

LONDON, SATURDAY, JUNE 29, 1861.

MEMOIRS OF THE FREEMASONS OF NAPLES.

(Continued from p. 462.)

In 1821 and 1822, Italy was completely under the Austrian dominion; for, from the Alps to the southern extremity of Sicily, the will of Prince Metternich, enforced everywhere by the presence of Austrian troops, was a law supreme. The sovereigns of Sardinia and Naples employed the little remnant of precarious power which they retained in punishing the authors of the late revolts, and in taking precautions by suppressing all secret societies, and seeing that the youths were educated in the Catholic religion at Naples. Thirty persons were condemned to death; and thirteen to twenty-five years imprisonment, for their participation in the revolution of 1820.

Generals Rossard and Pepe were condemned to death without trial, simply by a proclamation of the police; and large rewards were offered for the leaders of the Carbonari army. These condemnations or proscriptions reminded men of the most ferocious times of the past. Several juntas were formed, composed of the vehement partisans of the absolutism, called juntas of scrutiny, because intended to scrutinize the lives of all the officials of state, and of the highest and most influential citizens. The judges and their verdicts struck all with terror.

Not a day passed without the bell of justice being heard, and the public being invited to solemn prayers; a signal and melancholy act of solemn devotion, used by the Neapolitans to denote that a sufferer was about to be led to execution. Those accused of bearing arms or who were members of any secret society, were tried by courts-martial. In the midst of these scenes, the Prince of Canosa, Minister of Police, arrived in the city: he had resolved, before any edicts or reports could acquaint the people with his presence, to announce himself, and therefore ordered the revival of an atrocious exhibition long forgotten by the old, and unknown to the young, called the *Frustra* (the Scourge). At mid-day, in the populous Via di Toledo, a large detachment of German soldiers were seen drawn up in military array; next to them stood the assistant to the executioner, who, at intervals, blew a trumpet; and a little behind him more Germans and several officers of the police, who surrounded a man naked from the waist upwards, his feet bare, his wrists tightly bound, and with all the badges of the Carbonari hung around his neck; he wore a tri-coloured cap, on which was inscribed in large letters "Carbonaro." This unhappy man was mounted upon an ass, and followed by the executioner, who, at every blast of the trumpet, scourged his shoulders with a whip made of ropes and nails, until his flesh was covered with blood and his agony shown by the pallor of his countenance, while his head sank upon his breast. The mob followed this procession in silent horror. Respectable citizens fled, or prudently concealed their pity and disgust. If any asked the meaning of this punishment, they were told the person flogged was a Carbonaro, a gentleman from the provinces, who, after being scourged, was to suffer the penalty of the galleys for fifteen years; and this not by the sentence of a judge or magistrate, but by the order of Prince Canosa, Minister of Police.

On the following day, two more scourgings were witnessed as terrible as the first; this even shocked the Austrian soldiers, and all, except those who were compelled, refused to attend. These were the last that took

place at Naples; but the *Intendente*, Guarini, caused a tailor to be scourged, who was reported to be a Carbonaro, and one who had formerly been a Freemason; he was an old man, the father of a large family, and who, in this instance, had only been guilty of having failed in paying respect towards the *Intendente*, by remaining sitting at his work when that magistrate was passing in state, with an escort of braves and clients. The poor old man was soon afterwards released; but the shame and disgrace was too much for his feeble frame, and he died a few days afterwards, praying that he might be the only victim, and that God would protect his family.

At first the sufferers, although noted Carbonari, were all of low origin, and obscure persons; but suddenly the circle of the persecuted was enlarged, for when Canosa perceived the state of the city, and that the citizens were afraid to complain, he wrote to the king that he could punish without risk, and received an answer to "punish." He then arrested generals, deputies, councillors of state, magistrates, and men that had long been distinguished for their virtues and their acts: it is said that four thousand persons were noted down on the list for destruction. The military junta was the most blood-thirsty tribunal, where strict questioning as to the general conduct of the prisoner was substituted for direct inquiry into the question at issue. The President, General Sangro, interrogated them thus:—"Have you at any time been a Freemason, Carbonari, or belonged to any other secret society? Have you at any time deserted? Have you committed any other crime against the King and State?" These questions were the more unblushing in him, as he himself had been a Carbonaro in 1820, and had deserted, with his son, from the standard to which he had sworn. The indignation of the prisoner sometimes overcame his prudence, and made him answer in a way that cast shame on the interrogator. The juntas, therefore, changed their mode of trial, and carried it on in secret, where they could put the most taunting and vexatious questions to the prisoners.

Spies and informers multiplied throughout the country; and these were generally Jesuits, for they, acting under the Pope, were the determined enemies of the Carbonari, and sought every opportunity of destroying them. By a new law the catechism, which, until that time had been used in the churches, was included in the books interdicted by the Pope, and was committed to the flames; and all who retained copies were menaced with heavy penalties. This was followed by a decree, addressed by the Minister of the Interior to the Cardinal Archbishop of Naples, in which the King, being informed of the backwardness of schoolmasters to compel their pupils and children to frequent the congregations *di Spirito*, established in the different communes of the kingdom, and likewise of their neglecting to send them to church on religious festivals, ordered all schoolmasters, public or private, to second the views of the bishops, in so far as regards the frequenting of these congregations; and, to ensure their obedience, required a certificate to be produced every week, testifying that the decree had been complied with. As a penalty in case of disobedience, the schoolmasters in public institutions were to be deprived of their pay, and private instructors were to have their schools shut up. Parents who should neglect to send their children to the congregations *il Spirito*, were to be declared unworthy of holding any public employment, and the children, or young persons, who could not exhibit proofs of their having attended these congregations, were declared unable to aspire to

any place, to any public office, or to any other government favour.

By a further decree, dated 28th September, 1821, abolishing the old regulations relative to secret societies, all periodical and organised meetings in numbers, for the discussion of religious, political, or literary subjects, were declared illegal, if formed without the consent of the Government.

The directors or managers of such meetings were to be punished by imprisonment in the third degree, and by a fine from 100 to 500 ducats.

If an illegal association should embrace a promise or secret obligation, so as to form a sect, the members were to be punished by compulsory labour in the third degree, and by a fine of from 500 to 2000 ducats; the chief, directors, managers, or graduates, by death on the gibbet, and a fine of from 1000 to 4000 ducats.

Persons knowingly preserving the emblems, cards, books, or other distinctive signs of any such sect were liable to banishment.

To be continued.

ARCHITECTURE AND ARCHÆOLOGY.

ON THE REVIVAL OF STYLES.

(Continued from page 487.)

If we look at the Coliseum at Rome, and endeavour to forget the purpose for which it was erected, and the scenes which were enacted within its area, we must regard it as a work of almost unexampled magnificence, and at the same time admit that it presents a type of arrangement and ornamentation applicable to all tabulated structures whatever.

If, again, we look at a large Gothic cathedral,—say, for instance, Amiens, Chartres, or Rheims, or, in our own country, York, Lincoln, or Salisbury, we cannot but be astonished by the grandeur of its design, the mechanical skill displayed in its construction, the richness of ornament which is profusely spread over it, and the character of religious solemnity which pervades the whole. Yet we cannot help feeling that it is not a structure likely to be called for or produced in the present day. Its associations belong to an age more sharply and distinctly separated from our own than are even those of Pagan antiquity. Its principles of composition are not adapted, without some modification, even to the large churches we demand, and are rather opposed than otherwise to the conditions required by secular architecture. As records of one of the most interesting phases of art and social progress that it is possible to conceive, the Mediæval buildings of Europe are invaluable, independently of the practical lessons to be derived from them; and to preserve them we must keep them in repair, which we are not likely to do unless we make what use of them we can. Fortunately, most of them can be made available to our purposes to a certain extent, though in large towns it has often been found expedient to destroy the old church and build a new one of more commodious arrangement; while how to make the most of our cathedrals is a problem that has more than once puzzled their restorers.

The architects of the Classical revival, seeing that their style must necessarily prevail in secular buildings, wisely and rightly adapted it also to their ecclesiastical buildings, still without making any material alteration in their plan or structure. They cut off, indeed, some of their superfluous ornament, and reduced them to an aspect resembling the Romanesque, to which style, indeed, we might easily attribute many churches of the revival, if we see them at a distance, and with some we might fall into the mistake even on a closer inspection.

This leads us to enter a little more fully upon the subject of general outline. That the Greeks were keenly alive to the picturesque, and probably had a more refined notion of it than any race of men before or after, we have good reason to suppose. The instinct with which they selected the finest sites for their buildings, and the scrupulous care with which

they avoided interfering with the natural features of their scenery, as though hardly a rock could be cut away without offending some deity who presided over it, shows with how deep a feeling they were actuated on this point: a glance at the Acropolis of Athens and the surrounding locality convinces us of this quality of the Greek mind, even if we did not infer it from their love of country, or had not learnt it from Homer, Æschylus, and Sophocles. It is most likely their buildings were designed not only to harmonize with, but to illustrate, as it were, the character of their scenery. Certainly the rock of the Acropolis and the Parthenon seem made for each other: we could not fancy the temple in any other spot; and the rock without the temple would be imperfect. But it is likely that their feeling of the picturesque was of too refined a nature to suggest that they should aim at what we call a striking outline: it may have taught them to prefer one that might have been chargeable with monotony but for some exquisite tact in its composition; and that such buildings as the Choragic monument, formerly known as the lantern of Demosthenes, ought to occupy some low and secluded spot, instead of contributing ostentatiously to the variety of the sky-line. Of course, I can only speak from conjecture, for we have not sufficient data on which to ground any theory on this subject. The massive forms, however, and long horizontal lines of their temples, indicate that they aimed at the expression of repose, rather than violent action, and this is confirmed by the character of their sculpture.

Neither have we the means of judging what views, with regard to outline, influenced the Roman architect. The beautiful monument of St. Remy, in Provence, shows that the power of producing good form existed: the monuments at Vienne, on the Rhone, and Igel, near Trevas, are less remarkable for their beauty, though the latter is not wholly destitute of grace. The triumphal arches of the Romans hardly, I think, show the elegance of which such structures might be capable: that, however, of Trajan, on the pier of Ancona, is an exception. The magnificent arch at Orange is more remarkable for the profusion and delicate execution of its ornament, than for any excellence in its architectural design. At Athens there is an arch of Roman construction, I believe of Hadrian's date, of a lighter and more elegant design than the triumphal arches of Rome, but still of no very great beauty. Some of the Roman circular temples may have had a good outline, if the assumed restorations are at all true; and one at least we know to occupy as fine a site as can be imagined, and, in its present ruinous condition, to be well worthy of it: I mean the Sibyl's temple at Tivoli. The Pantheon at Rome can never have been a picturesque building. As antiquaries, we may regret the addition of the modern turrets flanking the porch, but in an artistic point of view they could ill be spared. The temple of Minerva Medica forms a very picturesque ruin, and may have been no less so when perfect, but I cannot help looking at this as a transitional specimen. In its use of buttresses, it forestalls one of the great principles of Gothic construction. On the whole, if we were to assume that the general outline of ancient Rome was less varied and interesting than that of modern Rome, and that the effect produced on the spectator would depend rather on masses of building occupying sites of different elevation, than on prominent architectural features, no one could easily find grounds on which to contradict the assumption. But the revivers of the style have taught us that it is fitted for the outline of the greatest beauty and sublimity, and capable of a picturesqueness of composition not surpassed in the best Mediæval period. And this shows that their work was really a revival, and not a mere formal reproduction. In tracing the development and progress of taste in the composition of outline, we shall advert chiefly to ecclesiastical architecture, because it affords us examples in greater number and in better preservation than any other kind; and also because it has less restricted art by mere economical or utilitarian considerations.

