

LONDON, SATURDAY, SEPTEMBER 15, 1860.

CLASSICAL THEOLOGY.—XXXII.

IX.—DIANA AND NOVEMBER.

The Greek historian and traveller Pausanias, about two centuries after the birth of Christ, travelled throughout Greece describing the various antiquities, temples, tombs, monuments, statues, and paintings. Both sculpture and architecture attained unrivalled excellence upwards of two thousand four hundred years ago, in the time of Pericles, when that consummate sculptor Phidias so pre-eminently distinguished himself by his superior ability that his works have been held in the highest admiration, not only with the Greeks but amongst foreigners, as long as the appreciation of taste remained with the ancients. Under his superintendence many of the most magnificent buildings in Athens were erected. After him a succession of famous painters, sculptors, and architects appeared; and the arts continued to flourish in surprising perfection in Greece, till the death of Alexander the Great. Many fine relics of these celebrated Grecian works have been brought to this country and deposited in the British Museum, where they are now beheld with pleasure and pride by artists and men of letters.

But long previous to the life of the pre-eminently great Master Mason, Phidias, there existed a military race of women said to have been animated with the most indomitable souls and possessing the bravery of warriors, who inhabited Sarmatia Europæa, or that part of Scythia washed by the river Tanais, an ancient name also of the Danube or Ister. These women were called Amazons, *ab a privativo* and *μαλός mamma*; or from *ἄνα σῆμιλ* and *ἔτη vivere*; either because they cut off one of their breasts, or that they lived without the companionship of men. They formed a nation entirely of themselves, to prevent which being in the least depopulated they admitted the embraces of the men of the neighbouring countries. The male offspring of this promiscuous union they killed at their birth; the female children they brought up, and deprived them of their right breasts; but more likely by bandages than the knife. This they did, it is supposed, that they might with greater facility use the bow and handle their other weapons against the enemy. This warlike nation of women, by their frequent excursions, became, by conquest, possessors of a great part of Asia. During this period of their might and power, Hercules and Theseus, like two Samsons, single-handed, the one with his club, the other with his spear, came, in company upon the Amazons, in their battle array, and signally defeated them; taking prisoner Hippolyta their queen, with so gentle an act of arms that, as we are told, (*Ovid in Ep. Phædr.*), Hercules gave her in marriage to his fraternal friend Theseus. Nay, we read, that the beautiful Hippolyta bore to Theseus a son, called after her name Hippolytus, still more beautiful as a man than his mother as a woman. The youth became an admirer of Diana, a lover of the chase, and a votary of chastity.

Ariadne had a sister called Phædra, a daughter of the same father, king Minos, whom Theseus had preferred to Ariadne, and made his wife. This stepmother fell in love with her son-in-law, Hippolytus, and having solicited him, and been repulsed, her malice was so greatly provoked that she, (like the amorous Egyptian dame with Joseph) accused Hippolytus to her husband, with offering her a shameful wrong and attempting to compel her to his desire. Theseus believed the vindictive charge, raised by the infamous Phædra against his son, who, to avoid the wrathful contention and angry outrage

he perceived, by a timely warning, would ensue, should he encounter his prejudiced and awfully offended father, hastened to prepare his chariot, and fled away. As he pursued his flight, he was met by a strange company of very monstrous sea-calves, sent by Neptune at the invocation of Theseus, at sight of which, the high-spirited horses took fright and whirled him into a wood, where, being by a bough struck from out his chariot and entangled in the harness, he was dragged through the thickets till his flesh was almost torn off his bones, and he was otherwise so broken and battered that his corpse was scarcely to be recognised. Such was then Hippolytus's miserable end. Afterwards, at the request and with the assistance of Diana, as he had been one of her favourite votaries, Æsculapius undertook to restore him to life and heal him. On being thus set soundly upon his legs again, having naturally no wish to remain any longer in Greece, which had become somewhat too hot for him, he departed for Italy, where, it is said, he called himself Virbius, "*quod vir bis esset*," because he had been twice a man.

Like almost all mythological fables, this one is engrafted on historical facts. Phædra, the poets tell, underwent the punishment of being consigned to the tender care of the furies; meaning thereby, the "fiery torches"—the harrowing stings—of her own evil conscience. Cicero says, (*Or. pro Roscio Am.*), "Every person's own fraud has its own terror, which brings to that person the greatest vexation, everyone's own wickedness torments and enrages him; his own evil thoughts and the lashes of his conscience affect and affright him: these are constant and domestic furies to the wicked, that, night and day, exact of them the punishment that their crimes deserve." Thus it fared with the iniquitous Phædra, the guilt of the false accusation, and hate of one she had unlawfully loved, and the dread of detection, preyed on her mind and drove her at last to commit self-destruction by hanging herself. And not long after, Theseus himself, so it is stated, ended an illustrious career, by an obscure death in banishment from his country.

Ephesus, now known as Aja Sabuk, inhabited by about forty or fifty Ottoman families, all of whom reside in thatched roofed huts, or Turkish cottages, is situated about two days' horse journey south of Smyrna, (one of the seven cities that claim to be the birthplace of Homer), in the midst of a plain extending westerly to the sea four or five miles, and at least two in breadth. Many remains of antiquity are scattered around this place; in some parts the ground is completely covered with the ruins of noble edifices, among which are innumerable fragments of marble pedestals and columns. Not far from a small mosque, said to have been anciently a church founded by St. John the Evangelist, are seen the remains of an amphitheatre, and a little further from these, a large bath or basin, fifteen feet in diameter, formed of white and red marble. There are also some very extensive ruins, which evidently are those of the once famous Ephesian temple of Diana, one of the seven wonders of the world, and said to have been built by the Amazons. It was a work of the most magnificent structure, the admiration and constant theme of the ancient poets, artists, and travellers. It was more than two hundred feet in length, and two hundred in breadth, supported by one hundred and twenty-seven pillars of the purest marble, sixty feet high, and each said to have been raised by as many contributory kings, who were then not a few, each people, or rather tribe, constituting a kingdom in those days. Of these pillars, thirty-six were statue columns, curiously engraven, and the others more or less carved and highly polished. Some represent them

of the Ionic order, which was not the case then. The doors and panels were made of burnished cypress wood, and the staircases and seats of vine wood highly polished. Its decorations were most perfect productions of antique science and art, of rare excellence—resplendent with the lustre of unstinted gold and glittering gems was its whole interior. Two hundred and twenty years it took to finish it, although, as Pliny records (vii. 28; xvi. 40),—"all Asia was employed." The image of the goddess at full length was composed of ebony, a wood not given to decay, but which nevertheless had to be propped up at last, the ravages of time having become apparent even there. It was affirmed that the statue had been made in heaven, and was the gift of Jupiter. It may have been the gift of some earthly Jupiter (or ruler), but the ancients themselves did not really confess to any heavenly material artistic skill beyond that of the earth. This undoubtedly wonderful Temple of Ephesus was destroyed by fire (the incendiary work of Erostratus), and several times afterwards rebuilt and ruined.

THE CRUSADES AND THE CRUSADERS.*

MR. EDGAR'S handsome volume modestly purports to be nothing more than a book for boys. In a picturesque manner he gives a clear, popular account of the leading outlines of the crusades, such as must be fraught with interest and instruction to that large class of individuals who are typified as the "general reader." The crusades, however, form a subject so frequently discussed, that it can scarcely be attributed as a reproach to Mr. Edgar, that he has failed to exhibit the merit of novelty. His plan is so slight and limited that he has not been able to enter into the real philosophy of the crusades—the great questions connected with the movement, the nature of the authorities and the quaint and curious features they present, and the latest historical manifestations of the crusade spirit. It may be worth while, at this dull season of the year, briefly to indicate a few points, the discussion of which did not enter within the scope of Mr. Edgar's plan.

Because the church sanctioned the crusades, because the force of religious names and of religious associations formed their inspiration, because the plea for them was one of piety, it came to be the fashion to adopt either of two distinct ideas. These sides are not unfairly represented in the pages of Chateaubriand, and in the French Encyclopædia. It has been argued, on the one hand, that the exploits performed were pious and honourable; that the armies of Christendom marched under the immediate protection of the Most High; that the cause of the holy and apostolic church was incalculably promoted; that from being brought in contact with Grecian arts and literature, the European mind was enlightened and advanced. On the other hand, it has been urged that the worst passions of the human mind were gratified; that the maturity of Europe was checked; that her most fertile lands were left uncultivated; that her best treasure and noblest blood were most profusely squandered. M. Michaud, who has industriously travelled in the track of Gibbon, giving full quotations where he only found references, and whole narratives where he only found allusions, has arrived at certainly less prejudiced convictions than we find in the "Decline and Fall," or in the "Philosophical Dictionary." He allows that while the flower of Europe was perishing on the plains of Palestine, profound quiet pervaded the West; that robberies were much less

frequent; that civil wars and neighbouring feuds ceased; that it was thought a crime to draw the sword save in the cause of Jesus Christ. Of the abstract justice of the wars of the crusades we entertain no doubt. All publicists would decide that there was a *casus belli*. Lord Bacon has a curious tract on the subject—"De Bello Sacro." Their principle was clearly and definitely laid down by Pope Urban at the Council of Clermont. The Moslem had committed vast incursions against Christendom. Kindred nations had implored Western alliance and assistance. Countless barbarities had been committed on Christian men belonging to European communities. The misfortune was, that the enthusiasm was neither properly bounded nor judiciously directed; that a great statesman was wanted to direct the movement, and a great general to lead the forces.

Had these been supplied, more important conquests would have been achieved in a less time and with a scantier expenditure of blood and treasure; and those large sections of mankind with whom the success of a cause constitutes its righteousness, would have spared their contemptuous pity. Those who have attacked the crusaders, and even those who have defended them, have shown a strange ignorance of the genius of the eleventh century. Assuredly, as we have before said, it is not the men of the eighteenth century that are to sit in judgment upon this era. These writers of cold hearts and narrow minds, with their want of faith, of earnestness, and of charity, are neither competent judges nor upright jurors. The great and wise Neander has a profound and beautiful remark—which may well be applied to such men as Gibbon, Voltaire, Hume and Berington—in his life of the heroic Abbot who preached the crusade of the king and the emperor. "Lowest in the scale of excellence, and false in the highest degree to the primitive nobility of man, stands he who in coldness of intellect looks down upon these times in a spirit of affected compassion, that proceeds, not from the overpowering influence of *genuine reality* on the mind, but from the circumstance of his assuming *that* only to be the real, which is in truth the very lowest degree of seeming, and thus regarding as a *delusion* what is here the *beautiful*, the labouring, and the venturing for an object which exists, and is of value in the heart alone." These crusaders of whom we write, were, indeed without part or lot in all that enormous information and material prosperity which floods our land. But they were of large heart and simple faith; but they looked with reverence on the invisible and the awful; but they believed the simple objective truths of Revelation, and we would fain believe acted up to what of light was theirs. To them their course was a matter not of calculation, but of feeling. A developed civilization had not brought its accompaniments of indifference and of scoff. The world then exhibited the phenomena of national disinterestedness mingled with a national sensibility, of which the chain of modern circumstances may never allow the exhibition of a counterpart.

A fairer estimate would indeed have been arrived at if these authors had drawn a distinction between accidentals and essentials, if they had been at the pains of separating from the good that evil with which good is ever commingled, and had investigated what portion of the evils they deplore was really due to the crusaders, what to the adverse force of circumstances, and what to those who have been lightly and carelessly reckoned in their ranks, though in reality they possessed nothing of their virtues, and knew nothing of the spirit that animated them, who disdained their piety and serenity, and were distinctly repudiated by them in return. History shows us clear lines of demarcation between the proper

* *The Crusades and the Crusaders; or, Stories of the Struggle for the Holy Sepulchre.* By John G. Edgar. (W. Kent and Co., 1860).

genuine crusaders, and the impure lawless hordes that gathered round them, which historians have culpably neglected to draw out.

The idea of a crusade first occurred in an epistle of Sylvester I., in the year 999. The next mention was by Hildebrand, A.D. 1074. Twelve years later, in 1086, by Victor III.; and in 1095, Urban II. publicly brought the matter before Christendom at the instigation of Peter the Hermit. By some, Peter the Hermit has been represented as a mere creature of the Pope's, acting in the Papal interest to secure his own. This is contradicted by the dry logic of the facts. It is quite irreconcilable with such a supposition, that Peter should at once have started off through Hungary without waiting for the formation of any regular expedition, reaping no kind of reward, and exposing himself to every kind of peril. By others, he has been represented as a blind enthusiast. But we find great difficulty in believing this. According to William of Tyre, than whom we could not have a more trustworthy historian, he was a very prudent man, and full of experience in the things of the world. We certainly do not feel ourselves called on to believe that to Peter was vouchsafed a Divine revelation. But we feel bound to credit his account of his dream, and to believe that to his own consciousness that dream appeared in the light of a revelation.

It was at the village of Clermont (*Clarus Mons*) that this memorable council was held. Though on French territory, the unhappy King of France was then shut up in his own palace at this very place, under sentence of excommunication. Thither came the ambassadors from Constantinople, with their melancholy tale of misery and peril. The assembly were strongly moved with their story, and the ambassadors were dismissed with assurances of succour. How the Emperor treated them when they arrived at the shores of the Bosphorus, is well known to every reader of "Count Robert of Paris." Despite the inflated panegyric of his daughter, Anne Comnena, the character of Alexius is tolerably patent. He was weak and vain, a traitor, and a liar. He exhibited the grossest cruelty and ingratitude towards those who had extended the limits of his empire and sheltered him from the attacks of his foes. Odo, the chronicler, refuses to write the name of Comnenus, because he is sure that that name was not written in the Book of Life. And here one of the beautiful pictures, of which we get an occasional glimpse in the crusades, breaks in upon us. The Council of Clermont enacted, under all those awful consequences attached to the term "excommunication," that after sunset on the Wednesday till sunrise on the Friday, the truce of God should be preserved. When a monarch was attacked by a hostile force—when he was at variance with his nobles—when his nobles were at variance with each other—when the vassals were oppressed by their lords—when the lords were robbed by banditti—when the turbulent were trying to create disorder—when the rapacious abducted and imprisoned for the sake of ransoms—when men were hourly in peril of their lives, in peril of their fortunes, to have three days in the week wherein to garner in the harvest and the vintage, wherein they could eat the bread of quietness, and sleep without fear and without danger; this was the mighty boon which the great council of crusaders presented in times past, which protected the feeble, curbed the rage of the infuriated, the license of the bad, and averted from all the famine and the pestilence.

Every one is acquainted with the style of oratory pretty uniformly adopted by the first preachers of the crusades, men marvellously gifted with a strange and

magnificent eloquence. In the highways, in public places, in the pulpits of churches, in the conclaves of princes, in the thronged assemblies of peasants, their orations were listened to with a truly magical result. Every one has heard of those masterly appeals to the passions; how the state of Jerusalem was vividly described, where the blood of Christians was most lavishly shed, where the places most dear to Christians were most impiously profaned; of those daring apostrophes to the heavens above them, to the armies of angels, to the glorified spirits of saints and martyrs; how the Rock of Calvary, the Hill of Zion, the Mount of Olives, were by turns invoked; how, when language failed and utterance faltered, the cross was lifted up on high, an agony of tears was shed, and the breast was beat till the blood gushed forth. The effect was electric. "Dieu le veut, Dieu le veut," was echoed by gathering thousands from the Tiber to the ocean, from the Rhine to beyond the Pyrenees. The people called upon God to look down on the beloved and most holy city. They volunteered their supplications, their time, their riches, their very lives. Nor did the movement flag till, on the tenth of June in the last year of the eleventh century, the crusaders gained the heights of Jerusalem. There Arnold de Rohes pointed out to them the Church of the Resurrection and the Rock of Calvary, and told them that Jerusalem was the place where God would pardon all their sins and bless all their victories.

When the city was gained, the crown was offered to Godfrey of Bouillon, a true Bayard, *sans peur et sans reproche*. He only, however, accepted the title of Defender of the Holy Sepulchre, declaring that he could not wear a crown of gold in the city where his Saviour had worn a crown of thorns.

The latest attempts to revive the crusades are connected with the history of the Reformation. While funds were being slowly raised, though orthodox Catholics did not go so far as to maintain that the Pope was not the shepherd of his flock, they insinuated that the Holy Father sheared his sheep in a most unmerciful manner. Indulgences, it will be remembered, were first confined to pilgrims; secondly, to those who contributed to the support of the crusades; and later, had a still wider extension. Albert, Archbishop of Mayence, nominated the Dominican in preference to the Augustinian monks to preach the indulgences, and all the world knows how

"The solitary monk that shook the world,"

—to quote a line of Mr. Robert Montgomery's, which has passed into universal use—preached against the indulgences. But perhaps it is not so generally known, that, at this early stage of his progress, Luther laid down the proposition in one of his sermons, "It is a sin to resist the Turks, seeing that Providence makes use of that faithless nation to visit the sins of His people." Luther's righteous zeal hurried him into a memorable series of startling propositions. We are here reminded of another strange dictum of his, caused, of course, by the excessive value attached by the Romanists to patristic literature—"All the Fathers have erred in faith, and if not converted before death, are eternally damned." Luther afterwards saw reasons to modify his views, to the extent that the Turks might be resisted by means other than the crusades; and thought that the crusaders might with just as much profit be turned against the Pope himself. And as the Popes would have been entirely unable to resist the full tide of the crusades, so, when the day for them was past, they were altogether unable to renew them. Leo X. preached, and preached in vain, a new crusade, though Vida praised and congratulated him in very

Horatian sapphics, in which he appeared to think—as do still many of our modern Latin poets—that when a man writes Latin he must also write like a heathen. Vida, however, was no more successful than was Petrarch, who addressed a most eloquent letter to the Doge of Venice. Among the pilgrims to the Holy Land, before all thought of a further crusade was entirely abandoned, was just one man who might have infused vitality into an effete idea. Had the enthusiasm of Ignatius Loyola been turned in this direction, probably in him, certainly in him alone, the world might have had to recognise a second Peter the hermit.

