Prov. S.G.W., proposed, and Bro. W. Bollans seconded, Mr. E. C. Pearson as a candidate for the mysteries and privileges of the Order. The motion which stood on the circular respecting the new lodge rooms was then introduced, when Bro. M. Rogerson, P.M., proposed, and Bro. D. Salmond, P.M. seconded, that the amount required for the completion of the rooms be borrowed from the Yorkshire Building Society on the favourable terms offered by their secretary, which was carried. The report of the lodge committee stated that the money required had been already offered by the brethren in proportionate shares; but after some discussion, it was decided that the former method would be more advantageous to the lodge, and would relieve the Treasurer from a complication of accounts. Bro. Thomas Hill, P.M., proposed, and Bro. Henry Smith, P.M., seconded, "That Bro. W. Bottomley be passed in due course." A communication was read from Bro. W. Farnfield, Assist. G. Sec., acknowledging receipt of £22 for the Royal Masonic Annuity Fund, in which he expressed his regret that the request to have the whole of the votes included in one voting-paper could not be complied with. The Secretary was requested to again press the matter, not only as a convenience to the brethren, but also as relieving the fund of a large amount of unnecessary expense. Were this method generally adopted, not only the office labours would be considerably lessened, but the business of elections would be much facilitated. In consequence of no reply to several communications to lodge No. 315, Derby, the ballot for a brother from that lodge as a joining member to this lodge was unavoidably postponed. The Secretary then read circulars from Leeds, Wakefield, and Huddersfield, pressing their respective claims to the honour of installation of the Right Hon. the Earl de Grey and Ripon, when deputations from the two former towns were heard as to the accommodation they had to offer; and while they were each anxious to secure the installation for their respective towns, they still evinced a becoming disposition that the town most likely to give *éclat* to the ceremony should be selected. Bro. Wm. Mawson, Prov. G. Supt. of Works, read a communication from the D. Prov. G.M., Bro. Geo. Fearnley, M.D., appointing him, and the two previous G. Supts. of Works, to visit the three towns named, and report on the respective advantages to the Prov. G. Lodge to be holden at Huddersfield, on Wednesday, April 10th, when the matter will be finally decided. While the brethren refrained from expressing an opinion as to the most eligible place for holding the installation, a general desire prevailed that the Most Worshipful the Grand Master, assisted by Grand Lodge, should perform the ceremony. The lodge was closed in perfect harmony at 9.15 p.m., when the W.M. invited the visiting brethren and members of the lodge to join him in the refreshment room, where the usual substantial repast was served, under the able superintendence of the lodge Stewards, and an agreeable evening was spent. On account of the mournful bereavement of Her Most Gracious Majesty and the Royal Family, the loyal toasts were drunk in silence. The Masonic toasts were given with the honours. The toast of "The Visiting Brethren" was responded to by those present. "The Health of the Initiate" was given and duly responded to, and a variety of Masonic and convivial songs enlivened the evening's entertainment, which was brought to a close at the hour of eleven o'clock.

LEEDS.—*Philanthropic Lodge* (No. 382).—The regular monthly meeting of this lodge was held on Wednesday, the 27th inst., and opened in the usual manner by the W.M., Bro. John Batley, assisted by the officers and brethren. The minutes of the last

lodge were read and confirmed. The lodge was then opened in the second degree. Bro. Oates, having given satisfactory proof of his progress, was entrusted with the necessary password, and retired from the lodge. The lodge was then opened into the third degree. Bro. Oates was then admitted into the lodge, and raised to the sublime degree of a M.M., the W.M. performing the ceremony and giving the explanation of the Tracing Board in the third degree. The committee appointed by the lodge to take proper steps, and use every effort to secure to Leeds the installation of the Right Hon. the Earl de Grey and Ripon, as Provincial Grand Master of West Yorkshire, brought up the following report, which was read to the lodge by the W.M., and most cordially received and unanimously adopted.

REPORT OF THE INSTALLATION COMMITTEE OF THE
PHILANTHROPIC LODGE (No. 382).

Your Committee have the pleasure to inform the Lodge that a Joint Installation Committee of the three Leeds lodges has been formed, consisting of fifteen brethren, and selected in the proportion of five from each lodge, the five selected from this lodge being—Bro. Batley, W.M.; Bro. Woodford, P.M.; Bro. Buckton, P.M.; Bro. Perkin, P.M.; Bro. Shaw, J.W. This joint committee have been actively engaged in furthering the object we all have in view, and for this purpose deputations have waited upon the following lodges to solicit their support for Leeds, viz.: Hope (379), Bradford; Probity (73), Halifax; Nelson of the Nile (330), Batley; and have been favourably received everywhere, it being admitted that the claims of Leeds in point of situation and accommodation are incontestably superior to those of any other town in the province. Great stress has been laid by the deputations upon the fact that the noble organ possessed by Leeds in the Victoria Hall would contribute greatly to the solemnity and dignity of the ceremony; and this consideration had due weight in deciding the various brethren to support the Leeds lodges in their efforts to obtain the preference. Deputations are also appointed to visit the following lodges, whose meetings will be held before the Prov. G. Lodge of the 10th of April, viz.: Loyal Ancient St. James (656), Halifax; Harmony (342), Huddersfield; St. John's (1129), Batley Carr; De Grey and Ripon (1139), Ripon; Truth (763), Huddersfield (which is the lodge wherein the newly appointed R.W. Prov. G.M. was initiated); Friendship (1052), Cleckheaton; Wakefield (727), Wakefield; and the brethren in other places, whose lodge meetings will not be held in the interval, either have been or will be visited or otherwise communicated with on the subject.