I am inclined to think that the circular churches, derived from Roman temples of the same form, are the first which exhibit that kind of outline which is produced by the central tower or dome, and which has characterised churches of the highest class ever since. The Eastern form, however, of the Greek cross, with the dome or tower at the intersection, is evidently a very early one, perhaps

the earliest original form of a church that exists; for it does not appear to have been derived, like the basilica and round church, from Pagan structures.

The solution of the problem, how to adapt a spherical dome to a square area must have introduced a new era in architectural composition. The value of the dome had long been recognised as a method of roofing at once firm, permanent, economical, and beautiful; but, so far as we have means of knowing, it had hitherto been used only to cover buildings of a corresponding form, as the Pantheon. The cruciform plan seems also to have been introduced, to a certain degree, for the sake of convenience, into the Roman basilica, and its symbolical meaning would give it an additional recommendation in the eyes of the early Christians; but the roof throughout being generally flat, the square of intersection would be treated in the same way as the arms or aisles of the building, and neither receive nor suggest any additional height, externally or internally. When, however, it was resolved to take advantage of the domical method in roofing the square of intersection, making the other roofs of the building cylindrical or semi-domical, according as the limbs of the cross were rectangular or apsidal, then, since the base of the dome had to rest by means of pendentives on the crown of the four arches, its apex necessarily exceeded them in height, and consequently rose above the vaultings, supposing them to correspond with the arches of intersection. This is true, not only when the dome is a complete hemisphere supported by pendentives, but also where it is a part of the same hemisphere to which the pendentives themselves belong, or any other segment of a sphere whatever. Hence the adaptation of a dome to the square of intersection in a cross church requires a superstructure raised higher than the arches, and consequently suggests one raised higher than the walls and roofs, both externally and internally.

Probably *S. Sophia* in Constantinople was not the first example of a dome resting on four arches; so bold an experiment could have been tried on so large a scale for the first time. Many of the domical churches in the eastern part of Europe are small in their dimensions, and have no architectural detail but what might be of considerable antiquity. If we cannot confidently pronounce any particular specimen to be of a date earlier than the reign of Justinian, we cannot positively deny the existence of such at the present day, and I think we may at least assume that those to which we now have access are fair representatives of some of the earliest original Christian structures ever designed.

S. Sophia is somewhat unique among Byzantine churches, and has rather the character of the mosques which surround it, and which were built after its pattern, than of the churches generally erected in the East at that time and for many succeeding centuries. *S. Irene*, now converted into an armory, is the next in the size to *S. Sophia* of those in Constantinople, but very much inferior in dimensions, the diameter of the dome being, if I remember right, less than one-third. I cannot tell how far the present outline is original; it is perhaps the more pleasing of the two. The outlines of some of the old Greek churches in Constantinople, and in and about Athens are extremely graceful, I may say noble, as giving to structures smaller in actual scale, an air of dignity and importance. The central dome assumes the form of a circular or polygonal tower, of some elevation, and there is a certain breadth about the composition which prevents any idea of meanness. The actual ground-plan is square, but the upper stage from which the dome or tower rises, is a Greek cross. To the westward is a narthex or porch, which is sometimes covered with another dome, lower than the principal one. The pendentives supporting the dome required themselves the support, abutment, and protection of the walls above the springs and haunches of the arches on which they rested, and by raising these walls above the crown of the arches additional strength was given, and the whole fabric consolidated. Hence the round or polygonal drum of the dome mostly stands upon a square base, slightly raised above the level of the other walls; and when the central dome was adopted, as it soon was, in the western church, at the intersection of a Latin cross, the square base often became a square tower, enclosing within

itself a circular or polygonal dome, which then formed only an internal feature. This is an arrangement which prevails through the whole of the south of France, and in parts of the central and more northern provinces. In Italy the central tower is generally a low octagon. As a satisfactory outline was thus obtained, the central tower was used even when no dome or lantern was shown internally.

If a campanile was required, this was provided, not by raising the central lantern to the requisite height, but by building an independent tower, as in the basilican churches. The combination of the central lantern with the belfry tower produces some of the finest and most picturesque effects of outline in ecclesiastical architecture. Such combinations are mostly to be found in the Romanesque period. I think we meet with them more often in Italy than in France, where the central tower first attained sufficient height to cover the lantern, and afterwards grew still higher, and became the highest and principal steeple of the church. Whether this was an improvement, is a matter of taste. For my own part, I am very partial to a fine central tower or spire, but I am not certain whether, on true architectural principles, we ought not to prefer the low massive lantern of the Italian Romanesque, combined with the taller and more slender campanile; the central lantern giving by its breath dignity to the most important part of the building, namely, the intersection of the cross, and the lofty tower giving the same feature value by its contrast, and breaking the monotony of outline. Add to which, the arrangement is evidently a good one as regards convenience, by detaching the belfry from the area of the church, and allowing walls of any degree of massiveness that may be required. The cathedrals of Piacenza and Parma, the cathedral and another church at Asti, many of the churches in and near Pavia and Milan, and the cathedral of Monza, present fine examples of the above arrangement; some of these are later than the Romanesque era, but retain in great measure the general character of the style. In England we have unfortunately so little unmixed and unaltered Romanesque, or as I would rather call it, Norman, that it is difficult even to imagine a typical example, and such buildings as *Tewkesbury*, *Southwell*, and *Romsey*, show how grand must have been the outline of a perfect English church of the first class in that period. But Normandy furnishes us with better preserved examples of the style from which we may form an estimate of its general aspect and character. The well-known church of *St. George*, *Bocherville* is, I believe, as pure a specimen as can be found, and its outline, simple as it is, seems to admit of no improvement. It may be questioned whether the present wooden spire agrees with the original design; I am, however, speaking of the building so far as the actual masonry and the necessary roofs are concerned. I question whether the development of the Pointed Gothic really improved upon the best outlines exhibited in the Romanesque. We certainly gave greater height, and varied, perhaps confused, the general outline of the building by pinnacles and buttresses. Where the central tower was retained, it was frequently raised to a much greater height than its use as a lantern rendered necessary. The central tower of *York*, which is open nearly to the top, is an exceptional instance, rather than a type of Gothic central towers, and is unquestionably one of the finest, if not the very finest, in existence. And it is certainly one of those that are least removed from the Romanesque model.

Again on the Continent, the central tower was altogether sacrificed to the attainment of height in the whole building itself, which, in consequence, often appeared rather a shapeless mass than a fine architectural composition. The profusion of pinnacles employed seems rather intended to disguise the want of design, than to mark, as they ought to do, important points and divisions. Some of the best outlines in Normandy, comprehending the low central tower, and loftier, but less massive western ones, though Gothic in detail, as that of *Lisieux*, are wholly Romanesque in character, and those which assume more of the Gothic are not improvements: the heightening of the English central steeple, though the effect resulting from it is sometimes extremely beautiful, as at *Salisbury*, is seldom carried out without some sacrifice as regards internal arrangement or

actual security. I am quite aware that we find many ugly buildings, and many buildings of a fantastic outline, that belong to the Romanesque period. In Germany, and even in France, I could point out both one and the other; but it is certain that in that period a very beautiful type of composition appeared, the simplicity of which, and its independence of additional ornament, stamps it with a degree of refinement which is scarcely preserved in the more advanced stages of Mediæval architecture, when features of mere decoration became abundant. The best architects of the *renaissance* evidently felt this, and in their ecclesiastical structures, for which they found no available precedent in ancient classical architecture, they returned to this Romanesque type, and in a short space of time a large number of churches were erected, showing a full appreciation of those early models. Many would, at a short distance, be taken for buildings of a date anterior to the thirteenth century. The cathedral of Dax, south of Bordeaux, would, at first sight, be pronounced Romanesque: it is, in fact, Revived Italian, except an incomplete Gothic tower at the west end. At a village between Epernay and Reims I noticed a church at a distance, which I made sure of as a fine Romanesque specimen. On examining it, I found it clearly post-Gothic. I may have been disappointed at the time, but it now proves valuable to me as an example.

When I had the honour of reading a paper at the South Kensington Museum, rather more than a year ago, I showed some drawings of Spanish churches in the revived Italian style, whose general outline had altogether a Romanesque character. I am still of opinion that these churches might be studied to advantage in the present day, as securing really fine architectural features at little or no sacrifice of convenience, and at no exorbitant expense. In Italy the combination of the low lantern tower with the lofty campanile, was continually reproduced; and still further grandeur was obtained by expanding the central lantern into a spacious dome, which became the predominant feature both externally and internally. Such domes had indeed been more than suggested by the early Byzantine and circular churches, but the revivers of classic art worked them out with an elaborate care in regard to proportion, and often with a success which almost reminds us of the elaboration of the column in Greece. That of St. Peter's, as it is the largest, is, to my mind, the finest example that can be brought forward. I have endeavoured to procure a tolerably true outline, comparing my sketch with an engraving that appeared to me a very exact architectural elevation, and making corrections accordingly. Many prints and drawings make it too round and heavy, and most of the photographs I have seen are taken from a point that does not show it to the best advantage. But though St. Peter's is the finest example, it is but one out of a vast number, which exhibit a great variety of forms and proportions, nearly all of them pleasing to the eye, and giving quite as much character to the Italian landscape as the Gothic tower or spire does to the English.

Had the dome been congenial to the Gothic, it would surely have been introduced in that style, a style which certainly is not chargeable with timidity in adopting new forms and combinations. The arrangement of the central part of Ely Cathedral offered opportunity for its adoption. Yet we find an octagon, with a Gothic vaulting adapted to it, in the best way the architect could devise, and that architect was one of more than ordinary fertility of resource.

Without for a moment depreciating the grandeur of a fine Gothic interior, I must observe that the Classic style contains elements of at least equal grandeur, if not greater. The churches of St. Andrea, in Mantua, St. Justina, and the cathedral in Padua, are not inferior in solemnity of effect, to any Gothic edifice whatever. Had St. Paul's been carried out according to the design preserved by the model, I can conceive no interior that would have been equal to it. An impression of vastness would have been produced by means totally opposite to those employed in Gothic; and, to judge from the model, even more effective, while the variety of perspective views, and the fine alternation of light and shade in broad masses, would have given a picturesqueness scarcely rivalled in the eminently picturesque Mediæval styles. If I am right in believing that there is a pictures-

queness of repose as well as of action, a picturesqueness depending rather on breadth and mass than on intricacy and multiplicity of parts, then I cannot be wrong in asserting that the Classic may meet the Gothic even on its own ground, on at least equal terms.

Still, if constructive consideration should render a pointed arch desirable under any circumstances, its admission does not necessarily involve that of the whole Gothic system. The pointed arch was used before Gothic was developed, and in localities which were the last to receive the Gothic style. Saracenic architecture has the pointed arch, but it is not Gothic, neither are those domical buildings in Aquitania which employ the pointed arch, without an approach to Gothic mouldings, in the support of their pendentives. But even supposing the pointed arch to have belonged exclusively to the Gothic, we may borrow it if we really want it, without professing to revive the style. It is not an architect's to pass away without influencing any succeeding style: we are not obliged to choose between accepting all or none. There is one very important element of Gothic which we should be foolish to reject, and of which if I mistake not, the Renaissance architects saw the value, and by its means considerably modified the rigidity which might have resulted from a strict imitation of the ancient Classic: I mean, the oblique surface of decoration. The use of this much facilitates the enrichments of our buildings, while we excluded heavy and incongruous ornament, and enables us to retain such beauties of Gothic sculpture as are not inconsistent with a more severe and refined style.