The perusal of the original chronicles of the crusades is in the highest degree interesting and amusing. They are to be found in a famous old work, "*Gesta Dei per Frances.*" We use the Hanover edition of 1611. An emendation has been suggested, "*Gesta Diaboli.*" In the preface we find mention of a certain prelate in this country, who, we regret to find, was greatly disgusted with the natives. "He was bishop of the untamable Britons, but was not able to bear with their perverseness, and so he used frequently to desert these impudent and lawless people, and used to run away to Normandy, where he had some farms, and possessed them in quiet. There he was wont to stir up his hearers to the service of God, and in the fear of God comforted them with his holy discourses" (*suavis sermonibus confortabat*). The following is another specimen of Latinity:—"Ingens Tacorum multitudo adventum eorum *bestiali* mente sitiabant."

The Latinity of these writers, though nervous, is coarse, and though simple is vicious, partaking neither of the majesty of the ancient masters nor the elegance of the modern scholars, and is deformed with countless barbarisms. But, nevertheless, we owe to them the preservation of the language, for they have at least retained the vocabulary and the grammatical constructions. They have also preserved for us—and for this we shall always owe a debt of gratitude to these poor foolish chroniclers—the great works of the great minds of Rome. We ought never to forget the deep debt of gratitude, although their decline was so deep that the earliest efforts of the infant literature of England were directed against them. There has always been a time when a bad institution has been a good institution. Because certain institutions are unnecessary in the England of free parliaments, of charitable institutions, of schools and colleges, of the press, of societies for the Diffusion of Useful Knowledge, of societies for the Protection of Women, it would be absurd to deny their utility in the England of 500 years ago. The monks proved the great colonisers of Europe. If the clergy of the Latin Church have been charged with their enormous wealth, they may at least reply that in a measure that wealth has been obtained by their own exertions. Grants of large tracts of land were originally made to the monasteries. With reference to these grants, the following facts have to be observed:—that such tracts were thinly populated; or unpopulated; that they very often consisted of heath, forest, or bog land; that they could scarcely be compared in value to the allotments now made by colonial governors to settlers in Canada and New Zealand. The early monks dwelt in mud huts and log cabins. They sowed their own corn, and reaped their own harvests. They guided the plough and planted the vine, in wilds that had only known the thistle and the thorn. The aged and the infirm, the widow and the orphan, were made welcome to their colonies, while the barons looked with disdain on their manual employ-

ments. While to the poor they showed nothing but kindness, from the rich they received nothing but contempt.

We conclude with a few extracts, not from Mr. Edgar's book, but from the old chroniclers, on whom all accounts of the crusades must be substantially based. We shall translate some passages from Albert d'Aix, who possesses a great deal both of spirit and accuracy. We do this for two reasons—first, that our readers may have a fair specimen of the style of these early chroniclers; and secondly, because the events referred to are most interesting, and have received a very meagre account, or rather no account at all, from the regular historians of the crusades. There is a parallel account in the fifth book of William of Tyre, from which we have inserted a few sentences:—

"In the course of their long wanderings, they had now come near to the mountains that on every side stand round about Jerusalem. There their water failed them, and they sent on to Emmaus to procure some from the cisterns and fountains, and also some food for their cattle. That same night an eclipse of the moon took place. About midnight it assumed the colour of blood, true portent of that which was to be. They wondered in their hearts what this thing might mean. These, however, in the camp to whom the march of the planets lay open, furnished them with consolation. They said that this prodigy was no ill omen to the Christians, but that the eclipse of the moon and its bloody aspect portended the destruction of the Saracens, and that it was an eclipse of the sun that was an ill potent to the Christians. When the day was towards the gloaming, messages came from the village of Bethlehem, from certain Christians whom the Saracens had expelled from the Holy City with threats of death, praying them, in the name of Christ, to make no delay, but to hasten to their relief. When they heard the messages and the prayers, and learned the peril of these Christian people, they sent a hundred armed men the very same evening to succour the desolate faithful of Christ. They travelled all night with speed, and morning was just dawning on Bethlehem, and about the hour when the Saviour of the world was born, when the banners of the crusaders was waving from the walls of Bethlehem. When their arrival was known, the Christian inhabitants came forth to meet them there with hymns and praises, and sprinklings from Bethlehem's hallowed fountains, and the Christian knights also joyfully received them, and kissed their hands and their eyes and said:—'We give thanks to God, because we see in our own day those things which we have always desired to see, that you, our Christian brothers, should be present at our striking off the yoke of slavery, and repairing of the holy places of Jerusalem, and the taking away of the heathen worship and uncleanness from the holy place.'

"Scarcely had the horseman, however, been despatched, and lo! a report came to the ears of the chiefs, and of the whole army, that an embassy from Bethlehem had arrived for their general. And on this account it had hardly passed midnight when forthwith all, both small and great, took up their tents and proceeded on their way through the narrow passes of the roads and the precipitous clefts of the hills; and all the cavalry were hunning to go first, and to make haste with their journey, lest, through a great multitude flocking into these precipitous clefts, the progress of the horses might be impeded. And so all, both small and great, with a like purpose, hasted on towards Jerusalem. And about the time that the morning dew is just dry upon the grass, the horsemen that had been sent to Bethlehem met

them on their return, and joined with them on the journey. But one Gastus, of the state of Berdeix, with thirty men cunning of plot and fight, had scarcely withdrawn from the army, being gifted with foresight, and knowing that up to that time the strength of the approaching pilgrims had escaped the knowledge of the soldiery and inhabitants of Jerusalem, gallops off with his friends to the neighbourhood of the city, and collects and carries off as booty some flocks guarded by a few shepherds, who, affrighted, fled into the town. And so this bold feat being discovered, the prey was recovered by the Saracens, who pursued the Christians to the foot of a mountain. The hero and his companions gained the height and there awaited the event. But now Tancred and his knights from Bethlehem appeared defiling through the valley gorge. Joining these forces, they pursued the Saracens to the very gates of Jerusalem, and recovered the booty. They then rejoined the army, and when their cattle were seen by the brethren and captains, they all inquired where they obtained this abundance of flocks. They made reply that they had taken and carried them off from the country round Jerusalem. Jerusalem! When they heard that word they all through joy burst into tears, that they should be so near to the holy spot, the long-wished-for city, for which they had undergone so many labours, so many perils, so many kinds of death. They flung themselves prostrate on the earth, adoring and praising God, of whose good gift it comes that His faithful people should do unto Him true and laudable service, who had graciously deigned to listen to the prayers of His people, that, according to their earnest desire, they should be meet to arrive at the wished for spot."

"O good Jesus," exclaims Robert, the monk,* "when they beheld thy beloved towers, the walls of this earthly Jerusalem, what flowings forth of tears were there! Kneeling on the ground, they adored Thee who didst lay Thyself in the grave in her, though sitting on the right hand of the Father, though Thou art to come the judge of all men,"

The return of the crusaders is worthy to be compared with the return of the Heracleidae. The holy wars had produced results which the work of centuries might have failed to have accomplished. The feudal lords who had gone forth with their vassals from their ancestral towers, wearing the mark of the Cross, with their hawks and their hounds, their materials for fishing and hunting, when they came back to the halls of their fathers, found their fame increased but their real consequence diminished. Boundless admiration indeed was felt for the men whose shields, and according to Muratori,† now for the first time seen emblazoned with quaint emblems and devices, were credentials of puissant deeds wrought in the land where streamed rivers of milk and honey, the land which is the glory of all lands. To this the institution of tournaments, distinguished by their truly oriental style of magnificence, greatly contributed. But while these honours had been gained, the real substantial had been lost. The feudal yoke was for ever broken. Corporate boroughs had arisen. The bounds of knowledge were extended. Strange waters were whitened with innumerable sails. Individual energy found scope. Europe awoke from long deathful slumbers into a new morning of life and energy. With the close of the crusades, the middle ages were passed, and modern history commenced.

* *Gesta Dei per Francos*, Tom I., 275.

† Muratori *De l'Origine de cognomine*.

ARCHITECTURE AND ARCHÆOLOGY.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

At the Bangor Congress of the Cambrian Archæologists, Mr. Charles G. Wynne, M.P., presided, and delivered an interesting opening address. In the course of it he said,—I shall endeavour to show that archæology, far from being a mere unprofitable diletantism, has a positive money value, one appreciable not only by the literary or scientific mind, but even by those who look exclusively to material interests—that commerce, in a word, no less than history, or art, is under obligations to archæology. I allude to the case of our pottery and earthenware manufacture, which is now an important branch of our national trade. At the time when Wedgwood first began his operations, England was an importing country with regard to this article of trade, drawing her supplies from the continent, from Holland, from France, and from Germany. About the year 1760, Wedgwood established himself in Staffordshire. The models which he selected for imitation were all taken from the antique, from the Portland vase—Greek vases, camcos, and old coins—but above all from the magnificent collection of Etruscan vases and earthenware, which were purchased about that time from Sir William Hamilton, for the British Museum. Such was the immediate improvement in classical elegance and purity of design which the manufacture derived from these sources, that, within a very few years, England became an exporting country in this article, and the trade in it has since been steadily developed, until, in the year 1857, the declared value of the earthenware exported from the United Kingdom was £1,488,668. Wedgwood's own sense of the obligations under which he was to his imitation of his ancient models, was marked by the name he gave to the new village, formed round his works in Staffordshire, which he called Etruria in honour of them. More recently still, the collection of Etruscan antiquities, made by Prince Camino, and brought to England by Signor Campanari, has marked another stage in the progress of this branch of industry; and it is a fact that at this moment the best silversmiths and jewellers in London resort constantly to the British Museum to study these models, and copy them for reproduction. The well-known Minton ware, to which belong the most beautiful specimens of fictile art in the present day, are either copied from, or due to the study and imitation of, the Majolica ware of Mediæval Italy; whilst the smaller objects of Assyrian art, brought from Nineveh by Mr. Layard, are extensively copied by artists, and reproduction of them made, on a smaller scale, in Parian, in marble, or in bronze.

The first paper read was on "The Military Architecture of Wales," by Mr. G. T. Clark.

"The greater number of the existing buildings," he said, "are probably of the reign of Henry III., or early in that of Edward I. Some of the grander examples, such as Caerphilly, Kidwelly, Beaumaris, are regularly concentric, and quite equal to anything in England. Others, as Conway, Caernarvon, Caldeocot, are a mere inclosure, divided into courts, and contained within curtain walls, thickly studded with towers, and broken by regular gate-houses, and having the hall and other buildings disposed against the curtain along the sides of the principal courts.

"The smaller castles of this type, as Dinas Powis, Pennard in Gower, perhaps Whitecastle, and many others, seem to have been a simple inclosed court, with walls from ten to thirty feet high, mural towers, and a gate-house, but with small permanent accommodation within. The dwellings were chiefly structures of timber placed against the walls, and have in consequence long disappeared.

"When a castle, as Neath, Caernarvon, Newport, and Cardiff, was placed close to a town, it usually formed a part of the circuit of the wall. At Chepstow this does not appear to have been the case."

On the second day an excursion was made to Beaumaris, where the castle was specially illustrated. In the evening the Rev. John Griffith, rector of Merthyr Tydvil, read a paper, entitled, "The Diary of John Taylor, Water Poet to his Majesty King Charles I., through Wales in the Year 1652, in his Seventy-fourth Year."

The Rev. H. Longueville Jones delivered to the meeting the result of his summer's study of the "Incised Stones"

with which Wales abounds, and which are most important to the proper and correct study of archaeology. They had very few old MSS., but they were exceedingly rich in these stones—richer than most parts of the countries of Europe, of which they ought to feel proud, and do their utmost towards their preservation. The rev. gentleman pointed out to the audience, by means of diagrams, several inscribed stones, some of which had been only recently discovered. Amongst the most remarkable were those of Llausadwrn and Llangadwaladr: the latter, in his opinion, could not have been so early as the former. He pointed to others of a very early date found at Penmachno, preserved through the exertions of the president (Mr. C. Wynne) and his family. One of them had the Greek monogram, and the following inscription:—

CARAVSIVS
HIC IACTI
INHOCCON
GERIESLA
PIDVM

It means that "Caravsius lies here in this heap of stones," that is, in a cairn. It was rescued by Mr. Wynne, but was well known to Penant, who met with it in going from Penmachno to Ffestiniog. The other stone had the following inscription:—

CANTIORHIC IACTI
VENEDOTISCIVEFVIT
CONSOBRINO
MAFILI
MAGISTRATI

which showed that he was a Venedocian (Gwynedd) citizen. The last word "Magistrati" was never found upon any other stones, and it must carry them back to a very early period. It is hoped now that those stones are going to be placed in the new church at Penmachno, they will be handed down unimpaired to future generations. He (the rev. gentleman) had himself found one some few weeks ago at Spittal. It commemorated the burial of a man and his mother, and was very ancient. The emblems and the Christian characters which the stones bear, formed a very important link in the history of the British church, and established its independent existence, not by theory, but by facts. He next called attention to the Irish oghams found upon the stones, which were the work, no doubt, of Irishmen who came over and marked those they met with in this country. He hoped that some Irish scholar would ere long come over to decipher these characters, which to them was still a mystery. The following inscription is from a long rounded water-stone on the pilgrim road going to Bardsey Island, which Mr. Westwood thinks is of a late period, but which he (Mr. Jones) thought was rather early:—

MERACIVS
PBR
HIC
IACIT

That meant "Meracius the Presbyter lies here." He next came to the famous Frondeg Stone, in Anglesey, which still, he was sorry to say, served as a gate-post, and was certainly not safe in that position. It bore the following inscription:—"N NII FILIUS CUURI CINI EREXIT HUNC LAPIDEM." He alluded to another stone from Pentrevoelas, which bore a very early inscription, commemorative, some say, of Prince Llewelyn, which might be; but he thought it was much older. However, the inscription could not be read. The rev. gentleman concluded his very interesting and instructive address by impressing upon the minds of his audience, and especially those concerned in the restoration of churches, the importance of preserving from obliteration such ancient monuments of the past, which indicated to them the early national history of the country.

On Wednesday there was an excursion to Plas Newydd, Llanidan, &c., in Anglesey.

On Thursday the places of interest in Bangor were visited. Bangor, the *North Wales Chronicle* remarks, is a compound Welsh word—*Ban* signifying high, *gor*, choir. It was formerly known as Bangor-fawr-yn-ngwynedd. Leland

says that Condate, a British prince, erected and dedicated here a temple to Minerva. A stone, three feet three inches long, was discovered at Tycoch, with an inscription:—

N.V.MN.C
IMP. CAESAR.M
AVREL—ANTONINUS
PIVS. PIX—AUC—ARAB.

Cressy says that Malgo Conant built a city called Bancor. On a rocky eminence, about a quarter of a mile east of the city, are to be found the remains of a castle built by Hugh Lupus, Earl of Chester.

At the cathedral, Mr. Kennedy officiated, and pointed out the principal architectural details and history of the edifice. It appears that the cathedral church of Bangor is dedicated to St. Daniel, by whom it was first founded, about the year 525. He was elected the first bishop about 550 (but, according to Usher, 522), and was the son of Dunawd Fyr, or Dimothus, Abbot of Bangor Iscoyd, in the reign of Maelgwyn Gwynedd, Prince of Wales, who was the founder of Penmon and patron of Taliesin. He is said to have been the most liberal prince of his time. The cathedral was destroyed in 1071, by the Saxons, but was rebuilt by King John in 1212. It suffered greatly, as did the cathedral church of St. Asaph, in the wars between Henry III. and the Welsh, about 1247. During the rebellion of Owen Glyndwr the cathedral was destroyed by fire, A.D. 1402, and rebuilt, in 1492, by Bishop Dermis or Dennis, *temp.* Henry VII. The tower and nave of the cathedral were added by Bishop Skeffington, in 1532. The ground plan of the cathedral church is cruciform, and comprises the following:—a nave, 138 feet long from the eastern side of the western wall to the western side of the archway of the chancel, and 25 feet wide between the inside of the arcades, which are 3 feet thick, and 34 feet high, including the clerestory, north and south aisles to the nave, extending to the transept, 110 feet long, and 15 feet wide, from the outer sides of the arcades to the north and south walls, which are 4 feet thick and 20 feet high; north and south transepts, each 34 feet long, 25 feet wide, and 34 feet high. The choir or chancel, from the outer or western side of the eastern arch to the inside of the eastern wall, is 55 feet long, 27 feet wide, and 34 feet high, the walls being 3 feet 6 inches thick. The tower at the west end is 18 feet square, and 61 feet high. The pinnacles are 7 feet 6 inches high.

Penrhyn Castle, Llandegai Church, and Penmaenmawr were visited in the course of the week, and various papers were read.

The next meeting of the association (for 1861) will be held in Swansea.

GENERAL ARCHITECTURAL INTELLIGENCE.

The interior of St. Peter's Church, Manchester, has undergone a complete re-decoration, and was open for Divine service on Sunday last. The body of St. Peter's Church, as it now stands, was erected in 1794, from a design by James Wyatt, and is a modern example of the Tuscan or simple Doric order of architecture. The steeple, which was added about thirty years later, was designed by Goodwin, the architect of the Manchester Townhall. In the new decorations Christian symbols (the Cross, the Lamb, the Dove, the Trinity, &c.) have been introduced into the ceiling and other parts. Texts of Scripture, in the English and Greek character, have also been inscribed on the frieze. The altar recess is elaborately treated, and, in addition to other improvements, the hitherto empty niches, four in number, have had statues placed in them, executed by an Italian sculptor, of St. Peter, St. Paul, St. James, and St. Andrew; whilst the eight oval panels on the side walls over the niches and the galleries are filled with paintings in monochrome, representing scenes in different periods of our Saviour's life.

The altar piece in St. Peter's is by A. Carracci, or of that school, and is said to have been bought in Paris at a cost of 1,000 guineas. One of the semicircular windows has been decorated with stained and painted glass. The subject represents Christ's charge to Peter,—“Feed my sheep.”

A range of buildings, embracing schoolrooms for boys and girls and a teacher's residence, are being erected at Twyford, Hants. The buildings, include a schoolroom for

each sex, the dimensions of either being 30ft. by 17ft., and adjoining these are class-rooms. The portions dedicated to educational purposes form the wings, the centre of the erection being the teacher's residence. The roofs are of high pitch, and are to be covered with slate and ridge tile of a geometrical character. The materials used are flint with blue mortar, and red and black bricks, with Bath stone window (in the Gothic style), copings, corbels, &c. The open timber of the roof in the schoolrooms, &c., are to be stained oak colour. The cost will be somewhat under £1,000.