Your Committee have further to state to the Lodge that a fixed proportion of the Guarantee Fund having been allotted to this Lodge, they have undertaken, on its behalf, that such proportion shall be duly forthcoming.

Your Committee have only to add that they have been informed by the Joint Committee that steps are being taken by them to come to an arrangement with the brethren of the Lodge of Truth (763), Huddersfield, which, if successful, will, it is confidently expected, secure the unanimous selection of Leeds as the place of Installation, and they sincerely trust that the efforts of the Joint Committee may have a favourable result, and that thus all discussion of any part of the subject in the approaching Prov. Grand Lodge may be avoided, and perfect harmony and unanimity reign on this important and interesting occasion throughout this influential and highly flourishing Masonic province.

Signed on behalf of the Lodge Committee,
JOHN BATLEY, W.M.

The usual questions having been asked, the lodge was duly closed in ancient form.

ROYAL ARCH.

NONWICH.—*Perseverance Chapter* (No. 258).—The regular quarterly meeting of this Chapter was held on Thursday, the 21st day of February last, at the Rampant Horse Hotel, St. Stephen's, for installing the newly elected Principals for the ensuing year, and exalting Bros. William Henry Scott and Reginald Octavius Day, both of Social Lodge (No. 110.) The Chapter was opened by Companions James Dawbarn, Z.; Emanuel Hyams, H.; William Wicks, J.; Albert John Collins, E.; Joseph Marshall, N.; Henry John Mason, P.S.; George Elward Simpson, and Francis Colsey, Assistant Sojs.; and Samuel Warnes, Janitor. The ceremony of the exaltation being concluded, Comps. J. Dawbarn and H. J. Mason proceeded to install and induct the new officers, viz., E. Hyams, Z.; W. R. Redgrave, H.; A. J. Collins, J.; J. Marshall, E.; and G. E. Simpson, N. The way in which this part of the business was carried through, reflects the highest credit upon Comps. Dawbarn and Mason, to both of whom the Chapter is much indebted for the services they have rendered during

the past year. Comp. H. J. Mason was elected P.S. for the third time, and appointed Comps. F. Colsey and J. Darken as his Assistants. A vote of thanks having been proposed and seconded to Comp. Jas. Dawbarn, P.Z., the Chapter was closed in due form.

YORKSHIRE (WEST).

SHEFFIELD.—*Chapter of Loyalty* (No. 373).—At a convocation of this Chapter, held on Monday, the 25th inst., the following officers were elected, viz.:—Comps. P.Z. Dixon, Z.; P.Z. Bartolomé, H.; P.Z. Longden, J.; Hy. Harrison, P.S.; Drury, W.; Stuart, N.; Hay, Treas.; and Goldthorpe, Janitor.

KNIGHTS TEMPLAR.

YORKSHIRE (WEST).

BRADFORD.—*Conclave of Faith* (No. 29).—Monday, March 18th, being the day appointed for the installation of officers of this Encampment, the following Sir Knights were installed:—Sir Knts. Thomas Hill, E.C.; William Gath, P.E.C.; H. Butterworth, 1st Capt.; William Mawson, 2nd Capt.; Henry Smith, Prelate; Henry Farrar, Treas.; G. M. Wand, P.E.C., accepted for the third time the office of registrar; John Garnt, Expt.; H. Farrar, Capt. of Lines; J. Lawrence, Almoner; J. H. Buckley, Curator; and J. J. Homes, Servitor. After the ceremony was concluded the Encampment was closed, and the Comps. Sir Knts. retired to refreshment—previous to which a vote of thanks was duly proposed, seconded, and carried to Sir Knt. W. Gath for his services as E.C. for the past year.

Kemeys Tynte Encampment, Woolwich.—The regular meeting of the Kemeys Tynte Encampment took place at the Masonic Hall, William-street, Woolwich, on Friday, the 15th instant. The Sir Knts. present were—Colonel Clerk, E.C.; Figg, First Capt.; W. Smith, C.E., Second Capt.; Captain King, Expert; Shuttleworth, G.V.C., Prelate; the V.E. Dr. Hinxman, Prov. G.C.; Hassal, Schwarzkopf, Matthew Cooke, G. Org. And the visitors on that occasion were Sir Knt. Meymott, G. Dir. of Cers., and Sir Knt. Armstrong, from Ireland. The business consisted in installing Comp. Simon Hart Scott, of the Rouen Chapter, as a Knight Templar, which was performed with all the respected E.C.'s care and perfection. It being the night for the election of E.C. for the ensuing year, a ballot was taken, and the unanimous choice of the Knights Companions was that the first Capt., Sir Knt. Figg, be the E.C. of the Kemeys Tynte Encampment. The furnishing of the Hall having been brought under the notice of the Sir Knts. they liberally responded to the call to reimburse those who have laid out their means so largely, in order to provide such a decent home for Masonic rites, and rendered Woolwich second to none in respectability of its place for meetings and the perfection of its adjuncts to every branch of the Masonic ritual. The encampment being closed the knights adjourned to Bro. de Grey's, the Freemasons' Tavern, Woolwich, where the usual frugal refreshment was partaken of by those assembled.—After dinner, very few formal toasts were given, but "The Health of the new knight, Simon Hart Scott, was proposed by the E.C., Colonel Clerk, in his usual happy and excellent style.—Sir Knt. Scott said, in reply, that he had come to England to open communications between the Masonic bodies of this country and France, and he was proud that they had received him so kindly in one of the highest and best appointed encampments.—The E.C. said, they were honoured by the presence of two visitors. It was usual with them to make much of their visitors, and he hoped that they would feel at home with them, and consider themselves, during the time they were there, as of their own body.—Sir Knt. Meymott was not a stranger to the encampment nor its good working; and he felt that, if the installation of the S.G.M., in Grand Conclave, only went off as well as the ceremonies he had witnessed that evening, he should be perfectly content.—Sir Knt. Armstrong had but little to say, for he was a stranger amongst them, but could not refrain from expressing his pleasure with the judicious working and *tout ensemble* of the degree.—The V.E. Dr. Hinxman said he must propose "The Health of the E.C." He knew of none who were his equals in care, precision, and effect; but, what was of even more consequence, their E.C.'s kind bearing, his attainments, and his zeal, endeared him to all, and he might be truly said to live in their hearts. (Hear, hear.) The encampment had flourished from its first formation, but still more prosperous had been its success under their present E.C., who had gone from the lowest to the highest office in it, and whose modesty made him take the lowest position when he might have aspired to the first. His tenure of office was nearly expired, but Dr. Hinxman felt, so long as their E.C. remained amongst them, all must go well, for there was no knight more worthy or more beloved in the entire Order. (Hear, hear.) Col. Clerk, E.C., said he was about to leave the high position of E.C. of their encampment, an office he had held, by their