As, in advocating the revived Classical style, I would not urge the rejection of everything which belongs to the Gothic, still less am I anxious to defend the glaring defects which characterise so many specimens of the Classic. I would not perpetuate the cold formality of most of our professed imitations of the Greek, nor the feeble, unmeaning, uninteresting character which prevails in so much of our work that claims a derivation from the Roman. But a discussion upon the defects that may be enumerated in Classical buildings and upon the causes which, independently of Mediæval sentiment, have tended to bring the Classical style into disrepute, would occupy a great length of time, and I am not sufficiently master of the subject to enter fully into it. I believe, however, the greatest defects in the style are of a superficial character, and admit of removal. By clearing them away we shall give it a vitality and vigour which its evident congruity with the practical spirit of the age cannot fail to preserve; while the consistent stability of its nature, the very reverse of that restless tendency to change which is one of the essential elements of Gothic, will make it a permanently effective style, at least till the present conditions of society become altogether changed.

NOTES ON LITERATURE, SCIENCE, AND ART.

Our readers may be aware that, for confirmed drunkards, certain asylums or retreats have been established amongst our neighbours ayeat the Tweed, where ardent spirits cannot be obtained without undertaking a considerable journey. Dr. Christison has published a *Treatise On some of the Medico-Legal Relations of the Habit of Intemperance*, in which he remarks:—Three years ago I visited, in company with a medical friend, an establishment of the kind on the island of Skye. It is about a mile from a magnificent rocky coast, in a sloping valley which descends from the precipitous mountain Blaven, and it is within walking distance of Lock Corruisk, Glen Sligachan, the Spar Cave, and other rare scenery of this famous island. The neighbourhood abounds in subjects for the pencil—there is good angling in all directions; an interesting botany, a rare geology, and no want of material for the fowler or ornithologist. The proprietor is a well-informed medical man, and also cultivates a farm. In summer and autumn he receives not a few visitors, who intermingle on a footing of equality with the inmates, so that these are by no means cut off altogether from ordinary society. Whisky may be had by walking twelve miles of a good road, but no nearer—and only by deceiving the solitary spirit-dealer of the place, who is under a promise not to supply any of the anchorites of Strathaird; or it may be got fourteen miles off by a road so rugged that a fair pedestrian may do it in five hours. Here we found ten gentlemen—cases originally of the

worst forms of ungovernable drink-craving—who lived in a state of sobriety, happiness, and real freedom. One who is now well had not yet recovered from a prostrate condition of both mind and body. The others, wandered over the island, scene-hunting, angling, fowling, botanizing, and geologizing; and one of these accompanied my companion and myself on a long day's walk to Loch Corrnisk and the Cuchullin mountains. No untoward accident had ever happened among them. I may add, that it was impossible not to feel, that—with one or two exceptions—we were among a set of men of originally a low order of intellect. Radical cures are rare among them; for such men, under the present order of things, are generally too far gone in the habit of intemperance before they can be persuaded to submit to treatment. Nevertheless one of those I met there—a very bad case indeed—has since stood the world's temptations bravely for twelve months subsequently to his discharge and the proprietor informed me of another having been, at the time of my visit, several years at liberty and sober. The inmates of this establishment had all gone to it voluntary, by persuasion of their relatives or physicians, and were free to leave it when they should persistently demand their discharge. Now, great advantage would be derived were relatives legally entitled to compel seclusion of this kind—and I am much mistaken if any farther legislation is necessary than what may be called for in order to legalise such seclusion.

Bro. Edward Joyce, of Congleton, is just issuing a photographic likeness of the late lamented Bro. Gibbs Crawford Antrobus, D. Prov. G.M. of Cheshire, whose death we announced in THE MAGAZINE of the 8th instant. It is published under the auspices of the Eaton lodge (No. 777), copied from a faithful likeness belonging to the lodge, by Mr. Ludovico Hart, of Tunstall.

In the *Autobiography of Miss Cornelia Knight, Lady Companion to the Princess Charlotte of Wales*, which has just been published, we are told that the Queen of Naples, sister to Marie Antoinette, "used to be subject to fits of devotion, at which times she stuck short prayers and pious ejaculations inside of her stays, and occasionally swallowed them."

A work on *Egyptian Sepulchres and Syrian Shrines*, by Emily A Beaufort, is nearly ready for publication.

In *The Autobiography and Services of Sir James M'Gregor, Bart., late Director General of the Army Medical Department*, just published, we are told that during the war in the Island of Grenada:—"All the jails were now crowded with such of the rebels as had been made prisoners. Among them were most of the principal French proprietors, who were taken with arms in their hands. Having often before sworn allegiance to the British crown, there was no excuse for them. Again, some of these gentlemen were said to have been accessory to the murder in cold blood of Governor Hume, and of several of his council, some time after they had been treacherously made prisoners. In one day, about twenty of these French proprietors were executed on a large gibbet in the market-place of St. George's, leaving wives and families. It was said that the greater part of them possessed incomes of upwards of £1500 sterling per annum."

The Directors of the Scottish Temperance League are offering a prize of one hundred guineas for the best Temperance Tale.

A new penny weekly paper has been commenced, entitled *The Covent Garden Journal*.

The *Art Journal* for this month says:—"By daylight the frescoes in the House of Lords are invisible. In the corridors the works of Cope and Ward, and those in the so called Poets' Hall, are but little seen. In the Queen's Robing Room and the Royal Gallery there is a greater breadth of light, and, all things considered, these, and such apartments as these, are the only rooms in which frescoes should have been executed."

Three additional paintings have been added to the National Gallery. The first, a "Deposition for the Tomb," is by Roger van der Weyden, who was born at Brussels about 1401, and died in 1464,—just a century before the birth of Shakspeare. The landscape to this piece has been much admired, as have also the heads of the figures. The second, "Christ surrounded by Angels, Saints, and Martyrs," by Fra Giovanni Angelica, contains about three hundred figures. The third, "The Baptism of Christ," is by Piero della Francesca, of the Umbrian School, who was born in 1398, and died in 1488, and is known also as a writer on geometry and perspective.

CORRESPONDENCE.

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

AUSTRALIA.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I herewith forward you a report of the erection and consecration of a daughter lodge under the Scotch Constitution in this city.*

The occasion was one of peculiar interest, for not only was the new lodge erected, but the ceremonies took place in a hall such as has not before been available for Masonic purposes. For a considerable period the want of a good Masonic Hall has been felt, and efforts have been made to get one erected, but as yet the scheme has progressed but slowly. In the mean time those most interested in the matter, felt that it would admit of no further delay, and they consequently obtained a spacious room, with every suitable appurtenance, in a central locality, and had it fitted up in the most tasteful and elegant manner.

It was in this recently completed hall, which is replete with every necessary for the proper working of the various lodges, that the new lodge showed outward signs of vitality; here it was that the ceremony, the like of which has not before been witnessed in these southern lands, was performed by the R.W. Prov. G.M., the Honourable W. C. Haines, and the W. Prov. G.M. depute, Bro. Professor Wilson, in the presence of a numerous body of visiting brethren, including the Provincial Grand Officers of the sister constitutions of England and Ireland.

This impressive ceremony was undertaken by Bro. Professor Wilson, Prov. G.M. depute, and it must be mentioned that he was eminently successful in every branch. Were I to attempt to particularize any portion, I should only fail to convey a correct idea of the successful manner in which the erection and consecration was accomplished by him. I must further add that the fraternity in this country are deeply indebted to Bro. Professor Wilson for the great zeal displayed by him in anything connected with the science of Masonry, especially under the Grand Lodge of Scotland. As will be seen by the report annexed, he has performed the duties of the Prov. G.M. from the time that the Provincial Grand Lodge was established, on account of the unavoidable absence, through illness, of the Honorable William Clarke Haines.

As to the ceremony under notice, I must also inform you that the effect of the whole was greatly added to by the exertions of a full choir of brethren, and a good organ accompaniment.

I remain, Dear Sir and Brother, yours fraternally,
THOMAS REED.

Melbourne, Victoria, April 24th, 1861.

CANDIDATES UNDER AGE.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I am much obliged by your prompt attention to my communication respecting the initiation of Candidates under age, I am quite aware that it is the practice of one of the University Lodges to introduce members under age (who are not Lewises), and as I have been informed even to solicit Candidates for initiation, and I fear the other has taken the infection; but the practice is decidedly wrong and unconstitutional, and does not make it "the Custom of England;" the sooner, therefore, it is done away with the better. I could say a great deal on the subject and than that the late M.W.G.M. the Duke of Sussex was averse to giving a dispensation for the initiation of a Candidate under Twenty one years of age even in the case of a "Lewis;" but having through your publication called the attention of the Craft to this very objectionable innovation, I shall content myself for the present with watching the proceedings, and if continued shall object to the insertion of the names of such initiates in the Grand Lodge Register as illegal, and consider it my duty to bring the matter before the Grand Lodge.

Gravesend, 24th June 1861. Yours, VERITAS.

*The report will be found under the head of "Australia," in another part of THE MAGAZINE.

THE MASONIC MIRROR.

MASONIC MEMS.

A Prov. G. Lodge of West Yorkshire will be held at Sheffield on Wednesday next, for the transaction of general business and the consecration of the new Masonic Hall in Surrey-street. A banquet will afterwards take place in the Cutlers' Hall, at which ladies will be admitted—for the entertainment of whom, after the banquet, revolving stereoscopes and other objects of interest are to be exhibited in the drawing-room. Admission will also be given free to the Sheffield Botanical Gardens. Our friends of the Britannic Lodge, under whose auspices the affairs appear to be arranged, are doubtless anxious that the consecration of their new hall shall go off with *eclat*; but we think that in the "amusements" provided they are stepping a little beyond the line, and popularising their entertainment too much for Masonry. Indeed, one brother suggests that all is required to make the affair complete is the engagement of Blondin and a balloon ascent.

The Britannic Chapter (No. 38), the charter of which was lately granted, is to be consecrated at Willis's Rooms, King-street, St James's, on Friday, the 12th of July.

METROPOLITAN.

BRITISH OAK LODGE (No. 1133).—The regular monthly meeting of this lodge was held on Monday, June 24th, at Gurney's Hotel, Stratford Bridge; Bro. Richard Fairbairn, W.M., presided. The summons announced two initiations, two passings, and three raisings; but the candidates for the first and second degrees were not in attendance. The W.M., after the minutes had been read, said on taking the chair of the British Oak as its first Master, he made a resolution that, excepting from sickness or some cause over which he had on control, he would never give up the chair during his year of office; but, on that occasion, his friend, Bro. How, had presented one of his sons, just returned from the East, to receive his Master's degree in their lodge; as a father, he knew what would be his own desire under like circumstances, and he would, therefore, allow Bro. How to confer the third degree on his son Alfred, whom he congratulated on his return to his native land. Accordingly, Bro. How raised his son to the third degree, and the W.M. performed the same office for Bro. Arnold. Previous to the lodge being closed, the W.M. announced that, although their lodge was little more than six months old, they had held eleven meetings, and, after that quantity of work, he thought they deserved some recreation, he, therefore, proposed they should have a festive meeting in some rural locality on the 14th of August, this proposition he intended to submit to the next regular meeting of the lodge in July. The W.M. then, as a preparative to the matter, appointed Capt. Wright Henwood as Steward. The lodge was then closed, and the brethren, after making a collection to assist a distressed brother from the sister country, separated.