The foundation stone of New National Schools &c., has been laid at Kirkburn, Driffeld. The buildings will cost about £800, of which £200 will be contributed by Sir Tatton Sykes, the lord of the manor; £50 by Archdeacon Long; £305 by the Committee of Council of Education, and the remainder will be raised by the landowners and parishioners.

The first stone of the Kirkdale Industrial Ragged Schools and Church has been laid by the Earl of Derby. The exterior fronts of the building are to be plain brick and stone. The basement floor is planned for a cooking kitchen, which can be used for a soup kitchen during the winter months. Adjoining this kitchen is a flagged cellar, intended as a play-room during wet weather, or for workshops when required. The main entrance to the ground floor is from Major-street, to a schoolroom 80ft. long, 25ft. 6in. wide, and 18ft. high; intended also to be used as a free church for the poor of the district. From this room there is a class-room, large workshop and storeroom, covered lavatories, urinals, &c., and a large play-yard. The upper floor, which corresponds with the ground-floor, and which has also a separate entrance from Major-street, is intended for girls' schoolroom, classroom, printing-shop, and large workshop. The buildings and yard walls occupy an area of about 1,300 square yards, and as it is intended to erect them in as plain a manner as possible, the estimate for the same, exclusive of land and general fittings, will not exceed £2,000.

It is proposed to erect a Congregational chapel and schools in Wellington-road, Bow-road, Bromley, Middlesex. The style is to be Decorated Gothic, in white Suffolk bricks, and Bath-stone dressings, and coloured arches. The chapel will accommodate 780 adults, with galleries. There will be a tower and spire at the north end of the east aisle.

The first stone of the new church of St. James, at Hope, near Eccles, has been laid. The new church is intended to accommodate 640 persons, and is, in total length, 132ft.; breadth, 57ft.; and height, 48ft. The style is Gothic of the thirteenth century. The plan consists of a chancel and a nave, with clerestory, and north and south aisles, divided from the nave by a double row of seven arches, deeply recessed on circular pillars. The chancel is one quarter the length of the whole, having the desk and pulpit on either side of its arch. It is flanked by an organ chamber, and by the vestry on the north and south sides, and raising three steps from the nave, terminates with a case window of five lights. The front is at the north-west door. The chief feature of the building will be a tower and spire, 160ft. high, disengaged from the church, except at the base, where it is joined to the north porch. The roofs of the church are open, with the rafters exposed; and the ceiling is of wood, covered with slates in alternate courses of blue and red. The main walls are Yorkshire pierrepoint, with dressings from the Storton quarries, Cheshire.

The chief stone of the place of worship now in course of erection for Dr. Brindley, in Lower Gooch-street, Birmingham, has been laid by Sir J. Ratcliff. The building will be 86ft. by 60ft.; and, by arranging the pews in the fashion of an amphitheatre, space will be obtained for 1,000 persons. The plan includes schoolrooms, arranged under the raised seats, and there will also be a vestry. The cost will be about £1,340.

The parish church of Bilbrough, the last resting place of Thomas, Lord Fairfax, the Parliamentarian, has been reopened, after a renewal of inner fittings and furniture. The old pews have been replaced by stalls. An oaken pulpit and lectern replace, in situations, the former pulpit and reading-desk. The total cost will be about £200, to be defrayed wholly by subscription.

A correspondent informs the *English Churchman*, that three new churches are to be built in the parish of Tync-

mouth, Durham, in addition to the three already existing, so that the parish will comprise six incumbencies. The five new parishes will be endowed with £200 per annum each. To carry out this plan, the Duke of Northumberland contributes the sum of £30,000. The Ecclesiastical Commissioners will make a grant of similar amount.

A window to the memory of the late Colonel Humbley, has been erected at the west end of the church of St. Mary's, Eynesbury. The window consists of three lights, with a figure of a Scriptural personage in each; and below each figure is portrayed an incident in the life of the person represented above. The figures represent David, Joshua, and Cornelius. Under the figure of David, is David slaying Goliath. Under that of Joshua, is represented an angel delivering his commission to that leader. Under the figure of Cornelius, appears an angel speaking to the centurion. In the tracery, above the figures, are the three emblems of the Christian faith—the Shield of Faith, the Helmet of Salvation, and the Sword of the Spirit, each borne by an angel. This is the third memorial to this officer, which appears in this church.

The parish church of Oldbury, has had several memorial windows lately erected. The large east window is dedicated to the memory of the late Mr. William Chance, of Birmingham, who was a partner in the Oldbury Alkali Works, and represents the entombment, resurrection, and ascension of our Lord. The window is erected by Mr. Chance's family and the inhabitants of Oldbury. The ten clerestory windows have been similarly dedicated by Mr. Dugdale Houghton, of Birmingham, to the memory of his father, and represents the four Evangelists, together with other designs.

We stated some time ago (says the *Gloucester Chronicle*) that the Dean and Chapter contemplated the restoration of the magnificent east window of the cathedral, and with that view had obtained designs from several of the most eminent manufacturers of stained glass. The designs were exhibited at the cathedral, and naturally excited considerable interest. We now learn, however, that the intention of carrying out either of these plans has been abandoned, we believe at the suggestion of the *savans*, who lately visited this city, and who stated that the window contained one of the largest collection of ancient glass to be found. A scaffolding has been erected, and the window will be repaired, the old glass being preserved in its present state.

The Lieutenant-Governor Slade's gift of stained glass for the St. Peter-Port Church, Guernsey, has been inserted in the oriel of the south transept. The subject is the Lamb, surrounded by six angels, and by the twelve apostles seated on thrones.

A School-chapel has been lately erected at Crampmoor, in the parish of Romsey, Hants. The building is used as a school during the week, and for church-service on Sundays; and the school-mistress occupies rooms on the south side. The external walls are built of brickwork, 1 1/2 in. in thickness, and hollow. The floors are boarded. The roofs are covered with plain tiles. There is a bell-turret, of wood. The nave is 27ft. by 16ft.; the chancel, 10ft. by 9ft.; porch, 5ft. by 4ft. The living-rooms (two, and a scullery) are plastered, and fitted with range and iron chimney-pieces. The cost of the whole, including frames, seats, and lectern in the chapel, and a well in the garden, was about £225.

A very beautiful window has just been completed by Messrs. Warrington, of Hyde-park Works, as a memorial of Felicia Hemans, to be erected by subscription in the Church of St. Anne, Dublin, in which the remains of Mrs. Hemans rest. The architectural features of the window comprehend two principal lights with a bold circle, and two curved spandrels above them. In each light two groups in panels appear between as many smaller medallions. The subjects of the four groups (selected by the committee of the subscribers) are:—Miriam singing her song of triumph; the presentation of the youthful Samuel by his mother; Deborah judging Israel, seated beneath her palm-tree; and the Salutation of the Virgin by Elizabeth. The upper circle contains a fifth group, representing another Mary, seated at the Saviour's feet, and receiving from His lips the assurance that she had "chosen the good part which should not be taken away from her." The figures are all carefully drawn.

MASONIC NOTES AND QUERIES.

GUIDE BOOK FOR THE HIGH GRADES, &c.

Some time since there was a movement towards furnishing a Guide-book for the degrees not included in the calendar, but, like all other Masonic projects, it seems to have died a natural death. To such, however, as think it would be beneficial, our Bro. Leon Hyneman of the New York *Masonic Mirror*, issued the following prospectus, which may be worthy of preservation in "Notes and Queries." Whether the same has yet appeared I know not, but it ought not to sink for want of encouragement, at least so thinks—P. L. A.

Will be published during the year 1860, *The World's Masonic Register*. Published for subscribers only, and confined to members of the Masonic Fraternity in good standing. In this work will be published the complete lists of all the Masonic Lodges in the world, the name, number and location of each Lodge, the times of meeting, so far as known, with the name and address of the Master or Secretary, of each Lodge in the United States and Canada. Also, the location and time of meeting of every Grand Lodge, Grand Chapter, Grand Council, Supreme Council of the Ancient and Accepted Rite, and Grand Commandery. And location and time of meeting of every Chapter, Council, and Commandery in the United States. The name, profession, and residence of subscribers. Also, the name of the Lodge, Chapter, Council, and Commandery to which each one is attached, and the rank and position he has attained in the Order; will be published in the book. The whole of the above will be arranged in alphabetical and numerical order. The book will contain the most perfect, valuable, and extended Masonic Statistics ever published. It will be a complete guide to Freemasons travelling in every part of the world. Also containing a Synopsis of the returns of the various Grand Lodges and other Masonic Bodies, incidents of interesting Masonic events, the whole of the Ancient Charges, besides much useful and important Masonic information. The book will be printed on good paper, and bound in cloth, in uniform style. The subscriber promises nothing that he cannot perform, and pledges himself to perform all that he promises. Brethren wishing to subscribe for the "World's Masonic Register," must send in their names, legibly written, their business, residence, the name and number of the Lodge, Chapter, Council, &c., of which they are members, and the office they hold in each, with their Masonic titles; all of which will be printed in its appropriate place in the book. Every Freemason ought to subscribe for the "World's Masonic Register." Leon Hyneman, publisher (*Office of "Masonic Mirror and Keystone,"*) Philadelphia, Pa.

LIST OF LODGE MASTERS.

A brother informs me that in a lodge in the south of England there is a slab of marble inscribed with the names of all its W.M.'s., and the dates when they held that office appended. What lodge is it, and are there any others that adopt such an excellent plan?—X. Y. Z.

CURIOUS JEWELS.

I send you a description of an old jewel I have. Nobody here seems to know what it belongs to, while everybody agrees that it is Masonic. Can you tell me what degree it refers to?—* * * * * L * * * * * T.—[The description is so obscure, it is impossible to understand what our correspondent means; and, as he covers three sides of paper with it, no easy task to decipher. Send the jewel, or a cast of it.]

ENCAMPMENTS AND PROV. G. COMMANDERS.

How many Encampments and Prov. G. Commanders are there in England, holding under the G. Conclave of K.T.?—NOVICE.—[There are 53 Encampments, and 17 Prov. G. Commanders in England, for 1860.]

OLD PAINTING.

At p. 173, Vol. v., of *THE FREEMASONS MAGAZINE*, attention was called to a Masonic portrait, exposed for sale in Ship Yard, Fleet Street; did it ever meet with attention from any of the brethren, or was it known who it represented?—E. C. L.

KNIGHTS OF THE RENOVATION.

Sometimes we find ourselves in strange company. Such is my case just now. A friend has pointed out to me a book by Bro. Seippel, in which the latter is designated "M.W.S. of the Chapter of Knights of the Renovation!" What renovation, when or where renovated, and who were so treated?—G. A.

KNIGHTS OF MALTA, AND THE RED CROSS.

When I was installed a K.T. I did not receive either of the degrees of the Knights of the Red Cross, or Knights of Malta. In some Encampments, I am told, they confer both, as well as that of St. John of Jerusalem. Am I eligible for either?—PERE DU BERTRAND.

COUNCIL OF THE TRINITY.

Is there a council of the Trinity in England; if so, where, and when does it meet, and who can attend it?—E. G. T.

SECRET MONITOR.

Who are the Secret Monitors beyond a man's own conscience?—* * *—[This is what the Americans term a "side degree." It is an invention for the purpose of exclusive dealing, so that if one of these Secret Monitors is present when a bargain is being struck, he can communicate advice as to its being completed or rejected. We have no Secret Monitors here except that which, our correspondent properly observes, is always ready to teach us to do to others as we would be done by.]

OLD LODGES.

Wanted to know, where the lodges mentioned below were held, and what has become of their records. The Durnoverian Lodge, the Lodge of Moral Reformation, the Well Disposed Lodge, and the Fraternal Lodge.—E. KING.

QUOTATION VERIFIED.

I am anxious to discover where the following is to be found. "When order shall produce confusion, when harmony shall give rise to discord, and proportion shall be the source of irregularity, then, and not till then, will Freemasonry be unworthy the patronage of the great, the wise, and good."—ELTHAM.—[It is an extract from a charge delivered in St. George's Lodge, Taunton, on St. John's Day, 1765, by the W. Bro. John Whitnash, on his resigning the chair, and is printed in Wellins Calcott's "Candid Disquisition." 8vo., London, 1769, page 145.]

BRO. THE REV. MR. CHALMERS.

Who was the Rev. Henry Chalmers, P.M. of the Lodge of Perfect Friendship, at Chelmsford, and what preferments did he hold?—DIACONUS.

KNIGHT OF THE LILIES OF THE VALLEY.

To what does this French degree allude; and are there any Knights of the Lilies of the Valley now?—P. A. P.

PARTICULARS OF SEVERAL BROTHERS WANTED.

Among the subscribers to the Rev. Jethro Inwood's "Sermons," published in 1799, occur the following names of brethren:—James Aspear, W.M., and Father of St. Peter's Lodge, Walworth; George Downing Esq., P.G.M., Essex; Matthew Garland, W.M., and Father of the Perfect Lodge, P.G.O.* for Kent; George Masters, W.M. and Father of Jacob's Lodge, Ramsgate; and Clement Taylor, Esq., D.P.G.M., Kent. What more is known of any or all of them?—A MASON OF KENT.

RELIGIOUS BEGEBENHEITEN.

Robison, in his "Proofs of a Conspiracy," states he was much induced to pursue his work from reading a book called "Religious Begebenheiten; or, Religious Occurrences," in which there was an account of the various schisms in the Fraternity of Freemasons. Now this title is neither pure English nor German, so I shall be obliged to any one that will give me the name of the author, and the real designation of his book?—H. B.

ENTERED APPRENTICE CHARGE.

When did the custom arise of printing the charge to an Entered Apprentice?—TYPOGRAPHIA.—[It first appeared in 1769, and was dedicated to the Hon. Charles Dillon.]

PHILOSOPHIC LODGE.

What is a Philosphic Lodge, and are they common?—X. V. Q.

LESLIE'S MUSICAL MASON.

Several announcements were made about the beginning of the present century, that Bro. Leslie would issue a work entitled "The Musical Mason." Has any brother ever seen it?—SEMIQUAVER.

[* This means Prov. G. Orator, not Organist, the latter office having only been created in 1833.]

Literature.

REVIEW.

The Curates of Riversdale: Recollections of the Life of a Clergyman.

Written by Himself, 3 vols. Hurst & Blackett.

THIS is a "Novel" on an entirely novel principle. It bears internal evidence of its being the work of a brother, one, who has attained considerable eminence in the Craft, who is determined to tell his experience—experience as versatile as it is interesting—to his own probable detriment. On his very title page, our author astonishes us with a motto, consisting of a favourite saying of the late Duke of Wellington—which we recollect reading in Samuel Rogers' *Table Talk*—"I should like to tell the truth; but if I did, I should be torn to pieces, here or abroad." The Duke held his tongue and died a natural death; our author preaches, and we fear the consequences, as far as he personally is concerned.

The book opens with "The Editor's Chapter"—the work seems to have undergone editorial revision—a chapter replete with good humoured banter and playful hints at certain reviewers. The author, in a confidential *tête-à-tête* with his editor, gives a bird's eye view of his experience, for a quarter of a century, and at the same time his reasons for his unwillingness to appear as an author. The following passage from "The Editor's Chapter" may give our readers an idea of what we mean:—

"Nay, nay, I am not going to do so foolish a thing as to expose myself, not only to the execration; but also to the excruciation of the world. I adopt the Duke of Wellington's sentiment . . . "To the execration! to the excruciation of the world! What a cosmopolitan you are aiming to be! Pray, sir, what do you mean by the 'execration,' and 'excruciation' of the world?"

"Why I mean that Prussia will find, if I am weak enough to turn author, something in my book for which she would hold me up to scorn and contempt, if not hold me down, in case I go there again, somewhere where I would rather not be. Russia may discover something for which she may think me worthy—should I revisit the land of the Czar—of the knout or Siberia. I can stand neither; I am too thin-skinned for the former, and too susceptible of cold for the latter. Turkey will no doubt detect much in it for which she might feel herself justified—should I be foolish enough to fly again to Istanbul—to warm my understanding with the agreeable bastinado, or give me the sack and a dip in the Bosphorus—either of which would not be pleasant. As for the first, I am ticklish to hysterics, besides being left without a sole to stand upon; as for the second, I cannot swim, besides making it very difficult for me to hold my head above water. Austria may read something in my volumes which might dispose her—should I be tempted to go again to that beautiful country—to permit me to try the atmosphere of her manifold dungeons and black holes. France may extract something from my innocent performance, which, she may think, bears her no alternative but to break the alliance between her upright self and perfidious Albion; and moreover, think that she had at last obtained a pretext for invading England. Now, my dear Dr. Senex, you understand what I mean by the 'execration' and 'excruciation' of the world, you know that I am no respecter of persons; I say what I think; and what I say—pardon the slang—I sticks to." . . . "Even so, I am as badly off as ever; I shall expose myself to the execration and excruciation of all England, Protestants and Papists, High Churchmen and Low Churchmen, Baptists and Anabaptists, Independents and Wesleyans, Tories, and Whigs, Conversatives and Radicals, smokers and anti-tobaccoists, moderate men and total abstainers—in short, every light dissenter and shady politician, however widely they might differ in other things, would all combine, conspire, and unite, to rise up in judgment against me, and pour contempt upon my diminished little head. No, no, Doctor Senex, I will rather hide that head and not expose it to the venomous shafts and cutting lashes of these individuals."

The book purports to be the autobiography of a certain curate—George Holdsworth by name—of a certain Riversdale; but the vicissitudes of four curates of Riversdale are distinctly sketched by the writer. If our readers expect a highly wrought-up romance, with all the appendages of labyrinthian plot, surprising, unimagined, inconceivable, and highly-improbable incident—if they expect fine jingling, but meaningless, words—they will be cruelly disappointed. We never read a more matter-of-fact, a more

sensible, a more suggestive novel than "The Curates of Riversdale." This it was which charmed us so much. If we may judge of the character of the author from the style of his work, we should be inclined to pronounce that he utterly eschews writing cheap fiction for the million—the thoughtless, the giddy, the sentimental. He has manifestly written his book for the other class—the thinking, the sedate, the sober-serious. It is the best Ecclesiastical tale that we have ever read. Instead of being dedicated to the Duke of Manchester, it should have been inscribed "to the Upper and Lower Houses of Convocation." The author makes one of his "curates"—the Rev. Benedict Montleone, a scion of a noble Judæo-Spanish family, a sort of "Sidonia" in holy orders—as well as the late far-famed Neander, another Hebrew, analyse, criticise, expose, and denounce, with a most unsparing hand, the faults and blemishes which disfigure our ecclesiastical system. We hesitate not in affirming that it is the very best conceived and the very best begotten novel of the season and of the time. There is not a chapter which can be dispensed with, so replete with interest do we consider the book.