suffrages, for two years. It had been two years of pleasure to him to be at their head, and do his duty. He had been well aided by his officers, and he should hand over the baton to his successor without fear of the result, for they were prosperous, happy, united, and zealous. The knights then entered into social chat, and separated at their usual hour.

COLONIAL.

AUSTRALIA.

BALLARAT.—The regular monthly meeting of the U.T. Lodge took place on Tuesday evening at the Yarrowee Hotel, when Bro. C. Dyte was installed W.M. for the following year. The ceremony was performed in a most impressive manner by Bro. Levinson, P.M., assisted by the Bros. Scott, Steinfield, Edwards, and Richardson, P.Ms. The W.M. then appointed the following brethren to act as officers for the year:—Bros. Solomon, S.W.; Oliver, J.W.; Kemp, Sec.; Deutsch, S.D.; Irwin, J.D. The whole of the Masonic business having been concluded, the brethren sat down to a banquet prepared by Bro. Host Walters in first-rate style. The usual loyal Masonic toasts were drunk.

CANADA.

The Annual Convocation of the Grand Chapter of Royal Arch Masons of Canada was begun and holden in the Town of Belleville, on Wednesday, the 20th February, and its deliberations brought to a close on Friday.

Thursday, at noon, was the time set apart for the election of officers for the ensuing year, which resulted as follows, viz. :—

M.E. Comps. John C. Franck, G.Z.; R.E. Comps. E. Heathfield, G.H.; W. B. Simpson, G.J.; Thos. B. Harris, re-elected G. Scribe E.; Geo. W. Whitehead, G. Scribe N.; Thos. J. Angel, G. Principal Sojr.; D. Curtis, G. Treasurer; L. H. Henderson, G. Registrar; V.E. Comps. E. J. Sisson, G. 1st Assistant Sojr.; Thomas McCracken, G. Sword Bearer; Manuel Northrup, G. Standard Bearer; Donald Moodie, Director of Ceremonies; A. M. Munro, G. Organist; James M. Rogerson, G. Pursuivant; Comp. Thos. McMullen, G. Janitor; V.E. Comps. Jas. Seymour, Geo. En. Earl, E. H. Parker, G. T. Morehouse, G. Stewards.

Grand Superintendents of Districts.—M.E. Comp. Thompson Wilson, London District; R.E. Comps. Thomas Duggan, Hamilton District; Francis Richardson, Toronto District; George F. La Serre, Central District; L. H. Robinson, Eastern Townships.

The Grand Chapter, having been called from labour, were hospitably and luxuriously entertained at a ball and supper, got up under the auspices of the Companions of the Moira Chapter, in honour of the Grand Chapter.

All passed off with great *eclat*, and to the satisfaction of all present.

AMERICA.

IOWA.—St. Charles City has been the scene of good things. The members of St. Charles Lodge (No. 141), and invited guests, celebrated St. John's Day, December 27, at their hall. The arrangements seemed to be perfect, and the whole affair passed off to the edification and delight of all present. The address of Bro. Witted was interesting and instructive, and was delivered in that gentleman's best style of oratory. After the conclusion of the address, and a song, the W.M. said, as the traveller, pursuing a distant journey, pauses by the way, toil-worn and weary, to look back upon the landscape, and gather strength for a renewal of his efforts, to contemplate the rugged paths he has traversed, the pleasures he has enjoyed, and the dangers he has escaped, so do we this evening assemble, and now call from labour to refreshment. The audience then proceeded to the dining-room, where tables for an oyster supper, accompanied by all the various luxuries of the season, were spread out before them. The tables were tastefully arranged, and faithfully served. After due attention to the physical wants, then came the intellectual repast. The toasts and responses were truly a "feast of reason and a flow of soul." When the speaking was concluded, Bro. L. L. Huntley, and his daughter, Miss S. E. A. Huntley, sang that beautiful song, by Rob Morris, "The Level and the Square." The benediction was then pronounced, and the party dispersed to their several homes, highly pleased with the evening's entertainment.

ASSISTANCE.—To help, aid, and assist a worthy, distressed brother, his widow and orphan children, is as well a Masonic privilege as a covenanted duty. Whatever derelictions of duty or shortcomings are chargeable upon the Masonic brotherhood, this is not one, to neglect the sacred calls of charity.

Obituary.

BRO. JOHN ROSS.