PROVINCIAL.

HEREFORDSHIRE.

WALTHAM.—*The Gresham Lodge* (No. 1171).—The opening of this new lodge, on Wednesday, June 13, was most auspicious; the day was fine, and over twenty brethren were in attendance at the Four Swans' Hotel to do honour to the occasion. The lodge was opened by Bro. George Francis, Prov. G. Reg., who then resigned the chair to Bro. How, Prov. P. D., who had been appointed to conduct the ceremony of consecration. The Rev. Bro. J. W. Laughlin, W.M., No. 201, one of the petitioners for the warrant, was the Chaplain in the Consecration Ceremony, and delivered a most eloquent and impressive oration on the principles of the Institution, this and the excellence of the music, under the direction of Bro. Edney, gave the highest satisfaction to all present. Bro. How mentioned, in reference to the name of the lodge, that it was in memory of the great merchant prince of London, who, in 1567, was by consent of Queen Elizabeth, appointed the Grand Master of the southern part of England, the Duke of Bedford governing the northern at York. That on the occasion of the opening of the Royal Exchange, the Queen dined at Sir Thomas Gresham's House, when he appeared publicly as the Grand Master of the Order. He gave the greatest

encouragement to the Institution, and held the office until his death, in 1579. The ceremony of constituting the lodge being concluded, Rev. Bro. Laughlin presented the W.M. nominated in the warrant, Bro. Joseph Braithewaite, for installation, and he was, with the accustomed rites, placed in the chair. The W.M. then initiated the Wardens, Bro. Joseph Ansell Hatch, as Senior; Bro. Charles Swan, as Junior; and appointed as the other officers, Rev. Bro. J. W. Laughlin, Chaplain; Bros. How, Secretary; How, S.D.; Clarence Harcourt, J.D.; H. J. Thompson, D.C. Bro. How, after thanking the Prov. G.M., Bro. Stuart for the honour he had done the lodge in giving, it his sanction and attendance, called on the brethren to acknowledge his presence with the customary salute, after which the lodge was closed. At half-past five the brethren assembled around the W.M. at the banquet. Due honour was paid to the customary loyal and Masonic toasts, Bro. Pulteney Scott acknowledged that of the Grand Officers of England. The Prov. Grand Master, in reply to the warm reception given to his health, expressed the pleasure he felt in witnessing the opening of a new lodge in the province. Bro. Dr. Barringer, in proposing prosperity to the Gresham Lodge, united with that wish the name of Bro. How, the Founder and Consecrating Master. The visitors, Chaplain, and officers were also greeted, songs and glees attending the toasts; but "pleasures are like poppies shed," railway time was too brief for the happiness of the brethren, and at nine o'clock, the last train broke up the meeting.

STAFFORDSHIRE.

WOLVERHAMPTON.—*Lodge of Honour* (No. 769).—The installation of Bro. Charles Matthews, S.W., as Master of the Lodge of Honour, took place on Friday, the 14th inst., at the Star and Garter Hotel, Wolverhampton, at 3 p.m. There was a very full attendance of members and visitors. Bro. Colonel Vernon, R.W. Prov. G.M., arrived by a morning train from London, expressly to be present. He was joined by Bro. Dr. Barton, D. Prov. G.M., and several past and present members of Prov. Grand Lodge. Amongst the P.M.'s of 769 were Bros. Lewis, Hicklin, and Humphrey; of 607 (St. Peter's), King, and Betts; and many others from various lodges. The ceremony of installation being concluded, Bro. Matthews appointed the following officers—Bros. F. Sollom, S.W.; C. A. Newnham, J.W.; Captain Segrave, S.D.; Lieut. W. H. Tudor, J.D.; Henry Kitson, Solicitor, I.G.; Dr. Fraser, M.A., and Manton, Stewards. The banquet was served at five. On the removal of the cloth, Bro. Matthews, W.M., gave with much feeling and good taste the usual routine of loyal and characteristic toasts, which ever receive a hearty response from Masons. Bro. Col. Vernon, in proposing the health of Bro. Matthews, passed a high eulogium on him, and then, as in returning thanks for his own health (which was, as usual, drank with marked enthusiasm), referred to the Lodge of Honour as one of the best worked and conducted in the province. Bro. Dr. Burton, D. Prov. G.M., in replying to the toast of his health, gave some interesting statistics of Scotch Masonry. He said that the records of the lodge in which he was initiated have been regularly kept for three centuries, and that, from a perusal of some of the earliest of them, he discovered entries of the initiation of brethren in 1584 and 1586 having taken place in the parish church. We will endeavour to obtain some more particulars from the R.W., Bro. Dr. Burton, and present them to our readers in a future number.

YORKSHIRE (WEST).

HUDDERSFIELD.—*Huddersfield Lodge* (No. 365).—It is but seldom that an event which has for a long time been looked forward to with pleasurable anticipation, passes off without evidencing, how fallacious human expectations are; this was not the case on Friday evening last, for once the exception, and not the rule, held good. On that evening a banquet was given to our highly respected Bro. Joseph Hainsworth, P.M. and P.Z., to celebrate his jubilee, he having completed his 50th year as a regularly subscribing Mason. The Huddersfield Lodge (No. 365) assembled at the Zetland Hotel at 6 o'clock. It was opened by the W.M. Bro. Hutchinson, and after the routine business had been transacted, the brethren were called from labour to refreshment, according to ancient form, and sat down in full Masonic clothing to a sumptuous dinner, provided by the worthy Host, Bro. George Milnes, in his very best style. When full justice had been done to the good things before them, the labour of the evening was resumed at the call of the W.M., Bro. W. Shaw, the next P.M. to Bro. Hainsworth in point of seniority, presented in the name of the Lodge a testimonial, beautifully illuminated on vellum, and appropriately framed, bearing the following inscription:—"To Bro. Joseph Hainsworth, Past Master of the Huddersfield Lodge No. 365 on the Registrar of the Grand Lodge of England of Ancient Free and Accepted Masons. We, the Worshipful Master, Past Masters, Officers, and Brethren of the Huddersfield Lodge (No. 365) in open lodge assembled, present you

this memorial, on having completed your fiftieth year as a regular subscribing member of the Craft, as a token of the esteem and affection we entertain towards you for your high integrity as a man, and for your unswerving attachment by Freemasonry, through good and evil report, during the whole of that period. Dated this 14th day of June A.D. 1851." Signed by every member of the lodge, Bro. SRAW then addressed our venerable Brother and said "I congratulate you on your having completed half a century as a member of our ancient and honourable institution. During the whole of that time you have taken an active part in the labours of every degree; you have witnessed the vicissitudes that have befallen the lodge, which has had the honour of numbering you amongst its members, sometimes sailing gaily along on the tide of prosperity, and at other times contending with adverse circumstances, yet in storm or in sunshine you have ever manifested a steady and undeviating attachment to your lodge, and a consistent adherence to those excellent laws and precepts inculcated by our Order. When you look on that testimonial let it remind you of the high estimation in which you are so deservedly held, not only by your brethren of this lodge, but throughout the Province of West Yorkshire, and let it be an assurance to you of their love and regard for one whom they look up to with veneration as their father in Freemasonry. Although you have passed that age assigned to man by the Holy records, I pray the G. A. O. T. U. that you may for many years be spared to aid us by your valuable counsel in lodge and to continue an ornament and acquisition to our festive board by your genial good nature and your kind disposition, and when it shall please the Grand Master of all to summon you away, may you make one of the Grand Lodge above in eternal felicity.—Bro. Ben. TAYLOR P. Prov. G. J. W. of the Lodge of Harmony (No. 342) expressed the gratification he experienced at being present on this interesting occasion; he adverted to the time, upwards of 40 years ago, when he was Master of the Huddersfield Lodge, and vouched for the high esteem in which Bro. Hainsworth was at that time held, and that esteem had, year after year, been increasing, as the brethren have marked the truly Masonic course in which he had walked through life, making him an ornament to that Society of which he fifty years ago became a member.—Bro. ВРОУЕНПТОХ also bore testimony to the important services Bro. Hainsworth had rendered the Craft. Above forty-five years since the old lodge was in a dormant state and it was only by the exertions of his old friend and a few other kindred spirits that it was resuscitated. After his own initiation it was three years before he could be raised, owing to their being unable to form a perfect lodge. That showed the state Masonry was in 45 years ago; this he contrasted with its present prosperous condition.—Bro. William SMITH P. Prov. G. S. D. and other brethren then expressed to Bro. Hainsworth the obligation they were under for his instruction, both in lectures and ceremonies.—Bro. HAINSWORTH, in accepting the valuable and beautiful testimonial, spoke of his gratification at the respect and kindness evinced to him to day and for many years back. He then reverted to the past history of the lodge at some length, and, in a most touching and interesting manner, spoke of his long connection with it. He again thanked the brethren for their present which he most highly should value, and concluded by giving them some excellent advice to act up to the principles laid down by the Craft.—Bro. Hirst S. D. then presented each brother present with a full length photographic portrait of the guest of the evening, (taken by Bro. J. T. Wigney), as a memorial of this evening's proceedings. This gift was acknowledged in an eminently characteristic speech by Bro. Jas. Hall P. M. The lodge was then closed in due form, after which the members and visiting brethren passed a harmonious and agreeable evening, one long to be remembered.

BATLEY CARR, DEWSBURY.—*St. John's Lodge* (No. 1129).—The regular meeting of this lodge was held in the Lodge Room, Saw Inn, on Monday evening, the 24th inst., under the presidency of Bro. Richard Reed Nelson (Prov. G. Sec.), W. M.; Abm. Wilson, S. W.; John Wilson, S. D., as J. W., and other officers and brethren. The usual business being concluded, the lodge closed with that good feeling which, we trust, will long continue in this lodge. On Thursday evening, the 13th inst., at the request of several brethren, a lodge of emergency was held under the presidency of the W. M., R. R. Nelson; Abm. Wilson, S. W.; John Wilson, as J. W.; John Armitage, H. Sec., as S. D.; John Firtu, J. D.; John Lobley, D. C.; Edward Ellis, S. J. G.; Frank Aked, O. G., and other members of the lodge. Amongst the visitors we noticed Bros. Benjamin Oates, P. M.; John Speaking, W. M.; George Polson, J. W.; and Thomas Spidding, S. D., all of the Lodge of Three Grand Principles, (No. 251.) The W. Bro. John Spiking, stated that the brethren of his lodge had resolved to commemorate the Festival of St. John the Baptist in the grounds of the Rev. H. Torr Thornhill, which had been kindly granted for the occasion, on Thursday, the 20th inst., and it was desired that the St. John's Lodge should be invited to join them, which was readily accorded with by the brethren. After which Mr.

William Richardson was balloted for and found worthy, and initiated accordingly in that efficient style which characterizes the W. M. of this lodge; after which Bro. John Armitage, Sec., gave the Lecture on the Tracing Board, this being the business named in the summons, the lodge was closed in peace and harmony. The whole of the brethren, along with the visitors, then adjourned to the festive board, which was presided over by W. M. The usual loyal and Masonic toasts were given and responded to in an appropriate manner. We doubt not, ere long, this young and flourishing lodge, under the able and efficient guidance of its present Worshipful Master, will be, so far as its working is concerned, inferior to none in the province.