We were very much struck with the equal number of good, bad, and indifferent characters in the book. The author seems to delight in holding up his great characters for the admiration and imitation of his readers, as he does the others for their reprobation and avoidance. Thus, for instance, whilst he sternly impales a few Hibernian clerics in England, he speaks in the following terms of them in their native land:—"I found the Irish clergy, as a body, at home in Ireland, learned, pious, self-denying, hard-working Christian pastors" (vol. ii., p. 268). The following, without endorsing all his sentiments, we pick out as worthy of great consideration:—

"Volume upon volume might be published on the new scenes and experiences which were thus forced upon my observation. I have seen and heard things in connection with pious frauds which harrowed up my soul, froze my blood, made my eyes start from their spheres, and each particular hair to stand on end—I have heard and witnessed abuses in Church patronage which made the money-changers and the cattle-vendors in Jerusalem's Temple honest men, in comparison with the modern traders and brokers in the flock of God and the souls of men.

"I have heard of and seen, on the other hand, piety and devotion, self-denial, goodness, justice, and mercy; faith, hope, and charity, which would stand comparison with the holy deeds which distinguished 'the goodly fellowship of the Prophets, the glorious company of the Apostles, and the noble army of Martyrs.' But all this must remain, for a while at least, amongst the records of my private archives.

"I shall just state at present, the sum and substance of my experience and conviction with reference to one particular. The most useless, and perhaps the most injurious sections of the Church, are the extremes of high and low. I am led to suspect the spiritual sanity of that clerical mind which thinks that a man cannot be an evangelical preacher of the Gospel, who does not hold forth in a black gown, and who has daily service according to the Book of Common Prayer. On the other hand, I cannot help believing that the clerical mind, which insists that prayers should be intoned or moulted by the minister, and the Psalms chanted by the choristers in long cassocks. I say I cannot help believing that such a clerical mind is verging on imbecility. . . . I say again, both those extremes are not only useless, as far as practical purposes are concerned, as regards teaching the ignorant masses, but positively injurious to the zeal of the church. The extreme low Evangelicals allow their zeal to boil over in exasperated speeches on platforms, and angry polemical sermons in pulpits; whilst the extreme high Tractarian lets his fervour evaporate in nasal whining and chanting of the prayers and praises due to the Almighty, in very indifferent theatrical style. In neither case do the spiritually blind and deaf receive their sight and hearing. In neither case have the poor the gospel preached to them. Nevertheless, there are good and conscientious men in both the above extremes."

We cannot make many extracts from the work under review, as we are at a loss which to choose. We agree *in toto* in the following remarks of a contemporary* :—

"'The Curates of Riversdale' is evidently the work of a man of very great experience and of considerable ability. We do not

* *Literary Gazette*, July 14, 1860.

recollect to have met, in any work of a similar design, with so many pages of valuable and suggestive matter. . . . When once we forget the mere novel in the wisdom, experience, and noble ethics of the work, an interest of a very different, and of a much higher kind is awakened. . . . We are introduced into the Society of great and good men. We are made familiar with the results of extended travel and experience. There is as much matter, as much good sense, knowledge, observation, in these volumes, as we could find in any two dozen ordinary novels."

If a preference might be given to any of the sketches which embellish "The Curates of Riversdale," we should be disposed to accord it to the picturesque history of the Monteseones, which extends over a period of five centuries. Such of our readers as may act on our recommendation will have reason to thank us for pointing out that chapter for careful perusal. It is the very essence of a "Romance of Real Life." Our Hebrew brethren, in the bonds of Freemasonry, may be especially interested in the narrative. The following passage from the history of the "Riversdale" Monteleone may also be read with pardonable complacency by Israelites of our fraternity:—

"Let me give you another piece of advice," continued my Rector; "mind that you do not utter a syllable of disparagement against his nation in his hearing. You will rue it bitterly; he is provokingly ready with unpleasant data in our national character. He will bring you face to face with the refuse of our countrymen of every class and degree, in church and state, on the exchange, and at the counter, in the navy and the army, in palaces and in unions; he will drag before your eyes our prisoners at home and in the colonies; he will bring before you, in bold relief, the officials of Missionary and Church Building Societies with an accuracy frightfully true. He will then insist upon your giving judgement as to where meanness, dishonesty, immorality, theft, murder, in short, the whole category of the works of the flesh, abound, whether in unbelieving Israel, or amongst baptised Britons. You will feel so humiliated as not to have a spark of patriotism left in you. He will make you acknowledge the church was holy, just, and good, as long as her deacons, priests, and bishops were Jews; that she became depraved, unrighteous, and bad, as soon as she became Gentilized."

The Chapters on "Augustus Neander" and "Cardinal Mezzofanti," are invaluable additions to the biographies of those two famous men. Our Roman Catholic readers—and we know we have many—will be scandalised at not only finding the great Cardinal's pedigree traced to Judæo-Spanish family of the fifteenth century, whose name was Reuben Bensusan, but that his eminence was lax and loose in his faith in the miracles which are from time to time performed in the Papal States. The winding up of the circumstances connected with the supposed miraculous conversion of an Israelite from Strasbourg—M. Alphonse Ratisbonne by name—concludes with the following remark from Mezzofanti, which our Masonic readers will appreciate:—

"I do not wish to publish my views here (at Rome) at present; so that I must beg in the ancient order of Freemasons, of which I have the honour to be a member, that you will lock up, for the present, the secret in the safe repository of your heart, under the seal of fidelity, fidelity, fidelity."

The chapters on Jerusalem are at once graphic and thrillingly affecting. We cannot attempt to quote from them, as we should not know where to stop. But we are tempted to give an extract quaintly headed—"Rhapsodies shot into my Thoughts out of the Cannon's mouth, on the thirtieth of March, eighteen hundred and fifty-six." The chapter was manifestly penned on the very day to which it refers. It begins in the following quaint and eccentric style:—

"Hark! Boom! boom! boom! Firing of Cannons!—Sunday too!—Peace! Peace!—Thank Heaven! Boom, Cannons, boom! Ye are herald angels now! Sweet messengers of peace! 'To vo gridando, pace! pace! pace!' Oh, for Petrarch's muse! Lord God!—

"May never, while Britain adores thee, again
The malice of fiends, or the madness of men,
Break the peace of our land, and by villanous wrong,
Find a field for a hero, a hero for a song.

"Now, for a stroll through the streets of the city. Let me see how the people enjoy the glad tidings of peace. Strange the people do not care whether it be peace or war. Probably the pro-

clamation of peace will announce the failure of many a speculation. Probably the people have been frenzied and fevered in their imagination, by the newly invented specific for securing insanity, viz., Russiaphobia. But they will be cured now.

"Boom, Cannons, boom! I like the repeated and constant roaring of the cannons. It argues that the powers that be are glad that the war is over. It proves that they, at least, do not share in the intoxicated thirst for more suicidal bloodshed. It shows that the Government was goaded into the war by a statesman's whim, floundering onward, drifting downward, reeling and staggering to and fro! I love peace; it is my motto 'Peace, peace, to him that is far off, and to him that is near.' Boom, Cannons, boom! 'To vo gridando, Pace! pace! pace!' It is the key-note of the angel's—of the seraph's lyre. Peace! peace! peace!

"I will not, as bards have been wont since the flood,
With the river of song, swell the river of blood."

"What wonderful conversions has not the war effected? Have you forgotten the wisdom of the Laureate, which speaketh, according to the anti-Laureate, in this wise:—

"Why do they prate of the blessings of peace?—
Bloody war is a holy thing.
The world is wicked, and base, and vile—
Shall I show you a new kind of cure?
Smeared with blood, and the parent's tears,
Call for Moloch, horrible king!
Let him trample to dust, with a brutal foot,
Whatever remains of good or of pure!

"Wanted a quarrel to set the world straight,
And cure it by letting of blood!
We are sick to the heart of ourselves, I think,
And so we are sick of each other:
Rapine, and courage, and rage would do
Us all manner of good.
Let Christians rise up against Christians,
And brother take arms against brother!"

"And the Laureate was not wrong in his oracular outpourings. Has not the war brought mighty things to pass? Talk of the achievements of the different Missionary Societies! Why, they are like the chaff in comparison with the granary—like dust in comparison with the sandy rock—like a drop in comparison with the ocean.

"Before the war commenced, the Turks were admitted by all parties to have been the most degraded and depraved amongst men; their corruption and pollution sickening, and harrowing beyond degree; their baseness unfathomable; their dark private intercourse horrible, unearthly horrible! Lo, and behold, since the war commenced, the Turks have become the most exalted and elevated amongst mortals; their chastity and purity, charming and exemplary; their greatness immeasurable; and 'poor Turk' become a pet phrase on the purest lips of the chastest and fairest of Britain's innocent daughters! There is a miracle of conversion! Can the history of the world match such a stupendous transformation! I wonder whether the renewed Turks were baptised in the rivers of blood which the English, the French, and the Sardinians caused to flow in behalf of Islam's faith! It was said of old that the unbelieving Jews thought that there was great transmutation virtue in Christian blood, but that was a fable maliciously invented. The conversion of the Turks is possibly no fable—'Seeing is believing!' I should like vastly to see Turkey and the Turks again.

"Before the war commenced, a certain bumptious neighbour was branded as the most unprincipled, inhuman being in Europe; he was held up, in this country, to execration and contempt, as a robber, a murderer, a usurper, a perjurer; one who, with reckless enormity trampled under his cloven foot the laws of God and man, some even supposed him as great a fool as others considered him a knave. Lo and behold, since the war began he has become a different individual—he has become, all of a sudden, high principled, transcendently humane, scrupulously honest, a most vigorous respecter of an oath, responding and upholding the laws of God and man, wise in counsel, and truthful in word and in deed! Oh, who can contemplate this matchless and astounding conversion, and not own that the life and wealth spent upon it, was but a small price? Who would not like to behold, with his own eyes, the country, at least, where this great convert lives? I, for one, feel a longing curiosity to visit France again.

"Nor have the magic transmutations, which the war brought about, always been on the bright side; in some cases it had a gigantic perverting instead of converting effect. Before the war commenced, all the British Statesmen maintained that Russia was right in her demands on Turkey; they spoke, they wrote, they insisted the same. Nicholas was held up, by Christian statesmen, as a great master mind."

In the same strain of stern satire does our author probe the

other countries of Europe; and then proceeds after the following fashion:—

"I have been musing so desperately, that I have lost sight of what was going on about me. What awful profanation of the Sabbath! Could this hallowed day be more sacrilegiously desecrated at Petersburg or at Moscow, than it is profaned here in London? The streets are crowded with buyers and sellers of the most objectionable staples. Shops are open; infidel publications impudently exposed for sale; poor children, uncared for and unprotected, almost publicly trained in broad daylight for the hulks or galleys. What monstrosities and enormities are these which are constantly thronging upon my reluctant observation! Oh, one half of the treasure which has been recklessly thrown away on the slaughtering of our flesh and blood, had been spent upon the reformation of our rising generation, what a different aspect might not the streets of London present, especially on the Sabbath-day.

"The street is blocked up, a terrific *mêlée*, 'with confused noise, garments rolled in blood.' Some sturdy Britons are fighting out some interesting difference of opinion. Hundreds of fellow subjects watch most attentively the issue of the dispute; no one attempts to propose a compromise between the parties. Some individuals are very busy examining the pockets of the enraptured spectators. There is 'no go' that way, I am obliged to turn in at a narrow by-lane in order to continue my perambulation and meditation. Boom, Cannons, boom!

"Interrupted again in my walk and in thought. The police are leading three brave fellows to the station. Multitudes of fellow-countrymen take part in the procession, all of them in very high spirits, so very high that it would perplex them to tell whether they are in their bodies or out of their bodies. Several, however, are wide awake, and take care of little articles and small properties belonging to their elated friends. 'Who are these parties, who are forced to go contrary to their own wishes and their own way?' 'They belong, sir, to a gang of Chubb-defiers.' Boom, Cannons, boom!

"Disentangled and stopped once more! Three females, with tresses unconfined, and with raiment *négligé*, are escorted by half-a-dozen beaux from Bow Street, and accompanied by a mixed crowd of equally fascinating females, with equally dishevelled hair, with apparel equally insufficient for the exigencies of neck and shoulders, ankles and feet, who are shouting and screaming with an energy and emphasis which set at defiance all the Ten Commandments. The weaker sex is lustily supported by the stronger. Disentangled and stopped again, and again, and again. Boom, Cannons, boom! Churchmen and statesmen may, peradventure, turn their minds and their influence to heal the manifold diseases of the daughters of Great Britain. Every loyal and patriotic Englishman is obliged to take up the words of the Hebrew patriot, and say, 'Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow.'

"The bard of 'Anti-Maud' is right, he speaks as he is moved by genuine loyalty and patriotism:—

"Plenty of work to be done in the filthy and crowded street,
Where the light of the gin palace flares in the hollow eyes
Of the girl who has pawned her shawl that her starving child may eat;
But turns aside for a penn'orth of drink to comfort her ere she dies.

"Plenty of work, where the children stare through the workhouse gate,
Crushed and stunted in body and mind, and doomed to steal or to beg.
Hatched into mendicant life by the blundering care of the state,
Fatherless, motherless children, paupers and thieves in the egg.

"Plenty of work to be done. But how to be done, and by whom?
Men's hearts are angry and hot. We feast upon warlike scenes.

We listen all day for the clash of bells and the cannon's triumphant boom.

Our hands are full. We have wasted our wealth. We have neither the time nor the means.'

"Ah! if half the money which has been thrown away—worse than thrown away—on the late war, had been spent in ameliorating the condition of the weak and the wicked, how many less prison houses should we have had! If the millions which had been lavished upon slaughtering our fellow Christians had been used for the erection of churches, schools, almshouses, and penitentiaries, what different views would not the streets of London, Manchester, Liverpool, Dublin, and all the other large towns present on the Sabbath-day!"

We forbear quoting more from the same chapter, though the whole of it is very much *à propos* to the present time. The work

concludes with a tale, though small in dimensions, exceedingly comprehensive and voluminous in its suggestive moral lessons. It tells us, in a very taking style and manner, the versatile vicissitudes of the Rev. Stephen Armitage, one of "The Curates of Riversdale."

The novel under review is by no means devoid of the romantic ingredient, nor is it wanting in fun and frolic, but it is all done in a very refined and original style, so that an archbishop or a lord-chancellor might be justified to laugh heartily at the sober drolleries which the work contains.

The editor seems to have availed himself of the author's permission, and added many a note to the foot of many a page, which enhances the interest of the work. From "The Editor's Epilogue," of which the following is the last extract we give for the present, it appears that we are to expect more volumes from the same pen—the sooner the expectation is realised the better, say we:—

"When we rashly undertook the responsibility of introducing the Author's work to the British public, we reckoned without our host. We found the manuscript so closely penned, and that in the smallest possible character, as to be capable of shelving a moderate library; so that no publisher, notwithstanding the originality, and the immense interest which the narratives possessed, would entertain the project of publishing the work, unless it was epitomised, abridged, and reduced to the miserable *minimum* of three modern volumes. The alternative proved most perplexing to us. We deemed every chapter, every sketch, every biographical notice of paramount interest. We were in a strait. We knew not which to publish at once, and which to reserve for a future season.

"We could not find it in our hearts to leave out 'Macworthy's Course of True Love,' such a thrillingly interesting story as it is! We could not spare 'Wright's Presbyter in Search of a Bishop;' it is an affecting tale which might draw tears from many an angel, if not from many a bishop. We could not possibly reconcile ourselves to the keeping back of the fascinating 'Romance in Real Life,' which tells so feelingly and so truthfully of all the conflicts and conquests which fell to the portion of Verity and Victoria. Nor could we pacify our conscience as to the omission of the painfully instructive lesson which the melancholy development of the characters of the Vicars of Brimstone and Hailstone furnish. We found 'The Quarrels of Fowl Bentsneak, Vicar of Palenettle, with his Parishioners' highly entertaining, and painfully suggestive. . . . No less interesting did we think the chapters on 'Bishops' Examining Chaplains'—on 'Pastoral Aids and Curates' Aids'—on 'The Death-bed Confessions of Certain Popular Preachers'—on 'The Leves Sermon Case'—on 'The Brimstone Tract Suit'; and on 'The Justice of Clerical Juries.' We did not like to keep from the public the vicissitudes of the German and French deserter, which furnish so vivid a picture of life in Central Africa. It went to our very soul to be obliged to postpone the chapters on the cities of the Czar, and those of Abdoul Meljid, and a hundred other important and interesting episodes. But they are all coming—all, all in good time! . . . We pledge our editorial reputation, that they shall appear, sooner or later, in some of the posthumous works of the late lamented Frederick Verity, one of 'The Curates of Riversdale.'"

At present, however, we cannot too highly recommend the book, of which we have given a somewhat lengthened notice. It will be plain to many of our readers who is the author of "The Curates of Riversdale." His learning, travel, profession, brotherhood, all point to one individual Brother of the Order, whose zeal and attainments in the Craft, and out of the Craft, are, as they deserve to be, fully recognised. We shall anxiously expect the continuation of "The Curates of Riversdale."

ANTIQUITY OF STENCIL.—In the *Philosophical Transactions* for 1738, we read that Procopius, in his *Historia Arcana*, says:—The Emperor Justinus, not being able to write his name, had a thin, smooth piece of board, through which were cut holes in the form of the four letters J. V. S. T., which, laid on the paper, served to direct the point of his pen—his hand was guided by another. Possibly this way likewise has given the hint to the first of our card-makers, who paint their cards in the same manner, by plates of pewter or copper, or only pastboard, with slits in them in forms of the figures that are to be painted on the cards. Such is the art of Stencil, which has been applied, in our time, to decorating the walls of rooms, as well as the making of linen.—*Timb's Curiosities of Science, Second Series.*

NOTES ON LITERATURE, SCIENCE, AND ART.