On the 22nd January last, died, in his 49th year, Bro. John Ross, of Birmingham. He was born at Perth, of humble parentage, and had to contend in his early days with more than the ordinary difficulties of the station of life in which he was placed; but he overcame them, and became an example of what the steady application of natural powers can accomplish, a support to his family, and a friend to his kind. He cultivated his mind by all means within his reach; he studied his business—that of a coach-builder—in a scientific spirit, and he gave his leisure to philanthropic pursuits, so laying the foundations of future success not only in commercial matters, but also in the acquisition of the friendship and good-will of his compeers, and an ultimate position of prosperity and usefulness. After passing through some of the best coach-building concerns of Scotland, he came to Birmingham nearly twenty years ago, and, as a journeyman, entered the establishment of the late Mr. Brown, of which he soon became the manager, his practical genius and skill in dealing with men enabling him to contribute largely to the increase and consolidation of the manufacturing renown his employer had already acquired.

When the business at Mr. Brown's death passed into the hands of Messrs. Marshall, under the firm of Brown, Marshall, & Co., Bro. Ross went with it, and continued in a managerial capacity till his lamented death. His employers recognised the value of his services, and rewarded them without stint, and his name became associated with their's wherever railway enterprise has touched throughout the world.

John Ross's head, heart, and hand were ever volunteers in the service of desert, and many who remain among us owe much to him for the timely and earnest aid he gave them in the battle of life. It was his wont to look on men as wholes, to balance their qualities, and place to their credit the good that was in them; and this habit enabled him not unfrequently to discover clouded merit, and dissipate the darkness that surrounded it.

Freemasonry has sustained a great loss in the death of Bro. Ross. His soul was in the Craft. He aided materially in the foundation of one of the best lodges in Warwickshire, both with mind and money. His constructive skill is shown in its magnificent appointments, and he contributed liberally to the acquisition of the building in which it meets. He relieved the falling fortunes of another lodge, which, through the impulse he gave it, is now rising rapidly in importance. He supported regularly his lodge fund in aid of the general charities, and gave freely to every special contribution. His counsel and assistance were always available to a brother in distress. All this was done without ostentation, and much was done secretly. The Howe Lodge has hung its walls with mourning to denote the sadness his death has caused, a sadness which time may mellow, but cannot efface, and which is only alleviated by the conviction that he has gone to a place where life will be at last rightly estimated, and the faithful labourer called to a seat of honour in the presence of the Chief Builder himself.

Peace be with him! and may the fellow labourers of our brother profit by the example of his life.

Bro. Ross was initiated in the East Surrey Lodge of Concord (No. 680). He was a member of the Howe (No. 857), Faithful (No. 696), and Britannia (No. 38), Lodges, and P.M. of the former two. He was a member of the Howe Mark Lodge and R. A. Chapter. He was a Past Provincial Grand Officer of Warwickshire. He was also a member of the Institute of Mechanical Engineers.

He was a married man, and a widow and three children survive to lament his death, yet draw comfort and encouragement from the balance of his life. His mortal remains lie in the General Cemetery at Birmingham.

BRO. WM. COWEN, TRUMPET-MAJOR, HANTS YEOMANRY CAVALRY.

A most marked and effective demonstration of public respect was made in Winchester, on Friday, the 22nd inst., in the celebration of the funeral obsequies attendant on the burial of the lately deceased Bro. William Cowen, Trumpet-Major, formerly of the 6th Dragoon Guards (Carabineers), in which regiment he served no less than 37 years. He has acted for the last 21 years as band-master and musical instructor of the Hampshire Yeomanry Cavalry, and during which period he has been a resident in this city. Bro. Cowen was a man very well known throughout the county, and other localities in which he has resided, and it is merely common justice to say that he always officiated in his public capacity with remarkable credit and honour to himself, and satisfaction to those of all grades cotemporary with his period of service. He also enjoyed, as he truly merited, the sympathy and goodwill of an extensive and respectable connection in private life. He was, for

nearly 20 years, the zealous and pains-taking Secretary of the Lodge (Economy (No. 90), the brethren of which deeply deplore his loss. He was a voluntary and constant teacher at the Garrison Sunday School, where his affectionate and pious exertions were thoroughly appreciated; he was a much-loved member of the Church of England Young Men's Christian Association, the objects and principles of which he warmly approved and took part in; and he was a well-known regular attendant and communicant at St. Thomas's parish church. As to his position and circumstances in life, they were as humble as the deceased himself was personally meek and unobtrusive. But there were prominent and remarkable traits in his character—upright, benevolent, amiable, and really and unaffectedly pious, which rendered him most truly beloved by all classes of society with whom he came in contact.

The deceased was in his 73rd year, and died on Saturday, the 16th inst., after about a fortnight's illness, of bronchitis. He has left a widow; and his children living, the issue of a former marriage, are two sons and two daughters, all grown up and provided for—the eldest son, Mr. R. T. Cowen, early trained in his father's regiment, now filling the office of Bandmaster to the London Royal Irish Rifle Brigade.

The funeral was conducted with full military honours, large numbers of the garrison troops, the Yeomanry Cavalry, and the Militia, taking part in the demonstration, which was of a most affecting and impressive character. The weather was remarkably fine, the sun shining throughout warm and bright, and the different uniforms and other varied features of the procession made it of a most imposing description. Many thousands of people witnessed the departure and progress of the *cortège* from the residence of the deceased through the city to St. Thomas's Church, and thence to the Cemetery. The entire route was immensely crowded, and frequently the funeral procession became completely mixed up and confused with the miscellaneous populace. The following was the order of arrangement:—

Firing party, consisting of members of the Hants Yeomanry Cavalry, carrying their carbines reversed.

The Band of the Rifle Depot Battalion.