YORKSHIRE (NORTH AND EAST.)

HOWDEN.—*St. Cuthbert's Lodge* (No. 913).—On Thursday, the 20th inst., the brethren of this lodge met to celebrate their seventh anniversary, and to instal Bro. Henry Blanshard Anderson as the W. M. for the ensuing year. The following gentlemen were invested as officers of the lodge for the year—Bros. P. M. Thompson, S. W.; W. C. Gags, J. W.; G. W. Dix, S. D.; John Banks, jun., J. D.; John Banks, sen., Treas.; F. J. Maw, Sec.; J. B. T. Spence, I. G. The installing Master for the occasion was the Rev. W. Hutchinson, M. A., incumbent of Arny, P. Prov. G. C. of the North and East Ridings, who performed the duties devolving upon him with his accustomed ability. After the ceremony the brethren adjourned to Bowman's Hotel, where they sat down to a sumptuous banquet. Brethren from the Lodge of St. Germain, Selby, and from the Humber and Minerva Lodges, Hull, were also present.

KNIGHTS TEMPLAR.

METROPOLIS.

MOUNT CALVARY ENCAMPMENT.—An emergency encampment was held on Saturday, June 15th, at the Ship and Turtle, Leadenhall-street, for the purpose of installing into the order Comp. Noel Henriquez, of the Island of St. Domingo. There were present Sir Knts. Elliott and Thearle, P. E. C.'s.; S. Braithwaite, 1st. Capt.; C. Swan, 2nd Capt.; C. W. Goode, and others. The E. C., H. J. Thompson was absent through illness, and the P. Commanders requested Sir Knt. How to install Comp. Henriquez, Sir Knt. Elliott acting as Prelate. The Knts., after partaking of a slight refectation, separated at an early hour.

DEVONSHIRE.

PLYMOUTH.—*Loyal Brunswick Encampment*.—The regular quarterly convocation of the above encampment was held in the Freemasons' Chapter Room, on Wednesday, the 19th June, 1861.—Present, the following Sir Knts: Lord Graves, Dawse, Triscott, Evans, Rodd, Thomas, Merrifield, Mills, Dabb, and visiting Fraters Whitmarsh, and Gorham, of Melita and Calpe Encampment. The encampment was opened in due and solemn form at four o'clock, p.m. The minutes of the last meeting were read and confirmed. The ballot was then taken for Comp. Stephen Walter Rains, of Royal Arch Chapter, Sincerity (No. 224), recommended by Purst. E. C. Dawse, the same proving unanimous, and having signed the required declaration, he was introduced in ancient form, and installed a Sir Knight of the Royal, Exalted, Religious, and Military Order of Masonic Knights Templar. The ceremony being over and other business disposed of, the encampment was closed in solemn form with prayer at six o'clock.

MARK MASONRY.

GRAND LODGE.

The half-yearly communication was held at the Freemasons' Tavern, London, on Wednesday, the 12th inst., the Right Hon. the Earl of Carnarvon, M. W. G. M., presiding, supported by the R. W. Bros. W. W. Beach, Prov. G. M. Berks and Hants, as Dep. G. M.; Rev. Dr. Huyshe, Prov. G. M. Devon., as S. W.; J. R. Stebbing, as J. W.; with many other brethren representing lodges in London, Portsmouth, and Sheffield.

The minutes of the last meeting having been confirmed, letters were read from various members, explanatory of their absence, with assurances of the interest they continued to feel in the prosperity of the Order.

The report of the General Board was received, adopted, and ordered to be entered on the minutes.

The Right Hon. the Earl of Carnarvon was unanimously re-elected Grand Master, and expressed his sense of the confidence reposed in him, congratulating Grand Lodge on the satisfactory position the degree now occupied, and on the prospects of continued and improved success. In the words of the report just read, their progress was gradual, though quiet and unobtrusive. He was much pleased to find himself supported as he was that night, and

had only to hope that the same zeal and energy in the discharge of their several duties which had hitherto been evinced, would continue to be exercised by all.

The noble Earl then appointed the officers for the ensuing year, viz.:

Bro. Visct. Holmesdale, <i>M.P.</i>	Dep. Grand Master
„ Ralph A Benson	Grand Sen. Warden
„ W. Lewis Collins	„ Jun. Warden
„ Rev. W. H. Davis }	„ Chaplains
„ Rev. J. G. Wood }	„
„ Dr. Jones	„ Treasurer
„ Ed. Burrell	„ Registrar
„ Fredk. Binckes	„ Secretary
„ J. R. Stebbing	„ 1st Overseer
„ George Haward	„ 2nd Overseer
„ Lyons Wright	„ 3rd Overseer
„ George Lambert	„ Sen. Deacon
„ William White	„ Jun. Deacon
„ H. W. Spratt	„ Supt. of Works
„ W. Blenkin	„ Dir. of Cers.
„ J. W. Figg	„ Sword Bearer
„ J. Eduey	„ Organist
„ W. Rice	„ Tyler

The General Board was nominated as follows:—Bros. W. W. Beach, *M.P.* (President), A. F. Ridgway, Jun., Dr. Jones, Rev. J. G. Wood, Rev. G. R. Portal, Edward Burrell, Frederick Binckes, J. R. Stebbing, George Lambert, Richard Spencer. The Grand Stewards for the year are Bros. J. Cole, Bon Accord Lodge; Robt. Sparker, Keystone Lodge (No. 3); Henry Garrod, Thistle Lodge (No. 8.)

After discussions on the questions of fees, the issue of certificates, the regularity of returns made by the Provincial Lodges to Grand Lodge, and on other subjects of interest and importance to the Order, business was formally concluded, and Grand Lodge closed with solemn prayer.

SCOTLAND.

BURNS'S MOTHER LODGE—SURRENDER OF THE CHARTER.

(From the *Ayr Advertiser*.)

Being called upon to take a somewhat prominent part in the endeavours of the Craft to prevent the contemplated sale of the charter of Tarbolton St. David's Lodge, and having, in our official Masonic capacity, had an opportunity of making ourselves acquainted with the circumstances of the case, which has of late created so much stir, not only in Masonic circles, but amongst the admirers of Burns throughout the length and breadth of the land, we would crave your further indulgence while in a few sentences we report the result of the agitation which has been raised by the appearance of the "Masonic advertisement of a novel and unusual character" obtaining publicity through the columns of the public press.

The subject having, by the Junior Warden of Mother Kilwinning, been brought before the Grand Lodge of Scotland, that body addressed an order to Sir James Fergusson, Bart., *M.P.*, Prov. G. Master for Ayrshire, his Dep. and Sub. Masters, Wardens, and Secretary, desiring each and all of them, as representing the said Grand Lodge, to take the most immediate and effectual means of possessing the charter of the Ayrshire Poet's Mother Lodge, and returning the same to the Grand Secretary at Edinburgh. Meantime, acting upon information received, and to secure the safety of the charter until the Prov. G. Master should cause the necessary arrangements to be made for carrying out the instructions of the Supreme Lodge, a petition was presented to Sheriff Robison for an interdict prohibiting the sale or removal of the said charter: and the interdict was granted accordingly. Sir James Fergusson thereafter nominated and appointed the following brethren as Prov. G. Officers, armed with full powers to compel restitution of the interesting document illegally offered for sale:—Hugh Conn, Dep. Prov. G.M.; James Hendrie, Senior Prov. G.W.; D. Murray Lyon, Junior Prov. G.W.; and Robert Wylie, Prov. G. Sec. Parties having been cited to appear before these officials on the 14th inst., the deputation from the Prov. G. Lodge proceeded to Tarbolton on the afternoon of Friday last, and opened a lodge for the despatch of the special business with which they had been entrusted. There was an unusually large attendance of brethren, attracted to the lodge no doubt by the peculiarity of the circumstances which had led to the visitation by the representatives of the Grand Lodge: even the villagers seemed on the *qui vive* as to the upshot of the proceedings of the meeting. The lodge being duly opened and the preliminaries disposed of, parties were called. Bro. John Oliver appeared, and in a firm yet respectful and feeling manner repudiated all connection with the publication of the objectionable advertisement above alluded to, or of being a party to the proposed sale of St. David's

charter, neither had he authorised any agent to act for him in resisting the claims of the Grand Lodge to its possession. On the contrary, he was most anxious that that interesting memorial of Robert Burns should be preserved to the village of Tarbolton, so intimately associated with the Bard's Masonic history. It was nearly thirty years since he ceased attending the meetings of St. David's Lodge, or taken any part in the management of its affairs, and he felt annoyed that his name should have been identified with the proceeding which had so universally been condemned by the Craft. He trusted the J.G.W. would do him the justice of now putting him right in the eyes of the fraternity. Bro. Oliver's remarks were warmly applauded—the Master of St. James's (Bro. Brown), P.M. Sloan of St. David's, and other brethren, expressing their belief in the truth of the statement made by that brother.

Bro. Conn, in name of his colleagues, expressed their admiration of the course Bro. Oliver had taken to vindicate himself from the charge of complicity in this unfortunate business, and their sympathy for him that his name should have been mixed up with it; and he had every confidence that the Jun. Grand Warden would attend to the injured brother's request, by clearing him of the charge which had been brought against him. The J.W. was the official through whom the charge and complaint should be brought before the Prov. G. Lodge; and it was only in the performance of his official Masonic duties, and acting upon the information tendered to him by brethren of good Masonic standing, that Bro. Lyon had included Bro. John Oliver's name in the indictment presented to the Prov. Grand Master; and considering that the safety of the charter and the honour of the Craft were imperilled by the inconsiderate act of a few, a very few, he was glad to say, of the St. David's brethren, the thanks of the Scottish Craft were due to their Junior G. Warden for the promptitude and tact he had exhibited in arresting what, if accomplished, would have been looked upon as an act involving the Masonic disgrace of the whole brotherhood. He regretted that anything should have transpired on the part of those in possession of the charter calculated to wound the feelings of the Craft, or bring reproach upon the Order, of which Burns was so bright an ornament, and hoped, nay, he was sure of it—that Bro. William Oliver, and those acting with him, would see it to be their duty as Masons and Scotchmen to deliver up to the representatives of the Grand Lodge the charter of which they had lately heard so much, and which, on no account, would be permitted to be sold.

Bro. William Oliver, the holder of the charter, having in the first instance declined to appear before the open lodge, the Depute Prov. Grand Master named the following brethren to accompany Jun. G. Warden and P.G. Secretary in holding a private conference with Bro. Wm. Oliver, with the view of effecting an amicable adjustment of the question at issue—Rev. Robert Murray, Prov. G. Chaplain; James Brown, R.W.M. of St. James's Lodge; John Sloan, Past Master of St. David's; and John Oliver, also of St. David's. After a lengthened meeting with Bros. Wm. Oliver, and George Bryan, as representing the holders of the charter and books of St. David's, in course of conversation it was stated by these brethren that the advertising for sale of the charter was intended more to test the right of ownership to that document than for the purpose of effecting a sale; and that now being convinced of the justness of the Grand Lodge's claim to the dormant charter, they would cheerfully and unhesitatingly surrender it to the representatives of that body. Had they been anxious to dispose of the charter they could have done so long ago; but further than causing the advertisement to be published, they had taken no steps whatever to hasten the sale of the charter. Bros. Bryan and Wm. Oliver then accompanied the deputation to the lodge-room, and in open lodge presented to the D. Grand Master, amid the plaudits of the assembled brethren, the charter of Burns's Mother Lodge.