The *Literary Gazette* of Saturday commenced (as a supplement) an Educational Directory, "intended to form the most reliable and comprehensive book of reference on educational matters ever offered to the public. It will be a storehouse of facts—local, personal, and statistical—embracing every public and private institution of all denominations, in which the education of the youth of both sexes is undertaken, and, in its present form, will be the foundation of a work which, when completed, will be a perfect guide-book to parents and guardians, and the best means of making public the various items of information respecting colleges, schools, and similar establishments, which their governors and principals can desire." The plan adopted appears a most excellent one. As it is intended hereafter to publish the "Educational Directory" as a separate work, the copyright has been duly registered and secured.

Mr. Bentley announces for the end of the month a new volume by Dr. Cumming, to be entitled, "Redemption Draweth Nigh." Dr. Cumming's two sermons, recently preached at the Oratoire of Paris, on "The Future of Europe," and "The Future of England," will be appended to the volume.

Messrs. R. Griffin and Co. promise, in October, an elaborate and comprehensive ecclesiastical lexicon, of a kind much needed. The author is Dr. Eadie, Professor of Biblical Literature in the United Presbyterian Church. This new "Ecclesiastical Dictionary" will comprise Christian and Jewish Sects, Denominations, and Heresies; History of Dogmas, Rites, Sacraments, Ceremonies, Liturgies, Creeds, Confessions, Monastic and Religious Orders, &c.

The admirers of Colonel Hamley, the author of "Lady Lee's Widowhood," and historiographer (in *Maga*) of the Siege of Sebastopol, will be happy to hear that the Messrs. Blackwood have in the press a new work from the pen of the gentleman who is at once a most successful novelist and Professor of Military History and Art at the Staff College, Sandhurst. It will be entitled "Wellington's Career: a Military and Political Summary."

Mr. Tinsley, has in the press a new work by Mr. Blanchard Jerrold, entitled "The Chronicles of the Crutch." It will consist of a series of tales and sketches, contributed by Mr. Jerrold to *Household Words*. They will be arranged in somewhat the same manner as the Christmas number of that periodical, to which several of them were contributed.

Messrs. Smith, Elder, & Co., announce that they will publish, contemporaneously with the American edition, an English one—in which the author has a pecuniary interest—of Mr. R. W. Emerson's long-expected work, "On the Conduct of Life." This work will, we believe, be the exponent of the matured philosophy of the Transatlantic sage.

Mr. John Saunders, formerly editor of the *People's Journal*, and author of "Love's Martyrdom," has on the verge of publication a new novel, "The Shadow in the House."

The second series of Miss Agnes Strickland's "Old Friends and New Acquaintances" is in the press.

Messrs. James Hogg and Sons have in the press a new work by Grace and Philip Wharton, the authors of "The Queens of Society." It will be of the same cast as its predecessor, biographical and anecdotal, and will range from De Grammont and Beau Fielding to Theodore Hook and Sydney Smith.

Messrs. Binns and Goodwin, of Bath, are about to publish what is at least a novelty, being a reprint of a story first published in Australia. It is entitled, "Marian: a Tale of Australian Bush Life," by Maud J. Frane, and depicts, we believe, the somewhat unknown phase of Australian "genteel life."

The fifth volume of M. Eugene Hatin's "Histoire de la Presse en France" has just been published by Paulet Morlossis, Paris. This volume offers a particular interest, as it treats of the journals

and pamphlets of the Revolution, and throws new lights on the journalism and journalists of that period.

Sir G. Hayter's picture of "The Meeting of the first Reformed Parliament," for which a grant of £2,600 was taken last year, has been placed in the Commons' Committee Room, No. 9.

Meissonier's small picture now at the Manchester Exhibition, of a "Man looking out of a Window," which only measures eight inches by six, is said to have been sold in Paris for 800 guineas.

The Exhibition of the Liverpool Academy of Fine Arts, one of the leading provincial exhibitions, has opened. It includes nearly as many as a thousand pictures, chiefly by English artists; among them Faed's "Listeners never hear any Good of Themselves," to which the Academy has awarded its prize.

Mr. Wallis is engaged upon a picture representing the deposition of Elaine in the barge before "she floated down to Camelot.

M. Elias Robert, the sculptor of the front of the Palais de l'Industrie, has completed a bronze statue of General Jourdan. The General is represented in the uniform of the First Republic—uniform and mantle, that is, "thrown over his left shoulder." The statue is for the town of Bourges, but has been placed temporarily, for exhibition to the Parisian public, on the Petit Place du Louvre, opposite the Pont des Arts.

Some friends and admirers of the late German poet, Max von Schenkendorf, have resolved to honour his memory by a monument of noble simplicity, to be placed on his grave on the "Gottesacker," near Coblenz. It is to consist of a marble bust of the poet on a granite pedestal; and the sculptor, Herr Hartung, has been intrusted with the execution of the work.

On the 25th of August, the monument of Seidlitz, the cavalry hero of the Seven Years' War, was inaugurated at Calcar, near Cleves, the birthplace of the bold general.

THE PRINCE OF WALES AND A RELIC OF THE PAST.—Now that His Royal Highness the Prince of Wales is in this country, nothing connected with himself or his Royal ancestors is uninteresting to the general reader. The matter to which we intend now to allude is interesting to all, though more especially to the brethren of the mystic tie—we mean the Masonic Fraternity of Canada. Yesterday the Grand Secretary of the Grand Lodge of Canada, T. B. Harris, Esq., handed us for inspection a medal or token, in copper, struck in the year 1794. Not being thoroughly posted in Heraldry, we perhaps shall not give a heraldic or antiquarian description of it; however, we will endeavour to give our readers a good idea of what it is like, and afford them some information as to its history. The token, as we have said, is of copper, and about the size of the English halfpenny. On one side of it is the old Masonic motto "*Sci lux et lux fait*," round the edge, while in the centre is a triangle, on the three sides of which are the words Wisdom, Strength, and Beauty; within the triangle, and at the apex, is the All-seeing Eye, in a glory, immediately beneath the letter G. The remainder of the triangle is filled up as follows:—A winged boy grasps the plumb-rule, at the foot of which are lying the square and compass, the trowel and the mallet; he appears to be kicking over the hour-glass, while with the other hand he points to the emblems above, the All-seeing Eye and the letter G—the signification of which every Mason knows. On the other side, the inscription round the edge is as follows:—"Prince of Wales elected Grand Master 24th Nov., 1790." In the centre is a coat of arms, a dove over a globe being the crest; the shield is supported by two animals rampant. On the shield are three castles with a square in the centre, on which is a pair of compasses elongated. The motto on the scroll beneath is *Honor et Amor Justitia*. On the rim is the following inscription—Masonic Token: "J. Leichley fecit, 1794." The rim is much worn, and we may be mistaken in the name of the issuer. On consulting one of the highest Masonic authorities (Preston) we find that, on Thursday, the 6th of February, 1787, His Royal Highness was made a Mason at an occasional lodge, convened for the purpose at the Star and Garter Tavern, Pall Mall, over which the Duke of Cumberland presided in person, he being, at this time, M.W. Grand Master. In September, 1790, the Grand Master died; and, on the 25th of November of the same year, says Preston, "His Royal Highness the Prince of Wales was elected to the high and important office of Grand Master." So that this token was undoubtedly struck in commemoration of that event.—*Hamilton Spectator (Canada West)*, Aug. 8, 1860.

CORRESPONDENCE.

[THE EDITOR does not hold himself responsible for any opinions entertained by Correspondents.]

THE NEW SELF-STYLED LODGE OF MARK MASTERS.

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

DEAR SIR AND BROTHER,—As I previously said in a former letter of mine on this subject, I shall leave Bro. R. E. X. to luxuriate in any amount, he may please to pen, of fine writing. My business is with facts. I have already disposed of the matter as far as regards the Ill. Bros. Cole, and Stebbing, and have no need to qualify one word which I have heretofore written.

R. E. X. states that I know "that there has existed for some years a Grand Mark Masters' Lodge, established precisely in the manner in which the Grand Craft Lodge was constructed." This I deny, and will not be reputed to have acknowledged a falsehood, a sham, or the indecent caricature of the Grand Lodge of England, which Bro. R. E. X. delights to decry, in order to raise his more exalted and more illustrious new-fangled authority. I do know that some individuals have, for five years, arrogated to themselves a title which is indefensible, but that they did this "precisely in the manner in which the Grand Lodge of England was constituted," is not true. The Grand Lodge was formed thus:—In 1717 there had been no Grand Master elected, and the Grand Lodge was in abeyance. To call it again into existence, the masters of four lodges did, as warranted by the constitutions of the time, summon the brethren to meet and choose a Grand Master; and brethren from some thirty lodges met and elected the oldest W. M. present as Grand Master, and under his rule the Grand Lodge of England was re-established. Now, how did this New Self-styled Grand Lodge of Mark Masters act? They did not summon the Mark Masters of any lodge. A Bon Accord meeting was held, four Mark Masons attended it as visitors, the visitors were told their presence was not required. They refused to withdraw while the lodge was open, upon which some of the magnates retired into another room, were absent less than five minutes, and returned, stating that they had formed themselves into a Grand Lodge, and as the visitors were not named amongst the officers, and that was the first Grand Mark Lodge meeting, they must go out, and out they were turned. If R. E. X. will now tell me that there is a shadow of resemblance between the two cases he can see much more than I do.

Next, R. E. X. offers me his patronage and "salutary advice," because, forsooth, he says my expressions were un-Masonic! This I deny. I can have no sympathy with un-Masonic assumption. An unrecognized body cannot claim Masonic obedience, respect, or silence, from a Mason. The right of free discussion is an Englishman's proudest boast, and not all the sham authorities in the universe can abrogate one tittle of it.

The *degree* being upheld by several of the most eminent Masons I admit, but they do not uphold the self-styled Grand Mark Lodge. They cannot do so as true men and Masons. They have most of them sworn "to discountenance all impostors," and this New Grand Mark Lodge is, on the face of it, a gross and glaring imposition, neither practising that fealty to the law of the land that every Mason professes should always guide him, nor assembling as individuals, but factiously, and insultingly, aping the proceedings of the Grand Lodge of England, with which body the New Grand Mark Lodge can have no affinity, as the majority of its members have renounced their obligation, and gone astray after the delusive semblance they have themselves set up.

R. E. X. is very much mistaken if he thinks that by using my words he will either draw from me an affirmation, or denial of membership. He is perfectly at liberty to enjoy any opinion he may form on the subject, as well as of "my high position in the Craft," which he really does not know, and of which I shall not inform him.

Nor do I think R. E. X. a good tactician. He has "let the cat out of the bag" too soon. The agitation in favour of the Mark *degree* will not avail him one jot. It will never pass in Grand Lodge, but even if it did, can he think the

great body of the Craft so blind as to stultify their own condemnation of the obstructive principles, known to actuate the prime movers in this affair, and add one more to the many insults our M. W. G. M. has received from that body? If he does, he will find he has hallooed too soon and spoilt his device.

I am also obliged by the definition R. E. X. has taken the pains to set forth as to his "time immemorial." It is as vague as his other general assertions. But *n'importe*; let it pass.

I have no doubt that the Jersey, Irish, and Scotch lodges, grand and subordinate, recognise the *degree*. Nay, more, I know they confer it. But do they acknowledge the right of this self-elected body to be supreme in England? Say what he will, the point for R. E. X. is—who acknowledges the new self-styled Grand Lodge of Mark Masters? Does the Grand Lodge of England, Ireland, Scotland, or even the subordinate Mark Lodge of Jersey? Does the Clerk of the peace for Middlesex? No. It is as illegal, as spurious, and un-Masonic as the self-constituted lodge of the Philadelphes.

R. E. X. asserts I wish to be informed of the antiquity of the *degree*—I do not; I flatter myself I know it a little better than he does. And if his information is as correct as that given in his following sentence, the less said the better.

He refers me to Gloucester Cathedral for evidence of Mason's Marks, but as my time is otherwise employed, I must decline going on a wild goose chase to search out marks which were made by *operative* Masons long before Mark Masonry was heard of. Nor do I suppose that in a cathedral of the new foundation, like Gloucester, they maintain a *Professor!* as the "sub-sacristan." If that elevated personage held such a humble post, we should be sure to find it chronicled in the "Report of the Cathedral Commissioners," or in "the Clergy List;" but no, it is not to be found in either. Professor Willis, of the Archaeological Society too (which one R. E. X. is kind enough to suppress) is paraded as understanding more of our Craft than Professor Wilton, the deputy sweeper of Gloucester Cathedral! Well, perhaps he does; R. E. X. says so! and I am very happy to close this letter, and sign myself,

Your Fraternal Brother in the Craft,
ANTI-SPURIOUS MARK.

PROPOSED MASONIC HALL IN NORWICH.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR

DEAR SIR AND BRO.—In my letter in the FREEMASONS' MAGAZINE of last week on the above subject, an error of the printer crept in, which, though manifest enough, may as well be corrected. I stated "that if the sum of 5s. each were contributed out of the yearly subscription of the 200 brethren belonging to the Norwich Lodges, this would give an annual sum of £50, which would be a good rental to begin with." The printer put 6d. for 5s. It is obvious 200 sixpences would not amount to £50 a year; but the 5s. per annum would be equal to less than 6d. each a month, which is merely a nominal payment.

While on this matter, I may as well add that, according to the present system in Norwich, a certain proportion of the subscriptions is devoted to "refreshment," and in this way, besides the small sum paid for the rent of the room and gas at each meeting, the landlord is remunerated for the accommodation he provides. I am sorry to say that the system has so won upon the affections of some of the brethren, that they do not altogether relish the prospect of relinquishing this species of *quid pro quo*. At present they get back so much in grog, and those who take their "refreshment" at the close of the lodge (some, by the way, are more punctual at the latter than the former) look upon their amount of subscription as reduced *pro tanto*; and, in some instances, the return is fully equal to the investment, for the subscriptions of the absentees are sometimes spent in that way among those who are present—a plan that I have heard defended on the ground that it operates as an inducement to the brethren to attend to their duties.

It is needless to point out how degrading this system is to the dignity of Freemasonry. If a Mason's lodge were merely a club for the promotion of social enjoyment among its own members exclusively, there could be no objection to

the practice; but it should be remembered that convivial intercourse is not one of the objects of Freemasonry, but merely one of its fruits, and it may safely be said that such a result would never be so successfully obtained if it were made a direct and special object of pursuit. It is only by keeping in view the high and real aims of Freemasonry that there is created and sustained that community of feeling and interest which is the source of mutual sympathy and esteem among Masons, and which renders their meetings so pleasant and harmonious. The connection of mere Bacchanalian indulgences could never have endured so long; and even the most refined bond of intercourse—"the feast of reason and the flow of soul,"—which Freemasons ought to be able to enjoy in its plenitude—is frail and temporary, when it is not associated with some higher and more practical aims, such as those which are constantly set before Masons.

To the disregard of this principle may be traced the decline and ultimate dissolution of many lodges which for a long time have been carried on with every appearance of prosperity, but have at length resolved themselves into mere convivial associations, and met the fate which their departure from the spirit and aim of Masonry deserved. This is the frequent history of lodges which have held their meetings in taverns; it is certainly the history of the numerous lodges which formerly met in this city, and whose places now know them no more.

The discontinuance of the system of spending a considerable portion of the lodge funds in "refreshment" would be one great advantage which would accrue from the establishment of a Masonic Hall. Neither the hospitality of the lodge to visitors, nor the enjoyment of its own members, will be in any way affected by the change. The first, in fact, will be materially promoted, for the lodges will be in a better position to entertain the brethren who may visit them. What is of more consequence, they will have funds to *relieve* brethren, either those who are in distress in their own city, or brethren belonging to other places, who may require temporary assistance *in transitu*. I never hear anything of such assistance being given by the Norwich lodges; though it can scarcely be that there do not occur some cases in which such assistance is required and deserved.

For the comfort of those brethren who are under apprehensions of a tectotal *répente* in the Masonic Hall, it may be stated that they would not only be able to have as much refreshment as they get at present, but of the very best quality, and at club-house prices. They would certainly have more for their money, and each lodge would still be able, if it chose, to continue such a system, to spend its funds in that or any way it liked. I think, however, that the two most recent lodges—258 and 1109—would be glad of the opportunity of establishing the principle that the subscriptions of the members are for the purposes of the Lodge, and not for the individual gratification of the subscribers, *i.e.*, that the money is to be appropriated, as a rule, to Masonic objects, and not to eating and drinking. The newly-created Lodge—the Cabbell Lodge—has, I am glad to find, adopted the plan of each member paying for his own refreshment—I hope as a principle, and not merely as a temporary expedient, to be abandoned as soon as their finances show a small balance on the right side of the ledger. No. 258 might profit by the lesson, for its balance (if there be any) must be a very small one indeed; in fact, it may be said to exist from "hand to mouth." One evil of this precarious state of the finances is, that the Lodge begins to look to retrieve itself by initiations, and a more than legitimate desire is encouraged of making new Masons and getting new members. I do not, in any sense, insinuate that this *has* been the case. As far as I know, the lodges have acted with great propriety, and admitted unexceptionable persons; but, I say, these circumstances constitute a temptation which is not weakened by the fact that there are four lodges now in the city, and that the finances of two of them make initiations an object of some importance to them. It will unfortunately continue to be so, as long as the money is spent so fast as it comes in.

The old lodges—00 and 110—are in a very prosperous state, and quite independent, as every lodge ought to be,

of any funds drawn from the admission of new members into the Order.

Having urged the need of reformation in this particular point, on the ground of principle and also of economy, I have only to refer to another reason which is drawn from the connection, supposed by the popular mind, to subsist between a Mason's lodge and a tavern. In many families the frequenting of a tavern is regarded with no very favourable feeling, and the deduction made in such cases is, that if a tavern without a Mason's lodge be bad, a tavern and a Mason's lodge are worse. We cannot make the distinction clearly understood, that we are going, not to the tavern, but to the lodge. The brother himself does not like this confusion of the tavern with the lodge; he does not like it to be supposed, when he has been working at his lodge for a couple of hours, that he has been indulging himself for that period in a very different manner. So many young men are now being admitted into the Order—and every Mason must be glad to see them join—that this is of the greatest importance. Let it not be said that Masonry was responsible for introducing any young man to the inside of a tavern and for cultivating a propensity for tavern company, or Masonry will be regarded as a sort of turnpike on the "road to ruin," and all its moral teachings and social philosophy will be looked upon as a mere piece of theatrical fiction.