The Band of the Hampshire Regiment of Militia.

The Rev. C. Bowen, Rector of St. Thomas.

The Executors.

Undertakers.

THE BODY,

carried by members of the Yeomanry Band, the Sergeants of the Corps acting as Pall Bearers. On the coffin was the deceased's busby and sword, and a handsome silver trumpet, presented to him by the officers of the Guards, on his leaving the regiment.

The deceased's Charger, clothed in funeral accoutrements, with black pall and plume; boots of deceased reversed in the stirrups.

Mr. R. T. Cowen (deceased's son) as chief mourner, and family connections.

The Masonic Brethren, wearing mourning and white kid gloves, in the following order:—

Tyler.

The Worshipful Master.

Senior Warden. Junior Warden.

Immediate Past Master.

The Past Masters, by seniority, two abreast.

Senior Deacon. Junior Deacon.

General Members of the Lodge, two abreast.

Visiting Brethren, ditto.

Tyler.

Rev. W. Williams, President, and Members of the Church of England Young Men's Society.

Rev. T. Moody, Garrison Chaplain, and Rev. J. C. Proby, Rector of St. Peter, Cheeshill.

Private Friends.

Buglers of the Depot Battalion.

Soldiers of the Garrison and Members of the Yeomanry Cavalry.

The band of the Rifle Depot Battalion attended in full strength, by the kind permission of the Commandant, Col. Macdonald, and the Militia Band, with the consent of the Lord-Lieutenant of the County. The Hants Yeomanry were under the command of Captain and Adjutant Powell, assisted by Lieut. the Hon. A. Arundel.

Passing through Westgate, down the High-street, the procession turned into Southgate-street by the Black Swan Hotel, and entered the Church of St. Thomas, the organist (Mr. Gamblin) playing Handel's "Dead March" in *Sauil*, in effective style. The same beautiful and impressive composition was played throughout the route by the two bands, taking it in alternate order. The first

portion of the service for the burial of the dead having been read by the rector, the procession left the church, and resumed its march to the cemetery, where the funeral rites were proceeded with. After the body had been deposited in the grave, the 174th Psalm (Winchester Hymn Book) "My God, my Father, while I stray," was sung, the air being led and principally sustained by the members of the Young Men's Society. Three volleys were then fired over the grave, and the ceremony concluded. The procession and the spectators then returned from the cemetery, the greater portion crossing into the barrack parade-ground, where the military detached themselves.

The Masonic brethren intend further marking their love and approbation of the excellent qualities of their deceased brother, by erecting a suitable monument to his memory in the grounds of the cemetery where his remains were interred with so much deserved honour and respect.—*Hampshire Chronicle*.

THE WEEK.

THE COURT.—The mortal remains of her Royal Highness the late Duchess of Kent were on Monday consigned to the tomb in the choir of St. George's Chapel, Windsor, there to rest until the completion and consecration of the mausoleum now in course of construction in the grounds at Frogmore. In accordance with the understood wishes of her late Royal Highness, however, the whole ceremonial was performed in the strictest privacy, the "invitations" being confined to the Prime Minister and two Secretaries of State, the Foreign Ministers representing Courts to which the Queen is allied by the ties of relationship, and a select number of her Majesty's personal friends. The Prince Consort followed the body as chief mourner, supported by the Prince of Wales and the Prince of Leiningen. In the town of Windsor all the shops were closed and business entirely suspended. In London also most of the tradesmen partially closed their shops; and everywhere the greatest sympathy was felt and expressed for the bereavement her Majesty and the Royal Family have experienced. Her Majesty and family are at present living in retirement at Windsor.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS, on Thursday, March 21, the Red Sea and India Telegraph Bill was read a third time, and passed; Lord Stanley, of Alderley, giving a pledge that Her Majesty's Government would not give another guarantee of this sort without submitting the matter in the first instance to Parliament. The Law of Foreign Countries Bill, the Queen's Land Government Bill, and the Consolidated Fund (£1,000,000) Bill, were severally read a second time.—On Friday, in reply to questions from the Earl of Ellenborough, Earl de Grey and Ripon said that the last financial despatch from India was still under the consideration of the Government, and that it would be presented, together with any information which the Indian Department was in possession of in relation to railways, in a short time. The Charitable Uses Bill was read a third time and passed. The Queen's Land Government Bill was passed through committee.—In the HOUSE OF COMMONS, on Thursday, 21st inst., in answer to a question, Mr. Fortescue added that the convention now in course of negotiation on the subject of the Newfoundland fisheries would not increase the territorial or maritime rights of France, or diminish or invade those of Newfoundland. Its only object was to provide machinery to preserve the rights of both countries. The Bankruptcy and Insolvency Bill was further considered, and several alterations and amendments were agreed to. The chief question discussed was that relating to the proposed assimilation of the law of bankruptcy in the case of non-traders, and it was ultimately arranged that the latter should be made amenable under certain conditions and safeguards to protect the interests of absent persons. The bill passed through committee. On the motion of the Solicitor-General, the Admiralty Courts Jurisdiction Bill, the object of which is to enlarge the jurisdiction and improve the procedure of the High Court of Admiralty, was read a second time.—On Friday, the Chancellor of the Exchequer gave notice that he intended to make his financial statement on Monday, the 15th of April, instead of Thursday, the 11th.