After a few congratulatory remarks by Bro. Conn, specially addressed to Bros. Wm. Oliver and George Bryan, the Junior Grand Warden reiterated what he had publicly expressed, viz., that in offering for sale the charter of their dormant lodge the brethren had been acting more through a misconception of the laws and usages of the Craft, than from any desire to ignore these laws or to bring reproach upon the Fraternity; although they were not without blame in taking upon themselves the responsibility of in any way disposing of the charter without consulting the wishes of the other members of the lodge, all of whom had an equal voice in anything affecting that lodge. The readiness with which Bro. Oliver had complied with the demand of the Grand Lodge for possession of St. David's charter compensated in a great measure for his former inadvertency—it did justice to the body, and would go far to wipe out the stigma of an act, done more through ignorance of masonic law than from any deliberate intention to affect the good name or interests of Freemasonry. The error Bro. William Oliver, and those acting with him, had committed, had raised the worst suspicions of the brethren, and the most exaggerated rumours were

afoat and in active circulation as to the proceedings of the parties supposed to be favourable for the sale of the charter; so much so indeed, that nothing short of the most prompt and immediate action on the part of the proper officials would, in this case, have satisfied the Craft. He disliked the look of coercive measures in enforcing the due observance of the laws and regulations of the supreme authority in masonic matters, but when such became necessary in vindication of the principles of the Order, no Master or Warden would be justified in shrinking from the performance of their official duties, however disagreeable to one's feelings these duties might be. In the course of a cursory examination of the books of St. David's which he had that afternoon made, he discovered that a great injustice had been done to William Oliver and other brethren, in receiving their initiation dues and failing to have their names recorded in the books of the Grand Lodge: such an unmasonic and highly reprehensible mode of conducting the lodge, had of itself exposed St. David's to the forfeiture of its charter, independent of any other claim which the Grand Lodge could prefer for possession of the charter now before them. And he might be excused for saying that he had little doubt that from the possibility of similar irregularities existing in other lodges, the Grand Lodge would ere long order an official examination of the books of every lodge within their jurisdiction. Lodge office-bearers, acting on the square had nothing to fear from the most searching scrutiny of their work. He was glad Bro. John Oliver's statement gave him an opportunity of publicly clearing that brother from all participation in the transaction which had been the means of attracting so much public attention. The whole case would be fully and faithfully reported to the Grand Lodge by the Prov. G. Secretary, Bro. Wylie, and justice done to the masonic character of every one concerned. In conclusion, he (the Junior G. Warden) hoped,—considering the altered and unfavourable aspect of the case, and the ready compliance which Bro. Wm. Oliver had given to the wishes of Bros. Sloan, Bryan, and John Oliver, in resigning the charter to the Commissioners—that R.W.M. Brown and the brethren of St. James's would renew the "grip fraternal" to the St. David's brethren, and do everything in their power towards the smoothing down of any asperities which the late agitation may have fostered.

Bro. BROWN thanked the J.G.W. for his suggestion; he would not lose a moment in adopting it; and suiting the action to the word, he advanced towards the brothers Oliver, and tendered to them the right hand of fellowship, with a kindly-expressed invitation to the St. David's brethren to visit the Lodge of St. James's Tarbolton Kilwinning, and renew the friendship formerly existing betwixt the two lodges.

"Within this dear mansion, may wayward contention,
Or withered envy ne'er enter;
May secrecy round, be the mystical bound,
And brotherly love be the centre."

Bro. JOHN SLOAN of St. David's reciprocated the feelingly expressed sentiments of the respected Master of St. James's Lodge; and he rejoiced in the happy termination of that day's proceedings. For the result attained, he was sure every one would acknowledge that they were mainly indebted to the cautious zeal, intelligence, and perseverance displayed by the Junior Warden of Mother Kilwinning in conducting the case; he merited the warmest thanks of every Freemason.

The special work of the day being thus disposed of the D. Prov. G.M. thanked the R.W.M. of St. James's for the attention he and his Wardens had paid to the personal comfort of the Commissioners, and the lodge was shortly after closed in due and ancient form.

(To the Editor of the Ayr Advertiser.)

SIR,—Permit me, through the medium of your columns to correct a misapprehension existing in the minds of many brethren and others, regarding the links associating the name of Robert Burns with the Tarbolton Lodges respectively. And first of all it may be premised that there are two lodges in the village of Tarbolton, viz., St. James Tarbolton Kilwinning (No. 135), long and worthily presided over by its present R.W.M., James Brown, Esq., merchant, and known by the name "Burns's Lodge;" and Tarbolton St. David's (No. 174), designated "Burns's Mother Lodge," whose charter and records have lately been advertised for private sale, by a few of its remnant members resident in Tarbolton—these gentlemen so acting, we fully believe, under the conviction that they had a perfect right to dispose of the charter in the way indicated; but had they consulted any well-informed Masons properly versed in the usages of the Craft, or had they studied for themselves the laws of the Grand Lodge of Scotland, they would in all likelihood have timeously discovered the error into which they are about to fall, and thus have spared Freemasonry from the reproach which has been cast upon it through their indiscretion.

The lodge St. James was instituted in 1771, and in 1773 a disruption of its members resulted in the bringing into existence the lodge St. David, both of which lodges continued to work separately and independently of each other until, in 1781, a reconciliation of the estranged brethren having been brought about, the rival lodges coalesced under St. David's charter—that now attempted to be sold; and in this united lodge was the Poet received into the bosom of the mystic brotherhood. The hopes of the peacemaker were in this instance, however, never perfectly realised, for in less than a year after Burns had been initiated, his "mother lodge" was rent in twain, when he, along with other congenial spirits, re-erected the altar and repaired the dilapidated walls of the Lodge St. James, which ere long became the centre of attraction to the worth and intelligence of the Craft in its more immediate neighbourhood. St. David's also held on its way successfully for a time—the sheriff of the county and other influential brethren remaining in connection with it; and the two lodges paid and received visits of ceremony the one with the other for several years. At length, however, the management of the lodge was shared in by a number of brethren not overly anxious about the dispensation of Masonic light, the adjacent seldom had a candidate, the lodge-room became deserted, and after a prolonged, but with a few honourable exceptions, an inglorious career under its new board of directors, it was in 1843 declared dormant by the Grand Lodge, from having failed to implement the conditions upon which the charter was granted. On the other hand, the lodge St. James, after a career of bright prosperity (interrupted by an occasional temporary eclipse, to which even the best conducted lodges are liable), is now enjoying green old age, and a world-wide reputation as the lodge whom Scotia's Bard delighted to honour, and in whose archives are preserved so many interesting memorials of the Poet. St. James is emphatically *the Burns Lodge*; its records for several years bear the holograph of Depute Master, Robert Burness, afterwards changed to Burns,—its "highest badge," the identical one presented to the lodge by Montgomerie, of Coilsfield, and worn by Burns while "presiding o'er the sons of light,"—its banner that under which in "grand procession" the Poet oft had celebrated the festival of St. John the Baptist; and its very name is embalmed in the memory of every one who has read the stanzas addressed "with melting heart and brimful eye," to the brethren of Tarbolton Kilwinning St. James, whom the Poet so endearingly terms "companions of my social joy." It must be gratifying for Scottish brethren, therefore, to know that under the mastership of Bro. James Brown, Burns Lodge continue to

"... keep th' unerring line,
Still rising by the plummet's law;"

and that there is every prospect of the mementoes of the Bard's connection with it being faithfully preserved and transmitted to many future generations of craftsmen. But although the records of the lodge St. David are comparatively worthless as containing any relic of Burns (only once does his signature appear in the minute-book), still it is most desirable that the records of his "mother lodge," and the charter under which he was "raised," should not be further desecrated for the special benefit of a few entered apprentices, who never had, nor ever can have, absolute power in the disposal of documents belonging to their Masonic superiors. It is very singular, but nevertheless true, that this is not the first time that this unfortunate charter has been in jeopardy; for, many years ago (if we are rightly informed), it was removed from the charter chest, and all trace of it lost; it was ultimately recovered, only to receive further indignity, unwittingly, we would charitably suppose, bestowed at the hands of its custodians. Yours, &c.,
D. MURRAY LYON, Δ +
Ayr, June 11, 1861. Junior Warden, Mother Kilwinning.

AUSTRALIA.

MELBOURNE, VICTORIA.

CONSECRATION OF THE ST. "CLAIR LODGE OF VICTORIA." (S.C.)

This extraordinary event took place at the Masonic Hall, Elizabeth street, Melbourne, on the 11th day of April, 1860, A.L. 5861.

At 7:30 P.M., about one hundred brethren having assembled the Provincial Grand officers formed a procession in the ante-room, and entered the Hall in due form. The lodge room having been properly tyed, the Provincial Grand Lodge was opened in ample form, the R.W. Prov. G.M., the Hon. William Clarke Haines, presiding, assisted by the R.W. Prov. G.M., Depute Bro. Professor Wilson.

The usual prayer having been offered up, followed by solemn music, the CXXXIII psalm was read, when the R.W. Prov. G.M. Depute, Bro. Professor Wilson, delivered the following oration. He stated

that it was only at a very late hour that he had been aware that it would devolve upon him to deliver an oration, and that for want of time he had not been able to complete what he intended to say.

"The question is often asked "What are the objects of Masonry? Of what good is the Order? and it is in all cases difficult to answer the question satisfactorily, not being permitted to explain in detail the nature and principles of our Society. I do not now allude to those cases in which the question is put by the ignorant men who despise everything which he cannot understand; or by the scornful man who has a sneer ready for every thing which aims at a truth and a nobleness which he cannot comprehend: but I allude to cases when the question is put earnestly and seriously, by men who are ready to admit that they have always heard good of the Order, to acknowledge the extent and large-mindedness of Masonic benevolence, but who cannot understand why Masonry, if good, should not be made public, that all might partake of its benefits. The objections brought forward by persons of this class are entitled to serious consideration, and should be met by a truthful and candid answer: and it will always, I think be found that full allowance will be made for the difficulties necessarily incident to the defence of a system which cannot be described. It will not be out of place to night, when we are assembled to lay the foundation of a new lodge, to consider a few of the characteristics of Freemasonry which might fairly be brought forward in an argument of this kind. And one of the first things that strikes us is the complex and comprehensive character of Freemasonry, as compared with other Institutions. It is complex in its history and in its constitution; complex in its objects and the means of obtaining them; and most comprehensive in the basis upon which it is built; and surely when we consider how complicated a being is *man*, the material on which the work of Freemasonry is wrought, we shall see that this complexity has been one of the conditions of its success, which has enabled it to flourish in all regions and in all ages to survive the changes of dynasties and the wrecks of empires. Without entering into any metaphorical discussion of the mind of man, but taking only those points which must be obvious to every thoughtful observer, we may say that man is a being capable of love and veneration, with inherent moral principles of justice and a knowledge of right and wrong; with intellectual powers leading him to search into the nature and origin of all things, and above all with a strong love of self and desire to gratify his own inclination. Add to these that he has certain animal wants and desires, the satisfying of which is necessary for his existence, and that he is withal, when alone and unassisted, less capable than the lower animals of protecting and preserving his life. These principles of a man are more or less at war with another, and evil is sure to follow if one is allowed to gain undue preeminence over another. Veneration unchecked by intellect and justice degenerates into superstition, and who could stand before justice unmitigated by love or mercy, separated from love and revenge. has been set down as a characteristic of the fallen Angels, and what can be worse than the inordinate gratification of the love of self. And yet these in their places are all necessary for human existence. And it is because it takes cognizance of all these, because it allows to each its proper scope of action, while it regulates and controls all excesses, that Masonry is so well adapted to human necessities. In comparing Freemasonry with other institutions time will only allow me to glance briefly at some few classes whose avowed objects are analogous to our own, so far analogous at least as that they profess to be instituted for the benefit of humanity, and in so doing we cannot fail to perceive that they miss their aim from taking account only of a part of human nature. The expressly charitable institutions will perhaps first claim our attention. I was about to speak at length on this point, but I pause at the outset, for the very word "charity" (which has so far changed from its original meaning of "love," as now to imply some degradation in the recipient) itself proves my case. Surely there must be something wanting in associating for doing acts of love and kindness which are necessarily accompanied by humiliation and a loss of self-respect in the person benefitted. As for institutions founded on the intellect alone, it is unnecessary to do more than allude to the failure of every attempt, except when the objects were very special. The utter failure of the system of Fourier in France, and Owen in England, are warnings against such attempts. And of those systems which are based on the principle of veneration; can we say that they have succeeded. Have they not, in too many instances, mistaken the means for the end? Have they not magnified their differences from one another to the clouding, if not to the total obscuration of the object they have in common? Have they not spent their energies in mutual antagonism till the rancour of theological controversy has become a bye-word? And what shall we say for Freemasonry? It demands from all a belief and trust in one Almighty Being, who has revealed his will to man; who is at once our creator, our friend, and our judge. Recognising the