I must apologise for occupying your space on a subject which relates only to a particular locality; but still, as the principles it involves are of universal application, and as the matter is one which has elicited attention and comment in other provinces, I have ventured to say more about it than I should if its interests were exclusively confined to the brethren of the city of Norwich.

Norwich, September, 11th, 1860.

A JUNIOR DEACON.

NEW HISTORY OF CLEVELAND.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I thank you for your fraternal notice of my forthcoming "History of Cleveland" in your last "Notes on Literature, Science, and Art." But perhaps you will not consider me fastidious if I beg leave to correct an error, which no doubt has occurred in the hurry of throwing off a paragraph in haste for the press. You say—"In his prospectus he, tells us, that since the Rev. John Graves, printed his history, thirty-five years have elapsed," &c. Now, as a local historian, I cannot afford to stand sponsor to an error of this sort. The passage in my prospectus is:—"It is now seventeen years since the author announced his intention of publishing a 'History of Cleveland' in a cheap form. The History by the Rev. John Graves had been printed thirty-five years, and had become scarce as well as antiquated; though it must ever remain a monument of its author's industry. Finding, however, that the late Mr. John Walker Ord was undertaking to write one, the author of the present work determined to suspend his project for some years, rather than interfere with the labours of a literary friend." It is easy to see how your mistake has occurred. But the "History of Cleveland," by the Rev. John Graves, was printed and published by F. Jollie & Sons, of Carlisle, in the year 1803.

You have a perfect right, worthy Sir and Brother, to express freely your opinion as a literary critic; but you slightly misrepresent my intentions when you say,—“From one point we differ with our brother, whose intention it is to ignore ‘genealogies and musty records,’ and we are inclined to think this omission will not only tell against his work as a book of reference, but also seriously affect its sale.” The passage in the prospectus is,—“Instead of tedious tables of genealogies and musty records, distasteful to the general reader, the information such documents contain likely to interest the public will be embodied in the book, and told in the language of every-day life.” So that they are not quite *ignored*, but all that is worth retaining of them in a local history, is to be (by a mental labour which you can well understand) served up in a more palatable form. As generally given, pedigrees and public documents, however valuable they may be to the author, are as re-

pulsive as a charnel house to the public generally. To the eye of Science, a skeleton is beautiful, but who ever supposes that the playful child would choose it for his play-room, or that the smiling maiden would tolerate it for a household ornament? And so it is with "genealogies and musty records." In a popular work (and whatever I write is "for the people") there must be a shaking of the dry bones, as in Ezekiel's vision; they must be clothed with sinews and flesh, and the breath of life must again animate them.

For a book-worm like myself, there is poetry even in a pedigree, and a world of interesting materials in any old collection of the statutes at large; and I believe that we should understand English history better if we paid more attention to the latter. Yet they would be very *stationary* stock in a lending library or a bookseller's shop. But I must not gad on in this way, or your next notice to correspondents—that purgatory for scribblers—will contain something like the following:—"G.M.T.'s communication is unavoidably omitted for want of space;" and the only enlightenment there would ever be from this epistle would be when your P.D. lit his short pipe with it, as he philosophically remarked, "What lots of good paper there is wasted with scribbling stuff to be printed that never gets into type." Please to prevent the young rascal so destroying "the copy" in the present instance, until it has appeared in your columns; and I know that you will excuse my anxiety to prevent any wrong impression getting abroad concerning my forthcoming "History of Cleveland," when I inform you that the loss would fall upon a worthy man and Mason, Bro. John Jordison, of Middlesbro'-on-Tees, who has purchased the copyright, and for whom I would fain produce a book which the purchaser will not stick up on his bookshelf as so much useless furniture; but a book that will be read in the pleasant summer time, and pored over by a blazing hearth during the long nights of winter. I thank you for your kind hint about the *folk lore*, which shall have my careful attention; and, as I trust Bro. Jordison will send you a copy for review, in conclusion I can only say, if I do not perform my duty as author, or he does not perform his duty as printer and publisher, to your entire satisfaction—pitch into us right merrily!

I remain, dear Sir and Brother, yours very fraternally,

GEORGE MARKHAM TWEDDELL.

Cleveland Cottage, Stokesley, Sept. 10th, 1860.

COMMITTING THE BIBLE TO MEMORY.—A religious gentleman in Massachusetts offered several prizes of Bibles to those, old or young who should commit to memory and repeat the largest portion of the Bible. The following reports of passages have been received, certified by superintendent or pastor:—Mrs. Betsey Conant, who has been residing in Melrose, a lady 68 years of age, has committed to memory the entire Bible, Old and New Testament, reciting each day in the week. This is certified by her daughter, and also by the superintendent of the Sabbath-school, and the lady is entitled to the first Bible. An Irish servant girl repeated nearly 10,000 verses, three other females repeated above that number, and a list is appended of some twenty more who were able to repeat from 3000 to 9000 verses. It is noticeable that more than two-thirds of the successful competitors are females, showing how strong the faculty of memory is among the sex, as a general rule.

DEATH FROM A COMBINATION OF CIRCUMSTANCES!—A man in Gortansville, Va., recently beat a slave with a stick, then tied his feet together, and threw him head foremost into a hoghead of water. When the negro was taken out he was found to be dead. A Coroner's Jury sat around the body, and soon returned a verdict of "Died from congestion of the brain." The *Charlottesville Review*, which records this fact, has also heard of "a case where a negro was recently punished in a neighbouring county, and died within a minute or two afterwards. The verdict in this case was, 'Died from a combination of circumstances!'"—*New York Tribune*.

TRANSMISSION OF SOUND FOR 30 MILES.—The good people at Boulogne-sur-Mer report that, between seven and eight on Thursday evening week, the wind being in a favouring direction, their ears were entertained by continued reverberation of great guns from the white cliffs of Albion. Armstrong artillery practice must have been going on either from Dover Castle or Shorncliffe Downs, the distance being over thirty miles from either point to the pier-head at Boulogne.—*Globe*.

THE MASONIC MIRROR.

MASONIC MEMS.

The Provincial Grand Lodge of Gloucestershire, will be held at the Masonic Hall, Cheltenham, on Thursday, the 11th of October.

We are informed that Bro. E. S. Cossens, the founder, and first W.M., Lodge, No. 1097, is about to establish a new lodge at Abingdon, in the Province of Berks, and Bucks, as soon as the necessary warrant can be obtained; and to assist in the establishment of another new lodge in an adjacent province.

The Provincial Grand Lodge of Herefordshire, will be held on the 21st. of September, at the Green Dragon Hotel, Hereford. The Venerable Archdeacon Lane Freer, has been appointed the Deputy Grand Master of the province, in the place of Bro. Westmacott deceased, an appointment which has given universal satisfaction to the brethren

METROPOLITAN.

Vitruvian Lodge (No. 103).—This lodge met at the White Hart Tavern, College-street, Lambeth, on Wednesday, September 12th. Bro. Barnham, after giving satisfactory proofs of his proficiency in the former degree, was raised as a Master Mason. Bro. Ralf having been tested as to his progress in the first degree, was passed as a Fellow Craft, and Messrs. Thomas and Franks were initiated into Masonry. The brethren then proceeded to banquet, and after the usual loyal and Masonic toasts, the W.M. proposed "The health of the newly initiated brethren," and congratulated them on their admission into the Order. Bro. Thomas, on behalf of himself and his newly-made brother, expressed their high sense of the honour conferred upon them, and promised that nothing should be wanting on their part to render themselves good and efficient members. The W.M. proposed the "Health of Bro. Ramus, visitor of Lodge (No. 218);" and Bro. Davidson P. M., in proposing the "Health of the Worshipful Master, Bro. Ansell," adverted to the able manner in which he (the W.M.) had discharged the arduous duties of the evening, which was setting a bright example to the younger brethren who were following in his footsteps.

PROVINCIAL.

LANCASHIRE (WEST).

LIVERPOOL.—*Merchant's Lodge* (No. 294).—On Tuesday the 11th inst. the regular meeting of this lodge was held in the Masonic Temple. The lodge was opened in due form by Bro. Kearne, W.M., and the minutes of the last regular meeting, as well as those of an emergency, held August 21th, were read and confirmed. The ballot was taken for Mr. C. J. Astley, for initiation, and Bro. Pierpont, W.M., of 267, for joining, and they were severally declared duly elected. The W.M. then initiated Mr. C. J. Astley into the mysteries of Freemasonry. The lodge was then opened in the second degree, and Bros. Stanley and Davies passed to the degree of Fellow Crafts; after which the W.M. closed the lodge down to the first degree, when the brethren were called off to partake of refreshment. Bro. MAUDESELEX, of this lodge, and W.M. of 181, then presented to Bro. Past Master Younghusband, in the name of the lodge, a handsome P.M.'s jewel, observing that it was many years since a jewel had been presented by this lodge to any of its Past Masters, but no jewel was ever presented with heartier good feeling. He hoped Bro. Younghusband would accept the testimonial, not as a reward for past services, but as a slight token of the great esteem entertained towards him by the brethren generally, that his conduct had been in every respect satisfactory; and that this lodge, under his presidency, had been ruled with kindness, firmness, and discretion. In Bro. Younghusband they had a most excellent preceptor, who instructed them in all their duties most willingly and faithfully; and he felt assured Bro. Younghusband would appreciate the jewel, not for its intrinsic value, but from the kindly feelings evinced towards him by the brethren; and he was sure he only enunciated the feelings of all the members in expressing a sincere hope that Bro. Younghusband would live for many years to wear the jewel. Bro. WRIGHT, P.M., then attached the jewel to Bro. Younghusband's breast, and the W.M. proposed "The health of Bro. P.M. Younghusband," which was received with great enthusiasm. Bro. YOUNGHUSBAND, in returning thanks, said:—W.M. and brethren, permit me to return my sincere thanks

for the honour you have conferred upon me this evening, by presenting me with this flattering testimonial of your approval of my conduct as W.M. of this lodge during the past year. It is a source of the greatest gratification to me to find my own feelings towards you so warmly reciprocated; and I should indeed be wanting in gratitude could I fail to be deeply affected by this crowning mark of your favour, adding another to the numerous manifestations of regard which, ever since I have been connected with this lodge, I have experienced at your hands. Bro. Maudesley has been pleased to speak of me in terms of commendation, to which I feel I have but little claim; if, during my year of office, my conduct has been deemed worthy of your approbation, my success must, in a great measure, be attributed to the zealous co-operation of my officers, and to the steady support of the brethren generally. May the same adherence to order and spirit of fraternal union continue to actuate the members of 294, and of all other lodges; for it is those qualities "which have given energy and permanency to the Masonic Constitution, enabling it to survive the wreck of mighty empires, and to resist the destroying hand of time." This jewel, valuable as it is in itself, is still more so as a token of your esteem. Believe me, I shall ever cherish it as such, and while hanging at my breast it will serve to recal to my mind the many happy evenings I have spent in your society. Accept, brethren, my best wishes for your future happiness, and be assured that as long as I live I shall never cease to feel the warmest interest in the welfare of this my mother lodge, and be ever anxious to evince my sense of your great and unmerited kindness. Bro. LEWIN, W.M., of 701, said that as a visitor and Master of a Cheshire lodge, he assured the brethren that Bro. Younghusband's fame has extended, not only beyond his own lodge, but even into the neighbouring province; and he believed that Bro. Younghusband's influence had tended greatly to produce more uniformity of working, and also to increase the kindly feelings among the brethren. Labour was then resumed, and the lodge opened up to the third degree, when Bros. Tyslie Johnson and R. Johnson were raised to the sublime degree of M.M. The lodge was then closed in due form.

MONMOUTHSHIRE.

ABERGAVENNY.—*Philanthropic Lodge* (No. 1120).—The regular meeting was held at the Masonic Hall on Friday, the 7th inst.; present, Bro. H. J. Higginson, W. M.; Bro. Latham, 225, as P. M.; S. Davies as S. W.; W. E. Bellamy, J. W.; S. Browning, Secretary; C. Denton, S. D., J. V. Morgan as J. D.; J. Smith, I. G., and several other brethren. The Lodge having been opened in the first degree, four brethren were balloted for, and accepted as joining members. The W. M. then proceeded to initiate the Rev. Allen Steel, Mr. Edmond Steel, and Mr. William Charles Freeman. The charge was delivered by Bro. Smith in so impressive a manner as to call forth the applause of the brethren. Bro. Denton gave the lecture on the Tracing Board in so masterly a style as to elicit great admiration for the proficiency he evinced in Masonic knowledge. The W. M. announced that he had received an invitation to attend a *Provincial Grand Lodge at Hereford on the 21st. inst.*, and stated his intention of attending on that interesting occasion, hoping that many of the brethren would accompany him, especially reminding them of the support they had received from that province when comparatively forsaken by those they had expected from Newport and Monmouth. The Lodge, on this occasion, was furnished with new pedestals for the W. M., S. W., and J. W., covered with velvet, and adorned with emblems, kindly prepared by the lady of one of the brethren; and the whole elicited the grateful thanks of the members of the Lodge. After the transaction of some lodge business, the lodge was closed with prayer and in harmony, and the brethren adjourned to refreshment in the ante-room, where the fraternal feeling generally evinced, and the encouraging praise of Bro. Latham, P. M., of 225, who declared that the ceremonies he had witnessed had given him pleasure and satisfaction, made each brother feel that he had spent an evening happily and profitably. The working of the W. M. is that used at the Royal Cumberland Lodge, 48, Bath, and is nearly allied to the *Old York*.

NORFOLK.

NORWICH.—*Cabbell Lodge* (No. 1109).—The new lodge is going on prosperously, and now numbers sixteen members, a great proportion of the lodge consisting of new initiates, to whom, it is understood, the lodge intends to limit itself, and too much praise cannot be bestowed on the originators of the lodge for the zeal and liberality which they have displayed. Though it has only been a few months in existence, it has nearly paid all the expenses incurred, and may soon expect to have a balance in hand. This is owing both to the liberality of its members, who have contributed various portions of the lodge furniture, and of Bro. Benjamin Bond Cabbell, who has assisted the lodge materially, and also to their frugal mode of dealing with the subscriptions, which have been appropriated in

liquidating the expenses instead of being literally "liquidated" in "refreshments." Bro. Howes, the Senior Warden, having left the city, Bro. G. W. Minns has been appointed to that chair. At the last meeting of the lodge, the W.M., Bro. H. J. Mason, read a communication from the R. W. Prov. G. M. of Norfolk, Bro. Cabbell, stating that he had subscribed twenty guineas to the Freemasons' Girls' School, which would confer a permanent vote for that Institution on the Master of the Cabbell Lodge for the time being. The communication was ordered to be entered on the minutes, and the following answer to be transmitted to Bro. Cabbell, in acknowledgement of this fresh instance of his munificent liberality to the lodge:—

"*Cabbell Lodge* (No. 1109).

"Right Worshipful Sir and Brother,—We, the undersigned, Worshipful Master, Officers, Founders, and Brethren of the above Lodge, assembled at the Star Inn, St. Peter's Mancroft, Norwich, August 23rd, 1860, most respectfully beg to tender our heartfelt gratitude and sincere thanks for the kindly sympathy you have evinced for the success of our lodge, and for the high honour you have been pleased to confer on it, in making the Worshipful Master of this lodge a Life Governor of the Orphan Girls' School. It is our sincere wish that the Great Architect of the Universe may long preserve in health and happiness the benefactor and friend of the orphan child.

"(Signed) H. J. Mason, W.M.; G. W. Minns, S.W.; H. B. Woolsey, J.W., &c."

A vote of thanks was awarded to Bro. H. Underwood, P.M. and P. Prov. G.P., one of the founders of the lodge, for his present of a handsome tracing-board, of the second degree. Two candidates were also proposed for initiation.

Social Lodge (No. 110).—At the monthly meeting of this Lodge, at the Royal Hotel, last Tuesday evening, the W. M., Bro. A. F. Morgan, introduced the subject of the proposed Masonic Hall in Norwich, and invited suggestions and opinions upon the project. Bro. MORGAN observed that the R.W.Prov.G.M. Bro. Cabbell had promised to give it his warmest support, but evidently intended that the brethren should first show that they were really interested in the matter, and determined to exert themselves to promote its successful issue. It rested, therefore, with the brethren to declare themselves on the subject, and if they were desirous of having a Masonic Hall, there could be no doubt that their efforts would receive very considerable assistance from Bro. Cabbell. Bro. J. Marshall, the Secretary, then read the letter which appeared in the FREEMASONS MAGAZINE, subscribed "A Junior Deacon," and the suggestions there made that the funds for the Masonic Hall should be raised by £1 shares, under the Limited Liability Act, and that the building should embrace accommodation for a Masonic Club, appeared to be received with general favour. A strong and unanimous feeling was expressed as to the impropriety of Masonic Lodges assembling in the rooms of hotels. The W.M. remarked that there could be no doubt that the practice was not agreeable to the spirit and principles of Freemasonry, and that, moreover, it was prejudicial to the Order among the popular world, who, from the circumstance that Freemasons Lodges met in taverns, imagined that Freemasonry was only a species of pot-house conviviality. Bro. the Rev. F. H. HONGSON (the Chaplain), Bro. G. E. STANSON, the J. W., and other brethren also warmly concurred in the proposed establishment of a Masonic Club, which they considered would be not only a great convenience, but would provide a profitable source of income for the Hall. Bro. ELLIS, the S.W., said he had made some inquiries about sites, and should, in a short time, be prepared with plans and estimates of a building. An opinion was, however, generally expressed in favour of purchasing a commodious building in some central situation, and adapting it to the purpose required, and Bro. SIMPSON undertook to make some inquiries as to the practicability of carrying out that view. Bro. J. LAFFAN HANLY pointed out the desirability of first obtaining an effective expression of opinion from the brethren generally in favour of the proposed Hall or Club, and then of ascertaining how many shares each brother would take, as their future plans would depend entirely on the amount of funds likely to be obtained. After more conversation, which elicited several useful suggestions, it was agreed, on the motion of Bro. HONGSON, seconded by Bro. SMITH, that the Masters and Senior Wardens of the Lodges should be requested to meet during the October Sessions (when many brethren from distant parts of the province are usually in Norwich), and that they should confer as to the preliminary steps to be taken in the matter, and consider the expediency of calling a general meeting of the brethren, and inviting Bro. Cabbell, the Prov. G.M., to preside, or, in case of his inability to attend, Bro. Sir Henry Stracey, Bart., P. Prov. S.G.W.