GENERAL HOME NEWS.—As compared with the previous returns the rate of mortality in the metropolis, during the week ending Saturday last, appears to have been nearly stationary. There were in that period 1214 deaths—a number which indicates a somewhat favourable state of the public health. The excess of births over deaths was as great as 766; the entire number being 1980—boys, 991; girls, 989. A mean temperature of 41.3 degrees was registered by the thermometer, while the mean height of the barometer was 29.375 inches.—Gradually the important step is

being taken of forming county associations for advancing the efficiency and securing the permanency of rifle volunteer companies. On Saturday a large meeting was presided over by the Earl of Chichester, at Brighton, for the purpose of getting up a rifle association for the county of Sussex. Resolutions were adopted relative to that object, nominating a council, and laying down the rules for its guidance. The all-important point of funds also met with due attention by a liberal subscription made on the spot.—The first street railway in the metropolis, consisting of a line from the Marble Arch to Notting-hill, was opened on Saturday. Mr. Train, the projector of this experimental mode of conveyance, has several other lines in progress, which will in a short time be ready to be put to the test. — On Tuesday, an experiment with a steam locomotive was made in the north of the metropolis. The experiment was not altogether successful, but the practicability of the scheme was proved beyond a doubt.—The Fine Arts Committee appointed to advise the Royal Commissioners for the Exhibition of 1862 have come to an agreement upon an important point. It is, that foreign countries shall be left to make their own limitations as it regards the period of time which the works of art they send shall represent; and that the English school shall include the works of masters who have lived since 1762.—The report of the Commissioners appointed to inquire into the management of the naval dockyards has been published. The organisation of every department is stated to be defective, the mode of keeping the accounts imperfect, and “large retrenchments might be made” without impairing the efficiency of the yards. The report expresses no opinion upon the subject of iron-cased ships; but remarks that their capabilities have yet to be tested. The Commissioners further recommend that these vessels be built by private contract.—Strikes have taken place in some of the principal towns of South Lancashire, and have, unhappily, already assumed formidable proportions. Great meetings of the operatives have been held at Ashton, Staleybridge, Glossop, and other important places; and many thousands have already joined the movement. The men demand short time instead of a reduction of wages, which has been resolved upon by the masters. Some riotous scenes have taken place at Staleybridge; but, with this exception, the agitation appears thus far to have been carried on without violence. The builders of London are also on strike for the nine hours’ movement.—The great eight-oared race between the champion rowers of Oxford and Cambridge took place on Saturday. After a splendid trial of skill, the Oxford men won the race.—The occupant of a warehouse in Bishopsgate-street has been summoned before the Lord Mayor, for having 3cwt. of gunpowder in his possession at one time, contrary to the statute, and, in conformity with it, liable in penalties amounting to upwards of £20, besides forfeiting the gunpowder. A mitigated fine of £10 was imposed by his lordship; and defendant’s counsel asked for a case to be stated, with the object of carrying the matter into the Queen’s Bench.—Kingston-on-Thames was, on Tuesday, the scene of a most atrocious murder, cruel and horrible beyond the usual character of such crimes, from the circumstances under which it was perpetrated—a woman being the victim and a woman the assassin, standing also in the close relation of sisters to one another. In the barracks of that town the 3rd Regiment of Royal Surrey Militia is at present stationed. Connected with the regiment is a Serjeant Major Bradish, who left his wife in bed early in the morning when he turned out to attend to his duties. Immediately after his leaving, the wife must have gone to an adjoining room, where was lying asleep Diana Wilkins, her sister, about twenty years of age, and with one of her husband’s razors deliberately cut the throat of the unfortunate young woman as she slept. When taken before the magistrates and charged with the crime, Mrs. Bradish displayed intense excitement, but did not deny her guilt. She was committed to take her trial for wilful murder.—Intelligence has been received of the loss of the ship *Middlesex*, with a large number of people on board. This ship, which was upwards of 1400 tons register, and commanded by Captain Parmelee, was bound for New York from Liverpool with a general cargo, and crew and passengers, numbering sixty souls. A few hundred miles from the Irish coast, in consequence of the severe weather experienced, it was found necessary to launch the boats with a view of abandoning the vessel, which was momentarily expected to go down. As is but too frequently the case in such emergencies, all the boats successively, save one, were stove in, and this only resource capable of containing but fifteen of the imperilled lives. The remaining forty-five were left to their fate. Four days after the boat reached Blasket Island, having in that time lost two of its crew.

FOREIGN INTELLIGENCE.—The Paris papers state that the Porte has consented to the prolongation of the occupation of Syria, and also that the international commission at Beyrout has demanded the execution of the condemned Druses. According to the same authorities, the Porte has received notes from Prussia and Austria