natural helplessness of man, it teaches him the necessity of relying on others, and that to secure their assistance, he must be ready to help them in turn, that he must regard all men as members, with himself, of one large family. The strictest and most unswerving justice is carefully inculcated, tempered only by love and mercy to others. But with all this he is encouraged and stimulated to cultivate his intellectual powers. He is taught that with all his helplessness, and all his bodily wants, there is in him a vital principle, a germ of true nobility, which it is his duty to develop to the utmost. Self-respect, and self-reliance are thus produced. But while the claims of duty, the claims of others for assistance, the claims of his own mind for education and development, are put foremost, still he is taught that his creator has surrounded him with blessings which he is permitted and encouraged to enjoy. Above all he is taught the great principle, self-sacrifice; that the true mason will ever be ready to undergo labour and danger for his brother. Finally he is taught by a noble example, which is far from being alone in the annals of Freemasonry, that to the just and upright man death hath no terror which can be compared with the stains of falsehood and dishonour."

After this the Masonic Anthem, "When earth's foundation first was laid," was sung with marked effect and organ accompaniment.

The Provincial Grand Secretary then read the dispensation in favour of the "St. Clair Lodge of Victoria."

The jewels, clothing &c. of the lodge were then handed to the R.W. Prov. G.M., and the Master and other officers elect, were presented by the Prov. G. Dir. of Cers.; the brethren having duly signified their approval of these officers: the secretary read the minutes of the meeting that resulted in the birth of the St. Clair Lodge. This being done the XCV. psalm was chanted, verses 1 to 7, after which during solemn music, the members of the new lodge passed round and did honour to the Provincial Grand Lodge.

The Prov. G. Dir. of Cers., hereupon being duly instructed, proclaimed the "St. Clair Lodge," announcing that from that time forward the brethren of the New Lodge of Free and Accepted Masons were empowered to exercise all their rights and privileges, agreeable to the tenor of their dispensation, the laws of the Grand Lodge, and the ancient usages of the fraternity.

An appropriate chapter of the Holy Scriptures was then read.

Another Anthem having been sung,

The officers of the St. Clair Lodge were then invested by the R.W. Prov. G.M. dep. in the usual manner and according to ancient custom.

Bro. Thomas Reed, P.M. 337 as R.W.M.	
" Fredk. Walsh, P.M. 337, as W.S.M.	
" D. E. Thomson	S.W.
" W. Garrard	J.W.
" Frederick Barnes	S.D.
" John Grant	J.D.
" C. E. Clark	Treas.
" G. W. Stokes	Sec.
" J. Willey	I.G.
" A. J. Clark	Tyler.

After which the R.W. Prov. G.M. dep. addressed the Masters, Wardens, and other officers in a general manner.

The R.W.M. then returned thanks to the R.W. Prov. G.M., expressing his anxiety to act in the high office in which he had been placed by the choice of the lodge, in such a manner as to ensure the well being of that lodge, and of the Craft generally.

The Hundredth psalm was then sung, followed by the Masonic Anthem and thanksgiving by the acting Prov. G. Chaplain.

The Prov. Grand Lodge was then closed in due form, and the Prov. G. officers retired, when the St. Clair Lodge was opened in the first degree, and immediately after called off for refreshments.

Instead of crippling the funds of the lodge by ordering an expensive banquet, the St. Clair provided a light refreshment, consisting of fruit, pastry, cakes, sandwiches and the like, with the accompaniment of good light wines (some colonial, and of a very superior class), to which about eighty brethren set down, including the Prov. G. Officers.

After the usual loyal and Masonic toasts had been given, the R.W.M. proposed the "The Health of the R.W. Prov. G.M." "The Hon. W. C. Haines and his Officers," and in doing so alluded to the high position the R.W. Prov. G.M. had most creditably filled in the colony, and to the high honours which had been most deservedly conferred upon him, he also congratulated him upon having the assistance and co-operation of so eminent, zealous, and efficient a brother as Professor Wilson, to whom all credit is due for the very efficient manner in which he had discharged the duties of his office since the establishment of the Provincial Grand Lodge.

The R.W. Prov. G.M., in returning thanks, said that he regretted much is being compelled, from the defective state of his health, to leave for Europe almost immediately after the honour of being appointed Prov. G.M. had been conferred upon him. His absence

had prevented him from doing that for Freemasonry which his desire had prompted, and which the nature of his office had demanded. He hoped, however, that he would now be spared to the fraternity in such a state of health as would enable him to take an active part in the duties pertaining to his position, and he added that he felt assured that the cause of Freemasonry had not suffered in reality by his absence, since Bro. Professor Wilson, the R.W. Prov. G.M. depute had been so indefatigable in his exertions, and had done more for the advancement of the science than he (the R.W. Prov. G.M.) could possibly have been done if he had been here. We cannot from want of space give the admirable speech of the R.W. Prov. G.M. *in extenso*, though we would fain to do so, and now pass on to observe that the R.W. Prov. G.M. depute gave the next toast "Success to the St. Clair Lodge, and the R.W.M." He expressed himself as highly gratified at having another opportunity of testifying to the zeal of Bro. Reed, who he stated had for the second time been installed by him (R.W. Prov. G.M. depute) he (Bro. Reed) having but a comparatively few years since been initiated in the Australasian Kilwinning Lodge, during his (Bro. Professor Wilson's) year of office as Master in that Lodge. He also adverted to the great pleasure he had derived from that day inspecting a valuable testimonial, in the shape of an illuminated address, that had been presented to Bro. Reed, on his passing the chair of the Kilwinning Lodge.

In responding to the toast, Bro. REED most cordially thanked the R.W. Prov. G.M. depute for the very flattering manner in which he had coupled his name with "Success to the St. Clair Lodge," he also expressed the great pleasure he felt in seeing so many visitors present to welcome their young sister, he assured the R.W. Prov. G.M. and brethren, that the members of the new lodge, which had been instituted under such favourable auspices that evening, would do all in their power to maintain and uphold the principles and tenets of the Order, and would emulate their older sisters, as to who shall best work, and who shall best agree.

The toast of "The Visitors" we responded to by Bro. H. W. Lowry, P. Prov. G.M., G.C., in most appropriate language.

The last Masonic toast having been given the lodge was called on, and was then closed in due form.

THE WEEK.

THE COURT.—On Thursday, the 20th, the Queen held a drawing-room at St. James's Palace, the first of the season. It is gratifying to find her Majesty emerging from her long retirement, consequent on the death of her Royal Highness the Duchess of Kent. The attendance was very large, and the number of presentations more than ordinarily numerous.—On Monday her Majesty paid a private visit to the Royal Horticultural Gardens at South Kensington. Her Majesty, it is well known, has taken great interest in the formation of those beautiful grounds, and had intended to have honoured the opening by her presence, but was prevented by the mournful event which the whole nation deplored. On the present occasion her Majesty walked through the whole grounds, and minutely scrutinised all the arrangements, and then planted with her own hands a beautiful Wellingtonia, exactly opposite to the one planted by the Prince Consort on a former occasion.—On Tuesday the King of Belgium and the Count of Flanders took leave of her Majesty on their return to Belgium. The Queen and Prince Consort visited the Countess of Neuilly at Claremont.—On Wednesday the Queen held a privy council, when Sir Richard Bethell was sworn in as Lord Chancellor. Sir Richard Bethell's elevation to the peerage will cause a vacancy in the representation of Wolverhampton. The title of Sir Richard will be Lord Westbury. The Crown Prince and Princess of Prussia have arrived at Buckingham Palace, on a visit to her Majesty.

IMPERIAL PARLIAMENT.—Thursday, the 20th inst., being the anniversary of her Majesty's accession to the Throne, the House of Lords did not sit.—On Monday Lord Derby presented petitions against the total abolition of church rates, and took the opportunity of expressing a hope that, now that Sir John Trelawney's bill had been rejected by the House of Commons, some measure would be introduced embodying a satisfactory settlement of the question. In reply to Lord Ellenborough, the Duke of Somerset said that no positive decision had as yet been arrived at with reference to the abolition of the Indian navy; but under any circumstances, the smaller vessels would be retained for postal and river service. The India Loan Bill was read a second time.—On Monday Earl Granville at once moved that their Lordships adjourn, as a mark of respect for the late Lord Campbell and for the high office he held, and to prove their feelings of submission to the chastening hand of God. The noble Earl warmly alluded to the eminent legal abilities of the deceased Chancellor, and was followed,