Perseverance Lodge (No. 258).—In consequence of the Norwich Festival, which takes place next week, the regular meeting of this Lodge has been postponed from Tuesday the 18th to the following Monday.

SUSSEX.

CONSECRATION OF THE YARBOROUGH LODGE AT BRIGHTON.

The imposing ceremony of consecrating and constituting this new lodge took place on Thursday last, at the Old Ship Hotel, Brighton. At three o'clock, the hour appointed, the brethren, in number upwards of 100, assembled. A procession having been formed, the V. W., D. Prov. G.M., Bro. (Captain) G. C. Dalbiae took possession of the W.M.'s chair, supported by Bros. W. Verrall, Prov. G. Fr.; H. Verrall, Prov. G. Reg.; Tayler, Prov. G. Chap.; J. Bacon, P. Prov. S.G.W.; J. Scott, Prov. S.G.D.; Pocock, Prov. G. Sec., P. G.S.B.; Wilson, Prov. S.G.W.; Freeman, Prov. G. Supt. of Works; E. E. Scott, P. Prov. G.S. of W.; Tasker, Prov. G.S.B.; R. Cherriman, P. Prov. G.S. Purs.; Smith, Prov. G. Purs.; Tatham, Prov. G. St.; Jones, Prov. G. Chap. of Kent; Davison, Prov. G. Sec. of Herts; and the following brethren:

Lodge 338.—Bros. Humphery; J. J. Rogers; A. Hall; Bright; Gutteridge; E. E. Scott; A. B. Jones; J. Dixon, S.W.; E. J. Turner, P.M.; Geo. Hawkins; C. J. Corder; J. Mc. Gee, D.C.; Tayler, H. Verrall, P.M.; J. H. Scott, P.M.; Branwell; Wilkinson, P.M.; Tatham, W.M.; Fabian, J.W.; Pocock, P.M.

Lodge 394.—Bros. Freeman, W.M.; Curtis, S.W.; Marchant, J.W.; Ade P.M.; Bull, J.D.; Challen, Sec.; Dyer; Robinson, I.G.; Smith, S.D.; Buckman, D.C.; T. Ancock; E. Lewis; H. Nye Chart; G. White; Cleaveley; Measor, P.M.; Hudson; Funnell; R. Cherriman, P.M.; Tasker, P.M.; S. Saunders, J. Jones, P.M.

Lodge 1034.—Ambrosini, W.M.; Martin, S.W.; Legg; F. Corder; Wilson; W. H. Foakes; Johnston; J. Bacon, P.M.; and

Bros. Erskine, 460; Barron, 2; York, 25; Farmer, S.W., 64; Bridger, W.M., 390; Elliott, W.M., 45; Hart, S.W., 64; Lawler, 109; Land, 109; Francis, 4; Donald King, P.M., 12; Smith, P.M., 45; Pulteney Scott, P.M., 2; Crew, P.M., 1; Capt. Creaton, W.M., 2.

The chairs of the Wardens were occupied by Bros. J. Bacon, and J. Scott. The Grand Lodge vessels were lent for the occasion. Bro. Pocock, Prov. G. Sec., having read the petition to, and warrant from, Grand Lodge constituting, this, the Yarborough, (No. 1113), in the grand registry of England, and the brethren of the new lodge, having signified their approbation of the officers appointed for its government, the V.W., D.Prov.G.M., called upon

Bro. TAYLER, Prov. Grand Chaplain, to deliver an oration upon the occasion, to which the respected brother replied in the following beautiful and expressive language:—Very Worshipful Deputy Grand Master, Officers, and Brethren,—it is usual, I believe, that the individual filling the office that I do in the province, should, on such occasions as the present, offer a few observations to his brethren, either on the subject of Freemasonry in general, or on the particular emergency calling the Craft together. With pleasure, Worshipful Sir, I, at your command, comply with the custom; and it is not very difficult, I apprehend, for even an unlearned man, to find a few topics upon which he may speak for a short space of time, with satisfaction to himself and, I trust, without much weariness to his indulgent brethren. Indeed, the present state of Masonry in this province, (I might say in the country at large, prosperous as I am happy to add, it is in both) acted upon as is its prosperity, by the conditions of society, and acting as it does also, in its turn, upon society itself (involving thus much fluctuation of its success), derives, I think, at this time, a very peculiar interest from the present condition of social life, more particularly in these especial respects, as affording unusual facilities for the spread and encouragement of Freemasonry, but, at the same time, no less for testing the real merits of the system and the practical advantages of our association. I believe that the present aspects of society do indeed call upon us as Masons, as well as upon all other bodies of men who have at heart their own stability and welfare, for the most serious reflection, and that they are fraught, though with much of encouragement to us, yet with as much of warning. Will it then be an unprofitable use of your time, if, for a few moments, I direct your attention to this consideration, viz., how the present aspects of society affect us as Masons, and that, too, with regard to this great practical question, how we, as an ancient, time-honoured, social (I will say more—a moral, venerated, and religious) body of men, never hitherto justly impeached, are, still to maintain in these bustling days of searching enquiry, the lofty, and no more lofty than just, pretensions we have put forth to the world? Brethren, this is an age of enquiry and we are peculiarly situated in it. We live in times, when, to use the language of prophetic truth "Many go to and fro, and knowledge is increased." Old systems and long established principles are recklessly ignored, and often without tenderness or delicacy are exploded the most cherished themes of our forefathers, perhaps of our own youth. Creeds and systems find now-a-days, little favour in public opinion, merely because they are ancient and were the long-honoured persuasions of our ancestors. If they cannot stand the severe test of examination, and come out of the crucible as pure metal, they will be condemned as dross. Well then, brethren, in this state of things,

how are we, as Masons, to maintain our ground? How are we (who profess, moreover, to be bound together by secret ties, which we will not reveal) to maintain our ancient reputation? How are we still to secure the long awarded good opinion of that public which seems now to have decided that it will take nothing further upon trust? Brethren, pardon me if I speak a little scholastically when I say that if we wish to maintain, as we have hitherto done, our own long-established credit in the face of the world, we must no longer trust to shelter ourselves behind the old and, once so influential, but no longer dominating, dogma in the minds of men, of "Omne ignotum pro magnifico." We should be immediately, and everywhere met, by the embarrassing and searching question "Cui bono?" (to what good end is all this?); and if we cannot give a satisfactory reply to such an important enquiry, we shall do little indeed to overthrow the prejudices of the profane despisers of our Order, and to keep up the good opinion—I might almost say the veneration—of the public. But there is a short rule by which, if we act consistently with our high and holy institutions (though we betray none of our peculiar secrets), we can establish our continued credit. It is a rule, too, which the world has itself adopted or, professed to adopt, and by which I am ashamed to say, it has sometimes condemned some of our own members; not however because they have obeyed, but because they have acted at variance with some of our most stringent obligations, "By their fruits ye shall know them." You all well know, that, judged of by this test, provided only that all Masons acted up to their principles, their sacred pledges, and their solemn obligations, Masonry would have nothing to fear. The profane world itself would be obliged to admit the force of the appeal (such an appeal as this against all cavil and sarcasm) "Ah, but see how these Masons live." It would then be taken for granted, even by the uninitiated, and from their own daily observation, that every Mason was a man of truth, of virtue, and benevolence (and no Mason can doubt that it is the tendency of Masonry to make him such), and that every community of Masons was if I may so speak encompassed by a sort of moral "cordou sanitaire," within which could not penetrate ill will or strife, public or private fraud, domestic treachery, or any other moral or social mischief, inimical to the purity or happiness of society. It is needless for me, now, to enumerate, or even to remind you of the sacred pledges you have all taken. You cannot have forgotten them—you never can forget them. Nay, I believe that many a man has been preserved in the hour of severe trial and temptation, by the coming to his recollection his Masonic obligations, from outrages on society that would have ruined others, and made his own remembrances the bitterest of curses. Would it were always so. That multitudes have been substantially benefitted, sometimes snatched even from death itself by Masonic interference is matter of history too palpable to be momentarily questioned. Those, indeed, who have made but the very slightest progress in the knowledge of our system, and of the principles shadowed forth in our expressive formularies, and in the deep and influential, religious and moral truths which they imply, must know and feel that if we all, as Masons, lived up to our own professions, to our acknowledged creed, and to our own voluntary obligations we should be esteemed by the whole world as something far higher than that which we are often represented; not merely as members of a collection of benefit clubs, or as promoters of social and convivial enjoyment, and, generally speaking, worthy, honest and genial members of society, but as a body of men, deeply imbued with a religious faith—that faith enforcing by the most sacred respects a pure and scrupulous morality—as a body of men observing customs and formularies, symbolising, and ever bringing to their recollections, their bounden duty to God, their loyalty to the Throne, and their sacred pledged obligation to succour and benefit their fellow-men, to injure any one of whom, more especially if he were a brother, would in all cases be wicked, in the latter absolutely infamous. Brethren, may we, one and all, individually and collectively, keep up by our own conduct this high character of Masonry. Worshipful Sir, I have but a few words to say in conclusion, but it is impossible for me to close this address—after having apologised to you, which I sincerely do, for having detained you and the brethren so long—without adverting to the immediate occasion of our assembling, and congratulating yourself, Very Worshipful Sir, and ourselves, and more particularly the elected officers of this new lodge we are now met to consecrate, and all its members, upon the auspicious prospects opening before us and them, and to express, in all our names, our united hope, nay, our confident expectation and full assurance, that this new Lodge, the Yarborough, (No. 1113), will add, if I may so speak, another strand to the good old cable tow, and thus afford additional strength to that bond of union, which encircles the province. I doubt not that it will adopt, under the able presidency of our Very Worshipful the Deputy Grand Master and their own elected and respected officers, the same friendly and brotherly and truly Masonic feelings, by which all the lodges in the province are already united, and that it will be received and cherished amongst us, in the same truly Masonic

spirit; and that with the additional zeal and energy to be now infused amongst us, we shall all be stimulated to fresh and redoubled exertions for the benefit of the Craft, and its honour and efficacy in this province and in the kingdom at large. So will be furthered not only the spread and the renown of Masonry,—which is in itself and alone but a beautiful means to an end—but what are of far higher importance, its usefulness and practical results, viz., brotherly love, relief, and truth, glory to God in the highest, and the universal diffusion of peace and good will among his rational creatures.

The solemn ceremonies of consecration and dedication were then proceeded with, Bros. W. Verrall, H. Verrall and Butcher officiating with the corn, wine, and oil, the Chaplain acting as incense bearer, and offering up suitable prayers for the occasion. The impressive effect was enhanced by appropriate music from Bro. Gutteridge (officiating for Herr Kuhn, Prov. G. O.), and the rendering of the beautiful anthems "Behold how Good and Joyful," and "Glory to God in the Highest," by Bros. T. Francis, Edward Land, Donald King, and Lawler, added greatly to the effect of the ceremony. The lodge having been constituted in ancient form, Bro. Henry Moor was presented as W. M., and afterwards regularly installed by Bro. Pooock, P. G. S. B. Prov. G. Sec. in the presence of numerous Past Masters. On the return of the brethren, Bro. Pooock declared the W. M. duly elected, and having been saluted, the W. M. proceeded to appoint the following brethren as his officers. Bros. R. W. Wheeler, P. M.; Cordy Burrows, S. W.; S. W. Bryce, J. W.; Chalk, Treasurer; W. R. Wood, Secretary; Cunningham, S. D.; A. P. Fabian, J. D.; Taatle, I. G. The lodge was then duly closed, and the brethren adjourned to

THE BANQUET,

Which was held at the Old Ship Hotel. Bro. Moor, the W. M., presided at the festive board, supported by the D. Prov. G. M., and nearly fifty brethren. Ample justice having been done to the excellent banquet, (provided by Bro. Robert Bacon), and grace "To thee, O God," (Hobbs) having been sung by the professionals,

The W. M. said—The first toast of the evening, and the first by the brethren of the Yarborough Lodge, is "Our Sovereign Lady the Queen, and the Craft." In any society the health of the Queen would meet with that enthusiasm which it deserves, but more particularly in a society of Masons, where the first charge to every entered apprentice is "never to lose sight of the allegiance due to the Sovereign of his native land."—(Applause.)

The National Anthem followed.

The W. M. said—I have now the pleasure of proposing the health of "The Earl of Zetland, Grand Master of England," and I feel sure that no words of mine are necessary to ensure its warm reception.—(Cheers.)

The W. M.—I now give you the health of "Lord Pammure, the Deputy Grand Master of England, and the Officers of Grand Lodge," coupled with the name of our Past Master, Brother R. Warner Wheeler, Junior Grand Deacon. Of Lord Pammure, I would say that no eulogy is necessary to ensure your warm reception of the toast. I well recollect his Lordship, twenty-five years ago, as the Honorable Fox Maule, when Grand Warden of England, and I am now glad to know that he now holds the important office of Deputy Grand Master. It augurs well to the Yarborough Lodge to know that we have amongst us one so high in Masonic standing as our P. M., as Bro. Wheeler; and I am also pleased to see our respected Bro. Pooock, P. G. S. B., present, and to express my gratitude to him for his assistance.—(Cheers.)

Bro. R. WARNER WHEELER, J. G. D. said—I have much pleasure in rising to respond to this toast. I believe the Deputy Grand Master of England to be "the right man in the right place," and that he has the interest of the Craft at heart. May he live many years, and long hold his present high and important office. On the part of the Deputy Grand Master and the Grand Officers, I beg to return you their sincere thanks, and to assure you that they take the deepest interest in gatherings like this. To-day you have lighted a beacon, which will further diffuse the light and principles of Freemasonry in the Province of Sussex, and add fresh lustre to the Grand Lodge of England. I sincerely hope that this lodge may flourish, and the fame of its members become spread throughout the province.—

The W. M.—I now give you the health of "The Right Worshipful the Provincial Grand Master, the Duke of Richmond."

The W. M. said—I think there is no member of the Yarborough Lodge who does not feel that a deep debt of gratitude is due to Bro. Dalbiae for his kind assistance in the consecration of this lodge, and also at the banquet this season. I have met him to-night for the first time, but you have mostly known him long. I am thankful to him for his assistance, and cordially propose the health of "The D. Prov. G. M., and his Officers."—(Cheers.)

The D. Prov. G. M. said—Worshipful Master and Brethren, I gratefully acknowledge your kindness, and if I briefly do so, it is not with less cordiality. The W. M. has said that this is our first

meeting; I trust it may not be the last. In the members of the Yarborough Lodge, I see many familiar faces, and recognize some as old friends. I shall be too happy to do anything in my power for the prosperity of this lodge and the Craft in general.—(Applause.)

The D. Prov. G. M. then assumed the gavel, and said—I have been called upon to-day to consecrate and constitute this new lodge, and I trust that the important ceremony has not been lost upon any brother, and will be retained in their memory, as it should be. Without an executive they could not prosper, and I consider that the Yarborough Lodge have been most fortunate in the selection of a brother for their first Master. Though comparatively a stranger to Bro. Moor, there are certain men whose merits are widely diffused, and I have never heard but one opinion of Bro. Moor—that he is a good man. If he is deserving of that epithet, he deserves to preside over a Masonic lodge, and I tender him my best thanks for his hospitality this day. I trust a structure has been laid this day which will add another light to the province, and with pleasure I propose the health of Bro. Moor, Master of the Yarborough Lodge.

Bro. CREW—I beg to bear my testimony to the worth of Bro. Moor, as experienced by an acquaintance with him at the Metropolitan Lodges.

The W. M.—I shall best discharge my duties by, in the first place thanking you, and by promising to do my best for the prosperity of the Yarborough Lodge and the Craft in General. It is very easy to make promises, but not so easy to perform them. Thirty years back I could better have done so, but time as it rolls on leaves its trace upon all of us, and takes this and that energy away, until it leaves a man not so able to work. The lodge has been kind enough to make me Master, though, but, until eight months ago, little known to the members. Such energy as I have, and such time and exertion as is in my power shall be freely given. And if in the course of my government there should be any short-comings, it will be, not from want of will, but want of power. Having a good set of officers, and the good wishes of all, I shall endeavour to do credit to myself, and to ensure your satisfaction.—(Cheers.)

The W. M.—The brethren will recollect, on their first entrance into their parent lodges, their poor and destitute condition, and that a lesson of charity is inculcated, not, I trust, badly or fruitlessly taught. We have several Masonic charities for the poor, destitute, and friendless, and in proposing their prosperity, I will name a brother who has devoted a large amount of time and labour, and not in vain, in their behalf—Bro. Crew. Without flattering him, or saying aught devoid of truth, I must add that, wherever the charities are made known, Bro. Crew is to be found amongst those, advocating them. Long may they flourish, long be an ornament to our Order, and answer any objection thereto, and long may Bro. Crew be spared to devote his time and talents to them.—(Applause.)

Bro. CREW.—It affords me, Worshipful Master, sincere pleasure upon this occasion, to acknowledge the kind manner in which you, who I have known for many years, have alluded to the charities. I am now 75 years of age, but so long as I can my services shall be rendered to benefit others. It is a proud thing to say, as to our girls and boys, that not one has gone astray, and that a large amount of support has been rendered from this town to the girls' school, which I have the honour to represent. Bro. Wood, when Steward, took up a very large sum, just exceeded by Bro. Pooock at the last festival (applause); I would rather, however, have a guinea from every member than any applause. Seeing Bro. Burrows in the chair of Senior Warden, I cannot refrain from alluding to the happiness of the girls on their visiting Brighton, and his kindness upon that occasion, neither can I help alluding to the many happy hours I have spent in the company of your excellent W. M. In conclusion, thank you much for your kind consideration of the charities.—(Cheers.)