as well as from France and Russia urging the necessity for the adoption of measures of reform. Great fears are entertained by the Turkish Government of the spread of insurrection through the provinces. The Russian Ambassador at Constantinople had disclaimed on the part of his Government any participations whatever in the insurrection in the Montenegrin provinces.—The elections in Hungary have given rise to a riot in one district. Some twenty persons are said to have been wounded with stones, and the interference of the military became necessary. M. Makanoff, the ex-curator of Poland, lately addressed a circular to the civil governors, recommending vigilance in watching suspicious persons and putting down what it terms the seditious spirit. The circular urged that the peasantry should be induced to act as instruments in delivering up the promoters of disturbance, and finally to recommend the severest measures for the repression of any popular movement. The delegation of citizens of Warsaw complained to the Government of the improper and dangerous character of such a document. M. Makanoff has been removed from office. This act on the part of the Government has afforded much satisfaction, and its announcement was received with great enthusiasm.—The Emperor of Austria has issued a decree convoking a Servian National Congress, to be composed of 25 clerical and 50 lay members. An order has also been issued for the establishment of a Royal Government Council in Agram for the administration of the kingdoms of Dalmatia, Croatia, and Slavonia.—The Estates of Holstein, on Monday, unanimously voted that the proposal of the Danish Government, in reference to the bases of a constitution for the whole kingdom, should be rejected. The Estates also called on the Royal Commissioner to state whether the budget would be submitted to them, as had been announced to the English Government. The Royal Commissioner said he could not reply to the question, as the Government wished to consider it, and therefore agreed to prolong the session. This reply was considered as evasive, and the Estates adjourned till the 4th of April in a very ill-humour.—In France, Germany, and Piedmont, it will be seen there is a warlike feeling pervading the inhabitants. In Germany the states bordering on France are especially excited by anticipation of war.—The entry of the Piedmontese troops into the Holy City is still talked of as an approaching fact, and the withdrawal of the French is concurrently expected. All the accounts from Italy represent the state of the country as improving. Cavour has submitted a list of his new cabinet to the King—himself, of course, being chief minister. The fall of Messina and Civitella del Tronto has dispirited the insurgents, and order and tranquillity are rapidly resuming their sway. Nothing impedes the full start of the country on a career of improvement and prosperity but the question of Rome. A fête took place at Naples on Thursday in honour of Garibaldi, which passed off with the utmost propriety. Alexander Dumas, it is said, is about to fight a duel with the editor of the *Popolo*, whom he challenged for having accused him of taking 4000 ducats from the Government during the rule of Garibaldi.—Considerable sensation was created on Wednesday evening by a telegram which announced that the Bourse had been flat in Paris, in consequence of a rumour that a collision had taken place between the Sardinian and Austrian troops, but without details. It is known that troops have been despatched by Sardinia to Bologna, and the statement that Cialdini was to be appointed commander of an army of observation has been confirmed. The first division of this *corps d’armée* has already arrived at Ferrara, and protects the lower line of the Po, behind which the Austrian *corps d’armée* is placed. It is quite possible that between the soldiers of two forces thus brought into juxtaposition some casual and merely individual collision may have taken place, which rumour might magnify into something of serious consequence.

INDIA.—The news from India continues to be of a very distressing character. The famine was still devastating large districts, producing misery and death upon a stupendous scale. The European and native population who possessed the means were benevolently exerting themselves to mitigate the distress, but they need aid from external sources. From the seat of Government we learn of the introduction into the Legislative Council of Mr. Laing’s Currency Bill, which is founded upon a principle wholly different from that of Mr. Wilson’s. The announcement that the war in the principality of Sikim had terminated unfortunately turns out to be erroneous. The Rajah, it appears, was required to surrender his dewan—the Revenue Minister—who was held responsible for the war, but he declined to do so, and his country was therefore invaded. The latest news gives hopes of the restoration of peace. Lord Canning was still continuing his progress through the North-West provinces and Central India, and was employed in delivering speeches and making presents to the native chiefs who had distinguished themselves by their loyalty to the British Crown. Sir W. Denison, the new Governor of Madras, had arrived in that presidency.

AMERICA.—An American mail, with dates from New York to the 13th inst., has arrived. The Southern Republic had received its first rebuff from the new President, that gentleman having refused to hold any intercourse with them, although previously Mr. Seward had expressed a willingness to hear what they had to say. But the most startling news is the announcement that Mr. Lincoln's Cabinet have resolved upon evacuating Fort Sumter. Grave dissensions, it is said, took place in the Cabinet before this step was decided upon, and considerable disappointment has been expressed by the more warlike of their supporters; but there can be little doubt that the removal of one imminent cause of danger—threatening, as it did, every hour to light the flame of civil war—will cause satisfaction.—The Missouri and Virginia State Conventions had come to no decision. The Constitution of the Confederate States had been published. Under it no foreigners, nor any persons not a citizen of the confederate states, are allowed to vote for civil or political state and federal officers. The President and Vice-President are to hold office for six years.—A terrible tragedy has occurred in Florida, which (if the circumstances be true), shows that society there is in a very chaotic and primitive state. Seduction is followed not only by murder and attempted murder, but a desperate conflict with fire-arms ensues between several persons, and ultimately Lynch-law is inflicted on the seducer and murderer.

CHINA AND JAPAN.—A telegram, dated Shanghai, Feb. 6, informs us that our troops at Tien-tsin were still shut in by the ice. General Collineau died on the 15th January. The rebels were making desperate efforts to go south, and business was completely suspended. Lord Elgin left Point de Galle on the 3rd instant for Suez.—A telegram has been received at Canton announcing that M. Hensken, the secretary of the American Minister at Jeddo, had been murdered. No details or dates are given, but it is added that the foreign ministers had retired from Jeddo. This would lead to the impression that the Japanese Government were implicated in the foul act though it may be that fears for their personal safety alone led to the step.

NOTES ON MUSIC AND THE DRAMA.

We (*Sunday Times*) are happy to be able to inform our readers that the successful career of Mr. Wallace's new opera will not long be interrupted. On Easter Monday, Mr. E. T. Smith purposes bringing it out at Drury Lane, with precisely the same singers and band, and with the same scenic effects that created such a sensation at her Majesty's Theatre. [We hear that there is to be a slight alteration, Mrs. May (otherwise Mdle. Jenny Baur) succeeding Mdme Sherrington].