in a similar spirit, by Lord Brougham—between whom and Lord Campbell so many angry passages of arms have taken place in the Upper House. Lord St. Leonards also bore testimony to the personal and professional merits of Lord Campbell. The motion for adjournment was agreed to.—On Tuesday the Duke of Somerset made a statement with reference to the new scheme for granting commissions in the Royal Naval Reserve to officers of the merchant service. After passing an examination, the captains and mates of the mercantile marine will be enrolled in the Reserve, and in time of war they will be admitted to the rank of lieutenants. He believed that if hostilities broke out between this country and another power, these gentlemen would come forward in large numbers—the inducements of a pension for wounds, and of honorary promotion for distinguished services being held out to them. The Earl of Derby expressed his approval of the scheme.—In the HOUSE OF COMMONS on Thursday, the 20th, in reply to a question by Mr. Darby Griffith, Lord John Russell stated that Austria and Spain had proposed to France a co-operation for the support of the Pope's temporal power, but that the French Emperor had declined to accept the proposition. Lord John Russell's reply sustains the correctness of the statement as to the fact of such a proposal having been made. The India Council Bill went into Committee, and made considerable progress. On clause 10 Mr. Layard moved that not less than one-fourth of the additional number of the Council shall be natives of India. Sir Charles Wood said he considered it essential that the natives should possess more power in the government of their country than they had previously enjoyed; but he had omitted to mention them by name, that they and the Europeans might stand upon a footing of equality. Mr. Bright said he should be satisfied if the right hon. gentleman would promise that the proportion of natives should certainly not be less than that enumerated in the amendment, and would send out to Lord Canning a recommendation of that kind. Sir C. Wood said that he intended to recommend to the Governor-General that natives should be admitted into the Council.—On Friday, the House had a morning sitting, which was occupied with the consideration in Committee of the remaining clauses of the Harbours Bill. At the evening sitting Mr. Cochrane moved a resolution condemnatory of the present system of competitive examinations for appointments in the Civil Service; but, after a long discussion, in the course of which the existing system was defended by Lord Stanley, Mr. Gladstone, and Sir C. Northcote, the motion was withdrawn. A conversation having taken place on the subject of the new fortifications at Portsmouth, Lord Palmerston stated, in reply to Colonel Dickson, that he had no reason to believe that Lord Carlisle intended to retire from the Irish Viceroyalty.—On Monday, Mr. Milner Gibson stated, in reply to Sir John Pakington, that negotiations were now going on for the reduction of the duty on British salt imported into France. The right hon. gentleman trusted that these negotiations would lead to a satisfactory result. Mr. Scully raised a long discussion on "the Donegal evictions," by moving that an address be presented to the Queen, praying Her Majesty to order an inquiry to be instituted, with the view of considering whether Mr. Adair ought not to be struck off the Commission of the Peace for the county of Donegal. Several members held that Mr. Adair was perfectly justified in adopting the extreme measure of wholesale eviction—all his efforts to improve his estates being met by the machinations of a band of Ribbonmen. On the other hand, it was contended that he had acted from arbitrary and vindictive motives, and that the notion of a Ribbon conspiracy was a mere delusion. Eventually the motion was withdrawn, and a conversation took place on the augmentation of the British force in Canada—Sir James Fergusson and Mr. Disraeli condemning the step, as likely to irritate the Americans; while Lord Palmerston contended that the Government were only taking the precautions usual when a neighbouring state was engaged in hostilities. A discussion on the dispute between Spain and Morocco, originated by Sir R. Peel, elicited from Lord John Russell the statement that the quarrel was likely to be amicably settled through the good offices of Her Majesty's Government.—On Tuesday, the House of Commons held a morning sitting, which was chiefly occupied with the discussion in Committee of the clauses of the London Coal and Wine Dues Continuance Bill. At the evening sitting, Lord John Russell announced the death of the Sultan that morning. A long discussion arose on a motion, proposed by Mr. Vivian, for the appointment of a Select Committee to inquire whether the service might not be armed with a better weapon than the Enfield rifle. The hon. gentleman spoke in the warmest terms of Mr. Whitworth's invention, as did also Mr. J. A. Turner, Mr. Crossley, and Lord Elcho; while Mr. Newdegate put in a word for Mr. Westley's "Richards' breech loader." Mr. T. G. Baring, Lord Palmerston, and Capt. Jervis opposed the motion, submitting that a Committee of the House of Commons was not a proper tribunal for deciding upon the merits of fire-arms. The Premier also stated that official experiments were now being

made with Whitworth and Enfield Rifles. Several votes were taken in Committee of Supply, and the remaining orders having been disposed of, the House adjourned.—On Wednesday, an adjourned debate on the second reading of the Masters and Operatives Bill was resumed by Mr. Ayrton. The motion of the Home Secretary for the reading of the bill that day six months was agreed to. The Labourers' Cottages Bill next passed through committee. Mr. Serjeant Pigott moved the second reading of the Jersey Courts Bill, the object of which was to improve the administration of the laws in the island. Sir G. C. Lewis moved that the bill be read that day three months, on the ground that the report of the Royal Commissioners had not been long enough before the inhabitants to enable them to judge of the expediency of the reforms which had been proposed. Ultimately Mr. Serjeant Pigott withdrew the bill.

GENERAL HOME NEWS.—The report of the Registrar General again indicates a favourable state of the public health, the deaths being forty-two less than the average, or a total of 1077 against 1121 for the previous week. The registrar calls attention to the progress of putrefaction in the cesspools and sewers, which he predicts, unless removed, will give rise to some epidemic. It is hoped the health officers will bestir themselves and prevent so serious a calamity. The number of births during the week was 1749.—A meeting to inaugurate the opening of the New Training College, in connection with the British and Foreign School Society, which has been erected at Stockwell, was held on Wednesday. Lord John Russell, who has for a long series of years taken an active interest in the operations of the society, presided. It appears that the new college is intended for the training of 100 female teachers, and that the whole institution in the Borough-road is to be used exclusively for the training of young men. The noble chairman, in a brief but interesting speech, spoke strongly in favour of an education for the poor which was based upon scriptural principles; commented in language of praise upon the practical acquaintance with cookery and domestic employment which the institution afforded; and indulged in a reminiscence of the labours of Wilberforce and Brougham, W. Allen, and S. Gurney, on behalf of the British and Foreign School Society.—We announce with deep regret the death of Lord Chancellor Campbell. The venerable chancellor, whose years had passed considerably beyond the allotted threescore and ten, presided in the Court of Chancery on Saturday; subsequently attended a Cabinet Council; and in the evening gave a dinner party. Throughout the day and night he exhibited his usual vigour and gaiety, but on Sunday morning he was found dead in his room—death having apparently resulted from the rupture of one of the large arteries in the region of the heart. His title descends to his eldest son, who had already inherited from his mother, recently deceased, the barony of Stratheden.—Lord Abinger died on Monday, surviving his distinguished brother-in-law, Lord Campbell, only one day. Lady Stratheden—Lord Campbell's wife and Lord Abinger's sister—died but a few months ago; and thus within a very brief period three coronets have fallen to the shaft of death in the closely allied families of Scarlett and Campbell.—By a majority of thirty-one to eight, the Lower House of Canterbury Convocation has passed Archdeacon Denison's resolution, declaring that there are grounds for proceeding to synodical judgment on the volume of *Essays and Reviews*. The hopes entertained with respect to the safety of the Canadian Atlantic mail steamer have unhappily not been realised. The mail which it was expected would convey the intelligence of her safety, has brought the melancholy tidings of her total loss. It appears that while passing through the straits of Belle Isle, on her way to Liverpool, she ran against an iceberg and sustained damage of so serious a character that she foundered in about half-an-hour after the collision took place. We regret to say that it is known that thirty-five persons perished in the wreck.—On Saturday afternoon London was the scene of a fire probably more destructive than any that have previously taken place in this country within the memory of living men. The catastrophe took place at Cotton's wharf, which is the property of the Messrs. Scovell. It is said to have originated in a room which contained a large quantity of hemp and flax, and it is also stated, although we know not with what truth, that if the iron-doors which opened into the next warehouse had been closed, the fire might have been confined to the building in which it first broke out. But unhappily the conflagration spread with amazing rapidity until many warehouses along the river were wrapped in flames. The inflammable nature of the goods which were deposited in some of the buildings—there being, among other things, large quantities of oil and tallow—enabled the fire for hours to pursue its course unchecked by the gallant efforts of the firemen, and produced a scene of terrible magnificence, which, to a considerable extent, has been repeated evening by evening—the fire, though its progress is stopped, still rages in the stores and cellars and warehouses, owing to the large quantities of oil and tallow stowed on the premises. The loss of property is

roughly estimated at £1,500,000; but this is not to be compared to the loss of life which has taken place. Chief among those who perished must be mentioned Mr. Braidwood, the superintendent of the London Fire Brigade—a man of indomitable courage and extraordinary skill in his profession, and a man, also, who was equally esteemed in private life. An inquiry was held on Tuesday before the City coroner to ascertain the circumstances connected with the death of Mr. Braidwood. The gallant fellow, it was proved, was giving brandy to sustain his men at the moment the wall gave way and buried him beneath its ruins. The fall of the wall was shown to have been caused by the weight and expansion of the bales of cotton, which to the number of 1600 were stored in the warehouse. After a clear summing up by the coroner, and a lengthened deliberation of the jury, the latter returned a verdict of "Accidental death," adding a high eulogium on the deceased and regret for his death. Mr. Scott, who was seen with Mr. Braidwood a few minutes before his death, is still missing.

FOREIGN INTELLIGENCE.—The official recognition of the kingdom of Italy by France is made public. The *Moniteur*, in announcing the fact, takes occasion to declare that the government of the Emperor declines "any solidarity in enterprises of a nature to disturb the peace of Europe;" and adds that the occupation of Rome will be continued "so long as the interests which caused the presence of troops there shall not be protected by sufficient guarantees,"—in other words, until the Italian government shall have accepted whatever conditions the Emperor may choose to demand in return for the evacuation of Rome. According to the *Debats*, King Victor Emmanuel, in his reply to the deputation from Rome with the address from the inhabitants of that city, made some very important allusions relative to the possessions of Rome and Venice. With reference to the former, he said it was a moral victory that was to be gained, and of its success he was certain. As to Venice, he said things were more serious—it was a question of right time and of force. But he had faith that Italy, in the supreme contest, would give all her strength for the redemption of Venetia. A despatch from Sicily announces that a few days ago a small band of Bourbonists landed near Syracuse, but were forthwith captured, and twenty-three shot. The object they set before themselves does not appear, since their force was obviously too small to effect any political movement.—It is announced by the *Patrie* that Count Arese, friend of the Emperor during his adversity, and the man who tried to form a government at Turin when Count Cavour retired after the sudden peace of Villafranca, is, in a day or two, to arrive in Paris.—The Empress of Austria had again to seek a warm climate in order to preserve her health. The hopes of her restored strength appear to have been entirely fallacious.—The Hungarian Diet have, as we anticipated, closed their long discussion on the separate clauses of M. Deak's address by its definitive adoption.—Letters from Vienna state that the Ministerial Council have resolved that the address of the Diet should not be accepted, and that the municipality of Pesth should be dissolved.—The last accounts from Poland are more favourable than any received for some time past. The statutes of the future Council of State were published at Warsaw on the 19th, and the publication was followed by the withdrawal of the military from the streets and squares, and the re-opening of the Ressource Club and the theatres.—M. Wielopolski has proposed to the Russian Government the organization of a national military force of 60,000 men, to keep order in Poland, in place of the Russian troops.—Madrid journals state that the Duke of Saldanha has expressed himself disposed to form a new Cabinet in Lisbon; and that he has written to the President of the Portuguese Council insisting upon the advisability of a change in the Ministry.—The Sultan of Turkey, Abdul Medjid, died at Constantinople, at the age of 38, after an illness of short duration, the gravity of which was doubtless increased by the debilitating effects of oriental life. The successor of Abdul Medjid is his only brother, Abdul Aziz.—Omar Pacha is said to have almost entirely succeeded in disorganising the rebellion in the Herzegovina. Numbers of the insurgents have returned to their homes, accepting the offers made of concessions: and the scattered bands who remain in the field are not likely, it is supposed, to offer any enduring resistance. A conciliatory and rational policy on the part of the Sultan will remove many difficulties from his path.

TO CORRESPONDENTS.

S. W. S.—We do not feel called upon to enter into private disputes which ought never to be touched upon beyond the parties concerned.

Our brethren must excuse the non-appearance of several communications this week, owing to the publication of the index.

R. P. K.—No. 10, GRANBY ST., will be happy to receive the communication.