The W. M.—I beg now to give you "The Visitors." Hospitality should ever be the first and foremost element of our lodge. This day we have endeavoured to evince it, and we shall always be happy to welcome visitors amongst us. We are honoured by the presence of the Prov. Grand S. for Herts, and other visitors, of whom I would particularly mention Bro. William Coningham, and I ask you cordially to drink their health with the usual honours.

The toast was acknowledged by the above-mentioned brethren.

The W. M.—Brethren, I ask you to fill a bumper to the "Prosperity of the Yarborough Lodge." I feel sure it has your good wishes, that the members will do their best, and that, nautically speaking, in the words of Bro. King's song, they will consider that they are "All as one, as a piece of the ship."

Bro. BURROWS (S. W.)—Worshipful Master, I rise to thank you, and the brethren generally, for the last toast. So thorough is our confidence in you as our Captain, that we shall pursue our duties with pleasure, and gladly serve and follow you.—(Applause.)

The Tyler's toast followed, and the meeting broke up. The speeches were interspersed with some excellent singing by Bros. Donald King, Lawler, Land, and Francis.

The furniture (supplied by Bro. Measer, Brighton) is massive, elegant, and durable; the tracing-board well-executed, and the jewels, &c., costly, and of superior workmanship. The lodge will meet on Saturday, the 20th October, and on the third Saturday in every month. Apologies were received from the Earl of Zetland, M.W.G.M.; Lord Pannure, R.W.D.G.M.; Bros. McDonnell, J.W., 27; Havers, P.G.S.D., &c. It is but right to add that the presence of the vocalists afforded a rare musical treat; and that upon Bro. Wood, the active Secretary, devolved the major portion of the arrangements.

YORKSHIRE (NORTH).

STOKESLEY.—*Cleveland Lodge* (No. 795).—On Monday evening, the 3rd inst., this flourishing lodge (which does not meet, except for emergencies, during the summer), resumed its monthly meetings, at the Golden Lion Inn; Bros. William Martin, W.M.; John Martin, as S.W.; Stephen Hunter, P.M., as J.W.; William Wilstrop, J.D.; John Rowntree, I.G.; and William Harrison, Tyler. The lodge having been opened to the third degree, the W.M. raised Bro. the Rev. William M. Croft, to the sublime degree of M.M. This being the first time that the W.M. had attempted the beautiful ceremony of raising a Mason, the brethren were very much pleased with the able and impressive manner in which the degree was conferred.

YORKSHIRE (WEST).

BALDON, near BRADFORD.—*Airedale Lodge* (No. 513).—Wednesday, August 29th, the regular meeting of the above lodge, was held. In the absence of the W.M., Bro. W. H. Holmes, presided at the opening, when the minutes of the last lodge were read and confirmed. The copy of a letter to Bro. Sutcliffe, of West Harlepool, conveying the thanks of the lodge for the sumptuous entertainment of the brethren, on their recent visit to assist at his installation was read and approved. The names of three gentlemen were then presented to the brethren, and on their being accepted in the usual way, the presiding W.M. called upon Bro. John Walker, P.M. to initiate Mr. Joseph Renard and Mr. Jeremiah Ambler, Bros. Joseph Denby, S.D., John Ives, J.D. The ceremony was conducted according to ancient usage. The W.M. when called upon, Bro. Henry Smith to take the chair for the purpose of initiating Mr. Edward Haigh. At the conclusion of the ceremony the three Bros. received the charge, and the explanation of the working tools. The short lecture was conducted by Bro. Walker. Bro. Walker, P.M. proposed, and Bro. Smith, P.M., seconded the motion that the three brethren be passed as soon as duly qualified. Amongst the brethren present were Bros. F. Taylor, S.W.; Brown, J.W.; J. John Mann, I.G.; Joseph Walker, Tyler; Bro. Wainmen Holmes, Secretary; Bros. J. C. Read; L. Barker, P.M.; Jesse Cockshott; C. Craven, &c. The lodge was closed shortly after 9 o'clock, when the brethren retired to the refreshment room, where a liberal repast was served by Mrs. Walker; after which, an hour was spent, when the usual loyal and Masonic toasts were drunk. The newly initiated brethren expressed themselves highly delighted with the lesson they had learnt and their earnest desire to make good working Masons, the brethren returned at an early hour.

BRADFORD.—*Lodge of Hope* (No. 379).—The usual monthly meeting was held on Monday, September 3rd, at 7 o'clock. As there was no business, the W.M. proceeded to instruction, and afterwards, to refreshment. The brethren retired in harmony.

ROYAL ARCH.

METROPOLITAN.

Lily Chapter of Richmond (No. 1122).—The consecration and first convocation of this Chapter was held at the Talbot Hotel, Richmond, September 4th, 1860. The ceremony of consecration was conducted by Com. W. Watson, P.Z., 25. The companions present were: Dr. E. H. Hill, P.Z., 317; H. S. Cooper, P.Z., 49; William Watson, P.Z., 25; W. Kirby, 218; Joseph Cottrell; Dr. Nolan; James Fairbairne; John Hollyer; Joshua Nunn; Henry Lake; William Platt; C. Maney; J. S. Woodstock, &c. Com. Joseph Cottrell was installed M.E.Z.; Com. Dr. Nolan, H.; and James Fairbairne, J. The following companions were then balloted for as joining members of the Chapter, and duly elected:—Com. John Hollyer, Chap. 218; Henry George Lake, Chap. 218; James Quelch, Chap. 218; Henry Blackwell, 49; William Kirby, 218; H. J. Tarrant, 2; H. S. Cooper, 49; Capt. H. F. Marshall, 748; and E. R. Mitchell 735. The following officers were then elected by ballot:—Com. J. Hollyer, E.; J. Nunn, N.; H. Tarrant, P.S.; W. B. Haskins, 1st Assist.; Lake, 2nd Assist.; Quelch, Treas.; H. S. Cooper, D.C.; Blackwell, Steward; and, by show of hands, Goodwin, Janitor. The bye-laws were then read, and unanimously approved. Coms. Watson and D. Hill were proposed as Honorary Members, and duly elected. The names of several brethren were next read as candidates for exaltation, and the Chapter adjourned until the fourth Thursday in October. The companions then sat down to a sumptuous banquet, prepared in

the best style of our host of the Talbot. Addresses were delivered by Companions Watson, Cottrell, Dr. Nolan, Hollyer, and Quelch, which were at once instructive and enlivening. A more pleasant or social meeting of Royal Arch Companions could not be desired. This Chapter commences under very auspicious circumstances. The Lodge of Industry (No. 218) has derived a far-spread reputation from the superior working of Brother Cottrell, its immediate P.M., which has been greatly increased by the influence of the present Master, Dr. Nolan. The Lily Lodge of Richmond is mainly indebted for its existence and flourishing condition to Brothers Watson, Cottrell, and Fairbairne, its present Master. The present principals of the Lily Chapter are, therefore, men of experience in building up, consolidating, or reviving Masonic associations, and in their hands it will not be permitted to slumber. The remaining officers of the new Chapter are all men of experience in Masonry or personal influence, and there exists much confidence and affection between them and the principals. In the hands of such a man as Companion Cooper, of the Mount Sinai Chapter, D.C. to "the Lily," the order and arrangements are sure to be creditable to the Order, and to promote the happiness of the Chapter. Richmond is a fine field for a new Chapter, and we have no doubt of the prosperity of No. 1122 now established there.

Obituary.

BRO. THOMAS SMITH.—On the 29th ult., Bro. Thomas Smith, M.R.C.S., of Bow Lane, Cheapside, in his 52nd year. Bro. Smith was formerly a member of the Castle Lodge (No. 30), and on the erasure of that lodge, he joined the Lodge of Unity (No. 82).

THE WEEK.

THE COURT.—Her Majesty and suite are to leave Balmoral for Holyrood to-day, and will return to Osborne about Tuesday.—The Prince of Wales landed at Montreal on Saturday, the 25th ult., and was received with the most enthusiastic demonstrations of welcome by about 60,000 people. The streets were beautifully decorated, and the procession which accompanied His Royal Highness from the wharf after the presentation of an address from the Mayor, embodied all the civic societies, the clergy, the fire-brigade, the regular military, and the volunteers, not only of the city, but of distant places. The procession proceeded immediately to the Crystal Palace, which was formally opened by the Prince; after which he rode in an open car to the Victoria Bridge, which he completed by laying the corner-stone with appropriate ceremonies. During the day he received the committee of New York citizens, and accepted their invitation. It is now officially announced that the Prince will visit Bermuda before returning to England. The *Bermuda Royal Gazette* publishes a letter to this effect, addressed by the Duke of Newcastle to Governor Murray. The House of Assembly has voted the sum of £2000 for providing suitably for His Royal Highness's reception.

GENERAL HOME NEWS.—The grocers' assistants have held a crowded meeting with a view to promoting the early closing of the establishments in which they are employed. In the grocery trade there are difficulties connected with early closing which do not apply to many other trades, and it would be extremely difficult for these houses to be closed on Saturday. A petition, therefore, has been adopted to the masters, praying that the shops should be closed at an earlier hour on all days except Saturday.—At a recent meeting of the Manchester City Council, it was stated that permission had been given to Mr. Train, of America, to try his system of street railways in Oxford Street and Stretford Road, Manchester. The agreement with Mr. Train is to the effect that the rails must be laid down at the speculator's cost, and that they should be removed, and the pavement restored to its original condition, if the experiment does not meet with the approbation of the authorities.—The commissioners appointed to inquire into the state of the salmon fisheries in England and Wales, have commenced inquiries at Gloucester, and they will thence proceed to other towns on the principal salmon rivers.—The French Consul at Newcastle-on-Tyne has been instructed to claim of the corporation of the city and of the Tyne Commissioners the concession to French vessels and their cargoes of a full and equal participation with the freemen of Newcastle and the most privileged vessels in all local privileges, immunities, and exemptions. This demand is based upon the tenth article of the Treaty of Commerce between France and England. The Chamber of Commerce are of opinion that the immunities claimed by M. de Pianelli cannot be supported. In point of fact, the dues are always paid, and no foreign nation has a right to inquire what the corporation do with the money.—William Thomas Emms and James Mullins, have been examined on the charge of having been concerned in the Stepney murder. Mullins had given some information to the police which induced them to question Emms on the subject of the

murder, and some expressions used by Emms led to the apprehension of Mullins. In his evidence, Inspector Thornton said that the conduct of Emms was not that of a guilty man. At Mallins's house there was found a plasterer's hammer, with which the wounds might have been inflicted.—A man called William Craig, the second engineer of the *Margerton*, from Limerick, has been drowned in the Thames. He had fallen into the river, was unable to swim, and was drowned before help could be got.—At the Middlesex Sessions a man who was charged with stealing gas-fittings at different places was found guilty, and sentenced to four years' hard labour in the House of Correction.—An old man, in his 77th year, has been committed for trial at Stockport, charged with the murder of his wife. He has, indeed, subsequently confessed his guilt. The murdered woman was of a very dissipated character, and had frequent quarrels with her husband.—Another extensive fire has taken place. It was in a coffee-house at Newell's-buildings, Islington. The inmates of the house, eight in number, were in bed. The alarm was given by a policeman who was passing, but, in spite of every exertion, the premises were, in a few minutes, entirely consumed. A child is missing, and a person named Edwards was burnt to death.—At the Guildhall, on Saturday, two young Scotch girls applied for orders to be passed to their parish. They had gone to Calais, on the understanding that they were to have remunerative employment as instructresses in flax-spinning. They had been engaged at two francs per day, but they received no wages at all, the sum of 1s. 2½d. per day being paid to the woman with whom they lodged. Their work was very severe, and they were at length compelled to apply to the British Consul at Calais, who had sent them on to London.—At Thames Street, on the same day, a boy was fined 10s. for throwing stones at trains on the North London Railway. It appears that numerous complaints of a similar kind have been made, and that the guards and drivers of the trains had frequently been hurt.—With reference to a recent death from chloroform at Northampton, a physician indicates a precaution which has recently been discovered, and is not generally known. It consists in making the patient swallow some brandy and ammonia at the moment of inhalation.

FOREIGN INTELLIGENCE.—The *Constitutionnel* states that the cotton manufacturers in France can easily compete with the cotton manufacturers in England. Any disadvantage under which the French may labour from the higher price they must pay for iron is said to be counterbalanced by the expense of conveyance of foreign productions, and which is estimated at five per cent. below those of England. The French Emperor has made a speech to the people of Marseilles. The occasion was a banquet given in his honour by the chamber of commerce at that city. We cannot but be glad to learn that there is at present a close and intimate union between the people and the Sovereign in France. The Emperor considers that the progress and prosperity of France are owing to that union. The object of the speech, however, is to insist on the importance of developing the resources of the country. "The works of peace are, in the eyes of the Emperor, crowns as beautiful as those of laurel." His Majesty looks forward to a future of national prosperity and greatness, in which Marseilles occupies a prominent position. This talk about peace is, however, tempered by one characteristic phrase—"The proximity of Toulon to Marseilles seems to represent to the Emperor the Genius of France, as holding in one hand the olive branch, but having her sword at her side."—The King of Naples, having quitted that city for Gaeta, on Saturday Garibaldi entered Naples alone, proclaimed Victor Emmanuel King of Italy; and made some changes in the *personnel* of the Ministry. At Naples, therefore, the revolution is complete.—The Sardinian Government have demanded the disembodiment of the papal mercenary forces, and the troops have already entered the Papal States, in order to protect the people. Indeed, there can no longer be any question as to the intentions of King Victor Emmanuel. On Tuesday last his Majesty received a deputation from the inhabitants of Umbria and the Marches, who demanded protection from the Pontifical troops. The King promised protection; and has published an important proclamation to the Sardinian troops, who are now on their march for Southern Italy. They are sent thither to "establish civil order in towns now desolated by misrule, and to give to the people the liberty of expressing their own wishes." The King says that he is at peace with all the Great Powers, and that his only enemies are those "foreign adventurers who infest those unhappy Italian provinces." The most significant portion of this address is that which relates to the Pope. The King intends to respect the seat of "the Chief of the Church," and will give him all the guarantees of liberty and independence which the Papal advisers have in vain endeavoured to obtain. Victor Emmanuel, in short, now speaks for the first time as King of Italy. The Austrian Government has given repeated pledges that she will not stir unless she is attacked; but doubts are still entertained as to what

may that take place, especially as it is stated arrangements have been entered into between Austria and Russia for putting an end to all their differences.—The latest accounts say, the Piedmontese troops are marching rapidly on Lamorcière's forces. An engagement is expected. The Emperor and the French Government have used every effort to prevent the invasion of the Roman States. The relations between Piedmont and France are at this moment very critical.—It is stated that France and England have come to an agreement on the subject of the African slave trade, of which Spain is now the sole support. Lord Granville is said to have carried with him to Madrid the earnest remonstrances of the British Government, and the approaching interview between the Emperor Napoleon and the Queen of Spain is believed to have reference to the same subject.—News, received from Damascus, state that Fuad Pasha had not incorporated the 3,000 prisoners into the army; but had sent 300 of them to the galleys. Fuad Pasha gave 120 Mussulman houses to the homeless Christians. It is asserted, however, that as the mob insulted and threw rubbish at those Christians, they were obliged, after the first night, to return to the citadel, where, to the number of 10,000, they were exposed to the burning sun, and destitute of everything. The large indemnity imposed on the city had excited threats and great agitation.

INDIA AND CHINA.—Immediately following the announcement of the death of Sir Henry Ward, from cholera, we have that of the Right Hon. James Wilson, the Indian Minister of Finance from the same cause.—A paper has been published showing the cost of recruiting the Indian army, in consequence of the refusal to give the usual bounty to the soldiers who transferred their services from the East India Company to the Queen. The number of soldiers who demanded their discharge, and were sent home at the Government expense, was 10,295; and the expenses of their transport, the expense from India and back of the officers sent in charge of them, and other expenses, amounted in all to £259,138. 4s. 5d. This is exclusive of the expense of their embarkation, &c. The cost of enlisting, drilling, and keeping 10,000 new recruits, the bounty paid to them, and their transport to India, is computed at £160,000, and the whole expense, so far as it can be calculated, must therefore amount to about £760,000. Several of the men who were discharged, at their own demand, have now received the bounty and have been sent back again. A telegram dated Shanghai, July 17, states that the were to be attacked on the 20th. The allied troops were in good Taku health. The next mail will probably bring us the information for which is looked forward to with much anxiety.

COMMERCIAL.—At the half-yearly meeting of the Bank of England, a dividend of 5 per cent. for the six months was declared. The directors have presented to each of the *employés* a bonus of 10 per cent. upon their salaries, and to the chief accountant and chief cashier £1000 each.

TO CORRESPONDENTS.

SPECIAL NOTICE.—Our correspondents are requested to be particular in addressing all notices of meetings, articles for insertion, invitations to lodges, &c., to the Editor. All orders or remittances should be forwarded to the publisher, Robert E. Palmer. Private letters for Bro. Warren should be marked as such.

THE TWENTY-FOUR-INCH GAUGE.—This correspondent its referred to a Lodge of Instruction. For times and places of their meeting see the appointments in the FREEMASONS MAGAZINE.

N. B. asks the following curious question:—"Does the editor of THE FREEMASONS MAGAZINE, under any circumstances, permit the MS. of communications forwarded to him to be inspected by his personal friends, or does he ever disclose the author's name?"—[Our reply is, that we never allow the MS. of communications to be inspected, and even the members of our own staff are kept in ignorance of the names of our correspondents; and this secrecy we have maintained, even under threats of the terrors of the law. We certainly have, upon one or two occasions, disclosed the names of correspondents to brethren anxious for the information, but NOT until we first received permission from such correspondents to do so.]

ANXIETY.—You are not yet eligible for exaltation. You can surely wait until January next.

P. M.—We shall be most happy to receive the MS.

L. L.—We shall not attempt to satisfy your curiosity.

AN AMERICAN BROTHER (Liverpool) will be sure to receive a hearty welcome in any English lodge. When he comes to London we shall be happy to see him.

S. W. is not, as he states, a constant reader of the FREEMASONS MAGAZINE, or he would have known that we have frequently answered the question. The S. W. is not to occupy the Master's chair when ruling the lodge; he should sit to the right or rather in advance of the pedestal.

R. E. X.—Your communication will appear next week.

J. C.—Apply to the publisher.