Mr. Gye has issued his programme for the forthcoming opera season. It is weak in the extreme. Mr. Gye's company will consist, as to vocalists, of Mesdames Penco, Didié, Rudersdorff, Tagliafico, Leva, Miolan-Carvalho, and Ortolani-Tiberini; Mdles. Corbari and Rosa Csillag; Sigs. Tamberlik, Neri-Baraldi, Luchesi Rossi, Tiberini, Roneoni, Tagliafico, Polonini, Patriossi, and Graziani, and Messieurs Jourdan, Zelger, and Faure. The director of music, composer, and conductor, will be Mr. Costa; the principal *dansuses*, Mdles. Zina Richard and Salvione. The orchestra and chorus will be as before. The scenery (not an unimportant feature) will be entrusted to Messrs. William Beverley, Grieve, and Telbin. The *répertoire* of the season will include "Le Prophète," "Il Pirata," "Don Giovanni," "Orfeo e Euridice," "Il Ballo in Maschera," "Guglielmo Tell," besides others from the general *répertoire* of the theatre. The ladies are particularly weak, there not being above two entitled to rank even as second *donna*, and the gentlemen far from strong. With such a company we fear Mr. Gye will not meet with any great amount of success.

It was confidently expected that the Sisters Marchisio, the young ladies whose performances at the Paris Opera have created so great a sensation, would appear at one of our musical theatres this season; but this, it is now stated, will not be the case. Their engagements in the principal cities of France are so numerous that they have been forced to decline overtures from any other quarter.

We (*Literary Gazette*) understand that Miss Susan Pyne, Mr. Honey, and Mr. Santley are all to form part of the Covent Garden English Opera Company in the next winter season.

Bro. Ransford announces his annual grand concert for Tuesday next, the 2nd of April, to take place at St. James's Hall, when he will be assisted by several of the most distinguished artists in town. Miss Ransford will sing a new song by Mr. Hatton, entitled "The Future Flower."

The tour of Mdme. Catherine Hayes and the vocal and instrumental party who accompany her is about to terminate, after being attended everywhere (and especially in the fair singer's native country) with the most brilliant success. The Edinburgh journals

speak in the highest terms of Messrs. Howard and Hargitt's subscription at the Music Hall on Friday evening last, where Madame Hayes was the great attraction, her grand air from the "Prophete," and one of her charming Irish ballads, having excited the enthusiasm of a crowded audience.

The *Sunday Times*, in its natural admiration of the Christian names of three of the fair singers in Mr. Leslie's Choir, makes a slight error in one of the surnames. Our contemporary says:—"We have yet to mention three young ladies, Miss Emily Gresham, Miss Clara West, and Miss Grace Barlow (what pretty Christian names!) who did the lovely trio from Mendelssohn's *Athalie*, "Hearts feel that love thee," very nicely. The last name should be Barrow, the lady so named being a cousin of Mr. Charles Dickens.

At a meeting of the committee for conducting the approaching Triennial Birmingham Festival, it was announced that it is proposed to devote the Tuesday morning to the performance of "Elijah;" on Thursday, the "Messiah;" on Friday, Beethoven's Grand service in D; and a selection from "Israel in Egypt." On Tuesday or Wednesday evening, the "Creation;" on Friday evening, "Judas Macabæus." The Wednesday morning's performance has not yet been determined upon; "the committee hoped to have had the gratification of announcing that they had succeeded in obtaining a new oratorio composed expressly for the occasion; but circumstances have prevented that expectation being realised." Mr. Costa will again be conductor, and arrangements have already been made with Mdme. Sainton-Dolby and Mr. Sims Reeves.

Herr Wagner's "Tannhäuser" has been introduced to the public of Paris,—with a result which seems to have surprised even those resolutely averse to it. Nothing like the amount of disapprobation shown has been seen on the first night at the Grand Opéra for some thirty years past. The public was not passive, but open in expressing dislike,—in spite of the presence of Royalty, together with a brilliant assemblage of those who had wrought themselves up into belief and admiration.

Besides the signal downfall of the "Tannhäuser," was the sensation, amounting almost to surprise, made at a concert of the *Conversatoire*, by Madame Viardot, in a selection from Gluck's "Alceste." That admirable artist, who had not sung there for some years, is described as in the fullest possession of her powers, and to have delivered that noblest of dramatic music with a grandeur, passion, and vocal finish, which entirely carried away her audience.

Mr. Rigby has appeared at the Alhambra. The place is in itself singularly bad for a singer,—above all if, he be a young singer. About the value of his voice there can be no question. It is even, sufficient in quality and compass, and very agreeable. As yet he sings without bad habits, if without much accomplishment; and if he will watch his own career carefully, he is one of whom the public may hear much, at no distant period.

M. Rubinstein's new opera, given the other day at Vienna, appears to have disappointed expectation; it is described as poor in melody and wanting in originality.

We (*Athenæum*) translate the following:—"Count John Harrach has announced a competition for two prizes, of 600 florins each, for the best pair of two act operas, and two prizes of 200 florins each, for the best books for the same. The latter are to be written in the Czech language. They are to be on national subjects, and the contest is only open to Bohemian composers."

L'Univers Musicale states that a new "Swedish Nightingale" has been found in Gothland by a great lady, and sent at her cost to Paris to learn to sing. Her name is Christine Nilsen.

A composer who in his time found a large amount of favour in Paris is just dead. This is M. Niedermeyer, who, though only successful as a romance writer, enjoyed, nevertheless, patronage enough to enable him to produce three works on the grandest scale at the Opera—"Stradella," "Marie Stuart," and "La Fronde." Born in 1803, of Swiss origin, Niedermeyer was an amiable, gentle-mannered man, whose character, besides attracting stanch and refined friends to him, was expressed in his music.

TO CORRESPONDENTS.

Δ.—If Bro. Spencer, of Great Queen-street, has not got it in stock, he would obtain it.

W. S. is thanked. We believe the writer is correct as to the number.

P.P.G.W.—The subject shall be considered, and we will communicate by letter.

A YOUNG P.M.—The custom is, as you have stated, for the sake of convenience. A lodge once formally closed in either degree cannot be reopened.